1883

APRIL

St. Clement's Magazine.



E. ROGERS PHILA.

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GREVILLE E. FRYER, Secretary.

S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

VOL. I. PHILADELPHIA, APRIL, 1883. No. 6.

KALENDAR FOR APRIL.

PRICE, 5 CENTS. PER ANNUM, 50 CTS. BY MAIL 62 CTS.

1. Sunday . . . Celebration, 7, 8, 9 and 11; Morning Prayer, 10; Night Service, 7.30; Father Maturin's Bible Class, 3; Monthly Meeting Confraternity of Mary the Virgin, 5; Mothers' Bible Class, 3; Sunday School, 2.30.
(*Low Sunday.*)
2. Monday . . . . Celebration, 7 and 9.30; Monthly meeting of Confraternity of the Holy Family, 7.
(*Annunciation B. V. M.*)
3. Tuesday . . . . Celebration, 7 and 9.30.
4. Wednesday. . . Celebration, 7.
5. Thursday. . . . Celebration, 7 and 9.30; Address, 8 p. m.; Father Maturin in the Vestry, 10–11; Monthly meeting of the Altar Guild in chapel, 4.15.
6. Friday . . . . . Celebration, 7; Meditation, 12; Sunday School Teachers' Meeting, 4.15; Father Sheppard in church, 3–4.15; Father Field in church, 7-9.
7. Saturday . . . . Celebration, 7; Father Field in church 7 9.
8. Sunday. . . . . Celebration, 7, 8, 9 and 11; Morning Prayer, 10; Night Service, 7.30; Father Maturin's Bible Class, 3; Mothers' Bible Class 3.
(*Easter* II.)
9. Monday . . . . Celebration, 7: Bible Class 4.
10. Tuesday . . . . Celebration, 7 and 9.30.
11. Wednesday. . . Celebration, 7; Meeting of Men's Guild in the vestry at 8.
12. Thursday. . . . Celebration, 7 and 9.30; Address, 8 p. m.
13. Friday . . . . . Celebration, 7; Meditation, 12; Sunday School Teachers' meeting, 4.15; Father Sheppard in church, 3–4.15; Father Field in church, 7–9.
14. Saturday . . . . Celebration, 7; Father Maturin in church, 3–6; Father Field in church, 7–9.
15. Sunday . . . . . Celebration, 7, 8, 9 and 11; Morning Prayer, 10; Night Service, 7.30; Father Maturin's Bible Class, 3; Mothers' Bible Class, 3; Monthly Meeting Confraternity S. Mary the Virgin, 5.
(*Easter* III.)
16. Monday . . . . . Celebration, 7; Bible Class, 4.
17. Tuesday . . . . . Celebration, 7 and 9.30.
18. Wednesday. . . Celebration, 7.
19. Thursday. . . . . Celebration, 7 and 9.30; Address, 8 p. m; Mothers' meeting, 7; Father Maturin in church, 10–11.
20. Friday . . . . . Celebration, 7; Meditation, 12: Father Maturin in church, 1–2 and 3–6; Father Sheppard 3–4.15; Father Field, 7–9; Sunday School Teachers' meeting, 4 15.
21. Saturday . . . . Celebration, 7; Father Maturin in church, 10–12 and 3–7; Father Field, 7–9.
22. Sunday . . . . . Celebration, 7, 8, 9 and 11; Morning Prayer, 10; Night Service, 7.30; Father Maturin's Bible Class, 3; Mothers' Bible Class, 3.
(*Easter* IV.)
23. Monday . . . Celebration, 7; Bible Class, 4.
24. Tuesday. . . . . Celebration, 7 and 9.30.
25. Wednesday . . Celebration, 7; Meeting of Men's Guild, 8; Sermon at Evening Prayer, 5.
(*S. Mark.*)
26. Thursday . . . . Celebration, 7 and 9.30; Address, 8 p. m.; Mothers' meeting, 7; Father Maturin in church, 10–11.
27. Friday . . . . . Celebration, 7; Meditation, 12; Father Maturin in church, 1–2 and 3–6; Father Sheppard, 3-4.15; Father Field, 7–9.
28. Saturday. . . Celebration, 7; Father Maturin in church, 10–12 and 3-7; Father Field, 7-9.
29. Sunday . . . . Celebration, 7, 8, 9 and 11; Morning Prayer, 10; Night Service 7.30; Father Maturin's Bible Class, 3; Mothers' Bible Class, 3.
(*Rogation Sunday.*)
30. Monday . . . . Celebration, 7 and 9.30; Bible Class, 4.
(*Rogation-day. Fast.*)

S. CLEMENT'S CHURCH,

Twentieth and Cherry Streets.

The REV. B. W. MATURIN, . *Rector.*

The REV. G. E. SHEPPARD, } *Assistants.*
The REV. C. N. FIELD, }

Clergy House, . 2026 Cherry street.

All Saints' Home, 2032 & 2034 Cherry st.

Application for trained nurses should be made to the Sister in charge, 2034 Cherry street, or at the Directory for Nurses, N. E. corner Thirteenth and Locust.

Wardens—Henry Flanders, 113 South Fifth street; B. F. Holl, Thirty-fourth and Haverford avenue.

Choir-Master—Mr. Paul Kirchner, S. W. corner Twelfth and Chestnut streets.

Organist—Mr. S. T. Strang, 932 South Eighth street.

INFORMATION for the renting of pews can be obtained from Mr. Holl, Accounting Warden.

The pews of this Church are rented, but strangers will have no difficulty in obtaining seats.

Strangers or persons wishing to be visited, are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The clergy are always glad to visit those who desire it.

Application for admission of boys to the choir should be made to the Rector or Choir-master.

S. Clement's Working Men's Club, 254 North Twentieth street.

Copies of the Hymnal can be had of the ushers or clergy, price 25 cents.

Subscriptions to this MAGAZINE may be sent to Mr. Geo. A. Durborow, 2011 Vine street.

Subscriptions commenced between Nov. and April entitle the subscribers to the back numbers from Nov.; those commenced between April and Nov. entitle subscribers to the back numbers from April; and the next year's subscriptions will become due in Nov. and April respectively.

Persons wishing to have the MAGAZINE sent to them by mail, will send their names to the above address.

Easter Flowers.

(*Contributed.*)

If we look at flowers superficially, we see only external beauty and sweetness. If we apply our reason, we detect the deeper beauties of construction and purpose. If we add to reason the eye of faith, we see in each flower a beautiful type of the law of our Redemption.

Take the history of a flower. The seed is first buried in the earth, then forces from without act upon the latent powers within it, and it sends up shoots, and they in turn bear flowers and fruits, but the seed itself is lost in that which is so far more complete and beautiful.

This is the history of each Christian soul: it is buried with Christ in Baptism. Then comes the power of the Holy Spirit, with His seven fold gifts, and develops the life within till it bears flowers and fruit.

The seed that remains a seed always, loses the power to germinate, and fails to fulfil the purpose for which God made it. It must become subject to the law of sacrifice to fulfil that purpose, and itself rot while the new creation springs from it. So with man. Sacrifice is the law of his being; either he must, like the seed, sacrifice himself for the new life, or he must sacrifice the new life (the life eternal), that he may remain a mere seed to the end, and thus use his free will to frustrate the purpose for which he was created.

So flowers at Easter point us to the law that there is no glorious resurrection unless there has been the previous burial with Christ, and the sacrifice of self.

Easter.

(*Contributed.*)

Only the Sick man prizeth Health;
Only the Poor man needeth Wealth;
Only the parched Earth welcomes Rain;
Only the Sufferer, Rest from Pain;
Only Repentance, Peace can bring;
Only from Lent doth Easter spring.

After the Ice, the Waters flow;
After the Storm, the glorious Bow;
After the Dronght, the gentle Dew;
After the Cloud, the Sky's clear Blue;
After the Darkness, Morning Light;
After the Fast, glad Easter bright!

Heavenly Sorrow brings true Joy;
Heavenly Love knows no Alloy;
Heavenly Washing saves the Soul;
Heavenly Food will keep it whole;
Heavenly Light shows Christ in the East;
Heavenly Fast gives Heavenly Feast!

Various.

DR. NICHOLSON, the Rector of S. Mark's, has decided, after due consideration, to decline the offer of the Bishopric of Indiana, made to him early last month. We regret that he found himself unable to accept the position, but many of his parishioners, who dreaded the thought of losing their much-esteemed Rector, will rejoice at his decision. S. Mark's, however, which has so lately lost the services of Mr. Hibbard, is shortly to say farewell to the Rev. G. McClellan Fiske, who goes to Peekskill on the Hudson, as Rector of that parish, and who will, we are sure, take with him the hearty good wishes of the parishioners of S. Mark's. We wish him God-speed in his new work.

THE Workingmen's Club has now a roll of 178 members. A Collender billiard table has been purchased, and will shortly be in use.

A SPECIAL service for the Guilds and Confraternities of the parish, was held on Thursday evening, March 29th. The Procession of Guilds was one of the most beautiful sights we have seen for a long time. All the banners were used, and among them, the banner of S. Christopher's Guild, which is very handsome, and has been much admired. A most successful parish Tea was held immediately afterwards in the Sunday-school room.

Financial Statement

OF ST. CLEMENT'S CHURCH, FOR THE YEAR ENDING EASTER SUNDAY, 1883.

CASH RECEIPTS.

Balance Cash on hand Easter Monday, 1882,	$1,347 00
Receipts for Pew Rents	5,113 64
Collections in Church from April 10, 1882, to March 25 (Easter Day), inclusive	6,626 34
Special Subscription for Music on St. Clement's Day	87 00
Received from Trustees of Sinking Fund on account of Mortgage on Church	2,500 00
	$15,673 98

EXPENDITURES.

Support of the Clergy House and its Charities	$2,750 00	
Paid on account of Mortgage on Church	2,500 00	
Choir and Instruments	3,165 91	
Interest Account	2,319 00	
Sundries, Painting, Carpenter Work, Damage to Piano, Water Rent, Tuning Organ, Repairs, &c	914 44	
Repairs to Organ	444 35	
Gas	321 72	
Coal	308 80	
Advertising and Printing	175 33	
Domestic Missions	82 10	
Foreign Missions	109 16	
Indian Missions	50 80	
Episcopal Hospital	214 40	
Balance Cash on hand Easter Monday, 1883	2,317 97	
		$15,673 98

B. F. HOLL, *Accounting Warden.*

Easter Tuesday, March 27, 1883.

The Accounting Warden desires to congratulate each member of the Parish on its prosperous condition, as shown by the above report for the past year.

Parish Notes.

AT the Confirmation held on Friday, March 9th, 73 candidates received the "Laying on of hands," from the Bishop of the Diocese. Of the number 7 were men, 24 women, 26 boys, and 16 were girls. We all have to thank God for this blessing, and we trust that many of the candidates will find reason to bless God all their lives for this great gift.

THE collections on Easter Day amounted to $1274.20. Included in this amount $709 were contributed as special offerings.

ON Easter Day 473 persons made their communions. At the 11 o'clock and Evening Services the Church was unpleasantly crowded, and the ushers had very hard work to maintain due order among those who had come chiefly as sight seers. The music at the High Celebration was admirably rendered, and reflected the greatest credit upon Mr. Kirchner's ability in training and leading the choir. The altar was glorious with the lovely and tasteful floral decorations, and the many gleaming lights; its magnificent white frontal, its festal dossal, and the six tall standard candlesticks, presented to the Church this Easter; all of them, we believe, being memorials of some dear departed friend. They were designed by Mr. Vaughan, of Boston, the architect who built the new Chapel for the Sisters of S. Margaret there. The light wooden screen surrounding the choir is the design and handiwork of Brother Maynard; without obscuring the view of the altar, it gives a certain dignity to that part of the church. It is of late English design. If it remains as a fixture, it will probably be slightly decorated with color and gilding. A row of gas jets running along the cresting gives additional beauty to it at night.

THROUGH the liberality of one of our most active churchmen, electric wires have been attached to all the gas jets in the Church. These are connected with a battery which generates the electricity. The wires leading to each jet are controlled by a button, which, when pressed, allows a current of electricity to pass along the wires and light the gas. By this arrangement as many or as few jets as may be required can be almost instantly lighted, and much gas and much time also will be saved. The new improvement came into operation for the first time on Easter Eve.

AN Erratum occurred, we regret to say, in the article in the March No. entitled "A Visit to the All Saints Conva-

lescent Hospital, Eastbourne." In the fourth line, for "Sister Susanna" should be read "*Sister Serena.*" The former is an unknown quantity to us, and we doubt if there is a Sister of that name in the community; but "Sister Serena" is a name that speaks to many of our hearts.

WE have an interesting letter from F. Osborne, dated from Prince Edward's Island, giving an account of a Children's Mission which he held there. We are sorry to have to hold it over until next month from lack of room.

"THE Calling of a Christian Woman, and Her Training to Fulfil It," is the title of Dr. Morgan Dix's Lent lectures, recently delivered in Trinity Chapel, N. Y., and now published by D. Appleton & Co., New York; price 50c. The wholesome truths enunciated have naturally met with some resentful opposition, which chiefly shows that there are social sores which needed to be probed deeply, that, if possible, they might be thoroughly healed.

A VERY handsome Stole for use at Holy Communion was presented to the Church by a lady this Easter. It was designed to accord with the Festal frontal, and was embroidered at the School of Art. Another beautiful Stole, for use in preaching, was presented by another lady. Both are hereby gratefully acknowledged.

A SMALL Tract, intended to help persons in the devout observance of Maundy Thursday and Good Friday, and entitled "*With Jesu in His Passion,*" was put forth by the Guild of S. John the Evangelist; the first, it is hoped, of a series which will appear from time to time; all the members of the congregation who desired it, received a copy on the 5th Sunday in Lent. The Tracts or Leaflets will be of such a size that they may easily be carried in the covers of the Treasury of Devotion.

F. SHEPPARD begs to acknowledge, with thanks, the following sums for the work at Darlington, Indian Territory, among the Indians and Cowboys, for which the Sunday School gave their Lenten offerings: $10 from a lady at a distance, $5 from a lady parishioner, and $2 from a little girl in the Parish. The Rev. Mr. Wicks, the Missionary, is in great need of funds to build a church as speedily as possible; he needs $1500 to be able to complete the building. F. S. will be glad to receive any donations for this excellent purpose.

ONE of the Lectures on the Prayer Book delivered by the Rector on Sunday nights in Lent will probably shortly be published, viz., that on "Confession."

THERE being a demand for copies of a photographic group of the parochial clergy, a photograph will shortly be taken of them, and we should suppose copies may be obtained by the middle of this month.

THE Altar Society received an order, some time ago, from Trinity Church, Wilmington, Del., for a white frontal, to be ready by Easter. The order has been diligently executed, to the entire satisfaction of our Wilmington friends, and to the satisfaction, also, of the fair workers, who have gained for the Guild purposes $100 by their work. We believe the burden of the work fell upon five or six of the members, who met day after day to accomplish the work in time. The frontal is of white corded silk, with fleurs-de-lis worked upon it in gold thread, and on the super-frontal there is a broad patterned band, also in gold thread.

THE Dorcas Society, which is under the charge of one of the Sisters, assisted by Mrs. Diehl, has met regularly at the Sisters' house on Tuesday mornings. There are many evidences that the influences brought to bear upon the members have been for their real good A new system has been adopted this year, by which the members were paid for sewing the materials provided. Any members of the congregation wishing to contribute money or half-worn clothing of any kind will please send it to the Sisters, 2032 Cherry street.

THROUGH the kindness of a lady of the congregation, each Sunday scholar was presented with a beautiful Easter card, immediately after the Children's Festival Service, on Easter Day.

LIBRETTOS of the music to be sung at the Choral Festival at S. Luke's Church, May 1, can be had from the Secretary, F. Sheppard. Price, 25 cents.

Number of communions made February 20–March 20, 604.

Total of offertories February 20–March 20, $567.67.

BAPTISMS.

Feb. 21. Warner Warwick, son of J. William and Ella Haslett.

March 3. Mary Augusta, daughter of James and Eliza Jane Carr.

March 7. Grovanna Rebecca, daughter of Luke and Elizabeth Davis.

March 7. Emma, daughter of S. Marion and Anne Carty.

March 7. Emma Louisa, daughter of Wm. Henry and S. Louisa Benjamin.

March 8. Sarah Halloran, daughter of Joseph and Ruth Branson.

March 9. Martha, daughter of Robert and Martha McKinney.

March 9. Amor, son of James and Maria Ward.

March 15. Blanche Kate, daughter of ——— Sands.

March 17. Albert Douglas, son of Alex. and Mary Jane Stuard.

March 20. Albert, son of James and Susan Buchanan.

BURIALS.

Feb. 27. Rebecca Chapelle.

March 4. Sarah Jane Dempster.

The Performance of "Gallia."

We invite the attention of our readers to the Concert to be given on Monday, April 30th, at Fifteenth and Chestnut Sts. Gounod's "Gallia," which has been a great success both in London and Paris, will be sung for the benefit of the French Mission of St. Sauveur. Miss Viennot will sing the solo parts, and our own choir will furnish the choruses. The concert promises to be a superior one, and the proceeds will be devoted to a most worthy object. The admittance will be 50c. and $1.

Mr. Herbert Spencer on American Life and Manners.

"O wad some fay the giftie gie us
To see ourselves as ithers see us."
BURNS.

To have the power of so seeing ourselves must always be instructive, if not always flattering to our self-esteem. Whether Mr. Spencer, who was in this country for less than two months, has really laid hold of some striking characteristics of American life and manners, and justly and fairly criticised them, we invite our readers to consider. We do not present the conversation which embodied Mr. Spencer's views, in full, but only make some quotations from it, taking care, however, to make them in accordance with the context. The conversation at full length is to be found in the *Contemporary Review* for January, of this year.

After speaking of the wonders of the devlopment of material civilization in America, Mr. S. remarks that if, along with that material progress there went progr ess of a higher kind, there would remain nothing to be wished. He explains that he thinks that the American people are losing their freedom, in the midst of all their material developments, and is reminded of the people of the Italian Republics of the Middle Ages, who, though they produced great works of art and architecture, and had great commercial activity, yet gradually lost their freedom.

"You retain," he says, "the forms of freedom, but so far as I can gather, there has been a considerable loss of substance. It is true, that those who rule you do not do it by means of retainers armed with swords; but they do it with regiments of men armed with voting papers, who obey the word of command as loyally as did the dependents of the old feudal nobles, and who thus enable their leaders to override the general will, and make the community submit to their exactions as effectually as their prototypes of old. It is doubtless true that each of your citizens votes for the candidate he chooses for this or that office, from the President downward; but his hand is guided by an agency behind which leaves him scarcely any choice. 'Use your political power as we tell you, or else throw it away,' is the alternative offered to the citizen. The political machinery, as it is now worked, has little resemblance to that contemplated at the outset of your political life. Manifestly, those who framed your Constitution, never dreamed that twenty thousand citizens would go to the poll led by a 'boss.' * * * It seems to me that 'the sovereign people' is fast becoming a puppet which moves and speaks as wire-pullers determine."

He maintains that any artificially devised system of government must grow into something different from that originally intended. "And it evidently has been so with you. Within the forms of your Constitution there has grown up this organization of professional politicians altogether uncontemplated at the outset, which has become in large measure the ruling power."

We would call particular attention to the next paragraphs, as expressing his belief that *secular education* alone is insufficient to fit men to act uprightly and justly by one another in a community, and that this can only be effected by a "*certain moral sentiment,*" or, in other words—for nothing else can produce a right moral sentiment—*religious teaching.*

Q. "But will not education and the diffusion of political knowledge fit men for free institutions?

A. "No. It is essentially a question of character, and only in a secondary degree a question of knowledge. But for the universal delusion about education as a panacea for political evils, this would have been made sufficiently clear by the evidence daily disclosed in your papers. Are

not the men who officer and control your Federal, your State, and your Municipal organizations—who manipulate your caucuses and conventions, and run your partisan campaigns—all educated men? And has their education prevented them from engaging in, or permitting, or condoning, the briberies, lobbyings, and other corrupt methods which vitiate the actions of your administrations? Perhaps party newspapers exaggerate these things; but what am I to make of the testimony of your civil service reformers—men of all parties? If I understand the matter aright, they are attacking, as vicious and dangerous, a system which has grown up under the natural spontaneous working of your free institutions—are exposing vices which education has proved powerless to prevent?

Q. "Of course, ambitious and unscrupulous men will secure the offices, and education will aid them in their selfish purposes. But would not those purposes be thwarted, and better government secured, by raising the standard of knowledge among the people at large?

A. "Very little. The current theory is that if the young men are taught what is right, and the reason why it is right, they will do what is right when they grow up. But considering what religious teachers have been doing these two thousand years, it seems to me that all history is against the conclusion, as much as is the conduct of these well-educated citizens I have referred to; and I do not see why you expect better results among the masses. Personal interests will sway the men in the ranks, as they sway the men above them; and the education which fails to make the last consult public good rather than private good, will fail to make the first do it. The benefits of political purity are so general and remote, and the profit to each individual is so inconspicuous, that the common citizen, educate him as you like, will habitually occupy himself with his personal affairs, and hold it not worth his while to fight against each abuse as soon as it appears. Not lack of information, but lack of certain moral sentiment, is the root of the evil."

One more "view" of Mr. Spencer's we must quote. He thinks that the American has not a sufficiently quick sense of his own claims, and at the same time, as a necessary consequence, not a sufficiently quick sense of the claims of others—that they tolerate various small interferences and dictations which Englishmen are prone to resist. He explains the latter point thus:

"The trait I refer to comes out in various ways, small and great. It is shown by the disrespectful manner in which individuals are dealt with in your journals—the placarding of public men in sensational headings, the dragging of private people and their affairs into print. There seems to be a notion that the public have a right to intrude on private life as far as they like; and this I take to be a kind of moral trespassing. Then in a larger way, the trait is seen in this damaging of private property by your elevated railways without making compensation; and it is again seen in the doings of railway autocrats, not only when overriding the rights of shareholders, but in dominating over courts of justice and State governments. The fact is that free institutions can be properly worked only by men, each of whom is jealous of his own rights, and also sympathetically jealous of the rights of others—who will neither himself aggress on his neighbors in small things or great, nor tolerate aggression on them by others. The republican form of government is the highest form of government; but because of this it requires the highest type of human nature—a type nowhere at present existing. We have not grown up to it; nor have you."

In spite of these difficulties, however, he believes that America has a great future before it: that the amalgamation of many varieties of the Aryan race will eventually produce a finer type of man than has hitherto existed; and that the nation will produce a civilization grander than any the world has known.

Confirmation.

(*Contributed.*)

Child of Holy Mother! kneeling,
Where the Fontal Wave once streaming
Laved thy brow, with wet cross sealing,
Bend the head and bow the heart!
Organ tones are slow ascending,
Holy hands are o'er thee bending,
Grace and strength to thy soul lending,
Here on earth, to bear thy part.

Hear that Mother's gentle pleading;
Hear her blessed interceding,
For the Gifts, she knows thee needing,
For the long and weary fight:
"Strength from Holy Ghost be given,
Wisdom from the highest heaven,
Godliness and fear for heaven,
Knowledge to discern aright."

Strive in inmost heart to feel
Thou, this day hast come to kneel,
Where, of Holy Ghost, the Seal
Now, to thee is given.
Guard the Gift with jealous care;
Brighten it with Daily Prayer;
Nourish it, as mortals dare,
With the Food of Heaven!

Other Parishes.

The Three Hours' Preaching of the Cross was held at the following Churches on Good Friday: Ascension, Evangelists', S. Clement's, S. Mark's, Annunciation, Calvary, West Philadelphia, S. Timothy's, Roxborough, S. James the Less, and possibly two or three others. At Christ Church Chapel, and S. Jude's, the last hour only was commemorated.

The financial troubles which lately embarrassed S. Jude's Parish have been satisfactorily settled. The Church Progress Committee of that Parish in the early part of Lent distributed 3000 cards around the neighborhood, with notices of the Lenten and Easter services.

S. Chrysostom's is still struggling on in its up-hill work. The collections average only about $15 a month, and most of the support must therefore come from outside help. The Rector asks for $100 a month to cover all expenses. Ground has been broken for the Parish building, which will doubtless be a great acquisition to the Church. $300 is needed for this work. There have been one hundred baptisms since the Parish was organized, and the Pastor says that as long as the Sacraments may be administered, and the truth preached, and the indifferent sought out, so long will he remain at his post. S. Chrysostom's, by the way, is smaller than the smallest Church in England, which is at Pilkham, in the Diocese of Lincoln, and measures 26 ft. by 17 ft. 9 in. S. Chrysostom measures only 24 ft. by 17 ft. This will probably be the Sanctuary of the Church, when the time comes for its enlargement.

Mozart's Seventh Mass was sung at S. Mark's Church on Easter Day. 730 people were communicated at the four Celebrations. The Diocesan confirmed 55 persons in the evening. The Easter collections at Grace Church amounted to $6000, which entirely wipes out the debt on the Parish. At S. Matthias' Church $2500 were contributed towards the liquidation of the debt, and at Trinity Church, Southwark, the collection for the Rectory Association amounted to twice the sum asked for. Full Communion services were sung in several Parishes.

Work of S. S. J. E.

Father Osborne, after his missionary tour in the Dominion, has returned to Boston, and Father Hall and he resumed work once more in the old Church in Bowdoin street, henceforth to be known as "The Mission Chapel of S. John the Evangelist." Brother Gilbert accompanies them. Our readers are especially asked to pray that a blessing may rest on them in this re-entrance upon an old work.

On the 8th ult., Father Hall, at the request of the Bishop and clergy of N. New Jersey Diocese, conducted a one day's Retreat for clergy, at which about two-thirds of the Diocesan clergy were present.

Father Hall has been giving Bible Classes on the Fridays during Lent in New York at the Chapel of S. John Baptists' Sisterhood.

Father Sheppard spent Palm Sunday and Holy Week at Cleveland, Ohio, at the request of the Rev. G. W. Hinckle, Rector of Grace Church, giving a meditation each morning and a sermon at night, and preaching the Three Hours Service on Good Friday.

Father Field preached the Three Hours at Grace Church, Newark, N. J., of which the Rev. G. M. Christian is Rector.

Father Puller, who may possibly be remembered by some of our readers as the Mr. Puller who accompanied Father Benson in his first visit to America, has just been professed, and is about to sail from England almost immediately for Cape Town, to be Chaplain to the All SS. Sisters there, and to do what mission work comes to hand.

Those who have read the memoir of Bishop Gray, the late Metropolitan of S. Africa, will recollect that he begged Father Benson to send some of the Society of S. John out to Cape Town. At that time, thirteen or fourteen years ago, there was no one to go; now we hope a way is opened, and that others may follow Father Puller in due time.

The Nicene Creed.

Two errors are frequently made in the recitation of this Creed. 1. In the second division, treating of our belief about the Second Person, the words occur, "By Whom all things were made." Many people recite the words as if they were continuous with the preceding phrase, and expressed the truth that all things were made by the Father. This is indeed a truth, that the Father is the Fount and Origin of all created things, but this has been already expressed in the first division, where we affirm that the Father is "Maker of heaven and earth, and of all things visible and invisible." The words in the second division, "By whom all things were made," express that the Son was the personal agent of creation; in accordance with S. John's inspired declara-

tion (S. John i. 3) that "all things were made by Him (*i.e.* by the Word, the Second Person), and without Him was not anything made that was made," and the declaration of S. Paul (Heb. i. 2), that it was by the Son that God "made the worlds." People have the more easily fallen into this mistake, by observing the punctuation given in the American Prayer Book, which is unfortunately wrong, since it differs from the original punctuation of the Greek, and also from that of the English Prayer Book. The words should be printed thus: "*Being of one substance with the Father; By whom all all things were made, Who for us men,*" &c. 2. The second error which is often made, occurs in the third division of the Creed, relating to our belief about the Holy Ghost. He is there termed "the Lord and Giver of life." This does not mean that He is the Lord of life and the Giver of life, but that He is the Lord, *i. e.* a Divine Person distinct from the Father and the Son, and that He is, as His special characteristic, "life-giving." "He is" says S. Gregory Thaumaturgus, "the vivifying principle and creative power of all that is holy." It would be better here, too, and in accordance with the original Greek, if a a comma were inserted between the words "*Lord*" and "*and*:" so as to read, "the Lord, and Giver of life." The original of these two phrases was written as under

ὁμοούσιον τῷ Πατρί·

Being of one substance with the Father:

Δι' οὗ τὰ πάντα ἐγένετο.

By whom all things were made:

and

Καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον,

and (I believe) in the Holy Ghost,

τὸ Κύριον,

the Lord,

Καὶ τὸ Ζωοποιὸν,

and the Life-Giver.

Perhaps while on this subject, we may also remark that the phrase which concludes the second division of the Creed, "Whose kingdom shall have no end," does not refer to "the quick and the dead" mentioned just before, but declares that the kingdom of the Incarnate Son shall be endless; the kingdom, that is, of His glory. The kingdom of His power shall cease when God (the Father) shall be all in all. The kingdom of His grace shall cease when faith shall be lost in sight, and hope in fruition, but the kingdom of His glory shall have no end, it shall last for ever. Marcellus, Bishop of Ancyra in Galatia, about A. D. 330, had taught that the office of king was only committed to Christ temporarily, and that He Himself, abandoned by the Word, which was only transiently inhabiting Him, would be reduced to nothing. The Church, on the other hand, inserted this clause into the Nicene Creed, at the Council of Constantinople, to teach that Christ, as man, should reign forever. So this dogma implies also the eternity of the Incarnation. Let us take care then, that by reciting our Creed carefully and intelligently, we set forth to our own minds and before the holy angels, a right faith.

Diocesan Choral Festival.

The second annual Diocesan Choir Festival will be held on Tuesday, May 1st, the Feast of SS. Philip and James. The use of S. Luke's Church has been kindly granted for the occasion by the Rector and Vestry, and the Rector, Rev. Dr. Currie, has consented to preach before the united choirs. There are twelve choirs in the Union this year, being three more than last year. The three additional ones are those of S. Jude's, Christ Church Chapel, and S. David's, Manayunk. Mr. Aaron R. Taylor was again elected musical director for 1883, and will conduct the rehearsals and lead at the Festival. The service will be fully choral, it may seem an odd thing to say when announcing a Choral Festival, but we mean that the responses will be intoned instead of being said, as they were at the last Festival. The Psalms will be sung to Gregorian Tones, according to Doran and Nottingham's pointing; the Anthem is by Goss, "Praise the Lord," the Magnificat by Stainer. Librettos containing words and music will be on sale at McCauley's, Hammond's, Boner's and Ditson's, price 25 cents.

Some Extracts from a Report of a Missionary Conference held in Brooklyn, Nov., 1882.

A GREAT FORCE IN CIVILIZATION.

(*Extract from Speech of Archdeacon Kirkby.*)

In the account of his voyage to Terra del Fuego, Mr. Darwin said that the natives were too degraded ever to be benefited by any measures. But a few years after Christian Missions had begun their beneficient work there, the English man-of-war *Dreadnought* went ashore on that rock-bound coast. The natives rescued the crew, whom they treated with great kindness, for which Queen Victoria sent them a letter of thanks. When Mr. Darwin heard of this he acknowledged that he had left out a great force in civilization, and at once became a contributor to the South American Missionary Society.

THE CHURCH'S WORK IN THE WEST.

(*Extract from Speech of Rev. J. H. Eccleston, D.D., who had lately visited Montana.*)

The Western Bishops say they despair of giving Eastern people any idea of the difficulties of their work arising from the mere extent of their Dioceses. The Jurisdiction of the Bishop of Montana stretches in one direction as far as from Brooklyn to Cleveland.

In August the speaker found the country dry, dusty and forbidding, and this condition is a symbol of the spiritual condition of the Territory. The men there are strong men, but they have every vice which strong men can get at. In most places the gambling saloons are the only places for the men to spend their evenings in. In one town, made up of three shanties and sixteen tents, all the shanties and fourteen of the tents were drinking and gambling places. The Missionaries do not reach, perhaps, more than one in fifty of these men. But if they did not reach one man there, it would be worth while to keep the Missionaries there, for when the salvation of those communities comes it will come through the influence of Christian women. The women now there, the wives of immigrants, are in a very sad condition, and spiritual help must be given to them. The society there is so bad that even some ministers have fallen under its temptations, and brought reproach upon the cause of Christ. In one place where Dr. Eccleston stopped, the people indulged in the most violent profanity on learning that he was a clergyman. Demanding an explanation, he learned that some young ministers had become notorious for their bad conduct. The people, however, knew of Bishop Tuttle and Bishop Morris, and spoke in the highest terms of them. "Send us such men," said one miner, "and we will thank God for them."

The speaker expressed his impatience at sometimes hearing Missionary Bishops visiting the East to solicit help for their work, called "beggars." They are not beggars, but our masters, and we should be thankful to them for telling us what to do.

BOYS MUST HAVE THE THOUGHT OF A MISSIONARY LIFE PUT BEFORE THEM.

(*Extract from Speech of D. Courteney, of St. Paul's, Boston.*)

Men are needed to exemplify in their own persons the truth of the Word, to testify from experience that it is the power of God unto salvation, and by their good conduct to show its transforming influence upon character. Men are needed to carry on missionary work, to gather new converts and to build up the old ones, and also to bind the daughter and mother Church together. The kind of men needed, and who are harder to get than money, are men who have found Christ to be all in all to themselves; who have a consuming zeal for the honor and glory of Almighty God. They should be equal to the work, both spiritually and physically, and intellectually.

In order to get such men in future, it is to be hoped that some may be selected *when they are boys*. Are there not Hannahs to thus consecrate their children? And we *must* learn to pray that God will give good men to the mission field.

GOVERNMENT WORK AND MISSIONARY WORK AMONG THE INDIANS.

(*Extract from Speech of Rev. Henry Swift, Missionary at Cheyenne River Agency, Dakota.*)

Mr. Swift said he had been engaged for nine years in his present work. It is difficult for Missionaries in that region to speak of the work in general, for the distances are so great that Missionaries can see or know but little of each other's work. His nearest neighbors are 150 miles away. He would therefore speak only of the work at the Cheyenne River Reservation. When he first went there, the situation seemed almost hopeless. The Indians were all degraded and idle. The women were made to draw the water, cut the wood and do all the work, even to skinning the game which the men had shot. Their dances were savage and barbarous in the utmost degree. For six months they danced about the scalp of a poor old woman they had murdered.

They had no expressive term for God, none for holiness, nor for chastity. A premium is put upon their idleness by the policy of the Government towards them. The Government gives them to understand that they will be furnished food and clothing as long as they are unable to support themselves; and the Indian is regarded as a fool who learns to work and support himself, when the moment he can do so, all Government help will be withdrawn. Missionaries among the Indians had a manifold work. Women teaching the Indian women, have to show them how to work, and must do the most menial work, in order to show them how.

Yet a good deal of progress has been made, and there are 500 Christians on

the Cheyenne River Reservation. Industry centres round our Missions.

Some Indians are being educated in Philadelphia, and that is an interesting work; but it would be of little avail if the people to whom these educated Indians are to return, were not simultaneously raised to a higher level.

MISSION WORK IN LARGE CITIES, AND THE METHODS AND MEN REQUIRED TO CONDUCT IT.

(Extract from Speech of Rev. F. C. Putnam, Jersey City.)

Mr. Putnam said that the most startling feature of the present generation, is the desertion by the younger and more enterprising persons of the rural communities, for life in the cities. All capital is becoming more and more centered in few hands, and all business is concentrated into a few centres. One-fifth of the population of the whole country is now in the cities. This rapidly growing absorption into the cities, of the youth and enterprise of the country communities, implies, in a large proportion of cases, the breaking up of moral and religious ties, without the forming of new ones. A large proportion of this influx of population becomes non-Church-going, and therefore irreligious. In Jersey City, with a population of 130,000 not less than 30,000 are entirely separated from religious influence; in New York and Brooklyn, between 300,000 and and 400,000 are so situated. Thus we have in our midst a great mass of Paganism, which we have not adequate means to attack.

Mr. Putnam urged united action on the part of the Church to meet these great evils. As all great enterprises can only be carried forward by associating men of special endowments and training, by combining force and massing capital, the Church must learn the same methods.

He thought that the efforts of individual Parishes were not adequate for this work. It should be undertaken by the general Church.

Easter Day.

A CAROL.

(Contributed.)

Welcome, white-footed Easter Day!
Welcome, best balm for sorrow!
Thro' Passion-tide sadly we bide,
Joy comes with Thy bright morrow!
Glad hearts and gay this Festal Day
Carol aloud their joyful lay!
Alleluia! alleluia!

Come every soul beneath the sun!
Come lift your voices high!
Death for us done! Life for us won!
Shout Pæans to the sky!
He is not dead, nor grave His bed,
Darkness and Doubt for aye have fled!
Alleluia! alleluia!

The Choir.

While we are enjoying the grand services of the various festivals of the Christian year, it may be well for us to remind ourselves of the objects which we have in view in worshipping God in a manner so ornate and elaborate. The music, both vocal and instrumental, is intended not for the entertainment of man, but as an offering to God; and we have a right to take part in the enjoyment of it only so far as we try to enter into its meaning as an expression of our devotion. The choir of the Church consists of a body of subordinate ministers who, in the dedication of one special talent which God has given them, join with the Priests in leading the service of God.

A good voice is a gift and a talent which has been given to comparatively few persons, and therefore the dedication of this talent, to be used in leading the worship of God, can be made only by a few, yet it is an offering in which all the congregation have a part. But if there is to be that united worship which belongs to a service in the Catholic Church, rendered by Priests, choir, and people, there must be unity of feeling or sympathy between all the parts. The work of singing in a Church choir is indeed a very grand work, and it is not surprising that a place in the choir should be so eagerly sought by men and boys. This is a lawful object of spiritual ambition, and scarcely any higher office can be sought by the laity.

The improvement of the voice by singing, or the instruction given at the rehearsals, or the remuneration which in some cases may be given, or the admiration which a fine voice may excite, are not objects for which any one may rightly enter a Church choir. These are accidental advantages; but the true motive which should induce any man or boy possessing musical talent to seek admission into the choir, is that he may offer that talent to be used in God's services, and may help to express more perfectly the devotion of the congregation.

There are, then, several ways in which the members of a Church congregation may be more closely associated with the work of the choir, though they may feel quite unequal to taking any leading part in the singing.

1. The members of the choir need and should have the special prayers of the congregation, that they may sing with reverence and devotion, and that they may be kept from all evil, both temporal and spiritual.

2. When we are impressed by the beauty of a voice or the grandeur of fine harmonies, we must lift up our hearts to God, and by offering those sweet words and sounds join with the choir, and so make it a common act of worship.

3. All can contribute to a greater perfectness in the worship of God, in His Church, by reverence in worship, and by joining in the psalms hymns and responses with the choir; while some may be able to influence a friend, or a son, or a brother, who has a musical voice, to join the choir.

Exchanges.

The Editor acknowledges the receipt of the following exchanges, with thanks: *L'Avenir*, from the Rev. C. F. B. Miel; *The Earnest Worker*, from Trinity Parish, Utica, N. Y.; *S. Chrysostom's*, from the Mission of that name in the City; the *Parish Register*, from Holy Trinity Parish, Danville, Ill.; *S. Alban's Kalendar*, from the Parish of the Evangelists, City; *S. John's Record*, from Garden Grove, Iowa, and the *Parish Record*, from S. Paul's Parish, Washington, D. C. Also, through the courtesy of Messrs. McCalla & Stavely, the current issues of the *Episcopal Register*.

Bishop Magee, of Peterborough, on Prayers for the Dead.

Some aggrieved parishioners of a parish in Peterborough Diocese, a few months since, memorialized their Bishop, complaining that the Vicar had given notice of a Celebration "for the repose of the soul of Edward Bouverie Pusey;" and upon this evidence declared that he could not be a *bonâ fide* member of the Church of England but was a member of the Church of Rome. The Bishop replies to them thus:

"This is an accusation of the gravest kind, as it does not merely imply error of doctrine, but deliberate and systematic dishonesty and treachery, such as I am unwilling to believe any clergyman of our Church could be guilty of. I greatly regret, therefore, that such an accusation should have been brought by the memorialists against Mr. M. on grounds so manifestly insufficient as that which they advanced in support of it. Prayers for the dead are not necessarily a Roman rite, nor does their use necessarily imply belief in any Roman doctrine, still less membership in the Church of Rome. There is a doctrine respecting the state of departed souls, and there are prayers for these, founded on that doctrine, which are distinctly Roman—namely, the doctrine that the souls of the faithful departed pass through the cleansing fires of purgatory, and that remission of these pains may be obtained for them by masses and prayers offered in their behalf by the faithful on earth. This our Church distinctly condemns in her Articles, and this Mr. M. expressly assures me he neither holds nor has ever taught. On the other hand, there is a doctrine as to the state of the faithful departed, and there are prayers for them founded on that doctrine, which are not Roman but primitive, and which our Church has never condemned. The belief was undoubtedly general in the early Church that the souls of the faithful, though free from all suffering, were capable, while awaiting their final consummation and bliss, of a progress in holiness and happiness, and that prayers for such progress might therefore lawfully be made in their behalf by the Church on earth. Accordingly, prayers for the 'rest and refreshment of the departed' abound in the early liturgies of the Church, and especially in connection with the celebration of the Holy Communion. To say, therefore, that such prayers imply a belief in Roman doctrine, and that a clergyman who invites his congregation to offer them must, therefore, be a member of the Church of Rome, is not only unjust and uncharitable as regards him, but, also, as regards the controversy with Rome, extremely rash and unwise. We cannot afford to make a present to the Church of Rome of nearly all the Early Fathers nor of the ages of the Church which they represent. Nor can we safely give her so great a help in the controversy with us as to identify her doctrine of purgatory and masses for the dead with the doctrine of the Early Church as to the intermediate state and the primitive commemorations in the Eucharist of the faithful departed.

Was the Wine used at the First Eucharist True Wine?

Again and again, we find in the speeches of intemperate promoters of temperance, suggestions or assertions that the wine used by our Lord at His last Passover, when He instituted the Eucharist, was not a fermented or intoxicating wine, in fact, was not true wine; and this has even been used as a ground for celebrating the Holy Eucharist with water instead of wine—so dishonoring the Blessed Sacrament, and making it partially invalid.

Canon Bright consulted Dr. Edersheim about this. Dr. Edersheim is rector of an English parish, and, we believe, is of Jewish descent. Certainly he is an authority

in all matters of Jewish rites and customs. His two best known works, "The Temple at the time of Jesus Christ," and "Social Life in Palestine in the time of our Lord," are full of interest and information on such matters. Dr. Edersheim writes in reply:

"*Dear Dr. Bright:*—The wine used at the Paschal Supper was undoubtedly fermented and intoxicating. In point of fact, it *did* intoxicate. A number of instances are related in the *Jerusalem Pesach*, p. 37 c, &c., in which certain Rabbis (who are named) suffered in consequence. In that part of the Talmud we have the exact *data* about the amount of wine in the four cups; its kind, color, and mixture, and even about the size of the cups.

"Again, in *Jer. Pesach*, 37 d, the direction of the *Mishnah* to the effect that it was lawful to drink between the first and second, but not between the third and fourth Paschal cups, is explained: 'This for fear of becoming drunken;' it being added that such was not to be apprehended in regard to drinking between the first and second cups, since the wine which was drunk while people ate, rarely intoxicated, but it was otherwise with wine drunk after food.

"Similarly, in the passage previously referred to (p. 37, col. c), it is stated that the wine need not be emptied at one draught, as this might more easily intoxicate, and that, to avoid it, each might be emptied in several draughts. In fact, to *avoid* intoxication, the Paschal wine was almost always 'mixed' (as was the common custom in drinking wine), the ordinary proportion being two parts of water to one of wine. * * * And finally, to prove this practice, in the *Mishnah* (*Pes.* vii. 13) it is directed that if two companies eat (the Paschal Supper) in the same place, the one turns its face to the one side, the other to the other, '*and the kettle*' (for mixing the wine with water) '*stands between them.*'"

He then goes on to prove that any wine produced by other than natural fermentation would be interdicted for use at the Paschal services.

"I hope," he concludes, "I have sufficiently established that the wine used at the Paschal Supper and during the week was the ordinary fermented and intoxicating wine.

"May I venture to add that, in view of the many and gross misstatements connected with Biblical antiquities and Jewish law, especially in their bearing on the Gospel narration and the history of our Lord, it would seem to me of the greatest importance that some means were devised to give to theological students accurate information on what so generally affects the proper understanding, not only of the Old, but of the New Testament?

"Believe me, dear Dr. Bright, yours very sincerely, ALFRED EDERSHEIM."

General Church News.

New buildings for the General Theological Seminary are needed. It has been decided to procure plans for these, and to erect them as the money is contributed. There will be required: For building for lecture rooms, etc., $40,000; for two dormitory buildings, $30,000; for fire-proof library building, $40,000. Total $110,000. Of this amount $60,000 have already been pledged, $40,000 of which, however, is only conditionally subscribed.

No new Secretary to the Board of Missions has as yet been elected to succeed the late Dr. Twing.

Five of the buildings of the S. Augustine Normal School for colored students at Raleigh, North Carolina, were destroyed by fire recently. There is a loss of $12,000.

The Rev. Dr. Ingham was consecrated Bishop of Sierra Leone on S. Matthias' Day. There are now 5000 communicants in this district. The climate is pestilential, and the brave missionaries embark with death staring them in the face. During the first twenty years of the mission, fifty-three priests died at their post, and for the first twelve years there was not a single baptism. In 1823 fourteen missionaries entered the field, eight of whom died within six months after their arrival.

The new building of the Church of the Advent, Boston, is constructed almost entirely of brick and stone. The seating capacity is about 800. The altar is exceedingly beautiful, being made of Caen stone, with steps of Tennessee marble. The new Church is now open for the daily celebration and offices.

At the Church of S. Mary the Virgin, New York, the Easter services were characteristically well rendered and effective. At the Solemn High Celebration, the procession was headed by the thurifer, swinging the censer; next came the crucifer, followed by the taper-bearers, and finally the choir and clergy. Before the Eucharist, the Hallelujah Chorus was sung. The service was Haydn's No. 16, in B flat, the principal feature of which is the *Incarnatus*, a very beautiful quartette, and one of Haydn's finest compositions.

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1. Monday . . . . Celebration, 7; Matins, 9; Evensong, 5 (daily); Meeting of the Confraternity of the Holy Family, 7.
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3. Wednesday. . . Celebration, 7.
4. Thursday . . . Celebrations, 7 and 9.30; Mothers' Meeting, 7; Litany and Sermon, 8.
5. Friday . . . . Celebration, 7; Guild of the Iron Cross, 7.30; Sunday School Teachers, 4.15; F. Field in Church, 7-9.
6. Saturday . . . Celebration, 7; F. Maturin in Church, 10-12 and 4-9; F. Field 7-9.
7. Sunday. . . . Celebrations, 7, 8 and 9.45; Matins, 11; Evensong, 4; Children's Service, 3.15; Night Service, 7.30; Meeting of Confraternity of S. Mary the Virgin, 5.
(*Trinity* XX.)
8. Monday . . . . Celebration, 7.
9. Tuesday . . . . Celebrations, 7 and 9.30.
10. Wednesday . . Celebration, 7; Meeting of Guild of S. John Evangelist, 8.
11. Thursday . . . Celebrations, 7 and 9.30; Mothers' Meeting, 7; Address, 8; F. Maturin in Church, 10-11.
12. Friday . . . . Celebration, 7; Sunday School Teachers, 4.15; F. Field in Church, 7-9.
13. Saturday. . . . Celebration 7; F. Maturin in Church, 10-12 and 4-6; F. Field in Church, 7-9.
14. Sunday . . . . Celebrations, 7, 8 and 10.45; Matins, 11; Evensong, 4; Children's Service, 3.15; Night Service, 7.30; F. Maturin's Bible Class for Women, 3.
(*Trinity* XXI.)
15. Monday . . . . Celebration, 7.
16. Tuesday. . . . Celebrations, 7 and 9.30; Guild of S. Christopher (Seniors), 7.30.
17. Wednesday. . . Celebration, 7; Sermon at Evensong, 5.
18. Thursday. . . . Celebrations, 7 and 9.30; F. Maturin in Church, 10-11; Mothers' Meeting, 7; Address, 8. (*S. Luke.*)
19. Friday . . . . Celebration, 7; Sunday School Teachers, 4.15; F. Field in Church, 7-9.
20. Saturday . . . . Celebration, 7; F. Maturin in Church, 7-9 and 3-6; F. Field, 7-9.
21. Sunday. . . . . Celebrations, 7, 8 and 10.45; Matins, 11; Evensong, 4; Children's Service, 3.15; F. Maturin's Bible Class, 3; Mothers' Bible Class at the Sisters, 3; Night Service, 7.30; Confraternity S. Mary the Virgin (2d Ward), 5.
(*Trinity* XXII.)
22. Monday. . . . . Celebration, 7.
23. Tuesday . . . . Celebrations, 7 and 9 30.
24. Wednesday. . . Celebration, 7; Guild of S. John Evangelist, 8.
25. Thursday. . . . Celebrations, 7 and 9.30; F. Maturin in Church, 10-11; Mothers' Meeting, 7; Litany and Address, 8.
26. Friday . . . . . Celebration, 7; Sunday School Teachers, 4.15; F. Convers in Church, 4-5; F. Field, 7-9.30.
27. Saturday. . . . Celebrations, 7; F. Maturin in Church, 10-12 and 3-7; F. Field, 7-9; F. Convers, 4-5 and 8-9.
28. Sunday. . . . . Celebrations, 7. 8 and 10.45; Matins, 11; Evening Prayer, 4, F. Maturin's Bible Class, 3; Mothers' Bible Class, 3; Children's Service, 3.15; Night Service, 7.30.
(*Trinity* XXIII, *SS. Simon and Jude.*)
29. Monday . . . Celebration, 7.
30. Tuesday . . . Celebrations, 7 and 9.30.
31. Wednesday . . . Celebration, 7.

THE Sunday School was re-opened on Sunday, September 16th. After school, Service was held in the Chapel, when the children were asked to be as strict as possible in keeping the rules which had been given then. It is hoped that parents will help the teachers in enforcing these rules, and the children in obeying them. Education, sacred or secular, is impossible without discipline. Prizes will be given at Christmas to all children who have obtained fifty marks. Some gentlemen teachers are much wanted.

THE Quarterly Meeting of the Boys of S. Christopher was held on Tuesday, September 4th, when about fifty members were present, many members being still out of the city. Brinton Finn was elected Senior Marshal, and George Durang was re-elected Junior Marshal for the ensuing quarter. It was proposed that a boys' beneficial society and a boys' register office should be established within the Guild. These subjects will be discussed at an early meeting.

S. CLEMENT'S CHURCH,

Twentieth and Cherry Streets.

The REV. B. W. MATURIN, . *Rector.*

The REV. G. E. SHEPPARD, } *Assistants.*
The REV. C. N. FIELD, }

Clergy House, . 2026 Cherry Street.

All Saints' Home, 2032 & 2034 Cherry St.

Application for trained nurses should be made to the Sister in charge, 2034 Cherry street, or at the Directory for Nurses, N. E. corner Thirteenth and Locust.

Wardens—Henry Flanders, 113 South Fifth street; B. F. Holl, Thirty-fourth and Haverford avenue.

Choir-Master—Mr. Paul Kirchner, S. W. corner Twelfth and Chestnut streets.

Organist—Mr. G. Guhlmann, 2027 Locust Street.

INFORMATION for the renting of pews can be obtained from Mr. Holl, Accounting Warden.

The pews of this Church are rented, but strangers will have no difficulty in obtaining seats.

Strangers or persons wishing to be visited, are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The clergy are always glad to visit those who desire it.

Application for admission of boys to the choir should be made to the Rector or Choir-master.

S. Clement's Working Men's Club, 254 North Twentieth street.

Copies of the Hymnal can be had of the ushers or clergy, price 25 cents.

Subscriptions to this MAGAZINE may be sent to Mr. Geo. A. Durborow, 2011 Vine street.

Subscriptions commenced between Nov. and April entitle the subscribers to the back numbers from Nov.; those commenced between April and Nov. entitle subscribers to the back numbers from April, and the next year's subscriptions will become due in Nov. and April respectively.

Persons wishing to have the MAGAZINE sent to them by mail, will send their names to the above address.

ONCE more we are beginning to come together again. After the separation of the summer there are many warm greetings, many happy reunions, many pleasant memories to recall, new friends made, new experience gained, and the comforts and peace of home seem very sweet after a few months' absence. But this is not all; there is another side to our life, another and a stronger bond even than kindred or friendships that bind us. "We are all one in Christ." Let our earliest meeting be at the Altar, that centre of unity and of life. We may, perhaps, during these months have lost some of our religious fervour and devotion. Let us come here that we may be renewed. We, perhaps, have changed. Let us receive Him who never changes, "the same yesterday, to-day and forever." Perhaps we have allowed ourselves to be argued out of our strictness and care. Yet, as we receive that Divine Presence, our arguments all fail before His unfailing love. Many persons, during those months of absence from spiritual help, in the strong presence of worldly attractions, have felt the power of religion relax its hold, and the visions of faith grow very hazy and undefined; but let them come to the Altar, that meeting place of heaven and earth, that their faith may be kindled anew. There lingers there the memories of past fervours and resolutions, earnest prayers and deep devotion; surely all that is best of us seems still there as we come back again and again after times of carelessness or neglect, and He is there Who has known us through all and watched us in every mood, and Who has never changed towards us—He Who has promised, "I will never leave thee nor forsake thee."

We come to our Lord for renewal and grace, but we come not alone; others kneel there with us to whom He gives Himself also. Think as we kneel there, returning from the pleasures of the summer, that perchance there kneels by our side one who knows little of the pleasures of the great world in which we move; little of the world, perhaps, except its sorrows and its difficulties. Christ has given, it may be, to me much of this world's goods; has allowed me to know much of its brightness, while from one who kneels by me He has held it all back, and now He gives Himself to us both. Shall I not try to make some other life a little brighter for all the good things He has given me? I have had my pleasure; this poor soul has had nothing but difficulty and trouble. Does not the Spirit of Christ constrain me to part with something for those who have so little? Surely, as we kneel together at the Altar, rich and poor, sick and healthy, as we all receive the same Lord, He says to many of us, I Who was rich for thy sake became poor; canst not thou give up something for the sake of those who have nothing?

The Revised Prayer Book Before the General Convention.

The following are among the principal changes or liturgical enrichments suggested by the committee who were appointed by the last General Convention to "consider whether, in view of the fact that this Church is soon to enter upon the second century of its organized existence in this country, the changed conditions of the national life do not demand certain alterations in the Book of Common Prayer in the direction of liturgical enrichment, and increased flexibility of use."

1. Morning and Evening Prayer.—The Sentences: Several new ones inserted, and one or more special ones for Advent, Christmas Day, Epiphany, Good Friday, Easter Day, Whitsun-day, Trinity Sunday; the Sentences for these days at Evening Prayer being different from those appointed at Morning Prayer.

On week days at Morning and Evening Prayer, the Minister, after saying one of the Sentences, may either use the Exhortation, or may, at his discretion, go on at once to the Confession, or to the Lord's Prayer.

At Evening Prayer a new, attractive form of general Confession is inserted. Also, instead of the Exhortation the Minister may say, "Let us humbly confess our sins to Almighty God," and so go on to the Confession.

In both Morning and Evening Prayer a short alternative form of Absolution is inserted.

The rubric before the Lord's Prayer directs that the people are always to say it with the Minister, save at the beginning of the Communion office.

At Morning Prayer the 95th Psalm (*Venite*), is printed at full length, with a provision that on the Sundays in Lent the hitherto omitted portion may be omitted.

The Psalter is printed without any repetitions. Proper Psalms are appointed for the first Sunday in Advent, the F. of the Circumsision, F. of the Epiphany, F. of the Transfiguration, F. of the Purification, F. of the Annunciation, Easter Even, Trinity Sunday, F. S. Michael and All Angels', and All Saints' Day, besides those appointed in the present book. There are twenty selections of Psalms, the Psalms used being used entire.

Canticles.—At Morning Prayer a short Canticle of six verses from the Song of the Three Children, which form the introduction to that part of it which we know as the *Benedicite*, is inserted as an alternative between the *Te Deum* and the *Benedicite*. The *Benedictus* is printed entire, with permission to omit, save on Sundays in Advent, the part hitherto omitted. Psalm cxxi. is given as an alternative Canticle after the *Jubilate Deo*.

At Evening Prayer the *Magnificat* is inserted as the first Canticle, and the *Nunc Dimittis* as the second, the present ones being left as alternatives.

The Apostles' Creed only is printed, but leave is given to use the Nicene Creed, which is printed in its proper place in the Communion Service.

The Versicles following the Creed at Evening Praper are similar to those of the English Prayer Book. The third Collect at Evening Prayer is identical with that of the English Prayer Book, "Lighten our darkness, etc." After the third Collect at Morning and Evening Prayer a rubric provides for an Anthem. Another rubric gives permission to end the office at this point, with such prayer or prayers, taken out of this book, as the Minister shall think proper.

The Prayer for the President, at Evening Prayer, is adapted from the Prayer for the Queen and Royal Family, in the English Book.

The "Prayer for All Conditions of Men" has the clause, "*Especially those for whom our prayers are desired*," inserted in brackets after the words, "distressed in mind, body, or estate," to be used when any desire the prayers of the congregation; and in the "General Thanksgiving" the words, "*Particularly to those who desire now to offer up their praises and thanksgivings for Thy late mercies vouchsafed unto them*," are similarly inserted after the words, "to us, and to all men," to be used when any who have been prayed for desire to return thanks.

At Evening Prayer, in place of the Prayer of S. Chrysostom, is put the prayer, "Assist us mercifully, O Lord, etc."

A considerable number of *Prayers and Thanksgivings* are added to those in the present Prayer Book. Prayers for persons on a journey, for young persons pre-

paring for Confirmation, for all who are dependent on the public care, for Missions, for the increase of the Ministry, for fruitful seasons (2), in the vacancy of a cure of souls, and a selection of prayers and Collects that may be said after the Collects at Morning and Evening Prayer at the discretion of the Minister. Thanksgivings for a child's recovery from sickness, for an escape from an accident, for a safe return from sea.

A new office, short but beautiful, is inserted, called "The Beatitudes of the Gospel," which may be used after the third Collect at Evening Prayer, or as a separate office. The Minister, standing, repeats the beatitudes, and the people, kneeling, respond after each, "Lord, have mercy upon us, and be it unto Thy servants according to Thy Word." This is followed by two short prayers, for grace to seek spiritual blessings, and for wisdom, and a blessing.

A Penitential office for Ash-Wednesday is provided, to be said after the prayer in the Litany, "We humbly beseech Thee, O Father, etc.," or at other times, at the discretion of the Minister. Besides what is appointed in the present Book, the 51st Psalm is to be said by all the congregation, and the lesser Litany, the Lord's Prayer, and some Versicles, to be used.

A Proper Order for Morning Prayer on Thanksgiving Day is given, which is a considerable improvement on the present one, including several new and valuable prayers.

Then follows *A Short Office of Prayer for Sundry Occasions*, to be used at Noonday Services, Missionary Meetings, the Visitations of Families and Neighborhoods, the Chatechising of Children in Churches or Schools, and on other like occasions for which no special order of prayer hath been appointed.

The Communion Service is considerably enriched. A second Collect, Epistle and Gospel is provided for use on Christmas Day, Easter Day and Whitsunday, for use in Churches where there are two Celebrations. An entirely new Collect, Epistle and Gospel is given for use on the Feast of the Transfiguration, which Festival is to be kept on January 18, in Epiphany-tide. Collects are given for each day in Holy Week, at present unprovided with one; also for Easter Monday and Tuesday, and Whitsun-Monday and Tuesday. When there is a second Celebration the Decalogue need not be repeated, but in that case the Summary of the Law must be used. An act of praise is inserted to be said after the Gospel, in addition to that now used at its announcement, "Thanks be to Thee, O Lord." The two long Exhortations are relegated to the end of the Service, and are to be used at the discretion of the Minister. The Exhortation beginning, "Dearly beloved in the Lord" may be omitted, provided it is said once in each month. The Nicene Creed is printed in full, and is ordered to be said at the Communion Service, on Christmas, Easter, Whitsun, Ascension and Trinity. The Priest alone is directed to sing or say the words, "Therefore with Angels and Archangels, etc.," and the Priest and people sing or say the "Holy, Holy, Holy, etc." A Note is added at the end of the Service, directing that every communicant should receive the communion at least three times in a year, of which Easter is to be one.

In the occasional Services the most important improvement is a new office for the Burial of Infants, which was sorely needed.

Just before the Psalter are placed new Special Anthems for Christmas Day, Ascension Day, Whitsun and Trinity, to take the place of the *Venite*, similar to the Easter Anthem, which is placed among them.

A Sometime Wish.

I sometimes wish we could but float
Adown life's stream in Pleasure's boat,
Grasp here and there a passing reed,
Our course not stayed by any need,
Until we reach the fields remote.

But, hark, a bird's sweet-piercing note!
"*The fields are but a gloomy moat*
To which your pleasure-voyage must
I *sometimes* wish! [*lead.*"—

My bird once more with bursting throat
Entreats my fancies inchoate:
"*Duty is God; and her's the seed*
Whence Pleasure's barque must steer."—
I *will not* wish! [Indeed,
—H. H. B.

A Model Country Parson.

There is great sadness at this time in Plympton, S. Mary, one of the most beautiful Parishes in England, on account of the loss of the Vicar or Parish Priest, who has lately been killed in the Pyrenees. He had gone away for a short holiday with his brothers, and one morning started for a climb on the mountain, saying that he would return in a short time, but since then he has not been heard of. It is supposed that he fell from some cliff or into some ravine, and so died, and his people have now given up all hope of seeing him in his Parish again.

The circumstances and relations of an English country Parson are so different from anything we see here that a sketch of this Parish and its model Priest, in the neighborhood of Plymouth, may be interesting to our readers. Let us begin by taking a look at the beautiful Church, seven or eight centuries old, and capable of accommodating a thousand people. Some parts of the Church are older still, and in one side chapel, dedicated to S. Catharine, we find tombs of warriors who fought under the Conqueror and in the Crusades. It was a grand, quiet old place, and the descendants of these ancient warriors slept, as quietly as their forefathers, through many a long sermon elaborately composed and laboriously delivered by learned but not eloquent divines.

At last a day came when, the Vicar having received preferment, it was determined by the Dean and Canons of Windsor to send an active man who would stir up the people and awaken their slumbering Church life. Every one wondered who would come, the old ladies stated their opinion, but all shuddered when at last the news came that he was a High Churchman, and some said that he was even a Ritualist. The dreadful day arrived, and some went down to see him get out of the railway cars. His baggage had come down before him, and one lady had probed it with her umbrella, and the bag had opened and there was something in it scarlet, and this was of course known to be his vestments. Some expected to see him arrive in vestments, with a very long face and a whining voice. What was their surprise when a tall man, with a beaming face and a strong voice, weighing about two hundred pounds, was pointed to by the conductor as their new Vicar. His face looked the very picture of kindness, gentleness and good nature. It was impossible not to like him. In a few weeks he had gone over all his wide Parish, six miles by five in extent, had called on all his people, 4000 in number, of all creeds and opinions, had made friends with the children, had made lists of the sick, had called together his district visitors, and had organized schools, missions, lectures, parochial charities, and all the machinery of a well-ordered Parish. He then invited two other Clergy to assist him, of whom the writer of this article was one, and amid persecution, ridicule, slander, abuse and incivility, these country Clergy worked together, night and day, for the glory of God and the good of His people.

The Vicar, of course, had to bear the chief part of their abuse, and it will hardly be credited that the writer has seen members of the vestry, in public meetings, hold their fists in this good man's face. As an honest Priest he taught the doctrine of confession, which brought down upon him a torrent of abuse from the local papers. A magistrate threatened him and his assistants with a horse-whipping and cold bath afterwards. Spies came down, prompted by the Church Association, to tell anti-confessional stories and stir up strife among the people; but undaunted, this Vicar persevered, teaching fully and lovingly the whole Catholic truth, till at last his enemies turned round and learned to love a man so unflinching, who could meet abuse and ridicule always with the same radiant smile. An English newspaper says of him: "He appeared to know and be on friendly terms with every man, woman and child in his extensive Parish, a real father of his people."

He lived with his assistant Clergy in the same house, sharing all things in common with them. He lived plainly, spent little on himself, received very little from his benefice, but gave largely to the poor out of his private means, and though he had great troubles in his life, both domestic and parochial, he was always the same genial, cheerful, generous man, overcoming evil with good. Many a man who opposed him bitterly in life as an enemy will now mourn him as a friend. As a High Churchman he was coldly if not unkindly treated by his Bishop, but no man was ever more faithful to his Church, or more opposed to the unwarrantable usurpations of the Roman Church on the one hand, or the misguided aberrations of the Protestant denominations on the other. He has died as he lived a faithful Priest of the Anglican branch of the Catholic Church, a true father of his people, and a model of a country Parson. May his soul rest in peace, and may God give to his people a worthy successor in this Church.

C. N. FIELD.

The Beautiful in Death.

Is there any country in the world where the trees are so beautiful as in this land of ours? A few months ago, as they first came into leaf or into bloom, the forests were clothed in pink and emerald green and gold, set off by the pure white of the blossom of the cherry, or the large clear cruciform flower of the dogwood. It was the gay time of their

childhood, Then came the time of their maturity, when under the warm summer sun they wore their soft refreshing olive uniform, deep shaded green. Now they are dying, and are most beautiful in death. No artist with his brush or with his pen can give the true expression of those colors, too bright to be believed if truly represented. Look at the young maple bending over the clear waters of the river or the lake. It seems as if she had blushed to see herself, and turning crimson had loitered, beauty-struck, before the mirror. It seems sad to think that in a few days that beauty will have passed and the same waters will reflect a skeleton. Look again at that Virginia creeper which has twined itself around the gray old oak. The brilliant color of her leaves seems to be the bloom of the old tree and his own topmost leaves are touched with gold. Both are dying, but as the aged father upholds with his strong arms the frail clinging daughter, they seem to promise that they will meet one another in the Resurrection Spring. There too is the mountain ash, its leaves of gold and its boughs heavy with burdens of berries of the brightest red, beautiful and fruitful in death. Look along the sloping hills and see the yellow and crimson, the dark evergreen and the brilliant red, a rich harmony consisting of every variation of color and tint; and then ask the meaning of all this. Sweet Sister Death, as S. Francis of Assisi, called her, has done all this painting, as with a frosty hand she has touched the leaves, rich with sap and ripe in their maturity. This is the secret of the beautiful in death, a type of that which takes place in the spiritual world, when death comes to crown a well-spent life, or adversity comes in a beautiful old age. Then the frost of adversity touches but to ripen and to show forth the virtue of a life replete with grace and fruitful in good works. "We all do fade as a leaf," but leaves fade differently according to the energy they have preserved against the stormy or the frosty day.

Parish Notes.

THE Night Service on Sunday is at 7.30 instead of at 8 o'clock, as during the summer months.

THERE will be an 8 o'clock Celebration of the Holy Communion in addition to the 7 o'clock, beginning on the first Sunday in October, the twentieth Sunday after Trinity, October 7th, and continued during the winter.

THE Guild of S. John Evangelist will resume its meetings in October. The first meeting will be in the vestry room on Wednesday, October 10th, at 8 o'clock. All the members are requested to be present. It will be a social gathering, and the subjects for the winter meetings will be discussed. Members may bring their friends.

THERE will be an exhibition of the magic lantern for the Sunday School on Monday Evening, October 1st, at 7 o'clock, in the Sunday School room.

THE Mothers' Bible Class for mothers will resume its meetings at the Sisters', on the first Sunday in October, at 3 o'clock.

SUBSCRIPTIONS to the Coal Club have already begun to be paid in. Subscribers are reminded that the payments must be made regularly each week. No names will be received on the list after November 1st at the latest, but all who intend to subscribe should do so without delay.

FATHER MATURIN'S Sunday Bible Class will re-open on the second Sunday in October, the 21st.

No. 6 of the S. Clement's pulpit series, a sermon on Ritualism, by F. Maturin, has gone to press and will be ready in a few days.

No. 7 of the same series, a sermon preached on last S. Clement's day, by F. Hall, "The Christian Addition Table," is also nearly ready.

The sermons of this series may be had at the Church; at Hammond's Book Store, 1224 Chestnut street; at 2034 Tower street; B. F. Holl, 410 Arch Street; Alonzo Tilden, 408 Commerce street; McCauley's, 108 South 12th street; Jas. Pott & Co., 12 Astor Place, New York; and at the Mission House, 44 Temple street, Boston, Mass; price 5 cents each.

THE new organ is hastening to its completion, and we hope, before the present month is out that it will be ready for use.

FOUR new sanctuary lamps have been given as memorials by members of the congregation, thus completing the seven handsome lamps which hang before the Altar. Three were given some years ago and the number was made up temporarily by very plain ones which now need be used no more.

A HANDSOME pair of five-branch candlesticks have also been given as a memorial.

THE Right Rev. Bishop McLaren, of Illinois, will preach on Sunday morning October 21st. The Right Rev. Bishop Seymour, of Springfield, will preach on Sunday morning, October 14th.

THE Rev. Canon Knox Little, expects to pay us a visit this coming winter. The exact date of his visit is not yet fixed, but we hope that it will not be very long before we are able to give him a hearty welcome, which he always receives here.

FATHER OSBORNE AND FATHER SHEPPARD, will hold a Mission at Utica, N. Y., from October 6th to 18th.

F. HALL AND F. OSBORNE, assisted by nine other clergy, will hold a Mission in Halifax, N. S., for ten days, beginning the twenty-fifth Sunday after Trinity, November 11th. Prayers are asked for God's blessing on these Missions.

FATHER SHEPPARD is staying in Boston at present, but he has not been transferred from this Diocese, nor has his connection with this parish been dissolved.

NUMBER of Communions made: August 20–September 20, 521.

OFFERTORIES: August 20–September 20, $202.75.

BAPTISMS.

August 26. Sarah Jane, daughter of Edward and Nancy Tolson.

August 30. Bertha Estelle, daughter of James and Anna Marks.

August 30. Anna Clarissa, daughter of James and Anna Marks.

September 5. Laura Hartman, daughter of Joseph and Kate Hartman.

September 14. Susan (name unknown) Baptized at Children's Hospital.

September 15. Delea Emma, daughter of Henry and Emma Barger.

September 20. Charles Riddell, son of Samuel and Margaret Miller.

MARRIAGES.

September 4. William Henry Whatley to Retta Gubbins.

September 12. James Harvey Forbes to Jane Catnars.

The New Altar.

A description of the new Altar of S. Clement's Church, used for the first time on Friday, Sept. 21st, S. Matthew's Day, may be interesting not only to the parishioners, but to our many friends in other places who may not have an opportunity, very soon, of seeing it.

The front, which is ten feet in length, and three feet in height, is divided into seven panels, rounded at the top and separated from each other by an upright, composed, in appearance, of three rounded pieces forming one. These panels are covered by a vine in relief, springing from the centre panel, and extending over the others on each side.

The top of the Altar is two feet in depth, and back of it are two retables, on the first of which are the Eucharistic lights, with two candelabra. On the second is the handsome new Altar Cross, with the three high tapers on either side.

The new Cross is, strictly speaking, thirty-four inches in height, standing on a base or pedestal of twenty-five inches, making the top of the Cross within one inch of being five feet above the retable.

At the intersection of the arms and the shaft is the Agnus Dei. At the foot of the shaft is a winged man, the representative of S. Matthew, and at the four ends the emblems of the Evangelists.

Every one of these emblematic representations of the four Evangelists is in bas relief, and has a nimbus above it; and the space between them is covered with a raised vine. Around the arms and shaft there is an enrichment of open brass work of a very ornamental character.

The eight candlesticks are four feet in height, and have been given as memorials of the departed. The seven new lamps, which hang before the Altar, are also memorial gifts.

The Reredos is composed of seven plain panels, the tops of which are richly decorated with tracery and crockets, surmounted by a pierced foliage, above which, again, is a delicate cresting. The centre panel is large, and nine inches higher than the others, and is just four feet above the Altar.

To complete the description we might add that the Altar and Reredos are made of oak, and the Cross, Candlesticks and Lamps are made of brass. The Altar, Cross and Candlesticks were designed by W. Henry Vaughan of Boston.

The Tongue Instructed.

Guard well thy lips, none, none can know, [Prov. xiii. 3.
What evils from the tongue may flow; [James iii. 5,6.
What guilt, what grief may be incurred, [Judges xi. 35.
By one uncautious, hasty word. [Mark vi. 22, 27.

Be "slow to speak," look well within, [Prov.
To check what there may lead to sin, [James i. 28.
And pray unceasingly for aid, [Col. iv. 2.
Lest unawares thou be betrayed. [Luke xxi. 34.

"Condemn not, judge not"—not to man
[James iv. 2.
Is given his brother's faults to scan;
[1 Cor. iv. 5.
The task is Thine, and Thine alone—
[Matt. vii. 3.
To search out and subdue Thine own.
[John viii. 7.

Indulge no murmuring; oh, restrain
[1 Col. x. 10.
Those lips so ready to complain;
[Lam. iii. 22.
And, if they can be numbered, count
[Ps. ciii. 2.
Of one day's mercies the amount.
[Lam. iii. 23.

Such vain discussions, trifling themes;
[Titus iii. 9.
Dwell not on earthly hopes and schemes;
[Deut. vi. 4, 7.
Let words of wisdom, meekness, love,
[James iii. 13.
Thy heart's true renovation prove.
[Luke vi. 45.

Set God before thee; every word
[Gen. xvii. 1.
Thy lips pronounce by Him is heard;
[Ps. cxxxix. 4.
Oh, could'st thou realize this thought,
[Matt. xii. 36.
What care, what caution would be taught.
[Luke xii. 3.

"The time is short," this day may be
[1 Cor. vii. 29.
The very last assigned to thee;
[Eph. v. 10.
So speak, that shouldst thou ne'er speak more
[Col. iv. 6.
Thou may'st not this day's word deplore.
[Rom. xiv. 12.

—*Selected.*

A Visit to the Rev. S. F. Green, for Twenty Months a Prisoner in Lancaster Castle, for Conscience' Sake.

[An English clergyman who recently visited this country, contributes the following account of a visit to the Rev. Mr. Green, during his incarceration:]

Being in the Northwest of England in the month of June, 1882, I determined to pay a visit to the Rev. S. F. Green, who had already been imprisoned in the Castle at Lancaster, since March, 1881. Mr. Green had for several years carried on a remarkable work in a poor parish in the suburbs of Manchester. His people were singularly attached to him, appreciating his work thoroughly.

An attack was made upon him in the courts of law by the Church Association, a society which has its headquarters many miles away from Mr. Green's parish, and which therefore might be considered to be little aggrieved by what he did in his Church. Upon the priest's declining to admit the authority of the civil courts in spiritual matters, he was sent to the prison at Lancaster, as already described.

I arrived at the castle about midday on the 30th of June, 1882. In due time a gaoler appeared with his bunch of keys, and conducted me to the cell occupied by the faithful priest. The room in which I found Mr. Green was very large, being in fact the hospital of the prison. The walls were whitewashed, and the iron-barred window could only be reached by a process of climbing, so that a person sitting in the cell could have no view whatever. Mr. Green's eyes had suffered from the whiteness of the walls around him.

Mr. Green is tall and finely built, and behaved with a quiet dignity. Indeed, his Christian calmness, combined nevertheless with firm determination, was noticed by many in England during those long, weary months.

After spending about an hour and a half with him, I rose to take my leave. Before my departure, however, he knelt down and requested a blessing, which, he told me, he has always asked at the hands of any priest who chanced to visit him. I then bade him farewell, remarking that I was going back to my work, to do the very things for which he was a prisoner. He answered, quite humbly, that he was sure that I would have done just as well had I been in his place.

I confess that when I found myself outside the prison I felt as if there was something wrong in the enjoyment of one's freedom, since this devoted man was suffering at the same moment that hundreds of us were doing exactly as he had done. Outside the castle I encountered an intelligent and courteous official, with whom I entered into conversation. He assured me that they did not seek for more prisoners like Mr. Green, for he had so many visitors that the doors were constantly being locked and unlocked for their accommodation, which, of course, added to the work of the gaolers. He said that Mr. Green gave them no trouble personally, but that at the previous Christmas his friends had sent him so many cards that they had to be conveyed to his cell in a two-handled clothes basket.

I may add one or two more particulars. Mr. Green, standing in need of recreation, and growing weary of the little means of taking exercise at his disposal, helped with his own hands to carry the coals for the supply of the prison.

One of his children was delicate, and, humanly speaking, could not have lived in the dull, unhealthy parish of Manchester. During Mr. Green's incarceration, Mrs. Green and the children were supported by the English Church Union (of which all good Churchmen should be members), and lived at a seaside place near Lancaster. In the good providence of God this was the means of the child's restoration to health; in other words, the child's life was saved by the father's imprisonment.

We, in England, believe that Mr. Green's imprisonment has helped forward the great Catholic movement, the effect of which has been felt in the United States, as elsewhere. At the same time, it must be remembered that at present Mr. Green has no parish, and that his people at Moreheth are undergoing a severe and prolonged trial. So far they have shown wonderful faithfulness, the more remarkable because they are poor in this world's goods.

It will not be too much to ask the prayers of American Church people in behalf of the faithful priest and his much-enduring flock.

Other Parishes.

THE opening service at General Convention will be held at Christ Church.

OWING to the generous foresight of one of our young lady communicants, the priest in charge of S. Chrysostom's has been enabled to take a month's vacation, the first he has been permitted to enjoy for three years. The hard-worked incumbent has been obliged to do the sexton's work as well as his own, and asks for contributions towards hiring a man to perform the menial duties of the Parish.

ANOTHER Church, S. James the Less, has inaugurated a Parish magazine. The regular publication of a paper of this sort is now regarded as one of the indices of an active Parish life.

S. LUKE'S CHURCH, Germantown, has extended a call to the Rev. Mr. Upjohn, of Augusta, Me.

THE Church of S. John Baptist, Germantown, originally a mission of S. Luke's, has been a thriving, self-sustaining Parish for a number of years. Under the Rectorship of the Rev. C. H. Hibbard the choir has been enlarged and improved, and the attendance has become so great that it is frequently hard to accommodate the congregations. So much for well-rendered Church-like services.

General Church News.

CHURCH life in Denver, judging from the able little *Kalendar*, is in a healthy stage of growth. There are early celebrations at the Cathedral and the two other Parishes; large sums of money are being contributed towards the enlargement of Trinity Church; and the work of the Mission of the Good Shepherd, which consists of visits to the hospital and the poor of the neighborhood, is being actively carried on. The Cathedral organ will compare favorably with many of the best instruments in England; it is very large and powerful. Two stained windows, which are pronounced to be exquisite, have lately been placed in this noble building. The subjects are Christ blessing little children, and S. Thomas, of Canterbury, baptizing the infant son of Henry II. Emmanuel Church, which lies in the midst of 10 000 working people, is badly crippled on account of the lack of workers and money. The Church at present accommodates only one hundred and fifty people, but it was erected with a view to ultimate enlargement.

THE Bishop of Springfield has provided a place where his Clergy may spend their vacations. He has secured a tract of land, of more than eighteen acres, stretching along the shores of Green Bay, in a region unsurpassed for salubrity of climate, fertility of soil and beauty of scenery. It is the Diocesan's endeavor to give each Parish and Mission a portion of the reservation, and to secure for each clergyman in his jurisdiction a house and home thereon, where he may spend a quiet vacation at the least possible expense. The plan is a novel and beautiful one, and there is nothing to prevent its success.

THE Bishop of Manchester, it is believed, will resign his See and accept the Deanery of Exeter. His lordship is well-known as Mr. Green's diocesan.

THE Rev. Rector of Grace Church, New York, wishes to make that building free, and a home for the many. Although the immense congregation at present represents the highest social circles of the metropolis, almost exclusively, Dr. Potter believes that the "uptown movement" will eventually separate these people from the present Church. It may then, he hopes, be the centre of a large work among the poor. Not that this important Parish does not now look after the poor. On the contrary, its charities are very extensive: the Day Nursery, the "Junior Century Club," the Girl's Friendly Society, a dietary kitchen, a mortuary for strangers who die in the city, with a resident physi-

cian attached (who last year made three hundred and sixty-one visits among the needy), being among the best known. There are also a Mission in the hospitals and prisons, an industrial school, a "Fresh Air Fund Charity," under which "Grace House-by-the-Sea" has been established, and $1300 spent in sending the sick and helpless to the shore, the "Ladies' Benevolent Society," and the S. Luke's Association. The spiritual necessities of the poor are administered to in Grace Chapel, on Fourteenth street, which is the centre of a vast charitable work. (The Italian Mission has its services there.) The German work of the Parish is conducted at the Church of the Nativity, under several missionaries. Notwithstanding this Dr. Potter believes that the present Grace Church, with its magnificent accommodations, must finally be the chief home of the poor classes of the neighborhood.

THE Stewart Memorial Cathedral, at Garden City, Long Island, has been finished, and will soon be consecrated. It is, perhaps, the grandest building of the sort in this country. Its total cost was $2,000,000. An additional $1,000,000 were spent on the erection of S. Paul's School, which is adjacent to the Cathedral. The Diocesan's residence will cost $80,000. A description of these buildings will probably appear in our next issue.

DR. EWER'S "Open Letter" has been widely read. The very large edition of the *Living Church* containing the letter has been exhausted, and it has been found necessary to issue it in a more permanent form, together with the same gentleman's article "What is the Anglican Church?"

AT S. Saviour's Church, Bar Harbor, during the past summer, five services were held every Sunday. Bar Harbor is a favorite resort for our Clergy, and Churchmen predominate among the summer guests.

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Vol. III. PHILADELPHIA, MARCH, 1885. No. 5.

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KALENDAR FOR MARCH.

1. Sunday, [*Lent II.*] . . . . . Celebrations, 7, 8, 9, 11. Morning Prayer, 10.15. Children's Service, 3. F. Maturin's Bible Class, 3.15. F. Convers' Class for Men, 3. Class for Mothers, 3. Class for Girls, 3. Evening Prayer, 4. Night Service, 7.30. Confraternity S. Mary the Virgin, 5.
2. Monday, [*S. Chad.*] . . . . . Celebration, 7. Morning Prayer (on all week-days), 7.45. Evening Prayer (on all week-days) in church, 5. Bible Class, 4. Confraternity of Holy Family, 7.30. For Young Women (2051 Cherry Street), 8.
3. Tuesday, ... Celebrations, 7, 9.30. Sermon, 5. Guild S. Christopher (Juniors), 7.30. General Confirmation Class, 8.
4. Wednesday, ... Celebration, 7. Meditation, 12.
5. Thursday, ... Celebrations, 7, 9.30. Altar Guild, 4.15. Litany and Instruction, 8. Confirmation Class for Young Women, 7.30. F. Maturin in church, 10–11.
6. Friday, ... Celebration, 7. Meditation, 12. Sermon, 5. Confirmation Class for Boys, 7. For Men, 8. Missionary Meeting, 8. F. Maturin in church, 1–2, 3–7. F. Field, 7–9, F. Convers, 7–8.
7. Saturday, [*S. Perpetua.*] . . . . Celebration, 7. F. Maturin in church, 10–12, 3–7. F. Field, 7–9. F. Convers, 2–5, 7–9. Confraternity of Holy Childhood, 5.
8. Sunday, [*Lent III.*] . . . . . Celebrations, 7, 8, 9, 11. Morning Prayer, 10.15. Children's Service, 3. F. Maturin's Bible Class, 3.15. F. Convers' Class for Men, 3. Class for Mothers, 3. Class for Girls, 3. Evening Prayer, 4. Night Service, 7.30.
9. Monday, ... Celebration, 7. Bible Class, 4, Confirmation Class for Married Women (2032 Cherry Street), 7.30. For Young Women (2051 Cherry Street), 8.
10. Tuesday, ... Celebrations, 7, 9.30. Sermon, 5. Guild Iron Cross, 8. General Confirmation Class, 8.
11. Wednesday, ... Celebration, 7. Meditation, 12.
12. Thursday, [*S. Gregory.*] . . . . Celebrations, 7, 9.30. Litany and Instruction, 8. Confirmation Class for Unmarried Women, 7.30. F. Maturin in church, 10–11.
13. Friday, ... Celebration, 7. Meditation, 12. Sermon, 5. Guild S. John Evangelist, 8. Confirmation Class for Boys, 7. For Men, 8. F. Maturin in church, 1–2, 3–7. F. Field, 7–9. F. Convers, 7–8.
14. Saturday, ... Celebration, 7. F. Maturin in church, 10–12, 3–7. F. Field, 7–9. F. Convers, 2–5, 7–9. Confraternity Holy Childhood, 5.
15. Sunday, [*Mid-Lent.*] . . . . . Celebrations, 7, 8, 9, 11. Morning Prayer, 10.15. Children's Service, 3. F. Maturin's Bible Class, 3.15. F. Convers' Class for Men, 3. Class for Mothers, 3. Class for Girls, 3. Evening Prayer, 4. Night Service, 7.30.
16. Monday, ... Celebration, 7. Bible Class, 4. Confirmation Class for Married Women (2032 Cherry Street), 7.30. For Young Women (2051 Cherry Street), 8.
17. Tuesday, ... Celebrations, 7, 9.30. Sermon, 5. Guild S. Christopher (Seniors), 7.30. General Confirmation Class, 8.
18. Wednesday, [*K. Edward.*] . . . . Celebration, 7. Meditation, 12.
19. Thursday, ... Celebrations, 7, 9.30. Litany and Instruction, 8. Confirmation Class for Young Women, 7.30. F. Maturin in church, 10–11.
20. Friday, ... Celebration, 7. Meditation, 12. Sermon, 5. Confirmation, 8. F. Maturin in church. 1–2, 3–7. F. Field, 7–8. F. Convers, 7–8.
21. Saturday, [*S. Benedict.*] . . . . . Celebration, 7. F. Maturin in church, 10–12, 3–7. F. Field, 7–9, F. Convers, 2–5, 7–9. Confraternity Holy Childhood. 5.
22. Sunday, [*Passion.*] . . . . . Celebrations, 7, 8, 9, 11. Morning Prayer, 10.15. Children's Service, 3. F. Maturin's Bible Class, 3.15. F. Convers' Class for Men, 3. Class for Mothers, 3. Class for Girls, 3.
23. Monday, ... Celebrations, 7, 9.30. Bible Class, 4.
24. Tuesday, ... Celebrations, 7, 9.30. Sermon, 5. Guild Iron Cross, 8. Class for Easter Communion, 8.
25. Wednesday, [*Annunciation B. V. M.*] . . . . Celebrations, 7, 9.30. Meditation, 12.
26. Thursday, ... Celebrations, 7, 9.30. Litany and Instruction, 8. F. Maturin in church, 10–11.
27. Friday, ... Celebrations, 7, 9.30. Meditation, 12. Sermon, 5. Guild S. John Evangelist, 8. The Passion Illustrated, 7. F. Maturin in church, 1–2, 3–7. F. Field, 7–9. F. Convers, 7–9.
28. Saturday, ... Celebrations, 7, 9.30. F. Maturin in church. 10–12, 3–7. F. Field, 7–9. F. Convers, 2–5, 7–9. Confraternity Holy Childhood, 5.
29. Sunday, [*Palm.*] . . . . . Celebrations, 7, 8, 9–11. Morning Prayer, 10.15. Children's Service, 3. F. Maturin's Bible Class, 3.15. F. Convers' Class for Men, 3. Class for Mothers, 3. Class for Girls, 3, Evening Prayer, 4. Night Service, 7.30.
30. Monday, [*In Holy Week.*] . . . . . Celebrations, 7, 9.30. Meditation, 4. Sermon, 8.
31. Tuesday, [*In Holy Week.*] . . . . . Celebrations, 7, 9.30. Meditation, 12. Sermon, 5.

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Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, North-east Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

The pews in this church are rented. Strangers, and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

Subscriptions, or communications relating to this MAGAZINE, and also all publications exchanging with it, should be sent to Mr. T. Ewing Riddel, 2526 Parish Street.

We would call attention to list of sermons advertised on back cover of this magazine. All orders by mail sent to Mr. Alonzo Tildon, 408 Commerce Street, will receive prompt attention.

TO THE PARISHIONERS OF S. CLEMENT'S:

Your Rector wishes to urge on you the duty and privilege of helping the Mission work. Try this Lent to have the savings of your acts of self-denial increase what you give to Missions. Say with more devotion the prayer for Missions. During this month some ladies will be in the Sunday-school Room every Friday, from 10 to 12, to cut out the work and give it out. Any woman can come and do some of the work there at that time if they wish, and as the work we are now doing is for a hospital, it is such that it can be easily taken home, and the work can be done there if any prefer it. No one is required or expected to give the materials; they will be furnished. This is not said to stop people from contributing either material or the money to buy it with, if they want to give it. But it is not a requisite. The Missionary Society has not done as much as was hoped. It has not kindled the zeal and enthusiasm for the blessed work of Missions as was expected. Yet may the future atone for the past. As we follow week by week this Lent the footsteps of our Lord, we must remember that He endured it all for souls, the very souls we try to reach and help by our missionary efforts. "He shall see of the travail of His soul, and shall be satisfied." May we bring prayers, work and gifts to help unite those two things intended for each other—the blood of Christ and the souls of men, and contributed something to that satisfying of the longing of his living soul.

B. W. MATURIN.

The Altar Guild has finished a beautiful black frontal for our church altar, the gift of one of the parishioners.

Parish Notes.

The new choir stalls are in their places; while the material and the work is all one could wish, they were, unfortunately, made too high for the boys.

The plain panel which temporarily filled the centre of the reredos has been replaced by a fine specimen of wood-carving, representing the Madonna and the Holy Child. Nothing could be more beautiful and pathetic than S. Mary's face. It was the gift of a parishioner.

The congregation at the Missionary Meeting on Quinquagesima Sunday evening was smaller than that on an ordinary Sunday night. The moral to be drawn is that we should all pray more for Missions, read more about them, talk more of them, unless we would lose our part in carrying on the Mission of the Church, which is but the Mission of Christ; unless we would lose our part in converting others to Jesus; unless we would lose our Catholicity and be dwarfed into a miserable, narrow, selfish congregationalism. Who will say a prayer for Missions daily this Lent?

On the evening of the Confirmation, the women and girls who are to be confirmed, can go to the Sisters any time after six o'clock and say their prayers and join in litanies and other devotions, preparatory to the blessing they come to get from the Bishop. Similarly the men and boys will find the chapel open for them on that evening after six o'clock. All the women and girls must be in the Sunday-school room *not* later than 7.30.

The Bishop of the Diocese will come to the Parish for Confirmation on Friday, March 20. Any who want to be confirmed and have not yet given in their names are asked to do so as soon as possible.

The classes will be held as follows: For young girls, at the Sisters' on Saturday afternoon at 5; for young unmarried women, Monday evening at 2051 Cherry Street, at 8; and also on Thursdays at the Church, at 7.30; for married women, on Sunday afternoons at 3; for boys, on Friday evenings, in the Chapel at 7; for men, on Fridays at 8 o'clock. General Confirmation Class, on Tuesday in Chapel, at 8. On Monday evenings during March, there will be a class for married women at 7.30.

After the Confirmation on Tuesday evenings (the 24th) at 8 o'clock, the newly confirmed and any others who may wish to come, will meet for a class to prepare for their Easter Communion.

At 2029 Carlton Street, there is a bin of coal opened, at which the parishioners can get their coal in small quantities at reduced figures. They will have to get tickets signed by one of the Sisters or of the clergy to certify that they belong to the Parish, to get the reduced rates, otherwise they will be charged the usual market price. When they have these tickets they can get the coal at six cents a bucket.

Lenten and Easter cards, especially brought out by the clergy, may be had from Father Field, the Sisters, or at Mr. Hammond's book store, 1224 Chestnut Street.

A branch of the Iron Cross is to be formed at Troy.

The first number of the Iron Cross, a paper in support of Temperance, Reverence and Purity, will be issued very shortly.

Some members of the Men's Guild attended the meeting of Guilds at S. Jude's Church, and were most hospitably entertained by the Rector.

On Sunday, February 22d, a deputation from the Guild of S. John and the Iron Cross, attended the same Church and much enjoyed the solemn and hearty Guild service.

We would remind our readers that the magazine year begins in November. Those who have forgotten to renew their subscriptions, will please do so, as the life of a parish paper largely depends on the support obtained in this way. Perhaps some can send us the name of a friend who would like to subscribe.

Mr. Duhring, 1226 Arch Street, has a fine assortment of sacred pictures, suitable for devotional books. Persons desiring anything of this kind would do well to call.

BAPTISMS.

January 21.—Sarah Anna, daughter of Henry C. and Mary S. Jackson.

January 21.—Elizabeth Weldie, daughter of Henry C. and Mary S. Jackson.

January 25.—Basil Maturin, son of W. Von A. and Maria Williamson.

January 28.—Lorenzo Damon, son of John and Susan Martin.

January 29.—Anna Mary, daughter of John and Kate Riday.

February 5.—William, son of William and Deborah Connelly.

February 5.—Margaret Agatha, daughter of William and Mary Albertson.

February 6.—Charles Benjamin, son of Benjamin and Adelaide Rummer.

BURIALS.

January 25.—James Mann, died January 22.

February 1.—Lorenzo Damon Martin, died January 30.

February 18.—Walter Cave, died February 15.

February 18.—James Washington Fletcher, died February 16.

NUMBER of communions made from January 20 to February 20, 650.

OFFERTORIES from January 20 to February 20, $268.35. For Missions on Quinquagesima Sunday evening, $48.30.

The following statement and appeal of Mrs. Spalding is printed as being more complete than her letter to F. Convers about the Hospital. It is of special interest to us as the Missionary Society is now working for this object.

St. Luke's Hospital, Denver, is, I think, the youngest namesake of the noble institution in New York, founded by the saintly Dr. Muhlenberg, and is also, I fear, the poorest. It was opened a little more than three years ago, and supplies one of the greatest needs in this city where invalids resort from the world over, being the only Protestant institution of its kind. If a Church Hospital is needed anywhere, it is surely in Denver, for as has been well said, Colorado is the common meeting ground of the whole country. There is not probably one of our Dioceses which is not represented, either on our ranches, in our mines, or by invalids. It is for this reason that our Hospital may well claim a place in the hearts of church people everywhere. Since it was opened more than 1,000 patients have been treated, and we hope in time to make it self-supporting from those who are able and glad to pay for the good care which they receive. But there are many sad cases constantly occurring, of invalids who exhaust all their means on the long expensive journey, seeming to think they will recover as soon as they breathe Colorado air. Instead of this they arrive here hopelessly ill, among strangers, with no money to pay for nurse, doctor or medicine. Often they come from refined homes commended to our care by loving friends. There is now in the hospital a respectable, middle-aged Englishman, a communicant in the Church, at one time well established in business in New York city, who arrived in Denver last October, far advanced in consumption, with only $2.50 left of all his money. He was refused admittance to the county hospital, not being a resident and they being overcrowded. They offered to send him back to Pueblo, but the poor man could scarcely walk. He applied for admission at St. Luke's, but our one Free Bed was occupied. Money was obtained through the offertory on St. Luke's Day to pay for him until he could receive the benefit of the Free Bed, and he is now spending his last days in a Church Home, comforted by the thought that he is not forsaken in his hour of need by the Church of which he is a member.

It is hard to turn away a single worthy case for lack of means, but we still owe $3,200 on the land, and our receipts are far behind our expenses. We have only one Annual Free Bed, supported by a generous layman of Pennsylvania, and this expires at Easter. Who could invest $300 where it would bring in a richer return than by giving all the comforts of a free bed to these moneyless, suffering strangers? We have not a single permanently Endowed Free Bed. For two years the "Easter Free Bed" was supported by Easter offerings from about thirty schools and Sunday-schools. This proved to be so successful that a ten-fold effort is now being made to raise $3,000 and make it perpetual. God has blessed the work, and through the kind offerings of many friends, $2,500 has been secured. We earnestly hope and pray to complete it this Easter. Our friends in the East appreciate the fact that our Hospital belongs to them as much as to ourselves. How many aching hearts turn longingly to Colorado where loved ones are making their last struggle for life. If health and strength are given them, can they not return a thank offering which may give hope to those who would otherwise have none? Or may we not expect memorial gifts from those whose dear ones have gone to the "better country?" Scattered far and wide over our ranches and in our mines, are sons from many of the first families in the land. What mother does not feel an inexpressible comfort in the thought that if sickness or accident overtake her boy, a Church Home is ready to receive him? Will they not help us bear the burden which we are not able to bear alone? "Then shall the King say unto them, I was a stranger and ye took me in, I was sick and ye visited me, Inasmuch as ye have done it unto the least of these my brethren ye have done it unto Me."

Any offerings, no matter how small, will be most gratefully received and acknowledged by

MRS. J. F. SPALDING,
525 Glenarm Street.
Denver, Colorado.

The Workingmen's Club.

Recent matters of general interest in the Club have been the forming of a "United Flour Club" after the model of the "United Coal Club" by which those interested can buy from Samuel Bell & Sons two grades of flour, the better at $5.75 per barrel, the other at $5.25. The flour is to be delivered to any part of the city in lots of one-eighth of a barrel or upwards, until

May 6, when the contract will end. Mr. L. W. Bitting of S. Jude's is the general treasurer.

A call has been issued by the Employment Committee, for a meeting of representatives of the Clubs to try to form a labor bureau to find employment for the members now out of work.

On March 4th a meeting of delegates from each Club will be held in the house of S. Mark's Club, corner Seventeenth and Kator, to organize a central association of all the clubs in the city. We want the strength which comes from unity in our co-operative features; the advantage of each other's experience and ideas.

We have advocated before the social side of the Workingmen's Club, and it should never be forgotten that the club is a place of recreation and social intercourse; a common meeting ground of men of many occupations and positions, and an exchange for thought between men who know things practically, and those whose time and advantages have given them opportunities to form theories.

Hard times have brought before the clubs questions which affect the permanence of the club, as a club, and the permanence of the membership of the individual in the club.

It has been asked, are the Clubs useful only in brisk times when all are fully occupied? And are they a luxury to be dropped when work falls off.

If they are no more they certainly fail a man just when he most needs encouragement and when he can least afford to lose their influence. We believe the Club should be something more than a luxury and that it should stand to a man as a friend, useful in prosperity but doubly so in adversity. Affording him at all times the advantages which may be had better by association, and in hard times helping him to hold his own.

We are glad to say that in one matter at least, the advantages of association and co-operation have become very evident. The Coal Club is an undoubted success and there seems to be no reason why the Groceries Club, now in its infancy should not be equally so. But both these pre-suppose the power of buying for cash and so apply to flush times only. Can not their usefulness be extended to periods of depression also?

We believe that it can, and the suggestion has been made that the money saved by this co-operative buying, be considered as a sort of sinking fund, and that in flush times the amount so saved, or such part of it as each individual may choose, shall be put by and deposited to the credit of the buyer, to be drawn again by him in slack times.

A member of one of the oldest Clubs in the country, who has worked the matter out, advocates the receiving of small sums by the Club, which, when they amount to five dollars, shall be deposited by the Club in one of the large Savings Banks. The account to be opened in the name of the individual depositor, who may take his book or leave it with the Club. The Club will then continue to make deposits whenever the amount paid in by any one reaches the sum of five dollars, so that there will never be much money remaining in the hands of the Club.

In slack times these deposits can be drawn again for coal and groceries, the purchaser still getting the advantage of the co-operative rates, and by sending his order to the Club, he will have his bill paid and the amount charged against his deposit.

This would certainly make the Club of paramount use to the members. So that in bad times they would continue to enjoy the advantages of the Club House, the opportunity of obtaining work through the Club's Employment Bureau; and the saving effected by the co-operative rates of buying would be an undoubted gain to their families in saving money and anxiety, and in removing the temptation of buying poorer qualities of groceries when money is scarce.

Letter from Fr. Sheppard.

15 Sir Lowry Road,
Capetown, December 21,
S. Thomas' Day.

My Dear Fr. Maturin:

You will like, I know, to hear something of our life and work here; and it is pleasant for me to put myself in communication in some way, through you, with so many I know and love at S. Clement's, and in Philadelphia generally. You may be helped to realize the distance we are from England by the fact that now by the last mail, two days since, we are beginning to receive answers to the letters which we mailed on our arrival, October 23d, or rather a week later, as the homeward mail left the day before we came in. With you it takes about three weeks to get an answer from England; with us nearly seven weeks. It has been very difficult to realize that we have been passing through the season of Advent, and are now close upon Christmas, in the midst of summer weather, cloudless skies, and daily increasing heat; and to go through Lent and Easter when leaves are falling, and the cold increasing, will be another strange experience, and one which seems to rob Easter here of all the deep analogies in nature, which the Springs of the Northern Hemisphere suggest; and one is almost tempted with S. Francis Xavier to pray the Church that the time of Lent and Easter may be translated for us to another part of the year. Christmas Day is often the hottest day of the year here. Christmas holidays are observed by picnics, and by going away (for some) to seaside places. We are just now going the round of several schools to witness the prize givings. We find the rooms made gay with flowers and creepers, and sometimes creepers straying in at the open windows. Fans, too, are much in vogue among the ladies.

Sir Lowry Road, where we live, so named from Sir Lowry Cole, a quondam governor, is half street, half road; it is the great highway out of Capetown leading to a number of suburban villages, and then to the interior. Consequently, the traffic over it is very great and very noisy; in this respect, I think, it may compare with Cherry Street. Our house, at least, may compare with 2026; for as you have Cherry Street, Tower Street, and Twentieth Street, so we have Sir Lowry Road in front, Russell Street at the side of our house—a corner house—and Newmarket Road just below, running parallel with Sir Lowry Road, which also leads to the interior. Eastwards, early wagons, bringing produce from the country, rumble by in the small hours of morning, and rumble out again at night—long heavy wagons drawn by ten or fourteen oxen, or else by eight mules or horses driven in hand. Hansom cabs are continually passing—Cape carts, with two wheels and a pair of horses—sometimes three or four horses. The Cape cart is the ordinary carriage of the country—two strong wheels, a deep body with a seat in front and a seat

behind, and a white canvas-head, which can be put up or down. Just now, too, we often have bodies of troops passing; sometimes an infantry regiment marching out from the barracks in the early morning, with band playing; sometimes a troop of cavalry (Iniskilling Dragoons) going out to the camp at Wynberg, about eight miles from here. Our house is about one mile and one-quarter from the centre of Capetown—east of it. As we look out on the town, or part of it, from our windows, it gives me the impression of being very oriental in appearance, from the low flat-roofed houses, almost all white or yellow washed, a little foliage cropping up among the houses here and there, a palm or two in some streets, and a blazing sun. The costumes, too, add to this impression. The Malay men wear either a red fez, or a red and yellow handkerchief turban-wise, or sometimes (especially the coachmen and drivers) an umbrella-shaped hat, very good for keeping off sun or rain, only a little less broad than the Chinese hats. The dress of the Malay women is most picturesque, and could not fail to delight an artist's eye. The head and part of the forehead is covered with a yellow silk handkerchief, so tied that it covers the chin and hangs down on the neck; the bodice is tight-fitting, and generally of white cotton or linen; over this, round the shoulders, is a small bright-colored shawl or handkerchief. The waist is very high, and the skirt most voluminous, and extended after the fashion of our grandmothers, and fancy, with hoops. The skirt is sometimes of green stuff, sometimes of white or blue, and, lastly, the feet are shod with a wooden clog, having a circular button which fits in between the big toe and the next, and this is the only attachment. The men also wear these sometimes, but the majority go bare-foot. Of course, the richer Malays, men and women, wear boots or slippers. The colors of the women's dresses and handkerchiefs never fail to be harmonious and tasteful.

The language of the street,—*i. e.*, of the whole lower class, more than two-thirds of Capetown—is Dutch, of a very debased type—Kitchen Dutch they call it here, but this is the language we must learn, and are trying to learn, for the large majority of the people of our district speak it, and all the colored people whom we shall have to do with, and all the Malays. Many know a little English, but Dutch is the language they commonly use and think in. There is a great deal of poverty here; a great deal of ignorance and sin. The Malay's religion is more a hereditary clinging to Mohammedism than any intelligent or intellectual hold upon it. Many assert that their religion and ours is the same. They seem to have no objection to hear about Christianity, and acquicese in all one says, but there have been, in Capetown, very few sincere and lasting conversions yet. They have two mosques in their quarters of the town—surmounted by the crescent, of course. Occasionally one meets their Irnaums in wonderful flowing blue or green robes, white pants and large white turban. The colored people here are scarcely to be distinguished (in the main) from the colored people of America. I preached a few Sunday evenings ago to Canon Lightfoot's congregation of colored people, and from the types of faces before me, I might easily have fancied that I was speaking to the congregation of St. Mary's, Baltimore. The only building we have in our district at present to hold any service in, is a little one-roomed cottage up on the hill-side, under the mountain wall. There is a small population of colored people and a few Malays round it, and here on Sunday afternoon there is a small Sunday-school, conducted by three ladies, of about forty colored children. Here, for the last two or four Sundays, we have held a short service after school for any adults who would come, and we have had from ten to fifteen generally. It is a wild, bare sort of place, with huge rocks scattered about, and a large crop of small stones. The gully or valley in which the school-house stands goes by the name of the Dry-dock. Above towers the mountain—the Devil's Peak and Table Mountain—and, turning round, you look down upon the blue bay, with its fringe of surf and its gleaming edging of white sand, and hills and mountains beyond, with probably five or six ships riding at anchor or within the shelter of the Breakwater, and many more whose masts are just visible in the docks. The children are all shoeless and hatless, and with very ragged clothes, most of them, but I hope they are learning something.

Canon Peters is at the head of the native College for Kaffirs, which is only about one-sixth mile off. The College is called "Zonnebloem," or, Sunflower. There are about fifty or sixty young Kaffirs there, big and little. Most of them can speak some English, and understand more. I am going to sing even song in their chapel this evening, and preach to them. The clergy here are all very friendly, and are making a good deal of use of us, so that we have preached in most of the churches in or near Capetown. Fr. Puller is preaching at the Cathedral this morning, and I have been giving a course there on Tuesday evenings in Advent.

Our house is a one-storied building, with seven rooms and a kitchen. All the rooms are very high, some of them thirteen feet. One which we are going to subdivide and use half for an oratory, is twenty-one feet by twenty, rather different to the little cells at Temple Street, Boston. All the windows have Venetian shutters, which we keep closed for the greater part of the day, and always at night, as they are the only protection from thieves, of whom there are plenty about. When we first came into the house, we found that the only provision for cooking was a huge open *chimney-place*, with a rough iron stand, three or four bars, and this was all that Brother Clement had to do his cooking with for six or eight days, until we got a stove. There is a tank in the yard from which all our water is drawn. No gas; no bells. I have put up a door-bell since. For this house we pay £7 a month, and this is a reduction of £1.10 from what the last tenants paid.

We are gradually getting our furniture; but as it is being made at the Zonnebloem Kaffir College, and they are desperately slow, we shall still have to wait a good time before we get our oratory fitted and our book-shelves. Our books meanwhile rest on the floor in what is to be the common room. No description of Capetown or our life here would be complete without mentioning the terrific south-east winds. They rage on and off all through the summer, and have the violence almost of tornados; the dust and sand is swept up in clouds, and driven against one like hundreds of needles; the dust wifts into the house everywhere; the floor is gritty and grimy. Shut

the windows as you may, it finds its way in. The wind is always presignified by a table-cloth of white cloud covering, and pouring over the edge of Table Mountain; and as long as the storm blows it remains there; the rest of the sky is cloudless and bright. It is very distressing, and its tendency is to try the nerves and depress one. But, on the other hand, it certainly carries off the bad smells, of which there are not a few, there being no such things as underground drains. The curious thing about this wind is that it is so very local; it only blows fiercely on this side of the mountain; directly you turn the corner, going south-east, it becomes only a pleasant breeze.

There seems to be every probability of war with the Boers in the Bechuanaland, unless Lord Derby becomes faint-hearted at last; and unless there is a successful war, the English power out here will have lost all prestige in the eyes of the Boers and the native tribes, and the English flag may as well be hauled down. A number of young gentlemen volunteers have come out from England and are to form some pioneer corps—mounted, I believe. Their equipment is a brown corduroy jacket and pants, brown gaiters and a white helmet or a brown slouch hat Their arms, a rifle and revolver. Some of them who have landed here and gone on again to Port Elizabeth are said to be a very fine set of men. Colonel Carrington is to lead them, I believe, and a Colonel Methuen. The state of trade here is most depressed, and numbers of men, white and colored, loaf about unable to get employment. I spoke to a nice young fellow this morning as I came from the Hospital, working with a pickaxe on the road, who is the brother of an English Priest whom I know well, and who asked me to look after him; he seems to have come to this through no fault of his own. He makes twenty-seven shillings a week and has to pay two pounds seven shillings a month for his house. We have a plot of ground not far from here for our Church and house. As soon as the Father Superior sends us some money we shall begin to build. We expect it soon, and the sooner the better, for just now labor and materials are both cheap.

* * * * * * *

Please tell Fr. Field that, as yet, I have had no opportunity of using my magic lantern, as we have no room; but I look forward to its being of the greatest use.

On the 23d of November, as I went to bed, about eleven o'clock, I thought of you beginning to prepare for your high Even song on S. Clement's Day. We are about six hours east of you here; one hour and twenty minutes east of Greenwich. A few weeks ago we had a peep of Fr. Shaw, who was on his way back to S. Augustine's, Ladybrand, Bloemfonteen, to rejoin Fr. Douglas; and about a fortnight ago Fr. Simeon came through Capetown, and dined with us. He was on his way to Grahamstown, where he hopes to do some mission work. With him was a young priest named Dudley, who was really going to work with Payne and Perry at Baltimore.

Thanks for S. CLEMENT'S MAGAZINE. When we reach the high pitch of ecclesiastical civilization of having a Magazine, we will send it you; till then, an occasional letter must do instead. With love to the Fathers and Br. Maynard, and to all friends, believe me to be,

Your affectionate brother,

G. E. SHEPPARD.

THE CHILDREN'S PAGE.

A few years ago, there lived in an English village a little girl who was persecuted at home because she was a Christian. She said not a word, but went on quietly and bravely, going to the Holy Communion and telling about her troubles, and receiving strength to bear them. At last she fell sick and died, and they found on a slip of paper sewn inside the front of her dress the words written, "He opened not his mouth."

A poor mother talked to her sick child about heaven. "It will be so bright and full of light, and all the faces of the angels shine." But the little child replied: "I should not like that, mother; the light hurts my eyes so now." Then the mother talked of the beautiful singing and the harpers harping with their harps the voice of many waters and the new song; but the child said: "Mother, I cannot bear any noise." The poor mother was troubled, and took the little sufferer in her arms, and then the child said: "Mother, if heaven is like this, may Jesus take me there?"

What a dreadful fire that was at Blockley! If we had not taken poor little Christopher he might have been burned in the fire, but let us be very glad that our little boy was in a better home.

Several of our children have been sick lately, and we wonder if they have tried to be like a poor little orphan girl in an Orphanage. Little Prissy came down to breakfast with her face all swollen and the other little girls said she had been "crying dreffull under the clothes." The Sister asked her why she had not called, or sent one of the girls for her. Prissy hung her head, and said: "Sister, I didn't want to disturb any one, so I tried to keep quiet, and said over and over to myself the verse you learnt us:

'Tis Jesus sends us sickness,
So when I'm weak and ill,
I'll try and bear it patiently,
Because it is His will.'"

"Tom, are you going to be confirmed?"

"I don't know; are you?"

"Yes."

"So am I."

Tom is not a strong Christian yet, but we hope he will be after Confirmation on March 20th.

Three things we children can do in Lent.

1. Say our prayers carefully and reverently.
2. Try not to make a noise.
3. Abstain from eating candy, and give the money to Missions.

The Suffering Saviour.

On Friday in Passion Week we are going to sing a piece called "The Suffering Saviour," and the pictures of our Saviour in His life of suffering from a boy till He died on the cross for us, will be shown with the sciopticon. One evening Father Field took our sciopticon and pictures to show the children at the Burd Orphan Asylum, and on another evening to the boys at the Educational Home. The Indians enjoyed the pictures as much as we do, and we are very glad that others can enjoy our things. Some of the Indian boys are 6 feet 4 inches high.

Our Missionary boxes are like little churches, and we will try to get them full.

On Sunday at our 9 A. M. Eucharist, we are going to offer our mites for a little Church near Mil-

waukee, under the care of the Rev. Joseph Francis, who used to be in our Sunday-school, and was an Acolyte.

EVERYBODY knows quite well, "That work is always scarce in winter." Everybody knows, "The times are dull." Everybody knows, "The mills and factories are all closed now, or else are running on short time." Everybody knows, "This changeable weather has given every one a cold." Everybody knows, "That there is much sickness about." But everybody does not realize what intense misery and suffering these common places cover. The want which has come to many is from no fault of their own. But few of those who are themselves comfortable seem to have set themselves to imagine what life is to others of their fellow-creatures just now. When we asked for some coal not long ago, there was one generous response, but *only one response.* And the want is great. One case comes to mind; a famly numbering thirteen, of whom at one time eleven were ill! One young girl kept well! One to do the work of a family of that size! One to be the nurse of that number! One young man, and yet he is hardly that, for it it would be truer to call him a half-grown boy—to work alone for them. That number to look to the wages of one poor boy for house rent, for fuel, for food, for medicine, and all other needs. And this state of things to last for weeks. Such a case is what we mean by "want." Such a case is not alone. Were it the only one, there would be no need to say a word; but it is not the case. We believe in self-help as much as any one, and so have our schemes to buy by co operation coal by the ton or by the bucket, boots and shoes and groceries; but how can these help those out of work, out of money, and out of health? What is wanted? To have *work* for men or women, for boys or girls. The Sisters would be glad to know of ordinary sewing, washing, or other work for which they could send some women. The Sisters would be glad to have some volunteer to make and send soup or beef tea, or even nourishing food for the sick. We want clothing (second-hand clothes will help us, if heavy, for cold weather), boots and shoes, food, or money to buy them with. Send them to the sisters or to the Clergy House. Speedy help is double help.

Co-operative Buying.

We have been surprised lately to find that quite a large number of the parishioners have been in ignorance of even the oldest of our schemes for cheapening some of the necessaries of life. A list is given below. Except in the matter of boots and shoes, it is not absolutely necessary that the buyers should go to the stores. For the others to send the order with the cash to Room No. 1 on Thursdays, between 10 and 12 A. M., or 7 and 9.30 P. M., is all that is required. Of course, if any one wishes to go to the store for groceries, they can do so. To buy on our arrangements at the stores will require tickets, which can be had on application at Room No. 1 on Thursdays from 10 to 12 A. M., or 7 to 9.30 P. M. Coal (any size) can be ordered at $5.45 per ton delivered. Coal, at the bin, 2029 Carlton Street, 6 cents a bucket. Boots and shoes, at J. W. Saunders, 1836 Market Street, at 12½ cents on the dollar below their one fixed cash price. Flour, from S. Bell & Sons, at $5.75 or $5.25 per barrel, or it can be ordered with the groceries. Groceries, from Horace A. Doan, Eighteenth and Chestnut, at 10 cents off on the dollar from his printed price list. Families can get the price lists (new each month), and send their orders by mail, having the goods delivered by the wagon at their own homes.

Tardiness at Church an Unnecessary Evil.

Should not all thoughtful churchmen and earnest Christians, strive to avoid the habitual or frequent practice of going to church to unite in public worship *after the appointed hour* of service? Does not general tardiness at church, on the part of well bred Christians, imply either an almost inexcusable thoughtlessness, or a manifest lack of reverence due to the Lord whom they profess to meet and worship in His holy temple? where all the Christian world, at least, should "keep silence before Him." If the President of the United States was announced to *personally* deliver an official message before the Senate, at a stated time, what would be thought of the Senator who came bustling into his place, during the reading of it, after the appointed hour? Would not such conduct be regarded as a grave offence, if not a gross *personal insult* to the nation's Chief Magistrate? or, at best, a vulgar manifestation of disregard for the proprieties and usages of polite society? not to speak of the special obligations due to his colleagues assembled?

Yet, Sunday after Sunday, persons, who profess and call themselves Christain *ladies and gentlemen*, habitually go to God's House to join in common prayer after the commencement of the office, even that of the Holy Communion; and with the most supreme indifference go tramping in while God's priest at the altar, it may be, is proclaiming the Law to people now humbly kneeling and asking mercy; and, sometimes even later, while the Gospel for the day is being read; or, possibly, as priest and people together are repeating their common faith before God. It matters not, the habitual late comer seems utterly oblivious of the slightest impropriety in entering at *any time;* although, by church usage, no one can be regarded as having truly and properly attended a celebration at all, *unless present before the Gospel.*

Yet, frequently, after the commencement of the sermon, such persons will presume to go to their pews; sometimes with an ostentatious flurry, and often when the congregation is much crowded; yet, always appear to expect *their* places will remain *unoccupied,* though *strangers may be standing.* Almighty God insulted, and numbers of his people distracted, and all who happen to occupy sittings anywhere near them, greatly annoyed.

Yet, because for the most part, these persons are well dressed, sometimes liberal givers, and commonly pride themselves of their "blue blood," abuses of this kind are too frequently *tolerated* by parish authorities. Thank God, the poor and lowly as a class, are not often guilty of this offensive, but by no means uncommon practice.

In most cases, no doubt, mainly due to thoughtlessness. Still, none the less, an unnecessary evil.—*Selected.*

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ONE HUNDRED AND EIGHTY-SECOND SEMI-ANNUAL STATEMENT OF THE ASSETS OF THE COMPANY.

JANUARY, 1885.

First mortgages on city property,	$1,925,916 67
Real estate, Philadelphia, Baltimore and Indianapolis,	312,861 55
U. S. loans and loans of the States of Pennsylvania and New Jersey,	666,200 00
Boston, Hartford, Baltimore, and other city loans,	824,060 00
Pennsylvania, Philadelphia and Erie, Lehigh Valley, and other companies' bonds and stocks,	3,686,390 00
Cash in bank and bankers' hands,	608,458 61
Loans with collaterals,	382,404 00
Notes receivable and unsettled marine premiums,	323,862 92
Net cash fire premiums in course of transmission,	244,357 06
Accrued interest and all other property,	112,724 59
Total assets,	$9,087,235 40

LIABILITIES.

Capital stock,	$3,000,000 00	
Reserve for re-insurance,	2,516,208 84	
Reserve for unadjusted losses and other liabilities,	442,146 32	
Surplus over all liabilities,	3,128,880 24	
		$9,087,235 40

CHARLES PLATT, President.

T. CHARLTON HENRY, Vice-President.

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S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

Vol. IV. PHILADELPHIA, APRIL, 1886. No. 6.

PRICE, 5 CENTS. PER ANNUM, 50 CTS. BY MAIL, 62 CTS.

KALENDAR FOR APRIL.

1. Thursday, ... Celebrations, 7, 9.30. Morning Prayer (all week-days), 7.45. Evening Prayer (all week-days), 5. Altar Guild, 4.15. Litany and Address, 8. Sermon at Evening Prayer.
2. Friday, ... Celebration, 7. Meditation, 12. Stations of the Cross, 4. F. Maturin in church, 1-2. Guild of S. John, 8.
3. Saturday, ... Celebration, 7. F. Maturin in church, 9.30-12, 3-8. [*S. Richard.*]
4. Mid-Lent Sunday, [*S. Ambrose.*] . Celebrations, 7, 8, 9, 11. Morning Prayer, 10.30. Children's Service, 3. Evening Prayer, 4. Night Service, 8. F. Maturin's Bible Class, 3.30. Guild of the Holy Cross, 4.30.
5. Monday, ... Celebration, 7. Bible Class, 4. Guild of S. Mary (Monthly Meeting), 7.30.
6. Tuesday, ... Celebrations, 7, 9.30. Sermon at Evening Prayer. Confirmation Class (open to all), 8.
7. Wednesday, ... Celebration, 7. Stations of the Cross, 12.
8. Thursday, ... Celebrations, 7, 9.30. F. Maturin in church, 10-11. Sermon at Evening Prayer. Litany and Address, 8.
9. Friday. . . . . Celebration, 7. Meditation, 12. F. Maturin in church, 1-2. Stations of the Cross, 4.
10. Saturday, ... Celebration, 7. F. Maturin in church, 9.30-12, 3-8. F. Field, 7-9.
11. Passion Sunday, . . Celebrations, 7, 8, 9, 11. Morning Prayer, 10.30. Children's Service, 3. Evening Prayer, 4. Night Service, 8. F. Maturin's Bible Class, 3.30.
12. Monday, ... Celebration, 7. Bible Class, 4.
13. Tuesday, ... Celebrations, 7, 9.30. Sermon at Evening Prayer. Confirmation Class, 8.
14. Wednesday, ... Celebration, 7. Stations of the Cross, 12.
15. Thursday, ... Celebrations, 7, 9.30. Sermon at Evening Prayer. Litany and Address, 8.
16. Friday, ... Celebration, 7. Meditation, 12. F. Maturin in church, 1-2. Guild of S. John, 8. F. Field in church, 7-9.
17. Saturday, ... Celebration, 7. F. Maturin in church, 9.30-12, 3-8. F. Field, 7-9. F. Convers, 7-9.
18. Palm Sunday, . . . Celebrations, 7, 8, 9, 11. Morning Prayer, 10.30. Evening Prayer, 4. Night Service, 8. F. Convers' Bible Class for Men, 3. F. Maturin's Bible Class will not meet to day.
19. Monday, ... Celebrations, 7, 9.30. Meditation, 12. Stations of the Cross, 4. Address, 8. F. Maturin in church 9-12, 3-6
20. Tuesday, ... Celebrations, 7, 9.30. Meditation, 12. Stations of the Cross, 4. Address, 8. F. Maturin in church, 9-12, 3-6.
21. Wednesday, ... Celebrations, 7, 9.30. Meditation, 12. Stations of the Cross, 4. F. Maturin in church, 9-12, 1-9. F. Convers, 2-5, 7-9.
22. Thursday, ... Celebrations, 7, 8, 11 (with Sermon). Stations of the Cross, 4. Stabat Mater, with Addresses on the Passion, 8. F. Maturin in church, 9-11, 12-8. F. Field, 5-9. F. Convers, 9-11.
23. Good Friday, . . . Morning Prayer and Meditation, 7. Children's Service, 9. Stations of the Cross, 10. Litany and Reproaches, 11. Preaching of the Cross, 12-3. Evening Prayer, 3. Preparation for Easter Communion, 8. F. Maturin in church, 3-10. F. Field, 6-9.
24. Easter Eve, ... Celebration, 9.30. Meditation, 12. Easter Vespers, 7.30. F. Maturin in church, 7 A. M., 11 P. M. F. Field, 10-12, 5-9. F. Convers, 10-12, 2-11. F. Longridge, 10-12, 2-5.
25. Easter Day, . . . Celebrations, 6, 7, 8, 9, 11. Morning Prayer, 10.30. Evening Prayer, 4. Night Service, 8. No Classes.
26. Monday, ... Celebrations, 7, 9.30. No Bible Class.
27. Tuesday, ... Celebrations, 7, 9.30. Parish Tea, 7.30.
28. Wednesday, ... Celebrations, 7, 9.30.
29. Thursday, ... Celebrations, 7, 9.30.
30. Friday, ... Celebrations, 7, 9.30. No Meditation. Procession of Guilds, 8.

S. Clement's Church,

Twentieth and Cherry Streets.

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The Rev. C. N. FIELD, } *Assistants.*
The Rev. D. CONVERS, }

Wardens.—Henry Flanders, 113 South Fifth Street; B. F. Holl, Thirty-fourth and Haverford Avenue.

Choir-master.—Mr. William Stoll, Jr., 2110 Vine Street.

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Application for boys to the Choir should be made to the Rector or Choir-Master.

The pews in this Church are rented. Strangers, and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

This MAGAZINE, is published monthly by Mr. G. A. Durborow, 2011 Vine St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address.

Parish Notes.

We hope that before long the Bishop of the Diocese will be sufficiently restored to health to fulfil many of his engagements before the summer. In his absence the Bishop of Maine confirmed the candidates of this parish on Wednesday evening last. There were 72 confirmed. We hope that we shall be able to have another confirmation, as we had last year, before Whitsuntide, as there are several candidates who were not ready to be confirmed last Wednesday.

The confirmation class will be continued on Tuesday evening at 8 o'clock, as usual, till further notice. Any persons desiring to be confirmed are requested to send in their names to the clergy as soon as possible.

On Thursday evenings the instructions will be in preparation for Easter Communion. All those who were confirmed on Wednesday are requested to be present at these instructions.

On Easter Day admission to the Church will be the same as last year. *Parishioners only* can enter by the Cherry Street door, which will be open at 9 o'clock. The general public can enter by the Twentieth street and Tower street doors, which will be opened at 10.30. None can go to the gallery without special tickets. Ticket-holders can enter by the school-house door from 9.30 to 10.30. The gallery doors will be closed at 10.30.

The music on Easter Day will be Gounod's S. Cæcilia Mass, with full orchestra.

On Maunday Thursday night, at 8 o'clock, the Stabat Mater will be sung, with short addresses on the Passion. The doors will be opened at 7.15. Seats will not be reserved for pew-holders after the choir enters the church.

During Holy Week the special services will be celebrated at 7 and 9.30 on Monday, Tuesday, and Wednesday; at 7, 8, and 11 on Maunday Thursday; and at 9.30 on Easter eve.

Monday: Meditation, 12; "Way of the Cross," 4; Meditation, 8 P.M.

Tuesday: Meditation, 12; "Way of the Cross," 4; Confirmation class at 8.

Wednesday: Meditation, 12; "Way of the Cross," 4; Meditation, 8 P. M.

Thursday: Sermon, 11; "Way of the Cross," 4; Stabat Mater and Addresses on the Passion, 8.

Good Friday: Morning Prayer and Meditation, 7 A. M.; "Way of the Cross, 9; Children's Service, 10; Litany and Reproaches, 11; Preaching of the Cross, 12–3; Evening Prayer, 5; Preparation for Easter Communion, 8.

Easter Eve.: Celebration, 9.30; Meditation, 12; Evening Prayer, 5; Vespers of Easter, 7.30.

In Easter Week, there will be no Bible Class on Monday; no Meditation on Friday; no Mothers' Meeting on Thursday evening.

After Easter all the week-day sermons and addresses will stop for the summer, except the Bible Class on Monday, the Confirmation Class on Tuesday night, the usual Thursday night Address, the Friday Meditation, and the Preparation Service on Saturday night.

The Guild of S. Mary will have their annual day of Retreat on Thursday, the 15th.

The Guild of S. John will have their annual day of Retreat on Palm Sunday; they extend a hearty welcome to any men of the parish to take part in it. Meals will be provided in the Mission House, so that those who attend can stay the whole day.

The procession of the Guilds will be as usual on the Friday in the octave of Easter, at 8 o'clock. Members of the different Guilds are requested to be present as soon after 7 o'clock as possible. Women and girls in the Sunday School room; boys and men in the Chapel and Vestry.

On Easter Monday the annual election of the Vestry will be held in the Vestry room from 10 to 12 o'clock. The newly elected Vestry will hold their first meeting on Tuesday evening, at 8 o'clock.

Tickets for admission to the gallery on Easter day will not be given out before Palm Sunday. No tickets are given for admission to any other part of the Church.

Parish Tea, with music, and review of the year by the Rector, on Tuesday in Easter week. Tickets can be had from the clergy or Mr. Downing, or at 2035 Cherry street.

The new Manual of the Iron Cross Guilds has just been published, and we do not hesitate to recommend it as a complete work of its kind. It is bound in paper and cloth, making the price 5c and 12c respectively.

Subscribers are kindly requested to be prompt in paying for the MAGAZINE. April and November are the dates upon which subscriptions commence. Some few are quite delinquent. We shall consider it a favor if all will attend to this matter.

BAPTISMS.

February 25. — Rosanna Ruth Virginia, daughter of Henry T. and Sarah E. Appelzeller.

February 25.—William John, son of James and Jane Wilson.

March 3.—Adeline, daughter of Samuel and Lucy E. Creamer.

March 5.—Roger Osborne, son of John Morris and Fanny Williams.

March 9. — Clarissa Margaret, daughter of William M. and Clarissa M. Durar.

March 10.—Henry McClay, son of George W. and Mary A. Williams.

March 10.—George Washington, son of George W. and Mary A. Williams.

March 10.—William, son of Geo. W. and Mary A. Williams.

March 11.—George Morris, son of George A. and Anna W. Piersol.

March 11.—William Burton, son of George A. and Anna W. Piersol.

March 11.—William H., son of Charles and Jane Manser.

March 17.—Ella Snyder Garwood, adult.

March 17.—Bertha Maria Barbara, daughter of John A. and Emeline C. Snyder.

March 18.—Thomas, son of Thos. and Mary Elizabeth Kane.

March 21.—John Norris, adult.

BURIALS.

March 9.—William Seal Saville.

March 18.—Jane McNair.

Number of Communions, February 20 to March 20, 611.

Offertory, $479.48.

CONFIRMED.

Samuel Williams, Harry C. Borden, George W. Borden, Henry Erben, Hugh Little, John Dickerson, Franklin B. Barnes, Robert Saunders Jones, Fred'k A. Riehl, Wm. L. Barnes, Robt. Barnes, Edward Ferris Barnes, Matthew B. Markland, Francis S. Markland, Jas. G. Giveson, Fred'k A. Morgan, Charles Keiser, Lawrence Wetherill, Herbert Ewing Riddel, Harry F. McKinney, Wm. Reed Shugars, Jos. Parker, John O. Mixen Lambdin, Elizabeth Alton, Mary Jane Green, Jane Mattu, Margaret Weston, Anna M. Cresswell, Caroline Miller, Louise Guthrie, Annie Morrell, Rose E. Harsell, Annie Ragan, Sarah Anne Lacock, Mary Jane Dady, Elizabeth McCutcheon, Annie G. Walters, Annie Finney, Wilhelmine Blourne, Ada Edgeington, Virginia Price, Maria Cornell, Theresa Keiser, Pauline H. Hall, Elizabeth Brown, Frances F. Hazen, Emily Marcoe Rivinus, Ellen Lathrop Hopkins, Clara Mallory Durar, Rachel Phillips, Marguerite Fast, Maggie Lyons, Ellen S. Garwood, Emily Scott, Mary Jane Coxe, Caroline B. Wetherill, Laura Bell Cassidy, Emma Rommel, Margaret Ellen Miller, Pauline Bressmer, Bertha Bressmer, Adelaide Haney, Ella McCormick, Jennie H. Clark, Ella Barnes, Mary Anna Lacock, Margaret DeGrange Fisher, Rachel Lillian Curl, Ida Mary Parker, Violet Lyons, Gertrude Dady, Amelia Dady.—72.

S. Clement's Dispensary.

The work goes quietly on. The lawyers have been investigating the legal questions touching its incorporation. On Saturday, March 27th, the Druggist put up prescription number 814. The number of new cases we have had has been as follows:

December, 62.

January, 80.

February, 73.

March 1–27, 71, and these have paid 776 visits.

We should be glad have any interested in it, go in to see the rooms. There is generally some one there during the day who will gladly show it.

We shall be glad to have empty bottles for medicine.

THE New York *Herald* knows everything. It tells us what we never knew before, which may amuse, if it does not interest, our readers:

"Much of the altar plate at S. Clement's Church is of silver and gold, and some of it is splendidly adorned with precious stones. It comprises among other things a communion chalice of silver, inlaid with gold, and studded with gems. It was presented to S. Clement's By Father Benson, head of the Order of S. John the Evangelist, and one of the few survivors of the English tractarian movement. An Indian prince gave the jewels to Father Benson's wife. (?) The latter died and the gems came into the hands of her husband, who, entering the monastic order, devoted them to the purpose they are now fulfilling!!!

"A chalice of silver and gold, adorned with diamonds and sapphires, has been presented to the Church by a wealthy member of the congregation. These treasures, it may be observed *en passant*, are kept in a big iron vault, carefully guarded, and are brought out only on special occasions."

THE following extract in regard to the Mission given by Father Maturin and Father Torbert in Milwaukee, is taken from the *Wisconsin Kalendar*, the official organ of that diocese:

"As the Mission went on the interest increased, not simply day by day, but hour by hour. The interest was not mere excitement, nor enthusiasm; for while preaching of a stirring and reviving character is a characteristic of the Mission, it is by no means all of the Mission. The work at the Cathedral was largely that of personal counsel, followed by confession and heart-searching preparation for the Holy Communion. It is true that many who were living careless and irreligious lives were awakened to better things, but that which was most apparent during the Mission was the increase in faith and spirituality of those who were already professed disciples; and so, at the service on Wednesday evening, March 3, the last of the Mission services, there was a renewal of Baptismal vows on the part of those who had been baptized and confirmed. It was a most impressive and solemn service, when, in the crowded Cathedral, a large number arose and made response in unison to the question in the Confirmation Office, and to the three questions in the Baptismal service. Many who did not arise

were kneeling reverently at the same time. After the renewal the Bishop, preceded by the dean bearing the pastoral staff, went from his seat to the altar, and the missioners, Fathers Maturin and Torbert, standing on either side, he said to the congregation which filled the Cathedral:

"A very marked and blessed season in the history of this congregation, nay, of the Church in the city and in the Diocese, will close tomorrow morning with the administration of the Holy Communion at seven o'clock. Weeks of special preparation among the members of the Cathedral congregation preceded it, but that preparation would not have been what it was had not years of discipline, sore and grievous at times, and years of faithful teaching gone before it. God has greatly blessed the labors of these pious missioners, but we all have realized that the Mission has, through Divine mercy and grace, sealed and verified the faithfulness of the pastors who for fifteen years have ministered at this altar. I cannot give utterance to the thankfulness which is in my heart to-night, to see, as we all have seen day after day, yes, hour by hour, the deepening of spirituality, bringing all hearts closer and closer together, making all realize their oneness to CHRIST, and giving grace and strength to be more earnest and persevering in service and discipleship.

"Members of other congregations in the city and beyond the city have attended these services, and have carried with them, we trust, for work in their own parishes, an increase of devotion and piety. Devout people of other Christian bodies have been gladly welcomed to these services, and have realized, we hope, the Scriptural and evangelical nature of the teachings of this Mission. The doctrines of the Church, the practices of the Church, that which in its comprehensiveness is our precious heritage in the Catholic kingdom, has been unfolded with marvellous clearness in the instructions and sermons of this Mission, and all this has been brought home with mighty power to the hearts of a multitude. And now, in a spirit of prayer and devotion, with gratitude to GOD for his great goodness during these days of intercession, all, with one heart and one mind, are to unite in continuing and deepening this work. It only remains now to give expression, as I do most gladly, to the love and thankfulness of many souls to these dear brethren who have held this Mission, and to say good-bye. May He who has abundantly blessed their labors reward them with that recompense which is eternal."

The missioners then knelt down before the Bishop, who commended them to Divine protection. After the singing of one of the Mission hymns, the Bishop used the final prayers and pronounced the Benediction. It was a long time, however, before the vast congregation left the Cathedral, many remaining to speak with one another and with the clergy of the great things God had done for their souls.

On Thursday morning the Mission culminated in the early Celebration in the Cathedral at 7 o'clock. About 350 were present, and 235 received the Holy Communion. None who were present will ever forget this blessed and refreshing service. In the chapel and in the Cathedral the Eucharistic lights were used for the first time at these services. One feature of these Communion services was the signing, at this time, of the resolution cards, by the persons who had received them during the Mission. These cards, signed by one of the Mission priests, are given upon personal application to any one who desires to make a resolution of a definite nature; as, being regular at Communion; faithful in private prayer; abstaining from profanity or drinking liquor; being more patient, etc., etc., thus securing some practical end. About 370 of these cards were given out.

Letter from Fr. Sheppard.

15 Sir Lowry Road,
CAPETOWN, *January 16, 1886.*

My Dear Brother:

Your letter dated from Boston, which was most welcome, quite took me back again for the time to that famous city, and, as it were, into the circle of my many and dear American friends once more. . . . I regret very much that I had not the opportunity when I was in the States of crossing to Canada and seeing something of it. I was once at Buffalo, within ten miles of Niagara, but as I was hastenining home from the West to be in time for S. Clement's festival, I could not go to see the famous Falls. What did you think of the elaborate and strong criticisms of the *Church Times* upon the Book Annexed? At any rate, it is good to get light thrown upon such an important subject from any quarter, and especially from one who writes, I imagine, with a good deal of liturgical knowledge. There will be no harm done, I think, if the question is again left to simmer for another three years by the next General Convention, always provided the whole question is not shelved.

We have just received the December number of the Magazine, and I have read it, as I always do, with the greatest interest. The Iron Cross Guild reems making way and doing a good work. I find also that another Guild has come into existence, S. Martha's, but I don't know its object. The S. Clement's Dispensary is quite a new departure. I wish it all blessing and success, certainly it is wonderful that so many well known medical men are giving their services. I am sure it is a great thing to show the poor that the Church interests itself not only in their spiritual but also bodily wants and diseases and seeks to remedy them. I am very glad also to see that the Parochial Missionary Society is going to help the S. Mary's Orphanage, Baltimore—a work which I have very much at heart and there is no charity which more requires a helping hand.

Now perhaps you will be interested to hear something of our work and prospects here. The foundation stone of our school chapel was laid in July, last year, and now for a month or more the building has been architecturally complete, but we have not been able to open it, because the chairs, benches, lamps and altar hangings have not arrived from England. It is to be a school on the week-days and a church on Sundays, and we shall be able to use it also for classes and evening services on week-nights. It is not a very large building, but it is calculated to accommodate about 350 children in school, and about 400 when arranged churchwise. The sanctuary can be completely cut off from the body of the building by a large wooden shutter, which is hung with weights and runs in grooves, and fits exactly into the chancel arch. When not wanted, the top

part, which is hinged on to the main part, falls over, and the whole is pushed down into a pit 11 feet deep, with cemented sides, and entirely disappears. The altar is well elevated and is itself a handsome piece of work of teak wood; it was made at the native college (Kafir) near here, from the designs of an altar in England by Mr. Bodley.

The whole length of the building is 92 feet, and breath in the widest part 35 feet. It is all of rough, dressed, buff sandstone from the Table Mountain, which towers up nearly 4,000 feet, overshadowing Capetown, the whole of which, almost, lies on the lower slopes of the mountain, as it trends towards the sea. The 500 or 600 feet of its height presents on the side a sheer wall, broken and rough, but quite precipitous, and the summit is like the straight line of a wall with a few breaks. Nearer to us, however, is the Devil's Peak, a detached mountain, with jagged peaks. When the south-east wind blows, the whole summit is covered with an intensely white cloud, which keeps drifting and pouring over the face of the cliff like a cloud water-fall, and evaporates when it reaches a certain point; the rest of the sky is perfectly clear and intensely blue, without a cloud. The south-east wind is extremely violent, and whirls the dust about in clouds to the great annoyance of passengers—and not only to them, but it also drifts into the houses through every smallest cranny. Every door and window rattles and creaks unless they are well fastened, and the effect of the wind is to produce great irritability and nervousness. Still it helps to keep the town healthy.

To return to the Church—one unusual feature will be the baptism tank for adult baptism by immersion. It has been constructed under the floor—11 feet x 3 and rather more than 3 feet deep. It is, of course, leaded, and there are steps down into it. We have now about seven Kafir men preparing for baptism, and they will be the first to be immersed. A very nice young Kafir has just been sent to us from the Kafiaria to work here as a catechist among the Kafirs in Capetown, of whom there are a good many; they work chiefly at the docks, and some in domestic service. For the last eight or ten months we have carried on a night school for Kafirs, to which fifteen or twenty come each night, some who are in service in a suburb coming by train every night, paying five shillings a month out of their wages for their school ticket.

I should say that in this country there is no reason at all why persons should not be immersed, and without doubt it is the much more primitive way, and is much more teaching than Baptism by affusion. The Kafir catechist, John James, is hoping eventually to take Holy Orders. He speaks English very fairly, and has been two years at a Theological School at Umtata, in Kafirland. Now I must only add my kindest remembrances to all friends who would wish to hear of me, especially the members of S. John's Guild, whom I know. . . . I must not forget the Fathers and Brother Maynard. With every kind wish . . . I remain,

Yours very truly in our Lord,

G. E. SHEPPARD, S. S. J. E.

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NORTH AMERICA.

232 Walnut Street.

ONE HUNDRED AND EIGHTY-SECOND SEMI-ANNUAL STATEMENT OF THE ASSETS OF THE COMPANY.

JANUARY, 1885.

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Reserve for re-insurance,	2,516,208 84	
Reserve for unadjusted losses and other liabilities,	442,146 32	
Surplus over all liabilities,	3,128,880 24	
		$9,087,235 40

CHARLES PLATT, President.
T. CHARLTON HENRY, Vice-President.
WILLIAM A. PLATT, 2d Vice-President.
GREVILLE E. FRYER, Secretary.
EUGENE L. ELLISON, Asst. Sec.

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S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

Vol V. PHILADELPHIA, MAY, 1887. No 7.

PRICE, 5 CENTS. { PER ANNUM, 50 CTS. BY MAIL, 62 CTS.

KALENDAR FOR MAY.

1. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 3.15. Evening Prayer, 4. Night Service, 8. Guild of the Holy Cross, 4.30.
[*3d after Easter.*
SS. Philip and James.]

2. Monday .....Celebration, 7. Morning Prayer (all week-days), 7.45. Evening Prayer (all week-days), 5. S. Mary's Guild, 7.30.

3. Tuesday .....Celebrations, 7, 9.30. S. Barnabas' Guild, 8.
[*Invention of Holy Cross.*]

4. Wednesday.....Celebration, 7.

5. Thursday.....Celebrations, 7, 9.30.

6. Friday.....Celebration, 7. F. Field in church, 9–10, 7–9.
[*S. John before the Latin Gate.*]

7. Saturday.....Celebrations, 7. F. Field in Church, 9–10. F. Convers, 2–5, 7–9. F. Longridge 4–5, 7–9.

8. Sunday.....Services as on first Sunday of the month.
[*4th after Easter.*]

9. Monday.....Celebration, 7.

10. Tuesday.....Celebrations, 7, 9.30.

11. Wednesday .....Celebration, 7.

12. Thursday.....Celebrations, 7, 9.30. F. Convers in Church, 10–11.

13. Friday.....Celebration, 7. F. Field in Church, 9–11.

14. Saturday.....Celebration, 7. F. Field in church, 9–11. F. Longridge, 4–5, 7–9. F. Convers, 2-5, 7–9.

15. Sunday.....Services as on first Sunday of the month. S. Martha's Guild, 4.
[*5th after Easter.*]

16. Monday .....Celebration, 7.
[*Rogation.*]

17. Tuesday.....Celebrations, 7, 9.30.
[*Rogation.*]

18. Wednesday.....Celebration, 7. F. Field in church, 9–11, 4–6, 7–9, F. Convers, 10–12 and 2–5 and 7–9.
[*Rogation.*]

19. Thursday.....Celebrations, 7, 9.30.
[*Ascension Day.*
S. Dunstan.]

20. Friday.....Celebration, 7. F. Field in church, 9–11, 7–9.

21. Saturday.....Celebration, 7. F. Field in church, 9–11, 7–9. F. Longridge, 4–5, 7–9. F. Convers, 2–5 and 7–9.

22. Sunday.....Services as on first Sunday of the month.
[*1st Ascension.*]

23. Monday.....Celebration, 7.

24. Tuesday.....Celebrations, 7, 9.30.

25. Wednesday.....Celebration, 7.

26. Thursday.....Celebrations, 7, 9.30. F. Convers, 10–11.
[*S. Augustine*]

27. Friday.....Celebration, 7. F. Field, F. Longridge, F. Convers, 10–12 and 2–5 and 7–9.
[*Venerable Bede.*]

28. Saturday.....Celebration, 7. S. Christopher's Guild, 10 A. M. F. Field, F. Longridge and F. Convers in church, 10–12 and 2–5 and 7–9.

29. Sunday.....Celebrations, 6, 7, 8, 9 and 11. Other Services as on First Sunday of the month.
[*Whitsunday.*]

30. Monday.....Celebration, 7.

31. Tuesday.....Celebrations, 7, 9–30.

S. Clement's Church, 20th and Cherry.

Rector,
B. W. Maturin.

Assistant Priests,
C. N. Field, D. Convers.

Wardens,
Henry Flanders, John Neill.

Vestry,

J. Douglas Brown, John Neill, Alonzo Tilden,
Henry Flanders, Wm. Platt Pepper, Francis D. Wetherill,
Greville E. Fryer, D. C F. Rivinus, Richardson L. Wright, Jr.,
Frederic A. Lex, G. Theo. Roberts, Ellis H. Yarnall.

Choir Master and Organist,
Lacey Baker.

Sacristan,
L. T. P. Downing.

Men's Guilds,
S. John, Iron Cross, S. Christopher,
S. Vincent, S. Michael.

Women's Guilds,
Altar Guild, The Holy Cross, S. Martha, S. Mary, Holy Child, S. Barnabas.

Clergy House.—2026 Cherry St.
All Saints' Sisters.—Houses, 2032, 2034 Cherry St.
The Dispensary.—110 Friedlander St.
Workingmen's Club.—House, 254 North Twentieth St.

The Corporation.

Rector,
The Rev. B. W. Maturin, 2026 Cherry St.

Wardens,
Henry Flanders, *Rector's Warden*, 419 Walnut St.
John Neill, *Accounting Warden*, 216 South Third St.

Secretary,
Richardson L. Wright, Jr., 325 Chestnut St.

Vestrymen,
J. Douglas Brown, 4037 Walnut St.; Henry Flanders, 419 Walnut St.; Greville E. Fryer, 232 Walnut St.; Frederic A. Lex, 333 Walnut St.; John Neill, 216 South Third St.; Wm. Platt Pepper, 1730 Chestnut Street; D. C. F. Rivinus, Queen and School Lanes; Germantown; G. Theo. Roberts, 1805 Walnut St.; Alonzo Tilden, 408 Commerce St.; Francis D. Wetherill, Walnut Lane, Germantown; Richardson L. Wright, Jr., 325 Chestnut St.; Ellis H. Yarnall, 119 South Fourth St.

The Clergy, etc.

Rector,
The Rev. B. W. Maturin, 2026 Cherry St.

Assistant Priests.
The Rev. C. N. Field, 2026 Cherry St. The Rev. D. Convers, 2026 Cherry St.

Sacristan,
L. T. P. Downing, 2026 Cherry St.

Sexton,
Henry Holden, 254 North Twentieth St.

THE present number of our Magazine contains the year book or report of the various organizations of this church. The Rector has been absent during nine months of this year and it was feared by many that this would have a depressing effect upon the congregation and finances of the parish. These fears have not been realized and the work has gone on steadily, smoothly and successfully.

The Parish is in a most hopeful condition, the organizations are more consolidated, and in more efficient working order than at any previous period. The Vestry is reorganized. The Guilds have been multiplied and are a well-known and most important feature of our church life.

Six retreats have been held during the year, three for men, two for women, and one general.

122 persons have been baptized, 11 adults and 111 infants; 79 confirmed.

Of the communicants, 77 are new; 10 have been received; 13 have died, and 64 have removed to a distance. The list as corrected contains 943 communicants.

There have been 8 marriages and 34 burials during the year.

The Clergy have conducted Retreats in Washington, Baltimore and Newark; a Mission of ten days at Waverly, Baltimore; a Mission of two weeks in Camden, and other Mission work in different States.

JOHN NEILL, ACC'T'G. WARDEN, in account with S. CLEMENT'S CHURCH, From April 29, 1886 to April 11, 1887.

DR.

To Offerings, for the year, including Easter,	$7,091 60
" Pew rents, to Oct. 1, 1886,	3,028 06
" " to April 1, 1887,	3,021 56
" Loan, borrowed for current expenses,	1,000 00
" Missionary Society, for N. W. Convocation,	100 00
	$14,241 22

CR.

By Choir, for the year.	$3,902 08
" Clergy house, living exp's,	2,500 00
" Interest, on mortgages, ground-rents, loans, etc.,	2,160 96
" Expenses, sundry items,	1,690 99
" Charity, including Convocation dues,	1,238 91
" Loans, paid those contracted in past years,	1,221 44
" Sexton, salary,	520 00
" Gas,	455 20
" Advertising and printing,	270 05
" Coal,	250 50
" Balance carried to new year,	31 09
	$14,241 22

The amount received from subscribers to the Dr. Stewart Fund was $235. The amount paid him from May 4 to Dec. 1 was $300; the difference, $65, was charged to charity account.

The clergy house fund by the last report showed a balance on hand of	$1,586 00
And there has been received since,	477 50
	$2,063 50
There was paid from this for the balance of purchase money, repairs, etc.,	$2,023 94
Leaving a balance, that was passed to the c edit of expense account of	$39 56

Of the loans due by the Parish for money advanced for current expenses there have been paid, one of $1,000, one of $215.49, and a balance due the late Accounting Warden of $5.95. There is still outstanding a loan of $1,000, contracted during the current year.

The mortgage against the chapel has been reduced to $8,000 by the funds received from the Bazaar, the holders of the mortgage against the clergy house having declined to accept anything on account.

The debt of $1,600 on the organ has been settled in full.

The Easter offering of $2,550.28, nearly half of which was contributed by one person, has enabled the Parish to cancel a large amount

of back indebtedness. The new year opens with a balance in cash of $31.09; unpaid bills, some running back to 1885, amounting to about $200, and an unpaid loan of $1,000. To this must be added the fact that under the new by-laws the fiscal year ends March 25, 1888, before Easter.

The thanks of the Parish and Vestry are due to Mr. B. F. Holl, the late Accounting Warden, for his indefatigable labors, and for the generous way in which he has devoted his time to the interests of the Church.

JNO. NEILL,
Accounting Warden.

PHILADA., April 11, 1887.

The Financial Report received from the Sisters of All Saints' who work in the Parish is appended in order that the members of the Parish may understand how this work is supported and maintained.

EASTER, 1887.

RECEIPTS.

Monies received of Rector for the poor,	$376 38
Monies received of Rector for rent,	480 00
Monies received from other sources,	147 00
	$1,003 38

EXPENDITURES.

Paid for rent and gas of sisters' house, 2034 Cherry street,	$558 00
Used for the poor,	288 38
" Christmas dinner, etc.,	147 00
In hand April, 1887,	10 00
	$1,003 38

S. Clement's Sunday-School.

The number of members in the school remains about the same (300). More teachers are wanted in order that the school may be worked efficiently.

During the year great improvements have been made in the school-room, and some handsome presents have been received. Mr. Moro Phillips sent from England for use at the children's services a beautiful set of scarlet cassocks for the acolytes and a purple cassock for the crucifer at the children's services. A set of stoles and cottas have also been given. The Lenten and Easter offerings, $47, were applied to furnishing new books for the library which greatly needs replenishing. Several presents of books have been gratefully received.

A spiritual library was opened in Lent and has been well used. There are now about 200 books of good devotional reading and more are wanted. The library is open on Saturday afternoons at 4 o'clock. The attendance at the children's Eucharist at 9 A. M. has been better than last year, and the general behavior of the children is improved, but some of the classes are too large, and more teachers are greatly needed. Sunday-school teaching is often troublesome, and thankless work and the thanks of the whole parish are due to those who undertake it. The assistance of two more gentlemen in the library is greatly needed.

RECEIPTS FOR 1886-7.

Offerings in church,	$132 65
Subscriptions for excursion,	170 00
Subscriptions for Christmas festival,	174 00
Donations to library and improvements,	12 00
	$488 65

EXPENSES.

Prizes for 1886,	$48 90
Books for library,	78 60
Hymn books, etc,	23 00
Printing,	27 00
Excursion,	182 00
Christmas festival,	125 70
Repairs and improvements,	117 00
	$502 20

The Sewing School.

The sewing school under the charge of one of the Sisters assisted by several ladies, has met regularly each Saturday afternoon, from October to April. The average number in attendance has been about sixty.

The little ones have made a patchwork quilt for the missionary box, the elder ones pinafores, etc., for their own use.

The expenses have been about $10. The ladies in charge of the classes have provided gifts for their several classes and for their entertainments at Christmas and Easter.

The Guild of S. John the Evangelist (for Men).

The Secretary reports a present membership of 38; new members elected 7; average attendance at the ten meetings held during the year, 19. One member has died. Lectures have been given by Rev. Fr. Convers, "On the Revision of the Prayer Book;" Rev. H. R. Percival, "Infidel Objections;" Rev. N. F. Robinson, "Is the Human Race Descended from Adam?;" Henry Flanders, Esq., "Canon Law;" William H. Klapp, M. D., "The Roman Basilica;" Rev. Fr. Longridge, "The Authenticity of the Four Gospels." The Warden, Rev. Fr. Convers conducted the Annual Retreat for the Guild on Passion Sunday.

JOHN NEILL, TREASURER, in account with GUILD S. JOHN THE EVANGELIST, from February 1, 1886, to April 20, 1887.

DR.

To balance received from W. R. Egner, Treasurer,	$20 13
" Dues received from members,	84 25
" Special subscriptions,	84 00
" Donations for retreats, bier, etc.,	37 57
" Sale of medals,	10 20
" Sundries,	16
	$236 31

CR.

By donation,	$84 00
" Retreat expenses, 1886, $23 51	
" " " 1887, 21 60	
	45 11
" Advertising bazaar and lectures,	35 22
" S. Clement's Magazine, gift,	25 00
" Postage,	6 34
" Printing and stationery,	4 25
" Medals, etc.,	4 62
Balance on hand,	31 77
	$236 31

The Guild also collected from among its members between one and two hundred dollars that was presented to Fr. Maturin on his departure last September. The Treasurer is unable to include this in his report as neither the money nor a memorandum of the amount was ever furnished him. The Guild has assumed the responsibility of paying for rebuilding the Parish Bier and for the music at the Easter procession of Guilds.

JOHN NEILL,
Treasurer.

PHILADA., April 22, 1887.

The Guild of the Iron Cross.

This Guild, originated by twelve workingmen and their chaplain in the Vestry of S. Clement's Church, in the year 1883, has developed in a surprising and unexpected manner.

There are now six Bishops and 112 Priests associated with it, and about 1500 members. The second General Convention was held in S. Augustine's Church, Holy Trinity Parish, New York, on S. Paul's Day, January 25th, 1887, when the sermon was preached by the Right Rev. Bishop Huntington, of Central New York, on "the Church and the Labor world." The Pledge of the Guild which is the basis of membership is threefold, including Temperance (not total abstinence), Reverence and Chastity.

The Organization has issued a large number of Church Publications, especially adapted to the needs of men for their own instruction and for their use in teaching.

	Number.
Books of Prayer for all Churchmen,	6,000
First Catechisms (illustrated),	5,000
Catechism of the Chief Things,	8,000
Churchman's Kalendar,	3,000
The Iron Cross Paper,	28,000
Songs of the Iron Cross (with music),	3,000
Leaflets,	16,000
Sermons,	12,000

Retreats for men have been held in S. Clement's and in Churches at Newark and New York.

The meetings have been well attended during the year. During last summer the chaplain and some of the members of the Guild, took a party of working boys, each Saturday afternoon to the country.

At the meeting on the eve of S. Paul's Day, a service was held in S. Clement's Church, and at the meeting afterwards, speeches were made by Mr. Furman Sheppard, Mr. Fletcher Budd and Mr. Henry Budd. About 350 men were present.

Regular meetings have been held twice in each month with an attendance of about forty members.

The following is an abstract of Treasurer's report which, however, does not include $357 paid by the chaplain for printing and $47 for Holiday Fund, and $138 towards the expenses of the General Convention.

These sums were paid by the chaplain for publications, railway expenses and expenses of the Convention, amounting in all to $523.47.

About $100 is still due for unpaid bills, etc., from the various Branches, and there is a good stock of books and publications in the hands of the editor of the *Iron Cross*, 408 Commerce street. The Guild is, therefore, in a flourishing condition financially, and anticipates a large increase of Branches in the coming year.

JANUARY, 1886, TO APRIL 20, 1887.

Total receipts for publications, &c., including $44 Holiday Fund of 1886,		$1513 95
Holiday Fund 1887, received April 20,		73 54
		$1587 49
Payments,		$1371 29
1887, April 20.		
Balance on hand, Parent Branch,	$142 66	
Holiday Fund, "	73 53	
E. & O. E.		

GREVILLE E. FRYER,
Treasurer of the Iron Cross Guild.
Phila. April 20, 1887.

GENERAL FUND IRON CROSS GUILD.

Received on S. Paul's Day, 1887.

Collection taken up at S. Augustine's Church, New York,	$49 05	
Less Cash Book,	25	
		$ 8 80

E. & O. E.
GREVILLE E. FRYER,
Treasurer.
April 26, 1887.

The Guild of S. Christopher.

The Guild of S. Christopher continues to meet on the last Saturday in each month at 10 A. M. Several of the members have become members of S. Vincent's Guild, but the work of S. Christopher's Guild has been quietly carried on. The boys have tried to keep their rules, which are strict, and have done a good deal in charity for others.

Presents of books have been sent to poor children. Little Christopher has been provided with clothing and a new crutch.

The Guild of S. Vincent.

This Guild is newly started, but promises to be one of the most useful in the Parish. It consists of Acolytes, who are all communicants, and give their time in helping the Clergy in the arrangements of the Church and the Services.

It meets on the 1st Wednesday in each month, at 7.30, in the Clergy House.

There are twenty-five members. They held their Retreat on Palm Sunday. Twenty members observed the day.

Guild of S. Michael and all Angels.

Members of the choir are admitted to this Guild after three months' probation. The rule is extremely simple, and refers to the private devotions of the members, and their reverence in the sacred services of the church.

There are 24 members.

The Altar Guild.

April, 1887.

We are glad to report that since last Easter the Altar Guild has still been actively at work.

The Linen Department has been able to provide many needy parishes with Altar linen. We hope to report next year that we have also provided wafer bread. We are quite ready to do this.

The work accomplished this year has been:

FOR S. CLEMENT'S CHURCH.

8 Plain albs.
4 Lace albs.

FOR OTHER CHURCHES.

7 Albs.
4 Chasubles.
5 Maniples.
7 Amices.
4 Girdles.
12 Cottas, priests.
16 Cottas, boys.
8 Sets of altar linen.

We only wish that all the members of the Guild and those interested in the work could see the letters of heartfelt gratitude we continually receive from those to whom we send gifts. It would certainly convince them that their labors, gifts and prayers had not been in vain.

CASH ACCOUNT.

RECEIPTS.

Cash in hand April, 1886,	$63 83
Members' dues,	149 25
For medals,	10 25
For needlework,	27 00
Mrs. G. T. Roberts for linen,	10 00
Mr. Downing, " "	23 00
	$283 33

EXPENDITURES.

For linen, etc.,	$256 24
For ribbon for medals,	3 80
For Mail and expressage,	11 50
Balance in hand April, 1887,	11 79
	$283 33

Condensed statement of cash receipts and disbursements of S. Clement's Altar Guild, Silk Department, from Easter, 1886, to Easter, 1887.

DR.

1886, April 26.	
To cash on hand,	$150 89
" received during the year for materials, designs and work,	682 62
	$833 51

CR.

By cash paid during the year for raw materials and work,	$650 62
1887, April 26.	
By cash balance on hand,	182 89
	$833 51
Bills receivable for work already completed, but not settled,	$80 00
Bills payable for work, etc.,	40 00

Condensed statement of work accomplished for year ending with Easter, 1887.

ORDERS FILLED FOR

9 Stoles.
3 Maniples.
1 Burse and veil.
2 Pulpit falls.
2 Altar frontals.
5 Altar super frontals.
1 Chasuble.
2 Sets of book markers.

In addition to the above more than one hundred orders have been filled for materials of different kinds; a large number of them including stamped designs.

GIFTS FROM THE GUILD.

3 Stoles.
1 Burse and veil.

2 Altar cloths.
2 Altar super frontals.
2 Pulpit falls.
1 Set of book markers.
6 Lace collars for stoles.
Material for one set of book markers.
Also numerous gifts of materials.

The above gifts were sent to
Jamaica, West Indies.
Lower Florida.
Johnstown, N. Y.
Norwood, N. C.
Gallatin, Tenn.
Newark, N. J.
Woodbury, N. J.
Carlisle, Pa.
Philadelphia, Pa.

The Guild of the Holy Cross.

This Guild was inaugurated on All Saints' Day, 1885. It consists of young unmarried women, communicants of the Church. It provides a rule of life for its members, is entirely self-supporting and without any temporal benefits or social gatherings. A special service for the Guild, is held on the afternoon of the first Sunday in every month, when admissions take place. It now numbers forty-eight members.

The dues are $3 a year. Any surplus funds which remain after paying the expenses are devoted to some charitable purpose. This year the funds are to be given to "Our Country Home." Several ladies of the Guild have formed themselves into a committee to promote the welfare of this work.

S. Martha's Guild.

The Guild of S. Martha is composed of girls over fourteen years of age, who have been confirmed and who are communicants or desirous of becoming so.

In November, of 1886, two lady associates took charge of the Guild which was then composed of twelve girls. There are now twenty-two full members, two probationers, and two associates, in all twenty-six.

The Guild meets the third Sunday in every month at the Sister's house where they have a service in Chapel and tea afterwards. They also have a social gathering one evening in every week when they sew and read, etc.

The Guild is self-supporting.

Guild of S. Mary.

This Guild for women can record a year of growth. Its object is to help women live a Christian life themselves and influence others to do the same. It began the year with five probationers, sixty-one members and twenty-four associates; it ends the year with ten probationers, seventy members, and thirty associates; besides there have been four expelled and two suspended and one has resigned; therefore there were twenty-seven admitted during the year. Their picnic this year went to Burlington. Their Retreat on Thursday in Passion Week was attended by nearly twice as many as came last year. The statement of the Treasurer is as follows:

CASH ACCOUNT.

Balance in hand Easter, 1886,	$2 40
Associates' dues and donations,	117 73
Contribution for cups, saucers, etc.,	15 00
Other contributions,	164 25
	$299 38

EXPENDITURES.

For medals,	$2 50
Guild expenses,	46 03
Picnic,	49 00
Christmas presents,	59 00
Mothers' meeting,	51 47
Cups, saucers, etc ,	15 00
Charity,	72 97
Balance in hand,	3 41
	$299 38

Guild of the Holy Child.

The Guild of the Holy Child is for girls, who are received as a rule under the age of twelve and prepared for confirmation. The members of the Guild and the probationers meet once a month for a service and tea, and on every Saturday afternoon for an hour's needle work and recreation.

S. Barnabas' Guild for Nurses.

This branch was started November, 1886. Its object is to promote the spiritual life of its members, and provide for them the benefits resulting from association with each other, and with other women, as friends, who are interested in their noble work.

The meetings are held monthly in the chapel where there is a service and afterwards a social meeting.

It has nine members and six associates. The general plan of the Guild which is represented in Boston, Brooklyn, New York and Chicago, as well as here, contemplates various works of a beneficial and benevolent character as well as the spiritual end which is, however, the most important. Those in the parish who are interested in the Guild and would like to forward its objects whether as members or associates, should speak to the officers, or come to the meetings, which are usually held on the first Tuesday of each month.

The Guild will receive any Christian woman and is not limited to communicants of the Church.

Chaplain.—Rev. Fr. Convers.

Secretary.—Mrs. A. W. Kilgore, 2033 Locust street.

The Hospital and Dispensary.

Since last Easter several important steps have been taken in our medical charity. On July 12 the Dispensary was incorporated under the above title. The charter gives general powers to open and carry on every form of medical charity which we may be able to undertake, not only general and special dispensaries, but also an infirmary for incurable cases, hospital for acute or chronic cases, or for special forms of disease, or a convalescent home for those recovering. Our plans will not be limited by our charter but by our means. It has been settled that besides "life members" all who contribute $10 or more in a year, whether in or out of the Parish, can vote at the election of the Board of Directors. Membership of the Board is not confined to those who belong to S. Clements; and the present Board has for its members some who belong to other Parishes.

The plan of work is unchanged. The Dispensary is open every week night to all comers without distinction. The plan of having the patients visited and preventing those who are abusing the charity from continuing to come, is one which the medical profession heartily approves. The work done in the eleven months since last Easter, is as follows:

MONTH.	NEW CASES	TOTAL VISITS.
May,	50	124
June,	52	146
July,	41	142
August,	82	187
September,	72	192
October,	106	274
November,	114	403
December,	74	210
January,	93	237
February,	89	241
March,	146	311
	919	2,467
Visited at homes,	14	
	933	

November 24 was the Annual Donation Day, when many generous gifts of clothing, bed-clothing, hospital supplies and money were received.

There have been two changes on the medical staff. A. Douglas Hall, M. D., has resigned from the Eye Dispensary; Martin H. Rively, M. D., has resigned from the General Dispensary, and his place has been taken by Walter A. Chrystie, M. D., 113 S. Sixteenth street.

The Treasurer's Report will show how liberally the Dispensary has been supported.

For the future, the patients have so increased as to require that some plan be adopted to provide help for the physicians during those months when there is most sickness. Probably the Board at their next meeting will take action in this matter. It is too much to expect a single doctor to see over thirty patients in the one hour during which our doors are open.

As a means to provide a house and stop the chief outlay, or to open in the Hospital Department, should that be deemed wise, a fair is contemplated. It is hoped that many out of the Parish as well as all in it, will spend a part of their summer in working for this sale, in order that we may realize enough early in the autumn to get a "local habitation."

R. L. WRIGHT, JR.,
Secretary.

TREASURER'S REPORT, EASTER, 1887.

Balance on hand, Easter, 1886, $397 91

RECEIPTS.

By contributions, gen'l fund,	1,208 67
" rent of room,	100 00
" contributions to the permanent fund,	526 08
Total,	$2,232 66

Payments, as follows, viz:

Rent,	$399 99
Coal,	41 51
Sundries,	38 29
Stationery and printing,	76 73
Drugs,	184 68
Salary of drug clerk,	220 00
Gas,	37 76
Expense of charter,	32 70
Surgical instruments,	10 00
Total payments	$1,041 66
Balance on hand, Easter, '87,	$1,191 00
	$2,232 66
Permanent fund,	$526 08
General fund,	664 92
	$1,191 00

There is also deposited in the Philadelphia Savings' Fund Society, $73 to the credit of "Bed Endowment Fund, S. Clement's Dispensary."

E. & O. E.

GREVILLE E. FRYER,
Treasurer.

The Workingmen's Club.

To the President and Directors of S. Clement's Workingmen's Club.

GENTLEMEN.—The Club during the past year, which was the fifth year since its organization has been successful; the board has held its regular monthly meetings and one meeting of the whole club was held in June.

Radical and important changes have been made in the Constitution and By-laws, since the last annual report, of which the following are the most important:—

Changing the mode of selecting the Directors from being appointed by the President, to being elected by the members of the club; and the formation of a legal department, enabling any member to have the advice of skilled and competent counsel in any legal matter free of cost.

The library remains about the same. The club gave its annual excursion to Atlantic City, on August 28, which was highly enjoyed by those members who spent a day at the sea-shore.

During the past year great interest has been manifested by the members in two pool tournaments among the members of the club.

JOHN NEILL TREAS. in acc't. with S. CLEMENT'S WORKINGMEN'S CLUB.

ANNUAL REPORT.

DR.

June 28, 1886, to April 21, 1887.

To balance as per report of last year,	$19 52	
To dues received during the year,	161 25	
To rent fund,	131 00	
" pool,	45 60	
" excursion,	39 75	
" cards,	25 82	
" donations,	25 24	
" entertainments,	1 60	
" sundries,	1 55	
" interest on deposits,	99	
		$452 32

CR.

June 28, 1886, to April 21, 1887.

By rent,	$315 00	
" expenses,	86 52	
" literature,	27 30	
" printing and stationary,	9 40	
" entertainments.	3 75	
" dues P. A. W. C.,	3 00	
" balance on hand,	5 85	
		452 32

The receipts for coal during the past year were $2712.14.

The total deposits made in the Saving Fund were $321.05, and the balance on hand this day $206.60.

E. & O. E.

JOHN NEILL,
Treasurer.

Philadelphia, April 21st, 1887.

The Mothers' Meeting.

While the number of names on the roll has slightly increased this year, yet there has been a much better attendance and as a result the meeting has outgrown its former quarters. Now instead of crowding the Choir Room uncomfortably on Thursdays, they meet in the Sunday-school Room, for buying their dry goods, practicing their music, and enjoying their cups of tea.

CASH ACCOUNT.

Balance on hand Easter, 1886,	$5 57
Cash rec'd for goods purchased,	259 02
From Guild of S. Mary,	51 47
Contributions,	15 94
	$332 00
Cash paid for goods,	$330 49
Cash on hand,	1 51
	$332 00

The Missionary Society.

The Missionary Society has held its meetings each month since last November; two have been in the church and the others in the chapel. The work done was for one of the schools for the Indians in South Dakota; the box for which will soon be sent away.

TREASURER'S REPORT.

Balance on hand, Easter, A. D. 1886,	$72 67
Receipts from members and interests,	220 58
	$293 25

PAYMENTS.

S. Mary's Orphanage, Balt'e,	$32 00
Nashotah College, Nashotah, Wisconsin,	25 00
Sundry Missionaries,	30 00
Paid for materials to make clothing, etc.	94 06
Paid for Convocation Fund,	100 00
	$281 06
Balance on hand, Easter, A. D. 1887,	12 19
	$293 25

The subscriptions to this Society are about the same as last year, but the balance on hand at the beginning of the year was $170 less than the previous year.

E. & O. E.

GREVILLE E. FRYER,
Treasurer.

The Women's Benefit Club.

MEMBERS. Any member of the Guild of S. Mary, or any other woman who is a member of the Parish, can become a member of the club.

Any one becoming a member must then be in good health.

Members can subscribe for their children, provided they are in good health and over five years of

age, by paying 25 cents a month for each.

DUES. The entrance fee, paid but once, is $1. Dues, 25 cents each month.

Dues must be kept promply paid up during the weeks for which benefits are received. If not, they will be kept back out of the benefits paid.

Dues must be paid to the Secretary at the Sisters' House, or at the meeting of the Guild of S. Mary, on the first Monday in each month.

BENEFITS. Members are entitled, during sickness, to $3 per week for six weeks; after that time to $1.50 per week for six weeks more; after which time benefits for that sickness will stop.

Benefits will be paid only on the written certificate of the attending physician, countersigned by one of the Sisters or the Clergy.

Members are entitled to benefits as soon as the entrance fee and one month's dues have been paid.

No benefits will be paid for fractional parts of a week.

LEAVING THE CLUB. A member removing from the city, or ceasing to belong to the Parish, will cease to be a member.

Members can be expelled at any time for disorderly or immoral conduct.

A member who ceases to be in good standing in the Parish or in any of the other parochial societies to which she may belong, will, *ipso facto*, be expelled from this Club.

Members who fall three months in arrears will be dropped.

A member expelled from the Club, or voluntarily withdrawing, can in no case get back her money.

TREASURER'S REPORT.

Balance on hand Easter, A. D. 1886,	$43 70
Receipts from members,	75 75
Receipts from interest,	90
	$120 35
Payment to members,	$90 00
Balance on hand Easter, A. D. 1887,	30 35
	$120 35

E. & O. E.

GREVILLE E. FRYER,
Treasurer.

The Burial Club.

MEMBERS. Any member of the Guild of S. Mary, or any other woman who is a member of the Parish can become a member of the Club.

Any one becoming a member of the Club must then be in good health.

Members can subscribe for their children.

No members received under two or over eighty years old.

BENEFITS. In case of the death of any member under eighteen years of age, $30 will be paid to the nearest relation or heir-at-law, provided the member has not forfeited the right to benefits.

If the member die aged over eighteen, $40 will be paid.

Benefits will be paid only on the written certificate of the Examining Committee.

No benefits will be paid if the death result from intemperance, vicious or immoral conduct.

Members are entitled to benefits as soon as the entrance fee and one month's dues have been paid.

DUES. The monthly due is ten cents, and is to cease altogether when the dues shall amount to $30.

The entrance fee varies with the age.

Dues are to be paid to the Secretary at the Sisters' House, or at the meeting of the Guild of S. Mary, on the first Monday in each month.

LEAVING THE CLUB. Members can be expelled at any time for disorderly or immoral conduct.

Members falling three months in arrears will be dropped.

No member expelled, dropped, or voluntarily withdrawing can get their money back.

TREASURER'S REPORT.

Easter, A. D. 1887.

Balance on hand at this date, $16 05

E. & O. E.

GREVILLE E. FRYER,
Treasurer.

The Coal Club.

FOR THE MOTHERS' MEETING.

MEMBERS. Any member of the Mothers' Meeting of the Parish who is in good standing can join.

None who belong to other parishes can join it.

DUES. Must be all paid on or before the Thursday after the third Sunday in Advent.

Will be collected weekly at the Mothers' Meetings.

Amount varies with the price of coal, and can be paid in such sums as may be convenient.

If any fail to pay the whole sum, they can have whatever they have paid given back on application.

BENEFIT. One ton of coal at Christmas.

Last year sixty-five tons were distributed at a cost of $3.25 per ton, beside twelve half ton lots.

St. Clement's Pulpit.

SERMON SERIES.

Printed from short-hand notes, and published in pamphlet form. Of the sixteen sermons printed, copies of the following numbers may yet be had.

No. 1. "Confession and Absolution,"
By the Rev. Father Maturin.

No. 2. "The Seven Words from the Cross."
Second Edition, Double Number 10 cents.
By the Rev. Father Maturin.

No. 3. "Prayers for the Departed."
By the Rev. Father Hall.

No. 4. "Charity." Second Edition.
By the Rev. Father Maturin.

No. 8. "The Image of God in Man."
Second Edition.
By Rev. Father Osborne.

No. 11. "Why am I not a Roman Catholic."
By the Rev. Father Convers.

No. 12. "Once Married, Married till Death."
By the Rev. Father Convers.

No. 13. "The Real Presence."
By the Rev. Father Convers.

No. 14. "Does God Answer Prayer,"
By the Rev. Father Maturin.

No. 15. "Funeral Reform."
By the Rev. Father Field.

No. 16. "The Church's Relation to Religion."
By the Rev. Father Convers.

SECOND SERIES.—MEDITATIONS.

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408 Commerce St., Philadelphia.

S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

Vol VI. PHILADELPHIA, JANUARY, 1888. No 3.

PRICE, 5 CENTS. } { PER ANNUM, 50 CTS. BY MAIL, 62 Cts.

KALENDAR FOR JANUARY.

1. Sunday..... Celebrations, 7, 8, 9 and 11. Matins 10.30. Children's Service, 3. Bible Class for [*Circumcision.*] Women, 4. Evensong, 5.30. Night Service, 8.
2. Monday..... Celebrations, 7, 7.45. Matins (all week-days), 8.15. Evensong (all week-days), 5. Guild of S. Mary 7.30. Bible Class, 4.
3. Tuesday..... Celebrations, 7, 7.45, 9.30. Confirmation Class, 8.
4. Wednesday..... Celebrations, 7, 7.45.
5. Thursday..... Celebrations, 7, 7.45, 9.30. F. Maturin in Church, 10–11. F. Convers, 7–8. Litany and Instruction, 8.
6. Friday ..... Celebrations, 7, 7.45, 9.30. Meditation, 12. F. Maturin in Church, 1–2. F. Field [*Epiphany.*] in Church, 7–9.
7. Saturday..... Celebrations, 7, 7.45. F. Maturin in Church, 9–12, 4–6. F. Field, 7–9. F. Longridge, 2–5, 7–9. F. Convers, 2–5, 7–9.
8. Sunday..... Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 3. Bible Class for [*Epiphany I.*] Men, 3. Bible Class for Women, 4. Evensong, 5.30. Night Service, 8. [*S. Lucian.*]
9. Monday..... Celebrations, 7, 7.45. Bible Class, 4.
10. Tuesday..... Celebrations, 7, 7.45, 9.30. Confirmation Class, 8. Guild of the Iron Cross, 8.
11. Wednesday..... Celebrations, 7, 7.45.
12. Thursday..... Celebrations, 7, 7.45, 9.30. F. Maturin in Church, 10–11. F. Convers, 7–8. Litany and Instruction, 8.
13. Friday..... Celebrations, 7, 7.45. Meditation, 12. F. Maturin in Church, 1–2. F. Field, 7–9. [*S. Hilary.*]
14. Saturday..... Celebrations, 7, 7.45. F. Maturin in Church, 9–12, 3–7. F. Field, 7–9. F. Longridge, 7–9. F Convers, 2–5, 7–9.
15. Sunday ..... Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 3. Bible Class for [*Epiphany II.*] Men, 3. Bible Class for Women, 4. Evensong, 5.30. Night Service, 8.
16. Monday..... Celebrations, 7, 7.45. Bible Class, 4.
17. Tuesday..... Celebrations, 7, 7.45, 9 30. Confirmation Class, 8.
18. Wednesday..... Celebrations, 7, 7.45. [*S. Prisca.*]
19. Thursday..... Celebrations, 7, 7.45, 9.30. F. Maturin in Church, 10–11. F. Convers, 7–8. Litany and Instruction, 8.
20. Friday..... Celebrations, 7, 7.45. Meditation, 12. F. Maturin in Church, 1–2. F. Field, 7–9. [*S. Fabian.*]
21. Saturday..... Celebrations, 7, 7.45. F. Maturin in Church, 9–12, 3–8. F. Field, 7–9. F. Long- [*S. Agnes.*] ridge, 7–9. F. Convers, 2–5, 7–9.
22. Sunday..... Celebrations, 7, 8, 9 and 11 Matins, 10.30. Children's Service, 3. Bible Class for [*Epiphany III. S. Vincent.*] Men, 3. Bible Class for Women, 4. Evensong, 5 30. Night Service, 8.
23. Monday..... Celebrations, 7, 7.45. Bible Class, 4.
24. Tuesday..... Celebrations, 7, 7.45, 9.30. Confirmation Class, 8. Sermon at Evening Prayer.
25. Wednesday..... Celebrations, 7, 7.45, 9.30. Festival Service of the Iron Cross (men only), 8. [*Conv. S. Paul*]
26. Thursday..... Celebrations, 7, 7.45, 9.30. F. Maturin in Church, 10–11. F. Convers, 7–8. Litany and Instrucion, 8.
27. Friday..... Celebrations, 7, 7.45, 9.30. Meditation, 12. F. Maturin in Church, 1–2. F. Field 7–9.
28. Saturday..... Celebrations, 7, 7.45. F. Maturin in Church, 9–12, 3–8. F. Field, 7–9. F. Convers, 2–5, 7–9, F. Longridge, 7–9.
29. Sunday..... Celebrations,, 7, 8, 9.30, 11. Matins, 10.30. Children's Service, 3. Bible Class for [*Septuagesima.*] Men, 3. Bible Class for Women, 4. Evensong, 5.30. Night Service, 8.
30. Monday..... Celebrations, 7, 7.45. Bible Class, 4.
31. Tuesday..... Celebrations, 7, 7.45, 9.30. Confirmation Class, 8.

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. B. W. MATURIN, *Rector.*
The Rev. C. N. FIELD, } *Assistants.*
The Rev. D. CONVERS, }

Wardens.—Henry Flanders, 113 South Fifth Street; John Neill, 216 South Third Street.

Choir-master and Organist.—A. L. Baker, 118 Claymont Street.

Clergy House, 2026 Cherry Street.
All Saint's Home, 2032-34 Cherry Street.
S. Clement's Dispensary, 110 Friedlander Street.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address.

Parish Notes.

The Bishop of the Diocese will hold a Confirmation in this church on Friday evening, March 16th at 8 o'clock. All persons desiring to be Confirmed are requested to send in their names to any of the clergy or sisters as soon as possible.

The first General Confirmation Class will be held on Tuesday evening, January 3d, at 8 o'clock, in the chapel.

The Accounting Warden calls attention to the fact that most of the desirable pews are rented. Any persons wishing to have sittings should apply to him without delay.

Father Convers would be very glad to hear of places where employment can be had at laundry work, plain sewing, house cleaning, and office work for a stenographer and type writer.

Father Convers' class for men will begin on the first Sunday after the Epiphany (January 8th), at 3 P. M., in the Dispensary building, 110 Friedlander street.

CHRISTMAS DAY occurring this year on Sunday was more religiously and devoutly observed than is customary, when the secular observance of a holiday is mingled with the proper commemoration of a Holy day and particulary with one celebrating the birth of Him "Who for us men and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man."

The great proportion of the attendants at the various services during the day seemed to have come to worship rather than to gratify the senses of hearing and seeing. We do not think we have ever seen more reverent behavior among the strangers present. None left during the celebration—a great improvement upon some former occasion, when, after listening to the music and sermon many turned their backs upon the Altar and distracted the devotions of the faithful by leaving the church after having seen and heard sufficient to gratify their curiosity.

There were celebrations at 6, 7, 8, 9 and 11 o'clock. The number of communicants, though larger than usual, was not as many as should have been present at this festival when every parishoner should make his Communion unless unavoidably prevented.

At the 11 o'clock celebration, Haydn's "Imperial" Mass was finely given by the choir with full orchestral accompaniment, under the direction of the choir master and organist, Mr. Baker, Mr. Oram playing the organ. The music was beautifully rendered, and it was very effective. At this service Father Longridge was Celebrant, Father Maturin, Deacon, and Father Field, Sub-Deacon.

THE FAIR.

"How much money did we make at the Fair for the Hospital?" is still a conundrum to which we cannot give the exact answer. Some of the articles left over at the various tables have been sold at private sale since, some more will no doubt be sold, and returns made when the holidays are over; and the full returns cannot be made before the early part of January, and perhaps not even then. But we give here the returns received by the Treasurer up to the present time It is very encouraging to find that in spite of the many drawbacks and the strong competition of four or five fairs going on at the same time in the same part of the city, we cleared $2,250.77. There is more yet to come in, just how much we cannot say, which will bring up the sum total a few hundred dollars. In one or two instances in the following statement some little ticket money is included in the "receipts from the tables" which could not be separated from the other funds.

From S. Barnabas' Guild Table,	$33 15
" The Fish Pond,	12 80
" Mrs. Brown's Table,	155 00
" Mrs. Fields' Table,	180 00
" The Holy Cross Guild Table,	161 32
" The Candy Table,	30 00
" The Lemonade Stand,	18 00
" The Cake Table,	103 00
" The Restaurant,	72 01
" Mrs. Roberts' Table,	155 55
" Publication Table,	137 94
" Mrs Wright's Table,	108 51
" Mrs. Moore's Table,	138 39
" S. Mary's Guild Table,	162 00
" Children's Dep't of S. Mary's Guild Table,	56 59
" Mrs. Neill's Table,	288 17
" Mrs. McIlvaine's Table,	456 95
" Embroidery Exhib'n,	20 65
" Sale of Tickets,	256 35
	$2,546 38
Expenses,	295 61
	$2,250 77

The sale of tickets nearly paid all the expenses. The success of the Fair has insured our ability to make our first payment on the property. The Board of Managers is very thankful to those who have worked so hard and done so well for the Hospital. But with all now on hand there will not be enough to make up the $3,000 hoped for; and so all who have articles on hand must try to sell them at private sale—not sacrifice

them—that we may get finally that sum.

BAPTISMS.

December 3.—Stanley, son of William and Mary Tolvin.

December 8.—Samuel Gross, son of George David and Lucinda Webster.

December 8.—Florence Elizabeth, daughter of Sylvester and Jennie Jackson.

December 8.—George Hervey, son of William John and Letitia Colgan.

December 8.—John Burgon.

December 8.—Mary, daughter of William and Margaret McKeown.

December 8.—Annie, daughter of William and Margaret McKeown.

December 8.—Margaret, daughter of William and Margaret McKeown.

December 11.—Louise Elizabeth Florence Greville, daughter of John William Beaufoy and Anne Morton Beaufoy Lane.

December 14.—Joseph, son of George L. and Sarah Jane Thompson.

December 15.—Henry, son of Thomas and Julia Lane.

MARRIAGES.

October 31.—Charles B. Linn and Mary A. Johnson.

November 15.—Joseph R. Hawley and Edith Anne Horner.

Number of Communions from October 20th to November 20th, 866.

Number of Communions from November 20th to December 20th, 957.

Offerings from October 20th to November 20th, $444.25.

Offerings from November 20th to December 20th, $605.29.

The Iron Cross Festival.

The Annual Festival and Convention of the Guild of the Iron Cross will be held on S. Paul's Day, January 25th. The first service will be a celebration of the Holy Eucharist at S. Mark's Church, Sixteenth and Locust streets, at 11 A. M. A short address will be given on the "Workmen's Offering," by Bishop Starkey, of Newark, who was one of the first Honorary Chaplains of the Guild.

The General Convention will be held at S. Clement's Church at 1.30 P. M. At 6 o'clock refreshments will be provided for all the Chaplains and delegates.

In the evening at 8 o'clock the office of the Guild will be sung by several choirs combined; the sermon on "Labor and Life" will be preached by the Right Rev. Hugh Miller Thompson, Bishop of Mississippi.

The offerings at both services will be for the Guild, which is spreading rapidly and extending its various good works in the West and North.

Owing to the limited space men only will be admitted at the evening service, but it is hoped that all will attend the service in S. Mark's Church in the morning.

Diocesan Notes.

Bishop Howe, of Central Pennsylvania, has accepted the invitation of the Standing Committee to preach a memorial sermon of Bishop Stevens.

Rev. W. H. Graff, of S. Jude's Church, has accepted the Rectorship of Christ Church, Williamsport, and will assume charge next month.

Spohr's entire work, "The Last Judgment," was sung Thursday evening, Dec. 8th, at the Church, by S. Mark's Choir, under the direction of Mr. Pine, the organist.

At a meeting of the Standing Committee held Dec. 6th, Mr. James A. Montgomery was recommended to be received as a candidate for Holy Orders.

Rev. Johnson Hubbell (of the R. E. Church), and Mr. Arnold H. Ord, applied to be recommended for Holy Orders.

Mr. Richard C. McMurtrie was elected member of the Standing Committee to fill vacancy caused by death of Mr. Edward Olmstead.

The Parish House of the Memorial Church of the Advocate was occupied for the first time on the first anniversary of the establishment of the Mission. It has three stories, the first story containing eight class-rooms, which will accommodate 650 children. In the second story is a hall capable of seating 550 persons, and the third story is to be fitted as a gymnasium, etc. It is hoped that the chapel will be completed by Easter, and work on the church building commenced soon after.

The House of S. Michael and All Angels, for young colored cripples, has just issued its first annual report. This most deserving charity originally started in a small eight-room house, and moved last July into its present commodious house at the corner of Forty-third and Haverford streets. It now contains twenty-one inmates. Its object is to diminish or remove the deformities of the body, improve the mind and teach the hands to work, so that its beneficiaries may in time become self-supporting and cease to be a burden upon society. Their religious instruction is not neglected, and they are taught the principles of the Church without dilution. A small room is fitted up as a chapel and furnished in a churchly manner. There is to be a celebration of the Holy Communion each Sunday at 9 A. M.

The Treasurer's report shows a remarkable result financially. Out of $6,168.55 they have paid towards the purchase of the house, repairs, insurance, etc., $4,692.60. Printing press, type, etc., $334.86. Artificial limbs, surgical appliances, etc., $288.21, leaving for household expenses only $657.78, of which $294.17 was paid for rent of the temporary house. They commenced the new year with $195.10 cash and no debt except the mortgage an the house, which they hope that their friends will see paid before the close of their second year. This is the only house devoted to colored cripples, so far as is known. Rev. Dr. Nicholson, of S. Mark's, is Chaplain, and Sister Sarah, Sister in Charge.

General Notes.

The Rev. James Steptoe Johnston, is to be consecrated Bishop of Western Texas, in Trinity Church, Mobile, Ala., on the Feast of the Epiphany, by the Bishop of Alabama, assisted by the Bishops of Kentucky and Michigan.

The "Argument of the Purse" has failed, we are happy to say, so far as the Chinese Mission is concerned. Bishop Boone, relieved from the thraldom of the Bible House, substantially sustains Messrs. Partridge and Graves, and they have been vindicated from the unjust aspersions to which they were subjected. The Bishop seems, however, hardly to have fully recovered from his timidity, as he allows a "reverent Celebration, including the use of plain linen vestments, such as you now wear, with a Canter-

bury cap or zuchetta." "*Provided this allowance does not hold in the province of Kiang See.*" The Chinese League is also allowed, but with the warning sign "No Chinese need apply." No wonder one Evangelical Church paper is in doubt "whether to laugh or mourn over the littleness of these terms of agreement."

THE SISTERS OF S. MARY have recently, with the full approval of the Bishop, established a house in Chicago. They have taken up their abode near S. Clement's Church in that city and avail themselves of the privilege of worship there, though not officially connected with the parish.

THE Diocese of Delaware have again failed to elect a Bishop to succeed the late Bishop Lee. The mode of procedure in that Diocese is for the clergy to nominate a candidate, subject to the approval of the lay delegates. Two-thirds vote of each is required to elect.

The clergy made four nominations, as follows:

Rev. Jos. D. Newlin, D. D., Rector of the Church of the Incarnation, Philadelphia; Rev. G. H. Kinsolving, Rector of the Church of the Epiphany, Philadelphia; Rev. Boyd Vincent, Rector of Calvary Church, Pittsburg; Rev. Joseph Carey, D. D., Rector of Bethesda Church, Saratoga Sp'gs, N. Y., all of whom were rejected by the laity.

It is generally understood that a large number of the laity favored the election of Rev. Leighton Coleman, D. D., Rector of the Church of the Redeemer, Sayre, Pa., and that as they could not vote directly for him, adopted the course they did to induce the clergy to nominate him.

It seems to us that for a small diocese, and one not in the "troublesome belt," they are not easy to please. One thing is certain, the next Bishop will be a more advanced churchman than the late Bishop.

Current Discussion.

REV. MR. GRISWOLD, of Ilion, N. Y., Diocese of Albany, read before the Clerical Union at Utica, N. Y., recently a paper on "*Confession—what position should Parish Priests take concerning Auricular Confession*," which, after a very full and harmonious discussion, was unanimously requested for publication. We regret that we have not space for the whole article, not because it is definite in its teaching, but because it shows that the Church is awaking to its mission, and that the old fear of Romanizing is subsiding, and an earnest inquiry is made as to where are the old paths. The paper states the positions taken by different classes in the Church and analyzes each.

1st. Those that hold that auricular confession has no place in the *Protestant* Episcopal Church, and that it is essentially "Roman, recent and wrong."

2d. Those that hold that the general confession is sufficient in ordinary cases. [We presume these belong to the P. *Episcopal* wing in contradistinction to *Protestant* E.]

3d. Those that hold that confession is a part of the Catholic heritage of the Church, very helpful and ought to be in more general use, but as it is not obligatory it would better suit pewholders if not alluded to publicly.

4th. Those that hold that confession is a necessary part of repentance, and that it and the ministry of reconciliation is such an important part of the system of the Church that in all honesty it must be urged upon the people and its use restored to our branch of the Church.

5th. Those that perceiving the great need of discipline are inclined to insist upon the use of the Sacrament of Penance almost as if it were of like importance with Baptism and the Holy Eucharist.

His conclusions are that as no Priest has the moral right to systematically refuse to hear confessions, so he has no moral or legal right to compel any to resort to it. He then answers the positions of the first and second classes in the negative. As to the other three classes while he concedes that it may be questionable if it is expedient to arouse too much prejudice, on the other hand, he says, when we know so well the great benefits of sacramental confession it does seem that we ought to preach it without let or hindrance. He asks how can we restore the so much needed discipline of the laity otherwise than by the restoration of the Sacrament of Penance, and in conclusion says. But though there is much that is doubtful is not this the safe as well as the true and honest position to keep before the people, the fact that the power of absolution is vested in the Church, and to urge constantly upon them the need of confessing their sins unto God, and also if need be they may open their grief to their priest.

THE STANDARD OF THE CROSS AND THE CHURCH in a long article entitled *After Methodism Mannerism* commenting upon Bishop Boone's agreement with Messrs. Partridge and Graves, says that the importance of all this is that it helps to make Ritualism a matter of Documentary History, and indicates something of the strength that has been claimed for it, that it is as much or more of a strain upon conservative church people to acknowledge the place of Ritualism in the Church as it was one hundred years to acknowledge the place of Methodism, that it is time for conservative churchmen to be as openly pronounced in adjusting themselves to the situation as the Ritualists are in asserting themselves. It concludes as follows:

"In the humility that is forced upon us what shall we confess? That the manners of Ritualism afford a wider expression than that to which we have been wont for the sentiment of reverence. To satisfy our conservatism we must still insist that these manners are too apt to be superficial; we must scan them with some distrust as to their spirit. But we will admit that reverence and devotion, seeking to go beyond a sober demeanor and dignified speech and plain apparel, are learning a *savoir faire* from these aggressive Ritualists or Mannerists. "To be specific," as the Bishop of Shanghai says—for it is of the essence of the thing to compel us to descend to details—the Ritualists should have the credit of abolishing pews that it is impossible to kneel in; of multiplying convenient opportunities for Holy Communion; of facilitating reverence generally in the performance of Divine worship. They have given zest to a taste for improved architecture. They have cultivated a certain perspicuity of language in the discussion of sacred things. They have given attention to the decency and beauty of ornament in the service of God. There is indeed a *per contra* account to every one of these items. Fussiness and tawdri-

ness of ornament, technical and partisan nomenclature, formalism and insincerity in behavior, have not been wholly avoided; but it were too much to say that these are the practical and most obvious outcome of the new Mannerism that we are wont to call Ritualism.

In a word, Ritualism is with us, and we are all affected by it. We need not scorn to learn whatever of true reverance and convenience and beauty it may have to teach. We may even be cordially thankful for the better observance of rubrics and of the proprieties of worship which it often enables us to render. What we are to condemn and guard against is the exaltation of the thing into partisanship, with its danger of sectarian division, and the mistaking of its external forms for conclusive evidence of a devout and obedient spirit."

BEETHOVEN'S MASS IN C, composed in 1807, has not been sung in this city during recent years, under circumstances dissociated from strictly religious surroundings. And yet a real comprehension of the music can scarcely be gained when the mind is centered chiefly on the greater matter which the music was intended to enshrine. It must, of course, be confessed that the music is put to a great test when separated from the surroundings for which it was composed, and when rendered, merely as a work of art. It is, however, an opportunity for study, score in hand, and of undivided attention to the music and its composer's method of expression. Nor need such a performance be irreverent. The reiterated *Kyrie* from all the voices, then one and again a few, and then all the multitude, culminating in one long yet trustful and subdued cry for mercy, has a meaning more special than the mere formal approach to the mysteries of the celebration. And so the repeated *Credo* is seen to be more than the first word of the Creed; it is the strong, though subdued, yet swelling confession of faith, soon to burst our with a great declaration of his Sonship before all ages.

The recent introduction of a large and powerful organ under the stage of the Academy of Music, has also removed a serious objection to the singing of this music in a public hall. In a building especially and successfully constructed for hearing, with a larger body of singers than usual in the most enlarged choir, and especially chosen solo singers, this great Mass will seem grander than ever before. Sung in Easter week of this year (on Thursday evening, April 5th, 1888), with the music of our own choir still ringing through the memory, the contrast between the two Masses cannot but interest. The soloists will be named in February. THE CECILIAN will compose the choir, and many faces in the orchestra will be familiar. Reserved seats can be selected by giving name, address and the price to Mr. John Bethell Uhle, President of the Cecilian, on Tuesday evenings, at the Northeast corner of Eighteenth and Chestnut streets, and during the week at Room 13, No. 212 South Third street.

S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

Vol VI. PHILADELPHIA, FEBRUARY, 1888. No. 4.

PRICE, 5 CENTS. PER ANNUM, 50 Cts. BY MAIL, 62 Cts.

KALENDAR FOR FERBUARY.

1. Wednesday.....Celebrations, 7, 7.45. Matins (all week-days), 8.15. Evensong (all week-days), 5. Guild of S. Vincent, 6.30.

2. Thursday.....Celebrations, 7, 7.45, 9.30. F. Convers in Church, 7–8. Litany and Instruction, 8.
[*Purification B. Virgin.*]

3. Friday.....Celebrations, 7, 7.45. Meditation, 12. F. Field in Church, 7-8. F. Convers, 7–9.
[*S. Blasius.*] Men's Confirmation Class, 8.

4 Saturday.....Celebrations, 7, 7.45. F. Field in Church, 7–9. F. Longridge, 7–9. F. Convers, 2–5, 7–9.

5. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 3. Bible Class for
[*Sexagesima.*] Men, 3. Evensong, 5.30. Night Service, 8.
[*S. Agatha.*]

6. Monday.....Celebrations, 7, 7.45. No Bible Class. Guild of S. Mary, 7.30.

7. Tuesday.....Celebrations, 7, 7.45, 9.30. Confirmation Class, 8.

8. Wednesday.....Celebrations, 7, 7.45. Confirmation Class for Boys, 7.

9. Thursday.....Celebrations, 7, 7.45, 9.30. F. Convers in Church, 7-8. Litany and Instruction, 8.

10. Friday.....Celebrations, 7, 7.45. Meditation, 12. F. Maturin in Church, 1–2. F. Field, 7–9.
Men's Confirmation Class, 8.

11. Saturday.....Celebrations, 7, 7.45. F. Maturin in Church, 9–12. 3–8. F. Field, 9–12, 7–9. F. Longridge, 7–9. F Convers, 2-5, 7–9.

12. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 3. Bible Class for
[*Quinquagesima.*] Men, 3. Bible Class for Women, 4. Evensong, 5.30. Night Service, 8.
Guild of the Holy Cross, 5.

13. Monday.....Celebrations, 7, 7.45. No Bible Class. Guild of S. Barnabas, 8.

14. Tuesday.....Celebrations, 7, 7.45, 9 30. F. Maturin in Church, 9–12, 3–9. F. Field, 9–12, 7–8.
[*S. Valentine.*] F. Convers, 2–5, 7–9. Confirmation Class, 8.

15. Wednesday.....Celebrations, 7, 8, 8.30 and 11. Meditations, 9, 4 and 7.30. F. Maturin in Church
[*Ash Wednesday.*] all day.

16. Thursday.....Celebrations, 7, 7.45, 9.30. F. Convers in Church, 7–8. Litany and Instruction, 8.

17. Friday.....Celebrations, 7, 7.45, 9 30. Meditation, 12. F. Maturin in Church, 1–2. F. Field, 9–12, 7–9. Sermon at Evening Prayer. Men's Confirmation Class, 8.

18. Saturday.....Celebrations, 7, 7.45, 9.30. F. Field, in Church, 9–12, 7–9. F. Longridge, 7–9. F. Convers, 2–5, 7–9.

19. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 3. Bible Class for
[*Lent I.*] Men, 3. Bible Class for Women, 5. Sermon to Men, 4. Evensong, 5 30.
Night Service, 8.

20. Monday.....Celebrations, 7, 7.45, 9.30. Bible Class, 4.

21. Tuesday.....Celebrations, 7, 7.45, 9.30. Sermon at Evening Prayer. Confirmation Class, 8.

22. Wednesday.....Celebrations, 7, 7.45, 9.30. Stations of the Cross, 4.
[*Ember Day.*]

23. Thursday.....Celebrations, 7, 7.45, 9.30. F. Convers in Church, 7–8. Sermon at Evening Prayer.
Litany and Instrucion, 8.

24. Friday.....Celebrations, 7, 7.45, 9.30. Meditation, 12. F. Maturin in Church, 1–2. F. Field,
[*S. Mathias.*] 9–12, 7–9. Sermon at Evening Prayer. Men's Confirmation Class, 8.
[*Ember Day.*]

25. Saturday.....Celebrations, 7, 7.45, 9.30. F. Maturin in Church, 9–12, 3–9. F. Field, 9–12, 7–9.
F. Longridge, 7–9. F. Convers, 2–5, 7–9.

26. Sunday.....Celebrations,, 7, 8, 9, 11. Matins, 10.30. Children's Service, 3. Bible Class for
[*Lent II.*] Men, 3. Bible Class for Women, 5. Sermon to Men, 4. Evensong,
5.30. Night Service, 8.

27. Monday.....Celebrations, 7, 7.45, 9.30. Bible Class, 4.

28. Tuesday.....Celebrations, 7, 7.45, 9.30. Confirmation Class, 8.

29. Wednesday.....Celebrations, 7, 7.45, 9.30. Sermon at Evening Prayer.

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. B. W. MATURIN, *Rector.*
The Rev. C. N. FIELD, } *Assistants.*
The Rev. D. CONVERS, }

Wardens.—Henry Flanders, 113 South Fifth Street; John Neill, 216 South Third Street.

Choir-master and Organist.—A. L. Baker, 118 Claymont Street.

Clergy House, 2026 Cherry Street.
All Saint's Home, 2032-34 Cherry Street.
S. Clement's Dispensary, 110 Friedlander Street.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

Lent.

ON FEBRUARY 15th we enter upon another Lent. It comes with its call to some to turn away from sin and to turn to God with all the heart; to others, to break more entirely with some one sin—the sin that doth so easily beset us; to all, to deeper repentance for the past and to draw more closely to God.

Each person should endeavor at the beginning of Lent to make a definite rule for himself and to observe it faithfully throughout. In making a rule two dangers should be avoided:

I. It ought not to be too strict. Earnest people sometimes overestimate their own strength, the six weeks of Lent is a long time, and what seems easy in the fervor of entering upon Lent often becomes intolerable before the season is over. Do not, therefore, undertake anything that you cannot persevere in to the end.

II. It ought not to be too easy. The rule must be felt as a distinct discipline. It would be useless to make a rule that involved no effort. "I will not offer unto the Lord my God of that which doth cost me nothing." Let it be something that you feel every day and that needs some trouble on your part to keep.

You may put your rule under the heads of the three great Christian duties, Prayer, Fasting and Almsgiving.

1. PRAYER. You ought to pray more than at ordinary times. There will be three Celebrations every day at 7, 8.15 and 9.30. Try, if possible, and be present at one of these. If you cannot come every day, settle with yourself to come so many times in the week. Most people *can* manage to come in the early morning, if they try.

Before Lent there will be printed a list of the services and instruction. Select what you feel will be most helpful to you and keep to them throughout. Make your rule as a minimum not a maximum, that is to say, if you feel *sure* you can come once in the week, and think it most likely you can come twice, make it your *rule* to come once, and *try* to come oftener.

Then in regard to private prayer. Try to get some time each day for intercession. Come to church five minutes earlier or wait five minutes later. Make a list of subjects, or of persons for whom you wish specially to pray, so that you may not lose time. If you cannot meditate, at least read some spiritual book every day, or a certain number of times in the week.

2. FASTING. The Prayer Book calls every day in the week a *fast* day. Fasting means doing without sufficient food. Every day in Lent (except Sundays) we ought to fast, that is, not to eat as much as we would at ordinary times—besides this, Wednesdays and Fridays are days in which we should not eat meat. Make a rule for yourself, therefore, in regard to the quantity of food, such as, to take one full meal, and at other times only a certain fixed quantity. Remember that doing without things that you like does not take the place of doing without meat.

Then in regard to amusements. Arrange with yourself what you mean to give up and what you do not. Don't leave it to be decided in some moment of temptation. Decide whether you intend not to go to the theatre under *any* circumstances; whether you mean not to go out to any entertainments, larger or smaller receptions, sewing parties, etc. A great deal of harm is often done by a person going out against their conscience, when, if they had made up their minds beforehand, they would have gained no harm.

3. ALMSGIVING. Look out in a Concordance and you will be surprised to find what great spiritual power the Bible attributes to almsgiving. Try to give more in Lent than at other times. Put into a box each day, or each week, what you have saved from luxuries or pleasures. If, for instance, you have been in the habit of going to the theatre once a week, or once a fortnight, and you give that up through Lent, put the price of your ticket at the end of the week into your alms-box and offer it at Easter, or on Sunday, or give it to some poor person. Make it a rule to walk at least once in the week when you would have taken a car, and *put the money* by. If you do this regularly for every self-denial, you will be surprised to find how much it will amount to.

And lastly, it is earnestly hoped that every communicant in the Parish will make his or her communion on Easterday. A card will be given to each communicant with the request that they will write on it the name and hour at which they mean to make their Easter Communion. Hitherto the communicants on Easterday fell far short of the number of names in the Parish Register. We earnestly hope that this may be corrected at the coming Easter. And with the earnest prayer that God will bless the coming Lent to all, both Priests and people, and that while we pray for our people they will not fail to pray for us, I am your friend, in our Lord Jesus Christ,

B. W. MATURIN.

Parish Notes.

THE BISHOP of the Diocese will hold confirmation in this church on Friday Evening, March 16th, at 8 o'clock. The confirmation classes will be as follows:

General class (open to those already confirmed), Tuesday evenings at 8 o'clock.

Class for mothers, Thursday evenings at 8 o'clock.

Class for men, Friday evenings at 8 o'clock.

Class for boys, Wednesday evenings at 7 o'clock.

Class for children at the Sisters' House, 2032 Cherry street: for younger girls, Wednesdays at 5 P. M.; for elder girls, Mondays at 7 P. M.

Class for young women, beginning February 10th, Fridays, at 4 P. M.

All persons desiring to be confirmed are requested to send in their names without delay to any of the clergy or sisters.

ASH WEDNESDAY (February 15th), will as usual be kept as a day of retreat open to any (men and women) who desire to attend. There will be addresses at 9, 4 and 7.30. Refreshments can be had in the choir room at 8, 1 and 6 o'clock. There will be an offertory after the last meditation, when any who so desire, will have an opportunity of giving towards the expenses of the retreat.

ON THURSDAY evening, February 23d, at 8 o'clock, the choir will sing Gaul's Passion Music—the church will be open to all at 7 o'clock.

THE ANNUAL retreat for ladies will be held as usual in the Sister's Chapel, at the beginning of Lent.

HOLY CROSS GUILD will meet on Quinquagesima Sunday (Feb'y 12th), instead of the first Tuesday of the month.

THERE WILL be an address to the Altar Guild on Thursday, February 9th, after the celebration at 9.30.

A FEW WEEKS ago some of the outer sisters decided upon a plan to provide certain supplies weekly for the sisters. The plan has been most cordially taken up and carried out without difficulty, several ladies who are not associates desiring to help.

The ladies who have had the matter in hand desire us to return their hearty thanks to all who have so liberally assisted them. Many have been glad of the opportunity to show their love and gratitude to the sisters.

FATHER Maturin will preach a course of sermons to men only on Sunday afternoons during Lent at 4 o'clock. All men, whether members of the parish or not, are cordially invited to attend.

FATHER Maturin is holding a mission at S. Mary's Church, Castleton, Staten Island, Rev. A. G. Mortimer, Rector. The mission commenced on Septuagesima Sunday.

ON ACCOUNT of the many items of interest, we have been compelled to print this number of the MAGAZINE in smaller type, and to increase the number of pages so that there is nearly double the amount of matter usually published.

S. CLEMENT'S MAGAZINE should be worthy of the parish, and in order to make it what it should be, we ask the hearty co-operation of all parishioners. If the MAGAZINE had the proportionate support within the parish which it has outside, it could be at once improved and made more acceptable to all. We ask every member of the parish who may see this copy to immediately subscribe for the MAGAZINE. *Subscriptions can begin with any number, and every subscription will be acknowledged by postal card* Anyone wishing the MAGAZINE mailed to their address can have it so sent by enclosing the postage (12 cents in addition to the subscription price per year of 50 cents.

We ought to have at least two hundred additional subscribers in the parish. As soon as the parishioners show their desire for a better magazine by giving us the means to print it, their wish will be gratified.

Will not each parishioner exert their influence in extending the circulation?

BAPTISMS.

December 22.—Florence, daughter of George A. and Mary Field.

December 23. — Frances Lillian, daughter of Alfred E. and Letitia Haslam.

December 29.—Caroline, daughter of Thomas and Rose Hassell.

January 5.—John Benton, son of John S. and Elizabeth S. Old.

January 5.—Julia Laura, daughter of John W. and Mary Smith.

January 12.—Oliver Andrew, son of Oliver and Miriam Downs.

January 12. — Charlotte Louisa, daughter of John Richard and Charlotte Louisa McConnell.

January 12.— Frances May, daughter of John W. and Mary Smith.

January 12.—Anna Louisa, daughter of John W. and Mary Smith.

January 18 —Robert Edward, son of Oliver and Miriam Downs.

January 19.—George Washington, son of Jacob and Katharine Loudenslacker.

January 19.—Charles Franklin, son of Charles W. and Mary Barber.

January 19. — Bertha Florence, daughter of Charles W. and Mary Barber.

January 19.—Sarah, daughter of John C. and Ella Simpson.

January 19.—Clara, daughter of John C. and Ella Simpson.

January 19.—Walter, son of William H. and Anna Roach.

MARRIAGES.

December 21.—Charles Wilson and Minnie Flanagan.

December 28.—Frank M. Bain and Sarah F. Laycock.

BURIAL.

December 23.—Anne McKeown.

Number of Communions from December 20th to January 20th, 1078.

Offerings from December 20th, to January 20th, $635.27.

Service List for February.

5th, SEXAGESIMA.

11 a. m. Introit: "Up Lord, why sleepest Thou."
Mass: Sir Geo. Elvey in E.

8 p. m. Magnificat: Tours in D.
Psalm 91: Dupuis.

12th, QUINQUAGESIMA.

11 a. m. Introit: "Be Thou my strong rock."
Kyrie:—Creed: Elvey in E.
Sanctus: — Agnus Dei: "Messe des Orpheonistes," Gounod.
Benedictus: Calkin in C.

8 p. m. Magnificat: Tours in D.
Psalm 18: Hayes.
Anthem: "Lord for Thy tender mercies' sake." Farrant. (Unaccompanied.)

19th, LENT, I.

11 a. m. Introit: "He shall call upon me."
Kyrie:—Sanctus: Carciolini Allegri. (Unaccompanied.)
Gradual: "God shall give His angels charge."
Credo:—Benedictus:—Agnus Dei: Missa de Angelis.

8 p. m. Magnificat. (Chanted.)
Psalm 18: Hayes.
"The Story of the Cross:" Lacey Baker.

26th, LENT II.

11 a. m. Introit: "Call to remembrance."
Mass: Dr. Monk in C.
Gradual: "The sorrows of my heart are enlarged."
"O Saving Victim." Gounod.

8 p. m. Magnificat. (Chanted.)
Psalm 91: Dupuis.
"The Story of the Cross:" Lacey Baker.

Directions for Communicants.

1. Come up to the altar as soon as the server moves; do not wait till the Priest turns round.

2. At the altar rail kneel as closely as you conveniently can. This is important when there is only one Priest administering. Sometimes he is forced to come once more to the rails than would have sufficed had the communicants knelt closer.

4. Hold the hands well raised to re-

ceive the Blessed Sacrament. Remember that you are kneeling on a lower level than the Priest is standing, and if you hold your hands low down he is forced to stoop very awkwardly to place the wafer in your hands.

4. Hold the head straight up when the priest communicates you from the chalice, otherwise he cannot see whether you had received the Precious Blood or not; take hold of the base of the chalice, and guide it to your lips. Do not wipe your mouth after receiving.

5. Do not suddenly bow or prostrate yourself after receiving in either kind. For there is danger of knocking the paten or chalice out of the Priest's hands.

6. Remain kneeling till the person next to you has received from the chalice, then go back to your place. If you get up while the person next you is being communicated there is danger of your shaking him or her, and so of upsetting the chalice.

Effort to Pay the Church Debt.

EARLY in December at a Vestry meeting, presided over by Father Maturin, a plan was adopted to pay off the debt of the Church, a debt contracted in the organization of the parish, long before the Fathers took charge, and when few of the present members were connected with it.

This plan was at once presented to the individual members of the congregation, and their voluntary assistance asked for, especial care being taken to prevent any from considering that there was any obligation either to join in it at all, or to contribute more than their means would permit.

We are now able to announce that this plan has been received by the congregation with the most hearty concurrence, and has elicited an expression of love for our Church, accompanied by a self denial on the part of very many of its members, that is beyond all praise. A maiden lady who supports herself by her needle, and whose means do not allow her to contribute, proposed to give up her comfortable single room and hire a smaller one in order to take part in an object she has so much at heart. Another who occupies a pew, but who has recently met with severe losses, offered to give up her pew, though continuing to pay the rent in order that the pew, which is in demand, might be rented to some one else, and thus enable her to contribute the amount. It is needless to say the offers of these noble women were declined. These are but two instances of the many touching evidences of devotion to our church which have been called forth, but space will not permit us to refer to more.

With rare exceptions, everyone has contributed to the full extent of their means. Already $23,000 have been subscribed, to which may be added $3,000, either promised, or which, from the well known dispositions of the parties, can be relied on, and there are still many to be called upon and heard from. Others again, who while they have expressed their entire sympathy with the undertaking, from unavoidable circumstances and entirely satisfactory reasons can not join us at present, have given us their assurance that they will do so later. God has blessed us most signally in thus inclining our hearts to such united action in this undertaking.

This is not a spasmodic effort. It is one supported by the whole congregation, and which has now progressed so far that we are able to assure you it will not be dropped until the entire sum is obtained, and our beloved church free from all debt. *You will never again be called upon for this object* and all the contributors may rest assured that their money has not simply been absorbed in an unsuccessful attempt, resulting in a mere reduction of the debt, to be taken up again, to their discouragement, at some future time, but has accomplished the object dear to their hearts. In our next issue we have little doubt we shall be able to announce that the whole $35,000 has been provided for.

S. Vincent's Guild.

This Guild composed of the acolytes of the church, made their corporate communion on Sunday, January 22d, S. Vincent's day, every member of the Guild being present except two, detained by sickness.

After the celebration they partook of a breakfast in the choir room, given them by the vestry as a token of their appreciation of their services.

During Advent season the members of the Guild subscribed and collected $135.56 towards a new altar and pulpit for S. Luke's Church, Whitewater, Wis., of which Rev. J. M. Francis, formerly an acolyte of this parish, is rector. We publish below the correspondence.

2026 Cherry Street,

PHILAD'A, PA., Dec. 12th, 1887.

REVEREND AND DEAR SIR:—I send you today, per Adams Express, one hundred and thirty five dollars and fifty six cents, subscriptions raised for the altar and pulpit for S. Luke's Church, Whitewater, Wisconsin, by the members of S. Vincent's Guild, acolytes of S. Clement's Church.

It has given the boys great pleasure thus to assist in his work, one who was formerly an acolyte in this parish and who served at our altars.

Hoping you will remember, at the altar, the members of the Guild and those who contributed toward the altar and pulpit, and wishing you every blessing in your work, believe me,

Faithfully yours,

W. B. REED, Sec'y,
For S. Vincent's Guild.

The Rev. J. M. Francis,
S. Luke's Church, Whitewater Wis.

S. Luke's Rectory,

WHITEWATER, WIS., Dec. 18th, 1887.

DEAR SIR:—The express package containing one hundred and thirty five dollars and fifty six cents was received a couple of days ago. It is hard to find words with which to express my appreciation of the kindness of the members of S. Vincent's Guild in thus helping me in a difficult work. The appointments of our church are wretchedly poor and at present the parish is in no condition to do more than provide for the running expenses and the reduction of the debt. Please express my thanks and sense of appreciation to the members of S. Vincent's Guild and assure them that they and all who have helped in this work will be remembered at the altar on Christmas day. Praying God to bless you one and all, I am

Faithfully yours in Christ,

JOSEPH M. FRANCIS.

Mr. W. B. Reed,
Sec'y S. Vincent's Guild.

Dispensary Matters.

Since the third year commenced the work has been growing. In November 132 new cases paid 488 visits; in December 143 new cases paid 397 visits. These figures are larger than we have had in the corresponding months of former years. Probably most of our readers do not quite understand how they compare with other charities. They hear that last year we had 1350 patients, who made 3611 visits; and that seems like a large number, and so it is. It was slightly more than were treated in the "Medical Dispensaries" at the Pennsylvania Hospital, or at the Woman's Hospital, and more than in both Dispensaries at the Presbyterian Hospital, and about four-fifths as large as the "Medical Dispensary" of the University Hospital. Yet such a comparison is not absolutely accurate, for we include a few cases which in any of these institutions would be sent to a "Special Dispensary," but the number of these is not large. We have met a need which was greater than any one expected when we began.

And we are trying to provide more fully for it by "Special Dispensaries." The one for Diseases of the Throat, Nose and Ear, will begin on the first of March, to be held on Tuesdays and Fridays from 11 to 12; now Dr. Bliss is treating them on Tuesdays and Thursdays. The one for Diseases of Women is just opened on Wednesdays and Saturdays from 11 to 12, and is under the care of Dr. B. C. Hirst. Patients so seriously unwell as to be unable to quit their rooms, can now be visited by a District Physician, when some of their friends apply for them at the Dispensary whenever it is open.

Further, the property at the corner of Claymont and Cherry streets has been purchased for $12,000. We have agreed to pay at least $4000 by April 1st, when we will get possession. Of this we have paid now $200, and so need provide only $3800 by that time. But there will be something more, perhaps $500, to be spent in fitting it up for our purposes; it will cost us something to move and prepare our present

building for rent; and we must provide for our current expenses during the year. We have on hand about enough to make our first payment and fit the building up; and we must look to those who care for the Charity to help us meet these other outlays.

The net proceeds of the Fair have risen, until now they are a little over $2400. Will all who have any more money that belongs to the Fair, please send it in as soon as possible?

The coming year is likely to be one of the hardest we shall have, and we need all the help we can get. Whatever else you can do, will you not say your prayers for the Charity?

O, Lord Jesus Christ, who didst lay Thy hand upon the sick and they did live, bless, we humbly beseech Thee, our effort to continue Thy work of healing: and grant that the Hospital may bring a blessing to those who help it and to those who are helped by it, for Thy mercy's sake, Whom with the Father and the Holy Ghost we worship as one God. Amen.

The Guild of the Iron Cross.

The Guild this year held its General Annual Festival on S. Paul's Day, January 25th, in Philadelphia. A choral celebration was held at S. Mark's Church at 11 A. M., when Merbeche's service was sung by the choir of S. Mark's, and some of the members of S. Clement's choir. The sermon on the Workman's Offering was preached by Bishop Starkey. The members of the Guild marched into church at 11 o'clock and joined heartily in the singing of the Church of England's Workingmen's hymn. The Bishop congratulated the members on their work, and said that he was anxious that the Guild should have as decided a church tone as possible.

The members of the Guild and their friends then came to S. Clement's Parish Building where a feast was provided. The Bishop said grace, and as many of the members had left New York without breakfast early in the morning, it was not surprising that all the dishes prepared for lunch and supper soon disappeared at one time. By the great kindness of some ladies of S. Mark's and of this Parish the tables were most plentifully supplied and refurnished with provisions. After the business meeting of the Guild in the building bought for S. Clement's Dispensary, the members returned to the Parish Building for supper, there were about 300 at lunch and about 400 at supper. At 7.30 the members fell into line, the procession was formed, and with three choirs and trumpets marched into church.

Bishop Thompson, of Mississippi, preached on Labor and Life.

The Late Rev. A. H. Mackonochie.

Dr. Butler (now Dean of Lincoln) is correctly reported to have once said that he "had done at least two good deeds in his life," when he was instrumental "in getting Church to S. Paul's and Mackonochie to S. Alban's." Just at present nearly every one seems ready to endorse the opinion that the latter was a "good deed;" and to eulogize the first Vicar of S. Alban's, however ready to blame him while alive.

Some of our readers may remember the flying visit he paid to S. Clement's six or eight years ago, and can recall the ascetic face with its look of strength. Others, no doubt, have seen him in London, where one had but to turn off Holborn up Brooke street, and in the midst of poverty, a stone's throw from one of the chief thoroughfares of the metropolis, one would find the fine, modern church which he made famous.

Mr. Mackonochie was a man of action rather than a man of thought. His name will never figure as an intellectual leader; but he knew how to translate the faith he believed into the lives of men and women. He had not the power which comes from face and manner, and the flow of words which make a great preacher. But he had character and strength, and was ready to work unstintedly. In two ways he will be remembered. One will be in the public history of the Church of England, which will tell of how he withstood every effort to tear from his people the ritual which was, in his hands, a help to them It will tell of the strength that enabled him to bear the strain of a ritual trial, which has broken physically or mentally nearly every priest who has been subjected to it.

But it will not tell of his own indifference to what the court might do. One evening, when his trial was going on, a visiting priest said, "How tired you must be after the strain of court all day?" and had for reply, O, to be sure, to-day was the day for it. I had nearly forgotten it. No. I have not been in court at all. I seldom go." When the sentence was given that he should be suspended for a time, he would pack his satchel and take the opportunity to get his vacation. And when the suspension was ended he would come back and *do just as he did before*. Year after year did Martin vs. Mackonochie drag its weary length along in some form or other, until some had come to regard it as a matter of course. Then came the thunderclap—"Mackonochie is going to resign S. Alban's!" In vain did some of his friends protest. The dying Archbishop had asked it "for peace's sake," and he would do for his request what all the power of the courts could never drive him into. His resolution was taken before there was any talk of his going to S. Peter's, London Docks. Afterwards his friends conceived the plan which the Dean and Chapter of S. Paul's, the Bishop of London, and the Trustees of S. Peter's, carried out. The Vicarage of S. Alban's was offered to and accepted by the then Vicar of S. Peter's, and Mr. Mackonochie was elected Vicar of S. Peter's, London Docks. Out of the matter Mackonochie's character came even more honorable than before. "For conscience's sake" he could not yield the point at issue in the trial; "for peace's sake" he would grant the old man's dying wish and resign. His Archbishop should have for asking it, what the secular power could never get.

Some call his death "sad," but his life would have been even more so. With mental powers failing fast, and with memory gone, his work was done, and it would have been sad to have him live on.

And that is what history can say; but there is another Mackonochie, "unknown to history." The man who brought the great thoughts of the faith he held into the lives of people. The work which he guided was a work which had power among the poor people of Baldwin's Gardens; but that was only half of it. At one hour the church was full of the poor who lived in the district, at another the wealthy aristocratic dweller at the West End of London was there, and the church did its double work. Only when the lives of those who worship in S. Alban's become known to all will the real Mackonochie be known, the priest whose power went far and wide.

When they brought the dead priest from his resting-place in the snow to the church he loved so well, even busy money-making London paused a moment to honor the strong man who had used his power so consistently and so long in the service of his Master. May he rest in peace.

Diocesan Notes.

Rev. H. O. Riddel, formerly assistant in S. Timothy Church, Roxboro, has accepted the position of assistant in Trinity Chapel, New York, and entered upon its duties.

Rev. Robert F. Innes has resigned his position as assistant at S. Mary's, Philadelphia, and is now officiating at S. James' Church, Hestonville.

Rev. Leverett Bradley, of Andover, Mass., has been elected Rector of S. Luke's, and will take charge some time during Lent.

Rev. Daniel S. Miller, D. D., late President of the Northwest Convocation, died at his residence, Saturday, January 14th, and was buried from S. James' Church, Wednesday, January 18th. Dr. Miller organized and was first Rector of S. Judes', and afterwards Rector of S. Mark's, Frankford.

THE SUIT of the Guild of S. Ambrose Church to obtain the possession of the Parish Building has been decided against the Guild, and in favor of the church.

THE TRUSTEES of the Diocese have received from the heirs of the late John S. Newbold $20,000 for the endowment of the Church of our Saviour, Jenkintown.

THE ADVENT Sunday-school offerings for the endowment of a cot in the Good Samaritan Hospital, Portland, Oregon, amounted to about $700 from thirty Sunday schools

THE PARISHES of S. Ambrose and The Covenant have united, and will build a church at Twenty-seventh street and Girard avenue. The church of the Covenant will contribute the name, lot, organ and furniture, and S. Ambrose will contribute proceeds of lot at Twenty-eighth and Girard avenue. The Rev. J. J. Joyce Moore, Rector of S. Ambrose, will be the Rector of the united parishes.

REV. FATHER OSBORNE will preach the seventh sermon in the special course of sermons at S. Mary's Church, West Philadelphia, on Quinquagessima Sunday evening, February 12th, at 8 o'clock.

"THE EVANGELICAL Prayer Meeting will meet every Monday at the Church of the Holy Trinity" We are glad to have any church open for prayer, even one day in the week. Probably it would not be considered "Evangelical" to have it open for daily, morning and evening prayer.

"THE QUIET DAY for Women" will take place February 29th, at S. Stephen's Church, and it will be conducted by the Bishop of the Diocese. We hope many from our parish will attend.

THE ANNUAL Conference of the Church Women of the Diocese will be held in the Lecture Room of Holy Trinity Church, Thursday, March 1st.

General Notes.

A SPECIAL Convention of the Diocese of Ohio has been called to meet in Trinity Church, Cleveland, Wednesday, March 14th, to elect an Assistant Bishop.

THE CHURCH BUILDING Fund now amounts to over $121,000, an increase of $52,000 over 1886. The money is loaned, not given, to aid poor parishes in erecting church buildings. Last year some $8,000 previously loaned was repaid and again loaned to poor churches

THE CONSECRATION of Rev. Abiel Leonard, D. D., Bishop of the Missionary Jurisdiction of Utah and Nevada, took place at Christ Church, St. Louis, on the Feast of the Conversion of S. Paul. The Bishop of Kansas was consecrator, and the Bishop of Western Texas was the preacher.

DR. TOLMAN WHEELER, of Chicago, Ill., who has given away a fortune for charity during his long life-time, has added to his donations a four-story block at the southeast corner of South Water and Clark streets, valued at $150,000, which he has given to the Western Chicago Theological Seminary.

THE COWLEY S. JOHN MAGAZINE for December has a thoughtful and instructive, as well as interesting, article in answer to the objections so often made against Foreign Missions on account of what is termed their want of success. We can only give the substance of the article. The duty of Missions is in no way affected by success or failure. Our Lord Jesus Christ has left the command. It is for us to obey. There are sins enough troubling the whole condition of Christendom to make us readily believe that God withholds success as a punishment for our sins. We must wonder that Christianity makes such progress *in spite of Christians* than that its growth is retarded by our manifold crying iniquities. Quickness of progress is no test of truth. Successful proselytism may be rather an indication of falsehood than evidence of truth. With fallen man, falsehood, with an admixture of truth, appeals more readily to the natural man because the full truth of Christ is Divine, and therefore repugnant to man's natural reason. An heretical form of religion has advantages over the true, because heresies have generally been the upgrowth of misguided religious convictions. Men do not go wrong for the sake of going wrong, but they are led astray by some warped ideas of truth. In old times the Arian Missions were so successful that it was almost one man against the world in contending for the Catholic faith. False systems will sometimes teach and affect the masses more readily than the ways of the Church, but they do not raise them up to God.

The real victory of Divine Truth will always be what it was on Calvary, victory by rejection. It wins its way by the opposition it excites, and shows itself Divine because man's rejection does not cause its final overthrow. The great characteristic of the Church is not its immunity from corruption, but its power of resurrection. No false religion can reassert itself as a moral power. Not even any Christian sect can recover itself from a state of decay. The Church alone, as the Body of Christ, has within herself this unquenched spirit of life which is ever ready to rise up again and cope with the difficulties of a new position.

Mahommedanism in its original fervor and purity accomplished great things, but in its wider extension, its religious character rapidly decayed. Its prayers do not involve any loftiness of moral character. They are rather a confession of God's separation from man. The promised paradise is one which keeps man short of God. The work to be done and the reward to be won are both of them capable of being estimated by man, and this develops the pride of human nature, because man is never to be raised out of himself. Regularity of formal devotion is no real gauge of spiritual elevation. These devotions are the uniform of his pride. The devotions of the Christian Church, on the contrary, are based upon self-humiliation and the annihilation of natural pride. The penitent is too apt to be ashamed of confessing his Saviour by outward acts, which involve the shame of acknowledging his own incapacity.

The wonder is that Mahommedanism has not more completely triumphed in India. If its truth had equalled its self-assertion it must have triumphed. Hinduism has largely impregnated it with its own ideas and customs. No one expects that Islam will spread itself so as to become the faith of India.

How is it with Christianity? Whatever the taunts as to the slowness of its progress in India, the general feeling is expressed in the concentrated words of Keshub Chunder Sen, that India must belong to Christ. The Mahommedans forced themselves upon the natives as conquerors. Christians came as strangers. The Government, professedly Christian, supported all the abominations of Hindu idolatry, Hindu temples and sacrifices, and prohibited Missionary settlements in its borders. In 1814, Christianity extorted permission to conduct missionary work.

Though weak in numbers, Christianity in India is evidently a living religion among the dead and dying. Brahmoism is a rebellious child of Christianity. Though deadly hostile to the Christian Church which originated them, and detached them from the religion of their forefathers, they are as masses of rock detached by blasting from the original mountains—the power by which they were detached is the Christian principle.

Why has the progress of Christianity been so slow? First and foremost is its diluted character. The Mahommedan has a false religion, but is true to it. The Christian has a true religion, but is false to it. When we know what converts have to suffer as the price of their embracing Christianity, we must confess that they exhibit a faith vastly superior to those of Christian countries.

The Mahommedan looks with disgust upon the European Christian, because his life is not true to his profession, while the Mahommedan, though his religion does not and cannot elevate him, it does supply him with a moral

code to which he feels bound. The collective character of the professedly Christian community in a heathen country has a terribly deterrent effect. For one missionary in behalf of Christ there are hundreds of missionaries against Christ. True missionary work is the radiating influence of the whole Christian community. A mission priest is really powerful in proportion to the corporate life of the community with which he is associated. The living Church in every heathen country ought to exert a corporate influence, not so much by aggressive as by attractive spiritual life. In the New Testament we find but few traces of what would now-a-days be called missionary zeal. There was something much more effective. There was spiritual fervor. They lived *for* God because they lived *to* God. If we will live to God, God will bring people to us. It may be that some persecution is at hand in India. It may be that that persecution will be accompanied by an expulsion of all Europeans from its shore. We may be expelled, but Christ will triumph. If we are true to Him, His triumph will be our glory. If we are false to Him, He will be true to Himself, and we must pay the penalty.

The Prodigal Son.

Mr. Arthur S. Sullivan notes the remarkable fact that this parable had not been chosen as the text of a musical composition until his own Cantata was written; and this, notwithstanding the pathos of the story, its thoroughly Christian lesson, and the contrast of the characters represented. In setting the story to music, the shortness of the narrative called for filling out from other Scriptures, though as sparingly as possible. In doing so the composer, deliberately departed from the usual conception of the prodigal, as one naturally brutish and depraved. This appeared to be a view taken with apparently little knowledge of the youthful impulses of a buoyant stripling tired of the monotony and narrow limits of his father's farm.

Sullivan rather conceived of such a youth going forth alike, without experience, or wicked longing, into those follies and sins which finally wrung from him the confession, "No more worthy to be called thy son." The work opens with a choral declaration of pity for repentant sinners, and then straightway raises the prodigals clamor for his portion. The father seeks to have his son honor the Lord with his substance, but the young man hastily betakes himself far from such a voice, until the chorus bursts out, "Let us eat and drink." Then a woman's voice counsels against the world and the lust thereof, until the prodigal has reached that manly stage of reflection and contrition which sends him back a penitent sinner; the chorus declaring the joy in the presence of the angels of God over one repentant. Thus is ushered in the duet where the prodigal confesses, whilst his father exclaims again and again, "My sin is yet alive, blessed be God who hath heard my prayer, and hath not turned His mercy from me." The chorus here takes up the sentiment, "O that men would praise the Lord," and the tenor and quartette urge the nearness of the Lord, until the final chorus of praise "Thou, Lord, art our Father."

This oratorio or cantata has recently been sung in part in S. James' Church, N. Y., but except once in Boston, has never been fully presented in America by a large chorus with orchestra and organ. On account of its fitness and relief after the majestic strains of Beethoven's Mass in C, and also its novelty, the Prodigal Son will be sung as the second part of the Cecilian Concert, on Thursday evening in Easter week, at the Academy of Music. The sale of seats is now occurring, and new subscriptions for this concert only are being received at the Rehearsals, on Tuesday evenings, N. E. corner Eighteenth and Chestnut streets.

S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

Vol VI. PHILADELPHIA, MARCH, 1888. No. 5.

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KALENDAR FOR MARCH.

1. Thursday.....Celebrations, 7, 7.45, 9.30. Matins (all week-days), 8.15. Evensong (all week-days), 5. Litany and Instruction, 8. Confirmation Class for Mothers, 8. F. Maturin in Church, 10–11. F. Convers, 7–8.
[*S. David.*]

2. Friday.....Celebrations, 7, 7.45, 9.30. Meditation, 12. Sermon at Evensong, Confirmation Class for Young Women, 4. For Men, 8. F. Maturin in Church, 1–2, 5–6.30. F. Field, 7–9.
[*S. Chad.*]

3. Saturday.....Celebrations, 7, 7.45, 9.30. Address, 8 P. M. F. Maturin in Church, 9–12, 3–8. F. Field, 9–11, 7–8. F. Convers, 2–5, 7–9. F. Longridge, 7–9.

4. Sunday.....Celebrations, 7, 8, 9, 11. Matins, 10.30. Children's Service, 2.30. Sermon to Men, 4. Evensong, 5.30. Night Service, 8. Guild of Holy Cross, 5.
[*Lent III.*]

5. Monday.....Celebrations, 7, 7.45, 9.30. Lecture on Prayer Book, 4. Confirmation Class for Girls, 7. F. Field in Church, 9–11.

6. Tuesday.....Celebrations, 7, 7.45, 9.30. Sermon at Evensong, General Confirmation Class, 8.

7. Wednesday.....Celebrations, 7, 7.45, 9.30 Stations of the Cross, 4. Confirmation Class for Young Girls, 5. Guild of S. Vincent, 6.30. Confirmation Class for Boys, 7.
[*S. Perpetua.*]

8. Thursday.....Celebrations, 7, 7.45, 9.30. Litany and Instruction, 8. Confirmation Class for Mothers, 8. F. Maturin in Church, 10–11. F. Convers, 7–8.

9. Friday.....Celebrations, 7, 7.45, 9.30. Meditation, 12. Sermon at Evensong, Confirmation Class for Young Women, 4. Men, 8. F. Maturin in Church, 1–2, 5–6.30. F. Field, 7–9.

10. Saturday.....Celebrations, 7, 7.45, 9.30. Address, 8 P. M. F. Maturin in Church, 9–12, 3–8. F. Field, 9–11, 7–8. F. Convers, 2–5, 7–9. F. Longridge, 7–9.

11. Sunday.....Celebrations, 7, 8, 9.11. Matins, 10.30. Children's Service, 2.30. Sermon to Men, 4. Bible Class for Women, 4.45. Evensong, 5.30. Night Service, 8.
[*Lent IV.*]

12. Monday.....Celebrations, 7, 7.45, 9.30. Lecture on Prayer Book, 4. Confirmation Class for Girls, 7. F. Field, in Church, 9–11.
[*S. Gregory.*]

13. Tuesday.....Celebrations, 7, 7.45, 9.30. Sermon at Evensong, General Confirmation Class, 8.

14. Wednesday.....Celebrations, 7, 7.45, 9.30. Stations of the Cross, 4. Confirmation Class for Young Girls, 5. For Boys, 7.

15. Thursday.....Celebrations, 7, 7.45, 9.30. Litany and Instrucion, 8. Confirmation Class for Mothers, 8. F. Maturin in Church, 10–11. F. Convers 7–8.

16. Friday.....Celebrations, 7, 7.45, 9.30. Meditation, 12. Sermon at Evensong, Confirmation by the Bishop of the Diocese, 8. F. Maturin in Church, 1–2, 5–6.30. F. Field, 7–9.

17. Saturday.....Celebrations, 7, 7.45, 9.30. Address, 8 P. M. F. Maturin in Church, 9–12, 3–8. F. Field, 9–11, 7–8. F. Convers, 2–5, 7–9. F. Longridge, 7–9.

18. Sunday.....Celebrations, 7, 8, 9, 11. Matins, 10.30. Children's Service, 2.30. Sermon to Men, 4. Bible Class for Women, 4.45. Evensong, 5.30. Night Service, 8. Guild of S. Martha, 5. 39.
[*Lent V. (Passion.) S. Edward, King.*]

19. Monday.....Celebrations, 7, 7.45, 9.30. Lecture on Prayer Book, 4. F. Field in Church, 9–11.

20. Tuesday.....Celebrations, 7, 7.45, 9.30. Sermon at Evensong,

21. Wednesday.....Celebrations, 7, 7.45, 9.30. Stations of the Cross, 4.
[*S. Benedict.*]

22. Thursday.....Celebrations, 7, 7.45, 9.30. Litany and Instruction, 8. F. Convers in Church, 7–8.

23. Friday.....Celebrations, 7, 7.45, 9.30. Meditation, 12. Sermon at Evensong, F. Field in Church, 7–9.

24. Saturday.....Celebrations, 7, 7.45, 9.30. Address, 8 P. M. F. Maturin in Church, 3–8. F. Field, 9–11, 7–8. F. Convers 2–5, 7–9. F. Longridge, 7–9.

25. Sunday.....Celebrations, 7, 8, 9, 11. Matins, 10.30. Children's Service, 2.30. Sermon to Men, 4. Bible Class for Women, 4.45. Evensong 5.30. Night Service, 8.
[*Lent VI. (Palm) Annun. B. V. M.*]

26. Monday.....Celebrations, 7, 7.45, 9.30. Meditation, 4. Litany and Address, 8. F. Maturin in Church, 10–12 and 3–6. F Field in Church, 9–11.

27. Tuesday.....Celebrations, 7, 7.45, 9.30. Sermon at Evensong, Litany and Address, 8 P. M. F. Maturin in Church, 9–12 and 3–6.

28. Wednesday.....Celebrations, 7, 7.45, 9.30. Stations of the Cross, 4. Litany and Address, 8 P. M. F. Maturin in Church, 9–12 and 3–7.

29. Maunday Thursday.....Celebrations, 7, 8 and 11. Stations of the Cross at 4. Passion Music and Sermon, 8. F. Maturin in Church, 12–9.

30. Good Friday.....No Celebration. Morning Prayer and Meditation, 7. Children's Service, 9. Litany and Reproaches, 11. Preaching of the Cross, 12–3. Preparation for Easter Communion, 8. F. Maturin in Church, 3–10.

31. Saturday.....Celebration, 9.30. Meditation, 12. Evening Prayer, 5. First Vespers of Easter, 8. F. Maturin in Church, 7 A. M.–11 P. M.
[*Easter Even.*]

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. B. W. MATURIN, *Rector.*
The Rev. C. N. FIELD, } *Assistants.*
The Rev. D. CONVERS, }

Wardens.—Henry Flanders, 113 South Fifth Street; John Neill, 216 South Third Street.

Choir-master and Organist.—A. L. Baker, 118 Claymont Street.

Clergy House, 2026 Cherry Street.
All Saint's Home, 2032-34 Cherry Street.
S. Clement's Dispensary, 110 Friedlander Street.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

Parish Notes.

The Retreat for the Iron Cross will be held on Passion Sunday, March 18th, those who wish to take part in it are requested to communicate with F. Field.

The Retreat for S. Mary's Guild will be held on Thursday in Passion Week, March 22d, if any besides the members and Associates wish to attend they will please speak to the Sisters.

Retreat for the Guild of S. John—open to any men who desire to take part in it—on Palm Sunday, those who wish to attend will please give their names to A. W. Kilgore, Esq., 2033 Locust st., or to any of the clergy.

The Bishop of the Diocese will confirm in this church on Friday evening, March 16th, at 8 o'clock.

The music at the 11 o'clock service on Easter Day will be Beethoven's Mass in C.

It is earnestly hoped that every communicant in the parish will make their Communion on Easter Day, the number of communicants on that day has hitherto fallen considerably short of the number on the Parish Register. On that Festival every one ought, if possible, to communicate in his own parish church, on other Sundays it is often necessary for many to go to the church nearest them for their Communions, but at Easter all ought to communicate at the Altar of their own parish church.

A card containing the following will be delivered to each communicant in the parish before Holy Week, with the request that it be returned to the clergy if possible by Palm Sunday. The cards can be either handed to any of the clergy or put in the letter box in the Vestibule.

Easter Notice to Communicants.

Name, ...
Address, ...

Hour at which I expect to make my Communion on Easter Day, April 1st, 1888, ...

Celebrations 6, 7, 8, 8.30 and 9.

N. B.—It is the duty of every communicant to make his Communion at Easter. No one can omit this without sin.

The steady growth of patients at the Dispensary has made it necessary to enlarge the staff of visitors.

The architect is working on the plans and specifications for the alterations needed in the Hospital building to fit it for the use of the Dispensary.

The Sisters will be glad to have help to relieve the wants of the poor, many of whom are suffering. Clothing, food and money will be thankfully received.

BAPTISMS.

January 15.—George Atchinson, son of Albert and Elizabeth Bear.

February 2.—Mary, daughter of John and Deborah Barnes.

February 9.—Walter Seaton, son of Thomas and Martha Johnson.

February 9.—Mary Cicely, daughter of John and Jane Wilson.

February 16.—William Edward, son of William Henry and Mary Agnes Plumley.

February 16.—George Henry, son of William Henry and Mary Agnes Plumley.

February 16.—Florence Margaret, daughter of John William and Margaret Milford.

February 18.—Alonzo Arthur, son of Albert and Harriet Anne Wild.

BURIALS.

January 24.—Irene Lyttle.
January 26.—Elizabeth Donley.
February 8.—Frances Field.
February 16.—Marie E. Benner.
February 16.—Taliero Tolson.
February 16.— —— Coolide.

NUMBER OF COMMUNIONS, from January 20th to February 20th, 971.

OFFERINGS, from January 20th to February 20th, $507.74.

N. B.—Admission to the church on Easter will be the same as last year. Parishioners only can enter by the Cherry street door after 9 o'clock. The general public can enter by Twentieth street or Tower street gates which will be opened at 10.30.

No one will be admitted to the gallery without a special ticket. Ticket holders can enter by the school house door before 10.30 *at which time it will be closed.*

FOR the benefit of those unable to attend the rendering of Gaul's Passion Music on Friday evening February 24th, we insert the following account from the Philadelphia *Times*:

AN INTERESTING AND IMPRESSIVE SERVICE OF SONG AT ST. CLEMENT'S.

The Passion Service by Alfred R. Gaul was sung at St. Clement's Church last evening in the presence of a congregation that crowded the large building. Mr. Gaul is one of the ablest of the younger English composers and this music shows not only musical invention and skill but an earnest and reverent spirit. He has treated the story of the Passion in six scenes, using the solo narrative, the chorus and the interspersed hymns very much as the old German composers did, the congregation taking part in the hymns, which serve to punctuate the service. It is not to Mr. Gaul's discredit that his treatment, especially of the scenes on Calvary, recalls Gounod's "Redemption," any more than that other parts of his music are reminiscent of Mendelssohn's "St. Paul." A composer of to-day could not and should not escape these great models. The work is for the most part simple and direct, the solos expressive and the choruses often of real dramatic power. Unlike much modern music, it is written to be sung, while the elaborate organ accompaniment, which Mr. Baker played very skilfully, is full of strong and well-arranged ideas. The music was exceedingly well executed, the strong choir of boys and men in the chancel being reinforced by an additional choir of ladies, who occupied the front pews. Mr. Gordon Thomas sang the leading bass part admirably, with genuine power and a clear musical delivery that was most impressive. The two boy soloists acquitted themselves remarkably well, and the tenor part, which is largely recitative, but contains some lovely passages, was exquisitely sung by Mr. Auty, with that smooth, even, finished style that distinguishes him as single among church singers. The music occupied about two hours, and the hearty congregational singing of the hymns which closed each of the six parts together with the prayers and the benediction by the rector at the close, gave it the character of a religious service.

This service will be repeated, with short addresses, on Maundy Thursday evening, March 29th, at 8 o'clock.

Service List for March.

4th, LENT III.

11 a. m. Introit: "Thine eyes are ever looking."
Mass: *Tours in C.*
Gradual: "Up Lord," "O Saving Victim." (Hymn.)

8 p. m. Magnificat. (Chanted.)
Psalm 130: *Croft.*
Miserere: *Tonus Peregrinus.*

11th, LENT, IV.

11 a. m. Introit: "Rejoice O Jerusalem."
Mass: *Monk in C.*
Gradual: "I was glad." "O Saving Victim." (Hymn.)

8 p. m. Magnificat. (Chanted.)
Psalm 130: *Croft.*
"The Story of the Cross:" *Lacey Baker.*

18th, PASSION SUNDAY.

11 a. m. Introit: "Give sentence with me."
Kyrie:—Creed: Sanctus. *Best in G.*
Gradual: "Deliver me, O Lord."
Agnus Dei: O Salutaris. *Gounod in C.*

8 p. m. Magnificat. (Chanted.)
Anthem: "The Shadow of Death" (voices only). *Sullivan.*
Psalm 23: *Dupuis.*

25th. PALM SUNDAY.

11 a. m. Introit: Kyrie:—Credo: Sanctus: "*St. Teresa.*" *de la Kâche.*
Offertory: "Palm Branches:" *Faure.*
Gradual: "Thou hast holden me:"
Benedictus:—Agnus Dei: *Calkin in C.*

8 p. m. Magnificat. (Chanted.)
Psalm.
"The Story of the Cross:" *Lacey Baker.*

The Church Debt.

In our last number we informed our readers of what had been accomplished, up to the time of going to press, in the undertaking to pay off our church debt. The work has since progressed with the same zeal and enthusiasm which has attended it from its first presentation to the congregation. Many then thought we were too sanguine in our expectations, and doubted the possibility of carrying out so large an undertaking to a successful termination, but those more familiar with the heart-beating of our widely scattered congregation and who did not measure their opinion by the wealth, or rather lack of wealth, of the people, and had the privilege of knowing them personally, knew how much could be accomplished by the hearty co-operation of each member, actuated with the feeling that it was a privilege to help the Church which has been such a help and comfort to them.

We now have the pleasure to inform you that the Fund for the Extinguishment of the Church Debt has reached the sum of $31,000, and that a large part of the few thousand dollars still required to complete the full amount ($35,000) has been promised. We had hoped it would have been in our power to announce in this issue that all was secured; many of these promises come from such devoted friends of the Church, that we are sure the delay in receiving their contributions has been unavoidable, and that before the next number of the Magazine is published, and in time for our Easter celebrations, S. Clement's debt will be all provided for.

Should any of our people, who did not join us at first, now feel they could reconsider their decision, in view of our wonderful success and the fact that they will never have such a strain put upon them again, their help would come at a most opportune moment, when we are finding the comparatively small remaining sum so hard to raise. It would also be a great assistance, if others, who have the matter in contemplation, would signify their decision as early as possible.

Diocesan Notes.

REV. FREDERICK PALMER, Rector of the Church of Our Saviour, Jenkintown, has accepted the rectorship of Christ Church, Andover, Mass., and will take charge of the Parish on Low Sunday.

REV. J. R. MOSES has received, and we understand, accepted a call to the rectorship of St. Jude's.

REV. EDGAR COPE, in charge of St. Simeon's Mission, reports as the result of the first year, 170 communicants, 230 scholars in the Sunday school and a vested choir of 40. The subscription to build a memorial church to the late Bishop, for this mission is progressing favorably.

REV. DR. WATSON has been elected "President" of the Northwest Convocation in place of the late Rev. Dr. Miller.

MR. A. HARROLD MILLER has been recommended by the Standing Committee to be received as a candidate for Holy Orders.

A MISSION was recently held at the Church of the Holy Trinity, West Chester, conducted by Rev. J. E. Johnson.

A MISSION will be held at Grace Church, Twelfth and Cherry streets, March 18th to 22d, to be conducted by the Rector, the Rev. Dr. Stone.

BISHOP HOWE, of Central Pennsylvania, preached a sermon commemorative of the late Bishop Stevens, at the Church of the Holy Trinity, on Sexagesima Sunday.

THE SECOND LECTURE before the Central Organization of Church Guild was delivered at St. Mary's Church, West Philadelphia, Tuesday evening, February 21st, by Rev. Wm. S. Rainsford, D. D., of New York, on "The Church of the Future," and the third lecture on "The Best Basis of Morality," at S. Stephen's Church, Thursday evening, March 1st, by Rev. Father Maturin.

A MEETING of persons interested in Nashotah Seminary was held at S. Mark's Church, Tuesday evening, and an organization effected with the design of promoting its interests.

EPISCOPAL HOSPITAL. The annual report shows receipts of $97,368.80, of which $13,018.10 were contributions from the different churches in the city. The expenditures exceeded the receipts so that there was a deficit of $6,750, which was taken from the general fund. The daily average of free patients during the year was 165—1,809 were admitted during the year. The Dispensary patients numbered 20,033, and 59,329 prescriptions were furnished gratuitously.

THE AMERICAN CHURCH BUILDING FUND COMMISSION held a meeting at the Church of the Epiphany on Ash Wednesday evening, which was addressed by Bishops Starkey and Talbot, Judge Prince, W. G. Low, Esq., and others.

The Bishop and Members of the Commission of this Diocese have issued a circular letter, from which we glean the following particulars:

Its object is to raise one million of dollars as a permanent fund to aid in building churches in places where needed and where without such aid they probably could not be erected. It is proposed to loan for this purpose small sums on moderate interest to be secured by mortgage on the property. These loans are to be repaid in annual instalments. In some needy cases donations of money arising from the interest of the permanent fund may be made.

The Commission is composed of the appointees of the Presiding Bishop consisting of twenty members at large and two Commissioners to act for each Diocese or Jurisdiction respectively. In addition thereto an auxiliary committee appointed by each Bishop in the Diocese of which he is the head, to co-operate with the appointees of the Presiding Bishop. In this Diocese the Bishop has appointed five clergymen and five laymen.

Already, though only a small por-

tion of the sum has been raised, it has made over one hundred and fifty loans in thirty-nine Dioceses and Jurisdictions. Many of these have been repaid and the annual instalments of others have been promptly made. The Commission will discourage the building of churches where there is little prospect of self-support and refuse loans to those who have not proved by their works that the loans would be of lasting benefit to them.

The quota of this Diocese for the fund is $84,300. About $10,000 have already been paid in.

Rev. Drs. Nicholson and Jefferis are the clerical members of the Board of Trustees residing in Philadelphia.

General Notes.

THE DIOCESE OF SOUTHERN OHIO will probably elect an Assistant Bishop at its next Convention. The continued ill health of Bishop Jagger, with little prospects of his permanent recovery, has led him, acting under the advice of the Presiding Bishop, to propose to resign his entire salary, and upon the election and consecration of an Assistant Bishop to transfer to him the entire jurisdiction of the Diocese.

THE EFFORT to endow the Bishopric of Indiana is meeting with encouraging success. Over one half of the proposed $60,000 has already been subscribed, and the present outlook is that the whole amount will soon be raised.

THE SYNOD OF NOVA SCOTIA has unanimously elected Rev. Frederick Courtney, D D., Rector of S. Paul's Church, Boston, to the Bishopric of that Province, and he has accepted. Dr. Courtney is a native of England, and about fifty years of age.

RACINE COLLEGE, Wis., met with a severe loss in the destruction by fire of its gymnasium and laboratory. The loss is estimated at about $25,000, with only $6,000 insurance. The students appeal to all churchmen for help, as a large portion of the college work is necessarily suspended.

REV. CABRAITH B. PERRY, formerly Assistant at Mount Calvary Church, Baltimore, and Priest in charge of the Chapel of S. Mary the Virgin, has entered upon his duties as Rector of the House of Prayer, Newark.

THE LATE MR. R. E. BUTTERWORTH, warden of St. Mark's Church, Grand Rapids, gave property and left by will legacies amounting to $41,600 for St. Mark's Home and Hospital in that city.

BUCKNER COLLEGE, the Diocesan School of Arkansas, is located at Witcherville, Sebastian county. For many years the diocese has needed a good Church school, but the means were not at hand to establish it. The present property, comprising seventeen acres and valued at fourteen thousand dollars, came into the hands of the Church for a nominal sum. The building has been enlarged and fitted for its purpose at an expense of some two thousand dollars. There are now forty pupils in attendance, and it is self-supporting from the start. It is expected that this school will become a missionary centre for Western Arkansas of no less importance than the Cathedral in the Eastern part of the State, and it should be liberally sustained by the prayers, patronage and gifts of Church people.

S. PHILIP'S MISSION for colored people was started at Little Rock, Arkansas, about two years ago by the indefatigable wife of Bishop Pierce. Last summer certain lots of land were sold to the Bishop and a beautiful little church erected thereon, which was opened for worship the second Sunday after Epiphany. The cost of the church was borne entirely by the Bishop's family. The land was obrained on long time and is not yet paid for. It is hoped that the Church at large, appreciating the work of those who help themselves, will furnish the money for the land. The *Diocese of Arkansas* says, "The Church Commission for work among the colored people, of which we read so much in the papers, has never contributed a cent to this or any other work among the people of Arkansas."

BISHOP PIERCE since his return from the East has been very ill with an attack of pneumonia. His many friends will be glad to learn of his complete recovery.

BISHOP LITTLEJOHN addressed the Berkeley Divinity School recently. "His address was particularly adapted to the times, and he struck a warning note both for the clergy and those about to take orders. His theme, the *morale* of the clergy, was one that in these days has had particular attention drawn to it by the secular world and press. The right reverend preacher deprecated most strongly the spirit of conformity to the fashions of this world by many of the clergy, who would, if possible, wipe out every characteristic that distinguishes cleric from layman. He feared that the clergy of the present day may, if they do not take heed to their ways, leave to posterity as reprehensible a reputation as the armorclad prelates of the middle ages and the fox-hunting parsons of the last century. He deplored the lack in these days of the heroic spirit, self-denial, self-sacrifice, which animated the Christian preachers and teachers of the early days of Christianity.

THE ARCHBISHOP OF CANTERBURY has called the Pan-Anglican Synod to meet at Lambeth, in July next. It will assemble July 3d, and after four days session will take a recess until Monday, July 23d, to afford the various committees opportunity for deliberation, and will conclude its sessions July 27th.

The following are the subjects definitely settled for discussion:

First.—The Church's practical work in relation to intemperance, purity, care of emigrants and socialism.

Second.—Definite teaching of the faith to various classes and the means thereto.

Third.—The Anglican Communion in relation to the Eastern Churches, to the Scandinavian and other Reformed Churches, to the Old Catholics and others.

Fourth.—Polygamy of heathen converts; divorce.

Fifth.—Authoritative standards of doctrine and worship.

Sixth.—Mutual relations of dioceses and branches of the Anglican Communion.

Missions.

We publish the following extracts from letters published in the Cowley S. John Magazine.

FATHER PULLER writes from the CAPETOWN MISSION under date of December 28th:

"Our Kaffir Baptisms came off very happily on Christmas Eve. The eight catechumens made their confessions very thoroughly and earnestly in the afternoon, and then in the evening, in the course of the first evensong of the Christmas festival, they were baptized by immersion, with great solemnity. As each one comes up out of the water, he goes into a temporary vestry, which is curtained off, and dries himself and changes his clothes; and it is always a most touchingly beautiful sight to see them come out in single file, clothed in clean white suits, and looking most devout, and yet with a most simple and unaffected kind of devotion. In every sense they strike one as being 'clothed and in their right mind.' Of course one always looks at them with anxiety, because 'many are called, but few are chosen,' and the temptations which surround them are terrible; I hope that you will pray for their perseverence

"Christmas passed off very well. I celebrated at midnight at the Home, and we three were responsible for eleven other services during the day. After evensong Father Shepperd and I went up to Zonnebloem to have our Christmas supper with Canon Peters.

"This week there is a succession of treats. On Monday we kept high festival for the Kaffirs. We had a Christmas tree, and prizes. I suppose that there were about eighty there. They sang Kaffir hymns at intervals, and the Christmas Gospel was read in English by one of the men, and in Kaffir by another. They all enjoyed themselves immensely, in their own

wonderfully quiet and gentlemanly way.

"Yesterday (Tuesday) was devoted to S. Philip's School. My arm quite ached after giving prizes and presents to 400 children. Sister Elfrida has done wonders in taming and subduing into order her immense family. Afterwards there was cake and ginger beer, Christmas tree, and magic lantern.

"This evening S. Michael's will have its treat. To-morrow the Refuge will take its turn; and on Friday the Sisters are going to entertain a few Kaffir women, whom we are very anxious to get hold of."

FATHER BLACK, of the Indian Mission, writes from Karegaon, S. Stephen's Day:

"The Mission at Mazagon, which lasted nine days, closed with such a nice service—a thanksgiving—which was very bright, and at the close of which we gave away a little memorial to every member of the congregation. We had full Church every night. Among the other experiences of the Mission a Christian lady, European, who is married to a Mahomedan, came to be prepared for Communion. The children seemed to me to form so important a portion of the parish that I divided them into a large number of classes and had five little services for the different bodies of them each day. Such a course adds much to the work, but I am more and more convinced of its importance. The Mazagon Schools are doing excellent work. The Dymonds have made quite a new thing of the work among the boys, and the Sisters' Schools are worthy of the very highest praise.

"Yesterday we had a most interesting day, and in the evening I preached to an excellent congregation, in Marathi, of course.

"It is truly delightful to see how things have grown here. I remember this village six years ago. Then there was no church here and only a small number of Christians. Now there is a tiny church, well appointed—a nice altar, lights, vestments, and a choir, and we had thirty-one communicants yesterday morning and a congregation of nearly 150. The hymns were very well sung, and some of them are very good. Marathi lends itself to devotion.

"It is beautiful bright warm weather, without a cloud in the sky, and our procession as it passed to church in moonlight so bright that one could easily read small print, looked wonderfully picturesque.

"Our surroundings are very unlike anything at home of course, and our weather must indeed be unlike yours. We had a grand feast in the afternoon, about 200 people sitting in rows on the ground in the church compound. All is thoroughly rustic, and there was an admixture of goats and cows, ponies and fowls at yesterday's dinner, which is the usual thing here but elsewhere would be very surprising.

"This part of the Ahmednagar Mission contains about 2,500 Christians in 20 villages within a radius of 10 miles. In the whole district there are about 4,500 Christian people."

FATHER SHEPPARD writes from Mossel Bay, Cape Colony:

"I am staying here with Mr. Taylor, the first missionary to the people of Tristan d'Acunha. His parish he tells me contains 2000 square miles. Here, in this little seaside town of 1500 inhabitants, he has two churches: one chiefly for the white English congregation, and a Missionary Church for the colored people, where the services are frequently in Dutch. I was a good deal astonished during the synod at a financial statement made by Mr. Taylor, with regard to money raised in the parish. The congregation of the Parish Church would be at the outside 300. The times are exceedingly bad, yet last year the white congregation raised £320 and the mission congregation £99. In 1884, when trade was not so depressed as at present, the two congregations raised £540. I think this might well excite a sense not only of astonishment but of shame among the members of other congregations if they heard of it.

S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

Vol. VI. PHILADELPHIA, APRIL, 1888. No 6.

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KALENDAR FOR APRIL.

1. Sunday [*Easter.*] ..... Celebrations, 6, 7, 8, 8.30, 11. Morning Prayer, 10.30. Children's Service, 2.30. Evensong, 5.30. Night Service, 8.

2. Monday ..... Celebrations, 7, 7.45, 9.30. Matins (all week-days), 8.15. Evensong (all week-days), 5. No Bible Class.

3. Tuesday [*S. Richard.*] ..... Celebrations, 7, 7.45, 9.30.

4. Wednesday [*S. Ambrose.*] ..... Celebrations, 7, 7.45, 9.30. Parish Tea, 7.30.

5. Thursday ..... Celebrations, 7, 7.45, 9.30. Litany and Address, 8 o'clock.

6. Friday ..... Celebrations, 7, 7.45, 9.30. Meditation, 12. Procession of Guilds, 8.

7. Saturday ..... Celebrations, 7, 7.45, 9.30. F. Maturin in Church, 10–11.

8. Sunday [*Low Sunday.*] ..... Celebrations, 7, 8, 9, 11. Matins, 10.30. Children's Service, 3. Evensong, 5.30. Night Service, 8. Bible Class for Women, 4. For Men at the Dispensary, 3. Guild of the Holy Cross, 5.

9 Monday ..... Celebrations, 7, 7.45. Guild of S. Mary, 7.30. Lecture on the Prayer Book, 4.

10. Tuesday ..... Celebrations, 7, 7.45, 9.30. Iron Cross, 8.

11. Wednesday ..... Celebrations, 7, 7.45.

12. Thursday ..... Celebrations, 7, 7.45, 9.30. F. Maturin in Church, 10–11.

13. Friday ..... Celebrations, 7, 7.45. Meditation, 12. F. Maturin in Church, 1–2. F. Field, 7–9. F. Convers, 7–9.

14. Saturday ..... Celebrations, 7, 7.45. F. Maturin in Church, 10–12 and 4–6. F. Field, 7–9. F. Convers, 2–5, and 7–9. F. Longridge, 7–9.

15. Sunday [*Easter II.*] ..... Celebrations, 7, 8, 9, 11. Matins, 10.30. Children's Service, 3. Bible Class for Men, 3. Bible Class for Women, 4. Evensong, 5.30. Night Service, 8. Guild of S. Martha, 5.

16. Monday ..... Celebrations, 7, 7.45. Lecture on the Prayer Book, 4.

17. Tuesday ..... Celebrations, 7, 7.45, 9.30.

18. Wednesday ..... Celebrations, 7, 7.45.

19. Thursday [*S. Alphege.*] ..... Celebrations, 7, 7.45, 9.30. Litany and Address, 8. F. Maturin in Church, 10–11.

20. Friday ..... Celebrations, 7, 7.45. Meditation, 12. F. Maturin in Church, 1–2. F. Field 7–9. F. Convers, 7–9.

21. Saturday ..... Celebrations, 7, 7.45. F. Maturin in Church, 10–12, 6–8. F. Field, 7-9. F. Longridge, 7–9. F. Convers 2-5, 7–9.

22. Sunday. [*Easter III.*] ..... Celebrations, 7, 8, 9, 11. Matins, 10.30. Children's Service, 3. Bible Class for Men, 3. Bible Class for Women, 4. Evensong 5.30. Night Service, 8.

23. Monday [*S. George.*] ..... Celebrations, 7, 7.45. Lecture on Prayer Book, 4.

24. Tuesday ..... Celebrations, 7, 7.45, 9.30. Iron Cross, 8.

25. Wednesday [*S. Mark.*] ..... Celebrations, 7, 7.45, 9.30.

26. Thursday ..... Celebrations, 7, 7.45, 9.30. Litany and Address, 8. F. Maturin in Church, 10–11.

27. Friday ..... Celebrations, 7, 7.45. Meditation 12. F. Maturin in Church, 1–2.

28. Saturday ..... Celebrations, 7, 7.45. F. Maturin in Church, 10–12 and 3–8. F. Field, 7–9. F. Longridge, 7–9. F. Convers, 2–5, 7–9.

29. Sunday [*Easter IV.*] ..... Celebrations, 7, 8, 9, 11. Matins, 10.30. Children's Service, 3. Bible Class for Men, 3. Bible Class for Women, 4. Evensong, 5.30. Night Service, 8.

30. Monday ..... Celebrations, 7, 7.45. Lecture on Prayer Book, 4.

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. B. W. MATURIN, *Rector.*
The Rev. C. N. FIELD, } *Assistants.*
The Rev. D. CONVERS, }

Wardens.—Henry Flanders, 113 South Fifth Street; John Neill, 216 South Third Street.

Choir-master and Organist.—A. L. Baker, 118 Claymont Street.

Clergy House, 2026 Cherry Street.
All Saint's Home, 2032-34 Cherry Street
S. Clement's Dispensary,
110 Friedlander Street.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

Parish Notes.

Retreats were held during the las month as follows:

Guild of S. Vincent, Mid-Len Sunday, March 11th, conducted b Father Field.

Guild of the Iron Cross, Passio Sunday, March 18th, conducted b Father Field.

Guild of S. Mary, Thursday in Pas sion Week, March 21st, conducted b Father Convers, when over fifty kep the whole day, and quite a numbe more attended some of the services but could not come to all.

The Bishop of the Diocese visite this Parish for Confirmation, Frida evening, March 16th, and Confirme 68, a list of whom is published else where.

During the weekdays in Lent th attendance at the daily celebration has, we think, been larger than usual averaging on the weekdays about 400

On Easter Monday, from 10 to 2 will be held the annual election of th Vestry. The newly elected Vestry will hold their first meeting Easte Tuesday at 8 P. M.

The Parish Tea will be held in th Sunday-school Room on Wednesda evening, April 4th, at 8 P. M. Ticket can be had of any of the clergy o sisters.

The Children's Festival will be held in the Sunday-school Room on Thurs day evening, April 5th.

The Procession of the Guilds of th Parish will be on Friday of Easte Week, April 6th.

The members of the various Guild will meet as follows:

The Altar Guild, Guild of the Holy Cross, Guild of S. Mary, Guild of th Holy Child and Guild of S. Martha in the Sunday-school Room.

The Guild of S. John in the Vestry Room.

Guild of the Iron Cross, Guild of S Christopher in the Chapel.

The Guild of S. Michael and al Angels in the Choir Room.

Guild of S. Vincent in Acolyte's Room.

Rev. Father Maturin will delive a lecture in the Sunday-school Room, Tuesday evening, April 17th, at eight o'clock, descriptive of his travels in the Holy Land. Tickets, 50 cents each, may be had of the clergy, or in the corridor of the church.

The jugs for the Hospital and Dispensary which have been put out to collect Lenten offerings should be sent in to Father Convers after Easter.

The Guild of the Holy Cross propose having an afternoon tea in the new Hospital Building, corner Cherry and Claymont streets, on Tuesday, April 10th, from 3 to 9 P. M., for the benefit of the Hospital. No admission will be charged.

Father Maturin preached a course of six sermons on the Christian Conflict in Trinity Church, New York, in Passion Week, at 12 o'clock noon.

The next number of the Magazine will contain the annual reports of the Parish and its work for the past year. Persons desiring extra copies will please give notice so that they can be printed. Heretofore, more copies have been called for than could be supplied.

The fiscal year, by a new by law, ends March 25th, so that the usual Easter offering will not be included in the report. We are gratified to say that the report is very encouraging. There is no floating debt, and a small balance on hand so that we will start the new year with encouraging prospects.

Low Sunday, we regret to say, is Mr. Baker's last day with us as Choir Master and Organist. We had hoped that his stay amongst us might have been longer. There can be but one opinion of his valuable work with the Choir while in charge of it, and his great talent as an organist is beyond praise. We shall wish him Godspeed wherever his lot may be cast in the future.

Mr. James Benton Tipton, the new organist and choir master, is a native of England, and came to this country about six years ago. While in England he received a thorough musical training under Dr. Stainer, the well-known composer of St. Paul's Cathedral, London, and Dr. Parrot, the great master of Gregorians, of the Chapel Royal, Windsor. Subsequently, Mr. Tipton served as organist at St. Barnabas, Oxford, and St. Augustine, Kilburn. After filling an engagement at Denver, Mr. Tipton came to the Epiphany, Washington City, of which the then Rev Dr. Paret was the pastor. Leaving the Epiphany he came to St. Luke's, in Baltimore, where he has been since November, 1885.

The new choir master, we hope, will be with us by the middle of May. In the meantime the choir will be under the directionof Mr. Auty.

S. Vincent's Guild duly appreciate the following letter sent them by the Secretary of the Vestery.

Philadelphia, March 10, 1888.

It gives me pleasure to inform you that at a Vestry meeting held on the 9th instant, it was resolved, that the thanks of the Vestry be tendered the Acolytes for their faithful services; and also that the Vestry desire to express their appreciation of the efficiency and zeal with which the Acolytes have discharged their duties.

Very truly yours,
J. C. BLAND.
Secretary of the Vestry of
S. Clement's Church.

To Mr. W. B. REED,
Secretary S. Vincent's Guild.

BAPTISMS.

February 23.—John, son of Samuel and Maggie Miller.

February 24.—John Smith, son of John D. and Emma Luce.

February 24.—Sybil, daughter of Charles and Ida S. Ellington.

February 25.—Willis Edgar, son of Robert and Mary E. Carr.

February 25.—John Edwin, son of Robert and Mary E. Carr.

March 4—Isaac Ernest, son of James and Margaret Ann Linton.

March 4.—Annie May, daughter of Henry and Mary Tolson.

March 6.—Emeline Hultz.

March 8.—Thomas, son of Joseph and Rebecca McKenna.

March 8.—Mary Lena, daughter of Robert and Harriet Johnson.

March 16.—Mary Ellingsworth.

March 17.—Cora Violet, daughter of William and Harriet Amelia Peters.

March 17.—Susan Netchet, daughter of William and Harriet Amelia Peters.

BURIALS.

February 21.—Alexander Harvey.
February 23.—Frederick Jumelle.
February 27.— ——— Garden.
March 2.—Samuel A. Widmer.
March 3.—Agnes Gries.

COMMUNIONS, from February 20th to March 20th, 884.

OFFERINGS, from February 20th to March 20th, $500.52.

CONFIRMED.

William R. Dannals, Henry William Montgomery, William A. Flowers, I. Ernest Linton, G. Peters Kidder, C. Camblos Norris, Samuel A. Haney, Edward F. Rivinus, John Wilson, George W. Templar, George Atchison, Hartman M. Hefner, Edward Berry, Joseph C. Goodwin, Howard Wells, Niles Carlisle Bland, Preston Orem, ——— Spencer, Mary A. Reid, Emeline Hultz, Anne Roach, Eva V. Healey, Harriet Anne Wilde, Anne Langen, Emily Burrill, Mary Lee Berry, Mrs. Wilson, Mary A. Richardson, Selina Black, Eliza Anne Giffin, Emma V. Luce, Agnes A. McLean, Mary Tolson, Martha Nelson Harman, Louisa McConnell, Kate Lautenslacker, Mary Ellingsworth, Lizzie Kendig, Ellen M. Hancock, Annie Davenport, Anne Snyder, Anne Zimmerman, Margaret Childs, Emma Eliza Wells, Virginia M. Taylor, Bessie C. Cassidy, Alexine Louise Birch, Lizzie Simpkins, Mary Annie Hauser, Nettie Lowden Durand, Mary Erben, Lydia Mann, Margaret Campbell, Elizabeth Young Hoffman, Margaret Gresley Dougherty, Katharine Verena Hubbard, Pauline Paul, Elizabeth T. Long, Annie Bramell, Gretha Rieter, Elizabeth Brown, Charlotte Hartzke, Elizabeth Clough, Sarah A. Lane, Theresa Barnes, May Montgomery, Katharine M. Kennedy.

Dispensary Notes.

In a few days it is expected that the necessary legal documents will have been signed, and the first payment made by which the property on the corner of Cherry and Claymont streets will have been transferred to us. The legal investigations into the title, etc., are now nearly finished.

The next step will be to alter it for our use. This will involve a complete rearrangement of the ground floor, giving a large hall in which the patients are to wait to see the physicians, the drug store, and three consultation rooms. The only change in the upper story will be the making of two rooms for the janitor's use. The contract for these changes has been let to George F. Payne & Co., who bind themselves to finish them "on or before May 1st." As soon as the work is done we can have our formal "opening." Then we can transfer the Dispensary from its present limited quarters on Friedlander street to our own building.

The Treasurer reports on hand money enough to make our first payment and pay for the alterations, but not enough to also pay for the current expenses of the next six months. To meet these we must look to what will be given us in future, to pledges made but not yet redeemed, to the Lenten Jugs, and to the sale which the Holy Cross Guild expect to have on April 10th.

As there was much sickness in February, the work at the dispensary was unusually heavy. There seems to be less this month.

Our friends must remember, however, that we have only made our first payment on the property, and until we can largely reduce the mortgage we shall be unable to put in the beds and open the Hospital. Now we must all say our prayers for this end.

The house now occupied for the Dispensary, 110 Friedlander street, is for rent. Possession can be given about the middle of May. For particulars apply to Father Convers.

THE OHIO CONVENTION.—We call the attention of our readers to the proceedings of the Convention called by the Bishop of Ohio to elect an Assistant Bishop. Never in the history of the Church in this country, has there been such an attempt to dictate the future policy of any diocese by the head thereof. Bishop Bedell charged the majority of the clergy (more than two-thirds of whom voted against the Bishop's candidate) with attempting to change the policy which he had deemed wisest, and said that there must be entire concord in every Church principle between the Bishop and his Assistant; and he threatened to withdraw his request for an Assistant unless they would elect some one satisfactory to him.

The election of Assistant Bishops is all wrong and is an Americanism which should be rooted out of the Church or at any rate essentially modified. By our canons the Assistant Bishop is the Bishop of the Diocese after the death of the Bishop. By Bishop Bedell's argument every Bishop who is too old or infirm to properly discharge his duties can demand an assistant who is in "entire accord in every Church principle" with him and thus perpetuate his peculiar ideas though the Diocese do not accept them. If he must have assistants they should represent the churchmanship of the Diocese and not of the individual Bishop. They should be elected with the view of their becoming the Bishop of the Diocese. We are not acquainted with the peculiarities of the canon law of Ohio but we cannot understand why it only takes a majority of the clergy actually voting to elect on their part, while it is necessary to have a majority of the whole number of accredited delegates to confirm the nomination of the clergy. In other words, why only 25 out of 53 clergy are necessary to elect if four do not vote, while it requires 78 out of 122 voting lay delegates to confirm; nor, can we see, if the minority report of the Committee on Credentials was correct, upon what principle of right or justice the Bishop declared the nomination rejected because some delegates voted "aye" and "accepted," instead of "To receive." We know of no law outside of Ohio which deprives a clergyman from voting for whom he will. The Bishop himself seemed to be in some doubt and made a decision limiting them to the three names presented by the Committee and then withdrew the ruling, but when a majority of the Convention voted against the three names proposed the Bishop again changed his ruling in the remarkable language quoted in the account of the proceedings.

Rev. Mr. Nichols, in our opinion, was fairly and legally elected Assistant Bishop of Ohio, and his treatment was the height of injustice, and we are surprised that any Bishop should have allowed his personal preferences and party feeling to have so biassed his judgment as to lend himself to defeating the will of the Diocese by acts which would reflect no credit on a political caucus.

After all was over, and Dr. Satterlee was elected, the Bishop made a most feeling and touching apology for his actions, which should be accepted by all on account of his age and the fact of his weak and nervous condition after a long and dangerous illness. The Bishop personally can be forgiven, but as a warning for the future it is better not to cover up what was really a scandal to the Church. If it shall result in repealing or modifying the canon for the election of Assistant Bishops, the Convention of Ohio will have accomplished a good result and one not anticipated.

THE AMERICAN CHURCH MISSIONARY SOCIETY. This Society has issued an address stating its objects and appealing for support because under the new Missionary Canon of the last General Convention the Bishops of the Missionary Jurisdictions have the appointment of their own missionaries and disbursement of funds appropriated to their jurisdiction. It assures the contributors that "every missionary must be approved by the Executive Com-

mittee as faithful and true to the *Protestant* and *historic* character of our Church. The statement is signed by Rev. Drs. Dyer, Goodwin and Phillips Brooks. This is sufficient evidence of the kind of Protestant (with a big P) character that would be required. No wonder they use a small h when naming the "historic character."

Diocesan Notes.

REV. FLETCHER CLARK has resigned the charge of S. Luke's, Chadds Ford.

REV. C. N. F. JEFFERY has become assistant to the Rector of S. Timothy's Church, Roxboro.

THE FOURTH lecture before the Central Organization of Church Guilds was delivered by Rev. James S. Stone, D. D., Rector of Grace Church, Philadelphia, at S. Mark's Church, March 13th, on "Christian Agnoticism."

MR. CHARLES A. HENSIL has applied to the Standing Committee to be received as a candidate for Holy Orders.

REV. HOWARD T. WIDDEMER, Rector of the Church of the Beloved Disciple has been presented for trial in the Ecclesiastical Court of the Diocese on charge of second marriage following divorce on other than Scriptural grounds. The court is summoned to meet Thursday morning, April 5th, at 11 o'clock, in the Guild room of the Church of the Epiphany.

A NEW CHURCH, costing about $50,000, is to be erected this spring by Mr. H. H. Houston, near Wissahickon Station on the Chestnut Hill Branch of the Pennsylvania Railroad.

THE SPECIAL SERVICES during Holy week at S. Paul's Church, Third street below Walnut, for the accommodation of business men, have been well attended, the church being well filled with a congregation of business men of that vicinity. They were addressed by the Rectors of S. Luke's, S. Clement's, Holy Trinity, S. Stephen's and Grace churches, in the order named.

The Ohio Convention.

The Special Convention of Ohio met at Trinity Church, Cleveland, on Wednesday evening of March 14th. An organization was effected and the salary of the Assistant Bishop was fixed at $4,000, with an Episcopal residence guaranteed for three years without cost to the Diocese.

On Thursday morning, after the celebration of the Holy Communion, nominations were made for Assistant Bishop, as follows:

Rev. Francis Lobdell, D. D., Rector of Trinity Church, Buffalo, N. Y.

Rev. Wm. S. Langford, D. D, Gen'l Secretary of the Board of Missions.

Rev. Henry Y. Satterlee, D.D., Rector of Calvary Church, New York City.

Rev. E. R. Atwill, D. D., Rector of Trinity Church, Toledo, Ohio.

Rev. W. F. Nichols, Rector of S. James Church, Philadelphia.

Rev. John W. Brown, D. D., Rector of S. Paul's Church, Buffalo, N. Y.

On the third ballot the Rev. W. F. Nichols was elected by the clergy, receiving twenty-seven out of fifty-two cast.

The lay delegates then retired for conference and an informal ballot was taken resulting in a vote in favor of agreeing with the election of the Rev. Mr. Nichols of 67 to 65 against.

At six o'clock the Convention was again called to order by the Bishop. It was ruled that a majority of all the lay delegates must vote "received" in order to confirm the election of the clergy. A majority and minority report of the tellers were made as follows:

The majority reported whole number of lay delegates 145, number of votes cast 132, necessary to a choice 73, to receive 65, to reject 68, informal 3.

The Rev. Mr. Avery presented the following minority report: Whole number of votes cast 134, to receive 67, to reject 68, "Ayes" 2, "accepted" 1.

Bishop Bedell announced the result by saying: "Gentlemen, the nomination of the clergy has been rejected by the laity."

The Convention then adjourned until Friday morning. After service Rev Dr. Atwill announced that the Bishop

requested that all proceedings should be suspended until he appeared. A motion was made for a reconsideration of the ballot taken by the laity upon Mr. Nichols' confirmation. During the discussion the Bishop entered and read the following remarkable address:

"The issue of the deliberations of the special convention yesterday was a painful surprise. It has led to a careful reconsideration on my part. No other member of the convention is at all aware of the communication which I now lay before you, for it would not be proper that any one except the bishop should be held in any degree responsible for the action which he proposes. After a day spent in earnest consideration of my request for the election of an assistant bishop the convention failed to give me an assistant, but to my great surprise the opportunity was taken by some of my clerical brethren to attempt to change the policy which as your divinely appointed spiritual head, following the traditions of the past and my own deliberate judgment, I deem wisest and for the best interests of the Church in this diocese. This cannot be done during my life without imminent peril of discord and contention. It is the first time, as far as I know, that it has ever been attempted in any diocese under such circumstances. An assistant means a helper. It implies entire cordiality both in counsel and in work The relationship cannot truly exist where there is not an entire accord in every Church principle as well as in religious teaching. Constant irritation would result disastrously to both bishops as well as to the diocese. Therefore, in the present emergency, I withdraw my request for the assistant bishop, at this time, accepting the alternative of trying the effect of entire rest with medical care abroad. I shall hope that, in the providence of God, either my health may be so restored that I may be able to resume my work or that it shall become evident that it is my duty to resign. However, I have not changed my mind as to the course which a wise regard for the interests of the diocese suggests. If the convention desire to appoint a committee of conference whose report after consulting with me, shall be approved both by the convention and the diocesan, I will gladly accept that decision. Otherwise I withdraw my request for the appointment of an assistant bishop at this time, acknowledging with gratitude the cordial effort which my brethren have made to meet my wishes and anticipating the day when the request will be no longer needed."

A committee was then appointed who made the following report.

"The Committee have had under consideration the subject referred to them, and after prayer and full and free conference with each other, and full and free conference with the Bishop, it has concluded, as the best means of preserving harmony and insuring the welfare of the Church, to suggest the following: That the clergy at once proceed to ballot on the names of these three gentlemen: Rev. J Livingston Reese, D. D., of Albany, N. Y.; Rev. Dr. Atwill, of Toledo, O., and Rev. Dr. Henry Y. Satterlee, of New York City. And that when nomination is made the name of the nominee be referred to the laity for consideration as set forth in the canon. This decision was reached after Dr. Atwill had retired, upon request, and Mr King had been unanimously appointed Chairman of the Committee."

Discussion arose as to the right to vote for others than those named in report. The Bishop decided that votes must be restricted to the three names. The Convention took a recess until afternoon, when the Bishop withdrew his ruling of the morning so far as to allow any votes to be counted unless the Convention objected. The first ballot was then taken which resulted in no choice, less than a majority of the votes having been cast for all of the three persons named in the report. The Rev. Mr. Nichols having a higher number than any other person.

When the result of the ballot was announced the Bishop said:

"I am not sorry that the gentlemen who have not voted for the three candidates have had an opportunity to show their disrespect to this Convention. I am sorry that they have seen fit to do so. It is of no use to use moderate terms. If Mr. Nichols' friends persist in voting for him I will withdraw my request for an assistant Bishop. Is it right that these young me—. But I shall not contiue. However, in Gambier, in the future, the young men who have not been brought up in the Protestant Episcopal Church will find it very difficult to enter the doors."

The Bishop stated that he desired to call the attention of the Convention to the rules which provided that names be presented for nomination by the clergy and voted upon.

"Under the rules the Convention is restricted to these three names," he said: "I so decide. After the solemn deliberation and action of the committee I do not see how any one can feel differently on the subject from

the way that I feel. Those who do not want to vote need not, but a vote of those present, it is stated in the canon, elects. My former ruling I made in the interests of peace and harmony, but as I did not succeed in attaining my object, I go back to my former ruling which is in conformity with all practice and custom and confines the clergy to voting for the three names in question. All votes cast for any other candidates will not be counted."

On the fourth ballot Rev. Dr. Satterlee was elected, receiving 27 votes to 21 for all others.

Bishop Bedell announced that Dr. Satterlee was the choice of the clergy. The Bishop here advanced and said with emotion:

"As a boy I was taught that when I had committed an erorr it is a privilege as well as a duty to ask pardon, and more especially when the fault committed approaches to a sin—a lack of charity. In words which I have to-day used and to which I need not refer more fully, I have committed that sin. I have already confessed it to my Saviour; I now confess it to the clergymen who are offended. Will they please forgive me?"

The laity now voted with the following results:

Total number of lay delegates 155; necessary to choice 78. Received, 111; rejected, 11.

The Bishop announced the election of Dr. Satterlee as Assistant Bishop of the Diocese of Ohio.

General Notes.

ON SUNDAY, FEBRUARY 19TH, the main altar in St. Paul's Cathedral was formally accepted and consecrated by the Right Rev. Dr. Brown, Bishop of Fond du Lac. The altar is a gift of Mrs. M. H. Galloway, to the glory of God and in memory of her late husband, Edwin H. Galloway.

Bishop Brown in the course of his remarks gave substantially the following history of the altar: "Soon after my consecration as Bishop, I was unexpectedly summoned to the bedside of Mr. Edwin H. Galloway. He was known to me as one of the leading citizens of Fond du Lac. I had heard of the singular integrity of the man. His business honor was unquestioned. For truthfulness, purity, public-spiritedness, energy and sagacity he ranked among the foremost of our men. In his home he was a most devoted and tender husband and father. His stainless and honorable character was, however, the prop and glory of the infidelity and skepticism of this region. He met me with a greeting in words much as these: 'You see,' he said, 'my physical condition. I do not expect it can be improved and probably my days are already numbered. As I lie here I have been thinking over my past life and I wish for the sake of my family and friends to correct any mistakes I may have committed so that my example and influence may be of all possible advantage and use to them. You know, probably, what my opinions and principles have been. I am quite willing to review and revise them. Let me say plainly, however, that I am not ready to weigh religion in the balance and to decide by some difference in probabilities. It will make an infinite difference to me whether I lie here an honest man, or whether for the few days before me I must think of myself as a hypocrite and deceiver. Now what can you say to me for Christianity and the Church?' One day Mr. Galloway said to me: 'I am sure that I shall surprise you. I have weighed what you have said to me. Why did not some one say it to me a long time ago? But scrutinizing as carefully as I can my past life I see with perfect clearness that *I have never been a skeptic*, never really lost the faith that I had in my childhood. I have always been controlled by Christian principles. I have never heard the name of God profaned without a shudder, and I have never profaned it myself. I perceive that I have simply mistaken the scope of reason. I have been trying to understand God's government of the universe and his relations with men. The subject was too big for me. I could not grasp it and thought that I was an unbeliever. I am sure now that I have never been, in fact, an unbeliever. I have been honestly mistaken as to the province of reason. I would be glad to live long enough to make my friends understand this declaration, but I say plainly that my only desire to live is that I may serve God and extend and help His Church.'

"This altar signifies in particular that God is more powerful than we sometimes believe. It is a token that men around us regarded as skeptical and unbelieving are often in heart profoundly honest and earnest. Their faith is for a while eclipsed. By and by the shadow will pass from it and then they will discern that the relations with their God were less disturbed than they thought. Such a character as Mr. Galloway's teaches us to be tender in thought and word as to the character of those who seem to be far away from us in religious principle and feeling and to be hopeful for a time when men who mean to honor Him shall be really one with each other and with Him."

REV. HENRY Y. SATTERLEE, D. D., who was elected Assistant Bishop of Ohio, has declined to accept the position.

WOLFE HALL, Denver, Colorado.—This flourishing school for girls is to be removed from its present location and a new building erected, having a frontage of two hundred and fifty feet. In 1867 the lots upon which the present building was built were valued at $100 each; four of them have been sold for $120,000, with which it is proposed to erect the new building in a more desirable location for the school.

THE CITIZENS of Racine, Wisconsin, have subscribed $5,000 towards rebuilding the Gymnasium and Laboratory of Racine College, recently destroyed by fire.

BISHOP DUNLOP, of New Mexico and Arizona, died at Las Cruces, N. M., a few days since. He was born in Ireland, Nov. 10th, 1830, graduated in 1852, at Queen's University, Galway, taking the second classical scholarship. He came at once to America, and was ordained deacon and priest by Bishop Hawks of Missouri in 1854 and 1856. He was consecrated for Arizona and New Mexico, Nov. 21st, 1880.

BISHOP HARE, to whom Mrs. John Jacob Astor left $25,000 to be used for the Indians under his care. has just returned from New York, where he obtained from Mr. Astor $21,000 for a memorial church to be erected in Sioux Falls in memory of the late Mrs. Astor.

"CHARLES GEORGE GORDON, a Nineteenth Century Worthy of the English Church," is the title of a very interesting biographical sketch of England's saintly hero and martyr, by the Rev. T. M. Riley, D D., of Nashotah, and published by the Young Churchman Company, Milwaukee. Appended are his prayer, his motto and seventy-seven of his "Memorable Sayings." His portrait also is given. (Pp. 150; 65 cents by mail.)

DURING the month of March the Church Building fund Commission has granted the following loans:

St. Peter's Church, Tacoma, Washington Territory, $1,500; Mission, Mexia, Texas, $500; St. Stephen's, Pearl River, N. Y., $500; Emmanuel, Rapid City, Dakota, $700; Christ, Saluda, Va., $300; St. Paul's, Clay Centre, Kansas, $500; St. Paul's, Decatur, Ala, $1,700; Holy Cross, Baird, Texas, $600; St. Mary's Daytona, Fla., $1,000; Grace, Winfield, Kan., $1,500; St. Pauls, Wilmington, East Car., $800: St. Peter's Charlotte, N. C., $3,000.

THE BISHOP OF ARKANSAS admitted to the Diaconate, March 16th, Mr. Frank M. Bayne, formerly a Reformed Episcopal minister and Richard S. James, D. D., L.L. D., formerly a Baptist clergyman.

THE STANDING COMMITTEE of the Diocese of Central Pennsylvania have received applications for recommendation to be received as candidates for Holy Orders, Mr. Charles L. Corder, formerly a Presbyterian clergyman, and Mr. Geo. A. Zellers, formerly a Lutheran clergyman.

REV. GEO. W. HARROD, who assisted at S. Clement's last summer, is now Rector of S. Barnabas Church, Burlington, N. J.

Letter from Father Sheppard.

CAPETOWN, CAPE COLONY,
Dec. 21, 1887.

MY DEAR ——: This will not reach you in time for Christmas, but you must please believe that I have nevertheless wished you in my heart all blessing and happiness which the Feast of the Incarnation, now so near, and the New Year, with its hopes and unknown benefits, can bring you. Your most welcome letter reached me just before I left home about ten weeks ago for a holiday and rest, so I had to delay answering it until I returned, which was about four weeks back. It was a most interesting and enjoyable trip. The country I went over was entirely new, and for a considerable part of the way the mode of traveling was new, or at least unusual for long distances, being partly in post-carts and partly on horseback. The first night and morning after I left Capetown was the only piece of railway traveling I had. After I alighted at about 11.30 A. M. on the Monday, all the rest of my journeys were, as I have mentioned, except for the last twenty-four hours, when I was at sea, coasting back to Capetown from a little port called Mossel Bay. Our railway system here is very embryonic; we have one main line going up to the Great Orange River, to the Diamond Fields of Kimberly, and an extension now projected to Pretoria, the capital of the Dutch Transvaal Republic. (South Africa beyond the Cape Colony is a very republican country.) Then there is a branch line leading to Port Elizabeth and Grahamstown, the two most important places in the Colony after Capetown and Kimberly. But between that line and the seacoast all traveling has to be done by post-cart, private cart, bullock wagon, or on horseback. The Cape cart is a two-wheeled vehicle, strongly built, with either shafts for one horse or, as generally, a pole for two horses, after the fashion of the old English curricle. It has a head or tilt and will hold sometimes four and sometimes six persons; on long journeys four and sometimes six horses are used. Riding in one all day nearly, as I did once or twice, making journeys of fifty and once seventy-five miles, is rather cramping and tiring work, but still it gives me a better opportunity of admiring the scenery, when there is anything to be admired, than rushing in a railway car. Riding on horseback, however, is to my mind the pleasantest way of all, if you can limit your wardrobe (as you must) to a pair of saddle-bags. In one of these two ways the country clergy here must visit their parishioners, so that they must generally keep a horse or horses, which in this country is expensive, as forage has to be provided all the year round, there being scarcely any pasture land in our part of the colony on which horses can be fed and thrive on it. Except at one village I always stayed with the clergyman of the place, and I was most kindly entertained. In return I was glad to preach for them, as in those isolated places, where one is thirty miles or more, *i. e.*, five hours' drive from your nearest clerical neighbor, the clergy and people seldom hear but one voice year after year, so they may be forgiven if they are glad to hear a new voice when the infrequent opportunity occurs. So in regard to preaching my outing was by no means absolute rest, as I think I spoke or preached fifteen times during the six weeks I was away.

In most of the country places here, the Dutch Reformed Church—the full title still holds here, though dropped in the States—has the chief spiritual domination, and the Church of South Africa has a very uphill work of it, quite as much so as the P. E. Church has in New England amid the sects there.

In the western portion of the colony the farmers are all Dutch and so, by hereditary custom, belong to the Dutch Reformed Church.

In one village where I spent a fortnight, Oudtehoover, there are scarcely 2,000 people, and besides the Dutch and English churches, there are churches belonging to the Wesleyans and Roman Catholics; yet the Dutch church building is a very handsome one of red sandstone, capable of holding fourteen hundred people, and four times in the year, at the quarterly communions, it is more than filled. The farmers come in from long distances, spend two or three days in the village, living in their ox wagons or in tents, while some of them have built small houses near the church, which they occupy during these festivals and which are empty for the rest of the year. The Dutch minister has the best house in the village, a fine garden, a good cart, horses and mules and £600 a year. Still, the little South African, *i. e.*, English church, is making way slowly but surely, especially among the colored people who form such a large proportion of the community and who are very much neglected by the Dutch; indeed many of the more ignorant farmers persist in declaring that the colored people have no souls, and if it were not for their use as working people, they would be glad to see them exterminated. The whole bent of the Dutch mind is to oppress the colored race of South Africa, deprive them of the chances of an education, demoralize them by the unrestricted sale of liquor and generally treat them as a degraded race only to be trampled upon and insulted. The consequence is that the natives, both Africans and Kaffirs, look to the English as their friends and are generally very anxious to learn English and to attend English services. The rising generation of the Dutch themselves, at any rate in the towns, mostly can speak and read English, and prefer it, so that also makes it easier for them to join the English church. Then, too, the English clergy are much better house to house visitors than the Dutch ministers, so that tells in our favor. In the case of the two parishes which I visited the distance from end to end can be little less than sixty miles, and some of the roads are anything but good; bridges, for example, are almost unknown, and you must ride or drive through the fords or "drifts," if you can, and if not, wait until the flood goes down. Post carts, however, cannot wait, and many accidents happen at these fords, with the loss of men, carts and horses. The clergyman with whom I stayed at Mossel Bay is named Taylor. If you happen to have the S. P. G. book, "Under His Banner," which gives a summary of the missionary work of Church of England, you would find there an account of Mr. Taylor's work at the little rocky island of Tristan d'Acunha which lies 1,000 miles south of Ascension Town, to the people of which, ninety or one hundred in number, he was the first chaplain. He brought away with him a good many of the people about twenty years ago, and some are still living at Mossel Bay. There is still, however, a small population there, and Mr. Dodgeon, a friend of mine, is the present chaplain.

Now, in reply to your inquiry about our work here, I must fill the rest of my sheet with a very brief sketch. If you could call and see us here I would take you to our school chapel, about two hundred yards away, and show you there between 300 and 400 children, more than half of them under six, who are being trained and disciplined and taught there, you would recognize in the chief mistress, one of the All Saints' Sisters, I mean by her dress. Our school is far too small for the number, and as soon as we possibly can find the money we are going to build a separate infant school. One or other of us is there giving religious instruction almost every morning, and I also give singing lessons twice a week. Quite half the number, if not the majority, you would notice are shoeless, and you would wonder how the little creatures could run about so gaily on the roads and streets which, from the action of our terrific southeast winds, have every stone exposed in all its roughness and sharpness. On Sunday you would see the same building with the east end screen gone out of sight, and a well arranged chancel and almost stately altar and dossal chiefly attracting your attention, and the body of the building well filled. The choir seats filled with a choir of about twenty-

four, many of them colored more or less. On the south side of the nave you would be struck by the mass of dark, very dark faces and wooly heads, but the faces are not of the negro type, they are from the east coast, Kaffirs, Zulus, Saikas, Galekas, Inhambane and Mozambique men, and many other tribes are represented. These are gathered through the instrumentality of a Kaffir Home and School. In the Home (S. Columba's) we have about twenty lodgers, living under simple house rules and presided over by a Kaffir Catechist, John James, who lives in the Home. A German lady of considerable teaching power and great self-devotion is our chief teacher in the daily night school, which is attended by about forty or more scholars. There is generally a baptism class going on, and on Christmas Eve Father Puller will baptize seven by immersion in the baptismal tank in the chapel. The vows will be made in Kaffir, and the questions put through John James, as interpreter. F. Puller, who is in charge here, is chaplain to the All Saints' Sisters here, who have quite a number of works.

The new Mother was the Superior here until a few months ago. They have three schools of various grades, a large Orphanage, a House of Mercy and the care of a large Hospital, so all this involves a good deal of work for the Chaplain and myself, besides the parish work which chiefly falls on me. A third priest, a secular, lives with us and has charge of the Mission to the large Malay population of Capetown under our supervision. They are Mahommedans, many of them very devout ones, and it will be a long time probably before much impression is made. It is a work of faith and prayer, but a very important work, as there are about 12,000 in Capetown alone and many more in the Colony. You could not be many hours in Capetown without being struck by the gay and oriental-looking dresses of the Malay women and the gorgeous flowing robes and snowy turbans of some of the Hadjis. You might also meet men with dark faces with regular features and smooth black hair, wearing a close-fitting single breasted black surtout and white trousers, or dome-shaped cap with peak or brim but with a gold band round the edge. Over his shoulder he would be carrying a large bundle of Indian stuffs for sale, and in his hand a white umbrella. This you would be told is a Hindoo pedlar. Probably you would also remark what a number of soldiers of different costumes you saw in the streets; for we have here and in the neighborhood about 4,000 men, engineers, artillery, medical staff, dragoons, besides two foot regiments, and there are five or six volunteer corps, each of which has its own regimentals. As you walked about Capetown you would be impressed with the grandeur of the mountain masses which engirdle and seem to overhang the oriental-looking town, while on the only open side you would delight to gaze out on the beautiful blue bay and the mountains beyond. This is a very imperfect sketch, but it must end here I am afraid. If this brief setting forth of some of our work and our needs should stir you to specially remember us in your prayers, I shall be very grateful. Please remember me most kindly to all old friends, and believe me to be yours very truly.

G. E. SHEPPARD.

S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

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KALENDAR FOR MAY.

1. Tuesday.....Celebrations, 7, 7.45, 9.30. Matins (all week-days), 8.15. Evensong (all week-days), 5. Iron Cross, 8.
[*SS. Philip and James.*]
2. Wednesday.....Celebrations, 7, 7.45. S. Vincent's Guild, 6.30. Lecture on Palestine, 8.
3. Thursday.....Celebrations, 7, 7.45, 9.30. Altar Guild, 10. Corporate Communion of the Guild of the Holy Cross, — Litany and Instruction. 8. F. Maturin in Church, 10–11. F. Convers in Church, 7–8.
[*Invention Holy Cross.*]
4. Friday.....Celebrations, 7, 7.45. Meditation, 12. F. Maturin in Church, 1–2. F. Convers in Church, 7–9.
5. Saturday.....Celebrations, 7, 7.45. F. Maturin in Church, 9.30–12 and 4–6. F. Field, 7–9. F. Convers, 2–5, 7–9.
6. Sunday (Easter V).....Celebrations, 7, 8, 9, 11. Matins, 10.30. Children's Service, 3. Bible Class for Men, 3. Bible Class for Women, 4. Evensong, 5.30. Night Service, 8. Guild of the Holy Cross, 5.
[*Rogation S. John ante Port Lat.*]
7. Monday.....Celebrations, 7, 7.45, 9.30. S. Mary's Guild, 7.30.
[*Rogation Day.*]
8. Tuesday.....Celebrations, 7, 7.45, 9.30. F. Maturin in Church, 10–11.
[*Rogation Day.*]
9. Wednesday.....Celebrations, 7, 7.45, 9.30. F. Maturin in Church, 9–12 and 3–8.
[*Rogation Day.*]
10. Thursday.....Celebrations, 6–7 and 11. Sermon at 11. Benediction S. Clement's Dispensary, 4. Litany and Instruction, 8.
[*Ascension Day.*]
11. Friday.....Celebrations, 7, 7.45, 9.30. Meditation, 12.
12. Saturday.....Celebrations, 7, 7.45, 9.30. F. Convers in Church, 2–5, 7–9.
13. Sunday.....Celebrations, 7, 8, 9, 11. Matins, 10.30. Children's Service, 3. Bible Class for Men, 3. Bible Class for Women, 4. Evensong, 5.30. Night Service, 8.
[*Ascension I.*]
14. Monday.....Celebration, 7.
15. Tuesday.....Celebrations, 7, 9.30. Iron Cross, 8.
16. Wednesday.....Celebration, 7.
17. Thursday.....Celebrations, 7, 9.30. F. Convers in Church, 7–8. Litany and Instruction, 8.
18. Friday.....Celebration, 7. F. Convers in Church, 7–9.
19. Saturday.....Celebration, 7. F. Convers in Church, 10–10.
[*S. Dunstan.*]
20. Sunday.....Celebrations, 7, 8, 9, 11. Matins, 10.30. Children's Service, 3. Bible Class for Men, 3. Evensong 5.30. Night Service, 8. Guild of S. Martha, 5.
[*Whitsun Day.*]
21. Monday.....Celebration, 7,
[*Whitsun Monday.*]
22. Tuesday.....Celebrations, 7, 9.30.
[*Whitsun Tuesday*]
23. Wednesday.....Celebration, 7.
[*Ember Day.*]
24. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8. F. Convers in Church, 7–8.
25. Friday.....Celebration, 7.
[*Ember Day.*]
26. Saturday.....Celebration, 7. F. Convers in Church, 2–5, 7–9.
[*Ember Day,*]
[*S. Augustine.*]
27. Sunday.....Celebrations, 7, 9, 11. Matins, 10.30. Children's Service, 3. Bible Class for Men, 3. Bible Class for Women, 4. Evensong, 5.30. Night Service, 8.
[*Trinity.*]
[*Venerable Bede.*]
28. Monday.....Celebration, 7.
29. Tuesday.....Celebrations, 7, 9.30. Iron Cross, 8.
30. Wednesday.....Celebration, 7.
31. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8. F. Convers in Church, 7–8.

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. B. W. MATURIN, *Rector.*
The Rev. C. N. FIELD, } *Assistants.*
The Rev. D. CONVERS, }

Clergy House, 2026 Cherry Street.
All Saint's Home, 2032-34 Cherry Street
S. Clement's Dispensary,
110 Friedlander Street.

Parish Notes.

Holy Week and Easter were observed with the usual services. On Good Friday the church was crowded during the three hours' service, most of the congregation remaining throughout. Fr. Field conducted them at the same time at S. John, Waverly, Baltimore; Fr. Longridge at the Holy Innocents, Hoboken, and Fr. Convers at S. Timothy's, Roxborough.

The number of communicants on Easter day was large, though still short of the number on our list. It was considerably larger than in any former year, being one hundred and seventy more than last year.

At 11 o'clock Beethoven's Mass was sung with the usual orchestral accompaniment. Though the crowds were great the conduct of the people was very reverent.

On the Wednesday in the Octave there was the Parish Tea, and on Friday the Procession of Guilds with a sermon by Father Osborne.

The 7.45 o'clock Celebration will be discontinued after the Sunday in the Octave of Ascension.

The Friday Meditation will be discontinued for the summer months after Friday the 11th, the last Meditation being on that day.

The 8 o'clock celebration will be discontinued after Whitsunday.

During the Rogation days perpetual intercession will be kept up night and day from the 7 o'clock Celebration on Monday till the first Celebration on Ascension day. Any persons who have not yet given in their names and who desire to take part in these intercessions are requested to do so without delay. A paper of subjects for prayer will be given to each person who takes part.

The formal opening and blessing of the new Dispensary building will take place on Ascension day at 4 o'clock.

We hope that the new organist and choir master, Mr. J. B. Tipton, will be with us now in a few weeks, meantime the place of organist is most ably filled by Mr. Miller, and that of choir master by Mr. Auty.

BAPTISMS.

March 20.—Mary, daughter of Theodore and Anna Schoenbacker.

March 20.—Emma Louisa, daughter of Edward H. and Minnie Deltus.

March 21.—William Young (adult).

March 24.—William Edward, son of William and Harriet Amelia Peters.

March 24.—John Ward, son of William and Harriet Amelia Peters.

March 30.—Mary Clifford, daughter of Clement and Annie Phillips.

April 2.—Sarah, daughter of James and Elizabeth Shaw.

April 3.—John Rowland, son of George B. and Kate Young.

April 4.—Florence Catharine, daughter of William M. and Eliza D. Sharpless.

April 6.—Frank Edward, son of John and Jane Van Huff.

April 12.—Katharine Hoffman, daughter of George and Jane Mansur.

April 15.—James Martin, son of Henry W. and Helen M. Hancock.

April 19.—Adam Bolmer, son of William and Matilda Wilks.

MARRIAGE.

April 1.—George Henry Davidson and Mary Day Esling.

BURIALS.

March 24.—John Dowling.
April 2.—Mary Clifford Phillips.
April 4.—Josephine Fast.
April 4.—Walter Berry.
April 5.—John Greenwood Laycock.
April 16.—William South.

COMMUNIONS from March 20th to April 20th, 1462.

OFFERINGS from March 20th to April 20th, $1293.45.

S. Clement's Church.

Twentieth and Cherry Streets.

REV. B. W. MATURIN, Rector.
REV. C. N. FIELD, } Assistant Priests.
REV. D. CONVERS, }

HENRY FLANDERS, Rector's Warden.
JOHN NEILL, Accounting Warden.

VESTRY.

J. C. BLAND,	257 South Fourth street.
J. DOUGLAS BROWN,	4037 Walnut street.
HENRY FLANDERS,	419 Walnut street.
GREVILLE E. FRYER,	232 Walnut street.
JOHN NEILL,	216 South Third street.
WILLIAM PLATT PEPPER,	1730 Chestnut street.
D. C. F. RIVINUS,	Queen st. and School lane, Germ'town.
G. THEODORE ROBERTS,	1805 Walnut street.
ALONZO TILDEN,	408 Commerce street.
FRANCIS D. WETHERILL,	Walnut lane, Germ'town.
RICHARDSON L. WRIGHT, JR.,	325 Chestnut street.
ELLIS H. YARNALL,	119 South Fourth street.

DELEGATES TO DIOCESAN CONVENTION.

HENRY FLANDERS, WILLIAM PLATT PEPPER,
D. C. F. RIVINUS.

SEXTON.

HENRY HOLDEN, Dispensary Building.

The following items extracted from the Convention Report will be of interest to the Parish:

Baptisms during the year—Adults,		14	
Infants,		154	
Total,			168
Confirmed,			70
Communicants, Last Report,		982	
Added, new,	73		
" by removal,	95		
		168	
		1150	
Died,	14		
Removed,	99		
		113	
Present number,			1037
Marriages,			10
Burials,			41
Total number of Services, Sunday,		380	
Other days,		1350	
			1730
Average attendance on Sundays,			1500
Sunday School scholars,			325
Members of various Bible Classes,			290

MONEY RECEIVED FROM ALL SOURCES.

Pew Rents,	$6,255 75	
Offerings (including Easter, omitting special offering for Dispensary),	5,315 73	
Subscriptions,	2,881 29	
Donations, including Guild receipts, etc.,	12,477 91	
		$26,930 68

EXPENDITURES.

Current expenses,	$10,617 17	
Improvements,	758 00	
Payment of Loan,	1,000 00	
Episcopal and Convention Fund,	248 62	
Sunday Schools and Library,	537 14	
Parochial charities,	9,058 12	
Missions, Foreign, Domestic, and Diocesan,	736 21	
Episcopal Hospital,	81 62	
Bibles, Prayer Books, Tracts, etc.,	200 00	
Iron Cross Publications,	1,000 00	
Theological Education,	275 00	
		$24,511 88

The entire funded debt on the church properties, amounting to $35,333.33, in which the balance due for the purchase of the clergy house is included, has been subscribed, payable within a definite period of time. And thus we can thank God that within the past ten years funds have been provided to relieve the parish of a debt of $88,933.33.

B. W. MATURIN, *Rector.*

FINANCES.

JNO. NEILL, Accounting Warden, in account with the RECTOR, WARDENS and VESTRYMEN OF S. CLEMENT'S CHURCH.

DR.

To Balance on hand April 11th, 1887,	$31 09	
" Pew rents,	6255 75	
" Offerings,	4459 29	
" Special subscriptions, etc.,	2881 29	
		$13,627 42

CR.

By Choir, music, etc.,	$3943 59	
" Clergy, 11 months,	2200 00	
" General expenses, repairs, etc.,	1838 76	
" Interest,	1424 50	
" Loans contracted in past years and now paid in full,	1000 00	
" By Charity, including sums given the Sisters for rent,	810 32	
" New Toilet room,	758 00	
" Sexton,	470 00	
" Gas,	461 87	
" Coal,	253 00	
" Advertising,	109 67	
" Printing and stationery,	97 51	
		$13,367 22
Balance on hand March 26th, 1888,		$260 20

The small amount of offerings is due to the fact that the Parochial fiscal year now, for the first time, ends before Easter, beginning after last Easter, and this year, therefore, contains no Easter offering.

We have paid off a loan contracted last year, of $1000; and also $338.76 for debts due before this year began. We have reduced the rate of interest on the ground-rent of the church building from 6 per cent. to 4½ per cent. We have paid every bill contracted during the year, and begin the new year free from all debt.

A summary of ordinary receipts and expenditures of the past year may be thus stated:

Receipts for the year, after deducting special subscriptions,	$10,746 13
Expenses, after deducting payments not properly belonging to the ordinary expenses of the Parish,	10,617 17
Showing an excess of receipts of,	$128 96
To which add pew rents due and unpaid,	229 40
Showing a surplus for the year of, E. & O. E.	$358 36

JNO. NEILL, *Acct. Warden.*

Philadelphia, March 26th, 1888.

NOTE.—It will be noticed that this report does not contain any account of the various sums that have been received and expended through the Parish organizations, inasmuch as they have not passed through the hands of the Accounting Warden. They will be found under their appropriate heads.

The Easter offering this year was $1298.71, of which $509.27 was for special purposes.

The Financial Report of the All Saints Sisters, who work in the parish, is appended, in order that members of the parish may know how this work is supported.

EASTER, 1888.

RECEIPTS.

From Vestry	$720 00
Other sources,	154 49
For Christmas dinners, etc.,	102 00
	$976 49

EXPENDED.

For rent and gas, Sister's House,	$546 00
For the poor,	423 49
	$969 49
On hand,	7 00
	$976 49

THE CHURCH DEBT.

Most grateful for the generous support of the earnest and liberal members of our church, assisted by a few warm friends in other parishes, we now have the pleasure of announcing that the entire debt of St. Clement's, amounting to $35,333.33, has been provided for, and that we will very shortly have the money in hand to pay off the $8000 mortgage on the parish building; indeed it is only owing to the unavoidable delay, occasioned in drawing up the legal papers, that this mortgage has not been cancelled this month.

Our receipts during the coming twelve months will enable us to pay off the $4000 mortgage on the Clergy Home, which will also be cancelled before our next annual report is made, leaving, as the only debt existing against the parish, the ground rent of $23,333.33, which is not due, and cannot be paid for four years, say in 1892; by that time our pledged annual receipts will have accummulated sufficiently to pay off this, our last obligation.

With this heavy burden we will be relieved from an interest debt of $1582 per annum, the effect of which we will reap, in part, this year.

Let us return thanks to our heavenly Father that He has so greatly blessed us in uniting us so cordially in relieving His Church from this reproach, and drawn us together in this undertaking, in a feeling of love for one another—the rich and the poor joining, so heartily, in God's work.

TRUSTEES OF THE SINKING FUND.

PHILADELPHIA, April 21st, 1888.

To the Rector and Vestry of St. Clement's Church:

GENTLEMEN:—The Trustees of the Church Debt Sinking Fund beg to present their first statement of the new fund, organized in December last, for the purpose of paying off the debt of the parish. We take pleasure in saying that our subscriptions have been paid, as they have become due, with the most extraordinary promptness, not often equaled in any business transaction of this magnitude, and we have no doubt, knowing the character of each of the subscribers, that these pledges will be kept as scrupulously in the future.

STATEMENT.

1888. DR.

To Cash rec'd from the Trustees of Old Sinking Fund,					$10 71
January,	"	"	" subscptns. due in January,	$828 50	
	"	"	" donations,	239 50	
					1068 00
February,	"	"	" subscptns. due in February,	$776 55	
	"	"	" donations,	30 00	
					806 55
March,	"	"	" subscptns. due in March,	$231 50	
	"	"	" donations,	135 00	
					366 50
April,	"	"	" subscptns. due in April,	$857 00	
	"	"	" donations,	520 00	
					1377 00
					$3628 76

1888. CR.

Feb'y 14,	By Cash paid Dando Co. for printing notices, receipts, etc.,			$11 75	
	"	"	for postage stamps,	3 08	
16,	"	"	" mailing Magazines,	1 92	
	"	"	" St. Clement's Magazines,	14 00	
March 5,	"	"	" postage stamps,	5 00	
23,	"	"	" Investment at 5 per cent.,	1500 00	
April 21,	"	"	in Provident Life Insurance and Trust Co,	2093 01	
					$3628 76

DAVID PEPPER,
GEO. THEO. ROBERTS,
F. D. WETHERILL,
D. C. F. RIVINUS, Treas.,
Trustees.

OUTER SISTERHOOD.

The Outer Sisters, of the Sisterhood of All Saints, realizing a responsibility for the support of the Sisters who do all the work among the poor and sick of the parish, formed an organization in December to supply the marketing and groceries, weekly, for the home. This plan has met with the liberal support of the Associate Sisters, and also received generous assistance from a few other members of the parish. They have thus been able to relieve the Sisters from the anxieties and harrassing cares of their own household and enabled them to devote much more time to their appropriate work.

This organization has the cordial support and endorsement of the Rector, and has worked most satisfactorily.

The articles selected by the different ladies, as their weekly contributions, have been sent with the greatest regularity and punctuality, so that the Sisters have been able to depend upon this source for their maintenance. Twenty-six ladies have pledged themselves in this organization to furnish supplies regularly.

A fund has also been started to supply the Sisters with their coal for next winter. Further subscriptions to this fund, from those who have not yet joined, will be most thankfully acknowledged by the Treasurer, 2036 Cherry street.

OUR COUNTRY HOME.

It is with great pleasure and with the deepest gratitude for the blessings upon our work and the help we have received from our many friends, that we again send out a report of the work we were able to do during the last summer for those who applied to us, some that they might enjoy it for a short time only—a bright, happy fortnight out of the close atmosphere of the city,—others that they might recruit their strength and be more fitted to carry on their work, and bear more bravely the toilsome lot which is their portion. We secured an attractive cottage at Point Pleasant, N. J. A large part of the expense of a country home is the railway fare, but that has been kindly reduced for us by the P. R. R. Company one-third the usual amount. During the summer we received in all, one hundred and forty persons. It will be remembered that we do not confine ourselves to any special class of visitors. Last year we appropriated a certain time for children (girls and boys separately), and at all times we received adults as they were able to come and as we could make room for them. Many mothers were able to come down with their children; at one time we had a family of six. We can only hope the benefit received was equal to the pleasure which they expressed. Not only at the time did they show genuine gratitude, but throughout the winter we have been told continually, how much better some one is for her summer visit to the sea. We had two trained nurses at the Home, throughout the summer, and were thus able to give special care to those who were ill enough to need it.

An important feature of our report is the expression of our thanks for help received, which we have not always been able to do personally.

Our subscribers will be glad to know that children sent to the Home will have church influence and privileges. We could not omit speaking of the kindness shown us by those in charge of the little church, S. Mary's-by-the-Sea. To Bishop McLaren we are especially grateful for many words of encouragement, for special services and other visits, as a proof of his interest in the work, and to Mrs. McLaren, for very substantial assistance. It gives us pleasure to say, that we were welcomed in the Diocese of New Jersey by Bishop Scarborough, who visited us with Bishop McLaren. Bishop Knickerbocker also came to see us, and approved our work. During the summer, the care of the church was entrusted to the Sisters.

To our many friends in Point Pleasant, we can only repeat words of thanks already said. Dr. J. M. Taylor has been most kind and generous, and we must speak of the consideration shown us by Mr. Mangold, the chemist, who furnished us medicine at very low rates.

We hope enough has been said to show that the money has been put to good account. Our funds held out so well, that we have secured our house for the ensuing year, and feel confident that ample means will come in for the support of the work which, we hope, may now be considered a permanent one.

Several ladies, members of a Guild, have kindly offered to devote their energies to the work. A committee has been formed to receive for the Sisters donations and subscriptions.

Subscribers of $5.00 will be entitled to a card of admission, enabling them to send one person (from any church or parish) to the country, for as long a time as seems necessary to those in charge of the Home.

Financial Report.

Receipts.

Subscriptions and donations,	$1162 56
From visitors, towards travelling expenses,	116 44
Mrs. James Hall,	50 00
Balance in bank from 1886,	10 00
	$1339 00

Expenditure.

Rent,	$250 00
Travelling, expressage, etc.,	189 35
Furniture, dry goods, carpenter, etc.,	52 08
Bath house and suits,	18 50
Housekeeping expense,	448 55
Washing,	34 00
Help,	37 00
Medicine,	6 82
Coal and wood,	7 38
Printing,	2 50
Drives, boating and stage,	33 82
	$1080 00
Balance in hand,	259 00
	$1339 00

We also received many useful gifts of bed linen, clothing, groceries, vegetables, etc.

MISSIONARY SOCIETY.

Dr.

To Balance in hand Easter, 1887,	$12 19	
" Subscriptions,	80 86	
" Special donations,	15 00	
" Donations from Church,	58 70	
" Subscriptions to Fund for preparation of candidates for Holy Orders,	15 00	
		$181 75

Cr.

By Expenses,	$1 20	
" Donations to Nashotah College,	10 00	
" Missions in Japan,	38 70	
" Mission work in Arkansas,	25 00	
" " Mississippi.	30 00	
" Materials for sewing,	29 26	
" Balance in hand,	47 59	
		$181 75

E. & O. E.

J. C. Bland, *Treasurer.*

Philadelphia, Pa., March 31st, 1888.

THE SUNDAY SCHOOLS.

The Sunday Schools remain in much the same condition as in times past. They are under the charge of Father Field, and there are now between three and four hundred children in the schools, but there are not sufficient teachers. Sunday-school teaching is very difficult work, but there ought to be many ladies who would qualify themselves and take the trouble to assist in this branch of Church work. There would be no necessity for Sunday schools if parents did their duty and instructed their children in religion as they ought to do; but as things are, Sunday schools are a necessity to supply the lack of home teaching. The children's services in church are more important than the Sunday school. They make the children feel their part in the life of the Church, whereas the Sunday

school is too often looked at as something which supplies the place of Church service.

The Children's Eucharist at 9 A. M., every Sunday has been well attended and is appreciated more and more by parents and children. This is the service of our Lords appointment to which all Christian parents ought to bring or send their children.

The Sunday-School Library is in bad condition, and requires replenishing.

New Hymn Books are required for the whole school.

Our thanks are due to the Misses Vandevoort for the great trouble which they take with the Infant school. Thanks are also due to Mr. Carson and Mr. Pryor for their assistance in the library and to Mr. Dunn for assisting as usher at the 9 A. M. service. The teachers in the Sunday schools have been most painstaking in their work and the parish is greatly indebted to them.

The receipts for the year have been $505.80, and the expenditures $487.14, leaving a balance in hand of $18.66.

THE SEWING SCHOOL.

The sewing school, under the charge of one of the Sisters, has met regularly each Saturday afternoon since October.

The average attendance has been much larger this year. There are about 100 names upon the books.

The classes are in the charge of ladies who have been most diligent in their work.

Their entertainment at Christmas was a marked feature this year, and was provided for with much care by the ladies interested.

GUILD OF S. VINCENT.

The Guild was established in February, 1887. It consists of the Acolytes who serve at the general services in church and chapel.

The Guild meets on the first Wednesday in each month. At the Office there is an offertory which is devoted to furnishing vestments for Priests and altar vestments in struggling parishes.

The Offertory for the past year amounted to sixteen (16) dollars, which is to be sent to the Rev. Fr. Sheppard, at Capetown, Africa. During Advent the members of the Guild collected one hundred snd thirty-six dollars and fifty-six cents ($136.56) for an altar and pulpit for S. Luke's Church, Whitewater, Wis., Rev. Jos. M. Francis.

On S. Vincent's Day, January 22d, twenty-two (22) members of the Guild made their first corporate Communion, after which they were tendered a breakfast by the Vestry.

The second annual Retreat was held on Passion Sunday, March 11th, with twenty one (21) members present. Fr. Field conducted the Retreat.

From October 26th to March 31st, inclusive, the members of the Guild have reported for duty ten hundred and seventy-three (1073) times.

C. N. FIELD, *Chaplain.*

THE GUILD OF S. CHRISTOPHER.

This Guild has altered its character and now consists almost entirely of those junior Acolytes who serve and assist at the children's services. There are seventeen members and they keep the original rule of the Guild and provide clothing for little Christopher in the Home of the Merciful Saviour, West Philadelphia. A Class is held for the boys of this Guild on Saturday mornings 9 to 10 by Father Field, the Chaplain of the Guild, who will be glad to receive into the Guild any little boys who desire to serve God at the Altar.

GUILD OF S. MARY.

This Guild has for its objects to help women live a higher life themselves, to influence others for good and to aid in spiritual and corporal works of mercy. It is composed of "Probationers," "Full Members," "Members of the First Order," and "Associates." During last year two members died, whose funerals the Guild attended, singing the service; one has removed; two have resigned; three were suspended, and two were expelled, making a loss in members of ten. On the other hand, three have been reinstated, seven were received as "Probationers," and five as "Associates." At Easter, 1888, there were eleven Probationers, sixty-seven members, two members of the First Order, and thirty-five Associates.

The annual excursion last year went to Florence Heights, New Jersey. As usual the annual Retreat was on Thursday, in Passion Week.

The Guild's work has included visiting the sick and the whole, to benefit both soul and body, giving for charity $342.75 in money, besides other gifts, and giving about $1,000 to the Dispensary. It has supported and cared for the "Mothers' Meeting," with its 116 members; its "Women's Benefit Club," which has distributed $54 in sick benefits to its members. The Christmas coal this year amounted to 72 tons, costing the members $3 per ton. The cash account (exclusive of special items) is as follows:

Easter, 1887. Balance on hand,	$4 92
From Associates and others,	299 95
From sale of garments and drygoods at Mothers' Meeting,	240 83
Through the Chaplain,	280 00
	$825 70

EXPENDITURES.

For dry goods for Mothers' Meeting,	$392 08
For Picnic, suppers, etc.,	50 02
For printing manuals and carols,	18 00
For charity,	342 75
For postage, etc.,	2 20
Balance on hand,	20 65
	$825 70

THE GUILD OF THE HOLY CROSS.

This Guild is for ladies. It provides a rule of life for those desirous of deepening their spiritual life. It is entirely self-supporting without any temporal benefits or social gatherings. The surplus funds after the expenses of the Guild have been met are given to some charitable object. Last year it contributed $150 to "Our Country Home," besides doing needle work for the same object. Several of the members of this Guild also form a committee who collect and receive donations for the support of the Home.

There are now 51 members and 2 probationers.

THE ALTAR GUILD.

The Altar Guild has done much good work in the past year. The chief change in it has been that the hour of the monthly meeting has been altered to 9.30 on Thursday morning in the hope that the hour will suit all the members, and that we may have fuller meetings.

The Linen Department has provided many needy parishes with sets of altar linen, surplices, collars, etc., and it has also been called upon several times to supply altar breads. It has also helped many by advice and by providing correct

patterns for those who wished to do their own needle work. We are not able to specify in particular all the work accomplished, but it will be sufficient to show the Missionary character of our work, when we say that besides that done for our own Parish Church, we have sent to such places as Jamaica, W. I.; Tennessee, Wisconsin, Illinois, Origon, South Carolina, Virginia and Minnesota.

Cash account, Linen Department.

RECEIPTS.

Subscriptions and dues,	$96 85
For needle work,	21 00
	$117 85

EXPENDITURES.

For linen, etc.,	$60 74
" Needle work,	6 50
" Postage and expressage,	6 25
Balance in hand, April, 1888,	44 36
	$117 85

Cash account, Silk Department.

October 12th, 1887. Cash on hand,	$148 74
Received from members of Embroidery Class, materials and contributions towards Baldachino for St. Clement's Church,	278 50
	$427 24
Outlay for materials, room and lessons in Embroidery,	396 13
Cash on hand,	$31 11

GIFTS FROM GUILD.

4 Altar cloths, 1 pulpit hanging, 1 lecturn, 2 sets book marks, 2 stoles, 1 cassock, patterns for hangings, and stamping of altar cloths supplies.

The above gifts were sent to Columbia, S. C.; Federalsburg, Md.; Whitewater, Wis.; Salem, N. J.; Florida; New Haven, Conn.; Newark, Del.; Chicago, Ill.

S. MARTHA'S GUILD.

The Guild of S. Martha is composed of girls of fourteen years of age, who have been confirmed and who are communicants or desirous of becoming so.

The Guild meets the third Sunday in every month at the Sisters' house, where they have a service in chapel and tea afterwards. They also meet one evening in every week, when they sew, read, etc.

There are now in the Guild two associates, twenty-nine full members, and seven probationers, making an increase from last year of twelve members.

The Guild is self-supporting, and is in the charge of the two associates.

GUILD OF THE HOLY CHILD

Is for girls, who are received as a rule under the age of 12, when they are prepared for confirmation. The number of members are limited to 24. Probationers 6. It has also its Associate members who can enter at any age.

The members and Associates meet once a month for a service in chapel. The members meet every Saturday afternoon at the Sister's house for an hour's needle work or recreation.

THE GUILD OF THE IRON CROSS.

This Guild, founded in September, 1883, in S. Clement's Parish, has now fifty Branches, ten Bishops as Hon. Chaplains, nearly two hundred Priests Associate and about 2500 members. It is so well known that it is only necessary to refer to its journal, "*The Iron Cross*," of which five thousand copies are now printed monthly.

There are now 260 names of members on the books in the Parent organization. All the members are pledged to Temperance, Reverence and Chastity, on the basis of Catholic doctrine, and are bound to do their utmost to rescue the body of Christ from degradation by the sins of intemperance, profanity and impurity. The Guild maintains that full Catholic doctrine is the only secure basis of morality, and to this end circulates papers and books of pure literature and books of devotion of a sound and thorough doctrinal character.

The Guild has published since last May

42,000 Papers.
5,000 Kalendars (illustrated).
2,000 Sermons.
6,000 Books of Prayer.
2,000 Constitution and Office of the Guild.
9,000 Catechisms.
1,000 A Man's Thoughts in Lent.
11,000 Pledge Cards.
2,000 Books of Songs of the Iron Cross.

Many grants of these publications have been made to poor Missions.

Last summer the Guild took 1500 boys to the country.

The Annual Convention of the Guild and Festival was held at S. Mark's and S. Clement's on January 25th, 1888, at which two Bishops and many Clergy assisted.

THE HOSPITAL AND DISPENSARY OF S. CLEMENT'S CHURCH.

OFFICERS.

President, Rev. B. W. MATURIN, *ex-officio*,
Vice President, Rev. D. CONVERS,
Treasurer, Mr. GREVILLE E. FRYER,
Secretary, Mr. RICHARDSON L. WRIGHT.

BOARD OF MANAGERS.

Rev. B. W. Maturin, *ex-officio*, 2026 Cherry street.
Rev. D. Convers, 2026 Cherry street.
Mr. Henry Flanders, 419 Walnut street.
Mr. John Neill, 216 South Third street.
Mr. Greville E. Fryer, 2101 DeLancey place.
Herbert Norris, M. D., 313 South Eighteenth street.
Mr. Richardson L. Wright, Jr., 1919 Master street.
Mrs. John Penn Brock, 1536 Pine street.
Mrs. A. W. Kilgore, 2033 Locust street.
Miss S. Imogene Schell, 1004 Vine street.
Mrs. Henry Erben, 206 W. Logan square.
Mrs. J. Dundas Lippincott, 509 South Broad street.
Mrs. John Neill, 2039 Locust street.
Mrs. Walter A. Penrose, 1721 Walnut street.
Mrs. A. Cuthbert Roberts, 1720 Vine street.

MEDICAL STAFF.

Herbert Norris, M. D., 313 South Eighteenth street.
William M. Capp, M. D., 1715 Spruce street.
Walter Chrystie, M. D., 125 South Sixteenth street.
Hobart A. Hare, M. D., 117 South Twenty-second street.
Arthur A. Bliss, M. D., 1832 Race street.
Judson Daland, M. D., 319 South Eighteenth street.
George Erety Shoemaker, M. D., 3727 Chestnut street.
J. P. Crozer Griffith, M. D., 123 South Eighteenth street.
Charles H. Reed, M. D., 117 South Seventeenth street.
Frank W. Fisher, M. D., 2019 Cherry street.
Henry F. Camblos, M. D., 2020 Race street.
Barton Cooke Hirst, M. D., 1624 Pine street.

APOTHECARY.

Mr. William G. Letzkus.

While the Dispensary continues its original plan it has been forced by its steady growth to open new departments since last Easter. The original scheme was to minister to the industrious poor rather than to the idle by being opened in the evenings, when they could come most conveniently after working hours; to visit all new and unknown patients in order to check imposition and to open the way to such further help as might be necessary; and to receive all who come without distinction as to race or religion. The growth of the clinic has driven us to open the "General Medical Dispensary" from eleven to twelve in the mornings of all week days, as well as at night. We have opened also since last Easter two Special Dispensaries; one for the Throat, Nose and Ear which Dr. Bliss attends from eleven to noon every Monday and Thursday; and one for "Diseases of Women" which Dr. Hirst attends at the same hour every Wednesday and Saturday. Both seem to be growing. Patients too unwell to leave home have been visited by a District Physician on application.

The following table of the "new patients seen each month," of "old patients returned" and "total visits" for the last twelve months compared with the like figures for the preceeding twelve months will show the growth:

	1887–8.			1886–7.		
Month.	New Patients.	Old Patients.	Total.	New.	Old.	Total.
April,	97	164	261	55	86	141
May,	100	169	269	50	74	124
June,	109	185	294	52	94	146
July,	108	136	244	41	101	142
August,	117	193	310	82	105	187
September,	102	166	268	72	120	192
October,	128	262	390	106	168	274
November,	132	356	488	115	289	404
December,	143	254	397	74	136	210
January,	170	273	443	94	144	238
February,	186	386	572	89	152	241
March,	190	451	641	147	165	312
	1582	2995	4577	977	1634	2611

Increase in total visits over last year 75 per cent.

Prescriptions made up from Easter to Easter, 4912.

The chief event in the financial history of the last year was the Fair held in Natatorium Hall, November 29th and 30th and December 1st. Despite the competition of several others going on at the same time in the near neighborhood, the net proceeds have reached the large sum of $2716.60.

From the Candy table,	$30 00
From the Lemonade stand,	19 00
From the Fish pond,	12 80
From the Embroidery exhibition,	20 65
From the Restaurant,	72 01
From the Cake table,	103 00
From the Japanese table,	20 50
From the S. Barnabas' Guild table,	36 15
From the Holy Cross Guild table,	177 47
From the S. Mary's Guild table,	220 09
From the Children's Department, S. Mary's Guild table,	67 09
From the Publication table,	137 94
From Mrs. Moore's table,	138 39
From Mrs. Wright's table,	108 51
From Mrs. Roberts' table,	160 55
From Mrs. Field's table,	180 00
From Mrs. Brown's table,	200 00
From Mrs. Neill's table,	297 47
From Mrs. McIlvaine's table,	460 45
From sale of tickets,	311 60
From other sources,	250 81
	$3024 48
Expenses,	307 88
Net proceeds,	$2716 60

This large sum has enabled the Dispensary to buy the property on the corner of Cherry and Claymont streets, consisting of a two story stone building on a lot 81 by 71 feet. On Saturday, April 7th, the settlement was made; we paid $4000 and executed bond and mortgage for $8000 to the Fidelity Trust Company at 5 per cent. interest. The builders (George F. Payne & Co.) are now at work to adapt the internal arrangements to our use.

Our future efforts must be directed towards reducing the mortgage, altering the building to fit it for use as a Hospital, putting in the beds, and finally opening it as a Hospital for the relief of that large class of chronic sufferers for whom there is now little or no provision made. May God speed the day when we can do so.

Humanly speaking it is likely to come by our interesting non-parishioners in the plan. We can appeal to them to help us as we minister to any and all the poor who apply; and we have actually had patients come to us from Snyder avenue and "the Neck," from Richmond and Kensington, from Hestonville and from "out the Darby road," and even from Camden as well as from the more immediate neighborhood. Our visitors were able to see them all. None have been turned away because of race or religion. The charity is managed by a Board of Managers elected by all the contributors, and membership in that Board is not confined to S. Clement's parishioners. For these reasons we hope for help and co-operation from others.

The Treasurer's report follows.

PERMANENT FUND.

Easter, 1887. Balance on hand,	$526 08
Receipts since,	4424 12
	$4950 20

PAYMENTS.

Expenses of the Fair	$307 88
Payment on new building,	4000 00
Policy of insurance purchased,	82 90
Balance on hand,	559 42
	$4950 20

GENERAL FUND.

Easter, 1887. Balance on hand,	$664 92
Subscriptions and donations,	1550 98
	$2215 90

PAYMENTS.

Rent,	$333 34	
Stationery and printing,	148 26	
Coal,	50 00	
Sundries,	49 58	
Drugs,	225 90	
Salaries,	273 00	
Gas,	42 79	
Postage,	44 08	
Advertising,	13 28	
Furniture,	17 10	
Unclassified,	104 96	
		$1302 29
Balance on hand,		913 61
		$2215 90
Total receipts for the year,		$5975 10
Total balance on hand Easter, 1888,		1473 03

GREVILLE E. FRYER,
Treasurer and Acting Secretary.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

Vol VI. PHILADELPHIA, JUNE, 1888. No. 8.

PRICE, 5 CENTS. { PER ANNUM, 50 Cts. BY MAIL, 62 Cts.

KALENDAR FOR JUNE.

1. Friday.....Celebration, 7. Matins (all week-days), 7.45. Evensong (all week-days), 5.
[*S. Nicomede.*]

2. Saturday.....Celebration, 7. F. Convers in Church, 2–5, 7–9. F. Longride, 5–6, 7–9.

3. Sunday.....Celebrations, 7–11. Matins, 10.30. Children's Service, 3. Evensong, 5.30. Night Service, 8.
[*Trinity I.*]

4. Monday.....Celebration, 7. Guild of S. Mary, 7.30.

5. Tuesday.....Celebrations, 7, 9.30.
[*S. Boniface.*]

6. Wednesday.....Celebration, 7. Guild of S. Vincent, 6.30.

7. Thursday.....Celebrations, 7, 9.30. F. Convers in Church, 10–11, 7–8. Litany and Instruction, 8.

8. Friday.....Celebration, 7.

9. Saturday.....Celebration, 7. F. Convers in Church, 2–5, 7–9. F. Longridge, 5–6, 7–9.

10. Sunday.....Celebrations, 7 and 11. Matins, 10.30. Children's Service, 3. Evensong, 5.30. Night Service, 8.
[*Trinity II.*]

11. Monday.....Celebrations, 7, 9.30.
[*S. Barnabas.*]

12. Tuesday.....Celebrations, 7, 9.30. Guild of the Iron Cross, 8.

13. Wednesday.....Celebration, 7.

14. Thursday.....Celebrations, 7, 9.30. F. Convers in Church, 10–11, 7–8. Litany and Instruction, 8.

15. Friday.....Celebration, 7.

16. Saturday.....Celebration, 7. F. Convers in Church, 2–5, 7–9. F. Longride, 5–6, 7–9.

17. Sunday.....Celebrations, 7 and 11. Matins, 10.30. Children's Service, 3. Evensong. 5.30 Night Service, 8. Guild of S. Martha, 5.
[*Trinity III*] [*S. Alban.*]

18. Monday.....Celebration, 7.

19. Tuesday.....Celebrations, 7, 9.30.

20. Wednesday.....Celebration, 7.
[*Trans. King Edward.*]

21. Thursday.....Celebrations, 7, 9.30. F. Convers in Church, 10–11, 7–8. Litany and Instruction, 8.

22. Friday.....Celebration, 7.

23. Saturday.....Celebration, 7. F Convers in Church, 2–5, 7–9. F. Longridge, 5–6, 7–9.

24. Sunday.....Celebrations, 7, 11. Matins, 10.30. Children's Service, 3. Evensong, 5.30. Night Service, 8.
[*S. John Baptist*] [*Trinity IV.*]

25. Monday.....Celebration, 7.

26. Tuesday.....Celebrations, 7, 9.30. Guild of the Iron Cross, 8.

27. Wednesday.....Celebration, 7.

28. Thursday.....Celebrations, 7, 9.30. F. Convers in Church, 10–11, 7–8. Litany and Instruction. 8.

29. Friday.....Celebrations, 7, 9.30. F. Convers in Church, 7–9.
[*S. Peter.*]

30. Saturday.....Celebration, 7. F. Convers in Church, 2–5, 7–9. F. Longridge, 5–6, 7–9.

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. B. W. MATURIN, *Rector.*
The Rev. C. N. FIELD, } *Assistants.*
The Rev. D. CONVERS, }

Wardens.—Henry Flanders, 113 South Fifth Street; John Neill, 216 South Third Street.

Choir-master (temporary).—Leonard Auty.

Clergy House, 2026 Cherry Street.
All Saint's Home, 2032-34 Cherry Street.
S. Clement's Dispensary, 110 Friedlander Street.

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Parish Notes.

The prayers of the parish have a
companied Frs. Maturin and Fi
from the day they sailed in "the C
of Rome" until Thursday, May 24
when they reached Queenstown; a
they will continue to be offered
their speedy return and especially
Fr. Maturin's health. At the requ
of the Vestry, their resolutions ab
his leaving Philadelphia are print
below.

Resolution concerning the Rev. F
Maturin's trip abroad, adopted a
special meeting of the vestry of
Clement's Church, held at the office
Mr. Fryer, No. 232 Walnut street,
May 10th, 1888.

"Learning of the necessity for co
plete rest and cessation from all wo
imposed on our rector, Fr. Matur
by his physician, and realizing that a
sence from his parish and charge is t
only way that such results can
obtained,

"On Motion, Resolved:

"That the vestry desire to expr
their deep sorrow that circumstan
of such a character should make
Maturin's absence from us a necessi
and with all the deeper feeling, sin
we believe his condition of health
mainly the result of the unsparing
of himself in the services of this chu
and parish. In wishing him God sp
and a safe voyage, we venture to add
hope, that the rest he purposes tak
may so completely restore his hea
that he may be with us again in
autumn, and our fervent hope is, t
an outcome so happy may result fr
his trip abroad; and whilst away,
beg to assure him that he has the lo
affection and devotion, as well as
earnest prayers of an united parish."

J. C. BLAND, *Sec. of the Ves*

After Trinity Sunday the
o'clock celebration for the child
will be discontinued for the summ
and there will be but two celebrati
each Sunday, at 7 and 11 o'clock.
week days, there will be, as usual,
seven o'clock celebration daily;
a second one at half past nine on
Tuesdays and Thursdays and

letter days. Other services remain unchanged for the present.

About 150 persons came to the benediction of the new Dispensary building on Ascension Day; who all seemed pleased with it and had pleasant words of encouragement to say. The attendance of patients has somewhat increased since the work was moved to its new quarters.

Fr. Convers is temporarily in charge of the parish.

BAPTISMS.

March 28.—Norman, son of Ernes and Mary Runyon.

April 20. — Martha Jane Chase (adult).

April 21.—Mary Miller Cake (adult).

April 21.—Clara Linda Dowling (adult).

April 26.—Christiana, daughter of William and Mary Davis.

April 26.—Alice, daughter of John and Mary Knox.

April 28.—James Waller, son of James and Mary Toombs.

May 1.—Lulu Bell, daughter of Thomas J., and Anna H. Mason.

May 10.—Lilian Anna, daughter of Robert E. and Wilhelmina Olson.

May 12.—Sara Longstreth Parrish (adult).

May 12.— —— Biddle.

May 13.—William Evans Kunkle (adult).

May 13.—Hayward Hooper (adult).

May 24.—Caroline Elizabeth, daughter of James Henry and Louisa Moody.

May 26.—George Hoffman (adult).

CONFIRMATIONS.

May 5.—At Church of S. James the Less: Mrs. Annie Campbell.

May 22.—At Church of the Evangelists: Miss Clotilde Dittrick, Miss Margaret Ruff, William E. Kunkle, Carl Fast.

MARRIAGES.

April 24.—Robert H. Nicholson and Fanny H. Neilson.

April 25.—Wm. F. Steel and Lizzie A. Minchin.

May 9.—Henry T. Hoover and Ida B. Jones.

BURIALS.

April 30.—Susannah Jumelle.

May 19.—Florence Edith Burrill.

May 22.—Florence May Black.

May 26.—John Benton Old.

Communions—April 20th, to May 20th, 1193.

Offerings—April 20th to May 20th, $514.01.

The Missionary Society.

This has suffered in the last year by the absence of some who were most energetic in its support. It has made up a box of bed linen, clothing, etc., which has just been sent to S. Luke's Hospital, Denver. The last meeting was held Thursday, May 31st, after the half past nine celebration, which was an effort to redeem the promises made on its behalf. Some three years ago a pledge was made of a certain sum to S. Mary's Orphanage, Baltimore, to be paid annually for five years; there is as much as one hundred dollars of this yet unpaid. Besides this, something additional was promised to Nashotah and to S. John's in the Wilderness, Camden, Arkansas. If any of the congregation wish to prevent the parochial dishonor of unredeemed pledges, let them send their contribution to the Treasurer, Mr. J. C. Bland, 257 South Fourth street, or to any of the clergy.

The Sisters' Summer Work.

The Sisters will open their sea-shore Home at Point Pleasant about the middle of this month. The house at Fallsington, "May Cottage," has again been placed at their disposal by the kindness of Miss Williams, and will be opened about the same time. Will any friends of the work send, as they have kindly done in previous years, donations of groceries, etc., for the support of the Country Homes.

They will be especially welcomed during this month.

May we ask also that subscribers will send in the names of children they desire to be received in the Home, before leaving town for the summer.

Workers for the Master.

MOTTO.

" Whatsoever He sayeth unto you, do it."

The chief wish in those whose gifts has upheld the medical charity of the parish has been to continue in such way as was possible the work of healing which our Divine Master began in His life on earth. And so some of them have banded together under the name given above with that motto in order to do whatever is in their power to create a building fund for the Hospital. This will be needed to pay off the mortgage now on the property to fit it up for hospital uses and to eventually enlarge it, if needed.

Those who join the "workers" (and it is open to any one who will work for the Hospital) will be gathered into bands of ten each, under a leader who will settle what dues, if any, that band will pay, and what special work they will take up, all being expected to pray for it. It is intended this summer to issue to them cards of "bricks" that they may try to get their acquaintances to give them the price of one or more bricks towards the building fund; and to take up some other work for it after the summer. They will have a small cross as a badge. All who will join the "workers" or who will try to organize a band of ten to help, can get the cards and crosses in a few days. Cannot all the parishioners who leave the city for the summer do some of this work for the Hospital while away? Get a card and cross from some members of the Board of Managers.

R. I. P.

GEORGE EDMUND SHEPPARD, Mission Priest of the Society of S. John the Evangelist. Father Sheppard will be remembered by many in this Parish. He ministered at the Church of the Advent, Boston, for some little ti previous to 1880, and afterward at Clement's, Philadelphia, for a long time. He accompanied Father H to British Columbia for mission wo in the summer of 1882, and afterwa was chosen as Father Puller's co panion in the work undertaken by t Society in South Africa. Father She pard died of typhoid fever at Ca Town towards the end of April, ag 47. Before joining the Society he w for some years curate under the prese Bishop of Wakefield, Dr. Walsha How. He was an excellent musicia and an ardent naturalist. His mic scope often afforded pleasure at our cial gatherings. His gentle courtesy a quiet devotion won for him the tr regard of all to whom he ministered.

It is remarkable that the four grav of the Society should be one in each the great divisions of the worl Father O'Neill is buried in Indi Father Coggeshall in America, Fath Sheppard in Africa, and Brother Walt in England.

We are reminded of S. Monic words to Augustine when she was d ing in Italy at a distance from h home: "Lay," she said, "this bo anywhere; let not the care of th any way disturb you. This only I r quest, that you would remember me the Lord's altar wherever you may be —*S. Augustine's Confessions, IX.* 2

The use of Incense in the Wo ship of the Church.

Incense was used in the worship the old covenant by Divine appoi ment. It accompanied the daily mo ing and evening sacrifice, and w offered with still greater solemnity the great Day of Atonement, when was burnt within the innermost shr of the Tabernacle, the Holy Holi

Speaking of the Altar of ncen Archdeacon Freeman says its fu tion was to *carry the gr coven Sacrifice into the covena Prese* Placed originally within the vail, was afterwards set just outside it, in midst; in the line, therefore, join the Altar of Burnt-offering and

Mercy-seat. The incense itself was intended to penetrate into the Holy of Holies. And in it the whole of the sacrificial powers which gathered round the Altar of Burnt-offering were summed up." And again, speaking of what took place year by year within the vail on the Day of Atonement, he says, "Then, for once, the Burnt-offering and the Incense and the High-priest of the Imitative Economy, were gathered together in the full might of their conjoint and co-ordinate ministry. . . . . The perfect image was once for all seen upon earth of 'Christ entering into the Holy Places not made with hands, even into heaven itself, to appear in the Presence of God for us:' True Priest, True Sacrifice, presenting His Church Himself through His all-availing INTERCESSION." (*Principles of Divine Service, Vol. II, pp.* 178–179.)

Thus the incense was that which summed up the power of the Sacrifice, and gave it its intercessory value, symbolizing the merits of Christ which alone could make any sacrifice an offering of a sweet savor acceptable to Almighty God.

A similar meaning is attributed to it in the Apocalypse. In chapter viii: 3, the Angel (probably Christ Himself), who stands at the Altar with a golden censer, offers the incense "with the prayers of all saints upon the golden Altar which was before the throne." Here the incense is spoken of as something added to the prayers of the saints; and that something, by the consent of all Christian teaching, is the perpetual intercession of Christ.

Doubtless there is also another point of view in which the ascending smoke of the incense by a very natural symbolism represents the prayers themselves, as when the Psalmist says, "Let my prayer be set forth in Thy sight as the incense." (*Ps. CXLI*, 2.) And this may be the meaning of another passage in the Apocalypse, in which the four and twenty elders, the representatives of the Universal Church of God, the collective body of the Saints of the Old and New Testaments, are represented as "having every one of them harps and golden vials full of odors which are the prayers of saints;" (*Rev. V*, 8,) although in this place too it is possible, and many expositors think it is grammatically necessary, to take the relative "which" as referring to the vials not to the odors, so that here too the "odors" would be something added to the prayers. However the meaning will come to much the same either way, for confessedly it is the merits and intercession of Christ which alone can make our prayers to go up as an acceptable sacrifice to God; so that it makes little difference whether the incense symbolizes those merits themselves or the prayers of the faithful which ascend in union with them.

That the use of incense was not to cease with the worship of the Jewish Church we learn from the prophet Malachi, the last of the Old Testament prophets. The passage to which I refer is that well-known verse the eleventh of the first chapter, "From the rising of the sun even unto the going down of the same my Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering; for My Name shall be great among the heathen saith the Lord of Hosts."

All Christian antiquity is agreed in considering this verse as a prophecy of the Christian Sacrifice in the Holy Eucharist. Thus, to mention but one early testimony, Justin Martyr in the second century says (*Dial c. Trypho*, §117), "God has therefore beforehand declared, that all who through His Name offer those sacrifices, which Jesus, Who is the Christ, commanded to be offered, that is to say in the Eucharist of the Bread and of the Cup, which are offered in every part of the world by us Christians, are well-pleasing to Him. But those sacrifices which are offered by you (*i. e.*, by the Jews) and those priests of yours, He wholly rejects, saying, And I will not accept your offerings at your hands. For from the rising of the sun even to the going down of the same, My Name is glorified among the Gentiles."

Thus the prophecy which speaks of the Christian Sacrifice of the Eucharist speaks also of incense as accompanying it. We are aware, of course, that some

interpreters contend that the mention of incense in this passage is to be taken merely metaphorically for the prayers which it represents. But as the Pure Offering is, according to all Catholic interpretation, an objective entity, viz., Christ present under the forms of Bread and Wine, it seems more natural and consistent to take the incense also as an objective reality, so that it should be literally offered along with the Eucharistic Sacrifice in the Holy Communion.

(*To be continued.*)

Nashotah.

Apropos of the recent efforts to deepen and widen the interest felt in this Theological Seminary, we print some extracts from the "Life of Dr. Breck," its Founder, which will give an idea of its origin and life in the early days when it kindled such enthusiasm.

Our first shall be a description of a Baptism by immersion in Nashotah Lake.

"*Tuesday, St. John Baptist's Day, June 24th*, 1845. No recitations to-day. Morning Prayer at 9 o'clock. After the Second Lesson two adults were presented for Baptism.

"We proceeded to the lake in the following order, singing as we went, the Seventy-second Psalm in metre, to the tune of "The Old Hundredth.' Brethren and Students, two by two; the Rev. Mr. Breck in surplice; candidates for Baptism, it white robes; witnesses; congregation.

"At the Lake, where the Baptistery is moored on the north side of the pier; we opened ranks, and the Rev. Mr. Breck, with the candidates and their witnesses, passed on to the bank opposite to the Baptistery, where the Baptismal service, which had been begun in the Chapel, was continued, beginning with the questions to the candidates.

"Upon completing the Prayer of Consecration, the Rev. Mr. Breck went down into the water, accompanied by Brother Taft, who kneeled in the Baptistery, where the Baptism took place. Returning to the bank, he led in the young lady who al knelt. The mode of Baptism was, the mention of each of the Thr Sacred Names, to bend the remainin portion of the person under the wate As each candidate arose from the wate after the 'Reception' and signin with The Cross, the first verse of th Eighty-eighth Hymn, 'Soldiers Christ Arise,' was sung.

"The service was then conclude and we returned in the same orde rehearsing the Apostles' Creed as w ascended the hill, and as we moved t wards the chapel singing the remai ing verses of the hymn, concludin with the *Gloria Patri* as we enter the Chapel.

While the striking picturesquene and freshness of services like thi easily captivated the imagination, an gave wonderful intensity to all religio impressions, there were other sides the work, of which we find little me tion in the letters of the founder.

One of these was the comic el ment which, to any one gifted with appreciation of the ludicrous, mu have lubricated the toils of their dai life with ripples of frequent laughter.

"The Rev. B. Akerly, of Milwauke and the Rev. Dr. Bury, of Clevelan Ohio, visited us, and remained night. They assisted at eveni prayer. Supper was delayed until h past eight o'clock, to allow our visito an opportunity to go around the m sion premises by daylight. The Re Mr. Unonius arrived at a later hour.

"*Tuesday, July 22d.* Bell ra at 5 o'clock. After roll call we learn that the Rev. Superior sat up so l with the visiting clergy that he ov slept the hour. When the cha service was delayed, it caused no lit conjecture among us; and at half p six o'clock we came from our rooms the kitchen to learn the cause.

"There we found that there wa bare larder, and John Cornelius h been despatched to the barnyard hunt the old rooster and hen whi with one pullet, constituted our wh remaining stock of poultry. T clergy were walking along the ba of the lake.

"The Rev. Mr. Breck, seeing us congregated around the kitchen, rang the bell for morning prayer, and then went to the kitchen, where Brother Keene was engaged in preparing for breakfast. As he came out, he was heard saying to Brother Keene, 'Put in plenty of pepper,' and it was immediately surmised that the clergy were to have a dish of chicken soup.

"The Rev. Messrs. Akerly and Unonius read the service. During the chanting of the *Venite* the crack of John's gun was heard; and soon he came past the window where I was seated, at the west end of the chapel, bearing the old rooster which he had shot, and carried it to the kitchen. During the *Te Deum*, I saw him dodging around the school-room chasing the old hen and pullet, with gun in hand. Crack! and a series of cacklings, and soon he walked up to the kitchen with the old hen.

"We had an address from the Rev. Dr. Bury, recited some Psalms, and sang the forty-eighth Psalm in metre. Breakfast was ready at eight o'clock. I was the waiter at the table at which all the clergy were seated. In front of the Rev. Mr. Breck was a large tin pan, containing the chicken soup, which he dispensed to our guests, the Rev. Dr. Bury being seated on his right, and next to him, the Rev. Mr. Unonius, while the Rev. Mr. Akerly was on his left. The only virtue in the soup was, that it was *hot*, Brother Keene having faithfully fulfilled the injunctions he had received. The attempts on the part of the visitors to make any impression on the meat were soon abandoned. The Rev. Mr. Breck, in his usual bland and courteous manner, attended the guests, who each, with politeness, declined to be served a second time. The Rev. Mr. Unonius had been sawing away on a drumstick, and with emphasis declined to undertake any further effort, while the heat of the soup, added to the natural ruddiness of his complexion. He had evidently become very warm, and called for 'cold water!'

"Breakfast over they went out to the library, and were joined by the Rev. Mr. Breck, who accompanied them over the grounds. At ten o'clock the Rev. Dr. Bury and the Rev. Mr. Akerly drove away."

"*Wednesday, July 23d.* The Rev. Mr. Unonius visited us to-day, and was asked which he preferred, chicken or chicken soup? He said that Brother Keene must have poured into that soup the entire contents of the pepper-box, and that 'Brother Lloyd' gave him 'the toughest drumstick of that old rooster?'

"The root idea of Nashotah, *originally*, was that of a Religious House, conducted on some approximation to the principles of a *Religious Order*. Formally, indeed, there was no taking of the permanent vows of Poverty, Chastity and Obedience, as in monastic institutions. But the entire self-surrender took the place of 'Poverty' (they were as poor as the Mendicant Orders were at their beginning, and lived in the same way on the alms of The Church), their all being unmarried—with no thought of anything else—took the place of 'Chastity" in the monastic view; and their joint labor, under one head, was the very inadequate substitute for 'Obedience.'

"It was the *actual asceticism* of the working system at Nashotah which struck the sensitive chords of the Church's heart, as it always does, and produces a depth and strength of sympathy and glowing admiration and liberality the like of which our American Church had never known before."

FATHER PULLER, of the Capetown Mission writes:

March 21. I am writing in Passion-tide, and our Lord is seeing fit to cause some little measure of the shadow of His Cross to fall upon us here.

Our dear Father Sheppard is laid up in the Hospital with typhoid fever.

Humanly speaking, it is unfortunate that Fr. Sheppard should be laid up just as Passion-tide is beginning, because the work in Holy Week is overwhelming under ordinary circumstances and the withdrawal of Fr. Sheppard throws it all upon Watkins and me. Watkins has been on the verge of col-

lapse during the last six weeks. To-day he is taking medicine which will, I hope, give him great relief. If he were to break down, I hardly know what would happen; except that of course God would enable one to do whatever He saw was good. Besides all other work there are Kafirs to be baptized on Easter Eve; about fifteen Kafirs to be confirmed on Easter Monday; about twenty-eight S. Cyprian's and S. Michael's children to be confirmed on Low Sunday; eight or nine Penitents from the House of Mercy to be confirmed some time in Easter week.

April 4. First I will speak of Father Sheppard. During twenty-four hours from the evening of Maundy Thursday to the evening of Good Friday we were in great anxiety about him. I made arrangements to have a cab sent to the House of Mercy, if he should appear to be *in extremis*, and I should have broken off the Three Hours in order to go to him if it had come. Since Good Friday the improvement has kept up. I quite hope now that he will recover, although I cannot say that he is out of danger. If he does it will, under God, be due to the admirable nursing which he has had at the hospital. Dr. Parsons has been most kind. He is accustomed to go away every year from Maundy Thursday to Easter Tuesday to a little cottage which he has some miles from the city. This year, however, he was so anxious about Father Sheppard that he remained at the hospital until Easter Eve, and when he went off he left his servant with his horse and cart, and gave instructions that he should be sent for at any hour if Father Sheppard should seem to be doing less well.

On Easter Eve our baptisms came off very happily. I baptized four Kafirs, and Watkins baptized a half-colored man. On Easter Day the number of communions at S. Philip's was just fifty per cent. more than last year. On Easter Monday the Bishop came in the evening and held a confirmation for the Kafirs, his address being interpreted by John James. I presented fourteen Kafir men and one Kafir woman, the first Kafir woman connec with our mission who has received c firmation. The candidates were, verily believe, all in a state of gra and they are very happy and ferve Eight of them had been baptized Christmas Eve and four on Easter E and three, including the woman been received into the Church, hav been baptized previously by Dissent

The Bishop very kindly allowed to bring as many of the Christian Ka as could come to Bishop's Court the evening of Easter Tuesday, to s some hymns and songs to him and family. We went last night, a pa of twenty-one, including John Ja and myself. The men were delight They sang very well, and were ent tained with tea and fruit and go things afterwards in the Bishop's din room. Some of the Christians w not able to come, because they w kept late at their work.

Rev. W. A. Leonard, D. D, R tor of S. John's Church, Washingt D. C., has been elected Assist Bishop of the Diocese of Southe Ohio. The Diocese is to be congra lated upon its choice. As Bishop J gar has placed in the hands of Presiding Bishop a document tra ferring all jurisdiction over the dioc to the Assistant Bishop, Dr. Leona should he accept, will be practica the Bishop of the Diocese. This cou ought to be followed in all cases.

The Church in this country met with a great loss in the death Rt. Rev. John Henry Hobart Bro S. T. D., Bishop of Fond du L Bishop Brown died May 2d, his d ease being typhoid pneumonia brou on by overwork and exposure. funeral was attended at the Cathe in Fond du Lac on Tuesday, May 8 There were two early celebrations 7 and at 8, and at eleven the fune services took place. After the read of the burial service the Holy Co munion was celebrated by the Bis of Chicago. Before the Consecrati the *Benedictus* was sung and after the *Agnus Dei*. During the ablutio the *Nunc Dimittis* was sung.

S. Clement's Magazine.

"*In Essentials Unity, in Non-essentials Liberty, in All Things Charity.*"

Vol. VI. PHILADELPHIA, JULY, 1888. No. 9.

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KALENDAR FOR JULY.

1. Sunday [*Trinity V.*] ..... Celebrations, 7 and 11. Matins, 10.30. Children's Service, 3. Evensong, 5.30. Night Service, 8.
2. Monday [*Visitation B. V.M.*] ..... Celebration, 7. Matins (all week-days), 7.45. Evensong (all week-days), 8. Guild of S. Mary, 7.30.
3. Tuesday ..... Celebrations, 7, 9.30.
4. Wednesday [*Trans. S. Martin.*] ..... Celebration, 7.
5. Thursday ..... Celebrations, 7, 9.30. Litany and Instruction, 8. F. Convers in Church, 10–11, 7–8.
6. Friday ..... Celebration, 7.
7. Saturday ..... Celebration, 7. F. Convers in Church, 2–5, 7–9. F. Longridge, 5–6, 7–9.
8. Sunday [*Trinity VI.*] ..... Celebrations, 7 and 11. Matins, 10.30. Children's Service, 3. Evensong, 5.30. Night Service, 8.
9. Monday ..... Celebration, 7.
10. Tuesday ..... Celebrations, 7, 9.30. Guild of the Iron Cross, 8.
11. Wednesday ..... Celebration, 7. Guild of S. Barnabas, 8.
12. Thursday [*S. Swithun.*] ..... Celebrations, 7, 9.30. Litany and Instruction, 8. F. Convers in Church, 10–11, 7–8.
13. Friday ..... Celebration, 7.
14. Saturday ..... Celebration, 7. F. Convers in Church, 2–5, 7–9. F. Longride, 5–6, 7–9.
15. Sunday [*Trinity VII.*] ..... Celebrations, 9 and 11. Matins, 10.30. Children's Service, 3. Evensong, 5.30 Night Service, 8. Guild of S. Martha, 5.
16. Monday ..... Celebration, 7.
17. Tuesday ..... Celebrations, 7, 9.30.
18. Wednesday ..... Celebration, 7.
19. Thursday ..... Celebrations, 7, 9.30. Litany and Instruction, 8. F. Convers in Church, 10–11, 7–8.
20. Friday [*S. Margaret.*] ..... Celebration, 7.
21. Saturday ..... Celebration, 7. F Convers in Church, 2–5, 7–9. F. Longridge, 5–6, 7–9.
22. Sunday [*Trinity VIII.*] [*S. Mary Magdalene.*] ..... Celebrations, 7, 11. Matins, 10.30. Children's Service, 3. Evensong, 5.30. Night Service, 8.
23. Monday ..... Celebration, 7.
24. Tuesday ..... Celebrations, 7, 9.30. Guild of the Iron Cross, 8.
25. Wednesday [*S. James, Apostle.*] ..... Celebrations, 7, 9.30.
26. Thursday [*S. Anne.*] ..... Celebrations, 7, 9.30. Litany and Instruction. 8. F. Convers in Church, 10–11, 7–8.
27. Friday ..... Celebration, 7.
28. Saturday ..... Celebration, 7. F. Convers in Church, 2–5, 7–9. F. Longride, 5–6, 7–9.
29. Sunday [*Trinity IX.*] ..... Celebrations, 7 and 11. Matins, 10.30. Children's Service, 3. Evensong, 5.30. Night Service, 8.
30. Monday ..... Celebration, 7.
31. Tuesday ..... Celebration, 7, 9.30

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. B. W. MATURIN, *Rector.*
The Rev. C. N. FIELD, } *Assistants.*
The Rev. D. CONVERS, }

Wardens.—Henry Flanders, 419 Walnut Street; John Neill, 216 South Third Street.

Choir-master (*temporary*).—Leonard Auty.

Clergy House, 2026 Cherry Street.
All Saint's Home, 2032-34 Cherry Street.
S. Clement's Dispensary,
Cor. Claymont and Cherry Streets.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

Parish Notes.

The excursions have begun! "Iron Cross" has twice taken working boys into the country for half day. S. Mary's Guild went 19th, to Florence Heights, enjoy their service in the pretty little ch the ride on the river and their da the country.

The Sisters have opened their H at Point Pleasant, and received first installment of their little guest

The Parishioners will be glad to that the tone of the letters rece from Fr. Maturin has been bright cheerful. Although he has had bad attacks since he landed in land yet he is on the whole b than before he sailed. He has spending some time with his bro and expects to visit some friends a which contradicts the "compul retreat" of which rumor has been s so much. It is still too early to even approximately the date of return.

Fr. Field's return passage has taken for July 25th, in the "Cit Rome."

Evening Prayer on week days July 1st will be at 8 P. M. instead 5 o'clock.

In response to the note in the MAGAZINE and the effort made at last meeting of the Missionary Soci the pledge made to the S. Mary's phanage, Baltimore, has been redeem also the one to Nashotah; only lea the small promise to S. John's, C den, Arkansas, unpaid. When all has been promised to the Soc comes in, that too will be paid.

On the 22d of June the subs tions to the Female Protestant Ep pal Prayer Book Society from parish amounted to just $100. Last year the total handed in at October meeting of the Society $161.00. It is hoped that there be no falling off in this year, and who have not already given in subscriptions may hand them to of the clergy.

BAPTISMS.

May 24.—Caroline Elizabeth daughter of James Henry and Louisa Moody.

May 26.—George Hoffman (adult).

May 31.—Esther Elizabeth, daughter of Cornelius Nelson and Kate Williams Messler.

June 4.—Cordelia, daughter of Peter and Priscilla Waites.

June 4.—George David, son of George David and Lucinda Webster.

June 7.—Franklin Augustus, son of John W. and Anna E. Thomas.

June 7.—Viola Jeanetta, daughter of John W. and Anna E. Thomas.

June 7.—Isaac Henry, son of Robert and Harriet Johnson.

June 14.—Robert son of Thomas and Jane Foxhill.

MARRIAGE.

June 20.—Harry Lincoln Imhoff and Mary Jane Tryan.

BURIAL.

June 12.—Elizabeth Kennedy.

Communions—May 20th, to June 20th, 759.

Offerings—May 20th to June 20th, $331.83.

"The Workers for the Master."

The badges of those who are banded to work for the hospital have been received and are pretty silver maltese crosses. The cards for their collecting work are in the hands of the printers. On one side there will be a cut of a stone wall and the names of those who contribute the ten cents will be written on the stones until the card is full, when it will be sent to the treasurer. On the other side will be a cut of the building as we expect eventually to use it, *i. e.*, carried up a story higher than at present and surmounted by a roof. Around this will be printed a little history of the work and a statement of future plans and the purposes of the building fund. What the Dispensary has done is thus summed up: it treated in its first year 788 new cases, 1232 old, in all 2020; in the second 1350 new, 2261 old, total visits 3611; in the first six months of the third year, 975 new, 2129 old, total 3104. The building fund to be raised by these cards is meant to provide for the payment of the mortgage, principle and interest; to refit the house for hospital purposes; and to eventually raise it one story and roof higher. Everybody can get a collecting card for the hospital. We shall probably require some more money to end this year without debt, as the expenses of our alterations and our failure to rent the old building 110 Friedlander Street, haye entailed some unexpected outlays.

Father Sheppard.

We reprint from the *Cowley Magazine* for June, Fr. Puller's letter about Fr. Sheppard's death; the account of the funeral from the *Cape Times* and a letter, touching in its simplicity, from the native Catechist, John James.

CAPETOWN, May 2, 1888.

My dear Father—the cable will have let you know the sad-happy news that our dear Father Sheppard has passed within the veil. It was on Tuesday, the 24th of April, that he fell into a very alarming state of exhaustion. On Wednesday, I wrote to tell you that his condition was critical. There was no complication, and the fever was not high, or, at any rate, the temperature was, for a fever patient, in no way excessively high; but, apparently, the long illness of more than six weeks had exhausted his stock of strength and vitality. He slowly grew weaker, retaining his consciousness until the night before his death. Watkins communicated him on Thursday, and I communicated him on Friday, and he was perfectly conscious, though too weak to join audibly in the prayers. However, two hours afterwards he was able to whisper something to me, though it was a great effort. I slept at the Hospital on Thursday night, so as to be at hand if death seemed imminent. The doctor would not allow one to be with

him for more than a few minutes, so long as the faintest hope of recovery remained; and, in fact, we did not give up hope until late on Friday evening. Moreover, opium was being administered every two hours. The consequence was that all through Friday he was very drowsy, and hardly ever spoke to the nurses. On Friday evening, when the doctor had evidently given up all hope, I came in again to see him, and he recognized me, at least I think so; and I spoke to him of his very critical state, and said prayers by his bed-side. Very soon, however, he appeared to fall into a state of unconsciousness, and he remained so all through the night, and, in fact, until his death. I sat or knelt by him through a large part of the night, and Sister Mary Agatha and I said prayers and litanies, and commendations of the dying; but, as far as one could judge, he was unconscious through it all. Twice I went to lie down for a little while, leaving injunctions that I should be summoned at once if there was the slightest return of consciousness, or if any evident change for the worse took place; but at five o'clock in the morning of Saturday (the 28th) I was again with him, and after that I did not leave him until his death, which took place at 10 A. M. Watkins arrived about an hour before his death, and we were able to say together some of the beautiful prayers for the dying; but our dear Father was quite unconscious, and he passed away in the same unconscious state.

From the beginning of his illness, he had, I think, expected death to be the issue. As soon as his illness was pronounced to be typhoid, he prepared his confession, and wrote a note to me, asking me to come and hear it. More than once during his illness he expressed a hope that he might die.

He used to be very grateful for the frequent Communions which he was able to make in the Hospital, and spoke of the love and condescension of our Lord in coming to him. The Hospital sisters and nurses were full of admiration for his patience and his absolute obedience. It was, how- of the utmost importance all along he should be kept very quiet, typhoid is an illness which prod great drowsiness, so that, from first, Watkins and I made our w short. One used to say a few pra with him, and read to him a psal a hymn, or a few verses of Holy S ture, but that was all that he c bear. Sometimes he spoke a little, speaking always exhausted him. great event in the day was his C munion, which he was able to r four or five times each week.

After his death, his body was t to S. George's Home, and lay in Sister's Chapel. The poor peopl S. Philip's, who felt that they had a most loving father and friend, c by troops to take a last look at peaceful countenance.

On Monday morning he was bro to S. Philip's which was crowded the people of the district. We had first part of the burial office, an celebration with hymns. Archde Lightfoot, Canon Peters, and Wat assisted me in the Communion of people. There were nearly 120 c municants. Then we all went to C mont by train, the body being c veyed by road, and there we bu our dear Father, in the holy gro which contains the remains of Bis Gray, and of many other good C tian people, who have served God in their generation. The feeling sympathy for his loss has been universal, and the wonderful affec of the poor people of the district our dear Father has been most to ing. A very large number of t came by train to Claremont.

I very much hope that you wil able to send us a really good prie take up his work. He has plou up the soil, and sowed it, and a g harvest is ready to be reaped. hearts are now touched, and it w be sad indeed if we were forced to l the parish work to be done scanti the odds and ends of time, which could squeeze out from one's o work.

I hope that our dear Father's

tiently-borne sickness, and peaceful death, and all his earnest missionary work may be accepted by God in union with the Sacrifice of our Lord on behalf of the Society.

I hope that you will all pray for us and for our people, and for the Capetown Mission in this time of its bereavement. F. W. PULLER.

From the *Cape Times*.

The funeral of the Rev. George Edmund Sheppard, M. A., of S. Philip's, Capetown, took place yesterday, in S. Saviour's Churchyard, Claremont, in the presence of a large concourse of mourners. The deceased was one of the Cowley Fathers, and came to the Cape Colony about four years ago, since which time he has rendered himself beloved by his brother clergy and by the members of his congregation for his sincerity and true simplicity of character. He was prostrated by an attack of typhoid fever, contracted during his loving attention bestowed upon the sick in his parish shortly before Easter. For the sake of the excellent nursing and care obtainable at the New Somerset Hospital, he was removed there, and until a fortnight ago he was progressing favorably. However, the death of his father, of which he heard at the incipient stage of his malady, and further anxieties consequent upon the receipt of news from England after an improvement had shown itself, brought on a relapse which threw him back considerably. And, as announced in yesterday morning's issue, the end came early on Saturday morning, more from exhaustion than from any increase of the fever. The body was removed on Saturday from the Hospital to the Oratory of the Home in Keerom Street, where the members of his congregation had the opportunity of gazing upon the face of their loved pastor for the last time on earth. At six o'clock yesterday morning the body was taken from the Home to S. Philip's Church, where, at seven o'clock, the first portion of the burial service was read, and the Holy Communion celebrated. The opening sentences were said by the Rev. Father F. W. Puller, B. A., the colleague of the deceased; the psalms were chanted to Gregorian tones; and the lesson was read by the Rev. Canon T. H. Peters, M. A., the Warden of Zonnebloem. The church was crowded by members of the congregation and others who attended to pay their last tribute of respect and esteem to their departed priest. The Holy Communion was then celebrated, the Sacrament being administered to about 110 communicants, including representatives of the congregation and of several other churches in Capetown and the neighborhood. The celebrant was the Rev. Father F. W. Puller, who was assisted by the Rev. W. U. Watkins, B. A., Curate of S. Philip's, the Ven. Archdeacon T. F. Lightfoot, B. D., Vicar-General, and Canon T. H. Peters. At the conclusion of the service the body was removed in a hearse to S. Saviour's Churchyard, Claremont, whither also many hundred mourners proceeded by the 9.30 train. On arrival at the churchyard, the coffin, which was covered with wreaths and crosses, was met at the entrance by a surpliced choir, and a considerable number of the clergy. The pall-bearers were the Rev. F. W. Puller, and the Rev. W. U. Watkins, the immediate colleagues of the deceased, the Very Rev. C. W. Barnett Clarke, M. A., Dean of Capetown, the Rev. Canon T. H. Peters, the Rev. Canon R. Brooke, and the Rev. Thomas Browning, Senior Priest of the Diocese. As the procession, headed by the Rev. G. S. Gresley, Rector of Claremont, moved to the grave, the hymn, "Brief life is here our portion," was sung. At the grave, the Ven. Archdeacon Lightfoot, Vicar-General representing the Bishop, said the beautiful English Church service, at the conclusion of which were sung the hymns, "The laborer's task is o'er," and "Jesus lives." The funeral was attended by a large concourse of people, and numbers of wreaths and crosses of flowers, were placed upon the coffin, which was borne to the grave by the officers of the deceased's own Church. At S. Philip's Church on Sunday special

sermons having reference to the death of Father Sheppard were preached, in the morning by the Rev. G. S. Gresley, and in the evening by the Ven. Archdeacon Lightfoot. At S. Mary's, Woodstock, similar allusion was made to the life and the death of this gentle and much-loved priest. The Sisters of S. George's Home and many of the nurses at the New Somerset Hospital were present at one or other of yesterday's funeral services.

ST. COLUMBA'S KAFIR HOME,
1st May, 1888.

Father Superior—You have never received a letter from me ever since I came to work with Father Puller and the late Father. I had of late a great wish to write to you, but had been kept back from doing so by many things.

To-day I must write to you though our hearts are full of sorrow and grief. We have been bereaved of our dear and beloved Father, who has been most beloved amongst us. We miss him religiously and socially. I have no words nor power to express how he devoted himself to his work, and the most tenderest love he displayed to those whom he had anything to do with, both in the Mission-house and outside. His love and friendship were not confined to the people whom he was working with. I mean that he was more for the Africanders, and yet he had done a great deal for Kafirs as well.

When we had tea-meetings for Kafirs the late Father used to come. I can well remember some of his words to the Kafirs, namely—"Think not that I do not care for you, for you know that I have my work amongst the other people," &c.

What can one say to express the loss we have had? Yet, thanks be to God for his mighty works. We Kafirs, before the Word of God came, thought that the spirits of the departed remained in the kraals, and waited for sacrifices. That cast a great deal of horror upon the dead bodies. On Saturday, the 28th, all (almost) our Christian Kafirs went to see body of the Rev. Father in St. George's H... The fear of spirits now is gone, an... hope of heaven is now amongst u...

On Sunday, the 29th, it was a p... sight; the Chapel was crowded, during the sermon many of the p... shed their tears.

On Monday, the 30th, the Ch... was quite full, though the weather very unfavorable. Even Malays w... present, though during the celebra... of the Holy Eucharist they were ... to withdraw. Thence after the ser... we proceeded to Claremont, where remains were interred. Malays t... carriages and were present in ... church-yard.

Our Christian Kafirs stopped f... their work and followed the hears... Claremont; and there we left ... whom we loved, to rest until the ... day.

I cannot at this present mom... express how the Father was so kin... us all. He never thought of hims... but made himself equal with us.

I remember last year he preac... on St. James' Day. He dwelt u... death as the memory of everyth... existing on earth, and called ourse... towards St. James, who was wait... for Herod's judgment; and pictu... St. James as meditating upon dea... then the Father went on to sa... "every Christian must pray that G... may be with him or her at their ... moment." He also showed that ... James was rejoicing to think that ... will soon be with his Lord, whom ... was going to die for. We hope a... feel sure that the Father was also p... pared for his death. I went to ... him when he was two days in the H... pital. He was just the same as he ... when he was well, his face beam... with love. I had no idea that was ... last day I should speak with him.

I was so sorry when he was very ... that I could not be allowed to see hi... but after his death I did see him.

I being, as it were, a representat... of the Kafirs in Capetown, send this ... behalf of us all. *We Kafirs*, we w... much sympathise with his friends, a... hope that they will be comforted.

We must only murmur
"Mayenzeke intando Yako."
be done will Thy.
JOHN JAMES, *Kafir Catechist.*

The use of Incense in the Worship of the Church.

(*Concluded.*)

According to Dr. Littledale (Pamphlet on Incense) the use of incense has always been universal in the East. In the West it does not appear to have been common before the fourth century. Two reasons may be given for this. In the first place the circumstances of the early Church did not admit of much ceremonial in the celebration of divine worship. The first Christians were for the most part poor, nor had they any regular churches, but were compelled to meet for the celebration of divine service in ordinary rooms or in secret places such as the Catacombs at Rome. Naturally then an elaborate ceremonial could only grow up by degrees as a more settled and secure state of things began to prevail.

But besides this, there was another weighty reason why the early Christians should not everywhere have adopted the use of incense. It was almost universally an accompaniment of the heathen worship of the Roman Empire. Again and again, in the history of the great Persecutions, we read how Christians were required to burn incense upon some heathen altar, or to the images of the emperors, as a sign of their adherence to the Pagan religion. Many, we know, suffered martyrdom rather than comply with such a demand. We cannot wonder, then, that at least during the age of the persecutions, Christians should have avoided the use of incense in their own worship. As soon, however, as the Empire became Christian, this objection passed away, and its use soon became common in the ritual of the Church.

Perhaps the earliest notice in Christian literature of the use of incense occurs in the Apostolical Canons (Can. 3.), where it is forbidden to offer at the Altar anything "except grains of new corn, or bunches of grapes in their season, and oil for the holy lamp, *and incense at the time of the divine oblation.*" There is also a reference in the Apostolical Constitution (ii: 26) to incense as to something in well known use at that time; "Let the widows and orphans be accounted by you in the manner of the altar, and the virgins be honoured like the censer and the incense." These references, however, owing to the uncertainty of their date, will not *prove* the use of incense earlier than the second or third century. When we reach the fourth century the evidence becomes clearer. S. Basil, speaking of a time of persecution, says, "The houses of prayer were cast down by unholy hands, the altars were overthrown, and there was no oblation nor incense, no place of sacrifice, but fearful sorrow, as a cloud, was over all." (Hom. xix, in Gordium Mart.) And S. Ambrose in his Commentary on S. Luke, i: 11, says, "Would that when we are censing the Altars (adolentibus altaria) and offering the Sacrifice, the angel would stand by us and even permit himself to be seen."

Another testimony to the early and wide-spread use of incense is to be found in the primitive Liturgies. Most of these, in the forms in which they have come down to us, contain prayers for the blessing of the incense. Thus, to quote from the "Prayer of Incense" in the Liturgy of S. James; "Receive from the hands of us sinners this incense, as Thou didst receive to Thyself the offering of Abel and Noe, and Aaron and Samuel, and all Thy saints." In the Liturgy of S. Mark, the priest before the gospel offers incense, saying, "We offer incense before Thy glory, O God; do Thou receive it to Thy holy and super-celestial and intellectual Altar." And again at the "Entrance" (i. e. the bringing in of the Bread and Wine and placing them upon the Altar, corresponding to our "Offertory") incense is offered a second time with the following prayer: "Lord, our God, Who hast no need of any gift, accept this incense offered by an unworthy hand, and count us all worthy of the blessing which is from

Thee; for Thou art our sanctification; and to Thee we ascribe glory." And yet once more, "Incense is offered to Thy Name. Let it ascend, we pray Thee, out of the poor hands of us sinners, to Thy super-celestial altar, for a sweet smelling savour for the propitiation of all Thy people."

It would be tedious to multiply quotations from other early Liturgies. Suffice it to say that the ritual use of incense is found in almost all of them, at least from the fourth century, and that in all probability it goes back to a very much earlier date. It may, however, be worth while just to point out how closely the use of it in the early Liturgies corresponds with our present ritual. Thus we find it offered both at the gospel, and at the Great Entrance corresponding with our Offertory, and in the Liturgy of S. Chrysostom we have the censing of the altar, the oblations, and the celebrating Priest.

Incense was of course used in the English Church down to the time of the Reformation. But it is not so generally known that its use continued for a considerable period after that event, and that it has been occasionally employed even down to the revival of ritual in our own day. Censers were among the vessels ordered to be retained by the ornaments rubric, and, in addition, rubrics ordering the burning of incense were in force in the year to which the Ornaments Rubric refers. It was frequently used during the reigns of Elizabeth and James I. It was burned at the coronation of George III; and in a standing censer at Ely Cathedral, before the altar, about one hundred years ago. (Walcott's Sacred Archæology, V. Incense.) There was clearly no prejudice against its use among the most learned and pious of our divines. Bishop Andrews used it, and also Bishop Cosin.

George Herbert's Country Parson was careful to have the church at great festivals perfumed with incense (chap. xiii.). And it is said to have been a common article of purchase in the churchwarden's accounts of the period. The Ritual Committee of the Lower House of the Convocation of Canterbury declared, Feb. 9th, 1866, that burning of incense in a standing had been practiced since the Refo tion in some churches and ch cathedral, collegiate, royal, episc and parochial;" and that "inst might be found down to the midd the last century." The same comm speaks of it also as "an expre symbol."

According to the last edition *Tourist's Church Guide* publishe the office of the English Church U there were in 1866 sixty-six chu in England where incense was and in the present year the numbe risen to eighty-nine.

MR. HAROLD BROWN, of R Island, has given the Board of Mis the sum of one hundred thousand lars for the endowment of Dom Missionary Episcopates. Mr. B has executed an agreement with Society, the terms of which are "whenever any missionary jurisdi shall have raised within itself $5 or more, and shall have been re nized by the General Convention diocese, it shall be entitled to rec from this fund, dollar for dollar, u the limit of $10,000." In the m time, while the embryo Diocese mains a Missionary Jurisdiction, net income only of the gift is t applied toward the payment of salaries of such of the Domestic sionary Bishops, and in such amo and proportions as the Board of sions shall determine. We trust example may be followed by m other wealthy laymen.

REV. LEIGHTON COLEMAN, S.T of the Diocese of Central Penns nia, has been elected Bishop of ware to succeed the late Bishop L

REV. WILLIAM F. NICHOLS, R of S. James Church, has been a elected Assistant Bishop of Ohio.

REV. GEORGE MCCLELLAN F Rector of S. Stephen's Church, P dence, R. I., has been elected Bi of Fond du Lac.

S. Clement's Magazine.

"*In Essentials Unity, in Non-essentials Liberty, in All Things Charity.*"

Vol. VI. PHILADELPHIA, AUGUST, 1888. No. 10.

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KALENDAR FOR AUGUST.

1. Wednesday.....Celebration, 7. Matins (all week-days), 7-45. Evensong (all week-days), 8. S. Vincent's Guild, 6.30
[*Lammas Day.*]
2. Thursday.....Celebrations, 7, 9.30. Instruction, 8. F. Convers in Church, 10-11, 7-8.
3. Friday.....Celebration, 7.
4. Saturday.....Celebration, 7. F. Convers in Church, 10-12, 2-5, 7-9. F. Longridge, 5-6, 7-9.
5. Sunday.....Celebrations, 7 and 11. Matins, 10.30. Children's Service, 3. Evensong, 5.30. Night Service, 8.
[*Trinity X.*]
6. Monday.....Celebrations, 7, 9.30. Guild of S. Mary, 7-30.
[*Transfiguration.*]
7. Tuesday.....Celebrations, 7, 9.30.
[*Name of Jesus.*]
8. Wednesday.....Celebration, 7. Guild of S. Barnabas, 8.
9. Thursday.....Celebrations, 7, 9.30. Instruction, 8.
10. Friday.....Celebration, 7. F. Field in Church, 7-9.
[*S. Laurence.*]
11. Saturday.....Celebration, 7. F. Field in Church, 7-9. F. Longride, 5-6, 7-9.
12. Sunday.....Celebrations, 7 and 11. Matins, 10.30. Children's Service, 3. Evensong, 5.30. Night Service, 8.
[*Trinity XI.*]
13. Monday.....Celebration, 7.
14. Tuesday.....Celebrations, 7, 9.30. Guild of the Iron Cross, 8.
15. Wednesday.....Celebration, 7.
16. Thursday.....Celebrations, 7, 9.30. Instruction, 8.
17. Friday.....Celebration, 7. F. Field in Church, 7-9.
18. Saturday.....Celebration, 7. F. Field in Church, 7-9. F. Longridge, 5-6, 7-9.
19. Sunday.....Celebrations, 9, and 11. Matins, 10.30. Children's Service, 3. Evensong, 5.30. Night Service, 8. Guild of S. Martha, 5.
[*Trinity XII.*]
20. Monday.....Celebration, 7.
21. Tuesday.....Celebrations, 7, 9.30.
22. Wednesday.....Celebration, 7.
23. Thursday.....Celebrations, 7, 9.30. Instruction. 8.
24. Friday.....Celebrations, 7, 9.30, F. Field in Church, 7-9.
[*S. Bartholomew.*]
25. Saturday.....Celebration, 7. F. Field in Church, 7-9. F. Longride, 5-6, 7-9.
26. Sunday.....Celebrations, 7 and 11. Matins, 10.30. Children's Service, 3. Evensong, 5.30. Night Service, 8.
[*Trinity XIII.*]
27. Monday.....Celebration, 7.
28. Tuesday.....Celebrations, 7, 9.30. Guild of the Iron Cross, 8.
[*S. Augustine.*]
29. Wednesday.....Celebration, 7.
[*Beheading of S. John the Baptist.*]
30. Thursday.....Celebrations, 7, 9.30. Instruction, 8.
31. Friday.....Celebration, 7. F. Field in Church, 7-9.

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. B. W. MATURIN, *Rector.*
The Rev. C. N. FIELD, } *Assistants.*
The Rev. D. CONVERS, }

Wardens.—Henry Flanders, 419 Walnut Street; John Neill, 216 South Third Street.

Organist and Choir-master. — J. B. Tipton, 2005 Arch street.

Clergy House, 2026 Cherry Street.
All Saint's Home, 2032-34 Cherry Street.
S. Clement's Dispensary,
Cor. Claymont and Cherry Streets.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

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Letter from Father Maturi

BRIGHTON, June 26

MY DEAR FR. CONVERS:

I have been doing nothing since arrival in England, and am alr feeling *very* much better, and hope long to be ready for as much wo ever. It seems a long time to thi idling till November, but I hope t able to make up for six months' by doing a double share this wi The Roberts want me to take my sage back with them at the begin of November, which will bring me plenty of time for our festival. I not impossible that Knox-Little m in that case, come with me; he h at any rate to come out to Americ the end of November.

I have just received some clipp from the New York Herald, wh would be amusing if they were likely to upset people. Pray as any one that is inclined to bel them that I am *not* "going to Rom and that I was not recalled "home F. Benson to make a compulsory treat for six months," and that I not "meditating spiritual longings my Retreat"—whatever that may b but that I have been simply do nothing but resting at my brothe and have not even been to Oxford and that I look forward with incr ing hope, not to be away a year the Doctor said, but to be back November, at the latest.

Ever yours affectionately,
B. W. MATURIN

Parish Notes.

We were glad to welcome, at last his work, the new organist, who co to us from S. Luke's, Baltimore. his work there we can judge from extract from their parochial paper.

"We believe that every one in

Parish regrets that Mr. Tipton finally felt it his duty to accept the invitation to take charge of the music of St. Clement's Church, Philadelphia. We have all grown so used to seeing his pleasant face among us, and have so fully appreciated his great ability as an organist and choirmaster, that it will be strange to have him no longer with us. The Rector desires to express his most cordial appreciation of Mr. Tipton's unvarying courtesy and willingness to aid him in every way in improving the service, and to thank him for the many extra services at which he cheerfully offered to officiate. Our best wishes will always follow Mr. Tipton wherever he may be, and we hope he will not forget his many friends who are by no means reconciled to his leaving us."

He would be glad to hear from boys who would volunteer to train for the choir.

In the interval before Mr. Tipton came the choir was under the charge of Mr. Auty. To his skill, musical knowledge and diligence the parish is indebted for the large amount of new music learned and sung, and for the admirable way in which they sang more difficult music than is usual at this season.

The Trustees of the sinking fund paid, July 13th, $3000 on account of the mortgage on the Parish building, and expect within the next two weeks to pay $5000 more, thus extinguishing the entire mortgage on the Parish building.

The readers of the Magazine will be sorry to learn that Fr. Osborne's right arm is temporarily disabled from lead poisoning.

Fr. Field will sail in the "City of Rome," July 25th, and may be expected to be with us by the first Sunday in August.

BAPTISMS.

June 26.—Mabel Rutherford, daughter of Howard and Mabel D. Taylor.

June 28.—Mary Elizabeth, daughter of Charles and Mary Adams.

July 1.—Jessie Applegate, daughter of Nathaniel and Mary Kindell.

July 2.—Harriet, daughter of Ralph and Susan Richwine.

July 5.—Charles, son of John and Annie Campbell.

July 5. Duncan Abbot, son of Geo. and Sarah Jane Johnson.

July 5. Virginia Florence, daughter of Jesse and Jane Wiley.

July 5.—Gertrude Ellen, daughter of James Howard and Ellen Ann Bartlett.

July 6.—Robert Le Roy, son of William and Harriet Peters.

July 6.—Katharine Bailey, daughter of William and Harriet Peters.

July 8.—Frederick William, son of William and Elizabeth Miller.

July 13.—Jenny, daughter of Mary and James Quinn.

July 13.—William Franklin, son of Margaret G. and Joseph I. McKnight.

July 13.—Margaret Saylor, daughter of Margaret G. and Jos. I. McKnight.

July 14.—William Bigler (adult).

July 15.—Emma, daughter of William and Elizabeth Jane Miller.

July 15.—Andrew, son of William and Elizabeth Jane Miller.

MARRIAGES.

June 20.—Harry Lincoln Imhoff and Mary Jane Tryan.

July 5.—Harry Howard Garner and Hannah Elizabeth Foster.

BURIAL.

June 26.—Christian Davis.

July 1.—Adam Bolmer Wilks.

July 10.—Hester A. Anderson.

WE FEEL SURE that the following account of the "Memorial" to be made in England to the Reverend Mother and Foundress of the All Saints' Community, will be of interest to many of our readers.

Would that some such memorial might be made in this country, where the sisters have been working for many years. May we hope it?

Memorial to the late Mother of All Saints' Sisterhood.

By kind permission of his grace, the Duke of Devonshire, a meeting was held on Friday, 1st June, at Devonshire House to promote the erection of a children's convalescent home at Eastbourne, as a memorial to the first Mother Superior of the All Saints' Sisterhood in Margaret Street. The Bishop of Chichester presided.

The chairman said that the meeting possessed two advantages: firstly, that they were all perfectly agreed that they ought to do what they could to honor the memory of a most heroic woman, and secondly, that they were altogether resolved as to the form which that memorial should take. The supporters of this memorial had determined that it should take the form of a children's convalescent home, to be added to the existing convalescent home at Eastbourne; and it was because the memorial took that form that he was in the chair. He did not pretend to put himself forward as being greatly concerned in the projects so admirably carried out by the All Saints' Community; he would only say that during the last 38 years not less than 31 different objects of charity had all been inaugurated, and were now being carried out in every part of the world under the shelter of All Saints' Home, and it was Miss Bryon who first founded that home, and who, ever since its founding, had given herself over to its care and extension, and with a wonderful power and energy had devoted herself to its various beneficent works since its institution 38 years ago. Not the least of those works is the Convalescent Home at Eastbourne, an object which was very near to her heart. No one who has seen that building, and the happiness of its inmates, and the blessing that it is to the convalescents from London hospitals, can depart from it without having felt that the foundress of it was a great benefactress to her kind. He looked upon Miss Byron as a perfectly heroic woman; delicate in frame and spirit, subject to many infirmities, yet she went steadily forward. She set her face to do which she believed to be her duty, which she thought she had a opening from God to do, and, by help of His Holy Spirit, she mounted difficulties which to a pe far more strong and able would haps have been insuperable. O who knew her better, would spea her character; but, so far as he k her, he felt that she possessed markable combination of great q ties; she had a resolute and firm pose from which she never swerve deep and ardent benevolence w always inspired her, an absolute g for projects of benevolence, a tale organization, and that still gre talent, the power of winning and tracting fellow-workers to aid he carrying out her divers projects charity. What could they do be to honor her than to carry out and fect a work which she had so no begun? The Convalescent Hos at Eastbourne already accommod a large number from London and where, the only limitation being want of room for the patients. C dren are at present accommodated a poor cottage, which was enlarged the purpose, but which does not af the necessary accommodation; an was with a view of enlarging the ho tal, so that it might be a childre hospital as well, that the assistance those present was asked. It was a manent form and a beneficent for memorial, which would recall to all came to Eastbourne the work of H riet Byron in the best possible and he ventured to submit it to t cordial support.

Mr. Wentworth Grant read le from the Archbishop of Canterb the Bishop of Cape Town, and William Jenner, and stated amongst others Mr. Whitworth, vicar of All Saints, expressed re at being unable to be present.

The Rev. Canon Knox-Little mo the first resolution:

That this meeting considers it to desirable that an effort should be m to commemorate the work of the

Rev. Mother of the All Saints' Community.

He said that there could be no hesitation in the mind of any speakers who knew anything of that great woman who had been taken from them, in commending to the most earnest attention of those present the memorial which was before them to-day. Amongst all their philanthropic efforts there could be very few which came surrounded with such an aroma of sanctity, with the brightness of such a blessed memory, and the glory of such a great and sacred character. He supposed that when it was the duty of any one to commend a memorial to the consideration of others, he, first of all, quite naturally, would go back into the personality that was before them. That personality, in the present case, brought before them a great association of gifts and forces, first of all given and provided, and then cultivated as life went on; and when they had known any one person who had greatly impressed them, in their quiet moments and their more thoughtful hours they had a way of going back and analyzing how and why it was they had been so impressed. Perhaps, therefore, he might be forgiven for telling them the first time it was his privilege to meet the Mother of All Saints, after which meeting he was forced into that kind of analytical discussion with himself as to the meaning of her personality and her power. He was at the time in miserable health, having just risen from a long bed of sickness, when the duty was laid upon him of having an interview with the Mother of All Saints on a subject not directly connected with himself, but with a person in great poverty and sickness. It was late in the evening when he arrived at Eastbourne, where she was staying for her health. When he entered the room it was dark, for the evening was getting on. In a moment or two a quiet and apparently unimpressive person entered. He stated his case shortly, distinctly, and gradually, as he developed the incidents of it as warmly as he could; she said that it was an important case, but (as he thought in a somewhat hard and businesslike manner) that there were many important cases, and the consequence was that, being weak from illness, and naturally irritable, he was a little put out and spoke more warmly than was perhaps consistent with the occasion; but, after listening to all he had to say, the Mother quietly replied, "You have said a good deal and very forcibly, but I said before there are many important cases to be attended to, and I am not sure that this is one of the most important." Just then one of the Sisters brought in a light, and they saw one another for the first time. The Mother turned and looked at him—as he had just got up from a bed of sickness he was very pale—and said, "You look very white, I beg that you will sit down." He sat down for a moment or two and refreshments were brought in; he began to state his case again, but she said with a quiet smile, "You put all that aside; you have got to have your tea first of all." He had his tea, and then she said, "Now tell me all about it, and tell me quite quietly, because it is very bad for you to excite yourself." He told her the whole thing quite quietly, and then she said, "I think the case is really a good one; I promise you this, I will attend to it." And indeed she did. He spent an hour with her after that (he had spent many hours with her since), and when he was going to walk down to the place where he was stopping, she insisted that some one should go to take care of him, and on the way, just as they reached the end of their journey, he said to the Sister who went with him, "I think the Mother of All Saints a most remarkable person, because I felt this evening that she brought me to my bearings, and it is not everybody who could do that." He recollected analyzing in his mind afterwards what it was about the Mother of All Saints which impressed him at first, and it was this, that, in the first place, he was speaking to a woman of very clear and careful judgment. Religious people, and especially religious ladies, were not always credited with the calmest judgment; but the Mother of All Saints struck him as a person

with a very clear judgment; and also as being a person with a very warm heart. One meets people whose hearts are so warm, indeed, that they are absolutely explosive, and in the shower of sparks that go off from the explosion it is quite impossible to see the atmosphere around. Such was not the case with the Mother of All Saints. A clear judgment and a warm heart were great gifts; but in addition to them there was that kind of quick, incisive, sharp, and penetrating sympathy which enables people to enter into the case of others so completely that they can realize with an imaginative sympathy exactly the trials and sorrows of those before them, when their clear judgment enables them to do just what is best. He was further convinced that that very great and good woman had also one of those gifts which is most important to every one, namely, a very strong will. One meets many people in the world who are distinctly obstinate, who make up their minds without any reason whatever, but, having made them up, stick to what they have determined upon like a leech; but there are also persons of very strong will who make up their minds upon really thoughtful and reasonable grounds, and having sifted through the grounds of their determination then, because they have sifted through them, stick to their text. He was impressed with the fact, not once, but again and again, that that was the case with the Mother of All Saints. If he might venture to go one step further in this rough and sudden analysis, there was about the Mother of All Saints a simplicity of purpose, which is the most beautiful thing that it is possible for any one in this wide world of complex motives seriously to contemplate. She loved God, and, loving God, she loved those that were around her and before her in God; and, bringing to bear the force of all those powers with which she was endowed, she did quietly, unostentatiously, persistently, and purely, one of the greatest works that by God's mercy and goodness have been done in modern times in the Church of England. He therefore commended to the meeting the project that should be a memorial erected character so strong and so beaut for he ventured to think that a wo who had such a personality, and a character, deserved from the English people, by the rights of personality, a lasting and a stri memorial. If he was not trespa upon the meeting too far, he w like to say that a memorial ought to be raised, not only on the gro of her personality, but on the gro of the work that had been already d There was a time in the English Ch when the name of a Sisterhood, or name of the Mother of a Sisterho was a term of mere opprobrium, misunderstanding, for reproach. T had many sorrows still to mourn in their great and dear Church, th were many clouds still to sweep aw they lived in a world of slander spite, and they found it hard to m men see the dignity and the glory truth; but for all that there was at bottom of the character of the g English people, a vast fund of comm sense, and when they see good w they understand the great standard measurement placed before them in Gospel; that as the fruit is so is tree. Now the work of the Mother All Saints was no mean work. If th looked at that great Sisterhood in M garet street, and knew anything what it had done in London; if th counted up the different houses t had been founded by it in differ parts of the empire; if they had h the privilege of knowing just here a there some one good Sister who h worked in it, trained by that Mothe if, further, when lying on a b of extreme sickness when the memories of a past life came up w redoubled and dreadful power, wi the future lay before them with darkness and seriousness, when poor, weak frame was not only affe ing the mind, but even trying to pa lyze the forces of the soul, when th could not find physical energy, alone mental energy, to pray—if such moments they had known what was to have by their bedside a Si

trained at that Sisterhood, who at the right moment, without invitation, would come and speak holy words, recalling thoughts long buried in the mind, rekindling that great virtue which they in this age of all people in the world need—the virtue of hope—recalling to them the tenderness of Christ, the merits of the Cross, and bringing to them help and hope from another world, they could realize what the work of a woman like the Mother of All Saints had been—not a mere flash in the pan that might take the popular notice for a moment, but that good solid work which is strongest in the longest day, which stands by us in our faint and weary moments, and helps us to hope again and to do right. Or if they had known (as some of them present had known in connection with the Sisterhood of All Saints), what it was to watch through the long and weary night by the bed of one who was dying, to see a man in mortal pain and to work as a priest for that man, bringing him the message of mercy, reminding him of the meaning of repentance, bringing him the strength of absolution, cheering him by the name of Jesus, and when all has been done and there has come a spasm of mental silence and the dying man has said "What can I do, what must I do," if then there rises up a woman, tender with a woman's tenderness, strong with the strength of the consecrated, self-governed, religious life, to help the priest to bear his burden, to help the dying man to face his God, then they would know what the work of that great and good woman was. He therefore appealed without fear of being supposed to speak with exaggeration or overstrained enthusiasm to those who were before him, to consider whether it was not wise and well that the memory which comes out of a personality, so real, so strong, and so tender, and out of a work, so solid, and as he hoped, so lasting, should be perpetuated. When asking for such a thing as this memorial were they not lifted from the common platform of daily life and ordinary philanthropy into higher thoughts; did they not remember that they all had their place in the great Communion that stretches far beyond the clouds; did they not begin to realize that they stood not alone but bound by the one Spirit into the one Body, and that the greatness, the goodness, the holiness, the patience, the humility, the hard work, the sincerity, and the patient bearing of affliction of each is the possession of all; did they not realize that great clause in the Creed, "the communion of Saints;" were they not brought face to face with their most Holy Master; might they not feel that as He had blessed them in their means, if they gave their money they gave it in no conventional sense to commemorate so great a memory, but they gave it with the joy and delight of children of the Church of Jesus who were realizing the communion of saints?

The Rev. Henry Arnott (Rector of Beckenham), in seconding the resolution, said it was in the year 1860 that he was first brought into personal contact with the Mother and Sisters of All Saints, who were then a very small community of some five or six Sisters, now numbering over three hundred. The one thing that struck him, more perhaps than anything else, while he had been listening to an eloquent speech of Canon Knox-Little, and his suttle attempt to analyze that wonderful character, was that, great as was that life, and great as were the works which were inaugurated and carried out under the power of that character yet it was essentially and remarkably a hidden life. When the historian of the Church movement in this century which the right rev. chairman had done so much to foster in many of its phases—is trying to find out who were the great ones who really set so many of these works in motion, he would have a great difficulty in tracing the rise and progress of religious communities in the Church of England; and yet there was hardly any institution in connection with the Church which had done more to lift the whole standard of religion in their midst than the life of religion led by men and women amongst them. It

was very remarkable that one who, like the late dear Mother of All Saints did so much to promote and foster this religious life, should have been herself personally so very little known. That hiddenness of life was one of the great traits, it seemed to him, in her character. She was able to do so much, and yet to keep herself so thoroughly in the background. Still there was one point in her character to which he ventured to think that Canon Knox-Little had hardly done justice—that was that singular power of affectionate, loving sympathy with others which those who were intimately associated from time to time with the work of the Sisters in different parts got to recognise so clearly. It seemed to him that one great power which the Mother exercised was this power of a loving, affectionate nature which lay entirely beneath the surface, so much so that there were very few who knew her who would not echo what Canon Knox-Little had just said was his own feeling with regard to her, that at first, at all events, her outward demeanor was cold, if not hard. One had to know her well, and to know her work very well, and also to know those that knew her well, in order to know how underneath there lay a great and loving heart. But, for that very reason, the resolution was a very important one, because her life was not a life which could be commemorated in a memoir. There was that remarkable characteristic about the Mother, which those who knew her best would recognize, that she had not left, for instance, letters that would weave into anything like a picturesque or graphic memoir; and therefore, in order that people might not in days to come forget the name even of her who set all these great works in motion, he was greatly rejoiced to find that it had been at last determined to perpetuate her me by the erection of a Convalescent pital at Eastbourne. If he wa straying from the strict terms o resolution, he would like to say o two words in conclusion abou form of the memorial. When he in another profession, the Moth All Saints was kind enough to him the privilege of seeing the pa and determining upon their fitnes fore they were sent down to the valescent Hospital, in the first years of its comparatively humbl istence. Since then he had kn well the great and untold bless which this Hospital had brough the members of this community, b had always been the great wish o Mother that there should be special provision for the children the last time that she was at E bourne she spoke expressly as he informed, about her desire to esta and to see established, if it migh God's will, a children's branch o work at Eastbourne.

The resolution was carried un mously.

The Rev. R. Rhodes Bristow (V of St. Stephen's, Lewisham) prop the following resolution:—

That the most fitting memorial be the extension of the convales hospital at Eastbourne by erecting additional building for the recep of children.

Which was carried unanimously.

A vote of thanks to the Bisho Chichester for presiding was move the Earl of Glasgow.

The Chairman briefly thanked meeting, and the proceedings cluded.

The plans of the proposed hos from designs of Mr. A. Mardon M bray were on view.

S. Clement's Magazine.

"*In Essentials Unity, in Non-essentials Liberty, in All Things Charity.*"

Vol VI. PHILADELPHIA, SEPTEMBER, 1888. No 11.

PRICE, 5 CENTS. { PER ANNUM, 50 CTS. BY MAIL, 62 CTS.

KALENDAR FOR SEPTEMBER.

1. Saturday ..... Celebration, 7. Matins (all week-days), 7–45. Evensong (all week-days), 8. F. Field in Church, 9–12, 8–9.
[*S. Giles.*]

2. Sunday ..... Celebrations, 7 and 11. Matins, 10.30. Children's Service, 3. Evensong, 5.30. Night Service, 8.
[*Trinity XIV.*]

3 Monday ..... Celebration, 7. Guild of S. Mary, 7–30.

4. Tuesday ..... Celebrations, 7, 9.30.

5. Wednesday ..... Celebration, 7.

6. Thursday ..... Celebrations, 7, 9.30. Instruction, 8.

7. Friday ..... Celebration, 7. F. Field in Church, 9–12, 7–9. Rev. A. B. Sharpe, 5–6.
[*S. Enurchus.*]

8. Saturday ..... Celebration, 7. F. Field in Church, 9–12, 8–9. F. Longridge, 5–6, 7–9.
[*Nativity B. V. M.*]

9. Sunday ..... Celebrations, 7, 9 and 11. Matins, 10.30. Children's Service, 3. Evensong, 5.30. Night Service, 8.
[*Trinity XV.*]

10. Monday ..... Celebration, 7.

11. Tuesday ..... Celebrations, 7, 9.30. Guild of the Iron Cross, 8.

12. Wednesday ..... Celebration, 7. Guild of S. Vincent, 6.30 Guild of S. Barnabas, 8.

13. Thursday ..... Celebrations, 7, 9.30. Instruction, 8. F. Convers in Church, 10–11, 7–8.

14. Friday ..... Celebration, 7. F. Field in Church, 9–12, 7–9. Rev. A. B. Sharpe, 5–6.
[*Holy Cross Day.*]

15. Saturday ..... Celebration, 7. F. Field in Church, 9–12, 8–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

16. Sunday ..... Celebrations, 7, 9 and 11. Matins, 10.30. Children's Service, 3. Evensong, 5.30. Night Service, 8. Guild of S. Martha, 5.
[*Trinity XVI.*]

17. Monday ..... Celebration, 7.

18. Tuesday ..... Celebrations, 7, 9.30.

19. Wednesday ..... Celebration, 7.
[*Ember Day.*]

20. Thursday ..... Celebrations, 7, 9.30. Instruction. 8. F. Convers in Church, 10–11, 7–8.

21. Friday ..... Celebrations, 7, 9.30, F. Field in Church, 9–12, 7–9. Rev. A. B. Sharpe, 5–6.
[*S. Matthew, Ember Day.*]

22. Saturday ..... Celebration, 7. F. Field in Church, 9–12, 8–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.
[*Ember Day.*]

23. Sunday ..... Celebrations, 7, 9 and 11. Matins, 10.30. Children's Service, 3. Evensong, 5.30. Night Service, 8.
[*Trinity XVII.*]

24. Monday ..... Celebration, 7.

25. Tuesday ..... Celebrations, 7, 9.30. Guild of the Iron Cross,

26. Wednesday ..... Celebration, 7.
[*S. Cyprian.*]

27. Thursday ..... Celebrations, 7, 9.30. Instruction, 8. F. Convers in Church, 10–11, 7–8.

28. Friday ..... Celebration, 7. F. Field in Church, 9–12, 7–9. Rev. A. B Sharpe, 5–6.

29. Saturday ..... Celebrations, 7, 9.30. F. Field in Church, 9–12, 8–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.
[*S. Michael and All Angels.*]

30. Sunday ..... Celebrations, 7, 9 and 11. Matins, 10.30. Children's Service, 3. Evensong, 5.30. Night Service, 8.
[*Trinity XVIII. S. Jerome.*]

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. B. W. MATURIN, *Rector.*
The Rev. C. N. FIELD, } *Assistants.*
The Rev. D. CONVERS, }

Wardens.—Henry Flanders, 419 Walnut Street; John Neill, 216 South Third Street.

Organist and Choir-master. — J. B. Tipton, 2005 Arch street.

Clergy House, 2026 Cherry Street.

All Saint's Home, 2032-34 Cherry Street.

S. Clement's Dispensary,
Cor. Claymont and Cherry Streets.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

WHETHER the absence of the Re from the Parish be long or short, of the utmost consequence that work should go on in such a wa not to cause him any anxiety in entire rest which is prescribed as a lutely necessary for his complete toration to health.

The letters which he has written most encouraging and there is e reason to hope that the change relaxation of the last few months done much to counteract the ner strain and overwork of the previ year; but if he were to return too s another collapse would be the inev ble result and the Parish might him altogether. It is therefore duty to wait with patience, to pray him constantly, and to work with creased energy and devotion.

Letter from Father Maturin

CALLANDER, August 11th, 1888.

MY DEAR ——:

Mr. Williams has asked me to wr a letter for the Magazine and I promis him that I would try, so I am going try and forget that it is for the Ma zine—for which I never could write and write to you, and if upon finishi it, any extracts will do, you can g them; first having taken what precr tions you can to secure me from th terrible historical, geographical a theological errors which were put i my mouth in what I wrote from Pal tine and which I am sure, at least have sufficient self-respect to belie never came from my pen.

A little more than two weeks ago started from London on a trip throu some of the Cathedral towns and p of Scotland, paying first, as all go Americans do, due homage at the Bir place of Shakespere. My pen is n sufficiently eloquent to describe m sensations upon that occasion. Th were, I hope, all that they ought to —in the language of England's

great poet, "My feelings broke through language and escaped"—so I cannot record them.

From thence we went to Cambridge, Ely, Lincoln, York and Durham and saw the Cathedrals, none of which I had seen before. We came in for a service in most of them and had a Sunday at Lincoln which was very enjoyable. There were about fifty, I suppose, at the early Celebration. The Dean celebrated and there were three or four Bishops present. At the Midday Service the Bishop of Chicago preached. We dined with the Bishop of Lincoln and were shown over the Palace which had just been restored and the Chapel he is restoring—or rather arranging out of one building. He looks down out of his study window upon nearly the whole town which lies below; the Cathedral and the Close standing on a high eminence, and is thus in every sense of the word an Episcopos. The position and the outside of the Cathedral are the finest I have seen. The Cathedral inside loses a good deal of its effect by a heavy screen which divides the Choir from the body of the Church. I thought the Service and Choir there the most reverent I had seen anywhere.

From Lincoln we went to Durham, stopping on the way at York long enough to see the Minster and be present at Evensong. The boy voices there were lovely and I felt, as in fact I feel wherever I go in England, that I have to make a great effort not to break the tenth commandment in coveting Churches and boys. At Durham we came in for a splendid Service, the Bishop had been invited down at the close of the Pan Anglican Synod and it was also the occasion of the Festival of the Choirs. At the early Celebration, although it was a week-day, I suppose there must have been a couple of hundred present. Behind me knelt the Bishop of Aberdeen, close by, the Bishop of Springfield, and opposite me the Bishop of Pennsylvania. In the middle of the day there was a service of admission of some lay readers with a sermon by Bishop A. Cleveland Coxe. In the evening was the great Service. There were about two thousand voices in the Choir and they say there were in all between eleven and twelve thousand in the Cathedral. The singing was very good, chanting and all went without a hitch, and the vast congregation all joined in the last hymn, the Old Hundredth, which nearly lifted the roof. The Cathedral is a glorious building; the great Norman columns reminded me of what I had seen in Egypt. Behind the altar S. Cuthbert's body lies. Over it a large stone structure upon which the shrine used to stand, one of the most costly and beautiful, they say, in England. No sign of it remains! The Verger told me Henry VIII. took it to make money! Such is the judgment of history! The stone is still marked by the knees of the multitude of pilgrims that used to come to the shrine. We have now, alas! to content ourselves with the tokens of the piety of our ancestors; and Excursionists have taken the place of the Pilgrims. They write their names and take away souvenirs wherever they can instead of saying their prayers. There were eighty or ninety Bishops at Durham, the Pan Anglican Synod having closed a few days before.

From Durham we made an excursion to Fountains Abbey which is only a couple of hours by train. The Bishop of Chicago came with us and the weather was, as it has been all through, very kind to us. Fountains is one of the most beautiful ruins in England. It was founded by the Cistercians about the twelfth century, I think. An old yew tree stands by which looks like one of the old olives in the Garden of Gethsemane. That tree is said to have witnessed the building of the Monastery and to be one of the trees the Monks sheltered under when they first came and had many hardships to endure. How many lives have been lived out and fates decided while that old tree lived on! One can here trace the whole of the monastic building better than in most ruined abbeys. There it all lies, telling its story of the lives of prayer and sacrifice upon which the

Church of England was founded! When shall we have that solid foundation in America?

We then went to Edinboro' where we stayed for a week. We were there surrounded by bishops on all sides. The Episcopate was represented from the far East to the far West, including that intrusive little Island which figures so largely in the population of the United States. There were in the hotel with me the Bishops of Jerusalem, Chicago, Maine, Pittsburg, Pennsylvania, Oregon and Cork! Having seen all that is to be seen in and about Edinboro', we came on here on our way through the Trosachs, by Loch Katrine and Loch Lomond, to Glasgow and thence to Oban. It is strange to hear the very broad Scotch accent and to admire their absolute indifference to, or unconsciousness of, the state of the weather. Today it has been raining almost the whole day, and in the pouring rain I saw people playing a game something like croquet, apparently quite unconscious both of rain and cold. Besides this the Doctors, who have been meeting this week in Glasgow, went on an excursion to the Trosachs. They passed by here this morning on the outside of coaches in torrents of rain and the thermometer I don't know where—not far from the freezing point! But they seemed quite happy. I presume this indifference must be gained by heredity and by the fact that if they were at all sensitive they never could go anywhere or do anything. Here we are on the high road for excursionists, and we see them in all varieties. The typical American tourist I think must be descended from the Wandering Jew. They seem unable to rest. They come and are gone like a gust of wind. No beauty of nature or anything else can restrain them for a moment. They come into some lovely place where one would like to stay a week. You see them in the evening and speak to them of the beauty of the place; "How long are you going to stay?" "Oh! we must leave in the morning!" and they are gone before you have had your breakfast. However, no one complains, the one mercy is you kn they will not stay!

There is a nice little Church h with a daily Celebration, and we sh be glad to be here over Sunday. to-morrow is fine I may walk thro the Trosachs; but we cannot dep upon the weather for an hour.

It is now getting late and I m stop. An old lady has been keepi up a steady stream of the most un teresting conversation since I h come into the room. It is for the m part a soliloquy, as no one heeds h The person to whom she addressed s first half hour got up and went awa she then crossed the room to sit ne some one else. Her tongue is of t broadest Scotch. There has been moment's lull—like a lull in a gale East wind!

I think now that I have writt enough to regain my character. T East wind has begun again! It saying, "The young Scotch minis is much nicer than the English, a people like to go to the Presbyteri (*i. e.*, Established) Church better th to the English." She has now pass from religion to the playing of t zither!

I suppose Father Field is establish again now. I hope all goes well, a that Mr. Tipton is better.

There is a nice English couple he the man a Fellow of Magdalen. H wife asked me if I had Indians in m congregation; and he wanted to kno if California had been annexed to th States! Is it England or Ameri that is so far away? (*Don't put this the Magazine.*)

Ever yours affectionately,

B. W. MATURIN.

Parish Notes.

The Bishop of Nassau will visit S Clement's on his way back from En land to his diocese and will preach behalf of his work, on the third Su day in November.

Fr. Field returned from England August 2d, in the City of Rome, a will take charge of the Parish until t Rector's return.

Fr. Convers will return from St. John's, New Brunswick, Canada, on Saturday, September 9th. He has been taking the work of the Rev. J. M. Davenport, while that Priest has been away on his holiday.

The Rev. A. B. Sharpe, late Vicar of St. Agnes, Newmarket, has come to help us for a year and will take charge of the Sunday schools.

The children's Eucharist will begin again on Sunday, September 9th, and will be continued on each Sunday at 9 A. M.

The Sunday school will reopen on the same day.

The Children's S. S. Festival has been arranged to take place on Saturday, September 22d.

The Children's Home at Point Pleasant has been full all summer.

The Children's Home at Falsington has been well filled with children who have greatly benefited by the country air.

A reception was given to Fr. Field by the members of the Guild of the Iron Cross on his return from England. About one hundred members sat down to dinner and speeches were made by several clergy and laymen present.

The Iron Cross Excursions for working boys on the Saturday half-holidays have been a great success. There have been five excursions.

There are now about 75 boys on the Boys' Iron Cross register. Good positions have been found for some of the boys during the past month.

Mr. J. B. Tipton, who has lately taken charge of the organ, is already making his influence felt in the choir. More boys are wanted, and application should be made on Monday evenings before the rehearsal.

Wanted by one of the Fathers, the March number of St. Clement's Magazine for 1883. Anyone who can find a copy will confer a favor by sending it to Rev. Fr. Hall, 44 Temple street, Boston, Mass.

A private theatrical entertainment will be given in the Amateur Drawing Rooms, West Philadelphia, Fortieth and Locust Streets, in November.

The profits will be given to the local fund of the Guild of the Iron Cross, and we hope that a good many persons will take tickets, as the Guild is greatly in need of funds for its local expenses.

BAPTISMS.

July 19.—George, son of Harry and Annie Morrell.

July 19.—Elanore Sophia, daughter of Frederick A. and Mary Jane Kehl.

July 23.—Hannah Neville Bunting (adult).

July 26.—Margaret Young, daughter of H. P. and A. Davis.

August 2.—Joseph Hayes, son of Thomas H. and Mary Helen Cripps.

August 6.—Susan Stein.

August 13.—John George, son of John George and Lily Greiner.

August 14.—Frank, son of William and Elizabeth Jane Miller.

August 14.—Christiana, daughter of William and Elizabeth Jane Miller.

August 15.—Clara, daughter of August and Rosa Hafernalz.

August 17.—Phoebe Ann, daughter of John and Alice Rebecca Booker.

BURIAL.

August 13.—Susan Stein.

COMMUNIONS, June 20th to July 20th, 492.

OFFERINGS, June 20th to July 20th, $135.40.

COMMUNIONS, from July 20th to August 20th, 423.

OFFERINGS from July 20th to August 20th, $141.54.

Our Bishops in England.

Many of the Bishops of the Episcopal Church have this summer attended the Conference at Lambeth and have been most hospitally received and entertained by the Clergy and Laity of the English Church. (One Bishop is reported to have found sixty-six invitations on his table after an absence of two days from his hotel in London.)

The object of the visit of the Bishops was, however, not for purposes of social enjoyment or of health, but for conference. There were 145 Bishops assembled, and the letter put forth by them to the Church contains a large number of plain and practical suggestions of which perhaps few are more needed than those upon the

DEFINITE TEACHING OF THE FAITH.

Recognizing thus the primary importance of maintaining the moral precepts and discipline of the Gospel in all the relations of life and society, we proceed to the consideration of the means, within the reach and contemplation of the churches, for inculcating the definite truths of the Faith, which are the basis of such moral teaching.

We cannot escape the conviction that this department of work requires great attention and much improvement. The religious teaching of the young is sadly deficient in depth and reality, especially in the matter of doctrine. This deficiency is not confined to any class of society, and the task of remedying the default is one which the laity must be prepared to share with the clergy. On parents it lies as a Divine charge. Godfathers and godmothers should be urged to fulfil the duty which they have undertaken for the children whose sponsers they have been, and to see that they are not left uninstructed, or inadequately prepared for confirmation. The use of public catechising and regular preparation of candidates for confirmation is capable of much development. The work done in Sunday-schools requires, as we believe, more constant supervision and more sustained interest than, in a great many cases, it receives from the clergy. The instruction of Sunday-school teachers, and of the pupil teachers in elementary schools, ought to be regarded as an indispensable part of the pastoral work of a parish priest; and the moral and practical lessons from the Bible ought to be enforced by constant reference to the sanctions, and to the illustrations of doctrine and discipline belonging to them, to be found in the same Holy Scripture. It wo be possible, to a greater extent tha now done, to make sermons in ch combine doctrinal and moral efficie and, by illustrating the *rationale* divine service, lead on the congre tions to the perception of the def relations between worship, faith work—the lessons of the Prayer Bo the Catechism and the creeds.

It is not, however, with reference the young alone, or to the recogni members of their own flock, that clergy have need to look carefully the security of definiteness in teach the faith.

The study of Holy Scripture i great part of the mental discipline the Christian, and the Bible itself the main instrument in all teaching religion. Unhappily, in the pres day, there is a widespread system propagandism hostile to the recep of the Bible as a treasury of div knowledge, and throughout society, all its ranks, misgivings, doubts, h tile criticism, and sceptical estima of doctrinal truths as based on reve tion, are very common.

The doubts which arise from t misapprehension of the due relati between science and revelation m be, and ought to be, treated with spect and a sympathetic patience; a where minds have been disquieted scientific discovery or assertion, gr care should be taken not to extingu the elements of faith, but rather direct the thinker to the realization the fact that such discoveries elucid the action of laws which, rightly co ceived, tend to the higher appreciati of the glorious work of the Creat upheld by the word of His power.

The dangers arising from the hos or sceptical temper and attitude a increased by the difficulty of determ ing how far our teaching and t popular acceptance of it can be h monized with a due consideration the views on inspiration, and especia on the character of the discipline the Old Testament dispensation whi although they have never recei definite sanction in the Church, h been long and widely prevalent.

We must recommend to the clergy cautious and industrious treatment of these points of controversy, and most earnestly press upon them the importance of taking, as the central thought of their teaching, our Lord Jesus Christ as the sacrifice for our sins, as the healer of our sinfulness, the source of all our spiritual life, and the revelation to our consciences of the law and motive of all moral virtue. To Him and to His work all the teachings of the Old Testament converge, and from Him all the teachings of the New Testament flow, in spirit, in force and in form. The work of the Church is the application and extension of the blessings of lhe Incarnation, and her teaching the developement of its doctrinal issues as contained in the Creeds of the Church.

The following resolutions were passed by the Conference upon the

SANCTITY OF MARRIAGE.

"(A) That inasmuch as our Lord's words expressly forbid divorce except in the case of fornication or adultery, the Christian Church cannot recognize divorce in any other than the excepted case, or give any sanction to the marriage of any person who has been divorced contrary to this law, during the life of the other party.

"(B) That under no circumstances ought the guilty party, in the case of a divorce for fornication or adultery, to be regarded, during the lifetime of the innocent party, as a fit recipient of the blessing of the Church on marriage.

"(C) That, recognizing the fact that there always has been a difference of opinion in the Church on the question whether our Lord meant to forbid marriage to the innocent party in a divorce for adultery, the Conference recommends that the clergy should not be instructed to refuse the sacraments or other privileges of the Church to those who, under civil sanction, are thus married."

And in passing these resolutions the Bishops have given expression to the widest possible latitude of interpretation; but there are many conscientious Priests who would feel themselves unable to avail themselves of the permission accorded to them in the last paragraph.

The Protestantism of the Anglican Church.

The Romans should be the last people in the world to taunt the Anglicans with Protestantism, as they so often do. Protestant in a bad sense, Protestant after the manner of the ultra-reformers or ultra-montanes, our Church is certainly not. But in a higher or more powerful way, in an ancient and good sense, we contend that our Church is truly Protestant, and that Protestant she must continue to be.

She protests as the Eastern Churches have protested for many centuries. She protests against individualism in religion wherever she finds it, in high places or in low, in the laborer's cottage or on the Papal throne. She protests against the claims of any sect or section, imposing or insignificant, any person or persons, learned or ignorant, Pope or preacher or Inquistition daring to usurp the authority of the Catholic Church, or to tamper with or take away from or make additions to the Catholic Faith. She protests to-day, as she has protested since the time of her original foundation in this land, in behalf of the inviolability of that rule of faith, which contains the Truth, the whole Truth and nothing but the Truth, as committed to the Church by God. To this compendium of Christian Truth she clings, knowing it to be the indispensable condition of all freedom in religious thinking, and that without it all religious thinking must fall to anarchy and internecine strife. Our Church protests today as she protested long before the Reformation, in behalf of that principle of nationality which has ever been acknowledged by the Catholic Church. Protestant in this sense she has been, is, and still will be, till the unity of Christendom reflects the unity of God, so that the world may believe that the Father has sent the Son to be its Saviour.

And this protest of ours is too potent to be ignored. Rome cannot set it aside as arbitrary or capricious. It is not like the confused and often-conflicting protests of isolated individuals or opposing sects. It is the protest of a Catholic Church and Christian nation moved by the Holy Ghost to witness for that which she has been commissioned to keep. It is a part of the protest of the One Holy Church throughout all the world against the infringement of her rights, an organized and united protest, in which the poorest orphan and weakest woman joins with the Czar of. All the Russias and the Queen on whose dominions the sun never sets.

And our protest possesses the weight of antiquity as well as the strength of unity and universality. It is as primitive as it is powerful.

Of late the Romans have been in the habit of going a long way back in search of Petrine claims.

Thus the Archbishop of Paris in a recent pastoral refers to St. Paul's fortnight's stay with St. Peter (Gal. 1 : 18) to enforce modern Papal pretensions. Unfortunately for the Archbishop, the very next chapter (Gal. ii : 11) says that later on St. Paul had to withstand St. Peter to the face "because he was to be blamed." And just as St. Paul had to protest against St. Peter, so has our church, whose mission in a certain way resembles that of the former Apostle, to protest against the errors of those who say—"I am of Cephas." So ancient and even Apostolic is our Protestantism.

But this protest is not a thing glory in. It is only provisional, one day to be merged in the hi protest of the Church against world. We should rather deplo necessity than rejoice in its existe We should look forward to the when it shall oblige the Church o Peter to follow the example of Peter; the time when she shall knowledge her errors and be so firmed as to be a source of stre rather than of weakness to her sis We should look forward to the when she shall recognize their and stretch forth to them the hand of fellowship.

Moreover, while we protest like Paul in behalf of Catholicity ag sectionalism, we must not forget own weakness. "Our virtues migh proud if our faults whipped them Remembering our human feeble we shall be reminded of our di strength. It seems indeed, as if meant Churches, like individuals, work their way slowly towards ideal which He sets before them. is by reforming ourselves that we best help the Church Catholic to with the great questions of the And we have the power to do this, though we may be in some resp less than the least of all the Cath Churches, yet to our Church has b given the same grace as to her sis so that she may humbly and tha fully say with the most dogmati Apostles—"By the grace of God I what I am."

S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

Vol VI. PHILADELPHIA, OCTOBER, 1888. No. 12.

PRICE, 5 CENTS. { PER ANNUM, 50 CTS. BY MAIL, 62 CTS.

KALENDAR FOR OCTOBER.

1. Monday.....Celebration, 7. Matins (all week-days), 7-45. Evensong (all week-days), 5. Guild of S. Mary, 7-30. [*S. Remigius.*]

2. Tuesday.....Celebrations, 7, 9.30. Guild of the Iron Cross (Junior), 7.30.

3. Wednesday.....Celebration, 7. Guild of S. Vincent, 6.

4. Thursday.....Celebrations, 7, 9.30. Altar Guild, 4. F. Convers in Church, 10-12, 7-8. Litany and Instruction, 8.

5. Friday.....Celebration, 7. Meditation 12. S. S. Teachers, 4.15.

6. Saturday.....Celebration, 7. Guild of the Holy Child, 10. F. Field in Church, 7-9. F. Convers, 10-12, 2-5, 7-9. F. Longridge, 5-6, 7-9. [*S. Faith.*]

7. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class for Men, 3. Guild Holy Cross, 4,30. Evensong, 5.30. Night Service, 8. [*Trinity XIX.*]

8. Monday.....Celebration, 7.

9. Tuesday.....Celebrations, 7, 9.30. F. Field in Church, 10-11. Guild of the Iron Cross, 8.

10. Wednesday.....Celebration, 7. Guild of S. Christopher, 6.

11. Thursday.....Celebrations, 7, 9.30. F. Convers in Church, 10-12, 7-8. Litany and Instruction, 8.

12. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 4.15. F. Field in Church, 9-11, 7-9.

13. Saturday.....Celebration, 7. Guild of S. Christopher, 10. Guild of the Holy Child, 4.30. F. Field in Church, 9-11, 7-9. F. Convers, 10-12, 2-5, 7-9. F. Longridge, 5-6, 7-9. [*Trans. S. Edward.*]

14. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class for Men, 3. Evensong, 5.30. Night Service, 8. [*Trinity XX.*]

15. Monday.....Celebration, 7.

16. Tuesday.....Celebrations, 7, 9.30. F. Field in Church, 10-11. Guild of the Iron Cross, 8.

17. Wednesday.....Celebration, 7. Guild of S. Barnabas, 8. [*S. Etheldreda.*]

18. Thursday.....Celebrations, 7, 9.30. F. Convers in Church, 10-12, 7-8. Litany and Instruction. 8. [*S. Luke.*]

19. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 4.15. F. Field in Church, 9-11, 7-9.

20. Saturday.....Celebration, 7. Guild of the Holy Child, 10. F. Field in Church, 9-11, 7-9. F. Convers, 10-12, 2-5, 7 9. F. Longridge, 5-6, 7-9.

21. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class for Men, 3. Evensong, 5.30. Night Service, 8. Guild of S. Martha, 5. [*Trinity XXI.*]

22. Monday.....Celebration, 7.

23. Tuesday.....Celebrations. 7, 9.30. F. Field in Church, 10-11. Guild of the Iron Cross, 8.

24. Wednesday.....Celebration, 7. Guild of S. John, 8 P. M.

25. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8. F. Convers in Church, 10-12, 7-8. [*S. Crispin.*]

26. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 4.15. F. Field in Church, 9-11, 7-9.

27. Saturday.....Celebration, 7. Guild of S. Christopher, 10. F. Field in Church, 9-11, 7-9. F. Convers, 10-12, 2-5, 7-9. F. Longridge, 5-6, 7-9.

28. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class for Men, 3, Evensong, 5.30. Night Service, 8. [*Trinity XXII. SS. Simon and Jude.*]

29. Monday.....Celebration, 7.

30. Tuesday.....Celebrations, 7, 9.30. F. Field in Church, 10-11.

31. Wednesday.....Celebration, 7.

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. B. W. MATURIN, *Rector.*
The Rev. C. N. FIELD, } *Assistants.*
The Rev. D. CONVERS, }

Wardens.—Henry Flanders, 419 Walnut Street; John Neill, 216 South Third Street.

Organist and Choir-master. — J. B. Tipton, 2005 Arch street.

Clergy House, 2026 Cherry Street.
All Saint's Home, 2032-34 Cherry Street.
S. Clement's Dispensary,
Cor. Claymont and Cherry Streets.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

Parish Notes.

Letters have been received from Fr. Maturin, saying that he feels quite well again and is ready to work, but his advisers wish him to remain still and quiet for a time until there is no danger of a return of his former illness.

Bishop McLaren met him in Edinboro and went with him to Fountain Abbey. Bishop Whittaker thought that he was looking remarkably well.

The Bishop of Nassau is expected to preach in St. Clement's on Sunday, November 21st, on behalf of his diocese.

The Guild of St. John will hold its first meeting on the third Wednesday in October.

The Guild of St. Vincent had a most pleasant holiday at Point Pleasant.

The Rev. A. B. Sharpe gave a very interesting lecture to the Guild of the Iron Cross on the Catacombs of Rome. The Iron Cross lectures, of which this was the first of the season, will be continued on the second Tuesday in each month.

Father Hall desires to thank the lady who so kindly sent him the number of the magazine as requested last month.

The members of the Guild of the Holy Child will meet every Saturday morning in the choir room to learn music and singing. A professional lady has most kindly volunteered to give them instruction.

The boys' Iron Cross Register has proved a great success and the boys have met each Wednesday evening in large numbers in the school room and have learned singing from the same teacher. The president, Dr. Garrett, has devoted his evenings to this work and has accepted the position of Superintendent in the Sunday School.

The prospects of the school are very good. Three gentlemen have come forward and shown their willingness to teach and the effect of this is already felt in the school. The afternoon children's service now takes place at half past two, and the children go to

the school room immediately after and are taught from three to four o'clock.

The Children's Sunday-school Festival took place at Burlington, on Thursday, September 20th, in the grounds of the college by the kind permission of Mr. Riley. The thanks of the party are due to Miss McAllister, the principal of the ladies' college for kindly lending tables, &c., on the occasion. The children never had a more enjoyable day.

More teachers are wanted in the Sunday School, both ladies and gentlemen. Are there not a few men in the parish who will, for Christ's sake, take up this really self-sacrificing work, and strive to fit themselves for it? Sunday-school work needs thoughtful, careful, diligent, and persevering men. The ladies of our church who help in this way have done a work which will never be forgotton by the children, or by the clergy, and many of them have worked beyond their strength in the instruction of the children.

Miss Margaret Vandevoord, whose name will be found on another page, deserves to be long remembered in our prayers for her good work in the Infant School. In spite of great difficulties and constant pain, she persevered to the last in teaching the little ones, because the Priest in charge could find no one willing or ready to take her place. She went for a short time last winter to Florida, but not being able to have there the church privileges which she enjoyed at home, she returned to the city and resumed her place as teacher of the Infant Sunday School until the summer came, when she went to try and recover her health among the pines of New Jersey, and there she entered into her rest. May she rest in peace, and may perpetual light shine upon this faithful servant of God and helper in our work.

A number of ladies and gentlemen organized under the name of the Prospect Club, being interested in the work of the Guild of the Iron Cross, have arranged to perform "The Cricket on the Hearth" and "Sweethearts," at the Amateur Drawing Rooms, Fortieth and Locust streets, on the evening of Thursday, November 15th. The proceeds will be given for the local work of the Guild of the Iron Cross. Tickets, 75 cents and 50 cents will be on sale shortly.

BAPTISMS.

August 23.—Charles Oscar, son of Charles Oscar and Angelina Mary Rose.

August 29.—Clarence Edward, son of Henry W. and Lavinia Mitchell.

September 6.—George Albert, son of John and Margaret Cox.

September 12.—Samuel George, son of James and Ida Ricketts.

September 15.—Helen Gertrude Prichetts.

September 20.—Clifford Leon, son of Charles and Margaret Featherstone.

MARRIAGES.

August 21.—Adams Hansom and Sarah Mitchell Johnson.

September 9.—Samuel S. Moore and Josephine A. Hohmann.

September 17.—Alexander Black Porter and Mary Hartman Picot.

BURIALS.

August 18.—Mary Jane Mason.

August 18.—Mary E. Johnson.

August 20.—Alice Knox.

August 23.—Frank Peters.

September 3.—Margaret Virginia Vandervoorde.

September 13.—Caroline Elizabeth Moody.

September 20.—Thomas B. Lincoln.

September 21.—George Albert Cox.

COMMUNIONS.—August 20th to September 20th, 408.

OFFERINGS.—August 20th to September 20th, $140.76.

Dispensary Notes.

The new building seems to have given considerable impetus to the growth of the clinics. We moved in on the middle of May. Since then the work has been as follows, compared

with the same months of former years:—

Total visits paid during	1885–6.	1886–7.	1887–8.
May	124	269	496
June,	146	294	462
July,	142	244	698
August,	187	310	581

It is expected that the special Dispensary for the Diseases of Women will be reopened by the 1st of October. The "Workers for the Master" are busy collecting to pay the semi-annual interest and begin the sinking fund. The Vice President will be glad to have more take collecting cards.

Who will volunteer to make us one or two large screens?

Memorial to Father Sheppard.

The following is taken from the Cape *Argus*. It is thought that some who knew Father Sheppard in this country would like to contribute to the Memorial School which it is proposed to build in connection with the Society's Mission among the colored population in Capetown. Father Hall or Father Field will be glad to receive any offerings for this purpose. "A meeting of the Vestry of S. Philip's district was held on Thursday evening in S. Philip's School Chapel, for the passing of the Church Accounts, for the election of Church officers, and for the raising of funds for the erection of an Infants' School in memory of the late Father Sheppard. The chair was occupied by the Rev. Father Puller, and on the platform were the Rev. W. U. Watkins, B. A., Messrs. James Gabriel, H. G. Branscombe, and the retiring Church Officers. There was a large audience present. The meeting then proceeded to the election of Church Officers, when Mr. James Gabriel was elected to the office of People's Warden, while the chairman nominated Mr. Thomas as the Clergyman's Warden. Mr. Gabriel moved: 'That the Vestry of S. Philip's School Chapel, now for the first time in meeting assembled sinces the lamented death of the Rev. E. G. Sheppard, M. A., their pastor, desire to place upon record their sorrow and the deep sense of the great loss they have sustained in his removal by death, the loss of a true and sympathizing friend, and an eminent servant of God; and while submitting with resignation to the stroke of affliction they lift their hearts with gratitude to Almighty God for the successful work of His departed servant, so largely due to his self-denial, unstinting self-sacrifice, his devotion to duty, and to the humility and kindness of his Christian character.' Mr. Gabriel said it was saddening to him to move such a resolution. He, who but yesterday stood amongst them, their pastor and friend, had been removed by the hand of Death. To all of them, his death and burial seemed as a mere dream. Those had known him by his works, by his words, by the humility and simplicity of his character, and by that devotion to duty so essential to success in the work of the ministry, and yet, as Christians, they were not sorrowing without hope, for their pastor had not gone from memory or from love, but to their Father's house. He hoped the resolution would be put in silence to the meeting, and that they would all rise who approved of it. The Rev. Chairman having briefly supported the resolution, the whole male congregation rose in silence to carry it. The chairman then stated that the meeting would now resolve itself into one for the erection of a memorial to the late Father Sheppard. He stated that it had long been the object of the late Father Sheppard to erect an Infant School on an adjoining site, not only through his affection for children, but because the present School Chapel was altogether too small for the accommodation of the large number of children who attended there. Moreover, they had to refuse over a hundred children through lack of accommodation and who would be provided for by the erection of the proposed new building. He stated that he had received an amount of £350 from Father Benson for that purpose, and he hoped to raise £100 or more by the aid of collectors from the congregation. The names of collectors and subscribers would be taken at the conclusion of the meeting, and he hoped many would respond. Mr. Gabriel moved: 'That a standing Committee be appointed for the collection of subscriptions in aid of the amount in hand for the erection of the Infant School in memory of the late Fr. Sheppard.' This having been duly seconded and carried, and a committee appointed, Mr. Gabriel moved that the thanks and heartfelt gratitude of this meeting be tendered to the Rev. Father Benson for the deep interest evinced by the Society of S. John the Evangelist in the spiritual and educational work of the district of S. Philip; and for the supply of able and devoted clergy, who are carrying on our blessed Lord's work in this part of His vineyard. A number of subscribers then came forward, and about £35 was subscribed in the room."

Michaelmas.

With the Festival of the Angels the churches begin to fill up with an entirely different order of beings for whom the angels have been doing duty all the summer.

The worship of the church is never neglected by them and it is a consolation to remember that in spite of our poor, weak prayers and wandering thoughts these intelligent, pure spirits do make up for our deficiencies and serve God without distraction. We owe them a debt which we cannot easily repay, but at least we may remember them. The women are bidden by St. Paul to veil themselves because of the angels in the churches. The angels present our prayers with the incense, the symbol of the mediation of Christ. With angels and archangels and with all the company of Heaven we unite in the worship of the church and when we leave it they remain. The church is never forsaken by them. We may thank God that however much the cold deadness of Protestantism may keep the churches unused by men while the doors are closed yet there is still a worship going on within, the worship of the Holy Angels adoring the God whom men forsake. A man is never alone in church. He may go in at any moment and there are crowds of angels to welcome him and join with him in prayer. How much more real men's prayers would be if they could realize and remember this, but men do not think, and without thought no great truth can be realized. It requires thought and practice to realize the presence of God or the company of His angels everywhere, but in the church at least it should be easy, and the thought should make people reverent, modest and quiet.

Worship.

People commonly speak of "attending a place of worship." Sometimes, no doubt, the place in question is one where worship is carried on, and those who use the above-mentioned phrase are true worshippers. But more often those who attend a place of worship really attend a sermon, or a sacred concert, or a fashionable gathering, and so do their best to make the so-called place of worship nothing more than a lecture hall, a concert room or a drawing room.

But worship, in the first place, is something which the worshipper gives, not anything he receives. This is plain from the common use of the word. Thus, in the old form of the marriage service, the man says to the woman, "With my body I thee worship," meaning that he devotes his body to her sole use in married chastity. Again, our Lord says to the man who obeys his precept of humility, "Thou shalt have worship in the presence of them which sit at meat with thee," referring to the respect in the minds of the company.

The wise men *worshipped* the Holy Child, offering the gifts which they had brought, and which signified the submission and reverence which they felt towards the Infant King. Thus it is plain that worship is something given by the worshipper, and further that the something may be of various kinds according to circumstances. But when we talk of worship now, we mostly

mean the worship of God, which is the subject of this article.

What is it then that we are to give to God when we worship Him. The answer cannot be doubtful; it must be the best we have, because the highest possible honor is due to God, and the best of every kind that we have, because all our possessions are His gift. Thus we are to worship Him with our *bodies*, in the words we speak, the reverence of the position we adopt, and the actions we use, such as kneeling, standing, bowing, crossing, etc., with our *minds* by making acts of faith in Him, with our *hearts* by acts of love, with our *possessions* by the beauty and costliness of the furniture of the church, and the grace and significance of the ritual in which our worship is set forth, with our *wills* by resolving to obey Him, and doing our best to carry out our resolutions.

This is what we should do every time we go to church; this is, in fact, the true reason for going; sermons, music, and the meeting of friends are all good things; but even if there were no sermons and no music, and we were strangers to all the congregation, it would be our duty to go to church to worship God in the way and place He has appointed.

We do not want learning or wisdom or even great holiness in order to worship God. What we do want is love, which like the sacred fire of the sacrifices of the Old Testament may lift up our hearts into the presence of God with the sweet smelling savor which He accepts. The heavenly host "keep silence before the Throne," and our best worship is in like manner often offered in silence: though we too, like the Elders in the Book of Revelations, may rejoice to cast down our best treasures—the crown and perfection of all we have and are—before the throne, and join in the song of the heavenly host as it gives praise and glory to the Blessed Trinity.

Those who will remember what worship is, will thus avoid the meanness which is so common among us of going into God's presence thinking only of what they may get from Him, not what they can give, and they will exp... rience in the highest sense the joy of ... cheerful giver," they will be true wo... shippers, and not hearers only, and ... churches will be "places of worshi... in a true and real sense. A. B. S.

Child Religion:

What it is, and How to Teach it.

AN ADDRESS TO SUNDAY-SCHOOL TEACHERS

By the Rev. A. C. Thynne, Honorary Canon of Truro Cathedral, and Rector of Kilkhampton.

I. What is Child Religion?

Wordsworth says:

"Children are blessed and powerful . . .
Their world lies more justly balanced,
Partly at their feet, and *part far from them*."

"A child," says Miss Montgomery, "lives no doubt in his surroundings, throws himself heart and soul into the pleasures or the sorrows of the moment, and is immersed in the interests of the path which lies straight before him. But this is not all. Talk to any child for a few moments, and see if in the description of his hopes and joys some such phrases as these do not occur—'When I get big,' 'When I am a man,' 'Some day when I am older.' He is looking for something else, he is reaching on to some state he knows not of, but which is to be more perfect than his present one, so perhaps the land which is very far off is more present to him than it is to those of riper years, not so much more shadowy than any other part of the transcendent future lying before him.

This is a careful working out of Wordworth's idea—

"Partly at their feet, and part far from them,"

and may help us to understand child religion.

"Partly at their feet" this mystery of religion lies with children; it is clear to them; they apply it in strange and very practical ways. Miss Montgomery describes a little boy as refusing to take French to his French nurse on Sunday because French was a lesson, and he did not do lessons on Sunday; or ...

another time as crying bitterly because Uncle Charley was sure to go to hell. Uncle Charley had told a lie, and therefore would be sure to go to hell. A child never argues or reasons. He believes, takes upon trust; he cannot understand; he *must* trust, and so when his faith receives a shock he is in despair for a time.

Again, "Part is far from them," says Wordsworth; so not only the possibilities of life which lie so far off to a little child are shrouded in mystery, and an object for the exercise of his vivid imagination, but also the great hereafter. It is not more shadowy than his rest. "When I am a man" is not much more distant than "When I am in heaven;" "When I shall see mother again;" or, "When I shall find little sister, and play with her again." It all lies far off; but in imagination it is very real.

So a great deal of child religion is made up of *faith* and *hope*, and the greatest grace is seldom wanting. Alas! for the child or man where *love* is dead; but in every child the strength of these graces will vary, and it becomes the teacher's work to ascertain, to strengthen, and correct each of the varying characters which are brought before him or her in class; for of course no one can claim even the name of "teacher" who looks upon a class merely *as a class*, and does not seek to know, and understand, and guide each individual character before him; and the variety of characters is wonderful even among brothers and sisters.

Now the child religion of each child will differ just as the different graces of *faith*, *hope* and, *love* are strong or weak in each.

1. The character in which love is strong will be the most attractive, the most easily influenced. I speak of loving children in the sense of amiable, gentle, affectionate children. I am not speaking of those with great capacities for love and hate, *strong* characters, which are exceptional characters always, but of that large class of affectionate, loving children to whom loving is *pleasant*, whether teacher or companion. These are generally the weakest characters we have to deal with, and the pleasantest. They look up with loving eyes into your face for a smile, and smile in return; they don't learn their lessons well, but they are always sorry at once, and even ready to cry at the thought that they have not learned them; they love the stories you tell them, and give sweet answers about the prettiest parts of the Bible history. You can influence them when in class with perfect ease; the difficulty with them is to make that influence a lasting one. Now when we consider that three-fourths of our scholars come under this heading—of loving, affectionate children—it is apparent that the character and nature of their religious capacities should be well considered. Love is the leading feature in such children, and you find them weak or strong in proportion as this love is strengthened and steadied by *hope* and *faith*.

Hope will give to a loving child a strength of purpose; and as true hope always implies action, it will help the child to be more than merely responsively loving for the moment; it will bring before him an aim an object in life.

Let me try and illustrate this. You are teaching your class the story of the Lord Jesus coming as a boy to the great church at Jerusalem for the first time. You will have spoken of the boyish wonder and awe which filled His human heart; you have made your children follow Him through the temple courts for those three days, lingering in the court of the Gentiles, or seated in the adjacent "chamber of teaching" to hear the Word expounded by the great and wise; you will have shown Him to them seated at the doctor's feet, His reverence of face, the beautiful look of fathomless intelligence in His eyes, His quiet, solemn answers to their questions, opening up fresh and unlooked-for truths from His Father's Book—His own Book. Look at your children. The simple loving child will take in the *beauty of the scene*—the kindness of Jesus, His humility, His

knowledge, His love, as you bring out each virtue; will be almost moved to tears at the meeting of His mother and Joseph with Him in the temple; will think more of the sorrow of Mary—"Behold, thy father and I have sought thee sorrowing," than of the deep meaning of the answer, "I must be about my Father's business." But the child who has hope as well as love will at once see his own part in such a scene. "I should like to understand the Bible as Jesus did;" "I hope I shall some day;" "I should like to be able to answer all the difficult questions;" "I hope I shall."

You see that in the one class of mind only sentiment is aroused—good feelings and interest—all valuable as far as they go; but in the other there is an application of the lesson to the scholar's mind—partly selfish, it is true, partly ambitious, but still an application which encourages high aims and purpose, and raises the character.

But if the child have the third virtue or grace of which we spoke, viz., faith, it will be affected still more usefully and thoroughly; for faith makes it believe the lesson which you draw from the scene to be true, and adopts it.

Thus the loving child is pleased and happy at the beauty of the scene and the goodness of Jesus. The child who *loves* and *hopes* is pleased at the beauty of the scene and the goodness of Jesus but also hopes to imitate that goodness and produce that effect itself. The child in whom there is also faith believes as well the teacher's lesson; and when you say, "My child, this early life of goodness and obedie leads on to a true knowledge of G See Jesus for twelve years, loving, o dient, holy; see Him now in the te ple, full of learning and knowledge the Bible. So in your case, if you l God's word, are obedient and l you will come to God's house the proper age as He did, in a w you have never been before; you w be asked questions, and have to a swer. Jesus, as a Jewish boy, reach the first great epoch of His life twelve years old, the age at which was said, that Moses left Pharo daughter, that Samuel heard the vo of God, that Solomon gave his f wise judgment, and Josiah dreamed his great reform; the age at which Jewish boys of all ranks were free, a yet bound to learn a trade; the a at which they were considered wort to wear the Phylacteries, and began acquire spiritual perception and pow So you look forward to the day wh you are to be considered old enou to be confirmed, to receive the spir ual life in all its sevenfold power."

So you speak to your children, a the child who has faith, as well as l and hope, believes you, believes in t promise as applied to himself, and a cepts it as a duty to prepare for And as duty and not sentiment is t object of education, we see at on that the highest type of *child-relig* is that in which love and hope a mixed with faith, where affection a strong purpose are tempered and e alted by an abiding sense of duty.

(*To be continued.*)

S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

Vol VII. PHILADELPHIA, NOVEMBER, 1888. No. 1.

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KALENDAR FOR NOVEMBER.

1. Thursday [*All Saints.*] ..... Celebrations, 7, 9.30. Matins (all week-days), 7.45. Evensong (all week-days), 5. Altar Guild, 4. Litany and Instruction, 8.

2. Friday. [*All Souls.*] ..... Celebrations, 7, 9.30. Meditation, 12. S. S. Teachers, 4.15. F. Field in Church, 9–11, 7–9.

3. Saturday ..... Celebrations, 7, 9.30. Guild of the Holy Child, 4.30. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–8. F. Longridge, 5–6, 7–9.

4. Sunday [*Trinity XXIII.*] ..... Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class for Men, 3. Guild Holy Cross, 4.30. Evensong, 5.30. Night Service, 8.

5. Monday ..... Celebrations, 7, 9.30. Guild of S. Mary, 7.30.

6. Tuesday [*S. Leonard.*] ..... Celebrations, 7, 9.30. F. Field in Church, 10–11. Guild of the Iron Cross (Junior), 7.30.

7. Wednesday ..... Celebrations, 7, 9.30. Guild of S. Vincent, 6.30. Guild of S. Barnabas, 8.

8. Thursday ..... Celebrations, 7, 9.30. Litany and Instruction, 8.

9. Friday ..... Celebration, 7. Meditation, 12. S. S. Teachers, 4.15. F. Field in Church, 9–11, 7–9.

10. Saturday ..... Celebration, 7. Guild of S. Christopher, 10. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

11. Sunday [*Trinity XXIV.*] [*S. Martin.*] ..... Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class for Men, 3. Evensong, 5.30. Night Service, 8.

12. Monday ..... Celebration, 7.

13. Tuesday ..... Celebrations, 7, 9.30. Guild of Iron Cross, 8. F. Field in Church, 10–11.

14. Wednesday ..... Celebration, 7. Guild of S. John, 8. Guild of S. Christopher, 6.

15. Thursday [*S. Machutus.*] ..... Celebrations, 7, 9.30. Litany and Instruction, 8.

16. Friday ..... Celebration, 7. Meditation, 12. S. S. Teachers, 4.15. F. Field in Church, 9–11, 7–9.

17. Saturday [*S. Hugh.*] ..... Celebration, 7. Guild of the Holy Child, 10. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

18. Sunday [*Trinity XXV.*] ..... Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class for Men, 3. Evensong, 5.30. Night Service, 8. Guild of S. Martha, 5.

19. Monday ..... Celebration, 7.

20. Tuesday [*S. Edmund.*] ..... Celebrations, 7, 9.30. Guild of S. Mary, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 9–12, 7–8. F. Convers in Church, 9 A. M. and 10 P. M.

21. Wednesday ..... Celebration, 7. F. Field in Church, 9 A. M. to 9 P. M. F. Convers, 9 A. M. and 10 P. M. F. Longridge, 5–9.

22. Thursday [*S. Cecilia.*] ..... Celebrations, 7, 9.30. 1st Vespers S. Clement's, 8. F. Field in Church, 9 A. M. to 9 P. M. F. Convers in Church, 9 A. M. and 10 P. M. F. Longridge in Church, 10–12, 3–9.

23. Friday [*S. Clement.*] ..... Celebrations, 5, 6, 7, 8, 8.30 and 11. Matins, 10.30. S. S. Teachers, 4.15. Procession of Guilds, 8.

24. Saturday ..... Celebrations, 7, 9.30. Guild of S. Christopher, 10. F. Field in Church, 9–11, 7–9. F. Convers in Church, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9. Meeting of all Confirmed in the past two years in Chapel, 8.

25. Sunday [*Sunday before Advent, S. Katherine.*] ..... Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class for Men, 3, Evensong, 5.30. Night Service, 8.

26. Monday ..... Celebration, 7–9.30. Parish Tea, 8.

27. Tuesday ..... Celebrations, 7, 9.30. F. Field in Church, 10–11. Festival Meeting of the Guild of the Iron Cross, 8.

28. Wednesday ..... Celebrations, 7, 9.30. Guild of S. John, 8.

29. Thursday [*Thanksgiving.*] ..... Celebrations, 7, 8, 9 and 11. Children's Festival, 7. Litany and Instruction, 8.

30. Friday [*S. Andrews.*] ..... Celebration, 7, 9.30. Meditation 12. S. S. Teachers, 4.15. F. Field in Church, 9–11, 7–9.

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. B. W. MATURIN, *Rector.*
The Rev. C. N. FIELD, } *Assistants.*
The Rev. D. CONVERS, }

Wardens.—Henry Flanders, 419 Walnut Street; John Neill, 216 South Third Street.

Organist and Choir-master. — J. B. Tipton, 2005 Arch street.

Clergy House, 2026 Cherry Street.
All Saint's Home, 2032-34 Cherry Street.
S. Clement's Dispensary,
Cor. Claymont and Cherry Streets.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

A letter from Fr. Maturin tells of his travels in Scotland, and a more recent letter says that he is ordered by the physician to take more relaxation and change before he settles down to any study or work. He is greatly disappointed that he cannot be with us on St. Clement's Day, but he certainly will be with us in spirit, and will pray for a blessing on all the members of the parish.

COWLEY, ST. JOHN, Oct. 18, 1888.

MY DEAR ——:

I am writing by the date you told me, I hope in time for the Magazine. I was very sorry my last letter was late, but feared it would be. I shall only write a few lines now to say how sorry I am to be obliged again to be away at our Dedication Festival. I had hoped I might have been back by then, but I find it will be impossible. I thought I would try some work this week, and gave a day's retreat, but found myself, I am sorry to say, scarcely able to get through with it, so I am afraid I must look upon my return as postponed till Easter. I shall, I hope, stay on here quietly now, and not go about any more for the present. I need not say that I shall, all except my body, be with you all during the Festival, and that at that time the parish will not be often out of my mind. I hope the Festival may be a very successful one and may give many a good start at the beginning of winter. I do not think our Festival could come at a better time of the year than it does, those long summers in America often necessitating a strong tonic for many before they can right themselves for the winter.

All those who know him will deeply regret the reason of Mr. Bland's absence at the Festival, being ordered to Colorado for his health. Though the youngest member of the vestry, he has in the short time he has been with us made us feel the value of his faithful and willing service, and we trust ere long he may be amongst us again.

We must not let the Festival pass without thanking God for the progress of the scheme towards paying off the debt. This, which seemed at our last Festival an almost hopeless task, we may now look upon as an almost accomplished fact. There can be no more lasting benefit to the parish than the paying off of the debt, and I am told that hitherto payments have been most prompt according to the pledges. It has been most gratifying to me to see the earnest and self-denying way in which the congregation have taken this matter up. Already the mortgage on the school building ($8000) has been paid, and I believe $2000 on the Clergy House will be paid before St. Clement's Day, leaving only $2000 more besides the ground-rent. It would not be becoming in me to thank the members of the Vestry, especially the one through whose untiring zeal this work has been effected.

We have also during the past year purchased the building opposite the church for the Dispensary, and as a first step towards a Hospital, and thus, this, the most wide-spreading of the charities of the parish, has been put on a firmer basis and has before it a larger sphere of usefulness.

Praying that God may ever bless the parish and all who are connected with it, and give to it and them all that is for their good, and that if it be His will I may not be absent another Festival.

Ever yours affectionately,
B. W. MATURIN.

Parish Notes.

The Right Rev. the Lord Bishop of Nassau will preach on Sunday, Nov. 18th, and we hope that he may be with us for our Festival.

The Festival of S. Clement, Nov. 23d, will be observed as usual, by singing the First Vespers at 8 o'clock on Thursday evening, Nov. 22d. There will be special Celebrations of the Holy Communion at 5, 6, 7, 8, 8.30 and 11 o'clock on S. Clement's Day. The music at the 11 o'clock Celebration will be Martin in C. In the evening there will be the Procession of Guilds at 8 o'clock, and every member of any Guild connected with the parish should consider it a religious duty to attend. The sermon on this occasion will be preached by the Rev. Algernon S. Crapsey, Rector of S. Andrew's Church, Rochester, N. Y.

The Guilds of S. John and of the Iron Cross will meet in the Chapel, the Guild of S. Vincent in the Acolytes' room, the Guilds of S. Christopher, the Holy Cross, S. Mary, S. Barnabas, S. Martha, the Holy Child, and the Altar Guild will meet in the Sunday-school room. All should try to be present not later than 7.30. Visiting Clergy will meet in the Vestry room.

On Saturday, Nov. 24th, all who have been confirmed in the past two years are requested to attend a special service in the chapel.

On the Sunday in the Octave the same music will be sung as on S. Clement's Day.

On Monday evening the Parish Tea will take place at 8 o'clock, followed by speeches on Church questions.

On Tuesday there will be a Festival meeting of the Guild of the Iron Cross, when all the Branches in the neighborhood are invited. The Office will be sung in church, after which there will be refreshments and speeches in S. Clement's Hall.

Thursday in the Octave, Nov. 29th, is Thanksgiving Day, and there will be Celebrations of the Holy Communion at 7, 8, 9 and 11, with sermon by the Rev. F. Hall, Provincial S. S. J. E.

The Children's Festival will take place in the evening.

A poor widow, in great need of money is anxious to sell her Parlor Organ. In good condition. Price thirty-five (35) dollars; cost seventy-five (75). Apply to Rev. Fr. Convers.

Fr. Convers would be glad to hear of vacant positions for a Designer, Tailor, Stenographer, Copyist, Laborer, Clerk, Laundress, Seamstress, Charwoman and Nursemaid.

As there is no complete set of S. Clement's Magazine either at the Clergy House or in the Parish Library,

any one having spare numbers of the following issues will confer a favor by handing them to Father Convers, or sending them to him at 2026 Cherry street.

1883—January, March, May, July.
1884—June, October, November, December.
1885—September, October, December.
1886—January.

The Entertainment by the Prospect Club at the Drawing Rooms, 40th and Locust, on behalf of the Guild of the Iron Cross, promises to be very successful. Very few tickets are left. The Entertainment takes place on November 15th, at 8 P. M.

Volume VII of St. Clement's Magazine commences with this number. Many of the subscriptions expired with the last number and should be promptly renewed.

Will persons subscribing for the Magazine enclose the amount of their subscriptions with name and address in an envelope marked for the Magazine. By so doing many mistakes will be avoided and a correct list of subscribers be obtained. Last year some subscriptions were received through third parties and either wrong name or address given, so that while the Magazine was sent to that address it was not received by the subscribers. A number of complaints have been made but not having been sent to the publisher the error was not corrected because he was not notified.

The Magazine is mailed to all mail subscribers on the Monday after the first Sunday in the month, and subscribers not receiving their Magazines promptly by mail are requested to give notice at once.

Subscribers not wishing to renew will confer an especial favor by sending notice. In some cases the Magazine has been sent, and not till after the second notice of the expiration of the subscription has word been sent that they did not wish to renew their subscription.

A little attention on the part of subscribers will save all parties much annoyance.

Subscriptions 50 cents per year (or if by mail, 62 cents). All subscriptions will be acknowledged.

Address all communications to
S. CLEMENT'S MAGAZINE,
201 S. 30th st., Philadelphia, Pa.

BAPTISMS.

September 24.—Ellen Hird, daughter of Frank and Ellen G. Hird.

September 27.—Edith, daughter of John and Anna Hartzka.

October 4.—Robert John, son of Joseph and Margaret McKnight.

October 8.—Mary Pearl, daughter of Thomas and Mary E. Kane.

October 9.—Frances Hortense, daughter of Henry and Georgiana Chambers.

October 17.—Joseph Maxwell, son of Joseph Henry and Susan Carter.

October 18.—William Carton, son of John D. and Rachel Reed.

October 18.—Mabel Esletta, daughter of John D. and Rachel Reed.

October 18.—Elizabeth Jane, daughter of Samuel Mitchell and Isabella McIlver.

October 18.—Jane May, daughter of Henry and Matilda Pollock.

October 20.—Ralph Vernon Richwine (Adult.)

BURIALS.

September 20.—Thomas B. Lincoln.

September 21.—George Albert Cox.

September 29.—Harriet Richwine.

October 4.—Jane Wingate.

October 10.—William Mortimer Reckless.

COMMUNIONS.—September 20th, 610; October 20th, 609.

OFFERINGS.—September 20th, to October 20th, $234.24.

Sinking Fund.

We omitted in our last number to inform the subscribers to this Fund that the last payment, amounting to $5000, on the $10,000 mortgage on the Parish building, was made on the 13th of August.

The $2000 earned by the ladies through their fair at the Colonnade Hotel, in the fall of 1886, was applied towards this mortgage; $3000 was paid out of the proceeds of collections from this new Fund, received since its organization, less than a year ago, and by this last payment the entire mortgage has been satisfied and returned to the Archives of S. Clement's in the hands of our Accounting Warden.

Our Parish building is now free from all debt. Before the end of this year $2000 will be paid on account of the mortgage on the Clergy house, and by Easter this $4000 mortgage will also have been paid off and cancelled.

Letter from Father Maturin.

LINCOLNSHIRE, Sept. 18th, 1888.

MY DEAR ——:

I have only just realized that if I am to get a letter off in time for the October Magazine, it must be posted without delay; I am afraid after all that it will be late, but I shall do my best and hope it may be in time.

I have been going about so much and have seen so many places that I find it rather hard to keep my mind clear as to where I have been and where I have not been, somewhat like one of Cook's tourists on a journey through Italy, "We go to Rome tomorrow do we not?" "Oh, no!" was the answer, "We were in Rome yesterday."

I may be forgiven when I tell you that within the last couple of months I have been over upwards of three thousand miles, so that I have not let the ground grow under my feet. It would be quite impossible for me to give you any description of the many places I have seen. I have been over a good part of Scotland and ransacked every nook and corner of England. From Callander, where I think I last wrote, we drove through the Trosachs and crossed Loch Katrine and Loch Lomond, places all familiar from Scott's poems, familiar that is in name, but I am obliged to confess that in his descriptions he drew largely upon his poetic imagination. From Loch Lomond an hour or two in the train brought us to Glasgow, an uninteresting featureless town, which neither the exhibition nor Her Majesty's approaching visit could keep us in a moment longer than was necessary. The cathedral there is interesting and not badly kept, though, like all the old churches in Scotland, in the hands of the Presbyterians. From Glasgow we had a most beautiful sail down the Clyde and through the Lochs to Oban, a sail of nearly twelve hours, which not even the large crowd on the steamer could spoil of its pleasure—at one place we had to leave the steamer and get packed in as closely as we could fit upon a canal boat.

I should recommend any one who wants in a short space to see what Scotland can give, to take that trip to Oban and then take an excursion from Oban to Iona and Staffa. Excellent steamers make this trip every day through the summer, going round the Island of Mull and landing passengers at these two places. It is altogether about one hundred and thirty miles and takes nearly the whole day. We had most perfect weather, a cloudless day and a sea like glass. After about four hours sail we anchored a little way off from Iona and were taken ashore in boats, being packed about thirty or forty in a boat.

Iona has one of the most ancient churches in Britain upon it, dating back probably to the Seventh Century. The island itself is only about three miles long by one mile broad, but it is full of interest. Here S. Columba landed on Whitsun-eve, A. D. 565 and founded a Monastery to which the whole of Northern Scotland and the Islands surrounding it owe their Christianity. I believe missions went from there even as far as Iceland. For many generations the Scotch and Irish Kings came to Iona to be crowned and the stone upon which they were crowned is now in Westminster Abbey, forming part of the coronation chair. Many of the Scotch Kings lie buried there. S. Columba, I need hardly re-

mind you, was an Irishman (what would the old world or the new world do without that great race?) The story of his coming to Iona is interesting. Some quarrel had arisen between the followers of S. Columba and of S. Finian about a copy of the Scriptures, in which several people had been killed. (I am sorry to find that as far back as the Seventh Century, the Irish used to occasionally disagree, and to settle their disagreements by a fight.) The result was that S. Columba, in penitence for being the cause of bloodshed, left Ireland with twelve of his Monks in a small wicker ship covered with ox hide, to go where God might lead him, but where he should never see his native land again. At first he landed at Oronsay in the Highlands of Scotland, but from the top of the cliff, as he scanned the horizon he could just see Ireland, for the day was very clear, and so he must go further—miles away to the North he sees the Island of Iona where he goes, a perpetual exile from his native land, choosing it when he found that from the highest point in the Island, Ireland could not be seen. The story goes, that when in after years he was constrained to return to his own country to be present at a Synod of the Bishops, he came with his face covered, that he might not even feast his eye with the sight of the land he loved so dearly. The original place of his burial is shown in a small church on the Island, though I believe his body was removed to Ireland some time after his death. It was strange to think that such a quiet isolated spot, separated from the world, could be the centre of so great missionary work, but the methods of those days were different from these. The foundations were laid in quiet and silence and prayer. Men could go out from their places of solitude, where they lived alone unto God, and away from the world, to bring their message to the world from which they had fled, with a power that nothing could resist. There are the ruins of what is called the cathedral, with some of the monastic buildings and two beautiful crosses, one standing in front of the cathedral; there are also the ruins of a convent and of a small church lying a little way from the cathedral. Iona is separated from the Island of Mull, which is quite a large Island by quite a narrow strip of water; one could imagine S. Columba and his Monks crossing over here and thence to the main land. Though little remains of what was built in his time, yet the line of coast mountains and water is the same that he looked on year after year as he lived out his life of penitence and prayer and now he has his reward.

From Oban we went up the Caledonian Canal to Inverness. Stopping on the way to drive through the pass of Glencoe, at the entrance to the pass buried in the mountains I saw the house of the Bishop of Argyle and the Isles, where Mr. Mackonochie was staying when he died. I saw the mountains over which he had walked some twenty miles in the snow when he was lost. We left there on the Saturday evening and went a few miles further to a place called Banaire, where we spent the Sunday. I found a most exquisite little church at Fort William at the opposite side of the Loch, and on Monday we went on to Inverness, reaching there about 6 o'clock in the evening.

I must stop now if I am to have any hope of you getting this in time for the October number. I think I have taken in enough of fresh air and change to last me the rest of my life, and I have been observing a most faithful and vigorous rest from work. I hope I may be able to make up for it before long.

I have just had a letter from Mr. Rivinus, telling me that the entire debt on the school building had been paid. Deo Gratias. God will surely bless the self-sacrifice of those who have given so readily and worked so hard to take off that load of debt. A few years ago it seemed quite hopeless, but already we are beginning to look forward to it as a fact soon to be accomplished. Mr. R. also tells me that by Easter he hopes to have paid off the mortgage on the Clergy house, which leaves only the ground rent. With our many other expenses $12,000 in a year and a half is not doing badly.

Ever very truly yours,

B. W. MATURIN.

Child Religion:

WHAT IT IS, AND HOW TO TEACH IT.

AN ADDRESS TO SUNDAY-SCHOOL TEACHERS

By the Rev. A. C. THYNNE, Honorary Canon of Truro Cathedral, and Rector of Kilkhampton.

(*Continued.*)

All children have some sense of religion; in some it is more strongly developed than in others. But in all there is some; for the childish mind is reverent. We have to ascertain the quality of that religion, and to guide it when it is strong and draw it out when it is weak. But before I pass on to consider my second head, "How to teach it," let me ask you to have a perfectly clear idea of what religion is and what it is not. Religion is *duty*, not sentiment; sentiment is like a mushroom, very nice in its way. Duty, like an oak, lasts, and is useful. Sentiment—I mean religious sentiment—is very easily aroused in children, and is worth very little, and often leads on, if encouraged, to vanity and conceit. "Not a novice," says S. Paul, "lest being puffed up we fall into the snare of the devil."

Sentiment and emotion lead on to conceit and parade of self, and then, by a short step, to unreality and deceit. Sentiment is easily excited; duty is most difficult to inculcate. What wonder if teachers in a country where the population is readily moved by religious sentiment adopt the easier and more popular style.

I wish to press this subject upon your attention with all the emphasis in my power; for it seems to me to be of vital importance.

Just consider what are the two great evils or vices with which we have to deal. Can anyone doubt that they are *impurity* and *deceit?* What are the two virtues which we should desire most to inculcate? Surely, *chastity* and *truthfulness*.

I desire to call your attention to this point. We are teachers of the country's youth, teachers of religion. We can encourage religious sentiment, or teach religious duty, and I ask, Can the two great sins which I have named exist alongside of religious sentiment? Alas! we know only too well that they can, and not only among children, but among men and women. Miserable truth, well known to all who have to deal with souls, secret vice and religious sentiment run often as it were together in parallel lines, and, strange to say, the victim is very often for the time utterly in earnest in both—in religion and in vice. In sin one day, abased in repentance the next, rejoicing in religious emotion the third, only to fall again; and then the poor weak character grows weaker and weaker, and excuses himself to himself with the thought that he is unlike anyone else, his case is peculiar—a favorite snare of Satan—that no one was ever so tempted, and that, after all, *he cannot be out of God's favor, or God would not give him such warm religious feelings.*

Forgive me if I seem to be preaching a sermon, but by the love and purity of Jesus I beseech you to bear with me; and, for His dear sake, work wisely, carefully, and zealously, in the strength of the Holy Ghost, to help your children to that life of duty alongside of which vice cannot run. Duty is like water to the fire of evil desire; duty puts truth in the forefront, and admits of no commerce with deceit.

II. HOW TO TEACH CHILD-RELIGION.

Bishop —— is always practical in his utterances, and his words worthy of study. In speaking to Sunday-school teachers he pressed upon them the duty of giving, not the blind and the lame, to God, but their *best; i. e.*, study and careful preparation. I should have to travel too far and wide if I took in this part of the subject. True, it is of paramount importance; but may I not take for granted that you have counted the cost and *are* giving your best?

There are three things which every

teacher must study if he is going to be a good teacher. First, to know your children. Second, to be just to your children. Third, to influence your children.

First a word about yourself. What are you? To use Mrs. Herbert's words in speaking to district visitors, "Are you an active, amiable person with a fund of energy and common sense, anxious to spend and to be spent for your poorer neighbor's good? This is well as far as it goes, but it only covers half—and by far the least important half—of the ground. We must go deeper down than this, and ask, 'Are you going to work to help the minds only, or to try and win the souls of your children?'

"Remember," she continues, "it is a law of God that nothing can change. *Nature* speaks to *nature*, but only *grace* to *grace*. Your position, your education, your pleasantness . . . cannot carry you over the barrier that divides the natural from the spiritual. If you shelter yourself behind the old worn-out plea, 'It is the business of the clergy, and not mine, to speak to people's souls.' Very well. I do not say that you will do no good; for God accepts every act of ministry, even the cup of cold water given in the name of Jesus. But quite understand that you are missing altogether the higher aim of reading and speaking to and helping the life of the soul." With these splendid words of warning to ourselves let us approach the consideration of how to teach.

I. The Sunday-school teacher must know his children. There is no such thing as a stupid class, or a clever class—a nasty class, or a nice class. Let us remember this: There are before me six, twelve, twenty souls—six, twelve, twenty pictures of God for me to study; for He made them in the likeness of God. Look at them with reverence. Not *one* of those children but has [illegible] sin to answer for than I. Ah me! [illegible] world has come between

> "[My] soul and Christ; the gold is dim.
> The floor is soiled He made so clean:
> Is this a dwelling fit for Him?"

I have to learn each, and each is different from all the rest. We cannot learn to know them all at once. We look at the outsides—the faces, the hair, the clothes, and form some conclusions about their homes and bringing up, their fancies, their habits. It will be some time before we know each little heart and its ways. The variety of characters is endless, but each God's child.

> "O soul, O soul, rejoice!
> Thou art God's child indeed for all thy sinning;
> A poor weak child, yet His, and worth the winning,
> With Saviour eyes and voice."
> —G. MCDONALD.

(*To be continued.*)

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S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

Vol. VII. PHILADELPHIA, DECEMBER, 1888. No 2.

PRICE, 5 CENTS. { PER ANNUM, 50 Cts. BY MAIL, 62 Cts.

KALENDAR FOR DECEMBER.

1. Saturday.....Celebrations, 7, 7.45. Matins, 8.15 (all week-days). Evensong, 5 (all week-days). F. Field in Church, 9-11, 7-9. F. Convers, 10-12, 2-5, 7-9. F. Longridge, 5-6, 7-9. Guild of the Holy Child, 10.

2. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Evensong, 5. Sermon to Men, 4. Night Service, 8. Guild of the Holy Cross, 4.30.
[*Advent I.*]

3. Monday.....Celebrations, 7, 7.45. Bible Class, 4. Guild of S. Mary, 7.30.

4. Tuesday.....Celebrations, 7, 7.45, 9.30. Men's Meeting, 7 P. M. Guild of the Iron Cross (Junior), 7.30.

5. Wednesday.....Celebrations, 7, 7.45. Meditation, 12. Guild of S. Vincent, 6.30.

6. Thursday.....Celebrations, 7, 7.45, 9.30. Litany and Instruction, 8. Altar Guild, 10 A. M.
[*S. Nicolas.*]

7. Friday.....Celebrations, 7, 7.45. Meditation, 12. S. S. Teachers' Meeting, 4.15. F. Field in Church, 9-11, 7-9.

8. Saturday.....Celebrations, 7, 7.45. F. Field in Church, 9-11, 7-9. F. Longridge, 5-6, 7-9. Guild of Holy Child, 4.30 P. M. Preparation Service, 8 P. M.
[*Conception B. V. M.*]

9. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Sermon to Men, 4. Evening Prayer, 5.30. Night Service, 8.
[*Advent II.*]

10. Monday.....Celebrations, 7. 7.45. Bible Class, 4.

11. Tuesday.....Celebrations, 7, 7.45, 9.30. F. Field in Church, 10-11. Men's Meeting. 7.30. Guild of the Iron Cross, 8.

12. Wednesday.....Celebrations, 7, 7.45. Meditation, 12. Guild of S. John, 8. Guild of S. Christopher, 6.
[*S. Lucy.*]

13. Thursday.....Celebrations, 7, 7.45, 9.30. Litany and Instruction, 8. F. Convers in Church, 10-12, 7-8.

14. Friday.....Celebrations, 7, 7.45. Meditation, 12. F. Field in Church, 9-11, 7-9. S. S. Teacher's Meeting, 4.15.

15. Saturday.....Celebrations, 7, 7.45. F. Field in Church, 9-11, 7-9. F. Convers, 10-12, 2-5. 7-9. F. Longridge, 5-6, 7-9. Guild of Holy Child, 10 A. M. Preparation Service, 8 P. M.

16. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class for Men, 3. Sermon to Men, 4. Guild of S. Martha, 5. Evening Prayer, 5.30. Night Service, 8.
[*Advent III.*]

17. Monday.....Celebrations, 7, 7.45. Bible Class, 4.

18. Tuesday.....Celebrations, 7, 7.45, 9.30. Guild of S. Mary, 9.30 A. M. Guild of the Iron Cross, 8 P. M. F. Field in Church, 10-11.

19. Wednesday.....Celebrations, 7, 7.45. Meditation, 12. Guild of S. Barnabus, 8.
[*Ember Day.*]

20. Thursday.....Celebrations, 7, 7.45, 9.30. Litany and Instruction, 8. F. Convers in Church, 10-12, 7-8.

21. Friday.....Celebration, 7, 7.45. Meditation 12. F. Field in Church, 9-11, 7-9. F. Convers, 10-10. F. Longridge, 7-9.
[*Ember Day.*]

22. Saturday.....Celebrations, 7, 7.45. F. Field in Church all day. F. Convers, 10-10. F. Longridge, 3-6, 7-9. Preparation Service, 8 P. M.
[*Ember Day.*]

23. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class for Men, 3. Sermon to Men, 4. Evensong, 5. Night Service, 8.
[*Advent IV.*]

24. Monday.....Celebrations, 7, 7.45. Bible Class, 4. F. Field in Church, 9-9. F. Convers, 10-10. F. Longride, 10-12, 2-9.

25. Tuesday.....Celebrations, 6, 7, 8, 8.30 and 11. Matins, 10.30. Evening Prayer, 5.
[*Christmas.*]

26. Wednesday.....Celebrations, 7, 7.45, 9.30. Children's Festival, 7.30.
[*S. Stephen.*]

27. Thursday.....Celebrations, 7, 7.45, 9.30. Mother's Meeting Festival, 7.30. F. Convers in Church, 10-12, 7-8.
[*S. John Evangelist.*]

28. Friday.....Celebrations, 7, 7.45, 9.30. Meditation, 12. F. Field in Church, 9-11, 7-9.
[*Holy Innocents.*]

29. Saturday.....Celebrations, 7, 7.45, 9.30. F. Field in Church, 9-11, 7-9. F. Convers, 10-12, 2-5, 7-9. F. Longridge, 5-6, 7-9.

30. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Evensong, 5. Night Service, 8.
[*Christmas I.*]

31. Monday.....Celebrations, 7. 7.45, 9.30. Bible Class, 4.
[*S. Sylvester.*]

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. B. W. MATURIN, *Rector.*
The Rev. C. N. FIELD, } *Assistants.*
The Rev. D. CONVERS, }

Wardens.—Henry Flanders, 419 Walnut Street; John Neill, 611 Drexel Building.

Organist and Choir-master. — J. B. Tipton, 2005 Arch street.

Clergy House, 2026 Cherry Street.
All Saint's Home, 2032-34 Cherry Street.
S. Clement's Dispensary,
Cor. Claymont and Cherry Streets.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

Advent.

The Season of Advent has not received a proper share of attention in the Church, and the distractions of an approaching Christmas are so many that it is very difficult for people to make it a truly penitential season. The world keeps Christmas and the Church keeps it with the world instead of drawing people from the world to keep a real Christmas with our Blessed Lord. The approach of our Lord as Judge of the world is one of the stern realities of life which it is the fashion to put out of sight. The early Christians looked for Him to come very soon, even at any moment, but after the many ages that have passed people are ready to sneer and to say, just as He foretold that they would, "Where is the promise of his coming, for all things continue as they were." There are many signs of that loss of faith which our Lord predicted as a sign of His coming: "*When the Son of Man cometh shall He find faith on the earth?*" Let all the children of the Church think of *death* which is certain for all and after that the *Judgment* particular and general and after that either *Heaven* or *Hell.*

Parish Notes.

The Services in Advent are specially arranged that every one may have an opportunity of attending at least one Meditation or Instruction during the week.

On Sunday mornings in Advent F. Field will preach a course of sermons on "Loving God" with the heart, mind, soul and strength.

In the afternoons there will be special addresses to *men only* at 4 o'clock by the Rev. A. B. Sharpe, on (1) *The Ideal Man,* (2) *The Honest Man,* (3) *The Pure Man,* (4) *The Strong Man.*

F. Longridge will continue his Bible Class on Monday afternoons at 4. There will be a Men's Meeting in Chapel on Tuesday evenings at 7.30, before the meeting of the Guild of the Iron Cross.

On Wednesday F. Convers will conduct the Meditations at noon.

The Meditations on Friday will continue as usual.

On Saturday evenings there will be a service of Preparation for Christmas Communion. The Instructions will be based on the Church Catechism and will be open to all who are Confirmed or who are thinking of Confirmation.

The Dedication Festival was bright and enthusiastic and gave us much to be thankful for.

On St. Clement's Day there were Celebrations at 5, 6, 7, 8 and 8.30, and High Celebration at 11. The number of the Communicants at these services is given in another column. The music at the High Celebration was Martin in C., a work lately published by the new Organist of St. Paul's Cathedral, London, and was rendered by the choir in a manner which did great credit both to the members and the Choir Master, Mr. Tipton. Many strangers who were present spoke of the deep impression made upon them by the solemnity and reverence of this service. The preacher was the Rev. Dr. Pelham Williams, who spoke in terms of eulogy of the past work of St. Clement's and indicated some of the possibilities that lay before it in the future. In the evening the usual Procession of Guilds took place, and the Rev. A. Crapsey, Rector of St. Andrew's, Rochester, was the preacher. He spoke of the value and importance of the principle of organization, as represented, by the whole Church System and as the prominent characteristic of Guilds.

On Saturday evening a meeting of all Confirmed within the last two years was held, and was well attended. This meeting will be continued every Saturday throughout Advent, and it is hoped will prove helpful to all who are able to attend.

On Sunday in the Octave the Celebrations were at 7, 8, 9, and the High Celebration at 11. The music was that used at the High Celebration on St. Clement's Day. The preacher in the morning was the Rev. T. Curtis, Missionary Priest in South Carolina. He spoke of the stability of the Sacramental life of the Church. The evening service was the usual Sunday Evensong, and closed with the Te Deum. The preacher was the Rev. A. B. Sharpe, late Vicar of St. Agnes, Newmarket, England.

On Monday evening the Parish Tea was held in the school room, and was fairly attended considering the bad weather. After tea Father Field spoke of the return of Father Maturin, which he said might be hoped for at Easter, he hoped that he might be with them at the next Parish Tea. F. Field asked that all the people in the Parish would try to take advantage of the number of Instructions and Meditations provided for them during Advent, and try to bring some new stranger in each week. St. Clement's is a Church (he said) which entertains strangers, and while he did not like to see people talking in the Vestibule, yet there was always an opportunity for any of the congregation to speak to any of the clergy as they went out. The Priests were always glad to welcome any who wished to speak to them.

The Rev. C. J. Curtis, a Missionary Priest in South Carolina, spoke of the influence of the work of St. Clement's which had penetrated to the backwoods, and said that he felt quite at home here among men wearing the Iron Cross, for he was himself a Priest Associate and out in the backwoods they had a Branch of sixty members. The members could not often meet together, but went to their work wearing the Iron Cross of which they were trying to be worthy. Mr. Curtis said that St. Clement's Pulpit and the publications of the Iron Cross were read constantly by Priests and people in South Carolina.

The Rev. A. B. Sharpe, now working in the Parish, gave an answer to

the question so often asked of him, What do you think of America?

Father Convers then spoke of the Donation Day of the Dispensary and of the Missionary Society, and was glad to be able to say that more had been given to the Dispensary on this one day than in the whole week last year, and that everything looked very promising as regarded the future of the work of the Dispensary.

The Guild of St. John has reorganized and elected a Lay President to preside at meetings in case of the absence of the Warden of the Guild. The first work of the Guild has been the payment of a debt upon the Workingmen's Club, which dissolved about a year ago. The Guild has also undertaken the arrangements, advertising, etc., for the special addresses to men only, on Sunday afternoons in Advent.

The Guild of the Iron Cross at St. Clement's has now 390 members on its roll and nearly 700 in Philadelphia and Camden. The Guild has undertaken to bury the Christians who die without friends in the Almshouse, West Philadelphia, and to provide mourners to follow them to the grave, who shall see that they are honorably buried.

Christmas Day falls this year on Tuesday.

The children will have their Christmas Entertainment on Wednesday, December 26th, St. Stephen's Day. The friends of the children in the Parish are requested to send their subscriptions to F. Field, or to Dr. Garrett, the Superintendent, as soon as possible.

The mothers will have their festival meeting on Thursday, December 27th.

BAPTISMS.

October 25.—Mary Louise, daughter of Charles and Mary Kercher.

October 28.—Mary Katherine, daughter of Philip Asbury and Gertrude Palmer.

November 1.—Maud Lavinia, daughter of Samuel and Emma French.

November 1.—James Philip, son of Joseph and Emma Saunders.

November 1.—Katharine May, daughter of Joseph and Mary Powell.

November 4.—John Morris, son of John Morris and Frances Williams.

November 8.—William Henry, son of Samuel and Susan Raftrey.

November 12.—Amanda Frances Frey (adult.)

November 15.—Ellen, daughter of John and Susan Dougherty.

November 17.—Rebecca McCutchen, daughter of Robert and Charlotte McCoach.

November 17.—Bertha Stella, daughter of Robert and Charlotte McCoach.

MARRIAGE.

November 1.—Peter Lyle Forrester and Margarita Walburger Everly.

BURIAL.

November 20.—Mary A. Tolson.

COMMUNIONS.—October 20th, to November 20th, 780.

OFFERINGS.—October 20th, to November 20th, $479.29.

Dispensary Notes.

Donation Day was rough and unpleasant around the stone walls of the Dispensary, but was bright and pleasant within. The weather kept many at home, who would otherwise have been with us. But the charity was not forgotten and besides gifts of bottles, linen, provisions, drugs and stationery supplies, the Committee received then or just afterwards about $700. This is much more than we had last year.

The election resulted in the choice of the following who, with Fr. Maturin, as Rector of the Parish, form the Board of Managers for the coming year. Fr. Convers, Mr. Flanders, Mr. Neill, Mr. Fryer, Mr. Roberts, Dr. Herbert Norris, Mrs. Brock, Mrs. Kilgore, Miss Schell, Mrs. Erben, Mrs. Lippincott, Mrs. Neill, Mrs. Penrose, Mrs. A. C. Roberts.

The first step towards the Hospital has been taken by getting a nurse who will care for such of the patients as need care and have none to look after them. These will be confinement cases, those who wish to be operated upon at home, others attended by our Visiting Physicians, and such surgical cases as require dressing or other attention which a nurse can give. Usually she will go from house to house doing at each whatever may be required, but in some cases she will spend her whole day at one house; or even, on an emergency, the entire night. Since we had our nurse she has visited five different cases, staying the whole night with one. All have entirely recovered or are doing well.

All these changes involve more expense, and probably we shall require $600 more for current expenses this year than last. If the coming year be favorable, we may hope by next S. Clement's Day to be able to plan the opening of the Hospital. But that will depend entirely upon how we get on this year. May God help us and bless our efforts. Every one must pray earnestly this year as well as work.

1 EAST 29TH ST., NEW YORK,
Nov. 21, 1888.

MY DEAR MR. FRYER:—Many thanks for your letter and Draft for £23, 12*d*. I shall always have most grateful recollections of my visit to Philadelphia, and of the great kindness with which I was received there.

Hoping that your Festival will pass off well and successfully and that you may have the same bright weather as to day, I am

Yours very sincerely,
EDW. NASSAU.

Preparation for Christmas.

It is one of the principles of the Church's system of commemorative seasons that every great festival should be preceded by a time of special preparation. Thus Easter, the great Festival of the year, is preceded by the great fast of Lent; Ascension Day follows the three Rogation Days; this was also the principle upon which the vigils were prefixed to many of the chief holydays of the year.

Advent is the time given for preparation for the Christmas festival; it is a time of special devotion to the mystery of the Incarnation, which we are about to commemorate, and for practical efforts to obtain more of the blessings which flow from it.

Though our Church has relaxed the obligation, observed elsewhere, of fasting during this season, it is still a time for serious thought and deepened penitence; for as it leads us on the one hand to thoughts of the benefits of the coming of Christ, on the other hand it suggests the consideration of our extreme need of them, and our helplessness without them, and the consequences that will follow their rejection at the second Advent.

A well spent Advent will lead to a a truly happy Christmas, it will enable us to enter into and realize the spiritual joy of the festival, without appreciation of the external and social observances, which may indeed be entirely Christian and becoming, but which are too often no better—but rather worse—than heathen. For it is a fact that the Christmas festivities which are popularly associated with the 25th of December, have their origin, not in Christian times or institutions at all, but in the Roman "Saturnalia," which have become a byword for all that is immoral and unrestrained; the "Decembris licentia," which was condemned even by pagan moralists. It has been, as it were, sanctified and should be purified by its adoption into the Christian year; but it too often reverts to many of its ancient and worst characteristics.

Any who forget or refuse to acknowledge the power of the event to which Christians then do honor; whose Christmas being without either "Christ" or "mass" is no Christmas at all.

But if Advent is well kept, our Christmas can hardly be otherwise than Christian; which is as much as to say that it cannot fail to be full of the highest joy this world can give.

Child Religion:

What it is, and How to Teach it.

An Address to Sunday-School Teachers

By the Rev. A. C. Thynne, Honorary Canon of Truro Cathedral, and Rector of Kilkhampton.

(*Continued.*)

Let us bear in mind the three broad lines of character which I have indicated—the loving child, the hopeful child, and the faithful child.

1. There is not much difficulty in knowing the loving, affectionate child; and when love is not strengthened by the other virtues, you will find these children your constant source of disappointment. The more you know of them, the less you will find in them; the more trouble they will give you. They are delighted to see you, eager to hear you, but soon get listless, or never seem to take in a word you teach them. This is a large class, so we must not treat it lightly. Hope and faith may have germs in such children, but it may be long before you find signs of their existence. We must not begin by laying too much stress on pretty, loving looks, or take too high an estimate of fair promises. There is a want of character in all such children that we have to try and strengthen.

2. But I must pass on to the next—the hopeful; how to know them. Often strange, shy, and self-absorbed. The possibilities of a child's future, stretched far out beyond our knowledge, are strong in such, and they are apt to look dull and uninterested with your teaching, because their hope is set on something quite different from that which you are trying to teach; and you must get them to be interested in that which is good by finding out something in which they are really interested, something which they really have set their hope upon.

An incident told by a friend will illustrate my meaning. He took his choir boys from a country parish, some fifty miles, to the Crystal Palace. They were for the most part lost in wonder and delight, but one boy seemed dull and uninterested. The beauties of the statues and architecture were lost on him. In vain he walked through the courts of the Alhambra, or saw the representation of the glories of ancient Egypt. He was unmoved at all, till at last he came back with bright, eager face and kindled light in his eyes. He had seen something which pleased and delighted him. What was it? The picture or the model of *Tom Sayers the great prize-fighter!* There, I think, was the key to the hope of very likely a strong, even a glorious character.

The perfection of manly strength and personal courage was his ideal. It took a low form, it is true. Perhaps his big brother had told him that Tom Sayers could hit his right hand through any man's ribs. But you could lead him. Tell of the heroes. Begin with coarse, strong men like prize-fighters; tell of the old gladiators, and how they fought and died like beasts to please the great of Rome. Lead him on by the same track to see other forms and victims standing on the same sawdust to suffer and to die; tell him of the Christian man, aye, the Christian lad and girl, who stood just as bravely to face the same lion which had torn down the gladiator. Lead him through the worship of manly courage to worship the bravest Man that ever lived, the perfect example of self-devotion, obedient unto death on Calvary.

3. And then with the third class of faithful children—I mean children whose disposition lead them to believe all you tell them. Here you find *your really good* children. They give you no trouble. Don't therefore give them none. See what they want. Mere faith in you won't do; mere lesson-learning, good as it is, is not all. It does not take much to make a child that believes all you say and learns its lessons well, conceited and priggish; so keep on trying to find out the character of such, and draw out their love and hope, not forgetting constant lessons of humility. Study to *know* them.

II. And next, *be fair.* It has been said that a teacher who is fair and not loving will do more good, and have a greater hold on children, than a teacher who is loving but not fair. You lose your finest characters if you are not fair and just. Some of the greatest leaders of men have failed in sympathy, have been wanting in love; hard as iron some, but always just. The highest character joins the two; but love without justice, however it may attract *some*, must lose *many*, and often those most worth winning. *Be fair.* Pray to be fair and equal; love fails where it is unfair, and fails, as I said, with the finer characters. Just remember the one reproach which a boy utters in the bitterness of his heart—"*It's not fair.*" And remember too that there are a class of quiet, uninterested-looking children—if a child can be uninteresting—who say nothing, perhaps seem to feel nothing, but who store up little grievances in their hearts against the day of retribution; and they take out their revenge in absenting themselves from school, and church too, as soon as they have gained their freedom. These are the shy children, so seldom understood; for shyness bears the like relation to the character which hysteria does among diseases to the body. It simulates all others. The shy child seems proud or sulky, often puts on an awkward boldness, or a silly mirth, just as you see children smile at a confirmation, or at some solemn occasion when they are really impressed. (I suppose a sudden flash of self-consciousness darts across their mind, as to whether they are not making fools of themselves by being so much in earnest.)

We must try to be just to such, notwithstanding the difficulty. Think of our Pattern. "God is a righteous Judge, *strong and patient*, and God is provoked every day;" that is just and fair, and therefore strong and patient. Take that for your motto. Love your children all you can, and pray to love them more; but *always be just.*

III. *Influence them.* To do this you must *know* them, and *be just*, and you must have a clear idea of what you want to make them; and that you may have a clear idea of this, you must have a clear idea of what you are yourself. You are trying to influence children to do their duty in life; do you know what duty is? Let us listen to Wordsworth's words on Duty—

> "Stern lawgiver! yet thou dost wear
> The Godhead's most benignant face,
> Nor know I anything so fair
> As is the smile upon thy face.
> Flowers laugh before thee on their beds,
> And fragrance in thy footing treads;
> Thou dost preserve the stars from wrong,
> And the most ancient heavens through
> thee are fresh and strong."

Duty was defined by a little child in a Sunday-school as "doing what we ought, instead of doing what we like." Not a bad answer. We teachers must learn it, or we cannot teach it. "*The living will that shall endure*," as Tennyson says, and "*the faith that comes of self-control*," must have found their way into our lives, and then we can influence children, and teach them duty; teach them to "*do noble things, not dream them all day long.*"

Therefore, first, you will aim at perfect obedience, and you yourself will be *regular* and *punctual.* That is how you teach obedience by example.

You will teach truth by fairness and justice in lessons and in favors; by favoring those who *do* well justly; by punishing lovingly and firmly.

You will teach faith by living a life of faith. There will be no half-heartedness in your faith. You believe in God the Father, Son, and Holy Ghost, You will reverence the *Word*, the *house*, the *ordinances* of God. You believe the doctrines of your Church; you will never let your children see a shadow of doubt; you will avoid that hazy kind of talk, which affects liberality, and hesitates to say that any one else is wrong. Children hate uncertainties. What can they think of a teacher who professes to be a Churchman, and goes to chapel now and then? who teaches them to pray and understand the prayer to Jesus, "From heresy" (*i. e.*, choosing your own way) "and schism, Good Lord, deliver us," and then assists in creating or supporting

the very divisions against which he prays?

But you will go further than this. You wish to influence your children to be devout members of the Church, teach them what the Church teaches—teach them the Prayer Book. It has been only too truly said, that many a Sunday-school scholar is taught all about Jeremiah and Jezebel, and never a word about Holy Communion. How can we influence children towards the Church, if you leave out her highest, her central service?

You may or you may not bring your children to be present from time to time at the Holy Communion; you may find the difficulties, from many causes, too great—I cannot dwell upon the subject now—but you *can* teach all children above ten about Holy Communion, and the history of it, and the meaning of it, and the meaning of the service in our Prayer Books, the prayers and the responses, the offertory, the oblations, the elements, not only from the catechism, but from the service itself. You can let them see and know by your look, your manner, your voice—aye, by your *practice*—what the Holy Communion is to your own soul, to your inner life, and how it bears upon your duty. All this you can draw out to them, and thus fashion their characters; and "character is a completely-fashioned will," says a great writer; "and the will, when once fashioned, may be steady and constant for life."

So try to influence the life of your children, their affections, their character, and their worship. Aim very high, aim very deep, at laying the foundations of a holy life of duty in each soul. Aim at working with your Master Jesus, and not only "suffer little children to come unto Him," but take them by the hand firmly, tenderly, faithfully, and lead them to His divine feet, awaiting in hope to be able to say at the last, "Behold I and the children whom the Lord hath given me."

Brothers and sisters, your work is a joyful and a blessed one. Full of difficulty? Yes; no good work is without that. Full of disappointment? Yes; disappointment is the lot of all human workers. But it is full of glory, for it is associated with the work of Jesus; full of hope, for every fresh face speaks of hope; full of help, for the Holy Ghost it with us, and however weak we may be, however distrustful of our own power, however many our mistakes, yet if we seek Him, He will surely be with us, and make all things work together for good to those who with earnest hearts endeavor to love and give their best to God.

S. Clement's Magazine.

"*In Essentials Unity, in Non-essentials Liberty, in All Things Charity.*"

Vol VII. PHILADELPHIA, JANUARY, 1889. No 3.

PRICE, 5 CENTS. { PER ANNUM, 50 Cts. BY MAIL, 62 Cts.

KALENDAR FOR JANUARY.

1. Tuesday.....Celebrations, 7, 7.45, 9.30. Matins, 8.15 (all week-days). Evensong, 5 (all week-days). Guild of the Iron Cross (Junior), 7 30. F. Field in Church, 10–11
[*Circumcision.*]

2. Wednesday.....Celebrations, 7, 7.45. Guild of S. Vincent, 6.30.

3. Thursday.....Celebrations, 7, 7.45, 9.30. Litany and Instruction, 8. Altar Guild, 10 A. M. F. Convers in Church, 10–12, 7–8.

4. Friday.....Celebrations, 7, 7.45. Meditation, 12. S. S. Teachers' Meeting, 4.15. F. Field in Church, 9–11, 7–9.

5. Saturday.....Celebrations, 7, 7.45. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9. Guild of Holy Child, 10.

6. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class for Men, 3. Guild of the Holy Cross, 4.30. Evening Prayer, 5.30. Night Service, 8.
[*Epiphany.*]

7. Monday.....Celebrations, 7, 7.45. Bible Class, 4. Guild of S. Mary, 7.30.

8. Tuesday.....Celebrations, 7, 7.45, 9.30. Guild of the Iron Cross, 8.
[*S. Lucien.*]

9. Wednesday.....Celebrations, 7, 7.45. Guild of S. Christopher, 6. Guild of S. John, 8.

10. Thursday.....Celebrations, 7, 7.45, 9.30. Litany and Instruction, 8. F. Convers in Church, 10–12, 7–8.

11. Friday.....Celebrations, 7, 7.45. Meditation, 12. F. Field in Church.

12. Saturday.....Celebrations, 7, 7.45, 9–30. Guild of Holy Child, 4.30. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

13. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class for Men, 3. Guild of S. Martha, 5. Evening Prayer, 5.30. Night Service, 8
[*Epiphany I. S. Hilary.*]

14. Monday.....Celebrations, 7, 7.45. Bible Class, 4.

15. Tuesday.....Celebrations, 7, 7.45, 9.30. Guild of S. Mary, 9 30 A. M. Guild of the Iron Cross, 8 P. M. F. Field in Church, 10–11.

16. Wednesday.....Celebrations, 7, 7.45. Guild of S. Barnabas, 8.

17. Thursday.....Celebrations, 7, 7.45, 9.30. Litany and Instruction, 8. F. Convers in Church, 10–12, 7–8.

18. Friday.....Celebrations, 7, 7.45. Meditation 12. F. Field in Church, 2–5, 7–9.
[*S. Prisca.*]

19. Saturday.....Celebrations, 7, 7.45. Guild of the Holy Child, 4.30. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

20. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class for Men, 3. Evensong, 5. Night Service, 8. Guild of S. Martha, 5.
[*Epiphany II. S. Fabian.*]

21. Monday.....Celebrations, 7, 7.45. Bible Class, 4.
[*S. Agnes.*]

22. Tuesday.....Celebrations, 7, 7–45, 9.30. Guild of the Iron Cross 8. F. Field in Church, 10–11.
[*S. Vincent.*]

23. Wednesday.....Celebrations, 7, 7.45. Guild of S. John, 8.

24. Thursday.....Celebrations, 7, 7.45, 9.30. Litany and Instruction 8. F. Convers in Church, 10–12, 7–8.
[*Conv. of S. Paul.*]

25. Friday.....Celebrations, 7, 7.45. Meditation, 12. F. Field in Church, 2–5, 7–9.

26. Saturday.....Celebrations, 7, 7 45. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

27. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class for Men, 3. Evensong, 5. Night Service, 8.
[*Epiphany III.*]

28. Monday.....Celebrations, 7. 7.45. Bible Class, 4.

29. Tuesday.....Celebrations, 7, 7–45, 9–30. F. Field in Church, 10–11.

30. Wednesday.....Celebrations, 7, 7.45.

31. Thursday.....Celebrations, 7, 7.45, 9.30. Litany and Instruction 8. F. Convers in Church, 10–12, 7–8.

S. Clement's Church,

Twentieth and Cherry Streets.

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The Rev. C. N. FIELD, } *Assistants.*
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S. Clement's Dispensary,
Cor. Claymont and Cherry Streets.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

Letter from Father Maturin.

COWLEY ST. JOHN, OXFORD,
December 15, 1888.

MY DEAR ——— :

I take a large sheet of paper to write to the Magazine through you, but I am afraid that I shall have exhausted all that I have to say long before I have filled it. I am sure that I have no gifts as a journalist; how I envy the talents of the Editor of the Iron Cross, who can write interesting columns on a short railway journey and see sights, meet people and hear things said that I could not see or hear if I took the same journey a hundred times. I once had the pleasure of crossing the ocean with that same editor and the amount of incident and interest that he got out of what I thought a most monotonous journey made me fairly envious. I have no doubt he could write pages describing our very quiet life at Cowley, but I am not so gifted, therefore you must be content, I am afraid, with a very uninteresting letter. The quiet here is rather a contrast to the mode of life in America, but it is very healing to soul and spirit and nerves. I have been going over every Sunday through Advent to preach at a little country church about twenty miles from Oxford, a most beautiful old thirteenth century country church, with a spire like the spire of the Salisbury Cathedral on a small scale. Unfortunately the church underwent a kind of restoration about twenty or thirty years ago and needs to have that work undone as much as possible. It is a quaint old village dating from the Saxon times, I believe; the present Squire's house was formerly part of an old monastery, and an underground passage connects it with the church. There are some secret rooms in the house where Charles once was hidden. The condition of the Squire's family presents one of those instances which are so often met with in England of the punishment of sacrilege. They were formerly enriched from Church lands, the living which some time ago was worth $50,000 a year is now worth $500, and the Squire's family are almost in absolute want. The parish is now in excellent hands and the services are very reverent and nice. We have a great many nice things in America, but we have not yet got anything that compares with an English country parish; the church standing out with its spire or ancient tower and the vicarage close by, the very ideal of a peaceful cultured Christian home, and the straggling village with its tidy cottages nestling around the church, each in the summer time bright with flowers in the garden in front and in the windows; the old inn with its signboard dating back, no one knows how far, and the churchyard with the traditional names of the village people on the tombstones, many of them illegible from age, and its great old yew tree that is to be found in almost every churchyard in England, as old probably as the church itself. There it all has been for century after century; how many feet have trodden that path and passed under the doorway! how many have knelt in that chancel with their sorrows and prayers and thanksgivings. While the world changes, and England, I am sorry to say, changes, yet one sees but little signs of change in these country places. I know nothing that presents such a picture of peace and where one would expect to find the traditional hold of religion and devotion, though in this, alas, one is often disappointed. In the parish to which I go every Sunday, the bell rings at five o'clock in the morning, and at noon, and in the evening every day in the year, except in the early morning through the winter, and it has so rung from time immemorial. I suppose originally it rang for the Angelus, but English conservatism keeps up the old custom while its meaning is gone. I wonder when we shall have in America an age of faith and devotion—when men will be ready to consecrate their wealth in building and endowing churches which will be a blessing in ages to come. One man I know of here, who spends $50,000 a year on the restoration of a church and has been giving that sum for some years.

By the time this reaches you the new year will have almost begun. I pray that it may have many blessings in store for the parish. By all accounts everything seems to have gone off very well and happily during the Dedication Festival. I need not say that you were not much out of my thoughts during the day. My day began five hours before yours, so that our Festival Celebrations began very early in the morning.

We have been living in fog here for the last week or two. A couple of days ago I left London at about two o'clock in the afternoon, when they were beginning to light the gas. We have had no snow here as yet, and very little frost or cold, but very unlike the winter in America.

Ever very truly yours,
B. W. MATURIN.

Parish Notes.

The Bishop of Nassau has sent us an account of his voyage. It was extremely rough and dangerous, and for three days there seemed every chance of the entire loss of the ship, but we are thankful to say that the Bishop escaped without any harm.

Father Maturin is declared by the eminent physician, Sir Andrew Clark, to be well and able to work, with proper care.

The Christmas services were as usual bright and hearty, and the music was beautifully rendered by the choir under the skillful management of Mr. Tipton.

The Mothers had their usual dinner on Thursday, the festival of St. John. After the dinner at which about 200 were present, a dramatic entertainment was given to them by some friends, consisting of two charades of a highly farcical character, which provoked unbounded hilarity and received repeated and well-earned applause.

The Sunday school was entertained on Wednesday, the fest of St. Stephen. About 500 children were present—a number which oddly enough has not yet been reached in the Sunday attendance—and seemed highly to ap-

preciate the amusements provided for them; these included a remarkable performance by Mr. Doddridge, Commandant of —— —— College, on that common, but largely unappreciated instrument, the natural whistle; a service of song performed by members of the choir and others; songs and music by several ladies who kindly gave their assistance, and last, but not least, a distribution of presents and candy.

By the time this number of the Magazine is published, the Iron Cross Parlor and Boy's Gymnasium, at the S. E. corner 21st and Market streets will, we trust, have been opened. It is a spacious and well proportioned room, and has been fitted up with gymnastic apparatus according to the latest and best designs. One end of the room is reserved as a parlor, and is elegantly furnished, with a view to the comfort of those who wish to use it for games, reading, writing, or quiet conversation. This institution will supply a long-felt want, and we hope will become widely popular.

The Convention of the Iron Cross will take place in Philadelphia on St. Paul's Day (January 25th), and on the eve (January 24th), a sermon will be preached to the members of the Guild at 8 P. M., by the Right Rev. Dr. Coleman, Bishop of Delaware. Those who can give a lodging to a Priest or layman are requested to give notice to Father Field as soon as possible.

BAPTISMS.

November 21—John Everson, son of John and Margaret Brannon.

November 27.—Sarah Jane, daughter of John and Eliza Jane Lafferty.

November 29.—Joseph Henry, son or Joseph Henry and Kate Jolly.

December 1.—Mary Caroline, daughter of Richard and Katharine Amos.

December 3.—Alice Jeanette, daughter of W. H. and E. E. Skidmore.

December 3.—Clarence Louis, son of W. H. and E. E. Skidmore.

December 5.—Theresa, daughter of Samuel and Annie Thomas.

December 8.—Albert, son of Joseph and Mary Macintosh.

December 8.— ——— Jackson.

December 9.—Annia Adele, daughter of Josiah G. and Elizabeth T. Leach.

December 19.—Sarah Jane, daughter of Sarah Jane and Alexander Greenhadge.

BURIALS.

November 23.—Agnes Woodrow Stein.

November 29.—William Henry Raftrey.

December 11.—George Henry Jackson.

Communions from November 20th to December 20th, 1023.

Offerings from November 20th to to December 20th, $661.70.

Service List, January, 1889.

JANUARY 6, . . . *Epiphany.*
Celebration at 11 A. M.
Introit and Gradual, Plain Song.
Kyrie, Credo, Sanctus,
Gloria in Excelsus, Stainer in A.
Benedictus and Agnus Dei, Tours in F.
Night Service, 8 P. M.
Psalter 148, 149, 150, Tone VIII–II.
Magnificat, . . Stainer in Bb.
Procession.

JANUARY 13, *First after Epiphany.*
11 A. M.
Service, . Tours in C throughout.
8 P. M.
Psalter, 13th Day, . Tone III–1.
Magnificat, . . Stainer in Bb.
Anthem, from Mendelssohn's "Christus."

When Jesus our Lord was born in Bethlehem, in the land of Judea; Behold, from the East to the city of Jerusalem, there came wise men, and said: "Say where is He born, the King of Judea? For we have seen His star, and are come to adore Him." There shall a star from Jacob come forth, and a sceptre from Israel rise up, and dash in pieces princes and nations.

As bright the star of morning gleams
So Jesus sheddeth glorious beams
Of light and consolation.
Thy Word, O Lord, radiance darting,
Truth imparting, gives salvation,
Thine be praise and adoration.

JANUARY 20, *Second after Epiphany.*
11 A. M.
Service, . Tours in C throughout.
8 P. M.
Psalter, 20th Day, . Tone III–1.
Magnificat, . . Gadsby in C.
Anthem, ... Smart.

The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters; He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

JANUARY 27, *Third after Epiphany.*
11 A. M.
Kyrie, Credo, Sanctus, Gloria in Excelsis, . . . Smart in F.
Benedictus, Agnus Dei, Agutter in Bb.
8 P. M.
Psalter, 91st Psalm, . Tone II.
Magnificat, . . Gadsby in C.
Anthem, Lead kindly light,
Hymn 266. . . Stainer.

The Sinking Fund.

The Trusteees have the pleasure to announce that they have again this month (December 10th) paid off two thousand dollars of the Church debt.

This payment has been applied to the four thousand dollar mortgage on the Clergy House; the remaining two thousand of which will be paid by Easter, when another of the Church's properties will be free from debt.

In recalling the events of the past year let us give thanks to our Heavenly Father for the wonderful prosperity He has granted to our beloved Church, and ask His blessing on those, who, by their self-denial have given so liberally to His service.

The Missionary Society.

The first meeting, November 27th, was not a large one. The offerings of this year are to meet our pledge to S. Mary's Orphanage, Baltimore; and the work is to be sent to Mr. Parker's Mission in Alaska. His interesting letter is printed here that more than were in chapel on Tuesday may read it and help the Mission. The Society will not be pledged for more, until it has met these two promises; then whatever is left over and above will be given to other objects. It is hoped that the parishioners generally will give to the missions in which they may be specially interested through the Society, which will receive and forward to their destination any donations sent it. If any wish to send an offering, e. g., to Fr. Sheppard's Memorial at Cape Town, or to Nashotah, or to Messrs. Graves and Partridge in China, or to Mr. McKim in Japan, or any other mission, mark it as "special for such and such an object" and send it to Mr. John Carr, Forrest Building, Fourth near Chestnut, the Treasurer, and it will be sent on as the giver wishes. At the monthly meetings of the Society the address will be an account of the life and work of some of the chief missionaries of our own communion in this last half century; for example, Bishop Gray of Cape Town, the defender of the Inspiration of the Bible against Dr. Colenso and the assertor of the Church's spiritual power; or J. Lloyd Brech, the founder of Nashotah, Faribault, our missions to Indians, and a school on the Pacific Coast; or Haumington, singing God's praises when fever smitted on the shores of African lakes and amid the savage crowds who killed him; or Patteson, dashing through the surf of the coral reefs to try to talk of Christ to men whose language he had yet to learn, and who welcomed him with brandished spears, dying a martyr to the slave trade and code of savage revenge, or some other hero of the Mission Field.

Here is Mr. Parker's letter. If you have not made your pledge for missions

speak to Fr. Convers, to Mr. Carr, or to the Sister at once.

CHRIST CHURCH MISSION:
ANVIK, ALASKA, Feb. 29th, 1888.

As time and opportunity will permit, I am writing to those who have shown any interest in my work, and if I mistake not, you wrote me offering kindly services.

I am writing you from Anvik, 500 miles up the Yukon River, and over 3000 from San Francisco. Our home is a log house, containing three rooms, purchased for us by the Board of Missions. Once a year we get our mail by the Alaska Commercial Company's steamer. This vessel comes to St. Michael's, on Norton Sound, 80 miles from the mouth of the Yukon. The Yukon is said to be the sixth largest river in the world. This, however, in the absence of an official survey, is at present uncertain. It seems to be a fact that it may be ascended over 2400 miles, and it is studded with islands. Our house, as I have said, has three rooms, one is 12 by 16, and the other two about half the size. The larger room serves as chapel, school-room, kitchen, dining and sitting-room. Rather close quarters you may say. Yes; but we have had reason to thank God for a good home.

Our work is attended with peculiar difficulties, owing to the impression that generally prevails that the teaching of English will ruin the fur trade. I could say much more, but for charity sake will hold my peace. Of course, our work lies among Indians. In fact, for some months we have seen but two white men. Although the work is difficult it is full of interest. The adults are to us very interesting, and the children are bright, teachable and manageable. The people, as a people, are ingenious and self-supporting, and will pay to educate.

We have quite an interesting school which we teach from Monday morning till Friday evening. This school promises rich seed for the future. As our house is a mile and a half from the village, the children are not able to go home to dinner and return, so we give them each a meal of tea, crackers and smoked fish. We also average, perhaps, a meal a day to adults—these matters come out of our tithe. It distresses us to see how the children dress. One loose fur coat or parka and a pair of thin drill pants are all the majority wear. You will understand how they suffer when I tell you that I traveled 250 miles with the thermometer 52° below zero, and although well wrapped up, suffered severely. I was nine days making this journey with sled and dogs. We ought to have a barrel of inexpensive, but warm, good underclothing. You have no idea how the people live, nor of the hovels, holes in the ground, they live in. The entrance to these homes is about 2 feet square. Of course they have neither doors nor windows to their homes—a hole in the roof 2 feet square serves as window and chimney. They live mostly on sun dried fish, except in summer when they catch an abundance of fresh salmon. We (my colleague and I) like the people very much and think there is a good deal to them; they only want to be taught how to live to compare favorably with others. Of course the future of our work we don't know, neither is it wise for us to seek to know. It is for us to work in the present and to raise up for our work the interest of as many as possible. One thing we can ask all for and this we ask you for your prayers that God will bless and strenghten us for this work and adds to us all necessary things. This *we* pray for, hope for and never cease working and this we believe God will do in His own good time.

That God will bless and make His face to shine upon *you* in your many labors of love is and shall be the prayer of

Yours in Christ,
OCTAVIUS PARKER.

P. S.—Of course we hold divine service on Sunday, at which the school children are always present and many adults.

The Good Bishop of Lincoln.

The answer of Dr. King, the Bishop of Lincoln, to the churchmen of his diocese who feel great sympathy for him in his persecution by the Church Association, has been sent to us by F. Maturin for publication

The Bishop is one of the most devout and saintly men in the English Church and is loved by all who have ever been brought into relation with him, but a small party of extreme low churchmen, if they can be called churchmen at all, has instituted legal proceedings against the Bishop, with the object of hindering his use of the reverent ritual which is customary in many of the churches of his diocese and which he has constantly encouraged by his sympathy and presence.

My dear Brethren of the Clergy and of the Faithful Laity.

So many kind expressions of sympathy have reached me during the past year from all parts of the Diocese, that I feel it would be unnatural to remain any longer silent, and not to tell you in a few simple words on what principle I have acted, and, please God, intend to act.

Let me begin by saying how deeply grieved I am that Lincoln should have been made the cause of trouble and anxiety to our Archbishop; we all know his personal love for Lincoln, and Lincoln knows her grateful and loyal love for him. Why then have I felt bound to give this trouble or to allow this trouble to be given about me?

1. Leaving the details to be maintained, if need be, by the lawyers, I believe that the Ornaments Rubric is the law of the Church, I might say of the Prayer Book, and therefore the law of the land also. You will remember what my good and learned predecessor said on the subject in 1875: "The vestments are permitted, but not required by law." "The vestments are *permitted* by law and not to be prohibited." "Persons can hardly feel much aggrieved if any other vestment but the surplice is *not required* of themselves, but allowed to others under sufficient safeguards; but others, clergy and laity, may consider themselves wronged if another vestment (believed by them to be lawful) is forbidden under penalties; and great discontent and dissension would probably ensue from such a prohibition."

These are serious words indeed! The contents of the Ornaments Rubric quite sufficiently cover the principle of Ritual for which we contend—a principle which cannot be given up without the risk of doing a very great wrong to our people.

Hooker saw the need of maintaining this principle; writing in the first days of the Reformation, when defending the use of the sign of the Cross in Baptism, he said: "Neither dare we despise, no not the meanest helps that serve, though it be but in the very lowest degree of furtherance towards the highest services that God doth require at our hands."* And again: "Seeing also that our weakness, while we are in this present world, doth need towards spiritual duties the help even of corporal furtherances, and that by reason of natural intercourse between the highest and the lowest powers of man's mind in all actions."

The great Bishop Butler said the same, writing two hundred years after, when the spiritual power of religion was being endangered in England by the cold Deism of the 18th century. "Nor does the want of religion in the generality of the common people appear owing to a speculative disbelief or denial of it, but chiefly to thoughtlessness and the common temptations of life. . . . The form of religion may indeed be where there is little of the thing itself; but the thing itself cannot be preserved amongst mankind without the form;" and again, "it is highly seasonable now to instruct the people in the importance of external religion."†

2. To break any law is, no doubt, a serious thing to a thoughtful person, for law ought to be regarded with a special reverence, as there is in truth but One Lawgiver; and yet we do not, and cannot, claim absolute obedience

* E. P. v. 65, s. 10, 11.

† Charge to the Clergy of Durham, 1751. Works, vol. ii, pp. 314, 316.

to every detail of human law. It is admitted that it would be unreasonable to enforce absolute obedience to every Rubric in our Prayer Book. The Rubrics are broken every week in numberless churches by all kinds of clergymen, and yet they are not prosecuted as lawbreakers. There is in fact an increasing conviction that compulsory uniformity in externals is not the best way to promote real unity: we are not, therefore, contending for rigidly enforced uniformity, but for reasonable toleration.

3. The true way of dealing with such lesser infractions of law would seem to be (i) to endeavor to estimate the danger of the result of such infractions; and (ii) to determine the spirit and intention of the lawbreakers.

At first, watchfulness and suspicion would appear to be perfectly natural, but in due time it comes to be an acknowledged verdict of experience that every infraction of law does not necessarily lead to a state of lawlessness.

In the particular case before us, as I cannot admit the charge of lawbreaking, so I repudiate with indignation the imputation of disloyalty either to England or to the English Church; and I appeal to a life of almost 60 years, and to an unworthy Ministry of 34, and I defy the charge of disloyalty either in word or deed. And what I claim for myself individually, I claim for my brethren as a body. We who have been accused of lawbreaking have been long enough before the public to be known as honest and loyal men both towards the Church of England and the Crown; and this contention will approve itself to the law-abiding, but still more to the justice-loving people of England.

4. While thus professing true loyalty to the Crown, we are compelled to maintain that the experience of history proves the necessity of the Church preserving her own rights and liberties in her relation to the State; and this duty certainly has not become less urgent at the present time, when Parliament, representing equally the people of the three United Kingdoms, whatever their religious belief, is no longer composed only of members of the Church of England, but of Roman Catholics, Presbyterians, and many Nonconformists; nay, when the members of our Parliament are no longer required even to be Christians.

5. Any individual suffering which may arise from this line of thought and action is too insignificant to be mentioned, when our hope is that the people of England may thus be enabled to realize the inestimable blessings which God has provided and preserved for them in the English Church. It was my great hope and prayer in coming among you that God would enable me to bring the blessings of the Gospel to the poor, as our Lord has promised them in His Church. If this be God's way of accomplishing this end, then, at whatever cost, may His will be done. To help you, my dear brethren, to draw nearer to God through Christ by the power of the Holy Spirit in His Church—this is my simple aim.

Trusting f r the continuance of your prayers, I am, your faithful friend and Bishop, EDWARD LINCOLN.

Old Palace, Lincoln,
Fast of St. Hugh, 1888.

S. Clement's Magazine.

"*In Essentials Unity, in Non-essentials Liberty, in All Things Charity.*"

Vol VII. PHILADELPHIA, FEBRUARY, 1889. No 4.

PRICE, 5 CENTS. { PER ANNUM, 50 Cts. BY MAIL, 62 Cts.

KALENDAR FOR FEBRUARY.

1. Friday.....Celebrations, 7, 7.45. Matins, 8.15 (all week-days). Meditation, 12. Evensong, 5 (all week-days). F. Field in Church, 9–11, 7–9.

2. Saturday.....Celebrations, 7, 7.45, 9.30. Guild of the Holy Child, 10. F. Field in Church, 9–11, [*Purification B. V. M.*] 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

3. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class [*Epiphany IV. S. Blasius.*] for Men, 3. Guild of the Holy Cross, 4.30. Evensong, 5.30. Night Service, 8.

4. Monday.....Celebrations, 7, 7.45. Bible Class, 4. Guild of S. Mary, 7.30.

5. Tuesday.....Celebrations, 7, 7.45, 9.30. Missionary Society, 4. Guild of the Iron Cross (Junior), [*S. Agatha.*] 7.30. Confirmation Class, 8. F. Field in Church, 10–11.

6. Wednesday.....Celebrations, 7, 7.45. Meditation, 12. Guild of S. Vincent, 6.30.

7. Thursday.....Celebrations, 7, 7.45, 9.30. Altar Guild, 10. Litany and Instruction, 8. F. Convers in Church, 10–12, 7–8.

8. Friday.....Celebrations, 7, 7.45. Meditation, 12. F. Field in Church, 9–11, 7–9.

9. Saturday.....Celebrations, 7, 7.45. Guild of the Holy Child, 4.30. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

10. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class [*Epiphany V.*] for Men, 3. Evensong, 5.30. Night Service, 8.

11. Monday.....Celebrations, 7, 7.45. Bible Class, 4.

12. Tuesday.....Celebrations, 7, 7.45, 9.30. Guild of the Iron Cross, 7.30. Confirmation Class, 8. F. Field in Church, 10–11.

13. Wednesday.....Celebrations, 7, 7.45. Meditation, 12. Guild of S. Christopher, 6. Guild of S. John, 8.

14. Thursday.....Celebrations, 7, 7.45, 9.30. Litany and Instruction, 8. F. Convers in Church, 10–12, [*S. Valentine.*] 7–8.

15. Friday.....Celebrations, 7, 7.45. Meditation 12. F. Field in Church, 9–11, 7–9.

16. Saturday.....Celebrations, 7, 7.45. Guild of the Holy Child, 10. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

17. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class [*Septuagesima.*] for Men, 3. Guild of S. Martha, 5. Evensong, 5.30. Night Service, 8.

18. Monday.....Celebrations, 7, 7.45. Bible Class, 4.

19. Tuesday.....Celebrations, 7, 7.45, 9.30. Guild of S. Mary, 9.30 Guild of the Iron Cross 7.30. Confirmation Class, 8. F. Field in Church, 10–11.

20. Wednesday.....Celebrations, 7, 7.45. Meditation, 12. Guild of S. Barnabas, 8.

21. Thursday.....Celebrations, 7, 7.45, 9.30. Litany and Instruction, 8. F. Convers in Church, 10–12, 7–8.

22. Friday.....Celebrations, 7, 7.45. Meditation, 12. F. Field in Church, 9–11, 7–9.

23. Saturday.....Celebrations, 7, 7 45. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

24. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class [*Sexagesima. S. Matthias.*] for Men, 3. Evensong, 5.30. Night Service, 8.

25. Monday.....Celebrations, 7, 7.45. Bible Class, 4.

26. Tuesday.....Celebrations, 7, 7.45, 9.30. Guild of the Iron Cross, 7.30. Confirmation Class, 8. F. Field in Church, 10–11.

27. Wednesday.....Celebrations, 7, 7.45. Meditation, 12.

28. Thursday.....Celebrations, 7, 7.45, 9.30. Litany and Instruction, 8. F. Convers in Church, 10–12, 7–8.

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. B. W. MATURIN, *Rector.*
The Rev. C. N. FIELD, } *Assistants.*
The Rev. D. CONVERS, }

Wardens.—Henry Flanders, 419 Walnut Street; John Neill, 611 Drexel Building.

Organist and Choir-master. — J. B. Tipton, 2005 Arch street.

Clergy House, 2026 Cherry Street.
All Saint's Home, 2032-34 Cherry Street.
S. Clement's Dispensary,
Cor. Claymont and Cherry Streets.

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Parish Notes.

The Rev A. B. Sharpe, who has been working in the parish for some months, and has become well known by his preaching, has been called suddenly to England on account of the illness of his father. He sailed on board the Servia, January 26th.

Canon Knox-Little was taken ill after the Mission at Toronto and has been suffering from nervous prostration, He was unable to preach for us on Sunday, January 27th, as he had promised, and is now resting in Virginia. He will very shortly return to England, but has promised that if it is possible he will give us a Sunday before he goes.

All persons desiring to be confirmed should give their names as soon as possible to one of the Clergy, as the Bishop is expected to hold a confirmation in S. Clement's in March. All the members of the congregation should try to bring friends to the confirmation lectures on Tuesday evenings.

The Bishop of Delaware preached in S. Clement's on January 24th, the Eve of S. Paul's Day. As his sermon will be published in the Iron Cross paper, those who did not have the advantage of hearing it will be able to have the pleasure of reading it.

The Festival of the Guild of the Iron Cross went off remarkably well. The delegates from the numerous Branches were most hospitably entertained for the night by the members of S. Clement's congregation, and the ladies of the Parish most kindly provided ample refreshments in the Hall to the clerical and lay members of the Council. Some important resolutions defining the position of the Guild in relation to Bishops and Rectors were passed by the Council. The meeting next year will take place in New York.

The Iron Cross Parlor and Boys' Gymnasium is a new Parochial Institution which supplies a great need and has been already remarkably successful. The fourth floor of the building has been taken in order to provide room for the crowd of boys who more than fill the Gymnasium. Many handsome presents have been made and the large parlor is by degrees being suitably furnished. Ladies are invited to form a committee to take charge of the Parlor on the boys' evenings and to teach them music, etc., and how to play the games provided. Father Field will be glad if ladies who are willing to help will send their names to him. Each lady should try to take one evening a week from 7 to 9.

The Guild of S. Vincent (Acolytes) kept their festival on Sunday, January 20th, when the members made their corporate communion, and afterwards took breakfast together in the choir room. The breakfast was, as last year, provided by the Vestry, and was given as a little recognition of the carefulness and attention with which the large number of acolytes have discharged their duties in the church.

The next meeting of the Missionary Society will be in the chapel at 4 P.M., on Tuesday, February 5th. It is open for any one who wishes to come to it, whether they have been members or not. The address will be on "Modern Missionaries," and the one whose life and work will furnish the topic at this meeting will be Bishop Gray, of Cape Town, who fought and won the battle of the faith against Dr. Colenso.

The resignation of Mr. Wright from the Vestry on account of continued ill health, which was presented some months ago, was recently accepted by the Vestry with regret, action having been postponed, in hopes that his health would so improve that he would consent to remain. Mr. A. W. Kilgore was elected to fill the vacancy.

It is a fact not generally known that for the past few years the Offerings have steadily decreased.

No doubt this has been due, not so much to the fact that the congregation have gradually ceased to give as much as they did formerly, as to the fact that they have been asked to give to special objects needed for the reverent rendering of the service.

The total for this year up to date, shows a slight increase over what it was at the corresponding period last year; but the gain is small.

When it is considered that it is by means of the Offerings in church that the Clergy are supported, the Sisters aided and most of their charities maintained, and that up to this time this year *not one cent has been contributed by any person for any object of current parochial expense*, we are perplexed to find a satisfactory reason for such a condition of things.

Let us hope that the future will present a different aspect, and that by each of us giving of our charity, regularly and generously, through the Offerings at the Holy Sacrifice, we shall so swell the sum of this fund that it may at least equal what it has been in times past.

A number of subscriptions to the Magazine expired with the October number which have not as yet been renewed. Subscribers would confer a favor by promptly paying their subscription, or, if they do not wish to renew, by notifying the publisher without delay.

BAPTISMS.

December 23.—Beatrice Hill Royal.

December 29.—William, son of George and Ellen Nelmes.

January 7.—Stephen Decatur, son of Stephen Decatur and Florence Eustis Smith.

January 13.—Samuel Richard Blair.

January 15.—Reuben, son of William and Elizabeth Wignall.

January 20.—Francis, son of Oliver and Minerva Downs.

January 20.—Catharine, daughter of Oliver and Minerva Downs.

January 20.—Marjorie Lacey, daughter of Arthur Lacey and Emma Clementi Baker.

MARRIAGE.

December 26.—Maurice Stoy and Margaret E. Dougherty.

BURIALS.

January 1.—William Nelmes.
January 4.—Elizabeth Jane McIlver.
January 20.—William Kean.

Communions from December 20th to January 20th, 1260.

Offerings from December 20th to January 20th, $641.33.

Service List, February, 1889.

FEBRUARY 3, *Fourth Sunday after Epiphany.*

11 A. M.

Service, . . . Smart in F.
Benedictus, Agnus Dei, Agutter in Bb.

8 P. M.

Magnificat, . . Barnby in E.
Anthem, Whoso dwelleth under the defence, . . . Martin.

Whoso dwelleth under the defence of the Most High, shall abide under the shadow of the Almighty. I will say unto the Lord, Thou art my hope and my stronghold, my God, in Him will I trust. He shall defend thee under His wings, and thou shalt be safe under His feathers. His faithfulness and truth shall be thy shield and buckler.

O Jesus, King of Paradise,
O keep me in Thy love,
And guide me to that happy land
Of perfect rest above
Where loyal hearts and true
Stand ever in the light,
All rapture through and through,
In God's most holy sight.

FEBRUARY 10, *Fifth Sunday after Epiphany.*

11 A. M.

Service . . . Martin in C.
Benedictus and Agnus Dei, from Gounod's "S. Cecilia."

8 P. M.

Magnificat, . . Barnby in E.
Anthem, Hallelujah, . Beethoven.

Hallelujah, power and glory to the Lord Jehovah's Name. Praise our God all ye who love the Lord, in holy songs of joy. Sing Jehovah's power and glory.

FEBRUARY 17, *Septuagesima.*

11 A. M.

Service, . . . Martin in C.
Benedictus and Agnus Dei, Gounod.

8 P. M.

Magnificat, . . Tours in D.
Anthem, The heavens are telling, Haydn.

The heavens are telling the glory of God,
The wonder of His work displays the firmament.
To-day that is coming speaks it the day,
The night that is gone, to following night.
In all the land resounds the word
Never unperceived, ever understood.

FEBRUARY 24, . . *Sexagesima.*

11 A. M.

Service, . Tours in F throughout.

8 P. M.

Magnificat, . . Tours in D.
Anthem, O, clap your hands, Stainer.

O clap your hands, all ye people shout unto God with the voice of triumph. For the Lord our God is terrible. He is the great King over all the earth. They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint. Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength. Amen.

The Iron Cross Parlor.

EMPLOYMENT BUREAU.

One of the most difficult things is to find employment for good worthy men when they are out of work, and applications are so often made to us that it is better to try to do this on businesslike principles. Any man having really good references is invited to apply between 10 and 11 each morning at the Iron Cross Parlor, twenty-first and Market street, fourth floor and register his name, when all that can be done will be put in motion to secure him a position. Employers are requested to let the Iron Cross know of positions vacant, no fee will be charged.

Dispensary Notes.

The Surgical Dispensary is now open at 2.30 P. M. on all week days; this is our latest venture. The post of District Physician to the part of the city between Cherry and Brown streets is now vacant. It is expected, however, to soon be filled.

Whether it be due to a greater amount of sickness, or to the growth of the work, no one can tell, but the clinics have been very large of late. Since the first of January the average daily attendance has been nearly 30.

On the busiest day of the year, so far, there were exactly seventy people there in the course of the day. If this is to continue we must have more help of all kinds. Who will roll some bandages for us? Our present stock is very low. They should be either two, or two and a half, or three inches wide and from eight to twelve feet long.

If any others will take and fill the "building cards" we shall be glad to distribute what remain.

Extract from Sermon on "Ritualism," preached in S. Clement's, Sunday night, January 6th, 1889, the Feast of the Epiphany.

Now let me apply these general principles to one ritual detail; one of the gifts of the wise men—to incense. What does it mean?

Incense in Holy Scripture is linked with prayer as in the Revelation, "And another angel came and stood at the altar having a golden censer; and there was given him much incense that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints ascended up before God out of the angel's hand" (Rev. viii: 3 and 4). A glance at the Greek of the passages in which it is supposed to stand for prayer itself will show that idea to be the result of a bad translation. But what does theology tell us ascends with prayer to make them acceptable, but the merits and the intercession of Christ. And in the Old Testament the altar of incense stood in a line between the great altar on which the burnt sacrifices smoked and the Holy of Holies; and so the merits of Christ came from His sacrificial death going to the celestial, Holy of Holies. And so the smoking censer as it is swung with the prayers or praises is a sign to us, to lead us to remember the unseen accompaniment which gives them all their power. As used when we sing the Magnificat, it has its special emphasis; that is *the* hymn of the Incarnation from which resulted the merits of Christ and His Intercession. As used at the time of the celebration of the Holy Communion, incense will more especially remind us of the sacrificial aspect of that mystery; how it is the application of Christ's merits to the persons or objects for whom it is offered; how it is the means ordained of Christ whereby His heavenly intercession shall be applied to all purposes for which Sacraments are not ordained. And therefore the altar will be incensed, because it is that where on the unbloody sacrifice is offered. All who have any relation to the mystery will in turn have the censer swung towards them. The celebrant will be incensed and that act will mean that he should remember, "Because of Christ's merits am I here to officiate; I am here to unite myself to His action, and may I offer this with Christ, in the same spirit in which the Christ spread forth His Hands upon the Cross."

The censer is swung towards the acolytes and it means then, "Remember, it is Christ that santified you by your baptism to enable you to share in this. Remember that you join in this act of worship, pleading with the Eternal Father the merits of Christ. The sacrifice is not so offered by the priest, that you have no part in it. It ought to be your's too. In your own rank you join in it. Say your prayers while Christ is on the altar pleading. It may be easy to forget what you are doing; but learn the lesson of the incense—Christ is going to plead and to plead for you and for your prayers. Join in it."

It is swung towards the choir, and it means "Christ's merits have hallowed you; may He increase your sanctification. Be ye holy. Christ is to plead in this service, and you ought to take your share in it. Sing, then, not as a matter of business; not as a means of showing one's voice; not to please the congregation; but as an act of religion. Sing it, uniting yourself with Christ. Don't forget the lesson of the incense."

It is swung towards the people, and it has its double meaning still; "Be-

cause of Christ's merits you are here. Be you hallowed by Him for this service." Then looking to the future: "Christ is coming to plead; see that He will plead for you. It is not the solitary act of the priest, not a concert by the choir for your pleasure or criticism, but it should be *your* service. Don't let it go by without one cry of your own soul that your Saviour may echo; may make His own. Take *your* part in it." If the service becomes a mere spectacle, you have not learned the lesson of the incense as swung towards yourself.

And when one is incensed they stand and bow before and after. Why is that? *That*, is a mere matter of good breeding. It is an instance of what has been given as one of the definitions of ritualism, "good manners in church." There is no law, of course, to prohibit you from keeping your seat when the censer is swung towards you. You need not behave as a lady or gentleman under compulsion of law and penalty. But when the thurifer comes, the messenger of the Church, to ask you to take your part in the service, mere politeness will bring us on to our feet and acknowledge the message.

S. S. J. E.

In answer to many questions which have been asked as to the meaning of these letters which are often appended in the public prints to the names of the Evangelist Fathers and also in answer to many inquiries as to the meaning of the Society, the following short statement may be of use to our readers and supply the necessary information. The letters S. S. J. E. simply mean *Society of S. John the Evangelist*, of which the members are clergymen of the Episcopal Church in good standing, paying canonical obedience to the Bishops of that church as truly as any of the clergy. The Society of S. John the Evangelist is a purely voluntary society of clergymen who feel themselves called by God to live a life of poverty, obedience and chastity and dedicate themselves by life vows to the service of God in such a way.

The members are Mission Priests. They undertake the preaching of missions as far as is practicable and consistent with their duties to their home work and the churches under their care. The Society is not a large one, and is not likely to be large. Few men are called to live a life of celibacy, or to give up all their property, or to live in strict obedience to rule. Few men would desire to enter such a life in which all are as one family and have all things in common. Few could be happy in such a life, but none are more happy than those who having been called to it have been faithful to its principles. The Mother House of the Society in this country is in Boston, and Father Hall is the head of the province. The only other house in America is at S. Clement's, Philadelphia.

The Society had its origin a few years ago at Oxford in England, now it has work going on in Africa and India.

It is curious that the graves of the only four members of the Society who have died are in the four quarters of the world.

A few laymen have been admitted to the Society as lay brothers. Clergy and laymen are admitted as Associates who wish to share in the devotions of the Society and live a strict and regular life.

S. Mary's Home for Little Colored Boys, Baltimore, Md.

This Home is under the charge of the clergy of Mt. Calvary Church, and the All Saints' Sisters of the Poor.

It has now been in existence for eight years, having been opened in 1880, and, it is thought, its friends would like to have some account of the work it has been enabled to do during those years.

It was first begun with a few little boys, in rooms over S. Mary's Boys' School, then, in a few weeks, through the kindness of friends, a house was taken in Bolton street, but before the year was over, arrangements were made whereby they could be accommodated

in the house rented by the Sisters for their work among the colored people.

In 1886, in consequence of the unadvisability of renewing the lease, the Sisters suddenly found themselves homeless. A kindly colored woman lent her house in the country for the more helpless of the children, and the rest, with the Sisters, found shelter in a large hall for a time. This experience proved to those in charge of the Home, how precarious it was to try to carry on colored work in rented premises, and a scheme was at once set on foot by which, it was hoped, a house might be purchased. Most happily for the work, one was for sale close to S. Mary's Church, and through the energy and devotion of the Rev. C. B. Perry, who then was Priest-in-Charge of the work, donations were raised and subscriptions promised sufficient to warrant the purchase of their present Home, into which they moved in October, 1886.

Since the first opening of the Orphanage in 1880, 55 children have been received: of which 26 are still in the house, one little scrofulous baby passed away a few months after it was taken in, two have died of consumption, one of brain disease, the only departures by death during the eight years. Of those who have left, when thought old enough to do something for themselves, several have returned to their friends, whilst the others have been placed in comfortable homes in the country. Good reports come from time to time of all these boys to the Sisters, who, in every instance, make arrangements whereby the boy is under their supervision till his 18th year.

The Home is entirely supported by charity, having neither endowment nor any regular means of support. Of course, in every case where a child's friends may reasonably be supposed able to contribute to the funds, they are expected to do so, but any thoughtful, kindly person must at once see how precarious that support is: death, desertion or failing health are all too well known misfortunes to be able to count such money as income.

There are very few annual subscribers to the current expenses. The daily supplies are simply a work of faith. The Sisters go day by day to the markets and bakeries, and there gather in food for the household; donations in kind are given from time to time, and at Christmas, by means of the bags distributed, the house is supplied with groceries and laundry requisites sometimes for several months. For clothing, the Sisters are indebted for the most part to the Mission boxes sent, generally at Christmas, from different Societies and Guilds of various Churches in the North, as well as valuable presents from other sources, including a monthly meeting held by the ladies of Mount Calvary Church.

The Sisters must also record their great debt of gratitude to those friends who, for the last three years, have enabled them to send all the children away into the country during the heat of the summer. They do most certainly believe that that desirable change, as well as the unfailing kindness and devoted attention of the physicians, has been the cause, under the blessing of Almighty God, of the constant health and increasing strength of many who on their entrance seemed far too delicate and diseased to fight the battle of life.

As noticed above, the dollar subscriptions which were made in several of the larger cities, have been used for the purchase of S. Mary's Home. This is already more than half paid for, besides an enlargement and some considerable repairs which were required at the outset. The time of this subscription, being limited to five years, will soon expire. The house is filled to its utmost capacity, and application after application has to be refused. There is also a constant demand for a Church institution where colored girls may be taken and educated, and thus protected from harmful influences. As this would involve the acquisition of more property, the Sisters do trust that their friends, who know something of their work, will enable them to increase its usefulness in the future by renewing

their subscriptions, or by giving gen erous offerings, that the work may be put upon a firmer basis.

November 20th, 1888.

The House of S. Michael and All Angels, West Phila.

This House for Young Colored Cripples have recently purchased the house and lot adjoining, and have now completed the repairs. This enables them to separate the boys and girls, the latter occupying the new house.

Mrs. Bernard Henry will this coming summer erect a chapel, as a memorial of her adopted daughter, at an expense of over $10,000. This chapel when completed will seat about two hundred and fifty, and is intended for the use of the House and also for the benefit of the colored people of West Philadelphia. It will be completed ready for use on the Feast of S. Michael and All Angels, the third anniversary of the founding of the House.

The House was formally opened September, 1886, in a small eight roomed house on Ludlow street, with one inmate. At the end of the first year the present house had been purchased and the inmates had increased to seventeen in number. During the second year the debt of the House was paid and negotiations made for the purchase of the new house.

There is now a debt upon the house of $6000, which it is hoped will be materially reduced, if not wholly paid, by the next anniversary.

The House has now thirty inmates, and many applications on file, and is, so far as known, the only charity devoted to young colored cripples. Its success has been largely due to the economical management and care given it by Sister Sarah, and there are but few charitable institutions that can make so good a showing for the money received.

Out of total receipts for two years of less than $17,000, nearly $14,000 have been spent in the purchase and permanent improvement of the property; over $1000 has been invested for the endowment of a cot, while the actual cash paid out during two years for artificial limbs, drugs, surgical appliances, and household expenses, has been only about $2000. In order to attain this result acknowledgment is made to the many friends whose donations "in kind" have saved expenditures for coal, provisions, etc., and thus enabled so great a proportion of the cash received to be devoted to permanent improvements.

This charity, of which Rev. Dr. Nicholson is President, is not connected with any parish, but different parishes, including S. Clement's, are represented in the Board of Trustees.

Trial of the Bishop of Lincoln.

The Bishop of Lincoln has been cited to appear before the Archbishop of Canterbury and five Bishops at Lambeth, February 12th, to answer to the following charges:

Eastward position at Holy Communion;

Making a sign of the cross in pronouncing the blessing;

Using the mixed chalice;

Taking the "ablutions" after Holy Communion;

Lighting the altar candles when not required for utility.

The Bishop of Carlisle speaks of the prosecution as "to be deplored and utterly useless for restoring peace."

The Bishop of Rochester speaks of it with great concern first that the Low Church prosecutors have "revived a purely ecclesiastical court which has seldom sat since the Reformation," and second that they may get a decision contrary to what they expect, which may "vindicate the lawfulness of the revised ceremonies."

The Bishop of Lincoln himself believes it will be overruled for good, and show all churchmen what is the lawful heritage of the church from the true Reformation. Let our prayers all go up for the good Bishop of Lincoln and the cause which he so bravely upholds.

S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

Vol VII. PHILADELPHIA, MARCH, 1889. No 5.

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KALENDAR FOR MARCH.

1. Friday [*S. David.*] ..... Celebrations, 7, 7.45. Matins, 8.15 (all week-days). Meditation, 12. Evensong, 5 (all week-days). F. Field in Church, 9–11, 7–9.

2. Saturday [*S. Chad.*] ..... Celebrations, 7, 7.45. Guild of the Holy Child, 10. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

3. Sunday [*Quinquagesima.*] ..... Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class for Men, 3. Guild of the Holy Cross, 4.30. Evensong, 5.30. Night Service, 8.

4. Monday ..... Celebrations, 7, 7.45. Bible Class, 4. F. Field in Church, 9–12. F. Convers, 10–10.

5. Tuesday ..... Celebrations, 7, 7.45, 9.30. Guild of Iron Cross (Junior), 7.30. Confirmation Class, 8. F. Field in Church, 9–12. F. Convers, 10–10.

6. Wednesday [*Ash Wednesday.*] ..... Celebrations, 7, 8 and 11. Meditations, 9, 2.30 and 8. Way of the Cross, 4. Guild of S. Vincent, 6.30.

7. Thursday [*S. Perpetua.*] ..... Celebrations, 7, 7.45, 9.30. Altar Guild, 10 A. M. Sermon at Evensong, 5. Litany and Instruction, 8. F. Convers in Church, 10–12, 7–8.

8. Friday ..... Celebrations, 7, 7.45. Meditation, 12. Way of the Cross, 4. F. Field in Church 9–11, 7–9.

9. Saturday ..... Celebrations, 7, 7.45. Service Preparation, 8. Guild of the Holy Child, 4.30. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

10. Sunday [*Lent I.*] ..... Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class for Men, 3. Evensong, 5.30. Night Service, 8.

11. Monday ..... Celebrations, 7, 7.45. Bible Class, 4. Guild of S. Mary, 7.30.

12. Tuesday [*S. Gregory.*] ..... Celebrations, 7, 7.45, 9.30. Missionary Society, 4. Guild of the Iron Cross, 7.30. Confirmation Class, 8. F. Field in Church, 10–11 A. M.

13. Wednesday [*Ember Day.*] ..... Celebrations, 7, 7.45. Meditation, 12. Way of the Cross, 4. Guild of S. Christopher, 6. Guild of S. John, 8. F. Convers in Church, 1–2.

14. Thursday ..... Celebrations, 7, 7.45, 9.30. Sermon at Evensong, 5. Litany and Instruction, 8. F. Convers in Church, 10–12, 7–8.

15. Friday [*Ember Day.*] ..... Celebrations, 7, 7.45. Meditation 12. Way of the Cross, 4. F. Field in Church, 9–11, 7–9.

16. Saturday [*Ember Day.*] ..... Celebrations, 7, 7.45. Guild of the Holy Child, 10. Preparation Service, 8. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

17. Sunday [*Lent II.*] ..... Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class for Men, 3. Evensong, 5.30. Night Service, 8. Guild of S. Martha, 5.

18. Monday [*S. Edward, King.*] ..... Celebrations, 7, 7.45. Bible Class, 4.

19. Tuesday ..... Celebrations, 7, 7.45, 9.30. Guild of S. Mary, 9.30. Sermon at Evensong, 5. Guild of the Iron Cross and Confirmation Class, 8. F. Field in Church, 10–11.

20. Wednesday ..... Celebrations, 7, 7.45. Meditation, 12. Way of the Cross, 4. Guild of S. Barnabas, 8. F. Convers in Church, 1–2.

21. Thursday [*S. Benedict.*] ..... Celebrations, 7, 7.45, 9.30. Sermon at Evensong, 5. Litany and Instruction, 8. F. Convers in Church, 10–12, 7–8.

22. Friday ..... Celebrations, 7, 7.45. Meditation, 12. Way of the Cross, 4. F. Field in Church, 9–11, 7–9.

23. Saturday ..... Celebrations, 7, 7.45. Preparation Service, 8. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

24. Sunday [*Lent III.*] ..... Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class for Men, 3. Evensong, 5.30. Night Service, 8.

25. Monday [*Annunciation B. V. M.*] ..... Celebrations, 7, 7.45., 9.30. Bible Class, 4.

26. Tuesday ..... Celebrations, 7, 7.45, 9.30. Sermon at Evensong, 5. Confirmation Class and Guild of the Iron Cross, 8. F. Field in Church, 10–11.

27. Wednesday ..... Celebrations, 7, 7.45. Meditation, 12. Way of the Cross, 4. F. Convers in Church, 1–2.

28. Thursday ..... Celebrations, 7, 7.45, 9.30. Sermon at Evensong, 5. Litany and Instruction, 8. F. Convers in Church, 10–12, 7–8.

29. Friday ..... Celebrations. 7, 7.45. Meditation, 12. Way of the Cross, 4. F. Field in Church, 9–11, 7–9.

30. Saturday ..... Celebrations, 7. 7.45. Preparation Service, 8. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

31. Sunday [*Lent IV. Mid-Lent.*] ..... Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class for Men, 3. Evensong, 5.30. Night Service, 8.

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. B. W. MATURIN, *Rector.*
The Rev. C. N. FIELD, } *Assistants.*
The Rev. D. CONVERS, }

Wardens.—Henry Flanders, 419 Walnut Street; John Neill, 611 Drexel Building.

Organist and Choir-master. — J. B. Tipton, 2005 Arch street.

Clergy House, 2026 Cherry Street.
All Saint's Home, 2032-34 Cherry Street.
S. Clement's Dispensary,
Cor. Claymont and Cherry Streets.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

Lent.

Lent is the spring-time of the soul, the time to break up the fallow ground, to weed out the sins which have spread through the soul, and to sow the good seed which may bring forth fruit in all the years that are coming. What may a good Lent bring forth if only at the beginning we make a good resolution to spend it well. Some simple rules may help us, but after all the great principle is the main thing, and that principle is the bringing our body, soul and spirit into complete subjection to the will of God.

There is a text which we may well remember this Lent, and try to answer the question contained in it, "What is it that God doth require of thee, O man, but to do justice, and to love mercy, and to walk humbly with thy God." We are to walk with our Lord humbly, in the wilderness, in the way of temptation, and in the way of the cross, doing our duty to God and man, loving and exercising mercy. Is not this the fast that I have chosen saith the Lord, "to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house, and that thou hide not thyself from thine own flesh" (that is, be kind to your poor relations). Let us fast this Lent with a purpose; (1) to please God by obedience; (2) to follow our Lord's example; (3) to punish ourselves for our sins; (4) to have more to give away to others.

It has never been taught in this Parish that Christianity is an easy thing, or that Religion ought to be cheap.

It is said that an old lady once stated that she thanked God that her religion had never cost her five cents. The probability is that her religion was not worth much more.

Religion is expensive. It demands that every penny shall be spent wisely and carefully. It demands that we shall give freely, cheerfully and lovingly to the service of God. It is a religion of self-denial, or it is not the Christian Religion. One of the most fatal doctrines of modern times is that Christ has done all for us and therefore we need do nothing.

Many believe in a Christ working of old for them, but Salvation is Christ working in us now, and this will show itself by a life of work, self-denial and sacrifice for Christ's sake.

What work can you do for the Church this Lent? What self-denial can you practice this Lent? What Sacrifice can you offer in union with the Sacrifice of Christ, once offered but never ceasing, as He our High Priest, continually offers Himself in Heaven. His members true to His life will do the same on earth.

Attendance at the Services of the Church is a real discipline. Some cannot do it often, but can you? Some cannot give money, but can you? Some cannot attend daily at the Sacrifice of the Holy Eucharist, but can you? See what you can do, and see what your Religion is. If it costs you nothing, it is worth nothing. If God is often asking you for money, work, time, anything you love, Thank God.

Parish Notes.

Lent will begin with a Parochial Retreat. On Ash Wednesday there will be celebrations in church at 7, 8 and 11, with sermons. Meditations will be given at 9 A. M., 2.30 and 8 P. M., in chapel. The Way of the Cross, will be sung at 4 P. M., on Wednesdays and Fridays. On Tuesdays and Thursdays there will be special sermons after Even-song at 5 o'clock.

Father Field will preach a course of sermons on Sunday evenings in Lent on the following subjects connected with the Passion: The Way of Sorrows —the Look of Christ—the Touch of Christ—the Crown of Thorns—the Nails—the Spear. The meditations on Fridays will be on certain well-known hymns.

There is perhaps more visiting done by the Clergy, Sisters, Dispensary Visitors, Associates of the various Guilds and others, than many know of. The number of cases they find in which there is need of help is very large. If the congregation generally will send to the Clergy or to the Sisters all that they have to give away, it will enable the giving power of the parish to support the visitors. There is scarcely anything which will not be useful, boots and shoes, clothing and even some articles of furniture. One wishes to combine the experience and investigations of the visitors and the ability and readiness to give of the parishioners generally. If the latter will send what they have to the Sisters' House, it will be utilized. Unseasonable weather bringing sickness, and lack of work have combined this winter to occasion great need. Can you do anything to relieve it?

Fr. Convers would be glad to hear of positions for some of the many now out of work. Please send him word if you know of vacancies for a book-keeper, stenographer, clerk, copyist, designer, laundress, nurse, cook, seamstress, and laborer.

The Bishop of the Diocese will administer confirmation on the evening of Friday, April 5th. All persons in the parish should do their best to bring others to the instructions on Tuesday and Thursday evenings. Any person can attend these instructions and those who wish to be confirmed should give in their names to one of the clergy as soon as possible.

A cantata of "the Crucifixion" by Stainer will be sung twice in Lent by the choir. The work was brought out three years ago in England with the same object as Gaul's Passion Music, and was sung by the large choir in St. Paul's Cathedral during the time that Dr. Stainer was organist.

Mid-lent or Refreshment Sunday, will be kept as in former years as a day of Retreat by the Guild of the Iron Cross.

On Passion Sunday, St. Vincent's Guild will have its annual Retreat.

The Sisters will be glad to see any ladies who would like to take part in the Retreat at Baltimore, for ladies, March 18th. The Rev. Frazer Robinson of St. Mark's will conduct the Retreat.

Fathers Hall and Torbert have held a mission in New York, during the last month, at the Church of the Holy Cross, Fourth street and Avenue C.

The Reverend C. Wilson of Nova Scotia, has visited Philadelphia, and during his stay in our Parish has received some handsome offerings for his work among the miners, to assist him in building a church, which is much needed by them.

The sum of two hundred and twenty dollars was collected on Sunday morning, February 17th, for the midnight Mission in New York, conducted by the Sisters of St. Sohn Baptist. The Sisters have most kindly taken care of some girls from this Parish.

A new book by father Hall called, "Reasonable Faith," has lately been published by Pott & Co., New York.

No 8 of the papers by the Mission Priests, S. S. J. E., is by Father Hall, on "*Fasting Communion.*

The Spiritual Library will be open during Lent, and is under the charge of Miss Thompson, who will be glad to lend out the books after evening service on Mondays and Saturdays.

Persons who can give spiritual works to this Library are earnestly requested to do so, as the demand is greater than the supply.

It is requested that all who have borrowed books from the Library in the Mission House will return them as soon as possible. Several books are missing from the Library in the Mission House, and the Father Provincial has given orders that no book shall be borrowed from the Mission House Library without the special permission of the Father in charge.

The Parish should have a good Spiritual Library. If any members of the congregation have any books to give to the Spiritual Library, Father Field will be very grateful if they can be sent to him or to Miss Thompson.

The sermons on the Tuesday afternoons in March will be preached by the Rev. G. W. Hodge, Rector of the Ascension; the Rev. Robert Ritchie, Rector of St. James the Less, and the Rev. Dr. Upjohn, Rector of St. Luke's, Germantown.

BAPTISMS.

January 24.—Rachel Anna Elizabeth, daughter of James and Rachel Dranifield.

January 30.—Frank, son of Frank and Helen Hird.

January 31.—Sarah, daughter of William and Mary Gibison.

January 31.—Stella Mary, daughter of George and Mary Wallace.

January 31.—Helen Orr, daughter of Robert L. and Emma Ritchie.

January 31.—Lauritta, daughter of John T. and Susan Doryans.

February 7.—Ephraim Alexander, son of Frederick Thomas and Geraldine Tibbald.

February 7.—John Mason, son of Edward and Matilda Homan.

February 7.—Theodore Garfield, son of Edward and Matilda Homan.

February 7.—Frank Benisole, son of Edward and Matilda Homan.

February 7.—Arthur Clement, son of William E. and Sarah E. Robinson.

February 7.—Margaret Jane, daughter of Thomas A. and Margaret Sharpe.

February 7.—Mabel Ellen, daughter of Rufus D. and Mary A. Decker.

February 9.—Howard Melvin, son of William Henry and Susan Benjamin.

February 14.—Margaret, daughter of Ebenezer and Margaret Stein.

February 19.—Adelaide, daughter of Charles J. and Margaret Engster.

BURIALS.

January 28.—John Olds.

February 4.—Samuel Richard Blair.

COMMUNIONS, January 20th to February 20th, 686.

Service List for March.

MARCH 3, *Quinquagesima.*

11 A. M.

Service, . . . Tours in F.
Hymn in place of Gloria in Excelsis.

8 P. M.

Magnificat, . . Stainer in A.
Anthem, Praise the Lord O my soul. Goss.

Praise the Lord, O my soul; while I live will I praise the Lord. Yea, as long as I have any being I will sing praises unto my God. O pray for the peace of Jerusalem. They shall prosper that love thee, shall prosper that love thee. Peace be within thy walls and plenteousness within thy palaces. For my brethren and companion's sakes I will wish thee prosperity. Yea, because of the house of the Lord our God I will seek to do thee good. They that put their trust in the Lord shall be even as the Mount Zion, which may not be removed, but standeth fast for ever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever.

MARCH 10, *First Sunday in Lent.*

11 A. M.

Service, Missa de Angelis and Dykes.

8 P. M.

Magnificat, . . Turle in D.
Anthem, O Saviour of the world. Goss.

O Saviour of the world, who by Thy Cross and precious blood hast redeemed us, save us and help us, we humbly beseech Thee, O Lord.

MARCH 17, *Second Sunday in Lent.*

11 A. M.

Service, Missa de Angelis and Dykes.

8 P. M.

Magnificat, . . Turle in D.
Anthem, Sing praises unto the Lord. Gounod.

Sing praises unto the Lord, O ye saints of His, and give thanks unto Him for a remembrance of His Holiness. For His wrath endures but for a moment, and in His pleasure is life for evermore. Heaviness may endure for a night, but joy cometh in the morning. O my God I will give thanks unto Thee for ever.

MARCH 24, *Third Sunday in Lent.*

11 A. M.

Service, Missa de Angelis and Dykes.

8 P. M.

Magnificat, . . Turle in D.
Anthem, Lead kindly light. (Hymn 266.) Stainer.

MARCH 31. *Fourth Sunday in Lent.*

11 A. M.

Service, . . . Dykes in F.
Benedictus and Agnus Dei, Tours in F.

8 P. M.

Magnificat, . . Tours in F.
Anthem, The Lord is my Shepherd. Smart.

Confirmation.

The Bishop of the Diocese will administer Confirmation in our church next month, and a good number of candidates are being prepared, but there would be many more candidates if Confirmation were rightly understood, and if those who are Confirmed would do their best to show the use and advantage of it to others. Too much stress is laid upon the idea of taking upon us our vows as it is called.

Confirmation is the means by which we receive spiritual strength. It is intended for all Baptized persons who have come to years of discretion or discernment between right and wrong, and who mean to do what is right.

A custom has grown up in some parts of the Anglican Communion of putting off Confirmation till 14 or 15 years of age, but there is no warrant for this, and many children would be more carefully guarded from sin and strong in resisting it if Confirmed at a much earlier age.

Confirmation is the proper sequel of Baptism, and all children should be taught to be Confirmed that they may not only have spiritual life, but spiritual strength.

They should look forward to receiving Confirmation in order that they may prove themselves true soldiers of Christ whose name and mark they bear.

It is felt and owned that we have great temptations and need every assistance to overcome them, and this Sacrament of strength is given to us in order to make us strong against them. What child or man can afford to do without this means of strength. "Come and be made strong" is the invitation which we ought to give to those who want more grace and strength in their lives of temptation.

If any are able to bring others to Confirmation they are doing a great work, but it is to be feared that there are many who put hindrances in the way of those "little ones" of God's Flock who feel the need of God's help and strength, but are kept away from receiving it by the false fear or false teachings of their elders, or by their bad use of the grace which they received in Confirmation.

Dispensary Notes.

Dr. Sherman T. Moyer, 1848 Master street, has been chosen bv the board to become the Visiting Physician for the district between Cherry and Brown streets.

During the past month the clinics have been much larger than in any previous month. In the various special dispensaries we have treated 58 men patients, paying 205 visits. In the medical dispensary there were 297 new patients, making 801 visits, so that January's work aggregated 355 new patients, 1006 total visits, far beyond any month in the past.

Next March the Board expects to pay a thousand dollars on the mortgage on the building. This will so far reduce the funds on hand that we shall not have quite enough money to pay our way entirely through the rest of the year. Even when our unpaid pledges shall all have been received there will be a small deficiency. If as much in the way of Lenten savings as was sent in last year should be given this, we shall have enough. Whoever will give their Lenten savings to the Dispensary as they have done last year and the year before, can get from Fr. Convers a box in which to collect them.

The note in last month's magazine has brought us in enough bandages to do for the present. The druggist tells us that the supply of whiskey is low. If any of our friends want to send in something, that is needed.

Letter from South Africa.

Father Hall has received the following from Father Puller, who is in charge of the Society's work at the Cape of Good Hope, in acknowledgment of the contributions sent by friends in Boston and Philadelphia towards the fund for building a school intended in part as a memorial of Father Sheppard.

Any further contributions will be thankfully received and forwarded:

"CAPETOWN, January 16th, 1889.
My Dear Father Hall,

Many thanks for your letter with its welcome enclosure. We are much in want of funds, as our people are very poor, and the new school will cost £1500 ($7500). At present we have only about £500 ($2500), but we hope to lay the foundation-stone on the last day of this month. The school is absolutely necessary, so we shall borrow whatever is necessary, and pay off the debt gradually. Will you thank the donors most warmly on my behalf?

I am anxiously expecting some additional help from England. Williams, who came out after Father Sheppard's death, was only able to promise his help for one year, owing to family ties, and he will therefore be going back after Easter. Watkins, who is also working with me, is in very bad health, and may break down at any moment. I wish that it were possible for one of the Society to be sent here, but I am afraid that that is out of the question.

I hope that you pray for me very continually. I need your prayers much.

Ever your affectionate Brother,
F. W. PULLER."

The Prosecution of the Bishop of Lincoln.

THE PROCEEDINGS AT LAMBETH.

The Library of Lambeth Palace on February 12th, presented a strange contrast to the stillness which usually reigns in this ancient "cemetery" of learning, and it did not need a strong effort of the imagination to fancy the old Quartos, Folios, and Duodecimos that line the shelves of the book-cases looking on with an alarmed wonder at the scene that was passing in their midst. That scene was the formal opening of the trial of the Bishop of Lincoln before the Archbishop of Canterbury for certain alleged breaches of the ceremonial law of the Church as laid down by the Judicial Committee of the Privy Council—a trial which is likely to be of historic interest to the Church of England, as it is certainly one almost without precedent in the past—bringing as it does into one focus those questions of doctrine and jurisdiction which have been at the root of all the ritual prosecutions of the last thirty or forty years.

Some time before the court opened a numerous company of reporters and of the general public had gathered in the library, and all were on the tiptoe of expectation, though, as it turned out, the proceedings were purely formal, and did not last half an hour. The hall was roped off into three divisions. At the farthest end a few chairs were arranged about a small table for the Archbishop and his assessors. The second enclosure was for the counsel, who sat at a table facing the Archbishop. Behind these came the reporters—a position in which it was by no means easy for them to hear what was said. In the rear of all came the general public.

A little after eleven o'clock a general rising marked the entrance of the Archbishop, his episcopal assessors, each wearing rochet and chimere, and Sir J. Parker Dean. On the left of the Archbishop sat the Bishops of London and Oxford, and on his right the Vicar-General, the Bishop of Winchester, and the Bishop of Salisbury. The Archbishop solemnly opened the court with prayer, using the first two collects for Good Friday, that for Witson Day, and the Lord's prayer.

The Archbishop then said:—Has his Lordship the Bishop of Lincoln anything to say before the court is opened?

The Bishop of Lincoln, who occupied a seat at the end of the council's table, rose, and bowing to the bench, said;—My Lord Archbishop,—I appear before your Grace in deference to the citation which I have received, and in accordance with my oath of "due reverence and obedience" to your Grace and the See of Canterbury; but I appear under protest, desiring, with all respect, to question the jurisdiction which your Grace proposes to exercise. I have been summoned to answer certain charges preferred against me before your Grace or your Grace's Vicar-General; and if it should appear that such is the canonical court before which one of your Grace's suffragans ought to be tried for such alleged spiritual offences, and wherein such offences can be fully and freely adjudicated upon on their merits, I shall be ready and thankful to answer for myself. But your Grace will pardon me if I submit that, as an accused person, and also in view of the grave issues involved in this case, and of their bearing on the whole Church of England, as well as upon the position of all your Grace's suffragans, I feel obliged, at the outset, to do what in me lies towards securing for myself, and therein for all members of the English Episcopate, that form of ecclesiastical procedure by which your Grace's Metropolitical authority can be most fittingly and regularly exercised. There can be no doubt that, in accordance with the practice of the Primitive Church, the most proper method of the trial of a Bishop in such cases would be before the Metropolitan with the comprovincial Bishops. It may also be held that a trial before the Archbishop as sole Judge might impair the rightful position of your Grace's suffragans, both individually and in relation to the Province. I would, therefore, humbly pray your Grace to allow me to be heard by counsel on this point, whether your Grace's jurisdiction would not be more properly exercised with regard to the matters charged against me by your Grace as Metropolitan with the comprovincial Bishops, such matters to be adjudicated upon on their merits by your Grace with the advice and consent of the Bishops of the Province; and whether, this being the case, I ought not to be dismissed from making any answer to the present

citation. Having made this statement, I beg most respectfully to appoint my proctors, and leave all legal matters in their hands and those of my counsel.

The Archbishop consented to hear counsel's argument on behalf of the Bishop of Lincoln's protest, and after some more business of a merely formal character the court was adjourned till the 12th of March, at 10 o'clock in the morning.

This good Bishop, who is held by his friends and foes alike to be one of the holiest men living, has been accused and brought to trial for having gone on a certain day to a beautiful old church in the city of Lincoln where the rector used all those things which are now, thank God, common in well ordered churches, such as lights, the eastward position, wafer bread, etc., and having used these things according to the custom of the church. He is charged by some with disloyalty to the Church, and in answer to these two charges, Canon Scott Holland, in a speech at the meeting of the English Church Union, says that two things are to be specially noted in the charge:

I. The Bishop of Lincoln is not arraigned for any ritual habits of his own, but simply for conforming to the ordinary ritual of churches in which he happened to be ministering. He is attacked, as I understand, solely for *not* upsetting that which was normally practiced by the rectors of those churches — those practices to which half the bishops on the bench have again and again conformed in churches where they find them in use. They are just those practices and no more which, ever since the death message of Archbishop Tait, it has plainly and frankly agreed to tolerate. This prosecution challenges directly that toleration for which all the bishops of the court which is to try the Bishop of Lincoln have made themselves responsible, and openly challenges the blessed truce which was, broadly speaking, inaugurated by the dying desire of the late Archbishop, which has been loyally and forcibly sustained by the policy of the present Primate. Then I think it important for outsiders to understand the nature of Bishop King's loyalty to the Church of England. There are those of us who though profoundly convinced that God has planted them in our Church for good, yet have sympathies and aspirations which would find a wider freedom of growth in another communion. There are those, too, who, though perfectly loyal themselves, do indirectly influence others in ways that are more or less disturbing and perilous. But with the Bishop of Lincoln we are concerned with one whose loyalty would satisfy the late Dean of Chichester. This loyalty is a part of himself; it is inherent, ingrained, absolute, spontaneous. He is compact with loyalty. With him it is no rule or discipline. It is an instinct and a passion. None whom he ever influenced could have mistaken it, or could doubt that the Bishop's whole heart was loyal. And if anyone ever took the trouble to read the speeches made this year by the leaders of the Church Association at their annual meeting, he could not hesitate for one moment to say on which side in the present collision loyalty to the Church of England is to be found. It is impossible for us not to believe that, however dark the outlook and the position, God is yet working out some great good for the Church when the instrument that is used is Bishop King of Lincoln.

No wonder that Americans are indignant that such a pious and holy man should be disturbed in the good work of his diocese by so bigoted and narrow minded an Association as that which has attacked the Bishop of Lincoln.

Efforts have been made in this country to stamp out Ritualism, but the great number of Churchmen have discovered and learned to respect the principles which underlie the symbols and practices of the Church.

S. Clement's Magazine.

"*In Essentials Unity, in Non-essentials Liberty, in All Things Charity.*"

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KALENDAR FOR MAY.

1. Wednesday.....Celebrations, 7, 7.45. Matins (all week-days), 8.15. Evensong (all week-days), 5. [*SS. Philip and James.*] Guild of S. Vincent, 6.30.

2. Thursday.....Celebrations, 7, 7.45, 9.30. Litany and Instruction, 8. Altar Guild, 10 A. M. F. Convers in Church, 10–12.

3. Friday.....Celebrations, 7, 7.45. Meditation 12. F. Field in Church, 9–11, 7–9.
[*Inv. Holy Cross.*]

4. Saturday.....Celebrations, 7, 7.45. Guild of Holy Child, 10. Service of Preparation, 8. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

5. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Men's Bible Class 3. Evensong, 8. Guild of Holy Cross, 4.30.
[*Easter II.*]

6. Monday.....Celebrations, 7, 7.45. Bible Class, 4. Guild of S. Mary, 7.30.
[*S. John ante Port. Lat.*]

7. Tuesday.....Celebrations, 7, 7.45, 9.30. Guild of the Iron Cross Lecture, 8. F. Field in Church, 10–11.

8. Wednesday.....Celebrations, 7, 7.45. Guild of S. Christopher, 6. Guild of S. John, 8.

9. Thursday.....Celebrations, 7, 7.45, 9.30. Litany and Instruction, 8. F. Convers in Church, 10–12.

10. Friday.....Celebrations, 7, 7.45. Meditation, 12. F. Field in Church, 9–11, 7–9.

11. Saturday.....Celebrations, 7, 7.45. Guild of Holy Child, 4.30. Service of Preparation, 8. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

12. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Men's Bible Class, 3. Evensong, 8.
[*Easter III.*]

13. Monday.....Celebrations, 7, 7.45. Bible Class 4. Guild of S. Barnabas, 8.

14. Tuesday.....Celebrations, 7, 7.45, 9.30. Guild of Iron Cross, 8. F. Field in Church, 10–11.

15. Wednesday.....Celebrations, 7, 7.45.

16. Thursday.....Celebrations, 7, 7.45, 9.30. Litany and Instruction, 8. F. Convers in Church, 10–12.

17. Friday.....Celebrations, 7, 7.45, 9.30. Meditation, 12. F. Field in Church, 9–11, 7–9.

18. Saturday.....Celebrations, 7, 7.45. Guild of Holy Child, 10. Service of Preparation, 8. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

19. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Men's Bible Class, 3. Retreat of Guild of S. Martha. Evensong, 8.
[*Easter IV. S. Dunstan.*]

20. Monday.....Celebrations, 7, 7.45. Bible Class, 4.

21. Tuesday.....Celebrations, 7, 7.45, 9.30. Guild of S. Mary, 9.30. Guild of Iron Cross, 8. F. Field in Church, 10–11.

22. Wednesday.....Celebrations, 7, 7.45.

23. Thursday.....Celebrations, 7, 7.45, 9.30. Litany and Instruction, 8. F. Convers in Church, 10–12.

24. Friday.....Celebrations, 7, 7.45. Meditation, 12. F. Field in Church, 9–11, 7–9.

25. Saturday.....Celebrations, 7, 7.45. Service of Preparation, 8. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

26. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Men's Bible Class, 3. Evensong, 8. Retreat of the Guild of S. Vincent.
[*Easter V. Rogation. S. Augustine.*]

27. Monday.....Celebrations, 7, 7.45, 9.30. Bible Class, 4. F. Field in Church, 9–11, 7–9. F. Convers, 10–12.
[*Rogation Day. Venerable Bede.*]

28. Tuesday.....Celebrations, 7, 7.45, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 9–11, 7–9. F. Convers, 2–5.
[*Rogation Day.*]

29. Wednesday.....Celebrations, 7, 7.45, 9.30. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5 and 7–9.
[*Rogation Day.*]

30. Thursday.....Celebrations, 6, 7 (Choral) and 9.30. Matins, 10.30. Litany and Instruction, 8.
[*Ascension.*]

31. Friday.....Celebrations, 7, 7.45. Meditation, 12. F. Field in Church, 9–11, 7–9.

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. B. W. MATURIN, *Rector.*
The Rev. C. N. FIELD, } *Assistants.*
The Rev. D. CONVERS, }

Wardens.—Henry Flanders, 419 Walnut Street; John Neill, 611 Drexel Building.

Organist and Choir-master. — J. B. Tipton, 2005 Arch street.

Clergy House, 2026 Cherry Street.
All Saint's Home, 2032-34 Cherry Street.
S. Clement's Dispensary,
Cor. Claymont and Cherry Streets.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

COWLEY, S. JOHN, OXFORD.
April 11th.

My very dear Friends and Parishioners:—I have delayed writing to tell you of my resignation, as I thought it right that the Vestry should first know of it and have time to consider. I need not assure you that nothing but the most distinct sense of duty could lead me to take a step so painful to myself and that involves so many others. It is not easy for me to break the ties that so many years have helped to bind so close. We have lived together through so much, and have faced together so many difficulties in the past. So many of you I have been with in times of darkness and distress, that I can scarcely bring myself to realize that I am to be with you no more.

It is not necessary for me to enter into all the reasons that have forced upon me this conclusion. I need only say that they are entirely personal and that I have from the first been left to act as I thought right, that I am not acting "under obedience" in the sense that I have been told by those in authority to resign, as some, who do not know the Society, have said. My resignation is entirely and only my own act. I have felt increasingly that I was unable to fulfil my duties as Rector of the Parish and to secure for myself that amount of quiet and retirement which I need, and that the reasons which led me to resign three years ago were still too strong to be ignored. I hope it is not necessary that I should take any notice of the various rumors that have been afloat and of which I have heard something at different times. To those who believe such reports, I do not suppose that any answer I should give would be satisfactory, but I imagine most of you do not need any assurance from me. I have been working in England ever since I have been well enough, and I shall probably go for a few months to help Father Puller in S. Africa this spring.

And now my dear friends I must say goodbye. I need not assure you that you shall always have the first place in my heart and in my prayers. I am sure no Priest ever had a congregation who were so kind and so true to one who so little deserved it, so ready to bear with him and to see nothing but the good, where there was so much that was not good, and yet I do not believe there are many congregations whose Priest loved them better. Perhaps in the future it may be allowed us to meet again in this world, but whether that be or not, I pray that God may grant that the bond with which we have been united so long may not be only for time but for eternity.

With every blessing, your affectionate in Christ, B. W. MATURIN.

Parish Notes.

The resignation of the Rector has been received by the Vestry, and F. Maturin's letter to the congregation will explain to them his reasons for resigning.

The trial which the Parish has experienced will call out the real devotion of the members of the Parish to God and His Church.

The activity of the Parish is shown by the report in the present number, but of the most important part of the work there can be no report. This depends upon the prayers of all who take part in the work and without this all the work of the Parish would be useless.

The number of Communions made on Easter morning was 671.

The offertory with special gifts amounted to $1070 98.

The Retreat of the Guild of S. Martha was obliged by the sickness of the Chaplain to be postponed, and will take place on the third Sunday in May.

The Guild of S. Vincent will have their Retreat on Rogation Sunday,

The Festival of the Ascension falls this year on Decoration Day. There will be a celebration at 6, 7 and 9.30. The celebration at 7 will be choral. The boys of the choir will have their usual Festival.

The Rogation days will be observed with continuous intercession, and persons desiring to take part are requested to select their times and give their names to the clergy.

OFFERINGS ON EASTER DAY.

First Vespers, . .	$3 05
Celebration, 6 A. M., .	210 33
" 7 " .	85 76
" 8 " .	112 88
" 11 " .	227 57
Evensong, . . .	37 21
Total for Parish account,	$676 80

SPECIAL OFFERINGS

Which do not go to the Parish accounts.

For Dispensary, . .	$244 18
" Fr. Field, . .	100 00
" Fr. Convers, . .	50 00
Total offerings for the day,	$1070 98

Mrs. Greville E. Fryer, 2101 De-Lancey Place, will receive all subscriptions to the Female Prayer-Book Society. It is hoped that all who can, will subscribe to the funds of this Society, in accordance with the strongly expressed wish of our beloved Rector, Fr. Maturin that S. Clement's should, as much as possible, aid in the circulation of the Prayer Book.

An All-Day Meeting of the Pennsylvania Branch of the Woman's Auxiliary to the Board of Missions, will be held on Wednesday, May 15th, 1889, in the Church of the Epiphany, Chestnut and Fifteenth streets.

Holy Communion at 9.30. Morning Session at 10.30.

The Rev. W. S. Langford, D. D., General Secretary to the Board of Missions, will preside, and make an address on behalf of Domestic Mis-

sions. The claims of Missions in Foreign lands, and among Indians and Freedmen will also be presented by eminent speakers.

All ladies attending the meeting are cordially invited to luncheon in the Guild Room.

Afternoon Session at 2.30.

An informal meeting at which Reports and short papers will be read by officers, and other ladies.

BAPTISMS.

March 28.—James Henry, son of James and Ida Ricketts.

March 28.—Laura Elizabeth, daughter of James and Ida Ricketts.

March 29.—Howard, son of Jesse and Carie Bennett.

March 29th.—John, son of Samuel and Sarah Walters.

April 4.—Solomon Davis Jackson.

April 4.—Robert Marion, son of Robert and Frances Campbell.

April 11.—Frederick, son of Henry and Margaret Borcherding.

April 13.—Bertha, daughter of Everest and Delia Heinz.

April 16.—Howard, son of George Alexander and Elizabeth Long.

COMMUNIONS, from March 20th to April 20th, 902,

OFFERINGS, from March 20th to April 20, $633.89.

Service List for May.

11 A. M., MAY 5, *2d Sunday after Easter.*

Service, . . Stainer in A.
Benedictus and Agnus, Agutter in Bb.
8 P. M.,
Magnificat, . } Barnby in E.
Nunc Dimittis . }
Anthem, If God be for us. } Handel.
Worthy is the Lamb. }

If God be for us who can be against us. Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is at the right hand of God, who makes intercession for us. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing.

Blessing and honor, glory and power be unto Him that sitteth upon the the throne, and unto the Lamb for ever and ever.

11 A. M., MAY 12, *3d Sunday after Easter.*

Service, . . . Stainer in A.
Benedictus and Agnus, Agutter in Bb.
8 P. M.,
Magnificat, } Barnby in E.
Nunc Dimittis, }
Anthem, Hallelujah, . Beethoven.

Hallelujah, power and glory to the Lord Jehovah's name. Praise our God, all ye who love the Lord, in holy songs of joy. Sing Jehovah's power and glory.

11 A. M., MAY 19, *4th Sunday after Easter.*

Kyrie, Credo. Gloria in Excelsus, Martin in C.
Sanctus, Benedictus and Agnus Dei, from Gounod's Mass of the Sacred Heart.
8 P. M.,
Magnificat, . } Stainer in A.
Nunc Dimittis, . }
Anthem, The Lord is my strength, Smart.

The Lord is my strength and my song, and is become my salvation. I shall not die, but live, and declare the works of the Lord.

O give thanks unto the Lord, for He is gracious, and His mercy endureth forever.

11 A. M., MAY 26th, *5th Sunday after Easter.*

Kyrie, Credo. Gloria in Excelsus, Martin in C.
Sanctus, Benedictus and Agnus Dei, Gounod.
8 P. M.,
Magnificat, } Stainer in A.
Nunc Dimittis, }
Anthem, The heaven's are telling. Haydn.

The Heavens are telling the glory of God,
The wonder of His work displays the firmament.
To-day that is coming speaks it the day.
The night that is gone to following night.
In all the lands resound the word
Never unperceived, ever understood.

7 A. M. MAY 30, *Ascension Day.*

Service, . . Martin in C.
Benedictus and Agnus Dei, Weber in C.

S. Clement's Church,

Twentieth and Cherry Streets.

REV. B. W. MATURIN, Rector.

REV. C. N. FIELD, } Assistant Priests.
REV. D. CONVERS, }

HENRY FLANDERS, Rector's Warden.

JOHN NEILL, Accounting Warden.

A. W. KILGORE, Secretary.

VESTRY.

J. DOUGLAS BROWN, ...	4037 Walnut street.
HENRY FLANDERS, ...	419 Walnut street.
GREVILLE E. FRYER, ...	232 Walnut street.
A. W. KILGORE, ...	501 Chestnut street.
JOHN NEILL, ...	611 Drexel Building.
WILLIAM PLATT PEPPER, . . .	1730 Chestnut street.
D. C. F. RIVINUS, .	Room No. 61, 119 S. Fourth street.
G. THEODORE ROBERTS, . . .	1805 Walnut street.
ALONZO TILDEN, ...	408 Commerce street.
FRANCIS D. WETHERILL, . .	Walnut lane, Germantown.
SAMUEL WILLIAMS, ...	201 S. Thirtieth street.
ELLIS H. YARNALL, . . .	119 South Fourth street.

DELEGATES TO DIOCESAN CONVENTION.

HENRY FLANDERS, G. THEODORE ROBERTS,
J. DOUGLAS BROWN.

SEXTON,

THOMAS CONNOR, Dispensary Building.

The following items extracted from the Convention Report will be of interest to the Parish :

Baptisms during the year—Adults,		5	
Infants,		122	
Total,			127
Confirmed,			72
Communicants, Last Report,		1037	
Added, new,	66		
" by removal,	29		
		95	
		1132	
Died,	12		
Removed,	45		
		57	
Present number,			1075
Marriages,			9
Burials,			33
Total number of services, Sunday,		380	
Other days,		1280	
			1660
Average attendance on Sundays,		1400	
Sunday School Scholars,		330	
Bible Classes, Instructions, &c.,		200	

JOHN NEILL, Accounting Warden, in account with S. CLEMENT'S CHURCH.

DR.

To Balance on hand March 26th, 1888,	$260 20
" Pew rents received during year,	6124 98
" Offerings, " "	5434 11
" Loan,	1500 00
" Special subscriptions,	901 00
" Assessment for Convention Fund,	219 00
	$14,439 29

CR.

By Choir salaries,	$3757 64
" Clergy,	2400 00
" Interest,	1409 30
" General expenses,	758 37
" Sisters,	720 00
" Alterations and improvements,	650 15
" Repairs,	595 03
" Gas,	560 55
" Sexton,	530 00
" Charity,	529 37
" Trustee's Sinking Fund,	480 00
" Convention and Convocation dues,	438 62
" Music and instruments,	394 14
" Coal,	327 75
" Altar service,	173 29
" Printing and stationery,	162 94

By Taxes,	$128 82
" Advertising,	122 00
Balance on hand March 25th, 1889,	301 32
	$14,439 29

JOHN NEILL, *Acct. Warden.*

E. & O. E.
Philadelphia, March 25th, 1889.

The Accounting Warden calls attention to the following facts in connection with his Annual Report.

During the past year many permanent improvements have been made to the church property, among which should be mentioned the strengthening of the Parish Building, the thorough fitting up of the upper sacristy, etc.

That the first yearly contribution to the Trustees of the Sinking Fund was made in this year, amounting to $480.

That we gave in charity $379.05 more than in the previous year.

At the close of the year there were unpaid pew rents amounting to $740.46 all of which are considered perfectly good.

THE CHURCH DEBT.

In our last annual report, published in the May number of this Magazine, 1888, we announced that we expected to pay off the $8,000 mortgage on the Parish building, and also to pay off, before the next annual report, the $4,000 on the Clergy House.

These promises have now been fulfilled ; both these mortgages, namely the $8,000 on the Parish building and the $4,000 on the Clergy House, together amounting to twelve thousand dollars, have been paid and cancelled, during the past year, and are now among the archives of the Church in the hands of the Accounting Warden. There consequently remains no mortgage on any of the property of the Parish. We shall now commence to accummulate our receipts towards the payment of the ground rent on the Church, but which cannot be paid off until 1892.

While this is a debt we all cheerfully paid to Almighty God for the inestimable privileges we have enjoyed in the services of our beloved church, this fund is also an enduring monument to our beloved Rector, who gave himself to the work of freeing this church from debt, from the time he took charge of it. No testimonial could be more acceptable to him than to know that we are continuing the work he commenced for the church he loved more than words can express.

TRUSTEES OF THE SINKING FUND.

PHILADELPHIA, April 29th, 1889.

To the Rector and Vestry of St. Clement's Church :

GENTLEMEN :—The Trustees of the Church Debt Sinking Fund beg to present the second statement of the new fund, organized in December, 1887, for the purpose of paying off the debt of the Parish.

Again we have to report that our subscriptions have been paid with wonderful punctuality, but a small percentage of the amount subscribed remains unpaid and of this a considerable portion is promised ; some unavoidable delays have been explained, and in but few instances have any of the subscribers permitted their pledges to default without some satisfactory explanation.

We hope the last year's progress will encourage all to make extra sacri-

fices, if necessary, to complete the work voluntarily undertaken and, so far, successfully accomplished.

STATEMENT.

1888.		DR.		
April 21,	To Cash in	Provident Life & Trust Co., when last account was published in May Magazine, .		$2,093 01
April,	To Cash rec'd from	subcptns due in April,		35 00
May,	" " "	" " May,		500 00
June,	" " "	" " June,	$262 50	
	" " "	donations, . .	85	
				263 35
July,	" " "	subcptns. due in July,	$329 00	
	" " "	intr'st in the Provdn't,	11 23	
				340 23
August,	" " "	subscptns due in Aug.,	$125 00	
	" " "	C. N. F., . .	5,000 00	
				5,125 00
September,	" " "	subscptns. due in Sept.,		65 00
October,	" " "	" " Oct.,	$401 00	
	" " "	donation, . .	5 00	
				406 00
November,	" " "	subscptns. due in Nov.		95 00
December,	" " "	" " Dec.,	$553 50	
	" " "	" anticipated '89,	45 00	
	" " "	donation, . .	8 00	
	" " "	intrs't in the Provd'nt,	9 40	
				615 90
1889.				
January,	" " "	subscptns. due in Jan.,		789 00
February,	" " "	" " Feb.,	$413 00	
	" " "	donation, . .	1 00	
				414 00
March,	" " "	subscptns due in Mar.,	$228 00	
	" " "	donation, . .	5 00	
				233 00
April,	" " "	subscptns. due in April,	$740 00	
	" " "	" " 1888,	28 00	
				768 00
	" "	borrowed of the Treasurer,		450 00
				$12,192 49

1888.		CR.	
April 29,	Paid	Dando Co., for printing envelopes,	$1 65
	"	for postage stamps, . .	5 00
July 12,	"	Beneficial Saving Fund on account of the mortgage on Parish buildings,	3.000 00
Aug. 13,	"	Beneficial Saving Fund balance of the mortgage on Parish buildings, .	5,000 00
	"	interest on the mortgage, . .	58 88
Sept. 27,	"	for postage stamps, . . .	5 00
Dec. 10,	"	Western Savings Fund on account of the mort'ge on the Cl'gy Home,	2,000 00

Dec. 26,	Paid	Dando Co., for printing circulars and envelopes, . . .	$5 75
1889.			
Feb. 15,	"	Dando Co., for printing receipts, .	1 00
	"	for postage stamps, . . .	5 00
April 17,	"	Western Saving Fund balance of mortgage on Clergy Home, . .	2,000 00
29,	By cash on hand in Provident Life Ins. & Trust Co., . . .		110 21
			$12,192 49

DAVID PEPPER,
GEO. THEO. ROBERTS,
F. D. WETHERILL,
D. C. F. RIVINUS, Treas.,
Trustees.

OUR COUNTRY HOME.

A few more weeks of sunshine and "Our Country Home" will re-open for another season, in a house at Fallsington, Bucks County, placed at the disposal of the Sisters by Miss Williamson, and which is much larger than any they have heretofore occupied.

Last year the Sisters had two homes, a cottage at Point Pleasant, N. J., and a smaller one at Fallsington. During the season the number received at the homes exceeded by one-third any previous year. Sixty were at Fallsington and one hundred and fifty-nine at Point Pleasant, where the household usually comprised twenty-six in all. It was sometimes increased by a mother's coming for the Sunday, bringing with her the little ones she could not leave behind.

As heretofore, the homes received persons from all parishes applying, without expense during their stay, even car-fare being provided for them when necessary. The traveling expenses were, as usual, reduced one-third by the kindness of the Pennsylvania Railroad Company.

The children were kept at the Home as long as the physician thought desirable, two very delicate little boys remaining all summer. In this way many little ones regained health and strength, when if they had been sent home at the end of a definite time, all the good of their visit would have been undone. And the bright faces and ringing laughter of the children were, in themselves, better thanks than even the unfailing words of earnest gratitude.

Although at Point Pleasant we deeply missed the frequent services, as well as the help and encouragement for which we were indebted to Bishop McLaren the previous summer, the Church life at S. Mary's-by-the-Sea was kept up by occasional services by visiting Priests.

At the close of the season the Sisters gave the Home for ten days to the Guild of S. Vincent (for Acolytes), and at no time can it have contained a happier party. They spent their holiday bathing, fishing and sailing in eager delight, and to their credit it must be said that not one rough word nor selfish action marred the unbroken pleasure of the visit.

Our warmest thanks are due to Dr. J. M. Taylor, at Point Pleasant, who was untiring in every emergency, and to the many others who have shown by their energetic efforts in our behalf their genuine interest in our work.

The financial report shows increased reason for encouragement and deepest thankfulness. We hope that more widespread co-operation will increase the steady support we have received from those who have aided us in the past.

Any member of the committee will receive donations or subscriptions. Subscribers of five dollars are entitled to a card of admission, enabling them to send

one person (from any Church or Parish) to the country for so long a time as seems necessary or desirable to those in charge of the Home.

Financial Report.

Receipts.

Balance in bank from 1887,	$260 58	
Subscriptions and donations,	1,227 30	
From visitors towards traveling, etc.	175 65	
		$1,663 53

Expenditures.

Rent (Point Pleasant),	$256 00
Traveling, expressage, etc.,	318 05
House-keeping (Point Pleasant),	437 38
House-keeping (Fallsington),	294 84
Furniture, carpenter, etc.,	83 35
Driving, boating and stage,	65 75
Coal and wood,	34 36
Washing,	41 00
Medicinal attendance (Fallsington),	2 00
Medicine,	3 72
Help,	36 00
Bath house and suits,	21 50
Church expenses at Point Pleasant,	2 75
Printing reports,	11 00
In hand,	55 83
	$1,663 53

THE ALL SAINTS SISTERS.

The financial statement of the All Saint's Home, where the Sisters live, is given.

Receipts.

Easter, 1888, on hand,	$7 00
From the Vestry,	780 00
From other sources,	78 00
Special for Christmas dinners for the poor,	175 00
	$1,040 00

Expenditures

Rent and gas for Sister's House,	$612 05
For the poor,	409 75
On hand, Easter, 1889,	18 20
	$1,040 00

THE MISSIONARY SOCIETY.

During the last year more members of the parish have been giving money and work to the Missionary Society than for several years past. The work done was sent to the Alaska Mission and filled (with articles sent from St. Mark's Parish) three boxes and a barrel. In addition to the money which passed through the hands of the Treasurer, there was given a rebate of freight charges from Philadelphia to Ogden, Utah, and $9.45 to meet other transportation

charges. At the monthly meetings addresses were given on the life and work of some modern missionaries of our own communion, viz: Bishop Gray, of Capetown, Bishop Patteson, and Dr. Breck. The Treasurer's account is as follows:

Dr.

Account of Jno. H. Carr, Treasurer S. Clement's Missionary Society:

12 1, '88,	To Balance from J. C. Bland, per Fr. Convers,	$10 54	
	" Cash received,	203 56	
			$214 10

Cr.

12 18, '88,	By Postage stamps,	$1 00	
	" Rev. Geo. C. Carter for Nashotah House,	10 00	
	" Rev. Jno. McKim for Japan,	5 00	
	" Sister Mary Raphael,	10 00	
24,			
2 11, '89,	" Rev. Geo. C. Carter for Nashotah House.	10 00	
	" Rev. Robert H. Paine for S. Mary's Orphanage,	50 00	
13,			
16,	" The Right Rev. Henry Niles Pierce,	25 00	
	" Granville B. Haines & Co., bill Jan. 16, 22, 25,	19 35	
23,			
3 30,	" Granville B. Haines & Co., " March 28,	8 36	
4 4,	" Granville B. Haines & Co., " " 8,	4 75	
	" All Saints Sisters,	10 00	
6,			
	" Rev. Robert H. Paine for S. Mary's Orphanage,	50 00	
23,			
	" Balance on hand,	10 64	
			$214 10

1889, 4, 23, Balance in Bank, $10 64

THE SUNDAY SCHOOL.

This is one of the most important features of the work of any church and but seldom receives the attention it deserves. According to the old custom of the Church the children of the parish should be brought by their parents to be catechised every Sunday. The least that parents can do is to see that their children go to the services provided for children, andalso to the Sunday School unless they give them religious instruction at home.

It has been a great pleasure to the Priests to see a greater number of parents bringing their children to the Children's Eucharist every Sunday at 9 A. M., and it is hoped that the number will still increase largely.

There has been service and catechising for the children every Sunday at 2.30, after which the Sunday School has been held till 4 o'clock.

There are 29 teachers in the school, and 330 scholars in both schools. More teachers are needed; The Infant School is in a very flourishing condition, and has been most carefully taught by Miss Smith and Miss Watson. The little ones have beeen taught to sing by Miss Gordon, assisted by Miss Fox. The Library has been replenished at a good deal of expense. The Superintendent, Dr. Garrett, has taken the greatest pains with the children, and there are now three men teachers. More men are greatly needed as teachers. Some men are needed to help with the Library. Any persons who are willing to teach and to visit the children are earnestly requested to send their names to Father Field, or to Dr. Garrett.

RECEIPTS.

Balance in hand,	$18 66
Children's offerings,	117 99
Contributions to Sunday School Excursion,	143 50
Contributions to Christmas Festival,	107 50
Receipts from Entertainments,	68 00
Borrowed to pay deficit,	77 49
	$533 14

EXPENSES.

Hymn Books,	$27 50
Books for Library,	74 00
Repairs and alterations,	58 50
Easter Prizes, 1888,	27 00
Summer Excursions,	144 16
Christmas Festival and Entertainments,	148 98
Organ blower,	15 00
Printing,	14 00
Easter, 1889,	24 00
	$533 14

THE SEWING SCHOOL.

There has been a meeting of the Sewing School as usual each Saturday, from October to April. The weekly attendance has averaged from fifty to sixty. Some of the elder children have worked for the Missionary Society during the past year; others made garments for their own use.

THE SHOE CLUB.

This is one of the most useful charities, and helps the children to overcome one of the great difficulties in the way of regular attendance at Sunday School.

Miss Watson will be glad to receive subscriptions and our thanks are due to her and to Miss Smith for their work in this department as well as in the Infant School. The amount expended in shoes was $136.26.

GUILD S. JOHN EVANGELIST.

Number of members on roll, 25; average attendance for past year, 12. Under the management of the Guild, a series of sermons to men were given on Sunday afternoons in Advent, by Rev. A. B. Sharpe, of Newmarket, England. During Friday evenings in Lent, Rev. C. N. Field gave a series of lectures to the Guild. The Guild lost one member by death. Mr. Gorden P. Cummings.

A. W. KILGORE, *Secretary.*

THE GUILD OF S. VINCENT FOR ACOLYTES.

The Guild was established in February, 1887. It consists of the Acolytes who serve at the general services in Church and Chapel.

The Guild meets on the first Wednesday in each month.

On Easter day, 1888, there were 25 active members; of these one was transferred to "associate membership" and two resigned. Three new members were admitted during the past year.

The present membership is made up of 25 active and 1 associate members.

The offertories to Easter, 1889, amount to $30.09, which is to be used to procure a memorial to F. Sheppard for the Church at Capetown.

Twenty-four members made their second corporate communion on the Sunday preceding S. Vincent's Day (January 20th), after which they partook of a breakfast tendered by the Vestry.

The Retreat proposed for Passion Sunday has been postponed until Rogation Sunday on account of the illness of the Chaplain.

The members of the Guild have reported for serving during the past year 2,082 times and for work other than serving 500 times.

OFFICERS OF THE GUILD.—Chaplain, The Rev. C. N. Field; Warden, L. T. P. Downing; Sec'y-Treas., Walter B. Reed.

S. CHRISTOPHER'S GUILD.

This Guild consists entirely of the Junior Acolytes, and each member is expected to attend the Celebration on Sunday at 9 A. M., whether on duty as acolyte or not, unless prevented by sickness, and if confirmed, to receive the Holy Communion once in each month. There are 17 members. The Junior Sacristan is the Warden of the Guild. The boys have been regular and attentive and extremely careful in their duties.

THE ALTAR GUILD.

The Linen Department has made during the past year 21 sets of altar linen, and 2 sets of white linen vestments, and 4 surplices. It has been able also to send a chalice and paten to each of two missions, St. Paul's, Pekin, Illinois, and River Falls, Wisconsin. Since Nov. 20th, they have sent wafer breads regularly each month to some of the clergy in the following dioceses: Milwaukee, Tennessee, Illinois, N. Ohio, New York, Minnesota, Maryland, Iowa, Missouri, Indiana, Washington Territory, Mississippi, Pittsburg, Idaho, Central New York, Pennsylvania, New Jersey, Florida, Texas, Ontario and Colorado.

RECEIPTS.

Easter, 1888, on hand,	$44 36
Subscriptions and dues,	100 25
For work,	13 01
	$157 62

EXPENDITURES.

For linen, lace, etc.,	$124 37
Postage and Expressage,	6 75
Wafer cutters,	5 00
For Work,	10 50
Advertising,	5 00
On hand, Easter, 1889,	6 00
	$157 62

SILK DEPARTMENT.

The ladies of the Silk Department of S. Clement's Altar Guild have been able, not only to send finished work to thirty-one (31) different parishes, representing the States of New Hampshire, New York, New Jersey, Pennsylvania, Maryland, Virginia, North and South Carolina, Michigan, Wisconsin, Minnesota, Indiana, Iowa, Nevada, Dakota, Nova Scotia, and Liberia, South Africa; but also to leave a balance in the Treasury of $103.17 for next winter's work.

LIST OF FINISHED WORK.

3 Red Superfrontals,	1 Red Frontal,
2 White Superfrontals,	1 White Frontal,
1 Green Superfrontal,	1 Green Frontal,
1 Red Dossal,	1 Banner,
1 Lectern Fall,	1 Pulpit Fall,
12 White Stoles,	3 White Chalice Veils,
5 Violet Stoles,	3 White Burses,
1 Green Stole,	2 Green Chalice Veils,
2 Red Stoles,	2 Green Burses,
2 Black Stoles,	9 sets Book Marks.

GIFTS ABSOLUTE FROM THE GUILD.

3 Superfrontals,	2 Frontals,
4 White Stoles,	8 sets Book Marks,
4 Chalice Veils,	4 Burses.

RECEIPTS.

By Balance from 1888,	$5 00
" Sale of work,	311 65
" Donations,	50 00
	$366 65

EXPENDITURES.

To Floss, linens, etc.,	$151 48
" Instruction.	56 00
" Brocade Silks,	31 00
" Donation to Dispensary,	25 00
Balance on hand,	103 17
	$366 65

S. MARY'S GUILD FOR WOMEN.

This aims to raise the tone of spiritual life and to help the Chaplain in spiritual and corporal works of mercy. It is composed of communicants, who are classed as "Probationers," "Members," "Members of the First Order" and "Associates." The year began with 11 Probationers, 67 Members, 2 Members of the First Order. During the year, the losses were 1 removed, 1 died, 1 resigned, 2 expelled, and 10 suspended, being 15 in all; the gains were 1 returned, 7 reinstated, and 11 admitted, being 19 in all. Thus the Guild has gained 4. There are now 27 Associates.

The Guild has sung Woodward's music in E flat at their monthly celebrations, and has attended the funerals of the two who have died this year (1 Member and 1 Associate), to sing the service.

Their annual excursion went to Florence Heights, New Jersey.

Their retreat was on Thursday in Passion Week, when 36 were able to stay all through.

S. Mary's Guild has supported and cared for the "Mother's Meeting," with its 123 names on the roll; the "Women's Benefit Club," which distributed $78 to its sick members; and the "Christmas Coal Club," which distributed 93 tons of coal last Christmas, costing the recipients $227.50.

Its financial statement is as follows:

Easter, 1888, on hand,	$20 65
From Associates,	358 90
From sales,	442 55
Through the Chaplain,	417 06
Offertories at services,	32 00
	$1,271 16

EXPENDITURES.

For dry goods,	$559 36
Suppers, picnic, etc..	73 85
Printing,	18 00
Charity,	585 33
Rev. Mr. Wilson's Mission,	10 00
Postage, car fares, etc.,	5 35
Balance on hand,	19 27
	$1,271 16

THE GUILD OF S. MARTHA.

The object of this Guild is to promote among young women that sense of the love of our Lord for them in their daily work which may enable them to do all their labor cheerfully for His sake, and to help one another in purity of life and conversation, and modesty of behavior at all times and in all places.

The members must be 14 years of age and they must have been confirmed or be in preparation for confirmation.

The Guild meets the 3d Sunday in each month. There are 35 members.

MISS PACKARD, } *Mistresses of the Guild.*
MISS WOOD, }

THE GUILD OF THE HOLY CHILD.

This Guild is intended for children during the year before and the year after Confirmation. The children are about 12 years of age and receive the Holy Communion at all great Festivals in the first year after Confirmation.

Many attend the monthly meeting and the weekly practice of singing, and sing at the Children's Eucharist. Children are allowed to continue in the Guild as Associates until the age of 16. Some children are admitted as Honorary members. The members and Associates pay 5 cents monthly, and the Honorary members pay 50 cents at Easter and Christmas. There are thirty members and seven Honorary members.

S. BARNABAS GUILD FOR NURSES.

A Branch of this Guild which is meant to strengthen the spiritual life of trained nurses is located in the parish. It is composed of 10 Associates and 49 members. The Guild is represented on the nursing staff of the University Hospital, the Philadelphia, the Pennsylvania, the Women's, the Medico-Chirurgical, the Children's, the Episcopal, the Home for Incurables, besides having many engaged in private nursing. It meets occasionally for social entertainments, as well as for its regular monthly meetings. It has been able sometimes to direct physicians and others to the nurses they were needing, and has brightened, we hope, some lives in which there was much hard work.

THE GUILD OF THE IRON CROSS.

This Guild is now a Branch of the general organization which was founded in this Parish in 1883. There are now more than 60 Branches. There are three Branches in Philadelphia. S. Clement's Guild of the Iron Cross has 168 members, 20 Honorary Members in the city. A large number of members have left the city but remain on the books and write to the Chaplain from time to time. There are also a large number of Associates.

This Branch entertained the delegates at the General Convention of the Iron Cross held on Jan. 25th, 1889, in Philadelphia, on which occasion the Right Reverend the Bishop of Delaware preached to the Guild, and became an Honorary Chaplain.

The object of the Society may be briefly stated as, "resisistance to sin by the use of sacramental grace." Several men have been brought to Baptism, Confirmation and Holy Communion by the members of the Guild. Many have been brought to the Church, and others have been led by its means to live a more regular life.

The Chaplain of the Guild has continued the work of publication of religious papers and books and has issued during the year:

54,000 Papers.
5,000 Churchman's Kalenders (illustrated).
5,000 Saints of the Fourth Century.
5,000 Catechisms of the Apostles and Evangelists.
1,000 "A Man's Thoughts in Lent."
1,000 Manuals.
Cards, Leaflets, &c.

Many grants have been made to poor Missions.

This work would be greatly helped by prompt payment for publications ordered; but about one thousand dollars is owing to the Publication fund.

THE IRON CROSS PARLOR, THE BOYS' GYMNASIUM, AND SATURDAY HALF HOLIDAY FUND

The Iron Cross Parlor is a large room 70 x 25 feet, in which the boys can read and play quiet games. A number of exhibitions have been given with the stereopticon. A committee of ladies have taken charge of this part of the work. The room is beautifully decorated with good pictures which have been kindly given to the Chaplain. The next floor was opened on Jan. 1st by the Bishop as a gymnasium and is well equipped. A steward of the rooms and a trainer have been regularly engaged.

During the winter the Parlor was open each morning to men out of work, and work was provided for some, who were by this means saved from starvation. Positions were found for several men and boys, and some of the chief business men in the city have promised to consider any application sent by us.

The Saturday Half Holiday Fund for giving to working boys a half holiday in the country has been a great success from the start. A large number of boys was taken each Saturday, and they were accompanied by men of the Iron Cross and the President of the Junior Iron Cross, Dr. Garrett. There are 200 boys on the register of the Iron Cross Gymnasium, but the Junior Guild of the Iron Cross consists only of those who have, by good conduct, merited the Iron Cross, and of these there are 16.

The Chaplain, F. Field, thanks all those who have so kindly and generously helped the boys, most of whom have requested that their names may not be published. They are acknowledged as far as possible in the Iron Cross Papers. The expenses for Publications have been about $1200.00 and the receipts about 1000.

The expenses of the Iron Cross Parlors and Gymnasium have been about $700.00 and for boys excursions, $160.00.
The expenses of Secretary, &c., $300.00.

THE HOSPITAL AND DISPENSARY OF S. CLEMENT'S CHURCH.

Officers.

President, Rev. B. W. Maturin, *ex officio*; Vice-President, Rev. D. Convers; Treasurer, Mr. Greville E. Fryer; Secretary, Mr. G. Theodore Roberts.

Board of Managers.

Rev. B. W. Maturin, *ex officio*, 2026 Cherry street; Rev. D. Convers, 2026 Cherry street; Mr. Henry Flanders, 419 Walnut street; Mr. John Neill, 611 Drexel Building; Mr. Greville E. Fryer, 2101 DeLancey Place; Herbert Norris, M. D., 313 S. Eighteenth street; Mr. G. Theodore Roberts, 1805 Walnut street; Mrs. John Penn Brock, 1536 Pine street; Mrs. A. W. Kilgore, 2033 Locust street; Miss S. Imogene Schell, 1004 Vine street; Mrs. Henry Erben, 206 W. Logan Square; Mrs. J. Dundas Lippincott, 509 S. Broad street; Mrs. John Neill, 2039 Locust street; Mrs. A. Cuthbert Roberts, 1720 Vine street; Mrs. Walter A. Penrose, 1721 Walnut street.

Medical Staff.

Supervising Physician, Herbert Norris, M. D., 313 S. Eighteenth street.

Attending Physicians, T. M. Balliet, M. D., 3705 Powelton avenue; Arthur Ames Bliss, M. D., 1832 Race street; William M. Capp, M. D., 1715 Spruce street; Henry W. Cattell, M. D., 3709 Spruce street; Walter Chrystie, M. D., 113 S. Twenty-second street; J. P. Crozier Griffith, M. D. 123 S. Eighteenth street; Charles H. Reed, M. D., 117 S. Seventeenth street.

For the Throat, Nose and Ear, Arthur Ames Bliss, M. D., 1832 Race street.

For Diseases of Women, George Erety Shoemaker, M. D., 3727 Chestnut street; W. Constantine Goodell, M. D., 1418 Spruce street.

Surgeons, J. F. Bower, M. D., 243 N. Twentieth street; C. L. Bower, M. D., 26 S. Eighteenth street.

Visiting Physicians, District between Cherry Street and Washington avenue, Henry W. Cattell, M. D., 3709 Spruce street. District between Cherry and Brown streets, Sherman T. Moyer, M. D,, 1848 Master street.

Apothecary, Mr. William G. Letzkus, 2043 Chestnut street.

Janitor, Thomas Connor.

THE DISPENSARY.

The time between Easter, 1888, and Easter, 1889, nearly thirteen months, has been full of events in the history of the Dispensary. Just after Easter, 1888, the settlement on the new property, corner of Cherry and Claymont streets, was made by our paying $3800 and executing a bond and mortgage to the Fidelity Loan and Trust Company for the rest of the purchase money, $8000. During the year $1000 has been paid on this, thus reducing our debt to $7000.

As soon as the builders, Messrs. George F. Payne & Co., were through the work of remodeling the building so as to adapt it in part to our work, the service of benediction was held on the afternoon of Ascension Day. On May 16th, the Dispensaries opened in their new quarters. The upper floor has been used by the family of the Janitor, by the Committee to cut out the work for the Missionary Society, by the Embroidery Class of the Altar Guild and, on Sunday, by Fr. Convers' Bible Class for Men. The ground floor has been occupied by the various Dispensaries, all of which have grown largely during the year. That

for Diseases of Women has been opened every week-day, since October 1st instead of twice a week as at first. The hour and the medical staff in charge have been changed also. Its work can be seen in the table below. The Dispensary for the Throat, Nose and Ear has so grown as to require the Physician in charge to stay much longer than his advertized hour, and will soon require to be opened one more day each week. The only other special Dispensary opened during the past year has been the Surgical. It is held on the afternoon of each week-day; and while still so new as to be an experiment, yet is growing quite vigorously. The General Medical Dispensary have increased very largely. For several months the experiment was tried of having a nurse to visit cases at their homes, thus enabling the Surgeons to perform some operations which otherwise could not have been done. But as there was very little demand for her services, the scheme was discontinued. In this connection can be given this list of operations in the Dispensary for Diseases of Women, every one of which has been successful: for cancer, 2; for lacerated cervix, 2; abdominal section, 1; removal of caruncle, 1, and currettement, 3.

The following table of the "new patients seen each month," of "old patients returned" and "total visits" for the last twelve months compared with the like figures for the proceeding twelve months will show the growth of the work.

	1888–89.			1887–88.		
Month.	New Patients.	Old Patients.	Total.	New Patients.	Old Patients.	Total.
April,	154	409	563	97	164	261
May,	133	337	470	100	169	269
June,	200	288	488	109	185	294
July,	255	443	698	108	136	244
August,	223	370	593	117	193	310
September,	206	369	575	102	166	268
October,	249	526	775	128	262	390
November,	187	424	611	132	356	488
December,	255	437	692	143	254	397
January,	355	651	1006	170	273	443
February,	241	617	858	186	386	572
March,	267	714	981	190	451	641
	2725	5585	8310	1582	2995	4577

Increase in total visits over last year 81½ per cent.

Prescriptions compounded during the year, 9446.

Included in the table above are the following:

	1888–89.		
	New.	Old.	Total.
Diseases of Women,	81	222	303
Throat, Nose and Ear,	157	528	685
Surgical,	69	173	242
Visited at Homes,	113	819	932

THE HOSPITAL.

Now, for the first time we add this new head to our report. It seems as if the plan which Fr. Maturin proposed nearly six years ago is on the point of being realized. One lady, not a parishioner, has pledged us the generous sum of three thousand dollars for the running expenses of the Hospital during its first year. To use this will require that we make some changes in the building and furnish it for Hospital use. If there be any response to this help so kindly given from outside there seems to be no insuperable obstacle to our being able to open our first ward for patients about next S. Clement's Day. It is meant to receive chronic cases, which are not yet incurables, but which require longer treatment

than can be given in Hospitals intended for acute cases. There will be no restriction of race or creed. To support the Hospital indefinitely upon the scale proposed, will require nothing more than the continuance of last year's income. To receive year after year as much as was given within the time covered by this statement is to enable us to carry on the work of both Dispensaries and Hospital. Is it castle building to expect this? Surely we can do what we have done in a year unmarked by any such special effort as the Fair.

How thankful we ought to be for the past! How we ought to do all in our power to relieve some more of our suffering neighbors! United earnest effort now will give us our Hospital.

In addition to the funds given in the Treasurer's Report, $250 is in bank towards the endowment of a bed.

Treasurer's Report from April 1st, 1888, to April 24th, 1889.

Easter, 1888. Balance on hand,	$4333 23
Subscriptions and donations,	4928 94
Interest received,	26 74
	$9288 91

PAYMENTS.

Rent,	$166 68
Advdvertising,	16 65
Coal,	95 26
Expenses, account,	396 62
Stationery, etc.,	204 20
Drugs,	418 19
Postage,	23 01
Salaries of drug clerk and nurse,	533 00
Gas,	51 30
Furniture,	21 00
Badges,	25 00
Building repair, etc.,	1157 86
Interest,	392 27
Perpetual Insurance,	190 00
Hospital building,	3800 00
Fidelity Company on account of loan,	1000 00
Total payments,	$8491 04
Balance on hand,	797 87
	$9288 91

E. & O. E.

GREVILLE E. FRYER, *Treasurer.*

April 24th, 1889.

S. Clement's Magazine.

"*In Essentials Unity, in Non-essentials Liberty, in All Things Charity.*"

Vol. VII. PHILADELPHIA, JUNE, 1889. No. 8.

PRICE, 5 CENTS. { PER ANNUM, 50 Cts. BY MAIL, 62 Cts.

KALENDAR FOR JUNE.

1. Saturday.....Celebrations, 7, 7.45. Matins (all week-days), 8.15. Evensong (all week-days), 5. Service of Preparation, 8. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

2. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Evensong, 8. [*Ascension I.*] Guild of Holy Cross, 4.30.

3. Monday.....Celebrations, 7, 7.45. Guild of S. Mary, 7.30.

4. Tuesday.....Celebrations, 7, 7.45, 9.30. Guild of the Iron Cross, 8. Instruction, . F. Field in Church, 10–11.

5. Wednesday.....Celebrations, 7, 7.45. Guild of S. Vincent, 6.30.
[*S. Boniface.*]

6. Thursday.....Celebrations, 7, 7.45, 9.30. Litany and Instruction, 8. F. Field in Church, 10–12. F. Convers in Church, 10–12 and 7–8.

7. Friday.....Celebrations, 7, 7.45. Meditation, 12. F. Field in Church, 10 A. M, to 10 P. M. F. Convers, 10–12, 2–5 and 7–9.

8. Saturday.....Celebrations, 7, 7.45. Service of Preparation, 8. Guild of Holy Child, 4.30. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

9. Sunday.....Celebrations, 6, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Evensong, 8.
[*Whit Sunday.*]

10. Monday.....Celebrations, 7, 7.45.

11. Tuesday.....Celebrations, 7, 7.45, 9.30. Guild of Iron Cross, 8. F. Field in Church, 10–11.
[*S. Barnabas.*]

12. Wednesday.....Celebrations, 7, 7.45.
[*Ember Day.*]

13. Thursday.....Celebrations, 7, 7.45, 9.30. Litany and Instruction, 8. F. Convers in Church, 10–12.

14. Friday.....Celebrations, 7, 7.45. Meditation, 12. F. Field in Church, 7–9.
[*Ember Day.*]

15. Saturday.....Celebrations, 7, 7.45. Service of Preparation, 8. Guild of Holy Child, 10 A. M. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.
[*Ember Day.*]

16. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Evensong, 8.
[*Trinity.*]

17 Monday.....Celebration, 7.
[*S. Alban.*]

18. Tuesday.....Celebrations, 7, 9.30. Guild of S. Mary, 9.30 A. M. Guild of the Iron Cross, 8. F. Field in Church, 10–11.

19. Wednesday.....Celebration, 7. Guild of S. Barnabas, 8.

20. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8. F. Convers in Church, 10–12.
[*Trans. King Edward.*]

21. Friday.....Celebration, 7. F. Field in Church, 7–9.

22. Saturday.....Celebration, 7. F. Field in Church, 9–12, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

23. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Evensong, 8.
[*Trinity I.*]

24. Monday.....Celebrations, 7, 9.30.
[*Nativity S. John Baptist.*]

25. Tuesday.....Celebrations, 7, 9.30. F. Field in Church, 10–11. Guild of the Iron Cross, 8.

26. Wednesday.....Celebration, 7.

27. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8.

28. Friday.....Celebrations, 7. F. Field in Church, 7–9.

29 Saturday.....Celebrations, 7, 9.30. F. Field in Church, 9–12, 7–9. F. Longridge, 5–6, 7–9.
[*S. Peter.*]

30. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Evensong, 8.
[*Trinity II.*]

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. B. W. MATURIN, *Rector.*
The Rev. C. N. FIELD, } *Assistants.*
The Rev. D. CONVERS, }

Wardens.—Henry Flanders, 419 Walnut Street; John Neill, 611 Drexel Building.

Organist and Choir-master. — J. B. Tipton, 2005 Arch street.

Clergy House, 2026 Cherry Street.
All Saint's Home, 2032-34 Cherry Street.
S. Clement's Dispensary,
Cor. Claymont and Cherry Streets.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

The Christian Year.

The next great festival of the Church is Whitsuntide (June 9th). This Festival should be observed with special honor as the birthday of the Church. It is no small matter of thankfulness that in spite of all the efforts of Satan to break the chain, and the false assertions of those who would rob us of our privileges, the Anglican Church has retained Apostolic Succession as truly as the Roman or Greek portions of the Church. There can be no true Church without the Apostolic Succession, for there has been no new descent of the Holy Ghost since the first Whitsunday, or Day of Pentecost.

Our Blessed Lord sent the Holy Ghost according to His promise, and He has not left the Church, but makes the Church and Christ one by His continual indwelling.

The Festival of the Holy Trinity, which is properly the Octave of Whitsunday, or Pentecost, is appointed by our Church in honor of that first great cardinal Doctrine of the Church which Christians need to honor in these days of uncertain Faith. This is the concluding Great Festival of our Christian year.

And now, when all the great Festivals have been observed, it is hoped that all Christians will keep the whole Christian year with the grace that has been given them on these great days.

Parish Notes.

Father Hall is better, and will soon be able to be removed from the Hospital. His recovery was a very remarkable answer to prayer, which was continually offered for him by a large number of persons in the Church of S. John the Evangelist.

Father Maturin sailed for Africa on May 10th.

Father Osborn is not much better, and as yet has not in any way recovered the use of his arms.

Father Field will give a series of lectures at the Church of the Ascension, in Atlantic City, on Thursday evenings.

F. Convers will give a Retreat for ladies, at Boston, during the last week in June.

The Retreats for the Guild of S. Martha and S. Vincent held on the fourth and fifth Sundays after Easter were well attended.

On May 20th an Entertainment was most kindly given in the Iron Cross Parlor, by some ladies and gentlemen, on behalf of the Boys' Saturday Half Holiday Fund. Nearly a hundred dollars was realized. In the evening some ladies from Bryn Mawr gave a concert to the boys, and the athletic performances in the Gymnasium were extremely creditable, The prizes were awarded by Mr. Frank Wetherill.

The Sunday School Festival will take place on Wednesday, June 26th. Subscribers are requested to send their subscriptions to F. Field as soon as convenient. Every one in the Church is invited to contribute something towards this holiday in the country for all the children.

BAPTISMS.

May 5.—Charles Field, son of Chas. J. and Margaret Engster.

May 16.—Agnes Robertson Williams, daughter of Lawrence P. and Agnes R. Meade.

May 16—Ada Margaret, daughter of William J. and Ada Edgington.

May 16.—Elizabeth, daughter of Harry and Jane Lafty.

May 16.—Joseph, son of Edward and Mary Russel.

May 16.—Agnes Mahala, daughter of Edward and Mary Russel.

May 16.—Lucinda, daughter of Amos and Amelia Bement.

May 19.—Frederick Price, son of Frederick and Eleanor Estergren.

May 19.—Franklin Morris, son of George F. and Mary Ellen Johnson.

CONFIRMATIONS.

April 5, at *S. Clement's Church.*

John Dougherty, Joel R. Dawson, Frank L. Russell, Richard C. Wilder, Charles J. Engster, Walter B. Burgin, Edwin Stockton Cox, Peter Forrester, Peter V. Guerry, George H. Wilson, Thomas Long, Harry Hepburn, George Ricketts, William Hutt, James Wignall, Robert McCormick, Thomas McCormick, Winfield E. Benjamin, Joseph Montgomery, George Stratton, Otto Paul, Charles Erdman, Neill Wolfe, Mrs. Ellen Nelmes, Mrs. Elizabeth Jane Miller, Martha Widmer Horner, Mrs. Elizabeth Treaskis, Sarah A. Browne, Mrs. Decker, Mrs. Mary Doyle, Mrs. Sarah Dunn, Lizzie Hopkins Johnson, Mrs. Betsey Veronica Dickerson, Annie A. Harris, Annie Davis, Elizabeth Dougherty, Margaret Florence Hennesley, Medora Richards, Josephine McKenna, Elizabeth Clash, Elizabeth Laycock, Bella Miller, Katharine Mulholland, Rose Collum, Florence Widmer, Minnie Hauser, Evelyn Barnes, Christina Miller, Laura Benjamin, Martha White, Rena Collum, Margaret McConnell, Julia Steiner, Katharine Homan, Jennie Manser, Elizabeth Colgan, Anna Markland, Constance Cornelia Markland, Mary Dady, Lizzie McCausland, Jemima Drainfield, Grace Elliot, Jeannie A. Beerhalter, Charles Curran.

April 20, at *S. Mark's Church.*

Jessie McClellan, Emma McConnell.

MARRIAGES.

April 22.—Arthur H. Browne and Clara Prowattain.

May 1.—Robert Saunders Jones and Martha Thorne Templer.

BURIALS.

April 9.—Mabel Ellen Decker.

April 23.—Isabella Henderson Gorrel.

May 14.—Charles Felger.

COMMUNIONS, from April 20th to May 20th, 1,404.

OFFERINGS from April 20th to May 20th $978.46.

Service List for June.

11 A. M., JUNE 2d, *Sunday after Ascension.*
Kyrie, Credo and Gloria in Excelsis, Martin in C.
Sanctus, Benedictus, and Agnus Dei, from Gounod's "Mass of the Sacred Heart."
8 P. M., Magnificat and Nunc Dimittis, Stainer in A.
Procession in place of Anthem.

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11 A. M., JUNE 9, *Whitsunday.*
Service, "S. Cecilia," Gounod.
8 P. M., Magnificat and Nunc Dimittis, Tours in D.
Procession.

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11 A. M., JUNE 16, *Trinity Sunday.*
Service, "S. Cecilia," Gounod.
8 P. M., Magnificat and Nunc Dimittis, Tours in D.
Procession.

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11 A. M., JUNE 23, *First Sunday after Trinity.*
Service, Tours in C.
8 P. M., Magnificat and Nunc Dimittis, Barnby in Eb.
Anthem, Whoso dwelleth, Martin.

Whoso dwelleth under the defence of the Most High shall abide under the shadow of the Almighty. I will say unto the Lord Thou art my hope and my stronghold; my God, in Him will I trust.

He shall defend thee under His wings, and thou shalt be safe under his feathers. His faithfulness and truth shall be thy shield and buckler.

Lord Jesus, King of Paradise,
O keep me in Thy love,
And guide me to that happy land
Of perfect rest above;
Where loyal hearts and true
Stand ever in the light
All rapture through and through
In God's most Holy sight.

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11 A. M., JUNE 30. *Second Sunday after Trinity.*
Service, Tours in C.
8 P. M., Magnificat and Nunc Dimittis, Barnby in Eb.
Anthem, O clap your hands, Stainer.

O clap your hands all ye people, sing unto God with the voice of melody. For the Lord our God is terrible. He is the great King over all the earth. They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.

Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.

The Hospital.

Everybody who has taken any interest in our medical charity (that will include the whole of the parish and quite a large circle outside) will be glad to see that heading. Yes, it actually means that we are planning to open our wards for beds. And we can all thank God for the success with which He has crowned our efforts, and for the literal way in which He has answered our prayers.

How did it come about? In this way. One of our parishioners, who cared for the Dispensary, told one of her friends about it, and the account so interested the latter that she gave us three thousand dollars towards the Hospital funds. Scarcely had we realized that this insured the Hospital, or at least made it possible to begin; than the same kind heart increased the gift twelve thousand more. It has been so unexpected that it is hard, even yet, to realize it.

The additions to the building will be a memorial to one who has "fallen asleep." And if the object of a memorial be to keep alive the loving remembrance of the departed, what better way could be chosen? Every sufferer in these beds cannot but see the tablet which tells of one for love of whom stands the ward. Sometimes when pain will keep them awake at night, and the moonlight will faintly show the tablet to them, though they cannot then read it, they will recall the name and bless God for one whom they never saw in the flesh; for love of whom, it has come to pass, that they can leave the dirt of a neglected room for the cleanliness of the Hospital; they can leave the hot, stifling court for the cool, airy ward; they can have the skill of medical practitioners and the constant attendance of nurses instead of the neglect which is the lot of so many. They will remember with gratitude those to whom they owe it all.

How lasting such memorials are too. Wealth may polish its granite and carve its marble into a tombstone, and so long as it lasts and is cared for some will remember the departed. But soon heaven and earth go on a step; those who reared it fall asleep, and then silence and oblivion. The grass grows long and hides the mound, and love comes not to care for the grave, though some one may for hire do so. But so long as Christian charity incites Christian people to care for the suffering, so long shall the Hospital go on. The generations may go; but pity for the sick, religion which longs to continue Christ's work of healing will last on, and they will care for the memorial Hospital. Because such a memorial insures a loving memory and will be cared for as none other, it is the best.

As our wards shall be opened to the members of all creeds and of no creed; some will only think of the one to whom the ward is a memorial with gratitude; but others will, no doubt, breathe a prayer that God will grant rest and peace to one who is their benefactor.

The question of what use could the money be put to for the few months to elapse before it will be needed, was answered by taking a part of it to pay the mortgage and by putting the rest in bank so as to draw interest. So the mortgage is "satisfied." We shall have to replace this out of the Dispensary funds, as it is all to be used on the Hospital; but that can be managed without serious difficulty.

What do we intend to do? First, to build two stories more to our building. We shall then have four floors, one will be occupied (as at present) by the drug store, the Dispensary, and the office; one by the ward for women and girls (which we hope to open first); one by the ward for men and boys (to be opened as soon as we can see our way clearly) and one by the nurses and other attendants. The kitchen and laundry will be on the top floor. An elevator, working in the well of the stairway, will enable us to go up and down easily. The ground floor will be the only one without a bath room. The plans are now in progress. As soon as they shall have been approved by the Board of Managers and by the Building Commissioners of the city, the contracts will be let to the lowest responsible bidder, and the changes will begin.

The next step will be to furnish the Hospital. Something has already been done. Some of the bed linen is already made up. There is more to be done. Whoever wishes to give any article that will be made up, will please speak to Mrs. Grubb, who has that matter in charge. If some will give both materials and sewing, we shall be thankful. Mrs. Grubb will give those who ask her, the sizes, patterns, etc. To those who will give the sewing only, she will furnish the materials cut out.

Probably there are others who wish, either by themselves or with others, to do something towards furnishing the Hospital. Most other articles will have to be purchased, and cannot be made. What will be needed? A thousand and one things. There are iron cots for the wards, the chairs, tables, eating trays, screens, and other furniture for the wards; the furnishing of the nurses' rooms, the kitchen and the laundry, the dishes for the pantry; or, to speak of larger matters, there will be the elevator, the iron plate girders, the steam heating apparatus. Just so far as these are given us, will the money be saved to help in the current expenses of the first year. Probably some would rather give what will be a part of the permanent outfit, than contribute to the current expenses. If you are one of them, your best plan would be to decide what you will give, speak to one of the House Committee, give them your pledge; in the autumn (probably early in November) the Head Nurse or

the Purchasing Committee will order it, and the bill can be sent to the donor. This will prevent several giving the same things, for we are not rich enough to stand duplication; and insure the best knowledge we have being used in the selection of the goods. The House Committee, who will receive your pledges, are Mrs. Neill, Mrs. Kilgore, Mrs. Erben, Mrs. A. C. Roberts, Miss Schell, and the Vice President.

The Hospital will receive chronic cases. It is easy to get acute cases cared for in the existing Hospitals; it is hard, but not impossible, to get incurables cared for; but those who are neither the one nor the other, are those for whom no one seems to care. We shall provide for these as far as we can. When one thinks of their numbers, our scanty accommodations seem very little; but we will do our little; and it may be God will prosper us and enable us to minister to more than we now expect. We do not expect to receive acute cases, incurable cases, or contagious cases.

For the support of the Hospital we shall depend on voluntary contributions in the future as in the past. Perhaps there may be some who will undertake, either by themselves or with others, to "support a bed." That is, they can give three hundred dollars in the year, and this we expect will pay the expenses of one patient during the whole of the year. If they should continue this year after year, the bed could be called by some special name, so long as they "support it," by giving that sum annually. To endow a bed forever will require five thousand dollars, that the interest may be three hundred each year.

Dispensary Notes.

The thanks of those connected with the Dispensary are due to the "Prospect Dramatic Association," for the entertainment they gave towards the endowment of a bed in the Hospital. It was much enjoyed by those who were present; and netted about one hundred and fifty dollars. The funds of "Jeremiah," for the endowment, amount now to a little over four hundred dollars.

C. L. Bower, M. D., 26 S. Eighteenth street, has been chosen one of the surgeons of the Dispensary.

There is one vacancy on the staff of the Medical Dispensary, which will shortly be filled.

The April work at the various clinics was larger than any month since we began, there being over eleven hundred visits.

The Iron Cross Parlor, Boys' Gymnasium and Saturday Half Holiday Fund.

Any person who would like to help on this institution can do so by giving a little time and work during the summer. An Amateur Art Exhibition will be held in the fall, and all who can draw, paint, or do embroidery are requested to send a specimen of their work to Father Field or any of the Committee.

There will be a long list of Patronesses who will guarantee the success of the Exhibition, and as the summer is a time when people are glad to have some object in view, and some direction in which to apply their talents, this will furnish what they desire.

The success of the Parlor and Gymnasium has well repaid all the expectations of its patrons, and it is hoped that every one will try to help forward its work among the boys.

There is no more lively scene in the city than this Parlor and Gymnasium every evening.

The Diocesan Convention.

The Convention of this Diocese was held in S. Luke's Church on May 14th.

The special sermon was preached by the Rev. Daniel Bates.

The first resolution offered in the convention was that of the Rev. John Bolton, who proposed that a fund should be raised for increasing the stipends of Rectors of feeble parishes. He drew a vivid description of the trials of a young man who enters a parish with the desire to give himself up to the service of God, but is hampered by an

ignorant protestant vestryman, and a ritualistic young organist, and an orthodox schoolmistress, and sundry other well-known characters, who are the special trials of a country Rector.

The weak point of Mr. Bolton's argument came when he drew the dramatic picture of the young Recor with a young wife and six or seven children, all dragging the poor young man down with a load of anxiety which he is unable to bear.

In what profession except that of a clergyman would this be considered as anything but a gross indiscretion? What right has any man to marry till he can support a wife in comfort?

The Greek Church expects all the Parish Clergy to be married, but it expects that the Clergy should be supported by the State and a certain tax which keeps the Rector independent. There is no such way of a Rector being supported in this country. Feeble parishes can often support an unmarried man, but not a family, however advantageous it might be for them to have a model family in their midst. The true remedy for the lamentable state of things pictured by the mover of the resolution is the formation of missionary centres, from which men can go forth to minister to the villages and country places. The Methodists have long ago learned how to manage this problem, but they learned a practical lesson from those who had gone before, and adapted it to their own system.

Young clergymen will not be so eager to marry in haste, and find no place left for repentance, if they can only have the strength of association. Our Lord sent forth His disciples two and two to every place whither He Himself would come, and if this rule of association were more generally adopted, there would not be so many hasty clerical marriages.

Colleges are needed where men can live together plainly but in comfort. Clergy houses in the country, where two or three clergy can live together and have mission stations in all the settlements round, will enable the Church to do her work in the country without fear of man or woman in any Parish. The writer was once in such a clergy house.

There were three Clergy, and these Clergy easily managed two large churches (one holding 1600 people), and several mission chapels.

Take another well-known instance: Wantage, in England, is a model country parish. It has had its influence upon the whole of England. The Rector was married and lived in the Rectory. His curates, eight or nine of them, were all unmarried. They lived in a Clergy house and very few of them ever found time for courtship or need of society. They did an immense deal of work and were all well trained when they themselves became Rectors of parishes. Many of them are leading parish Priests in England to-day.

Compulsory celibacy has been proved to be an unwise method of discipline, but the answer to the argument of Mr. Bolton is to be found in the ease and power with which young unmarried men, with discretion, would be able to fill the same positions. Unmarried men are less hampered and entangled by the things of this world, and the clerical office is one which needs free men, independent, and able to speak the truth without fear of consequences. If young men will marry without looking ahead, and young women will be so foolish as to marry without any prospect of a home, Parishes will suffer, and the lamentable spectacle will often occur of a young man and a young woman, with young children, dependent upon charity for their support.

The next important subject before the Convention was proportionate Representation in General Convention. The resolution favoring this was adopted by the Clergy 69 to 42, and by the laymen 57 to 20. But the resolution to adopt it in the Diocesan Convention was lost.

The subject will be brought up in the next Convention. The proposition is that each parish shall send a delegate for each 100 communicants, but not more than seven, whereas it has been

the custom for each parish, as a parish, to send the same number. The proposition is fair only without restriction. Some large parishes have 1200 communicants and 500 of them would have had no representation if the report had been adopted.

It was strange that only one or two of the larger parishes voted for it, while in these cases the Clergy and laity were not agreed.

Mr. Richardson L. Wright, as representing S. Mark's Church, Frankford, which had the largest number of communicants of any church in the diocese protested against it.

S. Mark's Church, Philadelphia, did not vote for it. Our own lay representative spoke strongly against it. What object could be gained by it? It might give the laity more power in the Convention. This may be the real secret of the resolution, but the Church has suffered already too much and too long from a secularized Clergy and half-instructed laity. Good laymen know that the proper persons to govern the Church are the Bishops and Priests in council assembled. The most devout, earnest, and religious churchmen shrink from meddling with the affairs of their spiritual Fathers. They are willing to aid them in the financial matters of the Church, but look to them to govern the Church according to her ancient customs and rules.

The Convention next considered the formation of new parishes. Great objection was raised to a requirement that there should be 40 communicants, of which 15 should be men. Some of the members were in favor of putting the word "worshipper" instead of communicant, but as to some minds it is not very clear what a worshipper means, and it might mean even an unbaptized person attending the church, it is a good thing that the report was accepted as originally put forth.

S. Clement's Magazine.

"*In Essentials Unity, in Non-essentials Liberty, in All Things Charity.*"

Vol VII. PHILADELPHIA, JULY, 1889. No. 9.

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KALENDAR FOR JULY.

1. Monday.....Celebration, 7 Matins (all week-days), 7.45. Evensong (all week-days), 8. Guild of S. Mary, 7.30.
2. Tuesday.....Celebration, 7-9.30. F. Field in Church, 10-11.
[*Visitation B. V. M.*]
3. Wednesday.....Celebrations, 7. Guild of S. Vincent, 6.30.
4. Thursday.....Celebration, 7-9.30. Instruction, 8.
[*Trans. S. Martin.*]
5. Friday.....Celebration, 7. F. Field in Church, 7-9.
6. Saturday.....Celebration, 7. F. Field in Church, 9-12, 7-9. F. Convers, 10-12, 2-5, 7-9. F. Longridge, 5-6, 7-9.
7. Sunday.....Celebrations, 7, 8, and 11. Matins, 10.30. Children's Service, 3. Evensong, 8.
[*Trinity III.*]
8. Monday.....Celebration, 7.
9. Tuesday.....Celebrations, 7-9.30. Guild of the Iron Cross, 8. F. Field in Church, 10-11.
10. Wednesday.....Celebration, 7.
11. Thursday.....Celebrations, 7-9.30. Instruction, 8.
12. Friday.....Celebration, 7. F. Field in Church, 7-9.
[*S. Swithin.*]
13. Saturday.....Celebration, 7. F. Field in Church, 9-12, 7-9. F. Convers, 10-12, 2-5, 7-9. F. Longridge, 5-6, 7-9.
14. Sunday.....Celebrations, 7, 8 and 11. Matins, 10.30. Children's Service, 3. Evensong, 8.
[*Trinity IV.*]
15. Monday.....Celebration, 7.
16. Tuesday.....Celebrations, 7-9.30. Guild of S. Mary, 9.30. F. Field in Church, 10-11.
17. Wednesday.....Celebration, 7. Guild of S Barnabas, 8.
18. Thursday.....Celebrations, 7-9.30. Instruction, 8.
19. Friday.....Celebrations, 7. F. Field in Church, 7-9.
20. Saturday.....Celebration, 7. F. Field in Church, 9-12, 7-9. F. Convers, 10-12, 2-5 and 7-9.
[*S. Margaret.*] F. Longridge, 5-6, 7-9.
21. Sunday.....Celebrations, 7, 8, and 11. Matins, 10.30. Children's Service, 3. Evensong, 8.
[*Trinity V.*]
22. Monday.....Celebration, 7
[*S. Mary Magdalene.*]
23. Tuesday.....Celebrations, 7-9.30. Guild of the Iron Cross, 8. F. Field in Church, 10-11.
24. Wednesday.....Celebration, 7.
25. Thursday.....Celebrations, 7-9.30. Instruction, 8.
[*S. James.*]
26. Friday.....Celebration, 7. F. Field in Church, 7-9.
[*S. Anne.*]
27. Saturday.....Celebration, 7. F. Field in Church, 9-12, 7-9. F. Convers, 10-12, 2-5, 7-9. F. Longridge, 5-6, 7-9.
28. Sunday.....Celebrations, 7-9 and 11. Matins, 10.30. Children's Service, 3. Evensong 8.
[*Trinity VI.*]
29. Monday.....Celebration, 7.
30. Tuesday.....Celebration, 7-9.30. F. Field in Church, 10-11.
31. Wednesday.....Celebration, 7.

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. B. W. MATURIN, *Rector.*
The Rev. C. N. FIELD, } *Assistants.*
The Rev. D. CONVERS, }

Wardens.—Henry Flanders, 419 Walnut Street; John Neill, 611 Drexel Building.

Organist and Choir-master. — J. B. Tipton, 2005 Arch street.

Clergy House, 2026 Cherry Street.
All Saint's Home, 2032-34 Cherry Street.
S. Clement's Dispensary,
Cor. Claymont and Cherry Streets.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

Letter from Father Maturin.

May 15, 1889.

MY DEAR F. FIELD:—I had meant to write you so as to mail the letter at Lisbon, but I thought I would wait until I had seen Lisbon and post this at Madeira which we hope to reach tomorrow morning early. I left London on Friday morning by a special train, which runs in connection with these boats, a cold, wet, dreary morning. F. Benson came with me to see me off at Dartmouth. By the time we got there it had cleared off into a beautiful afternoon, the sun shining and almost the last sound I heard before I left the harbor was the cuckoo, the first time this year.

A sea voyage is very much the same wherever it is and so are the passengers, of that peculiar type that one meets on board ship and never meets anywhere else, nor wants to meet, with a few exceptions. The first day I spent in bed, a cold, blowing, rough day, but since then I have been quite well and nearly every one else seems the same. The ship is very much like one of the smaller Atlantic boats, but a great contrast in size to the one we crossed on last year, that was 8000 tons and this 3600. The captain would not allow us to have any service on Sunday, partly he said, because there might be a number of Roman Catholics getting on next day at Lisbon, which seemed somewhat inconsequential, and partly because it was the first Sunday out which ought to be, I suppose, distinctly a day of rest. I hope, however, we shall be able to have celebrations frequently. There is a Mr. Hewlett on board with his wife and sister-in-law on their way to Madagascar where he has been doing mission work some years; he is an associate of the Society and a very nice fellow, so that I don't by any means feel alone; the Bishop of Praritzburg's wife on her way back to her husband and one or two young fellows going to different parts of Africa.

Yesterday morning we arrived at Lisbon at 5 or 6 o'clock and after breakfast most of the passengers went on shore and had several hours, as we were not supposed to weigh anchor until 3.30 and in fact did not until 5.30.

Lisbon is not very interesting—almost all the buildings were destroyed by the earthquake in 1755. The cathedral still remains standing and one or two other churches, but scarcely any of any interest or beauty. The cathedral might be handsome if it were restored; but it is in a wretched state of filth and untidiness and whatever beauty it has is lost—in the Church of S. Rock there is a very beautiful chapel with handsome mosaics and marbles; it was set up in S. Peter's at Rome temporarily and the Pope said the first mass in it, then it was taken down and transferred to Lisbon. About three miles off from the landing there is a most exquisite church, called the Church of Belem, it was built in fulfillment of a vow, about three hundred years ago—the carving is very rich and the whole building most striking, I believe all the stone was brought from India—it was the only thing I saw of any architectural pretensions. I had a kind letter before I got up in the morning from the American minister, Mr. Lewis, of Hoboken, who treated me with the usual American hospitality and put his carriage at my disposal, by which means I was able to see more than I could otherwise—so almost my last memories of Europe will be blended with the thought of America as indeed are all my thoughts of everywhere and everything.

To-morrow morning we stop for a few hours at Madeira and then we do not stop again until we reach the Cape.

To-day is a glorious day, the sea quite calm and the sun shining. We have been going for the past few days almost due south, in fact we have only altered the time once since starting, half an hour. We do not go it is true at the same furious pace that we reach across the Atlantic, our longest run in a day has been about 310 miles.

Will you tell the many kind people in Philadelphia whose letters I have not been able to answer, that it has not been through indifference, but I was giving a large retreat before I sailed, which kept me so busy that I had not a moment.

I see the Standard of the Cross has a correspondent who is very angry with my disloyalty to the Episcopal Church because I would be violating the Canons if I resigned against the will of the Bishop and of the Vestry, but as I did neither and as my resignation was my own act entirely; it was rather a wanton supposition. In the last number I saw, the same writer is not content with our Statutes on the ground of its being *ex post facto* legislation. As a matter of fact the only resignation before these Statutes, was one to which the Canons did not apply, being accepted by the Vestry. The whole of the communication between myself and my superior on the subject of my resignation could be summed up I suppose in two lines from him, when feeling myself that I ought to resign I wrote and asked him and he answered, "I think you ought, but it is not necessary to decide at present," that was last autumn and I took that as permission and acted upon it. I hope you will let me hear from you and of the parish, you may be sure you are all often in my prayers. Please thank F. Convers for his book.

Ever yours very affectionately,

B. W. MATURIN.

Parish Notes.

The alterations in the Services will be noted.

It is hoped that all who can will try to come to the daily Evensong, at 8 o'clock, and on Tuesdays and Thursdays to the Celebrations at 9.30.

Those who live in the country or occupy summer houses can so arrange their visits to the city as to be present at one of these Services.

The men of the choir will have a holiday in August. The boys will have their vacations in July. It is believed that in this way the character of the music will best be preserved during the summer.

On Trinity Sunday a sermon was preached on the Athanasian Creed, and as it was announced that copies of this Creed would be distributed after service, there was a great demand for it. The supply was not equal to the demand and it has therefore been republished in this magazine. The Creed has been electrotyped, and can be had by those who wish to put it as a leaflet in their prayer books as it stands in the book of our Mother Church of England.

A series of papers will be issued in the Magazine, on the religious opinions and errors of those who differ from us. The Unitarians, a large and philanthropic body, come first on our list.

The Children's Home at Falsington is opened and full of children. The next thing that is wanted is a convalescent home for boys. Who will give us a house in the country or at the seaside?

The month of June began with the news of the disaster at Johnstown and our Parish did its part in giving for the relief of the sufferers. Many gave privately and a collection was made in the evening of Sunday amounting to $171.

Private donations were given to Father Field for use in special case amounting to $71.40. The sum of $45 was collected at Newtown where the Rev. Mr. Westmacott has been taking the services for several Sundays.

Father Field went up to Johnstown on the Monday after the calamity, acting as Chaplain to the Red Cross Society. He arrived at Johnstown on the Wednesday and was for some days the only Priest of our Church in the city. He returned on the Saturday morning before Whitsunday to Philadelphia. After preaching on Sunday evening at S. Clement's, he went back with Brother Maynard to Johnstown. He baptised nine persons in Johnstown, one a baby born at the time of the flood. This is not the child called Moses who was baptised by the Presbyterian Preacher, Dr. Beale.

BAPTISMS.

May 23.—Ethel Maud, daughter of John and Annie Orr.

May 23.—Albert Mellor, son of Samuel Rea and Annie M. Smith.

May 23.—Mary Edith, daughter of Samuel Rea and Annie M. Smith.

May 25.—Ruth Roberta, daughter of Winfield Scott and Gertrude Dean.

May 30.—Mary Josephine, daughter of Frederick and Annie Firth.

June 1.—Wilmer Lewis, son of Joseph H. and Ida R. Sowers.

June 2.—Howard Milton, son of Samuel N. and Katharine Mullen.

June 6.—Sarah Tobias, daughter of Jacob and Catharine Wobensmith.

June 7.—Henry, son of Harry and Emma Segan.

June 13.—Charles Field, son of Enos and Annie Durand.

June 13.—May Florence, daughter of Charles M. and Wealthy Elliott.

June 13.—Belinda May, daughter of Charles M. and Wealthy Elliott.

June 13,—Rachael, daughter of Andrew and Elizabeth McNalley.

June 14.—Sylvester, son of Charles and Ella Russell.

June 19.—Mary Virginia Gehring (adult).

June 20.—Sarah Ann, daughter of James and Anna McGowan.

June 20.—Florence, daughter of David and Sarah Gould.

June 20.—Joseph Kingsley, son of Joseph K. and Sophia Hoyle.

June 20.—Henry Gray, son of Norman and Anna Leslie.

June 20.—William Edward, son of Peter and Sophronia Wart.

IN JOHNSTOWN.

By F. Field.

June 11.—Alfred Nolan, Martha, Gertrude Emma, James Humphrey, Lilian Campbell, Edwin Harris, children of William E. and Adelaide Jones.

June 12.—Mrs. Amelia Heiple. Mrs. Adelaide Jones. William Henry Heiple.

CONFIRMATION.

June 1 at *Church of the Evangelists.*
William Alexander French Haas.

BURIALS.

May 16.—Rachael Anna Elizabeth Drunsfield.
May 23.—Maria Cresswell.
June 12.—Alfred Williams.
June 15.—Rachel McNally.
June 16.—Elizabeth Deshè.
June 17.—John Crawford.

COMMUNIONS, from May 20th, to June 20th, 952.

OFFERINGS, from May 20th to June 20th $483.88.

Service List for July.

The Service for July will be sung by the Men of the Choir alone.

The Mass throughout the month will be Merbecke.

The Evening Canticles, Garrett in F.

The Unitarians.

The name they bear reveals to us something of their doctrine. They maintain that God exists in One Person only. They insist upon the Unity of the Godhead as opposed to the Trinity. The one God, however, is not with them banished to a remote corner of His Creation. He is the great All-Father who loves and compassionates His children. He is able and willing to help them.

Unitarianism is an attempt to escape from the mystery of the doctrine of the Holy Trinity. But it is not the first attempt. So early as A. D. 200 Praxeas was perplexed by the same doctrine. He tried to get out of the difficulty that it presents by merging the Three Persons of the Godhead into One Person. The Father, the Son, and the Holy Spirit were but different names for the same Divine Person, who acted in different ways—sometimes as Father, sometimes as Son, sometimes as Spirit. So that it was even taught by the followers of Praxeas that the Father became Man, was born, and suffered. And on account of this they were called by their opponents Patripassians. Praxeas was followed about the middle of the third century by Sabellius, whose teaching was of a similar kind.

But the real ancestors of the Unitarians were the Arians, who tried to solve the difficulty in another way. Arianism made God the Father supreme at the expense of the two other Persons of the Holy Trinity. There was a period, they said, when the Son of God had no existence. He was created by the Father before all worlds indeed, but still created. He was specially enlightened by the Father, and in a lesser sense might be called God, for by His agency God made the world. In the fourth century Christendom was torn asunder by the dispute between the followers of Arius and the champions of the true Godhead of our Lord. A great Council of the whole Church was held at Nicæa in the year 325. Athanasius and the orthodox bishops on the one side, Arius and his followers on the other. There is a Latin proverb which says, "Truth is great, and will finally prevail." And so it came to pass that Arianism, casting as it did dishonor upon our Lord, was by the whole Christian world condemned, and the truth was vindicated.

The fruits of this council are gathered up for all time in the Nicene and Athanasian Creeds, which assert that Jesus Christ Himself is very God of very God, Begotten, not made; that He is equal to the Father as touching His Godhead; and that the Godhead of the Father, of the Son, and of the Holy Ghost is all one; the glory equal, the majesty coeternal.

The decision of the Nicene Council was not given without much prayer and much searching of the Holy Scriptures. And we must believe that it was dictated by the Holy Spirit Who was expressly sent to guide the Church into all truth. There would be much weighing of our Lord's own words, such as: "I and the Father are (essentially) One." "He that hath seen Me hath seen the Father." Or again of the statement of the beloved Apostle that "In the beginning was the Word, and

the Word was with God, and the Word was God." Then, too, the Baptismal formula would be carefully considered, in which Christ bade His disciples baptize all the nations into the one Name of the Father, the Son, and the Holy Ghost.

Yet the Nicene Fathers recollected that the distinction between the Three Persons is as clearly revealed as their essential Unity. Thus our Lord says to His disciples on the evening before the crucifixion: "I will pray the Father and He shall give you another Comforter that He may be with you for ever, even the Spirit of Truth." Here, we observe, the Son prays; the Father hears and gives; the Holy Ghost comes.

It might have been supposed that the putting forth of these Creeds, drawn as they are carefully from Scripture, and bearing upon them the sanction and approval of the whole Christian world, would have settled these questions once for all. Unhappily it was not so. In the confusion and turmoil of the Reformation we find the same old heresies started again, and Socinianism called into question once more the doctrine of the Trinity.

It is difficult to distinguish between Socinianism and modern Unitarianism. They both agree in denying that the Son is equal to the Father as touching His Godhead, and both fall into the errors consequent upon such denial. The old Socinianism refused to believe that the Holy Spirit is a Person; denied that we inherit the corruption of Adam's Nature; asserted that Christ's merits consisted not in the death which He died upon the Cross, but in His life, His teaching, His example. Socinianism really undermines the doctrines of the Incarnation and the Atonement. If Jesus Christ was not God, then the whole fabric of Christianity falls to the ground. His Blood does not wash away our sins. Union with Him does not mean that we are really partakers of the Divine Nature. And if we are not sharers of the Divine Nature, where is the pledge of our immortality? In such a case S. Paul would have said that of all men we are the most miserable. What the ancient Socinians taught, modern Unitarians hold more or less definitely. The teaching and example of Christ, not His Person and His Sacrifice, are all important with them. We may imitate Him in His admirable life; but we cannot be made one with Him in any real sense and so be made one with God.

The existence ot Unitarianism warns us that we should carefully examine what is our faith. The Unitarian revolts from what he thinks is the creed of the Churchman—belief in three Gods. He is mistaken, of course. But how many there are who unconsciously think of the Father, the Son, and the Holy Ghost as three separate Beings, each independent of the other, though acting in harmony together! As a matter of fact, the Creeds of the Church insist upon the Unity of the Godhead as fully as any Unitarian could do. "To say there be three Gods or three Lords is forbidden by the Catholic religion." With the Jew, with the Mohammedan, with the Unitarian, the Church asserts that "God is One." Though the Father is God and the Son is God and the Holy Ghost is God, yet they are not three Gods but one God.

The doctrine of the three distinct Persons in one God is a great mystery. Nor is it to be expected that created beings should be able to understand and measure their Maker. He is past finding out. The very terms we use to describe Him are inadequate for the purpose. And so the Creed teaches us to bow our whole being before Him and say, not we know or understand but *we worship* one God in Trinity and Trinity in Unity. We are like the angels in heaven, who dare not presume to do aught else than cast their crowns, the gifts of reason and affection with which He has endowed them, before the Throne, crying, "Holy, Holy, Holy is the Lord of Hosts! Heaven and earth are full of His glory."

The Unitarians have tried to reason out what God intended should be received with submission—the mystery of His own Being.

And now let us notice in conclusion that, though the Being of God is a mystery, and must remain so, to poor finite creatures like ourselves, yet Revelation has made clear what He is to us.

The Creed reminds us that we believe in God the Father Almighty, Maker of heaven and earth. That is, first we agree with the Deist that God made everything visible and invisible. But, as Almighty, we believe that He still has control over the world He has made. So far from being removed from it, He guides and regulates its affairs. Were His hand to be withdrawn, then all things would return to chaos out of which they were brought.

Then there is the word "Father" by which we acknowledge all that the Unitarian prizes so highly. God is our Father. We are His children. He loves us and desires our happiness. He does more, and here we go beyond the Unitarian. He gives His love practical effect. He sends His Only-begotten Son into the world, that the world through Him may be saved.

And so Jesus Christ came into the world to save sinners, having emptied Himself of His glory which He had with the Father before the world was. He is perfect God and perfect Man. He shares the nature of God. He shares our nature. So by union with Him we are lifted up into the Divine Nature. He dies upon the Cross, He gives His life a ranson for many. His blood cleanseth from all sin.

Then arises the question, how shall we have union with Him? How shall we individually touch His Sacred Person? And the answer is, by the assistance of the Comforter whom He promised to send from the Father—the personal Holy Ghost proceeding from the Father and the Son. In Baptism the Holy Spirit brings us into union with Christ, so that we can say with S. Paul, "We are members of His Body, of His Flesh, and of His Bones." In Confirmation He comes to strengthen us in this union. And as we partake of Christ's sacred Body and Blood, He is there, helping us to discern so great a mystery. Cleansed and sanctified, our bodies become the temples of the Holy Ghost.

Thus we see the Three Persons of the Blessed Trinity co-operate in our redemption and sanctification. And, realizing this, we turn again to worship the One God in Trinity, and Trinity in Unity. And to the Holy Spirit we pray,

Teach us to know the Father, Son,
And Thee of both to be but one.

J. H. M.

The Athanasian Creed.

WHOSOEVER will be saved: before all things it is necessary that he hold the Catholic Faith.

Which Faith except every one do keep whole and undefiled without doubt he shall perish everlastingly.

And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity:

Neither confounding the Person: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty coeternal:

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal. And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God. And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord. And yet not three Lords: but one Lord.

So like as we are compelled by the Christian Verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholic Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers: one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another:

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the substance of the Father, begotten before the worlds: and Man, of the substance of His Mother, born in the world:

Perfect God and perfect Man: of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching His Godhead: and inferior to the Father, as touching His Manhood.

Who although He be God and Man: yet He is not two, but one Christ;

One altogether; not by confusion of substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation; descended into hell, rose again the third day from the dead.

He ascended into heaven, He sitteth on the right hand of the Father, God Almighty: from whence He shall come to judge the quick and the dead,

At whose coming all men shall rise again with their bodies: and shall give account of their own works.

And they that have done good shall go into life everlasting and they that have done evil, into everlasting fire.

This is the Catholic Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

Vol VII. PHILADELPHIA, AUGUST, 1889. No. 10.

PRICE, 5 CENTS. PER ANNUM, 50 Cts. BY MAIL, 62 Cts.

KALENDAR FOR AUGUST.

1. Thursday.....Celebrations, 7-9.30. Matins (all week-days), 7.45. Evensong (all week-days), 8. Instruction, 8.
[*Lammas Day.*]
2. Friday.....Celebration, 7. F. Field in Church, 7-9.
3. Saturday.....Celebration, 7. F. Field in Church, 9-12, 7-9. F. Convers, 10-12, 2-5, 7-9.
4. Sunday.....Celebrations, 7 and 11. Matins, 10.30. Children's Service, 3. Evensong, 8.
[*Trinity VII.*]
5. Monday.....Celebration, 7. Guild of S. Mary, 7.30.
6. Tuesday.....Celebrations, 7-9.30. F. Field in Church, 10-11.
[*Transfiguration.*]
7. Wednesday.....Celebration, 7. Guild of S. Vincent, 6.30.
[*Name of Jesus.*]
8. Thursday.....Celebrations, 7-9.30. Instruction, 8.
9. Friday.....Celebration, 7. F. Field in Church, 7-9.
10. Saturday.....Celebration, 7. F. Field in Church, 9-12, 7-9. F. Convers, 10-12, 2-5, 7-9.
11. Sunday.....Celebrations, 7 and 11. Matins, 10.30. Children's Service, 3. Evensong, 8.
[*Trinity VIII.*]
12. Monday.....Celebration, 7.
13. Tuesday.....Celebrations, 7-9.30. Guild of the Iron Cross, 8. F. Field in Church, 10-11.
14. Wednesday.....Celebration, 7.
15. Thursday.....Celebrations, 7-9.30. Instruction, 8.
16. Friday.....Celebration, 7. F. Field in Church, 7-9.
17. Saturday.....Celebration, 7. F. Field in Church, 9-12, 7-9. F. Convers, 10-12, 2-5 and 7-9. F. Longridge, 5-6, 7-9.
18. Sunday.....Celebrations, 7 and 11. Matins, 10.30. Children's Service, 3. Evensong, 8.
[*Trinity IX.*]
19. Monday.....Celebration, 7.
20. Tuesday.....Celebrations, 7-9.30. Guild of S. Mary, 9.30. F. Field in Church, 10-11.
21. Wednesday.....Celebration, 7. Guild of S. Barnabas, 8.
22. Thursday.....Celebrations, 7-9.30. Instruction, 8.
23. Friday.....Celebration, 7. F. Field in Church, 7-9.
24. Saturday.....Celebrations, 7-9.30. F. Field in Church, 9-12, 7-9. F. Convers, 10-12, 2-5, 7-9. F. Longridge, 5-6, 7-9.
[*S. Bartholomew.*]
25. Sunday.....Celebrations, 7 and 11. Matins, 10.30. Children's Service, 3. Evensong 8.
[*Trinity X.*]
26. Monday.....Celebration, 7.
27. Tuesday.....Celebrations, 7-9.30. Guild of the Iron Cross, 8. F. Field in Church, 10-11.
28. Wednesday.....Celebration, 7.
[*S. Augustine of Hippo.*]
29. Thursday.....Celebrations, 7-9.30. Instruction, 8.
[*Beheading of S. John the Baptist.*]
30. Friday.....Celebration, 7. F. Field in Church, 7-9.
31. Saturday.....Celebration, 7. F. Field in Church, 9-12, 7-9. F. Convers, 10-12, 2-5, 7-9. F. Longridge, 5-6, 7-9.

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. B. W. MATURIN, *Rector.*
The Rev. C. N. FIELD, } *Assistants.*
The Rev. D. CONVERS, }

Wardens.—Henry Flanders, 419 Walnut Street; John Neill, 611 Drexel Building.

Organist and Choir-master. — J. B. Tipton, 2005 Arch street.

Clergy House, 2026 Cherry Street.
All Saint's Home, 2032-34 Cherry Street.
S. Clement's Dispensary,
Cor. Claymont and Cherry Streets.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

The Parishioners of S. Clement's are now scattered among the mountains and seaside places, and there ought to be some result from this dispersion. A single individual of a congregation often has a great influence on the reputation and growth of the Church, and any frivolity or sin is immediately brought up as an argument against Religion. It is therefore especially necessary for churchmen to be without reproach and careful of offending any who are weak in the Faith.

There is no need for us to proselytize, which is to try to bring people over to our Religion for party reasons, but everyone who cares at all earnestly about the doctrines which they have received will quietly try to spread them among their friends, not so much by words or arguments as by good example and kindness. Everyone ought to be able to say, "I want to be of your Church if it makes you what you are."

Letter from Father Maturin.

The following letter has been received by F. Field, from Father Maturin, which will be of special interest as showing the state of things in the African portion of the S. S. J. E. work.

CAPETOWN, S. AFRICA,
78 Sir Lowry Road.

I must write a line by this mail, though I will not have time for more. I arrived here last Friday week, exactly three weeks to the day from the time or sailing from Dartmouth. The voyage was very unlike one across the Atlantic, and in many ways more pleasant, though one's fellow-passengers were not so nice or so interesting as Americans,—a lot of Jews, and a lot of Portuguese from Madeira. We had a week or so of the most perfect weather imaginable, and it was most enjoyable, exactly as if one were going up the Sound to Boston. The last few days, as we got nearer Capetown it was not pleasant, it got rougher and colder. We had three seasons in as many weeks. We left England in spring, and in about ten days we were in the Tropics, and about a week later in about mid-winter, but the winter here is more beautiful than English summer, glowing sunny days, and when the south-easters are not blowing, all that one could desire and more beautiful than one could imagine.

The work here is amongst all shades of color and a mixture of all the lowest natures. Frs. Puller and Sheppard have done a wonderful work, and got together a good congregation; they had to begin at the very beginning. A school building in memory of Fr. Sheppard is nearly finished. At the 8 o'clock celebration on Sunday there were between 60 and 70 present.

Parish Notes.

Tuesday, August 6th, is the Festival of the Transfiguration. Special attention is called to this festival, as it is but recently that our Church has put it among the Red Letter Days, or greater Festivals of the Church.

The Children's Home at Hillside, Falsington, is flourishing, and a great number of children have had two weeks' holiday in the comfortable Home under the care of the Sisters. The best evidence of the way in which the children enjoy their country home is their bright, happy appearance, and the unanimous expression of delight. As many as sixty persons have been hospitably received at one time in the Home.

Father Field spent two weeks in July among the sufferers at Johnstown. He lectured at Cresson on "the Red Cross," and the collection, $50, was given to the Society. F. Field also acknowledges, with thanks, $17.40 from the Children's Twenty Minutes Society, and $5 from a Parishioner, received at Johnstown.

Father Convers will give a Retreat to the Sisters, at Peekskill, at the end of August.

Father Longridge has been assisting at the Mission Church of S. John, Boston, and will remain till the middle of this month.

Dr. Garrett, the Superintendent of our Sunday school has been working most patiently at Johnstown ever since the flood, and his influence among the boys has been remarkable. There is scarcely a boy in the place who does not know the doctor.

Every one who can possibly do so, is asked to help the Art Exhibition which is to take place in the Octave of S. Clement's, November 23d, for the benefit of the Boys. Every one who can paint in oils or water colors is requested to give some specimen of their work. Some beautiful things have already been given. Among other things exhibited will be a most interesting collection of pictures and relics from Johnstown.

A new office has been opened by the Guild of the Iron Cross at 2021 Cherry street. It is open daily for the sale of religious publications and pictures. Religious books may be ordered here,

and will be obtained as soon as possible.

All local business of the Iron Cross will be carried on at 2021 Cherry st. The wholesale business will still remain at 408 Commerce street.

The Employment Bureau for boys will have its quarters now at 2021 Cherry street. A few rooms will be rented furnished to young men at one dollar a week and twenty-five cents for attendance. This is likely to meet a great want, and we have long needed a lodging house for young men near the church.

BAPTISMS.

June 21.—Samuel Lincoln, son of James C. and Sarah McMichael.

June 25.—Herbert, son of Jacob and Kate Laudenslacher.

June 27.—Helen Evelina Elizabeth, daughter of John Benton and Elizabeth Old.

June 30.—Henry, son of Wm. J. and Celia Campbell.

June 30.—Musa Dora, daughter of Henry Howard and Hannah Elizabeth Garner.

July 4.—Ellen Anna, daughter of Martin and Anna Finney.

July 5.—Clara Duncan, daughter of James Alexander and Clara Gould.

July 6.—Adda Virginia, daughter of William Knight and Frances Elizabeth Price.

July 7.—Margaret Katharine, daughter of Edward Vane and Mary Lee Berry.

July 9.—Isabella Catharine, daughter of Arthur and Louisa Guthery.

July 11.—Charles Neale Field, son of William and Harriet Peters.

July 13.—Bertha, daughter of James Joseph and Jane Merrick.

July 14.—Edna Cantrell, daughter of George Stephen and Mary Houston Wagner.

July 14.—Reeves Ellwood, son of M. G. Reeves and Lilian May Laner.

July 18.—Emily Elizabeth, daughter of Garland and Elizabeth Moss.

BURIALS.

June 24.—Stella May Wallace.

July 8.—Elizabeth Brown,

July 12.—Mary Katharine Palmer.

COMMUNIONS, from June 20th, to July 20th, 465.

OFFERINGS, from June 20th to July 20th $114.54.

The Hospital and Dispensary.

During the last month Dr. Mary Fisher has been elected to be Visiting Physician for the District north of Cherry street, so that now gradautes of the University, of Jefferson, and of the Women's Medical College are to be found on our Staff.

After a faithful and most satisfactory service of over two years, our Apothecary, Mr. Litzkus, is leaving us, much to our regret. Mr. Gregory Hovnamaire, the chief prescription clerk at Mulford & Co.'s drug store, follows him. The clinic continues to grow rapidly as can be seen by this comparative statement:

	New Patients.	Old Patients.	Total.
June, 1886,	52	94	146
June, 1887,	109	185	294
June, 1888,	195	204	399
June, 1889,	300	631	931

This last will be increased by the report of the District south of Cherry street, which has not yet been sent in. During this last month the Clinic for

Diseases of Women has had 9 new cases, 16 old, in all, 25; the Surgical, 22 new, 57 old, in all 79; the Throat, 16 new, 89 old, in all 105; leaving to the Medical, 253 new, 469 old, total, 722.

To prepare for the alterations the gas has been turned off and the meter removed; thus we are reduced to the "light of other days."

By the way, the Dispensary would be very glad to have somebody donate to it a hand lamp. Our supply is not enough to light the building well. We are in need of bandages of unbleached muslin, about ten *yards* long and two inches wide, and also towels.

The contract has been let to McPherson & Sons, 325 and 327 Cherry street, who are bound to finish before S. Clement's Day. We shall have to pay them a little less than sixteen thousand dollars. This, too, when we have cut off several matters that we hoped to have. This is a large sum of money. Then we must look forward to furnish the Hospital and support it. If we could only open both wards instead of only one! But for all these we must strain every nerve. To do it all will need much more than we command; and the only thing to be done is to say our prayers. They have so often been heard, that it is easy to expect they will be again. Everybody who cares for the Hospital can say this prayer, which has been used by many:

O Lord Jesus Christ, Who didst lay Thy Hand upon the sick and they did live, bless, we humbly beseech Thee, our effort to continue Thy work of healing; and grant that S. Clement's Hospital may bring a blessing to those who help it, and to those who are helped by it, for Thy mercy's sake, Whom with the Father and the Holy Ghost we worship as one God world without end. Amen.

Prosecutions for the Faith.

The prosecution of the good Bishop of Lincoln is still going on, and the prayers of the faithful are also asked for a good priest at Liverpool, the Rev. J. B. Cox, who is being prosecuted for ritual and who has often been kind to the Fathers and others from S. Clements.

Mr. Cox has just issued his annual address to the congregation of S. Margaret's, Prince's road, Liverpool, in which he gives a short account of Church doings and other local matters. Alluding to the prosecution he says:—"While penning these lines I am expecting to hear at any moment that a Court of Peers has been formed, and that our appeal to the House of Lords is to be argued before it. What the decision of that Court may be, and what may be the result of it, it is impossible to say. In the meantime we will still endeavor to carry on our work amongst you, as we have tried to do in the past, with what results you know better than I can tell you. You are aware, I am sure, how incessant and heavy is the strain of sustaining a large work of ours, with so small a staff, and to keep it at that level at which it ought to be maintained. Let us hope and pray that the day is far distant when the restrictions that have been placed upon us may be removed, and that more clergy, men after God's own heart, may be found and allowed to come and join us. It is heartbreaking to see and know of so many things which either have to be left untouched, or which cannot be worked up as thoroughly as they should be, simply because we have not the

strength at our command. 'The harvest truly is great: pray ye therefore the Lord of the harvest, that He would send forth laborers into his harvest.'"

The Methodists.

Of the two great religious movements which broke in upon the torpor and decay of the eighteenth century, *Unitarianism*, as we have seen, was the outcome of the struggle for intellectual freedom, and the assertion of the supremacy of reason. It appealed mainly to educated minds, while *Methodism*, which aimed at a revival of spiritual life within the Church, appealed to those entangled masses whom it has ever been the mission of the Church to gather in and care for.

The early history of this great awakening of religious consciousness begins with the efforts of a little band of earnest-minded Oxford men, who sought by meeting together for prayer and the study of God's Word to kindle and maintain their own spiritual life.

They were soon distinguished amongst their fellows for their regular attendance, on all Sundays and holydays, at the Holy Eucharist, and for their conscientious and *methodical* use of their time, from which it is possible their name of "Methodists" may have arisen.

Charles Wesley and George Whitefield held the leading place in this little society until the return to Oxford of John Wesley, who had been acting for a time as his father's curate, and from henceforward the history of the movement is mainly the history of his life and work. So entirely, indeed, did it centre around him as its leader that his followers have fallen into the error, which he himself would have been the first to deplore, of calling themselves after his name—Wesleyans. The *means* by which John Wesley and his fellow-workers proposed to accomplish their great purpose of a "Revival of Religion within the Church of England" was that of "religious societies," which should draw together the more earnest-minded members of the Church; and, first deepening their faith and quickening their zeal, use them "to give a new impulse to the Church at large, to awaken its dormant energy, infuse new life into a body where nothing but life was wanting, and lead the way to the performance of duties which the Church had long neglected."

This idea, far from being a new one, was really that which had lain at the root of the "Monastic System" of the Middle Ages, the description of which would apply equally well to the societies founded by Wesley. They were an assembly of persons whom God's grace had united to live under the banner of the Cross and to follow Jesus Christ crucified. "They composed that inner and spiritual kingdom which is not of this world, and wherein God reigns by His Grace." The description given by John and Charles Wesley of their "United Society" is that of a company of men having the form and seeking the power of godliness; united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their own salvation.

In their original design, then, the Methodist societies are one amongst many similar manifestations of the tendency which has marked all attempts at religious revival, "to form within the pale of the Church some order or brotherhood as the instrument by which the smouldering embers of spiritual life should be gathered together and rekindled by closer contact and mutual help."

The principles by which the Wesleys sought to guide their work offered at first but little ground for exception; originating within the Church, drawing its nourishment from her sacramental life, following the orderly and well-approved lines laid down in her Prayer Book; owing much, at least in its commencement, to the advice and encouragement of some of her bishops, Wesleyanism was in its early days marked by loyalty to Church principles and the Church's system.

The subsequent changes which so seriously affected this position are to be traced to the connection formed by John Wesley with the Moravians, from whom he borrowed what have since become two of the peculiar principles of Methodism: (1) instantaneous conversion, and (2) personal and absolute assurance of forgiveness.

Rightly understsod, both these doc-doctrines have always been taught by the Church. "Conversion," as a turning from sin to God, whether it takes place "suddenly or gradually, by some external stroke of God's providence, or by some internal awakening of His redeeming grace," is the very change which it is the object of her teaching and preaching to produce; and all her aids and stepping-stones and sacraments are meant to lead her children on to daily grow in grace more and more, till they reach a mature consciousness of their Sonship, and the assurance and peace of believing. And, in point of fact, it was this which Wesley himself preached "for above fifty years, never varying from the doctrine of the Church at all," which is, to quote his own words, "By Baptism we are admitted into the Church, and consequently made members of Christ . . . from which Spiritual Union with Him proceeds the influence of His Grace on those that are baptized. . . . By water, then, as a *means*, we are regenerated or 'born again' . . . and the terms, being 'regenerated,' or being 'born again,' or being 'born of God,' in Sacred Scripture always express an inward work of the Spirit whereof baptism is the outward sign . . . and the outward sign duly received is always accompanied with the inward grace."

Althoug John Wesley afterwards withdrew from the Moravian Society and repudiated their doctrine that "Sacraments and other means of grace were of no account," yet his connection with them had so weakened his hold upon the system of the Church, that, although to the end of his life he earnestly resisted the idea of separating from her, yet his movement from this time tended steadily "towards the formation of a religious community independent of the Church."

It must ever be a matter for deepest sorrow and regret that the attitude of the Church, and her rulers generally, towards the work of the early Methodists was not sympathetic; but, on the other hand, it must not be forgotten how soon this change in the principles which they taught rendered it impossible for the Church to continue to countenance them.

That the actual secession of the Methodists from the Church was contrary to the wishes of their founder cannot be doubted. He protested against it throughout his life, and, only a few months before his death, charged his preachers, "In God's name, stop there! Be Church of England men still! Do not cast away the peculiar glory which God hath put upon you, and frustrate the design of Providence."

Yet even in his lifetime several distinct steps were taken in the direction of separation. The setting up of "preaching-houses," the *establishment* of Wesleyanism by the Deed of Declaration in 1784, and the so-called consecration of two bishops for his Societies in this country were tokens of the spirit of separation, which bore rapid and abundant fruit as soon as his controlling influence was removed. The secession of the *Methodist New Connexion* in 1797, of the *Primitive Methodists* in 1810, of the *Bible Christians* in 1815, of *the Wesleyan Methodist Association* in 1835, and of the *Wesleyan Methodist Reformers* in 1849, are all evidences that when once the unity of the Church has been broken, the process of disintegration begins, and will go on indefinitely.

Two lessons, then, may usefully be learnt from the history of Wesleyanism; first the danger of "drifting" into disunion, through impatience, and so incurring the reproach of the Apostle, "While one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" and on the other hand the mistake of treating with coldness

and indifference the enthusiasm of those whose hearts have been stirred by the Holy spirit of God, and whose zeal is all aglow to tell others what great things He has done for them. Enthusiasm is one of the motive powers in all religious progress; but enthusiasm needs to be watched and guided, or it will soon become mere excitement, and overwrought religious feeling will lead to confusion and error.

And have we not in our own branch of Christ's Holy Catholic Church, quickened and renewed by a later revival, also taking its rise from Oxford, in England, all that is needed for kindling the hearts of men of every class, and "garnering" them in? In the special *missions* which are so marked a feature of our recent Church life, in the careful preparation for Confirmation, in increased reverence and frequency in the administration of the Holy Eucharist, in the numerous Guilds and Communicants' Societies, in the ready welcome given to lay help—in all these and many other ways the Spirit of God is surely guiding His Church to "make full proof" of her ministry, and enabling her to fulfil the high office committed to her to the glory of God and the increase of His Kingdom.

H. W. O.

S. Clement's Magazine.

"*In Essentials Unity, in Non-essentials Liberty, in All Things Charity.*"

Vol VII. PHILADELPHIA, SEPTEMBER, 1889. No 11.

PRICE, 5 CENTS. { PER ANNUM, 50 Cts. BY MAIL, 62 Cts.

KALENDAR FOR SEPTEMBER.

1. Sunday.....Celebrations, 7 and 11. Matins, 10.30. Children's Service, 3. Evensong, 8.
[*Trinity XI. S. Giles.*]
2. Monday.....Celebration, 7. Matins (all week-days), 7.45. Evensong (all week-days), 8. Guild of S. Mary, 7.30.
3. Tuesday.....Celebrations, 7–9.30. F. Field in Church, 10–11.
4. Wednesday.....Celebration, 7. Guild of S. Vincent, 6.30.
5. Thursday.....Celebrations, 7–9.30. Instruction, 8.
6. Friday.....Celebration, 7. F. Field in Church, 7–9.
7. Saturday.....Celebration, 7. F. Field in Church, 9–12, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.
[*S. Enurchus.*]
8. Sunday.....Celebrations, 7 and 11. Matins, 10.30. Children's Service, 3. Evensong, 8.
[*Trinity XII. Nativity B. V. M.*]
9. Monday.....Celebration, 7.
10. Tuesday.....Celebrations, 7–9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11.
11. Wednesday.....Celebration, 7.
12. Thursday.....Celebrations, 7–9.30. Instruction, 8.
13. Friday.....Celebration, 7. F. Field in Church, 7–9.
14. Saturday.....Celebration, 7. F. Field in Church, 9–12, 7–9. F. Convers, 10–12, 2–5 and 7–9. F. Longridge, 5–6, 7–9.
[*Holy Cross.*]
15. Sunday.....Celebrations, 7 and 11. Matins, 10.30. Children's Service, 3. Evensong, 8.
[*Trinity XIII.*]
16. Monday.....Celebration, 7.
17. Tuesday.....Celebrations, 7–9.30. Guild of S. Mary, 9.30. F. Field in Church, 10–11.
18. Wednesday.....Celebration, 7. Guild of S. Barnabas, 8.
[*Ember Day.*]
19. Thursday.....Celebrations, 7–9.30. Instruction, 8.
20. Friday.....Celebration, 7. F. Field in Church, 7–9.
[*Ember Day.*]
21. Saturday.....Celebrations, 7–9.30. F. Field in Church, 9–12, 7–9. F. Convers, 10–12, 2–5, 7–9.
[*S. Matthew. Ember Day.*] F. Longridge, 5–6, 7–9.
22. Sunday.....Celebrations, 7 and 11. Matins, 10.30. Children's Service, 3. Evensong 8.
[*Trinity XIV.*]
23. Monday.....Celebration, 7.
24. Tuesday.....Celebrations, 7–9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11.
25. Wednesday.....Celebration, 7.
26. Thursday.....Celebrations, 7–9.30. Instruction, 8.
[*S. Cyprian.*]
27. Friday.....Celebration, 7. F. Field in Church, 7–9.
28. Saturday.....Celebration, 7. F. Field in Church, 9–12, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.
29. Sunday.....Celebration, 7–11. Matins, 10-30. Children's Service, 3. Evensong, 8.
[*Trinity XV. S. Michael and All Angels.*]
30. Monday.....Celebration, 7.
[*S. Jerome.*]

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. B. W. MATURIN, *Rector.*
The Rev. C. N. FIELD, } *Assistants.*
The Rev. D. CONVERS, }

Wardens.—Henry Flanders, 419 Walnut Street; John Neill, 611 Drexel Building.

Organist and Choir-master. — J. B. Tipton, 2005 Arch street.

Clergy House, 2026 Cherry Street.
All Saint's Home, 2032-34 Cherry Street.
S. Clement's Dispensary,
Cor. Claymont and Cherry Streets.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

Our Parish in August.

There are no Parish limits in America. A large city Parish contracts in winter within the city, and expands with the heat in summer. The Parish of S. Clement now extends to Cape May, Atlantic City, Bayhead, Point Pleasant, Sea Girt, Spring Lake and Newport. Under these circumstances it is not reasonable that parishioners of S. Clement's should expect to be called on very frequently, but thanks to the railroad it is even possible to call at these distant places sometimes within the limits of twenty-four hours, as the following experience may show. I leave Philadelphia by an early train, take breakfast with parishioners at Bayhead. Here a nice little church has been built, and it has been mainly dependent upon the clergy of S. Clements for services this summer. After breakfast a little cart, a dog cart or a go cart, waits at the door to take me to Point Pleasant, where the flags of S. Vincent's Guild are seen flying from the top of a nice, comfortable house, which the Guild has taken for two weeks for the benefit of its members. I am deposited here and received by the Sacristan and Acolytes without any ritual, and conducted all over the house; then write two letters on S. Vincent's own note paper, to prove that I was there and on such a date; then proceed to see all the Acolytes at baseball, being only stopped on the way by several ladies, all of S. Clement's, who greet one so naturally that except for the cool, refreshing air, it is hard not to believe oneself in Cherry street, Philadelphia; then we go on to see some invalid parishioners, giving half an hour's call; meet two Acolytes out for a morning's ride, one of them not having quite learned the ritual of horse riding yet and seeming to be more fond of the horse's neck than of the saddle. A mile or two by train brings me to Sea Girt. Here the New Jersey Militia are encamped; but our business is at the Beach House, a large hotel almost in the sea. A stage takes me there to pay a twenty minutes' call. I find several unexpected friends. At 12.30 another stage is waiting at the door on the way to Spring Lake. It is already full of Philadelphia people, but there is one seat left for a small person, and minimizing myself I proceed. Every one looks at me and no one speaks; I wonder why people get so unnatural in the presence of a Priest or of anything religious.

Our parishioners at Spring Lake are delighted by an unexpected call, give me some lunch, and send me on to the station; no time to call on all intermediate parishioners at Ocean Grove, Asbury Park, etc. The next call is beyond Newport. I go on board the steamer, write some articles for the Iron Cross, meet another Priest, do some reading, go to bed, and wake up at Newport, then take another boat and arrive at the house of another parishioner, three hundred miles from Philadelphia, and so begin another day's visitings, all in the Parish of S. Clement. C. N. F.

Parish Notes.

The work of the Parish may be expected to begin with fresh vigor this month. All the workers have not yet returned. It will be a great help if they will send in their names as soon as they return, to the clergy, or let them know that they are ready to take up their work again.

The recreation of summer to those who have been at the seaside or in the mountains ought to make them more willing than ever to undertake work for the benefit of others.

The work at Falsington has been carried on by the Sisters most indefatigably, and a large number of mothers and children have been greatly benefited by the holiday in the country. The long rains of the past season have made this work more difficult and less beneficial than usual. The House at Falsington, "Hillside," was given by Miss Williamson, and some of the furniture has been contributed by ladies of the Parish.

A large house at Point Pleasant, "S. Vincent's Cottage," was taken by the Guild of S. Vincent, the Guild of Senior Acolytes.

F. Longridge has been assisting the Fathers at Boston. The Fathers have taken services in turn at Bayhead during August. A nice little church has been erected there, mainly due to the efforts of some of our parishioners, and there have been three and sometimes four services on the Sunday, and all well attended.

Father Field will give a lecture at Bayhead on Wednesday, September 4th, in behalf of the Church Funds.

F. Convers is giving a Retreat at Peekskill, ending September 6th.

F. Field will give an address to the S. Andrew's Brotherhood on Holy Cross Day, and on the Octave of the Holy Cross will address the Branches of the Iron Cross at the Church of the Holy Cross in New York.

A Retreat for Clergy will be held at New Brighton, Staten Island, ending on Holy Cross Day.

Prayers are asked for a Retreat for the S. Mary's Sisters at Peekskill, conducted by one of our parochial clergy.

Attention is called to the advertisement of the Art Exhibition. If everyone will try to help a little it will be easy to carry on the Rooms for another year. The Gymnasium is a grand institution for the boys. The Parlor has been well used, and keeps the boys off the streets in winter. The Summer Excursions began with a camp at Florence, and the boys have been taken out to the country ten times, but our funds suffered through the Johnstown flood and we were not able to do all we wanted for the boys.

S. Mary's Guild.

The Annual Excursion was this year very late, going on August 15th to Augustine Pier, on the steamer "Thomas Clyde." The weather was all that one could ask, although it once clouded up and seemed to threaten rain. No accident occurred to mar the pleasure of one of the most successful excursions the Guild has ever had. The Chaplain must thank the anonymous friend who sent him money through the offertory, on the Eighth

Sunday after Trinity; a part was used to pay for the transportation to and from the pier, and part was turned over to the Treasurer of the Hospital and Dispensary.

BAPTISMS.

July 20.—John Swartz.

July 21.—Mary Regina Mallinson.

July 25.—Jane, daughter of James and Mary McIlvaine.

July 31.—Anna Gertrude, daughter of William Joseph and Mary Emma Clements.

August 2. Frances Campbell Robinson.

August 8.—Robert Henry, son of Robert and Emily Burrill.

August 8.—Jesse Lynch, son of Jesse and Jane Wiley.

August 10.—Mary, daughter of James and Mary McIlvaine.

August 11.—George Leidy, son of George Leidy and Hetty M. Parker.

August 11.—Ethel Moore, daughter of George Leidy and Hetty M. Parker.

August 11.—Edward Parker, son of Edward R. and Mary Jane Boyer.

August 15.—Elmer, son of James and Susanna Hoyle.

BURIALS.

July 20.—John Miller.

July 21.—Louisa Hare.

July 22.—John Frederick Rowland.

July 27.—Henry Butler.

August 8.—Sarah Tobias Wobensmith.

COMMUNIONS, from July 20th, to August 20th, 403.

OFFERINGS, from July 20th to August 20th $116.83.

The Hospital and Dispensary.

The builders are at work on the building and all is confusion and dirt. The streets, the sidewalks and the yard are all full of the stone, the lumber, the iron work and other materials for the additions. The patients for the Dispensary pick their way between piles of new materials or debris to get in. For the clinics go on as if nothing was taking place; and their numbers have not seriously lessened. Before another issue of the Magazine the new stories ought to be up and the roof on. Meanwhile we hope for pleasant weather.

Dr. Harvey Shoemaker was chosen to fill the place on the staff made vacant by the resignation of Dr. Bliss. The latter has only resigned the General Medical Clinic and still continues his work for the Special Dispensary for Diseases of the Throat, Nose and Ear.

Even during the summer some of our friends have remembered us, and several letters tell of fairs, etc., held for the benefit of the Hospital. We shall need it all, and are very thankful to those who have done so much.

The list of donations this month includes some bandages from four different donors, and three lamps, in answer to the request in last month's Magazine. These will meet our present needs. Thank you for them.

The July work of the Dispensary, exclusive of one report not at hand, was:

	New Cases.	Old Cases.	Total.
Medical,	298	398	696
Surgical,	21	52	73
Gynæcological,	11	30	41
Throat, nose, and ear,	15	64	79
At home,	24	91	115
	369	635	1004
July, 1888,	262	377	639
July, 1887,	108	236	344
July, 1886,	41	101	142

General Church News.

THE BISHOP ELECT OF MICHIGAN.

The Rev. Thomas F. Davies, D. D., Rector of S. Peter's Church, Philadelphia, who forms one of the Committee of Revision, has just been unanimously elected Bishop of Michigan, in the room of Bishop Harris, whose death in England last year was so universally and so deservedly lamented.

At a Diocesan Convention held some time ago, the Rev. Dr. Satterlee, Rector of Calvary Church, New York, was the choice of the diocese. He followed the bad fashion of the day—for the second time, having previously been chosen as Assistant Bishop of Ohio, and declined the duty to which he was called.

In Churchmanship, as in profound scholarship, Dr. Davies is a great improvement on Dr. Satterlee. By ancestry he is a Herefordshire man, and his family were always pioneers of the Church in Connecticut, when to be a Churchman was to invite persecution. The Bishop elect was a graduate of Yale, and received his theological education at the Berkeley Divinity School, where he was afterwards Professor of Hebrew. He was ordained Deacon in 1856, and in 1857 Priest, by Bishop Williams, and after having been Rector of St. John's Church, Portsmouth, N. H., he was called in 1868 to his present parish.

He has greatly advanced the cause of the Church in Philadelphia, and was so much respected by the clergy and laity as to be put prominently forward as assistant to Bishop Stevens, from which candidature, however, he withdrew his name. He has served as a delegate to four General Conventions, and has been returned for that of this year, and has, besides, done most effective work as a member of the Board of Missions.

The Bishop of Lincoln.

A beautiful picture of the Bishop will be shown at the Art Exhibition, in November. He is now being persecuted for Ritual.

The charges against the Bishop are:—

1. The use of Altar-lights.
2. The use of the Mixed Chalice.
3 and 4. The Eastward position.
5. Causing the Hymn from the Litany, "O Lamb of God," to be sung after the consecration.
6. Making the Sign of the Cross.
7. Making the ablutions.

The proceedings against him have been as follows:—

i. The Church Association first applied to the Archbishop of Canterbury on June 2d, 1888. The Archbishop could then, of course, have refused to entertain the application; but instead of doing so he replied that he felt uncertain that he possessed jurisdiction.

ii. The Church Association consequently made an *ex parte* application to the Privy Council to determine whether or no the Archbishop could try the case.

iii. The Privy Council decided in favor of the Church Association, and remitted the case to the Archbishop to be dealt with according to law.

iv. The Archbishop cited the Bishop of Lincoln to appear before him, with five Bishops as assessors or advisors, on February 12th, 1889.

v. The Bishop of Lincoln, on February 12th, 1889, claimed to be tried by the Archbishop in Convocation—*i. e.* by the Bishops of the Province of Canterbury—instead of by the Archbishop alone.

vi. On May 11th, 1889, the Archbishop decided in favor of his own sole jurisdiction; and, although the Bishop of Lincoln has still an appeal to the Civil Power on the question of jurisdiction, it is felt by the Catholic Party generally that it would be better to submit to the Archbishop's jurisdiction under protest. He will again be brought before the Court in November. In the meantime the English Church Union with its 26,000 members and the Church of England Workingmen's Society with 12,000 members are unanimously passing such resolutions as the following.—

"That the members of the English Church Union, and other Churchmen present at this Meeting, desire to approach the Right Rev. Father in God, Edward King, by Divine permission Bishop of Lincoln, with an expression of deep affection and respectful sympathy, and with the assurance of all the support in their power under the trouble to which he is now subjected; and they further assure his Lordship that they will not fail to offer earnest prayers to Almighty God that this evil,

like so many others, may be overruled to the glory of God and to the advancement of His Church."

The Presbyterians.

There are few questions which need to be more carefully considered by Christian people at the present time than that of the nature of the authority which resides in the Church, and of the origin and character of her ministry. Every society must have its officers to administer its laws, to be the instruments of the society in carrying out the objects for which it was formed, and through whom the identity and corporate life of the society is continued.

The Church of Christ, as an outward, visible organization, has her officers and rulers in the three fold order of her ministers—the Bishops, Priests, and Deacons; and what is most important for all to know is whence they derive their authority, and in whose name they speak. "By what authority doest Thou these things, and who gave Thee this authority?" were questions put to Jesus Christ, nor did He refuse to answer them and to give proofs of His mission.

There are two possible theories of the origin of the Christian ministry; of these one makes the ministry of the Church derive its authority from below, and regards the minister as the delegate of the congregation, appointed to represent the rest, and to perform sacred duties which might be as well performed by any Christian. The other view traces the ministerial authority back to our Lord Jesus Christ, and regards the ministers as His ambassadors and the stewards of His mysteries. According to this latter view their mission takes its rise from those words of our Lord—"As the Father hath sent Me, so send I you," and has flowed down the ages in one appointed channel ever since.

There is an element of truth in the first view, in so far as the faithful laity are permitted to take part in the selection and approval of those who are to be ordained to any holy function, but it is absolutely reserved to the highest order of the ministry, the Bishops, to admit them into the sacred order by the appointed rite.

The convention may nominate to a bishopric, or elect their Rector, but in neither case is the ministerial character conferred by those who nominate or elect, but only by the laying on of hands by the Bishops of the Church. It has always and everywhere been held that the government of the Church and the continuance of the ministry of the Church by ordination were committed to the chief of the three orders, the Bishops. And as we trace back the stream of Church life, flowing by the power of the Holy Ghost through her ministry from her Divine Head, we cannot but feel the significance of the fact, that those who have separated from the Church have lost or abandoned the highest order of the ministry, even when in name retaining the others.

One body, the Presbyterians, make this the distinctive ground of their separation from the Church, their leading principle being the assertion "that by Divine appointment the discipline of the Church lies with the body of Presbyters, not with the Bishops." They maintain that the call or invitation of a Christian congregation constitutes a Christian minister, and that all ministers of the Word are on a level with respect to office and authority.

The founder of Presbyterianism in Scotland was John Knox, one of the most violent and headstrong among the leaders of the reforming party in that country. Solicited by the people of S. Andrew's to become their pastor, Knox at first refused, declaring that he would not run where God had not called him, that he would not without a lawful vocation intrude as a teacher in the Church. His objections were, however, overruled; he was brought to believe that the will of the Church, thus expressed, imposed an obligation which no man could lightly disregard. Knox accepted the decision and became their pastor, and thus laid the

foundation of the Presbyterian schism. The inflammatory discourses of the fanatical reformer soon aroused the passions of all classes of the citizens. They rushed to the beautiful cathedral of S. Andrew's, tore it down, and left it the naked ruin which it now stands—a monument of the deplorable effect of religious fanaticism and intolerance.

A confession of faith drawn up by Knox, assisted by five ministers, on the basis of a rigid Calvinism, which asserts that one portion of mankind is predestined and elected by God to salvation, while another portion is doomed to everlasting perdition, was laid before the Parliament of Edinburgh, and accepted as the standard of faith in Scotland. To Knox and his five companions was also committed the task of framing a scheme of Church government which has since become the established religion of Scotland.

Presbyterianism has never taken much hold in England, although under the long Parliament (1645–1654), it was for a short time the established religion. Unlike the Independents, by whom they were soon supplanted, the Presbyterians hold the theory of the Divine authority of the ministry, and that the various congregations of Christians were not so many distinct churches, but parts of the one Universal Church; and in so doing have departed less than other Nonconformists from the faith and practice of the Church; but they have abandoned the unbroken tradition from the earliest times of the threefold ministry, there being no example of a single church without a bishop for fifteen centuries after Christ.

There is a part of our prayer book with which it would be well if all Church people were more familiar, and that is, "The form and manner of making, ordaining, and conscerating of bishops, priests, and deacons." If this were read and compared with the New Testament many mistakes would be corrected, both as to the nature of the ministry of the Church and of the solemn duties to which her ministers are called. In the preface to this form we read as follows: "It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been three orders of ministers in Christ's Church—bishops, priests and deacons. Which offices were evermore had in such reverend estimation that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority."

Now what is this lawful authority, and whence is it derived? None can doubt that in the first instance it was bestowed by the Lord upon His apostles, who in addition to the fulness of power of administering the Word and Sacraments, and the privilege of founding the Church of Christ, had also the power of transmitting and handing on to others the sacred ministry. It was not long before they found it necessary to create the order of Deacons, with the special duty, at first, of caring for the poor and dealing with the funds of the Church, though also authorized, as we see in the case of Philip, to preach and baptize; then, as the Church spread and new congregations were formed, the apostles appointed a second ministerial order—that of the priesthcod, and devolved upon it all the powers which they themselves possessed, except that of continuing and transmitting its ministry; to this second order the names both of Presbyter (*elder*) and of Bishop (*overseer*) were often applied, but before long the latter title was reserved for those who, as the Apostles fell asleep in death, took the oversight, not only of one congregation, but perhaps of many, and who succeeded to their special office and privilege of handing on to others the ministerial character.

Our materials for the history of the end of the first century and of the beginning of the second are very scanty, and we may well understand that the

distinct lines of church government and organization, as we have them now, were at first less clearly marked; but there are one or two facts which clearly indicate the establishment of the episcopate even in Apostolic times. Timothy and Titus, though not yet distinctly called bishops, received authority from S. Paul for the ordination of presbyters and to deal with charges brought against presbyters. The position of S. James, at Jerusalem, seems to have been that of a bishop, exercising his jurisdiction within certain definite limits; and within the lifetime of those who had learned from the apostles it had come to be recognized that no church could be complete without the three orders of the ministry. Bishops alone could ordain, and by whatever steps this came about, if we believe the promise of guidance given by Christ to His Church, we must believe that it was the work of the Holy Ghost.

That the Bishops are the successors of the apostles is a fact of history, and in this apostolic succession we have the assurance of the unbroken identity of the Church, and the rallying point for her unity.

A great English teacher and divine has recently pointed out that "of public institutions in Modern Europe the episcopate is the most venerable. It is older than any secular throne; it is by some centuries older than the Papacy. It had reached its prime while the Empire was still standing. It could shed its blood with Cyprian; it could illuminate the world by the consecrated genius of an Irenæus, of an Augustine, of Chrysostom, and Basil. The episcopate, as it traverses the centuries, is like a weather-beaten barque, on whose hull clusters many a shell and weed, and tells of the seas of feudal and political life behind it; but as these incrustations fall away we discover that the essential feature of a spiritual fatherhood, which was always there, remains intact. The title 'Father in God' has never disappeared from the language, whether of the Church, or of the law, or of general literature, and its reality, even in the worst times, has never been without a witness."

It is in their character of "Fathers in God" that we shall be best able to understand and appreciate the office and work of the Bishops; themselves first receiving their ministerial power by successive delegation from the Apostles, they transmit the power to others, as an earthly father hands on to his children the gift of physical life. As the father of his diocese, the bishop is the one* responsible teacher in it, the clergy being regarded as his assistants and subject to his oversight and correction in what they teach. It is his first duty to be the guardian of "the faith once given to the saints," to see that it is taught in its fullness and in its purity. As "Fathers" the Bishops are the natural rulers of the diocese, which is their family, their right to rule being derived not from those over whom they are "set in the Lord," but from the character and position which they have inherited from the Apostles of Christ.

It is as our "Fathers in Christ," who by His appointment have been the means used to convey to us the highest gifts, that they claim our respect and loyal submission; it is as such that the Apostle exhorts us to "obey them that have the rule over you and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief."

H. W. O.

*This, of course, does not mean that Bishops may teach what they choose or omit what they dislike. Bishops are bound to teach the whole faith and to see that it is taught by their clergy. Editor S. C. M.

S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

Vol VII. PHILADELPHIA, SEPTEMBER, 1889. No. 12.

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KALENDAR FOR OCTOBER.

1. Tuesday.....Celebrations, 7, 9.30. Matins (all week-days), 7.45. Evensong (all week days), 5. Guild of the Iron Cross, 8. F. Field in Church, 10–11.
[*S. Remigius.*]

2. Wednesday.....Celebration, 7. Guild of S. Vincent, 6.30.

3. Thursday.....Celebrations, 7, 9.30. Altar Guild 4. F. Field in Church, 10–12, 7–8. Litany and Instruction, 8.

4. Friday.....Celebration, 7. S. S. Teachers, 4–15.

5. Saturday.....Celebration, 7. Guild of the Holy Child, 10. F. Field in Church, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

6. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Guild of Holy Cross, 4.30. Evensong, 8.
[*Trinity XVI. S. Faith.*]

7. Monday.....Celebration, 7. Guild of S. Mary, 7.30.

8. Tuesday.....Celebrations, 7, 9.30. F. Field in Church, 10–11. Guild of the Iron Cross, 8.

9. Wednesday.....Celebration, 7. Guild of S. Christopher, 6.

10. Thursday.....Celebrations, 7, 9.30. F. Convers in Church, 10–12, 7–8. Litany and Instruction, 8.

11. Friday.....Celebration, 7. S. S. Teachers, 4.15. F. Field in Church, 9–11, 7–9.

12. Saturday.....Celebration, 7. Guild of S. Christopher, 10. Guild of the Holy Child, 4.30. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

13. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Evensong, 8.
[*Trinity XVII. Trans. S. Edward.*]

14. Monday.....Celebration, 7.

15. Tuesday.....Celebrations, 7, 9.30. F. Field in Church, 10–11. Guild of Iron Cross, 8. (2d Grade.)

16. Wednesday.....Celebration, 7. Guild of S. Barnabas, 8.

17. Thursday.....Celebrations, 7, 9.30. F. Convers in Church, 10–12, 7–8. Litany and Instruction, 8.
[*S. Etheldreda.*]

18 Friday.....Celebrations, 7, 9.30. S. S. Teachers, 4.15. F. Field in Church, 9–11, 7–9.
[*S. Luke.*]

19. Saturday.....Celebration, 7. Guild of the Holy Child, 10. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

20. Sunday.....Celebrations, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class for Men, 3. Evensong 8. Guild of S. Martha, 5.
[*Trinity XVIII.*]

21. Monday.....Celebration, 7.

22. Tuesday.....Celebrations, 7, 9.30. F. Field in Church, 10–11. Guild of the Iron Cross, 8.

23. Wednesday.....Celebration, 7.

24. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8. F. Convers in Church, 10–12, 7.8.

25. Friday.....Celebration, 7. S. S. Teachers, 4.15. F. Field in Church, 9–11, 7.9.
[*S. Crispin.*]

26. Saturday.....Celebration, 7. F. Field in Church, 9–11, 7–9. F. Convers, 10–12, 2–5, 7–9. F. Longridge, 5–6, 7–9.

27. Sunday.....Celebration, 7, 8, 9 and 11. Matins, 10.30. Children's Service, 2.30. Bible Class for Men, 3. Evensong, 8.
[*Trinity XIX.*]

28. Monday.....Celebration, 7, 9.30.
[*SS. Simon and Jude.*]

29. Tuesday.....Celebrations, 7, 9.30. Guild of Iron Cross, 8. (2d Grade.) F. Field in Church, 10–11.

30. Wednesday.....Celebration, 7.

31. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8. F. Convers in Church, 10–12, 7–8.

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Twentieth and Cherry Streets.

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The Rev. C. N. FIELD, } *Assistants.*
The Rev. D. CONVERS, }

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Parish Notes.

The full number of services has been resumed since the middle of September, and there are now Celebrations regularly on Sunday at 7, 8, 9 and 11, children's service at 2.30, and evensong and sermon at 8 o'clock.

Evensong will be at 5 o'clock, daily.

Every child in the parish who is old enough to understand the hymns should attend the 9 o'clock Celebration on Sunday and be taught to worship at the Divine Service of the Holy Eucharist. If the parents would bring the children to this service they would themselves be benefited, and would help the Priest and the children by joining in the worship. A great number of children are absent because their parents are too careless or lazy on Sunday morning to get them ready.

There is a Commemoration of the faithful departed every Monday morning, and persons who wish any friends remembered at this Celebration should give the name to one of the Fathers, at least the day before.

All persons should be brought to church for funeral services unless they die unbaptized or of some infectious disease. As it was said to one of the Fathers, by a mother, that she did not know that he would take all that trouble for children; he wishes it to be understood that Christians are not regarded as to size, and a little Christian has as much right to be brought to church as a great man. The church is always open. Funerals or marriages in houses are most irregular, and every Christian should protest against such irregular customs.

Children may be brought to Baptism at any service, but Sunday afternoons and Thursday evenings are the most convenient times. Notice should be given, if possible, beforehand, to the Clergy.

The Guild of S. Vincent (Acolytes), meets on Wednesday, October 2d, at 6.30.

The first meeting of the Guild of the Holy Cross will be held on Sunday, October 6th.

The Altar Guild will resume its meetings on Thursday, October 10th. There will be an address by the Chaplain after the Celebration at 9.30.

All the members of the parish are naturally looking forward to the next two great Festivals, the Festival of All Saints (November 1st), and the Festival of S. Clement, Saturday, November 23d. Festivals can only be properly kept and enjoyed in proportion to our religious anticipation and preparation for them, and, therefore, it is hoped that all will constantly bear these coming Festivals in mind during the present month.

The Art Exhibition will take place on November 25th, 26th, 27th. Tickets, $1.00, 50 cents, 25 cents. The proceeds of tickets will be given by the Guild of the Iron Cross to S. Clement's Church, where it was founded.

The choir is in a very prosperous condition, but there is always room in the choir for one or two men who are willing to give their services in return for the instruction in music. The organist will be glad to receive their names after any service.

Edward Rogers, one of the most faithful members of the parish, has been called to his rest. He has been a regular communicant of S. Clement's for many years, was a wood engraver of great skill, most diligent in the exercise of his art, and never more painstaking in his work than when engraving some sacred picture. He was a member of the Guild of the Iron Cross, and his first work as a member of the Guild was the engraving of a picture of Christ upon the Cross for the first book of devotions published by the Guild. He was always ready to do, without any charge, the work for the Church and the Guild. He died of cancer, after a short but most painful illness, as a private patient in the University Hospital, September 7th. May he rest in peace and may perpetual light shine upon him.

Father Field will be very grateful for any carpets, rugs, stair carpets or furniture, not wanted.

BAPTISMS.

August 23.—Sylvania Penn Madden, adult.

August 23.—Edmund Booth Young, adult.

August 28.—Martha Daugherty, daughter of John and Mary Ferguson.

September 1.—Frederick Louis, son of Charles Otto and Lena Christien Felger.

September 1.—Harry Pierre, son of Charles Otto and Lena Christien Felger.

September 1.—Harry John, son of Harry John and Louisa R. Green.

September 20.—Daisy Mary Minnie, daughter of William and Mary Jane Scribner.

MARRIAGE.

September 9.—Joseph Knell and Elizabeth P. Marshall.

BURIALS.

August 20.—Katharine Leman.

August 21.—Mary L. Kershaw.

August 22.—Anna Gertrude Clements.

August 22.—Thomas R. Wilson.

September 2.—Florence Mary Robinson.

September 9.—Ida Barnes.

September 10.—Edward Rogers.

COMMUNIONS, from August 20th, to September 20th, 366.

OFFERINGS, from August 20th to September 20th, $90.39.

Service List for October.

OCT. 6, 16th after Trinity.

11 A. M.

Comm. Service, . Smart in F.
Benedictus and Agnus Dei, Merbecke.

8 P. M.

Magnificat, } . Gadsby in C.
Nunc Dimittis, }
Anthem, Sing praises unto the Lord, Gounod.

Sing praises unto the Lord, O ye saints of His, and give thanks unto Him for a remembrance of His holiness. For His wrath endureth but the twinkling of an eye, and in his pleasure is life.

Heaviness may endure for a night, but joy cometh in the morning. Therefore shall every good man sing of Thy praise without ceasing.

O my God I will give thanks unto Thee for ever.

OCT. 13, 17th after Trinity,
11 A. M.

Comm. Service, . Stainer in A.
Benedictus and Agnus Dei, Tours in F.
8 P. M.

Magnificat, } . Gadsby in C.
Nunc Dimittis, }

Anthem, The Wilderness, . Goss.

The wilderness, and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing.

The glory of Lebanon shall be given to it, the excellency of Carmel and Sharon. They shall see the glory of the Lord, and the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not, Behold your God will come with vengeance, even God with a recompense, He will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing. For in the wilderness shall waters break out, and streams in the desert.

And a highway shall be there, and a way, and it shall be called the way of holiness. The unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there.

And the ransomed of the Lord shall return and come to Zion, with songs, and everlasting joy upon their heads, and sorrow and sighing shall flee away.

OCT. 20, 18th after Trinity,
11 A. M.

Comm. Service, . Stainer in A.
Benedictus and Agnus Dei, Tours in F.
8 P. M.

Magnificat, } . Stainer in A.
Nunc Dimittis, }

Anthem, The Lord is my strength, Smart.

The Lord is my strength and my song, and is become my salvation. I shall not die, but live and declare the works of the Lord.

O give thanks unto the Lord, for He is gracious, and His mercy endureth for ever.

OCT. 27, 19th after Trinity.
11 A. M.

Comm. Service, . Eyre in Eb
8 P. M.

Nunc Dimittis, } . Stainer in A.
Magnificat, }

Anthem, Praise the Lord, O my soul, Goss.

Praise the Lord, O my soul; while I live will I praise the Lord, yea, as long as I have any being, I will sing praises unto my God.

O pray for the peace of Jerusalem. They shall prosper that love thee. Peace be within thy walls, and plenteousness withing thy palaces.

For my brethren and companions' sake I will wish thee prosperity; yea, because of the house of the Lord our God, I will seek to do thee good.

They that put their trust in the Lord shall be even as the Mount Zion; which may not be removed but standeth fast for ever.

As the mountains are round about Jerusalem, so the Lord is round about His people, from henceforth even for ever.

The Hospital.

Work on the building has gone on as rapidly as weather allowed. The roof timbers are partly in place and the masons have nearly finished their part. The rain has so hindered the men that they are nearly two weeks behind their calculations. However, they yet hope to be through by S. Clement's Day.

The rain was so severe that the work of the Dispensary had to be moved. We were driven out by the wet. When prescriptions had to be put up under the protection of an umbrella, it was time to *do something desperate.* So the Iron Cross kindly took pity on us, and allowed us to use, for a time, their quarters in 2021 Cherry street. It is too narrow for us, and is very inconvenient for them to have us; therefore we hope to move back as soon as the roof is on.

We have paid the contractors their first installment of four thousand dollars, and have been cheered by the pledge of the eight hundred and sixty dollars, needed to pay them in full, from the same kind friend who has given us the building fund for the Hospital. A fair for its benefit was held in the Catskill's during the summer, realizing over fifty dollars.

A walk down Cherry street will show you now what the building will look like. It is tall, and overlooks every thing in the neighborhood, the church not excepted. There will be plenty of fresh air up there.

The work of the Dispensary for August and September compares with that done in the corresponding months of last year in the following manner:

	New Cases.	Old Cases.	Total.
August, 1889,	351	757	1108
August, 1888,	214	333	547
Sept., 1889,	244	537	781
Sept., 1888,	186	332	518

The work for September, 1889, does not include those visited at home since the 9th, as the reports have not been made. The building changes have evidently lessened the clinics.

"In Memoriam, George Edmund Sheppard, S. S. J. E."

This is on the cover of the little pamphlet published by Hayes, 17 Henrietta street, Covent Garden, London, whose fuller title page explains that it is "Memorials of a Cowley Father. A short account of the life and work of George Edmund Sheppard, who died at Cape Town, South Africa, on April 28th, 1888, from the effects of fever contracted while on Mission work." Everybody here will remember Fr. Sheppard, and so like to know something of this very short biography, if they do not send for it and read it. Fr. Benson's brief introduction touches on the impression Fr. Sheppard's character made on him, on the pastoral work and love of nature which marked the latter.

There is an anecdote told of Fr. Sheppard's early life which is most characteristic of his music, his desire to give others pleasure and his enjoyment of their laughter. Once, when three years old, his father took him to London, and tells of how he tried to amuse a grave looking little girl. He sang to her "The neat little clock." She was indifferent. Not discouraged, he sang "A fox went out one moonshiny night;" but even the charms of the fox's adventures did not enchant her. Out came his picture book. But as music had no power, so the pictures failed to win a look or word from the demure young maiden. Going quietly to her side, looking most earnestly into her eyes, Master Three-years old asked, "Do you *ever* laugh?"

Less than a page and a half is given to the story of the first eleven years of his ministry, from 1864 to 1868 at Whittington, 1868 to 1870 at Wolverhampton, on the edge of the "Black Country," 1870 to 1875 at Shrewsbury. Perhaps there was not much of popular interest to tell, certainly nothing very striking; only some poor body comforted whose heart was near breaking, only a man here and there rescued from drink, only a boy strengthened to be honest, only a sinner converted to his God. But all counted for much in the unknown lives of the parishioners. All counted for much in the training of his own character. But when one thinks of some of his own anecdotes, one is struck with the truth of the saying, "No one sees the comical side of life half so much as a priest," and one wishes that some, at least, had been rescued from oblivion.

May 7th, 1875, he became a postulant at Cowley; and in July, three years later, he and Fr. Black made their professions. In 1879 he came to this country and was at first in Boston, afterwards with us in Philadelphia. This Magazine was one of his works in our parish. When he had charge of it, it was larger, had much more matter in it; and he meant it to be more than a parochial paper. To him more than to any one is due one feature of our parochial life which has been expanded since—the Guilds. Nearly a quarter of the whole of the memoir is devoted to his letters telling of the Mission he and Fr. Hall preached in British Columbia. One does not wonder or complain of it, for there is a charm of novelty and romance about that experience which gives it an interest the routine of parish work can never have; and it is told in a

fascinating way in his letters. Whoever was so fortunate as to have him for a correspondent does not need to be told what a genius he had for letter writing. If you don't understand it, get the memoir and read the letters—then you will.

After a little visit in England he went to the Cape of Good Hope and spent there the rest of his life. Here we have some more of his letters. Then follows the story of his taking the fever from those he visited and his peaceful end. A martyr for his religion? No, not exactly that. No more that than Bishop Patterson, who was killed to satisfy the vengeance of South Sea savages for the death of one of their people. No more that, than Bishop Hannington, killed lest he should open a road for others to come to the home of a central African tribe. A martyr to his duty? Yes—that he was, and the little book's fitting motto consists of two verses:

"Those eternal bowers
Man hath never trod,
Those unfailing flowers
Round the throne of God.
Who may hope to gain them
After weary fight?
Who at length attain them
Clad in robes of white?

He who gladly barters
All on earthly ground,
He who like the martyrs
Says, 'I *will* be crowned,'
He whose one oblation
Is a life of love,
Clinging to the nation
Of the blest above."

The little memoir is printed to help, by its sale, the building of the Sheppard Memorial School in Cape Town. One of the local papers has this account of the opening of the new building.

[*From the Cape Argus*].

THE SHEPPARD MEMORIAL SCHOOL.

The Sheppard Memorial Infant School was formally opened yesterday afternoon. The building, which is situated at the back of the S. Philip's School Chapel, and connected with it by a cloister, is seventy-five feet in length and twenty-five feet in breadth, and is built of mountain stone. The roof is open and lined, the beams of the roof giving the building a very pleasing appearance. It is designed in the old English style, and reflects great credit upon the architect, Mr. G. M. Alexander, F.R.I.B.A., and the builder, Mr. Jenkinson, of Rondebosch, who has carried out his contract in a thoroughly business-like manner.

There was a large assemblage of people at the ceremony, including Mrs. Smyth and Captain Baden-Powell, Military Secretary, and many other ladies and gentlemen. The children of the schools, to the number of about five hundred, were arranged in spacious galleries at either end of the room, which was simply crowded with the parishioners and friends. The service opened with the hymn, "Onward, Christian Soldiers," during the singing of which the choir, clergy, and Bishop proceeded from St Philip's to the new school. The clergy present were:—Canon Peters, the Ven. Archdeacon Lightfoot, the Revs. W. U. Watkins, H. H. Hanham, J. G. Sutton, C. Samuels, A. A. Dorrell, and J. Taylor, Father Puller, and Father Maturin. The Bishop than began the service, which included Psalm viii., and two collects appropriate to the occasion. After the hymn, "Christ, Who once amongst us," the Bishop delivered a short address, in the course of which he said that they were met together to take part in a ceremony of the greatest interest to many then present, not only because it was the opening of a school which was in itself a matter of the profoundest interest, but also because these schools were dedicated to the memory of one of whom they had sweet recollections, and in whom sweetness of disposition was so marked a feature. It was one of the brightest thoughts that the Bishop, when he left the shores of South Africa last year, had, that Dr. Parson had told him that Father Sheppard was so greatly improved that the tide had turned, and there were hopes of an ultimate recovery. But shortly after he (the Bishop) got to England, he received the news of Father Sheppard's death, the way in which it was received by all classes at the Cape, and the touching incidents of the funeral ceremony in Claremont Churchyard, which was attended by such a large number of the parishioners of S. Philip's, as well as many others. Few who had gone to their rest lately, and had lived so short a time amongst us, had had so many to follow their remains to their last resting-place as George Edmund Sheppard. Though he had been so short a time out here, yet his labors had been wonderfully blest. As one who had heard the calm and simple way in which he expressed the Gospel truths, clothed in different words to those in which they usually heard them, he had been very much impressed, and he did everything thoroughly. The graphic way in which he gave full and descriptive accounts of what he saw in his (Father Sheppard's) tour in the east and south-east portions of the Diocese, for reading at home, showed that he had a thorough grasp of the subject.

And now Fr. Maturin has gone to carry on his work for a time, as the following letter shows.

78 SIR LOWRY ROAD,
July 30th, 1889.

MY DEAR FATHER:—I am writing to-night, though at present there seems little prospect of the mail being able to start to-morrow. It is blowing a fearful nor'west gale. Yesterday there was not a breath of air nor a cloud in the sky. This morning the gale began, and has been getting worse and worse. There were three sailing vessels in the bay; about 4.30 o'clock this afternoon one broke loose from her anchor, and was drifting steadily on to the shore when the darkness came on. They sent out a life-boat, but I have not been able to find out yet whether they were able to get alongside and take the crew off; she was knocking about so much that it would have been a difficult task. The coast is a smooth sand, no rocks, but shallow for some distance, and it would be hard for a man to get to shore through such a surf.

The Infant School was opened yesterday. The Bishop spoke so nicely about Fr. Sheppard; he seemed very fond of him. He read out one or two extracts from the memoir. The room was packed. We had about fifty chairs for invited guests, the General's wife, &c., and behind a solid mass of colored people. It went off very happily, and the children were all in it to-day. It will be an immense gain, as it will enable nearly twice as many children to come to school. The Sister had to be refusing them all the time. Last year I believe it was the largest school in Capetown. With the added accomodation it may become double the largest. The Bishop and Archdeacon and several others came in to tea afterwards. It was a most perfect day—such days we get here between the rains one scarcely meets with anywhere else that I have been.

I gave the Sisters Retreat last week from Tuesday to Saturday.

B. W. MATURIN.

Our Relations to Roman Catholics.

It would be impossible to put the relations which ought to exist between ourselves and the Roman Church more skillfully and kindly than in the words of Lord Halifax to the English Church Union.

All true Christians must regret the division of the Church into Eastern and Western, or Roman, Greek and Anglican, when our Lord prayed that His Church might be one. The sins of men and the pride of parties have caused these divisions, and each portion of the Church has its faults. The only hope of union lies in the frank confession of each that it has faults which may be amended. The Greek Church has shown herself extremely friendly to the Anglican Communion during the last year, and letters have passed between the Bishops of the Greek Church and the Archbishop of Canterbury, which are of great value as signs of future union.

The Roman Church is now better understood than formerly by Anglicans. There is no desire on our part to puff ourselves up as Protestants or to think

that our salvation depends upon our protesting against the faults of our neighbors.

As Lord Halifax says:

"Would it not be better frankly to recognize, more fully than we sometimes do, the existence of the evils which prevail amongst us; and to admit how far, in many important respects, we fall short of the principles we profess: must we not acknowledge that the practice of the Primitive Church in important particulars condemns our own? that many of our clergy show very little of the supernatural in their lives; that some of them seem to contradict with impunity much that it is difficult to distinguish from fundamental truth?

"If all our people conformed to the teaching of the Prayer Book, if we all honestly accepted everything for which the authority of the whole Church could be claimed, our attitude might be different. As long as there are Churches where there are no Celebrations of Holy Communion on Sundays and Saints' days, have we any right to be surprised at harsh judgments being passed upon us, or even to hear doubts cast upon our Orders and Sacraments, when members of our own communion appear to doubt those Sacraments and Orders themselves?"

The individuals who, within our Church, deny her Orders and Sacraments, are doing the work of the Roman Church most effectually. There is nothing which drives the weaker members of the flock so hastily into the Roman Church as the contradictions of Catholic belief and custom which are expressed in the language and conduct of some who are Bishops and Priests, but who not only do not magnify their office, but drag it in the mire.

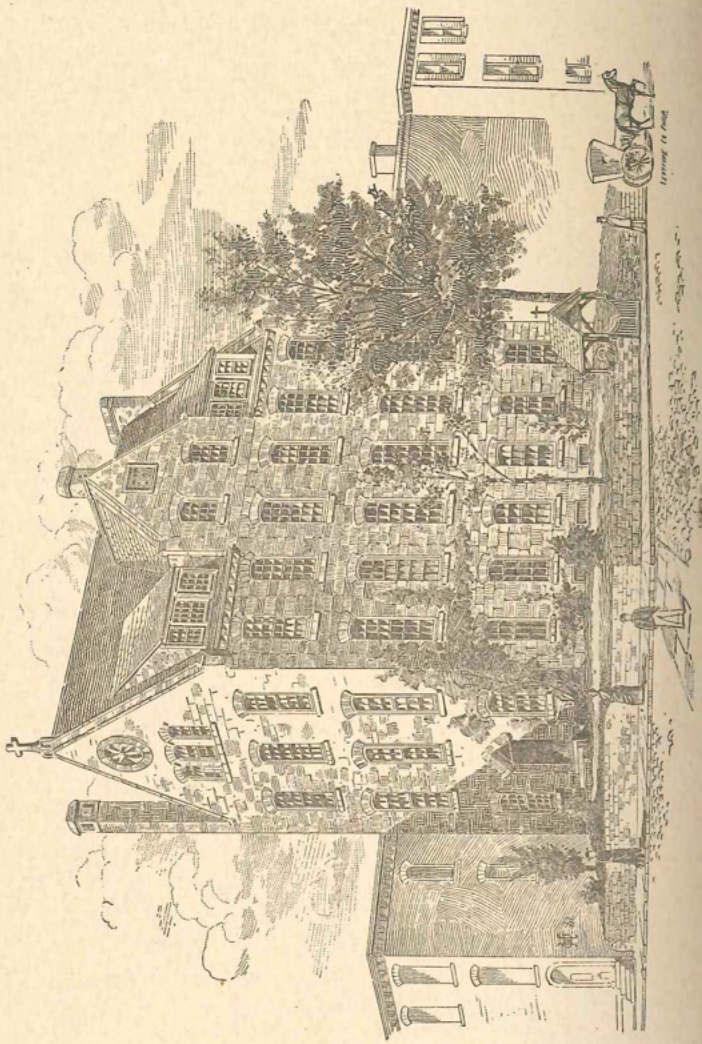
There is much for the Anglican Church to repent of, much that she has to amend before she has a right to throw any stones at a Roman Catholic as a member of that Church. Protestants may talk of the persecutions which they had to endure from Roman Catholics, but if they know anything of history they know that they too have persecuted Roman Catholics when they had the opportunity. We know now, in our own country, Presbyterians have persecuted the Anglican Church. We ought to know by experience that where any portion of the Church has predominant power it is likely to use it in oppression. Authority which is assumed is always oppressive, and tries by crushing to make itself felt and acknowledged as supreme.

There are errors and assumptions in the Roman Church which the Anglican Church has never tolerated or allowed. The Infallibility of the Pope and the doctrine of the Immaculate Conception are barriers which absolutely prevent our union with the Roman Church.

But the Roman Church does not want union. It would laugh, and probably does laugh, at our desiring it, for the Roman Church has only one idea of union, and that is authority over every nation and every individual.

Our position is that the Pope of Rome is a Bishop, and that though certain honors may attach to the see of Rome on account of its antiquity, yet that every Bishop is equal as Bishop to any other Bishop. To make the Pope of Rome anything more than a Bishop, is to make another Order in the Church than that which was ordained by Christ and His apostles. No apostle was ever called infallible and any such assumption of authority would have brought down upon its author the censure of all.

(*To be continued.*)



S. CLEMENT'S HOSPITAL.
JOHN D. THOMAS, Architect.

S. Clement's Magazine.

"*In Essentials Unity. in Non-essentials Liberty, in All Things Charity.*"

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KALENDAR FOR NOVEMBER.

1. Friday.....Celebrations, 7, 9.30. Morning Prayer (all week-days), 7.45. Evening Prayer (all week-days), 5. Meditation 12. S. S. Teachers, 4–15. F. Field in Church, 7–9.
[*All Saints.*]

2. Saturday.....Celebrations, 7, 9.30. F. Convers, in Church, 2–5, 7–9. F. Field, 9–11, 7–9. F. Longridge, 5–6, 7–9.
[*All Souls.*]

3. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 2.30. Bible Class, 3. Guild of Holy Cross, 4.30. Evening Prayer, 8.
[*Trinity XX.*]

4. Monday.....Celebration, 7. Class in Church History, 4. Guild of S. Mary, 7.30.

5. Tuesday.....Celebrations, 7, 9.30. F. Field in Church, 10–11. Guild of the Iron Cross, 8.

6. Wednesday.....Celebration, 7. Guild of S. Vincent, 6.30.
[*S. Leonard.*]

7. Thursday.....Celebrations, 7, 9.30. Altar Guild, 10. Litany and Instruction, 8. F. Convers in Church, 10–12, 7–8.

8. Friday.....Celebration, 7. Meditation 12. S. S. Teachers, 4.15. F. Field in Church, 9–11, 7–9.

9. Saturday.....Celebration, 7. Guild of the Holy Child, 3 F. Convers, in Church, 10–12, 2–5, 7–9. F. Field 9–11, 7–9. F. Longridge, 5–6, 7–9.

10. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 2 30. Bible Class, 3. Evening Prayer, 8.
[*Trinity XXI.*]

11. Monday.....Celebration, 7. Class in Church History, 4.
[*S. Martin.*]

12. Tuesday.....Celebrations, 7, 9.30. F. Field in Church, 10–11. Guild of Iron Cross, 8.

13. Wednesday.....Celebration, 7. Guild of S John, 8.

14. Thursday.....Celebrations, 7, 9.30. F. Convers in Church, 10–12, 7–8. Litany and Instruction, 8.

15. Friday.....Celebration, 7. Meditation, 12. F. Field in Church, 9–11, 7–9. S. S. Teachers, 4.15.
[*S. Machutus.*]

16. Saturday.....Celebration, 7. F. Convers in Church, 10–12, 2–5, 7–9. F. Field, 9–11, 7–9. F. Longridge, 5–6, 7–9.

17. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30 Children's Service, 2.30. Bible Class, 3. Guild of S. Martha, 5. Evening Prayer 8.
[*Trinity XXII. S. Hugh.*]

18. Monday.....Celebration, 7. Class in Church History, 4.

19. Tuesday.....Celebrations, 7, 9.30. Guild of S. Mary, 9.30. Guild of the Iron Cross (2d Grade), 8.

20. Wednesday.....Celebration, 7. Guild of S. Barnabas, 8. Junior S. Vincent, 7.30. F. Convers in Church, 10–10. F. Field, 7–9. F. Longridge, 5–6, 7–9.
[*S. Edmund.*]

21. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8. F. Convers in Church, 10–10. F. Field, 9–12, 7–9. F. Longridge, 5–6, 7–9.

22. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 4.15. F. Convers in Church, 10–10. F. Field, 9–12, 7–9. F. Longridge, 9 A. M. to 10 P. M.
[*S. Cecilia.*]

23. Saturday.....Celebrations, 6, 7, 8 and 11. Morning Prayer, 10.30. Opening of the Hospital, 4. Procession of Guilds, 8.
[*S. Clement.*]

24. Sunday.....Celebration, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 2.30. Bible Class, 3. Evening Prayer, 8.
[*Sunday before Advent.*]

25. Monday.....Celebrations, 7, 9.30. Art Exhibition, 10.30 A. M. to 9.30 P. M.
[*S. Katharine.*]

26. Tuesday.....Celebrations, 7, 9.30. Art Exhibition, 10.30 A. M. to 8 P. M. Parish Tea, 8. F. Field in Church, 10–11.

27. Wednesday.....Celebrations, 7, 9.30. Art Exhibition, 10.30 A. M. to 9.30 P. M.

28. Thursday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Festival, 7. F. Convers in Church, 10–12, 7–8.
[*Thanksgiving.*]

29. Friday.....Celebrations, 7, 9.30. S. S. Teachers, 4.15. F. Field in Church, 10–11, 7–9.

30. Saturday.....Celebrations, 7, 9.30. F. Convers in Church, 10–12, 2–5, 7–9. F. Field, 9–11, 7–9. F. Longridge, 5–6, 7–9.
[*S. Andrew.*]

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. D. CONVERS, *Rector*.
The Rev. C. N. FIELD, *Assistant*.

Wardens.—Henry Flanders, 419 Walnut Street; John Neill, 611 Drexel Building.

Organist and Choir-master. — J. B. Tipton, 2046 Arch street.

Clergy House, 2026 Cherry Street.
All Saint's Home, 2032-34 Cherry Street.
S. Clement's Dispensary,
Cor. Claymont and Cherry Streets.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

Single copes of the MAGAZINE can be purchased at 2021 Cherry Street, or of James Hammond, 1224 Chestnut St.

Our Dedication Festival will come this month. It makes us think of the blessings which come to us through our own Parish—the Parish whereby the Church reaches each and teaches each—the Parish wherein the Incarnate Christ pours through sacraments into faithful souls His blessings—the Parish which gathers us for services to knit us into the one communion of worshippers wherein we mingle with angels and with saints—the Parish which make us a human brotherhood wherein the rich help the poor and the poor help the rich. For these and other blessings gained through our Parish we will keep the feast with joy and brightness. Each communicant will make a point of receiving the Body and Blood of our Lord on that day.

This year we shall keep the feast with full hearts, remembering one who has filled so large a place in our parochial history who will not be with us; and fervent prayers will go up for him who remembers us so well in his far off work beyond the sea.

The clergy have much to be thankful for. The cross of leaving the work in which they have been engaged for years has been spared them. They have not been withdrawn.

Some of the parishioners will rejoice on their side that the traditions of the past will continue unbroken. For nearly fourteen years the Society of S. John the Evangelist and the Parish have been connected. And to have it settled that the connection is to continue, will help some to keep the feast. May all our hearts be so open towards God, that we may have His fullest blessing in our communion on S. Clement's Day.

Parish Notes.

The usual classes will begin with the first of November. On Sunday afternoon Fr. Convers will begin his Bible Class in the Vestry Room at 3; in the past this has been for men only, but it is intended to have it open now to all.

On Monday afternoons at 4 Fr. Field will conduct a class in Church History in the chapel.

On Fridays at 12 the Meditations will begin. Fr. Convers during November will give them on Types of the Holy Eucharist in the Old Testament.

November 23d, S. Clement's Day, will fall on Saturday this year and will be observed as usual. The first Evensong (festival) will be sung at 8 P. M. on Friday; the celebrations will be at 6, 7, 8 and 11. The music at the high celebration will be Mozart's First. In the afternoon at 4 it is hoped to have the public benediction of the new Hospital building, if the builders permit. Their contract requires this and they assure us that it will be possible to have it, although their work may not be fully done. Trusting to their promise we put it in the Kalendar with some hesitation. In the evening at 8 P. M. there will be the usual procession of Guilds, every one must make a great effort to be present. S. Vincent's Guild and Junior S. Vincent will meet in the Acolytes' Room, the other Guilds for men and boys in the Chapel; the Guilds for women and girls in the Sunday School Room; visiting clergy in the Vestry Room. All should be in their places by 7.30 P. M.

The music sung on S. Clement's Day will be sung also on the Sunday in the octave.

The Parish Tea will be on Tuesday, November 26th, at 8 P. M. Tickets can be had as usual from the Sisters or the clergy.

The Art Exhibition will be open on the three days preceding Thanksgiving Day.

The services on Thanksgiving Day will be as usual. Celebrations at 7, 8, 9 and 11. The one at 9 will be for the children of the Sunday School. That at 11 will be choral, singing the same music as on S. Clement's Day. In the evening at 7 there will be the children's festival. The offertory at 11 o'clock will be for the Episcopal Hospital.

Father Hall spent both the first and the last Sunday in October at S. Clement's at the beginning and end of the General Convention. On the latter visit as Provincial Superior he appointed and received Father Convers as Superior of the Society's House in Philadelphia.

Father Osborne accompanied Father Hall at this time having just returned from the South where he has been since Easter under medical orders. While distinctly better he is forbidden to resume work for some time longer, and he will probably go abroad for the winter.

The Magazine will be handed only to subscribers in the Church corridor. All who wish to buy a single copy will find it for sale at the office of the Iron Cross, 2021 Cherry street, open from 9 until 12 and 5 to 6 every week-day, or at Hammond's, 1224 Chestnut street.

The Magazine, the Sermons, and all other publications of the members of the Society of S. John the Evangelist are on sale at the Publication Office of the Iron Cross, 2021 Cherry street. which is open from 9 to 12 every week-day.

If any of the parishioners have books suitable for the Lending Library of the Church which they do not care to keep themselves, the clergy would be glad to receive them for that Library. There are probably many such in the various homes. Look and see what you have.

An organ recital will be given by Mr. Tipton in the Church on Wednesday evening, November 13th, at 8. The offertory will help pay for the water motor.

The Sisters will be very glad to arrange classes or to give private instructions in English, French and

Music. Please make application at the Home any evening of the week.

The Sisters very much need for their work clothing of every description. They would also be grateful for new material, even short lengths to make up into children's garments.

—o—

BAPTISMS.

September 26.—David Philip, son of Alexander and Jane Watson.

September 26.—Duncan Convers, son of Alexander and Jane Watson.

September 26.—Amor Lewis, son of Amor Lewis and Elizabeth Patterson.

September 26.—William Barnes, son of Frederick and Mary Jane Kehl.

September 26.—George Washington, son of George Washington and Ida Lawrence.

September 26.—Elsie May, daughter of George Washington and Ida Lawrence.

September 26.—Ada Leona, daughter of Frank B. and Kate B. Mallette.

September 26.—Kate Elva, daughter of Frank B. and Kate B. Mallette.

September 26.—Laura Agnes, daughter of Frederick and M. Schwartz.

September 26.—Henry, son of Frederick and M. Schwartz.

September 26.—William, son of Frederick and M. Schwartz.

September 28.—Elizabeth Kain, daughter of John F. and Louisa Durang.

October 2.—Philip Norman, son of Isaac Stewart and Ella Keiffer.

October 2.—Mary Jane Evenson (adult.)

October 3.—James Miller, son of William and Elizabeth Miller.

October 10.—Charles Smith, son of William Henry and Anna W. Wilmott.

October 10.—John Essex, son of John Essex and Martha Hannah Bradley.

October 10.—Mabel, daughter of Isaac and Virginia Webb.

October 10.—Mary Hilda, daughter of Thomas and Maria Zelinski.

October 15.—James, son of Joseph and Rebekah McKenna.

BURIAL.

October 15.—Gilbert Hamilton Walker.

—o—

COMMUNIONS, September 20th, to October 20th, 615.

OFFERINGS, September 20th, to October 20th, $186 69.

The Sunday School.

F. Longridge will take charge of the Sunday School this year. He requests every member of the Parish to read the following paragraphs attentively.

The Sunday School cannot be carried on without money. Besides the ordinary expenses for books and printing, there are *three* entertainments or festivals to be provided for the children each year.

(1) An entertainment in S. Clement's week.

(2) An entertainment in Christmas week, together with the annual prizes for the scholars.

(3) An excursion during the summer.

I do not wish to have to appeal to the Parish each time one of these Sunday School festivals comes round. I would far rather that at the beginning of Advent all would consider with themselves how much they will give to the Sunday School for the whole year, and would let me know before *Advent Sunday* what their subscription for the year will be. The subscriptions might be paid either in full for the year, or in two portions half-yearly. But it would be best for them to be paid in full when possible.

This will enable me to know exactly what amount I shall be able to count upon for the year. And I wish it to be distinctly understood that I intend this to be the *only appeal* I shall make. I think most subscribers will prefer to give once for the whole year, rather than to be asked each time anything is wanted, and at the same time it will very much smooth the way and lighten the labor of the Priest in charge of the Sunday School.

The Sunday School is undoubtly one of the most important pieces of the Parish machinery. Certainly in this Parish we ought to have a larger school and better equipped. For instance, we ought to be continually adding to the stock of books in the School Library, which is at present quite inadequate.

I ask therefore every one to give as liberally as possible, remembering that besides the current expenses of maintaining the school and library there are *three entertainments and the Christmas prizes* to be provided for each year. And in giving I ask every one to remember also that this is to be the *only appeal* made till Advent comes round again.

W. H. LONGRIDGE.

Service List for November.

Nov. 3, 20th after Trinity.

11 A. M.

Service, . . *Martin in C.*
Sanctus, Benedictus and Agnus Dei, *from Gounod's "S. Celilia."*

8 P. M.

Magnificat, } . *Tours in F.*
Nunc Dimittis, }

Anthem, What are these, . *Stainer.*

Hallelujah! What are these that are arrayed in white robes, and whence came they? These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve Him day and night in His temple. They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

Nov. 10, 21st after Trinity,

11 A. M.

Service, . . *Martin in C.*
Sanctus, Benedictus and Agnus Dei, *Gounod.*

8 P. M.

Magnificat, } . *Tours in F.*
Nunc Dimittis, }

Anthem, Lead kindly light, Hymn 266, . . . *Stainer.*

Nov. 17, 22d after Trinity,

11 A. M.

Service, . . *Martin in C.*
Sanctus, Benedictus and Agnus Dei, *Gounod.*

8 P. M.

Magnificat, } . *Barnby in E.*
Nunc Dimittis, }

Anthem, The Lord is my shepherd, *Smart.*

The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His Name's sake Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord for ever.

Nov. 23, S. Clement's Day.

11 A. M.

Service, *Mozart in C.*
Offertory Anthem, Praise the Lord, O my soul, . . . *Goss.*

Praise the Lord, O my soul; while I live will I praise the Lord, yea, as long as I have any being, I will sing praises unto my God.

O pray for the peace of Jerusalem. They shall prosper that love thee. Peace be within thy walls, and plenteousness withing thy palaces.

For my brethren and companions' sake I will wish thee prosperity; yea, because of the house of the Lord our God, I will seek to do thee good.

They that put their trust in the Lord shall be even as the Mount Zion; which may not be removed but standeth fast for ever.

As the mountains are round about Jerusalem, so the Lord is round about His people, from henceforth even for ever.

8 P. M.

Procession of Guilds.
Magnificat, . . *Stainer in Bb.*

Nov. 24, Sunday before Advent.

11 A. M.

Service, . . *Mozart in C.*
Anthem, Praise the Lord O my soul, *Goss.*

8 P. M.

Magnificat, Nunc Dimittis, } . *Stainer in Bb.*
Te Deum . . *Stanford in Bb.*

Nov. 28, Thanksgiving Day.

Service, . . *Mozart in C.*
Anthem, Praise the Lord O my soul, *Goss.*

Carol for S. Clement's Day.

It was about November tide,
A long, long time ago.
When good S. Clement testified
The faith that now we know.
Right boldly then he said his say
Before a furious king:
And therefore on S. Clement's Day
We go a Clementing.

Work in the mines they gave him then,
To try the brave old Saint;
And there two thousand Christian men
With thirst were like to faint.
He prayed a prayer, and out of clay
He made the waters spring;
And therefore on S. Clement s Day
We go a Clementing.

An anchor round his neck they tied
And cast him in the sea;
And bravely as he lived he died,
And gallantly went free.
He rests a many miles away,
Yet here his name we sing,
As all upon S. Clement's Day
We go a Clementing.

Our fathers kept it long ago,
And their request we make,
Good Christians one small mite bestow,
For sweet S. Clement's sake;
And make his feast as glad and gay
As if it came in spring,
When all upon S. Clement's Day
We go a Clementing.

The Hospital and Dispensary.

There is a vacancy on the medical staff to be soon filled, also the post of visiting physicians to patients south of Cherry street is vacant by resignation. The medical clinic has been growing, but the special ones seems to have felt the effect of the change from our own building and are quite light. The Iron Cross still shelters us while the work goes on to make our own property habitable. The builders yet promise to have two floors quite ready by S. Clement's Day. If so we shall then open; if not, the formal service will have to be put off. Donation Day will be on Tuesday, November 26th, from 10 to 12 M. and 2 to 5 P. M. The House Committee will be glad to receive gifts of money and of such supplies as can help to furnish the wards, the nurse's rooms, the kitchen and laundry. It would be wisest for those who intend giving any article to furnish it to send word to the Committee before buying it; thus to avoid duplicate giving and to enable one donation to be of the proper size, etc., to fit in with others. How soon can we be ready to receive supplies of food will depend on the unknown future. The Fourth Annual Report will be soon issued. The "Cowley Album" has been enlarged by a photograph of the Hospital which is now on sale at 2021 Cherry street.

The Children's Faith.

Father Osborne's new book for children has just been published. It is called THE CHILDREN'S FAITH and contains twenty-six instructions on the Apostle's Creed, with pictures. Though primarily intended for the Sundays after Trinity, it may be read or used at any time. We think that all Sunday-school Teachers would do well to study this work and that Christian parents who wish to teach their children at home will find it most valuable. Many parents have thanked Father Osborne for the assistance they have obtained from his other two books for children.

We may again call attention to these books as they are not so well known as they might be, and some of our friends might like to begin their use with the season of Advent. THE CHILDREN'S SAVIOUR contains instructions on the life of our Lord Jesus Christ. THE SAVIOUR KING, or Old Testament types and illustrations of our Lord's life. Both books are arranged for use from Advent to Whitsunday and have beautiful outline pictures in them. Of the first the *American Literary Churchman* said, "Exactly what instructions for children should be, in matter and form;" while of the second the *Church Record* said, "This is a grand stimulus to true adoration of Jesus on the part of children, by a master-hand. The writer's sympathy with childhood is evident in every line, and the delicate touch will compel the interest of young readers and enforce lessons that added years will only deepen."

All three books can be had at the Iron Cross Office. The Children's Saviour, $1.00, the other two, $1.25 each.

At the same place may be obtained "THE WORK OF AN ASSOCIATE," being three addresses given by Father Osborne to Associates of the Girl's Friendly Society. These addresses may be usefully read by any Churchwomen who are trying to help working girls, or those younger than themselves. Price, 10 cents.

The Churchman's Kalendar.

ILLUSTRATED. 1889.

This Kalendar will have fifty two Meditations on the Gospels of the Christian year. Each Meditation will contain seven points so that it may be carried on through the week. The expense of bringing out this Kalendar is considerable, and it will be a great help to the Editor, 2021 Cherry street, if persons will send the number of copies which they will be willing to take. All members of the Parish can get the publications of the Iron Cross and any others published in St. Clement's Parish, at 2021 Cherry street.

Our Relations to Roman Catholics.

(*Continued.*)

But the Roman Church is not governed by the Pope. It is governed by a party of men, the most disciplined, refined, cultivated, skillful and worldly-wise of any body of men upon earth. A political-religious ring, bound together by a vow which gives religious sanction to crime if it can increase the political power, not of the Pope, but of the papacy. No men on this earth are better fitted by their training to carry out this purpose, Every one is fascinated by them, and a worldly man could find no more interesting companion than a complete Jesuit. No more holy man can be found in missionary work than the good Jesuit, but what hope can there be of union in the Church so long as the Jesuit keeps his vow.

"I, A. B., now in the presence of Almighty God, the Blessed Virgin Mary, the Blessed Michael the Archangel, the Blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul, and the saints and Sacred Host of Heaven, and to you, my Ghostly Father, I do declare from my heart, without mental reservation, that the Pope is Christ's Vicar General and is the true and only Head of the universal church throughout the earth; and that by virtue of the Keys of binding and loosing given to His Holiness by Jesus Christ, he hath power to depose Heretical Kings, Princes, States, Commonwealths and Governments, all being illegal without his sacred Confirmation, *and that they may safely be destroyed.* Therefore, to the utmost of my power I will defend this doctrine and His Holiness' rights and customs against all usurpers of the Heretical or Protestant Authority whatsoever, especially against the now pretended Authority and Church in England, and all Adherents, in regard that they be usurped and heretical, opposing the Sacred Mother Church of Rome.

"I *Do Renounce* and disown any Allegiance as due to any heretical King, Prince, or State, named Protestant, or obedience to any of their *inferior Magistrates or Officers.*

"I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots and other Protestants to be damnable, and those to be damned who will not forsake the same. I do further declare that I will help, assist and advise all or any of His Holiness' agents, in any place wherever I shall be, and to do my utmost to extirpate the heretical Protestant doctrine, and to destroy all their pretended power, legal or otherwise. I

do further promise and declare that notwithstanding I am dispensed with to assume any religion heretical for the propagation of the Mother Church's interest, to keep secret and private all her agents' counsel as they entrust me, and not to divulge, directly or indirectly, by word, writing, or circumstance whatsoever, but to execute all which shall be proposed, given in charge, or discovered unto me by you, my Ghostly Father, or by anyone of this convent.

"All which I, A. B., do swear, by the Blessed Trinity and Blessed Sacrament which I am about to receive, to perform, and on my part to keep inviolably; and do call on all the Heavenly and Glorious Host of Heaven to witness my real intentions to keep this my oath. In testimony whereof I take this most Holy and Blessed Sacrament of the Eucharist, and witness the same further with my hand and seal, in the face of this holy convent."

The man who keeps this vow is the sworn enemy of those who differ from him in religion, and to kill them is as meritorious with him as it is for a Mahometan to kill a Christian.

The Roman Church is a great political organization, and the Jesuits are those who carry out her policy. The Roman Church would be the mistress of the world, like the Roman Empire of old, if she could.

The Catholic Church is a great religious organization, of which the only Head is our Lord Himself, and all Christians are His members. All members, indeed, have not the same office, and some members rule the action of others, but no Head of the Church exists on earth. As long as the Pope of Rome claims the place of Christ, or as long as it is claimed for him by the Jesuits, union is impossible. Christ only is the Head of the Church, and the Church only is infallible by union with her Lord. The Church, apart from Christ, is as liable to be deceived as Eve apart from Adam. Rome with its claim of independence has been deceived into thinking herself mistress of the world, and has forgotten that the true position of the Catholic Church is that of the Bride of Christ.

It is this worldly position against which every Christian should protest and which every Catholic should abjure. The Church is Catholic, not Roman. Our Lord did not found a Roman, but a Catholic Church. An American Roman Catholic Church is a contradiction in terms. When there is an American Catholic Church, independent of the Pope, Catholics of all nations will be able to breathe freely, but at present they are divided.

It is of no use for any to try by any spasmodic efforts to obtain unity. It is of no use to think that we are more safe by catching hold of a great fragment of the boat—the greater portion of the Catholic Church is in Paradise—but we are divided, and while we should pray for peace and unity, we cannot, as individuals, worship at the same altars.

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A Quarterly Intercession Paper is issued, containing the names of Departed Members, and of the Relatives and Friends of Members for whom the prayers of the Guild are desired. For further information address the REV. F. A. SANBORN, Superior, Philadelphia Branch, 1625 Locust Street. feb 1 y

S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

Vol VIII. PHILADELPHIA, DECEMBER, 1889. No 2.

PRICE, 5 CENTS. PER ANNUM, 50 CTS. BY MAIL, 62 CTS.

KALENDAR FOR DECEMBER.

1. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 2.30. Bible Class for Women, 4. Bible Class for Men, 4. Guild of Holy Cross, 5. Evening Prayer, 8. *[Advent I.]*
2. Monday.....Celebration, 7. Morning Prayer (all week-days), 7.45. Class in Church History, 4. Evening Prayer (all week-days), 5. Guild of S. Mary, 7.30.
3. Tuesday.....Celebrations, 7, 9.30. F. Field in Church, 10–11. Guild of the Iron Cross, 8.
4. Wednesday.....Celebration, 7. Guild of S. Vincent, 6.30.
5. Thursday.....Celebrations, 7, 9.30. Altar Guild, 10. Litany and Instruction, 8. F. Convers in Church, 10–12, 7–8.
6. Friday.....Celebration, 7. Meditation 12. S. S. Teachers, 4.15. F. Field in Church, 9–11, 7–9. *[S. Nicolas.]*
7. Saturday.....Celebration, 7. F. Convers, in Church, 2–5, 7–9. F. Field 9–11, 7–9. F. Longridge, 5–6, 7–9.
8. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 2.30. Bible Class for Women, 4. Bible Class for Men, 4. Evening Prayer, 8. *[Advent II. Conception B. V. M.]*
9. Monday.....Celebration, 7. Class in Church History, 4.
10. Tuesday.....Celebrations, 7, 9.30. F. Field in Church, 10–11. Guild of Iron Cross, 8.
11. Wednesday.....Celebration, 7. Guild of S. John, 8.
12. Thursday.....Celebrations, 7, 9.30. F. Convers in Church, 10–12, 7–8. Litany and Instruction, 8. *[S. Lucy.]*
13. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 4.15. F. Field in Church, 9–11, 7–9.
14. Saturday.....Celebration, 7. Guild of the Holy Child, 3. F. Convers in Church, 2–5, 7–9. F. Field, 9–11, 7–9. F. Longridge, 5–6, 7–9.
15. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 2.30. Bible Class for Women, 4. Bible Class Men, 4. Guild of S. Martha, 5. Evening Prayer 8. *[Advent III.]*
16. Monday.....Celebration, 7. Class in Church History, 4.
17. Tuesday.....Celebrations, 7, 9.30. Guild of S. Mary, 9.30. Guild of the Iron Cross (2d Grade), 8. F. Field in Church, 10–11.
18. Wednesday.....Celebration, 7. Guild of S. Vincent (Junior), 7.30. Guild of S. Barnabas, 8. *[Ember Day.]*
19. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8. F. Convers in Church, 10–12, 7–8.
20. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 4.15. F. Field in Church, 9–11, 7–9. *[Ember Day.]*
21. Saturday.....Celebration, 7. F. Convers in Church, 2–5, 7–9. F. Field, 9–11, 7–9. F. Longridge, 5–6, 7–9. *[Ember Day.]*
22. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 2.30. Bible Class for Women, 4. Bible Class for Men, 4. Evening Prayer, 8. *[Advent IV.]*
23. Monday.....Celebrations, 7. Class in Church History, 4. F. Convers in Church, 10–10. F. Field, 9–12, 7–9. F. Longridge, 5–6, 7–9.
24. Tuesday.....Celebrations, 7, 9.30. F. Convers in Church, 10–10. F. Field, 9–12, 7–9. F. Longridge, 10–10.
25. Wednesday.....Celebrations, 6, 7, 8, 9 and 11. Morning Prayer, 10.30. Evening Prayer, 5. *[Christmas.]*
26. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8. *[S. Stephen.]*
27. Friday.....Celebrations, 7, 9.30. No Meditation. S. S. Teachers, 4.15. *[S. John Evangelist.]*
28. Saturday.....Celebrations, 7, 9.30. F. Longridge, 5–6, 7–9. Children's Christmas Festival, 7.30. *[Holy Innocents.]*
29. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 2.30. Bible Class for Women, 4. Bible Class for Men 4. Evening Prayer, 8. *[Christmas I.]*
30. Monday.....Celebrations, 7, 9.30. No Bible Class. The Mothers' Festival, 8 P. M.
31. Tuesday.....Celebrations, 7, 9.30. F. Field in Church, 10–11. *[S. Sylvester.]*

S. Clement's Church,

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The Rev. D. CONVERS, *Rector.*
The Rev. C. N. FIELD,
The Rev. W. H. LONGRIDGE, } *Assts.*

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This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

Parish Notes.

The Festival of S. Clement was a day of great thanksgiving in the Parish for the settlement of affairs. The last three years, in which things were in so undecided a condition, were a great trial to the Parish. The Rev. Alfred G. Mortimer preached on the morning of S. Clement's day, and the Bishop of Delaware addressed the Guilds in the evening. The Parish Tea was postponed owing to the sickness of the Rector.

The Bible class for ladies will be held at 4 o'clock on Sunday afternoons, in the vestry.

The Bible class for men will be held in the Iron Cross Rooms, Twenty-first and Market street (3d floor), at 4 o'clock, each Sunday afternoon.

The lecture on Church History, on Monday afternoons, at 4 o'clock, will be resumed in Advent. One century will form the subject of each afternoon's lecture.

The regular meetings of the Iron Cross will take place on Tuesday evenings, at the *Iron Cross Rooms*, Twenty-first and Market streets, at 8 o'clock.

The Art Exhibition at the Iron Cross rooms was a great success, and every one was surprised at the beautiful collection of embroideries, pictures and curiosities. The weather was unpropitious, otherwise the financial success would have been equal to the merits of the exhibition. The expenses of the exhibition were very considerable, and the proceeds from the tickets were scarcely sufficient to cover them. Large numbers of tickets, were, however, given away, and on the one fine day the rooms were crowded. It did not seem to be understood that the pictures were for sale.

An Art and Fancy Fair will be held on Wednesday, December 18th, for the sale of Works of Art, &c. Things will be sold as reasonably as possible, and it will be a good opportunity for those who admired the things in the Exhibition to buy them as Christmas presents. The sale will take place in he Iron Cross Rooms, from 12 to 9.30.

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BAPTISMS.

October 24.—Emily Marie, daughter of James L. and Elizabeth C. Monihan.

October 24.—Jeanette, daughter of James and Mary Wilson.

October 24.—Marion, daughter of C. E. and Charlotte Tiel.

October 24.—Clara Mary, daughter of Thomas M. and Mary Nields.

October 31.—Florence Elizabeth, daughter of William and Harriet Crowley.

November 5.—Eva Lilian Mace, daughter of Joseph A. and Mary Lunden.

November 7.—Mary Elsie Haslan.

November 7.—Frank Hamilton, son of Charles B. and Hannah Limerick.

November 7.—Charles, son of Charles B. and Hannah Limerick.

November 7.—Ida Anna, daughter of James and Ida Ricketts.

November 10.—Mary Leona Barger, daughter of Margaret C. and George A. Wood.

November 14.—William John, son of Samuel and Isabella Mitchell.

November 17. — Bessie Sherard, daughter of Isaac and Joanna Kennedy.

MARRIAGES.

October 10.—Heinrich Hess and Anna M. B. Remige.

November 4. — Logan McKnight Bullitt and Maria Stockton Brown.

—o—

COMMUNIONS, October 20th, to November 20th, 751.

OFFERINGS, October 20th, to November 20th, $369.63.

The Sunday School.

Father Longridge wishes it to be known that one of the alms boxes in the corridor of the church is now appropriated to the use of the Sunday School. There may be many persons who would like to give small sums from time to time to the Sunday School Fund; they can be given in this way.

Father Longridge also hopes that those who have not yet sent in their subscriptions or donations, would do so as soon as convenient, or at least would let him know how much he may expect from them in the course of the year.

Service List for December.

Dec. 1, Advent Sunday.
11 A. M.
Communion Service,
Missa de Angelis and Dykes in F.
Hymn 311, pt. 2, in place of Gloria in Excelsis.
8 P. M.
Magnificat, Nunc Dimittis, . *Turle in D.*

Dec. 8, Advent II.
11 A. M.
Communion Service,
Missa de Angelis and Dykes in F.
Hymn 311, pt. 2.
8 P. M.
Magnificat, Nunc Dimittis, . *Turle in D.*

Dec. 15, Advent III.
11 A. M.
Communion Service,
Missa de Angelis and Dykes.
Hymn 311, pt. 2.
8 P. M.
Magnificat, Nunc Dimittis, . *Garrett in D.*

Dec. 22. Advent IV.
11 A. M.
Communion Service,
Missa de Angelis and Dykes.
Hymn 311, pt. 2.
8 P. M.
Magnificat, Nunc Dimittis, . *Garrett in D.*
(During Advent, Hymn 398 will be sung during the offertory.)

Dec. 25, Christmas.
11 A. M.
Communion Service, *Stainer in Eb.*
Benedictus and Agnus Dei, from *Gounoa's "Mass of the Sacred Heart."*
Anthem, For unto us, . *Handel.*

For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

Dec. 29. Christmas I.
11 A. M.
Communion Service, *Stainer in Eb.*
Benedictus and Agnus Dei, from *Gounoa's "Mass of the Sacred Heart."*
8 P. M.
Magnificat, Nunc Dimittis, . *Gadsby in C.*
Anthem, for behold, The people that walked, For unto us, *Handel.*

For behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee and the gentiles shall come to thy light, and kings to the brightness of thy rising.

The people that walked in darkness have seen a great light, and they that dwell in the land of the shadow of death, upon them hath the light shined.

For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

The Guild of S. Vincent has received the following letter from Father Puller in acknowledgment of receipt of their offering.

78 Sir Lowry Road, Capetown,
September 25th, 1889.

Walter B. Reed, Esq.,
Sec. S. Vincent's Guild,

My Dear Sir:—I have received your letter of the 16th of August, with its enclosed money order for £6.3.7, and I heartily thank you, and through you the Guild of S. Vincent, for the generous gift. I have arranged with the All Saints Sisters, who are working in Capetown, for the making of a set of red vestments for the use of the celebrant, and when they are made we shall always connect them in our mind with the memory of Father Sheppard, and also with the Guild of S. Vincent, at S. Clement's, Philadelphia.

Father Maturin would, I am sure with me, send his kind regards to all, if he were at hand; but he started two days ago for Kimberly, in the Diamond fields, and for Johannesberg, in the Gold fields, where he is to do a little work during the next three weeks. He is very well in health.

Give my kindest remembrances to the Fathers at S. Clements.

I am yours faithfully,
F. W. Puller.

Letter from Father Maturin.

October 21, 1889.

I take the opportunity of the train's stopping here for half an hour for dinner to write you a line, which I may finish before getting to Capetown, and post by the Wednesday mail. I am now at Orange River Station on my way back to Capetown, after a month's absence of very interesting and varied experience. We have just crossed the Orange River, a very wide bed with a very narrow stream flowing through, soon to rise when the rains come, which seems at present very far off. Up in these parts the rains come in Summer, at Capetown in the Winter. But so far they have had almost no rains here for several months; and things are becoming very serious for Johannesberg, as all provisions are carried by mule or bullock wagon, and they have to depend for food for their cattle upon what they find by the way. At present there is not a blade of grass to be seen, or anything that any beast apparently could feed on. Johannesberg when I left, was really on the verge of a famine. It takes about sixteen days by bullock wagon from Kimberly to Johannesberg, and I saw scarcely any food going up on my way back. Prices are fabulous up there. How any one can live I do not know. They ask simply what they like.

Darragh, the rector of the only English church there, was once a curate of my father's. He has built a large hall as a temporary church, and has enormous congregations at night, almost entirely men, as there are not many women in Johannesberg. I preached for him two Sundays and some week day evenings and had good congregations. I should think the men there could easily be won. My visit was supposed to be preparatory to a mission in July (if I am still here).

I went on from Johannesberg to Pretoria (four or five hours by coach) to preach at the cathedral one evening; returned the next day and started last Wednesday on my way back to Kimberly, to reach there on Friday afternoon, staying over Sunday, and then go back to Capetown.

I had a most strange experience on my return trip by coach from Johannesberg to Kimberly. We got lost on the wide plains which are as level and trackless as the ocean. We were due for the night at a place called Christiana, and were to reach there about 9.30, but we lost our way. A storm suddenly came up, and the driver said he had no idea where we were. One man lit a lamp, went ahead, found a track, and the coach followed, guided by his light. Soon we saw, as we thought, the light of the town, but after going on a long time we got no nearer. Our lamp went out and we had to stop. Presently the light moved towards us. We thought some one was coming with a lantern, and one of us went on to meet him. But as we got nearer the light began again to recede, and when we turned, it followed us, as bright as a good lantern held by a man. Presently two bright lights came quickly towards us, so bright that you could see the shadows as they moved; and then went out and disappeared. We all then got into the coach, "outspanned" the horses, and determined to wait till morning. While we were in the coach (it was now twelve o'clock,) suddenly a light came quickly towards us, passed close by the windows of the coach, burnt up so brightly that the coach was illuminated, and then went out, just as if it was a torch struck against the coach. We could see the sparks as it went out. We all sat there looking and wondering and a good deal awed. One gentleman, a surveyor, who had spent half his life on the plains, said he had never seen anything like it, and was quite sure it was supernatural. One man went along the road where the light was alluring us, and found that if we had gone a few yards farther, we must all have capsized in a very dangerous place. It was impossible to put it down to any man. No soul was near, and it was not a night in which any one would have stayed out. The wind was blowing and the rain falling, and we were not on the regular road. Two men then started out to look for the town, and after about two hours and a half came back, having found the town about a quarter of a mile off in the other direction. By this time the moon was up, so we got out and walked, and got to the hotel about three o'clock, where a supper had been waiting us since ten o'clock. But there were no beds. We slept where we could, I, in the coach, till 5.30 next morning, when we started again and got to Kimberly at eight next evening. On our arrival we found detectives waiting to arrest one of our fellow passengers for embezzlement.

Traveling when one leaves the limited district of the railway, is not very luxurious in South Africa. The coaches to Johannesberg are considered exceptionally luxurious, leaving little to be desired! They certainly are excellently managed when one considers the difficulties; but it makes one somewhat indignant to feel that all this inconvenience is caused by the Dutch Government of the Transvaal wishing to spite the English. They do not want to use the English ports, but to open a line to Delagoa Bay, which is in Portugese hands, meantime Johannesberg runs the risk of starvation, and multitudes who go there daily are put to all kinds of inconvenience.

I believe the Dutch Boers really think they have conquered England. Certainly the English here have no reason to love Gladstone, and a few months in the Cape goes a long way to cure one of any weakness towards Home Rule. Since the Cape has had a responsible government, the Dutch have organized the Africanda bond and reign supreme, at present at any rate, in the Colony. Fancy in the Transvaal how we are treated! Everything is taxed to the utmost, which means a tax on English people, as almost all comes out of Johannesberg. A few years ago the Transvaal Government was almost bankrupt. They had to mortgage some of the public buildings, etc., to get £5,000. Now they have £1,500,000 in the treasury, and keep piling on taxes. I was told that from Johannesberg district, which is almost entirely English, a quarter's return for taxation was £100,000 or £150,000; and for the richest farming district, which is Dutch, for the same period, the return was fifteen shillings. If England had possession, it is impossible to conceive of any limits to the growth of Johannesberg. It is a strange place, lying in the midst of the desert, like an island in the sea; without one thing to attract, save the gold beneath the soil. A dreary, dusty place, without a tree or flower in sight, all intent on the wealth below. I went down one of the mines, and stayed about two hours under ground. It was most interesting but

rather alarming to have dynamite exploding almost under ones nose. Once the concussion put out our candle. It is wonderful to find out here so much of the machinery and almost all tools, etc., American. The only cigarettes used here, I believe, are imported from Virginia. Certainly America promises to be the country of the future.

Ever yours affectionately,

B. W. MATURIN.

Accident at Capetown.

Father Puller writes from Capetown about the accident to the Sisters and children:

We have had a cloud of sadness overshadowing our Cyprian-tide and Michaelmas this year, and yet S. Cyprian's Festival began so happily and brightly. On S. Cyprian's Eve the Bishop came to S. Cyprian's, and was present at evensong in chapel, and gave a beautiful little address to the children on the happiness of loving our Lord. The next morning we had a Choral Celebration in the chapel, and five of the children, who had recently been confirmed, made their first communion. Later on in the morning there was a service for the Guild of S. Cyprian, which mainly consists of old S. Cyprian's girls. I spoke to them a little about the life and example of the Saint. That was the last time I saw Sister Mary Agnes alive. She was looking a little worn and tired, as was natural at the end of the term; but she was going to start in the afternoon for Camp's Bay, where a house had been taken, and where she and some of the children were to spend the Michaelmas holidays. She said to one of the Sisters before starting: "I feel so tired, but now I am going to have a rest." Little did she think at the time what that "rest" was to be. In the afternoon Sister Mary Agnes, Sister Mary Pauline, Miss Gye (one of the S. Cyprian's teachers), and five of the children, went by team to Sea Point. There they were met by a waggonette, in which they were to drive along the beautiful new road to Camp's Bay. All went well until just as they got to Camp's Bay. They were coming down a steepish bit of road, when one of the horses stumbled, and on recovering himself took fright, and then both horses bolted, and went tearing down the hill with the waggonette careering after them. In front was a small cart, and the gentleman who was driving it tried to get on one side, so as to leave room for the waggonette, but somehow he did not get as much to the side as was necessary. Anyhow, the result was that in passing the cart the waggonette overturned, and all the people in it were thrown violently out just at a place where there were large boulders and pieces of rock, which had rolled down the mountain side. The accident fortunately happened close to the Camp's Bay Hotel. Help was speedily got, and the Sisters and Miss Gye and the children were carried into the hotel. All were very much hurt and bruised and shaken, but it was evident that four were more seriously hurt than the others. The two worst cases were Sister Mary Agnes and one of the children, Edith Jones, and next to them in seriousness were Sister Mary Pauline and another of the children, Emily Pattison. It happened that Mr. Browning of S. John's, with all his Sunday School children, was having a picnic at Camp's Bay that afternoon, and Sister Mary S. John, who does parish work in Mr. Browning's parish, was there also. She had gone with Mr. Browning's party to help in taking care of and amusing the Sunday School children. The news soon spread that an accident had occurred, and Mr. Browning and Sister Mary S. John went to the hotel to render what help they could. Also Dr. Herman happened to be at Camp's Bay, and he also came to the hotel and took charge of the sufferers, medically. A message was sent into Capetown, and soon three other doctors came out. The accident happened about 4 p. m. We heard of it at S. George's Home between 6 and 7. As soon as the news came, a cab was sent for and Sister Isabella, Miss Crane and I started for Camp's Bay. We got there at about 8.15, and when we arrived we found that Sister Mary Agnes had passed away about half an hour before. She must have come down on her head, as there were terrible gashes in it, and the blood was flowing profusely. She never recovered consciousness from the time of the accident until she died. We found on our arrival that Edith Jones was in a state of coma, and that the doctors thought very seriously of her condition. Three of the doctors had gone away, and Dr. Anderson was remaining for the night. Sister Mary Pauline and Emily Pattison were also in great pain. The others had been able to walk across from the hotel to the house which had been taken for the S. Cyprian's party. I spent the night at the hotel. In the middle of the night Edith Jones passed away without recovering consciousness. Early the next morning (Friday), Dr. Anderson and I were driven back into town, and I went to make arrangements about the funeral. In the course of the day, Sister Mary Pauline and Emily Pattison were moved to the Hospital, where they are still. The other sufferers were able to come back to S. Cyprian's. The next day (Saturday), Sister Mary Agnes and Edith Jones were buried side by side at Claremont. Sister Mary Agnes lies next to Sister Laura, and at the foot of Miss Katherine Buller. Edith Jones lies at the foot of Bishop Gray. Sister Mary Agnes' coffin was carried by two priests and two deacons. The service in the church was taken by Gresley (the rector of the Parish), and myself. The Bishop officiated at the grave. A number of the S. Cyprian's children were pall-bearers. A good many of the clergy were present. It was a beautiful day and a beautiful service. I forgot to mention that the bodies had been brought in the course of Friday to S. George's Home, and had been placed side by side in the chapel, and on Saturday morning I celebrated, using the Collect, Epistle and Gospel provided in Edward's first Prayer Book.

Please remember us all very earnestly in your prayers. F. W. PULLER.

P. S.—I have just heard from the Hospital that Sister Mary Pauline is better, and Emily Pattison slightly better, but the doctors are still very anxious about Emily Pattison.

Swedenborgians.

The minds of men differ as much, or even more, than their outward appearance; no two are exactly alike, and as a crowd of people looking at the same object must each one see it from a slightly different point of view and under different condition, so those who have their minds directed to the same subject will each approach it in a somewhat different spirit. Speaking generally, however, those who concern themselves at all with the facts and problems which meet us on every side may be divided into two classes, those who are content to deal with the questions which arise only on the *practical* side, and those who seek to penetrate their hidden depths, to understand the causes and origins of things—who are *speculative* rather than practical. The Church has always contained both classes, and there is work for each to do; the Catholic Faith is not only a creed to be accepted and believed: it is also a philosophy; in it the various questions which have tried the intellects of men will find their true and complete solution, if not immediately, yet in due time; the great difference beween the Christian Faith and Christian philosophy is that the Faith is a Revelation, it has been "once delivered to the saints," and must be by them kept whole and undefiled, and so handed on to those that come after them. He who has the Faith starts from a position of real knowledge; speculation must be constantly failing, because it is concerned with matters which from their very nature cannot be fully understood by such powers as men at present possess. The religious philosopher is doing a useful work when he helps us to understand how the truths contained in Revelation bear upon the questions of our own time, but when he leaves the safe ground of

the Faith, and seeks to go beyond that which has been revealed, he enters upon an adventure involving many risks, and which has too often ended in the shipwreck of faith.

Those who have sought to surrender themselves to devout meditation, who, not "careful about noticing things," have chosen the better part, have gained a deeper comprehension of divine things, and greater earnestness in religious life, and have often recovered for the Church the application of truths which had been neglected. Such were S. Bernard of Clairvaux, S Francis de Sales, Fénélon, and in later times the author of "The Serious Call"; but we are not without warning of the dangers which attend mere speculation, unchecked and unaided by revelation, in the wild eccentricities and strange perversions of the truth into which some have been betrayed.

A very noticeable instance of this is furnished by the history of the "New Jerusalem Church," or, as it is more commonly called, "The New Church."

Emanual Swedenborg, the apostle of this system, was the son of a Swedish Lutheran bishop, and in many respects a remarkable man. Born at Stockholm 200 years ago, he seems to have anticipated many of the conclusions to which men of science have but lately come. The year of his birth, 1688, is that marked by the English Revolution. He occupied for some time the position of assessor to the Royal School of Mines, under Charles XII., by whom he was ennobled. From the study of physical science he turned his attention to speculative theology, and is one among many instances that such study of science, and even a considerable mastery of it, does not necessarily qualify a man as a theologian. "A good scientist," says Professor Momerie, "may be a bad metaphysician" (investigator of the laws and processes of thought). "The greatness of his achievements in science does not give any authority whatever to his views upon other subjects. No one can be an expert in everything." Swedenborg was a very volumious writer, his earlier works dealing with the special subjects of his calling as an engineer, and, according to his own account, his spiritual manifestations did not begin until the year 1745. He thus decribes their commencement: "I have been called to a holy office by the Lord, who has most graciously manifested Himself to me, His servant, and has opened my sight into the spiritual world, endowing me with the gift of conversing with spirits and angels." He "conversed," as he tells us, "with apostles, departed popes, emperors and kings, as well as with the late reformers of the Church—Luther Calvin, and Melancthon." Of Luther he says that, "As soon as the reformer learnt what was taught by the New Church, he began to ridicule his own former tenets!"

A statement which is of interest in connection with the probability that his own theological speculations orginated in a violent recoil from the current Protestant doctrine of justification, which he regarded as destructive of morality; but in rejecting Lutheran doctrine he rejected with it the great body of the traditional belief of the Church. He refused to acknowledge the Three Person in the Blessed Trinity, and asserted that the same Divine Being who is called Jehovah in the Old Testament is in the New Testament called Jesus Christ.

Like all other attempts to illustrate and explain the great doctrine of the Holy Trinity, and to bring that which is incomprehensible (without bound or limit) within the narrow limits of human language and expression, this attempt by Swedenborg only adds to the difficulty by substituting a fanciful theory for the simple statement, expressed so clearly in the Athanasian Creed, of the Truth, which claims the acceptance of all who recognize the authority of Holy Scripture.

(To be continued.)

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A Quarterly Intercession Paper is issued, containing the names of Departed Members, and of the Relatives and Friends of Members for whom the prayers of the Guild are desired. For further information address the REV. F. A. SANBORN, Superior, Philadelphia Branch, 1625 Locust Street.

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S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

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PRICE, 5 CENTS. { PER ANNUM, 50 CTS. BY MAIL, 62 CTS.

KALENDAR FOR JANUARY.

1. Wednesday.....Celebrations, 7, 9.30. Morning Prayer (all week-days), 7.45. Evening Prayer (all week days), 5. Guild of S. Vincent, 6.30. [*Circumcision.*]
2. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8. Altar Guild, 10. F. Convers in Church, 10–12, 7–8.
3. Friday.....Celebration, 7. Meditation 12. S. S. Teachers, 4.15.
4. Saturday.....Celebration, 7. F. Convers in Church, 2–5, 7–9. F. Longridge, 5–6, 7–9.
5. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 2.30. Bible Class for Women, 4. Bible Class for Men, 4. Evening Prayer, 8. Guild of the Holy Cross, 5. [*Christmas II.*]
6. Monday.....Celebrations, 7, 9.30. Guild of S. Mary, 7.30. [*Epiphany.*]
7. Tuesday.....Celebrations, 7, 9.30. Missionary Meeting 4. Guild of Iron Cross, 8. Confirmation Class, 8.
8. Wednesday.....Celebration, 7. [*S. Lucian.*]
9. Thursday.....Celebrations, 7, 9.30. F. Convers in Church, 10–12, 7–8. Litany and Instruction, 8.
10. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 4.15.
11. Saturday.....Celebration, 7. Guild of the Holy Child, 3. F. Convers in Church, 2–5, 7–9. F. Longridge, 5–6, 7–9.
12. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 2.30. Bible Class for Women, 4. Bible Class for Men, 4. Evening Prayer 8. [*Epiphany I.*]
13. Monday.....Celebration, 7. [*S. Hilary.*]
14. Tuesday.....Celebrations, 7, 9.30. Guild of the Iron Cross, 8. Confirmation Class, 8.
15. Wednesday.....Celebration, 7. Guild of S. Vincent (Junior), 7.30. Guild of S. Barnabas, 8.
16. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8. F. Convers in Church, 10–12, 7–8.
17. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 4.15.
18. Saturday.....Celebrations, 7, 9.30. F. Convers in Church, 2–5, 7–9. F. Longridge, 5–6, 7–9. [*S. Prisca.*]
19. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 2.30. Bible Class for Women, 4. Bible Class for Men, 4. Evening Prayer, 8. Guild of S. Martha, 5. [*Epiphany II.*]
20. Monday.....Celebrations, 7. [*S. Fabian.*]
21. Tuesday.....Celebrations, 7, 9.30. Guild of S. Mary, 9.30. Guild of the Iron Cross, 8. Confirmation Class, 8. [*S. Agnes.*]
22. Wednesday.....Celebration, 7. [*S. Vincent.*]
23. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8. F. Convers in Church, 10–12, 7–8.
24. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 4.15.
25. Saturday.....Celebrations, 7, 9.30. F. Convers in Church, 2–5, 7–9. F. Longridge, 5–6, 7–9. [*Conversion of S. Paul.*]
26. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 2.30. Bible Class for Women, 4. Bible Class for Men 4. Evening Prayer, 8. [*Epiphany III.*]
27. Monday.....Celebration, 7.
28. Tuesday.....Celebrations, 7, 9.30. Guild of the Iron Cross, 8.
29. Wednesday.....Celebrations, 7, 9.30. Solemn Choral Celebration with Sermon. Annual Convention and Festival of the Guild of the Iron Cross.
30. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8. F. Convers in Church, 10–12, 7–8.
31. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 4.15.

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Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

Single copies of the MAGAZINE can be purchased at 2021 Cherry Street, or of James Hammond, 1224 Chestnut St.

Parish Notes.

The General Confirmation Class will begin on Tuesday evening, January 6th, 1890. Every body who has been confirmed can come, if they wish. The unconfirmed are especially asked to come, even if they should not now be seriously thinking of the matter. You, who read this, try your best to have all you know, who are not yet confirmed, come to these classes. The instructions given will answer many of the questions so frequently asked the Clergy, and may also recall to us the time of our confirmation, with all its resolutions and intentions.

The lectures on Church history will be resumed in February.

F. Field will be absent during most of the month of January.

The Churchman's Kalendar, illustrated, has been greatly in demand this year. All who wish to get a copy should send to the office of the Iron Cross, 2021 Cherry street.

The Iron Cross Art Union will supply persons with a good opportunity of getting good religious pictures at a low rate, for particulars inquire at the office.

There are now 242 boys on the Iron Cross Register. The homes of all the boys have been visited, and in many cases the parents, who went nowhere, have been brought to the Church. A committee of ladies is organized to be present in the boys' parlor every evening and to visit the homes.

—o—

BAPTISMS.

November 21.—Charles Christopher, son of William H. and Fanny Carr.

November 29.—James Thomas Douglass, son of James Thomas and Hannah Emma Durand.

December 3.—Hugh Dunketh, son of Hugh Dunketh and Eliza McCaughey.

December 5.—Frederick, son of John Frederick and Therese Len.

December 5.—Therese, daughter of John Frederick and Therese Len.

December 5.—Maria Ella, daughter of Thomas and Ella Powell.

December 6.—James, son of James and Rachel Dransfield.

December 12.—Arthur Randolph, son of Andrew and Julia Trent.

December 12.—Helena May, daughter of David and Susan Morris.

December 12.—Sarah Agnes, daughter of David and Susan Morris.

December 12.—Edward, son of Thomas and Ardenia Powell.

December 17 —Thomas, son of Thomas and Martha Harvey.

December 19.—Robert, son of John and Matilda McLean.

December 19.—Charles, son of Charles and Anna Beck.

December 20.—William Thomas, son of William and Anna Draper.

December 20.—Louisa, daughter of William and Anna Draper.

—o—

MARRIAGE.

December 14.—Robert John Adams and Anna Simpson.

—o—

BURIALS.

November 27.—Martha D. Ferguson.
December 3.—William Stein.
December 3.—Albert C. Wignall.
December 8.—B. Dorsey Neal.
December 13.—Mary Cain.
December 19.—Thomas Harvey.

—o—

COMMUNIONS, November 20th to December 20th, 776.

OFFERINGS, November 20th to December 20th, $500.86.

The Sunday School.

The Sunday school had their Christmas Festival on Saturday evening, December 28th. After singing some carols an excellent performance of the time-honored "Box and Cox," greatly delighted the children. Our thanks are due to the actors, and not least to Mr. George Robey and others who took all the trouble of erecting the stage and its appointments. After the Christmas presents had been distributed, the children left the school room class by class, each boy and girl receiving, as they went out, a box of candy and a piece of cake. The arrangement both for this and also for the distribution of the presents were admirably carried out by some of the older members of S. Vincent's Guild.

Service List for January.

Jan. 5. Christmas I.

11 A. M.

Introit.

While all things were in quiet silence, and night was in the midst of her swift course, Thine Almighty Word leaped down from heaven out of Thy royal throne.

The Lord is King and hath put on glorious apparel: The Lord hath put on His apparel and girded Himself with strength.

Glory be to the Father, etc.

Communion Service, *Tours in C.*

Gradual.

Thou art fairer than the children of men: full of grace are Thy lips.

My heart is inditing of a good matter. I speak of the things which I have made unto the King.

My tongue is the pen of a ready writer.

The Lord is King and hath put on glorious apparel: The Lord hath put on His apparel and girded Himself with strength.

8 P. M.

Magnificat, } . *Gadsby in C.*
Nunc Dimittis, }

Anthem, Sing praises unto the Lord, *Gounod.*

Sing praises unto the Lord, sing praises unto the Lord O ye saints of His, and give thanks unto Him for a remembrance of His holiness.

For His wrath endureth but the twinkling of an eye and in His pleasure is life. Heaviness may endure for a night, but joy cometh in the morning.

O my God I will give thanks unto Thee for ever.

Jan. 12. Epiphany I.

11 A. M.

Introit.

On the highest throne I beheld a man sitting whom a multitude of angels worship singing together; and behold His Name and empire are for everlasting.

O be joyful in the Lord all ye lands; serve

the Lord with gladness, and come before His presence with a song.

Glory be to the Father, etc.

Communion Service, *Tours in C.*

Gradual.

Blessed be the Lord God, even the God of Israel; which only doeth wondrous things from the beginning.

The mountains also shall bring peace and the little hills righteousness unto the people.

O be joyful in the Lord, all ye lands.

Serve the Lord with gladness. Alleluia.

8 P. M.

Magnificat, Nunc Dimittis, } . *Barnby in E.*

Anthem, When Jesus our Lord, *Mendelssohn.*

When Jesus our Lord was born in Bethlehem of Judea; Behold, from the East to the city of Jerusalem, there came wise men, and said, "Say where is He born the King of Judea? For we have seen His star, and are come to adore Him."

There shall a star from Jacob come forth, and a sceptre from Israel rise up and dash in pieces princes and nations.

As bright the star of morning gleams
So Jesus sheddeth glorious beams
Of light and consolation;
Thy word, O Lord, radiance darting,
Truth imparting, gives salvation,
Thine be praise and adoration.

Jan. 19. Epiphany II.

11 A. M.

Introit.

All the world shall worship Thee O God, sing of Thee, and praise Thy Name, O Thou most Highest, O be joyful in God all ye lands: Sing praises unto the honor of His Name, make His praise to be glorious.

Glory be to the Father, etc.

Communion Service, *Eyre in Eb.*

Gradual.

The Lord sent His Word and healed them; and they were saved from their destruction.

O that men would therefore praise the Lord for His goodness; and declare the wonders that He doeth for the children of men.

Praise the Lord, all ye angels of His.

Praise Him all His hosts. Alleluia.

8 P. M.

Magnificat, Nunc Dimittis, } . *Barnby in E.*

Anthem, O clap your hands, *Stainer.*

O clap your hands, all ye people; sing unto God with the voice of melody, for the Lord is high and to be feared, He is the great King over all the earth.

They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint.

Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.

Jan. 26. Epiphany III.

11 A. M.

Introit.

Worship Him, all ye His angels.

Zion heard of it, and rejoiced, and the daughters of Judah were glad.

The Lord is King, the earth may be glad thereof; yea, the multitude of the isles may be glad thereof.

Glory be to the Father, etc.

Communion Service, *Eyre in Eb.*

Gradual.

The heathen shall fear Thy Name, O Lord; and all the kings of the earth, Thy Majesty, when the Lord shall build up Zion, and when His glory shall appear.

The Lord is King, the earth may be glad thereof; yea, the multitude of the isles may be glad thereof. Alleluia.

8 P. M.

Magnificat, Nunc Dimittis, } . *Stainer in Bb.*

Anthem, Whoso dwelleth, *Martin.*

Whoso dwelleth under the defence of the most High shall abide under the shadow of the Almighty. I will say unto the Lord, Thou art my hope and my stronghold, my God, in Him will I trust.

He shall defend Thee under His wings and thou shalt be safe under His feathers. His faithfulness and truth shall be thy shield and buckler.

Lord Jesus, King of Paradise,
O keep me in Thy love,
And guide me to that happy land
Of perfect rest above,
Where loyal hearts and true
Stand ever in the light,
All rapture through and through
In God's most holy sight.

The Missionary Society.

One of our parochial delinquencies has been the little interest felt in the matters this society has in hand. The interest has been deep enough in the few who have felt any; the evil has been the small number who care for the cause. The first meeting in December, however, was attended by more than any before—so far encouraging. At it was read a most interesting letter from the Rev. Mr. Chapman, in Alaska, to whom we sent our boxes last year. He acknowledged their receipt, told of his work, and asked our prayers for a most unusual object—that somebody who can manage a steam saw mill will volunteer to help them. It seems that he has received such a gift which is of the nature of a white elephant until somebody will come to the rescue. So we must say our prayers for that.

The society this year will keep the pledges made by F. Maturin, viz.: to help S. Mary's Orphanage, in Baltimore, and to help some Theological students; and in addition will give their work to an orphanage for girls, and to a missionary in Arkansas. Whatever money will be over will go to S. Philip's Mission, in Cape Town, where F. Maturin is now working. It is hoped that the affection for him will enable the Missionary Society to do more than ever before. Our two organizations which look beyond themselves primarily are the Altar Guild and the Missionary Society, others indeed look beyond themselves, but as a secondary consideration. Is it too much to hope to see all interested either in one or other of these? There is no reason why a person should not be interested in *both*.

The addresses at the meetings will be upon "Women's work in Missions;" and as a first subdivision, the mission work done by Sisterhoods, with some notes of the early work of our present existing communities—a topic too recent to be a matter of history, and yet too old to be a "burning question" now. The next meeting will be on Tuesday, January 7th, at 4 P. M.

Bishop Talbot will preach on Sunday night, January 26th.

The Iron Cross Convention.

The Annual Convention and Festival of the Iron Cross will again take place at S. Clement's. The appointment had been made for New York as the place of meeting, but there has been a difficulty in finding a church with all the requirements of rooms, etc., at liberty for a whole day. The Guild has therefore been obliged to fall back in its old home, S. Clement's, Philadelphia, and the church will welcome the Guild and all its representatives from the various Branches to a grand and solemn service such as will be worthy of the occasion.

There will be a solemn Celebration of the Holy Communion with sermon at 9.30 on Wednesday, January 29th. All persons are requested to offer their prayers for the Iron Cross on that day at the service.

Choir Items.

Willie Haas, the solo alto, who had a bad accident—cutting off two of his toes in an elevator, a little time ago—was with us again on Sunday after Christmas.

We have missed him a great deal, and are glad to welcome him.

A great many of the choir were down with "la grippe" on the Sunday after Christmas, and those who were there seemed troubled with a good deal of coughing.

Mr. C. H. Burling has been appointed to fill the vacancy caused by Mr. Auty's resignation.

The following is a complete list of the choir.

Trebles.—E. Allen, C. Coulston, W. Pelham, G. Orf, S. Long, A. Stein, J. McCormick, J. Ithel, W. Orf, W. Peters, G Bauerle, T. Bauerle, A. Schelhas, A. Johnson.

Altos.—W. Haas, H. Brearly, F. Markland, A. Lang, W. Kirby.

Tenors.—Messrs. C. H. Burling, H. W. Kneedler, J. H. Carr, J. D. Thomas, F. Pryor, H. H. Sturm, C. Parker, L. H. Burr, A. S. Stanford.

Basses.—Messrs. Gordon D. Thomas, C. Wright, W. W. Minchin, Decatur Smith, Jr., J. F. Ritter, E. Young, C. Parham, G. Conner, F. R. Merritt, G. Durang, E. Hart, W. Harding.

The music which was announced in the last number of the Magazine for Christmas Day, Sir John Stainer in Eb,

had to be foregone. Messrs. Novello failed to get the copies for us in time. We hope, however, to have them before long. Meanwhile it was necessary to fall back upon Mozart's Mass in C, the same that was sung at our Patronal Festival on S. Clement's Day. We cannot say that it is so much to our taste as music originally written for the words of our own service; nevertheless, Mr. Whitney's (of Boston) skillful adaptation and the excellent singing of the choir made it, on the whole, better than such adaptations are wont to be. Our hearty thanks are due to Mr. Whitney for so kindly lending us the copies, and also to our own choir for the manner in which they got up the music at very short notice.

During the Offertory on Christmas Day, Handel's chorus, "For unto us a Child is born," was sung, and we have seldom heard it sung better. We were glad also to hear last Sunday morning, for the first time these many years, the beautiful hymn "Of the Father's Love begotten." We hope it will become a special favorite, and always, henceforth, find its place at our Christmas Festivals. There are no hymns so majestic and so full of the spirit of worship as those ancient Latin hymns sung to their proper plain-song melodies. We wish there were many more of them in our Hymn Book; and that the "Proper" hymn for the day and season might always be sung throughout our churches. The wishy-washy sentimental verses which so often do duty for hymns which are really hymns, is to us one of the saddest features of popular religion at the present day. In this connection, we heartily commend to the attention of our readers some excellent remarks taken from a review of the last edition of Hymns Ancient and Modern, which appeared recently in the London "*Guardian*," and which we print in this number of our Magazine.

We cannot close this brief notice of the doings of the choir without saying how beautiful we thought the music throughout the season of Advent. The Missa de Angelis, with the Creed from Dykes in F, was sung each Sunday at the eleven o'clock Celebration, and, to our mind, few services we have ever heard in S. Clement's Church, have been more full of that solemn beauty and reverence which befits the Service of the Sanctuary. And the two settings of the Magnificat which were used at the Evening Services during the same season, viz, Turle in D, and Dr. Garrett in D, are, we think, by far the most beautiful that we have sung for a long while. Turle's especially is beyond all praise for its quiet gracefulness, and the perfect balance of its parts We are sure that it is a special favorite with the choir, or they would not sing it so well as they do.

Finally, our hearty thanks and congratulations are due to Mr. Tipton, and to every member of the choir for the excellent work they have done of late; and we hope that we shall have many more such words of commendation to repeat in the future.

We have just heard that the boys of the choir presented Mr. Tipton with a Christmas present of a handsome silk umbrella. We are glad to notice such tokens of a good feeling on the part of the boys, and to see that they appreciate the work that their Master does for them.

Hymns.

We print the following excellent remarks from "The Guardian," decidedly the ablest and most weighty of English Church newspapers. They are from a review of the new and enlarged edition of "Hymns Ancient and Modern." We have not space for the whole article, and have therefore omitted several paragraphs of detailed criticism, retaining only what is of more general application. But this portion is so admirable, and its strictures so much needed at the present time, that we hope our readers will consider every word attentively.

"The compilers of *Hymns Ancient and Modern* seem to be conscious that this supplementary volume requires some excuse, for they begin their Preface by alleging, like every poetaster who burdens the world with his verses, that they have been "repeatedly urged to supplement their book with some additional hymns." We wish those who urged this had made the further recommendation to cut out of the original book at least one hymn for every hymn added, for the compilers themselves seem to be strangely blind to the fact that reduction far more than amplification is needed for these vast collections of poor poetry and doubtful theology.

As it is, the Church of England will now have thrust upon it 165 additional hymns, of which we will undertake to say not ten are really wanted, while no attempt has been made to diminish the original mass of 473. Yet in the original book there are many hymns which are very seldom used, and many others which are often used but ought to be disused.

The compilers show themselves conscious of the exceeding badness of many of their hymns for saints' days, which, so far as we know, are very generally avoided, by adding a few to be used, we suppose, as substitutes. But the original offenders remain, and indeed no substitute is offered for the worst of them, for the strained and almost ludicrous stanzas on S. Bartholomew or for the very unsatisfactory hymns on the Conversion of S. Paul. Again, it is well known that some of the hymns in the original book on the Seven Words are hardly ever sung, so inadequate are they; but no attempt is made in this volume to provide any substitutes. We can well believe that it is an impossibility; but then why are the original failures allowed to stand? With regard to the other class of hymns which we should have been glad to see removed —the class of those which are undeservedly popular—the compilers show themselves in this volume unrepentant and unashamed. Instead of cutting out "Hark, hark, my soul," and its congeners, they have added others of the same kind, some of them indeed unredeemed by any touch of that poetical beauty which never wholly deserted Faber. Such hymns as those numbered 530, 537, 541, 542, 584, violate the principles of liturgical worship. They are, in different ways, sentimental, individual, sensational, extravagant. It will be said against this, as it is generally said of "Hark, hark, my soul," that they are popular; but that is precisely the reason why we so strongly deprecate their admission into a collection which ought to set the standard of liturgical propriety. In worship men should be taken out of themselves, and should be forced to associate great thoughts and lofty words with the beauties of music and architecture. As it is, the charm of early association, and of the reverent memories of Church worship is too frequently, by the perversity of popular hymn writers and compilers, conferred upon vacuous and prosaic commonplaces or extravagant sentimentality. Many common hymns, instead of exalting men's thoughts, lower their standard of what is good and fitting. The compilers of *Hymns Ancient and Modern*, who had a grand opportunity of reforming popular taste, have condescended to follow it, and have included in their collection many hymns of which the only possible justification can be that they are favorites with the untrained majority of worshipers.

Perhaps it may be thought that hymns ought not to be criticised too closely as poetry, or in regard to the ordinary canons of versification. We do not agree with this idea, but we will concede the point and pass on to ask what emotional or intellectual benefit is conferred on churchgoers by many of the hymns in this volume? Of the actual faults of taste we have already spoken, but most of these hymns are guiltless of any fault except that of insignificance. Insignificance is, however, a very serious fault when we are concerned with acts of worship.

We could multiply instances of the feeble dullness of the hymns which, as we have said, are almost forced upon the Church by the compilers of the most popular hymn book in use. But we do not care to dwell upon details in comparison with the general principles of worship which seem to us at stake. It is the business of the clergy,

as ministers of the Church's worship, to lead people to a higher standard of taste, to a nobler level of thought, than they would reach by themselves. The Bible and the Prayer Book provide unrivaled materials for the greater part of our services. But it is conceded that in one direction the Prayer Book does not give enough latitude; the popular wish for metrical singing is harmless, even laudable in itself, and should be indulged. There is no reason, however, why it should be indulged at the expense of the principles of dignity and solemnity which are observed in the rest of the service, and why in hymns, as well as in the Psalms and the prayers, a lofty and pure standard of worship should not be maintained. Such a standard is quite compatible with simplicity, fervor, and even popularity. There are many noble hymns which possess all these qualities; but there are many which do not, and a powerful and representative body of Churchmen like the compilers of *Hymns Ancient and Modern* might have accomplished a task of inestimable value had they courageously and firmly set themselves to weed out the weak and sentimental and erroneous hymns which have grown into popularity. As it is, they have followed instead of guiding popular taste, and in this supplemental volume, in spite of the bright exceptions, some of which we have noticed, have afforded yet another illustration of the cynical remark, "*Ce qu'il ne vaut pas la peine de dire, on le chante.*"

Swedenborgians.

(*Continued.*)

And here it is we discover the foundation of this as of most other departures from the true faith. A "New Church," indeed, if it professes to be founded upon God's Word at all, can only be so upon some new interpretation of that Sacred Word; and this is the case with the "New Church" of the Swedenborgians. One part of their system is "the doctrine of correspondencies," a favorite idea with both Jewish commentators and early Christian Fathers, though their application of it of course differed very widely; it means that over and above the apparent and literal sense of Scripture, there is a spiritual sense, only to be read and understood by the eye of faith. These two senses are united and "correspond," like the soul and body of man. When we, for instance, describe any human being as a wolf, a fox, or a lamb, we mean that the ideas these words convey to our minds "correspond" with the characters of those whom we thus describe. The allegorical interpretation of the Bible is one which has always commended itself to those of a devout and somewhat visionary nature; but it is one in which the imagination needs to be under careful control, lest it run wild, and neglect the plain and obvious meaning of the Scriptures to search for something which may be but a pious fancy, and in seeking to grasp the shadow lose the substance. Although Swedenborg died in the year 1772, it was not till some years after that any society was formed of those holding the doctrines which he taught; and, indeed, the members of the "New Church" do not acknowledge him as their founder. That he himself had no intention of founding a religious sect is probably true, but it is also true that the sect has grown out of the society formed for the study of his writings and to promulgate the teaching which they contained. Known at first as the "Theosophic Society," the title of the "New Church" was adopted in 1788, when the first chapel was opened, and a settled ministry obtained. The method used to originate a succession of ministers was curious; it was agreed to elect by lot one of their number to ordain certain others to the ministry. The lot fell upon Robert Hindmarsh, a journeyman printer, who proceeded to ordain his father, James Hindmarsh, and Samuel Smith, both of them preachers who had left the Wesleyan Society. The ritual used in the Swedenborgian chapels resembles very closely that of the Church of England, and neither the worship itself nor the arrangement of the building gives much indication of the opinions held by the worshippers, nor do the members of the "New Church" show any feeling of Sectarian bitterness to the "Old Church;" but it is on this account the more necessary to warn the unwary of the serious and fatal errors which are involved in their teaching. The very name of a "New Church" must make us more than suspicious that those who belong to it have abandoned, not only the "fellowship" of the Apostle, but "the doctrine" also; and the more we understand the "new" interpretation they put upon the Scriptures, the wider is that departure seen to be; and while we do not doubt the earnestness and sincerity of many of those who have been attracted by the writings of Swedenborg, we cannot disguise the fact that many of the delusions of modern Spiritualism may be traced to these writings, and find there such support as they have.

In conclusion, we cannot do better than to quote the words of Swedenborg himself. When asked if it was possible for anyone to come into the same state of seership as he enjoyed, he answered: "Take good care; this is the direct road to insanity; for when a man pores over spiritual and hidden things, he cannot protect himself against the delusions of hell—when by his own speculations he tries to fathom heavenly things which transcend his comprehension."

H. W. O.

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S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

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KALENDAR FOR FEBRUARY.

1. Saturday.....Celebration, 7. Morning Prayer (all week-days), 7.45. Evening Prayer (all week-days), 5. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.
2. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 2.30. Bible Class for Men, 4. Evening Prayer, 8. Guild of the Holy Cross, 5. [*Septuagesima. Purification B. V. M.*]
3. Monday.....Celebration, 7. Church History Lecture, 4. Guild of S. Mary, 7.30. [*S. Blasius.*]
4. Tuesday.....Celebrations, 7, 9.30. Guild of Iron Cross, 8. F. Field in Church, 10–11.
5. Wednesday.....Celebration, 7. Guild of S. Vincent, 6.30. [*S. Agatha.*]
6. Thursday.....Celebrations, 7, 9.30. Altar Guild, 10. Litany and Instruction, 8.
7. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 4.15. F. Field in Church, 9–11, 7–9.
8. Saturday.....Celebration, 7. Guild of the Holy Child, 4. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.
9. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 2 30. Bible Class for Men, 4. Evening Prayer 8. [*Sexagesima.*]
10. Monday.....Celebration, 7. Church History Lecture, 4.
11. Tuesday.....Celebrations, 7, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11.
12. Wednesday.....Celebration, 7.
13. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8.
14. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 4.15. F. Field in Church, 9–11, 7–9. [*S. Valentine.*]
15. Saturday.....Celebration, 7. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.
16. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 2.30. Bible Class for Men, 4. Evening Prayer, 8. Guild of S. Martha, 5. [*Quinquagesima.*]
17. Monday.....Celebrations, 7. Church History Lecture, 4. F. Field in Church all day. F. Longridge, 7–9.
18. Tuesday.....Celebrations, 7, 9.30. Guild of S. Mary, 9.30. Guild of the Iron Cross, 8. F. Field in Church all day. F. Longridge, all day.
19. Wednesday.....Celebrations, 7, 8 and 11. Way of the Cross, 4. Guild of S. Vincent (Junior), 7.30. Guild of S. Barnabas, 8. [*Ash Wednesday.*]
20. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8.
21. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 4.15. F. Field in Church, 9–11, 7–9.
22. Saturday.....Celebrations, 7. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.
23. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 2.30. Bible Class for Men 4. Evening Prayer, 8. [*Lent I.*]
24. Monday.....Celebration, 7. Church History Lecture, 4. [*S. Matthias.*]
25. Tuesday.....Celebrations, 7, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11.
26. Wednesday.....Celebrations, 7. Way of the Cross, 4. [*Ember Day.*]
27. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8.
28. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 4.15. F. Field in Church, 9–11, 7–9. [*Ember Day.*]

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. D. CONVERS, *Rector.*
The Rev. C. N. FIELD,
The Rev. W. H. LONGRIDGE, } *Assts.*

Wardens.—Henry Flanders, 419 Walnut Street; John Neill, 611 Drexel Building.

Organist and Choir-master. — J. B. Tipton, 2046 Arch street.

Clergy House, 2026 Cherry Street.
All Saint's Home, 2032-34 Cherry Street.
S. Clement's Dispensary,
Cor. Claymont and Cherry Streets.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

Single copies of the MAGAZINE can be purchased at 2021 Cherry Street, or of James Hammond, 1224 Chestnut St.

Parish Notes.

The Rector and Brother Maynard sailed for Europe in the Ohio on Saturday, January 25th. Father Convers expects to return soon after the beginning of Lent.

The Bishop will administer Confirmation on Friday, March 21st. All persons desiring to prepare are requested to give their names to the clergy or to the Sisters and to attend the instructions on Thursday evenings or make appointments for private instruction.

Few extra services or sermons are provided in Lent, but it is hoped that persons will try to attend regulary the daily services, and especially the celebrations of the Holy Communion.

It is hoped that every one in the Parish will try to assist the clergy in their efforts to keep up the work. A great deal of time may often be saved if persons will send a postal to the clergy in case of sickness and will bring those who are unbaptized or unconfirmed to the classes.

The Children's Clinic at the Dispensary will open on the first Monday in February.

It is a matter of general regret that Mr. W. W. and Mr. C. S. Minchin have severed their connection with the choir. The former gentleman has been in the choir as boy and man for twenty years, and both brothers have shown the utmost zeal and enthusiasm in their work. We wish to place on record our appreciation of their good and faithful service.

The choir is now divided so that there is a complete choir on each side.

This is as it should be and more evenly-balanced singing is the result.

We are glad to welcome Mr. J. A. Coxe, who has volunteered his services as second Bass.

The organist would be very glad if members of the church having boy relatives who sing would send them to him for trial. The importance of the musical education received by a boy in a choir singing such music as we have at S. Clement's, cannot be too highly estimated.

BAPTISMS.

January 9.—Joseph Ralph, son of Ralph and Susan Ritchwine.

January 9.—William Grant, son of William Grant and Katherine Sankey.

January 9.—Elizabeth, daughter of Harvey and Annie Garthmeier.

January 9.—Leon, son of William and Margaret Lewis.

January 15.—Annie Annetta, daughter of Solomon T. and Rosa Shenklin.

January 19. — Jessie Kathleen, daughter of Peter Lyle and Margaret W. Forrester.

—o—

BURIALS.

December 27. — James Morrison Stein.

December 29.—Isabella Stein.

January 15.—John Whittaker.

January 17.— —— Mears.

COMMUNIONS, December 20th to January 20th, 952.

OFFERINGS, December 20th to January 20th, $542.09.

Service List for February.

Feb. 2. Septuagesima.

11 A. M.

Introit.

The sorrows of death compassed me, the pains of hell came about me: in my trouble I called upon the Lord, and He heard my voice out of His holy temple.

I will love Thee O Lord my strength: the Lord is my stony rock, my defence and my Saviour.

Glory be to the Father, etc.

Communion Service, *Eyre in Bb.*

Gradual.

The Lord will be a refuge in due time of trouble, and they that know Thy Name will put their trust in Thee.

For Thou, Lord, hast never failed them that seek Thee.

For the poor shall not alway be forgotten, the patient abiding of the meek shall not perish for ever: up, Lord, and let not man have the upper hand.

Out of the deep have I called unto Thee, O Lord; Lord, hear my voice.

O let Thine ears consider well the voice of my complaint.

If Thou, Lord, will be extreme to mark which is done amiss, O Lord who may abide it.

For there is mercy with Thee, therefore shalt Thou be feared.

8 P. M.

Magnificat, Nunc Dimittis, } . *Stainer in Bb.*

Anthem, The heavens are telling, *Haydn.*

The heavens are telling the glory of God;
The wonder of His work displays the firmament;
To-day that is coming speaks it the day;
The night that is gone to following night;
In all the land resounds the word,
Never unperceived, ever understood.

Feb. 9. Sexagesima.

11 A. M.

Introit.

Up, Lord, why sleepest Thou? awake and be not absent from us forever; wherefore hidest Thou Thy face, and forgettest our misery and trouble? Our belly cleaveth unto the ground, arise and help us O Lord, and deliver us for Thy mercy's sake.

We have heard with our ears, O God, our fathers have told us, what Thou hast done in their time of old.

Glory be to the Father, etc.

Communion Service, *Smart in F.*

Gradual.

Let the nations know, Thou whose Name is Jehovah art the Most Highest over all the earth.

O, my God, make them like unto a wheat, and as the stubble before the wind.

Thou hast moved the law, O Lord and divided it.

Heal the sores thereof, for it shaketh.

That they may triumph, because of the truth; that Thy beloved may be delivered.

Benedictus, Agnus Dei, } . *Agutter in Bb.*

8 P. M.

Magnificat, Nunc Dimittis, } . *Stainer in Bb.*

Anthem, No shadows yonder, *Gaul.*

No shadows yonder—all light and song,
Each day I wonder and say: How long
Shall time me sunder from that dear throng.

No weeping yonder—all fled away,
While here I wander each weary day,
And sigh as I ponder my long, long stay.

No partings yonder—time and space never
Again shall sunder, hearts cannot sever,
Dearer and fonder hands clasp forever.

None wanting yonder—bought by the Lamb,
All gathered under the evergreen palm,
Loud as night's thunder ascends the glad psalm

Feb. 16. Quinquagesima.

11 A. M.

Introit.

Be Thou my strong rock, O Lord, and house of defence, that Thou mayest save me; for Thou art my strong rock and my castle; be Thou also my guide and lead me for Thy Name's sake.

In Thee, O Lord, have I put my trust, let me never be put to confusion, deliver me in Thy righteousness.

Glory be to the Father, etc.

Communion Service, *Smart in F.*

Gradual.

Thou art the God that doest wonders, and that declared Thy powers among the people.

Thou hast mightily delivered Thy people, even the sons of Jacob and Joseph.

O be joyful in the Lord all ye lands, serve the Lord with gladness, come before His presence with a song; be ye sure that the Lord He is God.

It is He that made us and not we ourselves, we are His people and the sheep of His pasture.

Benedictus, } Agnus Dei, } . *Agutter in Bb.*

8 P. M.

Magnificat, } Nunc Dimittis, } . *Tours in F.*

Anthem, The Lord is my Shepherd, *Smart.*

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His Name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I shall dwell in the house of the Lord for ever.

Feb. 23. Lent I.

11 A. M.

Introit.

He shall call upon me and I shall hear Him: I will deliver him and bring him to honor; with long life will I satisfy him.

Whoso dwelleth under the defence of the Most High shall abide under the shadow of the Almighty.

Glory be to the Father, etc.

Communion Service,
Missa de Angelis and Dykes in F.

Gradual.

God shall give His angels charge over thee to keep thee in all thy ways.

They shall bear thee in their hands, that thou hurt not thy foot against a stone.

Whoso dwelleth under the defence of the Most High shall abide under the shadow of the Almighty. I will say unto the Lord, thou art my hope and my stronghold, my God in Him will I trust.

8 P. M.

Magnificat, } Nunc Dimittis, } . *Garrett in D.*

Anthem, O Saviour of the world, *Goss.*

O Saviour of the world, who by Thy cross and precious blood hast redeemed us. Save us and help us, we humbly beseech Thee, O Lord.

78, Sir Lowry Road, Capetown,
December 11th, 1889.

My Dear Father:—The Bishop came to us on Thursday, and confirmed between 40 and 50 of our people.

Will you thank —— very much for his most kind offer? I wish that I could hope to get out here the sum which is necessary to meet his £100 by Easter, but I am afraid that there is no prospect of doing anything of the kind. It is not very easy to get the well-to-do classes out here to give to things with which they are not brought into contact. I do not suppose that our work is much known. We minister in a part of Capetown where rich people hardly ever come. However, we will do our best.

Capetown is at present in a state of loyal expectation. Our new Governor, Sir Henry Loch, is to arrive from Melbourne to-morrow, if all be well. Triumphal arches are being prepared, and the streets are being decorated with Venetian masts, flags, &c. The Governor and his wife were very much liked, I believe, in Melbourne, and before that in the Isle of Man. The Governor here has more governing to do than any other Colonial Governor in the Empire. Within the Colony he is no doubt tied by his constitutional advisers, but outside the Colony he acts as High Commissioner for himself.

On Saturday, I conducted a quiet day for Church workers, at the Parish Church, at Rondebosh. We had 50 or 60 there from different parishes.

F. W. Puller.

—o—

18A, Nagata Cho, Tokyo,
November 26th, 1889.

My Dear Father Benson:—The change from American parish work to the life here, with no priestly work to do, was very trying. In our Mission there are no celebrations in English, and only four a month in Japanese, at four different places, so that an extra Priest is left without celebrations or work of any kind, except the study of the language. The English Bishop and his Clergy were, however, very kind, giving me opportunities to celebrate, etc., as soon as they found out that I had none anywhere else. Since May we have been in our own house, which is a couple of miles distant from the concession, my position in a Japanese school giving me the privilege of living anywhere in the city. Two English ladies have the larger part of the house, ours being a wing which was added after the rest was built. In Mrs. Kirkes' part, there is an oratory, licensed by Bishop Bickersteth, where we have an Early Celebration in English every Sunday morning and Evensong in the afternoon. These services give me much comfort, and I hope are a comfort to those who attend them. They do not clash with any other services, and so do not take any away from the Church. Since September I have had definite Japanese work in Bishop Williams' congregation. I wish I was able to do the preaching as well as to take the services, for the congregation is an important one, being largely made up of the students in the Divinity and Boys' and Girls' schools. Bishop Williams has resigned, leaving me in full charge of the congregation until the arrival of a new Bishop. We have heard, indirectly, that a Cambridge (Mass.) man has been elected by the House of Bishops. On Advent Sunday, a new church built by the Bishop, is to be consecrated. The exterior of the building, though disappointing in many details, is, on the whole, very good; the interior is disappointing. The event to which we are looking forward with most interest is the ordination of the first native Priests. Bishop Bickersteth will ordain one in the South on the second Sunday in Advent, and two here on the fourth Sunday, when Bishop Williams will also ordain one. I think all the men are very good, they have all been well-tried, and ought to put new life into the work. There will also be several Ordinations to the Diaconate, I am told. One is a very interesting case. About fifteen years ago he was attracted by a foreigner's name on the gate of a house in Tokyo, and on making inquiries found that he was an English clergyman. Being anxious to learn English, the young Japanese regulary attended services and sermons, until, finally Mr. Wright offered to teach him the Bible every morning. They began with S. John's Gospel, and in a short time Mizuno was baptized. For thirteen years he has been a most faithful, earnest worker, and as a catechist has done much good. He has been coming to our house every week for the instruction of a class we have had, and now he is to be ordained and go back to his former work at Kobe. We shall miss him very much, and for our own sakes I wish Bishop Bickersteth had been able to keep him here. Will you remember these newly-ordained in your daily intercessions? One of my great comforts has been the remembrance that intercession is daily made at Cowley for the Associates and their work. I wish you had some Fathers to spare for Japan.

Joseph M. Francis.

Confirmation.

Confirmation is:

(1) *A first principle, or foundation truth* of the doctrine of Christ (Heb. vi.)

(2) *An Apostolic ordinance*, doubtless commanded by Christ to His Apostles, when He taught them concerning the organization and development of the Kingdom of God, *i. e.*,

the Church, during the forty days before His Ascension into heaven.

(3) *A special channel of Divine grace* to strengthen and confirm Christians in the faith of Christ, in the fellowship of the Church, and in holiness of life; even the gift of the Holy Spirit.

(4) *The completion of the Baptismal Covenant* on the part of the person confirmed. What is the nature of this Covenant? A Covenant is an agreement or contract between two or more persons. The Covenant of Baptism is an agreement entered into between God and the person baptized. What is the agreement? It is, of course, in two parts. There is God's part, and there is man's part.

God's part of the Covenant is this: He accepts us in Holy Baptism, through the merits of the Precious Blood of Christ; He gives to us His Holy Spirit, and makes us His children, and heirs of eternal life. In one word, God undertakes to save us.

But when God admitted us into Covenant with Himself, we were unable, as infants, to make any response to His grace, or any return for His love. That is to say, we could not undertake our side or part of the Covenant. Did God then keep back His blessing until we could fulfill our duty? No. He is so loving that He will not deny us a share in the wondrous Redemption, purchased by the Saviour's Blood; He is so just that He will not require what we in the helplessness of infancy and childhood, cannot give. So He accepted a pledge and promise, made by our God-parents, on our behalf and in our name. What that promise is the Church Catechism teaches us in the answer to the question, "What did your sponsors then for you?" The fulfillment of this solemn promise of renunciation of sin, of faith in God, and of obedience to His blessed will, is our part of the Covenant of Baptism.

Confirmation calls us to the carrying out of this duty. See the words of the question put by the Bishop to every candidate for Confirmation. "Do ye here in the presence of God . . . renew the solemn promise and vow that was made in your name at your Baptism, ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do all those things, which your sponsors then undertook for you?" To this question every person answers "I do," and thereby pledges himself to fulfill his part of the Covenant of Baptism.

But Confirmation is, on man's part, even more than this. It is

(5) *The public avowal of our Conversion to God.* It is the great I will in act, as well as in word. When, in the Confirmation Service, the person answers "I do" to the question put by the Bishop, he makes a very solemn promise, viz., that he will be in deed, as well as in name, a Christian. But by coming out before the world, and making a public confession of Christ, he does a bolder thing; he avows himself to be on the side of Jesus Christ. In the Confirmation Service the Church provides an opportunity for her children to express before the Church and the world their conversion to God, and their determination to live a converted life. Lastly,

(6) *Confirmation is the entrance-gate to the highest privileges of the Church of Christ.* Only those who have been confirmed are full members, if I may use the term of the Catholic Church. Only those who have been confirmed or are ready and desirous to be confirmed, may come to the Sacrament of the Lord's Body and Blood.

Confirmation is *a special channel of God's grace* which has existed in the Church from the days of the Apostles until the present time.

Now, "Grace" is the communication of the Divine life to the soul of man; and it comes to us through Jesus Christ (S. John i: 17), the Incarnate Son of God, by the operation of the Holy Spirit. "Grace" is the gift of life, spiritual life; and, as the Nicene Creed teaches us, the Holy Ghost is "the Lord, and Giver of life."

But God's gift of "Grace," that is of His own life to man's soul, depends upon man being in *living union* with Jesus Christ. Every one of us was made a "member of Christ," that is, a real part of Christ's Body, the Church, in Holy Baptism. But all are not now in *living union* with the Head; for this union can only be maintained, on man's part, by faith, and a right use of the Sacraments, and other means of grace. So it comes to pass that our sins, our neglect, our indifference, our unbelief stop the flow of "Grace" into the soul. Most people know what paralysis is. When it attacks a limb, or any part of the body, the part attacked is virtually dead. So it happens to the soul when sin enters. It paralyzes; it bars the way to God's grace, and the soul withers and dies, unless and until the healing power of the Precious Blood is applied.

There are many channels through which the Divine life reaches us. We call them "means of grace:" such as prayer, worship, the Word of God, Holy Communion. But there are times and seasons when the soul needs *special help;* and for these times *special grace* is provided. For example, when a man is set apart by Ordination for the Office and work of a Priest in the Church of God, special grace is given and assured, to enable him to be a faithful Dispenser of the Word of God, and of His Holy Sacraments. Or, to take another and more familiar case. When a man and woman *go to Church* to be married, their intention is, or ought to be, to seek the blessing of God upon their marriage. This blessing God undoubtedly gives in answer to faithful prayer; and an abiding blessing for the married life is assured, so long as they remain faithful to God and to each other, even the blessing of His special grace, that "they may so live together in this life, that in the world to come they may have life everlasting."

The grace of Confirmation is a *special grace.* In the Apostles' days certain miraculous signs—the gift of tongues, prophecy, healing, &c., accompanied the outward sign of the laying on of hands, for a proof that a Divine gift had really been bestowed; but these, like other miracles, ceased with the Apostles. But the ordinary gifts of the Holy Spirit, which are far more important to the growth of the individual Christian in faith and holiness, were continued, and still continue in the Church. From the earliest days Christians have believed that grace is conferred in the "laying on of hands," and that the baptized are thereby *confirmed and strengthened* for their spiritual warfare. Confirmation is the call of God to those who have come to "years of discretion" (that is, to a time of life when they can judge for themselves, aud make an intelligent choice and decision in the matter of their religion) to come to their Heavenly Father for His *special blessing.*

It reminds the young of the flock of Christ that they are soon to feel the power of evil in their own hearts and in the world, as they have never in their child-life felt it; and it bids them equip themselves with that *special grace* which God will give to them when they confess Christ, and seek His help in confirmation.

The beautiful prayer in the Confirmation Service, describes in words drawn from Holy Scripture (Isaiah xi: 2), the riches of God's grace bestowed in the laying on of hands, or Confirmation:—"Strengthen them, we beseech Thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them Thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true-godliness; and fill them, O Lord, with the spirit of Thy holy fear."

The Church in Africa.

This is a special object of interest to us at the present time, when F. Maturin and F. Osborne are both in that country, and the great African traveler, Mr. H. M. Stanley, is now on his way to Cairo, and no doubt will forestall in this country many of the letters which he despatched before the conclusion of his

African march. The last letter to hand is one written from Ugogo to Mr. Bruce, Dr. Livingstone's son-in-law. It is a remarkable letter, inasmuch as it contains the story of a progress which, to use Mr. Stanley's own words, "would have kindled Livingstone, and cause him to say, like Simeon, 'Now let thy servant depart in peace.'" It tells of the troubles which ensued in Uganda shortly after the death of Mtesa, of the fall of Mwanga the murderer of Bishop Hannington, and the persecutor of the Christians, overthrown by a united force of Christians and Moslems who placed Kiwewa upon the throne. This unnatural alliance, however, ended in the usual way. The Christians found that their Moslem allies were plotting with the new King against them, and they were alienated from the new *régime*. Kiwewa was shortly after slain in resisting a forcible attempt by the Moslems to bring him under the rite of circumcision. A further revolution placed Kerema, another of Mtesa's sons, a fratricide, upon the throne. In the meantime Mwanga, the former persecutor of the missionaries, had taken refuge with the French mission at Ukumbi, and had, *mirabile dictu*, become a Roman Catholic. By this move he won over the Christian converts, and was about to attempt the deposition of Karema, and to reign once again in Uganda, when a deputation from the wily African chief waited upon Stanley to ask him to assist him in the matter. But the great explorer had not only his instructions from his Committee to avoid all attempts to inveigle him in tribal wars, etc.; he was also too doubtful of the conversion of the murderer of Hannington, or that "such a wicked fellow could become so pious a Christian all at once," to embark in so perilous an enterprise.

We have heard from other sources of the events which Mr. Stanley here describes, and perhaps the chief interest which attaches to this particular letter, is the favorable view which he adopts of the future of Christianity in Africa, as well as the evidence here afforded of a deepening conviction in his own mind of the valuable work done by the missionaries. Mr. Stanley, who owns Livingstone as his master, has a strong predilection for the Scotch missions, with Mr. Mackay at the head; but, and it is noteworthy as being contrary to his first impressions, he clearly embraces all in the generous tribute of praise which he accords in this letter. We cannot do better than allow the great traveler to speak for himself. Writing of the events mentioned above, he says: "If the narrative is true—and I have no reason to doubt it—what would have pleased Livingstone so much is that a body of Christians can become in twelve years so numerous and formidable as to depose the most absolute and powerful king in Africa, and hold their own against any number of combinations hostile to them. What can a man wish better for a proof that Christianity is possible in Africa? I forgot to say that each member of the deputation possessed a Prayer Book and the Gospel of Matthew printed in Kiganda, and that so soon as they retired from my presence they went to study their Prayer Books. Five of their following accompanied us for the purpose of pursuing their religious studies on the coast. I take this powerful body of native Christians in the heart of Africa—who prefer exile for the sake of their faith to serving a monarch indifferent or hostile to their faith—as more substantial evidence of the work of Mackay than any number of imposing structures clustered together and called a mission station would be. The native Africans have endured the most deadly persecution—the stake and the fire, the cord and the club, the sharp knife and the rifle bullet have all been tried to cause them to reject the teachings they have absorbed. Staunch in their beliefs, firm in their convictions, they have held together stoutly and resolutely, and Mackay and Ashe may point to these with a righteous pride as the result of their labors to the good kindly people at home who trusted in them."—*Church Times.*

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KALENDAR FOR MARCH.

1. Saturday.....Celebration, 7. Morning Prayer (all week-days), 7.45. Evening Prayer (all week-days), 5. F. Field in Church, 9–12, 5–9. F. Longridge, 5–6, 7–9.
[*Ember Day. S. David.*]

2. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 2.30. Bible Classes 4. Evening Prayer, 8. Guild of the Holy Cross, 5.
[*Lent II. S. Chad.*]

3. Monday.....Celebration, 7. Church History Lecture, 4. Guild of S. Mary, 7.30.

4. Tuesday.....Celebrations, 7, 9.30. Sermon at Evening Prayer. Guild of Iron Cross, 8. F. Field in Church, 10–11.

5. Wednesday.....Celebration, 7. Guild of S. Vincent, 6.30.

6. Thursday.....Celebrations, 7, 9.30. Altar Guild, 10. Litany and Instruction, 8.

7. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 4.15. Way of the Cross, 8. F. Field in Church, 10–12, 2–6, 7–9.
[*S. Perpetua.*]

8. Saturday.....Celebration, 7. Guild of the Holy Child, 4. F. Field in Church, 9–12, 5–9. F. Longridge, 5–6, 7–9.

9. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 2.30. Bible Classes 4. Evening Prayer 8. Retreat of S. Martha's Guild.
[*Lent III.*]

10. Monday.....Celebration, 7. Church History Lecture, 4.

11. Tuesday.....Celebrations, 7, 9.30. Sermon at Evening Prayer. Guild of the Iron Cross, 8. F. Field in Church, 10–11.

12. Wednesday.....Celebration, 7.
[*S. Gregory.*]

13. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8.

14. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 4.15. Way of the Cross, 8. F. Field in Church, 10–12, 2–6, 7–9.

15. Saturday.....Celebration, 7. F. Field in Church, 9–12, 5–9. F. Longridge, 5–6, 7–9.

16. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 2.30. Bible Classes, 4. Evening Prayer, 8. Retreat of Guild of the Holy Cross.
[*Mid-Lent.*]

17. Monday.....Celebration, 7. Church History Lecture, 4.

18. Tuesday.....Celebrations 7, 9.30. Sermon at Evening Prayer. Guild of S. Mary, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11.
[*S. Edward, King.*]

19. Wednesday.....Celebration, 7. Guild of S. Vincent (Junior), 7.30. Guild of S. Barnabas, 8.

20. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8.

21. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 4.15. Way of the Cross, 8. F. Field in Church, 10–12, 2–6, 7–9.

22. Saturday.....Celebration, 7. F. Field in Church, 9–12, 5–9. F. Longridge, 5–6, 7–9.

23. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 2.30. Bible Classes, 4. Evening Prayer, 8. Retreat of the Guild of S. Vincent.
[*Passion.*]

24. Monday.....Celebration, 7. Church History Lecture, 4.

25. Tuesday.....Celebrations, 7, 9.30. Sermon at Evening Prayer. Guild of the Iron Cross, 8. F. Field in Church, 10–11.
[*Annunciation B. V. M.*]

26. Wednesday.....Celebration, 7.

27. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8.

28. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 4.15. Way of the Cross, 8. F. Field in Church, 10–12, 2–6, 7–9.

29. Saturday.....Celebration, 7. F. Field in Church, 9–12, 5–9. F. Longridge, 5–6, 7–9.

30. Sunday.....Celebrations, 7, , 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 2.30. Bible Classes, 4. Evening Prayer, 8. Retreat of the Guild of the Iron Cross.
[*Palm.*]

31. Monday.....Celebration 7. Church History Lecture, 4.

S. Clement's Church,

Twentieth and Cherry Streets.

Lent.

The season of Lent is looked on by many as a long, dreary, sad season, with no brightness in it. They dread its coming, and are glad when it is over.

But the very meaning of the word Lent is anything but sad. It is a good old Saxon word, and means spring, a time full of brightness and hope.

There is something grand and inspiring about the season of Lent! It means to us a time for a fresh start, a time for refreshment and strength, as well as for fasting and self-denial, a time for getting a firmer hold of what we know is true, a time of storing up power to do battle for the right.

Lent should mean all this to us.

We are so apt to grow careless, and to forget our good desires and resolutions, that we need a special time to remind us of what our Heavenly Father wants us to be and to do.

We need to make clear again the blurred lines of daily duty.

For example, in regard to early rising, in regard to keeping a closer watch on each thought, word, and deed, in carefully saying grace, in offering ordinary work to God, like the good woman who swept her house to God's glory, in avoiding gossip and meddling in others' matters, in regard to light reading; to prayer, Bible-reading, self-examination, and in regard to our whole duty towards God and Man

In short, Lent is a time in which to learn thoroughly how to live, it is a time to bring us into closer fellowship with Christ, that we may work in His strength, rest in His Peace, share in His Purity, and live in His Life.

Parish Notes.

The Parochial Retreat on Ash Wednesday was well observed by a large number of parishioners.

The Retreat for the members of the Guild of S. Martha will be held March 9th.

The Guild of the Iron Cross will keep their annual Retreat on Palm Sunday.

The Guild of the Holy Cross will have their Retreat on Mid-Lent Sunday in the Sisters' Chapel. It will be conducted by the Rev. Robert Paine, Rector of Mt. Calvary Church, Baltimore.

The Retreat of the Guild of S. Mary will take place on Thursday in Passion Week.

The Retreat of the Guild of S. Vincent will be held as usual on Passion Sunday.

The sermons on Tuesday evenings in Lent will be preached by the Rev. Howard Thompson, the Rev. H. Le Roy, the Rev. A. B. Conger, the Rev. R. Ritchie, the Rev. H. I. Meigs.

The Way of the Cross will be sung on Friday evenings in the Chapel, at 8 o'clock.

Evening Prayer will be sung in Church at 5 o'clock daily.

All parishioners are asked to attend if possible, one of the daily celebrations of the Holy Eucharist, and to attend Evensong.

The Cantata "Bethany," will be sung by the Choir on Wednesdays, March 19th and 26th, at 8 P. M.

—o—

BAPTISMS.

January 24. — Christina Paula, daughter of John and Mary Clark.

January 26.—Edmund Caseby, son of Samuel and Esther K. Alsop.

February 6.—Mabel, daughter of William and Ellen Barber.

February 9.—Frank William, son of Alexander and Mary May Mears.

February 12.—Francis James Miller.

February 13.—John Francis, son of Theodore and Ellen Heman.

February 13. — Elizabeth Hart, daughter of William and Margaret McKeon.

February 17.—Oscar Maurice, son of Oscar Murice and Elizabeth Bradbury.

February 17.—Howard Sherwin, son of Oscar Maurice and Elizabeth Bradbury.

February 20.—Florence Gertrude, daughter of Philip Asbury and Gertrude Palmer.

—o—

MARRIAGES.

January 29.—Charles Howard Hagert and Agnes Haffelfinger.

February 6.—Richard Clarke Wilde and Elizabeth Maria Sheppard.

February 11.—Levin Collyer Graham and Mary Young.

—o—

BURIALS.

January 17.—Sarah Ann Jackson.

January 24.—Maggie Cameron.

February 2.—Ada Margaret Edgington.

February 13.—Margaret I. Sharpe.

—o—

COMMUNIONS, January 20th to February 20th, 626.

OFFERINGS, January 20th to February 20th, $367.38.

Service List for March.

March 2. Lent II.

11 A. M.

Introit.

Call to remembrance, O Lord, Thy tender mercies and Thy loving kindnesses which have been ever of old: neither let mine enemies triumph over me; deliver Israel, O Lord, out of all his troubles.

Unto Thee, O Lord, will I lift up my soul. My God I have put my trust in Thee: O let me not be confounded.

Glory be to the Father, etc.

Communion Service,

Missa de Angelis and Dykes in F.

Gradual.

The sorrows of my heart are enlarged. O bring Thou me out of my troubles, O Lord.

Look upon my adversity and misery; and forgive me all my sin.

The Lord said unto the woman of Canaan: It is not meet to take the children's bread, and to cast it to dogs.

And she said, Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table.

Jesus said unto her, O woman, great is thy faith, be it even unto thee as thou wilt.

8 P. M.

Magnificat, Nunc Dimittis, } . *Garrett in D.*

Anthem, O Saviour of the world, *Goss.*

O Saviour of the world, who by Thy cross and precious blood hast redeemed us. Save us and help us, we humbly beseech Thee, O Lord.

March 9. Lent III.

11 A. M.

Introit.

Mine eyes are ever looking unto the Lord, for He shall pluck my feet out of the net: turn Thee unto me, and have mercy upon me, for I am desolate and in misery.

Unto Thee, O Lord will I lift up my soul; my God, I have put my trust in Thee, O let me not be confounded.

Glory be to the Father, etc.

Communion Service,

Missa de Angelis and Dykes in F.

Gradual.

Up, Lord, and let not man have the upper hand: let the heathen be judged in Thy sight.

While mine enemies are driven back: they shall fall and perish at Thy presence.

Unto Thee lift I up mine eyes: O Thou that dwellest in the heavens.

Behold, even as the eyes of servants look unto the hand of their master, and as the eyes of a maiden unto the hand of her mistress; even so our eyes wait upon the Lord our God, until He have mercy upon us.

Have mercy upon us O Lord: have mercy upon us.

8 P. M.

Magnificat, Nunc Dimittis, } . *Garrett in D.*

Anthem, All who ye weep, *Gounod.*

All ye who weep, O come unto Me, I will comfort you; All ye who suffer, O come to Me, I will console you: All ye who mourn, O come to Me, I am your peace; All ye who die, O come to me for life eternal.

March 16. Lent IV.

11 A. M.

Introit.

Rejoice O Jerusalem and be glad with her ye that love her; rejoice with joy with her all ye that mourn for her that ye may exult and be satisfied with the breasts of her consolations.

I was glad when they said unto me, We will go into the house of the Lord.

Glory be to the Father, etc.

Communion Service,
Smart in F. and Agutter Bb.

Gradual.

I was glad when they said unto me, We will go into the house of the Lord.

Peace be within thy walls and plenteousness within thy palaces. They that put their trust in the Lord shall be even as the Mount Zion which may not be removed but standeth fast forever.

The hills stand round about Jerusalem even so standeth the Lord round about His people from this time forth for evermore.

8 P. M.

Magnificat, } Nunc Dimittis, } *Turle in D.*

Anthem, Sweet Lord and Saviour,
Williams.

Sweet Lord and Saviour, come!
Without Thee life nor light
Hath this poor world.
Our hearts are dark and cold,
We dwell in gloom profound
When Thou'rt afar.

Come quickly, dearest guest;
Thy people call for Thee
They watch for Thee:
Lord Jesus enter in,
O Blessed, enter in
That we be blest.

March 22. Lent V (Passion Sunday).
11 A. M.

Introit.

Give sentence with me O Lord and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man for Thou art the God of my strength.

O send out Thy light and Thy truth that they may lead me and bring me unto Thy holy hill and to Thy dwelling.

Glory be to the Father, ete.

Communion Service,
Missa de Angelis and Dykes in F.

Gradual.

Deliver me O Lord from mine enemies: teach me to do the thing that pleaseth Thee.

It is the Lord that delivereth me from my cruel enemies and setteth me up above mine adversaries. Thou shalt rid me from the wicked man.

Many a time have they fought against me from my youth up. Yea many a time have they vexed me from my youth up, but they have not prevailed against me.

The plowers plowed upon my back and made long furrows: but the righteous Lord hath hewn the snares of the ungodly in pieces.

8 P. M.

Magnificat, } Nunc Dimittis, } *Turle in D.*

Anthem, God so loved the world,
Stainer.

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up. God so loved the world, that He gave His only begotten Son, that whoso believeth in Him should not perish, but have everlasting life.

For God sent not His Son into the world to condemn the world: but that the world through Him might be saved.

March 30. Lent VI (Palm Sunday).
11 A. M.

Introit.

Be not Thou far from me O Lord, Thou art my succor, haste Thee to help me: Save me from the lion's mouth. Thou hast heard me also from among the horns of the unicorns. My God, my God look upon me; why hast Thou forsaken me and art so far from my health and from the words of my complaint.

Glory be to the Father, etc.

Communion Service
Missa de Angelis and Dykes in F.

Gradual.

Thou hast holden me by my right hand: Thou shalt guide me with Thy counsel and after that receive me with glory. Truly God is loving unto Israel even unto such as are of a clean heart, nevertheless my feet were almost gone, my treading had well nigh slipt and why, I was grieved at the wicked: I do also see the ungodly in such prosperity.

My God, my God look upon me: why hast Thou forsaken me and art so far from my health and from the words of my complaint. O my God, I cry in the daytime but Thou hearest me not and in the night season also I take no rest. And Thou continuest Holy O Thou worship of Israel.

Our fathers hoped in Thee; They trusted in Thee and Thou didst deliver them. They called upon Thee and were holpen; they put their trust in Thee and were not confounded.

8 P. M.

Magnificat, } Nunc Dimittis, } *Turle in D.*

Anthem, O Saviour of the world,
Goss.

O Saviour of the world, who by thy cross and precious blood hast redeemed us, save us and help us, we humbly beseech Thee, O Lord.

Some Plain Helps Towards Making a Good and Useful Lent.

(1) Keep your times of devotion with special strictness: morning and evening prayers at home, with daily reading of the Bible. (2) Give a short time each day, if only ten minutes, to self-examination, with a meditation on our Blessed Lord's Life and Passion. (3) Make a fixed rule, of more frequent attendance on the services of the Church, especially at Holy Communion. Resolve to be present twice or thrice each week, at least, if not daily. Increase the number of your actual Communions at the Altar, with careful preparations. Determine to profit more, in a personal way, by the Sermons and Instructions. (4) Deny yourself all luxuries, such as smoking, attendance at theatres, popular amusements, parties, etc. Save the expense of these and devote to charity. (5) Give up meats, at least on Wednesdays and Fridays. Use actual fastings, and self-denial, as a help to more earnest prayer, and as a means of expelling the devil, and his many works, from the heart. (6) Overcome your sloth by early rising, thereby insuring also more time for secret prayer and devotion. (7) Fight wisely—by choosing some *one* special sin to be overcome, and some *one* special grace to be won.—*S. Mark's Parish Paper.*

The Trial of the Bishop of Lincoln.

In a Parish like S. Clement's, which has itself known so much persecution, both public and private, for the use of that ritual which is part of the true inheritance of every part of the Catholic Church, the case of the Bishop of Lincoln has peculiar interest.

The persecutions of Dr. Pusey, Canon Carter, Mr. Green, Mr. Enright, Mr. Edwards, Mr. Bell Cox, the Bishop of London, and now, last but not least, the good Bishop of Lincoln, form darker pages in the history of the Anglican Communion, more to the discredit of the days in which we live than the trials conducted by the Inquisition in days when persecution was the fashion, and all men thought that persecution was the legitimate way to put down the opinions held by a minority or an individual.

It does not matter that the persecutions of to-day are not accompanied by bloodshed. There are good and pious sensitive men who feel slander and misrepresentation more keenly than the stabs which could be inflicted on the body, and the special blessing which belongs to the persecuted of the present day seems to be that which the Bishop of Lincoln once pointed out to the writer, in his quieter days, "Blessed are ye when men shall revile you and say all manner of evil against you falsely for My Name's sake."

Every pious churchman will echo the indignation expressed by Dr. Phillimore at the beginning of his defence of the action of the Bishop in using lights, and the proper sacerdotal position, &c., at the service of the Holy Communion.

It is an outrageous thing that men should be hired by a persecuting society and should be able to cause trouble to a Bishop renowned everywhere for his sanctity, goodness and liberality.

The Archbishop of Canterbury felt himself bound to hear the case, and it is hoped that its settlement may set at rest any difficulties and put an end to the plots of the Protestant Persecution Association.

Sir W. Phillimore, on behalf of the Bishop of Lincoln, said he proposed, as part of his argument, to read the following short paper, in which the Bishop of Lincoln submitted his own views upon the subject.

"May it please your Grace,
"My Lord Archbishop,

"Your Grace's clemency in allowing me to make an informal statement of my position at an earlier stage of this trial emboldens me to hope that the same indulgence may be granted to me at the present time, when we are entering upon what may be called the merits of the case.

"I am anxious to state very briefly the principles which have guided my actions and my words in the matter of ceremonial.

"I.—In regard to the externals of worship generally, I believe, with

Bishop Butler, 'that the form of religion may indeed be where there is little of the thing itself, but the thing itself cannot be preserved amongst mankind without the form.'—Durham Charge (1751), p. 314; Works, vol. ii., Oxford, 1850.

"II.—As to the ceremonial prescribed or allowed within the Church of England, I believe that the rubric immediately preceding the Order for Morning Prayer is to be taken in its literal and grammatical sense; and that so taken, it establishes the lawfulness of 'such ornaments of the Church and of the ministers thereof,' as were in use under the first Prayer Book of King Edward the Sixth.

"III.—I believe, further, that this rubric, with other rubrical directions of the Book of Common Prayer, ought to be interpreted—

"(*a*) On the principle of the continuity of the Church of England—that is to say, that omission is not, as such, equivalent to prohibition, but that intrinsic reasonableness and ancient usage are, on points not expressly determined, the recognized guides of the English Church.

"(*b*) On the principle of equity. Absolute uniformity of practice in all places and under all circumstances being unattainable and undesirable, this fact ought to be taken into account in the administration of the law. Otherwise, endless prosecutions for defect as well as for excess must follow.

"(*c*) The liberty thus conceded upon the ground of equity must be regulated by two principles—

"(1) Loyalty to the doctrine of the Church of England, and

"(2) The edification of her children.

"In judging of the latter I should attach great weight to national temperament and to local customs.

As to the former, I hold that, as it is laid down for preachers by the Convocation of 1571, 'that they shall never teach anything from the pulpit to be religiously held and believed by the people but what is agreeable to the doctrine of the Old and New Testament, and collected out of that very doctrine by the Catholic fathers and ancient Bishops,' so we must repudiate any ceremonial observances which express beliefs or tend to bring back usages which the Church of England, following the authority of the primitive Church, rejected at the time of the Reformation.

"The same principle would apply with still greater force to doctrines or forms of devotion which have grown up or been authorized in the Roman Communion since that period, which bear the stamp of novelty upon their face. E. LINCOLN."

Sir W. Phillimore, continuing, said it was difficult to restrain within measured language the feelings which he imagined all those who had been present must feel at the way in which this case against this man had been launched before his Grace. To think that, in order to make a case against—he would say no more—a hard-working, self-denying Bishop, people should be sent beforehand from London, hired and paid by a society to make a report and give evidence, and to think that upon that report and evidence a Bishop should be drawn from his natural work and duty, the ministering of his diocese, and the saving of souls, to answer charges which the able counsel for the promoters was obliged to say involved no questions of doctrine at all, he confessed was enough to make it very difficult to restrain one's language in addressing the Court, but he would endeavor so to do and to confine himself to a strict legal argument. In the beginning he submitted that there were certain legal principles in this case which might be matters of discussion by trained legal minds, and with regard to which they should not ask his Grace to do otherwise than accept decisions already given. He admitted that to use any other rite or ceremony than that which the Prayer Book allowed was illegal, but it was obvious to any practical man that the Prayer Book was not explicit or exhaustive, and that the book contemplated a body of knowledge or practice with which

the minister was to start, and, moreover, referred to outside authority as the guide in several cases. In other words, to use the language of a very distinguished writer now dead, the question how the Church's Prayer Book was to be carried on could only be answered if they went to previous and outside knowledge. This was true not only of the present Prayer Book of 1662, but of the earlier ones, and as they were all enforced by the same or similar Acts of Uniformity, each Act forbidding any other rite or ceremony in substantially the same words, the rule which would determine what constituted variations from one book would apply to determine what constituted variations from another. There was a distinct Parliamentary statement that there was no variety of doctrine between the first and second Prayer Book. They would find that where the Second Prayer Book, which might be called one end of the scale, as the First Prayer Book might be called perhaps the other end, with regard to the amount more or less of ceremonial to be used in the Church of England, was enacted. Parliament expressed its entire approval of the First Prayer Book, and he submitted not only that it was not a right argument to say that any doctrine contained or implied in the First Prayer Book was unlawful, but it would be wrong to say that any doctrine which was connoted by the First Prayer Book was not tenable in in the Church of England. The Act of Uniformity of Elizabeth represented the reaction from the one end of the scale which had been reached by the Second Prayer Book. It kept the Second Prayer Book; it struck out one passage, which might be offensive, it put in that very important addition with regard to the words of administration to the communicants, and while keeping the Second Prayer Book, *quoad* prayers, and so forth, it brought back the ornaments of the Church and of the minister of the First Prayer Book, and further enabled the Queen, with the consent of the Metropolitan or of the Commissioners, not to reduce the standard, but to order additional ceremonies and rites for edification. When they had settled that an ornament was in use by authority of Parliament in the second year of King Edward VI. then the process was perfectly simple; that ornament must be used, and, as he apprehended, must be used in the same way in the present Prayer Book. It was very doubtful whether the Second Prayer Book of Edward VI. ever came into general use, except in London and in places near the Court and the centre of life. It was only in force for a year and some months. At the end of that time Edward VI. was dead, and Queen Mary had ascended the throne. When they were looking at the state of things which Elizabeth and her Parliament had to deal with, they must remember that Mary had been on the throne some five or six years, had re-introduced ritual of before the time of Edward VI.—possibly had made it a great deal more Roman than ever it was before—and that the standard of the Second Prayer Book of Edward VI. had never really got hold of the people. Therefore, it was only natural that the Parliament of Elizabeth should have a compromise which would keep the last Prayer Book with one or two material alterations, but would keep these ornaments to which the people practically had been continually accustomed because they had been in use in all Edward VI.'s reign, except a year and a half, and they had been in use during the whole of the reign of Mary. When they came to the specific charges they should submit that, where they got an ornament which his Grace should be of opinion came within the meaning of that rubric as an ornament of the Church in use by the authority of Parliament in the second year of Edward VI., under the present rubric there was a direction to use it now. It was idle to say that there was no mention either of that ornament or of the use of that ornament in the present Prayer Book. The answer was, it was contained in the general direction at the head of the Prayer Book that they were to use that ornament. Approaching the question

how was his Grace to arrive at the ornaments which were in use by authority of Parliament in the second year of Edward VI, the learned counsel said first and clearly they were any ornament which was mentioned in the First Prayer Book of Edward VI, or in use by authority of Parliament in that year; and, secondly, any ornament which, though not mentioned by name, was required by a rubric directing a particular practice, directing, in fact, its use, though not by name. For instance, if a sermon was required to be preached, and the word pulpit were not mentioned in the First Prayer Book, pulpit was yet to be implied as an ornament, and it was from that that the sermon was to be preached. But, thirdly, it was not only ornaments mentioned by name, or the use of them mentioned by name, in the First Prayer Book; but, as was stated in Westerton *v.* Liddell, ornaments used under the First Prayer Book were ornaments within the meaning of that section and might still be used. That opened a considerably larger field. When the Act of Parliament said, "You shall use no other rite or ceremony but what is prescribed in the Book of Common Prayer," that did not prevent them from using an ornament if the use of that ornament was consistent with, and still less if it was subsidiary to, the rubric. That was just as true of the First Prayer Book as the last, because the language was the same. In inquiring what were the ornaments of the Church referred to in the rubric they had first to enumerate ornaments prescribed, secondly, ornaments impliedly prescribed by their proper use being ordered in the room, and, thirdly, ornaments used under that Prayer Book. That, of course, was a question of historical inquiry, but though he admitted that, so far he was untrammelled by any adverse decisions. He next wished to suggest that the words "authority of Parliament" were larger than the First Prayer Book. The rubric was peculiar. It did not say such ornaments as were used under the First Prayer Book or commanded by it; it said, "were in the Church of England by authority of Parliament." He submitted that if an ornament was directed by a canon before the time of the 25th of Henry VIII, that ornament was in use by Parliamentary authority in the second year of Edward VI, unless its use was inconsistent with the Prayer Book of Edward VI, or any other Act of Parliament passed at that or previous times. So far as this case involved the question of user of ornaments, his Grace must apply the knowledge which he and his assessors possessed to investigate the historical question, what ornaments were in use consistently with that Prayer Book in the second year of Edward VI? If his Grace found, say, for example, lights were in use at the time as an ornament, they were to be retained now, and not merely retained, but used, but, of course, not converted into something else quite different. Having gone so far as that, they should ask his Grace to use historical knowledge, and they should fearlessly, so far as regarded that question, ask his Grace to believe that the constant threshing out of these cases had brought to bear further facts which made it necessary from time to time to revise and reconsider conclusions, which had been arrived at. As an example of how things had progressed, he mentioned that in 1847 flowers were, to use the Bishop of Exeter's language, an innovation, and that prelate jumped to the conclusion that they were illegal. In 1890 practically nobody questioned that they were legal. They were not inconsistent with the rubrics; they were not such things as they would expect to find mentioned in the rubrics; but the silence of the rubrics upon them was of no importance. That was one example of how these matters required restating and reconsidering from time to time, and above all from the way in which prejudice against change, prejudice against anything to which the people had not been accustomed, had operated with regard to all these ecclesiastical cases.

(*To be continued.*)

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GUILD OF ALL SOULS.

Founded March, A. D., 1873.

OBJECTS.

1. Intercessory Prayer.—i. For the Dying, ii. For the repose of the Souls of Deceased Member, and all the Faithful Departed.
2. To provide Furniture for Burials according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body."

The Guild consists of Members of the English Church, and of Churches in open communion with her,

The obligations of Membership are:—

1. The recitation, on a fixed day once a week, of three short collects for the Dying and Faithful Departed, and on the last Saturday of each Month, of the Litany of the Faithful Departed.
2. The payment of a Subscription of not less than seventy-five cents per annum (Clergy and Religious exempt).

A Quarterly Intercession Paper is issued, containing the names of Departed Members, and of the Relatives and Friends of Members for whom the prayers of the Guild are desired. For further information address the REV. F. A. SANBORN, Superior, Philadelphia Branch, 1625 Locust Street. feb 1 y

S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

Vol VIII. PHILADELPHIA, APRIL, 1890. No 6.

PRICE, 5 CENTS. { PER ANNUM, 50 CTS. BY MAIL, 62 CTS.

KALENDAR FOR APRIL.

1. Tuesday.....Celebrations, 7, 9.30. Morning Prayer (all week-days), 7.45. Evening Prayer (all week-days), 5. F. Field in Church, 9–12.
2. Wednesday.....Celebrations, 7, 8. Way of the Cross, 8. F. Field in Church, 9–12. Guild of S. Vincent, 7.30.
3. Thursday.....Celebrations, 7, 11. Litany and Instruction, 8. F. Field in Church, 9 A. M. to 10 P. M. [*S. Richard. Maundy Thursday.*] F. Longridge, 5–6, 7–9.
4. Friday.....No Celebration. Morning Prayer, 7. Way of the Cross, 9. Ante Communion and Reproaches, 11. Preaching of the Cross, 12–3. Litany and Sermon on the Passion, 8. F. Field in Church, 9 A. M. to 10 P. M. F. Longridge, 9 A. M. to 9.30 P. M. [*S. Ambrose. Good Friday.*]
5. Saturday.....Morning Prayer 7. Celebration, 9.30 First Vespers of Easter, 8. F. Field in Church, 9 A. M. to 10 P. M. F. Longridge, 9 A. M. to 9.30 P. M. [*Easter Even.*]
6. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 3. Evening Prayer 8. Guild of the Holy Cross, 5. [*Easter.*]
7. Monday.....Celebrations, 7, 9.30. Guild of S. Mary, 7.30.
8. Tuesday.....Celebrations, 7, 9.30. Guild of the Iron Cross, 8.
9. Wednesday.....Celebration, 7. Boys of the Iron Cross, 8.
10. Thursday.....Celebrations, 7, 9.30.
11. Friday.....Celebration, 7. Procession of Guilds, 8 P. M. S. S. Teachers, 4.15. F. Field in Church, 9–11, 7–9.
12. Saturday.....Celebration, 7. Guild of the Holy Child, 4. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.
13. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 2.30. Bible Class, 4. Evening Prayer, 8. [*Low Sunday.*]
14. Monday.....Celebration, 7.
15. Tuesday.....Celebrations 7, 9.30. Guild of S. Mary, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11.
16. Wednesday.....Celebration, 7. Guild of S. Vincent (Junior), 7.30. Guild of S. Barnabas, 8.
17. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8.
18. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 4.15. F. Field in Church, 9–11, 7–9.
19. Saturday.....Celebration, 7. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9. [*S. Alphege.*]
20. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 2.30. Bible Class, 4. Evening Prayer, 8. Guild of S. Martha, 5.
21. Monday.....Celebration, 7.
22. Tuesday.....Celebrations, 7, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11.
23. Wednesday.....Celebration, 7. [*S. George.*]
24. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8.
25. Friday.....Celebrations, 7, 9.30. Meditation, 12. S. S. Teachers, 4.15. F. Field in Church, 9–11, 7–9. [*S. Mark.*]
26. Saturday.....Celebration, 7. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.
27. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 2.30. Bible Class, 4. Evening Prayer, 8.
28. Monday.....Celebration 7.
29. Tuesday.....Celebrations, 7, 9.30. F. Field in Church, 10–11. Guild of the Iron Cross, 8.
30. Wednesday.....Celebration, 7.

S. Clement's Church,

Twentieth and Cherry Streets.

A Happy Easter

"Sorrowful, yet always rejoicing," would seem to be a good motto for those who have much experience in trouble, but are trying to keep the Christian Festivals with joy in their Lord, in sympathy with Him who after all His suffering entered into the joy of the risen life in which it was impossible for Him to suffer more. "Christ being dead, dieth no more, death hath no more dominion over Him, for in that He died, He died unto sin once, but in that He liveth, He liveth unto God." Thank God for this, that He can suffer no more. His members on the earth may have suffering for a short time, but joy cometh in the morning. Whatever may be in store for us as a people, let our loyalty to our Lord and sympathy with Him in His past suffering and His present joy keep us from despondency. Never did the world look so dark to the disciples as on that Holy Sabbath when their hopes were buried with Christ in the grave, but this was but the prelude to the first Easter morning when He appeared to the weeping Magdalene. All sorrow should be the preparation for the great Easter when God shall wipe away all tears from the eyes of His penitents.

Parish Notes.

Since the last issue of the Magazine the Vestry have received the resignation of F. Convers as Rector, in which he states that his health is such that he feels that it is his duty to sever his connection with the Parish. The Vestry declined to accept his resignation and cabled him urging him to withdraw it, and also sent him a letter signed by each member of the Vestry personally urging him in the most forcible terms to reconsider his decision.

The congregation have also sent a letter to F. Benson, stating their desire for F. Convers' return.

The Iron Cross and some of the Guilds have sent letters to the same effect.

Thus the matter remains at present and the Vestry and congregation await replies to these various letters, hoping that they will prove effectual, and that the resignation of the Rector will be withdrawn.

On Easter Monday from 12 to 2 P. M. will be held the annual election of the Vestry. The Vestry will hold their first meeting Easter Tuesday.

The May number of the Magazine will contain the annual reports of the Parish and its work for the past year, which may delay its issue one week.

The reports of Father Convers' health are very distressing. He is at present in the Hospital at Eastbourne, on the South Coast of England, a magnificent hospital under the care of the Sisters of All Saints, and it is hoped that the sea air and careful attendance may restore him.

There will be a sale of needlework by the Guild of S. Mary on Thursday, 10 A. M. to 9 P. M., April 17th in the school room, on behalf of the Mission Work of the parish. This includes the charitable work in the homes of the poor; clothing, shoe clubs, sick relief, etc., and the mothers of the Guild of S. Mary deserve every encouragement for their industry in getting up this sale. We hope that everybody will come.

The boys of the Iron Cross will have an Athletic Exhibition at the Iron Cross Rooms, Twenty-first and Market, on Wednesday, April 9th, 8 P. M. The rooms have been kept open all winter, and hundreds of boys have enjoyed both the gymnasium and the parlor. A committee of ladies have most kindly been present in the parlor every evening. Anyone who cares for the happiness of the boys would be intensely pleased if they could look in some evening and see their enjoyment. Funds are needed for the rooms. Who will help. Come to the Exhibition on Wednesday, April 9th, and the good work done for the boys will speak for itself. Tickets 15 cents.

During the last month a series of Retreats have been held in the Parish on the Sundays of Lent. The Guild of the Holy Cross, S. Martha, S. Vincent, S. Mary, and the Iron Cross have each had their day of Devotion.

Father Field conducted two Retreats at Washington, one at S. James Church and the other at the House of Mercy, and another at Mt. Calvary, Baltimore.

The Retreat of the Guild of the Iron Cross was attended by forty-five men, and at the close several members received the Iron Cross kneeling before the altar.

The Bishop Confirmed 49 persons. Three others will be presented at S. Mark's on Easter Eve, making 52 in all. The number of adults (35) was remarkable, and the greater number of these were converts from the Sects. Twelve of them were Baptized a week before Confirmation.

—o—

BAPTISMS.

February 27.—Ralph Vernon, son of John and Ellen Patton.

February 27.—William Elwood, son of Elwood and Priscilla Ulrich.

February 27.—Florence Elizabeth, daughter of Elwood and Priscilla Ulrich.

February 27.—Bertha, daughter of James H. and Louisa Moody.

March 4.—George Thomas, son of John R. and Elizabeth C. Stevens.

March 4.—Emma Edna, daughter of Joseph and Ida Burgoon.

March 6.—Ethel May, daughter of William M. and Anna M. Elflin.

March 11.—Cecilia Rosalind, Reckless (Adult).

March 14.—Selina Smith (Adult).

March 14.—Ida May Biddle (Adult).

March 14.—Lily Isabella Smith.

March 19.—Katharine Mary Taylor.

March 20.—Frances Katharine Nissley.

CONFIRMATIONS.

March 21st.

Edward Powell,
Edmund Booth Young,
Edmund C. Alsop,
James F. Carroll,
John S. Wilson,
Howard Campbell Robey,
Albert Charles Rommel,
John Alexander Gibney,
Lewis Baughman,
Edward Carter Babcock,
Ada Elizabeth Clapp,
Katharine Mary Taylor,
Celena Smith,
Ida Mary Biddle,
Emma Stevenson,
Louisa Frederica Beerhalter,
Ellen Pierce Homan,
Elizabeth K. Durang,
Jennie Rebecca Tilden,
Isabella F. Manthorp,
Agnes Harriet Fearn,
Sarah Katharine Campbell,
Frances Martha B. Lytle,
Harriet Emma Smith,
Nina Estella Robey,
Gertrude B. Rankin,
Emily Elizabeth Moss,
Lily Isabella Smith,
Jane Miller,
Mary Alice Barrett,
Maria Gehor,
Lucretia V. Emory,
Gladys Connelly,
Cecila Rosalind Reckless,
Mary Kelly Ferguson,
Frances Nissley,
Florence Hanway,
Clara Lex,
Margaret Stein,
Susan Livingston,
Rebecca Louisa Welsh,
Ellen Mary Murray,
Jane Harrison Watson,
Jane Gaines,
Charlotte Le Page Fenner,
Sylvania Madden,
Mary Louella Mundan,

—o—

BURIALS.

February 23.— William Varian.
March 8.—Elizabeth Graham.

Service List for April.

April 6. Easter.

11 A. M.

Introit.

When I wake up I am present with Thee, alleluia: Thou hast laid Thine Hand upon me, alleluia: such knowledge is too wonderful for me, alleluia, alleluia.

O Lord, Thou hast searched me out and known me, Thou knowest my down-sitting and mine uprising.

Glory be to the Father, etc.

Communion Service, *Mozart in Bb* (No. 7).

8 P. M.

Psalms 113, 114, 118.

Magnificat, Nunc Dimittis, } . *Stainer in Bb.*

Anthem, Hallelujah to the Lord, *Beethoven.*

Hallelujah, power and glory to the Lord Jehovah's Name. Praise our God, all ye who love the Lord, in holy songs of joy.

Sing Jehovah's power and glory.

April 13. Low Sunday.

11 A. M.

Introit.

As new-born babes, alleluia: desire the sincere milk of the Word, alleluia, alleluia.

Sing we merrily unto God our strength; make a cheerful noise unto the God of Jacob.

Glory be to the Father, etc.

Communion Service, *Mozart in Bb* (No. 7).

8 P. M.

Magnificat, Nunc Dimittis, } . *Stainer in Bb.*

Anthem, Hallelujah to the Lord, *Beethoven.*

April 20. Easter II.

11 A. M.

Introit.

The earth is full of the goodness of the Lord, alleluia; by the word of the Lord were the heavens made, alleluia, alleluia.

Rejoice in the Lord, O ye righteous; for it becometh well the just to be thankful.

Glory be to the Father, etc.

Communion Service, *Eyre in Eb.*

Gradual.

I am the good Shepherd: and know My sheep and am known of Mine. Alleluia.

The good Shepherd is risen: who laid down His life for His sheep. Alleluia.

8 P. M.

Magnificat, Nunc Dimittis, } . *Barnby in E.*

Anthem, Worthy is the Lamb, *Handel.*

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

Blessing and honor, glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.

April 27. Easter III.

11 A. M.

Introit.

O be joyful in the Lord, all ye lands sing praises unto the honor of His Name Alleluia.

Make His praise to be glorious. Alleluia.

Say unto God, O how wonderful art Thou in Thy works through the greatness of Thy power.

Glory be to the Father, etc.

Communion Service, *Eyre in Eb.*

Gradual.

A little while and ye shall not see me, saith the Lord: and again a little while and ye shall see me, because I go to the Father. Alleluia.

But I will see you again, and your heart shall rejoice and your joy no man taketh from you. Alleluia.

8 P. M.

Magnificat, Nunc Dimittis, } . *Tours in D.*

Anthem, The Lord is my strength, *Smart.*

The Lord is my strength and my song, and is become my salvation. I shall not die, but live, and declare the works of the Lord.

O give thanks unto the Lord, for He is gracious and His mercy endureth forever.

---

78 Sir Lowry Road, Capetown,
January 29th, 1890.

My Dear Father.—You will have been wondering that you have not heard from me by the last three mails, but I have been away for my holiday for nearly three weeks, and there seemed to be nothing very special to write about, and so the three mail days slipped by.

I began my holiday on the Feast of the Epiphany, and went to Bishop's Court for a week. I had a very pleasant time there. In town, the south-easters were raging uninterruptedly, but at Bishop's Court no south-easter intrudes. Mrs. Jones was away part of the week. The surroundings of

Bishop's Court are just at present in the perfection of beauty. After spending a week with the Bishop, I went on the 13th to stay at Rondebosch Rectory with Canon Ogilvie. Both he and Mrs. Ogilvie were most kind, and I enjoyed very much the five days which I spent with them. The weather at Rondebosch was delicious; the south-easter makes itself felt there as a gentle, cool breeze. It seems curious that the same wind can be so pleasant in one place, and so overpoweringly disagreeable five miles off. On Saturday, the 18th, I went with Fr. Osborne and his cousin, Mr. Boodle, to Cape Point, which forms the entremity of the Peninsula of the Cape of Good Hope. We went by train to Kalk Bay, then by mail cart to Simon's Town, and then we walked about seventeen miles to Cape Point, where we found Canon Peters and Young awaiting us, they having preceded us by two days. There is a light-house on the summit of Cape Point, and a short distance below the light-house there are two cottages for the light-house men and their families. We have provided ourselves with a Government order permitting us to stay there, and the chief light-house keeper gave up three rooms to us, while he and his family managed to live on pic-nic in holes and corners. I hardly know where. We stayed there four days, from Saturday, the 18th, to Wednesday, the 22d. It is a most beautiful place. The rock scenery is magnificent, and the various sea views are very fine, especially the view over False Bay, which looks like a great inland lake surrounded by mountains. The vegetation also is most varied and peculiar. Here also we played a good deal of chess, and Fr. Osborne soon established himself as a prime favorite with the children, who never tired of his stories. The time spent at Cape Point was very refreshing. One was away from the turmoil of the newspapers and the anxieties of work, and one was drinking in pure air and taking a good deal of healthy exercise. On Wednesday, the 22d, we walked back to Simon's town, and then drove on to Kalk Bay. The others went on to Capetown, but I stayed two nights at Kalk Bay, sleeping at the boarding-house, and having my meals with the Suttons. Sutton is a Cambridge man, a Priest, who has a flourishing proprietary school in Capetown, and who is also brother-in-law of President Reitz, the President of the Orange Free State. On Friday I came on to Rondebosch, where I attended a "Quiet Day," conducted by Mr. Dermer, of SS. Philip and James, Oxford. In the evening, Canon Ogilvie held a Parochial Missionary Meeting, at which the Bishop and I spoke. I slept that night at the Ogilvie's, and on Saturday got back safely to Sir Lowry Road, and so my holiday ended.

I forgot to mention that while I was staying with the Ogilvies, I went over to Leliebloem to receive the new Governor, Sir Henry Loch, and Lady Loch, who came with the Bishop and Mrs. Jones to inspect it. Earlier in the afternoon, the gubernatorial party had been inspecting St. George's Home. They seemed to approve of the arrangements at Leliebloem, and to admire the situation very much. It was unfortunate that Sister Mary Pauline had sailed for England two days before. On other grounds, however, I am very glad that she was able to get away. She has been over-strained for the last twelve months, and on the top of it all came the Camp's Bay accident.

On my return home I found that Sister Francis Teresa was very ill. Miss Waterston, the lady doctor, who has been attending her, pronounced the illness to be diphtheria, but other authorities declare that it is a diptheritic sore throat, and not diphtheria proper. I saw her on Sunday and her throat was then much better, and she has been improving ever since. She is to make her Communion this morning. At first, her life was nearly despaired of, but now there is every hope of her full recovery.

F. W. Puller.

The Bishop of Lincoln's Trial.

In the last number the first portion of the defence of the good Bishop of Lincoln was given, and now the con-

tinuation of Sir Walter Phillimore's argument gives us the authority for the elevation of the Blessed Sacrament, the sign of the cross, bowing at the name of Jesus, turning to the east at the Creed and the ablutions or careful cleansing of the sacred vessels at the conclusion of the service.

Sir Walter Phillimore continuing his argument said: With regard to the charge that the Bishop raised his right hand looking towards the congregation, &c., he submitted that whatever else was possible it was impossible to hold that the rubrics of the Prayer Book were so exhaustive that gestures were prescribed, and that no gestures except those prescribed were to be allowed. The rubric at the end of the First Prayer Book of Edward VI. said:—"As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures which may be used or left as every man's devotion serveth without blame." It was said that that rubric was not repeated. but he would be a bold man who said that that principle was repealed. He submitted that the principle was laid down once and for all by the Church of England in that rubric. To give a parallel example, the *elevation of the Blessed Sacrament* was forbidden in the First Prayer Book; the forbidding of it never recurred in any subsequent Prayer Book; so in the same way this common-sense rule, that these matters should not be imposed or prohibited, but left "as every man's devotion serveth without blame," was, he submitted, enacted once and for all. There was no doubt that the making of the *sign of the cross* had been highly controversial matter, but the Church of England insisted upon it in baptism and by the 30th Canon, which enacted it at that time, and defended it upon the ground that it was consistent with the usuages of other Churches, and was not in itself a superstitious sign. It was not re-enacted, neither was the prohibition as to elevation re-enacted. In itself the sign of the cross was not superstitious. It was attacked as superstitious in baptism by a certain set of reformers, but the Church of England considered it necessary to insist upon it with regard to baptism, leaving it optional, as he submitted, with regard to everything else. It was impossible to say that what was required in baptism and what was required by the 30th Canon could be in itself superstitous or offensive. It could only be got at by an extension of the principle of omission being prohibition to its utmost extreme. As the highest authorative exposition of the fact that gestures were free, he referred to Canon 18 of 1603. If gestures were matters with regard to which omission was prohibition at the time that this canon was passed, *bowing at the name of the Saviour* would have been unlawful, because there was no rubric directing it. But the canon ordered it, and spoke of it also as having been accustomed. The canon, as he said, removed it from the category of those things which might be done or left undone. A canon could not repeal a statute, and, therefore, if there was a statute forbidding a particular gesture or forbidding all gestures except those mentioned, this canon would have flown in the face of the statute; and so far from its being right or competent to order that they should bow at the name of the Saviour the canon would have ordered people to do that which the statute forbade.

A canon, therefore, not being capable of repealing a statute, it being, on the other hand, impossible to conceive that the Convocation of the province of Canterbury, acting under license from the Crown, and having their canons ratified by the Crown with the advice of its law advisers, would have enacted an illegal canon, they got the very highest authority for that being the construction of the Acts of Uniformity, that they were not restrictive as to gestures, so that it lay within the scope of outside regulation, or—in the absence of regulation—of every man's discretion. He gave but one other example from common usage. Where in the rubric would they find a direction to turn to the east at the Creed? But if the action of the hands in making the sign of the cross, a sign in itself unobjectionable, was unlawful simply on the ground that it was not mentioned, so must the action of the whole body in *turning to the east at the Creed* be unlawful, because it was not mentioned, and therefore the canon of construction which would condemn the cross simply on the ground that omission was prohibition, would condemn also turning to the east at the Creed. In the rubric of Edward VI., kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures were left to a man's discretion. Said his learned friends, that rubric was gone, and therefore it was no longer left to their discretion; they could not make the sign of the cross; then they could not hold up their hands. Holding up of hands, knocking upon the breast, and crossing were all put in the same category. A Bishop or a priest turning, as he was bound to do, to the people when giving the blessing at the end of the service, if he happened to hold up his hand or two fingers would come under his learned friend's ban. They were all gestures; they were all left to every man's discretion in the First Prayer Book, but his learned friends said they were removed from every man's discretion by the omission of that rubric subsequently.

Coming to the last charge with regard to what happened at the end of the Communion service, what his learned friend Sir Horace Davey had called *the ablutions*, he submitted that he might almost invite an expression of opinion from his Grace and his Assessors as to whether there was anything that he ought to answer in respect to that charge. The evidence was simply this—that to the eye of the witness the Bishop consumed, first of all, the apparent fragments of bread and drank of the cup, that then water was poured in the way described, and that the Bishop finally finished by drinking off the contents of the cup. There was no evidence or suggestion that any prayers were made, that any hymns were sung. Most of the congregation were present, some had begun to leave, and he submitted to his Grace whether it was really necessary that he should say anything about this matter, which was a very reasonable and proper compliance with the direction of the rubric as to the consumption of the remaining elements, a scrupulous and punctilious compliance. He had now concluded his argument. He had endeavored to show that they could not so read the Prayer Book as to conclude that every gesture, usage, accessory, and decoration, not therein mentioned was to be taken as forbidden; that in the language of a writer in the *Quarterly Review* in 1851, if it was not by the help of custom supplying the omissions, explaining the obscurities, and reconciling the inconsistencies of the rubrics, it would be absolutely impossible to take one single step towards the performance of Divine service. The rubrics were lights placed here and there for their guidance, but they were not, as they believed they should be able to prove, the active principle that enabled them to walk. That article, said to have been written by Mr. Croker against the Tractarians as an attack upon the rubrical revival or restoration from the slumber of the 18th century, had been in its turn treated as Popish. So even when they were in compliance with the plain terms of a rubric, the Church Militant prayer, surplice in pulpit, or "preaching in whites," as Mr. Croker called it, surpliced choirs, weekday services, saints'-day services, early communions, frequent Communions, credence table, colored altar-cloths, reredoses, all alike had been treated for a time as rags of Popery; all alike were now admitted to the light of popular favor, though the skirts of the cloud of disapproval possibly still hung on the last. A quarter of a century hence those of them who might be alive would smile at that trial; but there was one man for whom it was no light matter; that was the Bishop of Lincoln, distracted from his work of winning and saving souls to answer the charge of being a criminal because he had taken his share in the revival of primitive, Christian, and simple reverential usages which happened to be displeasing to a rich and powerful association.

Lecture on America.

From the "Cape Times," of January 30th

One of the most interesting and instructive lectures it has been our lot to hear was given last evening by Fr. Osborne in the Exhibition Building. The lecturer, who is a stranger to this country, is possessed of a rare charm of manner, and a power of illumining the subject under discourse with occasional flashes of humor, delivered in an easy conversational style, which would gain for him the sympathies of an audience far colder and more critical than that which attended last evening. The subject was America, or a flying visit through the land of big sights and big cities. The lecture, which never flagged in interest during the two hours of its delivery, was illustrated with an admirable selection of limelight views. The opening scene depicted the American bison standing like Rob Roy on his native heath, an animal which, as the lecturer assured his hearers, was one of the attractions that drew sightseers to the western world, but which is now extinct. This, like a vague suspicion of cannibalism, and a dimly-formed idea that Americans are all more or less remote scions of the red man, which pervade the mind of the untraveled Englishman, might be classed as one of the delusions regarding that land of real and more enduring wonders. Some views of Boston followed, one of which was taken from a balloon, and which gave a better idea than any description could have conveyed of the utterly incomprehensible but marvelously picturesque circuitousness of the streets, and which gave credence to the old story about a stranger from some more regularly-planned city asking the same policeman thrice unwittingly for guidance to a certain quarter. At Boston, as most readers of Wendell Holmes know, and as Fr. Osborne carefully informed his audience, some of the nicest and most refined folks in America were to be met with. There were others again quite the reverse, such for instance as the women's rights' woman, who never ceases to regret that she was not a man, but who, like many other disagreeables, may be avoided by "dodging round a corner." Three very clear and life-like views were shown of Chicago, and the lecturer took occasion to point out the bad pre-eminence, not unjustly gained by this monster growth of new-world civilization, in facilities afforded for severing the marriage tie. It could be said that there was no law of divorce in the United States, owing to the fact that there was so many, and this evil was seriously engaging the consideration of the best minds of America. Among the other views we may mention as especially worthy of praise, some beautiful photographs of Niagara, taken from every possible standpoint. In conclusion it may be stated that there was a large and fashionable audience, including the Bishop of Capetown, and the leading clergy of the English Church in this town, as also the officers of the U. S. S. Pensacola, under whose patronage the entertainment was given, and who were kind enough to allow their band to play a delightful selection of music under the able conductorship of Bandmaster G. Sarasta. The proceeds of the lecture will go towards diminishing the debt on the Sheppard Memorial Schools.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

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The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

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GUILD OF ALL SOULS.

Founded March, A. D., 1873.

OBJECTS.

1. Intercessory Prayer.—i. For the Dying, ii. For the repose of the Souls of Deceased Members, and all the Faithful Departed.
2. To provide Furniture for Burials according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body."

The Guild consists of Members of the English Church, and of Churches in open communion with her,

The obligations of Membership are:—

1. The recitation, on a fixed day once a week, of three short collects for the Dying and Faithful Departed, and on the last Saturday of each Month, of the Litany of the Faithful Departed.
2. The payment of a Subscription of not less than seventy-five cents per annum (Clergy and Religious exempt).

A Quarterly Intercession Paper is issued, containing the names of Departed Members, and of the Relatives and Friends of Members for whom the prayers of the Guild are desired. For further information address the REV. F. A. SANBORN, Superior, Philadelphia Branch, 1625 Locust Street. feb 1 y

S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

Vol. VIII. PHILADELPHIA, MAY, 1890. No. 7.

PRICE, 5 CENTS. { PER ANNUM, 50 Cts. BY MAIL, 62 Cts.

KALENDAR FOR MAY.

1. Thursday.....Celebrations, 7, 9.30. Morning Prayer (all week-days), 7.45. Evening Prayer (all week-days), 5. Litany and Instruction, 8. [*SS. Philip and James.*]
2. Friday.....Celebration 7. Meditation, 12. S. S. Teachers, 5.15. F. Field in Church, 9–11, 7–9.
3. Saturday.....Celebration 7. F. Field in Church, 9–11, 7–9. F. Longridge, 5-6, 7–9. [*Inv. Holy Cross.*]
4. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Sunday School, 2.30. Bible Class, 4. Evening Prayer 8. Guild of the Holy Cross, 5. [*Easter IV.*]
5. Monday.....Celebration, 7. Guild of S. Mary, 7.30.
6. Tuesday.....Celebrations, 7, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11. [*S. John ante Port. Lat.*]
7. Wednesday.....Celebration, 7. Guild of S. Vincent, 6.30.
8. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8.
9. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 5.15. F. Field in Church, 9–11, 7–9.
10. Saturday.....Celebration, 7. Guild of the Holy Child, 4. F. Field in Church, 9–11, 7–9. F. Longridge, 5-6, 7–9.
11. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Sunday School, 2.30. Bible Class, 4. Evening Prayer, 8. [*Easter V. Rogation.*]
12. Monday.....Celebrations, 7, 9–30. Meditation, 12. Night Service and Sermon, 8. F. Field in Church, 9–11, 7–9. [*Rogation Day.*]
13. Tuesday.....Celebrations 7, 9.30. Meditation, 12. Night Service and Sermon, 8 Guild of the Iron Cross, 8. F. Field in Church, 9–11, 7–9. [*Rogation Day.*]
14. Wednesday.....Celebration, 7, 9.30. Meditation, 12. Night Service and Sermon, 8. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9. [*Rogation Day.*]
15. Thursday.....Celebrations, 6, 7 (Solemn Choral), 9.30. Litany and Instruction, 8. [*Ascension.*]
16. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 5.15. F. Field in Church, 9–11, 7–9.
17. Saturday.....Celebration, 7. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.
18. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Sunday School, 2.30. Bible Class, 4. Evening Prayer, 8. Guild of S. Martha, 5. [*Ascension I.*]
19. Monday.....Celebration, 7. [*S. Dunstan.*]
20. Tuesday.....Celebrations, 7, 9.30. Guild of S. Mary, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11.
21. Wednesday.....Celebration, 7. Guild of S. Vincent (Junior), 7.30. Guild of S. Barnabas, 8.
22. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8.
23. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 5.15. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.
24. Saturday.....Celebration, 7. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.
25. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Sunday School, 2.30. Bible Class, 4. Evening Prayer, 8. [*Whitsun Day.*]
26. Monday.....Celebration 7. [*S. Augustine.*]
27. Tuesday.....Celebrations, 7, 9.30. F. Field in Church, 10–11. Guild of the Iron Cross, 8. [*Venerable Bede.*]
28. Wednesday.....Celebration, 7. [*Ember Day.*]
29. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8.
30. Friday.....Celebration, 7. S. S. Teachers, 5.15. [*Ember Day.*]
31. Saturday.....Celebration, 7. F. Longridge in Church, 5–6, 7–9. [*Ember Day.*]

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. D. CONVERS, *Rector.*
The Rev. C. N. FIELD,
The Rev. W. H. LONGRIDGE, } *Assts.*

Warden.—John Neill, 611 Drexel Building.

Organist and Choir-master.—J. B. Tipton, 2046 Arch street.

Clergy House, 2026 Cherry Street.
All Saint's Home, 2032-34 Cherry Street.
S. Clement's Dispensary,
Cor. Claymont and Cherry Streets.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

Single copies of the MAGAZINE can be purchased at 2021 Cherry Street, or of James Hammond, 1224 Chestnut St.

Letter from Father Convers.

The Vestry have received the following letter:

THE MISSION HOUSE, OXFORD,
April 11th, 1890.

GENTLEMEN:—I must acknowledge and thank you for your long and most kind letter asking me to reconsider and withdraw my resignation. In accordance with your request I do so. I have delayed an immediate reply because of my own condition of health, and because some delay was required to settle future plans. Unfortunately I am now as much incapacitated for work as I have been for (nearly) six months; and the withdrawal of my resignation does not mean my immediate return to work—I wish it did. I must have, if I am ever to work again, some further leave of absence. So far as I can judge, I am no better, rather weaker in fact, than when I left Philadelphia. I hope and trust that some months of absolute rest, will enable me to work. Pardon all this personal detail, but I do not see how I can avoid it.

For the meantime, F. Benson himself proposes to go out to Philadelphia, to help at S. Clement's, that you may be sure the Society will do all in its power to aid the Parish, and I hope before the parishioners return in the Autumn to be in a condition to be once more with you.

Forgive me for not entering into further details now, but I am really too weak to do more than this.

May God bless the Parish and each and all its members.

Faithfully yours,

D. CONVERS.

To the Vestry of S. Clement's Church.

Parish Notes.

Father Benson, the Superior of the Society of S. John the Evangelist is expected at the beginning of this month.

Father Convers is better, and has been recommended to take a long sea-voyage for the restoration of his health.

Father Maturin is in England, and will take charge of much of Father Benson's work while in this country. He is now quite restored to health.

Father Osborne is at present in Africa, and expects to remain there for the present. He is now quite well again.

Monday, Tuesday and Wednesday, May 12th, 13th and 14th, are Rogation Days, and as in former years continual intercessions will be offered during those three days. The night hours are all taken, and persons who take the times in the day are requested if possible to spend the time of their intercessions in church.

The papers of intercession are ready.

The Church will be open from 6 A. M. to 9 P. M.

Celebrations of the Holy Eucharist, 7, 9.30 o'clock. Followed by special intercessions.

Morning Prayer, . at 8.15 o'clock.
Litany and Meditation, 12 "
Evening Prayer, . 5 "
Night Serv. & Sermon, 8 "

Subjects for the special intercessions may be placed in the box at the Vestry door.

Monday, May 15th, is Ascension Day, and there will be celebrations at 6, 7 and 9.30.

As usual the Choir will have an excursion on this day. F. Field will be glad to receive contributions for this purpose.

—o—

BAPTISMS.

March 27.—Julian George Dickerson, son of William George and Helaine Russell.

April 3.—Herbert Jones (Adult).

April 3.—Ethel Harris Yates.

April 3.— Benjamin Dorsey Neal (Adult).

April 5.—Robert Stokely, son of Charles T. and Lillian R. Edwards.

April 6.—Maurice Franklin, son of Archibald M. and Matilda W. Long.

April 7.—Helen Margaret, daughter of Horace and Annie M. Yardly.

April 15.—Thomas Hall, son of George W. and Mary Westphal.

—o—

MARRIAGE.

April 9.—James Henry Austin and Emma B. Linnell.

—o—

BURIALS.

April 8.—Mary Hyneman.
April 9.—Isaac Raphael Palmer.
April 9.—William Cresswell.
April 16.—Charles Southwick.

COMMUNIONS, February 20th to March 20th, 587. March 20th to April 20th, 1140.

OFFERINGS, February 20th to March 20th, $407.65. March 20th to April 20th, $976.21.

Special offerings, $500.00.

Service List for May.

May 4. Easter IV.

11 A. M.

Introit.

O sing unto the Lord a new song, for He hath done marvelous things. Alleluia.

His righteousness hath He openly shewed in the sight of the heathen. Alleluia.

With His own right hand, and with His holy arm: hath He gotten Himself the victory.

Glory be, etc.

Communion Service, *Tours in C.*

Gradual.

I go my way to Him that sent me; but because I have said these things unto you, sorrow has filled your hearts. Alleluia.

I tell you the truth; it is expedient for you that I go away. Alleluia.

8 P. M.

Magnificat, }
Nunc Dimittis, } . *Stainer in A.*

Anthem, Worthy is the Lamb, *Handel.*

Worthy is the Lamb that was slain, and has redeemed us to God by His blood, to receive

power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

Blessing and honor, glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.

May 11. Rogation Sunday. Easter V.

Introit.

With a voice of singing declare ye, tell this and let it be heard. Alleluia: utter it even to the end of the earth; the Lord hath redeemed His people.

O be joyful in God all ye lands: sing praises unto the honor of His Name, make His praise to be glorious.

Glory be, etc.

Communion Service, *Tours in C.*

Gradual.

Hitherto have ye asked nothing in my name: ask and ye shall receive. Alleluia.

Christ is risen, He dieth no more: death hath no more dominion over Him. Alleluia.

8 P. M.

Magnificat, Nunc Dimittis, } . *Stainer in A.*

Anthem, Send out Thy light. *Gounod.*

Send out Thy light and Thy truth, let them lead me, and let them bring me to The holy hill. O God when shall I come before thine altar. On the harp we will praise Thee, O Lord our God. Why O soul art thou sorrowful and why cast down within me? Trust in the loving kindness of the Lord, and my tongue shall yet praise Him, Who hath pleaded my cause. Thou wilt save Thine anointed, Thou wilt hear us from heaven. Though in chariots some put their faith, our trust is in Thee. They are brought down and fallen, but the Lord is our helper, we shall not be afraid.

May 15. Ascension Day.

7 A. M.

Introit.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus shall so come in like manner as ye have seen Him go into heaven.

O clap your hands together, all ye people: O sing unto God with the voice of melody.

Glory be, etc.

Communion Service, *Eyre in Eb.*

May 18. Ascension I.

11 A. M.

Introit.

Hearken unto my voice, O Lord, when I cry unto Thee: My heart hath talked of Thee, seek ye my face. Thy face Lord will I seek: O hide not Thou Thy face from me. Alleluia.

The Lord is my light and my salvation: whom then shall I fear?

Glory be, etc.

Communion Service. *Tours in C.*

8 P. M.

Magnificat, Nunc Dimittis, } . *Garrett in D.*

Anthem, Lift up your heads. *Handel.*

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors and the King of Glory shall come in. Who is the King of Glory. The Lord of Hosts, He is the King of Glory.

May 25. Whitsun Day.

11 A. M.

Introit.

The Spirit of the Lord filleth the world: And that which containeth all things hath knowledge of the voice. Alleluia.

Let God arise, and let His enemies be scattered: let them also that hate Him, flee before Him.

Glory be, etc.

Communion Service, (*S. Cecilia*)–*Gounod.*

8 P. M.

Magnificat, Nunc Dimittis, } . *Garrett in D.*

Anthem, O clap your hands. *Stainer.*

O clap your hands all ye people, shout unto God with the voice of triumph. For the Lord our God is terrible. He is the great King over all the earth. They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint. Trust ye in the Lord, for ever, for in the Lord Jehovah is everlasting strength. Amen.

S. Clement's Church,

Twentieth and Cherry Streets.

REV. D. CONVERS, Rector.

REV. C. N. FIELD, REV. W. H. LONGRIDGE, } Assistant Priests.

JOHN NEILL, Accounting Warden.

A. W. KILGORE, Secretary.

VESTRY.

J. DOUGLAS BROWN,	4037 Walnut Street.
GREVILLE E. FRYER,	232 Walnut Street.
W. COLEMAN HALL,	251 South Fourth Street.
A. W. KILGOUR,	16 South Fifth Street.
JOHN NEILL,	611 Drexel Building.
WALTER E. PENROSE,	1721 Walnut Street.
G. THEODORE ROBERTS,	259 South Fourth Street.
ALONZO TILDEN,	408 Commerce Street.
FRANCIS D. WETHERILL,	1723 Pine Street.
SAMUEL WILLIAMS,	201 South Thirtieth Street.

DELEGATES TO DIOCESAN CONVENTION.

J. DOUGLAS BROWN, JOHN NEILL,

W. COLEMAN HALL.

SEXTON.

THOMAS CONNOR.

EXTRACTS FROM CONVENTION REPORT.

Baptisms during the year, Adults,	20	
Infants,	139	
Total,		159
Confirmed,		53
Communicants, Last Report,	1132	
Added, new,	56	
" by removal,	11	
		1199
Died,	6	
Removed,	23	
		29
Present number,		1170
Marriages,		9
Burials,		43
Total number of Service, Sunday,	392	
Other days,	1096	
		1488
Sunday School officers and teachers,		30
Sunday School Scholars.		300

ANNUAL REPORT.

JOHN NEILL, Accounting Warden, in account with S. Clement's Church.

DR.

To Balance from last year,	$301 32	
" Proceeds of Mortgages,	6,500 00	
" Pew Rents,	5,874 19	
" Offerings,	4,901 96	
" Donations from S. S. J. E. and others,	589 09	
" Assessment of Convention,	206 25	
		$18,372 81

CR.

By Clergy, Sisters, their Charities and Parochial Charities,	$4,138 14	
" Choir Salaries, Tuning Organ, advanced Salaries, Music, etc., etc.,	3,989 04	
" General Expense, Sexton, Altar Service, Printing, Stationery, Advertising, etc., etc.,	2,018 70	
" Sinking Fund, in full,	1,920 00	
" Alterations and Improvements, Organ Motor, Fire Escape, Ventilators, Repairs to Plumbing, Church Carpet, etc.,	1,517 78	
" Loans in full of all contracted, during past years,	1,500 00	
" Interest on Ground Rent and remaining Mortgages,	1,208 18	
" Convention Dues, and Convocation Assessment, two years,	911 64	
" Gas,	419 70	
" Coal,	294 45	
" Taxes on Clergy House for two years, Water Rent, etc.	269 82	
		$18,187 45
Balance carried to new year,		$185 36

The Accounting Warden calls attention to the following: The Mortgages created ($6500) have been applied to paying off old loans ($1500) and increasing the cash in the Sinking Fund (see report), so as to be prepared for any emergency

Every current expense account shows a decrease as compared with last year.

The Parish enters the new year with no current indebtedness whatever, and no unpaid bills on hand, or to be presented for work ordered. It has also paid in this year its taxes, Convention dues, and Convocation assessment *in advance*—something it has never been able to accomplish in previous years.

TRUSTEES OF THE SINKING FUND.

PHILADELPHIA, April 28th, 1890.

To the Rector and Vestry of St. Clement's Church:

GENTLEMEN:—The Trustees of the Church Debt Sinking Fund, submit a third statement of the new fund began in December, 1887, for the purpose of paying off the debt of the Parish.

They report that since January 1st, 1888, they have paid off mortgages to the amount of twelve thousand dollars. In this amount was included five thousand dollars, which was understood at the time, to be a gift to the fund, but has since been stated to have been intended as a loan.

If this be refunded, it will exhaust the balance, now reported in the hands of the Treasurer.

We regret to say that during the past year some subscriptions have been withdrawn from this fund, and some subscribers are delinquent.

The great success already attained, however, in lightening the burden of our debt will stimulate all; we hope to renewed efforts which will be continued until the last dollar of the indebtedness is discharged.

The account of the Treasurer is appended to this report.

F. D. WETHERILL,
JOHN D. BROWN, Treasurer,
Trustees.

REPORT OF THE TREASURER OF THE SINKING FUND OF S. CLEMENT'S CHURCH.

1889. DR.

April	29,	To Cash balance as per last statement,			$110 21
May,		" Subscriptions due in May,			308 25
June,		" " " June,	$207 50		
		Interest on deposits,	4 75		
				212 25	
July,		" Subscriptions due in July,	$441 50		
		" " October,	5 00		
				446 50	
August,		" " " August,		65 50	
September,		" " " September,		15 00	
October,		" " " October,	$364 00		
		Donation,	3 00		
				367 00	
Novenber,		" Subscriptions due November,		166 50	
December,		" " " December,	$130 00		
		Interest on deposits,	5 57		
				135 57	

1890.					
January,	"	Subscriptions due in January, .	$344 00		
	"	" " July, 1890, .	12 50		
	"	" " 1891, .	25 00		
	"	" " 1892, .	25 00		
		Donation, ...	5 00		
				$411	50
February,	"	Subscriptions due February, .	$563 00		
	"	" " 1889, .	162 50		
	"	" " 1891, .	25 00		
	"	" " 1892, .	25 00		
		Donation, ...	5 00		
				780	50
March,	"	Subscriptions due March, . .	$613 00		
	"	" " August, . 1890,	250 00		
	"	" " . . 1889,	240 00		
	"	" " . . 1891,	480 00		
	"	" " . . 1892,	480 00		
				2063	00
April,	"	" " April, . .	$285 00		
		Donation, ...	10 00		
				295	00
				$5178	78

1889.		Cr.		
May	9,	By Exchange on £5 note, . .	80	
"	13,	" Repayment of loan from D. C. F. Rivinus, . . .	$450 00	
September	26,	" Postage stamps, . . .	3 00	
1890.				
February	10,	" Postage stamps, . . .	2 50	
		" Cash on deposit in the Provident Life and Trust Co., . .	4920 73	
				$5377 03

E. E.

JOHN D. BROWN, *Treasurer.*

ALL SAINTS SISTERS

ACCOUNT TO THE CHURCH FOR THEIR USE AND THE POOR.

RECEIPTS.

Easter, 1889, in hand, ...	$18 00
From the Vestry, ...	720 00
From other sources, ...	173 00
Gifts to the Sisters at Christmas, ...	229 00
	$1,140 00

EXPENDITURES.

Rent and gas for Sisters' house, 2034 Cherry street, . .	$571 00
For the poor, ...	340 00
For Christmas dinners, etc., ...	159 00
To S. Mary's Guild, for gifts, ...	70 00
	$1,140 00

THE SUNDAY SCHOOL.

The Sunday School has been working this year on a somewhat new system. Instead of going into church every Sunday afternoon, the children now remain the whole time of the session in the school room, and are catechised there, only going into church on the great Festivals. By this means a much longer time has been gained for their instruction, and we hope that some really solid work has been done. At the same time this arrangement has been found to conduce in a marked degree to a better state of order and discipline.

One point of complaint, however, we must make. Why do not the parents of our scholars send their children in greater numbers to the 9 o'clock celebration of the Holy Euchrist? That service is arranged especially for the children, and there ought to be many more present than is now the case. We do hope that there will be a distinct improvement in this point. The clergy cannot bring it about without the co-operation of the parents. Let them see, then, that they are more careful in fulfilling this duty by getting their children ready in time and sending them to this morning service. Some of them surely might come themselves with their children.

There are now on the Sunday School staff 5 officers and 25 teachers, of whom 8 are men. This is, we believe, a larger number of male teachers than the school has ever had before. The number of scholars on the roll is 155 in the main school, and 115 in the Infant school, making a total of 270. But the average attendance is not yet what it ought to be with these numbers.

An attempt has been made to improve the difficult accoustic properties of the school room by stretching wires across from side to side where the roof begins to spring from the walls. We think this has done some good, but it would be a great help in this matter if we could have matting, or still better Indian rubber cloth, laid down under the seats so as to stop the almost unavoidable noise from the children's feet. For this, however, we must wait till we are richer.

Another thing much needed for the school is a cabinet organ. The piano at present in use is not nearly powerful enough to lead and control the singing.

The financial year of the Sunday School begins and ends with Advent, and the printing of the balance sheet will therefore be deferred till then.

THE GUILD OF S. VINCENT FOR ACOLYTES,

Consists of the Acolytes who serve at the general services in church and chapel, and is composed of 24 members (22 active and 2 associates). The Guild meets on the first Wednesday in each month. During the year the members reported 1688 times for service in church and chapel.

THE JUNIOR S. VINCENT'S GUILD.

This consists of the Junior Acolytes who serve at the 9 A. M. Celebration and assist in the Children's Services It meets on the third Wednesday in each month, at 7.30.

OUR COUNTRY HOME.

"Our Country Home" will shortly re-open, for another season, in a house at Fallsington, Bucks County. Again placed at the disposal of the Sisters by Miss Williamson.

During the last season, the number received at the Home exceeded that of any previous year showing the growth of the work.

The children were kept at the Home as long as the Sisters or the physician thought desirable; some, most of the summer. In this way many little ones regained health and strength, when, if they had been sent home at the end of

a definite time, all the good of their visit would have been undone. And the bright faces and ringing laughter of the children were, in themselves, better thanks than even the unfailing words of earnest gratitude.

Our dear women throughout the year often tell us that their improved health, or that of their children, so different from what it used to be, is owing to their summer visit to us. May we not rejoice that it is so? Many have suffered this year in a measure they have not before, and we must do all we can to strengthen them to meet what may be before them next winter. We, therefore, ask you, our friends, to help even more liberally than in previous years.

Our warmest thanks are due to all those who have shown by their energetic efforts in our behalf, their genuine interest in our work, and especially to two ladies, who helped us very considerably in the furnishing of our new house.

Any member of the Committee will receive donations or subscriptions. Subscribers of five dollars are entitled to a card of admission, enabling them to send one person (from any church or parish) to the country for so long a time as seems necessary or desirable to those in charge of the Home.

As heretofore, the Home will receive persons from all parishes applying without expense during their stay when a subscriber's card has been obtained.

RECEIPTS.

From the Treasurer,	$1046 00
From visitors,	29 61
Late subscription,	75 00
	$1150 61

EXPENDITURES.

Furniture,	$ 307 83
Travelling,	107 90
Drives,	30 50
Help and washing,	62 15
Housekeeping,	434 30
Hire of piano,	9 70
Printing Reports,	11 50
Medicines, etc.,	23 63
Expenses in Philadelphia for travelling, etc.,	140 00
	$1150 49

THE GUILD OF THE HOLY CROSS.

The Guild of the Holy Cross is formed solely for the deepening of the Spiritual life of its members by means of a rule of life. Its members receive no benefits, nor do they have any social entertainments. It now numbers 48 members. The offerings of the Guild, after all Guild expenses have been paid, have hitherto been given for the support of "Our Country Home." Last year the Guild gave to this work $120, and an individual member secured $200 for the furniture of the house, which was much needed.

Account, November, 1888, to November, 1889:

RECEIPTS.

Nov. 5. Amount on deposit,	$56 65
Dues and donations,	117 10
Interest on deposit,	1 50
	$175 25

EXPENDITURES.

Expenses of the Guild,	$27 00
Donations to "The Country Home,"	120 00
Balance on hand, November, 1889,	28 25
	$175 25

S. MARY'S GUILD FOR WOMEN.

This aims to raise the tone of spiritual life, and to help the Chaplain in spiritual and corporal works of mercy. It has now 80 members, 4 probationers and 31 associates. During the past year 4 have been expelled and 1 removed, while on the other hand 14 have been admitted, 2 have been re-instated, 1 has returned. Thus the Guild has gained 12.

At the beginning of the winter some rooms were rented at 2051 Cherry St., for the work of the Guild, here some of the members have met on Monday evenings and worked for a fair, to be held after Easter. They accomplished a great deal of beautiful work, and had at the same time many pleasant evenings, and they are most grateful to the kind friends who have helped to pay the rent of the rooms and of the piano.

The retreat on the Thursday in Passion Week was well attended. It was conducted by the Rev. H. Thompson, of Woodbury, N. J.

During the winter there has been given away through the Guild 35 half tons of coal, besides 70 tons distributed to members of the Coal Club at $3.50 per ton.

The Guild also supports and cares for the Mothers' Meeting, and the Shoe Club. In connection with the Mothers' Meeting there is a Clothing Club, into which the members pay a small sum each week, to which is added 20 per cent. when they get out what they have saved, in clothing, of whatever kind they wish, in May, October and December. This winter a much larger amount of clothing has been given away than usual, owing to the sickness which has prevailed, and we are most grateful to those who have enabled us to do so by sending us donations of new and half-worn clothing.

The following is the financial statement:

RECEIPTS.

Balance on hand Easter, 1889,	$ 19 27
From associates and others,	403 05
From sales,	315 08
Offertories at services,	32 63
For Johnstown,	20 00
Special for rent of mission room,	60 00
	$849 03

EXPENDITURES.

For dry goods,	$329 98
For shoes,	26 55
Suppers, picnic, etc.,	77 05
Printing,	3 00
Medals,	2 40
Postage, car fares, etc.,	7 50
Johnstown,	20 00
Charity,	223 55
Rent of mission-rooms,	75 00
Gas, coal and other expenses of mission rooms,	44 85
Hire of piano,	30 00
Balance on hand,	7 15
	$849 03

THE ALTAR GUILD.

The linen department has this year sent away complete sets of altar linen to the following places:—To Sibley, Iowa; St. Charles, Missouri; Sommerville, Tenn.; Hemando, Miss.; Gatesville, North Carolina; Union City, Penn'a; Greene Co., Md.

Several single pieces have been sent to various places. It has also prepared work, and provided patterns to many who have applied, donated three priest's surplices, two full sets of linen vestments and several barettas, and also sent off a large parcel of various pieces to Siberia, through Miss Scott. It has sent wafer breads to thirty different Parishes. It has also provided four priest's albs, barettas, etc., for S. Clement's. All our work this year has been donated; though, on two occasions, we have received small offertories as thanksgivings for our work. From subscribers and other sources we have received $76.68, and have a balance in hand of $22 88.

We publish the following letter to show that the work is thoroughly appreciated—it is only one out of many of the same kind.

SIBLEY, OSCEOLA CO., IOWA, December 30th, 1889.

TO THE SISTERS OF ALL SAINT'S HOME.

DEAR FRIENDS:—Please accept my hearty thanks for your very nice and practical gift, the "altar linen," for use in my mission field, and the kind words which accompanied the same. Such things greatly encourage a lonely and struggling missionary in an immense field—a field nearly as large as the Diocese of Rhode Island. I fear but few people at the East realize the privations of the missionaries and people of the Northwest. Did they fully understand our hindrances, they would sympathize with us more than they now do. We have a prejudiced intelligence and strong denominational influence and opposition to contend with. These people have numbers and money, and the sympathy of the community, while the church missionary must build up sympathy and numbers, almost without money. In my own town, the Methodist, Congregationalist and Baptist preachers are well cared for by their missionary societies, while your humble servant can scarcely get funds to barely *exist* on, and yet travels about five thousand miles annually to preach the gospel to perishing souls I do not write thus to complain of my lot; no! but to tell you of the hardships we missionaries of the true Church have to endure, and how we appreciate and are encouraged by such gifts and kind words as those you have bestowed upon me at this holy season. Believing you would be interested in the character of our work out here, I have ventured to write as above.

Again thanking you for your kindness, and assuring you that we shall always remember you and appreciate those nice cloths, as we celebrate the Holy Eucharist, and wishing you every Christian blessing.

I am, dear friend, your servant in Christ. PHILIP MCKIM.

The silk department closes this year with a surplus in the treasury of over one hundred dollars.

We have donated absolutely, 9 stoles, 2 maniples, 1 silk super frontal.

Orders filled, 1 dossal, 2 burses, 1 dossal band, 2 veils, 1 frontal, 17 stoles, 3 super frontals, 4 book marks, 3 pulpit falls, 2 lectern falls.

THE GUILD OF THE HOLY CHILD.

This Guild is intended for children during the year before and the year after Confirmation. The children are about 12 years of age and receive the Holy Communion at all great Festivals in the first year after Confirmation.

The members attend the monthly meeting and the weekly practice of singing, for Children's Eucharist. Some children are admitted as Honorary members. The members pay 5 cents monthly, and the Honorary members pay 50 cents at Easter and Christmas. There are 23 members and seven Honorary members. Two ladies assist the Sisters in the work and recreation of this Guild.

THE GUILD OF THE IRON CROSS.

The Guild has continued its work during the past year in promoting Temperance, Reverence and Chastity. Meetings have been held each week. Some of the members accompanied the Chaplain to Johnstown after the Flood, May 31st, 1889, and Dr. Garrett, the President of the Guild in the United States, remained some months among the sufferers.

The sum of forty dollars was contributed from the funds of the Guild to the relief of the Johnstown sufferers.

The Guild entertained the members of the Convention which met on January 28th. After a solemn Celebration of the Holy Eucharist in S. Clement's Church at 9.30, the Convention sat till 11 P. M., revising the general Constitution and choosing the officers of the Guild.

The Guild has resolved to rent four pews in the Church for the benefit of the members and strangers.

It has also resolved to take charge of the Churchyard and see that it is properly cultivated and cared for.

The Guild has also helped in paying the rent of the rooms at Twenty-first and Market.

An Ecclesiastical Art Exhibition was held in the Iron Cross Rooms during three days of November, under the auspices of the Guild. The Exhibition was a great success and was very instructive. A large number of persons learned for the first time the meaning of the beautiful Vestments of the Church.

The expenses of the Exhibition were so large that no profit was made, but a fair was held two weeks later at which $203.00 were taken.

It has become necessary to establish a central office of the Guild, and for this purpose a house has been secured on Cherry street, just opposite the Church From this office the publications have been circulated through the country.

The following publications have been issued this year:

2,000 Churchman's Kalendars (illustrated).
50,000 Iron Cross Papers.
4,000 Leaflets.
2,000 Books of Prayer.
1,000 After the Flood.
1,000 Constitutions.

THE IRON CROSS PARLOR, BOY'S GYMNASIUM AND SATURDAY HALF HOLIDAY FUND.

The Iron Cross Rooms at the Southeast Corner of Twenty-first and Market streets were opened by Bishop Whitaker on January 1st of last year, and they have been a great source of good and enjoyment to the large number of boys who have met there.

The rooms are open on four evenings in the week for boys (Monday, Wednesday, Friday and Saturday). On Tuesdays the Guild of the Iron Cross have held their business meetings, on Sunday a Bible Class has been held at 4 P. M. There have been seven Athletic Exhibitions in the Gymnasium when prizes have been awarded to the boys most proficient in the exercises. A number of ladies have kindly attended regularly in the parlor and have helped in teaching the use of the games, etc., provided for the boys.

The rooms are very popular with the boys and give them a good place of amusement for their evenings. It is hoped that they will be maintained.

The summer excursions last year were greatly interfered with by the Johnstown calamity, as the Chaplain of the Guild was obliged to be in Johnstown during the first month, and Dr. Garrett was there during all the summer, and the subscriptions for the Holiday Fund were less numerous. In spite, however, of all hindrances thirteen excursions were given and several members of the Guild of the Iron Cross accompanied the boys on Saturday afternoons to the country and on the river. The excursions will be continued on a larger scale this year.

RECEIPTS.

Subscriptions and donations,	$373 47
Entertainments,	27 00
Boy's (dues 5 cents a month),	67 00
Fair,	203 00
Guild of the Iron Cross (rent of Parlor for meetings),	40 00
Boxes,	27 04
Contributions to Holiday Fund,	174 00
	$911 51

EXPENSES.

Rent of rooms,	$420 00
Gas and coal,	53 00
Trainer,	92 00
Attendance, cleanings, etc.,	120 00
Carpenter for cupboards, etc.,	48 00
Prizes,	14 36
Sundries,	17 00
Holiday Excursions,	204 00
	$968 36
Balance due Treasurer,	57 85

THE HOSPITAL AND DISPENSARY OF S. CLEMENT'S CHURCH.

OFFICERS.

President, Rev. Duncan Convers; Vice President, Mr. Robert C. H. Brock; Secretary, Mr. Greville E. Fryer; Treasurer, Mr. G. Theodore Roberts.

BOARD OF MANAGERS.

Rev. Duncan Convers, Mr. John Neill, Mr. Greville E. Fryer, Dr. Herbert Norris, Mr. G. Theodore Roberts, Mrs. A. W. Kilgour, Mrs. John Penn Brock, Miss S. Imogene Schell, Mrs. H. Erben, Mrs. J. Dundas Lippincott, Mrs. John Neill, Mrs. Walter E. Penrose, Mrs. E. L. Boudinot, Miss Emily Barclay, Mr. Logan M Bullitt, Mr. Robert C. H. Brock.

MEDICAL STAFF.

Supervising Physician, Dr. Herbert Norris, 313 South Eighteenth street.

Attending Physicians, Dr. T. M. Balliet, Dr. William M. Capp, Dr. Henry W. Cattell, Dr. Walter Chrystie, Dr. Charles H. Reed, Dr. Mary Fisher, Dr. H. Shoemaker, Dr. Sherman T Moyer.

Throat, Nose and Ear, Dr. A. A. Bliss.

For Diseases of Women, Dr. G. E. Shoemaker, Dr. W. C. Goodell.

For Children, Dr. Charles H. Butr, Dr. Nathan P. Grimm.

Surgeons, Dr. J. F. Bower, Dr. C. L. Bower.

Visiting Physicians, North, Dr. Mary Fisher; South, Dr. T. M Tyson.

Apothecary, Mr. William G. Letzkus, Claymont and Cherry streets.

HOSPITAL.

Since the date of the last report the Hospital building has been completed and handed over by the builders to the Board of Managers.

Lady Kortright, widow of the late Sir Charles Keith Kortright, contributed $3000, and later $12,860 more, for the erection of this Hospital, which has been completed with an additional $1000 from other sources. Upwards of $600 has already been spent in furniture, and $1000 more has been promised to complete the furnishing.

It now remains for sufficient funds to be provided for the opening and maintenance of the Hospital. In the latter part of the year a mortgage of $8000 was placed upon the building, and it is desirable that this should be paid off at as early a date as possible.

The building has cost, in round numbers, with the alterations and additions $31,000, all paid for except the $8000 mortgage above mentioned.

DISPENSARY.

During almost the whole time that the workmen were employed in the erection of the Hospital, the first floor of the building was used by the Dispensary.

In addition to the clinics already established at the time of the last report, one additional clinic for children was opened on the 3d of February of this year.

On the whole the work of the Hospital has shown a satisfactory increase, as is apparent by the following table, viz.:

1889.	New.	Old.	Total.
April,	237	500	737
May,	230	436	666
June,	248	363	611
July,	298	407	705
August,	285	457	742
September,	187	508	695
October,	312	967	1279
November,	358	510	868
December,	307	316	623
1890.			
January,	363	420	783
February,	192	283	475
March,	249	340	589
	3266	5507	8773
Medical Dispensary,	3266	5507	8773
Gynaecological,	117	347	464
Throat, etc.,	211	909	1120
Surgical,	204	460	664
Children's (opened February 3d),	74	78	152
At Home,	564	2336	2900
	4436	9637	14,073

Prescriptions compounded during the year, 14,979.

Increase in the total visits over last year, 69⅓ per cent.

Treasurer's Report, Easter, 1890.

Receipts.

Balance on hand, Easter, 1889,	$797 87
Subscriptions and Donations,	17,551 32
Legacy, Mr. Wingate,	100 00
Interest,	164 22
Bed Endowments,	500 00
Fidelity Mortgage,	8,000 00
	$27,113 41

Payments.

Furniture,	$632 65
Rent,	15 00
Coal,	30 55
Expense Account, Sundries,	96 32
Stationery and Printing,	120 95
Drugs,	485 99
Salary Account,	648 55
Gas,	33 80
Advertising,	24 90
Postage,	1 00
Perpetual Insurance,	118 75
Additions and Alterations,	10,115 50
Water Tax,	5 75
Interest,	50 08
Fidelity Mortgage,	7,000 00
Balance on hand, Easter, 1890,	7,733 62
	$27,113 41

Liabilities.

Due Contractor, about,	$6,400 00
Due Fidelity Company, Mortgage,	8,000 00
Bed Endowment,	500 00
Architect,	250 00

E. & O. E. GREVILLE E. FRYER, *Treasurer.*

April 7th, 1890.

Examined and found correct,
JULIA W. BROCK,
ALICE LIPPINCOTT.

It is the intention of the Board of Managers to open the Hospital in June, and as there are not sufficient funds for its maintenance throughout the year, it is to be hoped that all who feel an interest in the work will spare no effort to secure contributions, which should be sent to the Treasurer.

EASTER PICTURES.

Iron Cross Office,

2021 Cherry. Street.

Sir Thomas More, handsomely framed,	$2.00
The Holy Sacriffce,	2.00
S. Vincent de Paul, plain frame,	1.00
S. Charles Borromeo,	1.00
S. Elizabeth of Hungary,	1.00
S. Teresa,	1.00
The Blessed Virgin,	1.00

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THE EXPERIENCES OF A MISSION PRIEST AT JOHNSTOWN.

BY C. N. FIELD, S. S. J. E.

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GUILD OF ALL SOULS.

Founded March, A. D., 1873.

OBJECTS.

1. Intercessory Prayer.—i. For the Dying, ii. For the repose of the Souls of Deceased Members, and all the Faithful Departed
2. To provide Furniture for Burials according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body."

The Guild consists of Members of the English Church, and of Churches in open communion with her,

The obligations of Membership are:—

1. The recitation, on a fixed day once a week, of three short collects for the Dying and Faithful Departed, and on the last Saturday of each Month, of the Litany of the Faithful Departed.
2. The payment of a Subscription of not less than seventy-five cents per annum (Clergy and Religious exempt).

A Quarterly Intercession Paper is issued, containing the names of Departed Members, and of the Relatives and Friends of Members for whom the prayers of the Guild are desired. For further information address the REV. F. A. SANBORN, Superior, Philadelphia Branch, 1625 Locust Street. feb 1 y

S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

Vol VIII. PHILADELPHIA, JUNE, 1890. No 8.

PRICE, 5 CENTS. PER ANNUM, 50 Cts. BY MAIL, 62 Cts.

KALENDAR FOR JUNE.

1. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Sunday School, 2.30. Bible Class, 4. Evening Prayer 8. Guild of the Holy Cross, 5. [*Trinity. S. Nicomede.*]
2. Monday.....Celebration, 7. Morning Prayer (all week-days), 8.15. Evening Prayer (all week-days), 8. Guild of S. Mary, 7.30.
3. Tuesday.....Celebrations, 7, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11.
4. Wednesday.....Celebration, 7. Guild of S. Vincent, 8.
5. Thursday.....Celebrations, 7, 9.30. Instruction, 8. [*S. Boniface.*]
6. Friday.....Celebration, 7. S. S. Teachers, 5.15. F. Field in Church, 9–11, 7–9.
7. Saturday.....Celebration, 7. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.
8. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Sunday School, 2.30. Bible Class, 4. Evening Prayer, 8. [*Trinity I.*]
9. Monday.....Celebration, 7.
10. Tuesday.....Celebrations 7, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11.
11. Wednesday.....Celebrations, 7, 9.30. Guild of S. Barnabas, 8. [*S. Barnabas.*]
12. Thursday.....Celebrations, 7, 9.30. Instruction, 8.
13. Friday.....Celebration, 7. S. S. Teachers, 5.15. F. Field in Church, 9–11, 7–9.
14. Saturday.....Celebration, 7. Guild of the Holy Child, 4. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.
15. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Sunday School, 2.30. Bible Class, 4. Evening Prayer, 8. Guild of S. Martha, 5. [*Trinity II.*]
16. Monday.....Celebration, 7.
17. Tuesday.....Celebrations, 7, 9.30. Guild of S. Mary, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11. [*S. Alban.*]
18. Wednesday.....Celebration, 7. Guild of S. Vincent (Junior), 7.30.
19. Thursday.....Celebrations, 7, 9.30. Instruction, 8.
20. Friday.....Celebration, 7. S. S. Teachers, 5.15. F. Field in Church, 9–11, 7–9. [*Trans. K. Edward.*]
21. Saturday.....Celebration, 7. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.
22. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Sunday School, 2.30. Bible Class, 4. Evening Prayer, 8. [*Trinity III.*]
23. Monday.....Celebration 7.
24. Tuesday.....Celebrations, 7, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11. [*Nativity S. John Baptist.*]
25. Wednesday.....Celebration, 7.
26. Thursday.....Celebrations, 7, 9.30. Instruction, 8.
27. Friday.....Celebration, 7. S. S. Teachers, 5.15. F. Field in Church, 9–11, 7–9.
28. Saturday.....Celebration, 7. F. Field in Church 9–11, 7–9. F. Longridge, 5–6, 7–9.
29. Sunday.....Celebrations 7, 8, 9 and 11. Morning Prayer, 10.30. Sunday School, 2.30. Bible Class, 4. Evening Prayer, 8. [*Trinity IV.*]
30. Monday.....Celebration 7.

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. D. CONVERS, *Rector.*
The Rev. C. N. FIELD, } *Assts.*
The Rev. W. H. LONGRIDGE, }

Rector's Warden.—Greville E. Fryer, 232 Walnut street.

Warden.—John Neill, 611 Drexel Building.

Organist and Choir-master.—J. B. Tipton, 2046 Arch street.

Clergy House, 2026 Cherry Street.
All Saints' Home, 2032-34 Cherry Street.
S. Clement's Dispensary,
Cor. Claymont and Cherry Streets.
All Saints' Mission Rooms,
2051 Cherry Street.
Iron Cross Office, 2021 Cherry Street.
Iron Cross Parlor and Gymnasium,
20th and Market Streets.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

Single copies of the MAGAZINE can be purchased at 2021 Cherry Street, or of James Hammond, 1224 Chestnut St.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

Letter from Father Benson.

The Vestry have received the following letter from Fr. Benson:

S. CLEMENT'S, May 22, 1890.

DEAR SIR:—You will be glad to hear that I have received a short note from Father Convers. He was looking to go ashore for a few hours at Lisbon, although, as he said, feeling very weak. The voyage must have done him good, for he mentions that only about half a dozen of the passengers presented themselves at dinner on the Saturday previous, and he was among the favored few.

When he left Cowley he was so sick that he could not undertake the journey to Dartmouth alone. Father Congreve went along with him to see him safely on board.

By this time he has probably been spending a week at Cape Town. As that climate has done so much good to both F. Maturin and F. Osborne, we must hope it will show its value as a sanatarium in F. Convers' case also. I do not suppose he will stay there long. He would be anxious to continue at sea. Neither can I say in which direction he will move when he leaves Africa. It is quite likely that he may take ship for San Francisco, and come home from the west coast. At any rate, I feel little doubt that the congregation may rely upon his appearance amongst them in October. He was very anxious to be here so as to greet them when they all reassemble from their summer quarters.

I will do my best to obtain some one in England to come out and strengthen the staff here, so that the work may be carried on efficiently next winter, without so much strain as there has been upon our small community in the Clergy House.

It is a great comfort and joy to me to find how fully this work has been appreciated. Such responsive affection as has been shown to them is one of the best sources of strength on which we can rely, in subordination to God's grace. That His Blessing may rest on all the work of this place, and on all the workers, both priests and people, will be my constant prayer.

I am, very truly,
R. M. BENSON,
Sup. S. S. J. E.

To the Chairman of the Vestry, S. Clement's, Phila.

Parish Notes.

During the last month the Parish has been visited by Father Benson, and everyone is grateful to him for coming among us. He will return to England on June 25th.

The latest news from F. Convers is encouraging, but we should continue to offer our prayers for his restoration to health. The parishioners are asked to remember him especially every Sunday at the Holy Eucharist.

On Ascension Day, after the solemn Celebration, the choir had an excursion to Wilmington, and spent the day on the banks of the Brandywine and in the woods.

The week-day services will continue as usual during the summer, except that after Trinity Sunday the daily evensong will be at eight instead of five o'clock.

The Sunday services will remain as usual.

There will be no Meditation on Fridays.

The Seaside Home will be opened at Point Pleasant as soon as possible. Generous subscriptions are asked, that many children may be sent. The Home will be under the care of the Sisters of All Saints. Subscriptions may be sent to them or to the clergy. There are few in our Parish who could not give a dollar towards this useful charity.

The Saturday Half-Holidays for the boys begin in June. The benefit of these excursions to the boys can hardly be estimated, and a plan has now been adopted by which every subscriber of 25 cents secures a holiday excursion for a boy.

The Iron Cross men will have an excursion for their families and friends, on Thursday, June 17th (S. Alban's Day), starting at 8.30 A. M., to Augustine Pier. Tickets, 50 cents, may be obtained from any of the members, or at the Iron Cross Office.

The Guild of S. Barnabas will meet on S Barnabas Day, Wednesday, June 11th, at 8 P. M. After the services in the chapel, a paper will be read and a discussion will follow on "The First Hospitals."

Father Hall's new book on Self-Discipline—of the body, tongue, mind, heart and will—can be had at the Iron Cross Office, 2021 Cherry street. The moderate price of 25 cents for these valuable lectures brings them within easy reach of all. In these days, when good spiritual books are so much needed, it should be a matter of conscience with spiritual writers to make their publications as reasonable in price as possible.

In the Report of the Treasurer of the Sinking Fund, in the May number, there were two typographical errors. The receipts in May, 1889, should read, $308.50, instead of $308.25, and the total Dr. on page 8 should read $5377.03, instead of $5178.78.

—o—

BAPTISMS.

April 24.—Robert Charles Christopher, son of Robert and Priscilla Hill.

April 28.—Anna Eliza, daughter of Walter and Mary Elizabeth Jackson.

May 1.—Elizabeth Fenton, daughter of Henry and Margaret Boyer.

May 6.—Averill Francis Stockton, son of Walter M. and Ada Maison Powys

May 8.—Catharine Kinsey, daughter of Henry and Ida Hoover.

May 8.—Lilian, daughter of William and Anne Roach.

May 8.—Charlotte Frances, daughter of Alexander and Ellen Bains.

May 15.—Basil Winfield, son of John C. and Everleine Scott.

May 17.—Horace, son of Thomas and Susannah Johnson.

—o—

BURIALS.

April 30.—Sylvania Madden.

May 1.—Ruth Anne Loudensliyer.

May .——— Haslam.

May .—Isaac Hall.

May 24.—William Howes.

COMMUNIONS, April 20th, to May 20th, 653.

OFFERINGS, April 20th, to May 20th, $355.07.

A Pleasant Summer.

A pleasant summer, a good time at the seashore or in the mountains away from all thought of our church or city, this is what many are looking forward to, and expect when the time comes to go out of town. Every year the country season begins more early and continues into the winter months, and if it were not for the children's education and the advantages of society in the city many would remain in their country houses the greater part of the year. But what is the result of country houses to the people who live in them. If they are not very careful it makes them selfish. Every enjoyment of country air or seabreeze should make us wish to give others an opportunity of having them, and so our fresh air and holiday fund should be well supported. Are you going away this summer, then give a tithe of your holiday money for some poor woman or child, for some infirm man or pale-faced boy. Your cheeks will glow with better health if your blood is warmed with real charity, and if you have a double home you have a double duty to the Church and need to cultivate a double love of neighbors.

Service List for June.

June 1. Trinity.

11 A. M.

Introit.

Blessed be the Holy Trinity and the undivided Unity. We will give thanks to Him, for He hath shewn His mercy upon us.

Let us bless the Father and the Son: with the Holy Ghost.

Glory be to the Father, etc.

Communion Service,
Gounod's "S. Cecilia."

8 P. M.

Magnificat, } . *Garrett in D.*
Nunc Dimittis, }

Anthem, O clap your hands. *Stainer.*

O clap your hands all ye people, shout unto God with the voice of triumph. For the Lord our God is terrible. He is the great King over all the earth. They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint. Trust ye in the Lord, for ever, for in the Lord Jehovah is everlasting strength. Amen.

June 8. Trinity I.

11 A. M.

Introit.

O Lord, my trust is in Thy mercy, and my heart is joyful in Thy salvation.

I will sing of the Lord, because He hath dealt so lovingly with me.

How long wilt Thou forget me O Lord, for ever: how long wilt Thou hide Thy face from me.

Glory be to the Father, etc.

Communion Service, *Stainer in A.*

Gradual.

I said, Lord be merciful unto me: heal my soul, for I have sinned against Thee. Blessed is he that considereth the poor and needy. The Lord shall deliver him in the time of trouble.

Ponder my words, O Lord, consider my meditation. Alleluia.

Benedictus and Agnes Dei,
Agutter in Bb.

8 P. M.

Magnificat, } . *Garrett in D.*
Nunc Dimittis, }

Anthem, Whoso dwelleth. *Martin.*

Whoso dwelleth under the defence of the Most High shall abide under the shadow of the Almighty. I will say unto the Lord, Thou art my hope and my stronghold, my God, in Him will I trust.

He shall defend thee under His wings and thou shalt be safe under His feathers. His faithfulness and truth shall be thy shield and buckler.

Lord Jesus, King of Paradise,
O keep me in Thy love,
And guide me to that happy land
Of perfect rest above,
Where loyal hearts and true
Stand ever in the light,
All rapture through and through
In God's most holy sight.

June 15. Trinity II.

11 A. M.

Introit.

The Lord was my upholder. He brought me forth also into a place of liberty. He hath delivered me, even because he had a favor unto me. I will love Thee, O Lord my strength. The Lord is my strong rock, my fortress and my Saviour.

Glory be to the Father, etc.

Communion Service, *Stainer in A.*

Gradual.

When I was in trouble, I called upon the Lord and He heard me.

Deliver my soul, O Lord, from lying lips and from a deceitful tongue.

God is a righteous Judge, strong and patient, and God is provoked every day.

Benedictus and Agnus Dei,
Agutter in Bb.

8 P. M.

Magnificat, } . *Garrett in D.*
Nunc Dimittis, }

Anthem, Lead kindly light, *Stainer.*
Hymn 266.

June 23. Trinity III.

11 A. M.

Introit.

Turn Thee unto me, and have mercy upon me, O Lord, for I am desolate and in misery: Look upon my adversity and misery, and forgive me all my sins, O my Lord. Unto Thee, O Lord, will I lift up my soul: my God, I have put my trust in Thee, O let me not be confounded.

Glory be to the Father, etc.

Communion Service *Dykes in F.*

Gradual.

O cast thy burden upon the Lord and He shall nourish thee. When I cried unto the Lord, He heard my voice: and delivered me from the battle that was against me. I will love Thee, O Lord my strength: the Lord is my stony rock, my defence and my Saviour.

Benedictus and Agnus Dei, *Marbecke.*

8 P. M.

Magnificat, } *Turle in G.*
Nunc Dimittis, }

Anthem, No shadows yonder, *Gaul.*

No shadows yonder; all light and song.
Each day I wonder, and say: How long
Shall time me sunder from that dear throng.

No weeping yonder, all fled away,
While here I wander each weary day
And sigh as I ponder my long, long stay.

No partings yonder; time and space never
Again shall sunder, hearts cannot sever
Dearer and fonder hands clasp for ever.

None wanting yonder; bought by the Lamb,
All gathered under the evergreen palm,
Loud as night's thunder ascends the glad psalm.

June 30. Trinity IV (*S Peter*).

11 A. M.

Introit.

The Lord is my light and my salvation, whom then shall I fear? The Lord is the strength of my life, of whom then shall I be afraid? When the wicked, even mine enemies and my foes, came upon me, they stumbled and fell. Though a host of men were laid against me, yet shall not my heart be afraid.

Glory be to the Father, etc.

Communion Service, *Dykes in F.*

Gradual.

Be merciful, O Lord, unto my sins. Wherefore do the heathen say, Where is now their God? Help us, O God of our salvation, and for the honor of Thy Name, deliver us, O God.

The king shall rejoice in Thy strength, O Lord: exceeding glad shall he be of Thy salvation. Alleluia.

Benedictus and Agnus Dei, *Marbecke.*

8 P. M.

Magnificat, } . *Turle in D.*
Nunc Dimittis, }

Anthem, How lovely are the messengers, *Mendelssohn.*

How lovely are the messengers that preach us the gospel of peace. To all the nations is gone forth the sound of their words, throughout all the lands their glad tidings.

The Choir.

Music sung from Whitsun Day, 1889, to Whitsun Day, 1890.

COMMUNION SERVICES.—
Dykes in F.
Eyre in Eb.
Gounod's S. Cecilia.
Martin in C.
Marbecke.
Mozart in C (No. 1).
Mozart in Bb (No. 7).
Smart in F.
Stainer in A.
Tours in C.
Woodward in A.
Woodward in Eb.

BENEDICTUS AND AGNUS DEI.—
Agutter in Bb.
Missa de Angelis.

MAGNIFICAT AND NUNC DIMITTIS.—
Barnby in E.
Barnby in C.
Gadsby in C.
Garrett in D.
Garrett in F.
Stainer in A
Stainer in Bb.
Tours in F.
Tours in D.

ANTHEMS.

Beethoven.—Hallelujah to the Father.
Gaul.—No shadows yonder.
Goss.—O Saviour of the world.
Praise the Lord O my soul.
The wilderness.
Gounod.—Send out Thy light.
Sing praises unto the Lord.
Come unto Him.
Handel.—Worthy is the Lamb.
Lift up your heads.
The trumpet shall sound.
For behold.
The people that walked.
For unto us.
Haydn.—The heavens are telling.
Martin.—Whoso dwelleth.
Mendelssohn.—How lovely are the messengers.
There shall be a star from Jacob come forth.
Smart.—The Lord is my shepherd.
The Lord is my strength.
Stainer.—Lead kindly light.
O clap your hands.
What are these
Ye shall dwell in the land.
Williams.—Sweet Lord and Saviour.

The Cantata of "That last night at Bethany," by *Williams*, was sung twice during Lent.

The Reproaches, by *Thomas Morley*, were sung on Good Friday.

Missionary Society.

PHILADELPHIA, 30th April, 1890.

Report of John H. Carr, Treasurer, S. Clement's Missionary Society.

1889.

May	1.	Balance on hand,	$10 64
		Receipts for year end'g 30th Apl., 1890, . .	138 52
			$149 16

PAYMENTS.

June	8.	Remitted to Rev. J. McKim, for work in Japan,	$1 00
Nov.	16.	Rev. Geo. E. Carter, Prest., Nashotah House, .	20 00
Dec.	26.	Rev. Robert H. Paine. Balto., for S. Mary's Orphanage, . .	50 00
1890.			
Feb.	10.	Granville B. Haines & Co., bill, 1 mo. 31, . .	18 61
Mar.	4.	Rev. Jno. McKim, for work in Japan	20 00
April	30	Balance, Bank, $35 55 On h'd 4 00	39 55
			$149 16

On the Way to China.

It is hoped that the new Bishop of the Corea will visit S. Clement's on his way to his diocese. One doctor, who is a member of the Iron Cross, will join him as he passes through this country, and we hope that he may find more clergy and laymen who will be willing to assist him. At a recent meeting in London of the Society for the Propagation of the Gospel, Bishop Corfe said that it was just six months ago that he was consecrated to this work. On the first of November, immediately after his consecration in Westminster Abbey, he issued an appeal to the clergy of England asking for volunteers to come and share the grant of £650 which the venerable society had placed at his disposal. His staff of clergy, however, was still very far from complete, and he was thinking whether he should remain any longer in England in the expectation that the appeal might yet be answered, or whether it was his duty to go out at once to the Corea, and begin his work almost single-handed. He did not say it at all in a spirit of complaint or of regret, but rather in a spirit of joy and delight, that this bishopric was entirely without endowment; and it was because of that fact that he had ventured to put forth such an appeal to the clergy. But he had not yet found any parish priest, willing to give up his living, or any clergyman of independent means willing to give up his present easy circumstances, and join him in this terrible work in the Corea. He had only found one young deacon ready to go out with him. As for the nature of the work, he might mention that he had set himself to the task of learning two difficult languages, one of which was Chinese, and merchants and diplomatists would tell you that no man ought to go out to China with any hope of making any progress in the language after the age of forty. He was considerably over that age. Thus it would be seen that the difficulties that lay before him were very great. He had determined from the very first to make medical work a prominent feature of the mission scheme, and he thanked God that he had found a doctor who for two years would be willing to give himself up to work in connection with the mission.

The Catholic Church.

[From Bishop Paret's Charge, 1890.]

All I ask of you, dear brethren, is that you should yourselves be awake to the importance of the truths which are endangered, and speak out lovingly but clearly as you can find the way. And just at this time, it seems to me there is one thing about which not only all Churchmen, but we, here in Maryland especially, ought to abandon the silence of false charity or false modesty, and be very bold for the truth. The one claim which the Roman Church pushes now above all others, is that it only has right to be owned as a Catholic Church. True, in their official documents and canons and decrees they do not call it "the Catholic Church," but, as we have done in this address, "the Roman Church," yet in sermons, in popular books and appeals, they do so speak of themselves as "the Catholics," and "the Catholic Church," as to assume that to them alone the word belongs. And this perversion of words and of truth, by persistence in assumption, has won its way to very wide but very wrong and harmful popular acquiescence. It has come to be thought that because they claim the word, they must have it; that because they call themselves by that name, all must so call them, or else violate courtesy. And that whether they be or be not, in strict historic truth and rightfulness of ecclesiastical reality, the Catholic Church, it is hardly worth while to contend about a word. But it is not a mere word. It expresses, as they use it, a gigantic claim to exclusive right and authority. We utterly refuse that claim. It denies our right in Christ's Holy Church. We cannot surrender that heritage. It misrepresents the truths of history. The use is false as a point of etymology. It is false historically, and false theologically. And since at every service, we in solemn utterance of the Creed, claim our place in the Holy Catholic Church, surely as a mere matter of courtesy and charity, *our* right in the word and in all it means must demand to be respected also. In the formal documents of the Council of Trent, "The Holy Roman Church" is the title by which the Church there assembled named itself. When it appointed a cardinal in this country, it did not name him a cardinal of the Catholic Church, but of the "Holy Roman Church." They themselves thus take the national title and so claim their place as a national Church. Grant the name they claim. Grant their nationality. As a national Church they claim that they are in living historical union with the Church as founded by Christ and His Apostles, and thus Catholic as being part of the Holy Catholic Church. Grant that also, and leave it to Christ's own loving judgment to decide how far fatal to such claim may be their corruption of the true primitive Creed.

It is not that they claim to be Catholic. So do we. So, rightfully, can every national branch of the Church which through the faith and word of God, and a right worship, and right Sacraments, and rightful Episcopate, has kept the reality of the continuous

life of the Church. This it is to be Catholic; a yet living part of that one great Church of Christ.

But when the word is so applied to others as to imply that it belongs to them exclusively, and that we have no true part in it, it is falsely used. And we must not suffer false charity, or bold assumption, or popular perversion of language, to make us falter in the assertion of such rights. I do not ask that the name of this national Church should be changed. Let it stand as it is. It has become historical. But let us be bold and clear in asserting for this Church, however named, her grand historic position, and her lawful and full Catholicity. Let the plain truths of history be known. Let them be made familiar to our people by frequent teaching. Apostolic hands brought a branch of the Church to Britain in the very earliest days, in the first century; not from Rome, or through it, but from the Churches of the East, which were older than Rome itself. Five hundred years that national Church remained independent of Rome and ignorant of it and of its ways, and using the freedom of its Eastern Liturgy. Subjected for awhile to the false but enforced claim of Papal supremacy, it still maintained, even if unsuccessfully, almost continual protest. In God's good time it cast off the bondage. The national Church, at first free, did not lose its identity when it passed under bondage and did not lose that identity when it passed out of bondage again into freedom. It remained the national Church of England through all, with all the rights (however others might have encroached upon them), and with the full independence which the first usages of the Church and the decrees of the first councils had declared. Through all, it kept the full integrity of true faith, ministry, worship and sacraments. And God's Providence ordered it that the national Church should occupy this land while it was yet part of the British dominions; and that by its services, its missions, its duly organized parishes, its ministry of English ordination, and the oversight of English Bishops, it should have foothold and recognized authority, from the first and before all others.

With the first colony in Virginia, about A. D. 1607, and almost at the same time in Maine, the work began; and the historic position of the Church in Maryland well deserves our study, and to be made familiar to our people. Lord Baltimore, under whom its settlement began, and to whom as proprietor it had been granted, was a member of the Roman Church; but the charter under which he acted distinctly recognized and established the Church of England. It gave him "power to build and found churches, chapels and oratories, in convenient and fit places within the premises, and to cause them to be dedicated and consecrated *according to the ecclesiastical laws of our realm of England.*" And his own acts, while liberty was proclaimed for all, recognized the Church of England as the rightful authority. The land was very soon parcelled out into parishes with metes and bounds, by civil enactment; and they were parishes of the Church of England. Churches and chapels were ordered and built in them at the public cost; and they were churches and chapels of the Church of England. Glebes were assigned for the support of the clergy. No others ever claimed them. They became the property of the Church of England. Those parishes with metes and bounds still exist and bear their witness. And a civil law of Maryland, enacted after the War of Independence, asserts the continuity of the Church; declaring that the "Vestry of each Parish shall have an estate in fee simple in all churches and chapels, and in all glebe and other lands, and shall have a good title and estate in all other property heretofore belonging to the Church of England, or which shall hereafter belong to the said Church, now called the Protestant Episcopal Church." The national Church was in possession. The Roman Church in its centennial of 1889, dates its formal beginning in America, in its own language, "the setting up of the Hierarchy," from 1789, the establishment of its Diocese of Baltimore; and the beginning of its Episcopate, with its first bishop, in 1790. But our Diocese of Maryland had already been organized six years earlier; it held its centennial in 1883, and there were already, before the first Roman bishop, three bishops—Seabury, White, and Provoost—of valid orders, in actual occupation of the land. These are the plain historical facts. I raise here no question of purity of doctrine or worship. Such questions are indeed most important, but I do not want to let them draw us from the point distinctly before us. It is just here a question of history and truth. There was a universal or Catholic Church established by our blessed Lord and His Apostles, and He gave it distinctly a mission *to the nations*. He fixed its four great safeguards for continuous unity of life and propagation, in the Apostles' doctrine and fellowship, and the breaking of the bread, and the prayers; in other words, in faith, ministry, sacraments and worship. He ordered its life and work in national divisions and with national independence. He propagated it from nation to nation, but in the ordering of His Providence, always kept the distinctness of national life. This grand Church Catholic still exists. Man's infirmities and sins have in many things disfigured it. Its form, its laws, its life, its exact limitations and relation of parts may not be so clearly seen as they were at first.

But wherever in historic line of propagation, there are found the four marks, the essentials of Apostolic doctrine, Apostolic order and ministry, and the sacraments and worship, not fatally perverted, there is a branch of the Catholic Church. And what I ask you to see clearly, and to hold unflinchingly and to proclaim boldly, is that, by every claim and proof of essential purity and historic life, the Church as we know it and love it, is the true representative of the Catholic Church in this nation.—*The Church Eclectic.*

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A Quarterly Intercession Paper is issued, containing the names of Departed Members, and of the Relatives and Friends of Members for whom the prayers of the Guild are desired. For further information address the REV. F. A. SANBORN, Superior, Philadelphia Branch, 1625 Locust Street. feb 1 y

S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

Vol. VIII. PHILADELPHIA, JULY, 1890. No 9.

PRICE, 5 CENTS. PER ANNUM, 50 Cts. BY MAIL, 62 Cts.

KALENDAR FOR JULY.

1. Tuesday.....Celebration, 7, 9.30. Morning Prayer (all week-days), 7.45. Evening Prayer (all week-days), 8. Guild of the Iron Cross, 8. F. Field in Church, 10–11.
2. Wednesday.....Celebration, 7. Guild of S. Vincent, 6.30. [*Visitation B. V. M.*]
3. Thursday.....Celebrations, 7, 9.30. Instruction, 8.
4. Friday.....Celebration, 7. F. Field in Church, 9–11, 7–9. [*Trans. S. Martin.*]
5. Saturday.....Celebration, 7. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.
6. Sunday.....Celebrations, 7 and 11. Morning Prayer, 10.30. Sunday School, 9.45. Evening Prayer, 8. [*Trinity V.*]
7. Monday.....Celebration, 7. Guild of S. Mary, 8.
8. Tuesday.....Celebrations 7, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11.
9. Wednesday.....Celebration, 7. Guild of S. Barnabas, 8.
10. Thursday.....Celebrations, 7, 9.30. Instruction, 8.
11. Friday.....Celebration, 7. F. Field in Church, 9–11, 7–9.
12. Saturday.....Celebration, 7. Guild of the Holy Child, 4. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.
13. Sunday.....Celebrations, 7 and 11. Morning Prayer, 10.30. Sunday School, 9.45. Evening Prayer, 8. [*Trinity VI.*]
14. Monday.....Celebration, 7.
15. Tuesday.....Celebrations, 7, 9.30. Guild of S. Mary, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11. [*S. Swithun.*]
16. Wednesday.....Celebration, 7.
17. Thursday.....Celebrations, 7, 9.30. Instruction, 8.
18. Friday.....Celebration, 7. F. Field in Church, 9–11, 7–9.
19. Saturday.....Celebration, 7. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.
20. Sunday.....Celebrations, 7 and 11. Morning Prayer, 10.30. Sunday School, 9.45. Evening Prayer, 8. Guild of S. Martha, 5. [*Trinity VII. S. Margaret.*]
21. Monday.....Celebration 7.
22. Tuesday.....Celebrations, 7, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11. [*S. Mary Magdalen.*]
23. Wednesday.....Celebration, 7.
24. Thursday.....Celebrations, 7, 9.30. Instruction, 8.
25. Friday.....Celebrations, 7, 9.30. F. Field in Church, 9–11, 7–9. [*S. James.*]
26. Saturday.....Celebration, 7. F. Field in Church 9–11, 7–9. F. Longridge, 5–6, 7–9. [*S. Anne.*]
27. Sunday.....Celebrations, 7 and 12. Morning Prayer, 10.30. Sunday School, 9.45. Evening Prayer, 8. [*Trinity VIII.*]
28. Monday.....Celebration 7.
29. Tuesday.....Celebrations, 7, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11.
30. Wednesday.....Celebration, 7.
31. Thursday.....Celebrations, 7, 9.30. Instruction, 8.

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. D. CONVERS, *Rector.*
The Rev. C. N. FIELD, } *Assts.*
The Rev. W. H. LONGRIDGE, }

Rector's Warden.—Greville E. Fryer, 232 Walnut street.

Accounting Warden.—John Neill, 611 Drexel Building.

Organist and Choir-master. — J. B. Tipton, 2046 Arch street.

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All Saints' Home, 2032-34 Cherry Street.
S. Clement's Dispensary,
Cor. Claymont and Cherry Streets.
All Saints' Mission Rooms,
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The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

Letter from Father Convers.

Father Convers writes:

CAPE TOWN, S. AFRICA,
May 19th.

I am here at the ends of the earth, and landed last Sunday from the Garth Castle. By a curious coincidence, when Fr. Puller first came out, he landed on the day after Ascension Day, and Fr. Maturin landed on the same day in 1889, and I did the same in 1890. Of the five Fathers who have been in Cape Town three arrived on the same day of the Christian year. I find Fr. Osborne looking well and working much as usual. The picture of Table Mountain from the sea, is one, I am sure, you have seen. When I looked at the reality first "the table cloth" was over it—*i. e.* a south-west wind by some blunder had been left behind by last summer and was blowing here by mistake, and, as a consequence, a white cloud was forming itself on the mount, pouring over the cliffs like a great waterfall to be dissipated in the warmer air below like an unfinished phantom cascade in wonderland. I drove to the Home and found Fr. Osborne who walked me down past the old Dutch-built fort, past the parade with its avenue of trees bent most uniformly in one direction, giving proof of the force, direction and uniformity of the wind here, then up Adderly street to the Cathedral, to see his Lordship, the most Reverend the Metropolitan of Cape Town. The Cathedral is ugly, *very*. The Bishop is tall, and has a pleasant face and manner.

Then we went past the Parliament House, into the Public Library and Museum, peeped into the Botanical Gardens where some gentleman carved in stone turned his back on us and gazed intently into vacancy, and walked home. I took my first lesson in trying to learn how to distinguish the various tribes, races and religions who make up this cosmopolitan town. Fr. Osborne told me that the fez means that the wearer is a Mohammedan, and the gay colors of the handkerchief over the head and rather

startling shades of the dresses worn by some women means that those are Malays though not always in blood, but in religion and social cliques. I have not yet learned enough to tell a Kaffir from an Africander, but perhaps I may yet master even that. On Saturday I ventured myself among the shipping people, and expect to sail via the Clan Boat to India, when it comes. It coasts along the shore of S. Africa, and goes to Mauritius I believe; being a slow tub, I shall be at sea five or six weeks. If any one writes to me, my address will be care Rev. Fr. Page, the Clergy House, St. Peter's Church, Mazagon, Bombay, India. I am better in health. I can now go to the table, and see and smell all sorts of food without being upset thereby. I have less pain after eating, but I am weak and nervous. I am sure that Fr. Benson's visit must have brightened you all up in Philadelphia, and I hope to be all right and on the ground by the time Autumnal work begins. I shall get, I suppose, one mail here next week, and then no more letters until I arrive at Bombay. I feel hungry for news, but it does no good. Remember me to everybody you see who can recall my name. It is bright and sunshiny to-day, but both Saturday and yesterday were rainy and unpleasant.

With a prayer to God for you all.
Faithfully yours,
D. CONVERS.

Parish Notes.

The great event of the last month has been the opening of the Hospital of S. Clement's Church. This took place on June 16th, and a full account is given below. The first patient was admitted on the next day.

The Guild of S. Barnabas had its festival meeting on S. Barnabas Day. An address was given by the Rev. Geo. T. Griffith. On the same day, the Hospital was opened at S. Timothy's, Roxborough, of which one of the members of the Guild has taken charge.

Fr. Benson gave a Retreat to Sisters in Boston, and another in Long Island.

The Mothers' will have their excursion to Augustine Pier on Wednesday, July 16th. Mothers' will take their own baskets.

The Boys of the Iron Cross will go on an excursion to Augustine Pier on Saturday, July 26th, starting at 8.30 and returning to the city at 8 P. M. Boys must provide their own baskets on this trip.

The Seaside Home of S. Clement's Church is open at Point Pleasant, and in full work. The Home is larger this year, and, as this is a most useful charity to many mothers and children, Father Field will be glad to receive any subscriptions and donations.

The members of the Iron Cross can obtain tickets for themselves and their friends at the Iron Cross Office, 2021 Cherry street, to go to Augustine Pier and back on the Richard Stockton for 25 cents (instead of 50 cents), and 15 cents, instead of 25 cents, for children, on any day when the boat is not chartered. This arrangement can only be made with F. Field through members of the Iron Cross.

Any family would find this a most beneficial and economical way of getting a good day of fresh air.

The Home at Point Pleasant is crowded, and many persons are anxious to go, for whom there is no room. The need of fresh air seems to increase every year, and the number of weak and suffering people who wish to put themselves under the wing of the Sisters, to be taken care of during the summer, makes us feel very strongly the need of a good Convalescent Home.

—o—

BAPTISMS.

May 25.—Martha Priscilla, daughter of Robert S. and Martha T. Jones.

May 26.—Elizabeth, daughter of William and Annie Graham.

May 29.—Camilla Mary, daughter of Joseph H. and Susan E. Carter.

June 5.—Elizabeth Warburton (adult).

June 6.—William Clifford, son of Edward and Mary Riele.

June 12.—Helen, daughter of Henry A. and Laura C. Renkauff.

June 13.—Emma, daughter of Samuel and Margaret Miller.

June 15.—William Joseph, son of Joseph and Martha Jane Kilpatrick.

June 15.—Mary Wilhelmina, daughter of Louis and Elizabeth Paris.

June 19.—May Agnes Murray.

—o—

COMMUNIONS, May 20th, to June 20th, 751.

OFFERINGS, May 20th, to June 20th, $280.63.

The Choir.

The boys will take their vacation during the month of July, and the men will sing the service.

The music will be, throughout the month:

Communion Service, *Marbecke.*
Magnificat, } . *Garrett in F.*
Nunc Dimittis, }

The Opening of S. Clement's Hospital.

At about four o'clock in the afternoon of Monday, June 16th, the Bishop of the Diocese together with a number of the city Rectors and the S. Clement's Clergy, assembled for the Benediction of the Hospital. They vested at the Church, and, preceded by the Crucifer and Acolytes, walked in procession to the Hospital.

After the wards and attendants' apartments had been solemnly set apart by the Bishop for the work of Christian charity for which they had been respectively arranged, the procession returned to the lower ward where the Bishop delivered a most *impressive* address. In referring to the special *plan and aim* of the Hospital, he said, "It is distinctly Christian, eminently practical and thoroughly economical. It is opened for those who cannot find entrance into other hospitals, although there is no reflection on other similar institutions. The kindness which comes for those whom others pass by is the most beautiful of all. The Hospital opens its doors for those in *need*, and the only test for entrance is that such *need really exists.*"

At the request of the Bishop, Father Field followed with a "few words." He referred in an affectionate manner to the enforced absence of Father Convers. He then drew attention in his *inimitable* manner to a happy mistake of the printer in placing the word "addresses" instead of add*ress* upon the Service Paper. This, he said, permitted him to call upon the Reverend Father Benson "to make a few remarks." The Superior General *responded* to the request in a most *edifying* manner. He referred in a very touching way to the sickness of the Rector of the Parish, and told us that he was in receipt of a letter written by Father Convers, from Lisbon, which gave a somewhat *encouraging* account of his condition. Father Benson then spoke of a Hospital at Cowley, England, intended for "incurables," from which many of those who entered as *incurables*" left the institution in perfectly good health. This he attributed partly to the recently developed art of scientific nursing and partly, also, to the wholesome atmosphere which pervades such a *Christian* institution. The addresses and remarks being concluded, the Bishop pronounced the Blessing over a kneeling assemblage which quite filled the women's ward.

The Clergy returned to the Church in procession, and after unvesting, many hearty congratulations brought to its close a *red-letter* day in the history of the Parish.

The New Chapel of St. Michael and All Angels' House.

Erected by Mrs. Bernard Henry as a memorial to her adopted daughter.

The beautiful little memorial chapel of the St. Michael and All Angels' House for Colored Cripples, Forty-third and Wallace streets, West Philadelphia, was consecrated June 18th by Bishop Whitaker. The altar was decorated with bouquets of flowers, and the red light from the lamp suspended from the clere story, shining on the font filled with white flowers, presented a beautiful effect. About 11 o'clock a procession, consisting of the inmates of the home, preceded by a banner, marched into the chapel singing "The Church's One Foundation." Bishop Whitaker, Bishop Coleman, of Delaware. and the clergy, with the crucifer at their head, marched up the aisle to the altar, repeating alternately the 24th Psalm. The request for consecration, signed by the trustees, was read by Mr. W. M. Camac, and the sentence of consecration by the Rev. Isaac L Nicholson, D. D., President of the corporation and Chaplain of the House. After the hymn, "Nearer, my God, to Thee," morning prayer was read by the Revs. Henry L. Phillips, Rector of the Church of the Crucifixion, and J. P. Williams, Rector of St. Thomas' Church. The Epistoler was the Bishop of Delaware, and the Gospeler was the Bishop of Pennsylvania.

The sermon was preached by the Rev. Alexander Crummell, D. D., Rector of St. Luke's Church, Washington, D. C., from the texts to be found in the second verse of the first chapter of Isaiah, and the twenty-third verse of the fourth chapter of the Gospel according to St. Matthew. He began by referring to the universality of human suffering. Disease everywhere produces sorrow, but into this region of woe and suffering our Lord appeared as the Prince of Light. Even leprosy, the king consort of death, yielded at His touch. Our Lord was the great physician of bodies as well as souls. He took our human nature on Him for the purpose of healing men. It is Jesus who opens wide and deep the channels of Christian philanthropy. Dr. Crummell returned thanks on behalf of his race, and blessed God for what had been done for the colored people.

The Rev. Dr. Nicholson then made a few remarks, and said that St. Michael's House had now thirty-one inmates. Mission work was being begun for the colored people of West Philadelphia. The House will be four years old on St. Michael's Day, September 29th, and is under the charge of Sister Sarah, through whose efforts it was founded.

During the singing of the anthem, "Lift Up Your Heads, O Ye Gates," the alms were gathered, to be devoted to the payment of a mortgage debt of $5000 on the home adjoining the chapel.

During the singing of the hymn, "Come, Holy Spirit, Heavenly Dove," the candidates for confirmation came forward and knelt at the altar. They were presented by the Rev. Dr. Nicholson to Bishop Whitaker, who administered to them the rite of confirmation. Those confirmed were eight in number, seven being from the Home and one from the neighborhood. The six girls were dressed in white, with white veils, and the boys had on surplices. The retrocessional hymn was "Onward, Christian Soldiers."

The other clergymen present were the Revs. Stewart Stone, S. F. Hotchkin, C. N. Field, H. F. Fuller and W. A. White.

The singing was by the choir of the Church of the Crucifixion, under the direction of Mr. C. Samuel Adger. W. M. Camac was the architect of the chapel.

Summer and Church.

Everyone knows the tendency of Church people to lose their religion, and, therefore, perhaps the idea that every American needs to be converted once in each year, is not altogether false. But a little careful forethought at the beginning of the hot weather will enable Church people to make such provision for their spiritual needs as to lessen their danger of dying from spiritual famine, or being infected by poisonous doctrine. There are some Churches, Episcopal Churches (for, of course, no Churchman of sound mind will go to any other), where the faith is not only imperfectly taught, but is denied, and it is not necessary, or wise, to listen to the Priests who teach in them. Church people may go to such Churches for the Sacraments, but if the preacher, as is too often the case,

denies the Sacraments, teaches false doctrine, mutilates the Creeds, it is better to leave the Church, or to read the Bible privately. If any persons should by misfortune or misjudgment find themselves in a place where there is no real Church, but only a denominational meeting-house, even though called a Church, their best course is to say their Office of Morning or Evening Prayer from their Prayer Book at home. They may be called bigoted and uncharitable if they refuse to go with their friends, but politeness is not a reason for worship, and cannot be taken into account as an excuse for an act of schism. It is a grave question whether people should allow themselves to go to any place in summer where they are not able to enjoy the Sacraments, and if people would be more careful in this matter, and demand Church privileges, the supply would soon be given. A wealthy and speculative landowner is said to have expressed his wish that some High Church minister would come down to his place, for visitors would not stop there for want of a right sort of a Church. This is a growing feeling, and soon no summer watering place or mountain settlement will be complete without an Episcopal Church of the right kind, that is, a Church in which the pure, unadulterated Word of God, the wholesome doctrine of the Holy Catholic Church, is fully preached, and the Sacraments are duly administered, *i. e.*, not only the two greater Sacraments, but all others, with all the solemnity, reverence and ritual which properly accompany them.

Ritual as a Legitimate Means of Expressing Spiritual Truth.

ADDRESS BY REV. H. C. SHUTTLEWORTH.

The Vicar of Great St. Mary's, the University Church of Cambridge, has adopted the plan of giving an occasional *conference* or lecture on Sunday evenings, after the usual service is over. The course which concluded last Sunday dealt with certain "points suggested by the case of the Bishop of Lincoln," and considerable interest has been aroused both in the town and among members of the University. The local branch of the Church Association has posted emissaries outside the church doors on each Sunday evening, armed with a perfect library of tracts and papers issued by that amiable Association. They appear, however, to provoke unto mirth rather than the rekindling of Protestant zeal.

The first lecture was by Dr. Cunningham, the vicar of St. Mary's, himself, upon the subject of "Civil Obedience." A very full syllabus was distributed in the church, both of this and the succeeding lectures; so that though each of them was somewhat academical in character, there was no difficulty in following the argument. The Rev. E. G. Wood, of St. Clement's, Cambridge, discoursed upon "Bishops, Archbishops, and Popes;" and he was followed by the Rev. C. C. Elcum, of St. Agnes', Liverpool, who dealt with the practical question of Sacerdotalism and Spiritual Religion." This lecture was of a more popular character, and the syllabus was thus more brief and less exhaustive. Last Sunday evening the Rev. H. C. Shuttleworth, rector of St. Nicholas Cole Abbey, lectured upon "Ritualism as a Legitimate Means of Expressing Spiritual Truth." A collect was said in the pulpit, followed by the Lord's Prayer before the lecture, and a hymn and the benediction at the close.

Mr. Shuttleworth began by defining Ritual as a method of teaching, so far as it was the outward expression of spiritual truth; and as a mode of prayer, regarded as the outward expression of spiritual feeling. As to the first point, the lecturer pointed out the increasing importance with which externals were regarded in all walks of life. The development of the infinite variety of plants and animals out of a few primitive types was held to be due mainly to the differences in environment. Similarly, the shades of national character, the differences between various races of men, were traced to the external conditions of their living: climate, temperature, natural scenery, and so on. The same law is recognized in common life. It is admitted to be desirable that the physical surroundings of human existence should be comfortable, and healthy, and beautiful, so far as possible. "Environment," we were told, "makes character;" and assuredly it has no small share in making it. The environment of the lives of the poor, it was felt, should be greatly improved, in order that the good seed of intellectual and spiritual culture might be fitted with a soil and climate in which it could grow.

Now, as this law of the great importance of externals was admitted in all other departments of life, why should it be excluded from religious worship? We were moving towards the discovery of the uniformity of law throughout life; and certainly, some very cogent cause would need to be shown in order to except religious worship from the operation of the law of environment.

It was endeavored to show cause by asserting the purely spiritual nature of the Christian religion; and by maintaining, that as God is a Spirit, so must He be worshipped in spirit and in truth.

But, said the lecturer, this fails to prove the case. God is a Spirit, indeed; but He has revealed Himself in outward form. The physical universe is itself a manifestation of the Unseen God. Man, made in the image of the Creator, is a manifestation of God, as perfectly revealed in Jesus Christ.

The lecturer then pointed out how in Holy Scripture this method of teaching spiritual truth through outward form is fully and constantly recognized; from the symbolism of Eden and the significance with which the rainbow was invested, to the Vision of St. John the Divine.

Our Lord adopted the same method. The Christian Church itself was a visible witness to spiritual truth. The Sacraments were outward, visible signs of inward spiritual grace. Our Lord's own teaching was largely symbolical in its words, full of gesture in action, and surrounded by events like the angelic vision at His Birth, the shining clouds of the Transfiguration, the darkness of the Passion, the Divine pageantry of the Resurrection and the Ascension.

The argument from experience was next developed, and it was shown that facts showed the necessity, the power, and the desirability of teaching unseen truth through outward means.

On the other side, to which the lecturer now turned, ritual was the homage of the Christian spirit, laid at the feet of the Most Holy.

As in the former case, it was pointed out that men inevitably expressed the inner feelings of common life in some external token. The closest affection between friends, or dearer than friends, was not incompatible with its embodiment in the little gifts and outward signs which were the poetry of ordinary feeling. Why was spiritual feeling to be excepted from the general rule? If it be answered because it is spiritual, the rejoinder is clear and cogent. So long as men have bodies, which are the outward expression of their souls, those bodies must have their place and part in worship. Else the worship would bear that sure mark of a false view of religious life; the assertion of one side of man's being without reference to the rest. It was no real objection to ritual, that it merely appeals to the senses. That might be admitted, with this qualification: That ritual appeals to the spirit, and is in its turn the appeal of the spirit, directed through the senses. Sense had its proper place in the development of man's full perfection.

The lecturer cited Browning and Ruskin in illustration of this point, and passed on to observe that in Holy Scripture symbolical acts of worship were frequently recorded; as in the case of David, when he poured out upon the dust of Adullam "before the Lord" the water for which his heroes had risked their lives. Still more striking was the significance of "that passionate act of Christian worship" on the part of her, who brake the box

of precious ointment and poured it unstinting upon her Master's body. The false tongue uttered its sullen complaint, but the Master blessed that outward expression of a true heart's homage.

It was indeed a false antithesis which opposed spirit, of necessity, to form, soul to body. The outward should be the true expression of the inward; and it was only when it was not so that there was any antithesis at all.

Finally, the lecturer urged, Ritual should be beautiful, symbolical, and historical. It should be of a piece with the architecture of the church and the music of the sanctuary, and one and all should be beautiful, though it might be with the beauty of simplicity and restraint. It should be symbolical, pointing to the glorious truth of God's abiding Presence among men. It should be historical, marking the continuity and the unity of the Church Catholic, with such variation as national character might develop, and local necessities require.

The Mixed Chalice.

Sir:—There are three points in regards to the above which I have never seen brought before the Courts.

1. The 28th Article says, "Likewise the Cup of Blessing is a partaking of the Blood of Christ." This expression, "the Cup of Blessing," is borrowed from St. Paul and St. Paul borrows it from the paschal ritual, wherin the cup of wine mixed with water is called the "Cup of Blessing." (Edersheim, *Life and Times of Jesus*, vol. ii., p. 510.) In order to be the "Cup of Blessing, we have the most express Rabbinical restimony that the chalice must be mixed with water, and the Article declares that it is this, and nothing less than this, which forms the outward and visible sign of the Sacrament.

2. There were certain sects of the Manichaeans in the second and third centuries (Ebionites, Encratites, and Hydroparastatae) who, like some of our own teetotallers, regarded wine as "not being the good creature of God." Therefore, as our Lord beyond question consecrated the Eucharist in wine and water, they considered that they could sufficiently follow His example by using bread and water, and so they discarded wine altogether. How are these worse than those who not only themselves consecrate in wine alone, but who blasphemously deny that it is legal for others to consecrate in wine mixed with a little water, though it be "according to our Saviour, Jesus Christ's own holy Institution" (Prayer of Consecration.) I once asked Archbishop Tait this; and he said that, as a matter of common sense, the argument must cut both ways.

3. Lastly, why should we be deprived of the doctrine, which flows from the mixed chalice?

The water of baptism represents the "Blood of Christ, which alone cleanseth from all sin;" in the Eucharist this baptismal cleansing is still continued; in it, the "one baptism for the remission of sins" is again confirmed and renewed, viz., "This is my Blood—for the remission of sins." It is true that there is now added to it another and larger meaning, viz., the strengthening and comforting of the soul by the same precious Blood under the symbol of wine.

Nevertheless, water, the symbol of cleansing, is as necessary an adjunct in the Blessed Sacrament as wine, the symbol of strengthening. It shows that, like the water from the stricken rock, which followed the Israelites throughout their journey in the Wilderness, even so our baptism follows us through life, and is renewed in every worthy Eucharist, wherein all penitent believers partake through the spirit both of the Water and the Blood, which issued from the broken heart of Christ (1 John v: 8). St. Paul tells us (Heb. ix: 19) that the blood of calves and goats, shed for the sin offering, was always "mixed with water." The Rabbis tell us that hot water was thus always used to prevent the blood from congealing. I believe the same lesson is taught by the blood and water of the Law, and the wine and water of the Gospel; the lesson is that there is no health, no strength, no salvation, unless the poison of sin be first washed away, so that the life-blood of the Spirit of Christ may flow freely, strongly, healthily, through the spiritual system.

C. E. S. W.

February 21st, 1890.

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KALENDAR FOR AUGUST.

1. Friday.....Celebration, 7. Morning Prayer (all week-days), 7.45. Evening Prayer (all week-days), 8. F. Field in Church, 9–11, 7–9.
[*Lammas Day.*]

2. Saturday.....Celebration, 7. F. Field in Church, 9–11, 7–9. F. Longridge, 5-6, 7–9.

3. Sunday.....Celebrations, 7 and 11. Morning Prayer, 10.30. Sunday School, 9.45. Evening Prayer, 8.
[*Trinity IX.*]

4. Monday.....Celebration, 7. Guild of S. Mary, 8.

5. Tuesday.....Celebrations 7, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11.

6. Wednesday.....Celebrations, 7, 9–30. Guild of S. Vincent, 6,30.
[*Transfiguration.*]

7. Thursday.....Celebrations, 7, 9.30. Instruction, 8.
[*Name of Jesus.*]

8. Friday.....Celebration, 7. F. Field in Church, 9–11, 7–9.

9. Saturday.....Celebration, 7. Guild of the Holy Child, 4. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.

10. Sunday.....Celebrations, 7 and 11. Morning Prayer, 10.30. Sunday School, 9.45. Evening Prayer, 8.
[*Trinity X. S. Lawrence.*]

11. Monday.....Celebration, 7.

12. Tuesday.....Celebrations, 7, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11.

13. Wednesday.....Celebration, 7. Guild of S. Barnabas, 8.

14. Thursday.....Celebrations, 7, 9.30. Instruction, 8.

15. Friday.....Celebration, 7. F. Field in Church, 9–11, 7–9.

16. Saturday.....Celebration, 7. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.

17. Sunday.....Celebrations, 7 and 11. Morning Prayer, 10.30. Sunday School, 9.45. Evening Prayer, 8. Guild of S. Martha, 5.
[*Trinity XI.*]

18. Monday.....Celebration 7.

19. Tuesday.....Celebrations, 7, 9.30. Guild of S .Mary, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11.

20. Wednesday.....Celebration, 7.

21. Thursday.....Celebrations, 7, 9.30. Instruction, 8.
[*S. Bartholomew.*]

22. Friday.....Celebrations, 7, 9.30. F. Field in Church, 9–11, 7–9.
[*S. James.*]

23. Saturday.....Celebration, 7. F. Field in Church 9–11, 7–9. F. Longridge, 5–6, 7–9.
[*S. Anne.*]

24. Sunday.....Celebrations, 7 and 11. Morning Prayer, 10.30. Sunday School, 9.45. Evening Prayer, 8.
[*Trinity XII.*]

25. Monday.....Celebration 7.

26. Tuesday.....Celebrations, 7, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11.

27. Wednesday.....Celebration, 7.

28. Thursday.....Celebrations, 7, 9.30. Instruction, 8.
[*S. Augustine of Hippo.*]

29. Friday.....Celebrations, 7, F. Field in Church, 9–11, 7–9.
[*Beheading of S. John the Baptist.*]

30. Saturday.....Celebration, 7. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.

31. Sunday.....Celebrations, 7 and 11. Morning Prayer, 10.30. Sunday School, 9.45. Evening Prayer, 8.
[*Trinity XIII.*]

S. Clement's Church,

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The Rev. C. N. FIELD, } *Assts.*
The Rev. W. H. LONGRIDGE, }

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Letter from Father Convers.

It seems very strange to date my letters from Africa—not a very big word to write, but a very big land to see. Africa! which, no doubt, means to a lover of history, Egypt and the Ptolemies or Carthage and Hannibal; to a lover of adventure, the land of Livingstone and Stanley, where a little calico will buy ivory; to the young men who were with me on the "Garth Castle," the land of diamonds and gold, where fortunes await every one; to the philanthropist, the "dark continent" of the slave trade; to the Christian, the land of S. Augustine and of nineteenth century missions; to one of the S. S. J. E., it means —Cape Town. Even in this most restricted sense it is very interesting. The great wall of Table Mountain, with its cloud pouring over it like some phantom cascade in a dream; the "Devil's Peak," not far from the "Twelve Apostles," the rounded shore of Table Bay, the subtle play of colors which even one nearly color-blind can enjoy; the high winds which are so strong and constant as to force the trees to show their direction and intensity by their fixed inclination; and the stiff, direct lines or hard angles of the semi-tropical vegetations, the frosted leaves of the indigenous silver tree—every thing in the landscape is strange and new. Then the people—many are English in blood and in language no doubt, yet Cape Town is very cosmopolitan. One hears Dutch oftener than English; one sees the dark faces of Africanders or Kafirs, the fez of the Malay men or the astonishing colors worn by their wives and daughters, the queer umbrella-like straw hats of the Orientals; the muezzin's call from the mosque, the Christian sound of the bells, while some you know are heathen—all make as remarkable a religious tangle as there is linguistic.

Of course I made a pilgrimage with Fr. Osborne to Claremont to say a prayer at Fr. Sheppard's grave, which is near to that of the All Saints' Sister who was so lately killed on her holiday, and to the stone which covers all that was mortal of the bold and strong Bishop Gray. It is near the stone church, and back of Table Mountain.

The late article in "Blackwood" about the condition of the leper hospital here, which I had read while in England, took me over to see them. After one or two vain efforts I got off on Friday in the little "Magnet," the boat sent to take their supplies to them. The condition of things was very bad, but, thanks to the agitation on the subject which produced the article in Blackwood's Magazine, letters in the Cape Town papers and a Committee of Investigation by the Legislature, the heads have all been changed and new quarters are begun, the old cleaned and repaired and matters generally have been greatly improved. When the little steamer gets as near the island as it well can, a row boat comes off, manned by two of the convicts who are sent to Robber's Island to finish their sentence, and in this we were taken towards the shore until we grounded, and thence each passenger had his or her choice of riding through the surf "pick-a-back" on a convict, or take a chair carried between two. I chose the latter, and gazed upon the back of "9, 56, 102" as he and his partner waded to the shore. Here I was met by Mr. Fitch, who has volunteered his services for the care of the lepers; as he lived for some two years in our house in Cape Town, the habit was introduction enough and he took upon himself the office of guide. He showed me the queer little chapel which is about able to hold a tenth of all who wish to go; the foundations of the new quarters which convict labor is erecting for the lepers; the wards (disgracefully dirty and dilapidated) for the chronic sick paupers; the comfortable wards for the insane, where a mad artist lectured incoherently upon some vile daubs which courtesy can hardly call paintings, and another called unceasingly for his wife, and a third blasphemously welcomed me as "God, number one," but most of my time was spent in the leper quarters. The first was the row which figured in "Blackwood" last winter. It is now condemned, and will soon cease to be used. It *is* clean, and the freshly white washed walls are bright with gay pictures; but it has yet its rough floor of clay. Most of the patients were not as repulsive as I had expected to find. Many had lost their hands, but the stumps, sometimes, at least, looked only as they might after an amputation. The few who retained hands or feet used them with difficulty; yet I saw one man sewing as their tailor, another was wringing out their washing by hand, another was cooking. In one of the newer wards I found three who were, however, quite as loathsome as I had imagined them to be. One, a Christian, was dying, and I was allowed to say some prayers with him, he seemed to be conscious but could not speak. The female lepers' ward and the political prisoners I did not see. The diet, I thought, was abundant, and I noticed that they had plum pudding on Sunday. On my speaking of it Mr. Fitch laughed, and remarked, "Do you remember ——?. He refused his last Sunday, saying, 'I've been here twenty-one years now, and have been forced to eat plum pudding every Sunday all that time. I'm tired of it.'" A weekly plum pudding for twenty-one years would tire most people.

The Sister Superior guided me over the group of houses on Karene street occupied by their schools and orphanage. It needs a guide, for the flat-roofed, Oriental buildings, with their queer court-yards, were never intended for any such purpose as they are now put to. In fact, one of the dormitories in the orphanage was originally a mosque. You still see the keblah niche on one side to point out the direction towards which the Mohammedans are to pray. How soon will the mute prophecy of this come true, and Christianity everywhere displace Islam? The Sisters also have charge of the Somerset Hospital, and I found plenty of interest there.

Their largest single work is the House of Mercy at the other end of the town, which I saw on Whitsun-Monday. And there they have three houses as a home for Kafir girls and orphans—these are mostly heathen when they come, so that this is emphatically heathen work. One might meet with Fr. Puller up to S. Columba's Home for Kafir men, where I heard a Zulu play on a native instrument they call the "oo-gube," which looks like a bow to shoot arrows, with a gourd attached as a sounding-board, and is played by striking the one string by a short stick; to this accompaniment two sang and one danced for me. Kafir, the Arabic word for unbeliever, is a term used for several tribes of the Bantu group in Southern Africa, and most are yet heathen. It was one of them whose "intelligent" questions overthrew Dr. Colenso's Christianity.

S. Philip's Mission and its congregation made me think of S. Mary's in Baltimore. The infant schools—being Fr. Sheppard's Memorial—are built and in use, crowded by the little ones. The photograph in the "Cowley Album" has made many of us familiar with the little stone building, which is a church on Sunday, and through the week the school-house, after the chan-

cel has been shut off by a closed screen. And some of the little anecdotes are charming. What can be more beautiful than for a Kafir, who had been but recently baptized and confirmed, and was at work about twenty-five miles up the country, finding he had missed the last train on Saturday, to walk all night, and at three or four in the morning knock at the door of the mission house and wake Fr. Puller to hear the poor man's confession, so that he could make his Communion in the morning? If all were as earnest as that one there, I should think anyone might well care for the work.

I am now on the "Clan Monroe," the single passenger. We expect to touch at Port Elizabeth, Algra Bay, at East London, at Port Natal or Durban, and then at Point de Galle, Ceylon. I hope to see the members of the Society working in India, and then home. Glad shall I be to be in Philadelphia once more.

Faithfully yours,

D. CONVERS.

Parish Notes.

July has been a fatal month to some of our parishioners. One of the most devoted of them, Mrs. McIntosh, entered into rest at Washington, D. C., on Saturday, July 5th. She was the daughter of Jesse and Sarah E. H. Richard, and was born at Batsto, N. J., and died in her 72d year. No one was more grateful than this faithful servant of Christ for the means of grace which she enjoyed in our Church. Another most devoted parishioner, Mrs. Alexander Hemsley, died at Tannersville, where she was most beloved by the people of the mountains for whom she had built the Church of St. John, and by whose hospitality it was possible to carry on the services of the Church during a great part of the year.

The Bishop of Corea visited S. Clement's on his way to his new diocese. It was very unfortunate that he could not be with us for a Sunday, as he was obliged to be in Halifax on Sunday, August 3d. It is hoped that Bishop Corfe may be able to visit us again. He is anxious to obtain the prayers of the Church in the States. One of the members of the Iron Cross will accompany the Bishop as a physician. The Bishop has accepted the Cross and will fulfill the obligation of Priest Associate.

The Guild of S. Mary had their annual excursion to Augustine Pier on Wednesday, July 16th, and were greatly pleased by a visit from some of the members of the Guild at West Chester who accompanied them. There is a large Guild at West Chester which has been formed on the model of the Guild of S. Mary by one of the Associates of our Guild at S. Clement's.

Father Benson left for England, on the City of Chester, July 2d, and Father Hall on the Majestic, July 9th. Both have arrived safely, and Father Hall hopes to return in a few weeks.

A most interesting letter has been received from Father Convers, and our readers may be glad to have the article to which he refers in Blackwood's Magazine. It is therefore printed in this number. Father Convers is probably at this time with the Fathers of the S. S. J. E. in India.

The boys have been taken each Saturday on an excursion by the members of the Guild of the Iron Cross. There has been one whole day excursion each month in addition to the half holidays. The funds have lasted for the month of July, but there is need of more money to carry on this work.

Some persons have availed themselves of the tickets, at reduced prices, for the Richard Stockton to Augustine Pier and Bayhead, and any persons of the Church making small parties can obtain these tickets at the Iron Cross office. Monday is the quietest day for the trip, and a large party will go one Monday in August.

—o—

BAPTISMS.

June 19.—John Clark, son of Thos. and Marth Ann Johnson Dennis.

June 19.—Joseph, son of Jacob and Catharine Hage.

June 19. — Catharine Elizabeth, daughter of Jacob and Catharine Hage.

June 27.—Julia Ada, daughter of Robert and Annie Yateman.

June 29. — William Ewart Gladstone, son of David and Susan A. Norris.

July 1.—Jane, daughter of Robert and Mary Sankey.

July 3.—Jessie May, daughter of William McDonald and Selina Black.

July 3. — Elizabeth, daughter of William and Anna Elizabeth Naylor.

July 9 —Elizabeth Josephine, daughter of William Joseph and Anna Clements.

July 10.—Harry, son of Thomas and Annie Lapper.

July 10.—John, son of John and Ellen Bryant.

July 11.—Florence Eva, daughter of Daniel and Maria Treat.

July 18.—LeRoy Grant, son of Edward and Mattie Homan.

—o—

BURIALS.

June 26.—Elizabeth Johnson.

June 26.—William Dazeley.

June 26.—Elizabeth Lee.

June 26.—Katharine Kinsey Hoover.

July 2 —George Herbert Wilson.

—o—

COMMUNIONS, June 20th, to July 20th, 466.

OFFERINGS, June 20th, to July 20th, $171.21.

Confirmation.

Confirmation is that Sacrament of the Church whereby the baptized are made strong (*confirmed*) with the fullness of the gifts of the Holy Ghost. While Baptism makes those who receive it *children* of God, Confirmation makes them *soldiers* of God, providing them with full spiritual armor and furnishing them with all spiritual weapons to fight successfully against sin. Thus while it is a Sacrament distinct from Baptism it is the natural completion and perfecting of the baptismal gift for those who have grown old enough to be morally responsible and so liable to temptation.

In the Acts of the Apostles (Chap. viii) we read that after St. Philip the Deacon had converted and baptized many persons in Samaria, the Apostles which were at Jerusalem sent unto them St. Peter and St. John, who having prayed for the converts laid their hands on them and they received the Holy Ghost. (See also Acts xix: 6.) In Apostolic times it would appear therefore that the manner of administering this Sacrament was by the laying on of hands. To this there was added very early in the history of the Church the use of Chrism (or anointing with oil), and this became universal. The Churches of the Anglican Communion have since the Reformation discontinued the Chrism, using only the laying on of hands; the Latin Church uses both the laying on of the Bishop's hand and the anointing with Chrism; and the Eastern Churches use only the oil.—*Catholic Champion.*

Lepers at the Cape.

One of the practical results of the self-sacrifice of Father Damien has been to attract additional attention to one of the most dreadful physical woes to which human nature is liable—leprosy. Close to Cape Town there is a second Molokai, called Robben Island, perhaps even a sadder place because it is unrelieved by the interest and intense public sympathy aroused by the Sandwich Isle. Here the patients live a death—to coin an expression—comparatively uncared for, and certainly unwept; and here, too, are gathered together a number of lunatics with a proportion of convicts.

A dirty little tug occupies three-quarters of an hour in our rough unpleasant transit. It conveys about forty passengers, most of whom are officials connected with the island; while a few, like myself, have obtained a special Government permit, without which no outsider is allowed to disembark. Our freight comprises twenty sheep cruelly tied up by the legs and as cruelly piled on each other, some bundles of forage, and a medley of articles, such as soap for the lepers, letters for the lunatics, and coffee for the convicts. The surpassingly lovely

view of Table Mountain fades from our gaze, and we turn to behold suddenly the island of desolation about three miles in diameter, low and flat, sad and sandy, with scarcely a vestige of vegetation, save patches of coarse, unlovely grass. The Cape Government has declined to incur the expense of the simplest jetty, and the shallow roadstead forbids the close approach of the tug. So we transfer ourselves first to a small boat which dances crankily through the surf, and then "pick-a back" to the shoulders of the grey-clothed convicts, who wade thigh-deep into the water, and thus convey us to the seaside capital of the domain. We stare around at the scene; its aspect can scarcely be otherwise than strangely weird when we consider the nature of its population, consisting, approximately, of 130 lepers, 230 lunatics, 30 convicts, and 160 police and ward-masters, with their families—making a total of about 550.

The buildings comprise about twenty low, tumble-down-looking tenements, plus the mean-looking Government establishments. A small knot of downcast, ragged individuals are watching with languid interest our disembarkation—there needs little enlightenment to inform us that they are harmless lunatics. But those strange objects crouching on the ground, if possible still more forlorn, silent, motionless, who are they? I scan them more closely—they are lepers,—horrible! I am not yet steeled to such a sight, and I hurry away to find the doctor, who will impart to me the information I seek, and will give me authority to visit the wards. Here let me explain that I conducted my investigations on more than one occasion, but for simplicity's sake I will describe my experience in the form of a single visit.

There are two resident doctors, the senior of whom is Governor, and is rightly intrusted with an authority over the island and its inhabitants compared with which the power of the Czar is of a restricted nature, save in one respect—he is tied down hand and foot by the parsimony of the Colonial officials. On these latter be the shame of the shortcomings respecting the welfare of the miserable inhabitants. One of them undertakes to cicerone me over the leper establishment. On our way we examine the tiny church—perhaps almost the only thoroughly pleasing object in the island, inasmuch that it is trim without and reverently pretty within. Here service is held on Sundays, at which members of all creeds attend—Protestants, Roman Catholics, Mohammedans, and Jews—a community of suffering seems to make their whole world kin. Only the lepers have their hour, and the lunatics and convicts their hour, respectively—for there must be no risk of the contagion which might be feared by indiscriminate juxtaposition in a small, close, hot building. It has been proposed to throw out a small bow-room to one of the aisles, screened off with glass, so that the lepers might join in the common worship without risk to the rest of the congregation. But no; this is negatived because it would cost a small, a very small sum. Next we enter one of the wards occupied by a race which is partly Hottentot and partly Malay, with an infusion of white blood. Few are actually in bed—most are in a semi recumbent position on their beds, or are crouched about the floor. There is no murmuring of small talk, no mutterings of suffering, and the unbroken silence is almost oppressive. The doctor takes me from patient to patient, diagnosing the typical cases for my benefit. This young Hottentot is an instance of tubercular leprosy in its incipient stage. It has some affinity with ordinary consumption, and commences with internal tubercles, which in course of time manifest themselves externally on the face, head, and arms, but never in any other part of the body. Look at that slight, apparently insignificant, swelling of the lobes of the ears. It is the first invariable and never-deceiving symptom. By-and-by slight enlargements will appear over his frontal bones, close to the eye-brows. There does not seem to be much amiss with this

lad, whose apparent sturdiness and twenty-one years veil his lurking malady; but watch the development of the disease in this next patient, who is some four or five years older. Observe the regular wens over the eyebrows; his ear-lobes have now become pendulous; neck and head are puffy; his face is shiny, and is ruckled with high ridges and low furrows; and in fact the original contour of his features is being gradually merged into a formless forbidding mass. No. 3 patient represents the "last scene of all that ends this strange and terrible history." Probably he is not much over thirty, but his malady has reached even his arms, which are pulpy and inflated, and the skin resembles the rough rind of a boiled orange. His ear-lobes are dangling down in grotesque lumps; huge knobs are disposed about his cheeks; his nostrils are swollen monstrously; the nape of his neck is scarcely to be distinguished; and shocking, shocking beyond my powers of description, is a gigantic excrescence on the side of his head, which has disfigured him almost beyond recognition as a human being. His eyes are directed towards us with an expressionless fixity, his body is motionless, his whole being seems utterly torpid, he looks as though he were but half alive—would indeed that he were wholly dead!

"Frightful and fatal as are these types, they do not correspond to the traditional ideas of leprosy," I remark to the doctor. "Where are the Miriams, the Naamans, and the Gehazis, lepers as white as snow?"

"That is the Eastern form, and does not exist here," is the answer. "Our two classes are the tubercular, which you have just seen, and which has some affinity with elephantiasis or leontiasis; and the anæsthetic, which I will now show you. Anæsthetic leprosy consists not in the dropping off of the bones, as most doctors assert, but in their absorption."

My cicerone then explains that the joints are attacked, open, and waste away. Then the connecting cartilage wastes away likewise; but there is no mortification, merely a slight exudation of lymph at the fingers or the toes, for the seat of the disease is strictly confined to the upper and lower extremities. Thus the bones become shortened, draw up almost to a vanishing-point. The malady proceeds, as it were, by leaps—fingers, wrist, elbow, and humerus. Strangely enough, the nails are leprous-proof; and thus one may see a patient apparently with only half an arm, from the stump of which five perfect finger-nails project. Here is an anæsthetic case in its incipient stage; he has lost the power of completely extending his fingers, the first and never-failing symptom, due to the tendons connecting the joints having become wasted away. Otherwise the patient looks well enough, fairly well nourished, and of a fairly good aspect, were it not for a sombre cloud indicating probably his horror at what he knows to be his inevitable future. No. 2 case, however, inspires one with startled dismay. Little more than a child of apparently twelve or thirteen years old—for the anæsthetic form seems to be singularly indiscriminate in assailing youth and old age—his smooth, tender body, unscarred by spot or eruption, forms a pitiable contrast to his legs, the ankles and tibia whereof are withered and shrunken up towards his knees, and have dwindled away almost to dry twigs. Though the thigh-bone has not yet, as far as we can see, been actively attacked, the flesh around it is unnaturally spare, and he looks poorly nourished. His fingers are half clenched; he moves about with difficulty; listless and silent; young in years but old in suffering, without one trace of childhood's bright vivacity, this boy-leper seemed to me the most pitiable object in the whole pitiable establishment. Not that he had by any means reached the acme of anæsthetic disease represented in this next patient, an aged man, looking far older than his years, in contrast to the boy. He is quite helpless and in bed, but the doctor uncovers him sufficiently to show the ravages. Legs, or rather what remains of them, drawn up, and their extremities resembling

round rulers. Arms in a far worse condition—they are now scarcely longer than from an ordinary shoulder to elbow-distance; in fact, they are perfectly useless, shapeless stumps, with rudimentary fingers but perfect finger-nails projecting from a small knob at the base of the stump, which once represented a hand. Truly here is absorption of a man's whole corporeal being; his very collar-bones and shoulder-blades seem to be in process of rapid diminution; he is undergoing a living death, and that "the beautiful angel Death" may be quickly sent to him is the most merciful prayer which can be breathed.

What is the average duration of leprosy ere it prove fatal to life? No average can be stated, so capricious and variable is its nature, and the more or less the ferocity with which it attacks the victim. He may die in a year or two, and again we have cases here of ten years' duration. Indeed there is an instance on record of thirty years' malady. Much depends on age and constitution. There is no increased liability to the development of the lurking disease either by reason of youth or advanced years. Indeed it is exceedingly difficult to trace the first cause, though undoubtedly heredity is the most frequent origin.

"That it is contagious," stated one of the doctors, "I have not a shadow of a doubt. That is to say, the long and constant and close association of a healthy person with lepers would unquestionably result in his contracting the disease, especially if any abrasion on the surface of the body were to come in contact with leprous lymph. I have often had cases confirming the above opinion."

"Then how is it you yourself are free?"

"Because, though I am with them frequently, I am not incessantly associated with them day and night; and of course I possess many sanitary advantages impracticable for the lepers themselves; above all, I never relax the most scrupulous precautions—for example, carefully guarding my hands, and after dealing with a patient, washing them with carbolic soap—not in a basin of water, but under a tap, so that the force of the stream may carry away the contagious poison. As for the attendants on the sick, they are invariably taken from other patients who are in an elementary stage."

One of the strangest features of the disease seemed to be the fact that it was not accompanied with any acute pain—indeed, that actual bodily suffering, great or small, was absent.

I ask a patient, "Do you suffer at all—and you—and you?" They all shake their heads, yet mournfully. "No, we have no pain. Only we are always dreadfully hungry and cold." What an unspeakable relief that there is an absence of bodily anguish!—yet wait a little and hear what the doctor says. "This insensibility to suffering, however, constitutes both a difficulty and an evil. For example, a leper's bone becomes bruised, crushed, or otherwise injured, because his sensations give him no warning of impending danger. The stump of his arm may come into contact with the fire, or his leg bone may be pressed against a red-hot plate. Yet at the time he will not be aware of the fact. He is past feeling." Past feeling!—what a miserable degradation, bodily or indeed mentally! It almost seems better that a human being should be writhing under the bitterness of the utmost pain rather than that he should be in a condition of "past feeling."

The doctor assures me it is quite true that their hunger is insatiable, and prompts them to consume any amount of oil or fat of which they can get hold. The rations are unquestionably most liberal, consisting of 1¼ lb. meat, 1½ lb. of bread per patient daily, and other provisions in proportion. No alcoholic drink is issued to a single patient in the island, except in the shape of medical comforts, and this allowance is very sparing.

By this time my head has received all the information which, comparing it to a sponge, it is capable of absorbing at a single administration; so I aid the process of condensation by a trudge over the flat desolate island, gun in hand, and accompanied by a lunatic of a melancholy type of aberration. Nevertheless he brightens at a successful shot, and swears loudly and abusively at failures. Quail are astonishingly abundant, and there are several partridges, rabbits, and huge, vile, but non-poisonous snakes. I notice a dreary, solitary building, constituting the female leper hospital; but for the purpose of this paper, I need not incur the pain of visiting our afflicted sisters in the humiliation of their malady.

(To be continued.)

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KALENDAR FOR SEPTEMBER.

1. Monday.....Celebration, 7. Morning Prayer (all week-days) 7.45. Evening Prayer (all week-days), 8. Guild of S. Mary, 8.
[*S. Giles.*]
2. Tuesday.....Celebrations 7, 9.30. Guild of the Iron Cross, 8.
3. Wednesday.....Celebration, 7.
4. Thursday.....Celebrations, 7, 9.30. Instruction, 8.
5. Friday.....Celebration, 7. F. Field in Church, 9–11, 7–9.
6. Saturday.....Celebration, 7. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.
7. Sunday.....Celebrations, 7 and 11. Morning Prayer, 10.30. Sunday School, 9.45. Evening Prayer, 8.
[*Trinity XIV. S. Enurchus.*]
8. Monday.....Celebration, 7.
[*Nativity B. V. M.*]
9. Tuesday.....Celebrations, 7, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11.
10. Wednesday.....Celebrations, 7, 9–30.
11. Thursday.....Celebrations, 7, 9.30. Instruction, 8.
12. Friday.....Celebration, 7. F. Field in Church, 9–11, 7–9.
13. Saturday.....Celebration, 7. Guild of the Holy Child, 4. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.
14. Sunday.....Celebrations, 7 and 11. Morning Prayer, 10.30. Sunday School, 9.45. Evening Prayer, 8.
[*Trinity XV. Holy Cross.*]
15. Monday.....Celebration 7.
16. Tuesday.....Celebrations, 7, 9.30. Guild of S. Mary, 9.30. Guild of Iron Cross, 8. F. Field in Church, 10–11.
17. Wednesday.....Celebration, 7. Guild of S. Barnabas, 8.
[*Ember Day. S. Lambert.*]
18. Thursday.....Celebrations, 7, 9.30. Instruction, 8.
19. Friday.....Celebrations, 7. F. Field in Church, 9–11, 7–9.
[*Ember Day.*]
20. Saturday.....Celebration, 7. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.
[*Ember Day.*]
21. Sunday.....Celebrations, 7 and 11. Morning Prayer, 10.30. Sunday School, 9.45. Evening Prayer, 8. Guild of S. Martha, 5.
[*Trinity XVI. S. Matthew.*]
22. Monday.....Celebration, 7.
23. Tuesday.....Celebrations, 7, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11.
24. Wednesday.....Celebration, 7.
25. Thursday.....Celebrations, 7, 9.30. Instruction, 8.
26. Friday.....Celebrations, 7, 9.30. F. Field in Church, 9–11, 7–9.
[*S. Cyprian.*]
27. Saturday.....Celebration, 7. F. Field in Church 9–11, 7–9. F. Longridge, 5–6, 7–9.
28. Sunday.....Celebrations, 7 and 11. Morning Prayer, 10.30. Sunday School, 9.45. Evening Prayer, 8.
[*Trinity XVII.*]
29. Monday.....Celebrations 7, 9.30.
[*S. Michael and All Angels.*]
30. Tuesday.....Celebrations, 7, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11.

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Iron Cross Office, 2021 Cherry Street.
Iron Cross Parlor and Gymnasium,
20th and Market Streets.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

Single copies of the MAGAZINE can be purchased at 2021 Cherry Street, or of James Hammond, 1224 Chestnut St.

BOMBAY, July 31st.

DEAR FATHER:—I shall (D. V.) sail from here on the "Assam," via Brindisi, on August 8th; expect to spend a little time in England and reach Philadelphia about the first of October. I hope everybody is well and matters go on satisfactorily. I hope to get some letters in England.

Remember me to all.

Faithfully yours,

D. CONVERS.

No more cheerful news can be given in this magazine than that which is contained in the above letter received from the Rector of S. Clement's, and we shall all continue our prayers that after his long illness and travels he may arrive safely, and may with new health and strength carry on his work for many years in this parish.

C. N. FIELD.

Parish Notes.

September brings the close of the holidays, and we have great need to be thankful that so many children of this Parish have been able to enjoy holidays in the country and at the seaside.

S. Clement's Seashore Home was well supported this summer, and we may hope that in another year this may become a settled institution.

Hundreds of boys have enjoyed the Saturday half holidays, under the auspices of the Guild of the Iron Cross. The holidays will terminate with an all-day excursion on Saturday, September 13th.

Father Hall returned home in the "Majestic," and conducted the Retreat for Sisters, at Peekskill, August 29th to September 4th. He will conduct a retreat for Priests, at Albany, beginning on September 17th.

The Guilds of the Parish will all be called together as soon as possible, and the services of the Church, which have been dropped for the summer will be resumed in the middle of this month.

Mr. Tipton has returned from Canada, and we hope that new efforts will be made by all to increase the efficiency of the choir. More boys are needed, and it is safe to say that the instruction which the boys receive is more than compensation for all the work done by them in the choir.

The Celebrations of the Holy Communion on week-days should be better attended. The daily Sacrifice is offered in this Parish, and there would be a great outcry if it were to cease, but some men and more women ought to make a point of assisting as often as possible. The formation of a good habit only requires regularity, and a rule of religious service will make all of us more prompt and cheerful in rising to our religious duties.

The Guild of the Holy Cross will make their corporate Communion on Holy Cross Day, September 14th.

Father Field will begin a Mission at Johnstown on Thursday, Sept. 26th.

—c—

BAPTISMS.

July 26.—John Edgar Reyburn, son of Joseph Perry and Mary Jane Green.

July 27.— Sarah Mabel, daughter of Moses and Laura Jackson.

July 31. — Sarah Ellen Ewing, daughter of Charles and Mary Kercher.

August 10.— Ella Laura, daughter of William and Rebecca Mann.

August 14.—Alice Mary, daughter of George and Ellen Nelmes.

August 24.—Mary Ethel, daughter of George H. and Nellie Martin.

August 28.—Merritt, son of Michael and Mary Mullen.

August 28.—Walter, son of Michael and Mary Mullen.

August 28 —Theresa, daughter of Michael and Mary Mullen.

August 28.—Ethel, daughter of Michael and Mary Mullen.

MARRIAGES.

July 28.—Albert Julius Graeffé and Jessie McIntosh.

August 6.—Frederick Albert Ensign and Helen P. Walton.

BURIALS.

July 22.—Emily Hemsley.
July 22.—Stephen Decatur Smith, Jr.
July 22.—Major Stille.
August 4.—Frank William Mears.
August 6.—James J. Forbes.
August 14—Martha A. Blake.
August 14.—Annie Neal Brown.

The Guild of S. Barnabas.

There is no Guild which can be more useful to its members and friends. It is a society of nurses and their friends. Its purpose is spiritual and social. The life of a nurse is often peculiarly destitute of spiritual help and of social sympathy, and for this reason this Guild was founded. It has worked well, and though not a parochial Guild, yet the Branch in Philadelphia has always met at S. Clement's, and will be always welcome there. It is intended, in the coming winter, to have a series of lectures by well known physicians upon those subjects which are of special interest to the members of the Guild. These lectures will take place after the saying of the Office and the Instruction in Chapel. The members have felt the need of something more interesting than a little social chat, and a discussion of some physical and moral subject may supply the want. The Chaplain wishes it to be known by all the nurses that he considers it a privilege to visit the sick and dying in the Hospital, when needed, and hopes that no member will forget this. Some of the members have done good spiritual work this summer in letting him know of members of our Church who would have suffered and died without help, except for the message sent by a member of the Guild.

Letter from Father Convers.

To help fill your next Magazine, I send you some notes of what Church work came under my eye in Natal. The land has at least a Christian name, for Natal answers to Christmas-land,

and commemorates the day its shores were first seen by the Portuguese discoverer. But it has not a Christian people. Of the whole population of half a million, some 40,000 are European, about the same number are Arabs or "Coolies" from India, and the rest are native tribes, Kafir or Zulu. Unorganized heathenism, Hinduism, Islam, as well as various forms of Christianity, adds each its difficulty to dishearten the few working here to win Africa for Christ and His Church. What I saw was confined to the two towns of Durham and Pietermaritzburg, the former the chief commercial town, the latter the civil capital and military centre. The headquarters of the work amongst the Indians is S. Aiden's Mission in Durham, the schools, church, and dwellings I only saw after dark, and hence I have little idea of their external appearance. Within all looks like work, honest, energetic, hard work, in very cramped quarters. The priest at the head of it was a medical practitioner before taking holy orders, and won my heart, of course, by his combination of clerical and medical work. The sacristy in which we put on our surplices for the service at night does duty in the early morning as a consultation room, waiting room and dispensary all in one, at a later hour is part of the boys' school, in the early evening serves as sacristy, and after the service becomes the office wherein the congregation get their permits to go home. This last use requires explanation. It seems that one of the by-laws of the borough of Durham requires every "black man," *i. e.*, Kafir, Zulu, or other native, every Hindu, or other whom the authorities class with them, who is found out of doors after 8 P. M., to have a pass signed by some responsible white man, or he will be arrested and fined. So after an evening service at S. Aiden's, you see the congregation file into the sacristy to get Canon Boothe to sign their pass which will allow them to go home without liability to arrest, which will lead to a fine or to enforced labor along with other "convicts." Even the Tamril Deacons are required to have them.

When I got to S. Aiden's, this well-used room had reached its third daily phase, and was a sacristy; the medicine cupboards were locked, and the desks pushed together into one corner. Before entering I stopped to look into the Chapel through the half-open door. The altar with its red frontal for S. Barnabas, its cross, flowers, and candles had a familiar look, but the white cassock of one of the Deacons whom the Bishop ordained in Madras some six months ago for this work, and who was just then leading them in singing, the words and tune, the colors of the women's dresses, and the way they wrapped their shawls about their heads, was oriental and strange. In the sacristy I met the deacons, whose full names I heard indeed, but as I could not then pronounce them, I cannot now write them. They both come from Nazareth, one is a student with high honors, the other is a fine preacher. Both spoke English, and seemed to me like friends at once, as they knew several of our Fathers in India. For processional and retrocessional Tamril lyrics were sung, otherwise all was in English. I was glad of the chance, as a son of the youngest of nations, to talk to the children of one of the oldest on S. Barnabas' Day, when we remembered one whose work was to make the Gospel overleap the limits of race. After service I went to the girls' school and had a little talk with the clerical and lay workers of the Mission. As we entered the school room there was a commotion in a bundle at one corner, and a childish girl's face with a sleepy babe was raised to see who was coming—it was one of the orphans the ladies of the Mission have taken. School work is after all *the* feature of the Mission as they have about 1400 under instruction. Caste which in India is such a barrier to Christianity is here of little power. To come over the "black water," away from the ceremonially pure water of the sacred rivers and tanks of India, is in itself an offence which a zealous follower of Hinduism will not commit. Yet they have not wholly abandoned their religion. I was shown many bamboo staffs with flags flying, which have some religious significance; and just outside Durham stands a Hindu temple the coolies there have built. But for all this the Mission has much to encourage all interested in it.

There is no work, so far as I heard, for the conversion of the Arabs from their Mohammedanism. Here and there I saw them on the street in their unmistakable dress; but did not see their mosque. Once walking on the Berea (a range of hills back of Durham where are most of the finer residences and gardens) we passed a low-domed building and I asked my companion what it was. He said, "That is one of the mosques." But it turned out to be the observatory! Had we undertaken to visit it, somebody would have been astonished, either we would have been surprised to find that we could enter with our shoes on, or the astronomers would have stared to see us stop at the door to take them off. However, we did not try.

By a misunderstanding I failed to get to the Kafir service on Sunday, as I waited for my guide to come, while he was looking for me in other places. The mission is strong, I was told, but just now has no one to work beyond a native catechist. The most hopeful feature of this native work is that there is no organized system of religion to be overcome as in the case of Hindus or Arabs. Their religion seems to be chiefly a belief in a supernatural world over which men get power by charms, incantations, etc.—in one word, witchcraft. But their superstitions are terribly real, for one missionary told me that near his work, in two years, five were burned to death for having, as the natives believed, harmed some one by their magic. Witchcraft, polygamy and the vices of a savage race are the three great difficulties to christianity among these tribes.

Church work in Natal, among the English speaking population, is chiefly interesting because of the efforts of Dr.

Colenso and of the few who followed him. Every one who has read anything of the movements in the Church of England twenty or thirty years ago, will recall how Dr. Colenso, after he had been consecrated Bishop of Natal, began to avow certain heresies, *e. g.*, the denial of our Lord's divinity, and the inspiration of parts of the Bible, for which he was tried and eventually excommunicated. He appealed to the State courts, and as they upheld him, arrayed the State against the Church. The State gave him his income and all the property given up to that time. The orthodox had to submit to this robbery, and to prove the sincerity of their religion by bearing all the difficulties and troubles of the trial and excommunication of Dr. Colenso, as well as by losing their churches and endowments. In the hour of their trial they were faithful. So to-day the old Cathedral at Pietermaritzburg is not in our hands, nor is S. Paul's and S. Thomas' in Durham. After the civic courts had decided that Bishop Gray had no power to try and excommunicate Dr. Colenso because the Legislature of Cape Colony had not given him that power, after the courts thus swept aside the latter's consecration oath and the traditional practice of the Catholic Church, then Dr. Colenso changed his ground to try to gain supporters who did not hold his own heresies. He then took the line that he was contending, not for any matter of doctrine, but for what he called "*the* distinguishing mark," the "essential feature of our religion," which was to settle religious controversies by the Privy Council! Could anything be more unspiritual! More of the earth, earthy! It was simple Erastianism. The highest appeal to settle what is Christian truth, was not a "thus saith the Lord by the prophet," not a "thus saith the Body of Christ, the Church," not a "thus saith the Scriptures," but a "thus decideth my lords of the privy council." As you may imagine, there has been no blessing of God resting upon such a work. Dr. Colenso himself is now dead. A

year or two after his death, a fire swept over the grass of the upland where his place was, destroyed all his books and papers, leaving only bare ruined walls, and then went out most suddenly. One or two out of the 25,000 English clergy has been found to carry on the task. They have no Bishop; even if any one wished to be ordained amongst them it could not be; none of their children can be confirmed, except by coming to the orthodox; not one of the Bishops of our communion in all the world recognizes them; they followed an excommunicated Bishop, although, now they carefully state that they reject his teaching, and have their reward—they have the money and, so far as one can see, nothing of spiritual life or growth. I went to the Berea and passed one of their churches there—a poor building in which are now no services. So long as a few who have been prominent live on, so long the body is likely to have a languishing life, but with their death will come extinction. I wondered how they would regard us in the United States. In their eyes we must be double heretics, for we both legislate for ourselves without let or hindrance from Congress, we have our own courts, and lack "the distinguishing mark" of their religion, and besides the Supreme Court of the United States once said, "whenever the questions of discipline, or of faith, or ecclesiastical rule, custom or law, have been decided by the highest Church judicatories to which the matter has been carried, the legal tribunals must accept such decisions as final and binding on them." So both our Church and our State repudiate the essential feature of "their" religion.

It was a pleasure to me to spend a night with Dean Green, at Maritzburg, and listen to some of his reminiscences of his long work there. Since 1848 he has battled on in Natal for the faith, and God's blessing seems visible in the results. Turned out of S. Peter's, now he has built the new and larger S. Saviour's, where I celebrated, and could easily fancy myself in our own little chapel. I write this on the Indian ocean, nearing Ceylon, where I expect to mail it. I am stronger, and begin to feel as if it would not be long before I shall be able to work. It seems an age since I had letters from Philadelphia. Before this nearly every one will have settled their summer plans. I hope, please God, to be one of the first to return to Philadelphia.

With a prayer that God's blessing may rest upon you all, I am

Faithfully yours,

D. CONVERS.

Letter from Father Hall.

OXFORD, Aug. 12, 1890.

The Evangelist Fathers have had their annual Retreat at Cowley and Father Hall writes:

The Retreat was a great refreshment, both the spiritual exercises and the meeting the different Fathers from whom one has been so long and widely separated in body. It was strange to think in the Chapel what varied interests our little body represented, and how we were gathered from Asia, Africa, and America.

At the Triennial Chapter many important questions were considered. Father Page, who has been our Superior in India for 17 years, succeeded Father Benson as Superior General. It was generally felt that it would be better to make a change in F. Benson's lifetime, and this was his own wish. Our friends will I am sure make special remembrance of the Society in their intercessions in this new stage of its existence as it passes out of the Founder's hands. F. Benson will go to India for a time at any rate in November. This will be the accomplishment of a long cherished wish, both of his own and of the ecclesiastical authorities in India, which hitherto it has never been possible to carry out. It was our new Superior General's plan to come out with me and spend six weeks in America, so as to gain some practical knowledge of our work and position; but the impossibility of securing passage with me (or any at a reasonable rate of both speed and money at this crowded season) has led to the abandoning of the plan for the present. F. Puller returns to the Cape for a few months, and is then to come home as Novice Master. We hope to strengthen the Mother House, with a view to the gaining and training of recruits. These plans, added to his own personal feeling, of which I shall leave him to speak, make it impossible for us to look for F. Osborne back again in Boston at present at any rate. I know how grieved and disappointed many will feel at this. I think they will know that none can feel his loss more than myself. We must all make sacrifices both for him and for our common cause.

Since the Retreat I have been kept in Oxford by the critical development of my mother's illness. You know she has been long a great sufferer in both mind and body. The end came at last quite peacefully last Sunday evening. It has been a merciful ordering that I was here just at this time—and so contrary to my expectation—and able to be with her at the last. We lay her body to rest to-morrow in the beautiful cemetery round SS. Mary and John at Cowley.

Ever affectionately yours,

ARTHUR C. A. HALL.

Lepers at the Cape.

(*Continued.*)

After my shooting-walk my mind seems again receptive, and I make my way to the leper wards, this time unaccompanied. I had received distinct permission, so there is no impropriety in my investigating on my own account, and reporting the result. The result is eminently unfavorable. If any persons in England care to read what I am writing, and if thereby there be effected any alleviation in the woes of a company of most miserable human beings, my satisfaction will indeed be great.

I enter a square, dirty, dismal courtyard, two sides of which are bordered with wards, one of which I enter and ask for a head leper attendant. A sleeper is aroused from his bed; he is fearfully swollen with tubercular leprosy, and though fairly intelligent, it is some time ere I can make him understand my object, for casual visitors are rare indeed. Meanwhile the leper patients, some in bed, some sitting in various parts of the ward, who, with dull apathy, had almost ignored the entrance of a stranger, evince a gleam of languid curiosity. They listen to my inquiries; first one then another puts in a rejoinder, and by degrees the conversation becomes — what? — not bright or brisk, but monotonously continuous, like the tolling of a funeral bell. I must, however, say that they gave no sort of utterance to anything like a detail of grievances.

"How long have you been ill?"—my experience is that the words "leprosy" and "lunacy" are by common consent tabooed. "A year," or "two years," or "four years," as the case may be; "but I am a little better now," they fondly try to persuade themselves.

"Have you any games?" A shake of the head.

"Any newspapers or books?" Fresh negatives. "There is a library, but we have little benefit from it, and we have no newspapers."

"Shall I send you some?" and for the first time there is a trace of animation in their reply.

"Oh, do—oh, pray do! Send us anything to read, either in Dutch or English. Send us even tracts. Address them to—— Stop; we we will get you a piece of paper that you may write it down, lest you should forget."

Then I make a tour of the ward. It is of fair but not excellent construction, but so bare and dark, and oh, so sad! Bare utility, moderate cleanliness, but not a vestige of gracious enlivenment, of kindly solicitude, or of effort to provide minor comforts for the sufferers. Not even a book, a newspaper, a picture or an ornament. No wonder I am once more struck with the oppressive silence, with the torpor of their gloomy despair. Yet this is manifestly one of the best wards. I wish to see also the worst, and yonder

two crazy buildings promise to correspond to my requirement. Yes, I find human ingenuity could surely scarcely contrive anything more vile and discreditable. Decrepit outside, ruinous within, deficient in the commonest furniture and fittings, fourteen beds are crowded into a totally insufficent space, the miserable rickety bedsteads mere masses of foul rags, and foul mattresses, on which are stretched patients in the most advanced, helpless stages of the disease, unprovided, so far as I could discover, with ordinary hospital appliances. The atmosphere is only partially fetid by reason of the open door. There is a kind of gipsy fireplace in which a few sticks crackle, and over which some of the lepers are crouching; nay, the very ground is destitute of boards, and consists of bare earth trampled into hollows, over which, as the doctor stated, numbers of large loathsome snakes crawl at night in search of mice. Is this disgraceful cabin a Cape Government hospital, or is it a lazar-house which even the pariahs of the East would scorn to inhabit? I inspected two of these buildings, and, to judge from what I saw and heard, there must be several more. I try to question the inmates; most of them are too near the threshold of death to answer my inquiries intelligently. The majority are half-breeds—in fact I did not see any pure-bred whites—by no means of a high type, not speaking English very glibly; and though they respond with a faint show of satisfaction to the few sentences of Dutch which I can muster, the conversation is very one-sided, so I quit the sickening sight and set to work to question two leper head-attendants. Only by degrees do they become communicative, and then I gather from them various items of information, which are chiefly valuable because I corroborate them by other circumstantial evidence. The whole gravamen of the indictment against those who are responsible for the assignment of funds for the administration of the Cape Government Leper Establishment, is, I conceive, parsimony and indifference; and I gather that the very inhabitants of Cape Town admit and are ashamed of this neglect.

These lepers, through no fault of their own, are cut off from friends and relations, and from all which renders life dear; they are virtually incarcerated in this terrible isle. Is it too much to require that the bitterness of their lot should be alleviated, so far as is practicable, by at least a moderate expenditure of money and labor? At all events, let the foul wards I have described be instantly demolished. Look at their clothing even—of discreditable quality in the first instance, and quickly worn to mere tatters. Where are the ample wash-houses which here, above all places, should be a *sine qua non?* where the well-ordered kitchens, the library, and the reading-room? where the airy, clean, cheerful wards, made brighter with some attempt at gardens, or at least with a neatly kept enclosure? where the resources of such employment and amusement as these unhappy outcasts may be susceptible of? where, above all, that solicitude, tenderness, and consolation which would render it less hard for them to die?

I admit that there are two resident clergymen. I repeat, the doctors cannot enforce a scale of expenditure sufficient to meet requirements. For instance, the lepers seem prone to excessive filthiness. Is this checked by ample facilities for ablution? Not a bit of it; the patients must needs mop their poor diseased bodies out of buckets at their bedsides. I saw the process, and a very disgusting sight it was.

Said one of the leper attendants to me ere we parted, in broken sentences, which may thus be condensed: "Have you come over here to find out something about us? If so, will you not write something in the newspapers explaining how miserable we are? We have nobody to speak for us. I am scarcely at all ill, yet I am compelled to remain here. My wife and children are on the mainland. I have not seen them for years. Indeed I am unhappy—ah, so unhappy!" and his voice quivered as he clenched his hands in all the despair and abandonment of woe. With some reluctance, I own, and with a glance to ascertain that there were no abrasions on my own skin, I shook hands with this leper on bidding him adieu, partly to see if this sign of friendliness would have any effect on him. He appeared much surprised and softened. I am told—and perhaps the statement is true—that these lepers are habitually ungrateful and uninteresting. Be it so.

> "Alas the gratitude of men
> Hath oftener left me mourning."

I am not concerned with the question of gratitude or interest. I only endeavor to point out the duty of the State to help those who are unable to help themselves.

The bell is ringing for the departure of the tug. I jump on the back of a sturdy jovial convict, who carries me through the surf to the boat. The most appropriate reflections on quitting this horrible island would surely be, "All ye who enter here abandon hope;" and, "Wanted, a second Father Damien."

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S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

Vol IX. PHILADELPHIA, NOVEMBER, 1890. No 1.

PRICE, 5 CENTS. PER ANNUM, 50 Cts. BY MAIL, 62 Cts.

KALENDAR FOR NOVEMBER.

1. Saturday.....Celebration, 7, 9.30. Morning Prayer (all week-days) 7.45. Evening Prayer (all week-days), 5.
[*All Saints' Day.*]

2. Sunday.....Celebrations, 7, 8, 9, and 11. Morning Prayer, 10.30. Sunday School, 2.30. Evening Prayer, 8. Guild of Holy Cross, 5.
[*Trinity XXII.*]

3. Monday.....Celebration, 7, 9.30. Guild of S. Mary, 8.
[*All Souls.*]

4. Tuesday.....Celebrations, 7, 9.30. F. Field in Church, 10–11.

5. Wednesday.....Celebration, 7. Guild of S. Vincent, 6.30.

6. Thursday.....Celebrations, 7, 9.30. Instruction, 8. Altar Guild, 10.

7. Friday.....Celebration, 7. F. Field in Church, 9–11, 7–9.

8. Saturday.....Celebration, 7. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.

9. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Sunday School, 2.30. Evening Prayer, 8.
[*Trinity XXIII.*]

10. Monday.....Celebration 7.

11. Tuesday.....Celebrations, 7, 9.30. Guild of Iron Cross, 8. F. Field in Church, 10–11.

12. Wednesday.....Celebration, 7.

13. Thursday.....Celebrations, 7, 9.30. Instruction, 8.

14. Friday.....Celebration, 7. F. Field in Church, 9–11, 7–9.

15. Saturday.....Celebration, 7. Guild of the Holy Child, 4. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.

16. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Sunday School, 2.30. Evening Prayer, 8. Guild of S. Martha, 5.
[*Trinity XXIV.*]

17. Monday.....Celebration, 7.

18. Tuesday.....Celebrations, 7, 9.30. Guild of S. Mary, 9.30. F. Field in Church, 10–11.

19. Wednesday.....Celebration, 7. Guild of S. Barnabas, 8.

20. Thursday.....Celebrations, 7, 9.30. Instruction, 8. F. Field in Church, 9.12.

21. Friday.....Celebration, 7. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.

22. Saturday.....Celebration, 7. F. Field in Church all day. F. Longridge, all day.

23. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 3.00. Evening Prayer and Procession of Guilds, 8.
[*Trinity XXV. S. Clement.*]

24. Monday.....Celebration, 7.

25. Tuesday.....Celebrations, 7, 9.30. Guild of the Iron Cross, 8. (Festival Meeting.) F. Field in Church, 10–11.

26. Wednesday.....Celebration, 7. Parish Tea, 7.30.

27. Thursday.....Celebrations, 7, 8, 11. Instruction, 8.
[*Thanksgiving Day.*]

28. Friday.....Celebration, 7. F. Field in Church, 9–11, 7–9.

29. Saturday.....Celebration, 7. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.

30. Sunday.....Celebrations 7, 8, 9 and 11. Morning Prayer, 10.30. Sunday School, 2.30. Evening Prayer, 8.
[*Advent I. S. Andrew.*]

S. Clement's Church,

Twentieth and Cherry Streets.

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The Rev. C. N. FIELD, } *Assts.*
The Rev. W. H. LONGRIDGE, }

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Organist and Choir-master. — J. B. Tipton, 2046 Arch street.

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All Saints' Home, 2032-34 Cherry Street.
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Cor. Claymont and Cherry Streets.
All Saints' Mission Rooms.
2051 Cherry Street
Iron Cross Office, 2021 Cherry Street.
Iron Cross Parlor and Gymnasium,
20th and Market Streets.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

Single copies of the MAGAZINE can be purchased at 2021 Cherry Street, or of James Hammond, 1224 Chestnut St.

Parish Notes.

Father Convers returned on Thursday, October 23d, in the steamer Nevada, after a rough voyage.

It is time for everyone to resume work again, and all who have returned from their summer wanderings and vacations can now make a new beginning. The work of the Parish seems to increase rather than diminish as time goes on. Certain things are greatly needed. Among others, a girl's club might be opened with great advantage if some ladies would come forward to offer their assistance.

The Boys of the Iron Cross Gymnasium gave a reception to Father Field on his return from the West, October 21st.

Two receptions were given to the members of S. Barnabas Guild, when about forty nurses attended on each occasion. The Guild of S. Barnabas is doing a noble work, and some idea of the missionary work done by them may be estimated when it is known that one of the Fathers was sent for to five hospitals on one day. Other clergy have promised to assist the Chaplain in this work. The Guild of S. Barnabas hopes to open a reading room for nurses very soon. Any persons who will give periodicals, etc., for this purpose are requested to let Father Field know.

A large and beautiful Crucifix was presented to Father Convers on his return, by the members of the Guild of the Iron Cross. It is to be hung in one of the wards of S. Clement's Hospital.

S. Clement's Day (November 23d) falls this year on a Sunday.

There will be as usual a solemn High Celebration at 11 in addition to the Celebrations at 7, 8, 9, when every member of the Parish is expected to receive the Holy Communion.

There will be a Children's Service at 3. The Procession of Guilds will take place at 8 P. M., and it is hoped that every member will try to be present.

The Altar Guild, the Guild of S. Mary, the Guild of the Holy Cross, the Guild of S. Martha, and the Guild of the Holy Child will meet in the Sunday school room. The Guild of the Iron Cross will meet in chapel. The Guild of S. Vincent and the Junior S. Vincent will meet in the Acolytes' room. All are requested to be in their various rooms at 7.30.

The Parish Tea will take place on Wednesday. The speakers will be announced. Tickets can be had from the Sisters.

BAPTISMS.

August 24.—Mary Ethel, daughter of George and Nellie Martin.

August 28.— Merritt, son of Michael and Mary Mullen.

August 28.—Walter, son of Michael and Mary Mullen.

August 28.—Theresa, daughter of Michael and Mary Mullen.

August 28 —Ethel, daughter of Michael and Mary Mullen.

September 4 —Martha Emma Robinson, daughter of James D. and Mary H. Hollingsworth.

September 5.—George, son of William and Esther Biddle.

September 13 —Elsie, daughter of Harry and Annie Morrell.

September 13 —Otto Louis, son of Christian and Lizzie Braum.

September 15.—John Bauer.

September 17.—Oliver Prescott, son of William H. and Emily L. Smith.

September 17.—Roberta Gray Kinnier, daughter of William H. and Emily L. Smith.

September 20. — Agnes Mary, daughter of Benajah F. and Sarah Jane Babbitt.

September 20. — Laura Helen, daughter of Benajah F. and Sarah Jane Babbitt.

September 20.—Mary, daughter of Benajah F. and Sarah Jane Babbitt.

September 25. — Joseph, son of James and Rebecca L. Welsh.

September 28.—John Thomas, son of William and Elizabeth Hill

September 28. — Harvey, son of William H. and Annie G. Thompson.

September 28. — Bessie Goucher, daughter of William H. and Annie G. Thompson.

October 2.—Harry Leverington, son of Lewis and Anna Warner.

October 9. — Madelaine Buell, daughter of Charles and Mary Anne Linn.

October 9.—Lilian, daughter of William and Orange Stein.

October 9.—George Henry, son of George and Sarah McLean.

October 9.—Ida, daughter of Alexander and Mary Campbell.

October 9.—Katharine, daughter of Alexander and Mary Campbell.

October 9.—Laura, daughter of Alexander and Mary Campbell.

October 9.—Charles Bowers, son of Alexander and Mary Campbell.

October 10.—Josephine, daughter of Arthur and Emma Schwartz.

October 12.—Lillie Frances Linnet, daughter of Francis F. and Lillie E. Ahern.

MARRIAGES.

September 10.—George Washington Ward and Ellie Welsh.

October 1.—John Annan Deveny and Mary Ellen Whittaker.

BURIALS.

August 31.—Elizabeth Campbell Wobensmith.

September 6.—Clara Bigley.

September 20.—John Baun.

S. Clement.

All we know of the life of S. Clement may be comprised in a few lines, but those few lines are like the strokes of a clever artist, which suggest a whole picture to the mind's eye of the beholder; for Eusebius tells us that he was the same Clement as was mentioned by S. Paul in his epistle to the Philippians as "My fellow-laborer, and whose name is in the book of life." To be the fellow-laborer of S. Paul implies so much! for a fellow-laborer must in some measure also have realized S. Paul's experience, and he too might have said that he had been "in labors abundant, in stripes above meas-

ure, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils among false brethren, in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, beside those things that are without, that which cometh upon me daily, the care of all the churches" (2 Cor. xi: 27, 28). Indeed this must have been the experience more or less of every missionary of that time. But they too would have added, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I received from the Lord Jesus" (Acts xx: 24).

S. Clement is said to have been chief Presbyter or Bishop of Rome for nine years, dying A. D. 100, in the third year of the Emperor Trajan's reign. During this time grave dissensions arose in the Church of Corinth, and as there was no chief presbyter there, to whom the disputants might have referred as umpire, they had recourse to Clement, and in answer he sent Epistles to the Corinthian Church, which were so highly prized that they were read publicly, not only in Corinth, but in various other churches of the then Christian world. The Epistles themselves contain no statement as to their author. They were included in the Alexandrian manuscript of the New Testament of 5th century date, and in the affixed list of the books, they are called the Epistles of S. Clement. They have also been found in Greek and Syriac manuscripts, bound with the New Testament, and headed, "Clement to the Corinthians." The fact of their being so bound shows the value attached to them, and the withholding of the author's name in the Epistles is a sign of his modesty, and that he regarded himself as writing not in his individual capacity, but as representative of the Church at Rome.

Before concluding these remarks, it may be well to mention that Eusebius, whose authority is quoted, was the first ecclesiastical historian. He was Bishop of Cæsarea, and he lived in the time of Constantine the Great, the first Christian Emperor of Rome, in the 4th century.

We may regret that there was no earlier historian, for we long to know more of the Apostles themselves, and of the Church they founded; but its early years were years of persecution, and such a time is not one for writing details which it might be unsafe to disclose.

The historian's work requires peace, and that was not given to the Church till the time of Constantine. But there is consolation for those regrets and longings in the assurance, that though here we know but in part; it will not be so always.

Those blessed saints and martyrs are in the highest sense of the word living still—according to Christ's own words, "Whosoever liveth and believeth in Me shall never die" (S. John xi: 26). We shall meet them all in the heavenly mansions, and learn from themselves all the way by which the Lord has led them, and find with each new revelation fresh themes for our praise and adoration. But to know something of them here seems not an unfitting preparation; they will not then be strangers to us, when we meet them in the Church in Heaven.

Extracts from the First Epistle of S. Clement.

The Church of God which sojourneth in Rome, to the Church of God which sojourneth in Corinth; to them which are called and sanctified by the will of God through our Lord Jesus Christ.

Grace to you, and peace from Almighty God, through Jesus Christ, be multiplied.

By reason of the sudden and repeated calamities and reverses which are befalling us, brethren, we consider that we have been somewhat tardy in giving heed to the matters of dispute that have arisen among you, dearly beloved, and to the detestable and unholy sedition, so alien and strange to the elect of God, which a few headstrong and self-willed persons have kindled to such a pitch of madness that your name, once revered and renowned and lovely in the sight



S. CLEMENT.

of all men, hath been greatly reviled. For who that had sojourned among you did not approve your most virtuous and steadfast faith? Who did not admire your sober and forbearing piety in Christ? Who did not publish abroad your magnificent disposition of hospitality? Who did not congratulate you on your perfect and sound knowledge? For ye did all things without respect of persons, and ye walked after the ordinances of God, submitting yourselves to your rulers and rendering to the older men among you the honor which is their due. On the young, too, ye enjoined modest and seemly thoughts; and the women ye charged to perform all their duties in a blameless and seemly and pure conscience; cherishing their own husbands, as is meet; and ye taught them to keep in the rule of obedience, and to manage the affairs of their household in seemliness, with all discretion.

And ye were all lowly in mind and free from arrogance; yielding, rather than claiming submission; more glad to give than to receive; and content with the provisions which God supplied. And giving heed unto His words, ye laid them up diligently in your hearts and His sufferings were before your eyes. Thus, a profound and rich peace was given to all, and an insatiable desire of doing good. An abundant outpouring, also, of the Holy Spirit fell on all; and, being full of holy counsel, in excellent zeal, and with a pious confidence ye stretched out your hands to Almighty God, supplicating Him to be propitious, if unwittingly ye had committed any sin.

Ye had conflict day and night for all the brotherhood, that the number of the elect might be saved with fearfulness and intentness of mind. Ye were sincere and simple and free from malice one toward another; every sedition and every schism was abominable to you.

Ye mourned over the transgressions of your neighbors, ye judged their shortcomings to be your own.

Ye repented not of any well-doing, but were ready unto every good work. Being adorned with a most virtuous and honorable life, ye performed all your duties in the fear of God.

The commandments and the ordinances of the Lord were written on the tables of your hearts.

All glory and enlargement was given to you, and that was then fulfilled which is written, "My beloved ate and drank, was enlarged and waxed fat and kicked." Hence come jealousy and envy, strife and sedition, persecution and tumult, war and captivity. So men were stirred up, the mean against the honorable, the ill reputed against the highly reputed, the foolish against the wise, the young against the elder. For this cause righteousness and peace stand aloof, while each man hath forsaken the fear of the Lord, and become purblind in the faith of Him, neither walketh in the ordinances of His commandments, nor liveth according to that which becometh Christ, but each goeth after the lusts of his evil heart, seeing that they have conceived an unrighteous and ungodly jealousy through which also death entered into the world.

(Then follow examples from the Old and New Testaments, Cain, Dathan and Abiram, &c., to show the danger of strife and jealousy.)

S. Clement continues:

These things, dearly beloved, we write, not only as admonishing you, but also as putting ourselves in remembrance. For we are in the same lists, and the same contest awaiteth us. Wherefore let us forsake idle and vain thoughts, and let us conform to the glorious and venerable rule which hath been handed down to us: and let us see what is good and what is pleasant and what is acceptable in the sight of Him that made us.

Let us fix our eyes on the blood of Christ, and understand how precious it is unto His Father, because being shed for our salvation, it won for the whole world the grace of repentance.

Let us review all the generations in turn, and learn how from generation to generation the Master hath given a place for repentance unto them that desire to turn to Him. Noah preached repentance, and they that obeyed were saved. Jonah preached destruction unto the men of Nineveh, but they, repenting of their sins, obtained pardon of God by their supplications and received salvation, albeit they were aliens from God. Yea, the Master of the Universe Himself spake concerning repentance with an oath, "For as I live, saith the Lord, I desire not the death of the sinner, but rather his repentance"—and "Repent ye, O house of Israel, of your iniquity; say unto the sons of my people, though your sins reach from the earth even unto the heaven, and though they be redder than scarlet and blacker than sackcloth, and ye turn unto Me with your whole heart and say, Father, I will give ear unto you as unto an holy people."

Seeing, then, that He desireth all His beloved to be partakers of repentance, He confirmed it by an act of His almighty will. Wherefore let us be obedient unto His excellent and glorious will; and, presenting ourselves as suppliants of His mercy and goodness, let us fall down before Him and betake ourselves unto His compassions, forsaking the vain toil and the strife and jealousy which leadeth unto death.

Let us, therefore, be lowly-minded, brethren, laying aside all arrogance, and conceit, and folly, and anger, and let us do that which is written; for the Holy Ghost saith, "Let not the wise man boast in his wisdom, nor the strong in his strength, neither the rich in his riches, but he that boasteth, let him boast in the Lord, that he may seek Him out, and do judgment and righteousness;" most of all remembering the words of the Lord Jesus which He spake, teaching forbearance and long-suffering: for thus He spake, "Have mercy, that ye may receive mercy; forgive that it may be forgiven to you. As ye do, so shall it be done to you. As ye judge, so shall ye be judged. As ye show kindness, so shall kindness be showed unto you. With what measure ye mete, it shall be measured withal to you."

With this commandment and these precepts let us confirm ourselves, that we may walk in obedience to His hallowed words, with lowliness of mind; for the Holy Word saith, "Upon whom shall I look, save upon him that is gentle and quiet and feareth My oracles."

Therefore, it is right and proper, brethren, that we should be obedient unto God, rather than follow those who in arrogance and unruliness have set themselves up as leaders in abominable jealousy.

For we shall bring upon us no common harm, but rather great peril, if we surrender ourselves recklessly to the purposes of men, who launch out into strife and seditions, so as to estrange us from that which is right. Let us be good one towards another, according to the compassion and sweetness of Him that made us; for it is written, "The good shall be dwellers in the land, and the innocent shall be left on it; but they that transgress shall be destroyed utterly from it." And again He saith, "I saw the ungodly lifted up on high and exalted as the cedars of Lebanon. And I passed by and behold he was not, and I sought out his place, and I found it not. Keep innocence and behold uprightness; for there is a remnant for the peaceful man."

(*To be continued.*)

Confession and Absolution.

This subject is most important when we consider the force of the words used by our Lord in S. John xx: 23; the time when they were spoken; and the continuance of popular misunderstanding among many Christians of these doctrines. But what is misunderstood should always be explained, whether in matters secular or spiritual, like the question now under discussion.

Observe how that Christ, immediately on His resurrection for our justification, on the very day of that event, speaks of absolution and retention of sins. Already had Christ declared that He, *as man*, had power *on earth* to forgive sins, so that now He merely transfers from His Own sinless humanity to the sinful humanity of mankind, from one created thing to another created thing, the exercise of the power of absolution from sins. "As I

was sent even so send I you to forgive sins," And as sinful humanity is the same now as then, so the same spiritual medicine is required for its amendment now as then. In other words, this gift of absolution was a gift to the ministry of the Church for all time, the apostles being merely the first, not the only recipients of this power. So S. Paul speaks of Christ when He ascended, "giving spiritual gifts unto men."

Of course the priest's attitude in absolution is ministerial and derivative, he being a means or instrument used to convey forgiveness to the soul from God, Who alone has inherent power to forgive sins. Similarly in baptism, and in preaching, he is used by God as a means for admitting a soul into a state of grace, or for instruction in righteousness, which two means of grace or of man's intervention in religion, baptism and sermons, are recognized by all Christians. In fact, ministerial absolution is part of that great "law of sacerdotalism," whereby man depends on God through man, whether in secular or in spiritual ministrations, a law fully recognized even by dissenters in the appointment of ministers to preach and pray in their chapels.

This doctrine of absolution is plainly taught in the Prayer Book; in the daily absolution at matins and evensong, in the exhortation to Communion, in the Eucharistic absolution, and in the visitation of the sick; parts of the Prayer Book not sufficiently known even to many Churchmen. Many post-reformation authorities, beginning with Hooker, can be cited in favor of this doctrine.

But special gifts require a special ministry. Priests were appointed for the sacraments, not the sacraments for the priests. This special ministry must consist of men who have been duly ordained by bishops, all other ministers, so-called, being merely man-made lecturers, and not ministers of God. "No Bishop, no Church," as said Ignatius, S. John's disciple, who died C. 110 A. D. The importance of an episcopal ministry was insisted on by none more than by Wesley, who called his nominees not ministers but preachers.

Absolution by a priest of course implies confession to a priest of sins that have to be absolved or retained. A judge cannot give sentence on a case not made known to him by counsel, a surgeon cannot cure a wound he does not see. So confession of sins to man is alluded to several times in the Bible (Num. v: 7; Lev. v: 5; Joshua vii: .9; Mark i: 5; Acts xix: 18), and in the Prayer Book in the Communion and Visitation Services. Though confession of sins in old times was public, and may be so now, if desired by the penitent, yet expediency and the analogy of private interviews for legal or medical advice naturally prompt the use of private, *i. e.*, auricular confession rather than public before a congregation.

The true priest, like the good physician, is always ready to exercise his office, for which reason the week day services may be, indeed as they have been found to be, of special advantage to some. While loyalty to the Prayer Book, which enjoins confession, prompts the priest thus to offer his services to penitents, yet, like the physician, he cannot force his ministrations, nor can he make it a condition of communion in the Eucharist that any one should make a private confession of his sins beforehand. This freedom was the use of the Primitive Church.

Experience proves that private confession is as much desired by the people as by the clergy, for those who are truly penitent, and who have duly examined their conscience, as S Paul bids us do, often go out of their way to seek a priest who, in fulfillment of his ordination vows, is ready and willing to exercise in absolution "the ministry of reconciliation." As to whether this doctrine be popular he does not trouble himself; the question is—is it true? The Church, the Bible, and reason say it is true.

N. GREEN ARMYTAGE.

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2. The payment of a Subscription of not less than seventy-five cents per annum (Clergy and Religious exempt).

A Quarterly Intercession Paper is issued, containing the names of Departed Members, and of the Relatives and Friends of Members for whom the prayers of the Guild are desired. For further information address the REV. F. A. SANBORN, Superior, Philadelphia Branch, 1625 Locust Street. feb 1 y

S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

Vol. IX. PHILADELPHIA, DECEMBER, 1890. No 2.

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KALENDAR FOR DECEMBER.

1. Monday.....Celebrations, 7, 9.30. Morning Prayer (all week-days) 7.45. Evening Prayer (all week days), 5. Guild of S. Mary, 8.
2. Tuesday.....Celebrations, 7, 9.30. F. Field in Church, 10–11. Sermon, 5.
3. Wednesday.....Celebration, 7. Guild of S. Vincent, 6.30.
4. Thursday.....Celebrations, 7, 9.30. Instruction, 8. Altar Guild, 10.
5. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 5.15. F. Field in Church, 9–11, 7–9.
6. Saturday.....Celebration, 7. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.
7. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Sunday School, 2 30. Evening Prayer, 8. Guild of the Holy Cross, 5. [*Advent II.*]
8. Monday..... Celebration, 7. Address by Bishop Talbert, 8.
9. Tuesday.....Celebrations, 7, 9.30. Sermon, 5. Guild of Iron Cross, 8. F. Field in Church, 10–11.
10. Wednesday.....Celebration, 7.
11. Thursday.....Celebrations, 7, 9.30. Instruction, 8.
12. Friday.....Celebration, 7. Meditation, 12. F. Field in Church, 9–11, 7–9. S. S. Teachers, 5.15.
13. Saturday.....Celebration, 7. Guild of the Holy Child, 4. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.
14. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Sunday School, 2.30. Evening Prayer, 8. [*Advent III.*]
15. Monday..... Celebration 7. Guild of S. John E., 8.
16. Tuesday.....Celebrations, 7, 9.30. Guild of S. Mary, 9.30. F. Field in Church, 10–11. Sermon, 5.
17. Wednesday.....Celebration, 7. Guild of S. Barnabas, 8.
18. Thursday.....Celebrations, 7, 9.30. Instruction, 8. F. Field in Church, 9-12.
19. Friday.....Celebration, 7. Meditation, 12. F. Field in Church, 9–11, 7–9. S. S. Teachers, 5.15.
20. Saturday.....Celebration, 7. F. Field in Church, 9–11. F. Longridge, 5–6, 7–9.
21. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Evening Prayer, 8. Guild of S. Martha, 4.30. [*S. Thomas.*]
22. Monday.....Celebration, 7.
23. Tuesday .....Celebrations, 7, 9.30. Guild of the Iron Cross, 8. F. Field in Church all day. Sermon, 5.
24. Wednesday.....Celebration, 7. F. Field in Church all day. F. Longridge, all day.
25. Thursday.....Holy Communion, 6, 7, 8, 9. Morning Prayer, 10.30. Solemn Celebration, 11. Evening Prayer, 5. [*CHRISTMAS DAY.*]
26. Friday.....Celebrations, 7, 9.30. [*S. Stephen.*]
27. Saturday.....Celebrations, 7, 9.30. F. Field in Church, 9–11, 7–9. F. Longridge, 5-6, 7–9. [*S. John E.*]
28. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Children's Service, 3.00. Evening Prayer, 8. [*Holy Innocents.*]
29. Monday.....Celebration, 7. Mothers' Supper and Entertainment.
30. Tuesday .....Celebrations, 7, 9.30. Children's Festival.
31. Wednesday.....Celebration, 7. [*S. Sylvester.*]

S. Clement's Church,

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The Rev. D. CONVERS, *Rector.*
The Rev. C. N. FIELD, } *Assts.*
The Rev. W. H. LONGRIDGE, }

Rector's Warden.—Greville E. Fryer, 232 Walnut street.

Accounting Warden.—John Neill, 611 Drexel Building.

Organist and Choir-master. — J. B. Tipton, 2046 Arch street.

Clergy House, 2026 Cherry Street.
All Saints' Home, 2032-34 Cherry Street.
S. Clement's Dispensary,
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The Wardens regret to announce that the Rector upon his return from his journey, although improved in health in some respects, was nevertheless still unable to assume the burden of his parochial duties.

They have received a communication from his medical advisers that complete rest with entire freedom from all care will be necessary for a few months.

Father Field remains in charge of the parish.

Parish Notes.

The Christian Year has closed with the Festival of S. Clement, and in spite of all difficulties and troubles it has been kept with great enthusiasm.

On S. Clement's Day the Celebrations were well attended at 6, 7, 8 and 9, and there were 322 communicants. This is far below the number that ought to have attended, being only one-third of the number on our list, but we must try to use Advent well and do better at Christmas.

The Meditations on Friday began the week before Advent Sunday. There will be a course of Meditations in Advent on the Sunday Epistles.

On each Tuesday afternoon in Advent, Rev. J. Holwell Geare, will give a series of addresses on the Parable of the "Ten Virgins."

S. Matt. xxv: 1.
S. Matt. xxv: 5.
S. Matt. xxv: 10.
S. Matt. xxv: 13.

Father Field will conduct a Parochial Retreat at Milford, Del., on Wednesday, December 3d.

The Right Rev. Ethelbert Talbot, Bishop of Wyoming and Idaho, will preach on Sunday evening, December 7th, and on Monday evening, December 8th, will give a Missionary address in the school room, at 8 P. M.

St. John's Guild will meet on Monday, December 15th. The Guild has been reconstructed and now has the simple and definite object of praying for and co-operating with the Mission Priests of the Society of St. John the Evangelist in their work. The members will say the Collects for the Guild daily and twice in each week, if possible, at Celebrations of the Holy Communion.

St. Barnabas Guild had its usual meeting on Wednesday, November 19th. Three new members were proposed.

The Guild Procession on St. Clement's evening was very well attended. A Procession is not a Parade, and no false modesty should prevent any person from taking part. It is an act of glory to God. Nothing, as a dignitary of the Church said after seeing it, so proves the obedience and discipline of the members of the Guild.

Christmas Day falls this year on Thursday. There will be no Mothers' Meeting and no service after 5 P. M.

The Mothers will have their Supper and Entertainment on Monday, December 29th.

The Missa de Angelis will be sung during Advent at the 11 o'clock Celebration. In the evening the Litany of the four last things will be sung after the sermon.

Prayer books and hymn books are often taken away from the church (by mistake), and people who take them forget to return them, thereby causing great inconvenience and expense. Persons who find any of St. Clement's prayer books or hymnals in their houses are requested to put them back in the church.

More prayer books and hymn books are needed.

BAPTISMS.

October 21.—James, son of James and Jennie Merrick.

October 30.—Laura Lucinde, daughter of John and Anna Wilson.

October 30.—James Richard, son of Joseph and Annie Godfrey.

October 30.—Matthias Gilbert.

October 30.—Bertha Fredrick Wm. and Janette Ann Hamer.

October 30.—Charles Chamers.

November 6.—Minerva Victoria, daughter of Henry Wm. and Agnes Martin.

November 6.—Robert, son of Alexander and Mary Campbell.

November 6.—Robert Edwin, son of Hermann and Anna E. Meyer.

November 6.—Anna Louise, daughter of Hermann and Anna E. Meyer.

November 6.—Edmund, son of Jas. and Martha Cook.

November 13.—Harriet Ethel Kater, daughter of George and Harriet Bryant.

November 13.—Katharine, daughter of John and Rachel Flanagan.

BURIALS.

September 21.—John Thomas Durang.

October 28.—Harriet Smith.

October 28.—Mary Burchwell.

November 12.—Wm. Grant Sankey.

November 14.—William Black.

November 16.—William Hoover.

COMMUNIONS.—917.

No. of Communicants, S. Clement's Day, 322.

The Sunday School.

Advent is close upon us again, and I must remind the Parish of the Sunday School, and give a brief account of our work.

First of all I have to thank the teachers who have helped me, and the friends of the school who have contributed to its support during the past year. And if gratitude is rightly defined as "a lively expectation of favors to come," I certainly am grateful; which of course will then mean that I expect a great deal more work this coming year from my teachers, and an equal or greater amount of money from my friends in the parish. The year has been one of more than usual difficulties, owing to the sickness which prevailed so generally last winter. I had not the time myself to attend to the visiting of the Sunday-school children and their parents as it ought to have been attended to, and several of the teachers were incapacitated by rea-

son of their own sickness, or were obliged for other unavoidable causes to be away from their classes for a considerable period. One or two have been reluctantly compelled to resign their charge altogether, but others have come forward to fill their places, and we are once more in working order.

The average attendance of children throughout the year, with the exception of the months of July, August and September, has been about 139. This is still far below what it ought to be, considering the number of names on our books.

It is also to be remarked that while the attendance in the Infant school has considerably increased, that in the upper school has somewhat decreased. This shows the need of more regular visiting of the scholars by their teachers, and of every one working together to try to make the school more attractive, so that we may be able to keep our scholars to a later age.

An intermediate department has lately been organized for children too old for the Infant school, and yet not sufficiently advanced to to take part in the lessons upstairs. This, it is hoped, will be a great help to the solid teaching of the children. It is our aim that every child shall know the Catechism thoroughly before being advanced to the upper school.

During the months of July and August the experiment was tried of having a morning session of the school before the 11 o'clock Celebration, instead of in the afternoon. I am sorry that the attendance was not larger; but when nearly all the teachers are out of town it is difficult to induce the children to come. Most of those, however, who did come stayed for the 11 o'clock Celebration. Let us hope that next summer a larger number may be brought in this way to a Celebration, while their own service at 9 o'clock is in abeyance.

With regard to the finances of the school, I am happy to be able to make a satisfactory report. The total amount collected has been $380.28, and the expenses $343.50, leaving a balance in hand of $36.78. We owe, however, $90 to complete the purchase of a cabinet organ. This I hope to pay off at Christmas. It was absolutely necessary to buy some instrument, as the piano we formerly used was only loaned to us, and was removed last month by its owner. The organ we now have will be a great help, not only to the school, but also to the Mothers' meeting on Thursday evenings. It is necessary for them as for us to have an instrument for their weekly rehearsal. This unexpected necessity has of course been a considerable drain upon our resources, and will prevent me doing other things which I had hoped to do for the improvement of the school. It is however an expense which will not occur again.

I have also been able to buy forty Bibles for use in the school. This is only half the number that we need, but it is all I could afford.

The Sunday-school Library will, I hope, be opened on Advent Sunday. It has been closed for a whole year, partly for the want of librarians to undertake the management of it, and partly because the books were in great disorder and many of them needing to be repaired. Both of these defects have now been remedied. Mr. Frank Garner has kindly undertaken the work of chief librarian, and as he has had experience of such work in another excellently ordered Sunday school in this city, I feel sure he will prove a most efficient worker. The books have all been put in order, renumbered, and as far as we could do it, repaired. A catalogue has also been prepared, and will be printed in a cheap form. My best thanks are due to those who have helped me in this work, especially to Miss J. Thomson and Mr. F. W. Clarke.

In conclusion, I would remind all our parishioners that Advent is the time for forwarding to me their subscriptions or donations for the coming year. In accordance with the plan indicated last Advent, I purpose to make but this one appeal for the whole year, and I hope it will be liberally responded to. Every parishioner ought to take an interest in the Sunday school, and endeavor to do something for its support. It is one of the most important works of the parish, and one which calls for some of the most self-denying and patient labor. I therefore ask the whole parish to help it on by their interest, their prayers, and their gifts; so that it may become an instrument of increasing usefulness in bringing up our children in the faith and fear of God.

W. H. LONGRIDGE.

Festival Meeting S. Clement's Branch Iron Cross.

The usual Festival meeting of the members of S. Clement's Branch of the Iron Cross was held on Tuesday evening, November 25th. The Chaplain General, Rev. J. Holwell Geare, Rev. George T. Griffith, Rev. S. Gibbons of Nova Scotia, and a large number of members were present. The service was read by the Chaplain General. One Priest Associate, and six new members were received into the Guild.

An eloquent address was given by Mr. Geare, who took for his subject the command of God to the children of Israel, "Go and Smite Amalek."

Mr. Geare said, God is merciful, but He is also just, and we cannot trifle with Him. God in His anger punished the Amalikites as He does the wicked sooner or later. They may flourish for a time, but in God's own good time He rewards them according to their deeds. It is a fearful thing to fall into the hands of the living God. Everlasting punishment will be the reward of all who reject Christ the Son of the living God. The millstones of God grind slowly but surely. Sometimes it seems as if God does not punish evil-doers, they prosper and are thought well of, while the righteous suffer, that is because our God is a God of love and gives us every opportunity to repent. He is not willing that any should perish, but He will not always strive with man. "As we sow so shall we reap." When I think of the hundreds of thousands of mortals who are living in sin, I am thankful there is such a body as that of the Iron Cross, the members of which strive against all intemperance, profanity and impurity in themselves and others. May God bless the members of the Iron Cross. Brothers be ever active to win others to Christ. The devil and his angels are active and are quite as earnest for our ruin as the angels of God are for our eternal safety. Satan is a powerful general and is never idle, he is always tempting, and when successful he rejoices. I can picture him scoffing and saying to his creatures, "Rejoice with me, a child of God has fallen." Be careful to walk in the path which Christ has made easy for you. Be not discouraged should you find it hard to bear the cross. Think of Christ's temptation, think of His battle with the Prince of darkness, think of His victory and let it comfort you for He is able and willing to save you, but should you fall, be not ashamed to confess your sins, your most secret sins, and receive absolution, receive the comforting words. "Go thy way thy sins are forgiven thee." Repent and do it at once, do it manfully; remember the eye of God is everywhere and He reads our hearts. Confess honestly. Watch and pray that ye enter not in temptation. Blessed is he who endures "temptation." Remember Christ is ever looking upon us, and that we must not grieve the Holy Spirit of God. Be temperate in all things, be pure in thought and deed, follow Christ's example in all things, work for Christ, be an obedient follower of your master, do not wait for some easy way to turn up, but do that which is in your power, be ever ready to battle for the cause of Christ, work individually, work together, be steadfast, and when the fight is over, Christ will welcome you and say, "Well done thou good and faithful servant, enter into the joy of thy Lord."

In conclusion Mr. Geare, in an earnest, telling manner dwelt upon the duty of all Christians to make a special effort during Advent to win souls to Christ and purity, and exhorted mem-

bers not to neglect partaking of the Sacrement of Christ's body and blood.

At the conclusion of Geare's address all adjourned to the school room, when the business of the association was transacted.

A committee was appointed to confer with the Chaplain General as to the nomination of officers to fill the places of some that had resigned. Father Field said a few cheering words to the members and on behalf of the Guild, returned thanks to Mr. Geare for his address. God speed was said to Rev. S. Gibbons who is about to return to Nova Scotia where he will establish a Branch of the Iron Cross. Mr. Gibbons replied with an amusing speech and thanked the clergy of S. Clement's and the Guild for their courtesy, and aid for his church. At the conclusion of Mr. Gibbons' address the members and visitors partook of refreshments provided for the occasion.

The Boys' Gymnasium and Iron Cross Parlor is open to boys of good characters every night. A good work is going on there, under the care of Mr. Heffner. Once a month there are exhibitions of the boys' progress in gymnastics, and their feats are really wonderful. The boys pay all they can, and the Chaplain is responsible for the rest.

The Altar Guild.

The Altar Guild of S. Clement's Church has commenced work at its new room, No. 2032 Cherry street, Philadelphia.

The regular monthly meeting takes place upon the first Thursday in each month at 10 A. M. in the Chapel, when there is a short address.

The work room is open every Tuesday and Thursday from ten until one o'clock, for work on silk embroidery; besides these hours much extra time is given by many members who have the work of the Guild at heart.

During the working hours the Guild will be glad to show to any members of the parish or their friends interested in ecclesiastical embroidery, the work they may be doing. Just now the embroidery is principally on white silk, which will be finished by Christmas.

The Altar Guild has many new members this autumn, and hopes to accomplish much work this winter.

A Visit to Canon Liddon.

SEPT. 24, 1890.

"The visit was on this wise. I had spent a very delightful time with the Bishop of Lincoln, taking a lunch with him and walking about in his garden and among the ruins of the old palace in his company. I expressed my regret that I should not be in London in August, so that I could hear Canon Liddon preach. The bishop said I would probably find him in Oxford, and suggested that I should go there and see him.

"So while I was staying at Cowley, I got Brother Maynard to take me to see him. It was on St. Peter's Day, and after going to Evensong at the Cathedral, I crossed the great 'Tom Quad' to the Canon's rooms. He was very cordial, indeed, and asked me to come in the evening and spend some time with him. I protested that I ought not to take up his time; but he was kind enough to urge me to come.

"I arrived at his rooms at about a quarter-past nine, and had to wait a few minutes for his return, which called forth very polite apologies from him. He lived in a suite of rooms in the second story of the building at the right of the entrance to the 'Tom Quad.' He had a sitting room and a library adjoining, and a bedroom above.

"He struck me as very old-fashioned and courtly, being dressed in an old-fashioned dress coat and 'correct' English clericals. He had nothing more modern than candles for light.

"On the walls of his rooms were a few pictures, but nearly all the space was taken up with book cases. He showed me an engraving of Dollinger which the great German had sent him, also a picture of our Bishop of Iowa in cope, mitre, &c.

"Our conversation was mostly about America and the growth of the Catholic religion here, and about the Bishop of Lincoln's trial, "Lux Mundi" and Dr. Pusey. Canon Liddon thought "Lux Mundi" the most dangerous book which had been published since Essays and Reviews, because it come from the Pusey house, where orthodoxy was expected at least.

"He showed me volumes of munuscript letters of Dr. Pusey, Cardinal Newman, Cardinal Manning, Mr. Keble, the Wilberforces, the Froudes, and in fact all who were connected with the Catholic Revival. He also showed me the chair Dr. Pusey always sat in when visiting him.

"He gave me a volume of his sermons on the Magnificat, and some pamphlet sermons of his.

"He promised to send me a letter of Dr. Pusey's, which he did, with a very kind letter from himself, which is of almost equal value to me with that of Dr. Pusey. He gave me a cup of tea, and while we were drinking it the author of "Alice in Wonderland" ran in to make a call. He has rooms in the same hall.

"Canon Liddon was a fine looking man, of average height, thick gray hair brushed back from his forehead, gentle smiling eyes, and a scholarly stoop in his shoulders. He went down to the street with me, and expressed his regrets that he could not show me some further attention, but I was leaving town the next morning.

"He made one striking remark which impressed me very much. We were speaking of the cold exterior of the English clergy, both in the pulpit and in private, and he said he thought it came from a dread of *unreality*. He said nothing was so distasteful to an Englishman as unreality.

"I am afraid this will be very unsatisfactory; but you may make any use of the facts you choose."

Affectionately yours,

F. A. S.

S. Clement.

Continued.)

Therefore let us cleave unto them that practice peace with godliness, and not unto them that desire peace with dissimulation. For He saith, "This people honoreth me with their lips, but their heart is far from Me;" and again, "They blessed with their mouth, but they cursed with their heart." And again He saith, "They loved Him with their mouth, and with their tongue they lied unto Him, and their heart was not upright with Him, neither were they steadfast in His covenant." For this cause "let the deceitful lips be made dumb which speak iniquity against the righteous." And again, "May the Lord utterly destroy all the deceitful lips, the tongue that speaketh proud things, even them that say, let us magnify our tongue; our lips are our own; who is Lord over us?"

"For the misery of the needy, and for the groaning of the poor, I will now arise, saith the Lord; I will set him in safety, I will deal boldly by him.

For Christ is with them that are lowly of mind, not with them that exalt themselves over the flock. The Sceptre of the Majesty of God, even our Lord Jesus Christ, came not in the pomp of arrogance, or of pride, though He might have done so, but in lowliness of mind, according as the Holy Spirit spake concerning Him by Isaiah, "Lord, who believed our report? and to whom was the arm of the Lord revealed? As a child was He, as a root in a thirsty ground. There was no form in Him, neither glory. And we beheld Him, and He had no form nor comeliness; but His form was mean, lacking more than the form of men. He was a man of stripes and of toil, and knowing how to bear infirmity, for His face is turned away.

"He was dishonored and held of no account. He beareth our sins, and suffereth pain for our sakes; and we accounted Him to be in toil, and in stripes, and in affliction. And He was wounded for our sins, and hath been afflicted for our iniquities. The chastisement of our peace is upon Him. With His bruises we are healed. We all went astray like sheep; each man went astray in his own path, and the Lord delivered Him over for our sins.

And He openeth not His mouth because He is afflicted. As a sheep, He was led to slaughter; and as a lamb before His shearer is dumb, so openeth He not His mouth. In His humiliation, His judgment was taken away. His generation who shall declare? For His life is taken from the earth. For the iniquities of my people He is come to death. And I will give the wicked for His burial, and the rich for His death, for He wrought no iniquity, neither was guile found in his mouth. And the Lord desireth to cleanse Him from His stripes.

"If ye offer for sin, your soul shall see a long-lived seed. And the Lord desireth to take away from the toil of His soul, to show Him light and to mould Him with understanding to justify a just One that is a good Servant unto many. And He shall bear their sins. Therefore, He shall inherit many, and shall divide the spoils of the strong; because His soul was delivered unto death, and he was reckoned unto the transgressors; and He bare the sins of many, and for their sins was he delivered up."

And, again, He Himself saith: "But I am a worm, and no man; a reproach of men, and an outcast of the people. All that beheld Me mocked Me; they spake with their lips, they wagged their heads, saying: He hoped on the Lord; let Him deliver him, or let Him save him, for He desireth him."

Ye see, dearly beloved, what is the pattern that hath been given unto us; for if the Lord was thus lowly of mind, what should we do, who through Him have been brought under the yoke of grace?

[S. Clement concludes this passage with examples of humility given by Job, King David, Elijah, Elisha, and Ezekiel.]

[The reader must notice that S. Clement's quotations from the Old Testament are not exactly the same as those with which he is familiar. The reason is that S. Clement quotes from the Septuagint, which very frequently differs in mode of expression from our Authorized Version. The Septuagint is the Greek version of the Old Testament, translated from the Hebrew by Alexandrian Jews about 285 years before Christ, in the reign of Ptolemy Philadelphus, and tradition said it was the work of seventy elders in seventy-two days. The Jews of that period regarded it with so much veneration that they believed the translation to be inspired, S. Irenæus, in the second century after Christ, and S. Augustine in the fourth century thought so also. Of course, they cannot have thought that those elders were inspired to make an exact grammatical translation, when the discrepancies are obvious. Their meaning must have been that they considered the translators to be so imbued with the mind of that same Spirit who inspired the Hebrew prophets, that they felt themselves at liberty to alter the expressions, when by such alterations they could better explain to the people of their own day the mind of the Spirit. Even for ourselves, the differences in the Septuagint seem in many instances to make the sense clearer, and the idea of such a double inspiration makes it intensely interesting. "These differences, however, have led many students of the Septuagint to the conclusion that the translation must have been from a different Hebrew reading than that from which our Authorized Version is taken.

This may be so, but such an idea, instead of lessening, rather enhances the interest of those differences, investing them with a still greater antiquity.

Indeed the student of the Septuagint has an addition to his Bible. Isaiah xxviii: 16 is in our Authorized Version, "He that believeth shall not make haste;" whereas the Septuagint version quoted by S. Paul in Romans x: 11 is, "Whosoever believeth on Him shall not be ashamed."

So we have two precious texts instead of one, and this is by no means a solitary instance.]

(*To be continued.*)

—THE—

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2. The payment of a Subscription of not less than seventy-five cents per annum (Clergy and Religious exempt).

A Quarterly Intercession Paper is issued, containing the names of Departed Members, and of the Relatives and Friends of Members for whom the prayers of the Guild are desired. For further information address the REV. F. A. SANBORN, Superior, Philadelphia Branch, 1625 Locust Street. feb 1 y

S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

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KALENDAR FOR JANUARY.

1. Thursday.....Celebrations, 7, 9.30. Morning Prayer (all week-days) 9. Evening Prayer (all week-days), 5. Litany and Instruction, 8.
2. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 5.15. F. Field in Church, 9–11, 7–9.
3. Saturday.....Celebration, 7. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.
4. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Sunday School, 2.30. Bible Class, 3. Evening Prayer, 8. Guild of the Holy Cross, 5. [*Christmas II.*]
5. Monday..... Celebration, 7. Guild of S. Mary, 7.30.
6. Tuesday..... Celebrations, 7, 9.30. [*Epiphany.*]
7. Wednesday.....Celebration, 7. Guild of S. Vincent, 6.30.
8. Thursday.....Celebrations, 7, 9.30. Altar Guild, 10. Litany and Instruction, 8. [*S. Lucian.*]
9. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 5.15. F. Field in Church, 9–11, 7–9.
10. Saturday.....Celebration, 7. Guild of the Holy Child, 4. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.
11. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Sunday School, 2.30. Bible Class, 3. Evening Prayer, 8. [*Epiphany I.*]
12. Monday..... Celebration 7. Guild of S. Martha, 8.
13. Tuesday.....Celebrations, 7, 9.30. Guild of Iron Cross, 8. [*S. Hilary.*]
14. Wednesday.....Celebration, 7.
15. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8.
16. Friday.....Celebration, 7. Meditation, 12. S. S. Teachers, 5.15. F. Field in Church, 9–11, 7–9.
17. Saturday.....Celebration, 7. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.
18. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Sunday School, 2.30. Bible Class, 4. Evening Prayer, 8. [*Epiphany II.*]
19. Monday.....Celebration, 7.
20. Tuesday.....Celebrations, 7, 9.30. Guild of S. Mary, 9.30. Guild of the Iron Cross, 8. F. Field in Church, 10–11. [*S. Fabian.*]
21. Wednesday.....Celebration, 7. Guild of S. Vincent (Junior), 7.30. Guild of S. Barnabas, 8. [*S. Agnes.*]
22. Thursday.....Celebration 7, 9.30. Litany and Instruction, 8. [*S. Vincent.*]
23. Friday.....Celebrations, 7. Meditation, 12. S. S. Teachers, 5.15. F. Field in Church, 9-11, 7–9. F. Longridge, 5–6, 7.9.
24. Saturday.....Celebration, 7. F. Field in Church, 9–11, 7–9. F. Longridge, 5–6, 7–9.
25. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Sunday School, 2.30. Bible Class, 4. Evening Prayer, 8. [*Septuagesima.*]
26. Monday.....Celebration, 7, 9.30. [*S. Paul.*] (Transferred from Sun lay.)
27. Tuesday.....Celebrations, 7, 9.30. F. Field in Church, 10–11. Guild of the Iron Cross, 8.
28. Wednesday.....Celebration, 7.
29. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8.
30. Friday.....Celebrations, 7. S. S. Teachers, 5.15.
31. Saturday.....Celebrations, 7. F. Field in Church, 10–12, 7–9. F. Longridge, 5–6, 7–9.

S. Clement's Church,

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The Rev. D. CONVERS, *Rector.*
The Rev. C. N. FIELD,
The Rev. W. H. LONGRIDGE, } *Assts.*

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Accounting Warden.—John Neill, 611 Drexel Building.

Organist and Choir-master. — J. B. Tipton, 905 Clinton street.

Clergy House, 2026 Cherry Street.
All Saints' Home, 2034 Cherry Street.
S. Clement's Dispensary,
Cor. Claymont and Cherry Streets.
Iron Cross Office, 2021 Cherry Street.
Iron Cross Parlor and Gymnasium,
21st and Market Streets.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

This MAGAZINE is published monthly through the Iron Cross Office, 2021 Cherry street, Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

Single copies of the MAGAZINE can be purchased at 2021 Cherry Street, or of James Hammond, 1224 Chestnut St.

1890.

A year seems a long time to look forward, but a year that is past seems as nothing. Its trials and troubles, its pains and worries and difficulties, are things of the past. The effect of them, however, remains either for good or for evil. It has been a year of unusual troubles both to the Parish and to families and individuals. The year began with the epidemic La Grippe, which was fatal to many, and left others in such a weakened condition that their life has been a burden to them. The young and the strong seemed to be specially affected by it. Many of our young people died from the pneumonia which followed.

One of the Fathers was obliged to go southward for a change, but found the epidemic as fatal in the South as in the North. No place seemed to be exempt from it.

The Rector of the Parish has never recovered, and left for Europe in January, hoping to shake off his illness by a sea voyage. One of the Sisters had a severe attack, and has never regained her former strength. This was a very trying beginning for a new year, when we hoped that all the Parish was quietly settled and in working order.

Then came the resignation of the Rector, which by the urgent desire of the parishioners was withdrawn. All this came in the Parish just at the beginning of Lent, and threatened the work of the Church with confusion, but Lent was well kept. The Retreats of the Parish, and of the Guilds, both of men and women, were attended in larger numbers than before. Easter was a time of anxiety, but we were cheered by a promise of a visit from Father Benson, the Founder of the Society of S. John the Evangelist. This promise was fulfilled in May, and nothing could have been more refreshing than the encouragement which was given us by his presence. He was delighted to find S. Clement so active and zealous and earnest, and promised to do his utmost to help the Fathers in keeping up the work. He visited Boston and Johnstown and Wilmington, giving Retreats and addresses, and was most cordially welcomed. Everyone at S. Clement's wished that he could stay. He brightened us all. During his visit the Hospital was opened by the Bishop.

Then the summer begun, and our Children's Seaside Home at Point Pleasant and our Boys' Holidays in the country took large numbers of children away for fresh air.

The Bishop of Corea visited us in July, and took away with him a member of S. Clement's Branch of the Iron Cross as a medical missionary.

Our Guilds resumed their meetings in September. Some of these are not parochial, and among those most useful to the community at large is the Guild of S. Barnabas, of which the members are nurses in hospitals and in private cases.

One of the Fathers took a Mission in Johnstown, in September, and traveled 2500 miles and preached 35 times in his short vacation of 20 days.

During the year twelve persons have given themselves to the service of God in the religious life. God blesses us not so much by what He gives us as by what He accepts, and as He has accepted our service and ourselves there is no need to be discouraged, but to wish one another a Happy New Year, and hope that through all our tribulations we may be brought further on our way to the kingdom of God.

Parish Notes.

Father Convers is not so well.

Father Page will visit S. Clement's in February.

An offering of a thousand dollars was presented at the midnight celebration on Christmas eve. The greater part of this sum was given by a few poor persons who wished to show their gratitude to God for blessings received during the past year. It is worthy of notice that when it was known that one of the Fathers wished to prevent any possible arrears in the Parish accounts for the year, three poor women brought each a hundred dollars of their savings and gave them as their offerings. Their example was followed by others, and though on the Sunday before not a cent of the money was in hand, the Father was able to present the money at the due time. There need be no fear for the financial condition of a Parish in which people are ready at a moment's notice to give their money and their lives for the work of the Church directly that a real need is known.

The Christmas festivities all passed off merrily.

The Christmas dinner and entertainment only wanted F. Convers to make it complete. Our thanks are due to the gentlemen and ladies who carved the turkeys and provided the amusements.

The Guild of the Holy Child had a most enjoyable feast on the eve of the Holy Innocents.

The boys of the Iron Cross, on the same evening, had their athletic exhibition and supper. The prizes for athletics were unique. A Christmas basket containing a turkey, oranges, etc., was given to each successful competitor.

The Sunday School festival took place on Tuesday, and the intermediate and infant school having their own festivals on Wednesday.

The Bishop of Wyoming and Idaho preached at S. Clement's last month, and gave a lecture on the Monday following. The collection on Sunday evening, amounting to $59.66, was

given to the Bishop for work in his missionary diocese, and $10 41 was sent to Sheridan, where Mr. Snavely has a church—a friend of Father Field, at Johnstown after the flood.

The collections on Tuesdays in Advent were given to the Rev. J. H. Geare, for his mission work at Milford, Delaware, where he has built a mission chapel. We were sorry that the offerings were so small.

The Rev. F. N. Greaves, of China, will preach on Sunday evening, January 11th, for his mission.

Father Field has opened a Bible class on Sunday afternoons, at 3 o'clock, for men and women. It began with only 27 members, but it is hoped that the numbers will greatly increase as it becomes known. Bible study is necessary for all of us. There will be a course in the Acts of the Holy Apostles.

Confirmation classes are being formed. Persons who wish to be confirmed in March should give their names to the Clergy or to the Sisters, at once. Lent comes very early this year. Persons who desire books for Lent reading should look over those kept in stock at the Iron Cross office. There is no better book for daily reading in Lent than "*Dover's Quiet Thoughts in Lent*," with preface by the Bishop of Lincoln. The price is only 25 cents.

Father Hall's sermon on Canon Liddon, preached at S. Clement's, can be had at the Iron Cross office, 2021 Cherry street.

The Rev. G. T. Griffith, who has assisted us since Easter, has received a call to a large Parish in Iowa. Lyons and Clinton have long been in need of a good Priest, and though we are sorry to lose Mr. Griffith, and extremely grateful to him for his good work in the Parish, we shall feel that it is a great advantage that another good outpost of the Catholic Faith should be upheld.

It is a shame for us to complain at S. Clement's that we have not enough Priests. One of the Fathers has lately been asked to name Priests for fourteen different Parishes which have no Priest. Some of these, it is true, are too poor to support a Priest and family, but none the less is the need felt of a good, single, self-denying man to work till better times come.

The people of the Parish will deeply regret to hear that Father Convers is not so well. He has had another bad attack of illness, and though we may hope for his return in time, yet it is felt from his letters that the time must be indefinite.

Father Page, the Superior General S. S. J. E., has written most kindly that he will pay us a short visit next month. He already loves S. Clement's by what he has heard of it, and we are sure that all will give him a most hearty welcome.

It is never any use to ask the Fathers "How are you?" They have not time to consider the question. Happily the two who are now at S. Clement's are in absolutely blooming health, and determined by the grace of God not to be overcome by any difficulties.

The Clergy of the Parish have received a communication from the Guild of S. Vincent for Acolytes to the effect that at the last meeting of the Guild the following resolution was passed:

Whereas, In case of death it is frequently desired by relatives of the deceased to leave the body in church the night before burial;

Resolved, That the Guild of S. Vincent volunteers to watch with the body, and to say prayers in the church during the night for the repose of the soul of the deceased whenever it is so desired.

—o—

BAPTISMS.

November 20.—Louis Ingram, son of Louis and Carrie Wilson.

November 27.—Ethel Lewis, daughter of Thomas and Susan Dougan.

November 28. — Charles Leonard, son of Charles J. and Mary A. Mincher.

December 10.—Richard Seth, son of William George and Jennie Cook.

December 10.—William George, son of William George and Jennie Cook.

December 10.—George Harold, son of George and Annie Rick.

December 11. — Martha Dallas, daughter of George W. and Louisa Peters.

December 11th.—Lydia Jane, daughter of Richard and Lydia Jane Haslam.

November 20.—Florence Virginia, daughter of Robert and Laura Virginia Fritsch.

November 20.—Henry, son of Henry and Adelie Fritsch.

MARRIAGES.

November 25.—Francis M. Berry to Helen L. Laurence.

December 17th.—Charles E. Hicks to Cathinca M. Beling.

BURIAL.

December 31.—Joseph Bartlett Burleigh, LL.D.

Number of Communicants from November 20th to December 20th, 855.

The Iron Cross.

The Iron Cross Convention will take place at S. John's Church, Varick street, New York, on January 26th.

People interested in the boys of the Iron Cross are requested to send their subscriptions to Father Field. The Iron Cross Parlor and Gymnasium is open every night, and hundreds of boys are made happy by it.

There have been over four thousand attendances this year, and more than a thousand boys enjoyed the excursions.

Letters from Father Benson.

Lyons, November 7th, 1890.

I am writing at the railway station. Yesterday I spent at Paris. In the morning I was at la Madeleine. There was a great wedding there at mid-day. The church was almost full. I thought it must be some one of importance, but I asked several officials, and none could tell me the bridegroom's name! A vast amount of plants were brought to decorate the sanctuary. They hid the reredos of angels in marble, which was, perhaps, an improvement.

In the afternoon I went to S. Sulpice, a glorious church in itself and in its memories. The choir were in a large chamber *behind* the altar. I suppose they were the students. At 7.30 there was a service said by the Priest in the nave, I suppose the Evening Prayer, but I could not hear. It was too short for Vespers or Compline. Then a sermon. Then the choir sang a Psalm. The altar had a curtain drawn up behind to serve as a reredos—black, with a large white cross upon it. All Souls seem to overpower All Saints—in attention as, I am afraid, they also do in numbers!

After this prayer there was a sermon upon Purgatory, and the blessedness of helping our friends there. Then the Psalm. Then a second sermon upon venial sins, by another preacher. The preaching was good, but the subject unfortunate.

I came on at night to Lyons, and got here at 7.30 A. M. I went to the Cathedral, and heard Mass in a side Chapel, which seemed to be the principal one. There was nothing at the High Altar. The Canons, when they did kneel, knelt up upon their seats with their faces to the wall. After this I went to Fourvieres. A good woman on the hill seemed to think me profane, because I did not buy a tallow-dip which she offered me, under the idea that it would add to the pleasure of Madonna, the Protectress of Lyons. I did not think that the B. V. M. would very much care for such an attention. I had gone up, not so much to visit Fourvieres as to visit S. Irenaeus, but I was misdirected as to the church where he is buried, and so I came down the hill without getting there. It was there some thirty-five years ago. It is a church which carries one back to the earliest times, but I am afraid modern Lyons thinks much more of Fourvieres, with its dolls and dips.

I am going on this afternoon to Nismes.

With love to all,
Yours affectionately in our Lord,
R. M. BENSON.

Getting near Port Said,
Nov. 12th, 1890.

We shall reach Port Said to-morrow

morning. The weather has been beautiful, but my fellow passengers who left England a week before me had a hard time in the Bay of Biscay. There are a good many friends on board; Mr. Rivington and his daughters, and Miss Maconochie; Surgeon General and Mrs. Webb; Mr. Punnett; Mrs. Hastings, who was at Bedford during Lent, and who sits next to me at dinner; Colonel Laughton, who has met some of us in former years; Osmond, a nephew of Trinder, who was at Toddington. There are five of us Priests—Maloney, C. M. S.; Huleatt, continental Chaplain at Luxor; Scott-Brown, junior Chaplain at Bombay; another, whom I have not seen.

There is a large party of missionaries, one Congregationalist, one Australian going to Assam, from a new society formed in the Colonies, and several ladies. We have a Bible class together every morning, taking our turn in leading it. Subject, the Epistle to the Hebrews. I cannot say how near we come to S. Paul's meaning, but at any rate we approach it from different sides.

Our voyage has not been an eventful one, but you may tell Bro. John, with my love, that the electric light has been very useful in shedding its brightness on the Psalter.

We saw the Straits of S. Boniface, Stromboli, and Messina I am afraid my ideas of the respective dangers of Scylla and Charybdis have rather dwindled away in face of the reality. Ætna was scarcely visible.

There is no place on board where one can have sufficient quiet for a Celebration, but on Sunday I had an extra service, to which a good many people came. Of course there was the regular ship service in the morning. So many people would like a daily Morning Prayer, that I mean to try and begin it to-morrow.

I have been reading Bissell's book upon the Pentateuch. It is a very valuable one, exposing the utter baselessness of the theories put forward by Willhausen. He is an American, who has spent many years in Germany, and is personally familiar with the leaders of the controversy.

Love and blessing to all,
Yours affectionately,
R. M. B.

S. Clement.

Continued.)

The fact that our Lord and His Apostles quoted from both versions shows, that they regarded them to be of equal value, and this surely is a sufficient answer to those who would now impugn the correctness and orthodoxy of the Septuagint version. Our Lord and his Apostles quoted sometimes from the Septuagint version, and there is a material difference between S. Matthew xiii: 15; Acts of the Apostles xxviii; 27, and our Authorized Version from the Hebrew in Isaiah vi: 10.]

PARAGRAPH 28.

Since all things are seen and heard, let us fear God and forsake the abominable lusts of evil works, that we may be shielded by His mercy from the coming judgments. For where can any of us escape from His strong hand? And what world will receive any of them that depart from His service? For the holy writing saith: "Where shall I go, and where shall I be hidden from Thy face? If I ascend into the heaven, Thou art there; If I depart into the farthest parts of the earth, there is Thy right hand; if I make my bed in the depths, there is Thy Spirit."

Whither then shall one depart, or where shall one flee from Him that embraceth the Universe?

Let us, therefore, approach Him in holiness of soul, lifting up pure and undefiled hands unto Him, with love towards our gentle and compassionate Father, who made us an elect portion unto Himself, for thus it is written: "When the Most High divided the nations, when He dispersed the sons of Adam, He fixed the boundaries of the nations according to the number of the angels of God. His people Jacob became the portion of the Lord, and Israel the measurement of His inheritance." And, in another place he

saith: "Behold, the Lord taketh for Himself a nation out of the midst of the nations, as a man taketh the first-fruits of his threshing-floor, and the Holy of holies shall come forth from that nation." Seeing, then, that we are the special portion of God, let us do all things that pertain unto holiness: forsaking evil speakings, drunkenness and tumults and hateful lusts, abominable adultery, hateful pride—"For God, He saith, resisteth the proud, but giveth grace to the lowly." Let us, therefore, cleave unto those to whom grace is given from God. Let us clothe ourselves in concord, being lowly-minded and temperate; holding ourselves aloof from all backbiting and evil-speaking; being justified by works and not by words. Let our praise be with God, and not of ourselves; for God hateth them that praise themselves. Let the testimony to our well-doing be given by others, as it was given unto our fathers who were righteous.

Boldness, and arrogance, and daring are for them that are accursed of God; but forbearance, and humility, and gentleness are with them that are blessed of God.

The good workman receiveth the bread of his work with boldness, but the slothful and careless dareth not look his employer in the face. It is therefore needful that we should be zealous unto well-doing, for of Him are all things, since He forewarneth us saying, "Behold the Lord, and His reward is before His face, to recompense each man according to his work." Let our boast and our confidence be in Him; let us submit ourselves to His will. Let us mark the whole host of His angels, how they stand by and minister unto His will. For the Scripture saith, "Ten thousands of ten thousands stood by Him, and thousands of thousands ministered unto Him: and they cried aloud, Holy, holy, holy is the Lord of Sabaoth; all creation is full of His glory."

Yea, and let us ourselves, then being gathered together in concord with intentness of heart, cry unto Him as from one mouth earnestly, that we may be made partakers of His great and glorious promises, for He saith, "Eye hath not seen, and ear hath not heard, and it hath not entered into the heart of man what great things He hath prepared for them that patiently await Him."

How blessed and marvelous are the gifts of God dearly beloved! Life in immortality, splendor in righteousness, truth in boldness, faith in confidence, temperance in sanctification! And all these things fall under our apprehension. What, then, think ye, are the things preparing for them that patiently await Him? The Creator and Father of the ages, the All-holy One Himself knoweth their number and beauty. Let us therefore contend that we may be found in the number of those that patiently await Him, to the end that we may be partakers of His promised gifts. But how shall this be, dearly beloved? If our mind be fixed through faith towards God; if we seek out those things which are well pleasing and acceptable unto Him; if we accomplish such things as beseem His faultless will, and follow the way of truth, casting off from ourselves all unrighteousness and iniquity, covetousness, strifes, malignities and deceits, whisperings and backbitings, hatred of God, pride and arrogance, vain-glory and inhospitality; for they that do these things are hateful to God, and not only they that do them, but they that consent unto them.

This is the way, dearly beloved, wherein we have found our salvation, even in Jesus Christ, the High Priest of our offerings, the Guardian and Helper of our weakness. Through Him let us look steadfastly unto the heights of the heavens, through Him we behold as in a mirror His faultless and most excellent visage; through Him the eyes of our hearts were opened; through Him our foolish and darkened mind springeth up unto the light; through Him the Master willed that we should taste of the immortal knowledge.

It is written that "He maketh His angels spirits, and His ministers a flame of fire;" but of His Son the Master

said thus: "Thou art My Son; I this day have begotten Thee. Ask of Me, and I will give Thee the Gentiles for Thine inheritance, and the ends of the earth for Thy possession." And, again, He saith unto Him: "Sit Thou on My right hand, until I make Thine enemies a footstool for Thy feet."

Who, then, are these enemies? They that are wicked and resist His will.

Let us, therefore, enlist ourselves, brethren, with all earnestness in His faultless ordinances. Let us mark the soldiers that are enlisted under our rulers, how exactly, how readily, how submissively they execute the orders given them. All are not prefects, nor rulers of thousands, nor rulers of hundreds, nor rulers of fifties, and so forth; but each man in his own rank executeth the orders given by the king and the governors. The great without the small cannot exist, neither the small without the great. There is a certain mixture in all things, and therein is utility. Let us take our body as an example. The head, without the feet is nothing; so, likewise, the feet, without the head, are nothing; even the smallest limbs of our body are necessary and useful for the whole body; but all the members conspire and unite in subjection, that the whole body may be saved.

So, in our case, let the whole body be saved in Christ Jesus, and let each man be subject unto his neighbor, according as also he was appointed with his special grace. Let not the strong neglect the weak, and let the weak respect the strong. Let the rich minister aid to the poor; and let the poor give thanks to God, because He hath given him One, through whom his wants may be supplied. Let the wise display his wisdom, not in good words, but in good works. He that is lowly in mind, let him not bear testimony to himself, but leave testimony to be borne to him by his neighbor. He that is pure in the flesh, let him be so, and not boast, knowing that it is Another who bestoweth His continence upon him. Let us consider, brethren, of what matter we were made; who and what manner of beings we were when we came into the world; and that as it were out of a sepulchre and from darkness He that moulded and created us brought us into His world, having prepared His benefits aforehand, ere ever we were born.

Seeing, therefore, that we have all these things from Him, we ought, in all things, to give thanks to Him, to whom be the glory for ever and ever. Amen.

(*To be continued.*)

—THE—

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A Quarterly Intercession Paper is issued, containing the names of Departed Members, and of the Relatives and Friends of Members for whom the prayers of the Guild are desired. For further information address the REV. F. A. SANBORN, Superior, Philadelphia Branch, 1625 Locust Street. feb 1 y

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KALENDAR FOR FEBRUARY.

1. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Litany and Bible Class, 3 [*Sexagesima.*] Evening Prayer and Sermon, 8. Guild of the Holy Cross, 5.
2. Monday.....Celebrations, 7, 9.30. Morning Prayer (all week-days) 9. Evening Prayer (all week-[*Purification B. V. M.*] days), 5. Guild of S. Mary, 8.
3. Tuesday..... Celebrations, 7, 9.30.
4. Wednesday.....Celebration, 7. Guild of S Vincent, 6.30.
5. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8. Altar Guild, 10.
6. Friday.....Celebration, 7. Meditation, 12. F. Field in Church, 9–12, 7–9.
7. Saturday.....Celebration, 7. F. Field in Church, 9–12, 4-6, 7–9.
8. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Litany and Bible Class, 3. [*Quinquagesima.*] Evening Prayer and Sermon, 8.
9. Monday..... Celebration 7. F. Field in Church, 9–12, 7–9. Guild of S. Martha, 7.45.
10. Tuesday.....Celebrations, 7, 9.30. F. Field in Church, 9–12, 7–9.
11. Wednesday.....Celebrations, 7, 8 and 11. Morning Prayer, 10–30. Parochial Retreat Addresses, 9, 3, 7. [*Ash Wednesday.*] Address to men only, 8.
12. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8.
13. Friday.....Celebration, 7. Meditation, 12. F. Field in Church, 9–12, 7–9.
14. Saturday.....Celebration, 7. F. Field in Church, 9–12, 4–6, 7–9.
15. Sunday..... .....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Litany and Bible Class, 3. [*Lent I.*] Evening Prayer and Sermon, 8.
16. Monday.....Celebration, 7.
17. Tuesday .....Celebrations, 7, 9.30. Guild of S. Mary, 9.30. Way of the Cross, 8.
18. Wednesday .....Celebration, 7. Sermon at Evening Prayer, 5. Guild of S. Barnabas, 8. Address to Men only, 8.
19. Thursday.....Celebration 7, 9.30. Litany and Instruction, 8.
20. Friday.....Celebration, 7. Meditation, 12. F. Field in Church, 9-12, 7–9.
21. Saturday.....Celebration, 7. F. Field in Church, 9–12, 4–6, 7–9. F. Longridge, 5-6, 7–9.
22. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Litany and Bible Class, 3. [*Lent II.*] Evening Prayer and Sermon, 8,
23. Monday.....Celebrations, 7, 9.30.
24. Tuesday ..... Celebrations, 7, 9.30. Way of the Cross, 8. [*S. Matthias.*]
25. Wednesday.....Celebration, 7. Sermon at Evening Prayer, 8.
26. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8.
27. Friday.....Celebration, 7. Meditation, 12. F. Field in in Church, 9–12, 7–9.
28. Saturday.....Celebration, 7. F. Field in Church, 9–12, 4–6, 7–9. F. Longridge, 5–6, 7–9

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The Rev. W. H. LONGRIDGE, }

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The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

This MAGAZINE is published monthly through the Iron Cross Office, 2021 Cherry street, Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

Single copies of the MAGAZINE can be purchased at 2021 Cherry Street, or of James Hammond, 1224 Chestnut St.

Parish Notes.

It is hoped that everyone in the Parish will try to spend a good Lent, and will try to arrange what services they can attend. All should try to be at the Celebrations on weekdays as regularly as possible.

The Bishop of the diocese will administer confirmation on Friday, March 13th.

All persons desiring to be confirmed should give their names to the clergy or the sisters as soon as possible.

Father Page, Superior General S. S. J. E., is expected on February 23d. Prayers are asked for his safe voyage and for a blessing on his visit.

Father Huntingdon will give two addresses to men in S. Clement's Church on Ash Wednesday evening and on the Wednesday following.

There will be a Parochial Retreat on Ash Wednesday. The times of Services and addresses will be found in the Kalendar.

The Iron Cross Retreat will take place on Sunday, March 8th, all men are invited to attend, but this year it will be necessary for the clergy to know how many will take their meals.

A Quiet Day for Women will be held in S. Mary's Church, Locust above 39th street, West Philadelphia, on Thursday, February 19th. The Holy Communion will be celebrated at 9.30 o'clock. The services will be conducted by the Rev. Father Huntingdon, of New York. Morning session, 9.30 A. M. until 1. P. M.; Afternoon session, 2.30 to 4.30.

A conference of Churchwomen will be held in the Lecture Room of the Church of the Holy Trinity, Walnut above 19th street, on Friday, February 20th, at 10 o'clock. Morning session, 10 A. M. to 12.30 P. M., Topic, "Deaconesses and Sisterhoods." Afternoon session, 2.30, Topic, "Training of the Young in Church Work."

An Ecclesiastical Art Exhibition will be held on the second Tuesday, Wednesday and Thursday in Lent, at 1802 Pine street. The embroidery is entirely the work of Miss Morison, who is so well known for her skill in Church work of this kind. Miss Morison has been for so long assisting our Altar Guild, and has done so much of the embroidery in use in S. Clement's, that we hope that all will take this opportunity of seeing her work, and helping her in the good object for which she holds the exhibition. The tickets are 50 cents, and can be had from any member of the Altar Guild.

"The Way of the Cross" will be sung in Chapel on Tuesday evenings in Lent.

There will be a sermon on Wednesday at Evensong during Lent, at 5 o'clock.

Father Field conducted a Retreat for the Sisters of S. Mary, at Peekskill, on the eve of the Epiphany.

Two of the children of S. Clement's will be admitted as Novices, on the Feast of the Purification.

Two Novices were received into the All Saints' Community, at Baltimore, on January 24th.

Attention is called to the beautiful address by the Rev. J. H. Geare, on the work of nurses in the mission and the battlefield.

S. Clement's Hospital is flourishing, and there are now 11 patients. The annual report is in the press.

The Dispensary is carrying on its work more and more extensively.

BAPTISMS.

December 22, 1890.—Ellen Malin, daughter of William and Lizzie Malin.

December 22, 1890.—Emma Amelia, daughter of Henry William and Agnes Martin.

January 6, 1891.—Percival Cuthbert, son of Stephen Decatur and Florence Eustis Smith.

January 6.—Mary May Bella, daughter of William and Mary Ann Smith.

January 8.—Henry Darrach, son of Thomas and Mary Kane.

January 15.—Roy Frithgof, son of Alexander and Hakon Willards Renneche.

January 15.—Katherine, daughter of Joseph and Jennie Partingter.

January 15.—William Boyd, son of Isaac and Sarah Richelderfer.

January 18.—Susan Diehl Weiser.

BURIAL.

December 31, 1890.—Joseph Bartell Burleigh.

January , 1891.—John Kinney.

January 13.—Walter Campbell.

The Guild of the Iron Cross.

NEW YORK.

The fifth annual convention of the Guild of the Iron Cross was held on the 26th ult., at S John's Chapel, in Varick street. Dr. L. T. Garrett, of Philadelphia, presided. Among the delegates to the convention were the Rev. C. N. Field, Chaplain General of the Guild, of Philadelphia; the Rev. F. Stubbs, of Baltimore; the Rev. H. Moffett, C. H. Terry, H. Reilly and W. Cross, of Hoboken, N. J.; James G. Phillips, G. M. Johnson, W. A. Johnson, of Philadelphia; Dr. E. W. Willis, of Baltimore; the Rev. Reeve Hoffle, of Newark; the Rev. W. C. Clapp, of Baltimore, and the Rev. S. T. Graham, W. W. Rutherford, Geo. B. Joliffe, the Rev. J. S. Miller, Alexander L. Hershman, the Rev. Jesse A. Locke and the Rev. C. M. Hall.

The opening of the convention was preceded by communion service.

The meeting was called to order at 10.30 A. M. An interesting report was read by the Chaplain General in reference to the present condition of the Guild. The Guild was founded in 1883 by twelve poor men in Philadelphia, under the direction of the Rev. C. N. Field. It now has 217 priests, with memberships in seventy-nine places in the United States. It has also several flourishing branches in Canada, and has members in England, Africa, Japan and Corea. "Its simple threefold pledge," said the Chaplain, "of Temperance, Reverence, and Chastity, has helped thousands of men and boys to live a better life and to influence others in the same way."

The following officers for 1891 were elected: Chaplain General, Rev. C. N.

Field, of Philadelphia; President. Dr. L. T. Garrett, of Philadelphia; Vice-President, C. H. Perry, of Hoboken; Secretary, G. E. Phillips, of Philadelphia; Treasurer, E. Hyer, of Philadelphia; Executive Committee, Rev. J. W. Williams, of New York; Dr. E. W. Willis, of Baltimore; C. W. Connell, of Newark.

The afternoon session was devoted to the discussion of the work of the coming year, and to reports from the branch associations.

An interesting sermon on the duties and work of the members of the Guild was preached in S. John's Chapel, by Bishop Talbot, of Wyoming and Idaho. There was a large attendance.

Address to Guild of S. Barnabas for Nurses.

By Rev. J. H. Geare.

It may be laid down as a maxim of general application that Truth in principle must lead eventually to Truth in practice; and if we apply this to questions in which the Church and the world take an equal interest, or rather, are equally involved, we should clothe the idea in some such phrase as this, that high doctrine leads on to high practice. In other words, dogma is always productive of increased activity and zeal in works of mercy, charity and love. It seems as though the movement commenced some fifty years ago, for the re-establishment of dogmatic truth had struck a sympathetic chord, deep in the hearts of the people and were indeed sounds gone out into all lands, producing its wonted fruits in acts of benevolence and charity and love. Now, I am anxious to say a few words only on one particular work of mercy—the nursing of the poor sick in hospitals and barracks. No one can fail to notice the change which only a few years has made in this ministry of mercy. From the very commencement of Christianity, the poor were always taught that in their time of need and distress it was the Church, and the Church only, which could relieve their wants of the soul, and at the same time stretch out the hand of brotherly help to effect the cure of the body. Yes, to Catholic Christendom belongs the merit of having first established hospitals or welcome "inns," where the twofold ministrations of recovery of health to the body and spiritual strength to the soul, was the sole aim of those, who with their great Founder's example ever in view, sought to spread abroad the *whole* of the Gospel system of bringing glad tidings of great joy to the *souls* and bodies of their fellow-creatures. We could not possibly in a small space compass the origin of the commencement of that great evil which sought to divide asunder and keep separate that which God Himself had so clearly joined together. Yet, it is a fact of history only, that the Reformation in England did cause the cessation of this systematic care of the sick from the sheltering protection of the Church; and the result was, as one might expect, the absence of any abiding religious principle, the failure to apprehend the true aim and object of suffering, and the difficulty to see that there was any higher motive than the personal advantage of making a living and earning (without any sufficient return of labor) a good equivalent, however unsuited such an one might be for the office of nursing God's sick and poor. "Sarah Gamp," thank God, is almost only a fiction now, but not so long ago, *she* was but the representative of a class, and the reason why is not far to seek. It was because she only estimated her services for their money's value, taking care not to give more than the *quid pro quo*, and probably would use her wages in mere sensual gratification, oftentimes seeking the situation when she was past the age of instruction and without any study whatever of her vocation, and too often coming to it, as a last resource, when every other scheme had failed. And what was the result? Once more inattention, uncleanness, want of sympathy, want of tenderness, and want of regard; with occasional evils, such as drunkenness, levity of conduct, evil temper, barely short, at times, of downright cruelty. A necessary evil such an one was, but who ever gained any real lasting good, or comfort, or benefit from such ministration? You, dear friends, can scarcely realize that you belong to the same family. Old things have indeed passed away. Behold, all things are now new. And don't you think the secret of the change is the systematic *training* you have gone through and are still going through—for yours is a work which as it goes along makes more work; you cannot acquire all you have acquired only at the hands of others. You have done the most part by your own power of observation. You are always learning for yourselves, and that is the secret of your success. Not content only with what you are taught, watchful observation, added to natural ability, good education, genuine love of your profession, kindness, gentleness, meekness, patience, purity, and a heartfelt appreciation of the aim and object of suffering. Thus out of a pure conscience you minister (do you not?) to the sin-stricken soul, while you daily, hourly, tend the poor suffering body. And to do this effectually, to be a modern Florence Nightingale or Sister Dora, how infinitely you are helped by joining such a Guild as this to which you belong. Florence Nightingale and Sister Dora testify so strongly that wherever nurses worked with the help and guide of such religious associations they always found good nursing for the sick, and the general well-being of both patients and nurses; and the secret is that you feel in your work of self-devotion that you are ministering to Christ, and therefore you are alive, out of the sympathy and deep love which must follow, to every want of soul and body of those once made members of Christ. It is this which raises your nursing to its proper rank and usefulness. We cannot be in each other's society for one hour, nay, less, without leaving on each other an impression for good or evil; how much then may you not influence those whose lives are often rough and hard, and by your good example and loving, patient nursing, assist God in His work of polishing those stones elect, and through suffering, moulding and carving them that they may one day adorn His spiritual temple above. Yes, dear friends, it is always a pleasure for God's Priest to walk through a hospital. The Princess of Wales says she never spends so profitable an afternoon as when she visits the infirmaries, and talks with the bright, happy nurses. I believe in the "United Kingdom" there are 27,500 beds made up in the various hospitals, and about 200,000 men, women and children annually come under the care of the nurses. What a responsibility! I have heard of a very few doctors who have sunk so low as to look only upon their patients as "cases," but I believe the time will never come when gentle, loving, tender-hearted women will ever nurse bodies made sacred by the touch of Christ, as though they handled mere soulless animals. Well, dear Sisters, we want more of you. Everywhere, in every work. In the mission fields, in places where disease and death hold sway, for lack of nurses and nursing. Will some of you ever go? If the shadow of some nurse passing by, could but touch some of those poor suffering Indians, Chinese, Africans, Caribs, Spaniards that I have ministered to, I believe an almost miraculous change would soon be effected. I have been in the course of my life Chaplain to a Workhouse in England, and a hospital, workhouse and asylum (all joined together) abroad. I hardly know which was the worst of the three. English workhouses want trained nurses. I remember in one, an old woman, racked with rheumatism, did duty as nurse in the sick ward, and when she could pull herself together, she would administer the doses. She was never clear, but thought she gave usually about the same dose, three times a day, until the patient got a bit better, and then she administered about twice. The medicine was poured once for all into a tin pot, and as she said, as regards measure, "she judged accordingly."

But foreign work does so want good nurses and nursing. I have seen sailors brought in sick with fever (Yellow Jack,

as they call it, often times) and carried to the hospital, and die simply for want of nursing. I have been into Indian huts and found sick men and women lying in agony—yes, and poor little children too—all alone, their relations having left them because the Obeiah, witch doctor, has declared the hut to be bewitched. Oh, such sights, such smells, such animals, such heat, such pain; but worse than all, no power to alleviate. I remember finding a young girl of eleven years, left absolutely thus, to die. I baptized her, and gained her thus, I hope, to an entrance to the Home beyond. But if only one had had a nurse, kind, tender, and yet courageous, how many such a scene could be lighted up as by a ray from heaven. How many a sufferer could be made strong in limb, and stronger in faith, through the coming into touch with loving hands and sympathetic hearts. I used to preach to the poor lunatics, on a little island, people of almost every nation, men, women and children, crowded together like beasts in a show. Broken down little huts with mud floors, as their homes. The wild and tameless mixing with those who were only "slightly touched;" and when they fell sick, well, I used to say, "God, in mercy, take you." I have stood and watched the nurse and the food, until I shuddered, and could have thrown both alike into the sea whose waters came up to the very threshold. And in the towns in foreign fields, how again one has longed for a good trained nurse. How many lives could humanly have been saved, especially amongst women. I have sometimes buried seven and eight at a time, and in each case I might have said, with reverence, oh, nurse, if thou hadst been here our sister or brother had not died. Jesus will one day ask some of you to go and help his lost ones, and if you can do it as "unto Him," you will go. Some will fear the consequence, until a strong-willed and more faithful sister says, Let us go with him, even if we must die with him. Some will fear nothing. Lord whithersoever thou goest I will follow.

Of course all are not suited either physically or otherwise for foreign service, but these would only be the exceptions, which prove the rule that, generally speaking, those who have the will can find the way. I would never advise going abroad unless two could go together, or if only one, when at least she at once join some organized staff. I believe the great failure, where failure has been apparent, either in missionary or nursing work in foreign parts, is mainly owing to the mistaken zeal of one person trying to bear on her or his individual shoulders the work and responsibility of three or four. In no work as in missionary is the old saying "Many hands make light work," so truly verified. In most fields however (and very often there is no reason why one may not make a choice) there is an organized army, small, but plucky, which clearly understands every order excepting "stand at ease," and of this it knows nothing. With a good Bishop at its head, and a good nurse following, a little church army can make inroads in foreign lands, little dreamt of by those who think no work can be done without every facility being right at hand, and such machinery as you have provided in your hospital within easy reach. I don't mean to say that there is not a need of nurses here at home, but I fear in this as in so many things, we so narrow the thought that charity begins at home, that we allow it to proceed no further. You can have no conception of the hopelessness of any ministerial work where the special watchful work, known only to a nurse, cannot be obtained. Just fancy such a town as one in which I worked, south of Yucatan, with its 9000 souls, of every creed, of almost every nationality, a place rife with malignant fevers, whose houses, raised from the ground on posts of 12 feet high, have absolutely no retreat in times of sickness, or refuge from flies or sun. What hope for recovery is there, when such a treasure as a white trained nurse is a jewel, unknown, unheard of.

When I first went there, my lodgings were, indeed, on the cold ground; for I had scarcely better than a broken-down shanty, with two rooms, in both of which the rain poured through in wet weather, there being sufficient holes in the roof to admit of a fair abundance of water. I fell ill. Very ill. Oh, in the agony of fever how one longed for a little pure water! But there was none. It was the dry season. Tanks were emptied of all, save rats, cockroaches, and scorpions; oh how one gasped almost for a breath of air, which never seemed to come, because at that season there is the zephyr-like land breeze, with its pestilential, malarious effects, "our common enemy," so that windows must be closed, and then those flies, unselfish in their generation, for they bring all their relations with them, and when once you have been introduced, how familiar they are; their tameness seems almost shocking. Oh, if one had a nurse! How sick of old Carib women trying to nurse, and smoking their pipes awhile, you do get to be sure; and how tired of hearing them say, "Poor Buckra. Him die too soon. Massa nebber live him bery long."

Aye, and we want you in the barrack room, amongst the sick soldiers. I know something of barrack life, somewhat of barrack death. It is very awful. Some poor fellows are very rough, but they don't understand kind words, and they can hardly bear them when you use them, but they would get used to them if some of you nurses lived amongst them. Yes, I think so. I remember once nursing an officer who had sunstroke and fever. He was such a nice fellow—the son of a nobleman. Well, I left him one Sunday morning, as I had to ride off to service, and when four hours after I returned, I found him on the floor, with his brains blown out, and a revolver firmly clasped in his right hand. On a piece of paper was written: "Cannot bear this solitude, Geare!" Of course, this was an extreme case; but in ordinary ones, if only there was a good nurse—cheerful, that's what we want, full of common sense; who could be if not in two places at once, still, in one place twice very often, and above all, knew by observation the wants and weakness, and sometimes almost childlike wants of the sick one. How many a soldier's death, on a bed worse than a battlefield, might be made more smooth, more calm, less painful. The only danger would be not of growing old before one's time, nor of dying of overwork, but of becoming conceited. You would always be wanted. "Where is nurse?" "Why can't nurse come?" "O! do send nurse to me." But, then, you see you will have had such capital training here in Philadelphia, that you will get used to being spoiled, and more likely spoil all your many colored patients.

Some of the native smaller cottages have only one room, and (as I previously said) such sickening surroundings, all of which could be bettered, if we had *trained* white nurses. The blacks must have whites. They do not trust their own people, or any other nation which is not *white*. They fear witchcraft, sorcery, poisoning. But when missionary zeal really touches us with live coals from off the altar of love, and we send out our white Sisters, what a glorious future is there in store for the outcast and dreary!

Their only nurse is the Obeiah, medicine nurse doctor. The sight of whom is enough to frighten most invalids, unless, indeed, as too often is the case, they have got beyond the capability of being frightened at anything. About midnight this nurse arrives, preceded with two "tom-toms" and a backanee, a sort of weird sounding instrument. Sometimes, to prevent suspicion, he dresses as a bear and jaguar, and accompanies his low, monotonous songs with dances and leaps expressive of the animal he has seen fit to copy. When he arrives at the hut, all allow him to enter, and he sits down by the invalid and gently bleeds the right arm. By means of which process he has been enabled to draw out (he says) a small particle of a chicken bone, a sure sign that the sick one is bewitched, then he takes out of a basket a little bottle filled with colored spirits, and places within

the "chicken bone." This bottle must be placed immediately over the threshold of the hut, that all may know that the witch nurse doctor has done his work. And so he has, because no one dares enter as long as that bottle is there. So that the sick one gets very little chance of any aid to recovery. (I haven't entered minutely into his mode of procedure.) But you will see at a glance the difference of treatment your patients get from that which a poor sick Carib or Indian receives. I have seen it said on this side that "such an one died without the assistance of a doctor." You could never say it in those parts.

Well, dear friends, it all sums itself up again into this important fact, that we must have trained nurses in the missionary field, on the battlefield, amongst our emigrants, soldiers, and heathen brothers and sisters. And mainly, the power to bring this to effect, and thus ameliorate matters, is in your own hands. I would urge on you the absolute need there is to read and gather all information possible on the question of nursing amongst the heathan, and soldiers in foreign lands, and at least you may stir up an enthusiasm in the breasts and hearts of others who will be induced, at all events, instead of wasting time, frivolously at home, for no one's good, induced, I say, to learn the importance of technical nurse training, inasmuch as half the serious social troubles arise from want of it, the excessive infant mortality, and a large portion of vice, sickness, and discomfort in the homes of working people may be traced to the faulty and inadequate education of women in medical knowledge.

May God bless you in your work, and crown all you undertake with such reward and blessing, as he has promised to those who have even alleviated with a cup of cold water, the sufferings of his most insignificant members, for inasmuch as ye do it to one of the *least*, ye do it unto Him.

Cowley S. John Iron Church.

The oldest thing of any note in the parish of Cowley S. John is the Iron Church. Father Benson became Vicar of Cowley, a Christ Church living, in 1850. He was then a resident "Senior Student" of that noble foundation, and Cowley was only known as a country parish, which was entered upon immediately after crossing the Cherwell by Magdalen Bridge, whose church was two miles beyond, and which stretched another two miles beyond the church. Much of the land was common and unenclosed. Soon afterwards enclosure took place, and the land near the bridge became divided into a large number of small building lots. Oxford's buildings began to spread across the bridge. Father Benson saw that a new suburb was about to come into existence, and secured plots which might be useful for Church purposes. In 1859 the Iron Church was erected, and he and his Curates served that as well as the ancient parish church. Then he came to live on Iffley road, near the bridge, and the suburb sprang up rapidly around him. At the end of nine years the Iron Church had to be enlarged by the addition of a south aisle, and there was then accommodation for some 300 worshipers, and the congregation went on increasing. It was known familiarly to dwellers in Oxford, who came to realize its humble existence, as the "Tin Tabernacle," but Mr. Golightly, a well-known and eccentric clergyman, who supposed his special mission was to defend the Protestantism of the Church of England, spoke of it as the "Ironclad," which threatened Oxford with a broadside of Romanism.

(*To be continued.*)

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S. Clement's Magazine.

"In Essentials Unity, in Non-essentials Liberty, in All Things Charity."

Vol. IX. PHILADELPHIA, MARCH, 1891. No 5.

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KALENDAR FOR MARCH.

1. Sunday..... Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Litany and Bible Class, 3. [*Lent III. S. David.*] Evening Prayer and Sermon, 8. Guild of Holy Cross, 5.
2. Monday.....Celebration, 7. Morning Prayer (all week-days) 9. Evening Prayer (all week days) 5. Guild of S. Mary, 8. [*S. Chad.*]
3. Tuesday..... Celebrations, 7, 9.30. Way of the Cross, 8.
4. Wednesday.....Celebration, 7. Guild of S Vincent, 6.30.
5. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8. Altar Guild, 10.
6. Friday.....Celebration, 7. Meditation, 12. F. Field in Church, 9–12, 7–9.
7. Saturday.....Celebration, 7. F. Field in Church, 9–12, 4-6, 7–9. [*S. Perpetua.*]
8. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Litany and Bible Class, 3. [*Lent IV.*] Evening Prayer and Sermon, 8.
9. Monday..... Celebration 7. F. Field in Church, 9–12, 7–9. Guild of S. Martha, 7 45.
10. Tuesday.....Celebrations, 7, 9.30. F. Field in Church, 9–12, 7–9. Way of Cross, 8.
11. Wednesday.....Celebrations, 7. Guild of S. Barnabas, 8.
12. Thursday.....Celebrations, 7, 9.30. Litany and Instruction, 8. [*S. Gregory.*]
13. Friday..... .....Celebration, 7. Meditation, 12. F. Field in Church, 9–12, 7–9. Confirmation, 8 P. M.
14. Saturday.....Celebration, 7. F. Field in Church, 9–12, 4–6, 7–9. F. Longridge. 5–6, 7–9.
15. Sunday..... .....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Litany and Bible Class, 3. [*Passion Sunday.*] Evening Prayer and Sermon, 8.
16. Monday.....Celebration, 7.
17. Tuesday .....Celebrations, 7, 9.30. Way of the Cross, 8. [*S. Patrick.*
18. Wednesday.....Celebration, 7. Sermon at Evening Prayer, 5.
19. Thursday.....Celebration 7, 9.30. Litany and Instruction, 8.
20. Friday.....Celebration, 7. Meditation, 12. F. Field in Church, 9-12, 7–9.
21. Saturday.....Celebration, 7. F. Field in Church, 9–12, 4–6, 7-9. F. Longridge, 5-6, 7–9. [*S. Benedict.*]
22. Sunday.....Celebrations, 7, 8, 9 and 11. Morning Prayer, 10.30. Litany and Bible Class, 3. [*Palm Sunday.*] Evening Prayer and Sermon, 8.
23. Monday.....Celebrations, 7, 9.30.
24. Tuesday ..... Celebrations, 7, 9.30.
25. Wednesday.....Celebrations, 7, 9.30. [*Annunciation of B. V. M.*]
26. Thursday.....Celebrations, 7, 8 and 11. Litany and Instruction, 8. [*Maunday Thursday.*]
27. Friday..... .....Morning Prayer, 7.30. Children's Service, 9. Litany Ante-Communion and Reproaches, 11. The Preaching of the Cross, 12, 3. Evensong, 5 Litany and Sermon, 8. [*Good Friday.*]
28. Saturday.....Celebration, 9.30. Evensong, 5 First Vespers of Easter, 8. [*Easter Even.*]
29 Sunday.....Holy Communion, 7, 8, 9. Solemn Celebration, 11. Morning Prayer, 10.30. Evensong and Sermon, 8. [*EASTER DAY.*]
30 Monday..... .....Celebrations, 7, 9.30. [*Easter Monday.*]
31 Tuesday..... ..... Celebrations, 7, 9.30. [*Easter Tuesday.*]

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. D. CONVERS, *Rector.*
The Rev. C. N. FIELD, } *Assts.*
The Rev. W. H. LONGRIDGE, }

Rector's Warden.—Greville E. Fryer, 232 Walnut street.

Accounting Warden.—John Neill, 611 Drexel Building.

Organist and Choir-master. — J. B. Tipton, 905 Clinton street.

Clergy House, 2026 Cherry Street.
All Saints' Home, 2034 Cherry Street.
S. Clement's Dispensary,
Cor. Claymont and Cherry Streets.
Iron Cross Office, 2021 Cherry Street.
Iron Cross Parlor and Gymnasium,
21st and Market Streets.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

This MAGAZINE is published monthly through the Iron Cross Office, 2021 Cherry street, Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

Single copies of the MAGAZINE can be purchased at 2021 Cherry Street, or of James Hammond, 1224 Chestnut St.

Parish Notes.

The visit of the Superior General has been the great event of the past month, and his coming has done good to all. Whatever may be the future of the Parish, all are ready to accept God's will as it may be shown to us, and this is the Religious spirit which we should expect to find in a Parish under the charge of Religious Priests. Their teaching would have been an utter failure, unless this had been the result. It is sometimes very difficult to see God's will in His providential dealings with us, or to see His wisdom shining through the clouds of our difficulties, but we can accept the fact of His love, and trust Him in everything.

Troubles of different kinds have come to the Parish each Lent, in order to try us and our Faith, but we have not lost hope, and as long as we are bound together in charity, no difficulty can detach us from one another in Christ.

It is not only the spirit of affection which must show itself in our life, but the spirit of sacrifice. Everyone of us must be ready to sacrifice personal interests for the good of others.

The Stations of the Cross have been sung in the Chapel each Tuesday evening in Lent, and from the numbers attending each time it may be concluded that this special devotion is of great assistance to many in realizing more fully the sufferings of our Saviour. Many have been surprised that they have not known this service before. It is very helpful as an assistance to meditation. The devotions might be used in other churches, whether they have the large pictures or no, by simply using the pictures in the book which has just been published by one of the Fathers, called the Way of the Cross. The pictures are photographic engravings taken from the Stations in Antwerp Cathedral.

The Retreat of the Guild of the Iron Cross has been postponed till Palm Sunday, March 22d. This will be open to any men who wish to attend, but notice should be given the week before that the number may be known and proper provision made for the meals during the day.

A good benevolent work *for the boys* has been going on at Twenty-first and Market streets, for some years, but the time has come when the Boys Iron Cross Parlor and Gymnasium must be closed, unless some generous people will come forward and help. It has been open every night, and the boys have paid all they could towards the expenses. Father Field will be glad to receive any sums for this philanthropic work.

The Guild of S. Mary will have a Retreat on Thursday, March 19th, which will be conducted by the Rev. Mr. Geare, Rector of Milford, Del.

The Guild of the Holy Cross will have its Retreat on Passion Sunday.

Offerings are much needed by the Sisters for mission work among the poor. There are a great number of cases which the Clergy desire to help, but are unable on account of insufficient funds. The Clergy were obliged to give one hundred dollars for coal alone, since Christmas, out of the small sum which the Society receives from the Parish. Offerings for charity may be given to the Clergy or the Sisters at any time.

BAPTISMS.

January 22.—Geraldine Josephine, daughter of Moses and Ammella E. Jeffries.

January 22.—Sarah Rebecca, daughter of George and Margaret Wood.

January 25.—Dorothy, daughter of Carl H. and Eleanor M. Reed.

January 25.—Raymond Sydney, son of Carl H. and Eleanor M. Reed.

January 26.—Horace, son of William Henry and Susan Benjamin.

January 29.—Martha Roulston.

February 1.—Furman Sheppard, son of Richard O. and Elizabeth Wylde.

February 1.—William Calledesas, son of Henry William and Agnes Martin.

February 1.—Walter Raleigh, son of Henry William and Agnes Martin.

February 5.—Benjamin Thaddeus, son of Luther Beasley and Martha Broadus.

February 5.—Dorothea, daughter of John and Annie Orr.

February 12.—Logan McKnight, son of Logan McKnight and Maria Stortter Bullitt.

February 12. — Emily Gertrude, daughter of John and Angeline Rose.

February 18.—Herbert Solomon, son of Solomon and Rose Thenklin.

BURIALS.

January 27 —Susan Benjamin.
January 27.—Horace Benjamin.
Helen Davis
February 18.—Florence Rich.

The Ladies' Aid Committee

OF S. CLEMENT'S HOSPITAL.

Mrs. Travis Cochran, 131 S. 22d st.
Mrs. Boudinot, Chestnut Hill.
Miss Anne Chew, 1716 Walnut st.
Miss Sophie Cadwalader, 1509 Locust street.
Miss Anne Carson, 1532 Spruce st.
Mrs. William Disston, Chestnut Hill.
Miss Julia Dunlap, 1827 DeLancey Place.
Mrs. Greville E. Fryer, 2305 DeLancey Place.
Mrs. William Logan Fox, 2009 Pine street.
Miss Mary Macauly, N. W. cor. 9th and Pine streets.
Miss Anna Griffith, 318 S. 16th st.
Mrs. A. Bates Grubb, 253 S. 16th st.
Miss Susan W. Littell, 1829 DeLancey Place.
Mrs. Neill, 2103 Locust street.
Miss Patty Neill, 2103 Locust street.
Mrs. Walter E Penrose, 1721 Walnut street.
Mrs. John T. Spencer, 1507 Spruce street.
Mrs. George Parrish, 1135 Spruce st.
Miss Kean, 2112 Cherry street.
Mrs. Edwin R. Warrington, 1009 Pine street.
Mrs. Charles B. Wright, Jr., 266 S. 16th street.
Miss Catharine W. Bush, 316 S. 16th street.

Mrs. Logan Bullitt, 1915 Rittenhouse street.

OFFICERS FOR 1891.

President—Mrs. Travis Cochran.
Vice-President—Mrs Boudinot.
Secretary—Miss May Macauly.
Treasurer—Mrs. Edwin R. Warrington.

Notes from Father Benson in India.

MAZAGON, S. Stephen,
December 26, 1890.

MY DEAR FR :--I arrived here by the night train in time for the Early Celebration this morning. I am sorry to say Br. Beale has had an accident. He fell down stairs in the dark on the morning of Christmas Eve. He did not break any bones, but has been in a great deal of pain ever since, and must keep still. He is doing well, and I hope there is nothing in the way of permanent recovery. The others are all well, and this Christmas has been a happy one, with a good number of communicants. I went to Poona on Monday night, after distributing prizes to the boys and girls at our Christmas break-up at Mazagon. We had the first Evensong of Christmas in the Church of the Holy Name. Several strangers and heathen were at the end of the Church. At midnight, Fr. Goreh celebrated chorally in Marathi, and I preached. Cecil Rivington interpreted for me. He does this very well indeed; his manner and fluency are quite equal to those of a native. I celebrated for the Wantage Sisters in their Chapel at 6, and then assisted Rivington in Church at 7. There were 123 communicants. Nanson celebrated at the Sassoon Hospital where the Sisters nurse, and he also assisted at the Military Chapel, S Mary's Church, consecrated by Bp. Heber At 10 o'clock, I admitted a Catechumen, and there were two Baptisms previous to Matins. Then we had our usual breakfast or dinner at 11.30, and after this, dinner at 2, after native fashion, by invitation of the young men in Students' Home. The table cloth spread upon the floor, with napkins in front of the places where we were to squat upon our heels, a party of about 20. Then we began with some very sweet pastry and milk and ghee; then rice and real curry, to be taken up by three fingers and the thumb. It was not dipping with one another in the dish after Jewish custom, for we each had our own plate, and alongside was a plate with various minor articles, intended to contrast with the sweet cakes, and certainly not failing of that result. They made one very much inclined to take refuge in the cocoanut pastry lying upon the other side of one's plate, which was very nice indeed. After this refection, we went to the Sisters' School, S. Michael's Orphanage, where I distributed prizes, with Rivington as interpreter. Then there was a gathering of friends, many of them Hindus, at the Sisters' School of the Epiphany. One or two of the men had wives or nieces in the school. It is wonderful how the caste prejudice though slowly yet surely is dying out. Some time ago several men came to a tea party at the school, men of different castes, a thing which, I suppose, was quite without precedent. Gentlemen of various castes do, as a matter of fact, set aside caste restrictions and eat with one another in private, but doing such a thing openly was quite unheard of. A Hindu who has nieces at the school persuaded them. He himself is wishing to become a Christian, but as he sticks to other Hindu customs, Rivington has not yet been able to admit him. We always have a cup of tea between 4 and 5 o'clock, then None and Vespers followed by Evensong at 6.30, in Marathi, Fr. Goreh singing it. After this, Fr. Goreh and I went to Mrs. Rope's house, where she had a few of the poor amongst whom she works. But we could only stay a few minutes, as there was supper at 8. In the evening, the young men exhibited some *tableaux vivants* of scenes at Bethlehem. They had a tent in which to act, and performed their parts admirably. The chief difficulty was the angel's face, which was not painted by the sun. Why angels should not let their interior light shine through a good dark skin I do not know, but there is a prejudice in favor of whiteness which, I expect, would have made Adam shudder if he had seen some of his Northern descendants. The natives here regard the Salvation Army (who go about mimicking the native undress) as lepers; and the paint box had much more approximation to the hospital than to the radiance of noon. However, the wings and dress of the angel were conceived in a most artistic style. Kings of the East were, of course, much more capable of being represented *au naturel*, and I hope they were not only mock kings, but real wise men The Sisters and a number of people came out into the compound and were seated, some on benches, some upon the ground, to see the entertainment. When this was over we had bagatelle and snapdragon for the students, and after Compline and the Nocturns of S. Stephen, I came back to Mazagon by the midnight train. When I went to sleep, lying upon an upper berth (a sort of cane bottomed sofa which lets down from the ceiling with a couple of chains) I left the Parsees talking to one another with an indescribable volubility, and as if they wanted all the train to hear, but as I could not understand, I went off into a far distant land of forgetfulness, until I was aroused by their beginning to bestir themselves with all the loquacity of the bird of morning, as we got close to Bombay. My first Christmas Day in India was thus, I suppose, very different from yours in England. You seem to have had intense cold of late. Poona was rather exceptionally warm. The weather was cloudy, and then it is always warmer. The sisters had part of their room decorated with mimic snow to let the people see what it looked like. We have, however, had a fall of ten feet of snow in India; not at Poona, but at Murree, near Lahore, where the S. Deny's Sisters are working. I hope to visit them in February. I heard this morning from the Bishop, I am sorry that I shall just miss him, for he is going to England in February for three months. Love and blessing to all at home.

Yours, affectionately, in Christ,
R. M. BENSON.

Cowley S. John Iron Church.

(*Continued.*)

When Father Benson became the Superior of the rising Society of the Evangelist Fathers, further enlargement of the church became needful, especially as the vestry and the chancel would not hold the increased number of clergy as well as the growing choir. Accordingly, in 1873, a north aisle was added, and a small brick sanctuary constructed at the east end of the choir. Father O'Neill, who died in the India Mission field not many years after, now dignified the poor building by the title of the "Iron Minster," and the Father Superior led people to suppose that as in fourteen years the building had undergone two enlargements, it might be expected at the end of another seven years to attain its majority, and find itself grown up as a stone church. That, however, was seventeen years ago, and still the Iron Church stands, and still it is crowded with devout worshipers. The question, however, is—and it is becoming rather a pressing one—will it stand much longer? Certainly some furious gales have shaken it, but they have not done it much harm; there are, however, other influences than gales, more destructive, because more insidious. Thirty-one years is a long period for the existence of a *temporary* church, and the reader will perhaps not be surprised to hear that the tin or zinc coating of the corrugated iron plates has long ago disappeared, and left the iron to the alternate action of water and air. The necessary consequence has followed, and the plates are riddled with holes. Through which the rain descends in unpleasant abundance. One side consists of wooden boards. They are completely rotten. The church is lighted and warmed up to a *very* moderate point by gas, and has the usual two-fold disadvantage of all iron

buildings, of being shockingly cold in winter and oppressively warm in summer. More than once, in the very depth of winter, the gas meter has frozen, and light and heat have failed. A Christmas Eve some twelve years ago was signalized by this unfortunate accident. The congregation came, and so did the choir and clergy, and a few candles dotted about in curiously extemporized candlesticks made darkness visible, but did not remove the freezing cold It was a wonderful exhibition of pluck and patient endurance. The full service took place, the sermon was not left out, and carols followed, and people seemed to think that they and all there must be in earnest in their worship. In summer ladies have fainted, and those who have faced the heat of the tropics say "this is worse." The district does not abound in wealth—the population consists largely of the artisan class, with laborers on one hand and Oxford tradesmen on the other. The congregation has done something lately towards cleaning and repairing the interior, but the structure is past repair, and a new external case for this manifestation of the Church is urgently required.

Ten years ago some money was collected for a permanent church. This, however, was expended on the construction of a parish church more than half a mile off, which serves the spiritual needs of the large population at the outside of the parish of Cowley S. John. This parish, though long ago cut off from the ancient parish of Cowley (or Cowley S. James, as it might be called for distinction), has a larger population than that ever had, and two churches at least are needed for it, and perhaps there ought to be a subdivision of it. The Church of S. Mary and S. John is efficiently and zealously served by our Vicar, Rev. W. Scott, and his Curates; but both churches are wanted, and the peculiar character of the work of the Cowley Fathers makes it important they should have a more dignified or at least a more suitable building in which to carry on their public ministrations contiguous to such a place as the city of Oxford, with its great opportunities of influencing for good the choice youth of England collected in the ranks of the ancient University.

In November, 1868, apout the time of the first enlargement of the Iron Church, Father Benson wrote:—"As I look back to the days when first I used to walk out from my rooms in Christ Church to the Advent Services and village night school in 1850, when all the ground which constitutes our present district was open, and contrast my duties as they were then with what they are now, it is impossible to help looking forward to consider what the state of things amongst us may be if God spares us to see another eighteen years of life on earth." This was written, not eighteen years ago, but twenty-two, and amongst other *unexpected* things must be placed the continued existence in all its discomfort—and considering that it is the only building in which the Fathers can carry on their own public ministrations, we must add, in all its meanness—of the Iron Church.

Let us not, however, conclude without some more cheerful memories. We must not use the usual phrase, and say the Church has re-echoed with illustrious voices, for it has no echo whatever, and music falls still-born, in spite of the greatest gifts and the most praiseworthy efforts. Nevertheless, illustrious and memorable voices have there been heard, from that of Samuel Wilberforce onward. He was at the opening—we cannot say, in the full sense, the dedication—and Bishop Mackarness has there confirmed. Under its dingy roof, one winter Sunday night, Bishop King was preaching at the moment that the Tay Bridge was being swept away by the gale, and there he, with gentle wisdom, called on the Fathers "not to provoke their children to wrath." There for thirty-one years, with only slight interruptions caused by evangelistic visits to America, has Father Benson followed the Apostle's command, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." There many a soul has been turned to God, many a mind apprehensive of danger from High Churchmen and Ritualists been reconciled to the acceptance of the fullness of "the truth as it is in Jesus" preached on Catholic lines. There many a devout soul has ripened until gathered in amongst the souls of the faithful. The Church, mean as it is, is redolent of sacred memories to many a soul, and there are not a few who, while they recognize the need for a permanent and more suitable structure, will witness its destruction with a pang of regret. Nevertheless, those who minister there, and know the congregation best, are impressed with urgent need of prayer and effort for the substitution of a solid edifice.

S. Clement.

(*Continued.*)

PARAGRAPH 42.

The Apostles received the Gospel for us from the Lord Jesus Christ; Jesus Christ was sent out from God.

So then Christ is from God, and the Apostles are from Christ. Both therefore came of the will of God in the appointed order.

Having therefore received a charge, and having been fully assured through the resurrection of our Lord Jesus Christ and confirmed in the word of God with full assurance of the Holy Ghost, they went forth with the glad tidings, that the kingdom of God should come. So, preaching everywhere in country and town, they appointed their first-fruits, when they had proved them by the Spirit, to be bishops and deacons unto them that should believe. And this they did in no new fashion, for indeed it had been written concerning bishops and deacons from very ancient times, "I will appoint their bishops in righteousness and their deacons in faith."

Our Apostles knew through our Lord Jesus Christ, that there would be strife over the name of the bishop's office.

For this cause therefore, having received complete foreknowledge, they appointed the aforesaid persons, and afterwards they provided a continuance, that if these should fall asleep, other approved men should succeed to their ministration. Those therefore who were appointed by them, or afterwards by other men of repute with the consent of the whole Church, and have ministered unblameably to the flock of Christ in lowliness of mind peacefully and with all modesty, and for long time have borne a good report of all, these men we consider to be unjustly thrust out from their ministration. For it will be no light sin for us, if we thrust out those who have offered the gifts of the bishop's office unblameably and holily. Blessed are those presbyters who have gone before, seeing that their departure was fruitful and ripe: for they have no fear lest any one should remove them from their appointed place.

For we see that ye have displaced certain persons, though they were living honorably, from the ministrations which they had kept blamelessly.

Be ye contentious, brethren, and jealous about the things that appertain unto salvation.

Ye have searched the Scriptures which are true which were given through the Holy Ghost, and ye know that nothing unrighteous or counterfeit is written in them. Ye will not find that righteous persons have been thrust out by holy men! Righteous men were persecuted, but it was by the lawless: they were imprisoned, but it was by the unholy. They were stoned by transgressors: they were slain by those who had conceived a detestable and unrighteous jealousy. Suffering these things they endured nobly. For what must we say, brethren? Was Daniel cast into the lions' den by them that feared God? Or were Ananias and Azarias and Mishael shut up in the furnace of fire by them that professed the excellent and glorious worship of the Most High? Far be this from our thoughts. Who then were they that did these things? Abominable men and full of all wickedness were stirred

up to such a pitch of wrath, as to bring cruel suffering upon them that served God in a holy and blameless purpose, not knowing that the Most High is the champion and protector of them that in a pure conscience serve His excellent Name: unto whom be the glory for ever and ever. Amen.

Wherefore are there strifes and wraths and factions and divisions and war among you? Have we not one God, and one Christ, and one Spirit of grace that was shed upon us? And is there not one calling in Christ? Wherefore do we tear and rend asunder the members or Christ, and stir up factions against our own body, and reach such a pitch of folly as to forget that we are members one of another? Remember the words of Jesus our Lord; for He said, "Woe unto that man, it were good for him if he had not been born rather than that he should offend one of mine elect. It were better for him that a millstone were hanged about him, and he be cast into the sea, than that he should pervert one of mine elect."

Your division hath perverted many; it hath brought many to despair, many to doubting, and all of us to sorrow. And your sedition still continueth.

Take up the epistle of the blessed Paul the Apostle. What wrote he first unto you in the beginning of the Gospel? Of a truth he charged you in the Spirit concerning himself and Cephas and Apollos, because that even then ye had made parties. Yet that making of parties brought less sin upon you, for ye were partisans of apostles that were highly reputed, and of a man approved in their sight. But now, mark ye, who they are that have perverted you, and diminished the glory of your renowned love for the brotherhood. It is shameful, dearly beloved, yes, utterly shameful and unworthy of your conduct in Christ, that it should be reported that the very steadfast and ancient Church of the Corinthians, for the sake of one or two persons, maketh sedition against its presbyters. And this report hath reached not only us, but them also which differ from us, so that ye even heap blasphemies on the name of the Lord by reason of your folly, and moreover create peril for yourselves. Let us, therefore, root this out quickly, and let us fall down before the Master and entreat Him with tears that He may show Himself propitious and be reconciled unto us, and may restore us to the seemly and pure conduct which belongeth to our love of the brethren.

Let him that hath love in Christ fulfill the commandments of Christ. Who can declare the bond of the love of God? Who is sufficient to tell the majesty of His beauty? The height whereunto love exalteth is unspeakable. Love joineth us unto God; love covereth a multitude of sins; love endureth all things, is long-suffering in all things. There is nothing coarse, nothing arrogant in love. Love hath no divisions, love maketh no seditions, love doeth all things in concord. In love were all the elect of God made perfect, without love nothing is well pleasing to God; in love the Master took us unto Himself; for the love which He had toward us, Jesus Christ our Lord hath given His blood for us by the will of God, and His flesh for our flesh, and His life for our lives.

Ye see, dearly beloved, how great and marvelous a thing is love, and there is no declaring its perfection. Who is sufficient to be found therein, save those to whom God shall vouchsafe it? Let us, therefore, entreat and ask of His mercy, that we may be found blameless in love, standing apart from the factiousness of men.

Who, therefore, is noble among you? Who is compassionate? Who is fulfilled with love? Let him say: If by reason of me there be faction, and strife, and divisions, I retire, I depart whither ye will, and I do that which is ordered by the people; only let the flock of Christ be at peace, with its duly appointed presbyters. He that shall have done this shall win for himself great renown in Christ, and every place will receive him, for "the earth is the Lord's and the fulness thereof." Thus have they done, and will do, that live as citizens of that kingdom of God which bringeth no regrets.

(*To be continued.*)

St. Clement's Magazine.

Vol. 1. PHILADELPHIA, FEBRUARY, 1894. No. 1.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR FEBRUARY.

1. Thursday.....Celebrations, 7 and 9.30. Night Service, 8.
2. Friday.....Celebrations, 7 and 9.30.
   (*Purification of B. Virgin Mary.*)
3. Saturday.....Celebration, 7.
4. Quinquagesima.....Celebrations, 7, 8, 9.15 and 11. Matins, 10.30. Evening, 8. Young Men's Bible Class, 2.45. Guild of the Holy Cross, 5.
5. Monday.....Celebration, 7. Guild of St. Mary, 7.30.
6. Shrove Tuesday.....Celebrations, 7 and 9.30. Bible Class, 3.30. Guild of the Iron Cross, 8.
7. *Ash Wednesday*.....Celebrations, 7, 8 and 9.30. Night Service and Sermon (in church), 8. Parochial Retreat.
8. Thursday.....Celebrations, 7 and 9.30. Night Service, 8.
9. Friday.....Celebration, 7. Meditation, 12.
10. Saturday.....Celebration, 7.
11. 1st Sunday in Lent...Celebrations, 7, 8, 9.15 and 11. Matins, 10.30. Evening, 8. Young Men's Bible Class, 2.45.
12. Monday.....Celebration, 7.
13. Tuesday.....Celebrations, 7 and 9.30. Bible Class, 3.30.
14. Wednesday.....Celebration, 7. Sermon at evening. Guild of St. Martha, 8.
    (*Ember Day.*)
15. Thursday.....Celebrations, 7 and 9.30. Night Service, 8.
16. Friday.....Celebration, 7. Meditation, 12.
17. Saturday.....Celebration, 7.
18. 2d Sunday in Lent...Celebrations, 7, 8, 9.15 and 11. Matins, 10.30. Evening, 8. Young Men's Bible Class, 2.45.
19. Monday.....Celebration, 7.
20. Tuesday.....Celebrations, 7 and 9.30. Bible Class, 3.30.
21. Wednesday.....Celebration, 7. Sermon at even-song. Guild of St. Barnabas, 8.
22. Thursday.....Celebrations, 7 and 9.30. Night Service, 8.
23. Friday.....Celebration, 7. Meditation, 12.
24. Saturday.....Celebrations, 7 and 9.30. Guild of the Holy Child, 3.30.
    (*St. Matthias.*)
25. 3d Sunday in Lent...Celebrations, 7, 8, 9.15 and 11. Matins, 10.30. Evening, 8. Young Men's Bible Class, 2.45.
26. Monday.....Celebration, 7.
27. Tuesday.....Celebrations, 7 and 8. Bible Class, 3.30.
28. Wednesday.....Celebration, 7. Sermon at even-song. Guild of St. John, 8.

Daily, on Wednesdays, Matins, 7; Evening, 5.

St. Clement's Magazine.

PUBLISHED MONTHLY.

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All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, FEBRUARY, 1894.

Lent.

The first number of the new ST. CLEMENT'S MAGAZINE is published too late to supersede the necessity of printing separate lists of the special Lenten services and sermons. But it is hoped that in future the magazine will be able to give timely notice to the congregation of all such special arrangements, and thus to effect a considerable saving for the Parish in the sum spent annually on printing.

It may, however, be worth while to point out that addresses or instructions are to be given during Lent on every day of the week, but two, viz.: The Bible Class on Tuesday afternoons, a sermon on Wednesday evenings, the usual address on Thursday nights, and a meditation on Friday mornings; there will also be the Way of the Cross on Friday nights at 8, and possibly at some other times.

There will thus be opportunities provided for every one to attend some service and instruction besides the ordinary Sunday ones. Though attendance at the Holy Eucharist on Sundays and festivals is the only absolute obligation of Christians in regard to Church services, there can be but little of the true spirit of the Christian religion in those who are content to neglect all opportunities of further devotion and instruction. Probably many of those who are now systematically absent from the week-day services could, by a little thought and management of time, attend at least one or two of them every week, especially with the increased freedom from engagements which Lent brings.

Attendance at the week-day celebrations also must surely be possible for many more than those who now are habitually present at any of them, and it is much to be hoped that this Lent will see a large increase in the number of those who come often to join in the Holy Sacrifice, and to pray in the immediate presence of Christ for His blessing on themselves and their Parish.

A. B. SHARPE.

Two laborers were trying to place a stone in position on the foundation wall of a new building. A crowd was standing around looking on, and each one offering his criticism and counsel freely and loudly, but not one lifting so much as a finger to help. "That reminds me of church work," said a passer-by to another. "Why?" "Because," was the reply, "two men are doing the work and twenty are doing the talking.—*St. Mary's Chimes.*

"I hope you go to church every Sunday, like a good Christian," said a pious woman to a young Oriental, whom she was trying to convert. "No," was the quick reply, "*I go every day, like a Turk.*"—*Milwaukee Church Times.*

St. Clement's Church.

Twentieth and Cherry Streets.

REV. A. B. SHARPE, *Rector.*
REV. G. T. GRIFFITH, } *Assistants.*
REV. P. G. EWENS, }

Rev. A. B. Sharpe in Church on Saturdays: 11–12, 3–4, 7–8. Shrove Tuesday: 11–12, 3–6, 7–8.

Rev G. T. Griffith in Church on Saturdays: 7–9. Shrove Tuesday: 4–5, 7–9.

Rev. P. G. Ewens in Church on Saturdays: 4–5. Shrove Tuesday: 4–5.

Wardens.—Mr. Greville E. Fryer, Mr. A. W. Kilgore.

Choir-master.—Mr. Remi Remout.

Organist.—Mr. Lawrence Gaff

Sexton.—Mr. Thomas Connor.

Clergy House, 2026 Cherry St.
All Saint's Home, 2032–34 Cherry St.

The pews in this church are rented. Strangers, and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews will be gladly given by the Accounting Warden, or Ushers.

Persons wishing to be visited are requested to leave their names and addresses in the letter box on the door of the vestry room, or at the Clergy House. The Clergy are always pleased to visit those who desire it.

Application for admission to the choir should be made to the Choir-master.

Parish Notes.

A very enjoyable and successful entertainment was given under the auspices of the Guild of the Iron Cross, Tuesday evening, January 30th, in St. Clement's Hall. There were a few choice selections by the orchestra, an address by the chaplain, solos, vocal and instrumental, concluding with a comedy drama, *Nobody's Money.* The musical part of the entertainment was in charge of the choir-master, Mr. Remout, and the drama was looked after by Mr. Geo. W. Marcellus.

Baptisms.

Jan. 3d, Walter Phillips.
" 12th, Marie Brinton Gilenberger.
" 18th, Catherine Virginia Campbell.
" 18th, Alice Hephzibah Fortune.



Guild of the Iron Cross.

The Guild at St. Clement's has lost its identity, and has become a merely Parochial Guild. The Iron Cross has a wider and more pretentious object, therefore at the meeting Tuesday evening, January 16th, the following motion was passed without one dissentient vote. Moved "That the Iron Cross Guild in St.

Clement's Church assist in the reorganization of St. John's Guild, and the Chaplain, Rev. A. B. Sharpe, be empowered to act in behalf of the Iron Cross, if the St. John's Guild be reorganized Thursday evening, January 18th."

There will be a meeting of the Guild Tuesday evening, February 6th, at 8 o'clock. This will probably be the last meeting, and for that reason it is hoped that every member will make an effort to be present.

The Guild of St. John the Evangelist.

This Guild, which has been for some years in abeyance, has now been revived, and will hold its first regular meeting on February 28th, at 8 P. M.

The Guild is composed of men who are communicants, and exists for the double purpose of mutual help in holy living and of furthering the work of the Parish in whatever way seems from time to time desirable. Much good work was done by it in the former stage of its existence, and it is hoped that a career of increased usefulness lies before it in the future.

Mr. J. Neill, 611 Drexel Building, will be happy to receive the names of any men who may wish to join it.

Church Bells—Their Origin.

Notwithstanding the most exhaustive researches by eminent antiquarians, the origin of the use of bells in churches is still a matter of considerable doubt. In connection with the subject, however, it is known that bells summoned Romans to the public baths, *circâ*, A.D. 180, and that they were also used in processions, thus passing naturally into the service of the Western Church. Their first recorded application to church purposes, so far as known, is ascribed to Paulinus, Bishop of Nola, in the province of Campania, A.D. 400; but it has also been maintained that Pope Sabrinus, 604, first used church bells. It is also asserted that they were introduced into France as early as 550. Benedict, an Abbot of Wearmouth, imported bells from Italy in 680, and in the seventh century the venerable Bede also mentions their presence in England. Some writers contend that the Greek Christians remained unacquainted with church bells until the ninth century. This appears incredible. It is known, however, that after the taking of Constantinople, in 1453, their use was forbidden, lest their sound should give a popular signal for revolt. Very ancient bells were often quadrangular, made of thin metal plates, hammered and riveted together. These date back to the tenth century. In the seventh century, bells were usually very small. Later, however, their weight was increased, and, in the eleventh century, a bell presented to the Cathedral at Orleans, France, weighed 2,600 pounds. In the thirteenth century larger bells were cast. In 1400, a bell was cast in Paris weighing 15,000 pounds; and at Rouen, in 1501, the "Amboise" bell, which weighed 36,364 pounds, was cast. In civilized times bells have been intimately associated not only with all kinds of religious and social matters, but with almost every important historical event. Their influence upon architecture is not less remarkable, for to them, indirectly, is due all the most famous towers in the world.

The first of these structures scarcely rose above the roof, being intended only for the admission of light; an addition to their height being, in all probability, suggested on the more common use of bells. Bells early summoned Christians to church and soldiers to arms. They sounded the alarm in fire or tumult, and the rights of burghers in their bells were jealously guarded. Thus the chief bell in a cathedral often belonged to the city, and not to the ecclesiastical authorities. Many a sanguinary chapter in history has been rung in and rung out by bells—notably, two massacres; that of 8,000 Frenchmen by John of Procida, at Easter, 1282, an event known as the "Sicilian Vespers;" and also that of St. Bartholomew, in August, 1571. In England, at the news of Nelson's triumph and death at Trafalgar, the bells of Chester Cathedral rang a merry peal, alternated with one deep toll; and other striking incidents of a similar character could be given *ad infinitum*. But their religious as well as their civil uses may be further noticed. The Ave Maria bell, tolled at 6 and at 12, to remind men of prayer to the Virgin; the Vesper bell for evening prayer, and also for compline, the last service of the day. The Sanctus, often a hand-bell in ancient times, was rung at the Sacrifice of the Mass; and at the present day, at the Church of St. Mary the Virgin, in New York, a bell on the roof of the church is rung at the elevation of the Host. The curfew (*couvre feu*), introduced into England by the Conqueror, rang at 8 o'clock; and in many parts of Great Britain, especially in University towns, at 8 o'clock bells are still rung. Among the most celebrated bells extant are the following: The Tzar Kolokol, at Moscow, cast in 1733; it laid in the earth 103 years, having been raised by the Emperor Nicholas I, in 1836. It was never hung nor rung, having been cracked in the furnace. It is used as a chapel, and weighs about 220 tons; its height is 19 feet 3 inches; its circumference, 60 feet 9 inches, with a thickness of 2 feet. The second Moscow bell, the largest in the world in actual use, weighs 128 tons; the great bell of Pekin, 53 tons; Nankin, 22 tons; Olmutz, 17 tons; Vienna (1711), 17 tons; Nôtre Dame (1680), 17 tons; Erfurt, 13 tons; Kaiserglocke, Cologne, 25 tons. Of English bells, the following are the most notable: Great Peter, York Minster (1845), 10 tons; St. Paul's, 5 tons; Great Tom, Oxford, 7 tons; Great Tom, Lincoln, 5 tons; Big Ben, in the clock tower of the Houses of Parliament (fractured), between 13 and 14 tons.

It may be said with truth that volumes might be written on bells; on their manufacture; on the combination of metals in their composition; on their various shapes, and on their tones; and in regard to this latter subject, it may be confidently asserted that it is one which only skilled acousticians possess the ability to intelligently define and illustrate.

St. Clement's Magazine.

Vol. 1. PHILADELPHIA, MARCH, 1894. No. 2.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR MARCH.

1. Thursday.....Celebrations, 7 and 9.30. Night Service and Address, 8.
2. Friday.....Celebration, 7. Meditation, 12. Way of the Cross, 8.
3. Saturday.....Celebration, 7.
4. 4th Sunday in Lent..Celebrations, 7, 8, 9.15 and 11. Matins, 10.30. Even-song, 5. Mission Service, 8. Guild of the Holy Cross, 5. *Retreat for Men.*
5. Monday.....Celebration, 7. Guild of St. Mary, 8.
6. Tuesday.....Celebrations, 7 and 9.30. Bible Class, 3.30.
7. Wednesday.....Celebration, 7. Sermon at even-song. Guild of St. Vincent, 8.
8. Thursday.....Celebrations, 7 and 9.30. Night Service and Address, 8.
9. Friday.....Celebration, 7. Meditation, 12. Way of the Cross, 8.
10. Saturday.....Celebration, 7.
11. Passion Sunday.....Celebrations, 7, 8, 9.15 and 11. Matins, 10.30. Even-song, 5. Mission Service, 8. *Retreat for Guild of St. Vincent.*
12. Monday.....Celebration, 7.
13. Tuesday.....Celebrations, 7 and 9.30. Bible Class, 3.30.
14. Wednesday.....Celebration, 7. Sermon at even-song. Guild of St. Martha, 8.
15. Thursday.....Celebrations, 7 and 9.30. Night Service and Address, 8.
16. Friday.....Celebration, 7. Meditation, 12. Way of the Cross, 8.
17. Saturday.....Celebration, 7. Guild of the Holy Child, 3.
18. Palm Sunday.....Celebrations, 7, 8, 9.15 and 11 (with Procession of Palms). Even-song, 5. Mission Service, 8.
19. Monday.....Celebrations, 7 and 9.30. Meditation, 10. Sermons, 5 and 8. (*before Easter.*)
20. Tuesday.....Celebrations, 7 and 9.30. Meditation, 10. Sermons, 5 and 8. (*before Easter.*)
21. Wednesday.....Celebrations, 7 and 9.30. Meditation, 10. Sermons, 5 and 8. (*before Easter.*)
22. Maunday Thursday..Celebrations, 7 and 8. High Celebration, 11. Sermons, 5 and 8.
23. Good Friday..... Morning Prayer, 7.30. Meditation, 8. Reproaches, 11. Words from the Cross, 12 and 3. Evening Prayer, 5. Litany and Sermon, 8.
24. Easter Eve.....Celebrations, 7 and 9.30. Meditation, 10. First Vespers, 8.
25. *Easter Day*.....Celebrations, 6, 7, 8, 9.15 and 11. Matins, 10.30. Even-song and Sermon, 8.
26. Monday.....Celebrations, 7 and 9.30. (*in Easter Week.*)
27. Tuesday.....Celebrations, 7 and 9.30. Bible Class, 3.30. Guild of St. Barnabas, 8. (*in Easter Week.*)
28. Wednesday.....Celebration, 7. Guild of St. John, 8.
29. Thursday.....Celebrations, 7 and 9.30. Night Service and Address, 8.
30. Friday.....Celebration, 7.
31. Saturday.....Celebration, 7.

Sunday-school, 2.45 p.m., every Sunday.
Men's Bible Class, 3 p.m., every Sunday.
Daily, on Week-days, Matins, 7.30; Even-song, 5.

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PHILADELPHIA, MARCH, 1894.

The Envelope System.

We wish to remind our readers that the financial year of the Church ends on Easter Day, March 25th; and the envelopes of those who are pledged to contribute a fixed sum to the weekly offertory should be renewed before that date. It is most important for the financial interests of the parish that the envelope system should be thoroughly carried out. For some years past an annual deficit has been incurred by the parish, in consequence of the uncertainty of its income, which made it impossible to say, at the beginning of each year, how much money would come in, and how much we should, therefore, have to spend during its course. Thus, when the income fell short of the sum which had been counted on in regulating the expenditures for the year, there remained at the end of it a deficit which could only be wiped off by raising a special fund for that purpose. The recurrence of this difficulty has now been prevented by the introduction of the system of pledges, by means of which it is made evident at the beginning of every year what income can be counted on for that year, and what, in consequence, the limit of expenditure is to be.

It will therefore depend upon the amount pledged before March 25th whether the present rate of expenditure is continued, or reduced, or increased. If *less* is promised than last year, a corresponding reduction must be made in the expenses; if *the same*, we shall continue as we are; if *more*, we shall be able to relax somewhat our present necessarily parsimonious system of management. No *deficit* will be allowed, nor can any occur under this system. There is, therefore, no possibility of future special calls for contributions such as have been necessary in the past; the expenditures for the year being absolutely limited by the income, which is represented by pew rents, envelopes, and unpledged offerings. Of these the last item is the only uncertain one, and its probable amount can be fairly determined by a reference to that of the preceding year.

During the past year—the first of the envelope system in this parish—the pledges have been, on the whole, well carried out; and it has been possible, in consequence, for the first time for some years, to regulate the Church expenditures so as to avoid debt.

This is a great gain in a moral as well as in a financial sense. But we must all desire, for obvious reasons, that the amount of the pledges should be increased. It seems quite possible that it may be increased largely, if those who have hitherto not had pledges will take them, and those who have had them will try to make some increase in the sum promised. It should be remembered, also, that the principle of the envelope system implies that every member of the

[CONCLUDED ON PAGE 3.]

St. Clement's Church.

Twentieth and Cherry Streets.

REV. A. B. SHARPE, *Rector.*
REV. G. T. GRIFFITH, } *Assistants.*
REV. J. G. EWENS, }

Rev. A. B. Sharpe in Church on Saturdays: 11–12, 3–4, 7–8 o'clock. Special notice later.

Rev. G. T. Griffith in Church on Maundy Thursday: 7–9 P. M. Fridays: all day. Saturdays: 2–6, 7–9 P. M.

Rev. J. G. Ewens in Church on Saturdays: 4–5 P. M. Special notice later.

Wardens.—Mr. Greville E. Fryer, Mr. A. W. Kilgour.

Choir-master.—Mr. Remi Remont.

Organist.—Mr. Lawrence Gaff

Sexton.—Mr. Thomas Connor.

Clergy House, 2026 Cherry St.
All Saint's Home, 2032–34 Cherry St.

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Application for admission to the choir should be made to the Choir-master.

[CONTINUED FROM PAGE 2.]

parish should make some fixed and regular contribution to its support; and, therefore, that pledges should be taken by individuals for themselves alone, and not on behalf of other members of their families, each of whom ought to make his own weekly contribution separately.

Blank pledges, to be filled out by contributors for the year 1894–5, will shortly be sent to all members of the congregation, and much of the well-being of the parish will depend upon the response they elicit.

PARISH NEWS.

St. Clement's Altar Guild has undertaken the care of the Church linen and vestments. Contributions are needed to provide materials; and seven yards of plain white silk to provide a chasuble for daily use, and materials for two purple cassocks, are wanted *immediately*. Contributions of money or materials may be sent to the *Altar Guild, in care of the Rector.*

The Young Men's Bible Class meets every Sunday afternoon at 3 o'clock, and all who desire to become members are requested to consult Mr. J. Neill or Rev. G. T. Griffith.

FOUND.—A gold scarf, or stick pin, on the floor of the Chapel. Owner send description to the Editor, 1009 Clinton street.

The usual procession of palms will take place at 11 A. M. on Palm Sunday; and with the customary ceremonies, palms will be distributed to the congregation at the end of the service.

At the next meeting of the Guild of St. John, Archbishop Cranmer will be the subject of a debate.

The Lenten mission services will continue every Sunday evening until Easter. They are simple, consisting chiefly of hymns, and have been well attended.

A meeting of the Acolytes of the parish was held Wednesday evening, February 14th, to revive the Guild of St. Vincent. Mr. I. Ernest Linton was elected Warden, and Mr. J. C. Goodwin, Jr., Secretary and Treasurer for the ensuing year.

"The Boys' Club," for choir and ex-choir boys, would be grateful for contributions of books and games. Their *one* checker-board is in such demand that the games have now to be limited, and other games which have been played all winter are getting a little tiresome.

Drawing paper and colored crayons are in demand, and books that can be taken home are constantly asked for; also, small contributions of money towards the refreshment evenings, one in each month, to which the boys each contribute five cents a month. The Club meets every Tuesday evening in the choir room, where they will be glad to see any members of the parish who are interested.

QUESTIONS AND ANSWERS.

Does any one know why the Church gates on Twentieth street are never opened except on Sunday and Christmas Day? The question is often asked, and I am puzzled for an answer. A PARISHIONER.

ANSWER.—The Twentieth street gates are kept closed except Sundays, Christmas, and St. Clement's day, to prevent children from making a playground of the garden, and destroying the shrubbery.

Easter Sunday the choir will sing the following music:

MORNING, 11 O'CLOCK.

Processional Hymns	134 (2), 131.
Introit and Gradual	Plain Song.
Kyrie	Stainer in F.
Gloria Tibi	" " "
Credo	" " "
Hymn	132.
Sanctus	Stainer in F.
Benedictus	" " "
Agnus Dei	" " "
Gloria in Excelsis	" " "
Laudate.	Thou Feddest Thine Own People.
Recessional Hymn	135

EVENING, 8 O'CLOCK.

Processional Hymns	134 (2), 131.
Psalms	Easter.
Magnificat	Morley in F.
Nunc Dimitis	" " "
Hymn	140 (1).
Hymn	136
Recessional Hymn	135

A Slanderer Rebuked.

A certain minister was anxious to show a lady in his congregation the evil of slander. So he asked her to go to market, buy a chicken just killed and still covered with feathers, and walk a certain distance, plucking the bird as she went. The lady did as she was directed, and then returned. "Retrace your steps," said the minister, "and gather up, one by one, all the feathers you have scattered." "I cast the feathers carelessly away," said the woman, "and the wind carried them in all directions." "Well, my daughter," the minister replied, "so is it with your words of slander; like the feathers which the wind has scattered, they have been wafted in many directions. Call them back, now, if you can. Go, sin no more." —*Christian Herald.*

BEHOLD, WE GO UP TO JERUSALEM!

We fain would follow to the Heavenly Place,
Whither our Lord hath pointed out the way.
We fain would see the radiance of His face
Beyond the opening of the gates of day,
For it is night, and few stars shine above us,
And for our tears we cannot look at them!
Yet shall we leave the world and those who love us
And go on upward to Jerusalem?

In this steep path our languid feet move slowly;
(The sky is darker now, the snow falls down)
It is the Lenten season, calm and holy,
And even nature wears an ashen crown.
But must our lives grow gloomy as the weather?
Shall we all pleasure for His sake condemn?
Pause not to question thus, but all together
Let us go upward to Jerusalem.

They say that those who love Jerusalem,
Are never tired of setting forth it's praise,
Sweet fruits grow there on ever-vernal stem,
A crystal river bathes the flowery ways.
The saints of olden times are softly telling
Of sorrows over now, and battles won,
And angel voices dulcet songs are swelling,
They all are happy there—yes, every one!

We need not go alone—a Hand most tender
Shall guide us safely all along the road,
And since He loves us so we can surrender
Our hearts, our souls, our dearest hopes to God.
Let us exchange each tarnished worthless jewel
For the true pearl of price, the perfect gem,
Yea though the hills be high, the tempest cruel,
We will go upward to Jerusalem.

F. A.

MONDAY, February 5th, 1894.

The Power of Hymns.

A little while ago there was one of those colliery accidents which make a sensitive person almost shrink from the sight of burning coal. This time the shaft in the Dolcath Mine in Cornwall collapsed, and eight men were entombed.

After the rescuing party had been at work many hours clearing away the rubbish, they stopped and listened. It is a well-known fact that sound penetrates long distances in the body of the earth. As they put their ears to the ground in breathless expectancy, a faint sound of human voices was heard. Overjoyed to find their comrades still alive, the men were about to utter a shout of encouragement, when the foreman put his finger to his lips with a warning gesture, for the sounds from the imprisoned miners increased in strength until they resolved themselves into song.

From the depths of the earth, from the darkness and despair, there came the strains of "Nearer, my God, to Thee." Reverently the rescuers listened to this sublime death-song.

This hymn was followed by another—stronger in tone: "Jesus, Lover of my Soul." The rescuing party looked at each other in the dim light of the lamps. Tears were trickling down each miner's grimy face.

"Now, boys," cried the foreman, raising his pick, "that's the music to work by!"

Some time ago a railroad disaster occurred—even more horrible than the usual tragedy of this kind—and the cars, piled on top of each other, took fire. The heat was so great

that no one could approach the wreck. Then it was learned that several people, hopelessly pinned between broken timbers, were being slowly burned to death. This awful fact was not announced by oaths or by frantic cries for help, but by the chords of a hymn that reached the stricken crowd.

Started by a masculine voice—some thought it the engineer's—the sacred song was taken up by another, and then another, until the chorus swelled above the horrors of the scene.

"E'en though it be a cross
That raiseth me—"

Soon one voice dropped away, and then another, and then the third, so that the agonized bystanders knew the very moment when the sufferers had passed into unconsciousness.

One of the most beautiful examples of the power of Christian song occurred at the fall of the Pemberton mills in Lawrence, Mass., many years ago. Suddenly, without warning, in the afternoon of a January day, the mill collapsed. It was filled with operatives. The ruins caught fire. Over eighty people were entrapped among the beams and girders, and were crushed, suffocated, or burned to death.

After the first cries for help, and the first wails of agony, when the hoplessness of their position became manifest to them, the doomed girls began to sing. Hymn after hymn rose from their parched throats. Voice after voice broke and was silenced. "Shall we Gather at the River?" "Rock of Ages, Cleft for Me," rose distinctly above the roar of the flames. Thus the poor girls sang their way into death by the sacred words that they had sung at church and Sunday-school, at home and among their looms.

The power of a Christian hymn has been one of the great beneficent forces in human life. It is almost impossible to overestimate it. Literature and art and oratory influence the emotions and conduct of men. Noble poetry haunts and inspires us. But in the trying crises of life—in temptation, or misfortune, or sickness, or sorrow, or even death—myriads of souls have been comforted and helped by the sustaining influence of Christian song.

Many a boy, in his first battle with the evil of the world, has been morally arrested and saved from ruin by the accident of hearing in a critical moment the strains of some dear old hymn often sung in Sunday-school, or with mothers and sisters on a Sunday night in the dear old home. "That is music to live by!"—*Youth's Companion.*

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St. Clement's Magazine.

Vol. 1. PHILADELPHIA, APRIL, 1894. No. 3.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS

KALENDAR FOR APRIL.

1. **Low Sunday**.....Celebrations, 7, 8, 9.15 and 11. Matins, 10.30. Solemn Even-song, 8
   Young Men's Bible Class, 3 p.m. Guild of Holy Cross, 5.
2. Monday (*Annunciation of Our Lady, transferred*).
   Celebrations, 7 and 9.30. Guild of St. Mary, 7.30 p.m.
3. Tuesday (*St. Richard*).....Celebrations, 7 and 9.30. Bible Class, 3.30 p.m.
4. Wednesday (*St. Ambrose*).....Celebration, 7 a.m.
5. Thursday.....Celebrations, 7 and 9.30. Night Service, 8.
6. Friday (*Abstinence*).....Celebration, 7 a.m.
7. Saturday.....Celebration, 7 a.m.
8. **2d Sunday after Easter**....Celebrations, 7, 8, 9.15 and 11. Matins, 10.30. Even-song, 8. Young Men's Bible Class, 3 p.m.
9. Monday.....Celebration, 7 a.m.
10. Tuesday.....Celebrations, 7 and 9.30. Bible Class, 3.30 p.m.
11. Wednesday (*St. Leo*).....Celebration, 7. Guild of St. Martha, 8 p.m.
12. Thursday.....Celebrations, 7 and 9.30. Night Service, 8.
13. Friday (*Abstinence*).....Celebration, 7 a.m.
14. Saturday.....Celebration, 7 a.m.
15. **3d Sunday after Easter**...Celebrations, 7, 8, 9.15 and 11. Matins, 10.30. Even-song, 8. Young Men's Bible Class, 3 p.m.
16. Monday.....Celebration, 7 a.m.
17. Tuesday.....Celebrations, 7 and 9.30. Bible Class, 3.30 p.m.
18. Wednesday.....Celebration, 7. Guild of St Barnabas, 8 p.m.
19. Thursday (*St. Alphege*).....Celebrations, 7 and 9.30. Night Service, 8.
20. Friday (*Abstinence*).....Celebration, 7 a.m.
21. Saturday (*St. Anselm*).....Celebration, 7. Guild of the Holy Child, 3 p.m.
22. **4th Sunday after Easter**..Celebrations, 7, 8, 9.15 and 11. Matins, 10.30. Even-song, 8. Young Men's Bible Class, 3 p.m.
23. Monday (*St. George*).....Celebration, 7 a.m.
24. Tuesday.....Celebrations, 7 and 9.30. Bible Class, 3.30 p.m.
25. **Wednesday (St. Mark)**.....Celebrations, 7 and 9.30. Guild of St. John the Evangelist, 8 p.m.
26. Thursday.....Celebrations, 7 and 9.30. Night Service, 8.
27. Friday (*Abstinence*).....Celebration, 7 a.m.
28. Saturday.....Celebration, 7 a.m.
29. **Rogation Sunday**..... (*5th Sunday after Easter*) Celebrations, 7, 8, 9.15 and 11. Matins, 10.30. Even-song, 8. Young Men's Bible Class, 3 p.m.
30. Monday.....Celebration, 7 a.m.

Daily: Matins, 7.30 a.m.; Even-song, 5 p.m.

Bible Classes for Women and Girls every Sunday, 3 p. m.

Men's Bible Class every Sunday, 3 p. m.

Sunday-school, 2.45 p. m.

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PHILADELPHIA, APRIL, 1894.

Confirmation.

The Bishop has fixed May 30th for the annual confirmation in St. Clement's Church, and classes for preparation will be formed immediately. All who wish to be confirmed should give their names to one or other of the clergy, and all who have not been, should resolve to take this opportunity. They may never have another.

By being confirmed, no fresh obligations are contracted as is sometimes thought. Every one is bound to do what God requires, whether confirmed or not. But in confirmation, strength is given by the Holy Spirit to enable those who are confirmed to perform their duties as Christians, which without God's grace they cannot do.

Preparation for confirmation consists of two parts. First, it is necessary to know the full Christian Faith, which all men are bound to believe. Secondly, it is necessary to become fit to receive the gift of the Holy Ghost by self-examination and repentance. Instruction is given in the confirmation classes on these two points by the clergy (or others appointed by them), who are thus enabled to present the candidates to the Bishop as persons whom they know to be fit for the reception of the grace which is conferred by the outward sign of the laying on of the Bishop's hands.

All that is necessary, therefore, in one who wishes to be confirmed, is that he should intend to do his duty as a Christian, and should desire to receive God's grace to enable him to do it. There are many in the parish who have not received this Sacrament, and who, it is to be hoped, will be found ready and fit to receive it at the Bishop's visit.

Easter Day.

Easter has been a bright and joyous festival in spite of gloomy weather, which perhaps had the good effect of making the crowd of sightseers who were present at the High Celebration, somewhat less than in former years. There was a slight increase in the number of Easter Communicants over that of last year, and the Easter offering was larger in amount than it has been for many years.

The music at the High Celebration was Stanier in F, and the way in which it was rendered by the choir showed that the zealous and able efforts of the choirmaster and organist (Messrs. Remont and Gaff) are already bearing exellent fruit.

Baptisms.

February 1st, Howard Redington Robinson.

February 8th, Ida Regina Schreiber.

February 8th, George Washington Schreiber.

March 8th, Clara Jane Fortune.

March 24th, Mary Anne Pollock.

St. Clement's Church.

Twentieth and Cherry Streets.

REV. A. B. SHARPE, *Rector.*
REV. G. T. GRIFFITH, } *Assistants.*
REV. J. G. EWENS, }

Rev. A. B. Sharpe in Church on Saturdays: 11–12, 3–4, 7–8 o'clock.

Rev G. T. Griffith in Church on Thursdays: 7.30–9.30. Saturdays: 7–9 P. M.

Rev. J. G. Ewens in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. A. W. Kilgour.

Choir-master.—Mr. Remi Remont.

Organist.—Mr. Lawrence Gaff.

Sexton.—Mr. Thomas Connor.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

St. Clement's Hospital.

At a meeting of the Board of Managers of the Hospital, held on Wednesday, March 28th, steps were taken to increase the income, and also to provide sufficient funds to equip and maintain the Colony Farm.

During the past year the work done has increased in every department, and if the friends of the Hospital will continue to help it, the work can be enlarged in every direction.

There is increasing demand for the services which the Hospital and Dispensary render to the poor, and it needs but the continued support of its friends to widen its field of usefulness and work of charity.

Contributions in money, and kind, may be sent to Mr. J. Howard Climenson, at the Hospital, Cherry and Claymont streets.

PARISH NEWS.

A sale of work will be held on April 11th and 12th in St. Clement's Hall, in aid of the work of the All Saints Sisters in this parish. Every one should come and make purchases, and all who are able should contribute articles for sale.

Help is much needed by the Sisters for the various works under their charge, in which is included, the superintendence of the Guild of St. Mary, St. Martha, The Holy Cross and The Holy Child, as well as of the Mothers' meeting, and Girls' night school, the visiting of the sick, and the relief of the needy.

Three Sisters are in residence at 2034-36 Cherry St., and their work is entirely given to St. Clement's parish, under the direction of the Rector. They are about, in all probability to lose possession of 2036 Cherry St. (which they now have rent free), in which case it will be very difficult to find accommodation for the various meetings now held there, unless someone will generously provide them with new premises, or the means of retaining their present ones.

All who come to the sale of work may be sure that they will both have a good time, and aid in a charitable undertaking. Tickets may be obtained of any of the members of the Guilds, or at the Sisters' House. Admission, 10 cts.; season ticket, 25 cts.

Confirmation Classes.

Confirmation Classes at the Sisters' House, to commence first week in April.

For Children.—Mondays and Thursdays, 4 P. M.

For Young Girls.—Tuesdays, 7.30 P. M.; Fridays, 2.30 P. M.

For Women.—Wednesdays and Fridays, 7.30 P. M.

"The Choir Boys' Club" is rejoicing in some donations. Another checker-board has been received, and a number of other games, and two persons have kindly sent money for their entertainment evenings. The boys are pleased at the interest taken in them and their club. They still need books for a lending library. If those who can would each give one book, they might soon have one. There are many good books for boys to be had for a small sum, which would give them great pleasure and help them. Boys have great capabilities, and are our future men.

The Women's Retreat.

The Women's Retreat this year was conducted as it was *last* year, by the Chaplain of St. Mary's Guild, the Rev. Geo. T. Griffith. The day chosen was Thursday, of Passion Week. The attendance was much larger than a year ago. About a hundred women were out during the day. Some kind ladies of the parish, under the direction of the Sisters of All Saints, took care of twenty-five babies and little children at the Mission Home, thus freeing the mothers of all anxiety in that direction for *one* day at least. The Sisters provided a first-class dinner and supper for the women, to enable as many as possible to remain in church all day.

The Children's Service at 9.15 has never been so largely attended, as is the case this year. It is a common thing now, since Dr. Garrett's return to the good work, to see as many boys present as there are girls.

"Easter."

Ere this number of the magazine is issued, the great feast of the Catholic world will have come and gone. To many, alas how many, that day, that "Queen of Days," will have no deeper meaning than that of being a day for the display of outward grandeur and the annual parade of fashion.

But to us Catholics it has (and shame on us if it has not) the most vital of issues. It touches our very existence itself, and if in the observance of our Easter festival there be nothing deeper than the enjoyment of some very pretty ceremonial and the exchange of a few pious *sentiments*, then indeed are we devoid of that manly intelligence which is the glory of the Catholic Church.

What then is the origin of this festival, and why do we observe it?

It takes its origin from Him Who "is the first begotten from the dead and the beginning of the creation of God."

It takes its origin from Jesus Christ our Lord, Who, as on this day, rose again from the dead. It is "the day the Lord hath made," and is kept in honor of His resurrection from the dead, to keep ever before our minds that we trust not for our salvation to a *dead* Christ, but to the Anointed of God, Who "is alive for evermore," and upon Whom death hath no more dominion.

The original name of this festival was (πάσχα) "pascha," and included in its observance Good Friday, and is mentioned under this name in Acts xii: 4.

In the time of St. Leo the Great, the distinction was made between

the Passover of the Lord's death and the Passover of His resurrection, and from this time forward the name *pascha* came to be understood alone of Easter Day.

All over the north of England the ancient name still survives in the designation given to the Easter eggs, which are called by the people "pasque" eggs, or "paste" eggs.

The present name Easter is derived from the Teutonic *urstan*, to rise, and can be traced back to the time of the venerable Bede, who makes mention of it as taking place about the time of the vernal equinox.

Its universal observance on the present day by the whole English-speaking world, dates back to the days of Archbishop Theodore, of Canterbury (A. D. 669).

Prior to this date the greatest disputes arose year after year as to the proper day for its observance; some contending that as it took the place of the Jewish Passover it should be observed on the same day as the Passover of the Jews, namely, the 14th day of the month Nisan, corresponding to our March.

On the other hand were those who contended that as the Lord rose from the dead on the first day of the week or Sunday, that it should therefore always be observed on the Sunday nearest to the Feast of the Passover.

Finally, 325 A. D., the dispute was settled by the Church, and since then the Rule has been that printed in our Office Book, that:

"Easter Day shall always be the *First* Sunday after the full moon which happens *upon* or *next after* the 21st of March, and if the full moon happen upon a Sunday, Easter Day is the Sunday after."

And now as to why we observe it.

We observe it as Catholics, first of all, because the Church, which alone has any authority to decree observances, has commanded us so to do.

It is not because it commends itself to our understanding or reason; although it does so commend itself; but because we are to obey that command of our Lord's which is in the Bible itself, although so very little obeyed:—"Hear the Church."

In the second place, we observe Easter because it commends itself to our reason and understanding.

For seeing that we believe in the existence and resurrection of Christ our Lord. Our love to Him would prompt us, as the outcome of our reason, to make some commemoration of such an important event.

And lastly we observe it, because we believe Our Lord is God and Man, and our whole hope being fixed upon Him alone for Everlasting Life, if He liveth forever, we too shall live forever; because He lives, we shall live also; and hence we come to His church to worship on that day, not somebody who is far away from us, but "not far from every one of us," even very nigh to us in the Resurrection Life. One Who dies no more, and being united to us and we to Him, we shall live forever.

And because of this union with Our Risen and Ever Blessed Lord, "our faith is not vain," but mighty through God to the uprooting of the strongholds of sin, Satan and death.

So then, we sing with all our hearts and souls on Easter Day and every

Lord's Day, being "joyful and glad of heart," believing it as firmly as we do the shining of the sun at noonday. "And the third day He rose again, according to the Scriptures." J. G. E.

Tuesday, in Holy Week, 1894.

Guilds for Girls and Women.

The Guild of St. Mary for Married Women. Members and probationers, 58; associates, 14.

The Guild of the Holy Cross for Unmarried Women. Members, 29.

The Guild of St. Martha for Working Girls. Members and probationers, 14; associates, 4.

The Guild of the Holy Child for Children. Members and probationers, 31; associates, 10.

Mothers' Meeting every Thursday, 8 P. M. Names on the roll, 96.

Deaths.

Date of death of Elizabeth A. Gales, February 18th, 1894; date of funeral, February 22d, 1894.

Date of death of G. Hammond, February 9th, 1894; date of funeral, February 12th, 1894.

Archbishop Cranmer was the subject of a debate at the meeting of St. John's Guild, Wednesday evening, March 28th. Both sides were agreed that Cranmer was a very weak man, and the defense endeavored to prove that, as he was a creature of Henry's own making, he would do his bidding, without stopping to inquire whether it was right or wrong.

The next meeting will be April 25th.

At the meeting Tuesday, March 27th, the following officers were elected for the ensuing year:

VESTRYMEN,

John Douglas Brown, John Neill,
Henry Flanders, Francis M. Berry,
Greville E. Fryer, Romaine Keyser,
Alonzo Tilden, J. Howard Climensen,
Samuel Williams, Logan M. Bullitt,
Alex. W. Kilgour, Sheldon P. Ritter.

RECTOR'S WARDEN (APPOINTED),

G. E. Fryer.

ACCOUNTING WARDEN,

A. W. Kilgour.

SECRETARY,

J. H. Climensen.

DELEGATES TO CONVENTION,

John Douglas Brown, Henry Flanders, John Neill.

MUSIC COMMITTEE,

J. Howard Climensen, John Neill, Sheldon P. Ritter.

Mr. Samuel Williams resigned as Secretary.

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ADVERTISE IN ST. CLEMENT'S MAGAZINE.

St. Clement's Magazine.

Vol. 1. PHILADELPHIA, MAY, 1894. No. 4

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS

KALENDAR FOR MAY.

1. Tuesday, *Sts. Philip and James, Rogation Day (Abstinence).*
   Celebrations, 7, 7.45 and 9.30 a.m. Bible Class, 3.30 p.m.
2. Wednesday (*Rogation Day*).....Celebrations, 7. 45 and 9.30 a.m. Sermon at 9.30.
3. Thursday (**Ascension Day**).
   Celebrations, 6 and 7 a.m. High Celebration, 9.30. (Sermon at 9.30).
   Night Service and Sermon at 8.
4. Friday (*Abstinence*).....Celebration, 7 a.m.
5. Saturday.....Celebration, 7 a.m.
6. **Sunday after Ascension Day.** (*St. John Anti Post-Lat.*)
   Celebrations, 7, 8, 9.15 and 11. Matins, 10.30 a.m. Solemn Even-song, 8. Men's Bible Class, 3 p.m. Guild of the Holy Cross, 5 p.m.
7. Monday (*St. John of Beverley*)...Celebration, 7 a.m.
8. Tuesday.....Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
9. Wednesday (*St. Gregory of Nazianzum*).
   Celebration, 7 a.m. Guild of St. Martha, 8 p.m.
10. Thursday (*Octave of Ascension*).
    Celebrations, 7 and 9.30 a.m. Night Service, 8.
11. Friday (*Abstinence*).....Celebration, 7 a.m.
12. Saturday (*St. Pancras*).....Celebration, 7 a.m.
13. **Whitsunday**.....Celebrations, 7, 8, 9.15 and 11. Matins, 10.30 a.m. Solemn Even-song, 8. Men's Bible Class, 3 p.m.
14. Monday in Whitsun-week..... Celebrations, 7 and 9.30 a.m. Guild of St. Mary, 8 p.m.
15. Tuesday in Whitsun-week.....Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
16. Wednesday (*Ember Day, Fast*)..Celebration, 7 a.m. Guild of St. Barnabas, 8 p.m.
17. Thursday.....Celebrations, 7 and 9.30 a.m. Night Service, 8.
18. Friday (*Ember Day, Abstinence*).
    Celebration, 7 a.m.
19. Saturday (*St. Dunstan*). (*Ember Day. Abstinence.*)
    Celebration, 7 a.m. Guild of the Holy Child, 3 p.m.
20. **Trinity Sunday**.....Celebrations, 7, 8, 9.15 and 11. Matins, 10.30 a.m. Solemn Even-song, 8. Men's Bible Class, 3 p.m.
21. Monday.....Celebration, 7 a.m.
22. Tuesday.....Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
23. Wednesday.....Celebrations, 7 a.m. Guild of St. John the Evangelist, 8 p.m.
24. Thursday (*Corpus Christi*).....Celebrations, 7 and 9.30 a.m. Night Service, 8.
25. Friday (*St. Aldhelm*).....Celebration, 7 a.m.
26. Saturday (*St. Augustine of Canterbury*).
    Celebration, 7 a.m.
27. **1st Sunday after Trinity.**Celebrations, 7, 8, 9.15 and 11. Matins, 10.30 a.m. Even-song, 8. Men's Bible Class, 3 p.m.
28. Monday.....Celebration, 7 a.m.
29. Tuesday.....Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
30. Wednesday.....Celebration, 7 a.m.
31. Thursday.....Celebrations, 7 and 9.30 a m. Night Service, 8.

Bible Classes for Women and Girls every Sunday, 3 p. m.

Men's Bible Class every Sunday, 3 p. m.

Sunday-school, 2.45 p. m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents. Yearly, 50 Cents.

All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, MAY, 1894.

Two Sides to the Question.

Many mistakes, some of them of a very destructive kind, are made about the church through forgetfulness or ignorance of one or other of the two elements of which it is made up.

The church is partly human, partly Divine; it is composed of human beings, sinful and fallible as all human beings must be in this world; but their sins and errors are constantly overruled by the power of God for His glory and the good of souls. The interests of the church, therefore, depend partly on human effort, partly on the grace of God. Grace cannot be used without human co-operation, but man's labor without grace is ineffective, or worse.

Those who forget either of these two parts of the truth fall inevitably into great mistakes of a practical kind, and those who try to advance the interests of the church in any of the ways which either of these one-sided views support, are apt to do more harm than good by their zeal.

Thus it is sometimes thought that in church work it is right to disregard all maxims of ordinary prudence. God, it is supposed, will take care of His own—and they therefore need to take no care of themselves. Forethought, economy, system and perseverance are thus often conspicuously absent from church and parish politics; and carelessness, irregularity and recklessness, such as would bring ruin to any worldly enterprise, are supposed to be no hindrance to the welfare either of individuals or of societies in the church. Work may be done spasmodically, debts which cannot be paid may be incurred; in general, God may be served when people will, and as they will, and all will be well; if only these errors (not to call them sins) are committed "in faith!"

In other words, Satan still tempts people as he tempted our Lord, bidding them "cast themselves down," and trust in God to protect them from the consequences of their own folly or negligence.

On the other hand, there are zealous and enthusiastic persons whose energy and self-denying activity are often worthy of all praise, but, who think the church can be "boomed" as if it were a joint stock company, or a social club. "Get people interested," they say, "then they will subscribe handsomely, and everything will succeed; get star preachers; have fine and costly music; start social organizations in the parish; advertise yourselves wide; have abundance of ice-cream, tea and coffee, cakes and ale—"make things hum" generally, and you will be a shining success!

This is too often the modern interpretation of the command to "compel them to come in." But the work of the church cannot be done successfully by purely worldly

[CONTINUED ON PAGE 3.]

St. Clement's Church.

Twentieth and Cherry Streets.

REV. A. B. SHARPE, *Rector.*
REV. G. T. GRIFFITH, } *Assistants.*
REV. J. G. EWENS, }

Rev. A. B. Sharpe in Church on Saturdays: 11–12, 3–4, 7–8 o'clock.

Rev G. T. Griffith in Church on Thursdays: 7.30–9.30. Saturdays: 7–9 P. M.

Rev. J. G. Ewens in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. A. W. Kilgour.

Choir-master.—Mr. Remi Remont.

Organist.—Mr. Lawrence Gaff.

Sexton.—Mr. Thomas Connor.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

[CONTINUED FROM PAGE 2.]

methods, any more than it can afford to despise them altogether. A "boom" may be of use to a society of entirely natural origin, but it cannot of itself benefit the church, which is founded on supernatural realities. There have been such things in plenty in the church, but they have brought no real help to the cause of God.

There was a "boom" in the early days of our Lord's ministry, when "great multitudes followed Him," and they ate of the loaves and were filled. But no sooner did He reveal to them the mystery of the Blessed Sacrament than the multitude melted away. The "boom" had failed. Great multitudes followed Him again on Palm Sunday; but no sooner did the suspicion of the chief priests and elders fall on them than "Jesus was left alone with the twelve." The "boom" had failed again.

When Constantine and the Roman empire became Christian, the church had a great outward success. Instead of being proscribed, persecuted, and looked down upon, as it had been, it became rich, prosperous and fashionable. And immediately the great heretics, with Arius at their head, arose, with all the evils which they brought upon the church, and from which it still suffers. The "boom" had worse than failed.

When the disciples of St. Francis of Assisi went forth in holy poverty to seek and to save the lost, they were treated as fanatics, visionaries or madmen. But they re converted the kingdoms of the West. By-and-by they became influential; they acquired property, they received dignities. And immediately they became divided among themselves; they fostered and taught heretical doctrines; they were overcome with sloth and greed, and ceased to be the great spiritual power they had been in the days of their poverty and simplicity. The "boom" almost ruined them.

So it is always. God needs men's money, zeal, wisdom and enthusiasm. But He uses these things in His own way, not to give the church an external appearance of worldly prosperity, but to build it up slowly, silently and securely by the power of the cross.

We may not dare to neglect our part in the work of the Church, whatever the part may be that we are called to take. But do what we will, it is God alone that giveth the increase, and He gives it in His own

way, not in ours. All is not success that seems to be such, nor is all failure that the world calls by that name. Great efforts and great sacrifices made in God's service seem from time to time to be useless, so far as present and outward results are concerned, but they never can really fail of their purpose, or lose their reward, when they are the outcome of faith and love.

An Open Letter.

To the Editor.

Sir:—I wish to put a few facts about the offertory pledges before the congregation. The Vestry have decided that they will not contract any more debts, but will spend the amount actually received and no more. The offertory pledges, added to the estimated amount of pew rents and cash offerings, (both based on last year), will just barely enable us to continue as we are doing at present. We should not rest contented with this condition of things which involves much anxiety and a constant struggle to keep down expenses, and if every communicant of this parish were to give something each week it would relieve this great strain. Many persons think that pledging a small sum each week amounts to nothing, but that is not the case, for I would call your attention to the following facts: Up to the present date we have received about 165 pledges, thus leaving over 200 persons connected with and using St. Clements as their parish church, unpledged. If each one of these would pledge ten cents a week, the amount would be one thousand dollars a year. This sum would enable the Vestry to continue the present services and relieve the Rector of a responsibility that should not be put upon him. It should be borne in mind that many of the persons not pledging to the offertory fund, must be those who come regularly to the services and do not rent either a pew or a sitting, and the least they can do toward the support of the parish is to give some regular sum towards the weekly offerings. Surely all who make their Communions at St. Clements, or who attend its services, should realize that if unable to take a sitting, they should contribute toward the support of the church by regular contributions, according to their means. Very prompt action is necessary.

Yours, etc.,
Alexander W. Kilgour,
Accounting Warden.

The Choir Boys' Club.

Since the last magazine the boys are the happy possessors of twenty-five books toward their lending library. Just now it may be called an exchange library, as most of the books were given out last Tuesday evening, and when they come in this week there will simply be an exchange of books. They hope more kind friends will remember them, and add now and again a new book.

The books have all been covered and a catalogue made. A music closet emptied of old and unused music has become the library. They have some good magazines quite worth binding, but alas, the treasury holds but two dollars and one cent, and that must be kept for the Whitsun entertainment. The boys hope not always to be begging, but before another winter to sing well enough to give a concert, with some assistance, and so put something into the treasury of their own earning.

QUESTIONS AND ANSWERS.

To the Editor of St. Clement's Magazine.

It seems impossible for some of us to remember to place our weekly pledges in the offertory, and I write to ask if some plan cannot be adopted to remind the delinquents? Could the pledge numbers in default be put on the bulletin board in the church corridor?

Sincerely,
"47."

Philadelphia, April 20th, 1894.

Answer.—The plan has been suggested of publishing each month in the magazine, the pledge numbers that are in arrears up to that date. We will, therefore, begin in the June issue of St. Clement's Magazine, with the kind co-operation of the Accounting Warden, to publish a list of the numbers that are in default. This, of course, will refer only to those who are four weeks and over in arrears.

Question.—I should like to know why the genuflexion at the end of the prayer of consecration occurs at the words, "through Jesus Christ our Lord" rather than at the end of the prayer. M. J.

Answer.—The genuflexion is made at the end of the prayer proper; it is followed by an ascription of praise ("by Whom and with Whom," etc.), which is said standing, according to the church's custom, and to which, therefore, a genuflexion is inappropriate.

St. Mary's Guild will meet Whitsun Monday, instead of the first Monday in May.

Account of money given to the Sisters for the Poor for St. Mary's Guild, from December 2, 1892, to December 2, 1893.

RECEIPTS.

Balance from December 2, 1892	$14 54
Subscriptions and donations	203 43
Balance from Parish Tea	53 81
Offertory (St. Clement's Day)	48 79
Special money given at Christmas	68 00
Associates Dues (St. Mary's Guild)	34 60
Offertories (St. Mary's Guild)	27 54
Sale of work and material (St. Mary's Guild)	42 07
Sale of clothes	67 43
	$560 21

EXPENDITURES.

Guild expenses (including St. Mary's Guild and Mothers' Meeting)	$74 19
Food, clothing, etc., for the poor	86 30
Money given for work, rent or alms	98 31
Coal	7 80
Thanksgiving and Christmas dinners	19 45
Confirmation dresses for children	5 00
Car fares	10 86
Hire of piano	5 00
Sundries	19 05
Dry goods	64 18
Mothers' Retreat	6 19
Christmas Supper	57 37
Balance (St Mary's Guild)	15 76
Balance (December 2, 1893, Poor Fund)	90 75
	$560 21

Save the Organ.

The organ is sadly in need of a thorough cleaning; the builders have notified the Vestry that it should be done the coming summer in order to prevent the pipes from being ruined. It will cost about $325, a sum that we cannot afford to take out of our treasury. Is there any member of the congregation who would be willing to donate this sum, or part of it, for this important work?

Object Lessons.

Behold a picture. On my chamber floor
Half sitting, half reclining, is a child
With hair like tangled sunshine, and with eyes
Deep blue and earnest, now intent and lost
In eager efforts, from a pile of blocks,
Each lettered, "by herself" to spell a word.
The blocks have grown familiar to her touch;
The letters also; and kind hands have showed
Their uses: and the little one aspires
To form them to a word; but baffled oft,
Tries o'er and o'er, until at last she puts
Letter to letter, and word is formed—
The grandest word her thought can ever know;
The dearest name her heart can trust in—God!

So we—we grown-up children, in the world
Are set by the great Teacher, to spell out,
From flower and tree, from bust, and beast, and bird,
From whispering wind, and storm-tossed thunder cloud,
From shining stars, and quiet, holy nights,
From our own being, full of fear and love,
From sin, and death, from life, from all things here,
The grand, deep truths that underlie them all.
"To you" the Scripture saith, "are all things given
For food." There is a deep significance,
A meaning and truth, that leads to God,
In every common thing that meets our eye
Nay, nothing now *is* "common or unclean."
To him, who, taught of God, spells out
The hidden meaning, wrapped and stored away,
To teach him "who is wise, and will observe
These things—even he shall know
The loving-kindness of the Lord."

So does the world we live in, come to seem
To us a revelation, where we see
Through hint, and sign, and symbol, shadowed forth,
The deepest, highest, holiest things of God.
Where once the cross has bridged the gulf between
Our souls and God, then we can hear Him walk
In His fair earthly garden, as of old
He walked in Eden, in the cool of day;
And now, at one with Him, be not afraid,
But filled with a God-given, blessed peace,
Can touch, and taste, and handle, reverently,
The food He gives, in each familiar thing,
And climb through natural to spiritual,
And learn at length to spell out from them
—God.

M.

Several contributions have been unavoidably withheld until next month, owing to a lack of space.—[ED.]

At St. John's Guild meeting, Wednesday eve, April 25th, the Rev. Mr. McGarvey, of the Church of the Evangelist, lectured on the origin of some of the customs of the Episcopal Church. The lecture was very entertaining and instructive, and all regretted when, because of the lateness of the hour, it was brought to a close.

The next meeting of the Guild will be Wednesday evening, May 23d, and as this will probably be the last meeting for the summer, a full attendance is desired.

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102d ANNUAL STATEMENT

Insurance Co. of North America

OF PHILADELPHIA, PA.

Assets January 1st, 1894, including capital stock.....		$9,432,249 80
Liabilities....	$7,566,741 73	
Surplus.....	1,865,508 07	
		$9,432,249 80
Surplus assets policy holders.		$4,865,508 07

CHARLES PLATT, President.
WILLIAM A. PLATT, Vice-President.
EUGENE L. ELLISON, 2d Vice-President.
GREVILLE E. FRYER, Secret'y and Treas'r.
JOHN H. ATWOOD, Assistant Secretary.
T. HOUARD WRIGHT, Marine Secretary.

May 1-y.

St. Clement's Magazine.

Vol. 1. PHILADELPHIA, AUGUST, 1894. No. 7.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR AUGUST.

1. Wednesday (*St. Peter's Chains, or Lammas Day*).
   Celebration, 7 a.m.
2. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
3. Friday (*Abstinence*).....Celebration, 7 a.m.
4. Saturday.....Celebration, 7 a.m.
5. **11th Sunday after Trinity.** (*St. Oswald, K. and M.*)
   Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
6. Monday (*Transfiguration of Our Lord*).
   Celebrations, 7 and 9.30 a.m. Guild of St. Mary, 8 p.m.
7. Tuesday (*Holy Name of Jesus*)...Celebrations, 7 and 9.30 a.m.
8. Wednesday.....Celebration, 7 a.m.
9. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
10. Friday (*Abstinence*). (*St. Lawrence, M.*)
    Celebration, 7 a.m.
11. Saturday.....Celebration, 7 a.m.
12. **12th Sunday after Trinity.** (*St. Clara, V.*)
    Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
13. Monday.....Celebration, 7 a.m.
14. Tuesday .....Celebrations, 7 and 9.30 a.m.
15. Wednesday.....Celebration, 7 a.m.
16. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
17. Friday (*Abstinence*).....Celebration, 7 a.m.
18. Saturday.....Celebration, 7 a.m.
19. **13th Sunday after Trinity.**
    Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
20. Monday (*St. Bernard, C., Abp. and D.*).
    Celebration, 7 a.m.
21. Tuesday.....Celebrations, 7 and 9.30 a.m.
22. Wednesday.....Celebration, 7 a.m.
23. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
24. Friday (*Abstinence*). (*St. Bartholomew.*)
    Celebrations, 7 and 9.30 a.m.
25. Saturday.....Celebration, 7 a.m.
26. **14th Sunday after Trinity.**
    Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
27. Monday.....Celebration, 7 a.m.
28. Tuesday (*St. Augustine, B. C. Doct.*).
    Celebrations, 7 and 9.30 a.m.
29. Wednesday (*Beheading of St. John Baptist*).
    Celebration, 7 a.m.
30. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
31. Friday (*Abstinence*). (*St. Aidan, B. C.*)
    Celebration, 7 a.m.

Sunday-school, 2.45 p. m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

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All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, AUGUST, 1894.

CHANGE.

It is a not uncommon subject of complaint, in matters both ecclesiastical and secular, that "things are not as they used to be." Sometimes there is more, sometimes less, of reason in this complaint. But in any case it is one for which there must always be opportunities so long as the world stands; for it is in truth a complaint, not against any particular state of affairs, but against the very constitution and order of the world itself. It seems, indeed, reasonable enough to complain when things about us are changed in many ways—some of them, probably, for the worse—and when a change, even for the better, would be unwelcome to one who by lapse of time has become firmly set in his ways and contented with his surroundings. To see new faces around us; new and unheard of enterprises started; new ways of doing business invented, or the old methods carried out inefficiently and awkwardly, as it may seem, by new hands; to feel oneself almost a stranger in one's own place—all this is trying and irritating to the mind and temper of those who have lived long in the world, and given their share of thought and labor to the work which had to be done in it.

The distance into which the past has receded lends its enchantment to all that is bygone; a mellow haze as of an autumn sunset softens all past asperities, harmonizes all past inconsistencies; the future looks dark and crude and cheerless; we lose heart as we look forward; we long for the idealized past, and sadly complain that things are not as they used to be.

But the world is not made up of men and women of a bygone time. There are many—fortunate ones they are mostly considered—who, as yet, have no past, whose lives and work lie all before them. The difference between these and those just mentioned is often one not so much of age as of experience, and it is made manifest by the different spirit in which the new comers view the past and the future. "Things are not as they used to be," they cry, "but they are a great deal too much so. We must change a great deal more, and at once, if we are to succeed in these days." They are all for progress, and the past to them is only a collection of abuses to be reformed. Natural enough, again; many things are wrong in this world; few things are altogether right; all must be changed and changed again, doubtless, before we can come to the perfect life.

But what wonder that the world is full of strife, when it is given up to parties of such entirely opposite principles? What wonder that it is apt to be an unsatisfactory and uncomfortable place, when it is possible to take two such different views of the methods by which its affairs ought to be conducted? Happily, however, it is not necessary to adhere entirely to either party—to be either unstable or unprogressive.

St. Clement's Church.

Twentieth and Cherry Streets.

REV. A. B. SHARPE, *Rector.*
REV. G. T. GRIFFITH, REV. J. G. EWENS, } *Assistants.*

Rev. A. B. Sharpe in Church on Saturdays: 11–12, 3–4, 7–8 o'clock.

Rev. G. T. Griffith in Church on Thursdays: 7.30–9 30 P. M. Saturdays: 7–9 P. M.

Rev. J. G. Ewens in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. A. W. Kilgour.

Choir-master.—Mr. Remi Remont.

Organist.—Mr. Lawrence Gaff

Sexton.—Mr. Thomas Connor.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

Change is the law upon which the world is founded—year succeeds to year, and season to season, and yet the earth is the same. You yourself are the same person who once lay helpless in your mother's arms; the same schoolboy who once used to "creep unwillingly to school;" yet how much changed you are your mirror reminds you every morning. Would you object to the present year of grace because it is not, say, 1500 A. D., or to the child because he is not a full grown man, or, on the other hand, would you expect the year never to alter, and your children to be condemned to a lifelong babyhood? All things must change, because it is God's law that they should; but they change slowly, and not by convulsion, for the same reason.

And every change has in it something of good, and something of bad, since, however, much things or people may be altered, they must be altered again and again before they can become perfect; and yet on the whole all changes must be for the better, since they are stages, though often very small ones, in the world's onward progress. "Things are not as they used to be"—they never are, or can be; but they are as God sees best that they should be for the moment. It is our part to accept changes and make the best of them, trying to hold fast all that is good and to reform whatever is evil, "forgetting the things that are behind, reaching forth unto those which are before;" not to waste time in mourning over a past which never can be brought to life again, nor yet to be impatient of that gradual growth by which the world and the church will be made perfect in the end.

Choir-Club Concert.

The "Choir-Club" concert, to which we referred in our last issue, and which is booked to take place in the fall, on a date yet to be determined, will have quite a varied program, and will include solos (vocal and instrumental), choruses by the boys, glees by the gentlemen, and madrigals and part-songs by the full choir. It is proposed to issue the tickets in ample time to enable those particularly interested to secure seats before the final rush sets in.

The Organ.

Two hundred and forty dollars have now been received for the needful repairs. This leaves only eighty-five dollars to be made up for the completion of the sum required. The work is to be begun on August 1st.

The Sea-shore Home.

We think that our readers may like to hear a little about our "Summer House," which is now in full work, and to which over a hundred women and children have already been sent down, many of whom have derived great benefit from their stay. The house accommodates over fifty people, and is delightfully situated near the pine woods, the sweet odors of the pines meeting you as you drive up to the house. It stands surrounded by eight acres of ground laid out in grass, and the children are able to be out all day playing around under the trees, or in the swings and hammocks. They bathe daily in the river when practicable (the river, which is salt, being about one-quarter of a mile from the house), and expeditions are constantly planned, either for crabbing or huckleberry picking, and in this way the time passes all too quickly; some of the children who came back last week remarked that it had been a very short two weeks.

There is a nice little oratory in the house where the inmates are assembled daily for morning and evening prayers, and both Bishop McClaren and the Rev. G M. Christian have very kindly gone out during the week to celebrate for the sisters. Bishop Scarborough also paid them a visit last month, and was very much pleased with the house, expressing a wish that it could be bought for us.

The distance from the church is about two miles, but through the kindness of some ladies at Point Pleasant a stage has been provided for several Sundays, to take all who are able to go to the 11 o'clock service.

Many of the members of the Holy Cross Guild are giving two weeks at a time to stay at the house, and are most indefatigable in helping the sisters with the care of the children, and this week they have planned to get up a sort of fair and lawn party for the benefit of the house, and visitors and all have been very busy making pincushions and other salable articles.

We earnestly ask that any of our parishioners who have not yet sent in a donation (the smallest thankfully received), will do so *soon*, that the sisters may be able to keep the house open as long as possible. Applications for admission occur almost daily, and nearly every bed is already filled for the next trip on the 9th of August. This time we have fifty-four inmates, varying in age from *two weeks* upward. It is very hard to have to refuse many who seem almost fading away for want of good air and food, but this we have to do constantly, and as so many who go down are not even able to pay their car fare, it is impossible to send all, even if we had room for them.

Pledges in Arrears.

The follow numbers are now in arrears (July): 25, 26, 53, 61, 62, 83, 87, 92, 101, 111, 118, 119, 125, 130, 138, 139, 155, 159, 160, 166.

A Choral Society in the Fall.

The fact that we have in the parish some excellent voices, has suggested the possibility of a choral society to meet once a week for the study and practice of standard sacred and secular music. There appears to be no reason why a flourishing choral society should not be built up in the parish, a society that shall prove both a pleasure and a benefit to its members, and all singers interested in the subject are cordially invited to send their names and addresses to the rector or to the choir-master. If any of those in the parish have acquaintances who would be interested in the matter, they are earnestly requested to speak to their friends in order that the latter may also forward their names, as it is desired to start with as large a membership as possible. Applications will be received during August, and later in the season a meeting will be called for organization. Due notice will be given of the time and date of this meeting.

Choir-Boys Wanted.

More boys are wanted for the choir—bright boys between eight and ten who can read ordinary printed matter with facility, and who have quick, correct ears and clear voices. If any parents of the parish have boys answering these requirements, or if any members of the parish know of such boys, the choir-master will be glad if they will either see him in the choir-room or send the boys to meet him there after any Sunday service, so that an appointment can be made with the boys for the purpose of examining them for admission to the choir.

A few years' service in a properly conducted choir is good experience for any boy, and sometimes serves to bring out latent musical talent that might otherwise lie dormant without creating any suspicion of its existence. Our choir-boys are carefully trained, well looked after, and enjoy a number of privileges and pleasures that do not usually fall to the lot of the American choir-boy.

Of course, many boys that make application for admission to the choir are necessarily rejected, but this is done with due consideration for their feelings, whilst those who have the necessary qualifications have no difficulty whatever in passing the examination, and are very gladly received.

"The Church of England Was Not Founded by Henry VIII."

This is the contention of Rt. Rev. George F. Seymour, Bishop of Springfield. The one "unanswerable reason" the Bishop gives is that it was impossible for Henry VIII. to have founded the Church of England.

"One might, with more plausibility, say that Charles II. founded the English State, or General Grant the United States of America. * *

"In the time of Henry VIII. there was no interruption whatsoever in the continuity of the English Church. * * * Henry VIII. never attempted to found a Church, since, whatever else may be said of him, * * * he was not a fool. Nobody in his day or generation ever dreamed that he was founding a Church; such a fiction was left for Roman Catholics and Dissenters in modern times to invent and spread abroad. Whoever asserts that Henry VIII. founded the English Church proclaims one of two things—either that he is ignorant of English history, or else is attempting to deceive others by stating what he knows to be false. All that was done in the reign of Henry VIII. was to disallow, with the consent of such Bishops as Bonner, of London, and Gardner, of Winchester, the jurisdiction of the Bishop of Rome over the realm of England as resting on Divine right. * * * * *

"It will be seen that Rome, in the exercise of her usurpations, was the primary cause of all the trouble in the domestic affairs of Henry VIII.; and so far as the divorce from Katharine is concerned, Clement VII.

would have granted it had not the nephew of Katharine, the mighty Emperor Charles V. of Germany, had him, metaphorically, by the throat, and given him to understand that if he did so it would be at his peril.

"The Church of England * * * continued on in her unbroken organic life through the reigns of Henry VIII., Edward VI., Mary, and Elizabeth, and so passes on to our time and to us. * * * During all this time, there was but one Church in England, which included *all* who acknowledged the Catholic faith. There were what may be called different schools or tendencies in the bosom of the Church which struggled for the supremacy. During Edward VI.'s reign, the Protestant School was in the ascendant; during Mary's reign, the Italian School, or those who were devoted to a foreign jurisdiction, gained the victory; when Elizabeth came to the throne, the final settlement was made, and the School which stood for the Pope and Mediævalism was, as it proved, finally suppressed, and the Church, resting upon her national basis, included all who acknowledged the Catholic faith, until the twelfth year of that reign. Let it ever be remembered that, in 1570, the Pope, Pius V., was the author of a schism in the Catholic body in England by ordering, by his bull, those who were willing to acknowledge his obedience to leave the jurisdiction of their Bishops and the altars of their Church, and set up a separate and schismatical Church in immediate dependence upon himself, a foreign Bishop. Henceforth, and now, the Roman Catholic Church in England is a schismatical body, and is justly and accurately defined as the 'Italian Mission.'

"The Pope is the founder of this, if his friends choose so to term it, 'the Roman Catholic Church in England,' in 1570, which broke away from the true Catholic Church of England, which was planted in Apostolic times, and comes down without break or interruption, in all lines of organic continuity, from the beginning to the present time."
—*Literary Digest.*

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		$9,432,249 80
Surplus as to policy holders	$4,865,508 07	

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May 1-y.

St. Clement's Magazine.

Vol. 1. PHILADELPHIA, SEPTEMBER, 1894. No. 8.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR SEPTEMBER.

1. Saturday (*St. Giles, Ab. C.*).....Celebration, 7 a.m.
2. **15th Sunday after Trinity** (*St. Lazarus*).
   Celebrations, 7, 9.15, and 11 a.m. Matins, 10.30. Even-song, 8 p.m.
3. Monday.....Celebration, 7 a.m. Guild of St. Mary, 8 p.m.
4. Tuesday.....Celebrations, 7 and 9.30 a.m.
5. Wednesday.....Celebrations, 5.30 and 7 a.m. Guild of St. Martha, 8 p.m.
6. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
7. Friday (*St. Evurtius, B. and C.; Abstinence*).
   Celebration, 7 a.m.
8. Saturday (*Orativity of Blessed Virgin Mary*).
   Celebration, 7 a.m.
9. **16th Sunday after Trinity.**
   Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
10. Monday.....Celebration, 7 a.m.
11. Tuesday .....Celebrations, 7 and 9.30 a.m.
12. Wednesday.....Celebration, 7 a.m. Guild of St. Vincent, 8 p.m.
13. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
14. Friday (*Exaltation of the Holy Cross; Abstinence*).
   Celebration, 7 a.m.
15. Saturday .....Celebration, 7 a.m. Guild of Holy Child, 3 p.m.
16. **17th Sunday after Trinity.**
   Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
17. Monday (*St. Lambert, B. and M.*).
   Celebration, 7 a.m.
18. Tuesday .....Celebrations, 7 and 9.30 a.m.
19. Wednesday (*Ember Day; Abstinence*).
   Celebration, 7 a.m.
20. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
21. Friday (*Ember Day and Feast of St. Matthew; Abstinence*).
   Celebrations, 7 and 9.30 a.m.
22. Saturday (*Ember Day; Abstinence*).
   Celebration, 7 a.m.
23. **18th Sunday after Trinity.**
   Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
24. Monday.....Celebration, 7 a.m.
25. Tuesday.....Celebrations, 7 and 9.30 a.m.
26. Wednesday (*St. Cyprian Abp. and M.*).
   Celebration, 7 a.m. *Guild of St. John, the Evangelist*, 8 p.m.
27. Thursday (*S. S. Cosmas and Damian, M. M.*).
   Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
28. Friday (*Abstinence*). Celebration, 7 a.m.
29. Saturday (*St. Michael and All Angels*).
   Celebrations, 7 and 9.30 a.m.
30. **19th Sunday after Trinity.**
   Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.

Sunday-school, 2.45 p. m.

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PHILADELPHIA, SEPTEMBER, 1894.

Guilds.

Probably one of the most striking features in the great development of religious life and energy which has taken place of late years, is the wide spread formation of parochial and other guilds. It is true they are not new things, either among ourselves, or in the church at large, or, indeed, in secular life. But they have in comparatively recent years assumed a prominence and importance in our own communion which had never before belonged to them. And, like all institutions of recent growth, they have been subject to some criticism and much misunderstanding. By some, guilds have been considered as the realization of all church ideals, the embodiment of perfection on earth. While others have seen in them nothing but a feeble attempt to attain to a standard of life and conduct which is out of the reach of the ordinary run of mankind.

The truth, of course, lies midway between these extreme views. Guilds, like all human inventions, are capable of use and abuse, of greater and less excellence, and like all attempts to reach a lofty ideal, may fall short of their object without necessarily thereby ceasing to be beneficial.

What then is a guild? Its objects are threefold. First, it is an association of persons of like circumstances—in age, sex, spiritual and other attainments—for the purpose of realizing more fully than would otherwise be possible the sense of brotherhood. It is a distinguishing feature of the Catholic Church. In this connection it may be remarked that while the church itself is one great guild uniting in its fraternal bonds persons of all condition, both living and departed, and while the parish is a part of that larger society in which the members are united by closer and more obvious ties, it is nevertheless only possible to experience and exercise to the full the privileges and duties of the Christian community when natural circumstances afford the largest opportunities of intercourse and sympathy. A guild, therefore, is in this view, a means for enabling its members to enter into the fullest possible use of their "membership one of another" in the church; just as a base-ball club is a means for enabling its members to make the fullest use of their powers of playing that game.

Hence it follows, secondly, that a guild exists for the purpose of benefiting its members by mutual example, sympathy, and intercession.

Thirdly, it follows also that a guild is intended to promote the fulfilment of the Christian duties, which are embodied in its rules, whether they refer to the personal and interior life of the members, or to their external duties in the church or the world.

Guilds, therefore, are useful, or the reverse, just so far as they attain these three purposes: The union and friendship of their members; the benefit which earnest piety always bring to those who come in contact with it, and the observance of a rule of life, together, if the guild rule so requires, with the diligent performance of certain specified work for the good of the church.

In other words, the value of guilds depends entirely on their members. A disinterested guild, or an irreligious one, or one in which the members are irregular and careless in their guild duties, is and can be nothing but an organization for the promotion of sin, and must do incalculable harm both to its members and the community in which it exists. A guild, on the other hand, in which all the members are doing their honest best, in spite of human frailty, to fulfill their guild obligations cannot fail to benefit all who belong to, or are in any way influenced by it.

Don't belong to a guild, therefore, unless you are in earnest about it, and if you do belong to one, be charitable and patient with your fellow members' shortcomings. Be regular and careful in all your religious duties, and be exceedingly strict in keeping the guild rules.

St. Clement's Church.

Twentieth and Cherry Streets.

REV. A. B. SHARPE, *Rector.*
REV. G. T. GRIFFITH, } *Assistants.*
REV. J. G. EWENS, }

Rev. A. B. Sharpe in Church on Saturdays: 11–12, 3–4, 7–8 o'clock.

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Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

Anglican Orders.

BY THE RT. REV. JOHN WILLIAMS, D.D., LL.D., IN *The Churchman.*

The Abbé Duchesne, the author of "Origines du Culte Chretien," is a high authority on points in ecclesiastical history and liturgiology. He has lately been reviewing an essay by M. Balbus on Anglican Orders. It appears that M. Balbus, while he does not question the *fact* of Archbishop Parker's consecration at Lambeth, and takes no note of the Nag's Head fable, still finds two difficulties in the way of acceptance of the consecration as valid. It is to these difficulties that the Abbé addressed himself, in a critique of which the following is a translation:

"The author of this *brochure* has attacked a question of grave importance, which he has treated with great care and perfect fairness. Nevertheless, while his premises appear to me to be well established, I cannot but deduce from them conclusions quite contrary to his own.

"M. Balbus begins by establishing the fact that Bishops Parker and Barlow, from whom the entire Anglican clergy derive their ordination, were really ordained, or at least that there is no ground on which their ordination can be questioned. Moreover the ritual of the Anglican Church is similar, in substance, to

that of the Greek Church, and even of the Latin Church up to the twelfth century. The conclusion is, that the ministers of the Anglican Church are as much ordained as Gregory of Tours, Hincmar of Rheims, and other Latin clergy of the olden time.

"But this conclusion M. Balbus refuses to accept, because of two difficulties; first, in regard to the intention of the consecrators at certain times in the historic succession, and secondly, in regard to the sufficiency of the actual Anglican rite; the Roman Church having made certain additions to its rite which have been disregarded in England.

"To the first difficulty, I reply that intention within the limits in which the Catholic rule claims it, *intentio faciendi quod facit Ecclesia*, is to be presumed unless there is proof to the contrary. There have been outside of England, unbelieving bishops; nor may we forget that a part of the French clergy derive their ordinations from M. de Talleyrand. If I am told that the Church intends, in conferring ordination, to confer a sacrament, that she recognizes in that sacrament such or such an efficacy in the domain of the liturgy, of penitence and other matters, and that, on the other hand, whether by such or such a prelate, or by the Anglican Church herself, a teaching different from that of the Roman Church has been given, then I reply that this has little bearing on the intention or the validity of the rite. Baptism may be validly administered by one who only knows that it is a sacred rite by which one is made a Christian. In the same way, Anglican ordinations have always been administered by those who intended to make bishops and priests. Nothing more can be required.

"Nor is the objection derived from modifications of the ritual admissible. This objection can only apply to the ordination of priests. The schoolmen have laid down that for such ordination the essentials of the rite (*materia et forma*) are found in the delivery of the sacred vessels (*porrectio instrumentorum*), and the words which the bishop employs in delivering them. This theory is now abandoned. Indeed, if it is to be maintained, it would be necessary to regard as null all the Greek and Oriental ordinations, and in fact all those of the Latin Church before the eleventh or twelfth century.

"I know that the attempt has been made to get rid of this difficulty by saying that the Church has power over the essential rites of sacraments and that she has used this power in modifying the matter and the form of ordination. This is all very well. But in so grave a matter, it is not combinations of theologians which are to be taken into account, but official decisions of the Church. And where is the public, official and explicit act by which the Church has recognized this rite? Where is the public, official and explicit act by which she has declared that this rite has been put in use in connection with the ordination ritual? I will add that it is worth the while to enquire in what interest so considerable a change was introduced.

"Besides, this objection would not effect the ordination of bishops in England, for the reason that in the Latin ritual for episcopal consecrations the delivery of the instruments has not, and never has had, the position of an essential rite. Nor can it be said that no one can be validly consecrated to the episcopate unless he has been previously ordained a priest. Ecclesiastical antiquity is full of histories of episcopal consecrations in cases where the inferior degrees had not been previously conferred. A number of the popes have been promoted directly from the diaconate to the episcopate. Indeed, it is only from the close of the eleventh century that the contrary custom has prevailed at Rome, and deacons elected to the papacy ordained to the priesthood.

"The result of all this is, that Anglican ordinations may be regarded as valid. I know that at Rome the contrary opinion has been, not imposed in theory, but handed down in practice, and that converts have been ordained before they have been allowed to continue to exercise their functions in the Church. But the Roman Church has the right, and it is her duty, to take into account the scruples of the faithful. In the actual state of opinion few Catholics would receive the sacraments from one who was known to have no other than Anglican ordination. In such matters it is natural to multiply securities.

"But if from present practice and opinion, we go back to the times when they were introduced, we are compelled to own that in the sixteenth century the condition of information in regard to liturgical antiquity was not such as to make it prudent to dispute the theories of the schoolmen. Judged by those theories, then universally accepted in the orthodox world, Anglican ordinations could not but be regarded as invalid or at least doubtful. Add to this the stories early set afloat about Parker and Barlow, and we have a more than sufficient explanation of Roman usage and Catholic opinion.

"There is, however, no reason why we may not believe that, as time goes on, this opinion will be corrected, and that the ecclesiastical authority may modify its position.

"Instructed members of the Anglican Communion do not need any support from Roman authorities for the perfect security of their conviction on this subject. But it should none the less be gratifying to them to observe the abatement of an adverse prejudice of long standing."

The Camp.

St. Clements' "Camp" is now in full operation at Florence, N. J. It contains some fifty boys from the choir and Sunday-school, and is in charge of Dr. Garrett, a veteran camper of the widest experience. Florence is beautifully situated on the upper Delaware, and is particularly well adapted to the purpose as it affords the boys almost every phase of outdoor sport—bathing, boating, fishing, etc.

The boys embarked Monday, the 20th, from Arch street wharf, and will return Saturday, September 1st, and we think it safe to predict that they will crowd a vast amount of pleasure into that brief period.

The Real Value of Higher Education.

At a time when thousands of young men and women are soon to

enter upon another school year it is well to consider the true aim and value of learning. The *Herald and Presbyter* expresses it thus:

Higher education is intended to help fit one more thoroughly for the active duties of life; to train one to larger usefulness; to help develop a stronger, better character. It is not so much what one's learns as what he becomes. It is not so much for the purpose of becoming able to get money and do business as it is to develop true character and become strong, self-reliant, self-restrained, self-poised, thoughtful and courageous. It is not so much the acquiring of accomplishments as the development of character. The young man or young woman who takes on a clean, religious, elevated, well-disciplined character, is prepared, in the providence of God, for meeting the emergencies that may arise in life, accomplishing its duties, and being, through it all, one who is a force for good and for truth.

St. John's Guild.

St. John's Guild will meet for the first time this season on Wednesday evening, September 26th, at 8 o'clock. Every member should endeavor to be present, and all who desire to become members are invited to attend.

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FOUNDED 1792. **102d ANNUAL STATEMENT**

Insurance Company of North America

OF PHILADELPHIA, PA.

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Surplus	1,865,508 07	
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CHARLES PLATT, President.
WILLIAM A. PLATT, Vice-President.
EUGENE L. ELLISON, 2d Vice-President.

GREVILLE E. FRYER, Secret'y and Treas'r.
JOHN H. ATWOOD. Assistant Secretary.
T. HOUARD WRIGHT, Marine Secretary.

May 1-y.

St. Clement's Magazine.

Vol. 1. PHILADELPHIA, OCTOBER, 1894. No. 9.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR OCTOBER.

1. Monday (*St. Remigius*).....Celebration, 7 a.m. Guild of St. Mary, 8 p.m.
2. Tuesday.....Celebrations, 7 and 9.30 a.m.
3. Wednesday.....Celebrations, 5.30 and 7 a.m. Guild of St. Vincent, 8 p.m.
4. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
5. Friday (*Abstinence*).....Celebration, 7 a.m.
6. Saturday.....Celebration, 7 a.m.
7. **Sunday (20th after Trinity).**
   Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
8. Monday.....Celebration, 7 a.m.
9. Tuesday.....Celebrations, 7 and 9.30 a.m.
10. Wednesday.....Celebration, 7 a.m. Guild of St. Martha, 8 p.m.
11. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
12. Friday (*Abstinence*).....Celebration, 7 a.m.
13. Saturday (*Trans. of King Edward the Confessor*).
    Celebration, 7 a.m.
14. **Sunday (21st after Trinity).**
    Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
15. Monday.....Celebration, 7 a.m.
16. Tuesday.....Celebrations, 7 and 9.30 a.m.
17. Wednesday (*St. Etheldreda*).....Celebration, 7 a.m. Guild of St. Barnabas, 8 p.m.
18. Thursday (*St. Luke, Evangelist*).Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
19. Friday (*Abstinence*).....Celebration, 7 a.m.
20. Saturday.....Celebration, 7 a.m. Guild of Holy Child, 3 p.m.
21. **Sunday (22d after Trinity).**
    Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p. m.
22. Monday.....Celebration, 7 a.m.
23. Tuesday.....Celebrations, 7, and 9.30 a.m.
24. Wednesday.....Celebration, 7 a.m Guild of St. John the Evangelist, 8 p.m.
25. Thursday (*St. Crispin*).....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
26. Friday (*Abstinence*).....Celebration, 7 a.m.
27. Saturday.....Celebration, 7 a.m.
28. **Sunday (St. Simon and St. Jude).**
    Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
29. Monday.....Celebration, 7 a.m.
30. Tuesday.....Celebrations, 7 and 9.30 a.m.
31. Wednesday.....Celebration, 7 a.m.

Sunday-school, 2.45 p. m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents. Yearly, 50 Cents.

All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, OCTOBER, 1894.

Rector's Letter to the Parishioners of St. Clements.

MY DEAR FRIENDS:—Most of you will, by the time this number of the MAGAZINE is in print, have returned to the city, and the work of the Parish will have begun afresh, after the annual interruption of the summer months. During October all the Guilds will resume their meetings; those of St. Mary and St. Vincent having continued theirs, as usual, throughout the summer.

The Sunday-school has remained open every Sunday this summer, the first for many years in which it has done so. The attendance has naturally been small, but it has been increasing considerably for the last few weeks; and now that the teachers are returning, let us hope with renewed energy, to their work, we may expect a still larger increase; and everything being now in working order there will not be the difficulty and delay in reorganization which has been felt in former years. More teachers are urgently needed, especially men.

The Seashore Home closed at the beginning of September, after a very successful season, during which the house was constantly filled with successive relays of over fifty inmates. The organ has been thoroughly cleaned and repaired, I am happy to say, at a very small cost to the Parish, most of the necessary funds having been provided by the energy and generosity of friends.

The Choir continues to make great progress under its present able direction, as an evidence of which we are promised Mozart's Seventh Mass for St. Clement's Day. More men are needed, however, and the choir-master will be glad to meet any gentlemen possessing tenor or bass voices as early as possible.

It is proposed to establish a Parish Choral Society during the winter. This it is hoped will be both a pleasant form of recreation for its members and also a means of bringing latent musical ability to light.

We are in hopes that a branch of the Girls' Friendly Society, which is doing a great work in many parishes, may be started here during the coming winter, and supply a want that has long been felt.

Many pledges are, unfortunately, in arrear. The numbers appear in another column of the MAGAZINE, and it will be seen that there are considerably more of them than can be thought right, when it is remembered that the pledges are undertaken voluntarily, and involve a promise, which should in honor be felt to be binding, to make a certain contribution to the Offertory every week. To break such a promise is nothing less than disgraceful—certainly none the less so because it is made to God, as well as to man. Many of the present arrears are doubtless due to summer absence, and will soon be discharged; but there are many pledges on which only one or two payments have been made during the past six months, and some on which no payment has yet been made at all. These failures to contribute are to be regretted. not so much on account of the pecuniary loss to the Church which they entail, as on account of the lack of fervor and interest which they indicate on the part of individual members of the congregation. Money, in itself, is not a thing worth worrying about; where people are zealous and earnest in the service of God, enough money is always forthcoming for all necessary purposes; but where zeal and earnestness are absent no amount of money can be productive of real good. Let us hope that we shall see a great improvement in both these respects this winter.

So far, the Church continues to pay its way, though a considerable debt is still owing to the late Rector. What its prospects, spiritual and temporal, may be for the future depends, under God, upon the devotion of the congregation. We have much to be thankful for in the past, and much to hope for in the future. Let us go forward to the duties, spiritual and secular, that lie before us, with a firm resolution to do our best, trusting in the grace of God, and we may be sure in our several spheres of accomplishing His will for each of us, which is the only real success.

Faithfully yours in Christ,

A. B. SHARPE.

St. Clement's Church.

Twentieth and Cherry Streets.

REV. A. B. SHARPE, *Rector.*
REV. G. T. GRIFFITH, REV. J. G. EWENS, } *Assistants.*

Rev. A. B. Sharpe in Church on Saturdays: 11–12, 3–4, 7–8 o'clock.

Rev. G. T. Griffith in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 7–9 P. M.

Rev. J. G. Ewens in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. A. W. Kilgour.

Choir-master.—Mr. Remi Remont.

Organist.—Mr. Lawrence Gaff.

Sexton.—Mr. Thomas Connor.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

Reopening of the Choir Club.

The summer recess of the "Choir Club" has drawn to a close, and that sturdy organization will, upon Tuesday evening, October 2d, inaugurate its fall and winter campaign of hearty diversion and entertainment. The constant and generous contributions of kind friends are rapidly assisting the club library to a position of practical utility; and, if books continue to come in at the same rate, the library will probably become, at no very distant day, a feature of the club. On Tuesday evenings the choir-room is in full possession of the club, and unrestrained fun and enjoyment—within any reasonable limit—make up the program for the evening.

The club confidently hopes to secure sufficient support and patronage at its concert, this fall or winter, to be able to purchase many things of which it now stands in need, and it is probable that the tickets will be placed upon sale in the near future.

Pledges in Arrear, Sept. 23d.

Numbers 5, 8, 9, 13, 20, 25, 26, 28, 42, 45, 49, 53, 61, 62, 80, 83, 87, 92, 101, 106, 111, 118, 119, 121, 125, 130, 132, 135, 138, 139, 152, 153, 154, 155, 157, 160, 162, 166, 170, 174, 180, 181, 184, 185, 188.

"Our Choir."

If our choir is small, it is certainly ambitious, enthusiastic, and courageous. Throughout the entire summer—with the exception of the single Sunday when the boys were in camp—the full choir was present at each service, and the average of attendance was as good as during the preceding fall and winter. This fact appears somewhat remarkable when we remember that, during the summer months, there is, in most parishes, a more or less general suspension of choir discipline and training, and it serves to illustrate the spirit that animates "our choir." It is only the existence of this spirit of honorable pride and ambition which has enabled the choir to endure the trials that have beset it, and it is this alone which can enable it to surmount the obstacles and difficulties that still confront it. But, with this enthusiasm, coupled with the hard and conscientious work the choir has long been doing, and with visions of its former glory ever before its eyes, with traditions of its old achievements ever ringing in its ears, who shall say that our choir will not some day regain the proud position it once occupied? Indeed we are not only promised new music this very fall and winter, but it is rumored that, among other good things, we shall experience one of our old-time pleasures, that of listening to a mass by Mozart—that master of church music. If the choir can successfully carry out this program, it will certainly have accomplished much in a short time, and will have made a giant stride in the direction to which we referred to above.

Excursion to Cape May.

The annual pic-nic of the Mothers' Meeting and Sunday-school took place on Thursday, Sept. 20th, at Cape May. More than three hundred persons of all ages were on the special train which conveyed the party at 7 A. M., and in spite of the lateness of the season they were favored with perfect weather, and spent a most enjoyable day.

The various amusements of the place were freely patronized, and the sea-bathing was much enjoyed.

Able assistance was rendered to the Rev. G. T. Griffith, who took charge of the party, by Dr. Garrett, Mr. Maury, and other gentlemen.

Sincere thanks are due to Mr. Logan Bullitt, of the South Jersey Railroad, to whose kindness in arranging for the accommodation of the party much of the success of the excursion is owing.

"Erin go Bragh."

Time and time again has the writer propounded to the returning tourist, eagerly recounting the places of interest which he has visited during his annual holiday, "Have you been to Ireland?" Once, and only once, has he been answered in the affirmative.

On all other occasions the reply has been invariably: "Oh, no; there's nothing to be seen there worth the seeing," coupled, alas, too often, with the cruel taunt, "Those wretched Irish! What a miserable and degraded set, and what a funny lot they are, too."

My only reply to such a one is, "Visit it and you will find scenery rivaling, if not surpassing, in magnificence the famous scenes of Italy and the Mediteranean. A people for generosity unbounded; for bravery unsurpassed; for geniality renowned; for sparkling witticism and jocularity unrivaled; for courtesy and hospitality famed the whole world over; intensely patriotic; unswerving and unchanging in love or hate; faithful to friend, generous to foe; in piety unobtrusive and unassuming.

A knowledge of Ireland, the "*insula sanctorum et insula doctorum*," can only be learned from a perusal of its glorious past and a living acquaintance with its present. This cannot be obtained by a mere flying visit of a week's duration. As well accept as Gospel the American's account of England and the English, who has landed at Liverpool in the morning, lunched at Stafford, visited Westminster Abbey late in the afternoon, and taken the club-train for Dover, later on in the same day for Boulogne.

To see Ireland and discover if it possesses scenery worth seeing, you must visit it. To *visit* it you must spend time there, and to discover the real, true warm-hearted Irishman "*of the rale ould sort*" one thing is indispensable, and for the benefit of those of my readers who, I flatter myself, are interested in the matter I will discover the secret: *You must trust him.*

Suspicion ever begets suspicion, and distrust its complement. So to make the Irishman your devoted slave, trust him, and he will die rather than betray the trust.

So much by way of preface, and now to sights to be seen and the flow of wit and humor to be heard.

As you approach its shores on the good ship which has borne you across the heaving bosom of the Atlantic you cannot but notice the intense eagerness and excitement visible amongst the Irish who happen to be on board. Saloon and steerage are as one here to catch the first sight of the "ould sod," and as its shores come into view the crowding to the side, and some individual having devoutly made the most holy sign of our redemption, and uttered a short prayer of thankfulness to his God, bursts out with the patriotic flow of language: "There you are ould Ireland, my darlin'; the first gem of the ocean and star of the say (sea). Oh, but 'tis yourself looks beautiful this blessed mornin'. Acushla mavourneen Ireland, dye hear me? Ireland, my jewell! I wish ye the top o' the mornin'."

And truly as one beholds for the first time the beautiful harbor of Queenstown as it shimmers in the light of the early summer sunlight he has before him a scene never to be forgotten, nor can he blame the enthusiastic native for his encomiums on his native land.

Then on the journey to the metropolis by rail let us examine points of interest on our route, and first, Cork, immortalized by Spenser, (I think), as "the faire city," and by others as "Rebel Cork." Fair it truly is by nature, and, *of course*, the first thought in the mind of a St. Clement's parishioner will be: "Here in this city I will hie me to the House of God, and 'low before Him with my praises will fall' at His altar, and adore Him in the Holy Sacrament for His mercy in granting us a safe ending to our

journey." Accordingly wend we our way to a noble and imposing structure, which we are told is the Cathedral of St. Finbarre, but oh, the heartsickness and weariness, the door is fast closed, and we are told will not be open until morning service at 11.30, and then there may not be "the pure offering." Saddened we silently turn away, breathing out our very souls in the prayer in the "Preparatio ad Missam," "Oh send out Thy Light and Thy Truth."

Leaving Cork for another occasion, we take our seats in the train and very soon reach Blarney, which is on the left of the line, and famous for its castle which contains in one of its walls the "*rale*" Blarney stone—not the Chicago World's Fair one, but the "*rale o' rale.*"

But oh ye ignorami request not to indulge in osculatory impressions upon its flinty bosom. The stone is four feet from the top of the battlements, and as you must "*do*" the thing in correct style, and in orthodox fashion, you are suspended mid air, head downwards, and m indulge in such wise in osculati to your heart's and nerves' conte without fear of prosecution by t Church Association, or sentence imprisonment by the Judicial Co mittee of the Privy Council. T result of your arduous labor will forever rewarded by the gift of bounded eloquence, commonly call "the gift of the gab." J. G. E.

[TO BE CONTINUED.]

St. John's Guild.

The meeting of St. John's Gui this month will be the fourth (O 24), instead of the last Wednesd It is hoped that it will be better tended than was the last meeting.

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GREVILLE E. FRYER, Secretary and Treas
JOHN H. ATWOOD, Assistant Secretary.
T. HOUARD WRIGHT, Marine Secretary.
May 1

St. Clement's Magazine.

Vol. 1. PHILADELPHIA, NOVEMBER, 1894. No. 10.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR NOVEMBER.

1. Thursday (*All Saints*).....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
2. Friday (*All Souls, Abstinence*)...Celebrations, 7 and 9.30 a.m.
3. Saturday .....Celebration, 7 a.m.
4. **Sunday (24th after Trinity).**
   Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m. Guild of Holy Cross, 5 p.m.
5. Monday.....Celebration, 7 a.m. Guild of St. Mary, 8 p.m.
6. Tuesday (*St. Leonard, C.*).....Celebrations, 7 and 9.30 a.m.
7. Wednesday .....Celebration, 7 a.m. Guild of St. Vincent, 8 p.m.
8. Thursday .. ..Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
9. Friday (*Abstinence*).....Celebration, 7 a.m.
10. Saturday.....Celebration, 7 a.m.
11. **Sunday (25th after Trinity, St. Martin, B.).**
    Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
12. Monday .....Celebration, 7 a.m.
13. Tuesday (*St. Britius, B.*).....Celebrations, 7 and 9.30 a.m.
14. Wednesday.....Celebration, 7 a.m. Guild of St. Martha, 8 p.m.
15. Thursday (*St. Machutus, B.*).....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
16. Friday (*Abstinence*).....Celebration, 7 a.m.
17. Saturday (*St. Hugh, Bp.*).....Celebration, 7 a.m. Guild of Holy Child, 3 p.m.
18. **Sunday (26th after Trinity).**
    Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p. m.
19. Monday.....Celebration, 7 a.m.
20. Tuesday (*St. Edmund*).....Celebrations, 7 and 9.30 a.m.
21. Wednesday.....Celebration, 7 a.m. Guild of St. Barnabas, 8 p.m.
22. Thursday (*St. Cecilia*) ....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
23. **Friday (St. Clement)**.....Celebrations, 6, 7, 8 and 11 a.m. Matins, 10.30 a.m.
24. Saturday.....Celebration, 7 a.m.
25. **Sunday (next before Advent).**
    Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
26. Monday.....Celebration, 7 a.m. Children's Festival, 7 p.m.
27. Tuesday..... .....Celebrations, 7 and 9.30 a.m. Procession of Guilds, 8 p.m.
28. Wednesday .....Celebration, 7 a.m. Guild of St. John Evangelist, 8 p.m.
29. Thursday..... Celebrations, 7 and 9.30 a.m. Parish Tea, 8 p.m.
30. Friday (*Abstinence*)(*St. Andrew*).Celebrations, 7 and 9.30 a.m.

Sunday-school, 2.45 p.m.

Men's Bible Class, every Sunday, 3 p.m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

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PHILADELPHIA, NOVEMBER, 1894.

The Dedication Festival.

One of the outward signs of the revival of Church life in the Anglican Communion is the solemn and regular observances of the Dedication Festivals of parish Churches. This observance is the natural and almost necessary consequence of a deep and true sense of the value of those privileges which the Church affords. For the object of the Dedication Festival is, first, to give thanks to God for the blessings which the parish Church is the means of bringing to the congregation who worship in it; and secondly, to pray for the continuance and for a more extended use of the means of grace which are offered there.

It is natural, then, that those who really care for their Church and value its gifts should be anxious to do these two things in the most solemn and careful way; and this natural desire has been met by ancient ecclesiastical custom, which has made the Dedication Festival of a Church second in importance and dignity only to Easter for the congregation especially concerned.

The Dedication Festival should, therefore, be kept in the same way as all the great feasts of the Christian year—of which it is itself one of the chief—by solemn and impressive services of praise, by special sermons and instructions, and, above all, by a special reception of the Holy Communion by every member of the congregation, after careful preparation, and with prayer for God's blessing on the parish, and thanksgiving for His past mercies to it.

But there is another aspect in which this festival should be regarded, and which renders it unique among Church observances. It has a specially social or human side to it which no other festival has. In the other feasts, such as Easter, Christmas, Ascension and Whitsuntide, we commemorate the great events by which we have been brought into the knowledge and love of God, in company with all those, living and departed, who constitute the great family of His Church. But of those the vast majority are unknown to us in the flesh, or even so much as by name, though by the power of faith we can have a real fellowship with them in their prayers and their blessings. But at the Dedication Festival we thank God, not only for giving us a place in the great multitude which no man can number who praises Him on earth and in Paradise, but also for bringing us into that small subdivision of the great society which we call our parish—for enabling us to realize the unity of the Catholic Church in the actual visible fellowship of those who belong to the same parish with us, whose names and faces we know, whom we meet Sunday after Sunday in Church, with whom we are associated in Church work, who are fellow-members of Guilds with us, whose little peculiarities are well known to us, with some of whom we are on terms of affection and intimacy, with some of whom, alas, we have perhaps had quarrels and misunderstandings!

This is the human, natural side of the Dedication Festival, and it is of no less importance than the purely spiritual or ecclesiastical one.

In this view the Dedication Festival should be a time when we pray especially for one another—when we try to forget and put away all jealousy and dislike of one another; a time from which should date fresh and more earnest efforts to extend the kingdom of Christ by hearty and diligent co-operation with our brethren; when new resolutions of forbearance and patience and Christian charity should be made before God's altar.

If we all come to our Communion on St. Clement's Day, or on the following Sunday, with consciences cleansed from sin, and with earnest prayers and thanksgivings, and in the spirit of Christian fellowship and kindliness toward all those with whom God's providence has joined us as members of the same parish, then our Dedication Festival cannot fail to bring the greatest blessings to each of us in particular, and to the parish as a whole.

St. Clement's Church.

Twentieth and Cherry Streets.

REV. A. B. SHARPE, *Rector.*
REV. G. T. GRIFFITH, } *Assistants.*
REV. J. G. EWENS, }

Rev. A. B. Sharpe in Church on Saturdays: 11–12, 3–4, 7–8 o'clock.

Rev. G. T. Griffith in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 7–9 P. M.

Rev. J. G. Ewens in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. A. W. Kilgour.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff
Sacristans.—Mr. Wm. H. Carson, Mr. James G. Phillips.
Sexton.—Mr. Thomas Connor.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

Pledge numbers in arrear are on page 4.

Choir Boys' Recreation Club.

The choir boys have again started their Tuesday night club with a slight change of name, which makes the object of the club more definitely understood. It is now "The Choir Boys' Recreation Club," open to ex-choir boys of good standing as well as those now singing in our choir. I wonder if many members of our parish, when they look upon and listen to our white robed choristers, realize, or know, all the watchful care, all the patience and anxiety that little procession needs and receives in order that the interior may be a little in keeping with the exterior. I wonder if any one ever thinks of the little missionary field behind those choir stalls. We do not wish them to be spoiled by over praise, but we do bespeak a kindly interest of those who listen to their improved singing from Sunday to Sunday.

After the two festivals, St. Clement's Day and Christmas, are over the boys expect to give a concert, for which we beg the kind patronage of all who wish to encourage their independence and add to the pleasure of their club.

Dedication Festival, 1894.

St. Clement's Day, Friday, November 23d.—Holy Communion, 6, 7 and 8 A. M. High Celebration, 11 A. M. Preacher, the Very Rev. Wilfred L. Robbins, D. D., Dean of Albany, N. Y. Procession of Guilds, 8 P. M. Preacher, the Rector.

Sunday in the Octave, November 25th.—Holy Communion, 7 and 8 A. M. Children's Celebration, 9.15 A. M. High Celebration, 11 A. M. Preacher, the Rev.

Evening Prayer, 8 P. M. Preacher, the Rev. G. M. Christian, Rector of Grace Church, Newark, N. J.

Monday, November 26th.—Children's Festival, 7 P. M.

Tuesday, November 27th.—Parish Tea, 8 P. M.

Wednesday, November 28th.—Meeting of Guild of St. John, 8 P. M.

Thursday, November 29th.—Thanksgiving Day. Celebrations, 7, 8, 9.15. High Celebration, 11 A.M.

Pledge Numbers in Arrear.

The following pledges are still in arrear: Nos. 25, 26, 49, 53, 61, 62, 80, 83, 87, 90, 101, 106, 111, 118, 119, 122, 125, 130, 138, 139, 157, 159, 160, 162, 166, 170, 173, 174, 180, 181, 184, 185, 187, 188, 194. It is hoped that all of the above will be paid before the next issue of the magazine.

The Truth of It.

Teacher—"Johnny, can you define for us the difference between 'caution' and 'cowardice?'"

Johnny—"Yessum. When you're scart to go out on a boat an' stay home for fear it'll sink, and the boat comes in all right, it's 'cowardice.'"

Teacher—"Well?"

Johnny—"And if you're scart and stay home and the boat does sink, then it's 'caution.'"

A Distinguished Visitor.

The Bishop of Springfield, Ill., the Right Rev. George F. Seymour, spent the day with us, Sunday, October 28th. He celebrated at the 8 o'clock celebration, and preached the sermon at the 11 o'clock celebration, and at solemn even-song.



BISHOP SEYMOUR.

The text of the morning sermon was from the epistle for the day, St. Jude 3.

"The Church had from the beginning," he said, "to contend for the deposit of faith, first, against persecution, then against heresy, then against the forces of ignorance and corruption; and now, when the faith is assailed by all of these, by foes without and heresy within, it is more than ever a duty to contend earnestly, but not in narrowness or bitterness, to defend and teach the faith once delivered to the Saints, defined by the Church in the Catholic creeds, and transmitted with the institutions of the Church as the heritage of Christ's family.

"The idea of the Church is largely perverted, or practically destroyed. The brethren in the various religious bodies, who are doing a large amount of good, speak of the Church as a voluntary association. Men in the coming election will probably *join* other parties. The moment we say *join* the Church, we degrade her to a voluntary association. It is impossible to join the Church. Did we ever hear of a man joining a family? Who wrapt around us the ties of kindred? It was God. No matter what we are, peasant or monarch, rich or poor, we are still the son of our parents, the brother of our sisters."

The text of the evening sermon was the second verse, eleventh chapter, Gospel of St. Luke, and was on prayer, "the converse of man with God."

At the close of the service, the Bishop, in his cope and mitre, gave his blessing from the altar.

Second Annnal Report of the Clothing Club of St. Clement's Infant School, November, 1894.

The object of this Club is to help mothers to buy clothing for their younger children by taking care of such small sums of money as can be saved each week for that purpose.

Only members of the Infant School can belong to the Club. Money may be brought to the School on Sunday afternoon. A card, marked with the amount of money sent, will be given to the child bringing it. These cards will be taken in payment for clothes.

No clothing may be taken home until it is paid for, and no promise will be made to hold any garment for more than two weeks.

Shoes, clothing for boys, hats, etc., will be bought for Club members and sold to them at a discount.

The clothing will be sold in the Sunday-school room every Thursday evening after eight o'clock. The Club opens November 1st, and closes June 30th. The ladies in charge of the Club desire to thank the many friends who have so kindly helped and encouraged them by donations of money, materials, half-worn garments, and the making of new garments.

Thanks are also due to Strawbridge & Clothier, to Joseph P. Cooper & Son, and to the Eastern Penitentiary for discount on all goods purchased from them.

Donations of money, materials and half-worn garments will be thankfully received, and can be sent in care of Miss Katherine Smith, to 1924 North street, 120 North Eighteenth street, or 2047 Tower street.

During the year we have given away 116 pieces of new clothing (value, $33.58), and 59 pieces of old clothing. Following is a condensed account of the receipts and expenditures:

RECEIPTS.

Balance on hand	$26.14
Sale of clothing	58 50
Donation	25.00
	$109.64

EXPENDITURES.

Materials and clothing	$84.08
Balance	25.56
	$109.64

St. John's Guild.

The next meeting of St. John's Guild will be Wednesday evening, November 28th. There is a small bill outstanding, and every member will be expected to pay a small assessment.

Music and Drama.

A musical and dramatic entertainment will be given under the auspices of St. John's Guild, on Monday evening, November 12th, at 8.15 o'clock, in the school room, 2024 Cherry street. An evening of enjoyment and amusement is promised to all who attend.

The musical part will be under the able direction of our choirmaster, Mr. Remi Remont, and the drama will be in charge of Mr. Geo. W. Marcellus.

PROGRAMME.

PART I.

1. Quartette, Sweet and Low, Barnby.
2. Contralto Solo, Miss Markland.
3. Ocarina Solo, Mr. Remi Remont.
4. Soprano Solo, Mrs. Garner.
5. Piano Solo, Mr. R. Bibighaus.

PART II.

SLASHER AND CRASHER.

Benjamin Blowhard, M. B. Matthews.
Sampson Slasher, Wm. John Mooney.
Christopher Crasher, F. S. Markland.
Lieutenant Brown, Wm. Kerruish.
John, J. Gefrorer.
Dinah Blowhard, Miss Martin.
Rosa, Miss Ailenroc.

This is a very funny farce, and under the management of Mr. Marcellus is sure to be a success.

For Women and Girls.

Night school for girls at the Sisters' House on Mondays and Fridays, 7 o'clock.

Bible classes for women and girls on Sundays, at 3 P. M., at the Sisters' House.

Pledge numbers in arrear are on page 4.

For the Sisters.

The Sisters would be very grateful to any one who will either give or lend a piano or organ for use in the Mission House. Donations of old clothes for men, women, or children will also be thankfully received.

Erin Go Bragh.

[Continued from October.]

Leaving Blarney Castle with its famous "Blarney Stone," which

"Who ever kisses,
Oh he never misses to grow eloquint,
'Tis he may clamber to his lady's chamber,
Or become a mimber of shweet Parliamint,
A clever spouter he'll shure turn out, or
An out-an-outer to be let alone.
Don't hope to hinder him or to bewilder him,
Shure he's a pilgrim from the Blarney Stone,"

let us wend our way toward the metropolis, stopping over for a little time at the ancient city of Cashel, famous in the annals of Irish history.

I fancy I see an incredulous smile upon the features of my cosmopolitan readers as they read the words "*Irish* history." Irish history indeed! But let me assure you Ireland has a history, and a most enviable one, and indeed I will pronounce absolution upon all classes save one for their lack of knowledge in this particular. But this class must be left amongst "reserved cases," so detestable and so contemptible does it appear. I refer to that class of grovelers, who, having received all from their mother land, patrimony, education, position, etc., are nevertheless ashamed to acknowledge Ireland as their own native land, and would fain, if they could, forget even its very existence.

Cashel is one of the most ancient cities, being the capital of the ancient kingdom of Munster. It was undoubtedly chosen on account of its possessing unusual physical advantages in the shape of the Rock of Cashel. The position of this rock is most striking. It rises a precipitous crag out of the plains of Tipperary. No other crag or eminence is in sight. How it came there none can tell. Let me tell you the popular legend. The Rock of Cashel exactly answers to the curious natural gap called the "Devil's Bit" in the mountain which overlooks the town of Templemore. Now for the legend. His sable majesty being very much angered at some disappointment or other betook himself to Ireland, and the mountain impeding his passage, he bit this portion right out of it, and winged his flight over the county of Tipperary, carrying his mouthful of it with him. Wearying of his indigestible and rather unmasticatory article, he spat it out in its present position.

There is one fatal objection from a scientific point of view to the legend. The geological formation of the rock and that of the mountain from which it is supposed to have been bitten are totally distinct; that of the Rock of Cashel being an igneous formation, while that of the mountain is, I think, calcareous. But do not venture to dispute this point with the local historian. You may do it indeed, but with a glance of withering scorn and in an aggrieved tone of contempt the historian will demolish all your geological "higher criticism" with the following satisfactory explanation (?) which I here reproduce: "Shure an' thrue (true) for ye, yer honor, but shure twas the *grate* (great) *hate* (heat) out iv the divil's stummick that melted it into sawther (solder) as he flew away wid it."

J. G. E.

[TO BE CONTINUED.]

St. Michael and All Angels.

[The following sermon was preached before the Guild of St. Barnabas, in St. Paul's Church, Washington, D. C., on June 9th last, and was sent us by one of our subscribers, at whose request we publish it.]

"Rejoice with me for I have found my sheep which was lost."—St. Luke, xv., 6.

Last Sunday the Gospel likened the kingdom of Heaven to the great Supper. To-day the Gospel tells us of Christ Himself going forth to seek those sheep which were lost. The parable of the ninety and nine is one most grateful to mankind. More lessons have been learned — more hymns written from this story than can possibly be imagined. Thousands who have never been in Church have been wonderfully touched as the familiar strains, "There were ninety and nine that safely lay in the sheltering arms of God," sung by a pathetic and powerful voice, came to them. The beauty of the story rests upon the *after-care* for the recovered sheep. "When He hath found it, He layeth it upon His shoulder." And His care ceases not until within His own home the lost one rests. "He cometh home, bringing His ransomed one with Him, and He calleth His friends and neighbors together, saying, 'Rejoice with Me for I have found the sheep which was lost.'" The relation between the two subjects, the Gospel of Love and the Law of Reconcilation, is a clear, easily detected step in a logical reasoning. I mean this: The Church holds out the Gospel of love to the whole world, and says God so loved the world that He gave His Son for you. What man of decency of intellect and sympathy who would not be touched by these words? If Christ so loves me, then why not love Christ, and go to His great Supper having the spotless robe of the marriage garment, showing that you have a tremendous claim upon His Divinity as well as humanity? And so speaks the Priest to him whom he would confirm. In the eagerness of the Fishers of mankind to secure the candidate—in the wonder of the new communicant at the true beauty and peacefulness of the life he is living, compared to the horrors which came before, too much of the brightness and too little of the tremendous responsibility of confirmation is given to the candidate, and after the first joy of the new life has been taken away, there stands the new commu-

nicant helpless to a greater or less degree. He has stepped into new breathing-spaces, and the air is vitalized with Guilds of Mercy, care of the sick, chapters of praise; in fact, people filled with enthusiasm of the Gospel talk to the newly-confirmed as to how all the hours of the day and night can be spent in worshiping God and singing His praise. The new life opens out such unexpected avenues into work that is most unselfish. Have you ever realized the state of that man upon first learning these things? He must be well nigh suffocated by this vital blast. Suppose him to have cut loose from a number of bad associates, and between times, before he has anchored himself in his new life, and before he can completely tear himself from companions who beg him so pathetically to have one more evening with them, the between times are times fatal to the soul. This *between times*, this waiting for the old life of discontent to change to the life where content should reign most supreme, is one of the many bad mistakes our own dear Church makes in the charge of her people. In the first place, Church people who are bent upon carrying out to the letter the commands of Christ should be more cordial in their greeting to strangers. In place of the hearty shake of the hand, there is the cold stare and slight inclination. We do not seem to realize that the membership of Communion with God in His Holy Church is a surety for membership of all kinds. There can be no different classes of worshipers in our Church. We are all children of one great family, and should welcome most warmly the new children born into Christ's kingdom. In spite of all this, which is true as far as brotherly love and Christian character go, we find a most unpleasant state of affairs. We are accused as a body with a great lack of hospitality. It has been said of Episcopalians that they do not care whether any one comes into their Church or no. They are indifferent to strangers. Many who have been attracted by the beauty of our service have been prevented from going farther by the coldness and indifference of the members. Certain it is that the denominations are more courteous and considerate than we. The moment people join the Church, then they spare no pains to gradually interest them in some work, to show them the use of this chapter and that, and to persuade them in turn to save the lost sheep, as our Saviour Christ has found and saved them. I wish that we could say the same of our own Church. In every class for confirmation there are some who, after having seen the Priest, perhaps daily, see little of him after confirmation, and feel that they have been neglected. They do not remember that there are other people to be talked to, reasoned with and convinced as to the proper way of living. Or, perhaps, the Church into which they have been confirmed is small and young, and the different chapters of the Guild just begin to realize the obligations of the work. All these things are most discouraging, and it is one of the saddest confessions to make that out of a class of forty who receive confirmation ten become dissatisfied, and gradually drop out of the active Church work, and then stop coming to the services, until one great part of the work here today is the aim to bring back those who have erred and strayed from their ways like lost sheep, and *also* our duty toward those who have been brought back. The teachings of the parable in its main features is very clear. Bring back the lost sheep and care for them when brought back. As the Lord receives lost sheep, so should we endeavor to do. "When He hath found it He layeth it upon His shoulder rejoicing." Yes, this is all beautifully clear, and on the face of the question there should be no difficulty, but try to apply this law of recovering a soul and there are at once great practical difficulties. It is hard to fix upon any great form of organized effort. There is no doubt of its tremendous value, the value of rescue work. The frequent moral relapse is a sure sign that rescue work has not been sufficiently developed. Why should this *after-care* principle be so hard to follow? because organized after-care is the very life and principle of part of the Christian duty. This parable, rightly understood, teaches of what spirit we, as Christians, are bound. So long as we remain in the number of men who are quite sure of their own righteousness, we are not among those whom Christ came to save. Then to be Christians best pleasing to God, we must all consider ourselves as lost sheep; and being so, to obey the rescue call which this parable trumpets forth, will cause us to be at the last raised on the merciful shoulders of our Heavenly Father and taken to our Home. I mean this, that unless we all feel ready to turn about and bring some soul to God, then most surely shall we step back again into the old ruts, and rescue work will be done in our behalf, as well as the work which we once started out to do, but now have neglected. If we come into Christ's Church we must do organized work, for if we do not, organized work will need to be directed toward *our* soul. That covert sneer, "He saved others, Himself He cannot save," surely has become a truth in the measure of these latter days. Finance plays a part in Church matters as elsewhere, and lack of financial organization in the chapters of a Church is another means of *bringing shipwreck* upon the *soul*. The keen business man, fresh from the wonders of alliances of trade, is at first amused, disgusted and finally indifferent at the slipshod business methods which are used in conducting Church affairs. Why is it that the Church, which should stand to outsiders as a model of business probity and uprightness, is often anything but this? Brothers, it is to our shame. But, thanks be to God, there is another side to the question, and that is this: Go into the newly-erected Mission House of the Episcopal Church in New York; there you will find all the great branches of the Church's work, which is chiefly the rescue work of the souls. There you will find some of New York's business men actively interesting themselves in the thorough social and financial managements of the different great works. The rescue work, to be properly felt, must be systematized, and, brothers of the laity, the Church looks to you to make it more systematic. Let every Church have a good, plain, systematic method of management, and some of the so-called rescuers will not have to be themselves rescued. That is the call, then, that the Church would make to the laity. She will indicate the kinds of work to be taken up. It is your part to see that the work is placed upon business principles.

It is the Eve of Saint Barnabas. Nearly eight years ago a system of organized work was started among trained nurses. As the parable of the lost sheep reveals God's pity and love toward His fallen creatures, so did His disciples follow the footsteps of the Master in doing deeds of mercy where-so-ever He found need. Taking for their example Saint Barnabas, "with his singular gifts of the Holy Ghost," these few trained nurses began to live their lives about the bed of sickness and pain with the cheering assurances that now the Church was watching their efforts, and that their badge of union was a link between themselves and the higher life; for the very passing of the hand over the bronze is to feel in every nerve the divine vital spark of mercy given to them direct from God the Son. Their rules of life have a twofold meaning and profit. First, the spiritual life of the associates themselves; and second, the "after-care" which such a spiritual life is able to bring to those to whom they minister. The bed of pain and

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sickness is a mighty teacher of itself, and upon it rest many "lost sheep," who need the gentle Christian direction of their poor souls. The associates have the assistance of Priests whenever they call upon them. One vow, which at the time of entrance to the Order do they make, and that vow should be always uppermost in the minds and hearts of associates. The Holy Communion, administered in the intention of their work, the *sole means* of success both for rescuers and rescued. To that end, the more they call upon the Priest Associates to celebrate at the bed of the sufferer, the more will the organized work for Christ be a mighty power to save souls alive. The property of the true nurse is gentleness and pity. Here is no coldness in welcoming the sinner back to physical and moral God-like health. And so the Guild of Saint Barnabas for Nurses, with its thorough organization and plan for Christian work, both for its members and those to whom it ministers, stands as an admirable example of one of the best methods of rescue work, and it is a direct following out of one of the hardest teachings of the Christian faith. The patience and perseverance—the endless toil involved in the effort to recover the lost sheep—to bring to repentance him who has erred and strayed, it is the hardest of all duties to win the crown here; but let the members of the Guild remember their badge: "Blessed are the Merciful!"

Let this then, brothers, who are daily discouraged with poorness of management and weakness of organization found elsewhere, let this thought be a mighty encouragement for you. While every one cannot be associated with the Guild whose working I have mentioned, yet there is a glorious chance for every one who is a communicant to turn away and do for his friend who has erred and strayed what has been done for him. Then would the whole state of Christ's Church militant be turned into a rescue army for after-care; then would we all be able to say: "Rejoice with me for I have found the sheep which was lot!" Amen.

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		$9,432,249 80
Surplus as to policy holders	$4,865,508 07	

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May 1-y.

St. Clement's Magazine.

Vol. 1. PHILADELPHIA, JANUARY, 1895. No. 12.

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ST. CLEMENT'S CHURCH,

Twentieth and Cherry Streets.



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RECTOR,

REV. A. B. SHARPE.

ASSISTANTS,

REV. GEO. T. GRIFFITH, REV. J. G. EWENS.

KALENDAR FOR JANUARY.

1.	**Tuesday (Circumcision)**	Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
2.	Wednesday	Celebrations, 5.30 and 7 a.m. Guild of St. Vincent, 8 p.m.
3.	Thursday	Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
4.	Friday (*Abstinence*)	Celebration, 7 a.m.
5.	Saturday	Celebration, 7 a.m.
6.	**Sunday (The Epiphany)**	Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Guild of Holy Cross, 5 p.m. Solemn Even-song, 8 p.m.
7.	Monday	Celebration, 7 a.m. Guild of St. Mary, 8 p.m.
8.	Tuesday (*St. Lucian*)	Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m. Girls' Friendly Society, 8 p.m.
9.	Wednesday	Celebration, 7 a.m. Guild of St. Martha, 8 p.m.
10.	Thursday	Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
11.	Friday (*Abstinence*)	Celebration, 7 a.m.
12.	Saturday	Celebration, 7 a.m.
13.	**Sunday (1st after Epiphany).**	Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
14.	Monday	Celebration, 7 a.m.
15.	Tuesday	Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
16.	Wednesday	Celebration, 7 a.m.
17.	Thursday	Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
18	Friday (*St. Prisca, Abstinence*)	Celebration, 7 a.m.
19.	Saturday	Celebration, 7 a.m. Guild of Holy Child, 3 p.m.
20.	**Sunday (2d after Epiphany).**	Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
21.	Monday (*St. Agnes*)	Celebration, 7 a.m.
22.	Tuesday (*St. Vincent*)	Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
23.	Wednesday	Celebration, 7 a.m. Guild of St. John the Evangelist, 8 p.m.
24.	Thursday	Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
25.	**Friday (Conversion of St. Paul).**	Celebrations, 7 and 9.30 a.m.
26.	Saturday	Celebration, 7 a.m.
27.	**Sunday (3d after Epiphany).**	Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
28.	Monday	Celebration, 7 a.m.
29.	Tuesday	Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
30.	Wednesday	Celebration, 7 a.m.
31.	Thursday	Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.

Sunday-school, 2.45 p.m.

Men's Bible Class, every Sunday, 3 p.m.

Bible Class for Women in Sisters' House, every Sunday, 3 p.m.

A play entitled "Who is Who" will be given about January 15th, for the benefit of the Sunday-school and Poor Fund. The characters will be assumed by members of the parish.

St. Clement's Magazine.
PUBLISHED MONTHLY.

Single Copy, 5 Cents. Yearly, 50 Cents.

All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, JANUARY, 1895.

Stability.

"We shall continue to do business at the old stand." So a member of the congregation recently indicated the result of the negotiations in which we have all been interested of late, and which had for their object the removal of the church to another site, the payment of the debt on the church and other buildings, and the provision of a permanent endowment for the Parish. The account of the failure of these negotiations is already a thrice-told tale, and need not be repeated here. There are probably few members of the Parish who are not glad to remain in the old church, however much they may regret the failure to acquire a new and handsomer one, together with a sum of money, which would have put us beyond the possibility of financial embarrassment; while there are some whose affection for the very stones of St. Clement's is such that they would gladly retain them on any terms. But the somewhat secularly-worded sentence which begins this article suggests some topics which it is well to consider.

In the first place, the old stand's standing-power is somewhat doubtful; in other words, the church is in urgent need of external repairs as well as of interior re-decoration, which would cost from $1,000 to $1,500. This sum is not at present available; and we should consider whether it could not, by some means, be provided.

Then, as to our "business," there is still a debt of $23,500 on the church and parish buildings. The debt on the church is as old as the church itself, and has been reduced by a great deal since it was contracted.

But it is nothing short of a scandal (for which, however, the present generation is not responsible), that there should remain any debt whatever upon a consecrated building; and the payment, annually, of $1,000, by way of interest, from which the Parish derives no direct advantage, seems to be an unprofitable kind of outlay.

It is to be hoped that some scheme may be devised by which the debt may be further reduced, if not completely extinguished. Lastly, there is our proper "business"—the salvation of souls and the extension of Christ's Kingdom on earth; and it is impossible to resist the conviction that if we can be thoroughly in earnest about this, we shall not long be troubled with any anxiety on other matters.

May the Happy New Year, which we wish all our readers, see the "old stand," which has weathered so many storms, more firmly fixed upon its material foundations, and get more deeply rooted in the affections of those whose life's chief business is centred there!

Marriages.

November 14th.—Henry Simms, Montreal, Canada, to Emmelin Stinton, St. Clement's Hospital.

November 14th.—Edward Augustus Page, Philadelphia, to Florence Mant, Camden, N. J.

St. Clement's Church.

Twentieth and Cherry Streets.

REV. A. B. SHARPE, *Rector.*
REV. G. T. GRIFFITH, } *Assistants.*
REV. J. G. EWENS, }

Rev. A. B. Sharpe in Church on Saturdays: 11–12, 3–4, 7–8 o'clock.

Rev. G. T. Griffith in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 7–9 P. M.

Rev. J. G. Ewens in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. A. W. Kilgour.

Choir-master.—Mr. Remi Remont.

Organist.—Mr. Lawrence Gaff

Sacristans.—Mr. Wm. H. Carson, Mr. Sheldon P. Ritter.

Sexton.—Mr. Thomas Connor.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

Baptisms.

November 3d.—Emma Luce.

" 14th.—Edward Earl Bateman.

November 20th.—Sarah Hamilton.

December 23d.—Elizabeth Penrose Kenedy.

December 23d.—Anita Promis.

Is YOUR number in the delinquent pledge-list?

James Alexander.

Funeral services were held in the chapel Thursday morning, December 13th, over the body of James Alexander, who met his death in an accident while engaged in his occupation of carpenter. Quite a large congregation was present, as were also members of the Sons of St. George, and the Guilds of St. John Evangelist and the Iron Cross. The Rev. Geo. T. Griffith was celebrant.

Correspondence.

C. M. W.—Why isn't ST. CLEMENT'S MAGAZINE entered as second-class mail matter?

Extract from "Official Postal Guide," page 19: "Rate of postage on second-class matter sent by publishers or newsagents is one cent per pound, *except that on other than weekly newspapers*, when the same are deposited in a letter carrier office for delivery by its carriers, the rate is uniform at one cent each, to be prepaid by affixing an ordinary one cent stamp to each paper, *and on periodicals, excepting weeklies, mailed at a letter carrier office for delivery by its carriers, not exceeding two ounces in weight, the rate is one cent each*, to be prepaid by affixing an ordinary one cent stamp to each publication; if weighing over two ounces, two cents each, to be prepaid by affixing two cents in ordinary stamps to each publication."

As our subscribers are almost entirely in the city we would derive no benefit by having the magazine entered as second-class matter.

EDITOR OF ST. CLEMENT'S MAGAZINE.

SIR:—It seems to me that it would be a good plan to publish the names of the persons who are on the delinquent pledge-list. Some of those on the list may not know their number and so forget that they are in arrears.

Respectfully, M. A. T.

The members of St. John's Guild do not, evidently, like the snow. Wednesday evening, December 26th, the meeting night, was a stormy one, but the storm was not a good enough reason for so small an attendance. Only three members, including the chaplain, had arrived at 8.15 o'clock, and only four more at 8.30; not enough for a meeting.

It was impolite to the lecturer, to say the least.

The Parish Tea.

The members of the Parish had their annual tea in the school-room, Tuesday evening, November 27th.

In the forepart of the evening it must have been a difficult matter for a man to "hear himself think." It was a merry party, almost like a huge family, each one talking to his neighbor, and the ever-present small boy, like the shrill whistle at a ship launch, being heard above all the others. Refreshments were served by the fairest maidens of the Parish, and although some persons were served three or four times and others not at all, which, by the way, was their own fault for not asking, yet all were happy.

"The Kentucky Bell" was recited in a very charming manner by Miss Emelie B. Brown, who is quite a young lady. But as it is impolite to guess a lady's age, we will not say that she is scarcely in her "teens." When the applause had ceased, Mr. E. Belinfante gave us the benefit of his baritone voice in a solo: "When Knights were Bold."

The Rev. A. B. Sharpe made an address appropriate to the occasion, and made allusion to the proposed sale of the church and parish buildings, and then Mr. John Neill stated a few "cold facts" and mentioned a few figures, showing the urgent need of money, and the means of acquiring it. While every one saw the evil, few could with pleasure accept the remedy. The evening's enjoyment closed with a vocal solo by Mr. Remi Remont.

A good New Year resolution—to pay your pledge.

Delinquent Pledge-List.

Pledges in arrears to December 26th, 1894:

No.	25	in arrears	 30	weeks.
"	26	" "	 32	"
"	37	" "	 12	"
"	43	" "	 15	"
"	53	" "	 17	"
"	61	" "	 37	"
"	62	" "	 34	"
"	80	" "	 30	"
"	83	" "	 23	"
"	87	" "	 33	"
"	90	" "	 20	"
"	99	" "	 25	"
"	101	" "	 30	"
"	106	" "	 39	"
"	118	" "	 34	"
"	122	" "	 30	"
"	125	" "	 34	"
"	130	" "	 33	"
"	138	" "	 35	"
"	139	" "	 39	"
"	152	" "	 27	"
"	160	" "	 38	"
"	162	" "	 30	"
"	166	" "	 37	"
"	173	" "	 21	"
"	174	" "	 20	"
"	180	" "	 36	"
"	181	" "	 35	"
"	185	" "	 39	"
"	187	" "	 34	"

"The Choir Boys' Recreation Club" wish to thank the kind friends who have sent them books and magazines, and whose names are not known to them. The boys continue to spend happy evenings, and enjoy the addition to their Club of three honorary members, two ladies and a gentleman, who come regularly to the Club every week, and add much to the interest and enjoyment of the boys in joining in their games and instructing them in new games.

Our Illustration.

With this number of the magazine we present our readers with a reproduction of a photograph of the interior of St. Clement's Church, showing the altar as it was on the Sunday after St. Clement's Day. This is the best photograph that has ever been taken of the interior of the church, and it is really a work of art. It is ten by thirteen inches, and mounted on fourteen by seventeen inches white cardboard. Copies may be bought at a small price from the sexton or from Mr. E. Belinfante, 1416 Fairmount avenue, by whom the photograph was taken.

Christmas Day.

The Christmas festival has been a bright and joyous one. The number of communicants, in spite of absence and sickness, was greater than last year. The church, thanks to the labors of the Guild of St. Vincent, presents the festive appearance usual at this season, and the music (Mozart's Seventh Mass) at the High Celebration on Christmas Day did infinite credit to choir, organist, and choir master. After the service a meeting of the choir boys was held, under the presidency of Mr. Remont, at which a number of rewards for diligence and good conduct and Christmas presents were distributed, and a silver medal was presented to Miss Darrah by the members of the Choir Club, amid much enthusiasm.

The mission services during Advent were well attended, and there were more people present at every service than at the eleven o'clock celebration on Christmas Day. The Rev. Father Huntington, Order of the Holy Cross, preached the sermons.

Girls' Friendly Society.

A preliminary meeting, for the formation of a Branch of this Society in the Parish, was held on Monday evening, December 17th, and was well attended.

Mrs. Kilgour, 2300 De Lancey place, was elected President, and Miss Ruff, 318 South Twenty-first street, was elected Secretary. Mrs. Fox, 2009 Pine street, and Miss Weiser, 1800 Arch street, became Associates.

The Girls' Friendly Society, as is probably well known, is a large organization in England and America of girls and young women who are united in it for the purpose of mutual help and improvement, and for encouragement in leading a Christian life. The affairs of each Branch are managed by the Associates; and there are also Honorary Associates who are not necessarily engaged in the work of the Society, but are interested in and sympathize with its objects, and contribute not less than one dollar a year to its funds.

We trust the Branch now formed at St. Clement's will have a useful and prosperous career.

The first regular meeting will be held on Tuesday, January 8th, at 8 P. M. Any girl who may think of joining will be welcome at this meeting.

Honorary Associates are needed for this Branch; and those who are willing to join in this capacity are asked to communicate with the President, Secretary, or one of the Associates, or with the Rector.

Several contributions have been unavoidably withheld from this number.—ED.

Erin go Bragh.

DUBLIN.

[Continued from December.]

Let me tell you somewhat of the history of this most beautiful city:

You have all, doubtless, heard of the ravages of the Danes *in England*, but have you ever heard of the ravages of the Danes *in Ireland?* If not, let me give you a brief history in so far as it relates to the subject of this article.

Who has not heard of the celebrated Ragnor Lodbrook (or, as he is called in Irish history, Turgesius), whose descendants founded the Danish kingdom of Northumberland? Presuming you have heard of him, he it was who likewise founded the Danish kingdom of Dublin (*circum* A. D. 840). Landing in the northern part of the island, near Coleraine, he sailed up the River Bann, and entered Lough Neagh. Disembarking upon its shores, he proceeded to attack Armagh (A. D. 832), which then, as now, exercised supreme ecclesiastical dominion over Ireland. After a long siege, during which it was thrice assaulted in one month without success, it at length yielded, and from it he extended his conquests until he came to the ford of Ath Cliagh, or Dublin.

With the eye of a skilful general, Turgesius recognized its importance as a centre of operations, and captured it. Before his time it had been simply a ford, where the great road from Tara (the ancient Irish capital) to Wicklow, Arklow and Wexford, crossed the Liffey. A village existed there before his days, which was deemed worthy of notice by such an authority as Tacitus, in his "Vita. Jul. Agricola;" but Ragnor Lodbrook, or Turgesius, was the first to mark the fitness of the place as a military stronghold, and to erect there the Dun or Castle of Dublin, which now, for over a thousand years, has overawed the natives and guarded the ford of the Liffey.

Thus Dublin took its rise, and thus it came into prominence, first as a commercial centre, and afterward as a military stronghold.

And now for a tour of the city, and as all distances in Dublin are reckoned from the General Post Office, we will first of all visit that imposing structure.

It is a truly magnificent building, in the Grecian style of architecture, and stands at the junction of Upper with Lower O'Connell street (formerly Sackville street), and between Prince and Henry streets. The letter-boxes, or, as they are called on this side the water, "letter-drops," are on the outside of the building, underneath the colonnade which forms the stately facade of the building. The apertures of these letter-boxes are closed on the inside by a hinged shutter, which falls against the opening, and is held tightly in place by a very strong spring. Punctually as the great clock of the General Post Office booms out 6 P. M., the busy clerk inside touches the lever, and down comes the shutter, causing the enamored but impecunious swain, to deposit the precious "*billet doux*" in the "*too late*" box, paying thereon a "too late" fee of an additional penny (two cents). Failing this, it will remain over until the next mail, or, "*horribil dictu*," have the sweet object of his vows pay double postage thereon, and *that* would never do.

Many are the expedients resorted to in order to prevent the falling of the shutter. Here one, with more

daring than good sense, inserts his fingers so that he may prevent its shutting at the exact moment, but the mechanism is perfect and inexorable. The clock strikes six, with a bang the shutter falls, and above the din and confusion rises a howl of anguish and some prayer, which, it were well for the hearers, were in a tongue *not understanded* of the people.

Surmounting this facade are three statuesque figures. What they actually represent I have forgotten, but let me tell you a story, which may explain somewhat of their history:

"Once upon a time an English tourist visited Dublin, and started forth to see the sights, hiring for this purpose an Irish jaunting car, driven by a ready-witted and humorous son of 'the ould sod.'

"Passing up Sackville (now O'Connell street) he observed through his monocle the General Post Office, when the following dialogue took place:

"'Pat, what building is that?'

"'That's the Posht Offis (post office), yer 'oner (honor).'

"'And Pat, what are the figures on the statues on top?'

"'Thim's the twilve (twelve) Aposhles (Apostles), yer 'oner.'

"'Oh, Pat, that cawn't be. I see only three figures?'

"'But it's as thrue as I'm tellin' ye, yer 'oner.'

"'But, man, it cawn't be; there are but three figures.'

"'But, shure an' it's as thrue as the Blissid Goshpel (gospel), yer 'oner what oim afther tellin' ye. Shure that's Saint Pether an' Saint James an' Saint John, an' the resht (rest) av thim is inside soartin (sorting) the letthers (letters).'"

Everything in Ireland, save the Protestantism of the Irish Church has an apostolic origin. J. G. E.

(TO BE CONTINUED.)

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Liabilities	$7,566,741 73	
Surplus	1,865,508 07	
		$9,432,249 80
Surplus as to policy holders		$4,865,508 07

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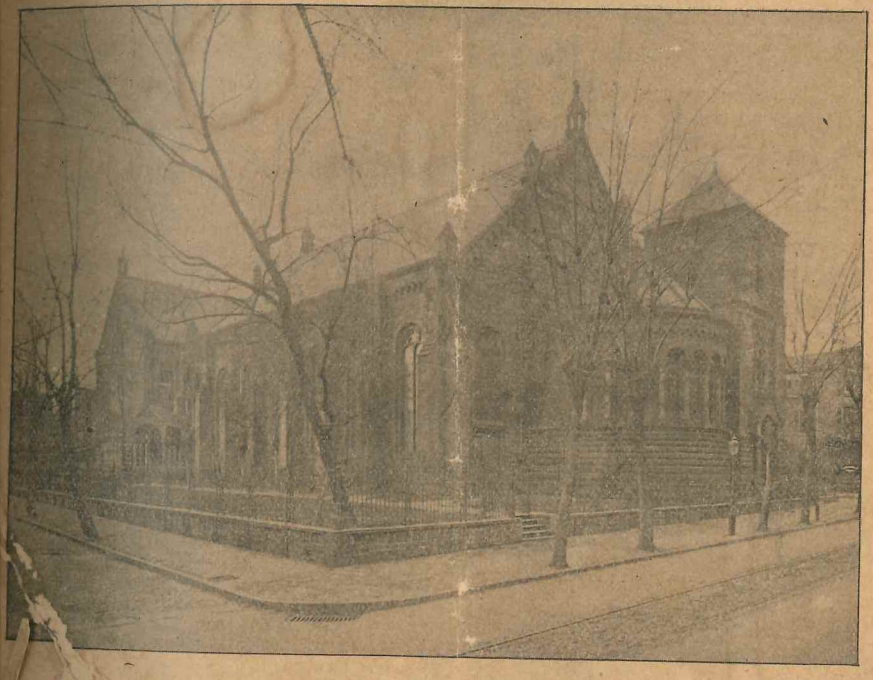
St. Clement's Magazine.

Vol. 2. PHILADELPHIA, FEBRUARY, 1895. No. 1.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

ST. CLEMENT'S CHURCH,

Twentieth and Cherry Streets.



RECTOR,

REV. A. B. SHARPE.

ASSISTANTS,

REV. GEO. T. G[illegible]FFITH. REV. J. G. EWENS.

KALENDAR FOR FEBRUARY.

1. Friday (*Abstinence*).....Celebration, 7 a.m.
2. **Saturday (Purification of Blessed Virgin Mary).**
   Celebrations, 7 and 9.30 a.m.
3. **Sunday (4th after Epiphany).**
   Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Guild of Holy Cross, 5 p.m. Even-song, 8 p.m.
4. Monday (*St. Blasius, B. and M.*).Celebration, 7 a.m. Guild of St. Mary, 8 p.m.
5. Tuesday (*St. Agatha, V. and M.*).Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
6. Wednesday.....Celebration, 7 a.m. Guild of St. Vincent, 8 p.m.
7. Thursday.....Celebrations, 7 and 9 a.m. Mothers' Meeting, 8 p.m.
8. Friday (*Abstinence*).....Celebration, 7 a.m.
9. Saturday.....Celebration, 7 a.m.
10. **Sunday (Septuagesima.)**...Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
11. Monday.....Celebration, 7 a.m.
12. Tuesday.....Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
13. Wednesday.....Celebration, 7 a m. Guild of St. Martha, 8 p.m.
14. Thursday (*St. Valentine, Pr. and M.*)
    Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
15. Friday (*Abstinence*).....Celebration, 7 a m.
16. Saturday.....Celebration, 7 a.m. Guild of Holy Child, 3 p.m.
17. **Sunday (Sexagesima.)**..... Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
18. Monday.....Celebration, 7 a.m.
19. Tuesday.....Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
20. Wednesday.....Celebration, 7 a.m.
21. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
22. Friday (*Abstinence*).....Celebration, 7 a.m.
23. Saturday.....Celebration, 7 a.m.
24. **Sunday (Quinquagesima.)** (*St. Matthias.*)
    Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
25. Monday.....Celebration, 7 a.m.
26. Tuesday.....Celebrations, 7 and 9.30 a.m. Bible Class, 3 30 p m.
27. Wednesday.....Celebration, 7 a.m. Guild of St. John the Evangelist, 8 p.m.
28. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.

Sunday-school, 2.45 p.m.
Matins, daily, 7.30 o'clock.
Even-song, daily, 5 o'clock.
Men's Bible Class, every Sunday, 3 p.m.
Bible Class for Women in Sisters' House, every Sunday, 3 p.m.

Sunday-school and Poor Fund Entertainment, February 5th.
Choir Concert, Thursday evening, February 21st.

St. Clement's Magazine.
PUBLISHED MONTHLY.
Single Copy, 5 Cents. Yearly, 50 Cents.
All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.
PHILADELPHIA, FEBRUARY, 1895.

To the Parishioners of St. Clement's.

MY DEAR FRIENDS:—You are doubtless all aware that I have been called to my old work in London, the charge of which has been rendered vacant by the unexpected death of the Vicar of St. Peter's Vauxhall, about two months ago, and I have decided, after much hesitation, to accept the invitation. I shall greatly regret leaving St. Clement's after holding the chief responsibility for so short a time. But I think the affairs of the Parish may be best cared for in the future by one who is either an American by birth or, at least, has a longer acquaintance with this country than I have.

In the meantime the Parish is in good condition financially, and it may be hoped and believed spiritually as well. The Vestry are making earnest efforts to find the right man for the rectorship, in which they are, I trust, aided by your constant prayers; and there is every reason to believe that, if the people of St. Clement's will but remain united and faithful, the blessing of God will be upon the Parish in the future as it has been in the past. Though my departure for England cannot be delayed much beyond the beginning of March, I hope to remain with you long enough to see the new rector appointed and arrangements made for carrying on the work of the Parish efficiently.

I cannot, I fear, expect to see much of St. Clement's hereafter, and I shall always feel the warmest interest in its welfare, and I trust you will sometimes remember me and my work, which will not be a light or easy one, in your prayers.

Yours, faithfully in Christ,

A. B. SHARPE.

Annual Dinner of the Guild of St. Vincent.

The Guild of St. Vincent held its annual dinner at the Hotel Aldine on St. Vincent's day, Tuesday, January 22d, 1895. Every member, with one exception, was present. Professor W. A. Goodwin, of Bellefonte, Pa., organist and choirmaster at St. John's P. E. Church, was there in all his glory. The Rector presided at the head of the table. There was the usual amount of bantering and sarcasm, which can only be appreciated by a member of St. Vincent's Guild. A continual spirit of mirth was kept up throughout the dinner, especially when the punch was served, the flavor of which was doubtful, and one member, presumably a devotee of Mrs. Winslow, suggested soothing syrup. One of the members enjoyed Turkish cigarettes, his appetite for which was appeased before the close of the evening, and probably for some time to come. A letter of regret was read from Mr. Wright, the absent one. One of the members evidently liked apples, several being found under his chair after dinner. Red and white were the colors of the evening, they being the colors of the Guild.

St. Clement's Church.

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Sexton.—Mr. Thomas Connor.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

The Choir Boys' Recreation Club.

The boys continue to have their pleasant Tuesday evening. There is usually a good attendance, and the evening passes much too quickly, it would seem, from the reluctance with which they reply to the "good night, boys," which is the signal for hats and overcoats. The Club has had gifts of many new games in the last month, and a number of magazines. The same kind friend, who last winter furnished the means for an occasional refreshment evening, has again kindly remembered them. The absorbing interest of the Club just now is the concert, which they are preparing to give next month, and where they hope to see all their friends.

The next meeting of St. John's Guild will be Wednesday, February 27th, 8 P. M.

Sunday-school and Poor Fund.

Entertainment for the benefit of the Sunday-school and poor fund Tuesday, February 5th, 1895, 8 P. M. in St. Clement's Hall, 2024 Cherry St.

Part I—"A Happy Pair"—Mr. Honeyton, Mr. George Stuart Christie; Mrs. Honeyton, Miss Helen Caldcleugh Staley.

Part II—"Who is Who"—Mr. Simonides Swanhopper, Mr. C. Bill, Mr. Lawrence Lavender, Mr. M. B. Matthews; Mr. Broomfield Brambleton, Mr. G. S. Christie; Miss Cicely, Miss Susan H. Arnold; Matilda Jane, Miss Florence Allibone.

The music will be under the direction of Mr. Remi Remont, choirmaster of St. Clement's Church.

The Choir Concert.

It has been decided to hold the choir concert on the evening of Thursday, February 21st, in the Sunday-school room. Tickets will be placed on sale in a few days (possibly by the time this issue of the magazine appears), and can then be obtained from the choir-mistress, the sexton, the choir-master, or the organist. The price of general admission will be twenty-five cents; but for the benefit of those who find the Sunday-school benches and forms inconvenient, or who desire to secure more desirable places, several rows of chairs will be placed directly in front of the stage, and these seats, which will be reserved, will be sold at fifty cents each.

The choir feels that it has many friends in the Parish; and, as it is to be presumed that each friend will purchase at least one ticket for the concert, quite a large audience is expected. In anticipation of this the members of the choir have been for some time hard at work, and are, apparently, determined not only to merit the good opinion of their friends, but to send the latter away from the concert feeling that they have received several times the value of their tickets. Although the aim will be to have a strictly first-class concert, it is not proposed to make it wearisomely formal or classic. Those who come merely to be entertained and amused will not, therefore, go away disappointed; and neither will those who desire to hear some good music be compelled to leave with that desire unsatisfied.

As soon as all the details of the programme have been definitely arranged, it is probable that preliminary copies will be printed for distribution to the purchasers of tickets; suffice it to say at present, therefore, that there will be, among other things, instrumental solos, vocal solos, songs by the boys, glees by the gentlemen, choruses by the full choir, and, perhaps—though this is not yet positive—selections by an orchestra. In fact, there will be such a bewildering variety of good things and funny things and serious things—and things of *all* sorts—that we are rather inclined to think that it may, perhaps, be advisable, after all, to adopt the suggestion which the choir-master recently made to us, but which we thought at the time more humorous than practical, namely, "*Be on the safe side, buy tickets as soon as they are placed on sale, and 'avoid the rush.'*"

Has your subscription expired?

A Peculiar Incident.

A sailor was shipwrecked on the treacherous shore of a very small desert island; so small, in fact, that it did not take the worthy seaman more than a half hour to walk around it. The third day after he had been shipwrecked he began to give up all hope, and determined that after taking one last feeble walk around the island he would resign himself to fate and struggle no further against the inevitable. He walked slowly, gazing longingly upon the bright expanse of water, until he came to the little inlet where he had floated ashore. He stood taking a last sorrowful farewell of it when his eyes suddenly lighted on a dark object lying in the sand. He hurried forward, and picking it up found it to be a box of cigars. He had been an inveterate smoker all his life, so his joy was unbounded. He sat down and opened the box, and to his delight found the upper layer perfectly dry and smokable. But, horrible predicament! How could he light one? Not even a flint did the island boast of. A wave of bitter disappointment came over him. How he would have enjoyed one last smoke before he died. He sat gazing at the cigars in the box, and as he was doing so a brilliant idea suddenly struck him. With the quickness of thought and the avidity of a famished man, he snatched a cigar, and the cigar-box became a *cigar lighter*. E. C. P.

"Erin go Bragh."

"Erin go Bragh" will be continued in the next number of the Magazine.

"Noel."

I.

Full many a round of years have swung
Their Christmas bells from turrets old,
Since erst in Orient lands was sung
The message glad—by angels told—
The joyful news—the Christ-child's birth,
Rung out in blessings over earth.

II.

Above us still upon the night
That dims our path, there beams a star
Whose lustre is so wondrous bright,
It seems Heaven's gates are left ajar
That erring children such as we
The glories of that land may see.

III.

We roam not now in doubtful quest
To find the Babe wise men adored;
We, at His feet, seek that dear rest,
They clearly know, who love our Lord;
Oh! let us then while pilgrims here
In faith arise and follow Thee.

IV.

Be Thou the Star to bless and cheer
And guide us o'er life's stormy sea;
And surely to that country blest
Our lone, frail barks in safety bring,
And bid us wave-worn wanderers rest
Forever with our Lord and King.

MARY M. WRIGHT.

Choir Notes.

Donations continue to come in for the Choir Boys' Recreation Club, and the equipment of this organization is gradually becoming so complete that the meetings are a genuine pleasure to the boys, and are always well attended by members and ex-members of the choir. In fact, so attractive and enjoyable are the meetings of the Club becoming under the present able and progressive management, that there are, at times, as many as half a dozen *adults* present; and if the attendance of the "grown folks" continues to increase, it may be necessary, in time, to limit admission to those holding tickets. At any rate, if the new and novel plans at present under consideration by the supporters of the Club are put into execution (as they probably will be), it is, to say the least, not at all likely that the Club will *decrease* in popularity. We are heartily glad to observe the steadily increasing prosperity of this Club, glad, not only for the sake of the organizer, whose disinterested and self-sacrificing labors have created and fostered it, but also because of the insinuating and unobtrusive influence for good which it exerts among the choir boys.

GHOSTS.

I have been asked to read before you a paper having for its subject the gruesome title "Ghosts." A request coming from such a dignified body as the Guild of St. John is worthy of all due respect, and the subject which in its wisdom it saw fit to set down for treatment should be treated by one skilled in the ghostly science. Now, I do not profess to be at all skilled in this particular science—the fact is, I know practically nothing at all about it. I approach the subject, therefore, more in the sense of a learner seeking more light, and simply throw out a few suggestions which have suggested themselves to my mind. If in any point I have made mistakes, I pray your pardon, begging you, ere passing judgment, to remember the story of the Irishman and the Bishop adorned with valid Catholic orders, but imbued nevertheless with Protestant theology.

This Irishman (being his valet and a Roman Catholic) was one morning addressed by his master as to the truth of this axiom "Outside the Catholic Church there is no salvation." The argument waxed long and hot, the Bishop maintaining that it was a monstrous thing to assert such an axiom much more maintain it. At last, to bring matters to a crisis, His Lordship said, "Well, Pat, do you think it likely that I, staunch Protestant as I am, will be saved?"

"Well, me Lord," said Pat, "if ye are to be saved at all, at all, it will be by raison av yer onconcaivable ignorance."

I pray you remember this, and be charitable in your judgments because of my "onconcaivable" ignorance of the whole matter.

Two questions face us as we consider this matter.

1st. What is a ghost?

2d. Do ghosts appear to mortal beings?

What is a ghost? I can tell you what it is supposed to be. A ghost is supposed to be an apparition, or the appearing of the spirit of some person, in visible shape or form, and whose body has been dead for some time, long or short, at a certain fixed place and at a certain fixed time, amid certain surroundings to certain persons. It is said to have neither flesh nor bones, but to appear as a thin film or vapor, in shadowy outlines of the deceased to certain mortals for the purpose of giving admonition or guidance to that person, warning him or her of danger about to be incurred by himself or already incurred by some member of his family or devoted friend, or even of his own death. It is also said to inform the person of the means to be used for averting the threatened calamity. In other words, and very briefly stated, a ghost is the spirit of the deceased come back to earth.

Now we are face to face with the second query. Can this be so, or as I have already put it in other language, do ghosts appear to mortal beings? In answer, I admit at once that it may be possible, but nevertheless it is highly improbable. Again, if it be possible, can the spirit of the deceased be seen? For if the living spirit of a living man or woman be not seen, is it not reasonable to conclude that the living spirit of a dead man cannot be seen?

Now, I am far from saying with Lucretius in his work "De Rerum Natura" Book III, that the spirit is born with the body, it grows with the body, it decays with the body, it dies with the body.

You ask me: How then are you to account for the appearance of the Banshee in Ireland, and the various other apparitions which have from time to time appeared to persons of undoubted intellectual ability.

I offer the following as a reasonable explanation though, I am far from making it an "ex cathedra" pronouncement. My opinion is that the whole subject is unexplainable, and that with our present limited knowledge it will remain inexplicable. But may not the following be somewhat near the truth: That the persons who see such apparitions are the victims of hallucination, or a diseased state of the imagination. Because the activity of the imagination is the chief source of certain mental appearances *in nature* outside of, or contrary to, regular natural laws.

These extraordinary appearances are called; 1st. Illusions or deceptive appearances. 2d. Hallucinations or diseased state of the mind; and 3d. Dreams.

The causes of these hallucinations

we may divide into two great classes: Subjective and Objective.

Subjective hallucinations are those which are caused by mental influences.

Objective, those caused by irregular conditions of the world, including in the term world the state of our own organism.

Now the material directly presented to us, even by the power of sight, is very small indeed. By far the greater part of our information is obtained by means of the memory, by inference and kindred sensations of other of our faculties faintly revived in our imagination.

[Continued in March number.]

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St. Clement's Magazine.

Vol. 2. PHILADELPHIA, MARCH, 1895. No. 2.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR MARCH.

1. Friday (*Abstinence, St. David, Abp.*)
   Celebration, 7 a.m. Stations of the Cross, 8 p.m.
2. Saturday (*St. Chad., Bp., Abstinence*)
   Celebration, 7 a.m.
3. **Sunday (1st in Lent.)**.....Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Guild of Holy Cross, 5 p.m. Even-song, 5 p.m. Mission Service, 8 p.m.
4. Monday (*Abstinence*).....Celebration, 7 a.m. Guild of St. Mary, 8 p.m.
5. Tuesday (*Abstinence*).....Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
6. Wednesday (*Abstinence, Ember Day*).
   Celebration, 7 a.m. Address, 5 p.m. Guild of St. Vincent, 8 p.m.
7. Thursday (*St. Perpetua, M.*).....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
8. Friday (*Abstinence, Ember Day*).
   Celebration, 7 a.m. Meditation, 12 m. Stations of the Cross, 8 p.m.
9. Saturday (*Abstinence, Ember Day*).
   Celebration, 7 a.m.
10. **Sunday (2d in Lent.)**.....Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Mission Service, 8 p.m.
11. Monday (*Abstinence*).....Celebration, 7 a.m.
12. Tuesday (*St. Gregory, P. C. and Doct.*)
    Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
13. Wednesday (*Abstinence*).....Celebration, 7 a.m. Address, 5 p.m. Guild of St. Martha, 8 p.m.
14. Thursday (*Abstinence*).....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
15. Friday (*Abstinence*).....Celebration, 7 a m. Meditation, 12 m. Stations of the Cross, 8 p.m.
16. Saturday (*Abstinence*).....Celebration, 7 a.m. Guild of Holy Child, 3 p.m.
17. **Sunday (3d in Lent.)**.....Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Mission Service, 8 p.m.
18. Monday (*Abstinence, King Edward, the Martyr.*)
    Celebration, 7 a.m.
19. Tuesday (*Abstinence*).....Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
20. Wednesday (*Abstinence*).....Celebration, 7 a.m. Address at Even-song, 5 p.m.
21. Thursday (*Abstinence, St. Benedict, Ab.*)
    Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
22. Friday (*Abstinence*).....Celebration, 7 a.m. Meditation, 12 m. Stations of the Cross, 8 p.m.
23. Saturday (*Abstinence*).....Celebration, 7 a.m.
24. **Sunday (Mid-Lent.)**.....Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Mission Service, 8 p.m.
25. Monday (**Annunciation of Blessed Virgin Mary.**)
    Celebrations, 7 and 9.30 a.m.
26. Tuesday (*Abstinence*).....Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
27. Wednesday (*Abstinence*).....Celebration, 7 a.m. Address, 5 p.m. Guild of St. John the Evangelist, 8 p.m.
28. Thursday (*Abstinence*)..... ...Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
29. Friday (*Abstinence*).....Celebration, 7 a.m. Meditation, 12 m. Stations of the Cross, 8 p.m.
30. Saturday (*Abstinence*)..... .....Celebration, 7 a.m.
31. **Sunday (5th in Lent.)**.....Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Mission Service, 8 p.m.

Sunday-school, 2.45 p.m.
Matins, daily, 7.30 o'clock.
Even-song, daily, 5 o'clock.
Men's Bible Class, every Sunday, 3 p.m.
Bible Class for Women in Sisters' House, every Sunday, 3 p.m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents. Yearly, 50 Cents

All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, MARCH, 1895.

At a meeting of the Vestry, Friday February 22d, the Rev. G. H. Moffett was elected Rector.

The Envelope System.

The financial year of the Church ends March 25th; and before that date, envelopes for the year 1895–6 will be sent to all those who are at present pledged to contribute a fixed sum to the weeky offertory; *and it will be considered that the amount pledged in each case will be continued for the ensuing year, unless notice is given at once to the contrary.*

The expenditures for the year are based upon the income entirely, which is represented by pew rents, pledged and unpledged offerings. Of these the last item is an uncertain one, and therefore every member of the Parish should make a fixed and regular contribution to its support. Those who do not now take the pledges should do so, and *all* should pledge as much as possible.

The results of the pledge system during the past year have been quite gratifying, and we have, after a fashion, been able to live within our income. But there is still a debt of $23,500 on the Church and Parish buildings, and there is pressing need of exterior repairs as well as interior redecoration. Our income *must* be increased, and it can be very largely if we all do our share.

Diocese of Pennsylvania.

A Quiet Day for Churchwomen will be held on the second Thursday in Lent, March 7th, 1895, at the Church of the Incarnation, Broad and Jefferson streets, Philadelphia, to be conducted by Rt. Rev. William Creswell Doane, D.D., LL.D., Bishop of Albany. The services will be as follows: St. James Church, Walnut and Twenty-second streets, 7.30 A. M. Holy Communion, Bishop Doane, Celebrant; Church of the Incarnation, 9.30 A. M., Holy Communion, Rev. Dr. Newlin, Celebrant; 10.30 A. M., First Meditation; 3 P. M., afternoon offerings of the day for the united offering of the Woman's Auxiliary to the Board of Missions, made at its triennial meeting held in October.

Conference of Churchwomen in Holy Trinity Parish House, Twentieth street, below Walnut, on Friday, March 8th, from 10.30 A. M. till 1 P. M., and from 2.30 till 4.30 P. M.

Girls' Friendly Society.

The Secretary and Treasurer of the Girls' Friendly Society is Miss Margaret Ruff, 328 South Twenty-first street, to whom all money and communications should be sent.

Lent Services.

Sunday evening 8 P. M., mission services. All seats free, preacher, the Rev. Father Sargeant, O. H. C.

Tuesday 3.30 P.M., Bible Class.

Wednesday 5 P. M., address by Rev. J. G. Ewens.

Thursday 8 P. M., address by Rev. G. T. Griffith.

Friday 12 M., meditations by the Rector.

St. Clement's Church.

Twentieth and Cherry Streets.

REV. G. H. MOFFETT, *Rector.*
REV. G. T. GRIFFITH, REV. J. G. EWENS, } *Assistants.*

Rev. G. H. Moffett in Church on Saturdays: 11–12, 3–4, 7–8 o'clock.

Rev. G. T. Griffith in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 7–9 P. M.

Rev. J. G. Ewens in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. A. W. Kilgour.

Choir-master.—Mr. Remi Remont.

Organist.—Mr. Lawrence Gaff

Sacristans.—Mr. Wm. H. Carson, Mr. Sheldon P. Ritter.

Sexton.—Mr. Thomas Connor.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

Correspondence.

PHILA., Feb. 25th, 1895.

MR. EDITOR:

Dear Sir.—Whether the choir concert was a success financially it is impossible to say at present, as all the returns have not yet been made. That it was a success in every other respect, however, seems to be the unanimous opinion. The two great objects of the management were, *First*, to give a good concert; *Second*, to make money; and, as the first was not sacrificed to the second, the expenses were greater than might be supposed, and the profits will, consequently, be correspondingly light. However, there is an enjoyable sense of satisfaction in having done a thing to the best of one's ability; and as the choir did the best it could under the circumstances, it is experiencing —from the oldest member to the youngest, from the biggest man to the smallest boy—the sense of gratification referred to. Imperfect as the entertainment was in many respects, it seems to have given considerable enjoyment; and, whether the profits be great or small, we have the pleasure of knowing that, in the opinion of our friends, the choir has, in this matter, lived well up to its motto, namely: "If a thing is worth doing at all, it is worth doing well."

The choir feels that its sincere thanks are due to the audience, not only for their patronage but for their close and gratifying attention; and if those present enjoyed the affair as much as did the choir itself, they certainly secured the full value of the money invested.

Personally, I feel that my own thanks are due to the members of the choir for their interest, enthusiasm and zeal. The concert involved much extra work and considerable hard training, all of which was cheerfully submitted to without even the suggestion of a complaint from the smallest boy; and, though it may not come altogether graceful from me, I nevertheless feel constrained to say that I certainly think the members of the choir and the friends associated with them in the enterprise, fully merit any success the concert may have achieved.

Very truly yours,
REMI REMONT, *Choir-master.*

C. M. W.—We will try to publish hymn in next paper.

St. John's Guild did not have a meeting in February.

Sunday-school Entertainment.

The entertainment for the benefit of the Sunday-school and Poor Fund was given Tuesday evening, February 5th. In "The Happy Pair," Miss Helen Caldcleugh Staley played the part of Mrs. Honeyton, and Mr. George Stuart Christie that of Mr. Honeyton.

It was not definitely decided to have the second play, "Who is Who?" until two weeks before the date, and though it was enjoyable, want of more study and rehearsals was too plainly evident.

An Account of the Receipts and Expenditures of St. Mary's Guild and the Poor Fund to January 1st, 1895.

ST. MARY'S GUILD.

RECEIPTS.

Balance 1893	$15 76
Offertories	12 43
Associates	37 80
Donations	8 25
Sale of work and materials	31 92
	$106 16

EXPENDITURES.

Mothers' meeting (Guild Teas)	$52 74
Dry goods	7 01
Postage	1 31
Car fare	1 38
Sundries	87
Mothers' retreat	11 11
Christmas festival	15 42
Christmas present (Thomas)	4 50
Balance	11 82
	$106 16

POOR FUND.

RECEIPTS.

Balance 1893	$90 75
Donations	232 68
Sale of old clothing	65 05
Balance Ash Wednesday retreat	1 00
Balance Parish Tea	46 95
Interest (bank account)	5 55
	$441 98

EXPENDITURES.

Food, clothing, coal, etc	$134 3[illegible]
Alms	36 2[illegible]
Paid for work	76 0[illegible]
Car fares	21 5[illegible]
Sundries	5 9[illegible]
Books	11 6[illegible]
Dry goods	26 7[illegible]
Balance	129 4[illegible]
	$441 9[illegible]

RECEIPTS.

Donations for Christmas dinner	$78 0[illegible]
Collected for Parish Tea	110 5[illegible]
Collected for Sea Shore Home	1,346 2[illegible]
Receipts for St. Martha's Guild	25 5[illegible]
Receipts for Guild Holy Child	33 7[illegible]
Receipts for Bible classes and night school	42 7[illegible]
Proceeds of fair	382 5[illegible]
Receipts Holy Cross Guild	87 8[illegible]
	$2,107 2[illegible]

EXPENDITURES.

Christmas dinner	$77 0[illegible]
Parish Tea	63 5[illegible]
Sea Shore Home	1,291 1[illegible]
St. Martha's Guild	23 0[illegible]
Holy Child Guild	33 2[illegible]
Night school and Bible class	38 5[illegible]
Fair	160 0[illegible]
Holy Cross Guild	12 6[illegible]
Balance	407 2[illegible]
	$2,107 2[illegible]

Total receipts	$2,655 3[illegible]
Total expenditures	$2,106 84
Balance	548 54
	$2,655 3[illegible]

In addition to the above subscriptions and donations in money, a large quantity of groceries and provisions has been given for distribution, as well as twenty-four tons of coal from the Union Benevolent and other sources.

The large photographs of the exterior and interior of St. Clement's Church are for sale by Mr. E. Belinfante, 1412 Fairmount avenue. The photograph of the interior of the Church was copyrighted by Mr. Belinfante, and it is by his permission that we print the reproduction.

The Guild of St. Vincent.

The annual meeting of the Guild of St. Vincent was held Wednesday evening, February 6th, 1895. Mr. I. Ernest Linton was reëlected Warden, and Mr. J. C. Goodwin, Jr., was also reëlected Secretary and Treasurer. This Guild now enters into its ninth year as an organization of St. Clement's Parish. It was founded in January, 1887, by Father Field, previous to which the Acolytes were all members of the old St. Christopher's Guild. Of the original members five are still serving, and still members of this Guild, A. W. Howes, W. H. Carson, Erskine Wright, P. T. Kneale and J. C. Goodwin, Jr. The Guild has a membership of twenty-two, twenty of whom are active, one is in the General Theological Seminary, New York, and one is living in Bellefonte, Pennsylvania. The amount of church work that devolves upon the members of the Guild of St. Vincent includes very much more than their actual service at the altar, and the full extent of it can hardly be known to the congregation in general, and the extent and nature of this work inevitably involves the danger of formalism and unreality which has always to be fought against by each member. We therefore ask your occasional prayer for the Acolytes serving to keep warm their affection and love for the service of God, and to help them to be pure and sincere in their daily life. Surely such a prayer will be of benefit to the Guild of St. Vincent in its life and work, and in the uncertainties and changes in this Parish will help them to be faithful and united, and to keep always before them their motto—*Amori Christi et Ecclesiæ.*

The Choir Concert.

Like the sudden ascent and the brilliant bursting of a sky-rocket the choir concert passed into history.

We cannot single out any one thing and say it was best, because they were *all* best. Master Herbert Wayne, especially, covered himself with glory, and after his clarionet solo he had grown about six inches taller.

Choir, choir-master and organist have the congratulations and best wishes of the members of the Parish.

Erin-go-Bragh.

[Continued from January.]

Sackville street, Dublin, is a street of monuments to the illustrious dead who have fought the battles of their country by land or sea, or who have benefited the municipality by their services and labors on its behalf.

Foremost among these monuments stands that of Lord Nelson, commonly spoken of as "Nelson's Pillar," or "The Pillar." On its base the victories of this naval hero are recorded, including that of Trafalgar. The monument is about 220 feet in height, and is surmounted by his statue in full naval uniform, as an Admiral of the Fleet.

From the top of the "Pillar" a magnificent view can be obtained on a clear day of the Bay of Dublin and the mountains of Wicklow and Dublin, and all this can be seen for the modest sum of two pence (4 cents), plus aching limbs caused by the climb to the summit.

To the north is seen an unfinished statue to the memory of Father Matthew, the Irish "Apostle of Temperance."

To the south can be seen the marble statue of Sir John Gray, Baronet, erected to commemorate his successful efforts to introduce a pure water supply to the city. Before his term of office Dublin suffered to a limited degree under the same evils as Philadelphia in aqueous matters.

The water supply, however, *never* did attain, even in its most evil days, to the consistency of liquid mud. Now, thanks to the exertions of the honorable Baronet, Dublin possesses in the "Vartry water" the purest drinking water in the world. It is conveyed by pipes from the *source* of the River Vartry in the Wicklow mountains to the water mains of the city, and "the highest satisfaction" has been not only "guaranteed," but obtained, and "the reservoir *does not leak*."

Next, at the northern entrance to O'Connell bridge (formerly Carlisle bridge), stands the bronze statue of "the Liberator," Daniel O'Connell, while at the southern entrance is placed the white marble statue of the leader of "48," William Smith O'Brien.

Continuing our walk southward through Westmoreland street we came to College street, and here stands the bronze statue of the poet Moore, immortalized forever by his poem on the "Vale of Avoca."

To his left stands "dear old Trinity," within whose walls the youths of Erin love to contend for the mastery in law, medicine, divinity, science and arts. Of which college more anon.

Right in front stands College Green; apparently a misnomer, as not a blade of grass is to be found on that busy thoroughfare. Why then so-called?

Dublin, as I have already told you, was partly of Danish origin. Now this name "Green" carries us back to the Danes from whom it obtains its name. Every Scandinavian Assembly had attached to it a "Green" or place of assembly, surrounded by a thingmote or hill, on which the leaders and chiefs took their seats, and from whence the laws were proclaimed.

This Scandinavian institution obtains to this day in the Isle of Man, where the laws which are passed by the House of Keys have no force till they have first been proclamed from the Tynwald.

Now Hogges Green or College Green served to Dublin in olden time the self same purpose as the Tynwald does to the Isle of Man.

J. G. E.

[TO BE CONTINUED.]

A Dream.

It was in the year 1894 that I had a dream, a dream that to me was very solemn. I dreamt that I was going over to some other country, and this country was far away, and when I went down to the landing to go on the boat it had gone, and a man told me that I would have no other way to go except by water, and the distance was great. I thought to my self how could I get there, but God was with me, as He is always, with my thoughts and actions. And the man told me if I would wait the ship would return and I could be carried over safely. My thoughts at that time were with no one but the Lord. The Lord had sent His kind angel and told me to lower myself down to the edge of the water, and as I was going along something took hold of me and lifted me over the water, and I went over dry shod. And the angel of the Lord said: "Keep cheer, for I am with thee."

After I had come to that beautiful country I could not express the happiness, joy and peace which I enjoyed. There were all my kind friends, father, mother, brothers, sisters, my kind associates that were here, were there, and such a meeting it was to meet all those that I loved on earth. And, therefore, I was in the spirit that day as John saw it. And behold how nice and joyful it is to trust in the Lord, and such happiness to meet with the Saviour there above. Sickness, death, disappointments were never known. And, my dear friends, it was a very pleasant dream for me to think of being in that celestial country. The light of that day was superior to the sun on earth, it was so bright and pure. I have never gotten through praising the Lord for passing me over that river, the water of which was as clear as crystal.

WM. A. DAVIS, Philadelphia.

GHOSTS.

[Continued from February number.]

Accordingly, the condition of the mind *immediately* before the impression of any particular object, has a most important influence in determining how this object (ghost for example) will be perceived. If the imagination be vigorously excited (*e. g.*, by a ghost story), and we have a lively expectation of seeing something special occur, there is, to say the least, a *strong* probability that anything bearing even a remote resemblance to it will be mistaken for the thing itself. I well remember being in 1883 for a short time in the county of Meath, in Ireland. Near the rectory was a farmer's cottage. In the neighborhood of this cottage his Satanic majesty was by common repute supposed to appear at frequent intervals, and in the shape of an animal which is doomed to exclusion from the Heavenly Jerusalem; that of an enormously large dog, whose coat was, of course, of sable hue.

The farmer was possessed of a large black dog, and on one occasion a neighbor's porcine gentry had invaded, after dusk, the horticultural preserves of the farmer. His daughter perceiving the scene of havoc and destruction rushed forth, calling to her assistance this famous dog. Having successfully disloged the invaders and pursued them, even until she was weary, she began to retrace her steps homeward. On the way she perceived approaching a son of the soil in a rather jovial frame of mind, caused by a loving indulgence in the famous beverage called the "crathur."

As a gentleman in such a state is rather demonstrative, and to a *limited* (?) degree a nuisance, this young woman very wisely retreated into the shadows of the well-kept hedge row of white thorn, and awaited the further course of events. Her dog, meanwhile, guarded her as jealously as ever Cerburus guarded the gates of Hell, pacing to and fro with bristling neck and fiery eyes.

Onward came the joyous swain, singing the old song, "I lost me hat and I'll never get drunk any more," until opposite her hiding place, when a fierce growl recalled him to his senses, sobered him instantly in fact.

"Oh, may the Holy Saint Patrick preserve us," said he; "sure an 'tis often enough I've herd tell that the divil himself was seen in this shpot, but I niver believed it afore; an shure now, shure enough, here he is; bad luck to 'im; right forninsht me, loike a big black dog as big as a calf and wid red eyes in him as big as saucers. God deliver me sowl," said

he; "but how am I to get pasht him at all, at all." With that came another growl from the dog. "Och, murther, di ye hear him now, just like his Rivirince tould us off of the Althar lasht Sunday, like a roarin' lion sakin' whom he may devour. Saints aloive, but I musht get out av this some way or another." Summoning up all his courage, he faced to the right about and went back, crossed the hedge and into the fields, and making a wide detour passed the fatal spot, and believes to this day that he really saw his Satanic majesty.

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Insurance Company of North America

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Assets January 1st, 1895, including capital stock		$9,562,599 92
Liabilities	$7,318,330 82	
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may 1-y

St. Clement's Magazine.

Vol. 2. PHILADELPHIA, APRIL, 1895. No. 3.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR APRIL.

1. Monday (*Abstinence*).....Celebration, 7 a.m. Guild of St. Mary, 8 p.m.
2. Tuesday (*Abstinence*).....Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
3. Wednesday (*St. Richard, B.*)....Celebrations, 5.30 and 7.30 a.m. Guild of St. Vincent, 8 p.m.
4. Thursday (*St. Ambrose, B. and C.*) Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
5. Friday (*Abstinence*).....Celebration, 7 a.m. Stations of the Cross, 8 p.m.
6. Saturday (*Abstinence*).....Celebration, 7 a.m.
7. **PALM SUNDAY**.....Celebrations, 7, 8, 9.15 and 11 a.m. Matins 10.30 a.m. Guild of the Holy Cross, 5 p.m. Even-song, 5 p.m. Mission Service, 8 p.m.
8. Monday in Holy Week.....Celebrations, 7 and 9.30 a.m. Meditation, 10 a.m. Even-song and Address, 5 p.m. Night Service and Address, 8 p.m.
9. Tuesday.....Celebrations, 7 and 9 30 a.m. Meditation, 10 a.m. Even-song and Address, 5 p.m. Night Service and Address, 8 p m.
10. Wednesday .....Celebrations, 7 and 9.30 a.m. Meditation, 10 a m. Even-song and Address, 5 p.m. Night Service and Address, 8 p.m.
11. **Maundy-Thursday**.....Celebrations, 7, 8, and 11 a.m. Meditation, 10 a.m. Even-song and Address, 5 p.m. Night Service and Address, 8 p.m.
12. **GOOD FRIDAY, FAST**...Matins, 7.30 a.m. Meditation, 8 a.m. Children's Service, 9 a.m. Ante-Communion, 11 a.m. The Three Hours, 12 m. to 3 p.m. Even-song, 5 p.m. Night Service and Address, 8 p.m.
13. Saturday.....Celebrations, 7 and 9.30 a.m. Meditation, 10 a.m. Even-song, 5 p.m. First Vespers of Easter, 8 p.m.
14. **EASTER DAY**.....Celebrations, 6, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Children's Service, 3 p.m. Solemn Even-song, 8 p.m.
15. **Monday in Easter Week**..Celebrations, 7 and 9.30 a.m.
16. **Tuesday in Easter Week**..Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
17. Wednesday .....Celebration, 7 a m. Guild of St. Martha, 8 p.m.
18. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
19. Friday (*Abstinence*).....Celebration, 7 a.m.
20. Saturday.....Celebration, 7 a.m. Guild of Holy Child, 3 p.m.
21. **LOW SUNDAY** .....Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
22. Monday (*St. Anselm; Transferred.*) Celebration, 7 a.m.
23. Tuesday (*St. George, M.*).....Celebrations, 7 and 9.30 a.m. Bible Class, 3.30 p.m.
24. Wednesday.....Celebration, 7 a.m. Guild of St. John the Evangelist, 8 p.m.
25. **Thursday** (*St. Mark, Ev.*)..... Celebration, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
26. Friday (*Abstinence*).....Celebration, 7 a.m.
27. Saturday.....Celebration, 7 a.m.
28. **Sunday (2d after Easter.)**Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
29. Monday .....Celebration, 7 a.m.
30. Tuesday .....Celebration, 7 and 9.30 a.m. Bible Class 3.30 p.m.

Sunday-school, 2.45 p.m.
Matins, daily, 7.30 o'clock.
Even-song, daily, 5 o'clock.
Men's Bible Class, every Sunday, 3 p.m.
Bible Class for Women in Sisters' House, every Sunday, 3 p.m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

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All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, APRIL, 1895.

PARISH NOTES.

It is expected that the Bishop of the Diocese will visit St. Clements, to give confirmation, some time in May, the date has not been agreed upon. The clergy would ask all those who desire to be prepared, to give their names as soon as convenient, that the classes may be arranged for and proper instructions given.

Envelopes for the next year have been sent to all who have been subscribers during the past year. Every member of the congregation ought to give regularly each week, for only in this way can the services be maintained and the work carried on. It is very desirable that a larger number of subscribers be obtained even for small amounts, and envelopes would gladly be supplied to any who send their names.

Father Huntington, O. H. C., will preach at the "Three Hours" on Good Friday. The attendance at the Sunday night services has been very good. The plain, practical nature of the conferences of Father Sargent cannot fail to produce a good deal of thought on an important subject which is too often lost sight of. St. Clements is under great obligations to the Order of Holy Cross for their help, spiritual and practical, during this Lent.

The Dorcas Society asks for further contributions in money and work, that they may be able to meet the many calls made on them; donations may be sent to Miss Mary Lex, 11 South Twenty-first street.

Penitents may avoid the hurry and numbers by coming early in Holy week for their confessions. It will also relieve the clergy somewhat. The hours will be found in the Kalendar of the MAGAZINE; also on the notice boards in the corridor. Easter Day ought to appeal to all communicants, so that they would prepare and receive the Sacraments with proper dispositions. Last year the number of communicants was greater than the former year, and it is to be hoped that there may be a further increase this year.

Members of the congregation, whose names and adresses are unknown to the clergy, are asked to write them out and give to the clergy. Any who desire to be considered members of the congregation will kindly obtain letters of transfer from their former parishes and present them, for only in that way can their names be entered on our register. The clergy are always glad to know all who attend the services.

Persons who desire to make a thank offering for any blessing or privilege, are reminded of the sinking fund, which is being accumulated to take up the ground rent when it becomes due. Money may be placed in an envelope marked as to the intended purpose, and put in the alms basin; it will be given to the Trustees of the fund. This ought to appeal to all, each member of the congregation ought to give at least once in the year for this purpose.

Many repairs are needed in and about the church buildings; money is asked for the repair fund. It may be designated for the particular object in which the person is interested. Acknowledgments will be made in the MAGAZINE of money given either for sinking fund or repair fund.

A well kept Lent ought to mean a generous offering at Easter. Let each one do what he can, and there will be no reason to complain.

The usual retreats have been held—the Outer Sisters of all Saints at the Mission House during the first week of Lent; the members of Holy Cross Guild on second Sunday in Lent at the same place. Both were very well attended. The mothers' retreat, conducted by Rev. W. W. Rutherford, of Holy Comforter, was held on Thursday, March 28th. The Guild of St. Vincent expects to have a retreat on Passion Sunday. F. Sargent has very kindly promised to take the retreat. Members may show their appreciation by making the retreat earnestly and carrying out the fruits of it.

The men's retreat is to take place on Palm Sunday; the names of all who expect to make the retreat are asked for, that means may be provided.

Letters have been received of Rev. A. B. Sharpe's safe arrival in England. St. Clements will always remember his good work here, and the people will always pray for a blessing on his work at St. Peter's, Vauxhall.

The first number of a parish paper established at Church of St. John Baptist, St. John, has been received. It contains lists of Lenten services, sermons, etc., an article from ST. CLEMENTS' MAGAZINE, and, not least, the names of our friends, Rev. J. M. Davenport and Rev. P. Owen Jones.

Many old friends will be glad to know that letters have come with the good news that F. Maturin is much better and able to take some work once more. He has to be very careful, so as not to over-exert himself. It is, perhaps, needless to say that he still retains his old love for St. Clements.

Tickets are now given to the children attending the 9.15 Mass on Sundays, to encourage them to come punctually and regularly. We ought to reach a larger number of children and develop our work in that direc.

St. Clement's Church.

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REV. G. T. GRIFFITH, REV. J. G. EWENS, } *Assistants.*

Rev. G. H. Moffett in Church on Saturdays: 11–12, 3–4, 7–8 o'clock.

Rev. G. T. Griffith in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 7–9 P. M.

Rev. J. G. Ewens in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. A. W. Kilgour.

Choir-master.—Mr. Remi Remont.

Organist.—Mr. Lawrence Gaff.

Sacristans.—Mr. Wm. H. Carson, Mr. Sheldon P. Ritter.

Sexton.—Mr. Thomas Connor.

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tion. It is very important that they should be properly instructed; teachers are now needed for several classes. It is, of course, needful that any volunteering should be regular in attendance and interested in the members of their class.

Attention is called to the list of Holy Week Easter services. Small cards will be given out, and all are asked to fill out the cards and hand them in as soon as possible, that the clergy may know how many to expect at each Mass.

The Choir Boys' Recreation Club.

The Club still lives, and is well attended every Tuesday evening. The boys and their friends are enjoying the comfortable feeling of being in good financial condition, owing to their successful concert. New books, and games, when needed, refreshment evenings with ice cream, Saturday afternoon pic-nics in the country, as the days lengthen and grow warm are something to look forward to. This week one of our honorary members will leave the city for a long time, much to our regret; his constant attendance and interest in the boys has so won their affection, and that of all the members of the Club, that they feel keenly what a real loss he will be.

The Club has four new members this month, three of them new boys in the choir, the fourth in the preparatory class, making the number in the Club thirty; of that number eight or ten are not constant attendants, some of them living at too great distances to attend regularly.

Notice.

At the last regular meeting of the Guild of St. Vincent, it was resolved that the Guild declare itself ready to resume its former work of watching by the dead that are left at the church over night before burial.

Choir Notes.

Another great festival is rapidly approaching, and as church festivals intimately concern the choir, the latter has been for some weeks actively preparing for the Easter services. On Easter morning the Mozart Mass used on Christmas will, probably, be repeated; Woodward's Te Deum in Eb will be sung; and the anthem will be Stainer's "What are These?" In the evening, Tour's Magnificat and Nunc Dimittis will be used, and the anthem will be Abt's, "O Lord Most Holy."

Several more bass singers are needed in the choir—volunteers who have fair chorus voices and who can attend the rehearsals and services with regularity. Men possessing experience, and some knowledge of music preferred. Application can be made to the choirmaster any Sunday after service.

A Fair for the benefit of the House of St. Michael and All Angels for Young Colored Cripples and the Mission to Colored People, will be held in St. Mark's Parish House on the 1st and 2d of May. It is earnestly requested that parishioners lend their aid to this project and help forward these good works. Contributions in money or articles may be sent to Mrs. Grubb, 253 South Sixteenth street; Mrs. Williams, 220 St. Marks Square; Mrs. Linton, 672 Brooklyn street.

The Phœnix.

There was a wonderful type of the resurrection seen in Arabia, writes St. Clement, our patron Saint, to the Corinthians.

"There is a certain bird called a Phœnix; of this there is never but one at a time, and that lives five hundred years, and when the time of its dissolution draws near that it must die, it makes itself a nest of frankincense, myrrh, and other spices, into which, when its time is fulfilled, it enters and dies; but its flesh putrefying breeds a certain worm, which, being nourished with the juice of the dead bird, brings forth feathers, and when it has grown to a perfect state it takes up the nest in which the bones of its parent lie and carries it from Arabia into Egypt to a city called Heliopolis, and flying in open day, in the sight of all men, lays it upon the altar of the sun, and so returns from whence it came. The priests then search into the records of the time, and find that it returned precisely at the end of five hundred years.

"And shall we then think it to be any very great and strange thing for the Lord of all to raise up those that religiously serve Him in the assurance of a good faith, when even by a bird He shows us the greatness of His power to fulfill His promise?"

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Purple and White.

Fasts and petitions to the Lord of love,
Vigils and hours in works of mercy spent,
While the spring sky is ashen gray above,
And the wind whistles in the budding trees—
Yea, prayer and psalm and penitence;
All these are violets of Lent.

Great joy succeeding gloom,
Glad bursts of song;
An altar radiant with golden light,
Rapture of heart which we would fain prolong,
These are our Easter lilies fair and white.

F. A.

Mr. Abbey's Pictures.

Who doubts but that many pictures have done holy work for God? Even the simplest print, after Fra Angelico, suggests something of the religious feeling that holy monk intended when he painted them. It is with something the same feeling one looks upon Mr. Abbey's fine pictures of Sir Galahad, that perfect knight, to whom was given the privilege of finding the Holy Grail, that sacred vessel used by our Lord at the last supper, and which was said to have been purchased from Pontius Pilate by Joseph of Aramethea. Each one of Mr. Abbey's pictures is a sermon in itself, and all who visit Boston should make a point of seeing them. No one can stand and gaze upon that wonderful light reflected from the wings of the company of angels, gathered half invisibly above and behind King Arthur's table, where the vacant seat is waiting for the perfect and pure knight who alone may sit in it without feeling lifted above this world. It is rather rare in these modern days of art to see religious pictures, especially such Catholic ones as these, that have found their resting place in the Boston Public Library, like a band of silent missionaries to that city of learning, rather than religion. May they do good work!

ART STUDENT.

Card of Acknowledgment.

The Rev. George Taylor Griffith desires to thank very sincerely the good friends of the Sunday-school and charity work under his charge, for the whole souled manner in which they responded to his appeal for material aid, by acknowledging, with kind words and generous enclosures, the tickets mailed to them for the entertainment given in St. Clement's Hall, Feb'y 5th.

The net proceeds of the evening were $85.00, a sum sufficient to meet the expenses of the Christmas Festival, to square up the Charity account to date, and to leave almost thirty dollars in the treasury.

Ghosts.

It is not very surprising, then, that where the anticipation of an event is very strong, and the representation of it made beforehand very vivid, the mind may perceive an event before it happens, or even see an object where none exists.

This species of deception in which the mind is excited without external cause is called subjective sensation, and the pain or pleasure of this sensation may be fully as great as if the appearance were a reality.

To illustrate this: I have read of a butcher who, on trying to hook up a heavy piece of meat above his head, slipped, and the sharp hook penetrated his arm, so that he himself was suspended. Being examined by a physician he was found almost pulseless, and said he was suffering most intense pain. The arm could not be moved without causing agony, somuch so that in cutting off the sleeve of his jacket he frequently cried out. When the arm was bared, it was found to be quite unharmed; the hook having only traversed the sleeve of his coat.

The inclination to believe in that which we like best meets us at every turn and in every walk of life.

This being so, I am met with the objection that certain persons disliked and did not believe in "ghosts," and yet have seen them.

The answer to this is: That dislike can be equally conducive to the production of an illusion, for the most important constituent in that which we call fear is aversion or dislike, yet fear of anything frequently tends to create in the mind a counterfeit perception of the thing feared.

The timid wayfarer by night sees a highwayman in every gate-post, ready to pounce upon him and demand at the pistol's point, "Your money or your life!"

The timid householder by night, when aroused by his spouse to discover "what noise was that," sees in the dim light a burglar in every piano lamp, etc.

The child listening to ghost stories, before going to bed at night, sees a ghost in every article of furniture in the nursery after the lights have been turned low.

I myself have mistaken my own ulster for an Irish moonlighter, and pommeled it right vigorously and straight from the shoulder, only to find out, alas, that an ulster had not flesh and bones, but that my knuckles possessed both flesh, bones and nerves to an eminent degree of painfulness.

NON-MENTAL OR OBJECTIVE ILLUSIONS.

This second class of illusions may be divided according to what the cause of the deceptive appearance may be.

(1) Illusions caused by ill-health either of the organs of the body which are employed, or ill-health of the brain and nervous system considered as a whole; or, (2) illusions caused by irregularity in the composition of that which comes between our sight and the object seen.

Illusions arising from an unsound condition of the organs of the body are very numerous, and it will suffice to mention only a very few familiar to most of us here.

Color-blindness causes the person so afflicted to mistake one color for another.

A person suffering from jaundice imagines everything around him to be of a yellow color.

In certain cerebral and nervous diseases the person not only misapprehends real things, but even sometimes becomes incapable of distinguishing between real objects and pure phantoms of the imagination.

The delirium of fever and the horrors of delirium tremens are also familiar examples of illusion caused by ill-health.

For examples of illusions caused by irregularity in the composition of the medium which comes between our vision and the object seen.

If we look at the sun through blue, green, or yellow colored glasses only rays of these colors will be allowed to pass, and the sun will appear to be of a blue, green, or yellow color, as the case may be.

The transformation scene at a pantomime is the result of the skilful management of colored lights, and the apparitions of spectres or ghosts are caused by the skilful adjustment of concave mirrors at the sides of the stage, and figures seen through a fog seem larger than they really are.

In most of these cases, however, the scene is perfectly truthful as regards its own discoveries.

Now we have considered largely how it may be possible to account naturally for *some* apparitions. Some, I say, but not all, for as we read the Holy Scriptures and the [History of the Church] lives of the Saints, there have certainly been appearances which I, for one, would be the last to disbelieve or even doubt, and for these we cannot naturally account.

What I have tried feebly to guard against is that prurient spirit of the day which seeks to reduce everything, whether profane or sacred, open to the gaze of the whole world and its inhabitants.

To guard, in brief, against that looking into the unseen which God in His All Wise Providence has seen fit to withhold from the public gaze.

Of one thing I am sure, and that is, that those holy and blessed ones from Blessed Mary the Ever Virgin, down to the last Beatified and Canonized Saint, these, I say, have communion with us and we with them.

Our best interests are theirs, and to the Eternal unceasingly ascend their chaplets of prayer for us who still remain, weary with the toil and dust of the strife in this weary world below.

And for those, our dear ones gone before, not yet made perfect, we may still offer up our prayers in unison with that blessed company, praying Him who is like them invisible, to hasten their perfection in His holy will that they may enjoy His presence always.

This is indeed some, I may go further and say, an unspeakable consolation, but then who of us longs not to see those gone before?

We shall see them, and sooner than we ever hoped for if we will only wait GOD'S *time*, and be perfect in the entire submission of our wills to His.

To sum up the whole matter that there are such beings as "ghosts" no one can, I think, deny; that they appear visibly to mortals may also be true, and I do not deny it, although I have never seen a spirit or ghost. The whole subject belongs to a sphere beyond our own, contains many things hard to be explained and still harder to be understood, and so far has remained unexplained except in the few cases I have mentioned, and will, I am sure, remain unexplained until that last great day, when the God of the spirits of all flesh shall make all clear as the noonday to our view.

Till then let us reverently leave the spirits of the dead in His keeping, and seek not selfishly to withdraw them hence, for even could we do so their power is limited, and since God has been indeed made flesh, let us seek Him to guide, direct, control and warn and protect until He comes.

The Passion Flower.

This flower is an emblem of the Passion. In the center is the Cross; the stamens are the hammers; the styles, the nails; the circle, the crown of thorns; the radiance, the glory around the head of our Lord; the tendrils, the cords with which He was bound; the ten petals, the ten Apostles (Peter, who denied, and Judas being absent); the leaf, the spear; and its five points, the five wounds. —*The Crucifer.*

"Erin go Bragh" will be continued next month.

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St. Clement's Magazine.

Vol. 2. PHILADELPHIA, MAY, 1895. No. 4.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR MAY.

1. **Wednesday** (*St. Philip and St. James*).
   Celebrations, 5.30, 7 and 9.30 a.m. Guild of St. Vincent, 8 p.m.
2. Thursday (*St. Athanasius B. C. and Doct.*).
   Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
3. Friday (Invention of the Holy Cross).
   Celebrations, 7 and 8 a.m.
4. Saturday.....Celebration, 7 a.m.
5. **Sunday (3d after Easter.)**Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Guild of the Holy Cross, 5 p.m. Solemn Even-song, 8 p m.
6. Monday (*St. John Ev. before Latin Gate*).
   Celebrations, 7 and 8 a.m. Guild of St. Mary, 8 p.m.
7. Tuesday.....Celebrations, 7 and 9 30 a.m. Bible Class, 4 p.m.
8. Wednesday .....Celebration, 7 a.m. Guild of St. Martha, 8 p.m.
9. Thursday (*St. Gregory Nazianzum*).
   Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p m.
10. Friday (*Abstinence*).....Celebration, 7 a.m.
11. Saturday.....Celebration, 7 a.m.
12. **Sunday (4th after Easter).**Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
13. Monday .....Celebration, 7 a.m. G. F. Society (Physical Culture), 8 p.m.
14. Tuesday .....Celebrations, 7 and 9.30 a.m. Bible Class, 4 p.m.
15. Wednesday .....Celebration, 7 a.m.
16. Thursday .....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
17. Friday .....Celebration, 7 a m.
18. Saturday.....Celebration, 7 a.m. Guild of Holy Child, 3 p.m.
19. **Sunday (5th after Easter)**Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
20. Monday (*Rogation Day. Abstinence*).
    Celebrations, 7, 8 and 9.30 a.m.
21. Tuesday (*Rogation Day. Abstinence*).
    Celebrations, 7, 8 and 9.30 a.m. Bible Class, 4 p.m.
22. Wednesday (*Rogation Day. Abstinence*).
    Celebrations, 7, 8 and 9.30 a.m. Confirmation, 8 p.m

    Continual Intercessions.
23. **ASCENSION DAY**.....Celebration, 6, 7 and 9.30 a.m. Night Service, 8 p.m.
24. Friday (*Abstinence*).....Celebration, 7 a.m.
25. Saturday.....Celebration, 7 a.m.
26. **Sunday after Ascension Day.**
    Celebrations, 7; 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
27. Monday.....Celebration, 7 a.m. G. F. Society (Monthly Meeting), 8 p.m.
28. Tuesday.....Celebrations, 7 and 9.30 a.m. Bible Class, 4 p.m.
29. Wednesday.....Celebration, 7 a.m., Guild of St. John Ev., 8 p. m.
30. Thursday (*Octave of Ascension*).Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
31. Friday (*Abstinence*).....Celebration, 7 a.m.

Sunday-school, 2.45 p.m.
Matins, daily, 7.30 o'clock.
Even-song, daily, 5 o'clock.
Men's Bible Class, every Sunday, 3 p.m.
Bible Class for Women in Sisters' House, every Sunday, 3 p.m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents. Yearly, 50 Cents

All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, MAY, 1895.

Subscribers who change their addresses during the summer months should notify us as soon as possible; unnecessary confusion will thus be avoided.

PARISH NOTES.

Easter Day was a glad day for St. Clement's; much work had been done by the members of St. Vincent's Guild in preparing the altar; a new system of lighting had been placed on each side of the sanctuary arch, so that the whole interior was very bright.

The faithful work of the Choir Master, Organist and Choir showed itself in the music, Mozart's Seventh Mass, which was well rendered. The old English Processional, "Hail, Festal Day," was sung, together with the hymn, "Oh, Sons and Daughters." A quartette of strings and two horns added greatly to the beauty and effect.

The children's service was in the afternoon; and solemn even-song at night, with procession and *Te Deum*, fitly closed the day.

Four hundred and twenty-nine communions were made at the early masses; this alone is something to be thankful for.

The Guild of St. Vincent had their eighth annual retreat on Passion Sunday, Fr. Sargent, Sup. O. H. C., Conductor. Twenty made the retreat, four being from Church of the Holy Comforter.

The members of the Guild deserve our gratitude for the quiet, faithful and efficient work which they do in the services, as well as for the outside labors which they ungrudgingly perform; especially at festival times a larger amount of work devolves on them.

The men's retreat (Guild of St. John) was very well attended on Palm Sunday; the Chapel was well filled at the various exercises; in both retreats a preparatory address was given on Saturday night.

At the last meeting of the Guild of St. John, committees were appointed to arrange for work. Suggestions were made that the members consider the subject of repairs to the Church and care of the grounds. It it hoped that they may take up these matters. The Church buildings need pointing very much; other repairs are needed.

Fr. Huntington, O. H. C., preached the "Passion" on Good Friday; the large congregation remained during the whole of the time.

The Council of the Confraternity of the Blessed Sacrament are very anxious to establish a Ward in Philadelphia. They have asked us to make arrangements at St. Clement's. It is hoped that we may be able to do so by Corpus Christi. Fuller particulars will be given in the next number of the MAGAZINE. Meanwhile, it is asked that those who wish to join give their names to the Rev. G. H. Moffett

At the time of going to press the Easter offering for the Sinking Fund amounts to $1,000, the whole amount of fund about $2,000. Perhaps we may hope from time to time that many may give for this purpose. The Repair Fund received $17. Foreign Missions $2.50, this will be sent to the Bishop of Shanghai, China, for his work. Other special offerings amounted to $50.

We must soon be thinking of the Seashore Home again. The same house has been secured for the coming year; it seemed better not to make any change. The printed report, it is expected, will soon be ready for distribution.

Regular attendants are asked to send their names and addresses to the clergy. Nearly four hundred persons sent in the Easter communion cards. It would be a great help if those of the congregation who neglected this would send their names and addresses now.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. G. T. GRIFFITH,
THE REV. J. G. EWENS,
THE REV. HERBERT PARRISH.

The Rev. G. H. Moffett in Church on Saturdays: 11–12, 3–4, 7–8 o'clock.

The Rev. G. T. Griffith in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 7–9 P. M.

The Rev. J. G. Ewens in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens—Mr. Greville E. Fryer, Mr. A. W. Kilgour.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff
Sacristans.—Mr. Wm. H. Carson, Mr. Sheldon P. Ritter.
Sexton.—Mr. Thomas Connor.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

There will be the usual intercessions on the Rogation Days. Those willing to take time are asked to decide what they can do before the days. The time-table will be posted and they can put down their names and hours. Much spiritually depends on our use of these days, and it is hoped that many will devote some time each day.

The Altar Guild was kept very busy during Lent on various orders, and they managed to get off several pieces of work for other parishes before Easter; they are now busily engaged on the orphreys of our own red cope, the hood of which will not be ready for Whit Sunday, as it is intended to make it an elaborate piece of work.

St. Clement's was represented at the Ecclesiastical Art Exhibition in New York only by our XVI Century Chasuble. It seemed wiser not to send more, partly because of the risk, and also because we needed some of our vestments for use during the time. Judging from the accounts in New York papers, the exhibition was very varied and complete.

The various other Guilds—Holy Cross, St. Mary's, Holy Child, as well as the Mothers' Meeting, have had their usual meetings, services and instructions.

It is hoped in the next issue of the paper to give some items from the annual report to the Convention.

We are all glad that the Rev. Herbert Parrish has come to help us in the work. We hope he may receive Priest's orders at the Trinity ordination.

Confirmation.

The Bishop of the Diocese has appointed the Vigil of Ascension Day, May 22d, as the date of his visitation to this Parish. It seems as if we would not have very many confirmed this year; instruction is now being given to those who have handed in their names. Classes are held by the Clergy and Sisters at various times (schedule follows) to meet the needs of individuals. There will be a general instruction on Friday evenings, at 8 o'clock, in the Chapel; also, classes at Sisters' Mission House.

Girls: Monday and Thursday, 7.30 P. M.

Women: Tuesday, 7.30 P.M.; Sunday, 3 P. M.

Children: Monday and Thursday, 4.15 P. M.

Boys meet Monday, 7.30 P. M.

Men meet Tuesday, 8 P. M.

Burials.

April 4th, Mrs. Clara Stevenson.
April 8th, George Sibley.
April 15th, Mrs. Mary Haney.
April 18th, Mrs. Helen G. English.

Baptisms.

April 4th, Ethel Alice Clinton.
April 11th, Margaret McIntyre.
Easter Even, Anna Valentine McNamara, Minerva Maude Pike, Evelyn Elizabeth Pike.
April 18th, Francis Jackson Hutton.

Note.

Thanks are due to some one for opening the Twentieth street gate. How hospitable and pleasant it looks!

Correspondence.

C. M. W.

The hymn, "Even-song is Hushed in Silence," was published in London in 1866 (Hymnology, Julian), but we cannot find it in any collection of hymns, nor have we been able to procure a copy of it.

Extract from Annual Report.

RECEIPTS.

Pew Rents	$2,938 62
Offertories, Cash and Pledges	6,016 03
Assessments	90 00
Total	$9,044 72

EXPENDITURES.

Salaries	$4,360 50
Choir	1,487 31
Gas, coal, altar service, interest account, taxes and general expenses	3,127 08
Total	$8,974 89

OFFERTORIES.

March 31st	$267 47
April 7th	184 63
Easter day	800 00
Total	$1,253 11

Pledges for 1894 in arrears.

No.	2	in arrears	13 weeks.
"	22	" "	7 "
"	24	" "	15 "
"	33	" "	17 "
"	37	" "	24 "
"	80	" "	42 "
"	87	" "	43 "
"	99	" "	37 "
"	106	" "	whole year.
"	125	" "	47 weeks.
"	134	" "	17 "
"	139	" "	whole year.
"	162	" "	42 "
"	169	" "	30 "
"	173	" "	26 "
"	185	" "	50 "

It is hoped that these will be paid at once.

Vestry Election.

At the annual meeting on Easter Monday, the Vestry were elected as follows: John Douglas Brown, Henry Flanders, Greville E. Fryer, Alonzo Tilden, John Neill, Samuel Williams, Alexander W. Kilgour, Logan M. Bullitt, Francis M. Berry, Romaine Keyser, J. Howard Climenson, Sheldon P. Ritter.

At the stated meeting for organization Greville E. Fryer was appointed Rector's Warden, A. W. Kilgour was elected Accounting Warden, and J. H. Climenson, Secretary. The annual financial report was read and various committees appointed. Delegates to Diocesan Convention: J. D. Brown, Henry Flanders, John Neill.

Report of the Choir Boys' Recreation Club.

EXPENDITURES.

Refreshments in February	$3 29
" " March	3 44
" " April	4 69
Total	$11 42

RECEIPTS.

Balance from last report	$0 04
Donation	5 00
Honorary member's subscription	1 00
Receipts from concert	33 31
Total	$39 35
Expended	11 42
Balance	$27 93

DONATIONS.

Miss H. Smith, games; Miss Weiser, books; Miss Crispin, books; Master Ralph Remont, books; Miss Wright, tickets for Zoological Garden; Mrs. John Cope, magazines; Unknown, magazines and books; ST. CLEMENT'S MAGAZINE, Easter eggs; a friend, refreshments for December.

Magazines are always welcomed. After being looked over in the Club they are passed on to the boys' homes, and often much appreciated by older members of the family.

Choir Boys' Recreation Club.

Some one may possibly remember the balance left in the exchequer of the Choir Boys' Recreation Club this time last year, just four cents! What a contrast to the fine beautiful balance now in their possession! They feel themselves the richest organization in the Parish. No mental worry; no puzzling problem as to how the Club can raise a little money to start with in the autumn; only a comfortable feeling of ease and prosperity, and the happy satisfaction that the money now in their treasury is the result of their own industry.

Tuesday of Easter week the Club had its Easter entertainment, and twenty-one boys sat down to ice-cream and cakes, bonbons containing small Easter eggs, and the usual sentimental couplets; also, bonboniers, out of which are produced caps and bonnets of many colors, with which the head of each boy is quickly decorated, making a lively and picturesque table. The Club had the pleasure on this evening of entertaining for the first time the Rector, and enjoyed seeing him condescend to bonbons as well as ice-cream and cake. This was the last indoor entertainment for the season; one or two out-of-door ones are planned.

The Easter Music.

Every member of the Parish must have enjoyed our fine music and felt some of the old time fervor awakened by it.

The fine orchestral accompaniment to the wonderful singing of our well-trained little choir must have brought back some memory of the dear old time when we were noted for our fine music. It is to that old standard our choir would like to bring the music of St. Clement's, but how to do it is the trying question. The few men who sing regularly in the choir, and attend rehearsals and our little handful of boys are strained to the utmost to keep up to the requirements of the music. Every one knows what it is to work a machine to its utmost capacity. The writer has talked with members of the choir; has seen the tired and anxious faces of those responsible for the music, before and after some of our festivals, and has realized, as many of our parish perhaps do not, how taxed they are. Could we not, before another season, find some way to increase our appropriation, so that we may have more men, good voices (which can only be had for money) and relieve a little the strain on our good choir and faithful choir-master? Does it not often happen that those who come to a great mission church like ours hear, besides the music, something that takes root and often bears fruit a hundredfold? Would not the money be capital well spent in mission work, and bring good returns to the parish? Will some one think about it?

AN OLD PARISHIONER.

A Fair for the benefit of the House of St. Michael and All Angels for Young Colored Cripples and the Mission to Colored People, will be held in St. Mark's Parish House on the 1st and 2d of May.

Girls' Friendly Society.

St. Clement's Branch of the G. F. S., which was organized in December, 1894, has gone quietly forward, and now numbers twelve members, four Working Associates and two Honorary Associates. There is a class for Physical Culture the second Monday of each month; and a business meeting, followed by service in Chapel, each fourth Monday. A Current Events Class has been started, and a Literature Associate appointed.

The work of the G. F. S. is too well known to need any account of it here; the purpose of this article is to ask the interest of the congregation for our Branch, that it may become as powerful a factor in helping girls and young women as other Branches have been.

In the fall we hope to have a room of our own, where the girls can feel at home; where they may come for rest and recreation as well as for instruction; where they may make a cup of tea and find suitable books and magazines. For this room not money only, but also gifts of furniture, such as rugs, tables, chairs, etc., and especially books and periodicals, will be gladly accepted.

The Secretary and Treasurer is Miss Margaret Ruff, 328 South Twenty-first street.

Palm Sunday.

On Palm Sunday the palms were blessed at the altar before the seven o'clock celebration.

At the eleven o'clock mass there was the usual procession, and the choir and acolytes received palms at the altar.

At night Fr. Sargent gave the last of his conferences. Large numbers of people have attended these, and seem to have been much interested. Fr. Sargent gave the ten o'clock meditations on the first three days of Holy Week; his work has been a great blessing to us this Lent.

St. John's Guild.

The members of St. John's Guild are very lax in their duties; of about sixty members only ten made their appearance at the meeting Wednesday evening, April 24th.

At the March meeting committees were appointed to attend to the garden and the repairs to the Church, and there is evidence that both committees have done some work; but they were not prepared to make reports at the April meeting of how much had been accomplished. The repair fund is sadly in need of money, and the Church is sadly in need of repairs, and when the committee has money to work with the repairs will be made. The new lighting system, that the committee had placed on each side of the sanctuary arch, is an improvement that all must appreciate.

The next meeting of the Guild will be Wednesday evening, May 29th, and it is hoped that there will be a large attendance.

"Erin-go-bragh."

On the south of College Green stands Trinity College the *Alma Mater* of innumerable statesmen, orators, scientists, and poets, of which more anon.

Immediately inside its gates are the statues of Burke, the immortal orator, and Goldsmith, the poet and historian. Outside is the statue of Grattan, famous for his oratory and patriotism. Further on, as we ascend Dame street, is the equestrian statue of the perfidious William of Orange. Faithless to friends; relentless to foes; known forever on the pages of history as the instigator of the massacre of Glencoe, and to Irishmen the world over as the repudiator of his own "Treaty of Limerick."

Anglicans have no reason to do him honor. An alien in race and in religion, he it was who first, in the annals of England, sought to foist upon the Catholic Church of England the title "Protestant," a title, by the way, to this day indignantly refused by her Houses of Convocation. His statue is an insult to the citizens of Dublin, and especially to the alumni of Trinity College. And that it is so regarded is evidenced by the fact that once (and if I remember rightly twice) has he been blown sky high, and the perpetrators never discovered.

But, to return, these statues give rise to a riddle: Why is College Green like a Land League meeting? Answer: Because there is Gratton making a speech; there is Goldsmith taking notes, and "King Billy" is riding off to Dublin Castle for troops or reinforcements.

The explanation being that the Government, in the days of the Land League, sent down Government reporters to take notes of the speeches of the Irish members of Parliament, in order to prosecute them for seditious utterances. This procedure frequently gave rise to an onslaught by the populace on these reporters, when a horseman was dispatched to summon troops or police for their protection.

On the north of College Green stands the Irish House of Parliament. A magnificent building supported by exquisitely carved Corinthian columns, and lighted from the roof.

Alas that it is no longer the House

of Parliament, but the Bank of Ireland. The Commons' Chamber is now used as the bank proper, while the Lords' Chamber is used for the meetings of the Board of Directors.

J. G. E.

[TO BE CONTINUED.]

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		$9,562,599 92
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St. Clement's Magazine.

Vol. 2. PHILADELPHIA, JUNE, 1895. No. 5.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR JUNE.

1. Saturday (*St. Nicomede*).....Celebration, 7 a.m.
2. **Whit Sunday**.....Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p m. Guild of the Holy Cross, 5 p.m.
3. Monday (*Whitsun Week*).....Celebrations, 7 and 9.30 a.m. Guild of St. Mary, 8 p.m.
4. Tuesday (*Whitsun Week*).....Celebrations, 7 and 9.30 a.m. Bible Class, 4 p.m.
5. Wednesday (*St. Boniface*).....Celebrations, 5.30 and 7 a.m. Guild of St. Vincent, 8 p.m.
6. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p m.
7. Friday (*Abstinence*).....Celebration, 7 a.m.
8. Saturday.....Celebration, 7 a.m.
9. **Trinity Sunday**.....Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
10. Monday.....Celebrations, 7 and 9.30 a.m.
11. Tuesday (*St. Barnabas*).....Celebrations, 7 and 9.30 a.m.
12. Wednesday.....Celebration, 7 a.m. Guild of St. Martha, 8 p.m.
13. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
14. Friday (*Abstinence*).....Celebration, 7 a m.
15. Saturday.....Celebration, 7 a.m. Guild of Holy Child, 3 p.m.
16. **1st Sunday after Trinity**.Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
17. Monday (*St. Alban*).....Celebration, 7 a.m.
18. Tuesday.....Celebrations, 7 and 9.30 a.m.
19. Wednesday.....Celebration, 7 a.m.
20. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
21. Friday (*Abstinence*).....Celebration, 7 a.m.
22. Saturday.....Celebration, 7 a.m.
23. **2d Sunday after Trinity**..Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
24. Monday (*St. John Baptist*).....Celebration, 7 and 9.30 a.m.
25. Tuesday.....Celebrations, 7 and 9.30 a.m.
26. Wednesday.....Celebration, 7 a.m. *Guild of St. John the Evangelist*, 8 p. m.
27. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
28. Friday (*Abstinence*).....Celebration, 7 a.m.
29. Saturday (*St. Peter*).....Celebrations, 7 and 9.30 a.m.
30. **3d Sunday after Trinity**..Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.

Sunday-school, 2.45 p.m.
Matins, daily, 7.30 o'clock.
Even-song, daily, 5 o'clock.

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PHILADELPHIA, JUNE, 1895.

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PARISH NOTES.

The Bishop of the Diocese made his annual visitation to St. Clement's on Wednesday evening, May 22d, at 8 o'clock. Quite a large number of people came, and thirty-nine received the Sacrament of Confirmation; one man had already been confirmed at the Ascension. Several have already made their first communion, and the rest hope to make theirs on Whit Sunday.

On Ascension Day a solemn high mass was sung at 7 o'clock, other masses at 6 and 9.30. There was a slight increase of communions over last year, but still not as many as there ought to be. It is a good test of the interest of our acolytes and choir when they come out in such good numbers so early in the morning. Breakfast, simple and plain, to be sure, was served in the parish building, after the service, to those of the acolytes and choir who so desired. The boys went off in high spirits for a day's outing with Rev. J. G. Ewens and Dr. Garrett. From various reports we judge they had a good day of it.

The Rogation Days were kept as a time of continued intercession. The wet weather interfered somewhat with the attendance of certain persons who had promised to be in church. St. Vincent's Guild were responsible for the night hours, they kept them faithfully. One is not surprised at this, of course, for it seems to be of the very nature of the Guild that performance should more than correspond to expectation.

The Diocesan Convention met in St. Luke's Church on May 7th, and continued in session three days; there was the ordinary routine of business. The question of appointing an Archdeacon seemed to engage a good deal of attention and interest—his status and functions. It was settled that the Diocese should have one, and we suppose the proper committee will arrange the details of precedence and work. Dr. Mortimer called attention to the fact that in earlier times this dignitary had the custody of the "holy oils," so, perhaps, this may be a move in the direction of restoring this "lost pleiad of the Anglican firmament" to its proper place and importance. Excuses do not seem to be sufficient that account for its practical disuse. According to "apostolic practice, in case of grievous sickness the faithful were anointed and prayed over for the forgiveness of sins, and to restore them if God so willed, or to give them spiritual support in their maladies." (St. James, v: 14, 15.)

Surely every devout person will hope to receive unction as a privilege of a member of the Catholic church.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. G. T. GRIFFITH,
THE REV. J. G. EWENS,
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Organist.—Mr. Lawrence Gaff
Sacristans.—Mr. Wm. H. Carson, Mr. Sheldon P. Ritter.
Sexton.—Mr. Thomas Connor.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

We are trying very hard to get the list of communicants into order, and ask the interest of every individual. There are a good many names of persons with no residence, and no way of tracing them.

Already quite a number of people have gone away from the city, but there is no good reason why the church should not be well filled at the Sunday services during the summer—plenty of people are here. The various Guilds will not meet as regularly, but we hope that the members will keep their rules faithfully.

The men's Bible class has been closed until the fall.

The same house has been taken at Point Pleasant by the All Saints' Sisters for the Sea Shore Home. The account of expenses for last year was published in the March number of the MAGAZINE. We hope that the same interest may be shown, and generous contributions may not be lacking. It is a part of our work that would be very much missed.

The Rev. Herbert Parrish is to be ordained priest on Trinity Sunday at Calvary Church, Germantown. We ask the prayers of the people for him. He will say his first mass in the church on the Monday after at 7.30 o'clock.

Several persons have given their names as members of the C. B. S.; pressure of other duties has prevented arrangements for Corpus Christi. Any further plans will be announced later in church, or on bulletin.

It was a very great pleasure to us all, those who were at the service, and others who were not, to have F. Longridge with us in the evening of the Sunday after Ascension. Naturally the affection for those who have been helpful to people lingers on when they are ministering elsewhere. It is a joy to see them as often as we can; they, to a certain extent, belong to old-time friends.

Cancelled Postage Stamps.

Our readers are asked to save cancelled postage stamps, and send them to the sexton.

Several ladies of the parish wish to have a bed endowed in the St. Clement's Hospital, and for this purpose the stamps will be used.

Confirmed.

David Coles,
Andrew L. Finney,
John R. Guthrie,
Sydney Greenfield,
Theodore G. Hanan,
Albert Hoffmann,
George E. Johnson;
William Long,
Joseph C. Richards,
Winfield Stevenson,
Arthur Westergaard,
Charles R. Bill,
James Pike,
Charles F. Oliver,
George Myers,
William J. Rule (at Church of Ascension),
Anna V. McNamara,
Mary B. McNamara,
Ella Patton,
Ruby B. Brower,
Emily Walton,
Abigail M. Clash,
Georgianna D. Hoffman,
Mary J. J. Guthrie,
Virginia I. Finney,
Teresa M. Mullein,
Olga Irvine,
Laura M. Godfrey,
Katherine Godfrey,
Helena M. E. Riddel,
Anna G. Shryock,
Adele Leach,
Isabella Hocton,
Clara C. Hamilton,
Annie M. Hofman,
Florence M. Elsner,
Margaret L. McNamara,
Margaret McMenee,
Minerva M. Pike.

Pledge arrears cannot be published this month. There were several mistakes in the last, partly owing to new pledges and change in old numbers.

Even-song is Hushed in Silence.

Even-song is hushed in silence,
And the hour of rest is nigh;
Strengthen us for work to-morrow,
Son of Mary, God Most High;
Thou, who in the village workshop,
Fashioning the yoke and plough,
Dids't eat bread by daily labors,
Succor them that labor now.

CHORUS:

We are weary of life-long toil,
Of sorrow, and pain, and sin;
But there is a City with streets of gold,
And all is peace within.

We have sung the Psalms Thou sangest
In Thy Father's House of old,
When the voices of the Levites
In a storm of music roll'd;
We have done as Thou has't order'd,
Offering up the Bread and Wine:
Words of power are softly spoken,
Jesus comes unto His shrine.

CHORUS:—We are weary, etc.

How are we to reach that City,
Whose delights no tongue may tell?
By the faith that looks to Jesus,
Who sat weary by the well.
Sinful men and sinful women,
He will wash our sins away;
He will take us to the Sheepfold,
Whence no sheep can ever stray.

CHORUS:—We are weary, etc.

When we enter that bright City,
What the vision we behold:
Gates of pearl, and walls of jasper,
Streets of pure transparent gold!
Are the many mansions empty,
Lone the terraces so fair?
Jesus and His angels pace them,
How He longs to see us there!

CHORUS:—We are weary, etc.

There the dear ones who have left us
We shall some day meet again;
There will be no bitter partings,
No more sorrow, death, or pain.
Even-song has closed in silence,
And the hour of rest is nigh;
Lighten Thou our darkness, Jesus,
Son of Mary, God Most High;

CHORUS:

We are weary of life-long toil,
Of sorrow, and pain, and sin;
But there is a City with streets of gold,
And all is joy within.

Lost and Found.

Where wert thou when the Tender Shepherd found thee?
On the desolate moorland bleak and bare,
All the terror of the night around thee,
Only gloom and sorrow everywhere,
Till the heavenly radiance of His face
Made a glory in that lonesome place?
Nay! He found me in the world's green garden,
Dearer to my heart than aught beside,
And He drew me close and spoke of pardon,
And He said it was for me He died.
Now I think no wilderness could prove
Drearier than the world without His love.

F. A.

Extracts from Report to Convention.

Baptisms	73 (adults 5)
Confirmations	39
Marriages	3
Burials	13

Services.

Sundays	317
Other days	1,254
Total	1,571
Holy Communion	788
Number of Communicants	768

(Not accurate or exact.)

Baptisms.

John Fowler Schoner,
Charles Frederick Briexner,
Carrie Bold,
Helen Fethers,
John Smith Wilson,
Elizabeth Mallock Kneedler,
Winfield Wesley Stevenson (conditionally),
Mary Henkson (conditionally),
Ruby Barnes Brower (conditionally),
Ida Mary Richwine.

Marriage.

John R. McLaughlin and Josephine Schimpf.

Offertory Account.

April 21st	$163 24
" 28th	98 43
May 5th	170 90
" 12th	96 47
" 19th	95 46
Bishop's Fund	16 33
Total	$640 83

Patients' Outing Fund.

Several friends of the Hospital kindly aided us in giving an entertainment in behalf of the Patients' Outing Fund, on Tuesday, May 7th.

As usual, our genial Choirmaster, Mr. R. Remont, and several members of the Choir, came to our assistance and discoursed most pleasant music and soothing melodies. To our organist, also, Mr. L. Gaff, courteous and obliging as ever, with the other gentlemen of the Choir, we extend our most grateful thanks.

The hit of the evening, by unanimous consent, was the portrayal of character sketches by Messrs. Harrington and Dougherty; and no one could say, on that occasion at least, that the "Irish were not in it."

And the ladies—well, they are always good—but at this time one was especially good.

We refer to Miss Gilpin, who, at short notice, and with admirable sacrifice of time, brought on the stage that most promising amateur dramatic club from our neighboring Parish of the Ascension.

One and all, the patients are most thankful, and we are sure that those who worked so well and so heartily do not consider that the giving of this entertainment was "Love's Labor Lost."

The Choir.

Soprani.—Theodore Homan, Andrew Roach, Herbert Stafford (soloist), Herbert Wayne (soloist), James McElroy, Frank Munn, Winfield Stevenson, Harold Wayne, Benjamin Hannis, Joseph Hill, John Guthrie, Basil Downey, Walter

McMullen, Chas. F. Weber, Jr., Laird Weber.

Alti.—Ralph W. Remont (soloist), Sidney Greenfield.

Tenori.—H. Winfield Kneedler (soloist), Louis M. Remont, William F. Steel.

Bassi.—A. H. Ritter, Geo. W. Hawkins (soloist), F. E. Remont, James Bunker, Wm. C. Wolfersberger.

DIRECTORS AND OFFICERS.

Choirmaster.—Remi Remont.

Organist.—Lawrence Gaff.

Choirmistress and Choir Club Directress.—Miss Fanny Darrach.

Secretary.—F. E. Remont.

Librarian.—Master Adam Preston.

Assistant Librarian.—Master Ralph W. Remont.

Copyists.—F. E. Remont, Miss Fanny Darrach, Wm. F. Steel.

Superintendent of Hymnals.—Master Andrew Roach

Assistant Superintendent of Hymnals.—Master Herbert Wayne.

Superintendent of Hymn Boards.—Master Herbert Stafford.

Assistant Superintendent of Hymn Boards—Master Sidney Greenfield.

Choir Boys' Recreation Club.

The Club now numbers thirty members; fortunately there is never a full attendance; fortunately, because space and closet room is limited. Our choir room is the infant school room, the guild room, the hall connecting the clergy house with the church, as well as a choir room, and not among the least of the disadvantages is the necessity of giving up the Club on the nights when there are entertainments in the Sunday-school room, or service in the chapel, often necessitating the writing of many postal cards to announce that "there will be no Club." Tuesday evening is unfortunately a favorite night for entertainments in the parish, and also the only night on which the Club can meet; we hope some day in the not too distant future we will be such a rich church that we will have ample room for all our parish work. Refreshment evenings are over, and all the members of the Club, grown-up members, as well as small boys, are looking forward to their pic-nic, which will be on Decoration Day, when the choir master can go with them. They propose to have a good old-fashioned pic-nic, with quarts of milk from some near-by farm houses, coffee made in gypsy style for those who like it, plenty of good things to eat, grab bags and games, and a good time generally. We hope the boys' friends will wish them a pleasant day.

The Priesthood.

We worship a living Christ, not a dead Christ. We worship a Christ who has not only become incarnate and given us the example of a flawless life, but who has ascended into heaven, and who, by the power of God the Holy Spirit, and by means of the sacraments, raises us from the natural life to the life supernatural; from a life of intellectual darkness to a life of intellectual enlightenment (we know God; we know the purpose of our being)—a Christ who is ever active in "the ministry of reconciliation," cleansing His people from sin and making them holy.

Our Lord is a priest. By virtue of His sinless human nature and His perfect sacrifice of Himself in the obedience of God's will, even unto death, He is acceptable to the Father. He stands before the Father, "the Lamb as it had been slain." He pleads His sacrifice for humanity and offers the propitiation for our sins. Through Him we are made acceptable to God. As priest He conveys our prayers to the Father, and as priest He conveys the Father's benediction and forgiveness, God's truth and God's grace to us.

Christianity is preëminently practical. If it is a fact that God loves us, and if it is a fact that He has given us the means of grace, that is to say, the means of union with Him and the spiritual power or force to strengthen our wills and to overcome sin in our lives, it is necessary first that we should be told these facts; and, secondly, that we should come into actual contact with the means of grace, and our Lord has provided a visible extension of his priesthood for this purpose—the ministry of the church. "The ministers of Christ," says Dr. Liddon, "are not a body of lecturers whose business it might be to investigate a subject which is imperfectly understood, and to make periodical reports of their successive investigations. The first duty of the Christian ministry is to witness persistently to the fact that in Christ Jesus, God and man, mankind and God, are really reconciled. And this is not its highest duty. Since the reconciliation is of no avail except to those who are actually reconciled, it is not enough for a man to learn that it has been made; he must know how he personally may reap its benefits. Thus the Christian ministry is a ministry of grace as well as of truth; it bids every man, on the one hand, hold out the hand of faith that he may receive God's gifts; while on the other, it is itself a means whereby the grace or invigorating force of Christ, conveyed by His spirit, and reaching man by the certified channels of His approach, makes us *one with Christ, and Christ with us.*"

"*As my Father hath sent me, even so send I you,*" said our Lord to His apostles. He gave them the power to preach and to baptize [St. Matt. xxviii: 19]; to remit or retain sins [St. John xx: 23]; to celebrate the Eucharist, *i. e.* to offer His memorial sacrifice to the Father [St. Luke xxii: 19]. He extends His own priesthood, in other words, and makes it effective in a practical and common sense way for mankind. so that St. Paul could say [II Cor. v: 20], "Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God," and we read in the Acts and in the Pastoral Epistles how the apostles handed on this power by the laying on of hands—the sacrament of Holy Order, and thus the priesthood of the Christian church is the priesthood of our Lord. The priests of the church represent our Lord. In the administration of the Word and sacraments they act for Him. The mysterious powers they possess as "stewards of the mysteries of God;" the power to consecrate the body and blood of Christ, and the power of remission of sins in Christ's mystical body, are really His powers. It is *He* who baptizes, *He* who forgives, *He* who consecrates, *He* who blesses through them—they are a kind of sacrament of Him, and in in this sense St. Ignatius, Bishop of Antioch, said that we should regard the bishops, priests and deacons as our Lord; for while it is doubtless quite true that "we have this treasure in earthen vessels," yet the treasure must be reverenced in itself, and it lends a certain respect to the vessel.

People who object, as they say, to having "a man stand between them and God," must remember that the same objection would apply to every department of human life. God makes us dependent upon others for everything in existence. As has been pointed out recently there are the priests of wealth who have the power of the keys and the privilege of sacrifice; there are the priests of science whose temples throng with catechumens; there are the priests of art and the priests of political influence. It seems to be a Divine law that the masses of men should depend upon the few, and certainly it is not unreasonable that in a society like the church, composed of human beings, there should be officers and a government as in all human organizations.

But we should all try to remember, whatever our office in the church, that each one of us has a priesthood, at least a personal priesthood, and

that in the exercise of this priesthood we are dealing with a God who considers the heart and the motive of a man rather than his office. Christ is the acceptable high priest, not because he belonged to the tribe of Aaron, but because He did the Father's will. "I come to do thy will, O God."

Many thanks are due to our readers who so kindly sent us information about the hymn, "Evensong is Hushed in Silence." It was published in the hymnal of the S. S. J. E.

Copies of the hymn and information were received from the Bishop of Vermont, Miss Hutchinson, Mrs. A. M. Davies, and several others.

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Insurance Company of North America
OF PHILADELPHIA, PA.
FIRE, MARINE AND INLAND INSURANCE.

Assets January 1st, 1895, including capital stock		$9,562,599 92
Liabilities	$7,318,330 82	
Surplus	2,244,269 10	
		$9,562,599 92
Surplus as to policy holders		$5,244,269 10

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WILLIAM A. PLATT, Vice-President.
EUGENE L. ELLISON, 2d Vice-President.
GREVILLE E. FRYER, Secret'y and Treas't.
JOHN H. ATWOOD, Assistant Secretary.
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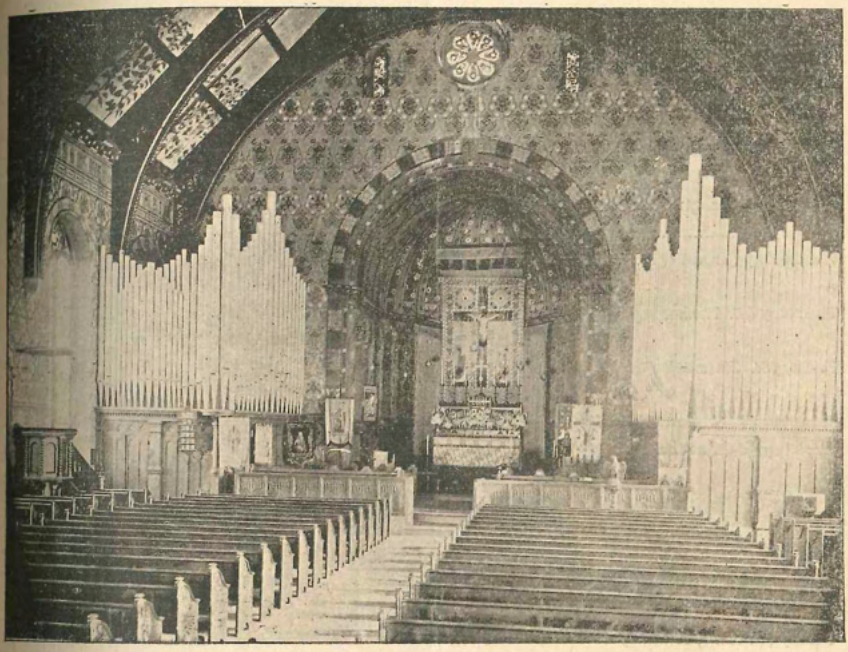
St. Clement's Magazine.

Vol. 2. PHILADELPHIA, JULY, 1895. Nos. 6 and 7.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

St. Clement's Church,

Twentieth and Cherry Streets.



Copyright 1894.

E. Belinfante.

THE REV. G. H. MOFFETT,

THE REV. GEO. T. GRIFFITH, THE REV. J. G. EWENS,

THE REV. HERBERT PARRISH.

KALENDAR FOR JULY.

1. Monday.....Celebration, 7 a.m. Guild of St. Mary, 8 p.m.
2. Tuesday (*Visitation of B. V. Mary*).
   Celebrations, 7 and 9.30 a.m.
3. Wednesday (*St. Irenæus B. & M.*).
   Celebrations, 5.30 and 7 a.m. Guild of St. Vincent, 8 p.m.
4. Thursday (*Trans. of St. Martin B. & C.*).
   Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
5. Friday (*Abstinence*) .....Celebration, 7 a.m.
6. Saturday.....Celebration, 7 a.m.
7. **Sunday (4th after Trinity).**
   Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
8. Monday .....Celebration, 7 a.m.
9. Tuesday.....Celebrations, 7 and 9.30 a.m.
10. Wednesday.....Celebration, 7 a.m.
11. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
12. Friday (*Abstinence*) .....Celebration, 7 a.m.
13. Saturday.....Celebration, 7 a.m.
14. **Sunday (5th after Trinity).**
    Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
15. Monday (*Trans. of St. Swithun*)..Celebration, 7 a.m.
16. Tuesday.....Celebrations, 7 and 9.30 a.m.
17. Wednesday (*Trans. of St. Ormund*).
    Celebration, 7 a.m.
18. Thursday (*St. Thomas Aquinas Pt.*).
    Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
19. Friday (*St. Vincent de Paul, Abstinence*).
    Celebration, 7 a.m.
20. Saturday (*St. Margaret V. & M.*).Celebration, 7 a.m.
21. **Sunday (6th after Trinity).**
    Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
22. Monday (*St. Mary Magdalene*)....Celebration, 7 a.m.
23. Tuesday.....Celebrations, 7 and 9.30 a.m.
24. Wednesday .....Celebration, 7 a.m.
25. **Thursday (St. James, Apostle).**
    Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p m.
26. Friday (*St. Anne, Mother of B. V. M., Abstinence*)
    Celebration, 7 a.m.
27. Saturday.....Celebration, 7 a.m.
28. **Sunday (7th after Trinity)**
    Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
29. Monday (*St. Martha V.*).....Celebration, 7 a.m.
30. Tuesday.....Celebrations, 7 and 9.30 a.m.
31. Wednesday (*St. Germanus B. & C.*).
    Celebration, 7 a.m.

Matins, daily, 7.30 o'clock.

Even-song, daily, 5 o'clock.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents. Yearly, 50 Cents

All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, JULY, 1895.

Subscribers who change their addresses during the summer months should notify us as soon as possible; unnecessary confusion will thus be avoided.

The beginning of the warmer weather means less energy for aggressive work, as well as fewer workers. Although many people are away, still enough are in the city for us to expect good attendance, if people are in earnest. The eight o'clock mass on Sundays has been discontinued. Various Guild meetings will not be held during the summer, but communicants and Guild members ought to remember that rules and habits of devotion are not episodes of winter work, but means of disciplining and strengthening character, and it is very important, if they are to be ways of growing in grace, that they should be faithfully "kept" during holiday times. The spiritual loss is very great in many during their summer wanderings and out-of-town idleness.

The sessions of the Sunday-school were closed on Trinity Sunday, when prizes for faithful attendance were distributed; it is to be hoped that the children will realize that they have a duty to God during the summer, and that there may be a goodly number present each Sunday at the children's mass.

It is a very real danger at the present day that zeal in mission work, and sympathy with the needs and trials of others, may cause people to forget that unless they are helped to live more for God, and to appreciate the need of the sacraments, mission work counts for but little. People get into the way of going where they can get most done for them in a material way, often sacrificing principles just to obtain earthly gain. The Church has her mission for souls, and Christians are not accomplishing the work of the Church unless they bring people to God.

The Sea-shore House at Point Pleasant, N. J., was opened on June 17th, when the first party went down—about thirty persons in all; the house will accommodate more, and later on there is every indication that its fullest capacity will be tested. It is to be hoped that sufficient money may be given to keep it open during all the hot months, and give an outing to all who wish to avail themselves of the opportunity. There is no fund available for this or other "treats," and these must depend on what is given by kind friends.

The increase in the "envelopes" during the month is due to the fact that many subscribers have sent in their money for all the time during which they are to be absent; their forethought will enable us to meet our ordinary expenses during the summer. There are still a very large number of members of the congregation who do not give regularly; all have a duty, and if they fulfilled their obligation our income would be much larger.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. G. T. GRIFFITH,
THE REV. J. G. EWENS,
THE REV. HERBERT PARRISH.

The Rev. G. H. Moffett in Church on Saturdays: 11–12, 3–4, 7–8 o'clock.

The Rev. G. T. Griffith in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 7–9 P. M.

The Rev. J. G. Ewens in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climensen.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff
Sacristans.—Mr. Wm. H. Carson, Mr. Sheldon P. Ritter.
Sexton.—Mr. Thomas Connor.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

Those who were confirmed this year made their first communion on Whitsun Day, at seven o'clock.

Several persons have been admitted to the C. B. S., and others have applied; there is every indication of a strong ward in the fall.

St. Clement's Hospital is very much in need of funds, this has been a hard year for all charitable institutions—the raising of money has been difficult, old subscribers have not renewed or decreased the amount, and it has been impossible to get new ones. After as long a delay as seemed wise, the managers have reluctantly determined to reduce the number of patients as much as possible until the fall, when it is hoped that some plan may be found to carry on the work.

In this reduction the Dispensary must be included, this will no doubt be a hardship to those who have availed themselves of its advantages, especially for the children; simple remedies quickly administered are the great need of these little sufferers during the heat; a little longer walk in the sun may mean much harm.

Perhaps one of the various plans as to a Colony Farm may be brought forward practically.

Attention is again called to the Sinking Fund and Repair Fund; we do not solve difficulties by forgetting or avoiding them; if all would bear in mind these needs and give what they can afford, we would soon accomplish even something practical. The buildings very much need "pointing," the work ought not to be delayed; the lowest estimate of cost is over $500; at present the vestry can hardly undertake to have it done unless the money is in hand.

Offertory Account.

May 26th, cash	$65 84
" " envelopes	47 82
June 2d, cash	47 32
" " envelopes	157 45
" 9th, cash	46 16
" " envelopes	166 65
" 16th, cash	29 49
" " envelopes	72 90
" 23d, cash	15 56
" " envelopes	42 87
Repair fund	1 00
Sinking fund	5 25
Missions	25
	$698 56

Marriage.

June 19th, M. B. Archibald, Lizzie Colgan.

Ordination of the Rev. H. Parrish.

The ordination of the Rev. Herbert Parrish to the priesthood took place at the Trinity Sunday ordinations at Calvary Church, Germantown. The rector of St. Clement's presented the candidate, and several of our parishioners attended the service. It is interesting to note that the first form in the ordinal was employed by Bishop Whitaker, who has now established that use in the diocese, and also that none of the laity present were communicated at the ordination mass. A luncheon was provided at the church after the service. The newly-ordained priest sang solemn even-song at St. Clement's, Trinity Sunday night, and celebrated his first mass the next morning at 7.30 o'clock at the high altar. At the even-song the Rev. George Read, who was made deacon the same day, read the lessons, and the Rev. Augustus Prime, of Brighton, Massachusetts, who presented Mr. Read, preached the sermon. There was a large congregation. About fifty people attended the mass next day, including several of the newly-ordained deacons; the rector served, and our XVIth century chasuble was used.

Baptisms.

John Harvey Kenney,
Louis Morris Cuff,
Alice Waters.
William Edward Brown,
John Clement Mullett,
Florence Marie Good,
Katherine Lavinia Leivers.
Lilian Madelaine Harris,
Elizabeth Wiley,
William Berry.

Edward Carter Babcock.

It is with sorrow that we record the unexpected death of Edward Carter Babcock, in his nineteenth year. He served faithfully as an acolyte at God's altar in this parish ever since he was a small boy until about one year ago, at which time he moved to Fort Washington. Edward was highly thought of by all who knew him. He had been a worthy member of the Guild of St. Vincent, and several members of the Guild, and many of his friends, attended the funeral mass in the Chapel. Six young men acted as pall bearers, among whom were Messrs. Henry Clay Borden and George W. Borden, who were two of Edward's most intimate friends. The mass was said by the priest who knew him best, the Reverend George T. Griffith; and he, along with the acolytes, eight choir boys, accompanied the body to West Laurel Hill cemetery for the blessing of the grave and the committal. Our prayer to God for Edward is, *Requiescat in pace.* Amen.

Flowers for the Altar.

Flowers are needed for the decoration of the altar during the summer, perhaps it might be possible for some of the parishioners to send us flowers on Saturdays from near-by places.

Persons who have cards for Bishop Seymour's Mission are requested to return them, as soon as convenient, to the Rev. Geo. T. Griffith.

Burial.

Edward Carter Babcock.

St. Clement's Choir.

Soprani.—Theodore Homan, Andrew Roach, Herbert Stafford (soloist), Herbert Wayne (soloist), James McElroy, Frank Munn, Winfield Stevenson, Harold Wayne, Benjamin Harris, Joseph Hill, John Guthrie, Basil Downey, Walter McMullen, Chas. F. Weber, Jr., Laird Weber.

Alti.—Ralph W. Remont (soloist), Sidney Greenfield.

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Superintendent of Hymnals.—Master Andrew Roach.
Assistant Superintendent of Hymnals.—Master Herbert Wayne.
Superintendent of Hymn Boards.—Master Herbert Stafford.
Assistant Superintendent of Hymn Boards—Master Sidney Greenfield.

Personals.

Master Bert. Wayne, our first soprano-soloist, and his brother, Harold, are now with their parents in Europe, where they will remain, we believe, until some time in August. The responsibility of *all* the soprano-solo work devolves, consequently, upon Master Herbert Stafford during the summer, and we hope that he will rise to the occasion and accept the responsibility with the seriousness it merits.

Master Winnie Stevenson is off for the summer, and will spend the time in the country with relatives.

Master Basil Downey is, we understand, at the shore with his parents.

Master Sidney Greenfield leaves some time in July for Canada, and expects to spend a pleasant summer there with friends and relatives.

An Exception to the Law that Hea "Expands."

For churches with small choirs i is a providential arrangement, or a exceedingly fortunate concatenation of circumstances—according as th reader may be disposed to regar the historical facts of the case—th summer falls in the midst of th Trinity season when there are n great festivals to be observed; for choir that is small at the most favo able season of the year is smaller the summer approaches, and small when the heat is fiercest. So it with our own choir at present. As stated above, five of our boys are away for the summer. How many more will go it is impossible to s —we hope not any—but those w have already left us have made a d plorable hole in the choir, as mig

have been observed on the evening of Sunday, June 23d, when we had but seven sopranos to sing solemn even-song. This, in a huge church like ours, made the choir puny, and, perhaps, in the minds of some, almost ridiculous. However, the circumstances must be remembered; and, after all, we no doubt have reason to congratulate ourselves upon the fact that we are able during the summer months to hold together a sufficient number of choristers to sing the masses and maintain the services intact throughout the entire year. Of course, it is very hard upon the handful of faithful singers who keep up their attendance and do double work during the most trying and uncomfortable season of the year, and they certainly deserve our gratitude for their regular and faithful service.

When the "cool weather" comes on, some members will return to the choir whilst new ones will join, and thus we shall flourish until another summer rolls upon us and it is again "too hot to sing."

Voices for the Choir.

A few more boys and many more men, particularly basses, are wanted for the choir; boys with clear, high sopranos and men with fair chorus voices. The men should have some knowledge of music, though this is not absolutely necessary if they possess quick, correct ears. Basses are at present very badly needed, but it seems impossible to induce men to join a choir at this season of the year. Any person desiring to become a member of the choir can readily arrange an appointment with the choirmaster, or will usually find him at their service on Tuesday evenings, after 7.45, in the choir-room.

Departure of Choirmistress.

When it is stated in these columns that on Saturday, the 22d of June, Miss Fanny Darrach sailed from New York for Europe, where she will spend the summer, it is the mere notice of the departure of *one* of our parishioners, and means little or nothing to the general reader; but the same announcement made to the boys of the choir means much more than could easily be explained by an unpretentious member of the MAGAZINE'S corps of writers—brilliant as that staff undoubtedly is!—and more than could readily be comprehended by the MAGAZINE'S readers—intelligent and discerning as those patrons assuredly are! Suffice it, therefore, to say in brief, that the departure of Miss Darrach, our choirmistress, means the withdrawal of a watchful and interested eye over all the affairs of the choir, and the temporary loss of one who will be missed by the boys in a thousand little attentions to which they have grown accustomed; it means the closing of the club and the cessation of all accompanying recreations, excursions and "banquets;" it means the absence of a sincere and sympathetic friend (and the latter, by the way, is to some of them a strange, unusual and much appreciated possession); and last, but not by any means least, it means general, genuine and deep regret. Of one thing Miss Darrach may feel perfectly sure, namely, that she carries with her the best wishes of the choir and its earnest hopes that she may have a safe journey, a

pleasant trip and a speedy return—particularly the latter. It might be claimed, by those of cynical or uncharitable disposition, that these wishes and hopes are not entirely disinterested. This we are, of course, compelled to admit, but can truthfully retort that they are—*for that very reason*—none the less sincere and hearty.

It is very unfortunate that there is not enough money in the repair fund to cover the cost of such urgent repairs as "pointing." The interior of the Church is sadly in need of redecoration, but until the outside repairs are made it would be money wasted to re-decorate the interior.

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Surplus	2,244,269 10	
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Surplus as to policy holders	$5,244,269 10	

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GREVILLE E. FRYER, Secret'y and Treas't.
JOHN H. ATWOOD, Assistant Secretary.
T. ROUARD WRIGHT, Marine Secretary.
may 1-y

KALENDAR FOR AUGUST.

1. Thursday (*Lammas Day, or St. Peter's Chains*).
   Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
2. Friday (*Abstinence*).....Celebration, 7 a.m.
3. Saturday.....Celebration, 7 a.m.
4. **Sunday (8th after Trinity).**
   Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even song, 8 p.m.
5. Monday(*St. Oswald, K. and M.*).Celebration, 7 a.m. Guild of St. Mary, 8 p.m.
6. Tuesday (*Transfiguration of our Lord*).
   Celebrations, 7 and 9.30 a.m.
7. Wednesday (*Holy name of Jesus*).
   Celebrations, 5.30 and 7 a.m. Guild of St. Vincent, 8 p.m.
8. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
9. Friday (*Abstinence*).....Celebration, 7 a.m.
10. Saturday (*St. Lawrence, M.*).....Celebration, 7 a.m.
11. **Sunday (9th after Trinity).**
    Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
12. Monday (*St. Clara, V.*).....Celebration, 7 a.m.
13. Tuesday.....Celebrations, 7 and 9.30 a.m.
14. Wednesday.....Celebration, 7 a.m.
15. Thursday (*Assumption of B. V. M.*).
    Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
16. Friday (*Abstinence*).....Celebration, 7 a.m.
17. Saturday.....Celebration, 7 a.m.
18. **Sunday (10th after Trinity).**
    Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
19. Monday.....Celebration, 7 a.m.
20. Tuesday (*St. Bernard, C., Abp and D.*)
    Celebrations, 7 and 9.30 a.m.
21. Wednesday.....Celebration, 7 a.m.
22. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
23. Friday (*Abstinence*).....Celebration, 7 a.m.
24. Saturday(*St. Bartholomew, Ap.*).Celebrations, 7 and 9.30 a.m.
25. **Sunday (11th after Trinity).**
    Celebrations, 7, 9.15 and 11 a.m. Matins 10.30 a.m. Even-song, 8 p.m.
26. Monday.....Celebration, 7 a.m.
27. Tuesday.....Celebrations, 7 and 9.30 a.m.
28. Wednesday (*St. Augustine, B. C. Doct.*).
    Celebration, 7 a.m.
29. Thursday (*Beheading of St. John Baptist*).
    Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
30. Friday (*Abstinence*).....Celebration, 7 a.m.
31. Saturday (*S. Aidan, B. C.*).....Celebration, 7 a.m.

Matins, daily, 7.30 o'clock.
Even-song, daily, 5 o'clock.

St. Clement's Magazine.
PUBLISHED MONTHLY.
Single Copy, 5 Cents. Yearly, 50 Cents
All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.
PHILADELPHIA, AUGUST, 1895.

Subscribers who change their addresses during the summer months should notify us as soon as possible; unnecessary confusion will thus be avoided.

The speech of Lord Halifax, at the English Church Union meeting was very interesting, telling, as he does, the various circumstances which led to the investigation of the subject of validity of Anglican orders; the interviews, discussions, and private audiences at Rome; the deep interest of the Pope; the change of front on the part of the Continental journals and the favorable consideration which the whole matter has received.

It is only natural that those who have already made their submission should not be very enthusiastic at the present aspect of the question; practically they had already decided this question in the negative. It seems as if Christian people might be willing to trust God and submit to Him in the carrying out of His purposes for His church. The reunion of Christendom seems a sufficiently great and glorious idea to awaken a high and holy ambition, and to enable people to forget their prejudices; no doubt this will happen as we look at it longer and from God's side.

The latter part of the speech has a loyal ring, and shows that the President of the English Church Union is fully alive to the many difficulties in the way; also, that while the Anglican Communion must be ready to acknowledge faults and mistakes, yet there is much to be said for her position now and her work in the past; at any rate, we can all pray for a result so high and noble as the reunion of the Body of the Redeemer.

The Sea-shore Home.

Our readers are all interested in the house at Point Pleasant, where so many of our people get their summer outing. Many know how many it can accommodate; it hardly seems possible, as you look at the outside, that nearly sixty sleep and eat there during these months; one party follows closely upon another, each appearing to enjoy themselves to the utmost, and there is no difficulty in keeping the house full; it takes a considerable amount of money to pay railroad fares, even if the company has been very liberal in giving reduced rates; to buy enough food, plain and substantial and nourishing, quite a sum is needed that the Sisters may have no debt at the end of the season, and may not disappoint those already promised for the parties to follow. Will not those who have not already sent their accustomed donation, kindly remember to do so? It has been of great benefit to many children already, and to more than one wearied half sick mother.

It is no easy time for the Sisters and those who have volunteered to assist in the care of the large household; the giving of money is not the hardest part of the work, it may mean some self-denial, but it will bring more than one kind of blessing to those who undertake it. Send money to the Sister in charge, 2034 Cherry street.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. G. T. GRIFFITH,
THE REV. J. G. EWENS,
THE REV. HERBERT PARRISH.

The Rev. G. H. Moffett in Church on Saturdays: 11–12, 3–4, 7–8 o'clock.

The Rev. G. T. Griffith in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 7–9 P. M.

The Rev. J. G. Ewens in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climensen.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff.
Sacristans.—Mr. Wm. H. Carson, Mr. Sheldon P. Ritter.
Sexton.—Mr. Thomas Connor.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

The Mission House, of course, is open, and the Sisters have had all they could do, both in Philadelphia and at Point Pleasant; in the two houses we have had more Sisters than usual.

The eight o'clock mass on Sunday is the only one that has been discontinued. The attendance at 9.15, on the part of the children, has not been as large as it ought to be; still quite a number of children are faithful.

Two of the clergy are away on short holidays.

The Acolytes, although the number of those available is not as large as usual, have been very faithful to their duties. In spite of smaller numbers the choir has been kept up remarkably well, the attendance has been good, and the music very satisfactory.

Summer Work.

The record of work during the warmer weather can hardly be written up. Still the effects and results in individual lives ought to be manifested; the depth and reality of them are tested during recreation times. No earnest person allows any time of the year to be idle time; there is no such thing in the spiritual life as letting go for awhile, then starting again from the point at which we stopped; every one soon finds that they go back when they are not eagerly striving; it takes all our energy, with the use of God's grace, to maintain our position. Again, we must not expect to make up for lost time; it is not possible; it is never natural or real; we have the same needs for the soul's life; we are serving the same God all the year. It may be through no fault of one's self that a person has not the ordinary means of grace; it is very sad, and such an one must be more watchful and particular that they do not lose ground. In some places there may be no church services, but such a fact cannot make it right to attend the services and preaching of the various Protestant bodies, even if friends and relatives cannot understand our reasons. We must be true to God and our principles. Sometimes people think that by going with friends that they may return the courtesy, and some future time come to some church service, but what good can that do? It does not make our conduct right, nor does it justify our violation of principle; it almost seems like trifling with God and holy things.

It has been most helpful to those of us who remain in the city to see that attendance at the Sunday services has been so good; considering all the circumstances the average has been large. It might be possible for some who are home to come to the daily mass. We ought to value our privileges and take advantage of our opportunities. The large communion on the first Sunday in July seems to show that many were mindful of rules.

Most of the Guild meetings have been discontinued until the cooler weather, and there is good reason for this. The mothers' meeting is held every Thursday night, and the Guilds of St. Mary and St. Vincent have had their usual offices and instructions.

The picture over the altar in the chapel began to look rather badly, a member of the congregation has had it put in good condition.

After all, the Children's Dispensary of St. Clement's Hospital was not closed; at the last moment it was found possible to keep it open; the physicians in charge, Dr. Peckham and Dr. Massie, made such urgent representations of its need, together with practical suggestions of a mode of keeping it open that it was so determined. Dr. Morton is in the Catskills, and Dr. Shoemaker is acting director.

Our thanks are due to those out of town who have so kindly sent flowers for the altar, perhaps more may be encouraged to remember us when they know that the request was seriously made, and understood in earnest by some.

All but a very few of those members of the congregation who sent in cards with their names and addresses at Easter have been visited, together with a large number of others whose addresses could be obtained. It seems reasonable to suppose that all who desire the clergy to call upon them will take the trouble to send any change of address. A great deal of time is lost in looking up wrong addresses, and trying to visit persons who live at a distance.

Offertory Account.

June 30th, cash	$24 62
" " envelopes	25 85
July 7th, cash	15 83
" " envelopes	42 00
" 14th, cash	19 41
" " envelopes	38 45
" 21st, cash	10 61
" " envelopes	14 25
Repair fund	31 00
Sinking fund	2 00
	$224 02

Baptisms.

John Smith,
Ella Moore,
Jennie Kathleen Gibson,
Helen Grace Bateman,
Jane Kelly,
Winfield Scott Dean,
Henry Carah Vellenoweth.

Confirmation.

June 23d, at St. John Baptist Church, Germantown.

Thomas Robert Cook.

Burial.

Albert Boggs.

St. Clement's Choir.

Soprani.—Theodore Homan, Andrew Roach, Herbert Stafford (soloist), Herbert Wayne (soloist), James McElroy, Frank Munn, Winfield Stevenson, Harold Wayne, Benjamin Harris, Joseph Hill, John Guthrie, Basil Downey, Walter McMullen, Chas. F. Weber, Jr., Laird Weber.

Alti.—Ralph W. Remont (soloist), Sidney Greenfield.

Tenori.—H. Winfield Kneedler (soloist), Louis M. Remont, William F. teel.

Bassi.—A. H. Ritter, Geo. W. Hawkins (soloist), F. E. Remont, James Bunker, Wm. C. Wolfersberger.

DIRECTORS AND OFFICERS.

Choirmaster.—Remi Remont.
Organist.—Lawrence Gaff.
Choirmistress and Choir Club Directress.—Miss Fanny Darrach.
Secretary.—F. E. Remont.
Libarian.—Master Adam Preston.
Assistant Librarian.—Master Ralph W. Remont.
Copyists.—F. E. Remont, Miss Fanny Darrach, Wm. F. Steel.
Superintendent of Hymnals.—Master Andrew Roach.
Assistant Superintendent of Hymnals.—Master Herbert Wayne.
Superintendent of Hymn Boards.—Master Herbert Stafford.
Assistant Superintendent of Hymn Boards—Master Sidney Greenfield.

Personals.

Masters Bert and Harold Wayne have returned home, and we hope that the experience and knowledge gained on their European trip will benefit them in many ways, and will, among other things, make them even better choir boys than they were before.

One of our choristers, Master Joseph Hill, has just moved to the West. We are sorry to lose Joe, but we wish him happiness in his new home, and success in the choir which he proposes to join, and to which he has taken a letter of credit and a certificate of good standing from St. Clement's.

Summer Trials.

Last year our choir remained nearly intact during the entire summer, but this year things have been very different, and we have had many absentees. With a small choir this is, of course, especially unfortunate, as we can ill spare a single voice, much less a half dozen or more. Our complement is twenty boys. Before the summer set in we had nineteen in attendance. One of these was the librarian, leaving eighteen singers. Of these eighteen singers, upon whom the music of the parish depended, two departed for Europe; one went to the country; one to the sea-shore; one to Canada; another moved West, and two others resigned, on account of the distance of their home from the church, but afterward concluded to remain for the summer during the school vacation. This is, of course, very disastrous and cripples us severely; but, as it cannot be helped, we shall have to get through the summer as gracefully as possible, and hope that we shall not be subjected to such misfortune another year.

Return of Choir Chaplain.

On Monday night, the 22d of July, the choir boys had the pleasure of a brief visit and a few words from our Choir Chaplain, the Rev. J. G. Ewens, who had returned from an absence of several weeks, looking much the better for his little respite from parish duties. Judging from his manner, however, we think that, no matter how pleasantly he may have spent his time, he was glad to be with us again, and we feel quite satisfied that he has found no place that is as dear to him as old St. Clement's.

Unhappy Epiphany.

The Church of the Epiphany is indeed in a sorry plight; six hundred thousand dollars in cash at their command, enough to buy a suitable site in a good location, and erect a handsome church building, and one man says, "trespassing forbidden." Is not this an injustice? They are told to "go down-town or up-town," or any place but where their parishioners live, and where they have a moral right to go.

It seems to be a very unwise canon that will place so much power in the hands of any one man, and it seems to be a very unchristian-like way to exercise the power to refuse permission to build a church on a site not more than three squares from the church that has been sold.

Epiphany is not a new congregation that has been just organized, but it is one of the oldest in the city, and therefore there is not a valid reason why their request should not be granted, and at once.

The Feast of the Assumption.

It is a traditionary pious belief, that the body of the Blessed Virgin was raised by God soon after her death, and assumed to glory, by a singular privilege, before the general resurrection of the dead. This is mentioned by the learned Andrew of Crete, in the East in the seventh, and by St. Gregory of Tours, in the West in the sixth century. It is an opinion perfectly conformable to the sentiments of piety and respect which we owe to the glorious mother of God. This preservation from corruption and speedy assumption to glory, was a privilege which seems justly due to that sacred body from which the Eternal Word received His own adorable flesh, by whose hands He was pleased to be nourished and clothed on earth, and whom He vouchsafed to obey and honor as His mother.

So great was the respect and veneration of the fathers toward this most holy and most exalted of all pure creatures, that St. Epiphanius durst not affirm that she ever died, because he had never found any mention of her death, and because she might have been preserved immortal, and translated to glory without dying. Much more ought piety to incline us to receive with deference a tradition so ancient and so well recommended to us as is this of the corporal assumption of the Virgin Mary; an opinion which the Church so far favors as to read, from the works of St. John Damascen and St. Bernard, an account of it in the breviary as proper to edify and excite the devotion of her children. But then, that our piety may be discreet, we must imitate the moderation and cautious reserve of our holy mother, the Church, and not put mere opinions any way upon a level

with articles of faith, or matters of divine revelation.

This solemnity, in ancient martyrologies, is promiscuously called the assumption, passage, or repose of the Virgin Mary. Whether this assumption was of her soul only, or of both soul and body, is no part of faith.—*Holy Cross Magazine.*

Bishop Howe Dead.

Bishop Howe, of Central Pennsylvania, died at his summer home in Bristol, Wednesday morning, July 31st.

Mark Antony DeWolfe Howe, S.T.D., LL.D., first Bishop of the Episcopal Diocese of Central Pennsylvania, was a native of the town where he died—Bristol, R. I. He was born at Bristol, April 5th, 1809, and at the age of twenty-one he became head master of one of the public schools of Boston. In 1846 he accepted the rectorship of St. Luke's Church, on Thirteenth street, below Spruce, Philadelphia.

Dr. Howe was in 1850 elected Secretary of the General Convention, a post which he filled with marked ability for twelve years; and he was in 1871 made first Bishop of the Episcopal Diocese of Central Pennsylvania. In 1884, owing to the increasing duties of the diocese and to Bishop Howe's advancing years, Nelson Somerville Rulison, D.D., was appointed Assistant Bishop; and since 1889, when Bishop Howe withdrew from all active work, has performed all the duties of Bishop.

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St. Clement's Magazine.

Vol. 2. PHILADELPHIA, SEPTEMBER, 1895. No. 9.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR SEPTEMBER.

1. **Sunday (12th after Trinity).**
   Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
2. Monday (*St. Giles, Ab. and C. Transferred*).
   Celebration, 7 a.m. Guild of St. Mary, 8 p.m.
3. Tuesday.....Celebrations, 7 and 9.30 a.m.
4. Wednesday.....Celebrations, 5.30 and 7 a.m. Guild of St. Vincent, 8 p.m.
5. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
6. Friday (*Abstinence*).....Celebration, 7 a.m.
7. Saturday (*St. Enurchus, B. C.*)..Celebration, 7 a.m.
8. **Sunday (11th after Trinity, Nativity of B. V. Mary).**
   Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
9. Monday.....Celebration, 7 a.m.
10. Tuesday.....Celebrations, 7 and 9.30 a.m.
11. Wednesday.....Celebration, 7 a.m. Guild of St. Martha, 8 p.m.
12. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
13. Friday (*Abstinence*).....Celebration, 7 a.m.
14. Saturday (*Exaltation of Holy Cross*).
    Celebration, 7 a.m.
15. **Sunday (14th after Trinity).**
    Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
16. Monday.....Celebration, 7 a.m. G. F. S. (Physical Culture), 8 p.m.
17. Tuesday (*St. Lambert, B. and M.*).
    Celebrations, 7 and 9.30 a.m.
18. Wednesday (*Ember Day, abstinence.*)
    Celebration, 7 a.m.
19. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
20. Friday (*Ember Day, abstinence*).Celebration, 7 a.m.
21. Saturday (*St. Matthew, Ember Day, abstinence*).
    Celebrations, 7 and 9.30 a.m. Guild of Holy Child, 3 p.m.
22. **Sunday (15th after Trinity).**
    Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
23. Monday.....Celebration, 7 a.m.
24. Tuesday.....Celebrations, 7 and 9.30 a.m.
25. Wednesday.....Celebration, 7 a.m. Guild of St. John the Evangelist, 8 p.m.
26. Thursday (*St. Cyprian, Abp. and M.*).
    Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
27. Friday (*Abstinence*).....Celebration, 7 a.m.
28. Saturday .....Celebration, 7 a.m.
29. **Sunday (16th after Trinity, St. Michael and all Angels).**
    Celebrations 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
30. Monday (*St. Jerome, R. C. and Doct.*)
    Celebration, 7 a.m. G. F. S., 8 p.m.

Matins, daily, 7.30 o'clock.

Even-song, daily, 5 o'clock.

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All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, SEPTEMBER, 1895.

A copy of "The Transfiguration," done in water colors, was hung in the chapel on the Feast of the Transfiguration; it is the gift of a kind friend. We are also very grateful to all who have sent flowers during the month for the decoration of the altar. We have had an abundant supply.

From time to time articles written on the subject of the Pope's encyclical have appeared in magazines and reviews; the discussion has been carried on from various standpoints, and discloses very divergent impressions while it is still in the present form. This is to be expected, it could hardly be hoped that any overture would be endorsed by all the various elements of the Roman communion, for, in many cases, the subject of Anglican orders has been considered quite decided in the negative. Statements have been made; books have been written; arguments have been used; old ties have been broken; new and difficult steps have been taken, based on the supposition that it was a "closed" question. The present aspect is entirely strange and very unexpected; it takes time to realize that we have entered upon a new state of affairs, nor have those separated from Rome, whether Catholics or Protestants, welcomed the idea with any greater unanimity; fears, warnings, apprehensions have been put forward. A change of attitude does not settle the question; an invitation to prayer, while a great step, does not carry with it the practical reunion. It ought to lift us out of the mere petty view, and make us remember that we can help, or we can hinder, but our God can bring about the fact. The following prayer may be a helpful one to use; many have been saying it for years:

O Lord Jesus Christ, who saidst unto Thine apostles, Peace I leave with you, my peace I give unto you; regard not our sins, but the faith of Thy church, and grant her that peace and that unity which is agreeable to Thy will, who liveth and reigneth God forever and ever.

The Sea-shore Home.

Interest in our country home has been very practically testified by substantial help from some of our parishioners, and others; help which has justified us in keeping the house open through the summer months; but in order to close without debt we must appeal to them again in behalf of this, the special summer work of our parish. Will not those who have already given renew their donations, and those who have not given anything send a liberal contribution?

Any sum, large or small, will be most gratefully received. We are convinced that now, as in the past, the fact that funds are needed will insure their forthcoming, both from our own people and generous contributors outside the parish.

The home accommodates over fifty persons, and has been full throughout the season. The life has been much the same as that of which we told our readers in the August MAGAZINE of 1894. It has given to the weary mothers, who came to us with their babies, rest and refreshment in the woods, where they breathed all day long the fragrance of the pines; only the mothers and very little children were long content with this quiet life under the trees. The older children and young girls, as is always the case, craved more active amusements, and expeditions had to be constantly planned and carried out to give exercise to the energy which never flags. Huckleberry picking, bathing in the river, and beach parties, when the whole family filled stage and wagon, and took their merry way to the shore, with tent and well-filled baskets, returning in the evening with happy memories. The freedom from even the ordinary children's ailments has been a strong proof of the healthfulness of the air. Quite as real an indication might be found in the general contentment and happiness that has prevailed. This year, even the babies have kept the peace, and this is saying not a little, when there have been as many as four in the house at one time, all under fourteen months old.

All subscriptions and donations may be sent to the rector, or sister in charge.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. G. T. GRIFFITH,
THE REV. J. G. EWENS,
THE REV. HERBERT PARRISH.

The Rev. G. H. Moffett in Church on Saturdays: 11–12, 3–4, 7–8 o'clock.

The Rev. G. T. Griffith in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 7–9 P. M.

The Rev. J. G. Ewens in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climensen.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff
Sacristans.—Mr. Wm. H. Carson, Mr. Sheldon P. Ritter.
Sexton.—Mr. Thomas Connor.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

Offertory Account.

July 28th, cash		$15 88
" " envelopes		20 92
Aug. 4th, cash		11 25
" " envelopes		31 00
" 11th, cash		8 36
" " envelopes		20 65
" 18th, cash		11 09
" " envelopes		14 60
" 25th, cash		17 09
" " envelopes		12 95
		$163 79

Baptisms.

Charles Bigwood,
Leslie Bigwood,
Harry Graham,
Sarah Eleanor Aukett,
Teresa Florence Guthrie,
Florence Margaret Roche,
Martha Cook.

Marriages.

George M. Vickers, Jr.,
Laura Helena Babbitt.

Burials.

Jacob Henry Howe,
Alfred M. Smith,
Maria D. S. Durst.

St. Clement's Choir.

Soprani.—Theodore Homan, Andrew Roach, Herbert Stafford (soloist), Herbert Wayne (soloist), Frank Munn, Winfield Stevenson, Benjamin Hannis, John Guthrie, Basil Downey, Walter McMullen.

Alti.—Ralph W. Remont (soloist), Sidney Greenfield, James McElroy, Frederick A. Babcock.

Tenori.—H. Winfield Kneedler (soloist), Louis M. Remont, William F. Steel.

Bassi.—A. H. Ritter, Geo. W. Hawkins (soloist), F. E. Remont, Wm. C. Wolfersberger, S. Norris Craven.

Probationers.—Arthur Long, Frank Homan.

DIRECTORS AND OFFICERS.

Choirmaster.—Remi Remont.

Organist.—Lawrence Gaff.

Choirmistress and Choir Club Directress.—Miss Fanny Darrach.

The Choirmistress' "Sub."

During the absence of Miss Darrach, the choir linen has been looked after by Master Adam Preston, who has assumed charge of this department for her, besides attending to his own duties as librarian of the choir, and we take this opportunity of complimenting Adam upon the manner in which he has discharged the obligations of this new office. The soiled cottas have been regularly and carefully collected each week and clean ones hung in each closet. Not once has there been the slightest forgetfulness or carelessness in this matter, and we must congratulate Miss Darrach upon having left with us such an alert, efficient and entirely satisfactory "sub."

PERSONALS.

Mr. Kneedler, our tenor soloist, took his annual choir vacation of two Sundays upon the 18th and 25th of August. He has been in the choir so long, and is such a hard and faithful worker, that we think these two Sundays of respite each year must cause him a curious sensation of uneasiness, such as we feel when we start upon an unusual errand and are unable to rid ourselves of the idea that we have "forgotten something."

Our choirmistress, Miss Darrach, is expected to return from Europe in the early part of September.

CHOIR VACATIONS AND SUMMER LASSITUDE.

When the size of the choir was more nearly equal to the requirements of the church than it now is, the number of members in attendance rendered it possible, each year, to grant the men, in a body, a month's relaxation from all choir duties, while the boys sang the services each Sunday. *Vice versa*, when the men returned, the boys could be allowed a summer holiday of a month, and their absence could be taken advantage of to render masses written exclusively for men's voices—a treat which comparatively few parishes in this city, with the exception of St. Clement's, have ever had the pleasure of experiencing. Such an arrangement renders the hot summer months much less trying upon the singers, who—no matter what the temperature—have to *work vigorously* through the services in stiff, uncomfortable linen collars and heavy, heating vestments; with all the additional personal uneasiness caused by the formal, reverend and appropriate behavior incumbent upon a chorister singing the praise of God in one of the most holy portions of the church. A relaxation of the kind in question seems to make a great gap in the otherwise incessant "grind," and appears to stimulate flagging energy, refresh weary spirits, and sustain interest in the choir work. This is particularly true of the little chorister of ten or twelve (almost upon the threshold of life) who is, as a rule, an irresponsible and morally undeveloped being, not yet capable, from a sense of duty or moral obligation, of placing his "nose to the grind-stone," and voluntarily keeping it there in spite of the pain and discomfort. In such cases there is naturally one overpowering desire and irresistible impulse; namely, to escape altogether from the "grind-stone," or to hold the "nose" just far enough away to cheat the "grind-stone" of any opportunity to work upon the material. The latter is the more common method. Comparatively few boys *resign* from the choir during the summer, unless compelled to by circumstances over which they have no control, but it is one of the most difficult things to get them to sing creditably on a day when the heat is intense. They display a lassitude, a lack of energy and a weariness of spirit that are appalling. It is cruel to drive or coerce urchins in this state, and the best and only proper method to pursue is to conjure them into the right mood by a skilful and imperceptible infusion of the necessary spirit into their dull minds and torpid brains.

A GOOD EXAMPLE.

One of the members of our parish recently set an example which we sincerely wish could be imitated by all the singers connected with our church. Feeling that he was not in a position just now to accomplish very much for his parish, but desiring to do whatever lay in his power, he concluded to join the choir as a voluntary singer, a decision which he very promptly put into execution.

A man who gives his services to the church in this way, attending rehearsals and services regularly, and making himself a *reliable and interested* member of the choir, really does much more for the parish than might, perhaps, appear at first sight; for "good men and true" are not too plentiful, even in the most flourishing choirs, and are pretty sure to be appreciated by the choirmaster. Moreover, when a man does this, he presents to the church, yearly, the actual equivalent of a certain number of dollars and cents—depending, of course, upon the value of his voice and the conscientiousness of his work.

Moral:—If you cannot give *money* to your parish, give your services in any practical way that presents itself. A parish *must* have both workers and money, and one is as essential as the other.

BOYS FOR THE CHOIR.

More boys are wanted for the choir. Owing to a number of changes that occurred this summer there are several vacancies in the choir for boys with clear, high voices and accurate ears. A monthly salary is paid and the boys are carefully taught, being rehearsed three times a week. In addition to this, there are many little benefits connected with membership in the choir; the Choir Club, with its refreshment nights once a month; visits to the Zoo in the summer; entertainment parties each month for the boys with a perfect record for that month; pic-nics and excursions during the summer; and, usually, an annual visit of a week or more to the shore, the country, or a camping ground.

To be accepted, boys *must* meet the above requirements, and the number received into the choir is small compared with the total number of applicants; but the choirmaster is glad to try boys, and upon any Sunday, before or after service, will be pleased to make an appointment with any boy who wishes to apply for admission.

Pledges in Arrears.

Nos. 5, 15, 32, 33, 46, 47, 49, 52, 53, 59, 61, 62, 72, 77, 78, 80, 85, 93, 97, 99. 101, 108, 112, 126, 133, 135, 138, 140, 142, 147, 154, 155, 157, 158, 159, 170, 173, 179, 180, 181, 183, 184, 186, 189, 190, 191.

Several others are in arrears for a few weeks. It would be a very great relief to the Church treasury, if all money promised and owed could be paid, for then we could begin the work this fall very much more comfortably. Debts paid, and the careless ones bearing their share, we would have no financial worries.

The Holy Angels.

In proportion to one's faith and life in the Catholic religion, one's insight into the unseen and eternal increases; but in proportion to one's lack of faith, one's perception of the spiritual world grows dim. We rejoice at the approach of the festival of St. Michael and All Angels, to remind ourselves that we belong to that church of God which has lived on this earth in communion with heaven, and in the conscious realization of "the great cloud of witnesses" which surrounds us. To us the angels are not the mere vague unrealities of a vanished faith; they should be the spiritual allies of our Christian war, who guard and attend us, whose worship of God we join, and who are as possible to our perception as those St. Peter saw, and those of whom St. Chrysostom wrote, "In the beginning God created the heaven and the earth," so that they have a prior existence to man, heaven being God's first creation, and they are thus a different order, an order of ministering spirits who sustain and operate the universe under the will of God. What knowledge, what power, what purity, what instant obedience must be theirs who are in the immediate presence of God and enjoy constant communion with the Father of Spirits! The holy angels have been eternally innocent, since they have always been beholding the face of God. They have been eternally happy, since they have always been flooded with the sunlight of the Divine love. To know God is to be at the source and centre of all knowledge and all power, and to know God postulates, moreover, perfection of character and moral excellence. "In heaven their angels do always behold the face of My Father which is in heaven," said our Lord, speaking of the guardian angels. It has been asserted by theologians that it will be the duty of the angels to separate the good from the bad at the judgment day, as the Scriptures reveal, not only because they are the natural ministers of God, but because they have watched over us who are the "heirs of salvation," and they alone know fully our thoughts and words and acts, our resistance of grace or our triumphs over evil. Let us never forget the holy angels; they are, on the one hand, an example for us to imitate in their innocence of character and obedience to the will of God; and, on the other hand, they may be either our spiritual safeguards or the instruments of our destruction, smiting us as the angel smote Herod when he gave not the glory to God. With them we may live forever in the beatific vision, or of us it may be written, "Let them be as the dust before the wind and the angel of the Lord scattering them." Remember the perfection of their purity which enables them to see God, and so shall you attain to the perfection of their knowledge and of their power which they derive from their dwelling with the Father of Lights.

The Repair Fund.

In the August number we reported $31 as given for this fund, we did hope that some more might come; the object, "pointing" the stone work, seems a necessary one, needful to preserve the structure in good condition. This is a practical appeal. "A stich in time saves nine,

and a few hundred dollars spent now will save, probably, two or three times as much in the not very distant future. Aside from the *necessity* of "pointing" the stone work, it will greatly improve the appearance of the building and make it very much more attractive.

The New Sunday-school.

There has been a revolution in the method of teaching religion to children. The system of learning—or, rather, not learning—a dreary catechism by rote and reciting it on Sunday; the dull half hour of question and answer; the monotonous disorder; at best, the very limited progress in a few elements of doctrine, have been done away. Within the last few years there has been developed and perfected, chiefly in France, a new way of teaching religion, which is no longer a burden or, at least, of small profit to the child's soul, but which is a constant surprise and delight; not only instructing children in the whole round of the Church doctrine with minute accuracy, but practicing them in the necessary actions of their faith, and developing, moreover, a love of God, a devotion of soul, and a spirituality of heart such as children alone attain. Of course, there have never been wanting families, or even ideal Sunday-school teachers, who have developed the saintly life in their children; but the new method of teaching Sunday-school, called the Dupenloup method, turns the whole Church into such a family and such a teacher, and accomplishes, by principles of scientific teaching, really remarkable results in large numbers. This method is being adopted in this country; a number of parishes use it, in modified forms, already, and it has been found of great service, also, in missions. We hope to introduce it at St. Clement's this fall.

We want the children. There is no more important work. They are the men of the future. No time is so impressionable as childhood, and no teaching is so important as that given to children. The effect of the lessons of childhood lasts all through life. What a wonderful thing; what a blessing to the child; what a constant strength and safeguard all through the long years of a life of temptation and trial in the world; what a fair prospect of arriving at our true destiny in the world to come, if from our earliest years we were taught the whole Catholic faith; if we practiced that faith; if, moreover, we were drawn to love that faith and that practice with the whole heart! And that is what the new Sunday-school does; it makes children love their religion; it takes the soul in its earliest years, before sin and Satan have already begun their work of destruction, and it surrounds the child with the means of grace, which it is taught to enjoy; it fills the child with an affection for virtue, which it learns to respect. Already there are encouraging results, both at home and abroad, of this system; not only in the increasing number of children who come voluntarily to confession, and for their communions, but in the effect upon parents, and even whole families.

The new Sunday-school is held in Church, where the opportunity for suitable devotion is at hand. The girls sit on one side, the boys on the other, and the smallest children are in front. Hymns are sung and prayers are said, the children being taught how to kneel and bow and cross themselves properly. Only five questions and answers are learned each day; but these are so well learned that every child ought to repeat them on the following Sunday, and for weeks after. The Head Catechist (there are three) gives an instruction, which each child is expected to remember for the next week, writing out at home from memory and presenting the following Sunday as a *Diligence*,

concluding with some original resolution or prayer. There are more hymns, and a game, called "the game of good points," in which those children who have answered well come forward and answer questions put by the Head Catechist, picture cards being given for the best answers. Finally, comes a Scripture reading by the Second Catechist, distinct and forcible, and a homily or sermon, of a very few minutes' length, addressed to the heart and conscience of the child. Everything is bright and quick. The children take an animated interest in what is going on; they readily learn the instruction and questions, and soon catch the spirit of the competition in "the game of good points." Often they are touched and affected by the lessons. Besides, there are, on all the greater festivals, *fêtes*, on which the prizes are distributed, recitations given, dramatic dialogues on religious subjects recited, flowers, music, and a *Magnificat* sung, with incense, and corporate communions made.

There is no doubt that the method can be employed with great success at St. Clement's. Further announcements in regard to it will be made later.

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Surplus	2,244,269 10	
		$9,562,599 92
Surplus as to policy holders		$5,244,269 10

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GREVILLE E. FRYER, Secret'y and Treas'r
JOHN H. ATWOOD, Assistant Secretary.
T. ROUARD WRIGHT, Marine Secretary.

may 1y

St. Clement's Magazine.

Vol. 2. PHILADELPHIA, OCTOBER, 1895. No. 10.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR OCTOBER.

1. **Tuesday** (*St. Remigius, B.*)....Celebrations, 7 and 9.30 a.m.
2. Wednesday.....Celebrations, 5.30 and 7 a m. Guild of St. Vincent, 8 p.m.
3. Thursday.....Celebrations, 7 and 9.00 a.m. Mothers' Meeting, 8 p.m.
4. Friday (*Abstinence*).....Celebration, 7 a.m.
5. Saturday.....Celebration, 7 a.m.
6. **Sunday (17th after Trinity).**
   Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
   The Catechism, 3 p.m. Guild of Holy Cross, 5 p.m.
7. Monday.....Celebration, 7 a.m. St. Mary's Guild, 8 p.m.
8. Tuesday.....Celebrations, 7 and 9.30 a.m.
9. Wednesday (*St. Deny's, Bp.*)....Celebration, 7 a.m. Guild of St. Martha, 8 p.m.
10. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
11. Friday (*Abstinence*).....Celebration, 7 a.m.
12. Saturday.....Celebration, 7 a.m.
13. **Sunday (18th after Trinity).**
    Celebrations 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. The Catechism, 3 p.m. C. B. S. Vespers, 5 p.m. Even-song, 8 p.m.
14. Monday (*St. Edward, Trans. of, transferred.*)
    Celebration, 7 a.m. G. F. S. (Physical Culture), 8 p.m.
15. Tuesday.....Celebrations, 7 and 9.30 a.m.
16. Wednesday.....Celebration, 7 a.m.
17. Thursday (*St. Etheldreda, Q. V., Ab.*)
    Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
18. Friday (*St. Luke, Ev., Abstinence*).
    Celebrations, 7 and 9.30 a.m.
19. Saturday.....Celebration, 7 a.m. Guild of Holy Child, 3 p.m.
20. **Sunday (19th after Trinity).**
    Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. The Catechism, 3 p.m. Even-song, 8 p.m.
21. Monday.....Celebration, 7 a.m.
22. Tuesday.....Celebrations, 7 and 9.30 a.m.
23. Wednesday.....Celebration, 7 a.m.
24. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
25. Friday (*St. Crispin, M., Abstinence.*)
    Celebration, 7 a.m.
26. Saturday.....Celebration, 7 a.m.
27. **Sunday (20th after Trinity).**
    Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. The Catechism, 3 p.m. Solemn Even song, 8 p.m.
28. Monday (*St. Simon and St. Jude.*)
    Celebrations, 7 and 9.30 a.m. G. F. S., 8 p.m.
29. Tuesday.....Celebrations, 7 and 9.30 a.m.
30. Wednesday.....Celebration, 7, a.m. Guild of St. John the Evangelist, 8 p.m.
31. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.

Matins, daily, 9 o'clock.

Even-song, daily, 5 o'clock.

The Catechism, every Sunday, 3 p. m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents. Yearly, 50 Cents

All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, OCTOBER, 1895.

There is a serious matter which demands our attention during the coming winter; it is the financial condition of the parish; that every individual communicant should realize his duty of giving to God. A Christian is not living a religious life unless he gives of his means for the support of the services and for charity according to his ability; his obligation is not satisfactorily fulfilled when he gives to all sorts of strange and unusual schemes which attract his fancy or interest; the amount of money thrown away on "fads" is wasted. It is just as much a part of the worship of God to give regularly and systematically as it is to pray, receive Holy Communion, or make Confession. Quite a number of St. Clement's people give generously, conscientiously and willingly; but there are a large number who do not give any more than they can help, apparently what they think they will never miss. Various are the excuses, but they all come to one in the end; these persons do not care to exercise any self-denial; they take the risk; they expect some one else to pay their debts to God. It is not religious; it is not honest. For the most part such persons expect much attention in sickness, or need; have a very definite idea of other people's duty; do a great deal of criticising, fault finding and complaining. A person who does not give has no particular interest in the parish or its work, and naturally dislikes very much to hear of its needs; they are opposed to begging sermons or articles. Some people do not like to pledge themselves, the result is they give according to impulse, and, of course, give less than they owe God; as a matter of fact the whole Christian life is a life lived under a vow; you cannot escape the obligation, even if you manufacture an excuse, so that you may not feel uncomfortable for not paying. It is a solemn duty for each one to give according to his means, and exercise some measure of self-denial.

Parishes are expected to be honest, but how can they meet obligations if members of a congregation neglect to pay?

There are many people who take advantage of the privileges of St. Clements, speak of the work with interest, it may be enthusiasm, yet their offerings, perhaps, hardly equal their car fares, certainly do not reach the amount paid for their amusement. They do not "set apart" for God's work, but throw in what they can spare. Many think that they have so many other claims that God does not expect them to do anything; that is their idea, but it does not come from God; it is not the voice of the spirit speaking, and it does not relieve them or put them in the way of the blessing.

We hope that those who have not given any pledges—they are not a few, some have never promised, others have become tired of the self-denial—may make a fresh start, then we can clear off all arrears, pay our debts, and make St. Clement's do its work thoroughly and well.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
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THE REV. HERBERT PARRISH.

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Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff
Sacristan.—Mr. Sheldon P. Ritter.

Clergy House, 2026 Cherry St
All Saint's Home, 2034–36 Cherry St

Church Convention.

The General Convention of the Church is to meet in Minneapolis, Minnesota, during this month; the opening service will be in Gethsemane Church on Wednesday, October 2d; all people ought to pray for God's blessing on the work; 79 Bishops are entitled to seats, and there are 424 members of the House of Deputies. There are important reports of committees to be discussed and acted on. Some dioceses have asked to be divided, *e. g.*, Maryland. Missionary work is to be decided on, and perhaps some of the vacancies in missionary dioceses to be filled. The sessions last for about three weeks.

Baptisms.

James Andrew Morris,
Mary Anna Bustard,
Reginald Mason Ball.

Burial.

James A. Morris.

The New Catechism.—Notes.

The new Catechism will begin today—St. Michael and All Angels—at 3 o'clock. All helpers please attend the preliminary instruction at 2.45 o'clock.

The Catechism will be held in the church, and the girls will sit on the gospel side, the boys on the epistle side, the smaller children being in front.

The mass at 9.15 this morning was offered with special intention for the success of the new Catechism.

Besides the regular children's mass at 9.15 every Sunday morning, there will be appointed an 8 o'clock mass on one Sunday of every month, when children will make their communions. The confession of children will be heard on the Saturday before. Parents will please see that their children are regular in their duties.

All the teachers will please attend the Catechism and sit with their classes. They can be of the greatest assistance in the work.

Any child receiving three "good fives" for perfect answers to the questions will be given a prize. The prizes are beautiful illuminated cards with a variety of pictures. Extra prizes in books and medals will be given at the end of the season to those obtaining the highest marks. The record of each scholar in attendance and marks is kept for the year. This record will include also the attendance at the 9.15 mass Sunday mornings.

Every person who desires instruction in the principal articles of the faith will do well to attend the new Catechism. While the instruction is primarily for the children, it will be found useful also for adults. The teaching is simple but deep. All who wish to be present will be welcome.

The first year of the Catechism will be devoted to teaching the chief doctrines of religion, such as: The Creation, The End of Man, The Fall, The Incarnation, Resurrection, As-

cension, Descent of the Holy Ghost, The Church, etc., etc.

The children of the Infant School will remain under the instruction of Miss Smith. None but those who have learned the Church Catechism being admitted to the new Catechism. The Infant School will be held in the Sunday-school room, while the new Catechism will be held in the church.

As soon as the Catechism is well started, it is expected to close each session with a special service and a solemn *magnificat*. It is intended, also, to hold a special *fête* at Christmas if possible.

Suggestions for receiving the Blessed Sacrament when unable to come to Church.

For various reasons the more reverent and seemly method of receiving the Blessed Sacrament when one is sick, seems to be that it should be carried from the church according to the ancient custom, rather than that consecration should be in the sick-room. Where masses were or are infrequent, or sometimes under other circumstances, it may be necessary to consecrate in private houses, but now that reservation is not unusual and in many places mass is said daily in the church, this is no longer necessary. The present suggestions are of a practical nature, and are not concerned with the proper preparation and disposition of the soul.

In every house there should be at least one blessed wax candle for such occasions.

THINGS TO BE PREPARED.

A table covered with a clean, white cloth; a crucifix upon it or at least a cross; a lighted candle; a small glass of water; a prayer book.

The table to be placed so that the priest does not face the sick person or other persons present. All women present should have some covering on the head, even the sick woman, a cap, lace veil or handkerchief.

Devout persons within the church or house ought to genuflect when a priest with the Blessed Sacrament passes.

In the street some token of reverence ought to be made, men ought to raise their hats if nothing more, saluting our Lord, and women ought to make some reverence.

Stricter attention ought to be paid to the rubric which warns all to notify the priest of a desire to receive Communion, and not to put it off until a crisis, or expect him to know of the sickness and to suggest the need of the Sacrament.

Ordinarily the Sacrament is reserved by tincture, that is, the Sacred Body is dipped in the Precious Blood; in communicating, the more convenient mode is for the priest to place it on the tongue, in most cases only the sick person is communicated.

Offertory Account.

September 1st, cash.....	$18 60
" " envelopes..	34 75
" 8th, cash.....	19 32
" " envelopes..	15 63
" 15th, cash.....	21 65
" " envelopes..	53 22
" 22d, cash.....	17 09
" " envelopes..	43 53
Sinking fund.....	5 00
Repair fund.....	1 00
	$229 79

It is gratifying that the offerings have been so large during the summer. We may expect soon to have all back pledges paid up.

Pew rents are due on October 1st.

Since the publication of our last number we, who have been in the city, have had the privilege of seeing several of our old friends; Father Convers came in for a day; Father Huntington spent a Sunday with us and preached morning and night; Father Field has spent the greater part of a week, as well as promised to arrange to return to us.

Bishop Potter's Work.

One of the important and notable events of the summer has been Bishop Potter's residence during July in the lower part of New York City, taking charge of the work of the Cathedral Mission. The locality is a densely populated one; the conditions are, humanely speaking, rather unfavorable for religious work. One of those places where self-denial must be a part of the outfit of the workers. No one can reach people until they thoroughly realize and understand the point of view of the ones they desire to teach, strengthen and change.

You cannot work a mission church while you live at a distance, even though you may spend a part of each day on the ground. Always be at the disposal of the people, and be deeply interested in their welfare. At best you are on the outside of their life, and to benefit them you must have thrown in your lot with them. They may respect, admire and esteem you, but they cannot entirely take you to their hearts; they do not know you—how can they? You do not know them, of course not. It ought not to be a singular thing for a Bishop to do this kind of thing, though as a matter of fact it is. Those people really have as much claim on their Bishop's time as their more fortunate neighbors. So while honoring the Bishop for breaking the bad custom of the past, we can only feel that he has fulfilled a part of his duty; even Bishops ought not to be above any part of their work; there is plenty of room for a higher standard of self-sacrifice; they ought to set the example rather than simply urge the duty of self denial upon others.

Bishop Potter can now speak of the problems that he has thus been enabled to study from actual observation and knowledge. Perhaps he may be able to point out why so much of our work of a charitable nature rather harms than helps the individuals, dries up their religion, destroys their faith; it too often fosters every covetousness and self-seeking.

There are many idle young men about with no object or aim in life, not only wasting but killing time. Idling seems to be their most serious occupation. Good material being wasted. It might be a good plan for many such to give themselves for a certain period during the winter and summer for solid work; a time when others' interests would have the first claim, when they would spend themselves and their substance entirely for others. It would do them no harm and it might be of some benefit to them.

Notes.

The various Guilds will meet this month as usual, and it is hoped to have full attendance of members and associates.

The Rev. J. G. Ewens has become Chaplain of St. Mary's Guild, and taken charge of the mothers' meeting.

The Rev. G. T. Griffith, after good faithful work here, has gone to Evansville, Indiana. Many will pray for God's blessing on his work there.

Mr. W. A. Carson has resigned as Sacristan.

The Brotherhood of St. Andrew has purchased a house at Twentieth and Race, it is to be fitted up for the accommodation of young men who can only pay a moderate sum for board.

The Sea-shore Home at Point Pleasant was closed the first part of September; there is a deficit which, it is hoped, may be made up soon; a report of all money received, number of people entertained, etc., will be published later on.

Our Sexton, Mr. Thomas Connor, after many years of faithful work, has severed his connection with St. Clement's.

St. Clement's Choir.

Soprani.—Theodore Homan, Andrew Roach, Herbert Stafford (soloist), Herbert Wayne (soloist), Frank Munn, Winfield Stevenson, Benjamin Hannis, John Guthrie, Basil Downey, Walter McMullen, Bernard Bunston, William G. Weiss.

Alti.—James McElroy, Ralph W. Remont (soloist), Sidney Greenfield, Frederick A. Babcock.

Probationers.—Arthur Long, George H. Walker.

Tenori.—H. Winfield Kneedler (soloist), Louis M. Remont, William F. Steel.

Bassi.—A. H. Ritter, Geo. W. Hawkins (soloist), F. E. Remont, Wm. C. Wolfersberger, S. Norris Craven, A. S. Irwin.

Choirmaster.—Remi Remont.

Organist—Lawrence Gaff.

Choirmistress and Choir Club Directress.—Miss Fanny Darrach.

Good News for the Choir Boys.

In a letter from Oxford, England, dated September 3d, Miss Darrach wrote that she expected "to sail from Southampton on Sunday afternoon, September 15th." It is very probable, therefore, that she will be with us again, about the time this issue of the MAGAZINE goes to press.

This will undoubtedly be agreeable tidings to the choir-boys. Every boy in the choir knows that as a member of the choir he has no friend more sincerely solicitous for his moral and physical welfare than Miss Darrach, and the absence of a staunch and true friend, ever thoughtful for one's comfort and interests, is necessarily more or less keenly felt, according to the intensity of one's appreciation. Moreover, the mere mention of Miss Darrach's name undoubtedly arouses in the minds of most of the boys visions of happy "Choir Club" sessions, with all their accompanying pleasures and benefits, so that it is not difficult to believe that the return of our choirmistress will be a cause of great rejoicing in more than one small heart that knows but one friend in our big parish.

The Value of the Volunteer Singer.

As summer draws to a close and the choir attendance begins to improve; as irregular members (compelled by the advancing season to relinquish summer enjoyments) bethink themselves of settling down to regular choir work for the fall and winter; as absentees return to choir duties and resume their old places in the stalls; as applications are received from various individuals for admission to the choir, and the hope of an increased membership gains some possibility of realization; as this annual metamorphosis takes place and the contrast between a summer and a winter choir is made apparent, we are naturally led to wonder what we should do if *all* choir singers deserted their posts in the warm weather. Salaried singers are, of course, under a sort of business obligation to maintain a regular attendance, and the question, therefore, applies principally to volunteer singers; but, as volunteer singers make up, in our case, practically the entire corps of men, the question becomes a somewhat momentous one to us. Important as the question is, however, it is very easily and briefly answered, for *we* simply *could not do without the volunteer singer*. It may, possibly, be thought by some injudicious for us to make this frank admission, lest our volunteer singers become "puffed up" with pride and vanity and imbued with a desire to take undue advantage of the power they possess; but believing that "honesty is the best policy," we do not hesitate to be perfectly candid in the matter; in addition to which we have sufficient confidence in our volunteer singers to prevent our anticipating any such evil result. There have been occasions this summer when, without our volunteers, one side or the other of the choir would have been *entirely without men;* and, at *all* times, the parts would be ridiculously unbalanced but for the voices given to us without price. It is right that our volunteer choirmen should know that we realize that their attendance is sometimes secured at the cost of various little personal sacrifices; it is proper they should feel that we fully appreciate their efforts to maintain and improve the choir through regular attendance and conscientious observance of duties, and it is appropriate that we should here mention that the choirmaster has requested us to extend, in particular to the volunteer singers, and in general to all the choir members who have labored through the hot summer in faithful performance of their choir duties, his sincere and earnest thanks and his assurance that he deeply and gratefully appreciates their conscientious efforts and their assiduous labors.

A Choir Excursion.

Some time ago the rector suggested the advisability of giving the choir boys an excursion; and, with his authorization, the subject was taken into consideration. It being a matter which concerned only the boys, it was deemed but just and proper that *they* should have the ruling voice. Several meetings were, therefore, held, and each boy was given an opportunity to express his views. The novel ideas brought forward, the amazing suggestions submitted, the gigantic proposals received, and the wild and startling theories advanced as the proper basis upon which to conduct the excursion need not be repeated here, as it is sufficient to state that the boys finally concluded to spend a day at Washington Park on the Delaware. Saturday, September 7th, was chosen, and it was determined by vote to meet in the choir room at 6.30 A. M (!) The day arrived, but opened with a rain storm that looked so obstinate and determined that only four of the boys put in an appearance. They reached the choir-room shortly after 6 A. M, with their lunches in paper boxes that could be thrown away when emptied. It was, of course, impossible to have an all-day excursion in a rain storm, and with only four of the boys to participate; so, in spite of the protestations of the faithful four, and their assurances that the rain was stopping, that the sun was coming out, that it was going to be a "fine day," and that the other boys would "come after awhile," they were ordered to go home again, and the excursion was postponed until the following Saturday. However, some of the boys (unable to relinquish the realization of their anticipations after the elaborate preparations they had made) took the trip on their own account, and said to the choirmaster the next day (Sunday), with a triumphant irony whose logic could not be disputed, "Didn't we tell you it would be a fine day?" As the weather *had* cleared later in the morning, he could only reply meekly, "Yes, you were quite right; the weather did clear very nicely." Experience had taught him the futility of discussing the whys and wherefores of his decision.

On Saturday, the 14th, the excursion took place without interruption or mishap. On that day, the proprietors of the switchbacks, merry-go-rounds, toboggans, Ferris-wheels, and "shoot-the-chutes," *may* have had more profitable customers than

our choir-boys, but they certainly had no patrons more highly appreciative or wildly enthusiastic. There were many strange experiences recounted in the choir-room the day after the excursion, but the principal boast was the achievement in breaking the record on the "shoot-the-chutes." One of the "shoot" pilots stated that the largest number of passengers he had ever carried in his vessel at one time was fifteen. This statement at once aroused the ambition of the boys to such a pitch that, with the desperation born of a dauntless determination to excel (whether in choir singing or in shooting chutes), they immediately proceeded to pack themselves into the boat like figs in a fruit box. When they had crowded and jammed and stowed and bundled themselves till discomfort had reached its maxim and the possibility of breathing had been reduced to a minimum, the boat was "let go." It darted down the chute with appalling rapidity; and, when it reached the water, the pilot guided his craft carefully over the lake and landed his *seventeen passengers!* The pilot had broken his record and the boys had won an honor whose glory will not fade for many weeks, and whose importance will bear many a boast and vaunt.

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Surplus as to policy holders	$5,244,269 10

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St. Clement's Magazine.

Vol. 2. PHILADELPHIA, NOVEMBER, 1895. No. 11.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR NOVEMBER.

1. **Friday** (*All Saints, Abstinence*).Celebrations, 7, 8 and 9.30 a.m.
2. Saturday (*All Souls*).....Celebrations, 7 and 9.30 a.m.
3. **Sunday (21st after Trinity).**
   Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Guild of Holy Cross, 5 p.m. Even-song, 8 p.m.
4. Monday.....Celebration, 7 a.m. Guild of St. Mary's, 8 p.m.
5. Tuesday.....Celebrations, 7 and 9.30 a.m.
6. Wednesday (*St. Leonard*).....Celebrations, 5.30 and 7 a.m. Guild of St. Vincent, 8 p.m.
7. Thursday .....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
8. Friday (*Abstinence*).....Celebration, 7 a.m.
9. Saturday .....Celebration, 7 a.m.
10. **Sunday (22d after Trinity).**
    Celebrations 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. C. B. S., 5 p.m. Even-song, 8 p.m.
11. Monday (*St. Martin, B.*).....Celebration, 7 a.m.
12. Tuesday.....Celebrations, 7 and 9.30 a.m.
13. Wednesday (*St. Brittius, B.*)....Celebration, 7 a.m. Guild of St. Martha, 8 p.m.
14. Thursday .....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
15. Friday (*St. Machutus, B., Abstinence*).
    Celebration, 7 a.m.
16. Saturday.....Celebration, 7 a.m. Guild of Holy Child, 3 p.m.
17. **Sunday (23d after Trinity).**
    Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
18. Monday (*St. Hugh, transferred*..Celebration, 7 a.m.
19. Tuesday.....Celebrations, 7 and 9.30 a.m.
20. Wednesday (*St. Edmund, K.*)...Celebration, 7 a.m.
21. Thursday.....Celebrations, 7 and 9.30 a.m.
22. Friday (*St. Cecilia, V. and M., Abstinence.*)
    Celebration, 7 a.m. First Vespers of St. Clement, 8 p.m.
23. **Saturday (St. Clement)**.....Celebrations, 6, 7, 8 and 11 a m. Matins, 10.30 a.m.
24. **Sunday (next before Advent).**
    Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Procession of Guilds, 8 p.m.
25. Monday.....Celebration, 7 a.m.
26. Tuesday.....Celebrations, 7 and 9.30 a.m. Parish Tea, 8 p.m.
27. Wednesday .....Celebration, 7, a.m. Guild of St. John the Evangelist, 8 p.m.
28. Thursday (*Thanksgiving Day*)...Celebrations, 7, 8, 9.15 and 11 a.m.
29. Friday (*Abstinence*).....Celebration, 7 a.m.
30. **Saturday** (*St. Andrew, Octave of St. Clement*).
    Celebrations, 7 and 9.30 a.m.

Matins, daily, 9 o'clock.

Even-song, daily, 5 o'clock.

The Catechism, every Sunday, 3 p. m.

Infant School, every Sunday, 2.45 p. m.

Men's Bible Class every Sunday 3 p. m.

Women's Bible Class every Sunday 3 p. m.

Third Annual Report of the Clothing Club of St. Clement's Infant School.

NOVEMBER, 1895.

The object of this Club is to help mothers to buy clothing for their younger children, by taking care of such small sums of money as can be saved each week for that purpose.

Money may be brought to the school on Sunday afternoon. A card, marked with the amount of money sent, will be given to the child bringing it.

Shoes, clothing for boys, hats, etc., will be bought for Club members, and sold to them at a discount. The clothing will be sold in the school room every Thursday evening, after eight o'clock.

The Club opens November 1st and closes June 30th.

The ladies in charge of the Club desire to thank the many friends who have so kindly helped and encouraged them by donations of money, materials, half-worn garments, and the making of new garments. Thanks are also due to Strawbridge & Clothier, to Joseph P. Cooper & Son, and to the Eastern Penitentiary, for discount on all goods purchased from them.

Donations of money, materials and half-worn garments will be thankfully received, and may be sent, in care of Miss Katharine Smith, to 120 N. Eighteenth street, to 1924 North street, or 2047 Tower street.

The benefits of the Club are intended for the members of the Infant School, but during the past season we have been obliged to depart from this rule, it being necessary to clothe the older children, in order that they might bring the younger ones to Sunday-school.

During the year we have given away 64 pieces of new clothing (value, $17.95), and 53 pieces of old clothing.

RECEIPTS.

Sale of clothing..... ...	$82 67
Donations	31 00
	$113 67

EXPENDITURES.

Materials and clothing.....	$82 53
To Sunday-school expenses,	10 70
Balance on hand	20 44
	$113 67

KATHARINE SMITH.
MARY P. GORDON.

Dedication Festival, 1895.

Friday, November 22d, First Vespers (in Chapel), 8 P. M.

Saturday, November 23d, St. Clement's Day, Holy Communion, 6, 7 and 8 A. M.; High Mass, 11 A. M., preacher, the Rev. F. M. Clendenin, S.T.D., Rector St. Peter's Church, West Chester, N. Y.

Sunday in the Octave, November 24th, Holy Communion, 7 and 8 A. M.; Children's Mass, 9.15 A. M.; High Mass, 11 A. M., preacher, the Rev. D. Convers, S.S.J.E.; Procession of Guilds, 8 P. M., preacher, the Rev. D. Convers, S.S.J.E.

Tuesday, November 26th, Parish Tea, 8 P. M.

Thursday, November 28th, Thanksgiving Day, Holy Communion, 7, 8 and 9.15 A. M.; High Mass, 11 A. M.

Offertory Account.

September 29th, cash.....	$35 44
" " envelopes,	72 36
October 6th, cash.....	33 56
" " envelopes....	64 84
" 13th, cash.	19 53
" " envelopes....	59 80
" 20th, cash.....	43 93
" " envelopes....	52 70
Repair fund.....	5 00
Sinking fund.....	5 00
Sea-shore Home.....	10 50
Choir fund.....	25 00
	$427 66

Baptisms.

October 6th, Walter Devereux McMullin.

October 7th, Edward Burns Burns.

October 10th, Leonhardt Thornburg Elsner; Fanny Victoria Jones.

October 17th, Charles Henry Parker, Jr.; Joseph Russell Vance; John Conrad Holacher.

Marriage.

September 25th, Harley B. Fowler to Katherine M. Taylor.

Burials.

Ethel Manthorpe,
Anna H. Neill.

The New Catechism.

The new Catechism began on Michaelmas, with thirty-eight scholars.

The chatechists are as follows: Head Catechist, The Rev. H. Parrish; Second Catechist, The Rev. G. H. Moffett; Third Catechist, Mr. Greenfield. Mr. James Toole assists in keeping the record of attendance. Mr. Balsley is the organist.

The instructions so far have been on The Creation, on God, on The End of Man, on Sin. The instructions are given by the Head Catechist. The homily is given by the Second Catechist.

The answers to questions should be purely voluntary, and the teachers are asked not to press children to send in their names when the children do not wish to do so. It is most important that the children should not feel that the Catechism is in any way a trial. They learn most when they are enjoying the process of learning.

It is hoped to give a *fête* about St. Clement's Day.

The solemn *Magnificat*, sung with cope and incense, has been introduced at the end of the Catechism. Mr. Goodwin is thurifer, and Adam Preston and George Johnson are the acolytes.

Parents are always welcome to attend the Catechism. Quite a number of visitors are present each Sunday.

Choir Fund.

Promises and subscriptions are asked for this fund, that the choir may be strengthened and our music improved; already some money has been given for this purpose and more promised. Surely we are all interested in this matter. All money will be acknowledged in the MAGAZINE.

St. John's Guild.

The members of the Guild of St. John are certainly not very enthusiastic. The first meeting this season should have been in September; but as only three members made their appearance on the stated evening, there was no meeting.

St. Clement's Choir.

Soprani.—Theodore Homan, Andrew Roach, Herbert Stafford (soloist), Herbert Wayne (soloist), Frank Munn, Winfield Stevenson, Benjamin Hannis, John Guthrie, Basil Downey, Walter McMullen, Bernard Bunston.

Alti.—James McElroy, Ralph W. Remont (soloist), Sidney Greenfield.

Probationers.—Arthur Long, George Walker, Carl O. Bertstrom, Guy Lorman, Charles Coryell, Albert Coryell, Irwin Hillman.

Tenori.—H. Winfield Kneedler (soloist), Louis M. Remont, William F. Steel.

Bassi.—A. H. Ritter, Geo. W. Hawkins (soloist), F. E. Remont, Wm. C. Wolfersberger, S. Norris Craven, H. P. Lomax.

Choirmaster.—Remi Remont.

Organist.—Lawrence Gaff.

Choirmistress and Choir Club Directress.—Miss Fanny Darrach.

The Club.

The Choir Boys' Recreation Club reopened on Tuesday evening, October 15th, with an attendance of twenty-two to answer the roll-call, five were absent. Twenty-seven names are entered for this winter, two new names are on the list, while six are dropped; two being away from the city, three being at a distance in town and one has not been asked to return.

A business meeting was first called; this being the fourth winter of the Club it has been thought well that the older boys should take some active interest in its well being. Harry Cathers was elected President; Ralph Remont, Secretary; Herbert Stafford, Librarian; three boys, Adam Preston, Andrew Roach and Winnie Stevenson, were appointed for the month of October, to assist the Superintendent in getting out games, giving out magazines and collecting and helping to replace in the closet all that have been used during the evening.

Walter McMullen kindly furnished the entertainment of the evening by showing, with the assistance of the President, his magic lantern, a fine one with many pictures.

It has been proposed that there shall be a debating society on one evening in each month; also, a general game, such as the favorite "Potato Race," "Up and Down Jenkins," the "Donkey" or others yet to be thought of, on one other evening. Entertainments for two evenings in the month are not yet settled upon; banquets will come like leap year, when there is a fifth Tuesday, for pecuniary reasons.

A Letter from the Club.

DEAR MAGAZINE:—We, the Choir Boys Recreation Club, are writing to ask you if you can get us a few new things for the Club. We should like very much, we little boys, some building blocks, some soldiers, a new "messenger boy" game, some dissected pictures or maps; a little boy asked the other evening if we had a "grocery store," that would be a good thing too; also, drawing paper, good pencils, and colored crayons. Some of us, indeed many of us, have no games at home, and if we had the younger children would soon break them up, and we, being choir boys, are thought too old for games, but really we are not, we enjoy our Tuesday evenings in the choir-room. Four nights in the week we are there for work, one night we play and have a good time; it seems very much like our evening home. Do what you can for us, dear MAGAZINE, and you will have our grateful thanks. Perhaps some of the many people who read the MAGAZINE will like to help us to have a good time in the coming winter evenings.

THE LITTLE BOYS OF THE CLUB.

In an old church in England, cut in a stone tablet and placed on the wall on one side is this inscription, in memory of a choirman:

"UNDERNEATH
Lieth in peaceful security the last remains of William Spence, who quitted this earthly stage on the 16th of June, 1785, in the thirty-ninth year of his age. Twenty years a chorister of this church, and was allowed to have one of the strongest and finest bass voices in this kingdom."

Parish Notes.

Father Field received a warm welcome on Michaelmas Day. He preached the morning and evening sermons.

Vespers of the Blessed Sacrament were said in the Chapel on Sunday, October 13th, and eight members admitted to the C. B. S.; twenty-six members are now on our roll. It is expected that vespers will be said each month.

The Infant School is now held in the large school room; they are not as crowded as they were down stairs. The attendance has been very encouraging.

The Catechism in Church is fairly started; the attendance of children has not been as large as it should be. Parents and sponsors have some responsibility, as the Church expects of them some care that the children be instructed.

The Rev. J. M. Davenport has given over the title to the house 2036 Cherry street to the vestry, for the use of All Saints Sisters, as a mission house. There is a large mortgage on the property, and interest on this must be paid. The house is needed, and convenient; it is in need of repair.

HAS YOUR SUBSCRIPTION EXPIRED?

The Guilds have resumed their regular meetings. Members of the congregation ought to be attached to, or interested in, some one of these. Christians must not only "believe," but also "do;" and the rule of life of a Guild makes one's religious life definite, not a matter of impulse or feeling. There is room for improvement on the part of some of the members in the regularity of their attendance at Church services and Holy Communion.

The Thursday night mothers' meeting is well attended.

A Perseverance League is being organized for boys who have been confirmed.

The Sea-shore Home deficit is in a fair way of being made up, several persons having sent in money in answer to the appeal.

Congregations are becoming larger as people are returning to town.

November is the month in which we specially remember our dead; it is a custom with some to pray for the souls of those they care for on the anniversary of their death, and to make commemoration on the corresponding day in November.

The second day of the month is observed by Catholics as All Souls Day; names may be given in, that persons may be remembered at the mass on that day, as also on other days during the month.

The General Convention has adjourned; the fears of some have not been realized, the plans of others have not been accomplished; in our next issue we hope to give some account of what was done.

We hope to see every parishioner at the Parish Tea.

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Assets January 1st, 1895, including capital stock		$9,562,599 92
Liabilities	$7,318,330 82	
Surplus	2,244,269 10	
		$9,562,599 92
Surplus as to policy holders	$5,244,269 10	

CHARLES PLATT, President.
GEO. H. McFADDEN, Vice-President.
EUGENE L. ELLISON, 2d Vice-President.
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may 1-y

St. Clement's Magazine.

Vol. 2. PHILADELPHIA, DECEMBER, 1895. No. 12.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR DECEMBER.

1. **Sunday (1st in Advent)**...Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Guild of Holy Cross, 5 p.m. Night Service, 8 p.m.
2. Monday.....Celebration, 7 a.m. Guild of St. Mary, 8 p.m.
3. Tuesday.....Celebrations, 7 and 9.30 a.m.
4. Wednesday.....Celebration, 7 a.m. Guild of St. Vincent, 8 p.m.
5. Thursday .....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
6. Friday (*St. Nicholas, Abstinence*).Celebration, 7 a.m.
7. Saturday .....Celebration, 7 a.m.
8. **Sunday (2d in Advent, Conception of B. V. M.).** Celebrations 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. C. B. S., 5 p.m. Night Service, 8 p.m.
9. Monday.....Celebration, 7 a.m.
10. Tuesday.....Celebrations, 7 and 9.30 a.m.
11. Wednesday .....Celebration, 7 a.m. Guild of St. Martha and G. F. S., 8 p.m.
12. Thursday .....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
13. Friday (*St. Lucy, Abstinence*).....Celebration, 7 a.m.
14. Saturday.....Celebration, 7 a.m.
15. **Sunday (3d in Advent)**.....Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Night Service, 8 p.m.
16. Monday .....Celebration, 7 a.m.
17. Tuesday.....Celebrations, 7 and 9.30 a.m.
18. Wednesday (*Ember Day, Abstinence*). Celebration, 7 a.m.
19. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
20. Friday (*Ember Day, Abstinence.*) Celebration, 7 a.m.
21. Saturday (*St. Thomas, Ember Day, Abstinence*). Celebrations, 7 and 9.30 a.m. Guild of Holy Child, 3 p.m.
22. **Sunday (4th in Advent)**..Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Night Service, 8 p.m.
23. Monday.....Celebration, 7 a.m. G. F. S. (Physical Culture), 8 p.m.
24. Tuesday.....Celebrations, 7 and 9.30 a.m. First Vespers of Christmas Day, 8 p.m.
25. **Wednesday (Christmas Day).** Celebrations, 12.01 (midnight), 6, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m.
26. **Thursday (St. Stephen)**.....Celebrations, 7 and 9.30 a.m.
27. **Friday (Abstinence, St. John Ev.).** Celebrations, 7 and 9.30 a.m.
28. **Saturday (Innocents' Day).** Celebrations, 7 and 9.30 a.m.
29. **Sunday (1st after Christmas).** Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
30. Monday.....Celebration, 7 a.m.
31. Tuesday .....Celebrations, 7 and 9.30 a.m.

Matins, daily, 9 o'clock.
Even-song, daily, 5 o'clock.
The Catechism, every Sunday, 3 p. m.
Infant School, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.
Bible Class, every Tuesday, 4 p.m.
Address in Chapel, every Thursday, 10 a.m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents. Yearly, 50 Cents

All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, DECEMBER, 1895.

Mr. Remont and Mr. Gaff cannot have too much support in their endeavor to make the choir the model one of the city. The music on St. Clement's Day was excellent, and excepting last Easter is the first occasion upon which so difficult a mass as Mozart's Seventh has been sung in St. Clement's Church for about three or four years. And even more pretentious things are promised; we have heard rumors of an orchestra and one of Schubert's or Gounod's Masses for Christmas. The Christmas music has not been definitely decided upon, but we may be sure of something unusually good.

The Bishops' Pastoral.

The Bishops' Pastoral was publicly read, after due notice, after the eleven o'clock Mass, Sunday, the 17th, in accordance with Title I, Canon 20, § III.

In the opinion of many, this Pastoral is the most advanced document published by any assembly of Anglo-Catholic bishops since the Reformation. It is certainly the most advanced American Pastoral, and this is quite natural, because there has been such a wonderful spreading of Catholic doctrine and practice in this country during the last few years that the general tone of the American church has been appreciably elevated.

Of course, only those who have experienced the blessings of our Catholic heritage are able in any way to judge concerning them. A person, or group of persons, who do not practice fasting, communion, sacramental confession, devotion to the Blessed Sacrament and other Catholic usages, could not have the experimental knowledge required to judge concerning such things. No one who ever earnestly practiced Catholic customs could condemn them; consequently the evidence in the Pastoral Letter, of the desire of the Bishops to claim all of our Catholic heritage—prayers for the dead, in the second paragraph; the acknowledged sacerdotal character of the priesthood, page 9; the reiteration of Catholic dogma, page 12; the full recognition of the Sacrifice of the Mass, pages 15 and 16; the suggested authorization of the Reserved Sacrament, page 17; the propriety of ritual, page 14—in whatever careful way it finds expression, is a sign that the practice of the Catholic religion has become so general in our communion that the Catholic truth has practically triumphed in the House of Bishops.

The Pastoral treats of many things. The first part deals with the state of the Church. It should be a sufficient comment in response to the Bishops' appeals for foreign missions, domestic missions, self sacrifice on the part of young priests, zeal for work among the colored people, the relief of the suffering widows and orphans of clergy, etc., to suggest that this passion for Apostolic fervor should come rather from the Bishops themselves than from the younger clergy. The Bishops are the natural and supernatural leaders in movements of this character, and, if instead of the utterly unapostolic lives many of them lead, with their comfortable homes, relaxed devotion, attendance upon places where money is to be had, rather than upon the places where the souls they desire to save are, they would show some of the enthusiastic courage and self-sacrifice of St. Paul or St. Francis Xavier, they would not want for followers. Money can never be a substitute for religion, and the seat of missionary activity is not on Murray Hill, New York. Everybody recognizes at once the needs of which they speak, but such needs can be supplied only by the practical zeal of the Bishops themselves acting in a self-sacrificing enthusiasm upon these problems. Neither letters, pastoral or otherwise, nor sermons in fashionable pulpits, nor the money secured on the gilded alms basin, will mean one step in advance. This appeal of the letter is to the Bishops themselves.

In regard to ritualistic practices the law of the Church is clear enough for any one who will study the subject, and all questions of vestments or postures are easily determined by very slight investigation into the expressed usage of the English Church; and on this point the Bishops say all that could be desired. Questions of custom; devotion to the Blessed Sacrament; the use of terms like *Mass*, the *Sacrament of Penance*, etc., are also discussed in the Pastoral. Of course, one could not expect a very high appreciation of Catholic use or terminology where it is only beginning to be understood and practiced, and the law which governs such things is properly beyond the power of the Bishops to determine. As long as devotion to the sacrament, non-communicating attendance and fasting communion answer to the religious instincts of true devotion they will be generally adopted; and, indeed where there is any true devotion they are adopted. As far as there is any law bearing on these subjects, the law of the Church of England for 1800 years is plainly in their favor, and as long as the terms *Mass*, *Penance*, etc., are convenient, expressive and accurate they will, of course, be everywhere used, as indeed they are being used at the present time. The Bishops' letter rather loses in dignity when it attempts the discussion of the use of words.

In regard to the question of Church Unity, the Bishops are as one with the Pope and Archbishop of Canterbury, in recommending prayer as the solution of the problem. "In behalf of this great interest" (of Church Unity), they say, "we recommend that constant and earnest supplication be made to Almighty God, and that no effort be spared to diffuse a knowledge of the true principles of Church Unity; and that the feast of Whitsunday be annually observed as a most appropriate time for such prayer and instruction."

On the whole, the Pastoral is a vigorous document, showing vivid signs of the awakening of Catholic faith and life in our communion. Perhaps these words, taken from it, characterize its underlying principle and express its general tenor. They are from the paragraph on Church Unity. "We can imagine no circumstance that would induce us to consent to any departure from the ancient deposit of faith and order committed to our keeping, for the common benefit of mankind, or to the impairment of any truly Apostolic and Catholic tradition of the Church, or to any measures, which in bringing us nearer to post-reformation communions, would create any new obstacles to reunion with the old historic branches of the Catholic Church."

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. J. G. EWENS,
THE REV. HERBERT PARRISH.

The Rev. G. H. Moffett in Church on Saturdays: 11–12, 3–4, 7–8 o'clock.

The Rev. J. G. Ewens in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 7–9 P. M.

The Rev. H. Parrish in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff
Sacristan.—Mr. Sheldon P. Ritter.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

Offertory Account.

Oct. 27.	Cash	$52 02
	Envelopes	47 81
Nov. 3.	Cash	90 88
	Envelopes	34 57
Nov. 10.	Cash	39 78
	Envelopes	38 30
Nov. 17.	Cash	33 76
	Envelopes	41 63
St. Clement's Day		186 26
Nov. 24	Cash	93 65
	Envelopes	83 77
Choir Fund		30 00
Sinking Fund		132 00
		$904 43

Parish Tea.

The members of the parish this year had their Tea Tuesday evening, November 26th. It was a merry assemblage indeed, and the monotony of eating and drinking was relieved by an entertaining speech from the Rev. R. H. Paine, of Mt. Calvary Church, Baltimore, solos by the ever obliging members of our choir, Messrs. Hawkins, Belinfante and Master Stafford.

Mr. Henry Flanders spoke a few words, and the closest attention was given him while he was speaking. A Parish Tea at St. Clement's is always well attended, and even last Tuesday's heavy rain did not dampen the ardor of many of the parishioners.

St. Clement's Hospital.

The Hospital was opened again on the first of the month, also the Dispensary. There is no limit to the number who can be treated for their various complaints; the whole difficulty is a financial one. It is impossible, apparently, to raise sufficient funds under present conditions, while the parish gains little or nothing from the connection. The Hospital, it would seem, is not commended to people's notice and interest, by its association with the parish. In our next issue we shall be able to give more definite information about the future.

The Dedication Festival.

"St. Clement's Church—St. Clement's Day," the Rev. Dr. Clendenin gave us the note for our Festival in his sermon, and right heartily did the people take it up and carry it on. Much hard work had been done by the members of St. Vincent's Guild, the Altar Society, the Choirmaster, Choir, and other workers, in preparation. A large number of communions at the early masses began the keeping of the feast, a good attendance at the 11 o'clock service, the dignity and solemnity of the procession, and music of the mass made many hearts glad.

Dr. Clendenin's sermon was a poetic inspiration, and we are glad to welcome him among the number of our friends.

Sunday, though the day was wet, kept up the spirit of joy. The early and children's masses were well attended, and at the High Mass Fr. Convers preached; glad he was to speak to the people he knows and loves so well, and more than glad were they to welcome him.

The letter was read containing the blessing of the Bishop of the Diocese, it being received too late for St. Clement's Day.

Girls' Friendly Society.

A Candidates' Class has been started in our Branch of the G. F. S. The little girls who compose it would be very glad to receive any of the following articles from interested friends. They need not be new:

Children's books and periodicals.
Games (historical or other).
A set of dishes, small but not tiny.
Toy knives, forks and spoons.
Dolls. Also some bright knitting yarns and colored cotton scraps for patchwork.

Donations may be sent to the Sunday-school room any Thursday at 4 P. M., in care of the Branch Secretary,

MISS MARGARET RUFF.

Or to her residence,
328 S. Twenty-first St.

BAPTISMS.

Oct. 26. Ella Enna McCandless (conditional).
" 27. James Davis Young.
Nov. 7. William Henry Clendening.
" 8. J. Nowal Martyn.

MARRIAGE.

Oct. 30. Henry William Montgomery. Ella Enna McCandless.

BURIALS.

Nov. 13. James Harrison.
" 21. Frank D. Belin.

The New Catechism.—Notes.

The first *fête* of the New Catechism took place on the Sunday in the octave of the feast of St. Clement. The following children recited *billets:* Jennie Coles Nannie Clash, Isabella Hoctor, Amy Downey, William Blue, Ruby Haney, Ida Campbell and Edith Smith. The subject was St. Clement. A portion of St. Clement's Epistle to the Corinthians was read by the Second Catechist, Rev. J. H. Moffett.

The attendance at the Catechism is steadily growing, and the interest in it is increasing. All are welcome to visit the Catechism.

The instructions and diligences for the last month have been on the following subjects: Jesus, Our Saviour; the Blessed Virgin Mary; the Incarnation; St. Clement. This month's instructions will be on the life of Our Lord.

On the night before Thanksgiving Day an entertainment with a magic-lantern was given to the Catechism and Infant School.

Some time in Advent it is expected to give a magic-lantern lecture on a devotional subject appropriate to the season.

Some excellent diligences, especially from Miss Kean's class, have been presented lately; and the number who try for the game of Good Points is growing rapidly.

The admonitions hereafter will include advice on saying prayers at home and in church, on attendance at mass, on Holy Communion, on preparation for confession, on conduct, etc.

Dr. Garret is doing excellent work in bringing back to their duties a number of boys who have drifted away from church lately. We are most anxious to increase the attendance of boys at the Catechism.

At Christmas it is intended to have a *fête* of a more elaborate kind than the one given at the St. Clement's festival. Those who take part will be chosen from the children most regular in attendance at the Catechism and 9.15 mass.

The new cope is to be used at the solemn *magnificats* hereafter.

Mr. James Toole has succeeded Mr. Greenfield as Third Catechist.

We are glad to print the following from the *Church Times* in its account of the opening of the new Church of Saint Agatha, Landport, England:

Father Maturin, in his fine, deep voice, gave out Isaiah liv: 2, as the topic of his sermon. And tracing Christianity from its source in the first revelation made to man after the fall, showed that ours was a no less ancient religion than those hoary systems of the East with which the nineteenth century is wont to daunt the Church of to-day. There were, he said, two striking characteristics of Judaism, which was the dawn of Christianity. (1) Its narrowness. (2) Its power of expansion; and proceeded to prove that what the prophet commanded the Jews might to day be reiterated to the Church, "Strengthen thy stakes,"—hold fast to dogma and doctrine. "Lengthen thy cords," draw into the shelter of the tents, after that strengthening, all who could and would come. Will the Church, he asked, be able to adapt herself to the changes of life? Will the Church, which was able to reign in the ages of faith, be able to reign in the ages of reason? We don't trust so! We don't hope so! We *know* so! After which, turning to a more personal application of the subject to the huge congregation gathered around him, he said: "For ten or fifteen years you have been held in a very close bond; like the Jews of old, kept within narrow boundaries. If you want to go on and to enlarge the work you have done, if you want to hold fast that which you have, beat in the old principles, strengthen your stakes! Don't swerve. Don't give up one tittle of your faith if it is to enlarge the Church ten times over. It is the men of strong convictions that set the world on fire. If you ask me what is the *note* of a Catholic, that you may know him wherever you find him, I answer, "It is devotion to the Blessed Sacrament." By that you can get up to the beatific vision. Don't give up your love for it. Don't pull up the stakes and let in more by so doing. The old faith must do for you, or you must do without its blessings.

Report of St. Clement's Altar Guild.

Officers for the Season 1895-96.

Chaplain, the Rector; Directress, Mrs. Harry Connelly; Vice-Directress, Miss M. H. Jones; Secretary, Miss A. S. Brown; Treasurer, Miss M. P. Gordon; Instructress, Miss H. O. Morison; Committee of Management, the Directress and the Secretary, *ex-officio;* Mrs. C. H. Wolfe, Miss M. H. Jones, Miss M. P. Gordon.

Most of the work of the past season has been for our own Parish, and is as follows:

3 red appareled amices, 1 red burse and veil, 1 red preaching stole, apparels for red cope, 1 white burse and veil, 1 white stole, 1 white maniple, orphreys of chasable embroidered, 3 fair linens, 4 credence covers, 3 acolyte cottas, 8 lavabo napkins, 8 purificators. Value, $275.

The linen department has filled two orders for fair linens. Value, $14.00. And made the following gifts: 1 fair linen, 2 surplices. Value, $35.00.

The silk department has filled the following orders: Purple stole, white altar cloth, white pulpit fall. Value, $60.00. And made the following gifts: 1 red stole, 1 green stole, 1 purple stole, 1 baptismal stole. Value, $35.00. Work on a white altar set. Value, $50.00. And has furnished materials for the following orders: White burse and veil, purple pulpit fall, white stole, green stole, white altar cloth and stole, purple stole, black burse and veil, red altar cloth and pulpit fall. Value, $82.24.

There have been stamped: 17 stoles, 2 maniples, 4 pulpit falls, 7 burses, 7 veils, 1 chasable, 1 cope, 6 alms basin mats, 9 book markers, 2 frontals, 2 super-frontals, 7 amices, 5 fair linens, 3 corporals. Value, $60.00.

SUMMARY.

Value of work for the Parish....	$275 00
" " gifts to other Parishes..	120 00
" " ordered work.....	74 00
" " materials furnished....	82 24
" " stamping.....	60 00
Total value of work in both departments.....	$611 24

TREASURER'S REPORT.

Receipts.

Bal. from year 1894-95 .	$39 00	
Dues	87 00	
Sales of work.....	73 85	
" " materials.....	101 46	
Vestment Fund.....	66 00	
		$367 31

Expenditures.

Materials.....	$192 13	
Instruction.....	42 50	
Sundry expenses.....	66 09	
Balance to new year....	66 59	
		$367 31

The Committee of Management desire to call the attention of the members of the Parish to the fact that the care of the vestments has been given to the members of the Altar Guild, and it is their duty to keep all vestments in the proper repair and to furnish new ones when needed. This they cannot do without financial aid. Contributions to the vestment fund, no matter how small, will be most acceptable, and may be given to the Rector, or to the Treasurer of the Guild.

PHILADELPHIA, Nov. 1st, 1894.

PARISH NOTES.

Father Page, Superior of the Society of St. John Evangelist, preached for us on Sunday evening, October 27th, and, at the 11 o'clock mass, on Thanksgiving Day. Father Sargent, Superior of the Order

of the Holy Cross, preached for us on Sunday evening, November 10th.

Solemn High Mass was sung on Sunday in the octave of All Saints.

We hope that many kept the Novena before St. Clement's day. Intercessions were made each day after even-song in the chapel.

The week before St. Clement's day seems to have been especially notable in the church life of our city.

Christ Church celebrated its two hundredth anniversary; special services of interest were held, with sermons by distinguished preachers.

The Annunciation also kept their twenty-fifth anniversary in a truly joyful and religious manner.

At Holy Trinity the Woman's Auxiliary had their annual meeting, with addresses by several of the missionary Bishops.

Earlier in the month St Elizabeth's kept their Dedication Festival.

The Altar Guild has resumed its meetings, and already has much work to show; the making and embroidery of a new white cope used for the first time at our festival. This vestment is intended for use at the Catechism on Sunday afternoons and at Guild services. The cost of the materials was met by the thank offerings of some persons on some happy occasions; the work was done by the members of the Altar Guild.

A new Altar book has been provided for our use, the old one had become very dilapidated.

A jeweled morse and a pair of silver mounted cruets have been given in memory of a much-loved communicant of the parish.

The Bible Classes have resumed their sessions.

The League of Perseverance for boys has been formed.

Two new members have been admitted to St. Vincent's Guild.

Father Sargent, Superior of the Order of Holy Cross, will give conferences on the Sunday nights during advent: Subject, "The Four Last Things."

Communicants are reminded of their Christmas Communions. Many of the congregation do not realize the serious times in which we are living. They are shirking their share of the burden and fight, leaving it to the few, hanging on so that if all comes out right they may claim their share, but not helping. These times try the courage of some; the less earnest fall off; the laggards drop behind; the cowards seek easier ways and paths; but the earnest-minded go right on—difficulties call out the best and truest that is in them. No one must expect an easy time. We cannot drop down into the ordinary; the parish and people must stand for zeal for Christ, His Church and His Sacraments. Spend a good Advent; make a good Christmas confession, that you may receive our Lord with proper dispositions to your soul's health.

Special Funds.

The *Repair Fund* for pointing the outside stone work of the church amounts to $37.

Attention is called to the Sinking Fund. It now amounts to over $2,000.

In our last issue we spoke of the extra Music Fund, the purpose is to increase the efficiency of the choir, to pay for instruments at the festivals, etc. It ought to appeal to many. We print a list of money received.

Mrs. W. L. Fox	$25 00
Miss Barclay	20 00
A Friend	10 00

$250 more have been promised by a friend of the parish. We still need $400.

Donations of money are needed for the Christmas treats.

PROCESSION OF GUILDS.

The Guilds of the parish had their annual procession Sunday evening after St. Clement's day, and it is difficult to imagine a more soul-inspiring service, prettier music, or a more interesting and appropriate sermon. Father Convers said that the members of Guilds should have constantly in mind the two words: "Work—live."

"What are you in Guilds for if not for two things? Wheresoever one stands there is work for all to do. *Haven't been asked!* Were you not baptized into the church of Jesus Christ? Has He not given to you as one of your privileges the power to work? I do not know what each one of you can do, but I venture to say that if you go to one of our clergy he would give you some work to do. In my opinion one of the seven capital sins is *laziness.* Don't be lazy, WORK; work for the church; work for your Guild; work for your own sake to dispel the laziness.

"To work we must live, bearing our cross and our trials. We must come to church, and we must make our communion.

"How many of you who are here tonight can honestly say that you have, during the past year, been regular in your church duties? Our religion we call Christianity, but it is only a corruption of it. Can we not live a better life this coming year in St. Clement's Church than we have this last year?"

St. Clement's Choir.

Soprani.—Theodore Homan, Andrew Roach, Herbert Stafford, Frank Munn, Winfield Stevenson, Benjamin Hannis, John Guthrie, Basil Downey, Walter McMullen, Bernard Bunston, Guy Lorman, Irwin Hillman.

Alti.—James McElroy, Ralph W. Remont, Sidney Greenfield.

Tenori.—H. Winfield Kneedler, L. M. Remont, William F. Steel.

Bassi.—A. H. Ritter, Geo. W. Hawkins, F. E. Remont, Wm. C. Wolfersberger, S. Norris Craven, H. P. Lomax.

Choirmaster.—Remi Remont.

Organist.—Lawrence Gaff.

Choirmistress and Choir Club Directress.—Miss Fanny Darrach.

A LITTLE PRAYER.
For St. Clement's Little Choir Boys.

By GILBERT AUSTIN.

Blessed Lord Jesu! Holy Lord Jesu!
Jesu, who dwelt mid our sorrow and care,
Night draweth round us, shadows enshroud us;
Hark to Thy children's evening prayer.

Blessed Child Jesu! Holy Child Jesu!
Jesu, Redeemer untainted with sin,
Ever be near; and grant us, we pray Thee,
Hearts that are spotless and pure within.

Crucified Jesu! Dying Lord Jesu!
Suffering agony, torture and shame,
Help us to love Thee: Oh, may Thy child be
Worthy to bear his dying Lord's name.

And, risen Jesu, gentle Lord Jesu,
Jesu who loveth, who pities e'n me,
Keep us—when erring feet are at rest—for
Ever, *dear* Jesu, ever with Thee.

The choir boys are having a delightful time in the enjoyment of the many new games that have been so generously given to them.

The library of the club has just been reopened, and an increased interest taken in it. Occasionally, new books are needed to keep up the interest. A list is given below to assist any one who may feel disposed to give one book and not duplicate any already in the library. Two of the older boys are proving themselves faithful and careful librarians.

LIST OF BOOKS:

(Nature readers) "Seaside and Wayside."
No. 1. About Crabs and Bees.
No. 2. About Insects.
No. 3. About Beetles and Birds.
No. 4. Animals and Plants.
By Julia McNair Wright. Most instructive little books; can be purchased separately. No. 1 for 25 cents.
Also, Richard Kippling's
"Jungle Book," No. 1 and No. 2.
"The Beautiful Face."
"The White Gipsy."
"The Diamond Ring."
"The Little Blue Lady."

DEAR MAGAZINE:—You certainly are our good fairy! The letter we wrote to you last month has been generously responded to. Two beautiful boxes of building blocks, a grocery store, two handsome dissected maps, messenger boys, and many other lovely games have come to us, and some without the donors' names. We do not know whom we are to thank for some of them, and can only ask that you will thank them for us. Gratefully yours,

THE LITTLE BOYS OF THE "CHOIR BOYS' RECREATION CLUB."

BERTIE, WILLIE, AND MIKE.
A Plain Story, Told in a Plain Way for St. Clement's Choirboys, by a Plain Choirman.

Every one admitted that Bertie Brown had a beautiful voice and a wonderful ear for music. He could sing higher and lower than any other boy in the school, and could learn any ordinary tune simply by hearing it two or three times. The teachers sometimes patted him on the back and said, "Bertie, you sing like an angel;" and then they would turn away and murmur, regretfully, "What a pity it is that a boy who has been given such a magnificent voice should behave so badly in school, and cause his parents such deep anxiety and his friends such bitter disappointment." For Bertie was not considered a good boy by any means.

Willie Smith was Bertie's chum. He, too, had a good voice, but not so good as Bertie's. The two boys, though great friends, were very different in character.

WM. J. RULE,
FUNERAL DIRECTOR
4812 Woodland Ave.,
WEST PHILADELPHIA.
d.3m.

Willie was quite a good boy in his way. He never annoyed his teachers or grieved his parents by bad conduct, but he was wretchedly lazy. Nothing could induce him to work. He neglected his lessons, and shirked all his duties both at school and at home.

Mike Jones was a plain, honest, hard-working boy who went to the same school. It seemed to the boys that Mike's only object in life was to do things with all his might and main. When he played football, he played harder than anybody else; when he was engaged in a game of baseball, he had eyes and ears for nothing but the game he was playing; when he was working out a sum in arithmetic, no one could get a word or a look from him. In short, Mike seemed to be unable to do more than one thing at a time; but there was no doubt of the fact that what he did he did well. He was not a smart or clever boy, and yet he was considered by his teachers the best scholar in the school, and they said it was entirely owing to the fact that he gave all his attention to whatever he had to do.

[CONTINUED NEXT MONTH.]

This story will be of interest to every choir-boy.

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FIRE, MARINE AND INLAND INSURANCE.

Assets January 1st, 1895, including capital stock		$9,562,599 92
Liabilities	$7,318,330 82	
Surplus	2,244,269 10	
		$9,562,599 92
Surplus as to policy holders	$5,244,269 10	

CHARLES PLATT, President.
GEO. H. McFADDEN, Vice-President.
EUGENE L. ELLISON, 2d Vice-President.
GREVILLE E. FRYER, Secret'y and Treas'r.
JOHN H. ATWOOD, Assistant Secretary.
T. ROUARD WRIGHT, Marine Secretary.

may 1-y

St. Clement's Magazine.

Vol. 3. PHILADELPHIA, JANUARY, 1896. No. 1.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR JANUARY.

1. **Wednesday (Circumcision).**
   Celebration 5 30, 7 and 9 a.m.
2. Thursday.....Celebrations, 7 and 9.30 a.m. Altar Guild, 10 a.m. Mothers' Meeting, 8 p.m.
3. Friday (*Abstinence*).....Celebration, 7 a.m. Guild of St. Vincent, 8 p.m.
4. Saturday.....Celebration, 7 a.m.
5. **Sunday (2d after Christmas).**
   Celebrations, 7, 8 and 9.15 a.m. Solemn, 11 a.m. Matins, 10.30 a. m. Guild of Holy Cross, 5 p.m. Solemn Even-song, 8 p.m.
6. Monday (*Epiphany*).....Celebration, 7 a.m. Guild of St. Mary, 8 p.m.
7. Tuesday.....Celebrations, 7 and 9.30 a.m.
8. Wednesday (*St. Lucian, P.*).....Celebration, 7 a.m. Guild of St. Martha and G. F. S., 8 p.m.
9. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
10. Friday (*Abstinence*).....Celebration, 7 a.m.
11. Saturday.....Celebration, 7 a.m.
12. **Sunday (1st after Epiphany).**
    Celebrations 7, 8, and 9.15. Solemn, 11 a.m. Matins, 10.30 a.m. C. B. S. Vespers, 5 p.m. Solemn Even song, 8 p.m.
13. Monday (*St. Hilary, Bp.*).....Celebration, 7 a.m.
14. Tuesday.....Celebrations, 7 and 9.30 a.m.
15. Wednesday.....Celebration, 7 a.m.
16. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
17. Friday (*Abstinence.*).....Celebration, 7 a.m.
18. Saturday (*St. Prisca, V.*).....Celebrations, 7 and 9.30 a.m. Guild of Holy Child, 3 p.m.
19. **Sunday (2d after Epiphany)**
    Celebrations, 7, 8 and 9.15 Solemn, 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
20. Monday (*St. Fabian, B.*).....Celebration, 7 a.m. G. F. S. (Physical Culture), 7.45 p.m.
21. Tuesday (*St. Agnes, V. and M.*)..Celebrations, 7 and 9.30 a.m.
22. Wednesday (*St. Vincent, M.*)....Celebration, 7 a.m.
23. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
24. Friday (*Abstinence*).....Celebration, 7 a.m.
25. Saturday (*Conv. of St. Paul*) ... Celebrations, 7 and 9.30 a.m.
26. **Sunday (3d after Epiphany)**
    Celebrations, 7, 8 and 9.15 a.m. Solemn, 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
27. Monday.....Celebration, 7 a.m. Quarterly Meeting G. F. S., 7.45 p.m.
28. Tuesday.....Celebrations, 7 and 9.30 a.m.
29. Wednesday.....Celebration, 7 a.m. Guild of St. John Ev., 8.15 p.m.
30. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
31. Friday (*Abstinence*).....Celebration, 7 a.m.

Matins, daily, 9 o'clock.
Even-song, daily, 5 o'clock.
The Catechism, every Sunday, 3 p. m.
Infant School, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 3 p. m.
Bible Class, every Tuesday, 4 p.m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents. **Yearly, 50 Cents**

All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, JANUARY, 1896.

It seems a strange thing that there should be any vacant houses in the vicinity of St. Clement's; there ought not to be, and it almost seems as though there would not be if people's religion were the main purpose in their lives. A Church with many religious privileges and advantages ought to be a centre; establish a neighborhood for those who are in earnest, living for God and not for merely earthly aim or worldly gain. As a matter of fact what do we see if we care to notice a man, a woman, a family brought to God, taught to value spiritual things and the power of the sacramental; experiencing many evidences of God's favor and grace; responding to the call of God. Suddenly they take a notion, and the first thing one knows they have decided, arranged, packed up and gone to some place where they must make more than an ordinary effort to obtain the very essential of religion. We all know the result.

Take another instance, a person is brought under the influence of the Catholic religion, for awhile they think no effort too great that they may live in the power of this new life; after awhile they feel the strain, the test comes, the distance of residence is a hindrance, they give up, lose their hold. What might have been a preventive of such a sad state they might have made it a point to come near and stay, even if fashion, improvements, trolleys, and the rest, made another section more desirable from an earthly standpoint. How many a one fails because they "moved away," "lived too far."

How seldom we hear, we sometimes do, "I wanted to get near my church." Really and seriously the church ought to be such a spiritual centre, create such an atmosphere that devout and earnest ones would make nearness to it an important consideration.

DID YOUR SUBSCRIPTION EXPIRE JANUARY FIRST?

The Hospital.

We promised to give an account of the future management of the Hospital in this number, buta rrangements have not yet been completed. It seems the wisest plan that something should be done looking to its permanent usefulness; at present, for whatever reason, its appeal for support does not command a sufficient response; there seems no possibility of State aid as it is at present organized, although it is relieving the State of some at least of its burdens. As the Parish cannot carry it on, it is better that some person or persons who can should take it in charge.

The opening and consecration of the Church of St. Mary the Virgin, New York, is a fitting commemoration of the twenty-five years existence of this Catholic stronghold. The building is all that could be desired in its appointments, lofty, grand, beautiful; a witness to the reality of the glory and honor of Almighty God, and a worthy evidence of the work of the faithful priest who has ministered to this people from the beginning until now. Such a church with services and spiritual privileges is of, at least, equal importance to the buildings for gymnasiums and social life which seem to absorb the enthusiasm and drain the purses of people in these days. The services during the week of dedication, from the description of those present, must have been devotional and beautiful. We have no doubt but with these additional opportunities and advantages this Parish will greatly develop its work and usefulness.

We wish our brethren Godspeed.

BAPTISMS.

Nov. 27.	Mabel Isabella Afleck.
	Robert Burns Afleck.
Dec. 2.	Madeline Fay Watson.
" 11.	Nathaniel Turner Griffin.
" 17.	Frances Everitt.
" 19.	Albert Clement Griffith.
	William Johnson Hausam.
" 21.	Agnes Brown McLaughlin.
	Jane Martin McLaughlin.
	Maud Lenora Kirsh.

BURIALS.

Dec. 17.	Mrs. Ella Blount.
" 24.	Sarah McCrackin.
	Margaret Forrester.

Notes on the Catechism.

The Christmas *fête* was given on the Sunday after Christmas. *Billets* were recited by the following scholars: Lizzie Zipperlein, Katie Gibison, Andrew Roach, Jennie Gutherie, Abbie Clash, and Ella Patton. The subject was the Nativity of Our Lord.

The manger, with the figures of Our Lord in the crib, the Blessed Virgin, and St. Joseph had been put up in the Sunday-school room.

The Catechism entertainment and Christmas tree was held Monday, December 30th. Miss Kean spent several weeks in preparing the children who took part in the Santa Claus cantata, and she deserves much credit for her work. Mr. Remont made an excellent Santa Claus. Each child received a present and a box of candy.

The attendance at the Catechism is increasing every Sunday. The parents of children, and others interested, are always welcome.

The subject of the next month's instructions will be, *The Holy Catholic Church*.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. J. G. EWENS,
THE REV. HERBERT PARRISH.

The Rev. G. H. Moffett in Church on Saturdays: 11–12, 3–4, 7–8 o'clock.

The Rev. J. G. Ewens in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 7–9 P. M.

The Rev. H. Parrish in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff
Sacristan.—Mr. Sheldon P. Ritter.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

Report of the Guild of the Holy Cross.

Officers for the Season 1895-96.

Chaplain, the Rector; Treasurer, Miss Frances F. Hazen; Secretary, Miss Elizabeth Keene.

In printing the Financial Report of the Guild of the Holy Cross, it is but due to make an acknowledgment of the faithful and self-sacrificing work done by them now and in past years; more especially in their generous contributions to the Seashore Home, and time and personal care given to the children and in the various interests of the Home.

The good accomplished by them as a Guild is significant from the fact that it is one devoted entirely to spiritual interests, there being no social elements combined with it.

The present officers were unanimously re-elected for the coming year at the November meeting.

TREASURER'S REPORT.

Nov., 1894, to Oct. 31st, 1895.

Nov., 1894. Amount in bank	$15 24	
Receipts.		
Dues and donations	$68 90	
Spec. for manuals	4 60	
" " Sea-shore Home	15 00	
Interest	1 05	
		$104 79
Expenditures.		
Car fare, postals and tea..	$9 10	
Sea-shore Home	56 00	
" " " special..	15 00	
Printing manuals	9 00	
		$89 10
In bank Oct. 31st, 1895		15 69
		$104 79

Respectfully submitted,
FRANCES F. HAZEN.

PARISH NOTES.

The note for salary due to the Rev. J. M. Davenport, the former Rector of the Parish, has been paid since our last issue; it amounted, with interest, to $758.25.

We are very grateful to Father Sargent for so kindly undertaking to give the Advent Conferences. The attendance was very good, and his earnest, clear words of instruction will surely bear good fruit.

The ordinary parishioner seldom realizes the amount of labor involved at the time of a festival. They come to a service and go away; all goes along smoothly; but both before and after many a one has worked, content to do it for our Lord's honor. Acolytes, choir, devout men and women have all done their share.

Members of the Parish gave generously for the Christmas treats, as may be seen from the offertory account. Bountiful dinners were given to a number of people; the children had their festival—the infant school on the feast of St. John the Evangelist, and the members of the Catechism on Monday, December 30th. The mothers' supper, on St. Stephen's day, was a great time—every one happy and, apparently, contented. A very interesting entertainment was given by some of

the children on Thursday and Monday evenings. Christmas Day itself was all that one could wish for. Three hundred and twenty-seven communions were made at the early masses, and the High Mass, at 11 o'clock, was a worthy act of worship to our Lord. The music—choir and instruments—the decorations, the large and devout congregation helped many a soul to rise to a fuller realization of the power of the Divine Mystery.

A letter from Father Maturin says: "Warmest remembrance and Christmas blessing to many of my old friends."

Subscriptions are needed for altar flowers.

The sisters ask for contributions of old pieces of white muslin and linen.

We were glad to get donations for the "Sinking Fund" from the St. Margaret's Ward, G. F. S., and from the children of the Guild of the Holy Child. Some such deep, earnest devotion would enable us to pay off the whole of the principal of the ground rent at the next opportunity—a year or two hence. Why can we not make the effort? Pray and work and give as we can.

After two such glorious festivals as St. Clement's and Christmas, we ought not to have to beg very much for the "Extra Music Fund." We acknowledge with many thanks $20 from Miss Kates, $5 from another source unknown, and $15 from a friend, in addition to what we published in December.

We are sure that the offertory at the Christmas festival represents more than an ordinary amount of self-denial. Although we did not create our present liabilities, yet we receive them with many a privilege as well as a share in a parochial history that is a glory to any congregation. So we may bravely make up our minds to do our best that we may hand on our trust, having done our part.

What do we need to build up the work and assure it? A school, a parochial school, even if only for infants and young children. To have children for two years, even at the beginning of their life, means a good deal to them—habits are formed, character is developed, the child gets a start in the way of God that determines much the after years.

The glass in the windows of the church has been mended so as to keep out some of the cold air. It is an expensive luxury to retain this "old glass"—the lead is rotten and the cost of repairs is out of proportion to the true value.

We note with great gratitude and pleasure that the Bishop of Massachusetts has granted permission to the Rector of the Church of the Advent, Boston, to reserve the Blessed Sacrament in that church. This is a blessed fruit of the Pastoral Letter of the House of Bishops. We look for a large increase in the number of churches where reservation may be the custom. Every priest in active parochial life knows the practical and devotional necessity of it, and the opposition, born of prejudice on the part of those who do not sufficiently value or appreciate the privilege, is gradually ceasing.

Offertory Account.

Dec. 1.	Cash	$42	91
	Envelopes	39	73
Dec. 8.	Cash	44	25
	Envelopes	65	00
Dec. 15.	Cash	52	93
	Envelopes	63	46
Dec. 22.	Cash	56	37
	Envelopes	76	17
Dec. 25.	Cash	433	93
	Envelopes	58	55
Dec. 29.	Cash	127	89
	Envelopes	47	50
Clergy Fund		25	00
Sinking Fund		155	45
Choir Fund		40	00
Repair Fund		5	00
Aged and Infirm Clergy		1	00
Sunday-school Festival		128	50
		$1,463	64

Infant School Honor Roll, November.

Two Months.

Margaret Berry.
Edith Downey.
Jessie Forrester.
Willie Haney.
Frank Homan.
Maud Johnson.
Joe Welsh.

One Month.

Harriet Berry.
Grace Duff.
Bella Hepburn.
Willie Hepburn.
Herbert Johnson.
Lillie Johnson.
Harry Johnson.
Singleton McElroy.
Annie McKittrick.

Dorcas Society.

The Dorcas Society of St. Clement's Church will meet in the Sunday-school room on Thursday mornings from 10 to 11 o'clock, beginning January 16th.

Work will be given out at these meetings to all those ladies who are willing to take home garments to be sewn for the poor.

Donations in money or material will be gratefully received. MARY F. LEX,
Sec. and Treas.

DECEMBER 14th, 1895.

Sewing Society.

Mary F. Lex, in account with the Sewing Society of St. Clement's Church:

DR.

Balance on hand May, 1894.	$24	18
Subscriptions, 1895:		
Mrs. Travis Cochran	10	00
Mrs. Wilcox	5	00
Mrs. Penrose	2	00
Miss Griffith	2	00
Miss Dunlap	2	00
Mrs. Holzman	2	00
Mrs. Kilgour	2	00
Mrs. Wetherill	2	00
Mrs. Wainright	1	00
Miss Hare	1	00
Mrs. Fox	2	00
Mrs. Conelly	2	00
Miss Lawson	1	00
Miss Lex	2	00
Miss F. P. Lex	2	00
	$62	18
Sale of aprons		50
	$62	68

CR.

Amount paid Strawbridge & Clothier	$14	09
Amount paid Joseph Cooper & Son	1	22
	4	32
	4	73
	2	66
	14	11
	12	76
	$53	89
Altar Guild for coal	5	25
Sewing		50
	$59	64
Balance on hand May, 1895.	3	04
	$62	68

Audited and found correct,

EMILY PENROSE.

Large donations of articles cut out and prepared for sewing, from Mrs. A. B. G.

"A . . .
MORNING
CALL."

"AN . . .
OBSTINATE
FAMILY."

TWO PLAYS
WILL BE
PERFORMED BY
MEMBERS OF THE PARISH
IN THE
SCHOOL ROOM,
Tuesday Evening, January 21st, 1896.

The proceeds of this entertainment will be used to pay the indebtedness of ST. CLEMENT'S MAGAZINE.

St. Clement's Choir.

Soprani.—Theodore Homan, Andrew Roach, Herbert Stafford, Frank Munn, Winfield Stevenson, Benjamin Hannis, John Guthrie, Basil Downey, Walter McMullen, Bernard Bunston, Guy Lorman, Irwin Hillman, Arthur Murray.

Alti.—James McElroy, Ralph W. Remont, Sidney Greenfield.

Tenori.—H. Winfield Kneedler, L. M. Remont, William F. Steel.

Bassi.—A. H. Ritter, Geo. W. Hawkins, F. E. Remont, Wm. C. Wolfersberger, S. Norris Craven, H. P. Lomax, Charles S. Ayres, Philip P. Chase.

Choirmaster.—Remi Remont.

Organist—Lawrence Gaff.

Choirmistress and Choir Club Directress.—Miss Fanny Darrach.

Increased Membership.

In pleasant realization of our hopes and expectations, new voices are coming into the choir and the membership is gradually creeping upward. Two men joined us during the month of November, and we hope soon to secure a few more. We now stand badly in need of boys, and arrangements have been made to add about ten more, but this can be done only, of course, as the boys can be obtained. Boys are so scarce that it is an extremely difficult matter to get hold of good boys; and, as we are rather particular upon this point, the majority of those tried are rejected However, if all goes well, we hope by Easter to have secured the additional voices. This should bring our membership up to, say, forty; and, with a choir of that size, we shall at last have come in sight of the path that leads finally to the old conditions and the old triumphs so dear to those who remember St. Clement's choir as it was in bygone days. As we have said, this will require time, and the two things most important and necessary in the meantime are patience on the part of the Parish and incessant work and indomitable perseverance on the part of the choir, but we think each can do its share.

Our "Busy Season."

The busiest season of the year for our choir is the months of November and December. Scarcely is St. Clement's Day well out of the way when Christmas is upon us, and the proximity of the two festivals keeps the choir hard at work for several months previous to St. Clement's Day, as the music for that festival and the music for Christmas must both be learned at the same time, since there is not sufficient time after St. Clement's Day to prepare for Christmas.

Importance and Utility of a Repertory.

It is a matter of time (and considerable of it) to build up a good boy choir, and one of the causes of this is the necessity for a fair repertory. Two years ago the library contained scarcely a single piece which the choir really *knew* well enough to *sing*. Since that time, however, it has been working incessantly, so that now it has a very fair repertory. This enables it to put months of work upon the learning of a new mass instead of having to bend every energy to mastering some simple service in the shortest possible time in order to avoid repeating the same music Sunday after Sunday, through lack of a sufficient repertory. It marked a great epoch in the history of our Parish when the present choir sang its first foreign mass (Mozart's Seventh); but, since then, its increased repertory has enabled it to give the necessary time to a new mass; so that, this year, we had an elaborate foreign mass upon *each* of the big festivals referred to in another paragraph.

How We Build.

BY A PLAIN CHOIRMAN.

In our choir work at St. Clement's we build thus: brick by brick and piece by piece. Therefore, given all the conditions, it would be a mere matter of calculation to ascertain when the structure (the choir for which we are striving) will be completed; but, in our case, it is impossible to make any estimate of the kind for the simple reason that the conditions cannot be given. The future may see our Parish either poorer or richer than it is at present; and, as we all stick together, so to speak, the choir will, of course, share whatever prosperity or adversity may be in store for us. In our choir work we have only *begun*; we are, at present, merely laying the foundation. We do not know whether we shall be enabled to put up a large and elaborate superstructure or whether necessity will confine us to a small and unpretentious one; we cannot say whether we shall continue to build without cessation and interruption, or whether we shall periodically be compelled to suspend operations as we reach points beyond which we cannot go without additional means and materials; we cannot foresee what misfortunes may overtake us; we cannot predict the obstacles and difficulties that may delay us—for obstacles and difficulties can only *delay;* but what we *do* know, what we *can* say, what we *are* able to foresee, what we *may* safely predict is that we will go on with our work as long as we can; that we will continue until we can continue no longer; that we will build the foundation upon which we are now at work so thoroughly and so massively that it will safely and triumphantly bear the most elaborate superstructure that the most unexpected means can enable us to place upon it; then, should the last working day find us still engaged upon the foundation, we can throw down our tools with easy consciences; we can *fearlessly meet the eye of the Inspector* and calmly say: "We have been slower than some. You will find no superstructure to our building but you will find a foundation. You may examine it inch by inch, stone by stone crumb by crumb, and you will discover no flaw or imperfection in it, for not an atom of it was slighted. Our object was not to make haste to the so-called end, but rather to do the work as well as human skill could do it; for we knew that, should *we* be unable to build the superstructure, it would make no difference in the *ultimate* result. And, perhaps, O Inspector, it is better, after all, that the foundation should be ours and the superstructure another's, for, though we can plod and drudge, and erect a structure fit to remain forever hidden from the eyes of the world, we are not competent to design and rear an edifice that shall redound to the glory and surpassing genius of the Master Architect for whom we labor."

A PLAIN STORY.

Told in a Plain Way for St. Clement's Choirboys.

BY A PLAIN CHOIRMAN.

Bertie and Willie always sat together at the last desk in the room, where one was kept by his bad behavior and the other by his unfortunate indolence. Mike always sat at the first desk, where he was kept simply by his close attention and constant hard work. He would often say to his friend, Charlie Archer, "I'm sorry, Charlie, but I can't go with you this afternoon. We have such hard lessons for tomorrow that I shall have to go straight home and get at them or I'll never master them. I'll get the play some other time and do the work now. You see, Charlie, I'm not smart, like some of the boys, so I have to make it up by hard work. If I stop working I'll go right to the foot of the class." Charlie was proud of his friend Mike, so he never tried to persuade him to neglect his duties. Besides, he knew it would be of no use. He had often seen a crowd of boys around Mike, begging him and pleading with him to play in a football match against some other school; for Mike was a host in himself. He could kick the ball as swift and as straight as if driven from a cannon, and he played so hard that it seemed as if his team couldn't possibly be beaten. Mike loved to play football; but it was of no use for the boys to beseech. When he had duties to perform, Mike was as firm as a rock. There aren't many boys who have the courage and the self-denial to act in this way, and it was this quality that made his friends love him and his teachers admire him; and, indeed, I myself am firmly convinced that it was this power of putting his whole mind on a thing which made Mike so expert at all sorts of games.

One morning, Bertie rushed up to Willie holding in his hand a slip which he had cut from a newspaper.

"Look here, Will," he cried, "I saw this in the paper this morning."

Willie looked, and read:

WANTED.—Boys, with good voices, to learn to sing in St. John's choir. Apply to the choirmaster at 8 P. M. Good pay to good boys.

"Well," said Willie, when he had finished reading, "what of it?"

"Let's go," said Bertie.

"What for?" asked Willie.

"Fun and money," replied Bertie, briefly. "There's Mike been singing in a choir for two or three years. I guess he gets well paid, for I've often heard people speak of the way he sings. In fact, I know two or three persons who go to church just to hear him. I'd like to have people come to hear me sing. Now, you can sing much louder than Mike, and I can sing higher. We both have better voices than he has, so we ought to get

WM. J. RULE,
FUNERAL DIRECTOR,
4812 Woodland Ave.,
WEST PHILADELPHIA.
d.3m

better salaries. Let's go to-night and see this Mr. Choirmaster. Will you?"

"All right," said Willie, "I'll go. Say, Bert, what church does Mike sing in?"

"I don't know; but we'll find out."

When Mike came in, Bertie called out, "Say, Mike, where do you sing?"

"St. John's," answered Mike, briefly, as he hurried to his place and began to unpack his books.

"Same church," whispered Willie to Bertie.

Bertie nodded. Then he winked at his chum and, leaning over, whispered back, "Mike's voice isn't as good as mine, and it won't be very many weeks till I'll be the solo singer of St. John's choir, and the people will come to hear me instead of to hear Mike."

ST. CLEMENT'S MAGAZINE.

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Assets January 1st, 1895, including capital stock..... $9,562,599 92

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$9,562,599 92

Surplus as to policy holders..... $5,244,269 10

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may 1-y

St. Clement's Magazine.

Vol. 3. PHILADELPHIA, FEBRUARY, 1896. No. 2

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR FEBRUARY.

1. Saturday.....Celebration, 7 a.m.
2. **Sunday (Septuagesima)**...Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a. m. Holy Cross Guild, 5 p.m. Solemn Even-song, 8 p.m.
3. Monday (*Purification of B. V. M., transferred*). Celebrations, 7 and 9.30 a.m. Guild of St. Mary, 8 p.m.
4. Tuesday.....Celebrations, 7 and 9.30 a.m.
5. Wednesday (*St. Agatha, V*).....Celebrations, 5.30 and 7. a.m. Guild of St. Vincent, 8 p m.
6. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
7. Friday (*Abstinence*).....Celebration, 7 a.m.
8. Saturday.....Celebration, 7 a.m.
9. **Sunday (Sexagesima)**.....Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Vespers of C. B. S., 5 p.m. Solemn Even-song, 8 p.m.
10. Monday.....Celebration, 7 a.m. G. F. S. Physical Culture, 7.45 p.m.
11. Tuesday.....Celebrations, 7 and 9.30 a.m.
12. Wednesday.....Celebration, 7 a.m. Guild of St. Martha and G. F. S., 8 p.m.
13. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
14. Friday (*St. Valentine, Abstinence*)Celebration, 7 a.m.
15. Saturday.....Celebrations, 7 a.m. Guild of the Holy Child, 3 p.m.
16. **Sunday (Quinquagesima)**Celebrations 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
17. Monday.....Celebration, 7 a.m.
18. Tuesday.....Celebrations, 7 and 9.30 a.m.
19. Ash Wednesday (*Fast*).....Celebrations, 7, 7.30, 8 and 9 a.m. Parish Retreat Addresses at 10 a.m., 12 m., 3.30, and 5 30 p.m.
20. Thursday.....Celebrations, 7, 7 30 and 9.30 a m. Mothers' Meeting, 8 p.m.
21. Friday (*Abstinence.*).....Celebrations, 7 and 7.30 a.m. Stations of the Cross, 8 p.m.
22. Saturday.....Celebrations, 7 and 7.30 a.m.
23. **1st Sunday in Lent**.....Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Mission Service, 8 p.m.
24. Monday (*St. Matthias*).....Celebrations, 7, 7.30 and 9.30 a.m. G. F. S. Physical Culture, 7.45 p.m.
25. Tuesday.....Celebrations, 7, 7.30 and 9.30 a.m.
26. Wednesday.....Celebrations, 7 and 7.30 a.m. Guild of St. John Evangelist, 8 p.m.
27. Thursday.....Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
28. Friday (*Abstinence*).....Celebrations, 7 and 7.30 a.m. Stations of the Cross, 8 p.m.
29. Saturday.....Celebrations, 7 and 7.30 a.m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.
Infant School, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 3 p. m.
Bible Class, every Tuesday, 4 p.m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents. Yearly, 50 Cents

All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, FEBRUARY, 1896.

Our thanks are due to the kind friends who took part in the plays Tuesday evening, January 21st. Many difficulties had to be overcome and much time and attention was unselfishly given for our benefit. We desire, too, to thank those who bought tickets, and thus made the entertainment a success.

A Charity Society.

Some steps are being taken toward a revival of charitable work and systematic visiting; partly, it may be, in connection with the dispensary; partly to deal with the many applications for aid that are coming to the clergy, directly or indirectly. All experience shows the necessity for careful investigation in these cases. Often the applicants seem actuated, not so much by a deliberate and malicious desire to defraud as by a foolish notion that if anything is being given away they might as well come in for a portion of it. The best way to discourage this view of the matter is to give only to those who have been actually visited, and, after all possible inquiry, found to be worthy. It would be unfortunate for a parish to get or keep the reputation of being willing to "do something" for almost anybody who was skilful enough to concoct a pitiful story. The organization now being formed will do well if, while it is protective against such an abuse, it meantime strives to reflect and represent the Divine Charity. Spiritual benefit must be reckoned the highest and the ultimate aim. At the same time there is a danger of too close an association of material and spiritual things in the early stages of investigation. Hence, the great service which discreet and devout layfolk can render in a work of this kind in relieving material needs and preparing the way for spiritual ministration. A number have already offered themselves for the work, but the clergy would be glad if more would take an active interest in the new society, and thus lighten this labor.

The Entertainment.

An invitation was sent to me to see a dramatic performance at St. Clement's, and then I was asked to write my opinion of it. To honestly criticise an amateur dramatic performance is rather a delicate matter; some person is sure to feel slighted, but as I am not personally acquainted with *any* of the persons who took part in it I am entirely impartial.

"A Morning Call" seemed to be a very clever little play. Miss Massey assumed her part exceedingly well, winning applause several times. The school-room is so large and the roof so high that the voice is lost before it reaches the back part of the room. It is necessary to speak loudly and plainly to be understood.

"An Obstinate Family" was action from the first word to the last, and each part showed careful study. Miss Allibone gave a little more attention to the stage business, but aside from that any one part cannot be singled out as best. The play was sprightly, and the humor of it was thoroughly enjoyed by an appreciative audience.

M. A. T.

Lent.

Ash Wednesday falls on the 19th day of February. We hope it may be kept as a day of parochial retreat, that a considerable number of people will arrange their affairs so as to be free for spiritual exercises on that day.

Lent, with its self-denial, stricter rule, prayers, worship and opportunities of devotion, means a good deal in our life; it makes the tone or restores it if it has been lost. Each earnest person might profitably decide just what they can and are going to do in the way of self-denial, devotion, resistance to temptation. Let every one be real, thorough, sincere. The ordinary fashionable method is a mockery, of no spiritual profit. More frequent attendance at mass on week days ought to form an important part of each one's rule. During Lent there will be an extra mass each week day at 7.30, frequent instructions and special services. The Sunday night service will be, according to our custom, a mission service, metrical litany and sermon.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. J. G. EWENS,
THE REV. HERBERT PARRISH.

The Rev. G. H. Moffett in Church on Saturdays: 11–12, 3–4, 7–8 o'clock.

The Rev. J. G. Ewens in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 7–9 P. M.

The Rev. H. Parrish in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Choir-master.—Mr. Remi Remont.

Organist.—Mr. Lawrence Gaff.

Sacristan.—Mr. Sheldon P. Ritter.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

The New Catechism.

The subject of the Catechism Instructions during the past month has been *The Holy Catholic Church*. Next month the subject will be *Grace and the Sacraments*. A large number of excellent diligences have been received during the month.

Arrangement are being made to open the library in the Sunday-school room. The library will be opened at the Children's Mass and books may be taken out at that time.

Little by little the attendance at the Catechism is increasing. We have now nearly twice as many as we had last fall. But there is still room in the Church for more.

During Lent it is hoped to have a week-day service each week for children, when it is expected that every child will do missionary work and bring other children to Church.

The children are learning Marbeck's setting to the Nicene Creed, in order to sing it at the Children's Mass. This will add greatly to that already beautiful service.

The admonitions recently have been on "Worship," "Private Prayers," "How to Come to Church," "Why we Reverence the Altar," "Proper behaviour at Mass," etc.

PARISH NOTES.

We have been able to have Solemn High Mass and Solemn Even-song each Sunday during the Epiphany season; of course this has added to the service already done by the members of St. Vincent's, but as usual they have been glad and willing to do their duty. The green vestments, we believe, were worn for the first time, although they have been in the possession of the Parish for many years.

The patentee of the gas fixtures in the church has kindly offered to provide a new set of burners, perhaps before this number is in the hands of subscribers we may have seen the improvement. It will be quite a relief to be able to see the words of prayers and hymns on Sunday nights.

Attention is called to the increase of the various funds during the month, as well as the suggestion of a new one, for providing new glass or outside windows.

At the last meeting of the Vestry the Accounting Warden was able to report all bills as well as all salaries paid up to date.

It is expected that Father Huntington, O. H. C., will conduct the retreat for the Outer Sisters of All Saints during Lent; the other retreats will, doubtless, take place at the usual times, though arrangements for them have not yet been completed.

It has several times been stated that people of St. Clement's do not give anything outside the Parish, yet in lists of various institutions we have noticed names of our parishioners who have given quite a large sum of money; probably if all could be traced it would be found that we were not quite as selfish as we are represented.

On Monday evenings for the present, the Clergy will arrange to be at the Clergy House, the purpose being to get acquainted with the men of the congregation. There will be nothing formal, just an opportunity to know each other. We hope in that way to strengthen interest in the Parish and perhaps sometimes to help along and encourage men who may, in a large city like ours, have no friends, and who might be encouraged to persevere by knowing some of their fellows who have the same Christian aim and purpose as themselves.

It is a general impression among people that the Clergy in some way have an indefinite amount of money to give away to whoever may apply. On what it rests one can hardly say; as a matter of fact the amount in this Parish is very small, and is entirely due to the thoughtfulness of a few individuals. Hardly a day passes without the application of several unknown people who demand their share, and who are more or less indignant when they learn there is no money to be had.

BAPTISMS.

Jan. 6. Eugene Scarborough Hancock.

BURIALS.

Jan. 13. Letitia Colghan.
" 14. William White.
" 21. Agnes Brown McLaughlin.
" 22. Edward John Jenkins.

Flowers for Altar 1894-'95.

Balance	$14 68	
Christmas subscription	96 50	
Easter subscription	74 25	
		$185 43
Flowers	$177 67	
Balance	7 76	
		$185 43

SUBSCRIBERS.

Names of members of the congregation who will give annual or other subscriptions for the flowers are earnestly desired.

Many friends have kindly sent flowers, especially during the summer months.

An Account of the Receipts and Expenditures of St. Mary's Guild and the Poor Fund to January 1st, 1896.

ST. MARY'S GUILD.

Receipts.

Balance	$9 65	
Associates	35 00	
Offertories	9 68	
		$54 33

Expenditures.

Teas	$30 41	
Printing manuals	11 52	
Other	5 00	
		$46 93

POOR FUND.

Receipts.

Balance	$129 42	
Donations	264 77	
Sale of clothing	107 14	
Balance: Parish Tea	30 80	
Christmas dinners and suppers	70 00	
		$602 13

Expenditures.

Sewing	$106 95	
Food, coal, clothing, medicine	187 05	
Car fares	28 25	
Alms	21 37	
Dry goods	27 12	
Board	20 00	
Railroad fares	10 85	
Mothers' meeting	7 73	
Christmas dinners and suppers	63 75	
Sending two children to orphanage	27 50	
Martha Dougherty	40 00	
Lent	19 00	
		$559 57

Fund for Mission House Work.

Receipts.

Balance	$222 43	
The Rev. J. M. Davenport	31 00	
Rent of rooms	68 50	
Borrowed	23 50	
Total		$345 43

Expenditures.

Pictures	$15 50	
Books	12 11	
Gas	11 60	
Coal	34 00	
House furnishing	32 25	
Cleaning	8 50	
Repairs	31 35	
	77 70	
Rent	115 00	
Sundries	5 35	
	$343 36	
Balance	2 07	
Total		$345 43

Guilds, Etc.

Receipts.

Saint Martha's Guild	$54 36	
Guild Holy Child	44 77	
Bible Class and Night School	11 29	
Parish Tea	89 30	
Holy Cross Guild	104 79	
Sea-shore Home	1,517 54	
		$1,822 05

Expenditures.

Saint Martha's Guild	$52 13	
Guild Holy Child	41 16	
Bible Class and Night School	10 92	
Parish Tea	58 50	
Holy Cross Guild	89 10	
Sea-shore House	1,500 02	
		$1,751 83
Total receipts		$2,823 94
Total expendi ures	$2,701 69	
Balance	122 25	
		$2,823 94

On Thanksgiving Day dinners were provided for nine poor families.

Chrismas Day dinners and groceries were given to twenty-one families.

During the year about thirty-five tons of coal have been given through the Union Benevolent and other societies to deserving persons; groceries to the amount of about $150.00; dry-goods to the amount of about $40.00.

Offertory Account.

Jan'y 5.	Cash	$66 32	
	Envelopes	70 28	
" 12.	Cash	49 88	
	Envelopes	73 30	
" 19.	Cash	43 12	
	Envelopes	37 03	
" 26.	Cash	58 75	
	Envelopes	55 62	
Sinking Fund		106 75	
Choir Fund		125 00	
Windows		15 00	
			$701 05

Infant School Honor Roll.

Three Months.

Margaret Berry.
Willie Haney.
Maud Johnson.

Two Months.

Harriet Berry.
Grace Duff.
Herbert Johnson.
Singleton McElroy.

One Month.

Katie Campbell.
Fred. Estirgren.
Nellie Finney.
Martin Finney.
Nat. Haney.
Margaret Stien.

We have received a present of an oak and wrought iron cover for the Baptismal Font in the Church and a silver-plated basin for the Font in the Chapel.

Woes Me!

Experience is very valuable, but a man with the widest experience cannot always extract a dollar from the pocket of an unwilling person. Advertising schemes are thicker than bicycles and trolley cars on Chestnut street. Trade, society, news and almost every other kind of paper, magazine and journal, have persons soliciting advertisements. Some have had experience, some have not.

Many of the large stores have an advertising department, the manager of which is usually courteous and gentlemanly, but the proprietors of some stores attend to their own advertising. Beware of these proprietors. The condition of their temper depends very often upon the condition of business. If business is good you may be dismissed with—"We are not doing any advertising just now, but when we do, we will remember you." If this is the first man you ask, you will feel encouraged, and think that soliciting advertisements is not so unpleasant after all. If business is not good you may be dismissed with—"NO! don't bother me! you advertising solicitors are a nuisance." If this is the first man you ask, you will wonder what kind of creatures business men are; where such a man as this could have been raised. Do not permit such discourteous, ungentlemanly and gruff language to frighten you, but say you will call again when the gentleman (?) is not so busy; then bid him good-bye in the politest language at your command.

When you can get a few minutes attention, after explaining the advantages your paper possesses, and, to your mind, making out a clear case that the firm is actually losing money by not advertising, you will probably be greeted with—"We do not advertise in trade, society or religious papers." "Our advertisements are all placed the first of the year." "We are cutting down our advertising bills." A reply like one of these is very apt to make you feel sick of soliciting advertisements, and without saying another word go out the door and *slam* it behind you. But don't do it; keep your rising temper down. If you can not think of anything pleasant to say, bid good-bye, bearing in mind, though, that you are a gentleman. In course of time you may succeed in receiving an advertisement if you have the moral courage to stick at it long enough.

After you have asked for advertisements from several business men, one fact must have impressed itself upon your mind. A business man's time is valuable; that you are, or can quickly make yourself, more or less of a nuisance. You use his time unasked. Is it not impolite and ungentlemanly then to stand and talk, wasting more time, when you are told in language you cannot misunderstand, that you are not wanted?

St. Clement's Choir.

Soprani.—Theodore Homan, Andrew Roach, Herbert Stafford, Frank Munn, Winfield Stevenson, Benjamin Hannis, John Guthrie, Basil Downey, Walter McMullen, Bernard Bunston, Guy Lorman, Irwin Hillman, Arthur Murray.

Alti.—James McElroy, Ralph W. Remont, Sidney Greenfield.

Tenori.—H. Winfield Kneedler, L. M. Remont, William F. Steel.

Bassi.—A. H. Ritter, Geo. W. Hawkins, F. E. Remont, Wm. C. Wolfersberger, S. Norris Craven, H. P. Lomax, Charles S. Ayres, Philip P. Chase.

Choirmaster.—Remi Remont.

Organist.—Lawrence Gaff.

Choirmistress and Choir Club Directress.—Miss Fanny Darrach.

"The Choir Boys' Recreation Club."

The Club goes quietly on, that is, as quietly as a recreation club could be expected to go on; the attendance has never been better, and many of the boys are never absent. The Club is now well supplied with games, and lately the boys have been interested in making scrapbooks for the Children's Hospital. Mrs. ——, whose husband is a choir man, kindly sent them some handsome books and a number of pictures; the stock of drawing materials being very low this winter, this occupation has come in well. New Year's Eve was a fifth Tuesday in the month, consequently a banquet night. Twenty-five boys sat down to ice-cream, cakes, snapping bon-bons, and favors, the latter being small flags with "Happy New Year" in gold letters on them, imported from New York expressly for the occasion; also very beautiful, though rather perishable, musical instruments of the same importation, for the Choir Club assistants. Of course, all were duly appreciated.

Next Tuesday there will be "a lemon race," three prizes for the first, second and third best boys who have picked up the greatest number of lemons in a given number of minutes. The prizes will be lemons, but of a different material, and with contents other than seed and pulp.

This sort of entertainment now and then makes a pleasant variety when funds are low and banquets few. All donations from this time are to be saved toward a summer pic-nic on some holiday, and will be gladly received, however small.

Piteous appeals have several times been made by St. Mary's Chapel, Baltimore, for the angels that used to be on the old altar at St. Clements. There seems to be an impression at St. Mary's that they are entitled to all the things for which St. Clements have no further use.

A PLAIN STORY.

Told in a Plain Way for St. Clement's Choirboys.

By A PLAIN CHOIRMAN.

That day, Bertie and Willie got along better than usual with their school work and avoided being detained. They hurried homeward full of their plan for the evening and, before separating, arranged a place and time of meeting. After supper they met as agreed, and started for St. John's, which was quite a long walk from their homes.

"Suppose the choirmaster doesn't take us," said Willie.

"Bosh!" replied Bertie. "Haven't we better voices than Mike?"

"I think so."

"I *know* so. Then, of *course*, he'll take us. And you just keep your eye on me, Will. I can't beat Mike at school, but it won't be any trouble for me to get ahead of him in the choir. You know, they say, 'everybody to his trade,' or something like that; and it's just about the same thing in this case. Mike likes school work and I don't; but when it comes to singing, it's different, for I do like that."

"But," suggested Willie, doubtfully, "maybe Mike does, too."

"That makes no difference," answered Bertie, impatiently. "If we both like it, then I can still beat him, for he hasn't half the voice I have," and as Bertie said this and thought of the many times his teachers had complimented him upon his fine voice, he could not help walking a little bit straighter and holding his head a little higher.

"But, Bert," persisted Willie, "you know Mike's an *awful* worker. There's no let up to him. He *never* knows when to stop; and if he takes hold of a thing at all, he pegs at it without a second for breath, and gives a fellow no chance to get ahead of him."

Ah, Willie, without knowing it, you have hinted at a great truth; for no one is harder to "beat" than is he who allows "no chance" for another to pass him.

Bertie could not reply to Willie's last remark, for by this time they had reached the church.

Confident as his words had been, Bertie could not help feeling just a little bit nervous and timid as he pulled the bell, and listened to it tinkling somewhere in the distance.

A boy, apparently a year or two younger than Bertie, came to the door.

"We want to see the choirmaster in answer to this advertisement," said Bertie, in a businesslike manner, as he handed the boy the slip of paper.

"Just step this way," replied the boy. "But I'm afraid you're a little late, for we've had over twenty boys here already."

Bertie's heart sank as he heard this, but he marched down the corridor with Willie following close upon his footsteps.

"Let's go back," whispered Willie.

"No," said Bertie, resolutely. "We won't go back. We'll see the thing through," and quickly catching Willie's arm, in order to prevent his escape, Bertie followed his guide down the dimly-lighted hall, vaguely wondering whether the choirmaster would be gruff and disagreeable, or kind and pleasant.

The hall ended in a large, lofty room filled with wooden benches.

"This is our choir-room," whispered Bertie's guide.

At the other end of the room a man sat at a piano; but as his back was turned to the door, the boys could make out only that he was a large man with thick, gray hair.

"That's the choirmaster, and he's my father," whispered the guide. "And that boy is the soloist. I'm the assistant soloist, and father's been teaching us the solos in the new music we're learning for next Easter."

Standing beside the piano, music in hand, listening attentively to some explanation the choirmaster was making, was Mike; and he must have been working in the same absorbed way in which he labored at school, for he did not even look up as the boys entered.

The choirmaster paused in what he was saying and turned his head.

"Two boys who wish to join the choir, sir," said the guide.

"All right, Roger. Just take a seat, boys, and I'll see you in a few minutes. Now, Michael, let us have this once more, remembering what I have just said, and then I think you may go."

"Mike's a queer fellow," said Bertie to Willie, "he hasn't seen us yet. In fact, I don't believe he knows that anybody's here."

"And if he did he wouldn't care," replied Willie. But, listen, Bert! Did you ever hear anything like that before?"

Bertie *was* listening with all his ears, and looking, too, as hard as he could stare.

Mike was standing as straight as an arrow, oblivious to everything but his music; and the tones—clear, true, and beautiful—were rippling out of his mouth, apparently without an effort.

Bertie was passionately fond of music; and as he listened to this—so different from the songs and hymns sung at school—his eyes glowed and his face flushed.

"Bert, I don't believe you *can* beat Mike," whispered Willie. "You couldn't sing that."

But Bertie only muttered, "I never heard anything like that. *That's* music."

"Very good, Mike!" cried the choirmaster, as the boy sang the last note. "Very good!" he repeated, patting him on the back. "But we'll do it much better by Easter. You may go, now."

Mike turned, and for the first time saw Bertie and Willie.

"Halloa, boys!" he said.

"Halloa, Mike!"

"Good night, Mr. Tracy!"

"Good night, Michael!"

Mike and Roger Tracy went out together, and our two friends found themselves alone with the choirmaster.

"Now, boys," he said, "if you will come over here to the piano, I'll see what you can do."

For the first time Bert looked fairly into Mr. Tracy's face, and he noticed that the choirmaster had great, thoughtful eyes which seemed to look through and through one. His gaze appeared to rest not upon one's eyes, but to go further and deeper, down and down, until it had searched out one's very heart; and there it stopped.

"I'll never try to lie to *him*, for I don't believe a fib would fool him a bit," thought Bertie, with great discretion, as he and Willie walked nervously over to the piano.

(*Continued next month.*)

WM. J. RULE,
FUNERAL DIRECTOR,
4812 Woodland Ave.,
WEST PHILADELPHIA.
d.am.

St. Vincent's Guild, Anniversary Night.

Wednesday evening, January 22d, will long be remembered by the members of the Guild of St. Vincent, it being the ninth anniversary of the Guild's existence. This was one of the most successful meetings ever held. The members assembled at the clergy house, and at the appointed time proceeded to the supper room. The table was tastefully decorated with candles and flowers, and the combination produced a very pretty effect. The floral decorations and the bouquets worn by the members were red and white, the colors of the Guild. The rector presided with his usual grace, and the other clergy assisted materially in making the evening a most enjoyable one in every respect.

These occasions are always anxiously looked forward to, and the fact that only two members were absent, and they unavoidably, is sufficient to prove that all consider it a pleasant duty to be present. Mr. W. A. Goodwin made quite a long journey rather than be absent. Several hours were quickly spent exchanging reminiscences and witticisms.

The members of the Guild made their annual corporate communion Sunday morning, January 26th.

A Curious Tomb.

At Wimbourne Church, in England, under the southwest window, is the tomb of Anthony Etricke, who, being offended by the people of the Parish, made the rash vow that he would not be buried in their church or churchyard, under the ground or over it. To carry out his vow he obtained leave from the officers of the church to cut a niche in the wall of the church, and there he placed his own coffin, fixing the date he supposed he should die, 1691. He lived, however, until 1703. His wish was carried out, his body placed in an oak coffin, which, being enclosed in the outer prepared case of marble, was built up in the wall so that his body was half under ground, neither inside or out; the date 1691 being in white, the real date was written over it in gold. The outer coffin is brilliantly decorated with the name and coat of arms of the family. Wishing to be remembered by future generations, and to prevent its decay, he gave to the church forever a small sum of money, the interest of which was to be used to keep the niche and coffin in good repair. This sum is paid regularly; the decorations are kept in perfect repair, looking fresh and bright, a relic of eccentricity of two centuries.

While there is nothing to commend in so eccentric a vow, and one made in bad temper, there is something beautiful in the knowledge that a dying request should be so faithfully respected; a small sum of money left in trust so faithfully appropriated year by year for nearly two hundred years; generation after generation executing in a careful and conscientious way a dead man's wish. Who of us who read this magazine may hope to have a request of our Parish so faithfully complied with, or money given for a special purpose, remain undivested for such a length of time?

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Surplus	2,022,016 49	
		$9,487,673 53
Surplus as to policy holders	$5,022,016 49	

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St. Clement's Magazine.

Vol. 3. PHILADELPHIA, MARCH, 1896. No. 3

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR MARCH.

1. **Sunday** (**2d in Lent**)..... ...Celebrations, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p.m. Mission Service, 8 p.m.
2. Monday (*St. Chad, Abp.*).....Celebrations, 7 and 7.30 a. m. Guild of St. Mary, 8 p.m.
3. Tuesday (*St. David, transf'd*)...Celebrations, 7, 7.30 and 9.30 a.m. Men's Service, 8 p.m.
4. Wednesday (*Ember Day, Abstinence*). Celebrations, 5.30, 6.30, 7 and 7.30 a.m. Guild of St. Vincent, 8 p m.
5. Thursday.....Celebrations, 7, 7.30 and 9.30 a.m. 10 a.m. Altar Guild. Mothers' Meeting, 8 p.m.
6. Friday (*Ember Day, Abstinence*)Celebrations, 6.30, 7 and 7.30 a.m. Children's Service, 4 p.m. Stations of the Cross, 8 p. m.
7. Saturday (*Ember Day, Abstinence, St. Perpetua, M.*) Celebrations, 7 and 7.30 a. m.
8. **Sunday (3d in Lent)** .....Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Vespers of C. B. S., 5 p.m. Even-song, 5 p.m. Mission Service, 8 p. m.
9. Monday..... .....Celebrations, 7 and 7.30 a.m. G. F. S. Physical Culture, 7.45 p.m.
10. Tuesday .....Celebrations, 7, 7.30 and 9.30 a.m. Men's Service, 8 p.m.
11. Wednesday ....Celebrations, 6 30, 7 and 7.30 a.m. Guild of St. Martha, 8 p.m.
12. Thursday (*St. Gregory, C.*).....Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
13. Friday (*Abstinence*) .....Celebrations, 6.30, 7 and 7.30 a.m. Children's Service, 4 p.m. Stations of the Cross. 8 p. m.
14. Saturday.....Celebrations, 7 and 7.30 a.m.
15. **Sunday (Mid-Lent)**.....Celebrations 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Mission Service, 8 p.m.
16. Monday..... .....Celebrations, 7 and 7.30 a.m.
17. Tuesday.....Celebrations, 7, 7.30 and 9.30 a.m. Men's Service, 8 p.m.
18. Wednesday (*St. Edward, K. and M.*) Celebrations, 6.30, 7 and 7.30 a.m.
19. Thursday .....Celebrations, 7, 7 30 and 9.30 a m. Mothers' Meeting, 8 p.m.
20. Friday (*Abstinence.*) ....Celebrations, 6.30, 7 and 7.30 a.m. Children's Service, 4 p.m. Stations of the Cross, 8 p m.
21. Saturday (*St. Benedict, Ab.*) .....Celebrations, 7 and 7.30 a.m. Guild of Holy Child, 3 p.m.
22. **Sunday (Passion Sunday)**Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Mission Service, 8 p.m.
23. Monday.....Celebrations, 7 and 7.30 a.m. G. F. S. Physical Culture, 7.45 p.m.
24. Tuesday.....Celebrations, 7, 7.30 and 9.30 a.m. Men's Service, 8 p.m.
25. Wednesday (*Annunciation of B. Virgin Mary*). Celebrations, 6.30, 7, 7.30 and 9.30 a.m. Guild of St. John Ev., 8 p.m.
26. Thursday ....Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p m.
27. Friday (*Abstinence*).. .....Celebrations, 6.30, 7 and 7.30 a.m. Children's Service, 4 p.m. Stations of the Cross, 8 p.m.
28. Saturday..... ..... Celebrations, 7 and 7.30 a.m.
29. **Palm Sunday**.....Celebrations, 7, 8 and 9.15. Solemn, 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Mission Service, 8 p.m.
30. Monday.....Celebrations, 7 and 7.30 a.m.
31. Tuesday .....Celebrations, 7, 7.30 and 9.30 a.m. Men's Service, 8 p.m.

Matins, daily, 9 a. m.

Even-song, daily, 5 p. m.

Infant School, every Sunday, 2.45 p. m.

The Catechism, every Sunday, 3 p. m.

Men's Bible Class, every Sunday, 3 p. m.

Women's Bible Class, every Sunday, 3 p.m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents. Yearly, 50 Cents

All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, MARCH, 1896.

The Retreat Idea.

Retreat is a soldier's word. It is a military operation. In war a retreat is made either when the army has been defeated and must retire because the force opposed is too great to be met, or else when the army desires to gain time for better organization, and to make new plans of campaign before advancing to the attack.

A retreat is a time for work, for spiritual exercise, for the use of all the faculties of the soul. The defeat must be repaired, the force must be reorganized, or the soul's cause will be forever lost. A retreat is no time for vague, idle, speculative, or merely sentimental emotion. It is a time for concentrated effort. The retreat is an opportunity for self-conquest, for reformation of the soul's disorders, for the reconstruction of one's whole life. *Reform! reform!* is the motto of a retreat. The extirpation of sin, the freedom from evil passions, the discovery of weak points, the elevation of the whole life to a higher plane, the absolute conformity of self to the Divine will—these are the objects of a retreat.

And this means work, work for each soul by itself, alone, in solitude, in silence, in setting aside the ordinary affairs of life, in much study, in prayer, in meditation, in the contemplation of God, in the imitation of Christ. In order to make a good retreat one must absolutely give up for the time all thoughts of worldly interest and all plans for the future, and one must put oneself alone before God. Self-examination, confession, contemplation and communion constitute the course of a retreat. The soul must be purged, it must be illuminated, it must be united to God. One should emerge from a retreat a new man, with new purpose, with a reformed life—as when our Lord said to the dead man, "Lazarus, come forth."

Lent is the church militant's retreat. It is the opportunity of each Christian. The end of man is God; therefore order the means to the end. Do this work for yourself. No one can do it for you. Too often there is a tendency to think that the success of a retreat depends upon the priest who conducts it, and to feel that unless our whole Lent has been a time of spiritual entertainment and religious enjoyment it has been a failure; but spiritual success depends really upon no one but yourself. God gives you the opportunity of grace, and it is you who must will to respond to it.

BAPTISMS.

Jan. 30. Matthew Francis Schaefer.
Feb. 1. Frederick William Hoffman.
" 1. August Edward Hoffman.
" 6. Thomas George Harper.
" 8. Harry McClean.

BURIALS.

Jan. 27. John D. Cunliffe.
Feb. 17. Leonhardt T. Elsner.

Infant School Honor Roll.

Four Months.

Margaret Berry.
Willie Haney.

Three Months.

Harriet Berry.

Two Months.

Nat Haney.

One Month.

Bella Afleck.
Robert Afleck.
George Clendenning.
Edith Downey.
Augustus Hofmann.
Minnie Heater.
Harry Johnson.
Lillie Johnson.
Anna McKenna.
Emma Winfield.

Easter Communion—Important.

Cards will be given again this year, and the request made that all communicants who desire to be considered actual communicants of St. Clement's will fill them out and hand them in. A little trouble in this matter will help us to know how many intend to make their Easter communion. The list of actual communicants will be made up after Easter and reported to the convention, but the clergy can hardly report those of whom they know nothing; whether they have made their communions during the year or are lapsed—this has a further bearing, as persons can hardly be transferred as in good standing, unless it is known they have made their communion in the preceding year.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. J. G. EWENS,
THE REV. HERBERT PARRISH.

The Rev. G. H. Moffett in Church on Saturdays: 11–12, 3–4, 7–8 o'clock.

The Rev. J. G. Ewens in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 7–9 P. M.

The Rev. H. Parrish in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff
Sacristan.—Mr. Sheldon P. Ritter.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

Offertory Account.

Feb. 2.	Cash	$57	67
	Envelopes	55	35
Feb. 9.	Cash	42	39
	Envelopes	46	80
Feb. 16.	Cash	42	76
	Envelopes	36	45
Feb. 19.	Ash Wednesday	22	02
Feb. 23.	Cash	63	33
	Envelopes	62	80
Repair Fund			25
Vestment Fund		5	00
		$434	82

The financial year ends on Lady Day, March 25th. It is hoped that all pledges in arrears may be made up by that time. Envelopes will be again sent to all subscribers, and to all persons who may signify their desire to do their share in maintaining God's worship and work in this place.

Employment.

If any persons are in need of help, either of women in domestic service, sewing, cleaning, etc., or of men in any capacity, it would be an act of charity to make known their want to some member of the Executive Committee of the Guild of St. Lawrence. A part of relief-work, most needful, and yet most difficult to accomplish, is the furnishing applicants for aid with the means for making their own livelihood.

Sale for Mission Work.

The bi-annual sale for the mission work of St. Clement's Parish will be held in the Sunday-school room, April 14th and 15th.

We would most earnestly call the attention of our parishioners to this notice, as we are quite confident that they do not realize all that is involved in it, for did they do so, such notice would cease to be necessary. If each parishioner, would contribute, according to his or her ability, some definite amount annually toward the support of the mission work of the Parish, we should have sufficient funds in hand to defray the necessary expenses, which, in the present state of things require spasmodic efforts to meet them, and are a source of constant anxiety and struggle to the clergy and the sisters, whose faithful and unremitting labors amongst the poor, certainly deserve fuller recognition and relief.

One who well knows the generous self-denial and self-sacrifice with which every appeal for aid has been met in past days, is convinced that the only reason for any failure in funds to meet this need is due to the fact that the case has never been properly presented to the people of St. Cement's.

The chief burden of the support of the mission work has fallen upon the few, who were most interested in it, but this is unjust to both sides. The whole Parish should have an equal opportunity of sharing in the privilege of giving to our dear Lord in His poorer members, for we are well aware that what we do for His poor, He will count as done for Himself. Such an opportunity is here, and now presented. Every man, woman and child in this Parish owes a debt to God for the infinite blessings they are enjoying through his mercy at this moment. As a Parish, therefore, shall we not unite in showing our sense of this debt, and our appreciation of these blessings by a liberal and generous offering to the cause now specially needing aid. DELLA.

Contributions of any sort, either in money, material or fancy articles marked for the sale may be sent to the following ladies:

Mrs. Walter Penrose, 1721 Walnut st.
Mrs. Clement S. Philips, 421 S. 15th st.
Mrs. Greville E. Fryer,
2305 DeLancey Place
Mrs. A. B. Grubb, 253 S. 16th st.
Miss Griffith, 318 S. 16th st.
Miss Esther Starr, 2203 Trinity Place.
Mrs. G. H. Lea, 2005 DeLancey Place.
Miss Julia Dunlap, 1827 De Lancey Pl.
Also, the Sisters of All Saints,
2034 Cherry street.

PARISH NOTES.

The Parochial Retreat, on Ash Wednesday, was very well attended, the chapel was well filled at all the addresses, and many made the retreat with earnest devotion. Two important notes of the spiritual condition of a congregation are surely the reality of devotion and the depth of the spirit of penitence. The first may well show itself in appreciation of spiritual exercises and attendance at the Blessed Sacrament; the second by taking advantage of the Sacrament of Penance.

Father Huntington conducted the retreat for the outer Sisters of All Saints, beginning Monday, February 24th, and ending Friday, February 28th, at the Mission House; there were many who made the retreat. The retreat for members of the Guild of the Holy Cross is being held at the Mission House on this, the second Sunday in Lent.

It is expected that the retreat for St. Vincent's Guild will be as customary on Passion Sunday, March 22d, and for men on Palm Sunday, March 29th; the retreat of St. Mary's Guild on Thursday, in Passion week, March 26th. These opportunities cannot fail to be of profit to those who take advantage of them.

In the February number of *Catholic Champion*, we note a careful and helpful article on "Ritual for the Congregation," signed by one of our communicants, treating of the ritual acts under three heads: I. Bowing; II. Genuflection; III. Sign of the Cross.

The proceeds of the entertainment amounted to over fifty dollars, which has been used in paying the deficiency in the MAGAZINE account.

No additions to the various special funds can be reported this month. We look for a substantial increase, however, in the Easter offertory; last year we had about $1,800, this year we hope it may be more. We look for a very favorable showing of our financial condition in the annual report of the Accounting Warden; it only means that we have a good deal of work ahead of us.

The appeal of the Committee on the Sale for the Poor Fund and Mission House Fund ought to meet with a generous response. It is very true that most of the people do not know of the activities of the Sisters' work; the very presence of a religious house is a blessing; it is a witness to the higher life to which all are called in their various vocations; it is also a center of useful work. The winter has been a hard and trying one, and if it had not been for a generous and unexpected donation of a friend and well-wisher of the Parish we should hardly have been in a position to meet the demands.

The Guilds are going along in their quiet accustomed ways, their weekly meetings and monthly offices. Cold and storm have interfered somewhat with attendance, just as it has with the numbers at services.

The Church of the Epiphany is still without a location. Permission was asked of us to establish the work at Seventeenth and Summer, and we were glad to comply with the request; but we understand from the daily papers that the plan has failed, owing to the refusal of the rector and vestry of another Parish. Some one is to blame for the sad and cruel experience of this old city Parish.

We call the attention of communicants to the hours of mass on week days; it ought to be part of the Lenten rule of each one to be present, at least, once during the week.

On Candlemas some candles were blessed, and any person wishing to obtain some may purchase them at the Mission House, 2026 Cherry street, the proceeds go to the Poor Fund.

Although the date of the Bishop's visitation has not yet been decided upon, still the clergy would be glad to have the names of those who are looking forward to confirmation.

The ninth annual meeting of the Guild of St. Vincent was held on Wednesday evening, February 5th. Mr. I. Ernest Linton was reëlected Warden, and Mr. J. C. Goodwin, Jr., was reëlected Secretary and Treasurer for the ensuing year. The members of the Guild reported during the past year 1,797 times for services besides for a good deal of other work which they were given to do.

The Hospital.

Pennsylvania Epileptic Hospital, formerly Hospital and Dispensary of St. Clement's Church. So runs the notice for the adjourned meeting of the contributors to receive the annual report and to elect a Board of Managers to serve during the ensuing year. In other words, our future privileges depend on what we choose to do. We are in the same position as others who may be interested. We have given up everything except the work and self-denial freely, generously and constantly given by the members of this congregation in the past.

It is to be expected now that all these many people whose excuse for not giving in the past has been the connection of this Parish with the charity will promptly and generously provide the necessary funds for carrying it on, furnishing ample endowments, making up for their neglect of duty and to show their future interest.

The Guild of St. Lawrence.

This society has now been in active operation since about the date of our last issue. Its object is to organize the charity work of the Parish. Whether the visiting, which was formerly carried on with such zeal in connection with the dispensary, can be continued with profit to all interested, is a question which the future must solve. The conditions of the work are somewhat changed, and the sphere of labor apparently narrowed. But it is a satisfaction to know that we stand ready to do what the circumstances hereafter may show to be possible. The visiting of other cases, the ordinary applicant for aid, has been prosecuted faithfully and systematically during the month.

In some cases relief has been given where it was certain that the society's beneficence was not misplaced. In others it was necessary to move with greater caution; while in still a third and larger class the first fruits of investigation showed unmistakably the marks of fraud and unworthiness. Fortunately the workers have had such long experience that these evidences of human frailty do not dishearten them, and the one worthy case that is found among a dozen is sufficient reward for the labor spent in seeking for persons whose addresses or whose claims upon the society's bounty have been false.

The Guild aims to avail itself of all the aid that can be gotten from other societies in the city, in the way of information, and, to some extent, in the way of material relief, where it is well understood that such action is in accord with the objects of those organizations. But in most cases the society looks to its own or parochial resources for means to help its beneficiaries, and for this purpose funds are needed and will be gratefully received from any who may wish to give. Such persons may be reasonably assured that their gifts will be distributed with conscientious care and in the spirit of Christian charity. Donations of clothing are also most acceptable. The Secretary of the Guild is Mrs. Lytle; Treasurer, Miss Heylin; Auditor, Mr. William Hult; Executive Committee, Mrs. Grubb, Miss Heylin, Mrs Lytle, Miss Katharine Smith, Mrs Taylor, Miss Emma Thomson, Mrs. VanLear, and the Chaplain. Application for relief should be made to a member of the Executive Committee or to any of the visitors.

Photographs of some of the vestments belonging to the church have been taken, and will be sold for the benefit of St. Vincent's Guild.

I want a little casket,
With hasp, and lock, and key,
To hide a little treasure
That's very dear to me.

My sweetest sin's the idol
I seek to put away,
But I will not resign it
Forever and for aye.

I want it kept securely—
I'm quasi-penitent,
And I'll be very likely
To claim it—after Lent.

SUSIE M. BEST, in *Judge*.

The Catechism.

A children's service is held in the chapel every Friday afternoon, in Lent, at 4 o'clock. The story of the Passion is sung at it, and the children are instructed in the sufferings of Our Saviour. Both the children of the catechism and those of the infant school attend.

The head catechist has added to the admonitions every Sunday afternoon a short instruction on the ornaments of the church and on the vestments of the clergy. A stole, an amice, a chasuble, or a thurible is produced, and its name, use and significance are explained and learned. Instructions on ceremonial will follow.

Any child who can bring a new scholar to the children's mass, the catechism and the Friday afternoon services, during Lent, will receive a medal at Easter.

Plans for the Easter fête are already being made. Only those who attend regularly and do well while present will be chosen to take part.

The girls write more diligences than the boys. Why?

The attendance at the children's mass is better than ever before. The new music adds greatly to the service.

Books are desired for the library. Will all members of the Parish who have children's books in fair condition, but no longer read at home, please give them to the head catechist for the Library? Bound volumes of children's magazines are particularly desired, but all kinds of books will be welcome. The present library is worn out.

There have been several new children added to the catechism lately. But if parents did their duty there would be many more. The parent who neglects to have a child instructed in religion will reap the fruit of sorrow hereafter. It is a sin.

St. Clement's Choir.

Soprani.—Theodore Homan, Andrew Roach, Herbert Stafford, Frank Munn, Winfield Stevenson, Benjamin Hannis, John Guthrie, Basil Downey, Walter McMullen, Bernard Bunston, Guy Lorman, Irwin Hillman, Arthur Murray.

Alti.—James McElroy, Ralph W. Remont, Sidney Greenfield.

Tenori.—H. Winfield Kneedler, L. M. Remont, William F. Steel.

Bassi.—A. H. Ritter, Geo. W. Hawkins, F. E. Remont, Wm. C. Wolfersberger, S. Norris Craven, H. P. Lomax, Charles S. Ayres, Philip P. Chase.

Choirmaster.—Remi Remont.

Organist.—Lawrence Gaff.

Choirmistress and Choir Club Directress.—Miss Fanny Darrach.

Note.

Choir cottas are badly needed, and a number are cut out in the choir room only waiting to be made. Are there not ladies in the Parish who would be glad to make one or more during lent? They can be had in the choir room after services on Sunday or on Saturday afternoons.

Music on Palm Sunday and Easter.

The men of the choir are now hard at work on Gounod's Orpheonistes Mass. This is written for men's voices only (the boys taking no part), and the present intention is to render it upon Palm Sunday with an augmented force of men. Nothing of this nature has been heard in St. Clement's for many years, and it will no doubt be not only a great pleasure to our parishoners to hear this Mass sung, but also a source of legitimate satisfaction and justifiable pride to reflect that it is being rendered in *our* church, by *our* choir.

On the following Sunday (Easter) the choir will render Schubert's Mass in *G*, with the full orchestral accompaniment. On Easter night the music will include Stainer's elaborate Magnificat and Nunc Dimittis in *Bb*, and Tour's Te Deum in *F*.

Tour's Mass in *F*, will, probably, be sung (for the first time by our present choir) shortly after Easter, as it is also now in preparation.

A Choir Concert.

From the preceding paragraph, which indicates only a portion of what is being done, it can readily be surmised that the members of the choir are as busy as a family of the proverbial beavers, yet we hear some talk of another choir concert, and as we have always found that, when the choir talks, there is "something in it," we are in high hopes that we shall this year have the pleasure of listening to a concert similar to that which created such a sensation last year.

A PLAIN STORY.

Told in a Plain Way for St. Clement's Choirboys.

BY A PLAIN CHOIRMAN.

It did not take long to try their voices; and when the two boys left the church, five minutes later, their names were on Mr. Tracy's roll-book and they were members of St. John's Choir.

Bertie and Willie at once became popular with the boys, and soon found choir life very attractive, probably because there was so much variety to it, for it is strange with what ingenuity thirty or forty boys will relieve the monotony of life—the monotony not only of their own lives but of others; though the "others," if consulted, might in *some* cases be found to prefer the monotony.

Though they liked choir life, Bertie and Willie did not succeed in shaking off the unfortunate traits that distinguished each, for in the choir Willie was just as well behaved and just as lazy as he was at school, and never opened his mouth to sing a note unless absolutely driven to it by finding those great eyes of the choirmaster upon him; while Bertie, though he worked as hard as Mike, and seemed to love his work, misbehaved a great deal, and was constantly causing some disturbance or trouble among the boys, either during the rehearsals or before and after.

"It is too bad, too bad!" muttered Mr. Tracy to himself one evening when Bertie had been particularly mischievous. "It's a great shame that those two boys, who have been given such good voices and so much musical talent, should simply waste their ability and fritter it away in this careless, indifferent fashion."

When the last piece of music had been practiced, he said to the choirboys:

"Boys, there is something to which I wish to call your attention before dismissing you to-night; something which is of great importance to every boy who wants to make anything of himself, or desires to grow up a useful and admirable man; something which I hope all you boys will think about and practice; for, when a boy gets to be thirteen ar fourteen years old, he is no longer a baby, and he ought then to be able to think a little bit, and should remember that in a few more years he will be what is called a man, and will be expected to act and live like a man. There are some boys here who are merely 'half-choirboys.' You know it takes two halves to make a whole, and the two halves which make a 'whole-choirboy' are *work* and *behavior*. Boys who work but misbehave, or who behave but do not work, are merely 'half-choirboys.' Those who neither behave nor work are nothing at all, and have no business in the choir, for we are not here to be idle or to misbehave. And I should like to say," he went on, fixing those eyes of his on Bertie, "that no boy, no matter what his ability, no matter how marvelous his voice, can ever be a soloist for me unless he is a 'whole-choirboy,' for my soloists must be not only musicians, but also thoroughly reliable persons, upon whom I can absolutely depend; and boys of that kind will never be able to say truthfully that they cannot get along in the choir, or that there is no chance for them to work up to important positions. And—"

"I don't know about that," muttered Bertie, giving the boy next him a sly, almost imperceptible poke in the ribs to emphasize his remark.

The words had just come into his head. He thought it a rather witty thing to say, and did not stop to consider that it was very insolent and impertinent; so, with his face turned attentively toward Mr. Tracy, whose eyes were not at the moment upon him, he passed the whisper to his neighbor. No one could hear it, thought he, but the boy beside him, and even were it overheard, it would be impossible for any one to say what boy, out of thirty or so, had spoken.

Yet there came an ominous pause in the choirmaster's words. There stole over the boys a silence that was absolute; while into the heart of each there crept the feeling that "something was going to happen."

Something did happen.

"Bertie Brown, you may go home!"

The choirmaster's voice came in the same calm, even tones from which no boy had ever heard him vary.

It was the first time in many months that a boy had been ordered from the room, and with a manner full of nervous awkwardness and a heart bursting with wrath and bitterness, Bertie took his coat and hat and tried to walk proudly and indifferently out of the door, with an ill assumed smile of disdain upon his face.

Then the choirmaster's quiet voice proceeded precisely from where he had stopped.

"And, boys, most of you have parents; some of you have also sisters; a few of you have only mothers; and I presume that there are among you those upon whom mothers will some day have to depend for support; those who will have to provide for the parents who are now striving to give you an education and to make men of you, in order that you may be better able to fight your way in the world. Now, it seems to me that the disappointment of those parents will be great; the sorrow of those sisters profound; the grief of those mothers indescribable, if those for whom they are working so hard, to whom they expect to look up to so fondly, upon whom they hope to lean so trustingly, turn out idle, vicious or shiftless. If a thing is worth doing at all, it is worth doing well; and the boy who is earnest and honest in his work will, in all probability, grow into an earnest, honest man, who will be a pride to his friends and a comfort to those who love him. That is all I have to say," concluded Mr. Tracy, when he had made this long speech, "but I sincerely hope that some of you boys will not forget it, for it is much more important than you can now understand."

There was one pair of eyes that had never swerved from the choirmaster's face during his remarks; one pair of ears that had eagerly drunk in every word he had uttered; and Mr. Tracy noticed the look of thought and care, almost of pain, upon Mike's face as the boy said soberly:

"Good-night, Mr. Tracy."

"There is a good deal in that lad which does not appear upon the surface," muttered the choirmaster as he closed the piano, "and I shall keep my eye upon him."

Had Mr. Tracy suspected what was occurring in the street, a short distance from the Church, some ten or fifteen minutes after the boys had been dismissed; could he have heard the loud, excited tones; could he have witnessed the flushed and angry faces; could he have seen the fierce, threatening gestures, perhaps he would not have turned out the lights so leisurely; perhaps he would not have passed out of the back door so indifferently; and perhaps he would not have walked so slowly homeward, with that absent manner and thoughtful look.

[CONTINUED NEXT MONTH.]

Scrupulosity.

IN MORAL THEOLOGY a person is said to be *scrupulous* who, for a vain and empty cause, doubts constantly the hon-

esty of actions, and falsely judges things to be sins which are not sins. The word comes from a Latin noun, which means "a small, sharp stone;" and since all Christians are pilgrims and strangers, the idea is that these *scruples* get into the shoes and hurt the feet of those who would make spiritual progress.

Scrupulosity may be caused by divine permission as a lesson and a punishment, in order to make men return more truly to God. Or it may be a temptation of the devil, who seeks to bring the soul into dejection and despair. Often it is the cross of a melancholy and suspicious temperament, and of a natural propensity to dejection and to fear. Sometimes it arises from too great care in avoiding the appearance of sin through a selfish regard for one's welfare. Or it may be the effect of unwise spiritual reading and the unnecessary, incautious and unintelligent effort to follow a severe asceticism in a fastidious flight from human conversation.

There is, of course, a true scrupulosity which it would be well for some to cultivate; but the false scrupulosity, which is sin, may be distinguished from the true by many signs. Pertinacity of judgment is the first sign by which the person refuses to follow the counsels of his confessor; but while consulting many directors, obeys none, and so becomes generally confused. Or again, a frequent change of judgment from light motives is a sign of scrupulosity, showing inconstancy in work, and a continually disturbed mind. Or, a fearfulness of sinning in all things joined to doubts about the judgment of one's director, or of one's self even, shows scrupulosity by frequent questioning. Unnecessary reflections about the circumstances which were or might have been connected with some action, the anxiety to have complete certitude when that is impossible, an obstinacy in regarding as sin what is not so, and a continual anxiety about past confessions, in spite of the fact that they were good ones—these things indicate scrupulosity. But he should not be called scrupulous who is moderately solicitous, lest he should offend God; nor he, who, after a life of sin, is not satisfied merely by confession, but desires to make a fuller expiation; nor he, who, after a deliberate and serious sin, is anxious about the fulness of his confession. One is sometimes scrupulous, too, about one thing and not about others.

Serious spiritual and even physical injury results from scrupulosity. The health is often permanently affected by the wrong and anxiety, and the nerves and blood become debilitated. Scrupulous people are often disagreeable and sour toward those around them. Moreover, the will is so disturbed by trifles and phantasms that it does not obey divine injunctions. The mind given up to foolish anxieties no longer enjoys prayer. The virtue of fortitude is destroyed; and finally, with the failure of hope, all faith may be forfeited, and the soul eternally lost.

Therefore, one who is scrupulous, should remember that "absolute" certainty in all moral questions must not be sought, and by such, obedience and greater humility and faith in all things must be cultivated. Foolish doubts must be crushed; and, in general, the virtues of hope and common sense must be acquired. —*From Gury.*

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St. Clement's Magazine.

Vol. 3. PHILADELPHIA, APRIL, 1896. No. 4

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR APRIL.

1. Wednesday ..... Celebrations, 5.30, 7, 7.30 and 9.30 a.m. Service, 8 p.m.
2. Maunday Thursday ..... Celebrations, 6, 7, 8 and 11 a.m. Mothers' Meeting, 8 p.m.
3. Good Friday (*Fast*) ..... Matins, 7 a. m. Meditation, 8 a.m. Children's Service, 9 a.m. Altar Service, 11 a m. The Passion, 12-3 p.m. Even-song, 5 p.m. Service and Address, 8 p.m.
4. Saturday (*Easter Even*) ..... Celebration, 7 a.m. First Vespers, 8 p.m.
5. **Easter Day** ..... Celebrations, 6, 7, 8 and 9.15 a.m. Solemn Celebration, 11 a.m. Matins, 10.30 a.m. Children's Service, 3 p.m. Solemn Even-song, 8 p.m.
6. Monday in Easter Week ..... Celebrations, 7, 7.30 and 9.30 a.m. Guild of St. Mary, 8 p.m.
7. Tuesday in Easter Week. Celebrations, 7, 7.30 and 9.30 a.m.
8. Wednesday ..... Celebrations, 7 and 7.30 a.m. Guild of St. Martha, 8 p.m
9. Thursday ..... Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
10. Friday (*Abstinence*) ..... Celebrations, 7 and 7.30 a.m.
11. Saturday ..... Celebrations, 7 and 7.30 a.m.
12. **Low Sunday** ..... Celebrations, 7, 8 and 9.15 a.m. Solemn Celebration, 11 a.m. Matins, 10.30 a.m. C. B. S. Vespers, 5 p m. Solemn Even-song, 8 p.m.
13. Monday (*St. Richard, transferred*). Celebration, 7 a.m. G. F. S. Physical Culture, 7.45 p.m.
14. Tuesday (*St. Ambrose, transferred*). Celebrations, 7 and 9.30 a.m.
15. Wednesday (*St. Leo, transferred*). Celebration, 7 a.m.
16. Thursday ..... Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
17. Friday (*Abstinence*). ..... Celebration, 7 a.m.
18. Saturday ..... Celebration, 7 a.m. Guild of Holy Child, 3 p.m.
19. **Sunday (2d after Easter)** .. Celebrations, 7, 8 and 9.15 a m. Solemn Celebration, 11 a.m. Solemn Even-song, 8 p.m.
20. Monday (*St. Alphege, transferred*). Celebration, 7 a.m. G. F. S. Quarterly Meeting, 8 p.m.
21. Tuesday (*St. Anselm*) ..... Celebrations, 7 and 9.30 a.m.
22. Wednesday ..... Celebration, 7 a.m.
23. Thursday (*St. George*) ..... Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
24. Friday (*Abstinence*) ..... Celebration, 7 a.m.
25. Sat rday (*St. Mark*) ..... Celebrations, 7 and 9.30 a.m.
26. **Sunday (3d after Easter)** . Celebrations, 7, 8 and 9.15 a.m. Solemn Celebration, 11 a.m. Solemn Even-song, 8 p.m.
27. Monday ..... Celebration, 7 a.m. G. F. S. Physical Culture, 7.45 p.m.
28. Tuesday ..... Celebrations, 7 and 9.30 a.m.
29. Wednesday ..... Celebration, 7 a.m. Guild of St. John Evangelist, 8 p.m.
30. Thursday ..... Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.

Matins, daily, 9 a. m.

Even-song, daily, 5 p. m.

Infant School, every Sunday, 2.45 p. m.

The Catechism, every Sunday, 3 p. m.

Men's Bible Class, every Sunday, 3 p. m.

Women's Bible Class, every Sunday, 3 p.m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents. **Yearly, 50 Cents**

All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, APRIL, 1896.

The Sinking Fund.

The treasurer of this fund informs us that he has received, since March 1st, 1895, $1,799.95, and that the fund amounts to $2,526.69.

The dedication of Father Maturin's book may revive interest in a matter that was very near to him, the payment of the church debt; while he was here pledges were made which, if they had been paid, would have cleared off the whole of it; but, sad to say, some promised, but never kept to their promise; it is a serious thing to fail in such a pledge, is it not sacrilege? We do not question the conscientious actions of these persons. In some cases the inability was the result of changed circumstances, they could not afford to do it. In others it seems to have been a shirking of a just debt, and that one owed to God; it is still due; they may feel justified, but it is the result of a wrong idea of moral obligations; there is such a thing as a perverted conscience. We might suggest to all in default and who have money to pay, a meditation on Mal. iii, 8, etc.

This leads, naturally, to the consideration of another point: the position of St. Clement's in this city and country; the battle has many times been fought here for privileges that are now freely enjoyed by parishes which led or assisted in the assault on St. Clement's.

The bitterness of those old contests, in many instances, still survives, the hostile temper still remains and shows itself when opportunity offers. We must remember that the Parish has its work to carry on, a witness to God, His Church, His Truth; shall we permit it to fail? The ground rent and mortgage are a burden.

Strange that of the many who have received all that is of value to their soul's life here, few, if any, have remembered the Parish in their wills!

Easter Day.

Members of the congregation *only* will be admitted at the Cherry street door until 10.15, when all doors will be open to the public. Admission to the gallery will be by card.

Baptisms.

Feb.	23.	Elizabeth McIlvaine.
		Ruth McIlvaine.
"	27.	John Allen Keenan.
		Albert McIlvaine.
		Samuel Berry.
		George Ballinger Sankey.
March	5.	Walter Sink.
"	11.	Emma Barraclough.
		Elizabeth Barraclough.
		Oliver Barraclough.
		Sarah Barraclough.

Infant School Honor Roll.

Five Months.

Margaret Berry.
Willie Haney.

Four Months.

Harriet Berry.

Three Months.

Nat. Haney.

Two Months.

Edith Downey.
August Hofman.
Minnie Heater.
Harry Johnson.
Lillie Johnson.
Anna McKenna.
Emma Winfield.

One Month.

Bertha Berry.
Jessie Forrester.
Maud Johnson.

Easter Communion.

1. And because it is requisite that no man should come to the Holy Communion but with a full trust in God's Mercy, and with a quiet conscience; therefore, if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's Word and open his grief; that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.—English Prayer Book.

2. Every parishioner shall communicate, at the least three times in the year, of which Easter is to be one.—English Prayer Book.

3. This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship; or further than local circumstances require.—American Prayer Book.

1. *Moral sin* requires sacramental confession and absolution to quiet conscience and avoid all scruple and doubtfulness.

2. Easter Communion is obligatory upon conscience; can a communicant be in good standing who neglects or disobeys?

3. Our duty is privilege is the same as in other parts of the Catholic Church.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. J. G. EWENS,
THE REV. HERBERT PARRISH.

The Rev. G. H. Moffett in Church on Saturdays: 11–12, 3–4, 7–8 o'clock.

The Rev. J. G. Ewens in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 7–9 P. M.

The Rev. H. Parrish in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff
Sacristan.—Mr. Sheldon P. Ritter.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

Offertory Account.

Mar.	1.	Cash	$63 74
		Envelopes	43 47
Mar.	8.	Cash	57 74
		Envelopes	48 84
Mar.	15.	Cash	58 09
		Envelopes	55 16
Mar.	22.	Cash	71 60
		Envelopes	52 35
Sinking Fund			1 00
Choir Fund			5 00
Armenia			7 00
			$463 99

Envelopes have been sent to all who used them during the past year. The new issue has been dated, as well as numbered, and we hope this may enable people to use the system with less trouble. We ought to have many new subscribers; alms giving definite, regular and liberal, is a part of God's religion, one of the *three* notable duties of the Christian life. Those in arrears with their pledges are asked to pay the amount owed.

The Parish Retreat, on Ash Wednesday, was very well attended. The Retreat for Holy Cross Guild, on the first Sunday in Lent, began on Saturday night with an opening address; a special mass was said for those in Retreat in St. John's Chapel on Sunday morning, but the meditations were all given in the Sisters' Chapel as usual; there was a good attendance.

PARISH NOTES.

Pew rents are due April 1st.

Be sure to attend mass each day during Holy Week.

The election of Vestrymen will be held on Easter Monday.

Photographs of the vestments may be obtained from the Sacristan, either single or a set.

Give an offering for Church expenses, also a special one either for Sinking Fund or Repairs.

We hope that Father Sargent may be able to preach "The Passion" for us on Good Friday.

Let every one prepare themselves for the fulfilment of their Easter duties, penitence, confession, communion.

The hours of the Clergy for hearing confessions during Holy Week may be found on the notice boards in the corridor.

Father Field was with us in the early part of the month on his way to give a mission; he gave the address at the Mothers' meeting.

The Church of the Epiphany is holding services in the Baptist Tabernacle, Chestnut above Eighteenth street; we hope this may be an evidence of the end of a very awkward muddle.

As we look back on this Lent we feel that a most earnest spirit and devotion has been evident among many of the people, the attendance at the different services has been satisfactory from Ash Wednesday to the present time.

The Lent conferences for men have not been largely attended, and yet we think that it has been an effort in the right direction. In a work like ours we realize how difficult it is for people to come on week days, living as they do at great distances.

The clergy hope that after Easter more men may take advantage of Monday nights and come to the Clergy House, and feel at liberty to bring any friends, it will afford an opportunity of better acquaintance, or of asking questions on various subjects.

All communicants who have not already done so are asked to fill out the Easter cards and send them in, that we may make up our list accurately for the Diocesan Convention, and that we may know who are intending to make their Easter communion and at what hour.

The Mothers' Retreat took place on Thursday last, March 26th. The Retreat for St. Vincent's Guild on Passion Sunday; the Men's Retreat is being held on this Palm Sunday. Such spiritual opportunities availed of aught to be of much gain and benefit to the life of God's children, to deepen their penitence and love, and help them to make a good Easter communion.

The Bishop of the Diocese has appointed "the evening of Wednesday, May 27th, for confirmation at St. Clement's." This is in the octave of Whitsunday. Public instructions will be given after Easter and classes will be formed. Those intending to take advantage of this opportunity are asked to give their names and addresses; the Prayer Book places a measure of responsibility upon parents and sponsors to see that the baptized are brought to confirmation.

We learn from the daily papers that the Philadelphia Epileptic Hospital (formerly St. Clement's) has elected an almost entirely new Board of Managers; the Rector and Warden of St. Clement's, who were formerly *ex-officio* members, we believe, are not on the new board; from the same source we learn that proposals for a merger with another corporation, organized to establish a colony farm, are before the courts. Quite a sum of money is reported to be promised for the buildings. Whatever may be the issue of this movement the credit will belong to St. Clement's; it was the enterprise and zeal and public spirit of our people that organized the hospital and carried it on. The buildings were bought and the money for endowments obtained by members of this congregation or friends whom they interested.

In the *Churchman* of February 29th is a reproduction of an article in the *Musical News*, of London, giving the experience of an organist, who signs himself F. R. C. O., Philadelphia. The organist criticises the church organ very severely, and although no church is named, the writer in the *Churchman* suggests St. Clement's. We are rather surprised that the *Churchman* should have considered it well, wise or expedient to reprint the latter part of the article, as it seems an ugly and bitter attack on our Parish; and to reprint it without note or comment appears uncalled for and ungenerous, and might be understood by many to be a justification of it, vouching for the truth and justice of it, especially as the attack on the organ builder is resented.

Sale of Work for the Benefit of the Mission Work of St. Clement's Church,

Will be held, D. V., in the Parish Building, Tuesday and Wednesday, April 14th and 15th, from 3 to 10 P. M.

An entertainment will be given each night.

COMMITTEE OF MANAGEMENT.

Mrs. Walter Penrose, 1721 Walnut st.
Mrs. Clement S. Philips, 42 S. 15th st.
Mrs. A. B. Grubb, 253 S. 16th st.
Mrs. Greville E. Fryer,
2305 DeLancey Place.
Miss Esther Starr, 2203 Trinity Place.
Miss Griffith, 318 S 16th st.
Mrs. G. H. Lea, 2005 DeLancey Place.

Single tickets, 25 cents; Season tickets, 40 cents. May be obtained from the Committee, the Sexton of St. Clement's Church, or at the Mission House, 2034 Cherry street. Children half price.

We wish that some plan might be suggested by which the mortgage on 2036 Cherry street, which is used as our Mission House, might be paid or reduced, it would be a worthy object for some of our rich fellow-citizens. The Sisters are now responsible for raising the money to pay the interest, taxes and water rent.

The law of the State taxes this property, although used for charitable purposes, and by people who give their services freely and cheerfully, while it exempts other charities, the managers of which are paid good salaries and the corporations well endowed. It is one of the cases in which our laws, in trying to be impartial, are extremely unjust; it is one of the curiosities of the present attitude of some of our laws, that with State funds they practically encourage irreligion and endow unbelief.

The whole idea of unsectarian or nonsectarian institutions is a sham and flagrant injustice to religious and God-fearing people, who are just as apt to be good citizens as agnostics or humanitarians.

Lantern Services.

Instead of the usual chapel service on Thursday nights for the Mothers' Meeting, for the last three Thursdays a service has been held in the Sunday-school room. For aid to devotion in studying some scenes from the life of our Lord, pictures were thrown upon a screen by means of a lantern; scriptural passages suited to the subjects represented were read, and historical and other explanations given. Hymns were sung, and Collects, Creed and Magnificat helped to make it, as it was intended to be, not a mere entertainment, but a service directed to the glory of God and the edification of souls. For the use of the lantern, as well as of the very beautiful slides, we are indebted to the kindness of clerical friends, while Mr. H. Clay Borden gave invaluable assistance in the expert management of the lantern.

District Visiting.

The Guild of St. Lawrence has instituted a plan for district visiting. The section of the city in which St. Clement's is situated has been divided into fifteen or more wards or districts, and several of these have been already assigned to volunteer workers. Methods, within certain limits, are left to the individual visitor; but the aim in general is to reach by Christian ministration and influence any souls in the various districts that may be accessible. Its efficiency will depend largely upon the tact and perseverance of the workers. Merely routine, or statistical, or mechanical labor counts for little in winning souls, yet there must be system, and there must be untiring persistency. Here, then, is a field for mission work of the most real sort. Only a small number of districts are thus far occupied. May we not have a number of active volunteers? As the latitude in methods is so great, and as no special time limit is placed, this request may appeal to some who could not undertake routine work to be done within a specified period.

The Vestments of the Sacred Ministers in Penitential Seasons.

The dalmatica and tunicle being vestments of joy, are considered inappropriate for penitential times, as Advent and Lent. During these seasons (except on the Third Sunday in Advent and the Fourth Sunday in Lent) the Deacon and Sub-Deacon assist at Solemn High Mass in chasubles. In churches not provided with a sufficient number of chasubles, the Deacon and Sub-Deacon should assist *in albis*. On the Third Sunday in Advent and on the Fourth Sunday in Lent the vestments of the sacred ministers should be of peculiar richness. At Rome and elsewhere rose-colored dalmaticas and tunicles are worn on these Sundays. When the Deacon and Sub-Deacon wear chasubles they should be folded up and worn over the left shoulder, after the manner of the Deacon's stole, in order that they may have the free use of their arms and hands, and be able to perform their functions with greater ease. I. E. L.

Advice as to Confession.

"If you note down your self-examination every night, these should be summarized for confession. You should not repeat the sins of each day separately in your confession."

"A habit of introspection or self-analysis must be guarded against. A good proportion of the time of preparation ought to be given to the deepening of contrition."

"Do not be discouraged if you find that your confessions seem to be always a repetition of the same sins time after time. It may be so, and yet there may be real progress. It is encouraging to consider that many of the sins, which form the matter of confessions now, are not, so to speak, new sins, but the remains of old habits formed, it may be, years ago. Those habits cling on though there is often very little deliberate yielding of the will to them; the irritability, pride, self-consciousness, feelings of jealousy, which seem to spring forth before you are aware of them, are the remains of past sin and now form much of our penance and discipline."

"Those who go to confession regularly will, at an ordinary confession need very little advice if any. They should not expect the Priest to comment upon the matter of their confessions or to be obliged to ask them questions; nor should they suppose that if he does not call attention to, or administer rebuke for any special sin confessed, it is not because he thinks less seriously of it, but rather because he would, as far as possible, leave the penitent to the rebuke of his own conscience."—Father Maturin, in "Confession and Absolution."

The Choir Concert.

The choir has definitely decided to have a concert this year, and it will, probably, be given during the latter half of the month of May. The object of these choir concerts is to provide funds for the maintenance of the Choirboys' Recreation Club. The net receipts or profits of the last concert were comparatively small, owing to the heavy expense caused by the determination of the choir to give a concert that would fully realize the hopes and anticipations of its many warm friends, even if not a dollar was made. It looked for some time as if not a dollar would be made, but when the accounts were settled it was found that the profits were something like $30. With economy this sum was made to cover quite a long period in the expenses of the club, but the money was long ago exhausted, and since then the club has been in a very impecunious condition. From the inquiries received, it is presumed that the choir concerts are "popular," and as the choir is just as determined this year as it was last, to give its friends a pleasant and profitable evening, it is to be hoped that the sale of tickets will be large enough to yield a sufficient return to put the Recreation Club in good financial condition.

St. Clement's Choir.

Soprani.—Theodore Homan, Andrew Roach, Herbert Stafford, Frank Munn, Benjamin Hannis, John Guthrie, Basil Downey, Walter McMullen, Bernard Bunston, Joseph Bowman, Frank Taylor, Frank Devitt, Robert Wilson, Charles Walton.

Alti.—James McElroy, Sidney Greenfield, Arthur Murray, Leslie Potter, Edward Warner.

Tenori.—H. Winfield Kneedler, L. M. Remont, William F. Steel, Chas. Pearson.

Bassi.—A. H. Ritter, F. E. Remont, Wm. C. Wolfersberger, S. Norris Craven, H. P. Lomax, Charles S. Ayres, Philip P. Chase, E. Cole, John Schwacke.

Probationers.—Arthur Long, Carl Bertstrom, Shirley Potter, Ernest Gunther, William Walton, William Pollak, James Drever, George Walker.

A PLAIN STORY.

Told in a Plain Way for St. Clement's Choirboys.

BY A PLAIN CHOIRMAN.

Nursing his bitter and angry feelings, Bertie waited in the street for the boys to be dismissed. For two reasons he did not care to go home. In the first place, he was boiling with indignation, and wanted to relieve himself and vent his wrath upon something or somebody; and, in the second place, he feared that if he went home so early questions would be asked and his misconduct and disgrace discovered. As is generally the case when one is in a passion, the longer he brooded over the matter the more mortified and angry he became.

"I didn't do anything," he muttered, as he paced slowly and moodily up and down the pavement. "It wasn't any crime to whisper a good joke to another boy while old Tracy was making one of his infernal speeches. He might have known I was only joking when I said that. If it comes to that, though," he went on bitterly, "what I said was really true. What show is there in this choir for a fellow with a good voice like mine! Tracy won't give *me* any chance."

Of Mr. Tracy's remarks, Bertie seemed to remember only those parts that irritated and angered him, and to forget those portions by which he might have profited. He had, evidently, forgotten what Mr. Tracy had said about the necessity of solo boys being reliable and well behaved.

"I don't see," he continued, "why everybody looks upon that fellow Mike as such a model. He's no better than any one else. He's not half as smart as some fellows I know, and he hasn't the voice I have. Yet in school he's always at the head, and the teachers think there's no one like Mike, and in the choir it's the same thing. Old Tracy wouldn't send *him* from the room. Oh, no! Of *course* not."

Just then a wretched looking vagabond dog slouched slowly and stealthily past on the opposite side of the street, casting furtive glances about him in that restless, hunted manner so painful to witness in man or beast. Miserable creatures of this kind, whether human or brute, slink through life in fear and trembling, dreading that each corner turned will discover malicious enemies lying in wait to take cruel and cowardly advantage of their wretchedness in order to torment and torture them. And who shall say that these fears are groundless?

Bertie's eye fell upon the unoffending animal across the way as it passed under the street lamp. He stooped quickly and picked up a stone that lay at his feet. Seeing the motion, and regarding all men as enemies, the dog increased his pace and limped along as rapidly as possible. But Bertie was a quick and accurate marksman. The missile sped swift and true and fell with a dull thump upon the creature's side, almost lifting it for an instant off the feet that were at best none too strong to support the wretched body. With a faint cry of agony the animal passed out of the circle of light shed by the lamp and vanished in the gloom beyond. Bertie was again alone.

"I wish that had been Mike," he muttered savagely. "I hate that fellow, and I'll make it warm for—"

But, just here, the boys came trooping out of the door, and Bertie's soliloquy was brought to an abrupt termination.

"Oh, here he is," cried one of the boys as he spied Bertie. "Ah, ha! You *will* fool with Tracy, will you?"

Bertie gave the speaker a fierce look, but vouchsafed no reply.

"He has sharp ears," said Willie Smith. "I didn't think he could hear what you said."

Still, Bertie said nothing. The remarks

annoyed him, and though Willie had spoken consolingly, his words had served only to increase Bertie's irritation and anger.

"Halloa, Bert!" cried Mike, who came out of the door at that moment. "It's too bad that you should have gotten into this trouble. Whatever possessed you to—"

At last Bertie spoke.

"Stop!" he burst out furiously. "I won't take a word from you, Mike Jones. It's all your fault that it happened."

"*My* fault? Why, I—I—I don't understand," stammered Mike in astonishment.

"Oh, you don't? Well, why do you sit there and sing all evening without once laughing or talking or turning around? What do you do that for, eh? Why, just to get the rest of us into trouble, don't you? And when Tracy gives the boys a lecture, why do you sit there with your mouth and eyes wide open, taking it all in as if it was so much gospel? You're the only fellow that pays any attention, and he knows it; and if he couldn't get any one's attention he'd soon get tired of blowing us up, and wouldn't expect so much of us. If it hadn't been for you he wouldn't have given us that scolding, and if we hadn't got that I wouldn't have been sent out. So there!"

Mike knew that he *had* paid very close attention to what Mr. Tracy had said, for it had interested him, and he had determined to profit by the advice, still he couldn't quite understand how he was responsible either for the "lecture," or for anything else that had happened. Some of the more turbulent and mischievous spirits, however, apparently sided with Bertie. They accepted his view of the matter, because it in a measure excused their own misconduct and laid the blame upon Mike.

"That's so," cried one. "I never thought of it that way. I believe Mike's afraid of Tracy, or else he wants to stand in with him and pretend that he's better than the rest of us. That's what I call sneaking."

"I think you're very unfair," said Mike. "You know that what you say is not true, and that I don't wish to get any one into trouble."

"Oh, we're all *liars*, are we? stormed Bertie, advancing threateningly toward Mike, and using the word "we" in order to arouse the resentment of the other boys and array them against Mike. He felt bolder now that he knew he had some support. "Well," he went on in a contemptuous tone that stung Mike like a lash, "we all know that you're the meanest fellow in the choir. You live further away than any one else and get more pay, and yet you'd walk to and from home if it rained pitchforks."

"So he does," cried Willie Smith. "That's a fact, and I call that stingy and miserly."

By this time Mike was beginning to feel irritated and provoked at the taunts and unjust remarks of the boys, but he managed to keep his temper within bounds.

"If I don't ride it's for good reasons," he retorted warmly; "and I don't think it's anybody's business but my own."

"Oh, that means we're to mind our own business, I suppose," replied Bertie. "Well, I think that's impudent. And, as to your reasons, we've told you that we know what they are. It's simply that you're too mean to spend a car fare. I should think," he continued tauntingly, "that mamma would *make* Mikey ride in wet weather for fear he'd get his feet damp; but," he added recklessly, "I suppose she's as mean as you are."

This was a cruel and uncalled-for taunt. Roger Tracy, though one of the most peaceable boys in the choir, could endure it no longer.

"Thrash him, Mike," he cried hotly to his friend, as he pushed his way through the crowd of boys to where Mike was standing.

But, even as Roger spoke, Mike sprang forward, his eyes blazing, his form quivering with passion, his breath coming in short gasps.

That any one should *dare* to speak of *her* in this contemptuous, insulting fashion! It was more than he could stand, more than he *would* stand. He wouldn't take it. He would resent the insult. He would make Bertie pay dearly for his gibes and jeers.

He planted himself before Bertie.

He felt the blood surging through his veins like molten metal, and seemed to himself to be possessed of the strength of a giant.

"Bertie Brown," he said, and the words came through his clinched teeth slowly and with difficulty, as he glared into Bertie's startled face, "I'm going to give you the worst thrashing you ever had."

"Go for him, Bert!" cried Willie Smith, encouragingly.

But Bertie didn't seem particularly anxious to "go."

"He says he'll thrash me," thought Bertie, "and I know he'll do it if he can. He's such a terrible fellow, too, for sticking at a thing that once he makes up his mind to fight, he'll keep it up as long as he can move a foot or raise a hand."

None of the boys had ever before seen Mike in a rage. In fact, he was usually

such a mild, easy, good-natured fellow that they would not have believed it possible for him to lose his temper. Consequently they were scarcely less startled than Bertie at the sudden, uncontrollable passion that mastered him, and the wild light that gleamed from his flashing eyes.

Very often the mildest mannered persons are the fiercest and most terrible when aroused, possibly because they usually have some degree of cause for indignation; but, more likely, because they endure so much before their passion overcomes them that the storm, when it does break forth, is sweeping and devastating, just as a fire that has been slowly, insiduously and invisibly gathering strength and force bursts upon the gaze of the startled spectator with sudden and unexpected fury, rushing on with wild and irresistible leaps and reaching out with death and destruction in its grasp.

"Now," said Mike, in the slow, passionate tones that made Bertie quake in spite of himself, "I'm going to begin, and when you say you're ready to apologize, I'll stop."

"Oh, dear!" thought Bertie, for he felt like a whipped boy already. "I wish I hadn't —."

But he had no time for further thought, for Mike was before him with set, determined face; fierce, angry eyes; clinched hands, and arm uplifted to strike.

[TO BE CONTINUED.]

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Surplus as to policy holders	$5,022,016 49	

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St. Clement's Magazine.

Vol. 3. PHILADELPHIA, MAY, 1896. No. 5.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR MAY.

1. Friday (*Abstinence, St. Philip and St. James*).
   Celebrations, 7, 7.30 and 9.30 a.m. Confirmation Instruction, 8 p.m.
2. Saturday (*St. Athanatius*).....Celebrations, 7 and 7.30 a.m.
3. **Sunday (4th after Easter)**.Celebrations, 7, 8 and 9.15 a m. Solemn Celebration, 11 a.m. Matins, 10.30 a.m. Guild of Holy Cross, 5 p.m. Solemn Even-song, 8 p.m.
4. Monday (*Invention of the Holy Cross*).
   Celebration, 7 a.m. Requiem, 7.30 a.m. Guild of St. Mary, 8 p.m.
5. Tuesday..... Celebrations, 7, 7.30 and 9.30 a.m.
6. Wednesday (*St. John Evan. before Latin Gate*).
   Celebrations, 5.30, 7 and 7.30 a.m. Guild of St. Vincent, 8 p.m.
7. Thursday.....Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
8. Friday (*Abstinence*). .....Celebrations, 7 and 7.30 a.m Confirmation Instruction, 8 p.m.
9. Saturday (*St. Gregory Naz.*).....Celebrations, 7 and 7.30 a.m.
10. **Sunday (5th after Easter)**.Celebrations, 7, 8 and 9.15 a.m. Solemn Celebration, 11 a.m. Matins, 10.30 a.m. Vespers of C. B. S., 5 p.m. Solemn Even-song, 8 p.m.
11. Monday (*Abstinence, Rogation Day*).
    Celebrations, 7, 7.30 and 9.30 a.m.
12. Tuesday (*Abstinence, Rogation Day*).
    Celebrations, 7, 7.30 and 9.30 a.m. } Continual Intercessions.
13. Wednesday (*Abstinence, Rogation Day*).
    Celebrations, 7, 7 30 and 9.30 a.m.
    Guild of St. Martha, 8 p.m.
14. Thursday (*Ascension Day*) .....Celebrations, 6, 7, 8 and 9.30 a.m. Mothers' Meeting, 8 p.m.
15. Friday (*Abstinence*).....Celebrations, 7 and 7.30 a.m. Confirmation Instruction, 8 p.m.
16. Saturday.....Celebrations, 7 and 7.30 a.m. Guild of Holy Child, 3 p.m.
17. **Sunday after Ascension Day.**
    Celebrations, 7, 8 and 9.15 a.m. Solemn Celebration, 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
18. Monday..... .....Celebrations, 7 and 7.30 a.m.
19. Tuesday .....Celebrations, 7, 7.30 and 9.30 a.m.
20. Wednesday... ....Celebrations, 7 and 7.30 a.m.
21. Thursday (*Octave of Ascension*)..Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
22. Friday (*Abstinence*).. ....Celebrations, 7 and 7.30 a.m. Confirmation Instruction, 8 p.m.
23. Saturday.. ..... Celebrations, 7 and 7.30 a.m.
24. **Whit Sunday.** .....Celebrations, 7, 8 and 9.15 a.m. Solemn Celebration, 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
25. **Monday in Whitsun Week.**
    Celebrations, 7, 7.30 and 9.30 a.m.
26. **Tuesday in Whitsun Week.**
    Celebrations, 7, 7.30 and 9.30 a.m.
27. Wednesday (*Ember Day, Ven Bede*).
    Celebrations, 7 and 7.30 a.m. Confirmation, 8 p.m.
28. Thursday..... ..... Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
29. Friday (*Ember Day, Abstinence*).Celebrations, 7 and 7.30 a.m.
30. Saturday (*Ember Day, Abstinence*).
    Celebrations, 7 and 7.30 a.m.
31. **Trinity Sunday**.....Celebrations, 7, 8 and 9.15 a.m. Solemn Celebration, 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.

Matins, daily, 9 a. m.

Even-song, daily, 5 p. m.

The Catechism, every Sunday, 3 p. m.

Infant School, every Sunday, 3.00 p. m.

Bible Class, every Tuesday, 4 p.m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

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All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, MAY, 1896.

Notice.

Persons leaving the City during the summer months can have the MAGAZINE mailed to them by sending their address and money to the Editor.

Vestry Election.

The annual meeting for the election of Vestrymen for the Parish was held on Easter Monday, and the following communicants were elected: John Douglas Brown, Francis M. Berry, J. Howard Climenson, Greville E. Fryer, Henry Flanders, Romaine Keyser, John Neill, Shelden P. Ritter, G. Theo. Roberts, Alonzo Tilden, Francis D. Wetherill, Samuel Williams.

At the stated meeting for organization Greville E. Fryer was appointed Rector's Warden; J. Howard Climenson was elected Accounting Warden; John Neill, Secretary.

Committees: On Finance, J. D. Brown, Greville E. Fryer, Samuel Williams. Music, J. Neill, J. H. Climenson, S. P. Ritter. Henry Flanders, J. D. Brown and John Neill were elected as Delegates to the Diocesan Convention.

The Accounting Warden presented his annual report.

Receipts.

Balance	$73 76	
Pew rents	3,172 72	
Cash	3,940 44	
Envelopes	2,890 03	
Assessments	122 00	
Repair fund	57 25	
Sinking fund	1,570 20	
Other (specials)	604 57	
		$12,430 97

Expenditures.

Salaries	$4,724 50	
Choir and music	2,100 81	
Rev. J. M. Davenport's note	806 27	
Interest	1,077 50	
Sinking fund	1,570 20	
Taxes	285 52	
General	1,792 07	
Balance	74 10	
		$12,430 97

Mother Harriet.

On the afternoon of Easter Day at St. Gabriel's Convent, Peekskill, passed out of this world the soul of this saintly and wonderful woman, foundress of the Sister's of Saint Mary; the burial took place on the following Thursday. God gave her the grace to respond to her vocation and to develop the spirit and rule of the community which has known no other head. She was one of that band of holy souls to whom it was given to restore the religious life and communion to, in our own time. Not without a struggle was it accomplished—now it is received as a matter of course, and they who were scorned are honored of men and women as well as by angels and saints.

Still practically, the religious life as such, has not the place in the thoughts and affections of devout people that it should have; sisters are too often looked upon as those who ought to do the charitable work that others do not care to do, and some with evident vocations of God shrink, draw back and sometimes marry. Parents hinder and forbid their children following the call of God. It is a serious thing to interfere.

We ought to pray God during these Rogation days that He may give vocations to some of this congregation for the priesthood and sister life. Strengthen unsettled ones; help any who may be on the point of failing.

A mass was said for the repose of the soul of Mother Harriet on April 13th.

The Home by the Sea.

The summer season is now very near, and the Sea-shore Home at Point Pleasant will soon again be opened to receive guests. A great many people have enjoyed a visit to this delightful summer home, and in a majority of cases it is the only outing and relief from household duties in a hot, dry city. Those who are benefited, cannot, as a rule, afford to pay even train fares, and the managers and friends of the home are compelled to obtain money to conduct it from outside sources. Money realized by subscriptions is not usually sufficient, and to obtain the desired sum some kind of an entertainment was thought to be the most satisfactory way. Wednesday evening, May 6th, a pretty little operetta—Snow White and the Seven Dwarfs—will be given in the school-room. The cast will NOT include Madames Melba, Scalchi, Nordica and MM. Eduard De Reszke, Pol Plancon, Jean De Reszke, but all who will be kind enough to attend are assured of an enjoyable evening.

Tickets are 50 cents; children, 25 cents; and may be bought at 2015 Cherry street.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. J. G. EWENS,
THE REV. HERBERT PARRISH.

The Rev. G. H. Moffett in Church on Saturdays: 11–12, 3–4, 7–8 o'clock.

The Rev. J. G. Ewens in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 7–9 P. M.

The Rev. H. Parrish in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff
Sacristan.—Mr. Sheldon P. Ritter.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

Nine Days' Prayer for the Reunion of all Christians.

Friday after Ascension—For faith in the power of Prayer.—(St. Mark xi., 22–24).

Saturday.—For cessation of all prejudice and bitterness.—(St. Mark xi., 25,26).

Sunday.—For all Christians, everywhere.

Monday.—For the Bishops of the Catholic Church.

Tuesday.—For the Roman Communion.

Wednesday.—For the Eastern Communion.

Thursday.—For the Anglican Communion.

Friday.—For all Christians who have the Apostolic Ministry.

Saturday.—For all Christians without the Apostolic Ministry.

Whitsunday.—For the Reunion of Christendom.

—

Our Father, etc.

Veni Creator (*Come Holy Ghost*).

O Lord Jesu Christ, Who saidst unto Thine Apostles, "Peace I leave with you, My peace I give unto you;" regard not my sins but the faith of Thy Church; and grant her that Peace and Unity which is agreeable to Thy will, Who livest and reignest God for ever and ever. Amen.

The Collect for Whitsunday.

Will not many members of this Parish take part?

PARISH NOTES.

The notes in our last issue brought us down to Palm Sunday, The palms were blessed before the 7 o'clock mass. At the 11 o'clock celebration they were distributed to the choir, and the solemn procession took place immediately after. The choir was unusually large, quite a number of men having volunteered for the service. The "Messe des Orpheonistes" was sung. The Deacon and Sub-Deacon of the mass wore folded chasubles.

During Holy Week, in spite of the many services, there was a good attendance at all. The "stations" were said in the evening until Good Friday.

The church was well filled on Good Friday at 11 o'clock, and at the "Preaching of the Passion" it was crowded. Fr. Sargent, Superior of Holy Cross, kindly undertook this, much to our joy and spiritual profit.

Easter day was a very joyous day to us all; 430 communions were made at the early masses at our own altar, and the clergy know of many more made at other altars from force of circumstances, while some necessarily received communion during the octave. At 11 o'clock the church was so crowded that many persons were compelled to stand until the end of the service. The choir was almost as large as on Palm Sunday, and Schubert's Mass in G was sung, with orchrestral and organ accompaniment. At night, again the congregation filled the church. Low Sunday, both morning and night the church was almost as well filled as on Easter Day. The hours of services for Lent and Easter were not printed in the daily papers, and no special effort was made to get a large attendance; it was all natural.

Mission work is needed in a way that would be for the lasting good of the Parish. We have a place in this city, and every communicant ought to be able to bring in one or more persons to share the privileges here. This could be effected by prayer and persevering effort. All it needs is love of God and zeal for religion.

The second mass, on week days at 7.30, we hope may continue until Trinity. More people ought to hear mass daily, and we think they could if they were in earnest.

We have much to be thankful for because of the Easter offertory. From that and the annual report, we seem to be in fair financial condition, and we hope in another year to be in still better. Some "pointing" of stone work ought to be done, and the windows should be looked after.

Every one ought to read Fr. Maturin's latest book, the price has been reduced to $1.25. Copies of "Confession and Ab-

solution" may now be bought from the Sisters.

Letters from Father Maturin speak of a busy and interesting Lent in London, Holy Week and Easter in Scotland, and that he himself is in good health.

A sale of articles in aid of our Mission work was held in the Parish building, April 14th and 15th. A great number of useful and other articles had been contributed. The room looked very inviting and attractive, and great credit is due to the committee for their work and efforts. The hot weather may have interfered with the attendance, as comparatively few persons came. But we hope it is not an evidence of indifference to this important part of our work. In spite of everything, a sum of over $300 was realized. Many articles left over were sold on Saturday evening, April 25th, and the remainder will aid in the sale for Sea shore Home at Point Pleasant.

Every one ought to take time for Rogation intercessions, either at home or in church, as well as attend a mass each day. Continual intercession is kept up in the church day and night during these days.

We are grateful to the correspondent of *The Living Church* for notices of Palm Sunday services, but we would assure him that whatever may be the custom at the other churches mentioned, at St. Clements' we do not have "acolytes with lighted candles, also veiled in violet," whatever that may mean.

As garden flowers become abundant, we hope that some may be sent for the altar. They should be at the church by 4 o'clock on Saturday afternoons.

The Bishop is to make his annual visitation to this Parish on Wednesday, May 27th, at 8 P. M. Those who desire to receive the Sacrament of Confirmation at that time, are asked to give in their names without delay. General instruction Fridays, at 8 P. M.; classes at other times.

Many persons attend our services regularly. If they desire to become members of the Parish, they ought to obtain a letter of transfer from the Parish to which they have been attached.

It seems as if the report of the number of communicants this year must be smaller than last. We can only report those we know to be in good standing, who have made their communion at least once during the year. All others are unknown, lapsed, suspended or attending other churches. It ought to be a part of Christian courtesy to let the clergy know of changes, removals, etc.

The Convention of the Diocese meets on Tuesday the 5th of May, at St. Luke's Church, Philadelphia.

Guild of St. Lawrence.

Owing to the action of the Executive Committee of the Epileptic Hospital in abolishing the General Dispensary, the visiting in that connection, which was in former years a feature of St. Clement's missionary work, will necessarily cease.

Donations to the Charity Fund of the Guild, up to April 19th, have been as follows:

From a Baltimore friend of St. Clement's	$1 00
From G. H. M. (special case)	30
" Friend (for special object)	10 00
" Alms Box in Ch. corridor	1 12
" Hospital Alms Box	90
" Sale of stamps	2 50
" Miss H. Thompson	75
" Mrs. Grubb (for special object)	2 00
" Alms Box in Ch. corridor	72
	$19 29

MATERIAL DONATIONS:

Groceries to amount of $2.
Clothing for two children.
Orders for groceries.
Shoes, ½ ton of coal, several lots of cast-off clothing, and a quantity of new clothing furnished by the Dorcas Society.

Wedding Bells.

Mrs. Lena M. Garrett was married to Mr. Wm. H. Rule at 5 o'clock in the afternoon, Wednesday, April 8th. The service was quite elaborate. Mr. Gaff played Festal March in C (Calkin) Berceuse in A (Darbruck), and the choir sang the Lohengrin Wedding March going in, and coming out—"The Voice that Breathed o'er Eden."

A very large congregation of friends and invited guests filled the church.

The bride and groom each wore traveling dress, and started on their wedding tour immediately after the ceremony.

They were married by the Rev. Herbert Parrish.

A Musicale for Charity.

On the night of Wednesday, April 22d, at the residence of Mrs. Lytle, 923 N. 42d street, a musicale was given in aid of the charitable work which is carried on by the Guild of St. Lawrence. Mrs. Lytle was assisted in the entertainment by Miss Grace Piper, Mr. H. Winfield Kneedler, Miss Roberts, Mrs. Hughes, Mr. Remi Remont. At the conclusion there was a sale of fancy articles, and refreshments. The proceeds of this musicale will be a most welcome addition to the society's funds, and for this as well as for the pleasant evening's entertainment, the Guild would thank those to whom they are indebted.

BAPTISMS.

March	25.	Emily Louisa Bull.
"	30.	Katie Wiley.
April	2.	Samuel James McKeown.
"	6.	Clara Charlotte Boss.
"	9.	Laura Barbara Clay.
		George Francis Clay.
"	16.	Elizabeth Annie Thornley.
"	17.	Louisa Manola Robinson.
"	23.	John Carr Hydes.

MARRIAGES.

March	1.	Randolph S. Blackwell.
		Mary A. Walshe.
April	6.	Walter H. Cantrell.
		Emma DeCarme.
"	8.	William J. Rule.
		Lena M. Garrett.

BURIALS.

April	15.	——— McDermott.
"	18.	Evan Greenfield.
"	24.	John Beatty.
		John Savage.

The Choir Boys' Recreation Club.

The Choir Boys' Club spent some quiet Lenten evenings, so the boys thought; on the whole they bore well the restraint from noisy games, as well as the being constantly repressed at any outburst of merriment which might have disturbed the chapel services. They were rewarded on Easter Tuesday with a banquet and a lemon race. Prizes were won by experts, and others were provided for less experienced players. A friend helped eke out the little balance in the treasury, and we thought then we were bankrupt until the concert would come off, but the Rector tells us of a gift handed him for us, so we are not quite broken up financially, and may hope for a day at the Zoo or some other out-door pleasure.

We are grateful to the kind friend who remembered us and has done so before.

Note.

Thanks are due those ladies who so quickly responded to the request for help in making choir cottas. Most of them are now made, and were a great help when so many were needed at the festival services. More are being cut out, and perhaps some persons may like to have them for summer work, as by the autumn many of the old ones will have given out and we will again be short.

Cast-off Clothing.

Any gifts of partly-worn clothing, particularly men's, would be much appreciated. Deserving applicants have been sent away daily, owing to the exhausted condition of the Guild's closets.

An Encouraging Case.

The following has been written by one of the faithful workers of the Parish, and its perusal ought to give encouragement to those whose energies flag, where so much effort seems to result in so little good.

Between four and five years ago, a dispensary visitor rang for admittance at a most uninviting looking house on —— street. A refined and attractive looking young girl opened the door. The visitor made the usual announcement that she had been sent to sign a dispensary ticket, and the young girl said, "My sister will see you, it is my mother who is sick." The ticket was signed. The sick woman was too weak to care to see a stranger; but the visit was the most interesting the visitor had ever made for the dispensary. The family consisted of an elderly woman with three daughters (one married, and several children); they had known happier days and had been comfortably off. The father had been a musician of some talent, a composer. The married daughter, they said, had been unfortunate in her husband, and had come home with her children. She was very young and pretty, but with a quiet dignity about her that impressed the visitor, who listened from time to time to a long and sad story. They were Church people, had at one time their own pew, and always occupied it, but for some time they had gone nowhere. The three daughters had not been confirmed, and two children were unbaptized. The visitor was asked to come again, which she did many times. The patient for whom she signed the ticket improved, but very soon one of the children was taken ill with diphtheria, and the visitor who called, not knowing of the child's illness, was shocked to see that there was no time to be lost in going for a Priest. The Rector himself went quickly to the house and the child was baptized. The next morning the other child was taken to the Church and the Rector baptized it also. Before that night the sick child was dead. The Rector read the burial service, and he and the visitor were the only persons allowed to enter the house. The Board of Health urged the family to find other quarters, which they did, but quite far away. Before they could get away, another child was taken so ill with pneumonia that it could not be moved for some time after most of the family were settled in a new home.

With the little godchild to look after, and an unusual interest in them all, the visitor has followed them up. Six months after their removal the youngest of the girls came to see her and to tell her that she would be confirmed at St. ——'s.

At this time the married daughter is living happily with her husband in a pretty home in a suburban town; she has been confirmed; is taking charge of the Infant School of the village Church, and is doing good work there. The third daughter has also been confirmed at St. ——'s, and the two daughters with their mother are under the kind care of the Rector of that Parish.

Few visits are followed by such encouraging results, yet is it not worth the work to find one which leads up to so much?

Sea-shore Home.

Again at Point Pleasant a house has been rented for the purpose of giving some of our people a holiday by the sea. The report of last year is presented for the information of parishioners. The house is more conveniently situated, nearer the ocean, and also the railway station, and it is somewhat larger; the number of persons benefited must depend on the amount of money given. We would ask any who wish to contribute toward the expense of the work to put the money in an envelope marked "Sea-shore Home" and place it in offertory on Ascension Day, or at some other time before the 15th of June.

During last summer 255 persons were given a holiday at the home, and those members of the Guild of St. Mary who could not go for a visit spent a day there.

TREASURER'S REPORT, 1895.

Receipts.

Balance 1894	$55 14
Subscriptions	930 06
Donations	352 58
Special, railroad tickets	133 41
For board	46 25
	$1,517 44

Expenditures.

Rent	$200 00
Housekeeping	839 68
Furniture	7 26
Chapel (special)	25 00
Fuel	14 00
Wages	97 75
Railroad fares	154 00
Stage and express	123 07
Medicine	6 09
Printing	17 00
Stationery	7 92
Postage	8 15
Balance	17 52
	$1,517 44

The Stations with the Lantern.

On the last two Thursdays in Lent instead of the usual Mothers' Meeting, the Stations of the Cross were made by a good number of worshippers, the service being held in the Sunday-school room. A lantern was used, and the pictures of the Stations were thrown upon a screen. The service was in other respects the same as is usual in the Chapel, except that the varying stanzas of the Story of the Cross were sung by a single voice. In this Messrs. Remi Remont and E. F. Remont kindly assisted, and in the management of the lantern, Mr. H. Clay Borden and Mr. Morgan Van Leer.

More Stamps Wanted.

It is not a myth that canceled postage stamps have a market value. They really can be sold for legitimate purposes, and for a price which, if it is small, is still perhaps a fair compensation for those who are willing to cultivate a tender conscience toward the upper right-hand corners of envelopes received. As a matter of fact the charity work of St. Lawrence's Guild is largely carried on from funds raised in this manner. Recently, from some cause, the influx of stamps has diminished. But the need is as great as ever, and we hope the supply will not fail. Stamps may be given to Miss Heylin.

Infant School Honor Roll.

Six Months.
Margaret Berry.
Willie Haney.

Five Months.
Harriet Berry.

Three Months.
August Hoffman.
Minnie Heater.
Lillie Johnson.
Emma Winfield.

Two Months.
Maud Johnson.

One Month.
George Clendenning.
Tom Clay.
Mabel Edgington.
Andrew Hamilton.
Eddie Kemp.
Ethel Mullen.
Annie McKittrick.
Lillie Roche.

Offertory Account.

March 29.	Cash	$92 63	✓
	Envelopes	53 51	✓
April 5.	Cash	756 80	✓
	Envelopes	112 71	✓
April 12.	Cash	109 78	✓
	Envelopes	40 77	✓
April 19.	Cash	35 84	✓
	Envelopes	39 60	✓
April 26.	Cash	47 17	✓
	Envelopes	42 45	✓
Sinking Fund		461 75	✓
Repair Fund		60 70	✓
Choir Fund		105 00	✓
Armenians		4 50	✓
Special		125 00	
		$2,088 21	

A PLAIN STORY.

Written in a Plain Way for St. Clements' Choirboys.

BY A PLAIN CHOIRMAN.

When I was a boy we had a very simple toy that consisted of an elastic cord with a small wooden ball fastened to one end and a finger-ring to the other. This arrangement was called a "return-ball," because, with the ring upon his finger, a person could throw the ball at any object, or in any direction, and the elasticity of the cord would cause the ball to "return" to the hand it had left, perhaps, at the very moment that a collision between it and some destroying object seemed inevitable. In the window of a little shop on a side street I recently saw this toy for sale, and was surprised to find that it, as well as myself, had survived the ravages of time. Some of you may, therefore, be familiar with the plaything in question.

After carefully studying boys for many years I have become convinced that good boys are, in many cases, simply the "return-balls" of good mothers. The boy is the ball and the mother's love and influence form the cord. This cord may, at times, be strained to the point of breaking, but it does not break. It is so elastic that the ball may be hurled ever so far away, yet it invariably returns. Forces over which the mother can have no control may sometimes carry the boy into the gravest danger; but, just as he is on the point of contact with some great evil and one is trembling for his welfare; just when he appears to have thrown off all restraint and broken loose from all good influences; lo, there is felt the power of that magic cord, the other end of which is planted in the secret depths of a mother's loving heart! The cord, instead of having been broken, has simply been stretched to its full capacity, and the "return-ball," after its swift rush forward, grazes the evil and then, before it can be caught by the latter and held a prisoner, flies irresistibly back to the safety of the heart that is always waiting to receive it.

I say this is often the case with *good* boys of *good* mothers. If you don't believe it, observe for yourself.

Well, so it was with Mike. In his anger and excitement he had forgotten everything but the taunts of Bertie and his own desire to punish the offender; but, as his arm descended, a curious thing happened. Between his own face and Bertie's there arose another, a patient face, with lines of care and suffering traced about the tender mouth; with sad eyes that gazed into his with such pained surprise and gentle reproach that the boy's hand fell harmlessly to his side. For an instant he looked at Bertie with angry contempt. Then, with lips tightly compressed, he turned upon his heel and, without a word, forced his way through the crowd of boys and sped swiftly down the street with a fleetness they could not but admire, even as the hisses and hoots burst from their lips when they had recovered from the astonishment that momentarily paralyzed their tongues.

The cord had been stretched, and the "return-ball" was on its backward journey.

Bertie was delighted. The affair could not have terminated more satisfactorily to him. But he concealed his pleasure and said in the most contemptuous tones he could command:

"Sneak and coward! I felt sure he hadn't the pluck to stand up and fight, but I didn't think he'd make such a clean back-down before the whole choir. It's a good thing for him, though," he concluded complacently, "that he didn't stay, for I had made up my mind to give him a thrashing that would put an end to his sneaking tricks around here."

"You're not only a boaster, but you don't tell the truth," cried Archie, impetuously. "You know in your heart that Mike could thrash you with one hand, and we could all see that you were shaking in your boots for fear he'd do it. If Mike didn't give you the punishment you deserve it was because he thought you weren't fit to lay hands upon, and felt ashamed of himself for having noticed you at all."

Bertie's face flushed, and he turned savagely upon Archie. He could scarcely restrain himself from rushing upon his accuser, who was smaller and slimmer than he, and succeeded in controlling himself only because he feared trouble with Mr. Tracy should he strike Archie; though any of the older choirboys could have told him that Archie would die rather than carry tales to his father. Bertie managed at last to remark with some appearance of indifference:

"Oh, you may say what you please, of course, but you can't explain his running away, just when it came to the point, except upon the ground that he's a coward."

Most of the boys, if not all, seemed to be of the same opinion; and, with a heavy heart, Archie realized that the reputation of his friend Mike was ruined, and that, unless something happened to change the course of events, the solo boy of St. John's choir would be forever regarded by his companions with dislike and contempt.

* * * * * *

On and on sped Mike! Street after street was crossed, but he did not know

it; the houses glided past him in rapid procession, but he saw them not; the big electric lights gazed at him in solemn wonder, and the gas lights, as he rushed past, flared up and looked down upon him with mocking smirks, but he gave no heed to the curious stares of the former and was totally oblivious to the taunting glances of the latter. He knew not what route he took, nor did he care. All he wanted was to get away from Bertie; to escape from the jeers that tempted him to forget himself and all his principles; to avoid the boys' contemptuous glances, which he had felt as he forced his way through the crowd and fled like a coward from the temptation that assailed him.

Coward? Ay, that's what they would call him now. How could they know otherwise? They could not understand his feelings or sympathize with his struggle, for they were incapable of comprehending his constant effort so to live that he should not add another line of care or shade of pain to the face that always arose before him in the time of temptation.

Perhaps it was habit that guided his footsteps homeward. He rushed into the house, bounded up stairs, and, entering the little room he called his own, closed the door and threw himself, face downward, upon the cot.

[TO BE CONTINUED.]

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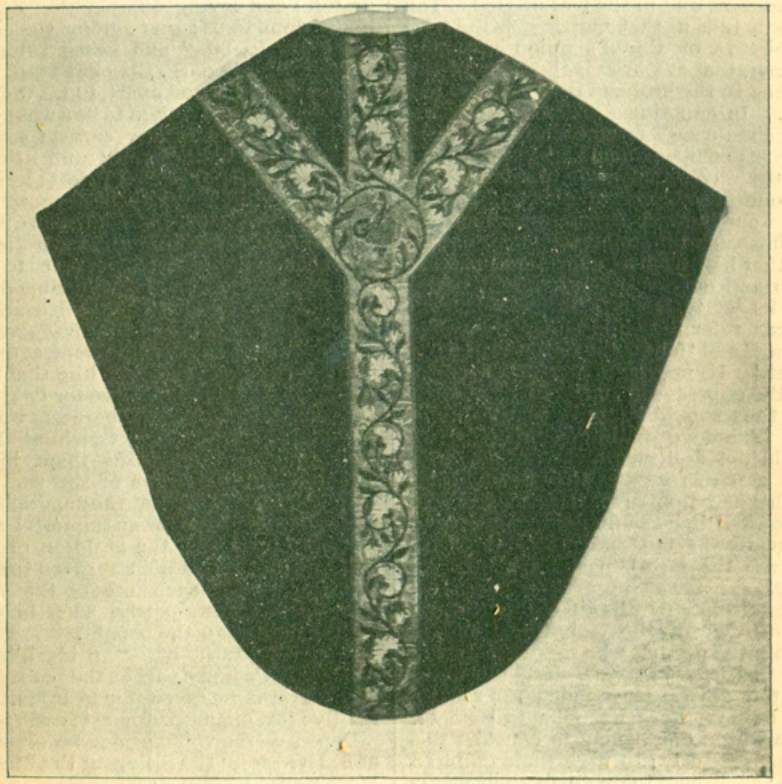
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Assets January 1st, 1896, including capital stock		$9,487,673 53
Liabilities	$7,465,657 04	
Surplus	2,022,016 49	
		$9,487,673 53
Surplus as to policy holders	$5,022,016 49	

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EASTER SUPPLEMENT
TO
St. Clement's Magazine.



BLACK CHASUBLE.

The Confirmation.

We beg leave to copy the following from an article in *The Evangelists*, the Parish paper of Church of the Evangelists, Philadelphia, and to thank them for the helpfulness of it. We wish that many might read it; the article begins by referring to a Parish custom of signing a card containing a renewal of Christian vows as an evidence of continued faithfulness:

"There is nothing so sad as the thought expressed by the Apostle: 'Ye *did* run well.' Perhaps it was for years, and then there was a change and carelessness came in—what caused it? No doubt different things in different cases; but many, a great many, instances are explained by the simple word—marriage. After marriage there come home and household duties which are all-absorbing, and so Church is neglected, and then, little by little the sacraments. Confessions are made at long intervals, or perhaps neglected altogether, and communions follow the same course—and thus the whole Christian life is left a wreck. Sometimes

it is before marriage, particularly in the case of young men. They fall in with a light, frivolous, vain, if not worthless girl, or (which is still worse) with a religious devotee of some false religion, and the impure heart of the one, or the impure religion of the other, little by little destroys their Christian life. Now all this comes of forgetting that holy marriage is a sacrament. Like Confirmation and holy Baptism it is a means of grace, and so it should be entered into with great seriousness and in the fear of God. The Apostle tells us that marriage is the type or picture of Christ's union with the Church, that as Christ is the Head of the Church so the husband is the head of the wife. In choosing a wife the Christian man should seek for one who will be apt to be his companion and helper in walking the way which leads to eternal life, and one fit to be the mother and trainer of his children. In accepting a man for her husband, the woman should consider whether he is such an one as she can look up to and obey as being her best friend and leader to Heaven, as one to whom she can refer the children God may give her, and say 'follow the example of your father.' If marriages were thus made, and the express command of God obeyed, that they should be 'only in the Lord,' that is among faithful Christians, we should not find men and women falling from grace as soon as they are married. We have written upon this subject because after their Confirmation matrimony is usually the next new sacrament (if I may use the term), people come to receive.

"Confirmation by its gift of the strength and courage of the Holy Ghost should prepare the persons who receive it for the great battle against the world the flesh, and the devil. How much all require that help we need not stop to explain. But we urge our people to consider this subject seriously; to urge their children to be Confirmed, to do all in their power to encourage them in their desire to receive this sacrament, and if they have not as yet received themselves that anointing of the Lord, to be prepared that they may kneel before the Bishop, as did the first Samaritan converts before the Apostles, who shall (as they did) lay his hands upon them and they shall receive the Holy Ghost."

Father Maturin's Latest Book.

"To the congregation of St. Clement's, Philadelphia, U. S. A., in memory of ten happy years' ministry and many kindnesses received from them, this volume is dedicated."

So runs the graceful dedication of the new book of our dear friend, Father Maturin; the book is entitled: "Some Principles and Practices of the Spiritual Life." We are sure that we only voice the feeling of all when we express the grateful and loving appreciation of this honor done to us; that among the crowd of "other friends" and newer interests, that the people of St. Clement's still have a place, peculiar and apart, in his thought and affections It ought to be a wonderful force and power to any earnest soul to have been taught, guided and directed even for awhile by such a Priest; lessons, advice, counsel never to be forgotten; a clear idea of God, the soul, eternity to enkindle one's flagging zeal for holiness; to encourage one to persevere to the end. These words will revive some of the old time counsel that came with all the power and eloquence of his living voice; will suggest to many the message that God gave to them through him that they belong to God and must live for God.

Father Maturin's work here was that of a "Pioneer" of the Spiritual Life, awakening souls, building them up by means of the "powers of the world to come." He realized that the supernatural life was the only life for an immortal soul; he went ahead and the children of God followed. His own life was given to God, and he would teach others the way; some of us knew, partly, what he did; but the most reap the benefit.

Father Maturin had "an ideal," and St. Clement's had a part in the realization of it. It was not given him to accomplish it fully; it remains for others to carry it on.

Copies of the volume may be obtained or ordered from the Sisters at the Mission House, 2036 Cherry street.

Attention is called to the new tract by Father Maturin, "Sin." It is an address given this winter in London. Those who have not already done so, ought to get Father Maturin's "Confession and Absolution." His "Preparation for Holy Communion," would be helpful to many who find it difficult to prepare; these also may be obtained at the Mission House.

Wetherill Chasuble.
White Cope, front view.
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White Chasuble, Dalmatica and Tunicle.
Red " " "
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St. Clement's Magazine.

Vol. 3. PHILADELPHIA, JUNE, 1896. No. 6.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR JUNE.

1. Monday (*St. Nicomede, P.* and *M.*).
   Celebration, 7 a.m. Guild of St. Mary, 8 p.m.
2. Tuesday. ..... Celebrations, 7 and 9.30 a.m. Guild of St. Lawrence, 10 a.m.
3. Wednesday. ..... Celebrations, 5.30 and 7 a.m. Guild of St. Vincent, 8 p.m.
4. Thursday—Corpus Christi—(*St. Boniface, B.*).
   Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
5. Friday (*Abstinence*) ..... Celebration, 7 a.m.
6. Saturday ..... Celebration, 7 a.m.
7. **Sunday (1st after Trinity)** Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Guild of Holy Cross, 5 p.m. Confirmation (by Bishop of Delaware), 8 p.m.
8. Monday ..... Celebration, 7 a.m.
9. Tuesday..... Celebrations, 7 and 9.30 a.m.
10. Wednesday..... Celebration, 7 a.m.
11. Thursday (*St. Barnabas, Ap.*)... Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
12. Friday (*Abstinence*)..... Celebration, 7 a.m.
13. Saturday..... Celebration, 7. a.m.
14. **Sunday (2d after Trinity)** Celebrations, 7, 8, 9.15 and 11 a.m. Even-song, 8 p.m.
15. Monday..... Celebration, 7 a.m.
16. Tuesday ..... Celebrations, 7 and 9.30 a.m.
17. Wednesday (*St. Alban, M.*)..... Celebration, 7 a.m.
18. Thursday..... Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
19. Friday (*Abstinence*)..... Celebration, 7 a.m.
20. Saturday (*Translation of King Edward*).
    Celebrations, 7 a.m. Guild of the Holy Child, 3 p.m.
21. **Sunday (3d after Trinity)** Celebrations, 7, 8, 9.15 and 11 a.m. Even-song, 8 p.m.
22. Monday..... Celebration, 7 a.m.
23. Tuesday..... Celebrations, 7 and 9.30 a.m.
24. Wednesday (*St. John Baptist*) ... Celebrations, 7 and 9.30 a.m.
25. Thursday..... Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
26. Friday (*Abstinence*)..... Celebration, 7 a.m.
27. Saturday..... Celebration, 7 a.m.
28. **Sunday (4th after Trinity).**
    Celebrations, 7, 8, 9.15 and 11 a.m. Solemn Even-song, 8 p.m.
29. Monday (*St. Peter, Ap.*)..... Celebrations, 7 and 9.30 a.m.
30. Tuesday..... Celebrations, 7 and 9.30 a.m.

Matins, daily, 9 a. m.

Even-song, daily, 5 p. m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents. **Yearly, 50 Cents**

All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, JUNE, 1896.

Notice.

Persons leaving the City during the summer months can have the MAGAZINE mailed to them by sending their address and money to the Editor.

The Children of the Church.

The effort which the district visitors of the Guild of St. Lawrence are soon to make, to find and look after as many as possible of the hundreds of children who have been baptized at St. Clement's, is an attempt to realize in practice what the Church teaches very plainly in theory, namely, that Holy Baptism is the sacrament which admits to full membership in Christ's Body. It is, therefore, both for the baptized and for the Church a "sacrament of responsibility." It puts the child or person baptized in touch with the Divine Life, and so implies the great obligation of correspondence with that life. It makes him a member to the Church, and thus imposes a duty on the part of the Church to treat him as such.

This is no new doctrine; it is the evident teaching of the Prayer Book and of Catholic Christendom. But, practically, in our communion, confirmation looms up and usurps the place of baptism as the initial sacrament of Church membership. Statistical returns to convention lay the emphasis upon the number of communicants, and this, by a loose, general interpretation, has often been taken to mean the number of confirmed persons who can fairly be said to be attached to a Parish. Great efforts are made to secure large classes for confirmation. Children and parents get the impression that somehow there is less obligation to serve God if one can avoid or postpone confirmation; and those who, for one reason or another, are baptized but never confirmed, commonly come to regard themselves, and to be regarded, as outside of the pale of the Church, a nondescript and often irreligious class.

Now we venture to say that this is all wrong, and that it is capable of partial, if not complete, remedy. We might dwell upon the duties of sponsorship, and doubtless much could justly be said of the light manner in which those duties are assumed by some and the very imperfect way in which they are fulfilled by many. But, after all, the institution of sponsors is only one expression of the Church's faith in the Divine operation in the Sacrament of Baptism; and it must not be made answerable for the performance of the Church's whole duty to her baptized children. With the best intentions and a full realization of the import of their office, Godparents are by force of circumstances often prevented from doing for their spiritual children more than to make a periodical remembrance of them in their intercessions. This is much, but more is needed. The Church idea demands that a visible relationship shall exist between the body and its members.

Parochial agencies should be directed toward keeping children in touch with the Church's life and influence from the hour of their baptism, and pains taken systematically and frequently to bring home to the growing minds of these little Christians the fact that they are not only "the children of God" in some vague sense, but are already members of His Church, their names enrolled upon its records, their homes well known, their spiritual and earthly welfare are objects of special and definite care to those who feed the flock.

With the realization of these facts, there would come a sense of continuous responsibility. Confirmation would not involve a sudden and abrupt choice of standards, for the child would know himself to be already enlisted as Christ's soldier, and he would welcome any help which God dispenses through His Church for the strengthening and refreshing of the soul.

In all this we do not wish to imply that through Sunday-schools, through the prayers and labors of Godparents and others, nothing is done to accomplish such an end; we only wish to urge that the aim is not kept distinctly enough in view; that there is in many cases a long period of neglect between the time when a child is baptized and the time when any attempt is made to remind him of his spiritual relationships, and in the meantime other influences have entered and occupied the heart and attention of the growing Christian.

Choir Concert.

The long-looked-for Choir Concert will be given in the Church Hall, Tuesday evening, June 2d, commencing promptly at 8 o'clock. Admission, 25c.; reserved seats, 50c.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. W. C. CLAPP,
THE REV. HERBERT PARRISH.

The Rev. G. H. Moffett in Church on Saturdays: 11–12, 3–4, 7–8 o'clock.
The Rev. W. C. Clapp, in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 7–9 P. M.
The Rev. H. Parrish in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff
Sacristan.—Mr. Sheldon P. Ritter.

Clergy House, 2026 Cherry St.
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Confirmation.

The Bishop of the Diocese has been obliged to postpone the date of our confirmation, owing to his illness, which, although said not to be serious, may be long and tiresome in the convalescent stage. Bishop Coleman, of Delaware, will give the sacrament on Sunday, June 7th, and instructions will continue until that date. If possible, arrangements will be made for those who are unable to wait, to be confirmed elsewhere.

Extracts from Report to Convention.

Baptisms	84
Burials	23
Marriages	8
Confirmations	40

Services.

Sundays	398	
Other days	1,650	
Total		2,048
Holy Communion		1,110
Communicants, new		39
Transferred		29
Died		5
Removed		26
Present number		665

Parish Notes.

Father Page writes: "Please tell my aggrieved relations I suppose I omitted to mention St. Clement's, with the thought in my mind of its being one of the family well known." This refers to his letter of last fall in the *Cowley Magazine*. He also says: "Father Maturin has been wonderfully well this Lent and at his best in preaching. He has engagements very numerous in England until the end of the year. Please accept the dedication of his book, as a dedication in which we all join, and in some way, I trust, as wiping out my neglect."

Father Puller went to Rome soon after Easter with Mr. Lacey, "to be present there during the sitting of the Commission which has been appointed by Leo XIII to consider whether the usual Roman Catholic teaching about Anglican orders is correct. Some members of the Commission were anxious to have the help of Anglican priests, who might be capable of giving it. Of course, such help is not given to the Commission as a body, but to such members of the Commission as wish to have it."

Father Puller's letters are very interesting, and he seems to have received a kindly welcome in the Eternal City.

Father Puller has contributed three articles on "Anglican Orders and the Sacrifice of the Mass" to *La Revue Anglo-Romaine*. "This review has been started by those of our brethren on the Continent who are desirous to destroy the ancient prejudices which prevent English and Roman churchmen from seeing the naked truth about each other." (*Church Times*, May 1st.) "The Archbishop of York has written to the author a letter, which serves as a sort of imprimatur, stamping them with the seal of official approbation."

Another item of interest (*Church Times*): "The utterance of the Bishop of Salisbury as to non-communicating attendance may be taken as a further indication of the progress of Catholic truth. After a careful study of the history of the Prayer Book he was forced to the conclusion, he said, that the Church of England had nowhere ordered the withdrawal of attendants. This declaration, if cold in the mouth of an advocate, is quite satisfactory in the mouth of a judge, and, coming from the place it did, it partakes of the character of a judicial pronouncement. We welcome it as of good omen for the final triumph of Catholic truth."

We also learn that "the Archbishop of Canterbury has deputed the Bishop of Peterborough to attend the Coronation at Moscow as a representative of the Church of England."

The Bishop of Newark has given permission to certain churches in that Diocese to have the Blessed Sacrament reserved all the time. These notices of permission, for there have been others, prove that the reservation is not contrary to the spirit and intention of our Church as a part of the Catholic Church. One by one Catholic doctrines and practices are being accepted as a fact.

The new church at Cowley was dedicated May 12th, and from photographs and accounts we judge it is very dignified. God's blessing rests on the Society of St. John.

The Convention of the Diocese was in session for two days in St. Luke's Church. As a matter of fact, one day would have been sufficient for the necessary business. In the absence of the Bishop, Rev. Dr. Perry, of Germantown, was elected to preside. There were various rumors circulated as to hostile purposes, but the loaded cannons did not go off.

Mr. Erskine Wright, a member of St. Clement's, is to be ordained Deacon this (Trinity) Sunday. He has just been graduated at the General Theological Seminary. Another member of the congregation is to be ordained at Nashotah, and several others are preparing for Holy Orders. Apparently St. Clement's does her share in that part of the missionary activities of the Church.

If members of the congregation would give their contributions for outside charitable purposes through the offertory, St. Clement's would be spared some of that unkind censure which is semi-publicly given at stated intervals. We believe we were made the subject of a violent attack on a recent public occasion.

The angels, once on St. Clement's altar, are now in the chancel of the chapel of St. Mary the Virgin, Baltimore, and they add much to the general appearance of it.

The "Rogations" this year were well and faithfully kept. About one hundred kept them, according to promise, and many others kept them who did not promise. The church was never empty, and at times quite a congregation was present. Many availed themselves of this special opportunity. The Guild of St. Vincent kept the night hours. Ascension Day at seven, High Mass was sung, and a good congregation was present. Acolytes and choir had breakfast in the school-room, then the choir boys went off for a day's outing.

Monday, May 18th, the scaffolding was put up on the Parish building to do some of the "pointing" of stone work. It will depend entirely upon the amount of money given how much is done, as no debt will be incurred. New windows ought to be put in and the outside woodwork painted. An offering taken up for the purpose on Whitsunday amounted to $208.51, making whole available amount to date, $380.21.

The entertainment for the benefit of the Sea-shore Home was a great success; there was a crowded attendance, and "Snow White" was interesting. Our thanks are due to those who so faithfully worked, and those who kindly took part. We believe a sum of over $100 was realized.

Canon Knox Little, an old friend of St. Clement's, in his new book, "A Treasury of Meditation," which ought to be helpful to many, says in a meditation on "Names of the Sacrament," p. 312:

"I must meditate upon this as the *Holy Mass*. Think of this name binding us to the whole Western Church as *Eucharist* to the Eastern. Here I have a name consecrated also by the use of the first Prayer Book, and by the sweet and familiar names of Christmas and Michaelmas. Think how I am reminded how all the Church is bound together in this solemn mystery, when I think, with St. Ambrose, of *the Mass*. Remember, O my soul, how thou art permitted to show and present before God the great sacrifice of Calvary. Cling to the great duty, neglected by some, of not only making communion at proper time, but also of *worshipping* God and *showing forth* before Him the sacrifice of His dear Son, and *pleading the sacrifice*."

The Sea-shore Home will be opened, D. V., on Monday, June 29th. We are sorry to say that, through some mistake, the names of some of our subscribers last year were not entered in the report, making the balance given incorrect.

The names omitted are given below:

Mrs. Alex. Hemsley	$5 00
Miss E. Hemsley	2 00
Mrs. W. Halsey Wood	3 00
Mrs. De Grasse Fox	10 00
Dr. A. D. Hall for Mrs. Hall	3 00

The Sisters have been much gratified in several cases to receive gifts for the Home from those in whom it was an offering of real self-sacrifice, as in the case of poor, hard-working women, and again a little girl who had saved up her pocket money to the amount of $3.

The following articles are some of those most needed at the Home during the coming season: Books—good novels or magazines, toys, dolls and material for dressing them, table and bed linen, towels, bathing suits, knives, forkes, glasses and pitchers.

Those who wish them can obtain collecting cards to the amount of $1 or $5 at the Mission House, 2034 Cherry street.

An Open Letter.

ROME, April 14th, 1896.

I have just returned from a mass at the Vatican, at which the Pope was the celebrant. A Papal dragoon made his appearance the day before at our hotel with invitations printed on large sheets of paper, notifying us we were to appear the next day, dressed in black, with veils; men in dress suits. After an early breakfast we drove to St. Peter's, where those beautiful fountains shoot up their spray in the brilliant Roman sunshine; then we went along the marble corridor and up that grand stairway which leads into the interior of the Vatican. The mass was held in the Sale Ducale. The chapel was already half filled when we arrived, all the front part being occupied by a pilgrimage from France. Stationed at the entrance and toward the altar were the Swiss Guard, in their curious uniforms. We waited a long while, and then the Pope's choir began to sing, without any organ accompaniment; it was very beautiful, a great volume of sound, one voice especially, a high soprano—very wonderful for a man. And then there was a stir and a push, and the Papal Guard, composed entirely of Italian noblemen, entered; the curtain at the side of the altar was pushed aside, and I saw the Pontiff of Rome. He was dressed entirely in scarlet cassock and cape, with a small white cap on his head. He looked so very old and feeble and bent, as if with much prayer, but with an expression of the greatest sweetness and benignity. He was then vested for the mass. As he began his voice was quite wonderfully distinct. There were two masses; His Holiness assisting at the next; after that was over he left the chapel to reappear again shortly to receive the pilgrims, who were from the dioceses of Limoges and Aquitana, led by Monseigneur the Bishop of Limoges, who, in an address, presented a magnificent repository containing a relic of St. Marziah, Bishop and Apostle of Aquitana, to be placed in the Vatican. The Pope replied at some length, and then received the pilgrims, who knelt to kiss his hand and to receive his blessing. It was then announced that the Papal benediction was given to all present, and to all objects that were brought to be blessed, and then, amidst cries of "Viva Saint Pére," the Pope, with a smile of great sweetness, was borne away in his chair.

The life of Leo XIII may be summed up in two words—work and prayer. It is a very simple life, rising early, eating alone and sparely; his table is said to cost him two francs and a half a day, a contrast to his immense income, said to average about nine million francs a year from the donations of Peter's pence. It is only by special permission he is seen at all now, as he never leaves the Vatican, a voluntary prisoner there, and one cannot but feel when one looks at him, so fragile and with the glow of the spirit within in his deep set eyes, that it will not be long before the chair of St. Peter is vacant.

R C FOX.

Our branch of the G. F. S. is still too young to have much to say for itself, but interested friends may care to hear that the older members have been provided with classes in physical culture, millinery, and cooking, and that the work in the candidates' class has led to the baptism of several children, one of whom is being prepared for confirmation.

REPORT OF THE G. F. S.

January, 1895, to June, 1895.

Received.

Honorary associates	$10 00	
Working associates	10 50	
Members' dues	2 54	
From the Rev. Mr. Sharpe	50 00	
Donations	12 00	
		$85 04

Expended.

G. F. S. holiday house	$5 00	
G. F. S. annual tea	3 00	
Medals	5 00	
Class in physical culture	5 00	
Sundry expenses	6 58	
Entertainment	6 30	
Balance	54 16	
		$85 04

MARGARET RUFF,
Sec and Treas.

REPORT OF THE G. F. S.

October, 1895, to June, 1896.

Received.

Balance brought forward	$54 16	
Honorary associates	14 00	
Working associates	7 50	
Members' dues	6 60	
Donations	8 67	
		$90 93

Expended.

Central Fund	$5 06	
Offerings for Sinking Fund	6 00	
Millinery and P. C. classes	7 50	
Rent for room in the All Saints' Mission House	12 00	
Entertainments	3 15	
Sundry expenses for members	14 06	
Sundry expenses for candidates	8 16	
Balance	35 00	
		$90 93

MARGARET RUFF,
Sec. and Treas.

The Sale of Work.

Receipts.

By donation	$126 59	
Sale, goods and tickets	368 84	
St. Mary's sale	46 97	
		$542 40

Expenditures.

Hire of china	$2 75	
Labor	7 50	
Materials	111 34	
Balance	420 81	
		$542 40

Besides this, great numbers of things were given by different members of the congregation, some of the tables being entirely provided for by their generosity.

Donations in Kind.

Clothing, W., B. and V. L.; shoes, S. and G.; several packages of groceries.

Offertory Account.

May 3.	Cash	$52 75	
	Envelopes	68 85	
10.	Cash	46 67	
	Envelopes	36 90	
17.	Cash	62 79	
	Envelopes	228 01	
24.	Cash	208 51	
	Envelopes	100 70	
Easter		50 00	
Repair Fund		55 00	
Sinking Fund		57 00	
Sea-shore Home		95 00	
			$1,062 18

Guild of St. Lawrence.

Donations to the Guild of St. Lawrence in May:

From Miss Julia Dunlap (for a special purpose)	$5 00	
" Mrs. Grubb (for a special purpose)	5 00	
" Proceeds of a "Musicale" held by Mrs. Lytle	38 37	
" Sale of stamps	6 41	
" Alms Box	7 01	
" Friend (for a special case)	5 00	
" Miss Julia Dunlap	5 00	
" Offering at Sick Communion, May 20th	2 00	
" Offering at a Baptism, May 24th	1 00	
" Miss Weiser	1 00	
" G. H. M.	15	
		$75 94

We hope that at the next council of C. B. S. permission may be given to St. Saviour's Ward to reorganize.

The Rev. J. G. Ewens has resigned as one of the clergy of the Parish.

Infant School Honor Roll.

Seven Months—Margaret Berry, Willie Haney.

Six Months—Harriet Berry.

Four Months—Augustus Hofmann.

Three Months—Maud Johnson.

Two Months—George Clendenning, Tom Clay, Mabel Edgington, Eddie Kemp, Annie McKittrick.

One Month—Bertha Berry, Beatrice Berry, Albert Cupp, John Clark, Godfrey Clark, Harry Clay, Laura Clay, Mamie Clendenning, David Duff, Alice Fortune, Clara Fortune, Nat Haney, Herbert Johnson.

BAPTISMS.

April 30. Sarah Maria Parker.
Florence Alice Bell.
Mary Jane Bell.

May 5. Samuel Horace Wilson.

" 14. Charles Henry Morrell.

" 19. Therése Girardeau Mariner (conditionally).

MARRIAGE.

May 20. Charles Otto Barrett.
Anne Blount Stoddard.

BURIAL.

May 9. William Berry.

The Catechism.

The Catechism closed Trinity Sunday afternoon with a *fête*. Prizes were given to those who had presented the best diligences.

A service for children will be held Sunday afternoons during the summer at 3 o'clock.

The Catechism has had a successful year in spite of the fact that the plan was a new one and there were only a few scholars to start with. The number of scholars more than doubled during the year, and, better than that, it is certain that a good deal was learned. The instruction about covered the round of Christian doctrine, and the children were taught much practical religion.

A PLAIN STORY.

Written in a Plain Way for St. Clements' Choirboys.

BY A PLAIN CHOIRMAN.

Each day, when he came home from school; each evening, when he returned from the choir, the first thing he did was to go to the little sewing-room and kiss the dear face that he loved better than anything else in the world; but to-night he could not do it—at least, not now. He would wait; wait until the storm that raged within him subsided; wait until

the consuming fire died out of his heart and the fierce light faded from his eyes.

And so, he lay there. But the tempest, instead of spending itself, seemed to increase in fury and violence, and he gripped the frame of the cot with vise-like clasp, feeling that he had made a great mistake in not thrashing Bertie as he had intended, and thinking that, if his hands now clasped his tormentor's throat instead of the senseless wood about which the fingers were twined, he could strangle his enemy—could and *would*. Yes, he would throttle him; choke him—choke him till his treacherous face was purple, till his taunting eyes bulged with terror, till his smiling mouth was contorted with pain and his lying tongue cried for mercy. Ah, he would—

He did not hear the door softly opened or detect a quiet step upon the floor, and he knew nothing of the presence of another until a hand was laid gently upon his down-turned head.

Ah, he knew that hand!—knew it as well as he knew his own. There was but one hand in the world with a touch like that!

Then he waited for the voice; the sweetest voice that ever fell upon his ears; a voice which had the power to soothe the wildest tumults of his heart.

Now, some may suppose that the first thing this voice said was, "What's the matter, Mike?"—or something to that effect; but those who suppose this simply show how little they know of mothers and their ways.

Since the death of Mr. Jones, this mother had had a queer way of calling her boy "Pop"—perhaps, because he was now the "man of the house"—and he loved to have her call him so, for it seemed to express her trust in him and her faith in his ability and his willingness to meet the responsibility that now devolved upon him.

So, now, she simply laid her head beside his, and whispered in his ear,

"Pop, you haven't kissed me to-night."

There was silence for several moments. Then, the form before her quivered and a hand stole forth and clasped hers, which was drawn down beneath the hidden face and covered with kisses. Then the face was upturned; the eyes, from which all the hate and anger had been driven by the love that now filled them, gazed into hers through a mist of tears; an arm was thrown convulsively about her neck; and, laying his hot, aching head upon her shoulder, Mike burst into a passion of weeping.

A big boy to cry! exclaim you in surprise. Well, perhaps so; but then it is strange what a child the biggest boy is—*when alone with his mother.*

She let him have his way, and he sobbed out the story of his trouble.

"Bertie taunted me with being stingy, and said I was too mean to ride. And it's not so; I'm *not* mean—am I, mother?"

"No, dear; but of course Bertie doesn't know how economically we have to live, and how hard it is for us to get along on what I can earn. He doesn't know that all your choir salary is turned over to me to help pay our expenses?"

"And he doesn't know," added Mike, smiling at her through his tears, "that I walk always because I'm saving all my car fares to give you and Tessie a treat this summer, does he?"

He looked at the hand he still held in his. It was worn and rough, and the forefinger bore the unmistakable marks of the seamstress—marks that represented days and nights of incessant toil and years of persevering labor.

Again the boy covered the hand with kisses.

"Mother," he burst out passionately, "I hate to see you work the way you have to. I help you all I can. I work hard at school so as to get along rapidly, for I realize the value an education will be. I try to do well in the choir; for, whatever money I can make there is a real help to us. But," he concluded, looking wistfully into her face, "I wish you would let me leave school and go to work. It would make things ever so much easier for *you*."

"No, dear; you could not earn much now. We will struggle on for a few years longer. My health is good, thank God, and I want you to get far enough in school to be able to fill satisfactorily any position that the future may open to you. It would be a great disappointment, in addition to an actual loss, if you had to refuse a promising opportunity because you lacked the necessary knowledge."

Mike felt the wisdom of this and said no more upon the subject.

"But, mother," he went on, "I can't go back to the choir. I can't do it. All the boys will despise me, and I suppose none of them will ever have anything to do with me, or will even speak to me again. No, it wouldn't be possible for me to go back."

She looked at him thoughtfully for a moment. Presently, she spoke; but upon an entirely different subject. She seemed to have forgotten what he had said.

"Come, Pop; let us go in and see Tessie, and kiss her good-night."

Together, they went into the mother's room, and Mike, approaching the bed, bent tenderly over the little figure that lay there. The head upon the pillow was crowned with a wealth of short, fluffy ringlets; and, as the boy stooped

and pressed his lips gently upon the rosy mouth, the sleeper stirred; her chubby arms were involuntarily thrown about his neck, and the babyish voice unconsciously murmured in drowsy tones:

"Dood night, bruzzer Mike. Tiss Tessie dood-night."

Again the boy kissed the child; and, when he arose and turned to his mother, the clouds had vanished, and a great load was lifted from her heart as she saw the look of tranquil courage upon the strong young face.

He went up to her, threw his arms about her; and, giving her a little squeeze, said:

"I didn't mean what I said, mother, I'll go back to the choir, happen what may. I'll *never* give up the fight. I began wrong by getting so angry with Bertie and allowing his taunts to make me forget myself, though I didn't see it at the time; but I think I did right in the end, and I'll face the thing through if not a boy ever speaks to me again."

[TO BE CONTINUED.]

Hymnals.

The church is greatly in need of hymnals (A. and M.) We have very few at present, and those we have are in very poor condition. We need at least a hundred. Donations may be sent to Mr. Geo. M. Johnson, 1927 Fairmount avenue, or to the Rector.

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Assets January 1st, 1896, including capital stock	$9,487,673 53
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Surplus	2,022,016 49
	$9,487,673 53
Surplus as to policy holders	$5,022,016 49

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may 1-y

St. Clement's Magazine.

Vol. 3. PHILADELPHIA, JULY, 1896. No. 7.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR JULY.

1. Wednesday. .....Celebrations, 5.30 and 7 a.m. Guild of St. Vincent, 8 p.m.
2. Thursday (*Visitation B. V. M.*)..Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p m.
3. Friday (*St. Irenæus, B. & M., Abstinence*)
   Celebration, 7 a.m.
4. Saturday (*Trans. of St. Martin, B. & M.*)
   Celebration, 7 a.m.
5. **Sunday (5th after Trinity)** Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
6. Monday .....Celebration, 7 a.m. (Requiem.) Guild of St. Mary, 8 p.m.
7. Tuesday (*Trans. of St. Thomas, Ap. M.*)
   Celebrations, 7 and 9.30 a.m. Guild of St. Lawrence, 10 a.m.
8. Wednesday..... Celebration, 7 a.m.
9. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
10. Friday .....Celebration, 7 a.m.
11. Saturday .....Celebration, 7. a.m.
12. **Sunday (6th after Trinity)** Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
13. Monday..... .....Celebration, 7 a.m. (Requiem.)
14. Tuesday (*St. Bonaventure, B. C. Doct.*)
    Celebrations, 7 and 9.30 a.m.
15. Wednesday (*Trans. St. Swithon, B. C.*)
    Celebration, 7 a.m.
16. Thursday..... ..... Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
17. Friday (*Trans. of St. Osmund, B. C., Abstinence*)
    Celebration, 7 a.m.
18. Saturday (*St. Thomas Aq., Pr. C. Doct.*)
    Celebration, 7 a.m.
19. **Sunday (7th after Trinity)** Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song 8 p.m
20. Monday (*St. Margaret, V. M.*) . Celebration, 7 a.m. (Requiem.)
21. Tuesday..... .....Celebrations, 7 and 9.30 a.m.
22. Wednesday (*St. Mary Magdalene*) Celebration, 7 a.m.
23. Thursday..... ....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
24. Friday (*Abstinence*).....Celebration, 7 a.m.
25. Saturday (*St. James, Ap.*) .....Celebrations, 7 and 9.30 a.m.
26. **Sunday (8th after Trinity)** Celebrations, 7, 9 15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
27. Monday.....Celebration, 7 a m. (Requiem.)
28. Tuesday.....Celebrations, 7 and 9.30 a.m.
29. Wednesday (*St. Martha, V.*).....Celebration, 7 a.m.
30. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
31. Friday (*St. Germanus, B. & C.*)..Celebration, 7 a.m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents. **Yearly, 50 Cents**

All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, JULY, 1896.

Notice.

Persons leaving the City during the summer months can have the MAGAZINE mailed to them by sending their address and money to the Editor.

Parish Notes.

The Rev. W. C. Clapp has taken charge of the mission work of the parish.

The monthly meetings of most of the guilds have been suspended until the autumn. This ought not to mean the relaxation of rules, confessions and communions. God still exists for our worship and religion as the bond of union still claims the faithful.

Permission has been asked of the Council of the C. B. S. for the organization of St. Saviour's Ward. Vespers were sung on the eve of Corpus Christi and a temporary organization effected; Mr. Edward S. Holloway was elected Secretary and Treasurer. Annual dues are now payable to him by all who are attached to this ward.

The new Conventional Church of the Society of St. John Evangelist, at Cowley, was dedicated by the Lord Bishop of Oxford on May 12th. The account as given in the *Cowley Magazine* for June is most interesting. The new structure is worthy of its association and work. Any work and news of the society cannot fail to be of interest to us.

The 8 o'clock mass on Sundays has been discontinued for the summer.

Children's service at 3 P. M. on Sundays in the chapel.

Mr. Gladstone's letter on the subject of "Reunion" cannot fail to impress many indifferent persons as to the importance of the whole matter. Truth and right must be stronger and higher than opinions and views, even though prejudices may strengthen the latter. Things work out slowly, but in the end results must be reached. The commission may come to no conclusion, but the mere fact of the inquiry, the interest of Roman scholars, the kindness of the Holy Father, are tokens of a change in religious circles.

Infant School Honor Roll.

Eight Months.

Willie Haney.

Three Months.

Tom Clay,
Annie McKittrick.

Two Months.

Albert Cuff,
Godfrey Clarke,
Harry Clay,
Laura Clay,
Alice Fortune,
Clara Fortune.

One Month.

Edith Downey,
Jessie Forrester,
Lillie Johnson,
Harry Johnson,
Lillie Roche.

Baptisms.

May	24.	Caroline Elizabeth McCord, Emma Josephine Forrester.
"	28.	Albert Barraclough, Minnie May Heater.
June	4.	Walter Eugene Herbert.
"	6.	Mary Boyd, Nathanael Briggs Baker, Abram Alphaeus Blackman.
"	11.	Florence Elizabeth Faulkner Benjamin Franklin Parker, Alice Partington, Mary Jeanette Ricketts.
"	14.	Robert MacSherry.
"	17.	Clinton Borjenski Jenkins.
"	18.	George Andrews Graham, Emily Frances Graham.
"	19.	John Hefner McClure.

Marriage.

June 17. Arthur Wellesley Howes, Edith Mary Wright

Burials.

May	23.	(Mrs.) Helen M. Leslie.
"	30.	Lewis St. Augustine.
June	3.	William A. Byerley.
"	17.	William A. Stonelake.
"	20.	(Mrs.) Antoinette F. Carty.

Donations to the Guild of St. Lawrence.

Alms box	$0 11
Mrs. Grubb (for special case)	5 75
Harrison Stewart	25
Mrs. Grubb (for special case)	2 65
Alms box	1 05
Offering	1 00
From sale of stamps	4 76
Sick Communion offering	1 00
	$16 57

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. W. C. CLAPP,
THE REV. HERBERT PARRISH,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett in Church on Saturdays: 4–5 and 7–8 P. M.

The Rev. W. C. Clapp, in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 7–9 P. M.

The Rev. H. Parrish in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff
Sacristan.—Mr. Sheldon P. Ritter.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

The Repair Fund.

Progress has been made in the important work of repairs; the roofs, which have not been thoroughly overhauled for a long time, have been put in good condition; all the exposed places of the stone work are to be pointed; the new windows will soon be in position, and the outside wood work painted. Much more might be done, but we must wait for money. The contracts already made are:

Stone work	$350 00
Windows	492 90
Roof	165 99
Painting	85 00
Total	$1,093 89

In answer to the appeal, the offerings on Whitsun Day amounted to $208.39; $234.00 have come in since, and we had in hand $171.70, so that the whole amount at present available is $624 09. We need $469 80 more. Quite a number of people, through absence from the city, have not had the privilege of giving. We hope every one will go without something, and give for this purpose. In every congregation there are some who go without many things that they may give; but *all* ought to share.

Offertory Account.

May	31.	Cash	$45 57
		Envelopes	70 80
June	7.	Cash	40 53
		Envelopes	55 39
"	14.	Cash	17 82
		Envelopes	40 42
"	21.	Cash	30 52
		Envelopes	48 42
Repair Funds			248 00
Sinking Fund			4 00
Seashore Home			5 00
			$506 47

Infant School Report.

NAMES ON ROLL.

Boys	76
Girls	90
	166
Teachers	11
New Scholars	57
Visits to Children	311
Baptisms	10
Honor Roll	119
Promoted	15
Died	1
Left	20

RECEIPTS.

Balance	$13 15
Clothing Club	20 44
For Festival	50 00
Sale of Clothing	93 84
Offerings	11 13
	$188 56

EXPENDITURES.

Clothing Club	$97 20
Sinking Fund	5 00
Repairs, etc.	11 34
Tea parties	5 05
Materials, etc.	8 86
Shoes	12 80
Sundries	8 69
Christmas Festival	28 38
	$177 32
Balance	11 24
	$188 56

DONATION.

Dolls for Christmas Festival, Mrs. McMullen.

Flowers for the Altar.

We are now dependent on the kindness of our people for flowers to decorate the altar; last summer the supply never failed, and we hope for the same generous thoughtfulness again this year. We would prefer to have garden flowers, for they are a token of thoughtful love; but florists' growths are not refused. The blossoms ought to be at the church by four o'clock on Saturday afternoon.

Ordination.

On Trinity Sunday, May 31st, at St. Simeon's Church, Philadelphia, Mr. Erskine Wright, a member of St. Clement's congregation, was ordained Deacon by the Bishop of the Diocese; he was presented by the Rector of St. Clement's. We are all particularly interested in this, both from past associations and also from the fact that we hope to have the benefit of his services in the parish. The sermon was preached by the Rector of Grace church; a large congregation was present, and they all joined heartily in the singing. The service was unduly prolonged by a number of persons who made their communions. Last year none of the congregation received; this year's change was not an edifying improvement.

Marriage.

The marriage of Mr. Arthur W. Howes and Miss Edith M. Wright was an event of special interest, from the fact that both were communicants of the Parish. There was a mass (*pro sponso et sponso*) in the early morning, and the ceremony took place at noon. Christian people often forget that baptism is a necessary condition for this holy estate, and that the Church advises the receiving of Holy Communion on the wedding day; parents and persons interested usually think more of the invitations, the display, the attendance, the reception, the presents, and various absurd customs, than they do of the object of the union and the value of the holy sacrifice and prayers.

Confirmation and First Communion.

The Bishop of Delaware gave the Sacrament of Confirmation at St. Clement's on Sunday, June 7th, at 8 o'clock. A large congregation showed their appreciation of the Bishop's presence. The newly confirmed made their first communion on the following Sunday at 7 o'clock; in spite of the heavy rain, nearly all came. The Bishop, learning that several were prevented by sickness, kindly offered to come to us again on Thursday afternoon, June 18th, when he gave the Sacrament of Confirmation to four others. The addresses on these occasions were very helpful.

We desire to call attention to a little book of devotions compiled by the Rev. F. E. Mortimer, of Jersey City, "The Pilgrim's Path."

Confirmation List.

List of baptized persons presented to the Right Rev. Leighton Coleman, S. T. D., Bishop of Delaware (acting for the Bishop of Pennsylvania), for confirmation on the 7th of June, 1896 (being the first Sunday after Trinity):

Bayley, William Garrett,
Campbell, Robert,
Hofmann, Fredk. William,
Laycock, Robert,
McKenna, Bernard,
McMullen, Walter Devereux,
Potter, Leslie,
Roach, Andrew,
Baker, Nathanael Briggs,
Blackman, Abraham Alphaeus,
Griffith, Edward,
Hamilton, Samuel Herbert,
Sames, Joseph Howard,
Barraclough, Emma,
Burr, Blossie,
Burr, Sarah,
Decker, Margaret,
Griffith, Alice,
Johnson, Edith Jane,
Johnson, Maud,
McKenna, Anna Teresa,
Pike, Edith Georgina,
Pike, Esther Viola,
Roach, Mary Anne Elizabeth,
Welsh, Rebecca,
Wilson, Sarah,
Clendenning, Annie (*née* Silvey),
Cuff, Anna (*née* Layton),
Griffith, Sarah (*née* Wilson),
Lautigua, Florence (*née* Layton),
McMullen, Sophie (*née* Domkohler),
O'Brien, Sarah (*née* Galbraith).

At the request of Rev. G. Woolsey Hodge, Rector Church of the Ascension:

Remont, Ralph Wynkoop,
Ritchie, David Steele,
Remont, Helen Muriel.

For the Church of the Holy Trinity:

Hamilton, Irwin.

On Thursday, June 18th, by the Bishop of Delaware, in Chapel of St. John Evangelist:

MacSherry, Robert,
Engle, Emma Louisa,
Clark, Eliza (*née* Shriver),
Reeves, Annie (*née* Kline).

Total for St. Clement's (males, 14; females, 22) 36; other parishes (males, 3; female, 1) 4.

The charge of the Bishop of Vermont on the "Church's Discipline Concerning Marriage and Divorce," speaks in no uncertain way about the truth of the matter—it is "until death us do part" for Christian people. He also calls attention to the relation of Baptism; this is lost sight of by many who treat of the matter.

The Sea-shore Home.

The Sisters are glad to take this opportunity of acknowledging with many thanks the receipt of $50 sent anonymously for the Sea-shore Home.

The receipts up to date amount to $663.82. Between $800 and $900 more is still needed.

In response to the appeal in June number of MAGAZINE, a quantity of books, some dolls and material for dressing them, and a gift of four dozen towels have been received.

A desk or writing table with drawers that will lock, would be most acceptable.

The first party will go to Point Pleasant on Monday, June 29th. The house accommodates about fifty.

A PLAIN STORY.

Told in a Plain Way for St. Clement's Choirboys.

BY A PLAIN CHOIRMAN.

Ah, marvelous tact of a mother's mind! divine tenderness of a mother's heart! wondrous power of a mother's love! what is impossible to these?

And so, Mike, we have found you out! This is the explanation of many things we could not before comprehend. This is the secret of your perseverance and application; this the cause of your laborious painstaking efforts, this the reason of your consuming anxiety to excel in everything you undertake—behind it all lies a profound love, a wealth of gratitude, and a determination to bring ease and happiness into the life of one to whom you owe all that you may ever possess. Well, we can but hope that you will not be disappointed, and that, some day, you may be able to cherish, protect and provide for the mother who now, while your eyes are closed in slumber and your thoughts wander far away into dreamland, sits alone with her God, ceaselessly plying the flashing needle that wins the bread of life, and as ceaselessly entreating divine aid in the care and guidance of the boy whose happiness, welfare and future constitute the absorbing problem of her existence.

Roger Tracy's fears were fully realized; for, when Mike next appeared at choir rehearsal, the boys either deliberately turned their backs upon him or stared stonily at him without recognition. He was "cut" by old friends and ostracised by all his choir associates; he was an outcast among those by whom he had previously been looked up to and respected. None spoke to him but Roger; and, as Mike knew that Roger, though popular with the boys, ran the risk of a similar estrangement by anything resembling intimate intercourse with himself, he skillfully managed to give his friend few opportunities of doing more than exchange a commonplace remark now and then. Roger, however, did not misinterpret Mike's strange conduct, for he fully understood and appreciated the motives that prompted it; so, when during a lull in the rehearsal he found Mike looking in his direction, he would sometimes solemnly wink one eye in silent and unnoticed salutation to the friend who would not permit an open recognition, and then the other eye would suddenly fill with tears, and he would have to turn his face quickly away to conceal them from his friend—though, even as he did so, he felt the impossibility of hiding his feelings from Mike's sharp, discerning eye. Altogether, Mike's existence was a very trying one, and could not have been supported by a boy of less force of character; nor did the honor of his position as soloist lessen the misery and wretchedness caused by the desertion of comrades and friends. But, after that one burst of weakness in the presence of his mother, he was as good as his word, and never thought of giving up the fight or of succumbing to the trials and difficulties that beset him.

Easter came and went, and matters still stood thus, when, one day, Mr. Tracy announced that, in consideration of the excellent work done by the boys in recent months, he had decided to have a grand choir picnic and spend a day somewhere in the fields and woods. The time was set, preparations were commenced, and all the boys looked eagerly forward to a day of wild delight and unalloyed pleasure. *All?* Well, *almost* all—all but Mike; but, as no one ever held any communication with him now, he was entirely forgotten. He no longer had any part or share in their plans and pleasures; so, of course, it mattered not at all what *he* thought or how *he* felt.

During all this time Mr. Tracy had not forgotten his determination to observe and study Mike; and, perhaps, his quiet eyes saw much further and their owner knew far more than any of the boys could have imagined or believed.

* * * * * * * *

It almost seemed as if that day in early June was a special dispensation of divine Providence for the particular benefit of the choir picnic; so clear was the atmosphere, so delightfully blue the vast reach of the great dome above, without cloud or speck to break its eternal unfathomable depths.

As the cars sped meekly and submissively on in the trail of the roaring, pant-

ing monster that led the frantic flight out of the close, stuffy city into the fresh, balmy country; as the boys were whirled along—now suspended over sparkling streams, now dashing across verdant meadows and through shady groves, now toiling up and over some breezy hill, and anon rushing down into some enticing little dale or valley; as the train flew on, ever onward, away from the restraint of boundaries, away from the formalities of convention, into the freedom of unlimited space, into the restful unceremoniousness of nature—the boys grew uproarious in their enjoyment and enthusiasm, and chatted and shouted to each other in reckless competition with the roar and rattle of the thundering cars.

Seated by himself in a car that contained none of the choirboys, Mike gazed thoughtfully out upon the panorama that passed before his view; gazed until the picture grew dim and everything in his vision seemed blurred and indistinct. He winked hard, and drove back the tears that were dangerously near to falling. As he did so, some one came through the car, looking to right and left as he passed down the aisle. The searcher's face lit up when his eyes rested on Mike, and he seated himself in the vacant place beside the "coward."

Mike turned and looked into Roger Tracy's face.

It was strangely thoughtful and subdued. Usually, Roger was so full of spirits that he was generally the life of a party of boys.

"Mike" he said, laying his hand on his friend's shoulder and speaking as if to himself, "it's a beautiful day, isn't it?"

"Perfect," replied Mike.

"A great day for us boys; that is, for most of us; and yet I don't feel a bit happy, and shall get no pleasure out of this trip."

"Nor I," said Mike, moodily.

"No, of course not," replied Roger, sympathetically. "I was afraid," he ventured after a pause, "that you wouldn't come."

"Nor would I," said Mike, "but for two reasons. First, I didn't want your father to think I don't appreciate the opportunity; and, second, it would have been cowardly to stay away merely to avoid the disagreeableness of it; though," he added bitterly, "I don't suppose one act of cowardice more or less need make any difference to a chap with such an enviable reputation in that direction as mine."

Roger's face fell, and it was easy to guess from his voice that he was pained.

"Mike," he said, quietly, "you don't mean that. It isn't like you to talk that way, for you know it hurts those who care for you."

Mike grasped his friend's hand, and said humbly,

"Forgive me, Roger. No, I didn't mean it, and am sorry I said it; but, sometimes, things do seem a little hard, especially when one is trying his best to do the right thing."

"Mike," said the boy, with a little quiver in his voice, "you haven't given me much of a chance to speak to you lately, and I don't know when I shall have another opportunity, so I'd like to say now that I think I know how you must feel, and I can't tell you how sorry I am. I've always been your true friend, Mike, and always shall, I think; and I guess you'll never know how much I hate this whole business and how much it has hurt me on your account."

"I believe it, Roger," said Mike, as he looked into his friend's sympathetic face and clear, honest eyes. "I believe you, old fellow, and have always felt so of you. But, come," he added, "we're getting near our stopping place and you must go back to the boys, for I don't want them to see you with me. I wouldn't for anything drag *you* into my scrape."

With a shake of the hands and a sad smile the two friends parted; but, somehow, both felt better than they had for weeks.

* * * * * * * *

"Yes," said Mr. Tracy, laughingly, in answer to the volley of inquiries hurled vociferously at him. "Yes, any of you who care to do so may go in bathing. We have this quiet, secluded spot all to ourselves; the water is clean and pure; the river bottom is sandy all along here; the bank has the most gentle slope imaginable, and I don't think you could possibly find a safer and more delightful place for the purpose. *But*, remember," he went on warningly, shaking his finger at them, "I shall time you by the watch. You may have just half an hour in the water. When I call, I want every boy to get out at once and dress as quickly as possible, for choirboys can't afford to have colds. And, boys," he added, as his eye rested upon a decayed and dilapidated wharf which jutted into the river a hundred yards further down the stream, and which had, probably, been used in some period of the history of the deserted brick-yard just below it, "don't go on that old wharf, you might be tempted to jump off it, and the water is quite deep at the end of it, and the current dangerous, even to those of you who swim."

As a matter of fact, there were but three boys in the choir who were masters of this art. These were Bertie, Roger and Mike. Bertie and Roger had been carefully taught at the swimming school in the city, while Mike had learned, as he had learned many another thing, no one knew how, and was as much at home in the water as a duck. Bertie's friend, Willie, could swim some, but was very inexperienced and fearful.

It is amazing beyond expression in what a marvelously short time a group of small boys will shed their clothes on a hot day by the side of a cool, inviting stream. One moment you see them standing on the river bank, fully dressed and talking vehemently. For an instant you look away, in order to make a murderous stroke with your hat or pocket handkerchief at a pugnacious bee that circles swaggeringly about your head with blustering buzz, intimidating bravado, and evidently evil intent, and when your eye returns to the bank the boys have vanished, though careful scrutiny may reveal some heads bobbing, cork-like, on the water beneath the blazing sun, while flashing forms may be detected, rushing hither and thither in the shallower water, shouting and shrieking at the tops of their voices.

Little Bobby Fears was afraid of the water, Gussy Chillingly thought it "too cold," and Charlie Vainser could not go in because he had on a new pair of trousers that would have been utterly ruined by leaving them on the sand in the hot sun; so these three went over to a wild cherry tree close by, which Charlie climbed. He crawled from limb to limb, and, when he had eaten the most tempting and luscious cherries he could find on a branch, he would stand upon it and considerately shake down the rest, so that Bobby and Gussy might be well supplied. He tore his trousers in several places, but it was entirely accidental and could not possibly have been avoided; and when mother had to mend them she would not scold him if he explained that the damage was done while he was getting cherries "for his friends," who could not climb trees.

Unfortunately, in reaching after a remarkably fine cluster, the sight of which almost made the water drip from his mouth, Charlie lost his balance and fell. He clutched frantically at the limbs of the tree as he bumped from branch to branch, and, when he reached the last limb, he managed to hold it for a moment, just long enough to turn him right side up, then his hands slipped and he landed on the ground upon his feet, thanks to that saving branch, with no bones broken, but very badly shaken up.

Little Bobby rushed at once for Mr. Tracy, who was strolling up and down the river bank keeping a watchful eye upon the boys in the water, and the choirmaster hurried to Charlie's aid. He soothed the frightened lad as best he could, and bathed his stunned and aching head in cool water from a spring near by, while Bobby and Gussy excitedly discussed the various phases of Charlie's fall through the tree, and argued hotly as to how many turns he had made and what branches he had struck in his descent.

As the best means of restoring Charlie's shaken nerves, Mr Tracy suggested that the boy lie down on a mossy bank beneath the old cherry tree and try to take a little nap. This Charlie was perfectly willing to do after his mishap, and the man sat patiently by and fanned him with a newspaper until he fell asleep.

Why Charlie fell out of the tree, why Mr. Tracy was thus called away from the other boys, why he was detained so long by Charlie's side it is impossible either to tell or to comprehend; but, sometimes we have to be satisfied with merely stating facts that we can neither explain nor understand. As a truthful historian, I have related the facts; and, from my knowledge of the circumstances and my acquaintance with the characters of this story, I think it no exaggeration to say that what occurred at the river during Mr. Tracy's absence will leave upon the minds of all who were present an impression whose indelibility none will doubt, whose vividness has not been dimmed by the lapse of years, and whose sadness will abide as long as recollection remains.

[TO BE CONTINUED.]

Moral Treatment of Epilepsy.

BY FREDERICK PETERSON, M D.,

In American Medico-Surgical Bulletin.

I cannot forbear referring here for a moment, in closing, to the moral treatment of epilepsy, which is certainly new, and which has not received until lately any of the consideration which it merited. It is only too well known to all of us how epileptics have been dismissed with a prescription, and possibly some advice as to regulating the diet, rest and exercise. But the special needs of this peculiarly unfortunate class of dependents had never been brought fully before the profession. No hospitals receive them. The schools cannot take them. No one wishes to employ them. They are ostracised from society, forbidden to take part in the recreations of their fellows, and shunned, more or less, by everybody. Untaught, idle, sick, neglected, they drift finally into the only shelter offered them—almshouses and insane asylums. But a large majority of them, were it not for their attacks, could be educated in schools, could acquire trades, could enjoy recreations, and take a part in the affairs of

mankind. Thus it is that a scheme of colonizing them has been undertaken in several of the United States, following the example of Germany and France. I will only allude briefly to the plan already in operation in the State of New York, at Craig Colony. The State has here a tract of nearly one thousand nine hundred acres of the best kind of agricultural land with already some thirty to forty buildings upon it. Here the epileptics of the State already upon public charge are being congregated (there are over one thousand to be cared for in this manner) and are to be given education in the usual branches of learning, taught every kind of industrial occupation, to be treated for their malady, and be afforded a home in a sort of village life, where they will no longer feel their social isolation nor be debarred from the innumerable privileges enjoyed by the rest of humanity. This moral treatment of epilepsy is by far the greatest stride in advance taken for centuries in the therapeutics of one of the most distressing of nervous diseases.

—

The Pennsylvania Epileptic Hospital and Colony Farm (formerly St. Clement's), is an institution on the same plan as the above mentioned Craig Colony, and is one of the first of its kind in this country.—ED.

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St. Clement's Magazine.

Vol. 3. PHILADELPHIA, AUGUST, 1896. No. 8.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR AUGUST.

1. Saturday (*Lammas Day, or St. Peter's Chains.*)
   Celebration, 7 a.m.
2. **Sunday (9th after Trinity)** Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Children, 3 p.m. Even-song, 8 p.m.
3. Monday .....Celebration, 7 a.m. (Requiem.) Guild of St. Mary, 8 p.m.
4. Tuesday (*St. Dominic, C.*).....Celebrations, 7 and 9.30 a.m.
5. Wednesday (*St. Oswald, K. and M.*)
   Celebrations, 5.30 and 7 a.m. Guild of St. Vincent, 8 p.m.
6. Thursday (*Transfiguration of Our Lord.*)
   Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
7. Friday (*Holy name of Jesus, Abstinence.*)
   Celebration, 7 a.m.
8. Saturday.....Celebration, 7. a.m.
9. **Sunday (10th after Trinity)**
   Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Children, 3 p.m. Even-song, 8 p.m.
10. Monday (*St. Lawrence, M.*).....Celebration, 7 a.m. (Requiem.)
11. Tuesday.....Celebrations, 7 and 9.30 a.m.
12. Wednesday (*St. Clara, V.*).....Celebration, 7 a.m.
13. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
14. Friday (*Abstinence*).....Celebration, 7 a.m.
15. Saturday (*Assumption of B. V. M.*) Celebration, 7 a.m.
16. **Sunday (11th after Trinity)**
    Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Children, 3 p.m. Even-song, 8 p.m.
17. Monday.....Celebration, 7 a.m. (Requiem.)
18. Tuesday.....Celebrations, 7 and 9.30 a.m.
19. Wednesday.....Celebration, 7 a.m.
20. Thursday (*St. Bernard, C. Abp. and D.*)
    Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
21. Friday (*St. Jane Francis, W., Abstinence.*)
    Celebration, 7 a.m.
22. Saturday .....Celebration, 7 a.m.
23. **Sunday (12th after Trinity)**
    Celebrations, 7, 9 15 and 11 a.m. Matins, 10.30 a.m. Children, 3 p.m. Even-song, 8 p.m.
24. Monday (*St. Bartholomew, Ap.*)...Celebrations, 7 and 9.30 a.m.
25. Tuesday (*St. Louis, K. C.*) .....Celebrations, 7 and 9.30 a.m.
26. Wednesday.....Celebration, 7 a.m.
27. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
28. Friday (*St. Augustine, B. C. Doct., Abstinence.*)
    Celebration, 7 a.m.
29. Saturday (*Beheading of St. John Baptist.*)
    Celebration, 7 a.m.
30. **Sunday (13th after Trinity)**
    Celebrations, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Children, 3 p.m. Even-song, 8 p.m.
31. Monday (*St Aidan, B. C.*).....Celebration, 7 a.m. (Requiem.)

Matins, daily, 9 a. m.

Even-song, daily, 5 p. m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

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All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, AUGUST, 1896.

Notice.

Persons leaving the City during the summer months can have the MAGAZINE mailed to them by sending their address and money to the Editor.

Reunion.

Whatever the public press, or even some so-called church papers, both Anglican and Roman, may say, the cause of reunion is in reality more flourishing than ever. The Roman Catholics in England and certain Episcopalians in this country, who do not desire reunion from motives of the pettiest spite and bigotry, are trying to twist the last Encyclical of Leo XIII *Satis cognitum* into an utterance unfavorable to the Anglican orders. It is nothing of the sort.

Rome has practically recognized the validity of our priesthood. The best theologians and ablest scholars in Rome acknowledge that we have true Orders and not one word of authoritative condemnation can be found in the Encyclical for this opinion. The Encyclical deals with the relation of the Pope to the Bishops—an entirely different question.

It cannot be expected that an action of such vast importance as reunion can take place in a short time, and the questions involved are too great. Nevertheless the sifting of the questions and the doing away of prejudice have been begun, and by God's grace will continue. The greatest minds in the Anglican and Roman churches are engaged in a friendly conference. One point, while not yet officially set forth, has nevertheless practically been decided by Rome in our favor. The Anglican church has valid orders.

Very properly His Holiness has now suggested the next subject for consideration by the Roman Church, namely the Papal claims. Some may consider the statements of the *Satis cognitum* as unfortunate as the prayer to the Virgin—so distasteful to Northern habits of devotion—in his former Encyclical. *The Guardian*, for July 8th, points out some serious defects in this letter. But the Encyclical, of course, is not a final, but only a preliminary utterance, and now that both sides are willing to face facts, the questions suggested will doubtless soon reach an issue.

Continue your prayers for reunion.

Duties.

No person is a true Catholic who does not give to the support of his religion.

No person is a true Catholic who does not attend mass every Sunday.

The lack of interest and regularity at mass is most often a direct result of an ungenerous support of our religion. We value what we pay for. A religion that costs us nothing will never hold us long.

This is not a plea for money. It is simply the presentation of facts and principles and duties. Nothing is easier to observe than that those who give go to church, and that those churches flourish most where the word is *give* rather than *get*. "It is more blessed to give than to receive." The great mass of people in want and need of assistance in this country to-day are those who never gave to the church in their prosperity, and who have, consequently, lost God's blessing. "Blessed is he that provideth for the sick and needy, the Lord shall deliver him in the time of trouble."

Repairs.

The necessary repairs have gone on during the month; the windows are finished, new glass and lead have been put in all but two of the side windows, and one of the stained glass windows has been repaired and ventilators opened. The effect has been to make the Church very much brighter, and in other ways has made an improvement. The upper parts of the windows have been cleaned, as have also the round ones at the ends of the Church.

The pointing of the stone work has gone on, and is almost finished. It has made a great change in the appearance of the exterior, and it does not now look quite so much as if it would tumble down. The outside wood-work has been painted, and altogether the appearance of the Church is quite satisfactory. Some other repairs have been found necessary. The best of the whole matter is that we shall not have to incur any debt, although the amount is quite large for us. The additional work may bring the cost up to $1,200.

During the month we have received $266, making in all for this purpose $890.09. We hope that those who have not given, may do so, as it is a matter in which all are concerned, and all ought to be interested.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. W. C. CLAPP,
THE REV. HERBERT PARRISH,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett in Church on Saturdays: 4–5 and 7–8 P. M.

The Rev. W. C. Clapp, in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 7–9 P. M.

The Rev. H. Parrish in Church on Saturdays: 4–5 and 7–9 P. M.

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All Saint's Home, 2034–36 Cherry St.

The Religious Life.

The revival of the religious life in the Anglican Communion goes on unchecked. Both in England and America the efficiency and success of communities of women for religious and charitable works have long since been assured. Most of the older communities continue to grow and new ones are being formed. It is stated that there are, at the present time, more women Religious in the Church of England than there were before the Reformation. The orders for men, both priests and laymen, are steadily and healthily increasing. The fact that at Cowley the first Conventual Church built in England since the Reformation has been publicly dedicated by dignitaries of the Church is well-known. In this country the Order of the Holy Cross is growing gradually; it is an indication of the times also; and now it is announced in the papers that a new American order is to be founded in Philadelphia. The good religious orders of priests can do is limitless. Whether in the missionary field, in parochial missions, in preaching, in conferences, in teaching, in presenting a high model of spiritual life, in giving retreats, or in writing books, it is in their hands to determine the future of the Church, to be the advance guards, the knights errant of the Catholic religion.

Success to the new order.

Offertory Account.

June 28.	Cash	$23 79
	Envelopes	24 20
July 5.	Cash	20 74
	Envelopes	32 14
July 12.	Cash	21 43
	Envelopes	98 57
July 19.	Cash	21 64
	Envelopes	17 77
Repairs		251 00
Sea-shore Home		5 00
Children's Aid Society		5 00
Hospital		1 00
		$522 28

Parish Notes.

The Rev. C. C. Quin is assisting in the work of the clergy.

The Rev. W. C. Clapp, the Rev. H. Parrish, and the Rev. E. Wright are away for rest and recreation.

The members of St. Vincent's Guild spent the Fourth of July in camp, near Croydon, Penna. From all accounts they had a very good time.

It has been decided to be advisable to give the members of the choir two or three Sundays holiday; they have worked so faithfully that we feel they well deserve it; on those Sundays we shall depend on the congregation to sing hymns at 11 and 8 o'clock.

A short service for children has been held on Sunday afternoons at 3 o'clock; very few children have attended, but we hardly expected they would; two or three teachers have been very regular. It is well, sometimes, to try to keep along all summer, even if it does mean extra work for those who are in the city.

The children of the catechism and of the infant school had a day's outing at Burlington, New Jersey, on Wednesday, July 1st. The use of the grounds of the college was kindly given to us; the day was spent in a very enjoyable manner.

The chapel lamps have been furnished with balance balls, that the former awkward arrangement for lighting could be done away with.

Guild of St. Lawrence Receipts.

Mrs. Grubb	$5 00
For Special Case	2 98
Balance from Mrs. Lytle's Musicale,	2 50
Alms Box	1 00
Sale of Stamps	3 00
Total	$14 48

Flowers for the Altar.

Some of our parishioners have not forgotten our needs, and have sent boxes of flowers for the adornment of the altar. We desire to thank them for their kindness.

The Sea-shore Home.

The house has been full ever since it was opened on the arrival of the first party, and all accommodation is bespoken until the time of closing in September. The situation in many respects is very much better than that of the former house; it is nearer to the beach, nearer to the village and to the church; this alone is a decided gain. One other advantage; it has been possible to have a daily mass in the temporary chapel; this has been arranged through the kindness of some Priests, who were willing to take their holiday at Point Pleasant and to be responsible for it.

The Right Reverend, the Bishop of Chicago, celebrated on one of the Sundays. The Rev. Jesse Higgins, of Westminster and Rev. C. M. Murray, of Baltimore, have taken the week days.

The Mother Superior of All Saints gave the use of the furniture in the chapel.

Any one who has seen the happy looks of the children and the relieved faces of the women does not need to be told how beneficial the outing is for them.

Certain of the members of the Guild of the Holy Cross have helped the Sisters in the care and management of the children.

Money is needed that the season may close without debt; bills have to be paid, rent and food are not given, and railroad tickets cost money even at reduced rates.

BAPTISMS.

June 25.	Ellen Beatrice Milnes.
	Lulu Violet Horlacher.
28.	Elmer Clifford Price.
July 2.	Earl Melville Robinson.
	Charles Robert Campbell.
	Villette Virginia Stringer.
23.	Howard Ubil Winters.

BURIALS.

June 27.	Frederic Miller.
July 9.	Reginald Clement Holloway.
16.	Robert Barnes.
	Ann Young.

There are some curious inscriptions on a few of the tomb-stones in the burial ground of Old St. David's Church, Radnor, where "Mad" Anthony Wayne is buried. Following are two which seemed especially curious.

"This modest stone,
What few vain marbles can,
May truly say:
Here lies an honest man."

The second is:

"Here beside her lies her mother and her
Sister, by whom she set great store.
God called her home to rest with them
And never part'no more."

A PLAIN STORY.

Told in a Plain Way for St. Clement's Choirboys.

By A Plain Choirman.

At the request of Willie Smith, who, as he expressed it, wanted to "learn to be a *fancy* swimmer," Bertie and Roger performed many of the tricks they had acquired at the city swimming school, while the rest of the boys stood looking on—a group of admiring and envious spectators.

"I tell you what, Charlie," said George Carter as he threw a handful of sand upon the back of a boy in front of him and then turned innocently to his friend and continued his remark, "I tell you what, Bertie and Roger can swim; can't they?"

At this moment, a mischevious youth glided up behind Charlie and tripped the latter's feet from under him. With his mouth opened and the first word of his reply upon his lips, Charlie sat suddenly and unexpectedly upon the sandy bottom, while the water closed over his head and flowed into his mouth and up his nose.

For a moment there was a wild commotion, not unlike that which one might imagine would result from a combat of sea monsters, and then, amid a swaying of limbs and many marvelous contortions of the body, Charlie arose, spluttering and coughing, vowing vengeance upon the perpetrator of such "a mean, sneaking trick," and looking fiercely but in vain for a guilty countenance.

"You said Bertie and Roger were good swimmers, Shorty," he coughed, turning to George Carter, who had been nicknamed "Shorty" because he was the tallest boy in the choir, "but"—here he paused to dash a spray of water into a laughing face whose twinkling eyes made him conclude, upon general principles, that the owner had a certain knack of knocking people's feet from under them, "but you ought to see Mike in the water if you want to know what swimming is. My, he *can* swim!"

"Good?" inquired Shorty, tersely and doubtfully.

"*Fine!*" answered Charley, with an emphasis and inflection that implied all sorts of things.

"Where is he now?"

"Over there, under that tree on the bank. He's been lying there watching us ever since we came in, and I'll bet he wishes he was in the water with us, but he's too proud to come in when the boys won't speak to him. I wish he was here, though, just to take the conceit out of those two fellows and show them that they don't know as much about swimming as they think they do."

This was said through no feeling of personal ill will towards Roger and Bertie; but partly because, being unable to swim himself, Charlie resented the superiority of the two boys and had a vague desire to see them "taken down a bit." Then, too, he cherished a great admiration for Mike; and, whilst he had not the moral courage to stand out openly in support of his convictions, he felt, as did many other of the boys in their secret hearts, that Mike was being unjustly treated and that the charge of cowardice was untrue.

"Oh, I'm tired of this," exclaimed Willie at length, when he found that the "tricks" were not as easy as they seemed. "Let's have a *long* swim, from here to that old ladder that's nailed to this side of the wharf out there. See it? You fellows swim one on each side of me; and then, if I get tired, you can give me a shoulder."

Off they started, amid a strange mixture of jeers and plaudits. The distance was not great, probably not over a hundred yards; but to Willie's fearfulness and lack of skill, it seemed a dangerously long swim. When they reached the wharf, he was panting and exhausted.

"Let's climb up the ladder and rest a bit on the pier," suggested Bertie.

"Tracy said we musn't," gasped Willie.

"Oh he didn't mean that," said Bertie confidently. "He said he didn't want us to jump off the end of the landing because the current is so swift there. He wouldn't mind our sitting here for a few minutes to get a breath."

The ladder was a rough, clumsy affair fastened to the wharf about twenty feet from the end.

"I'm not at all tired," said Roger, "so I'll just hold on here by the bottom round until you fellows are ready to start back again."

Realizing what a delicate and embarrassing position Mr. Tracy would be in should his son become involved in any of the misconduct and mischief in which the boys sometimes indulged, Roger was at all times extremely careful to observe to the letter all his father's injunctions; yet he did this so skilfully and with such quiet tact, and withal, displayed a spirit of such good-fellowship, that few boys in the choir were more popular than he.

"I'm going up, for I'm nearly done for," panted Willie. "Move to one side, Roger, so that I can get up the ladder."

Roger did as requested, and as he turned his back upon Willie, his gaze wandered off to the shore and fell upon a solitary figure reclining lazily under the shade of a big oak tree and watching the boys at the wharf.

"Poor old Mike," thought Roger sorrowfully. "He would enjoy this swim immensely; but, after all, I guess he's right not to come in, for the pain would spoil all the pleasure."

He waved his hand, and the figure under the tree took off its hat and shook it in acknowledgment of the salutation.

So absorbed was Roger in his own reflections, and so much engrossed in watching his friend, that he was utterly oblivious to what was occurring behind him. He did not see Willie begin his ascent of the ladder; was unaware that his foot slipped from the first round, causing a sharp blow upon his leg; did not notice him involuntarily grasp the injured limb with one hand; did not see the other slide from its slimy hold, causing the boy to fall backward and disappear in the water; in fact, he saw and heard nothing until his attention was attracted by a gurgling shout of "Help! Help, Bertie! Hurry, I can't keep up!" Then he turned.

Willie had risen a couple of yards from the ladder, and that much nearer the end of the wharf. The current, as Mr. Tracy had said, grew swifter toward that point; and the boy, too exhausted and frightened to make any effective effort, was being carried rapidly out to the extremity of the old landing.

He continued to call wildly upon Bertie for assistance, but the latter seemed paralyzed with terror. With pale face and wide, startled eyes, he gazed down into the agonized countenance below him.

"Jump, Bert!" cried Roger. "Jump, at once, before he gets into the swifter current! I'll go with you; and between us, we'll swing him into the wharf. Now then, together!" and with a spring, Roger plunged from the ladder to Willie's assistance.

Roger's clear voice, full of indescribable anxiety, reached the ears of the crowd of boys further up the stream, and caused them to turn startled-faces toward the old pier, where Bertie still stood, statue-like, watching Roger's gallant effort.

Willie's frantic exertions seemed to result only in carrying him further from safety; and, when Roger at last succeeded in reaching him, they were almost at the point of the wharf.

Willie grasped Roger by the shoulder with a convulsive force that caused the latter a twinge of pain, and was on the point of throwing his arms about his preserver, in what would undoubtedly have been a death embrace, when Roger restrained him by saying calmly:

"There, you have enough support to keep you afloat. Just rest on my shoulder and give me free play or you'll drown us both."

Fortunately, Willie realized the truth of this, and the fear of death enabled him to comply with Roger's directions.

The current here was so strong that Roger, burdened as he was, could make absolutely no headway against it; so, seeing that his only hope lay in grasping a timber or some projection of the pier as the current carried them past its extremity, he calmly ceased all effort and husbanded his strength for the crisis.

As they floated within reach of the corner of the wharf, Roger made a lunge forward and clutched desperately at a great spike. He touched it with the ends of his fingers and hooked them partially around it. Their bodies swung out beyond the pier into the swiftest part of the current; and, with a feeling akin to despair, Roger felt his fingers slipping from the slimy surface of the spike, and then—then, he and Willie were clear of the landing and were being carried slowly down stream and away from help, in spite of Roger's desperate struggle against the powerful current. He felt that, alone, he could make sufficient headway to regain the pier, but he realized with a feeling of agony that it would now be impossible to save both himself and Willie without prompt and spirited assistance. Yet he did not once think of deserting his comrade, but threw all his energies into the hopeless struggle, and put all his power into the stroke that seemed so feeble and puny in comparison with the strength of that relentless current. He could not even cry for help, for all his faculties were concentrated in the single effort of regaining the wharf.

When Roger's grasp was torn from its hold upon the great iron nail, Bertie's tongue was loosened, and cry after cry rose upon the still summer air. In his torturing fear and utter helplessness he rushed wildly up and down the pier; and, as his eyes fell upon Mike; he forgot his enmity; forgot the bitter contempt with which he had treated Mike; forgot all the wrong he had done him; forgot that he had no right to call upon him for aid—even forgot that Mike was a "coward," and that, therefore, no assistance could be expected from him in sudden and terrible danger like the present.

"Mike," he shouted, "help! Bertie and Roger are drowning! Don't you hear me? Hurry, I say, or you'll be too late!"

Mike, as he lay indolently upon the grassy bank waving his hat to Roger, had seen Willie slip from the old ladder, had heard his frightened appeal to Bertie, had beheld Roger plunge bravely to the rescue, expecting Bertie to follow; and, almost in the same instant that he realized what had happened, Mike's coat and hat were dashed upon the ground and his nimble fingers were rapidly freeing the lacings of his shoes with a dexterity that knew not how to bungle.

Of the group of boys who stood breathlessly watching the struggle of their comrades in the water, Charlie Goodhart alone preserved his presence of mind, and nothing seemed to escape his sharp eyes.

"Look!" he exclaimed, laying his hand upon George Carter's shoulder. "Look at Roger and Willie. They have been swept out beyond the wharf into the current. And, see," he added, and the hand upon Carter's shoulder trembled with excitement, "Mike's going to the rescue."

His words had been overheard by the others, and they all turned to watch the brief and rapid preparations of the figure upon the bank—a figure that had now lost all trace of the easy indolence it had previously displayed.

"Say, Shorty," cried Charlie suddenly, his face lighting up with what was really an inspiration, "there's going to be trouble out there. Run and get the rope we brought for the tug-of-war. You'll find it right up there on the bank under the willow. Then get down to the wharf with it as fast as you can. I'll go for Tracy and have him here in a jiffy. Hurry, old boy. Run as you never ran before, for something in my bones tells me that everything will depend on that rope."

Realizing the value of the suggestion and the importance of instant action, Shorty was off like the wind. Along the beach he tore like a madman, his long legs seeming fairly to devour distance.

Scarcely had Charlie reached the beach on his way to Mr. Tracy, when the choirmaster appeared on the brow of the bank and came hurrying down to the shore. He was just in time to hear Bertie's wild appeal to Mike; an appeal that was entirely unnecessary, but Bertie's frenzy of excitement made him utterly oblivious to the fact that Mike was acting with all the rapidity he could command.

And the choirmaster was also just in time to see a lithe form, without coat, hat or shoes, flit with the noiselessness and speed of a spectre down the long, dilapidated pier.

Bertie ceased his cries for help as he saw this apparition approaching. So Mike *would* listen to him, *would* forget how shabbily they had all treated him, *would* save Willie and Roger. Bertie was oppressed by a vague, undefined consciousness that, but for his own disobedience in clambering upon the wharf, Willie would not have been tempted to follow. Then, everything might still

have been well and all this terrible danger and horrible fear avoided; and, somehow, as he saw Mike spring forward, he felt an inexplicable feeling of relief, a sense that everything was now all right and that there was no cause for further anxiety. Dimly, he saw Mike's form flash past him, and two flying, stockinged feet planted upon the string piece of the old wharf lightly, yet with a firmness and force that made the ancient timber tremble; vaguely, he beheld a dark body shoot suddenly forward, describe a graceful curve and sink, head foremost, into the water in a manner that made one think of a huge javelin hurled into the river from the hand of a giant. There was half a minute of suspense, then a head rose above the surface at quite a distance from the pier and close beside the well nigh exhausted Roger and his helpless burden.

As through a mist, Bertie sees that figures are flitting all about him; that some of the larger boys are now upon the wharf, having rushed thither to be of what use they could; that Shorty Carter is dashing wildly down the beach with the tug-of-war rope dangling from one long, bony arm; faintly, and as though at a great distance, he hear voices urging Shorty to greater exertions and still more frantic haste—hears Mr. Tracy shouting directions from the point of the wharf in a voice which, though outwardly calm, has an unmistakable ring of agony.

It is said that actions speak more loudly than words, but there are times when eyes speak more effectively than either—times when eyes can express thoughts and feelings that can be communicated in no other way; and, as Roger and Mike approached each other and eyes met eyes—clear, honest, fearless eyes—looks were exchanged which were destined to linger forever in the memory of the owner of two of those eyes.

Slowly, and with inconceivable labor, the boys at length came within reach of the rope which Mr. Tracy flung to them.

"You take it, Mike," panted Roger, "and help Willie out. When you reach the wharf you can fling it to me. I'm not strong enough to hold him up any longer."

"But," suggested Mike rapidly, "hadn t I better pass the rope around him and stay with you until it's thrown again? You're nearly spent, while I'm almost fresh."

"No, no," gasped Roger, almost impatiently. "If he should slip away, we'd never be able to do the thing over again."

This was true; and, seeing that, in Roger's exhausted condition, time was precious, Mike wasted no more words, but, passing his left arm about Willie and grasping the rope in his right hand, he was hauled quickly toward the landing. He knew that Roger, even if unable to make headway against the current, should experience no great difficulty in at least keeping afloat, yet he had observed a pinched, haggard look upon his friend's face, a compression of the mouth, an expression of desperate determination—amounting almost to positive suffering—that gave him a feeling of vague uneasiness and caused him to throw a look of such entreaty toward the pier that the choirmaster unconsciously increased the tension of his straining muscles, and soon Willie and Mike were standing in safety upon the wharf and Mr. Tracy was preparing to cast the line to Roger for whom he felt no great fear, as he knew him to be an expert swimmer.

And yet, in spite of his confidence in the boy's skill, the father's face suddenly grew so white and rigid, and the arm that poised the rope trembled so violently, that Mike, startled and dismayed, glanced quickly out at Roger and was horrified to discover that something was evidently seriously wrong with his friend, for Roger was making desperate but vain efforts merely to keep his head above the surface of the water, and the expression of mingled despair and resignation upon the set features was pitiful to witness.

Like a flash, there recurred to Mike the inexplicable look of pain he had observed upon Roger's face; he recollected his friend's strange impatience and his undisguised anxiety to have Willie placed in safety; and, with the remembrance of all this, came a sudden comprehension of the situation. He understood it all, now. Roger's violent exertions after his long stay in the water had brought on an attack of cramps. The boy had, probably, been struggling with this dread enemy when Mike reached him; but, with lofty courage, he had fought back the torturing pain; with noble self-sacrifice, he had accomplished the rescue of his helpless companion and, at the same time, secured the safety of his dearest friend. Now, with limbs paralyzed and body racked with suffering, he was hopelessly sinking. At this very moment his face was submerged and his eyes were set in a great, blank stare.

Sometimes thoughts occur to us at what seem to be strangely inopportune moments; and, as Mike stood there, he felt a profound shame, a sense of deep humiliation, for there came hazily into his brain a comparison of Roger's quiet, unobtrusive courage with his own resentful, impatient spirit in bearing the troubles that had come upon him. It did not

occur to him that it sometimes requires greater endurance and higher courage to toil steadily on under continually vexing burdens than to make a single heroic effort.

With an expression the like of which Mike had never seen upon his choirmaster's face, Mr. Tracy threw down his hat and tore madly at his coat and vest.

But his movements were arrested by a hand laid lightly upon his arm.

He looked down into the face of the boy below him, a face that was transfigured by the light of a high resolution. For an instant they gazed into each other's souls, and knew one another suddenly but thoroughly—as we occasionally do in times of dire extremity, or when hearts are wrung with mortal anguish.

"I can be of as much use as you in the water," said a quiet voice, "but I can't do as well here, nor take your place should anything happen," and the next moment Mike was again in the stream, swimming vigorously toward his friend.

Several times Roger sunk before Mike reached him; and once he did not reappear.

With frantic haste, Mike swept down upon the spot where the face had last been, but his friend did not again rise.

[TO BE CONTINUED.]

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St. Clement's Magazine.

Vol. 3. PHILADELPHIA, SEPTEMBER, 1896. No. 9.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR SEPTEMBER.

1. Tuesday (*St. Giles, Ab. C.*).....Celebrations, 7 and 9.30 a.m.
2. Wednesday (*St. Lazarus*).....Celebrations, 5.30 and 7 a.m. Guild of St. Vincent, 8 p.m.
3. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
4. Friday (*Abstinence*).....Celebration, 7 a.m.
5. Saturday.....Celebration, 7. a.m.
6. **Sunday (14th after Trinity)**
   Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
7. Monday (*St. Evurtius, B. C.*).....Celebration, 7 a.m. (Requiem.) Guild of St. Mary, 8 p.m.
8. Tuesday (*Nativity of B. V. M.*)...Celebrations, 7 and 9.30 a.m.
9. Wednesday.....Celebration, 7 a.m.
10. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
11. Friday (*Abstinence*).....Celebration, 7 a.m.
12. Saturday.....Celebration, 7 a.m.
13. **Sunday (15th after Trinity)**
    Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
14. Monday (*Exaltation of the Holy Cross*)
    Celebration, 7 a.m. (Requiem.)
15. Tuesday (*Octave of Nativity of the B. V. M.*)
    Celebrations, 7 and 9.30 a.m.
16. Wednesday (*St. Ninian, B. C., Dr. Pusey's Day, Ember Day, Abstinence.*)
    Celebration, 7 a.m.
17. Thursday (*St. Lambert, B. M.*)....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
18. Friday (*Ember Day, Abstinence.*)..Celebration, 7 a.m.
19. Saturday (*Ember Day, Abstinence*)
    Celebration, 7 a.m.
20. **Sunday (16th after Trinity)**
    Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m
21. Monday (*St. Matthew, Ap. and Ev.*)
    Celebrations, 7 and 9.30 a.m.
22. Tuesday (*St. Maurice and his Companions, Men*)
    Celebrations, 7 and 9.30 a.m.
23. Wednesday (*St. Thecla, V. M.*)...Celebration, 7 a.m.
24. Thursday.....Celebrations, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
25. Friday (*Abstinence*).....Celebration, 7 a.m.
26. Saturday (*St. Cyprian, Archbp. M.*)
    Celebration, 7 a.m.
27. **Sunday (17th after Trinity)**
    Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
28. Monday .....Celebration, 7 a.m. (Requiem.)
29. Tuesday (*St. Michael and All Angels*)
    Celebrations, 7 and 9.30 a.m.
30. Wednesday (*St. Jerome, Pr. C. Doct.*)
    Celebration, 7 a.m.

Matins, daily, 9 a. m.

Even-song, daily, 5 p. m.

St. Clement's Magazine.

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All communications relating to the business or columns of this paper should be addressed to the Editor, 1009 Clinton street, Philadelphia.

PHILADELPHIA, SEPTEMBER, 1896.

Notice.

Persons leaving the City during the summer months can have the MAGAZINE mailed to them by sending their address and money to the Editor.

Rev. Doctor Pusey's Day.

Remember September 16th. It is the day on which died Edward Bouverie Pusey, Saint and Doctor of the Church. No saint since the apostolic days is worthier of commemoration.

He was a Doctor of Divinity, not only in name but in learning. His scholarship was as great as that of the greatest theologians of Christendom. In Biblical Criticism, in Hebrew, Arabic, Ethiopic, Greek, Latin and German he was a master. The Fathers, the Schoolmen, the Controversialists, he knew thoroughly. At times he studied from fourteen to sixteen hours a day. His treatises on the "Minor Prophets;" his lectures on "Daniel;" his works on "Baptism," "Absolution," the "Eucharist" and the "Church" are monuments of research. Even the enemies of the Catholic Faith have expressed respect for his learning.

Moreover, he was a saint in the holiness of his life and in his devotion to the Saviour; given to prayer and charity and the edification of the Church he expended all the strength of his gifted nature and all the means at his disposal upon the religion of God; amid persecution and slander he lived a life of perfect humility and truthfulness and charity and self-denial and penitence—a living sacrifice to God.

Few saints in history equaled his learning; few equaled his piety; fewer still equaled the miracle of his works; through Doctor Pusey God revived the Catholic religion in our Church, Catholic doctrine, Catholic Sacraments, the Religious life, Confession, the Sacrifice of the Mass, all of our Catholic heritage he revived, restored, and gave back to a Church robbed and desecrated by the Protestant heresy.

Dr. Pusey shines as a burning light in the lists of Catholic saints.

In Memoriam.

Miss Hannah Smith died at Atlantic City, N. J., on Thursday, August 13th, 1896.

The above announcement will be read by many with a shock, as the parishioners of St. Clements had come to look upon "Miss Hannah," as she was familiarly called, as part and parcel of our parish, and it seems, therefore, only fitting that a few words of loving remembrance should mark her passing away, leaving it to other and abler pens to do justice to her life and works.

Miss Smith was a woman of marked character, of strong personality, warm affections and unusual force of will. But it matters little now and here to speak of her as of rare mental ability—high cultivation and a fine linguist—the crowning grace of her life, to which only we care to allude, was her unswerving devotion to the Catholic cause, to further the interests of which she would gladly have laid down her life, and above all her intense love for the blessed Sacrament.

Her early training was at St. Peter's Church, Philadelphia, then the most advanced parish in churchmanship in the city, and there, in her heart and soul, were sown the first seeds, which ripened later in the rich and abundant harvest of full Catholic truth in her later and much loved parish of St. Clements.

Those whose privilege it was to work with her in that parish in those days can testify to her earnest and faithful work amongst the poor, ministering to both their temporal and spiritual needs, especially to the colored people, to whom through life she devoted herself chiefly, and who have lost in her a warm and firm friend.

It is surely scarcely necessary to mention amongst ourselves how long and true her service has been here. We who have watched that figure through winter's cold and summer's heat kneeling before the altar, where she daily sought and found her Lord, need no words to tell us how, with sadly failing health, she still gained strength for every duty and grace for every need.

Her vacant place will be most keenly felt when once more we gather for our winter's work, but we pray that her example may nerve us all to greater love and more earnest efforts to live and die for that dear Lord she loved and served so well.

DELTA.

Burials.

Aug. 9. Mrs. Margaret Larned.
" 18. Hannah P. Smith (at St. James the Less).

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. W. C. CLAPP,
THE REV. HERBERT PARRISH,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett in Church on Saturdays: 4–5 and 7–8 P. M.

The Rev. W. C. Clapp, in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 7–9 P. M.

The Rev. H. Parrish in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff
Sacristan.—Mr. Sheldon P. Ritter.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

What Our Church Has.

1. Our Church has the *Catholic Faith.* This Faith is found in the Creeds.

2. Our Church has the *Catholic Sacraments.* We are born in Baptism; we receive gifts of the Holy Ghost in Confirmation; we receive the Body and Blood of Christ in the Holy Eucharist. The Sacrament of Penance heals the sickness of sin. Our Priests have the power to anoint the sick with oil. Holy Matrimony and Holy Order also are ours for the building up of the Church.

3. Our Church has the *True Priesthood.* By the Sacrament of Order our Bishops, Presbyters and Deacons have received their authority from Christ Himself.

4. Our Church has the *Holy Bible.* The Inspired Word of God, the life, works and teachings of Christ and His Apostles is "a pearl of great price," and cannot be too highly valued.

5. Our Church has the *Catholic Worship.* The Sacrifice of the Mass is the only worship Christ Himself appointed in the New Law, and this is the central point of the Church's life. "What the center is in a circle, what the heart is in a man, what God is in the world; this almost is what the Eucharist is in the Church of Christ."

6. Our Church has the power of *God the Holy Ghost,* Who enlightens, strengthens, purifies, sanctifies each one who will use His grace.

A Warning.

Any parent who does not see to it that his children attend God's appointed worship on Sunday, and who does not himself set them an example by attending, thereby breaks the commandments of God. He is heaping up wrath against the day of wrath.

When such a parent's children, through lack of religious training, turn out badly themselves, it is more than likely that they will either turn against him to his harm, or else leave him comfortless in old age.

It is a grave sin to neglect the appointed worship of God's Church.

"Remember that thou keep holy the Sabbath day."

Parish Notes.

The choir holiday includes August 23d and 30th, and September 6th.

Money is very much needed that the Sea-shore Home may be closed without debt; any sum, however small, will be gladly received.

The repairs of the Church are completed as far as we have money, except some small matters. What a gain if we could have the heating arrangements put into good condition.

The floors of the Parish building are much improved by the oil and varnish.

The attendance during the hot weather has been very good, and the offerings have been very encouraging.

We ought to be thinking seriously about ways and means of paying off the ground rent at the next opportunity; it amounts to $13,000; the Trustees of Sinking Fund have about $1,000 invested for that purpose; at the very least we ought to raise $5,000 more; we can do it if all do what they can; the money given so willingly and cheerfully for the repairs leads one to hope that the greater number of the people need to have their privilege and duty brought before them.

Offertory Account.

July 26th, cash	$17 58
" " envelopes	30 19
Aug. 2d, cash	26 59
" " envelopes	17 25
" 9th, cash	12 20
" " envelopes	15 40
" 16th, cash	22 78
" " envelopes	35 29
Sea-shore Home	15 00
Repairs	97 00
Total	$289 28

The repair funds amount to $977.09, leaving a little over $200 to be raised.

The Abbé Portal on Unity.

The Abbé Portal, the French Roman Catholic priest, who has been so prominent in demonstrating the fact to Roman Catholics that our Church has a true priesthood and true sacraments, and who has been so anxious to bring about reunion between the churches of Rome, Russia and England, recently made an eloquent speech in England. He said, among other things, that the claim made by Roman Catholics to be "converting" England was unfounded. Whatever increase among Roman Catholics there might be in England was due, he declared, to the Irish immigration. "The progress of the great religious revival within the Church of England is stronger than ever," he remarked. "The English Church seems to be growing stronger every day. Her members find in her services and sacraments and in the revival of the religious life the satisfaction of their spiritual wants."

In his opinion the Roman Church could not succeed in making many "converts," and members of the Church of England should not be subjected to such methods. He suggested the folly of Anglicans asking themselves whether the graces they have received are real graces or the illusions of the devil—whether the Holy Ghost has been acting on the soul or whether the soul has merely been the plaything of its own imagination. Anglicans in the future should be spared such torments. If reunion was to come about it should be a corporate reunion. He declared that Pope Leo's Encyclical *Satis cognitum* was not unfavorable to the Church of England; it was not meant "to give a back-handed death-blow to the hopes of those who are endeavoring to promote corporate reunion." "Corporate reunion is possible," he exclaimed, "because it is necessary." A true understanding, *not a compromise*, could be effected between the churches. He pictured also the advantages to the cause of Christ if the Roman, Greek and English Churches were once more united visibly.

"When Leo XIII did me the great honor of admitting me to an audience," said the Abbé, "he asked me what, in my opinion, were the obstacles to reunion? I replied: 'Holy Father, strictly speaking there are but two obstacles; one an obstacle having to do with doctrine; the other one relating to practice. The doctrinal obstacle concerns yourself, Holy Father.' This I said smiling. 'The practical obstacles are—' But, gentlemen, it is perhaps better not to name them here. Human passion, human feeling and human rivalries are facts which cannot be ignored."

The Rev. Father Puller, of Cowley, spoke at the same meeting.

He said that speaking as one who has been baptized and brought up in the English Church, and who is thoroughly convinced of her Catholicity, the Vatican decrees seemed to him a great stumbling block in the way of reunion, but that there are very learned theologians in the Roman Communion who, if they had to explain the Vatican decrees to us, would, he thought, give a very different complexion to their exposition of what they hold about the rights of the Pope from that which appears on the face of the Encyclical *Satis cognitum*. The present tendency among Roman theologians in favor of the conscientious and candid study of Holy Scripture and of the history and antiquities of the early Church, he suggested would probably modify the current interpretation of the Vatican decrees. Of course there could be no hope of reunion if Rome denied the validity of our orders and sacraments, or persisted in maintaining her present views on the claims of the Pope, which cannot stand in the face of a candid investigation of the *origines* of the Church.

Father Puller said in conclusion: "Nobody has, I suppose, ever imagined that reunion could be other but a work of time. So long as we are able to hope we have the basis for prayer and work."

Broad Churchism.

Broad Churchism is simply a form of worldliness. In one way or another this world is always trying to blind men's eyes to the religion of Christ. In some places and at some times worldliness may take the form of persecution, or of low moral standards; at other times and in other places it takes the more subtle form of intellectual pride. Broad Churchism is simply intellectual pride in its essence; or, in other words, mental conceit. Broad Churchism is the special interior foe of our Communion. It is attractive in the world's way. It spreads a mist of meaningless words with literary rainbow tints between its followers and the true light of the Gospel, "great swelling words of vanity," the Apostle calls them. Broad Churchmen seem to think that the Church has waited for them to come and discover all truth—such is their conceit. They use poetical language as a bait.

In the place of Catholic doctrine they substitute the merest moonshine of fancy; they deny the plainest facts of philosophy and history and the Gospel, and follow instead hair-brained theories; they cannot endure exact definitions; they are dishonest; they use the Creeds and take the vows of Ordination, but pervert and deny the plain meaning of both. In place of the grace of God they think that human wisdom is the only salvation. Sin with them is but a lack of culture. The ideals of virtue in the Gospel they reverse. For works of mercy they have only humanitarian theories. The Sacraments to them are meaningless ceremonies, God they identify with our fallen nature, and in so doing open the gates of all this world's immorality. The divinity of Christ they consider all men share in essence, and so they make their God their belly.

Broad Churchism cannot last long. It is but a passing cloud. Sooner or later it will work itself out into the immorality which logically results from its tenets. At present it pretends honesty, and has deceived even good and well-meaning men; but time will show its true colors.

San Clemente, Rome.

Father Puller, in a letter from Rome, describes the mass on Whitsun Day at San Clemente, Rome. We quote from Cowley, Evangelist, "After our *petit déjeuner* we went to San Clemente, where we had another very helpful and interesting service. San Clemente, more than any other Church in Rome, has preserved the arrangements of an ancient basilica. St. Barnabas, Oxford, gives a very good idea of it; only the high altar is more in front of the apse, and not so much within it, and there is a throne at the east end behind the altar, and the Celebrant stands east of the altar when he celebrates, looking across it at the congregation; moreover, there are ambons on either side in the marble screens which mark off the *Chorus Cantorum;* on one side there is a large ambon for the singing of the Gospel, and on the other side two smaller ambons, one for the Epistle and the other for the Prophecy. The Church is served by Irish Dominicans, who sang the plain-song very well. The singing of the Gospel and Epistle in the ambons was very primitive and beautiful, and it was delightful, having the Gospel sung in such a way that the Deacon who sang it faced as many people as possible, instead of its being sung into the wall, as is too often the case. There were also signs of good and intelligent ritual. The Celebrant, for example, stood at the altar during the singing of the Creed, instead of finishing the Creed quickly by himself, and then going to sit down in the sedilia. Again, the Celebrant and Deacon very properly sat while the Epistle was being sung, and once more, though this was a minor point, the Celebrant offered the Chalice and Paten, together *per unum* at the offertory; then the Benedictus was said immediately after the Sanctus, as it ought to be, and complete silence was kept by the choir during the act of Consecration. It certainly makes all the difference when a liturgy, like the Roman, which in its main part dates from early times, is performed in the way in which it was intended to be performed by those who drew it up, and who very eminently possessed the liturgical instinct. It is so often marred by the stupid mistakes of later times which set one's teeth on edge, and which have been brought in by unintelligent people, who from sheer ignorance have failed to see the beauty and appropriateness of the right performance of the different parts of the service."

A PLAIN STORY.

Told in a Plain Way for St. Clement's Choirboys.

BY A PLAIN CHOIRMAN.

He waited a moment and then dived. Those on the wharf saw him come up, gasping and breathless. Many times he repeated this, but at last, reasoning that the stream had carried Roger with it, and making a careful calculation of its force and direction, Mike again disappeared. When he rose this time, he held above the surface a still, white face which yet wore that look of desperate courage. As he glanced upon it, his heart sunk within him; and, exhausted, hopeless, but determined, he struggled toward the pier. The form he supported did not move, except as the current swayed the limp, nerveless limbs; the arm that had in some manner fallen about his neck was icy cold, and made him shiver till his very blood seemed to freeze; the face that lay against his shoulder had a terrifying fixedness; the mouth, which only that morning had been such a sweet comforter, speaking words of loyal and affectionate friendship, looked stern and grim in its straight line of determination; while the eyes—eyes which Mike knew were true and clear—eyes which had but recently looked into his so bravely, and yet with mysterious, shadowy suggestions that he could not understand or interpret—those eyes were closed; the white lids were laid peacefully over them, sheltering their secrets from prying gaze but giving to the countenance such a weird, ghastly expression that Mike turned faint and sick, and was fain to keep his own face resolutely toward the wharf and away from the white, upturned one that lay against his shoulder.

If he should be too late! Terrible thought! He must not be—he *would* not be. No, no; God could not be cruel enough to allow such a thing to happen. Ah, there was comfort in that! If God

had desired to punish any one, He would, in His justice, have visited His wrath upon Bertie, who deserved it, and not upon Roger—dear Roger!—noble old Roger!

A wet coil fell across his face. Instinctively he grasped it.

"Get inside the loop, Michael," shouted a voice, which appeared to resemble Mr. Tracy's, but which, somehow, seemed husky and hollow, and far away.

Mechanically he obeyed. When the loop was about his body he passed both arms around his beloved burden and drew it to him, gripped it close lest it should slip from him. The cold face fell against his own, the water dripped from the streaming hair down into his eyes; but he did not care, for they were both safe now—he and his friend. He knew they were safe, for he could feel the rope tightly about his body and see that they were being drawn swiftly through the water.

"Roger," he whispered, "dear old fellow, don't look like that; it's all right now, and we'll soon be on the wharf beside your father."

He felt warm hands about him, and knew that he and Roger—the friend he had saved, the friend for whom he would willingly have died—were at last upon firm ground.

It seemed to him that he stood shivering upon the wharf while Mr. Tracy got upon his knees and bent over Roger; but he was not quite sure, for his vision was faint and blurred. How quickly the day had flown! It seemed to be getting quite dark already. Why didn't Mr. Tracy hurry and wrap Roger up, so as to make him warm and comfortable? Why did he kneel there and stare off into the gathering gloom with that queer look upon his face? Surely, night *was* coming on, and he felt as if he must get to bed. He was so tired and weary he could scarcely stand. He wondered if his mother would be worried at his being so late; wondered how long ago Tessie had gone to bed, and why *didn't* Mr. Tracy do *something!* Hark, he was going to speak—going to speak to Roger! But he, Mike, was *so* sleepy! Would he be able to hear? He would try. He leaned forward, listening intently. Oh, he need not have been so anxious, for there was no trouble in hearing that voice—such a great, deep, solemn, awful voice that it seemed to penetrate every fiber of his being; and the words were so strangely deliberate, so crushingly and unbearably calm, yet so wildly plaintive, that they appeared to take complete possession of him.

"*Boys, Roger is dead!*"

The choirmaster's bowed head fell forward on the white, bare breast before him, the darkness seemed to grow more intense, and the last thing Mike remembered was standing there upon the old pier, repeating drowsily:

"Boys, Roger is dead—Roger is dead boys, Roger is dead."

* * * * * * * *

The great Choir picnic was over! The day had come and gone; its sun had risen and set; and, between the rising and the setting, many things had happened. It had been shown, for instance, who was the bravest and who the most cowardly of all the white-robed choristers who sung praises to God each Sunday before the great altar in St. John's; so that there could never again be any doubt or question upon that subject in the minds of the boys.

As Mike lay, day after day, upon his cot—the same cot we have before seen—tossing in feverish unconsciousness, Tessie was kept continually busy, trotting patiently to and from the door, answering the eager and anxious inquiries of the constant procession of boys who trooped thither at all hours of the day and evening.

"How's Mike, to day?" asked one. "Won't you hand Mike these flowers?" requested another. "Please give Mike this agate," said a third. "I'll bet he never saw such a beauty. Tell him I won it from Charlie Vainser. Oh, you can't tell him that if you don't know my name, can you? Well, just say, Guss Chillingly—that's *me*—you know."

One day little Bobby Fears came to the door and presented a square box. "It's my new humming top, what Pop bring'd me last night from Chicago," he explained. "It's the greatest hummer you ever saw. You'd ought to see it spin; and maybe it 'aint a beauty? I've only spin'd it three times. I'll leave it for Mike to play with, and fetch it away to-morrow." And off he marched, as stiffly as if he was not leaving his heart behind in the box that held the "hummer."

And every evening there came to the house a tall, sad-faced man, whom Tessie called "Mike's Kiremister," and who patiently sat by the cot through the long nights, and cared for the sick boy while Mrs. Jones secured the rest she so much needed, and without which she must soon have broken down after her busy days of sewing and nursing.

* * * * * * * *

For twelve years succeeding the events narrated, I was absent from my native city, located in another part of the country where business interests held me; but one bright Sunday I again took part in divine service in my own Church. Time had, apparently, worked no changes in

the building itself. St. John's was precisely the same in all outward appearances; but as my eye wandered over the congregation, it fell upon comparatively few faces that I recognized. *There*, everything seemed new.

In the midst of my reflections and observations, I was aware that the organist crossed the chancel, took his seat and began the prelude. Mr. Tracy had always been considered a very good organist, but he had certainly improved wonderfully during my absence. The throb and pulse of the great instrument seemed to set my whole being in sympathetic vibration. Surely, a great change must have come over the performer; for never had I heard him play with such deep feeling, such subdued passion, such dainty delicacy of expression. Then I recollected the crushing sorrow that had been stalking by his side for so many years; and this, it seemed to me, explained the change. But even as I reached this conclusion the music slowly gathered itself together, as it were, like a giant awakening after gentle slumber and lazily stretching himself preparatory to the serious exertions that awaited him. Deeper and fuller grew the mighty refrain; wilder and more passionate, like a great wail of deadly sorrow; louder and higher, till the majestic chords echoed and reverberated through the Church and made the old walls quiver and tremble in solemn awe; till the flood of harmony penetrated every crevice and cranny, rolled into the corridors and passages, fled away into the streets, and then seemed to be tossed back again to fall upon the ear like some wonderful death chant—irresistible in its tender pleading, its vast sorrow, its agonized yearning—as it died away in a great sob.

Little by little, piece by piece, there an outline, here a figure, there arose in my mind a vivid picture of a flowing river; an old wharf; a white, motionless form; a crowd of awe-struck faces; a scene of wild sorrow. The picture was all about me, filling the whole range of my vision, and the music enveloped me till I could hear nothing else; one belonged to the other; the two were inseparable—the halves of a perfect whole. And, as this idea flashed upon me, the strange conviction grew within me that the wondrous music was painting in my sympathetic mind the picture that already existed in the mind of the gifted performer.

The choir had long since entered and the service was well advanced when I returned to a realization of my surroundings. The organ was beginning again. I felt that I must leave the Church, that I could not listen longer to music that affected me so strangely. As I arose, my eyes fell upon the organist. I started. It was not Mr. Tracy's face upon which I gazed; it was the face of a young man of twenty-six or seven—a strange face. And yet there was something vaguely familiar about the expression of the calm, thoughtful eyes, about the lines of decision around the handsome mouth and the light of nobility that illuminated the whole countenance. As I turned about to leave the pew, another face met my glance. This time it was Mr. Tracy's—there could be no doubt of it—little altered except for a certain air of suffering endured. His eyes were, at the moment, resting upon the young fellow at the organ with a gleam of pleasure, almost of happiness. Several pews behind him was another face that attracted my attention, the face of a woman; and there was no mistaking the look of pride, the light of intense happiness that shone from *her* eyes upon the young organist, whose face was turned towards her with an expression that seemed to answer her beaming gaze.

Out in the corridor I met the verger, the same faithful old fellow who had been there since I was a boy, who had always taken a sort of paternal interest in me, and who, I distinctly remember, had made a characteristic remark to me upon the night of my confirmation.

"Now, Master Jack," he had said, "ye've just entered good society, like, and y'er all dressed up spick and span and fine and new for the occasion; so see if ye can't always keep yerself as clean inside as ye look to-night outside."

He walked now to the vestibule of the Church with me.

"William," I asked, "who is the new organist?"

"Ah, Master Jack," he replied, smiling, while there came into his face the same gleam of pride—though less intense—that I had observed upon Mr. Tracy's features, "if I answer that question once a day, I answer it a dozen times. Who, indeed? Who, but young Master Michael, as used to sing so beautiful and was such a hero when Mr. Tracy's poor little Roger was drownded on that miserable picnic? There would 'a' been two drownded that wretched day, sir, instead of one, but for Master Michael; and Mr. Tracy couldn't do enough for him. He gave him a whole musical education, and learn'd 'im to play the organ; and now they do say as Master Michael is fit to learn Mr. Tracy, for he's reckoned the finest organ player in the city, and Mr. Tracy says as how he has a great future before him. It's wonderful how them two took to one another, too. I'm quite sure that, next to his good mother and pretty sister, Master Michael loves Mr. Tracy better than any one else in the world. And you should see Miss Tessie, sir. Why, you'd not know her.

She's quite a young lady now, and puts her hair up and wears long dresses. She's away on a visit at present, but—"

"I think I shall drop around and see Mike," I said, interruptingly. "I don't suppose he has forgotten me. Do you recollect the number of the little house on Clark street?"

The verger laughed softly.

"Why, sir," he replied, "you might search Clark street from stem to stern from now t' the crack o' doom, without ever finding the Joneses. They're no longer poor folks. Mrs. Jones laid down her needle forever years ago; Miss Tessie got her schoolin' at the most expensive accademmy in the city, and they live next door to Mr. Tracy himself. Why, sir, Master Michael don't have to count his dollars as he spends 'em, for he has more pupils—high-toned ones, too—than he knows what to do with, so Mr. Tracy helps him; and I tell you, sir," and garrulous old William laid his forefinger impressively upon my shoulder and leaned forward to place his mouth close to my ear, "I tell you, sir, it do cost more than *one* dollar, sir, to take a lesson from Master Michael. He certainly have provided handsome for his mother and sister. Perhaps you saw Mrs. Jones up there towards the front of the Church, just back of Mr. Tracy. Maybe she don't love that boy of hers! Why, sir, she fairly worships him. But he's a good boy, and I think he deserves it. Don't you, sir?"

A soft strain from the organ came stealing out upon us—a strain touched into life by fingers of marvelous skill.

"Yes," I replied, "I think he does."

"Good by, William—till next Sunday."

"Good-by, Master Jack. And don't forget, sir—next door to Mr. Tracy's."

THE END.

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		$9,487,673 53
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St. Clement's Magazine.

Vol. 3. PHILADELPHIA, OCTOBER, 1896. No. 10.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR OCTOBER.

1. Thursday (*St. Remigius, B. C.*)..Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
2. Friday (*The Holy Guardian Angels, Abstinence.*)
   Celebrations, 7 and 7.30 a.m.
3. Saturday (*St. Thomas of Hereford, B. C.*)
   Celebrations, 7 and 7.30 a.m.
4. **Sunday (18th after Trinity,** *St. Francis, C.*)
   Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m. Guild of Holy Cross, 5 p.m.
5. Monday.....Celebrations, 7 a.m. Requiem, 7.30 a.m. Guild of St. Mary, 8 p.m.
6. Tuesday (*St. Faith, V. M.*).....Celebrations, 7, 7.30 and 9.30 a.m.
7. Wednesday.....Celebrations, 5.30, 7 and 7 30 a.m. Guild of St. Vincent, 8 p.m.
8. Thursday.....Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
9. Friday (*St. Denys, B. M., Abstinence*)
   Celebrations, 7 and 7.30 a.m.
10. Saturday (*St. Paulinus, of York, B. C.*)
    Celebrations, 7 and 7.30 a.m.
11. **Sunday (19th after Trinity,** *St. Ethelburga, V. Ab.*)
    Celebrations, 7. 8, 9.15 and 11 a.m. Matins, 10.30 a.m. C. B. S. Vespers-5 p.m. Even-song, 8 p.m.
12. Monday (*St. Wilfred, B. C.*)..... Celebrations, 7. a.m. Requiem, 7.30 a.m.
13. Tuesday (*Trans. of St. Edward, K. C.*)
    Celebrations, 7, 7 30 and 9.30 a.m.
14. Wednesday..... Celebrations, 7 and 7.30 a.m. Guild of St. Martha, 8 p.m.
15. Thursday (*St. Theresa, V.*).....Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
16. Friday (*Abstinence.*).....Celebrations, 7 and 7.30 a.m.
17. Saturday (*St. Etheldreda, 2 V., Ab.*)
    Celebrations, 7 and 7.30 a.m. Guild of Holy Child, 3 p.m.
18. **Sunday (20th after Trinity,** *St. Luke, Evangelist*)
    Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even, song, 8 p.m
19. Monday (*St. Frideswide, V.*).....Celebrations, 7 a.m. Requiem, 7.30 a.m.
20. Tuesday.....Celebrations, 7, 7.30 and 9.30 a.m.
21. Wednesday (*St. Ursula and her Companions, V. V., M. M.*)
    Celebrations, 7 and 7.30 a.m.
22. Thursday.....Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
23. Friday (*Abstinence*).....Celebrations, 7 and 7.30 a.m.
24. Saturday.....Celebrations, 7 and 7.30 a.m.
25. **Sunday (21st after Trinity,** *S. S. Crispin and Crispinian, M. M.*)
    Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song 8 p.m.
26. Monday.....Celebration, 7 a.m. Requiem, 7.30 a.m.
27. Tuesday.....Celebrations, 7, 7.30 and 9.30 a.m.
28. Wednesday (*SS. Simon and Jude, Apostles*)
    Celebrations, 7, 7.30 and 9.30 a.m. Guild of St. John the Evangelist, 8 p.m.
29. Thursday.....Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
30. Friday (*Abstinence*).....Celebrations, 7 and 7.30 a.m.
31. Saturday.....Celebrations, 7 and 7.30 a.m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents. **Yearly, 50 Cents**

All communications should be addressed to THE EDITOR, 1009 CLINTON STREET, PHILADELPHIA.

PHILADELPHIA, OCTOBER, 1896.

St. Clement's Stones.

A description of the stones given to St. Clement's some years ago by Mr. Armour, of Chicago, may be interesting to readers of the MAGAZINE.

They are three in number and came from the ruins of old St. Clement's Church in Chirsoness, in the Crimea, the place of St. Clement's martyrdom. They are authenticated by the "Chancery of the Oberprocurator of the Synod," "the Bishop of the Taurida," and the "Archimandrite Innocent of St. Vladimir's Monastery."

They were sent to this country for St. Clement's Church, Chicago, but owing to various circumstances were never made use of.

The first is 2 feet 10 inches long, 1 foot broad, 9 inches thick, and weighs 320 pounds, and is of plain marble.

The second is a piece of a round marble column 10½ inches in diameter, 7 inches high and weighing about 58 pounds; this has a cross cut in the column.

The third is a small slab from the old Iconostasia, flat on each side and on each side remnants of crosses. The height of this is about 1 foot, width 9 inches, thickness 2½ inches, weight about 26 pounds.

Up to the present time no use has been made of these valuable and interesting treasures. Perhaps some time they may be built into some altar, or form part of the base of a statue of our Patron.

Dean Church on the Mass.

"The honest Protestant," says the late R. W. Church, Dean of St. Paul's Cathedral, London, "shudders at the very name of the Mass, knowing only the abuses—often intolerable—connected with it; knowing nothing of what the service is in itself, or its words, or its history; not knowing, or forgetting, that it is the perpetual, the daily memorial which has kept up for centuries the memory, the consolations of the Passion, before the thoughts, and hopes, and love of millions." (Cathedral and University Sermons.)

Parish Notes.

The Rev. C. C. Quin will continue his work in the Parish.

Mr. Ritter has resigned as Sacristan after very faithful and efficient service. It is a matter of regret that other duties prevent his continuing.

The Accounting Warden will be in the vestry-room on Monday, October 5th, from 2 to 4 P.M., when pew rents may be paid and pews or sittings rented. Pew rents are due October 1st.

The choir returned on Sunday, September 6th to their duties, to all appearance the better for their holiday. In this connection we would like to ask again, as we did last year, for subscriptions to the Choir Fund.

A payment on account of principal of mortgages of $2,500 has been made during the month. The amount of them now is $8,000.

The Mission House, 2036 Cherry street, has been kalsomined, and now looks clean—a decided improvement. It has cost a very small sum, and the money has come from persons not members of St. Clement's congregation.

The annual subscriptions of members of St. Saviour's Ward, C. B. S., were due June 1st. They should be paid to Mr. E. S. Holloway, the Secretary.

This month the meetings of the various Guilds are resumed.

The attendance at services during the summer has been very good, as well as the number of communions made.

Our grateful thanks are due to those friends who have supplied flowers for the altar during the summer.

The House of St. Andrew's Brotherhood, Twentieth and Race streets, has been opened after extensive repairs.

The Church of the Atonement, at Seventeenth and Summer streets, has been closed, and the corporation have transferred the work to their chapel in West Philadelphia.

The Bishop of the Diocese is expected back about the end of September.

The *Holy Cross Magazine* reprinted one of the articles from our August number. We regret to learn that they may have to suspend publication, owing to lack of sufficient number of subscribers to pay the cost.

The cost of heating the Church and Parish buildings with steam would be about $2,500. Estimates have been prepared and a scheme of distributing the pipes. The matter is under consideration of a Committee of the Vestry.

We would like to see a league of men in the Parish bound by some simple rule as to the performance of the three notable duties—prayer, fasting, almsgiving—

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. W. C. CLAPP,
THE REV. HERBERT PARRISH,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett in Church on Saturdays: 11–12, 3–4 and 7–8 P.M.

The Rev. W. C. Clapp, in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 7–9 P. M.

The Rev. H. Parrish in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff.
Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

so including their whole devotional life and helping one another in the way of perseverance. This would cover and mean regular confession, communion and attendance at mass. Such a league would be a power and strength unseen, but felt.

Let every communicant of the Parish make definite arrangements as to their burial, that their bodies be brought to the church and the Holy Sacrifice pleaded. Sad to say connections too often disregard even expressed and known wishes, and without reason make arrangements in accordance with their own convenience.

It is wise to make two copies of instructions—one to be given to the family and one to be filed with the clergy.

The Sea-shore Home.

The house at Point Pleasant has been closed for this year, and we think we can say the time has been a happy one in spite of the fact that it has been full of hard and anxious work for those who have had charge.

It is difficult to understand the indifference felt by all except a few of the congregation for this part of the work; they do not give anything for its support. Another year we expect this to be different. The house has closed without deficiency, although the amount received was less than last year.

St. Lawrence Guild Notes.

The Guild wish to acknowledge with much gratitude the many donations of cancelled stamps. As they are so often handed in with no mark to indicate the donor, it is impossible to make a more particular acknowledgment. Some have been at great pains, not only to collect the stamps, but to arrange and count them. If any wish to do this, and are in any doubt as to what method will be most acceptable to the dealers to whom the stamps are sold, the treasurer of the Guild, Miss Heylin, will gladly give information on the subject.

The Guild most earnestly asks for volunteers who will faithfully give a portion of their time to systematic district visiting and work. The districts are not large, and the work ought not to be irksome. Methods, within certain limits, are left to the discretion of the individual. The chaplain would be very glad to learn of ten or fifteen who would coöperate with those already in the field.

The cleaning and adornment of the church and grounds have been aided in several instances, this summer, by the laborers of the Guild's beneficiaries, in return for food, shelter or articles of clothing.

As cooler weather comes on there will, doubtless, be numerous requests for cast-off clothing. The Guild, as a rule, does not intend to give away clothing, but to require some return in labor or money. This is necessary, if for no other reason, to preserve the self respect of the recipients. Donations of clothing of any sort will be gladly received.

If it is found feasible, it is hoped to have a series of mission services, illustrated by the magic lantern. But we have no lantern. Possibly some friend can help us in the matter.

Without wishing to complain at all, for some have contributed most generously to the Guild's funds, the officers find it necessary to consider how to prevent the exhaustion of the treasury. Perhaps the revival of some of the "Jeremiah" methods would be the best way.

Offertory Account.

Aug. 23d, cash	$17 43
" " envelopes	19 40
" 30th, cash	25 04
" " envelopes	29 55
Sept. 6th, cash	28 77
" " envelopes	29 55
" 13th, cash	25 45
" " envelopes	28 95
Sinking Fund	50 00
Repairs	10 00
Total	$264 14

Repairs.

It is hardly to be expected that everybody will be satisfied with what has been done. Some people have a genius for criticism and fault finding; their only happiness consists, apparently, in making others feel uncomfortable; they, no doubt, now have an opportunity. Those upon whom the work and worry has come have done well, while others have been idling and renewing health which has never been seriously impaired.

The number of members of the congregation who have risen to their responsibility and duty has been all too small, had all who could and ought responded as God had prospered them much more would have been received.

No very large amount has been given by any one person, but generous offerings have been made by many when it has meant real self denial. It is a cause of gratitude that at a time of general financial trouble we have been able to meet all our expenses; it is characteristic of a good many people to begin their economy in the charitable and religious parts of their life; this is sinful and wrong. But such people do not care; they make a gain of godliness; they live for the world and self, not for God and eternity.

It is pleasant to be able to state that all bills have been paid. The cost has been:

Windows	$515 90
Roofs	165 99
Pointing	439 82
Painting	148 50
Cleaning, etc	72 46
	$1,342 67
Received from various persons	$987 09

The Sunday-school Library.

We want good, well-bound entertaining books for this library. If money is given it will answer as well. But the library is in a sadly run-down condition. The present books are old, worn-out, and a generation behind the children's stories of to-day. A number of new books have been given recently and several books have been purchased. The library is open for children before and after the Children's Mass every Sunday morning.

Mr. David Coles is Librarian.

BAPTISMS.

Aug. 27. Walter Davidson.
Mary Alice Lebon.
30. Esther Maude Pike.
Sept. 4. Edith Gould.
10. Beatrice Lebon.

BURIALS.

Aug. 22. Elizabeth Herron.
24. Samuel J. McKeown.
Sept. 2. Margaret J. Long.

Parish Limits.

There are no Parish limits, but there ought to be. That is, it must be evident to every thinking Christian, that such a degree of organization as would enable the Church in a given place, as for example, Philadelphia, to cover all the ground to the best advantage and with most economy of money and energy, is highly desirable. It is not necessary to point out, in detail, the evils of the present system; neither is it required to enter upon a discussion of the reasons which, for the time being, prevent the adoption of anything like legal parochial boundaries. It may be useful to remark that we believe those reasons to be gradually becoming somewhat less potent. As in the natural world, so in the ecclesiastical, the tendency is undoubtedly toward a leveling of irregularities. We are glad to add, however, that in the case under discussion we can observe only a leveling *up* and not down. There is, occasionally, to be sure, a bitter word and a show of horns, but it is pretty well understood that these are dying thrusts, and they do little harm except, perhaps, by reaction. On the whole there is much to encourage those who desire to see the Faith taught everywhere in its fullness, and every Christian blessing accessible to all. Just in proportion as the realization of this progresses, can steps be taken toward a system in which parochial boundaries would not overlap, and in which pastoral responsibility would be rightly defined—not that it would be possible or even desirable to prevent all passage beyond such bounds. The subtleties of personal attraction and influence are often inexplicable, but we have to recognize the peculiar genius of men for particular kinds of work; and so long as this is true, it is natural and proper that the faithful should exercise some discretion. But to say this, is not to remove the responsibility which rests upon the church in general to cover the ground by her aggressiveness and watchfulness, and upon the particular Parish to cover some definite part. Work of this local and circumscribed sort, systematic yet earnest, is mission work of the truest kind, because it recognizes what "mission" means—the being sent by divine authority to labor in a particular portion of the great field. It is the first and ordinary work of a Parish and a Priest, in a normal state of things; and all else, whatever would tend to specialize the character and work of a Parish or attract persons from beyond its bounds, is either extraordinary in character, or indicates an abnormal state. We have already intimated that we think our condition to be an abnormal one. If so, let us work toward the normal. We cannot impose a law upon others, but we can reasonably undertake a definite work ourselves. And so we propose to mark off on the map a definite district surrounding the church, and in our aggressive work consider that our ordinary mission is specially to the souls thus embraced. It will be our aim, according to the help that may be given by volunteers, to be actively solicitous for the spiritual welfare of this district. Of course, this territory will be much smaller than that from which St. Clement's communicants are drawn. Toward all who have been admitted to spiritual privileges here, whether by baptism or any one of the subsequent sacraments, the Parish feels a responsibility and the clergy try to fulfil it as best they can, until released by the formal act of the persons in question. But the obligation toward those whose interest in the church has kept them or brought them near it, is many times greater.

Religious Theories versus Religious Living.

Theories about religion are very different from actual religious living. Hence it is easy for a book to bring forward some new doctrine, some revised and adapted Christianity, so-called, and work it out beautifully in the hero's life. Heretics and fanatics may thus show forth apparent beauties in systems which have no Creed or Sacraments; but all but the Catholic Faith fail when tested by practice. On paper, the theories may seem more attractive than the Catholic Faith, for the latter exists not to be gazed upon and admired but to be lived, and is willing to sacrifice the ideally inviting if the homely is more real and useful, but there is but one theory which has stood the test of centuries, the theory put forth by Jesus Christ Himself.

The Children's Mass.

A new choir of girls has been formed for the Children's Mass at 9.15 on Sunday. Miss L. Kean is directing its practice. At present the choir numbers about fifteen, but it is intended to have at least twenty-four.

Woodward's Mass is being rehearsed and some part of it will be ready for singing in a few Sundays. The rehearsals are held at present every Thursday evening in the parish building.

Improvement in the music at this Mass is already noticeable.

The Recent Rumor.

By many, both within and without our Anglican communion, the announcement made in the paper, Saturday, September 19th, that the Pope had corroborated the decision of his predecessors in affirming the invalidity of Anglican ordinations, was noted with interest. It is known, of course, that a commission has lately been investigating the subject of Anglican orders at Rome; that the Pope himself has spoken most favorably of the Anglican cause; that a powerful opinion for the validity of our ministry was advanced by theologians of first rate ability. It was at least believed that, although we might hardly expect outright recognition, yet no positively adverse decision would be made. At the present moment it would be premature to discuss the matter; for the experience of the past has taught us that despatches from Rome may be kept for some time before using, that is, if they are to be used in the interest of truth. We do not yet know just what the Pope has said. If it should turn out that he has said he cannot see his way clear to any different practical treatment of Anglican ordinations, it would not much surprise us. The whole question is very complex, but it is easy to see how difficult it would be, practically, to reverse or even seriously to modify Rome's attitude toward our ministry. We ourselves would desire that any approach should be very gradual. Wounds do not heal in a night; so that a decision of this nature might well coexist with a very decided gain on the whole. A school of thought has been awakened, weighty in authority, making toward the recognition of our orders. Continental scholars, who have never thought it necessary to go into the subject before, are espousing one side or the other. Now, if the Pope's words are not of such a character as to put a final and effectual quietus on all the thought that has been aroused—and we can think of no one less likely than Leo XIII. to smother honest inquiry—there is cause, not for discouragement, but for much cheer. Of course, the fact that the Pope has said anything at all will be taken to mean something very final by multitudes of people. This is probably quite as true of many outside the Roman Church as within; they have an exaggerated notion of what the papal powers are held to be. Infallibility is thought to be attached to every formal utterance of the Bishop of Rome. This is not so, and it only needs to turn to any theological treatise to find it out. It is only in the formal exercise of the office, which he claims, of pastor and teacher of the whole church, and in a matter of faith or morals, that infalli-

bility is predicated. While the Pope's decree upon a given subject will generally be regarded by his faithful subjects as the best practical dictum on that topic up to the date of its issue, and will be respectfully received and acted upon, this is not the same as holding it to be infallible. And if they do not, surely we must not think that Leo's word closes every door of hope. Not the word of a decree but the circumstances of its issue, the nature of the subject, the state of the church —these and many other elements are taken into account in judging of its binding character. It was held most firmly, at one time, that one of the Popes had decided, for good and all, that the delivery of the instruments was essential to a valid ordination. But now theologians agree that of *course* it could not have been intended as a final settlement of the question, but only a judgment in a particular case; of course, because, forsooth, the Greeks have no such ceremony, and it would not do to deny their orders!

On the whole, it will be best to wait without nervousness or impatience. Truth will prevail. God has wonderfully blessed and renewed the life of the Anglican communion, her enemies being her judges. Our position is one which tells us to look constantly to Him and His Holy Spirit, and not to the constraining force of any preconceived idea of what the church ought to be for the guidance of our steps. Our conception of unity is a different one from the Roman; sacramental through the participation in the Divine Life, as contrasted with what seems to us mechanical and despotic, and forced from without rather than growing from within. To give up belief in our orders would to us seem like a sacrifice of truth, and we should then feel that we had lost unity with God, which is, according to our notion, the basis of all unity. This is safe ground surely. Meantime let us look with interest for something better than scrappy despatches from Rome, and then be sure that our interpretation of them is not more rigid than even the Vatican requires.

"If a man has reported to you that a certain person speaks ill of you, do not make any defense to what has been told you, but reply: 'The man did not know the rest of my faults, or he would uot have mentioned these only.'"—EPICTETUS.

"When you have decided that a thing ought to be done, and are doing it, never avoid being seen doing it, though the many form an unfavorable opinion about it."

"As we are responsible for every idle word, so we will be responsible for every idle silence."—FRANKLIN.

Judge Not.

Judge not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar brought from some well-won field,
Where thou wouldst only faint and yield.

The look, the air, that frets thy sight,
May be a token, that below
The soul has closed in deadly fight
With some internal fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face.

The fall thou darest to despise—
Maybe the slackened angel's hand
Has suffered it, that he may rise,
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

And judge none lost, but wait and see
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain,
And love and glory that may raise
The soul to God in after days.

—*Selected.*

Notes on the Catechism.

The Catechism started on its second year Sunday, September 14th.

All the teachers who have not yet reported for duty ought to do so as soon as possible.

Among the new teachers this year are the Misses Janney.

Mr. Harold Balsley is in charge of the organ.

The Rev. Herbert Parrish and the Rev. Erskine Wright are the first and second Catechists. A third Catechist has not yet been secured.

So far this year the attendance has been very satisfactory. Several new classes of boys have been started.

The subjects of the Catechism for the months of October and November will be the Commandments. Prizes will be given for the best diligences.

It is hoped that the Rev. W. C. Clapp will give the Catechism some magic-lantern exhibitions during Advent.

The infant school will be opened in a few Sundays, under the direction of Miss K. Smith. In the meantime the infant school is attending the sessions of the Catechism.

The Catechism closes each Sunday with the singing of a solemn magnificat.

"If I were worthy in the sight of the Lord I would ask Him to grant me one miracle—that He would make me a good man."—ST. ANSKAR.

Lord Salisbury on Philanthropy.

As a simple layman he must look more at the mundane and less exalted considerations that are attached to this work, and must ask the meeting to remember that after the highest sympathies, the purest teaching, and the most exalted motives had been provided, there yet remained the less elevated and necessary duty to be performed, and that was finding the means for supporting and nourishing those by whom this great work had to be done. It was a part which, he thought, specially belonged to the laity, and he could not help, in urging it upon them, reflecting on the strange aspect which Christian liberality presented to-day in this country, and especially in this metropolis. All recognized the claims we had on each other, and especially the claims that the poorer have on the rich—all recognized it in words, and most, he hoped, in some degree in deeds. But it was a strange thing that bare appeals to high and spiritual considerations or of pure philanthropy failed to extract from the supporters of good works sufficient means to enable those works to be carried on; and some more mundane attractions had to be employed before the necessary support could be obtained. It was a strange sort of compromise that before men would support a great hospital they required to eat a bad dinner and to listen to indifferent speeches (a laugh); that before men would support some great work of beneficence, dealing with the sorest maladies of humanity, they must have a ball or a garden party; and so it went on. There must always be some secondary machinery, by means of which Christian benevolence was invited to buy worthless articles at ridiculous prices. (Laughter.) He could not help feeling that there was something wrong among the Christian laity which made this state of things necessary. He could not help feeling that his own presence on that platform was a sign of the same weakness. It was a strange contrast to what happened in the earliest and brightest days of Christianity. When you read St. Paul's exhortation to the Corinthians to send relief to their suffering fellow Christains in Jerusalem, he was not addressing to them a more stringent exhortation, or holding before them a higher ideal, or requiring a more necessary work than was required from the laity by the Bishops and clergy who were set over them in this Metropolis to-day; and yet we did not read that St. Paul found it necessary to hold a bazaar, or a public dinner, or even a public meeting, with a Roman magistrate to make a speech. (Laughter.) There was no doubt that money was needed for such societies as this; but he did not think that the best way of getting it was by all these illegitimate means to which he had alluded. He believed that the laity of the Church ought to organize themselves sufficiently to take a large part of this collecting business out of the hands and off the shoulders of those who had to do the higher and more spiritual work. (Cheers.) In the Middle Ages there were the great societies of the Mendicant Friars. He was afraid that they only begged for themselves; but if we could have mendicant friars and sisters in these days whose business should not be to beg for themselves, but to collect money for the great works of the Church and charity, it would relieve those who were borne down to the earth by the pressure of the work they had to do in this direction. A bazaar, or dinner, or ball might furnish a portion or even all of the money that was required, but it satisfied no self-discipline, it left no feeling of devotion, of gratitude, or of benevolence after it; it did the largest amount of material good with the smallest amount of moral and spiritual improvement. There was no need for him to dilate upon the need which was presented by the work of this fund. The need consisted in that strange dislocation which the working of natural causes had produced in this vast community. The problem was not only difficult, but was constantly increasing in severity. Some ingenious statistician had computed that a very fair-sized congregation was added to the population every month; and for that means had to be found at the hands of the laity. He believed that politicians and statesmen had a great stake in the success of these efforts, and for the lowest of reasons they had every ground for desiring it. We were surrounded, crowded in, embarrassed, by the number of social questions that beset us. Many remedies that were suggested might be wild, might represent much emotion but little thought; but they all pointed to this, that there was great need, that there was a terrible amount of moral and spiritual destitution in our midst. The sole hope that we really had of ever solving these great social problems was in the action of religion. Parliamentary arrangements and devices might do much to remove obstacles, and to encourage men in the right path; but, after all, if the welfare and happiness of the masses of men were to be increased, if the rising tide of misery was to be kept down, it could only be by the power of the Christian religion. (Cheers.)—*Church Times.*

"What a world were this.
How unendurable its weight, if they
Whom death hath sundered did not meet again."
Southey.

Christe Sanctorum.

Christ, of the Angels praise and adoration,
Ruler and Maker Thou of every nation,
Graciously grant us all to gain a station
In Heaven's high glory.

Angel all peaceful, to this temple send us
Michael, who cometh quickly to befriend us,
Prospering all things, still may he attend us
Ever and ever.

Angel most mighty, that old serpent quelling,
Hither let Gabriel fly, the foe expelling;
Oft in this temple may he make his dwelling,
Coming to guard us.

Angel, Physician, health on us bestowing,
O send forth Raphael, who before us going
Shall guide our footsteps, safest pathways showing
And sick ones healing.

Let Mary, mother of our God, be o'er us;
All round about us be the angel chorus,
And let the heavenly army go before us,
Guiding and guarding.

O may the Godhead, endless bliss possessing,
Father, Son, Spirit, grant to us this blessing!
All His creation joins, His praise confessing
To endless ages. Amen.

—*Anglican Day Hours.*

"Some people deny that there is a God, but these are not so bad as the people who acknowledge the fact, but deny Him; that is, pay Him no regard, no worship, no trust, and tread His laws under foot."
—MACDONALD.

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FIRE, MARINE AND INLAND INSURANCE.

Assets January 1st, 1896, including capital stock		$9,487,673 53
Liabilities	$7,465,657 04	
Surplus	2,022,016 49	
		$9,487,673 53
Surplus as to policy holders		$5,022,016 49

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EUGENE L. ELLISON, 2d Vice-President.
GREVILLE E. FRYER, Secret'y and Treas'r.
JOHN H. ATWOOD, Assistant Secretary.
T. HOUARD WRIGHT, Marine Secretary.
may 1-y

St. Clement's Magazine.

Vol. 3. PHILADELPHIA, NOVEMBER, 1896. No. 11.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR NOVEMBER.

1. **Sunday** (*All Saints*, **22d after Trinity**)
Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Guild of Holy Cross, 5 p.m. Solemn Even-song, 8 p.m.
2. Monday (*All Souls*).....Celebrations, 7, 7.30 and 9.30 a.m. Guild of St. Mary, 8 p.m.
3. Tuesday (*St. Winifrid, V. M.*).....Celebrations, 7, 7.30 and 9.30 a.m. Guild of St. Lawrence, 10 a.m.
4. Wednesday (*St. Charles Boromeo, B. C.*)
Celebrations, 5.30, 7 and 7 30 a.m. Guild of St. Vincent, 8 p.m.
5. Thursday.....Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
6. Friday (*St. Leonard, D. C., Abstinence*)
Celebrations, 7 and 7.30 a.m.
7. Saturday (*St. Willibrove, B. C.*)...Celebrations, 7 and 7.30 a.m.
8. **Sunday** (**23d after Trinity,** *Octave of all Saints*)
Celebrations, 7. 8, 9.15 and 11 a.m. Matins, 10.30 a.m. C. B. S. Vespers, 5 p.m. Solemn Even-song 8 p.m.
9. Monday.....Celebrations, 7. a.m. Requiem, 7.30 a.m.
10. Tuesday.....Celebrations, 7, 7 30 and 9.30 a.m.
11. Wednesday (*St. Martin, B. C.*)..Celebrations, 7 and 7.30 a.m. Guild of St. Martha, 8 p.m.
12. Thursday.....Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
13. Friday (*St. Britius, B. C., Abstinence*)
Celebrations, 7 and 7.30 a.m.
14. Saturday.....Celebrations, 7 and 7.30 a.m.
15. **Sunday** (**24th after Trinity,** *St. Machutus, B. C.*)
Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
16. Monday (*St. Edmund, B. C.*).....Celebrations, 7 a.m. Requiem, 7.30 a.m.
17. Tuesday (*St. Hugh, B. C.*).....Celebrations, 7, 7.30 and 9.30 a.m.
18. Wednesday.....Celebrations, 7 and 7.30 a.m.
19. Thursday (*St. Elizabeth, W.*).....Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
20. Friday (*St. Edmund, K. M., Abstinence*)
Celebrations, 7 and 7.30 a.m.
21. Saturday (*Presentation of B. V. M.*)
Celebrations, 7 and 7.30 a.m. Guild of Holy Child, 3 p.m.
22. **Sunday** (**next before Advent,** *St. Cecilia, V. M.*)
Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. First Vespers of St. Clement, 8 p.m. Procession of Guilds, 8 p.m.
23. Monday (*St. Clement, B. M.*).....Celebrations, 6, 7, 8 and 11 a.m. Matins, 10.30 a.m.
24. Tuesday (*St. John of the Cross, C.*).Celebrations, 7, 7.30 and 9.30 a.m.
25. Wednesday (*St. Katharine, V. M.*).Celebrations, 7 and 7.30 a.m. Guild of St. John the Evangelist, 8 p.m.
26. Thursday (*Thanksgiving Day*)...Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Mothers' Meeting, 8 p.m.
27. Friday (*St. Ode, V., Abstinence*)...Celebrations, 7 and 7.30 a.m.
28. Saturday.....Celebrations, 7 and 7.30 a.m.
29. **Sunday** (**1st in Advent**).....Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
30. Monday (*St. Andrew, Apostle, Octave of St. Clement*)
Celebrations, 7, 7.30 and 9.30 a.m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.

St. Clement's Magazine.

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Single Copy, 5 Cents. **Yearly, 50 Cents**

All communications should be addressed to THE EDITOR, 1009 CLINTON STREET, PHILADELPHIA.

PHILADELPHIA, NOVEMBER, 1896.

Saint Clement's Tide, 1896.

Sunday, November 22d, 8 P. M.—First Vespers; Procession of Guilds; Preacher, Rev. F. M. Clendenin, S. T. D., Rector St. Peter's Church, Westchester, N. Y.

Monday, November 23d.—St. Clement's Day. Mass, 6, 7, 8; Solemn High Mass and Procession, 11 A. M.; Preacher, Rev. Arthur Ritchie, Rector St. Ignatius' Church, New York.

Tuesday.—Parish Tea, 8 P. M.

Wednesday. — Children's Entertainment.

Thursday.—Thanksgiving Day. Mass, 7, 8, 9.15; Solemn High Mass, 11 A. M.; Preacher, Rev. Wm. McGarvey, Sup. C. C. H. S.

Sunday, November 29th.—First Sunday in Advent. Solemn High Mass, 11 A. M.; Preacher, Rev. H. R. Sargent, Sup. O. H. C.; Solemn Even-song, 8 P. M.; Preacher, Rev. H. R. Sargent, Sup. O. H. C.

All members of Guilds are asked to take part in the procession. It is an act of worship for God's glory.

Every communicant who has the welfare of the Parish at heart and is grateful to God for blessings received here, will make their communion on St. Clement's Day.

A novena for the Parish will be kept November 14–23. Will you take part? Attend a Mass each day and say a prayer for the object for which St. Clement's exists in this city.

Make an offering for the Sinking Fund. Come to the Parish Tea.

By the will of Miss Hannah P. Smith, her books were left to the Clergy House as a nucleus of a spiritual library; they have already been given into our care. Also, $500 to the Rector of St. Clements for Parish purposes; the disposition of this has not been determined as yet. Also, $100 for the expenses of a solemn requiem for the repose of her soul. As her friends know, her body was not brought to St. Clements, but a requiem was said on the day of her burial; the solemn requiem will be sung, probably, on November 13th.

St. Clement, Bishop and Martyr.

The recurrence of St. Clement's Day and our Patronal Feast turns our attention once more to the Saint whose name we bear as a Parish. St. Clement was, probably, the friend of St. Paul spoken of in the Epistle to the Philippians, iv. 3, and he was one of the earliest Bishops of Rome. Two Epistles of the Corinthians bear his name; the first was probably written by him, and the date of its composition is put down at about A. D. 97. The other epistle was probably of much later authorship. Of these, the genuine one is considered the more valuable, and, indeed, in early times it was printed in collections along with the sacred books, and was regarded as almost on a par with Holy Scripture. It breathes a beautiful spirit of humble Christian piety. "Take heed, beloved," he says, "lest God's many kindnesses lead to the condemnation of us all! For thus it must be unless we walk worthy of Him, and with one mind do those things which are good and pleasing in His sight. * * * * Let us reflect how near He is and that none of the thoughts or reasonings in which we engage are hid from Him. It is right, therefore, that we should not leave the post which His will has assigned us. Let us rather offend those men who are foolish and inconsiderate, and lifted up, and who glory in the pride of their speech, than offend God. Let us reverence the Lord Jesus Christ, whose blood was given for us; let us esteem those who have the rule over us; let us honor the aged among us; let us train up the young men in the fear of God." It is noticeable, also, that the authority to which Clement defers, in the matter of Holy Orders, although he was a Bishop of Rome, is "the consent of the whole Church." (Chap. xliv). This is the position of our own communion as distinguished from modern Roman teaching regarding jurisdiction and order; and the fact has a peculiar interest just at the present time.

Tradition relates, concerning the martyrdom of St. Clement, that in the time of the Emperor Trajan he was arrested to quiet an uprising of the rabble against the Christians, was banished to Pontus or to the Scythian Chersonese (the Crimea), and there, after laboring in the marble quarries, he is said to have been again apprehended on account of his continued zeal for souls, and drowned in the sea with an old anchor attached to his neck. Allusion was made, in last month's number of THE MAGAZINE, to the fact that we have, in the possession of the Parish, three stones from the ancient Church of St. Clement at the place of his martyrdom.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. W. C. CLAPP,
THE REV. HERBERT PARRISH,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett in Church on Saturdays: 11–12, 3–4 and 7–8 P. M.

The Rev. W. C. Clapp, in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 4–5, 7–9 P. M.

The Rev. H. Parrish in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff.
Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

Receipts of St. Lawrence Guild.

Miss Dunlap (omitted from last report)	$5 00
Mrs. Willcox	5 00
Alms Box	7 79
Miss Weiser	3 00
Jeremiah	1 00
Church Offertory, Sunday, October 11th	5 00
Sale of Clothing	1 50
" Stamps	7 00
	$35 29

Offertory Account.

Sept. 20th.	Cash	$32 20
	Envelopes	50 80
" 27th.	Cash	44 90
	Envelopes	39 00
Oct. 4th.	Cash	43 56
	Envelopes	46 00
" 11th.	Cash	39 67
	Envelopes	61 70
" 18th.	Cash	44 16
	Envelopes	70 12
" 25th.	Cash	52 51
	Envelopes	48 60
Sinking Fund		6 00
Repairs		1 00
Missions		3 00
Choir Fund		15 00
		$598 22

Archbishop of Canterbury.

The death of Archbishop Benson has been received with expressions of regret and sympathy on all sides; that is, in all places where true feelings are not prevented by ignorance or smothered by prejudice. For the late spiritual head of the English Church, and in some sense of the whole English-speaking Catholic Church, was a man of power. He was not a man of greatest brilliancy. He was not a violent partisan. In literature, he might not be called a hero. His was the heroism of fixed principles and far-sighted conduct, such as is sure to encounter at times the severe criticism of men who demand quick results, and who are impatient to force an issue.

With calmness and singular dignity, Edward White Benson sat upon the throne of Canterbury, not doubting for an instant that he was the legitimate spiritual successor of Augustine, and as he looked out from the highest Episcopal chair in the foremost nation of Christendom, he felt a deep but not a nervous sense of the responsibility which his position implied. He was content to allow others to flutter in the public eye. He planned thoroughly and wisely. He firmly resisted the Erastian spirit in high places, which saw in the Catholic movement an enemy to civil predominance over the Church, and, in the celebrated Lincoln Judgment, he vindicated the supremacy of spiritual authority in spiritual matters. And yet he was no mere stickler for ecclesiasticism. He loved the Church, and labored for her, because she is the Body of Christ, the Saviour of the world, and his extensive use of organization was always supplemented by an energetic enthusiam and earnest piety which prevented the dry rattle of ecclesiastical machinery. He could find common ground with even the suspicious Celtic Wesleyans of Cornwall, so that his friendship won more of them back to the Church than a policy of lofty disapproval could possibly have done. He died, as he had lived, a true Catholic, a real Evangelical. He bore within his breast the Blessed Sacrament. His knees were bent in humble acknowledgment of Christ's mercy in the remission of sins. May he rest in peace.

Fr. Puller writes in a private letter: "The opinion here in England is unanimous that the argumentative section of the Bull is incredibly weak. I do not think that it will have any effect in producing perversions to Rome. Hitherto its effect has been rather the other way. It has checked and steadied some people who were given to playing about the edge."

The Papal Bull.

By this time the Pope's Bull "condemning" Anglican Orders is an old story. It has been the cause of much jubilation among Roman Catholics of the Ultramontane school, who doubtless felt that the recognition of Anglican Orders would be a backward step in the centralizing policy to which the decree of "Infallibility" has committed modern Romanism. The newspapers manipulated by Romanists have endeavored to make some capital out of the Bull, and have been especially active in trying to create the impression that Anglicans themselves had asked for the decree—a statement absolutely false. Several of our Bishops have not hesitated to criticise the Bull in vehement style, and to comment on the insolence and arrogance, as well as the ignorance, which this labored but inexact document contains. In England Father Puller and Mr. Lacey, in the *Guardian* and *Church Times*, respectively, have accurately pointed out the errors of the Bull; while in America the *Church Standard*, of Philadelphia, has published an able refutation of the Papal position. Otherwise one might say that the Bull has had almost no effect on the public at large, the Armenian question and the election campaign absorbing popular interest. Above all, so far as it is possible to ascertain, Rome has gained no "converts" by this action, nor is it likely that she will.

Nothing is more clear than that the idea of the *Priesthocd* is not the opinion of a mere party in our Church. The indignant criticism of Bishop Potter on the Bull in his convention address ought to convince anybody that the validity of our Orders and our Sacraments is not the idea merely of "High Churchmen" or "Ritualists." It is the plain and unequivocal teaching of this Church. And as for the Bull's assumptions, it is enough to remember the recent remark of the most learned Roman Catholic, the Abbé Duchesnè, after his investigation of the subject, that if the Anglican Church has not Orders, then there are no Orders. On the Pope's own grounds it is clear that if the Anglican Church has no Orders then the Roman Church has none either. This our Church papers have proved beyond a peradventure.

The effect of the Bull, of course, is to defer the possibility of reunion until such time as the Papacy is reduced to the limits of its lawful position. The bull will be most injurious to the Papacy itself, since it shows the world clearly that in the view of the Papacy truth is subservient to policy. It cannot but be a matter of regret that the See of Rome, so noble in many ways, should fail in these last days to rise to a just dealing with historical facts, and to the courageous attitude which Leo XIII's earlier utterances expressed.

Meantime there is no reason, as Lord Halifax has said, why prayers for the reunion of Christendom should not continue. In God's own good time no doubt, when the Papal errors are swept away, the Roman, Greek and Anglican communions will be joined in bonds of sympathy and love. Is it not to Rome that Ezekiel (xvi, 61) speaks in prophetic reference to the Greek and Anglican Churches?

Notes on the Catechism.

Sessions of the Catechism seem to run more smoothly from Sunday to Sunday, but the attendance should be larger.

There will be a Catechism Festival in St. Clement's week.

Many of the diligences are very praiseworthy, and their number is increasing.

Rewards are to be awarded on a new system. For every good recitation, and for every diligence, a ticket will be given; a certain number of tickets will entitle the scholar to a book.

The library is to issue a new catalogue at once, which will be a great convenience to all.

The girls' choir at the Children's Mass is becoming more efficient from week to week.

There should be more attention paid to the correct singing of the Magnificat at the afternoon session.

Guild of the Holy Child.

The Guild meets every Saturday afternoon. On Saturday, the 17th ult., the monthly service was held in chapel. The attendance was good, and the conduct of all was exemplary. Mrs. Cunningham is the organist. Sister Mary Gladys, with the assistance of Misses Fryer, Wright, Wetherill and Lytle, is in charge.

Keep Right On.

It is related of the Superior of a religious society in our communion, that he made the announcement of the secession of a member of the order to another part of the Church, while the community were at table in the refectory. "Father X—— has gone to Rome," said he; "Brother Y——, will you kindly pass the butter?" Possibly the story is not true; but it might be. At any rate, it expresses the right spirit of faithful perseverance. So far as we have observed recent events in the ecclesiastical world have roused interest, but they have not unsettled any minds or hearts. Anglican Catholics intend to keep right on.

Parish Notes.

Rev. H. Parrish is Chaplain of St. Martha's Guild.

Rev. E. Wright is Chaplain of Guild of Holy Child.

The clergy are glad to see any men of the congregation on Monday nights at the Clergy House.

The ward of the G. F. S. has been discontinued.

Photos of vestments may be obtained from the Warden of St. Vincent's Guild.

A Requiem Mass will be said each weekday during November not otherwise occupied, at 7.30.

Certain members of the Guild of St. Mary have volunteered to keep sanctuary and choir clean.

Special offerings for the Sinking Fund (which is being accumulated to pay the ground rent) are asked from each member of the congregation on St. Clement's Day.

Plans, etc., for heating the church with steam are being prepared.

Members of the confirmation classes of 1895-1896 may obtain their certificates by applying to the clergy after any service.

The clergy are always glad to receive names and addresses of people who attend the services and desire to be visited.

The increase in attendance at all the services is gratifying, especially the number present at week-day masses.

Quite a number of people have asked for envelopes this fall; are there not a good many who fail in their duty in this respect? They do not trust God, nor love their religion, nor care for their own souls.

A play is to be given in the Parish building on Wednesday, November 18th, for the benefit of the Sea Shore Home.

Special attention is called to No. 1 of St. Clement's Tracts. It is hoped to publish additional ones from time to time.

Subscriptions are asked for the Extra Music Fund.

Every devout Christian man and woman in the Parish ought to join St. Saviour's Ward C. B. S.

Lecture of Dr. Wells.

Instead of the usual address at the Mothers' Meeting, on October 26th, there was a lecture in the hall up-stairs by Dr. W. H. Wells, lecturer at the Polyclinic Hospital, on the subject of "The Food and Care of Children." The lecture was full of practical hints, the outcome of the extended experience of one who is an authority on that subject.

Loyalty to the Prayer-Book.

Loyalty to the Prayer-Book does not mean that one is obliged to follow those false interpretations of the rubrics and articles which Protestants have adopted. The Prayer-Book is a thoroughly Catholic volume. It was the principle of those who translated the book from Latin into English out of the ancient sources that while some mediæval abuses of ceremony and doctrine were to be abolished, all truly Catholic teaching and practice were to be retained. The Church made her appeal to antiquity The religion we want is the religion of the Apostles—what has been used by all Catholics at all times and in all places. If in the storm and stress of the sixteenth century, as the Archbishop of York says, some of the precious lading of the ship may have been cast out, this much is certain, that nothing essential to true Catholicity was abandoned, and also that it is our privilege and our duty to reclaim and use all of our Catholic heritage which may have been neglected.

It must be understood, then, that the Prayer-Book articles and rubrics are always to be interpreted on an historical and Catholic basis. That is the law and principle of this Church. To take one special case, Protestants have claimed that the rubric at the end of the Mass, directing that the sacred elements be consumed, is intended to forbid reservation for the sick. But we know from Bishop Cosin, who wrote the rubric in question, that this rubric was intended to apply only when there was no need of reservation, being written for the sole purpose of preventing the desecration of the sacrament by careless Priests; it was understood that the primitive and Catholic practice of reservation was to continue, and the direction to reserve was contained in the authorized Latin Prayer-Book used by the clergy. "Then shall the Priest reserve (at the open communion) so much of the sacrament of the body and blood as shall serve the sick person," etc.

This method of interpreting the Prayer-Book is the only loyal method. It is the one adopted by the House of Bishops, and appears in the special case referred to in their last pastoral, where it is said that permission to reserve the sacrament may be given by the Ordinary.

BAPTISMS.

Oct.	1st.	Anna Vandalia Forbes.
	8th.	Emily Cecilia Clark.
	16th.	William Henderson.
	18th.	Thelma Reukauff.
	25th.	Frances Townsend.

More Frequent Communions.

The life in Christ must be an ever advancing one; movement forward and upward must always be chief characteristics. This is suggested to our minds, if we did not know it otherwise, by what we see in natural plant and animal life all about us. And the analogy is kept up when we come to think about the subject of food. The body cannot live and grow without eating, neither can the soul; and God has provided for each its proper nourishment. The food of the Christian soul is preëminently the Blessed Sacrament, our Lord Himself hidden under forms of bread and wine, and coming to us in a great mystery. All this is plainly enough taught us in the Catechism and other parts of the Prayer-Book, and one would suppose that earnest Christians would need no urging to induce them to come frequently to the altar, after due preparation, of course, there to receive the meat and drink which they need for spiritual life and growth. But experience shows that such is not the case. We are not speaking now of uninstructed Christians, or untrained novices in spiritual matters, whose zeal may sometimes need a cautionary word. We have rather in mind many persons whose outer and inner life are consistent, quiet, regular and devout, but who come to receive the Blessed Sacrament hardly more frequently than when they were confirmed. No doubt their communions are better ones than they were at first; no doubt they have advanced in grace; but that is not the point. Have they grown as much as they would have grown if, with increasing faithfulness in other matters, there had been a drawing closer to their Lord in the Sacrament of His Love? It is a great mistake to think that fulfilment of the obligation to attend Mass every Sunday is a sufficient fulfilment of the divine precepts concerning our worship. It is good so far; it is the least that a Christian should do. But mere attendance always falls short of the full privilege of sacrament added to sacrifice, although for convenience, and as a concession to modern habits of life, the two aspects of the Holy Eucharist are often separately emphasized. If the love of God is more to us than a meaningless and unwelcome phrase, surely our ideal of communion with Him who is our life will not end with monthly or even with weekly reception. In the earliest days of Christianity daily communion was almost a rule. That was when love was fervent, and when the contrast between the Church and the world was sharp and strong. Signs are not wanting to indicate that something like the struggle of the first ages is in store for Christians of the times upon which we are now entering. Religion must be real if it is to win. It can only be real in proportion as it is the outcome of grace. Union with Christ through faithful participation in His appointed sacraments is the merciful provision by which we obtain grace. Such are the steps which give a Parish like St. Clement's a logical reason for being. We believe in Sacramental Christianity, for through the sacraments we believe we have the touch of God. Let us touch Him more frequently. Not all are ready for daily or even weekly communion, but some are, who, through a strange feeling of fear, now hold back. Many should consider the duty of making a higher ideal for themselves in this matter. May not the Parish Festival and the opening life of another Church year be the fit occasion for a step forward into nearer relationship with Him who has blessed us so much in the past?

St. Lawrence Guild Notes.

The visiting lists are being issued as rapidly as they can be arranged. It is hoped that, with the aid of several new volunteers, there will be enough workers to cover the field.

Several parcels of clothing have come in during the past month. Some clothing has been sold for money, some for work. Gifts of men's coats, and especially of men's underwear, are needed.

The Chaplain would be glad to hear from any of those formerly known as "The Master's Workers." Possibly some of them might find in the work of the Guild a congenial sphere for effort.

Several plans are suggested, but none matured, to provide funds for the year's use. Individual enterprise, neighborhood parties and entertainments, the proceeds to be given to the Guild, are suggested.

Members of St. Lawrence Guild please notice that the annual meeting is to be held on Tuesday morning, November 3d, at 10 o'clock. A full attendance is requested.

After the medical lecture on Thursday, October 26th, the new lantern purchased by the Parish, was tried for the first time. The mothers were glad to see some faces on the screen which have not been seen at St. Clement's for many a day. The Welsbach light was not entirely satisfactory, but another trial may show better results. Thanks are due to Mr. William Brown for his kindness in managing the lantern and showing a good number of his fine collection of slides.

BURIAL.

Oct. 20th. Joseph P. Musgrave.

The Invocation of Saints.

There are some people so selfish in religion that they wish to deny to others the privileges which they themselves do not enjoy. Invocation of Saints has never been regarded as necessary to salvation; but why people should object to a practice so pious and so beneficial is difficult to understand. To be sure there have been injurious caricatures of the practice in some parts of the Christian Church, but that is no reason why the Catholic doctrine underlying the custom, as well as the custom itself, should be abandoned.

In his recent book on "The Invocation of Saints," the Rev. H. R. Percival, D.D., of Philadelphia, has shown very clearly that this pious practice is a laudable Catholic custom, most edifying to devotion, keeping before our minds the continuity of the Church, the permanence of individuality after death, our unity in Christ with the blessed dead and the power of the prayers of the just men made perfect. He points out that the "Romish doctrine concerning the Invocation of Saints," condemned in our Articles of Religion, is quite another thing from the Catholic doctrine which the Church has never condemned. The shocking perversions of invocation popular in the Roman Church are plainly demonstrated, while the catena of quotations setting forth the true doctrine is admirable.

MARRIAGE.

Oct. 28th. Percy T. Kneale.
Elsie Mehl.

All Saints and All Souls.

Remember the All Saints Sisters and their works in their festival; perhaps some people would like to give groceries, etc., for the poor on that day; the need is great and the cupboard is empty.

All Souls.—Send in names of dead friends (especially those who have died within the year), for mention on All Souls Day. Offerings are asked for the black vestments, dalmatic tunicle and cope; the cope is to be a memorial of "Miss Hannah," given by the Parish.

Special offerings are asked on All Soul's Day for the black vestments. Perhaps some would wish to pay the whole cost, including embroidery of one article.

A short service of "Bona Mors" will be said each Monday in November. It is hoped that this may lead to the organization of a league for this object. We ought to have some kind of a burial guild in connection with the Sodality of St. Clement. A portion of ground in which to bury our dead is needed, and money to pay the expense of burial, in case of needy and devout communicants.

Christian Philanthropy.

In his speech in support of the East London Church Fund, last week, Lord Salisbury put his finger on a bad flaw in our so-called Christian philanthropy. It is true enough, as it has been urged in newspaper comments on his Lordship's remarks, that human nature is a queer compound, and that some people will not contribute to worthy objects without getting something for their money in the way of excitement—a dinner, a ball, or a garden party. But the question still remains whether it is legitimate to take advantage of such machinery when asking help for "some work of beneficence, dealing with the sorest maladies of humanity," to use Lord Salisbury's words. Is not the sense of duty of almsgiving blunted by the practice in question? Every one knows that the old hospitable practice of giving dances in private houses is fast declining, and excuses have to be manufactured for bringing people together in public assemblies. The fashionable craze for "slumming" bred a spurious philanthropy, which is now used by caterers for public gaiety as a means of allurement. The sorrows of the poor, the sufferings of the sick, are adroitly made use of in a *fin de siecle* sense, "to make a Roman holiday." But the saints who gave their lives for Christ's poor, what must they think of our latter-day Christians who make beneficence a mere pretext for indulging their thirst for mundane pleasures!

In a forcible letter addressed to the *Times* Canon Barnett warns the benevolent public against a most undesirable, even harmful, form of charity. The Canon is convinced that children's monster day treats are positively pernicious. They fail as a means of health, owing to the length and heat of the journey to and fro, excessive indulgence in unwholesome food, and undue excitement. As for pleasure, such as it is, it is "that which is given by drink. The children lose their self-control, they shout and scream, they quarrel and fight for the best places in the carriages, they ill-treat the donkeys, the frogs and the crabs, and they return home disheveled, cross and ashamed. They do not by their day in the country accumulate memories which will draw them to a country life, and they do not get pleasures which will furnish their imagination with new scenes in which to act." All this we can readily believe, and we quite agree with Canon Barnett that it is far better to send the children of the really poor for a fortnight's stay in the country, lodging them with cottagers, and giving them a chance of playing in wood and meadow and rambling through leafy lanes; but in spite

this, we believe that those Parish Priests who have as great, and even greater, experience of the poor as Canon Barnett, have found all attempts to break away from this annual outing a matter of the greatest difficulty. It would be interesting to find out how many Sunday-schools depend for their very existence on this annual bribe to their scholars and teachers.—*Church Times, London.*

Saints on the Church House.

The Church House, at Twelfth and Walnut streets, is now completed. It is a witness to the Catholic religion in every respect, but it is especially gratifying to notice the carved images of the Saints of the Church which adorn the graceful exterior of the building. They tell the story of the Church's life from the time of the Apostles to the establishment of the Episcopate in this country.

First, there are the Holy Apostles, Peter and Paul, with the sword and keys; then S. Athanasius comes, properly vested as the Archbishop of Alexandria; then there are SS. Alban and Austin, Columba, Patrick and Augustin, showing the history of the Church of England, as deriving its life from the Celtic Church and the Roman Church. The statues of Bishops White and Seabury, who were the first American Bishops, are not yet erected. It is a satisfaction to notice that the figures are properly vested, the copes, mitres, chasubles and croiziers being, in all cases, properly represented.

"NOT SUCH A FOOL AS HE LOOKS,"
Comedy, in Three Acts,
EIGHT O'CLOCK, WEDNESDAY EVENING, NOVEMBER 18th, 1896,
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Admission, 25c. Reserved seats, 50c.
Proceeds for the Sea-shore House Fund.

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St. Clement's Magazine.

Vol. 3. PHILADELPHIA, DECEMBER, 1896. No. 12.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR DECEMBER.

1. Tuesday ..... Celebrations, 7, 7.30 and 9.30 a.m. Guild of St. Lawrence, 10 a.m.
2. Wednesday ..... Celebrations, 5.30, 7 and 7.30 a.m. Guild of St. Vincent, 8 p.m.
3. Thursday (*St. Francis Xavier, Pr. C.*)
   Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
4. Friday (*Abstinence*) ..... Celebrations, 7 and 7.30 a.m.
5. Saturday ..... Celebrations, 7 and 7.30 a.m.
6. **Sunday (2d in Advent,** *St. Nicholas, B. C.*)
   Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Guild of Holy Cross, 5 p.m. Night Service, 8 p.m.
7. Monday ..... Celebration, 7. a.m. Requiem, 7.30 a.m. Guild of St. Mary, 8 p.m.
8. Tuesday (*Conception of B. V. M.*) Celebrations, 7, 7.30 and 9.30 a.m.
9. Wednesday ..... Celebrations, 7 and 7.30 a.m. Guild of St. Martha, 8 p.m.
10. Thursday ..... Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
11. Friday (*Abstinence*) ..... Celebrations, 7 and 7.30 a.m.
12. Saturday ..... Celebrations, 7 and 7.30 a.m.
13. **Sunday (3d in Advent,** *St. Lucy, V. M.*)
   Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. C. B. S., 5 p.m. Night Service, 8 p.m.
14. Monday ..... Celebration, 7 a.m. Requiem, 7.30 a.m.
15. Tuesday ..... Celebrations, 7, 7.30 and 9.30 a.m.
16. Wednesday (*Ember Day, Abstinence*)
   Celebrations, 7 and 7.30 a.m.
17. Thursday ..... Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
18. Friday (*Ember Day, Abstinence*) Celebrations, 7 and 7.30 a.m.
19. Saturday (*Ember Day, Abstinence*)
   Celebrations, 7 and 7.30 a.m. Guild of Holy Child, 3 p.m.
20. **Sunday (4th in Advent)** ... Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m Night Service, 8 p.m.
21. Monday (*St. Thomas, Apostle*) ... Celebrations, 7, 7.30 and 9.30 a.m.
22. Tuesday ..... Celebrations, 7, 7.30 and 9.30 a.m.
23. Wednesday ..... Celebrations, 7 and 7.30 a.m.
24. Thursday ..... Celebrations, 7, 7.30 and 9 30 a.m. First Vespers of Christmas Day, 8 p.m.
25. Friday (*Christmas Day*) ..... Celebrations, 12.01 (midnight), 6, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m.
26. Saturday (*St. Stephen, Proto-martyr*)
   Celebrations, 7, 7.30 and 9.30 a.m.
27. **Sunday (1st after Christmas,** *St. John, Apostle and Evangelist*)
   Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
28. Monday (*The Holy Innocents*) ..... Celebrations, 7, 7.30 and 9.30 a.m.
29. Tuesday (*St. Thomas of Canterbury, Abp. M.*)
   Celebrations, 7, 7.30 and 9.30 a.m.
30. Wednesday ..... Celebrations, 7 and 7.30 a.m. Guild of St. John the Evangelist, 8 p.m.
31. Thursday (*St. Silvester, B. and C.*)
   Celebrations, 7, 7.30 and 9.30 a.m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.
Infant School, every Sunday, 3 p.m.
Woman's Bible Class, every Sunday, 3 p.m.
Bible Class, every Tuesday, 4 p.m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents. **Yearly, 50 Cents**

All communications should be addressed to THE EDITOR, 1009 CLINTON STREET, PHILADELPHIA.

PHILADELPHIA, DECEMBER, 1896.

St. Clement's Tide.

The Fête of the Catechism on Sunday afternoon really ushered in the festival; but at night it began in earnest. The rooms of the Parish Building, soon after seven o'clock, were alive with members of the different Guilds; at eight the church was crowded; nearly all of the pews in the center aisle were filled with those of us who belong to Guilds, the men and boys wearing medals, and the women and girls wearing veils, after the old, and not after the modern, fashion. The First Vespers were solemnly sung. The priests in copes were Revs. G. H. Moffett, W. C. Clapp and H. Parrish. The sermon by Rev. Dr. Clendenin had for its subject the message of the Catholic Church to men and women of our times; the old answers of God to the old questions of mankind—"What St. Clement's stands for." The procession of Guilds followed immediately after the sermon, and a glorious sight it was to see so many bearing witness, publicly, to the courage of their convictions. Two thurifers, crucifer, each Guild, with its banner, the choir, acolytes and clergy. At the close of the procession a solemn Te Deum was sung unto the Lord, all standing before the altar. Five early Masses were said at our altars, 191 Communions were made (many made their Communions by anticipation on Sunday), and many hoped to come during the octave. At eleven the solemn Mass was sung; Celebrant, the Rev. W. C. Clapp, Deacon; the Rev. H. Parrish, Sub-Deacon; the Rev. C. C. Quin; some of the city Clergy were in the choir; the Rev. Dr. Mortimer, the Revs. D. I. Odell Manning, Steele, Willing, and many others were in the congregation. Schubert in G was sung with orchestral accompaniment. The Rev. Arthur Ritchie, of St. Ignatius, New York, preached, and we hope he will permit us to have the sermon printed. He said St. Clement's had always stood for the "unworldly spirit." May God keep us true to this principle. During the morning a message came from Father Field, in his usual happy vein, conveying the good wishes of our good friends, the Fathers of St. John Evangelist. Many others of the Clergy sent kindly greeting, or gave them in person. The other services will be spoken of in the next number of the MAGAZINE.

The Parish Tea.

The Parish Tea on Tuesday evening was very well attended, indeed. The hall was crowded. Mr. Remont had arranged for an orchestra, and this added much to the success of the evening. Father Longridge was present and made a few remarks.

Mr. Clapp spoke of the Mission work, and the Rector had something to say about a crusade for the ransom of our holy place. If you want to join, write your name on a piece of paper, put it in the plate at the time of your communion; it is a sign that you will give something for the Sinking Fund each month, until the whole amount is raised; please put the money in an envelope.

Dr. Mortimer promised to be present, but he was unable to do so.

Notice to a Correspondent.

If the person who sent an anonymous letter, enclosing stamps for one year's subscription to St. Clement's MAGAZINE, will please send name and address, the stamps will be promptly returned.—EDITOR.

The receipt of marked copies of ST. CLEMENT'S MAGAZINE for November, 1887, and September, 1889, is acknowledged. From all appearances the object and method of the sender is not to be commended; it betrays a very low grade of spiritual aim and effort. In this connection we would like to say that the clergy are always glad and willing to afford every reasonable opportunity to all for counsel and help. G. H. M.

"Not Such a Fool as He Looks."

This comedy was given in the Parish Building, on Wednesday evening, November 18th, for the benefit of the Sea Shore Home. Perhaps it ought to be said that the proceeds are not to pay a deficit, but to provide funds for next summer. If a considerable number of the people took as much trouble, or showed as much interest, as those who took part in this play, the raising of the needed fund would be accomplished with only the average amount of labor. There was a good audience present, and the interest was maintained until the end. One almost forgot that one of the characters, owing to insufficient time, had to read his part. The music between the acts was also enjoyable. It is to be hoped that a satisfactory sum was realized.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. W. C. CLAPP,
THE REV. HERBERT PARRISH,
THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett in Church on Saturdays: 11–12, 3–4 and 7–8 P. M.

The Rev. W. C. Clapp, in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 4–5, 7–9 P. M.

The Rev. H. Parrish in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff.
Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

A False Witness.

Some time ago a man attended the 11 o'clock High Mass at St. Clement's with a friend, both being strangers. This man was a low Churchman, and he was heard telling his friend that at St. Clement's "they never used the Prayer-book." Throughout the Mass he sat up in his seat, refusing to kneel, and rapidly turned the leaves of a Prayer-book, which he frequently showed to his friend, apparently in order to convince him that his assertion about St. Clement's and the Prayer-book was true.

"There, I told you so," he remarked, quite audibly, at the end of the service, "I told you so. They never use the Prayer-book here in this Church. It ought to be reported to the authorities," at the same time he pointed to the end of that part of the Prayer-book where he had been trying in vain to follow the service. It was done so ostentatiously that a parishioner behind them could not help observing the place. *The man had been following in Morning Prayer!*

The moral is that if low Churchmen would go a little deeper into the Prayer-book and familiarize themselves with something beyond the part nearest the cover, they would be able to recognize the communion office, commonly called the Mass, when they hear it sung. We have Morning Prayer at 10.30 Sundays.

Fourth Annual Report of the Clothing Club.

The object of this club is to help mothers to buy clothing for their younger children, by taking care of such small sums of money as can be saved each week for that purpose. Money may be brought to the school on Sunday afternoons. A card, marked with the amount sent, will be given to each child bringing it.

Shoes, clothing for boys, hats, etc., will be bought for club members, and sold to them at a discount. The clothing will be sold in the school-room every Thursday evening.

The ladies in charge of the club desire to thank all those who have helped and encouraged them by donations of materials, half-worn garments, and the making of new garments. Thanks are also due to STRAWBRIDGE & CLOTHIER, and to the Eastern Penitentiary, for all goods purchased from them.

Donations of money, materials and half-worn garments will be thankfully received, and may be sent to the Parish Building, 2024 Cherry street, in care of Miss Katharine Smith. Coats for little girls are much needed—ladies' dress skirts of woolen materials can be utilized for the purpose.

The benefits of the club were originally intended for the members of the Infant School only; but we have been obliged to depart from this rule, having found it necessary to clothe the older children in order that they may bring the younger ones to Sunday-school.

KATHARINE SMITH,
MARY P. GORDON.

During the past season we have given away 121 pieces of clothing.

RECEIPTS.

Sale of clothing	$102 78
Balance from last year	20 44
	$123 22

EXPENDITURES.

Materials and clothing	$117 57
Cash in hand	5 65
	$123 22

Many of the garments sold have been paid for by ladies interested in the work.

The Library.

The Library is open once more, and many new books have been added. We have now about four hundred and fifty volumes. They can be taken out after the children's Mass Sunday mornings. It is hoped to issue a catalogue soon.

New up-to-date books are always welcome at the Library, and any one who wishes to contribute to the amusement and taste of the children of St. Clement's may hand such books to Mrs. David Coles, the Librarian.

Marriages.

On Wednesday night, October 28th, at 8 o'clock, one of our acolytes, Mr. Percy T. Kneale, was united in holy wedlock to Miss Elsie Mehl. Mr. Wm. Goodwin, an old member of St. Vincent's Guild, was organist; Mr. Wm. H. Hutt was best man and Messrs. Ritter, Goodwin and Linton, all of the Guild, were ushers. A Nuptial Mass was celebrated in the church early in the day.

On Wednesday, November 11th, at the Church of the Ascension, Mr. F. J. Prior, Jr., (of St. Clement's), was united in holy wedlock to Miss Florence E. Smith. The Rector of the Ascension was assisted by The Rev. G. H. Moffett. A Nuptial Mass was celebrated for the bridal party at St. Clement's early on that morning.

The Last Judgment.

Spohr's "Last Judgment" will be sung in St. Clement's Church on Tuesday evening, December 15th, at 8 P. M., by the choir of the Church of the Epiphany. The use of our church building is granted to our neighboring parish at the request of The Rev. Dr. Tidball, the edifice in which they are permitted to hold services until next spring, by the courtesy of their other neighbors, not being entirely suitable—our permission is gladly given. Of course there will be no charge, but a collection will be taken for charitable purposes.

Solemn Requiem.

A Solemn Requiem Mass was sung in the church on Friday, November 13th, at 7 o'clock, for the repose of the soul of Miss Hannah P. Smith. This was done in accordance with her own wishes, and afforded an opportunity for many friends to show their affection and respect for her memory in a truly Christian and Catholic fashion. The black cope, intended as a memorial on the part of the Parish, was not finished in time. The service was dignified and solemn. Our choir and acolytes, even at that early hour, were present in full force. The legacies have not been received; their purpose has not been decided on as yet.

"May she rest in peace."

A Public Disgrace.

A certain Protestant institution which calls itself a church recently advertised that it would hold a "show"—admission ten cents. The feature of the exhibition was called a "Bicycle Wedding." The bridal party was to appear in the building on wheels and ride away after the ceremony. We were glad to note that the public indignation at this travesty of the sacrament of matrimony was so great in Philadelphia that the proposed "show" had to be given up, as far as the church was concerned. The newspapers deserve much credit for their denunciation of this scandalous affair.

Our Persecutors.

Philadelphia means Brotherly Love. This city was founded to be a place of absolute religious liberty. But nevertheless the clergy of St. Clement's are at present enjoying the Beatitude of persecution from two opposite quarters.

For years the children of the Cathedral schools on Logan Square have annoyed the priests of St. Clement's in many ways. It is a small matter, of course, to endure the jeers of a mob of rather untidy youngsters who follow one half a block calling out nicknames according to their taste, besides other language too indecent to mention. But it does seem rather strange when boys of from 12 to 16 years of age, who, although Roman Catholics, are still presumably taught the principles of Christain charity, from a safe distance fling at the clergy of St. Clement's stones large enough to be dangerous. And lately the church windows have suffered considerably from the same children, who seem to be trying to carry out the inherited controversial methods of other countries into the somewhat subdued conventionalities of American civilization.

Our other would-be persecutors are older and Protestant. We are almost ashamed for them when we tell on them. The fact is they have not yet learned that the Episcopal Church is a Catholic Church. They write annonymous letters of an amusing and recognizable type, under the impression that by such foolish methods they can stop God's work at St. Clement's Church. The letters themselves are harmless, but the dishonesty of the author appears chiefly when he issues communications under other people's names.

More Preaching.

"There is too much preaching," is a remark sometimes made by thoughtless people.

The fact of the matter is, there is too little preaching. The Apostles preached every day when they could gain a hearing. There were no once-a-week, fifteen minute sermon-essays in those days. Some of the Fathers preached every day. The volumes of writings of St. Augustine and St. Chrysostom are for the most part the reports of their sermons on the Holy Scriptures. The great mediæval preachers, St. Francis, St. Dominic, and the others, who created such wonderful revivals of religion in the Europe of their time, preached sometimes many times a day to thousands of people. There can be no doubt that the want of faith to-day is due to too infrequent preaching of the Gospel.

Parish Notes.

The Rev. G. H. Moffett preached for Guild of All Souls, at St. Mark's Church, on Eve of All Souls.

The Rev. W. C. Clapp conducted the Parochial Retreat at St. Andrew's, Baltimore, on November 27th.

The Rev. H. Parrish preached for Guild of All Souls, at Mount Calvary, Baltimore, on November 2d.

The Rev. C. C Quin is now formally attached to the Parish.

The amount of money received to complete our set of black vestments (cope, dalmatic, tunicle, stoles and maniples) is $60 40. The cost of materials so far has been $84.13; the dalmatic and tunicle were ready for use on November 13th.

The Guild of St. Vincent has promised the cost of materials for a green cope as a memorial of a departed member.

Over 300 names were read out on All Souls' Day; a Requiem Mass was also said on November 3d, 4th, 5th, 7th, 9th, 10th, 12th, 13th, 14th, 16th, 18th, 19th and 21st.

The various activities of the Parish are again in operation—guild meetings, services, etc.

The Bishop of the Diocese, with his usual kindness, licensed the collect, epistle and gospel "for use in St. Clement's Church during the octave of the anniversary, 1896." He also sent the following: "I pray that the blessing of God the Father, the Son, and the Holy Ghost may rest upon you and your congregation in all the services at your approaching festival, and that you may, indeed, worship Him in spirit and in truth."

Father Field was in the city for two days and baptized a child in the chapel on November 4th.

The preparation of plans for heating the buildings by steam has been more difficult than was anticipated—to provide sufficient radiating surface, with least discomfort to those sitting near, has been one of the obstacles.

Our finances are in a more satisfactory condition—we are meeting our expenses and have no floating debt.

The demands of the needy and poor during the coming winter will be very great. For the love of God, enable us to do our share, "especially unto them that are of the household of faith." There are no provisions in the Mission House cupboard.

Twenty-three communicants have been transferred to St. Clement's since May 1st, and seven dismissed to other parishes. Will not regular attendants here present their letters of transfer, that we may know those for whom we are responsible?

The Companions of the Holy Saviour have, after a preliminary retreat, gone into residence in St. Elizabeth's Parish; they have the cordial approbation of the Bishop of the Diocese. Our Parish clergy were responsible for the Masses at St. Elizabeth's during the retreat and the Superior of the congregation kindly preached for us on Thanksgiving Day.

It is matter of great gratitude that attendance at services during the past month has been encouraging, and the number of communions greater than last year—what a tremendous force if all were working enthusiastically for the building up of St. Clement's Parish!

Make good use of Advent to prepare for Christmas Communion. Come more frequently to church on week days; make more communions; add Wednesday as a day of abstinence.

Father Puller has published in pamphlet form his articles on the Pope's Bull, which appeared in the *Guardian*. They are a very complete answer to the arguments of the Bull.

The appointment of the Bishop of London to the See of Canterbury is very favorably received in England, as is also the translation of Bishop Creighton to London.

The House of Bishops, at a meeting in New York, elected a Missionary Bishop for the new jurisdiction of Duluth.

The Rev. J. G. Ewens, formerly one of the clergy of this Parish, has been elected rector of St. Alban's Church, Erie, Pennsylvania.

The clergy are always willing to arrange for special Masses at the request of members of the Parish. Several have taken place during the past month.

The rector of the Church of the Annunciation, and St. Lawrence's Guild (for acolytes), arranged for a special service on Tuesday evening, November 24th, to which they asked the clergy and acolytes of other parishes. On account of Parish Tea, we were not able to accept the invitation.

The gallery of the church is not open for the congregation. Any person desiring permission must ask the Clergy and give some sufficient reason.

The St. Clement's stones have been taken out of the cellar and the boxing removed; they are now in the church near the font.

Infant School Honor Roll.

Jonah Griffith, Minnie Griffith, John Griffith, Laura Clay, Alice Fortune, Clara Fortune, Elizabeth Fortune, Willie Haney, Sallie Barraclough, Margaret Berry, Harriet Berry, Bertha Berry, Annie McKittrick, Maggie Weigle, Fred Weigle.

Shakespeare a Churchman.

William Shakespeare, the world-famous poet and dramatist, was a true and loyal member of the Church of England. Born in 1564, after the Reformation, he was baptized in the Parish church of his native town, Stratford, three days later. When he died, in 1616, his body was interred in the chancel of the same church. In his will, made a few weeks before his death, he wrote: "First, I commend my soul into the hands of God, my Creator, hoping and assuredly believing, through the only merits of Jesus Christ my Saviour, to be made partaker of life everlasting."

As a member of the Church of England, Shakespeare expresses, in his writings, very clearly the historical attitude of his Church. On the one hand he pictures the position of the Church of England in relation to the Church of Rome. The trickery and scheming methods of the Italian cardinals and legates are represented especially in his historical plays. The words of King John to the Pope's legate Paudulph,

> "and from the mouth of England
> Add thus much more, that no Italian priest
> Shall title or toll in our dominions,"

shows the attitude of England in Shakespeare's time, as now, toward Rome.

On the other hand, as a loyal Churchman, Shakespeare had no admiration for the crabbed theology and narrow prejudices of Protestants and Puritans. Shakespeare was a thoroughly Catholic Churchman. He knew and recognized that the clergy of the Church of England were Catholic Priests and that they heard confessions and said Mass—he always uses the word *Mass*. The worst fate he can picture is expressed by saying "unhouseled" at death, *i. e.*, not having received the Blessed Sacrament. He frequently used the words "shrift" and "shrive," also, meaning the Sacrament of Penance. But for the Protestant Puritans, at that time just rising into prominence, with their long faces and sour looks and horror of plays and players, he has only a smile of amusement, and in fact seldom mentions them at all.

Unscrupulous Romanists have tried to claim Shakespeare as a member of the Church of Rome, and some ignorant critics who did not know the fact that the Church of England is a Catholic Church, have fallen into their trap. But Shakespeare's grave in the chancel of Stratford Church is conclusive proof that he died in communion with the Church of England; and Shakespeare's writings clearly show the Catholic character of the Church of England during the reign of Elizabeth and James I.

Clothing Wanted For Sale.

The Guild of St. Lawrence has decided to adopt a plan which is being successfully used by Church workers in other cities, namely, to sell at very moderate prices to buyers whose worthiness is known, any garments that may be sent to the Guild with this understanding. Experience proves that those who boldly ask, or rather demand outright, gifts of one kind or another, are not the ones who really deserve to be helped. It is rather those whose timidity and whose sense of justice prevents them from doing this, who would rather do all in their power to pay for what they get—these are the ones who have the first claim upon us. Care will be exercised in order that this charitable feature of the plan may not be abused.

As the work of the Guild requires almost no expense for maintenance of organization, all the proceeds from these sales will go toward the charitable fund. Donors of discarded clothing are asked to continue their gifts and to extend the notice of this plan among their friends as widely as possible. All kinds of garments, under or outer clothing, shoes, etc., will be acceptable. Packages will be sent for if it is desired. Should any one donate articles and express a preference that they should not be sold but rather given to the poor, such a wish will be respected; this applies as well to any garments which have been recently given and which may still be on hand.

Notes on the Catechism.

The Fête in honor of St. Clement was kept on Sunday afternoon, November 22d. Billets on the subject of St Clement, his life and times, were recited by William Blue, Florence Downey, Edith Smith, Lizzie Duff, Arthur Greenfield, Jennie Johnson.

To those whose custom has been to give donations to the Sunday-school, we would say, that such gifts would be very acceptable just now, in order to defray the present expenses, and to provide for the Christmas entertainment.

Are the children who do not attend the catechism (but whose parents are communicants of this church) properly and regularly instructed at home? If not, they should be sent to the church on Sundays, at 3 P. M. The session of the catechism proper takes about one hour.

Baptisms.

Oct. 27th, William Weems.
Nov. 4th, Minnie Beatrice Williams.
" 7th, Mary ——.
" 16th, George Byram Blackwell.

The Advent of Our Lord.

The recurring seasons of the Church's year are chiefly valuable, because they vividly enforce, each in its turn, some side of Gospel truth. During the great festivals, thoughts run high and hearts beat exultant in contemplation of the glorious things of our religion. But as the flower can only compound its brilliant tints from plainer juices, so the festivals have their strength in the thoughtful periods which precede them. Easter must have its Lent, and Christmas its Advent. Before we can rightly rejoice in the blessed truth of God's nearness and presence in the Incarnation, it is wholesome to consider what a dreadful thing it is to have God near us at all, whether at the Day of Judgment, openly manifesting His majesty and glory, or now hiding Himself by spiritual presence and under sacramental veils. The Christian, living in the world and touching with every sense of body and faculty of mind the secular and material, needs to be brought, needs to bring himself, to face spiritual realities and to deliberately acknowledge the responsibility which God's presence brings. It will be quite possible to spend the coming Advent, with due conformity to the outside requirements of Church attendance, without advancing one step in true religion. It will be equally possible for every member of this Parish to make use of this opportunity offered to enter—it may be for the first time or it may be a reëntrance—upon the realization of God, His truth, His love, His justice. The routine of Church services will not do it; there must be the individual effort and the individual gift of self.

> My God, I give myself to Thee,
> Thine ever, only Thine, to be.

It may be convenient to some who are interested in the matter of the bull *Apostolical Curæ* to have a list of the pamphlets which deal most thoroughly with the matter.

Father Puller's reprint of articles in *Guardian*.

Dr. Mortimer's "Examination of the Arguments."

Dr. Fulton's reprint of articles in *Church Standard*.

Archbishop Benson and the Pope.

ADDINGTON-PARK, CROYDON,
October 20th.

SIR:—I venture to enclose for publication some paragraphs written by my father, the late Archbishop of Canterbury, very shortly before his death. On Saturday, the 10th of October, the day following his passage from Ireland, he traveled with my mother from Carlisle to Chester on his way to Hawarden. In the train he wrote the first draft of the document; my mother copied it out for him, and on the Sunday morning, after the early service, he put his last corrections to it, shortly after which he left the house to walk to the morning service. It is possible that later additions and corrections were to have been made; but I have felt it a duty to publish, exactly as it was left, the last public pronouncement that came from his pen.

I beg to remain very faithfully yours,
ARTHUR C. BENSON.

"Some letters which I receive expect (I believe mistakenly) that positiveness of assertion may still have an effect on some who mistook the kindliness of a personage for the thawing of the frozen Church-policy to which he is committed. If there remain any such, after the strong disavowals that have been made, they ought not to be thrown over, they are the very persons to be treated with tenderness.

"I write these to say that a statement will shortly appear which may, I hope, comfort any who think it is required. Infallibility has, happily, this time ventured on reasons. But the subject of orders, as needful to a perfectly constituted Church, has been as jealously scrutinized in England as by Rome, and with much mere knowledge of facts. Authorities of theirs have till lately, at any rate, taught more ludicrous fables about English orders, and the late Papal document exhibits ignorances of which their own scholars and critics are as well aware as we. The result of scrutiny with that fuller knowledge was, and is, to establish that our Holy Orders are identical with those of the whole Catholic Church. They are in origin, continuity, matter, form, intention, and all that belongs to them, identical accordingly with those of the Church of Rome, except in the one modern point of subjection to the Pope, on which point at the Reformation we deliberately resumed our ancient concurrence with the whole Catholic world besides. There is not a break anywhere in our orders, sacraments, creeds, scriptures, spiritual gifts, in all that compacts and frames the 'holiness' of the 'one Catholic Apostolic Church' of the ages.

"And, as it would be an evil unfaithfulness to saddle with foreign allegiance the gifts that we derive from Christ, so now this remarkable challenge, with its accompanying offers, undoubtedly moves Churchmen to consider what we are exposed to through our unworthy separations, to be really in love with unity at home as well as abroad, not to be deceived

by pretensions to unity and assertions which have historically created the widest and deepest of all separations, but to draw closer together in faith, firmness, and forbearance."—*Church Times.*

St. Lawrence Guild.

TREASURER'S REPORT OF RECEIPTS AND EXPENDITURES.

RECEIPTS.

Donations for general purposes..	$48 59
" " special purposes...	35 40
Cash received from alms boxes...	21 50
" " " sale of stamps	23 92
" " " " clothing	2 25
Proceeds from Mrs. Lytles' Musicale.....	40 87
	$172 53

EXPENDITURES.

Sundry aids to sick or needy persons.....	$202 50
Paid for lodgings.....	13 60
" " meals	14 75
" " coal	7 63
" " funeral expenses.....	11 99
Expenses.....	1 25
	$251 72

ANNA B. HEYLIN, *Treasurer.*
W. H. HUTT, JR., *Auditor.*
PHILADELPHIA, Nov. 1st, 1896.

RECEIPTS FOR THE MONTH.

From sale of clothing.....	$1 40
Miss Hare, for stamps sold.....	25
Miss Dunlap.....	5 00
A member of the Guild.....	1 00
Miss McGhee.....	1 00
Mrs. Lytle.....	1 00
Refunded by beneficiary.....	50
Alms box.....	61
Mr. G. E. Fryer.....	10 00
Mrs. Cunningham, for special case	2 00
Mrs. Grubb, for special case.....	7 00
Miss McMauemy.....	5 00
Jeremiah	1 00
Through the Offertory (Nov. 20th)	2 00
	$37 76

Burials.

Nov. 7th, Hubert Brock.
" 12th, Helen Hunt.

St. Clement's Altar Guild.

REPORT OF ST. CLEMENT'S ALTAR GUILD, SEASON 1895–1896.

OFFICERS FOR SEASON 1896–1897.

Chaplain.—The Rector.
Directress.—Mrs. Harry Connelly.
Vice-Directress.—Miss M. H. Jones.
Secretary.—Miss A. S. Brown.
Treasurer.—Miss M. P. Gordon.

Committee of Management.—Directress and Secretary, *ex-officio*; and Mrs. C. H. Wolfe, Miss M. P. Gordon, Miss M. H. Jones.

Statement of Work Done in the Silk Department.

1 White Cope, 1 White Chasuble, 5 Superfrontals, 4 Pulpit Falls, 4 Lectern Falls, 4 Sets Book Markers, 3 Burses, 3 Veils, 9 Stoles, 1 Maniple.

Materials and Stamping Furnished for

7 Stoles, 2 Superfrontals, 3 Pulpit Falls, 3 Lectern Falls.

Statement of Work Done in the Linen Department.

1 Set of Altar Linen, 3 Pallas, 2 Albs, 20 Purificators, 18 Amices, 1 Girdle, 4 Surplices, 10 Cottas for Acolytes.

Stamping Department.

12 Stoles, 2 Maniples, 4 Burses, 4 Veils, 1 Cope, Orphrey and Hood; 6 Superfrontals, 9 Pulpit Falls, 9 Lectern Falls, 3 Fair Linens, 1 Linen Chalice Veil, 3 Corporals, 10 Book Markers, 1 Chasuble, 2 Amices.

Work Done for the Parish.

White Silk Cope, Purple Stole, White Stole, 3 Surplices, 4 Linen Cottas (Acolytes), 16 Amices, 18 Purificators, 2 Pallas, 6 Festival Cottas.

Work for the Parish. Value..	$226 00
Value of Work done for other Parishes.....	344 40
Value of Gifts.....	300 00
Stamping.....	70 00
	$940 40

TREASURER'S REPORT.

RECEIPTS.

Balance from 1895–96....	$66 59
Dues.....	81 00
Sales of Work.....	211 45
Vestment Fund.....	81 50
Medals.....	3 00
	$443 54

EXPENDITURES.

Materials	$241 35
Instruction.....	52 00
Sundry Expenses.....	31 64
Balance to New Year....	118 55
	$443 54

The Committee of Management desire to call the attention of the members of the Parish to the fact that the care of the vestments has been given to the members of the Altar Guild, and it is their duty to keep all vestments in the proper repair and to furnish new ones when needed. This they cannot do without financial aid. Contributions to the Vestment Fund, no matter how small, will be most acceptable, and may be given to the Rector, or to the Treasurer of the Guild.

PHILADELPHIA, Nov. 1st, 1896.

Offertory Account.

Nov. 1. Cash.	$68 58
" 1. Envelopes	47 22
" 8. Cash.....	70 57
" 8. Envelopes	51 96
" 15. Cash.....	58 35
" 15. Envelopes	47 02
" 22. Cash.....	33 62
" 22. Envelopes	50 65
St. Clement's Day.....	664 71
Sinking Fund	8 70
Special (black vestments).....	60 40
Choir Fund.....	20 00
	$1,081 78

Our income from pew rents, envelopes and offerings from November 1st, 1895, to November 1st, 1896, was $13,197.44. Our expenses, including all salaries, repairs, general expenses, and payment of debts for same time was $13,220.76.

The amount of ground rent is now $13,000. There is, in the Sinking Fund, for the payment of this $3,000 invested, and a small balance on deposit, which the St. Clement's Day offertory will increase. The amount of mortgage on Parish Building and Clergy House is now $8,000.

JOHN E. FITZGERALD,
PRODUCE, POULTRY, BUTTER and EGGS,
Fresh Fish and Oysters in Season,
Lobsters, Crabs and Terrapin.
N.W. cor Twenty-first and Market Sts.

WHEN YOU A-SHOPPING GO

With your carefully prepared list of the fabrics and garments needed—examine other stocks, if you like, but—before purchasing—do not fail to visit our establishment and see the remarkable advantages we offer.

All sorts of seasonable goods for household use or personal wear are always here—invariably the prices are attractively low.

STRAWBRIDGE & CLOTHIER,
PHILADELPHIA.
DRY GOODS. apl 1-y

FOUNDED 1792. 104th ANNUAL STATEMENT CHARTERED 1794
Insurance Company of North America
OF PHILADELPHIA, PA.
FIRE, MARINE AND INLAND INSURANCE.

Assets January 1st, 1896, including capital stock.....	$9,487,673 53
Liabilities.....	$7,465,657 04
Surplus.....	2,022,016 49
	$9,487,673 53
Surplus as to policy holders.	$5,022,016 49

CHARLES PLATT, President. GREVILLE E. FRYER, Secret'y and Treas'r.
EUGENE L. ELLISON, 2d Vice-President. JOHN H. ATWOOD, Assistant Secretary.
T. HOUARD WRIGHT, Marine Secretary.
may 1-y

W. J. RULE,
Funeral + Director,
4812 WOODLAND AVENUE, - W. PHILADELPHIA.
Designer and maker of the Cruciform Casket, especially adapted for Church Funerals.

GOOD MORNING!
HAPPY NEW YEAR!

With this number we begin our fourth year of the new series.

We have grown from six pages, which could be crowded into two of our present pages, and our subscription list has kept pace with the growth of the paper.



It is gratifying to know that our efforts are appreciated, and we hope we will be criticized as freely as we have been praised. It is only by criticism that we can learn our faults.



We ask our readers to patronize advertisers whenever possible, as advertisements will not be accepted from persons about whose reliability we have any doubt.

ST. CLEMENT'S MAGAZINE,
PUBLISHED MONTHLY,

Single paper, 5 cents. Yearly, 50 cents.

St. Clement's Magazine.

Vol. 4. PHILADELPHIA, JANUARY, 1897. No. 1.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR JANUARY.

1. Friday (**Circumcision,** *Abstinence*).
   Celebrations, 7, 7.30 and 9.30 a.m.
2. Saturday.....Celebrations, 7 and 7.30 a.m.
3. **Sunday (2d after Christmas).**
   Celebrations, 7, 8 and 9.15 a.m. Solemn, 11 a.m. Matins, 10.30 a.m.
   Guild of Holy Cross, 5 p.m. Solemn Even-song, 8 p.m.
4. Monday.....Celebration, 7 a.m. Requiem, 7.30 a.m. Guild of St. Mary, 8 p.m.
5. Tuesday.....Celebrations, 7, 7.30 and 9.30 a.m. Guild of St. Lawrence, 10 a.m.
6. Wednesday (**The Epiphany**).
   Celebrations, 5.30, 7, 7.30 and 9.30 a.m. Guild of St. Vincent, 8 p.m.
7. Thursday.....Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
8. Friday (*Abstinence*).....Celebrations, 7 and 7.30 a.m.
9. Saturday.....Celebrations, 7 and 7.30 a.m.
10. **Sunday (1st after Epiphany).**
    Celebrations, 7, 8 and 9.15 a.m. Solemn, 11 a.m. Matins, 10.30 a.m.
    C. B. S. Vespers, 5 p.m. Solemn Even-song, 8 p.m.
11. Monday.....Celebration, 7 a.m. Requiem, 7.30 a.m.
12. Tuesday.....Celebrations, 7, 7.30 and 9.30 a.m.
13. Wednesday (*St. Hilary, B. C.*)....Celebrations, 7 and 7.30 a.m. Guild of St. Martha, 8 p.m.
14. Thursday.....Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
15. Friday (*St. Paul, the First Hermit, Abstinence*).
    Celebrations, 7 and 7.30 a.m.
16. Saturday.....Celebrations, 7 and 7.30 a.m. Guild of Holy Child, 3 p.m.
17. **Sunday (2d after Epiphany,** *St. Anthony, Ab. C.*).
    Celebrations, 7, 8 and 9.15 a.m. Solemn, 11 a.m. Matins, 10.30 a.m
    Solemn Even-song, 8 p.m.
18. Monday (*St. Prisca, V. M.*).....Celebration, 7 a.m. Requiem, 7.30 a.m.
19. Tuesday (*St. Wolstan, B. C.*).....Celebrations, 7, 7.30 and 9.30 a.m.
20. Wednesday (*St. Fabian, B., and St. Sebastian, M. M.*).
    Celebrations, 7 and 7.30 a.m.
21. Thursday (*St. Agnes, V. M.*).....Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
22. Friday (*St. Vincent, D. M., Abstinence.*)
    Celebrations, 7 and 7.30 a.m.
23. Saturday.....Celebrations, 7 and 7.30 a.m.
24. **Sunday (3d after Epiphany,** *St. Timothy, B. M.*).
    Celebrations, 7, 8 and 9.15 a.m. Solemn, 11 a.m. Matins, 10.30 a.m.
    Solemn Even-song, 8 p.m.
25. Monday (*Commission of St. Paul, Apostle*).
    Celebrations, 7. 7.30 and 9.30 a.m.
26. Tuesday (*St. Polycarp, B. M.*)...Celebrations, 7, 7.30 and 9.30 a.m.
27. Wednesday (*St. John Chrysostom, B. C., Doct.*).
    Celebrations, 7 and 7.30 a.m. Guild of St. John the Evangelist, 8 p.m.
28. Thursday.....Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
29. Friday (*St. Francis of Sales, B. C., Abstinence*).
    Celebrations, 7 and 7.30 a.m.
30. Saturday.....Celebrations, 7 and 7.30 a.m.
31. **Sunday (4th after Epiphany).**
    Celebrations, 7, 8 and 9.15 a.m. Solemn, 11 a.m. Matins, 10-30 a.m.
    Solemn Even-song, 8 p.m.

Matins, daily, 9 a.m.
Even-song, daily, 5 p.m.
The Catechism, every Sunday, 3 p.m.
Infant School, every Sunday, 3 p.m.
Women's Bible Class, every Sunday, 3 p.m.
Men's Bible Class, every Sunday, 3 p.m.
Bible Class, every Tuesday, 4 p.m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents. Yearly, 50 Cents

All communications should be addressed to THE EDITOR, 1009 CLINTON STREET, PHILADELPHIA.

PHILADELPHIA, JANUARY, 1897.

Christmas-tide.

Many do not consider how much loving and cheerful work has to be done before a festival. They come and see and criticise, without offer of practical advice or help. For five nights the members of St. Vincent's Guild worked on the screen; the choir has worked hard since September; members of the Guild of St. Mary gave many hours; other workers gave their time and labor. Through these willing efforts the preparation is made. We would not thank them; it was done for God and religion. We only desire that others may know a little.

We have much to be thankful for: a very considerable evidence of real and penitent preparation; 359 communions and generous offerings were made. The music at eleven o'clock is a further indication of what we are going to do. There is a true loyal spirit about our choir that shows we have much to expect. The orchestra was a great addition to the voices. Some of us really know and appreciate all this work, and we do not hamper or hinder it by unkind crit cism.

The music was repeated on the Sunday in the octave.

Dedication Festival.

On Wednesday night the children had a magic lantern entertainment. On Thanksgiving day Father Longridge sang the High Mass, and Rev. Wm. McGarvey preached. On Advent Sunday Father Sargent preached both morning and evening.

The offerings during the Festival were for the Sinking Fund; they amounted to $723.76.

The whole octave awoke the enthusiasm of all. Rev. Arthur Ritchie's sermon has been printed and is on sale; every one ought to buy a copy.

The Last Judgment.

On Tuesday evening, December 15th, Spohr's oratorio was sung in St. Clement's by the choir of the Church of the Epiphany, under the leadership of Mr. J. E. Ackroyd, their choirmaster. The church was well filled, in spite of the bad weather. The collection, which amounted to $36.36, was given to the Poor Fund, managed by the All Saints Sisters.

The Crusade.

Purpose.—The Ransom of St. Clement's Church by the raising of sufficient money to pay the ground-rent.

Membership.—Write your name on paper and place on Alms basin.

Pledge.—To pay "Ransom money" each month.

Recommendations.—Pray for the "Purpose." Interest others.

Quite a number of people are using the following prayer in their private devotions and at Mass:

Antiphon.—The silver is mine and the gold is mine, saith the Lord of hosts.

V. In this place

R. Will I give peace.

Almighty God, who in former times didst, by Thy Servants, ransom Thy Holy Sepulchre from captivity to the infidels, mercifully grant that Thy people in this place may be so moved by the love of Thy Holy Name and by the Spirit of Thy Cross that this Temple of Thine may be delivered from the burden of debt and made worthy of Thy living Presence; through Jesus Christ, our Lord.

"Ransom" envelopes may be found in the corridor.

One hundred and three persons have enrolled their names.

The ground-rent now amounts to $13,000; the Trustees of the Sinking Fund have $3,000 invested and $840.40 on deposit; "Ransom money," in addition, $752.69; this includes Christmas Day.

In old times it used to be said that St. Clement's people were always "joining things," and those who were not ashamed to be earnest and enthusiastic were called "joiners." We want some more of it; the "Ransom" is a great attempt; we want "strugglers," not "stragglers."

The encouraging part of the Crusade is the fact of the real enthusiasm it has created. The members of the classes of the Catechism determined to make an effort in the way of Advent self-denial, and they each offered to God "Ransom money" on Christmas Day.

The little children of the Guild of the Holy Child gave their Christmas gift to God and for the Holy Place. This is not the first time for them; it amounted to $4.25. Many of those who have willingly pledged themselves have counted the cost and charged it to self-denial. It seems to be worth while. It has not yet been decided whether names will be published or not.

On December 12th, the year's mind of Stewart Stone, priest and sometime vicar of the Church of the Holy Comforter, a Solemn Mass was sung in St. Clement's for the repose of his soul.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. W. C. CLAPP,
THE REV. HERBERT PARRISH,
THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett in Church on Saturdays: 11–12, 3–4 and 7–8 P. M.

The Rev. W. C. Clapp, in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 4–5, 7–9 P. M.

The Rev. H. Parrish in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Choir-master.—Mr. Remi Remont.

Organist.—Mr. Lawrence Gaff.

Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

Offertory Account.

Nov. 30.	Cash	$42 69
" 30.	Envelopes	59 75
Dec. 7.	Cash	63 75
" 7.	Envelopes	86 55
" 14.	Cash	61 42
" 14.	Envelopes	43 95
" 21.	Cash	57 41
" 21.	Envelopes	47 15
" 25.	Christmas Day	175 76
" 25.	Envelopes	68 30
Sinking Fund		60 04
"Ransom Fund"		752 69
Children Fund		104 50
Choir Fund		85 00
Poor Fund (special)		86 36
Repair		1 00
Legacy (Hannah P. Smith)		500 00
		$2,296 32

Parish Tea.

Receipts		$108 55
Expenses	$53 58	
Sundries	16 88	
Thanksgiving dinner	5 69	
Balance to Poor Fund	32 40	
		$108 55

Through the kindness of Mrs. Cunningham a small organ has been given to the Sisters for the use of the various Guilds, for which they are very grateful, as something of the kind has been needed for some time.

George Washington a Churchman.

George Washington, the hero of the American Revolution and first President of the United States, was a churchman.

Born February 22d, 1732, in the Province of Virginia, he was brought up as a loyal member of the Church of England, which was by law the established church of Virginia in colonial days. He was baptized by a priest of the church and became a communicant, although he never received the Sacrament of Confirmation, because there were no Bishops in America to administer it until the year 1789, when Samuel Seabury was made Bishop of Connecticut by the Bishops of Scotland. In the rotunda of the Capitol at Washington, D. C., is a large painting of a Colonial Priest in Virginia administering the Sacrament of Baptism, in surplice and stol at a font and with the prayer-book.

George Washington's pew is to be found in nearly every pre-revolutionary Anglican Church in the colonial cities where he stopped in his frequent journeys along the Atlantic coast from Virginia to Boston. In Philadelphia, both before and after the war, and during his residence as President, he worshipped at Christ Church and at St. Peter's, where his pews are still to be seen. The picture of George Washington kneeling in prayer during the hard winter at Valley Forget on the banks of the Schuylkill, is familiar o every school-boy who studies history.

It is said that at Cambridge, Mass., he was engaged in his devotions one day when a raw, young subaltern interrupted him by hastily entering the room without knocking. The General promptly arose, picked up his scabbard and flung it at the head of the frightened intruder—and then knelt again and continued his prayers!

The Church was established in Virginia at a period when the Church of England was at the very lowest ebb of her spiritual life. But it is a satisfaction to remember the long list of historic names, like Washington, Lee, Harrison and Jefferson, who however imperfectly, have still exhibited something of that nobility of character which comes from a devout belief in the great mysteries of the Catholic Religion.

Infant School—Honor Roll.

TWO MONTHS.

Minnie Griffith, Willie Haney, Sallie Barraclough, Maggie Weigle, Fred Weigle.

ONE MONTH.

Nellie Finney, Emma Winfield, Lillie, Johnson, Belinda Tence, Ethel Mullen, Harry Clay.

Dr. Paret and Fasting Communion.

Dr. Paret, the Bishop of Maryland, has published a visitation sermon on "Fasting Before Communion." To receive the Holy Communion before taking any other food or drink has been the custom of the whole Church from the earliest times. It is true that Our Lord instituted the Sacrament "after supper;" but this "supper" was the Jewish Passover, and Our Lord and the Apostles were fasting when they received it (Edersheim "Temple Service," p. 203), having eaten nothing all day. It is true, also, that for a few years after the ascension, the Eucharist was celebrated in connection with the Agapæ or Love-feast. But the abuses of this custom caused the Love feast to be given up, and fasting communion became the rule, probably by the authority of the Apostles themselves.

Certainly, from the close of the first century until the Reformation, a period of 1,500 years, Fasting Communion was the *general rule* of the Christian Church. (See Father Puller's pamphlet, "Concerning the Fast Before Communion.") And the Anglican Church never repudiated this law. Bishop Jeremy Taylor says, "He that despises this custom gives nothing but the testimony of an evil mind." The only exception to the rule of receiving fasting, would be in the case of a person *in extremis*, or specially dispensed for valid reasons.

St. Augustine, Bishop of Hippo, says, "It has seemed good to the Holy Ghost that in honor of so great a Sacrament, the Body of the Lord should enter the mouth of a Christian before other food; and it is for this reason that the custom referred to is observed throughout the whole world." [*To Januarius, Epist. I.*]

St. Ambrose, Bishop of Milan, and St. Chrysostom, Bishop of Constantinople, are equally clear as to the universal custom of fasting before receiving the Sacrament. The 28th Canon of the Council of Hippo also enforced this rule.

It is a satisfaction, therefore, to see that the law of Fasting Communion is being so widely observed and taught in the diocese of Maryland. The diocese is well named—the land of Mary—and ought, indeed, to show a good example of pious reverence to so great a Sacrament as the Body of Our Lord. One regrets the more that Dr. Paret should again put himself on record as an advocate of a custom which every saint and scholar of the Catholic Church, since the time of the Apostles, would have regarded with profound disgust. It is scarcely likely that, even in his own diocese, any instructed priest or layman will hesitate to accept the teaching of Bishop Augustine, or Bishop Jeremy Taylor, as to the practice of fasting before the Communion, rather than the untenable opinions of Dr. Paret. Reverence and learning are, unhappily, not always synonomous with the word bishop. And, surely, Dr. Paret has not yet reached the point of belief in his own infallibility, has he?

Some will remember that last year one person, not of the congregation, we believe, gave $250 for extra music expenses. It was spent for instruments at the greater festivals. This gift has not been renewed, but it has been thought well to have the instruments, and we rather hoped that there might be sufficient interest among those who appreciated, to give money to meet the expense. Many people in this city give much more than this for maintenance of opera or other music, just to keep up appearances, or maintain their place in the fashionable set. What a wonderful evidence of true Philadelphian spirit it would be to devote money for the proper worship of God in the beauty of holiness setting forth glory.

Communicants.

ADDED SINCE MAY FIRST.

Miss Ada Flick, Mrs. Mercy Ellen Coles, Mrs. Ruth A. Mooney, Charles T. Moloney, Mrs. Helen G. Moloney, Edward C. Clay, Mrs. Hettie T. B. Clay, Mrs. Deborah Maria Janney, Miss Deborah R. Janney, Miss Eva Clendenning Janney, Miss Helen Harrison Martin, Mrs. Fanny DeV. White, Mrs. Josephine M. de Moll, Miss Nellie Terry, Miss Rebecca Mint, Mrs. Margaret A. Foote, George S. Foote, Benjamin F. Foote, Miss Julia F. May, Miss Sarah T. Woolverton, Frank Edward Remont, Ralph Wynkoop Remont, Helen Muriel Remont, Miss Edith Nason, Miss Florence Brooks, Mrs. Frances C. Hewes, Mrs. Eliza Jane Fisher, and Miss Florence L. Boyd—28.

Choir Notes.

On Christmas morning the members of the choir presented Mr. Remont with a handsome, gold-mounted *baton*.

A friend presented the choir with a barrel of fine, large apples, and if the way they disappeared is any evidence, they were enjoyed. One gentleman was sorry his pockets had such a small capacity.

On Christmas morning Mr. Remont presented each member of the choir with a box of candy, but he wisely waited until the last note had been sung. No reflection on the candy is intended; quite the contrary, as it would have received entirely too much attention.

Answers to Questions.

Persons, out of respect to God's Temple, ought not to speak unnecessarily while in the church after service or in the corridor before service.

Our Blessed Lord is verily and indeed present under the forms of bread and wine after the words of consecration, and is to be adored. Talking, laughing and looking around, show lack of true and proper devotion; no one who realizes would do so.

If you meet a priest carrying the Blessed Sacrament, some mark of reverence ought to be shown to our Lord.

Women ought always, according to ancient rule, wear some head covering when receiving the Blessed Sacrament during illness, also any who may be present.

If you have to wait in choir it is more seemly to kneel.

After Communion, do not wipe your lips, but cleanse any particles by means of your tongue.

Men with moustaches ought to prevent, if possible, contact of them with the sacred species, and absorb any moisture by means of the lips.

The Sunday-school Fund, which some members of the congregation kindly sustain, together with the offerings of the Catechism and Infant School, pays all the expenses of this part of the work; the Christmas treats, the summer outing, the music at the 9.15 Mass and the catechism, together with incidental expenses.

The Bishop of the Diocese, of his gracious charity, ruled that the Feast of the Circumcision should not be observed as a day of abstinence. It is a comfort in these matters of uncertainty to be able to appeal to proper authority.

A bond of Consolidated Traction Company (par value $1,000.00) has been received for "Ransom Fund."

The "St. Clement's Stones" were described, with cuts taken from photographs, in one of the city papers since our last issue. Part of the stones have now found a place in our sanctuary.

An article in the *Forum*, recently, gave an interesting account of the entertainment plan of supporting the worship of Almighty God. The past year has been fertile in the growth of novel energy in this field of Christian activity. But is such a religion worth while? Is it worth keeping up?

The Benediction of the Altar in the Lady Chapel of the Church of the Holy Innocents, Hoboken, took place on Holy Innocents' Day. The Bishop of Newark officiated. Just a year ago the completed edifice was consecrated. It is hoped that the All Saints' Sisters may resume work in the Parish at Easter. Rev. G. E. Magill, and the other clergy associated in this work, are doing an important work for God and the Church.

The Little Directory of Worship.

Particular attention is called to this book of devotions, which has been compiled by one of our Clergy, and is soon to be published—perhaps in February. No doubt many will find it useful.

Guild of St. Lawrence Notes.

Not infrequently applicants for aid call at the Clergy House and say that they were sent by somebody—a member of the congregation, or a neighbor, or someone who had heard of the Guild's work, and the charitable disposition of the Clergy of the Parish. Every applicant is given a hearing as attentive as the circumstances permit, and where cases seem to be probably worthy they are investigated still further, especially if they reside within our *quasi* parish limits, and are assisted whenever it is possible. But it would be a help, if, in sending such people to us, the senders would make known their own names. It might in many cases shorten the labor of investigation, and it would always be gratifying to know who are so far interested in the Guild's purposes as to make it their almoner.

An "Employment Bulletin" has been started under the editorship of a committee of the Guild. The object is to make known the cases of persons who are out of work. Those who receive copies need feel no obligation to respond, unless they can directly or indirectly further the work of securing places for the unemployed. If any are in need of domestic service of any sort, sewing, dressmaking, house cleaning, window washing, gardening, coachman, furnace care-taker, general jobbing, etc., will aid the work by making wants known to Mrs. Freeman, 3275 Sansom street. Incompetent persons will not be recommended.

Baptisms.

Nov. 19, Robert Thomas Porter.
" 23, Ruth Estella Clementine Thornby.
" 23, Flora Agatha Clementine L'Antigua.
Dec. 3, Thomas Reese.
" 3, Ada Gibison.
" 5, Clement George Garrett.
" 5, Florence Lilian Fildes.
" 10, Cora Amy Davis.
" 20, Genevieve Louisa Durang.
" 29, Ernest Victor Lord Belinfanté.

Burial.

Dec. 29, Ellis G. Groff.

St. Lawrence Guild.

RECEIPTS FOR DECEMBER.

Labor by beneficiary	$0 40
Refunded by beneficiary	4 00
Mrs. Lea (for special case)	1 00
Miss Kates	10 00
Miss Dunlap (for special case)	1 00
Mrs. Lytle	1 00
Miss Anna Griffith	5 00
Jeremiah	2 50
Alms box	7 80
Jeremiah (for Christmas dinners)	5 00
Mrs. Grubb	5 00
	$42 70

Removed.

Mrs. M. Irene Brown, Wm. M. Dunbar, Miss Minnie Houser, Chas. Keiser, Theresa Keiser, Mrs. Helen Patterson, Miss Florence R. Plummer, Mrs. Kate Penty, Miss Mary Penty—9.

Peace With the Sword.

Father Ritchie has kindly permitted us to have the wonderful sermon he preached on St. Clement's Day printed. The work was done by the publishers of the MAGAZINE, and is a pleasing bit of workmanship. Many of the friends he made will be glad to possess, in this more permanent form, his kind and loving words.

The screen suggests how desirable it would be to have a permanent oak screen extending all the way across the church, with a spacious loft in which musicians could be placed at festival times, together with a dignified rood. The sanctuary also needs decoration; mosaics would be preferable, but some scheme of tiles might answer. We realize these things must wait the generosity of some wealthy lover of God and religion.

Experiments to soften or absorb the southern light are being made—so far without any apparent success. The glare is so very great something must be done, but not in a hurry.

If you want to read a reliable church history, get "History of the Church of England," by H. O. Wakeman.

"Church Historical Society Lectures," vol. I., are valuable on the Roman question, of course not if appeal to history is treason to the Church, as a certain dignitary was said to hold. "Petrine claims" are different from Catholic doctrine.

Eleven hundred and five communions were made during the month beginning St. Clement's Day and ending December 26th.

Parish Notes.

Our thanks are due to the police officers for their prompt and successful efforts in stopping the breaking of the windows. It is very unfortunate when small boys think that such mischief is a merit in religion; they may not be taught to break Church windows, they surely can be taught it is wrong to do so.

The executor, on December 15th, sent a check for the amount of Miss Hannah Smith's legacy to the Church. The further legacy of $100 has not been paid.

The Tuesday night instructions for men did not seem to meet any need.

The Sunday Bible class, at 4 P.M., was not interesting enough to attract many people. The subject was "Acts."

A men's Bible class meets in vestry each Sunday at 3 P. M.

The December number of the *Parish Magazine*, of the Church of the Annunciation, contained a kindly reference to our Parish. Several other papers have quoted some of our magazine articles.

A mission is to be preached at St. Mark's Church, by Rev. Arthur Cocks, vicar of St. Bartholomew's, Brighton, England. It is to begin on January 31st.

The Altar Guild are working hard to get the new dossal ready for Epiphany. There is enough work on hand to keep them busy all the winter.

The Sunday night congregations have been very large during Advent. The Mission Service, with its familiar hymns, is a decided inducement. The sermons have been on the Bible.

Confirmation.

AT ST. JOHN'S, LANSDOWNE.

Andrew James MacLean.

Notes.

The Choir Boys' Recreation Club reopened early in November with thirty boys on the roll, and an attendance of twenty-two boys on the first evening. Since then three boys have left the choir, but more than twice that number of new boys have been taken in, so that the club is larger than ever before.

Fine picture books, made in the Choir Club during Lent, were sent to the Children's Hospital, in the early summer, and received with grateful thanks.

The Choir Club wish to thank their kind, unknown friends who subscribed to the magazines which have given them so much pleasure for months past. They have been thoroughly enjoyed and appreciated.

Work of the Choir.

Mozart's Seventh Mass, as sung with orchestral accompaniment, on the first Sunday after Christmas, was a fitting climax to the perseverance of our choir, and the zeal and labor of the choirmaster.

Mr. Remi Remont is a young man whose life has not been devoted to the study of music; but aside from his duties as choirmaster he is engaged in business the same as are ordinary mortals.

When he assumed the direction of the choir, about three or four years ago, there were in it not more than six or seven boys and about as many men. Then, such simple, easy Masses as Woodward's had to be sung, and it was a very difficult matter to attain anything near perfection even in those. Very small and inadequate appropriations, discipline unknown, and a half-hearted let-it-take-care-of-itself sort of a feeling on the part of the congregation, were obstacles which a person of less indomitable will would have been unable to surmount.

The appropriations even now are far from sufficient to meet all requirements, and it is therefore very uphill work to sing in a creditable manner, such Masses as Mozart's and Schubert's. The members of the congregation no doubt give their *sympathy* to the choir and all concerned in its success, but fine music cannot be sung unless something tangible is given with the sympathy.

MR. SMITH.

St. Vincent.

St. Vincent was a deacon of the Church in Spain, where he was martyred in A.D. 304. He was trained and ordained by Valerius, Bishop of Saragossa, a man of venerable piety, but who labored under an impediment of speech. When the governor of Spain, in accordance with the edict of the Emperor Diocletian, laid hands on all the Christian clergy and brought Valerius and his deacons before him for examination, Vincent, on behalf of his bishop, made an eloquent and courageous defence of the Christian Faith. Hunger and attempts at bribery failed to induce them to worship the imperial gods, so the bishop was exiled and Vincent was taken to prison, whence he was to pass painfully but speedily to his crown of martyrdom. His body was stretched upon a machine called the rack, and torn with iron hooks, but nothing could shake his resolution or calmness. He was taken to "The Question," which was an iron frame with bars running across it sharp as scythes. Beneath a fire was kindled, which made the whole frame red-hot. The martyr walked on this with willing step, and, as he lay bound on this bed of torture, his eyes were fixed on heaven, his lips moved in prayer, and a smile, at times, flitted over his face. Cruelty could do nothing. The love of Christ conquered. There is one thing which no power can thwart—the desire to be a saint. Taken back to prison, he was thrown in a dark dungeon, strewed with broken pottery, to tear his already wounded body. But God was mindful of his servant, and sent angels to comfort him, so that the keeper saw the cell illumined, and heard voices chanting hymns of heaven, Convinced, at last, that nothing could daunt Vincent's constancy, the governor ceased to persecute, and gave him a soft bed on which to lie, and upon this he was no sooner laid than he yielded up his soul to God, January 22d, 304. His body was cast into a field, whence it was taken to the sea, into which it was thrown. Afterward it drifted ashore and was deposited, finally, in a church in Valencia. The faith St. Vincent died for is the faith we teach.

The Scripture League.

A Scripture League has been formed among the children of the catechism. Each one who joins is presented with a copy of the Gospel of St. Luke, and signs his or her name to a paper on which is written a promise to read at least one verse of Scripture every day for a certain definite number of weeks. So, we may hope that the younger members of the Parish may daily read, mark, learn, and inwardly digest some of that wondrous Book which has been the inspiration of the Saints of God's Church, and which, to-day, is much talked about, but, alas! little read. Any one can join the League who so desires.

An Open Letter.

PHILA., Saturday, Dec. 12, 1896.

Editor ST. CLEMENT'S MAGAZINE:

Dear Sir:—Deeply interested in all that concerns the progress and welfare of our choir—working in it, with it and for it as an active member of a number of years' standing; hearing the remarks of the boys and mingling in the conversation of the men; possessing the confidence of the organist; familiar with the ideas of the choirmaster—it is, perhaps, not surprising that I crave your editorial indulgence for the purpose of placing before our people, through your columns, a few facts which, it seems to me, merit the careful consideration of each parishioner whenever circumstances chance to bring the choir prominently to his notice.

There is in the choir a restless spirit of ambition and an anxious determination to excel which might not, perhaps, be suspected by those familiar only with the unvarying placidity of our Sunday countenances. But appearances are proverbially deceptive, and our countenances—being trained, like our voices, to churchly effects, and not permitted any unseemly violation of ecclesiastical decorum—afford small and unreliable clue to the thoughts and feelings secreted in the depths of those immaculate vestments.

Possessed of this progressive spirit, it would be very discouraging to us to contemplate the present condition of the choir abstractly; to compare it with what we desire and covet, and then to realize the great distance and comparative unattainableness of that for which we work and strive. Therefore, we must remember that this abstract method is an unfair and unphilosophical one, and that the true and proper method is to study the possibilities of the choir in the light of its past. We must strive to read its future "retrospectively," if we may so put it. Viewing the situation thus, we find the prospect not only far from discouraging, but actually cheering and inspiriting. Three years ago we had upon the rolls—exclusive of choirmaster, organist and librarian—seven men and fifteen boys; many of the latter, by the way, anything but desirable acquisitions. To-day we have fifteen men and twenty-two boys, with not a single voice among them that can be termed useless. At the former time we were compelled by our limited capabilities to restrict ourselves entirely to the plainest music; singing, for instance, on Christmas, 1893, Woodward's simple Eb Service in unison—a composition that would scarcely tax the resources of the most uncultivated provincial choir. Now, none of the great festivals of the year are celebrated without the rendition of an elaborate work by one of the masters of Mass composition.

This encouraging retrospective view of the matter has been quite a factor in preserving in the choir the spirit which alone has rendered our progress possible. And, inversely, this progress and improvement tend to foster and increase the very spirit that creates them. The principle is illustrated in the automatic clock which, once started, is wound and kept running by the very motion that makes winding necessary. This vigorous spirit of ambitious progressiveness has supported us through many trials, through many disappointments and humiliations, and has enabled us to surmount difficulties which, at times, seemed well-nigh insurmountable; it has carried us triumphantly through periods of doubt and uncertainty and has placed us at last on a firm foundation upon which we can soon begin to build a superstructure of fairer proportions, of finer quality, of more pretentious appearance. And yet, through the very results we have accomplished by conscientious, unremitting labor and rigid fidelity, we are now subjected to an injustice that is really the primary cause of this communication to the MAGAZINE. The character of the work we have done has brought us, in the minds of parishioners and visitors, into active competition with many other choirs; and, as St. Clement's always occupied in the past a leading position among church choirs, it is but natural that the best trained, best equipped and most prominent choirs of the city should be selected by our own people and by strangers for purposes of comparison with ours. It is at this point that the injustice referred to arises; for the choirs with which we are most frequently compared are organizations belonging to wealthy parishes that lavish upon their music large sums of money, amounting to from three to six thousand dollars annually. Choirs that have such amounts at their disposal are, of course, in a position to secure the choicest material, engage the best talent, carry a large corps of singers, and thus obtain the most effective results in the least time. Whilst we desire no odds granted us, whilst we are perfectly willing to have our work rest purely upon its own merit or demerit, whilst I wish to make no apology for our choir, yet I do think that we should not be compared *unqualifiedly* with choirs so vastly our superiors in equipment and resource—pecuniary and otherwise. I consider somewhat unjust, for instance (even though they *are* usually in our favor), the frequent and unqualified comparisons of our choir with a close neighbor whose annual allowance, so far as I can learn, is about $6,000, and the *personal salary* of whose choirmaster, I am credibly informed, is at least equal to—and possibly exceeds by several hundred dollars—our *entire appropriation!*

It seems to me that consideration and regard for our excellent corps of choirmen, who understand and appreciate the condition and the burdens of the Parish, who have volunteered their services and attended in fair weather and foul, hot and cold; who have put their shoulders to the wheel with a will and stood faithfully by us through periods of hope and times of discouragement; who have been the bulwark and backbone of our choir; who remain steadfastly upon our rolls, without inducement of any kind, when they would gladly be received into more successful, more prosperous, more fully equipped and provisioned choirs where many attractions are held out—it seems to me, I say, that mere justice to these men requires that our people should endeavor, when comparing our choir with others, to recall a few of the facts I have mentioned and apply them (as the case may be) in extenuation of our shortcomings or in swelling the credit of our achievements.

After what I have said in recognition and praise of the work, conduct and fidelity of our volunteers, it seems to me proper and becoming to state that I myself am one of the few paid men of the choir. But facts are facts; and exclusion from the volunteer corps does not in the least prevent me from appreciating and freely admitting the importance and value of that body of singers, to whom I have always felt that some statement of this kind was imperatively due.

Offering, therefore, Mr. Editor, nothing more than the equity of the subject as an apology for consuming so much of your valuable space, I remain, sir,

Very respectfully yours,
A PLAIN CHOIRMAN.

E. F. FIELD,
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St. Clement's Magazine.

Vol. 4. PHILADELPHIA, FEBRUARY, 1897. No. 2.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR FEBRUARY.

1. Monday (*St. Ignatius, B. M.*).....Celebration, 7 a.m. Requiem, 7.30 a.m. Guild of St. Mary, 8 p.m.
2. Tuesday (*Purification of B. V. M.*).
Celebrations, 7, 7.30 and 9.30 a.m. Guild of St. Lawrence 10 a.m.
3. Wednesday (*St. Blasius, B. M.*)..Celebrations, 5.30, 7 and 7.30 a.m. Guild of St. Vincent, 8 p.m.
4. Thursday (*St. Gilbert of Sempringham, Ab. C.*).
Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
5. Friday (*St. Agatha, V. M., Abstinence*).
Celebrations, 7 and 7.30 a.m.
6. Saturday (*St. Dorothea, V. M.*)....Celebrations, 7 and 7.30 a.m.
7. **Sunday (5th after the Epiphany).**
Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Holy Cross Guild, 5 p.m. Solemn Even-song, 8 p.m.
8. Monday.....Celebration, 7 a.m. Requiem, 7.30 a.m.
9. Tuesday (*St. Apollonia, V. M.*)... Celebrations, 7, 7.30 and 9.30 a.m.
10. Wednesday (*St. Scholastica, V.*) Celebrations, 7 and 7.30 a.m. Guild of St. Martha, 8 p.m.
11. Thursday.....Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
12. Friday (*Abstinence*). .... Celebrations, 7 and 7.30 a.m.
13. Saturday .....Celebrations, 7 and 7.30 a.m.
14. **Sunday** (*Septuagesima, St. Valentine, Pr. M.*).
Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. C. B. S. Vespers, 5 p.m. Even-song, 8 p.m.
15. Monday..... .... Celebration, 7 a.m. Requiem, 7.30 a.m.
16. Tuesday..... .... Celebrations, 7, 7.30 and 9.30 a.m.
17. Wednesday ....Celebrations, 7 and 7.30 a.m.
18. Thursday (*St. Colman, B. C.*) ...Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
19. Friday (*Abstinence*).....Celebrations, 7 and 7.30 a.m.
20. Saturday.....Celebrations, 7 and 7.30 a.m. Guild of Holy Child, 3 p.m.
21. **Sunday** (*Sexagesima.*).....Celebrations, 7 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
22. Monday..... ....Celebration, 7 a.m. Requiem, 7.30 a.m.
23. Tuesday ....Celebrations, 7, 7 30 and 9.30 a.m.
24. Wednesday (*St. Matthias, Apostle*).
Celebrations, 7, 7.30 and 9.30 a.m. Guild of St. John the Evangelist, 8 p.m.
25. Thursday ....Celebrations, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
26. Friday (*Abstinence*).. ....Celebrations, 7 and 7.30 a.m.
27. Saturday.....Celebrations, 7 and 7.30 a.m.
28. **Sunday** (*Quinquagesima*)..... Celebrations, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.

Matins, daily, 9 a.m.
Even-song, daily, 5 p.m.
The Catechism, every Sunday, 3 p.m.
Infant School, every Sunday, 3 p.m.
Women's Bible Class, every Sunday, 3 p.m.
Men's Bible Class, every Sunday, 3 p.m.
Bible Class, every Tuesday, 4 p.m.

ST. CLEMENT'S MAGAZINE is on Sale at Warwick's Book Store, 254 S. Eleventh St.

St. Clement's Magazine.

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All communications should be addressed to THE EDITOR, 1009 CLINTON STREET, PHILADELPHIA.

PHILADELPHIA, FEBRUARY, 1897.

News of the Crusade.

The Crusade is still open for "joiners," we are sure there are many more who could do something if they really loved God and this Holy Place. Some who are unable to join have kindly given a reason. Do you use the prayer printed in the January Magazine? You could at least do that.

101 "Ransom" envelopes in Dec.
127 " " " Jan.

Several persons who feel grateful to God for privileges enjoyed and benefits received here have made thank offerings.

SINKING FUND.

Investments (par value).....	$4,000 00
Cash.....	857 26
"Ransom money".....	1,138 32
Legacy (if needed).....	500 00
Total.....	$6,495 58

About half the amount needful is in hand; the hardest part of the crusade is yet to come.

Answer to Correspondent.

A. Clementine.—Photographs of St. Clement's Clergy are not published.

The Real Presence.

Some people behave at Mass as though they had no idea of the Real Presence.

At the Consecration, the bread and wine are truly and really made the Body and Blood of Christ. St. Paul says: "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come."

Speaking of the Priest who officiates at the Mass, St. John Chysostom says: "And whenever he invokes the Holy Spirit and offers the most dread sacrifice, and constantly handles the common Lord of all, tell me what rank shall we give him? At such a time angels stand by the priest; and the whole sanctuary and the space round about the altar is filled with the powers of heaven, in honor of Him who lieth there on the altar."

At no time is talking in church and looking about irreverently, so out of place as at the Mass. No person who had any idea of the doctrine of the Real Presence could possibly behave so.

Baptisms.

Dec. 31, Henry Walker Imskey.
Jan'y 1, Harry Moore Gould.
" 4, Marian Hall.
" 7, William Preston Gilbert.
" 21, Florence Gibson.
" 21, Emma Elizabeth Conides.
" 23, Amanda Marie Irvine.

Marriages.

Jan'y 7, Eduardo Perez Triana, Margaret Alice Collbran.
" 18, Alphonso Baldwin Wagner, Anna Elizabeth Shugars.
" 20, William Joseph Conway, Bessie Brown Clash.

Burials.

Jan'y 5, Peter Wainwright.
" 13, Lewis Linder.
" 20, Stephen A. Potter.

Offertory Account.

Dec. 27	Cash.....	$69 64
	Envelopes.....	55 50
Jan'y 3	Cash.....	58 15
	Envelopes.....	55 07
" 10	Cash.....	59 74
	Envelopes.....	58 20
" 17	Cash.....	51 53
	Envelopes.....	48 71
" 24	Cash.....	51 09
	Envelopes.....	45 80
"Ransom".....		385 63
Sinking Fund.....		10 00
Total.....		$949 46

Courtesy.

"Be courteous," said St. Paul. Courtesy is the mark of the true Christian. The true Christian belongs to the court of the Great King. It is his privilege to reflect upon earth the perfect manners, the elaborate politeness of the city of God.

The courtesy of the Christian is not confined to the Ritual of the church services, where the "good manners" of heaven are pictured in our conduct of devotions, but Christian courtesy should be seen in every relationship in life. Our Lord turned water into wine to cover up the embarrassment of a wedding party.

Sourness, harshness, glumness, rudeness, a lack of sympathy, a lack of considerateness, vulgarity, unresponsiveness, unkindness—these things should never obscure the joyful sunlight of the Christian soul.

The most refined and elegant manners in the world are none too good for the most obscure member of the family of God.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. W. C. CLAPP,
THE REV. HERBERT PARRISH,
THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett in Church on Saturdays: 11–12, 3–4 and 7–8 P. M.

The Rev. W. C. Clapp, in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 4–5, 7–9 P. M.

The Rev. H. Parrish in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff.
Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

Burying the Poor Who Die in the Almshouse.

The annual report of the Mortuary Guild of St. Vincent is about to be published, setting forth the worthy work and present needs of the Guild. To bury the dead is one of the corporal works of mercy, and it is the aim of this organization to take care of all Church people who die in the Almshouse, providing a reverent funeral service, a proper interment, and a remembrance of each soul at the Holy Eucharist. Without the help the Guild supplies, the *best* that can happen to these unfortunate people is a hurried interment in the potter's field; but the ordinary end for them is the dissecting-table. Persons who take no interest in the burial of God's poor are like those who have no interest in saying prayers for the departed—they deserve like treatment when they have passed away. We hope that all former subscribers to this work—and many who have not yet given their support—will extend now any financial aid possible; for, during the past year, the income for the work has not equaled the expenses, and in the coming twelve months the work will be more extended in its field than ever before.

Altar Guild.

The members of the Altar Guild are very busy with work to be sent to various parts of the country. The stole and maniples for our black set are finished. The red burse and veil which were promised for the Church House; the orphreys for the cope, and the new dorsal are almost finished. Apparently, members of the congregation either do not know, or they have forgotten, that vestments for the parish are always needed. Donations, large or small, will be very acceptable.

The congregation should realize the missionary nature of the work of the Altar Guild. Thousands of dollars' worth of work has been done and given to parishes and missions in many parts of the country. This is just as important, to say the least, as preparing boxes of cast-off clothing, much of which is unsuitable, or new garments that are not useful when they arrive at their destination. It does not appeal to the imagination or create an unhealthy and unreal sentiment, but is for the honor of God and the glory of His worship. We ask St. Clement's people to support struggling missions in this way, leaving to other parishes what *they* are most interested in doing. A true priest much prefers to have proper furnishing for the altar than personal luxuries or even comforts. It is well to encourage and help such as we are able. Earthly knowledge does not always lead to heavenly wisdom. The Church exists to teach men about God and bring them to baptism and penitence, and so build them up in the principles of a true Christian life. Whatever adds to the dignity of the Church and aids the worship of the people is true missionary effort, although it may not be acknowledged in the "spirit of missions." It is all the better for being unnoticed and unknown.

A Boys' Guild.

A new Boys' Guild is being organized for boys under sixteen. The Guild meets every Tuesday night in the Parish building. It has for its object the social and religious improvement of its members. George Clash has been elected President, and Adam Preston, Secretary.

The boys are anxious to learn the dumb bell and Indian club exercises, and have secured the promise of an instructor to teach them as soon as they can procure the instruments. Anybody having dumb bells or Indian clubs to contribute will be heartily thanked by the boys.

The club has about a dozen members.

Parish Notes.

A kind friend has given nine amethysts for use on vestments.

The choir men had a supper at the Clergy House on Tuesday, January 5th, and the evening was pleasantly spent in conversation, singing, etc.

Mr. Horace Sellers has completed his plans for heating the church by steam, and he is now obtaining estimates of the cost. It is probably too late to do the work this season.

Various experiments have been made to remedy the glare of light on the south windows. We hope some result may be reached soon.

The money received for children this year was $127.50; we missed the kind subscriptions of some who gave last year, in this and other ways.

A lecture, the first of a course, has been delivered before the Church Club of the Diocese. In other places the Church Club exists for building up men in our faith, but this was not the apparent purpose of the distinguished lecturer who inaugurated the course at the Church House. He had, as far as we could judge, not been retained on behalf of the Church.

The Clergy would be very thankful if parishoners would notify them in writing of changes of address; in cases of sickness, sending word when they desire to receive the sacraments. A little thought in these matters would save much unkind feeling as to neglect and many misunderstandings.

All credit is due to the Vestry of St. Peter's in electing as Rector a priest who believes in "the Divine Character of the Church, and the necessity of its Sacramental System." The Rev. Richard H. Nelson is a distinct gain to the Diocese, and a worthy successor of the brilliant and holy priests who have "tended" and "fed" the "sheep" and "lambs" of the flock of Jesus Christ, who rejoice in St. Peter as their Saintly Patron. The prayers of St. Clement's people are asked for his guidance.

St. Peter's was, we believe, the first parish in Philadelphia to have the daily offices said publicly; this and other devout customs were due to the teaching of Bishop Odenheimer. Many have learned first in its curious pews to love the Catholic Faith and to desire to live in the strength of sacramental grace.

Mission at St. Mark's begins on January 31st. An opportunity for many to learn about God; for others to renew their old zeal and earnestness.

A very interesting and devotional memoir of the Mother Foundress of St. Mary's Sisters has been published by Rev. Dr. Dix.

The Little Directory of Worship is soon to be published.

"Catholic Faith and Practice," by Rev. Dr. Mortimer, is a most complete and valuable book for the instruction of all; not the least important part is the last chaper on "The Rule of Life."

On Sunday morning, January 24th, the Right Reverend Thomas F. Gailor, S.T.D., Bishop Coadjutor of Tennessee, said the eight o'clock Mass in the church, and preached at eleven o'clock.

The daily papers tell us that Bishop Paret, of Maryland, closed the Mission at Mount Calvary, Baltimore, a day before the time appointed, for no given reason. Evidently the "True Catholic" is not at the present time a recognized or tolerated person in this poor diocese.

Copies of St. Clement's Tract. No. 1, "Catholic Priests;" No. 2, "Catholic, not Roman;" "Peace with the Sword," a sermon by Rev. A. Ritchie, may be obtained from the Clergy.

Five hundred and thirty communions were made from December 27th to January 23d.

It is an old custom to bless candles on February 2d, and so it is called "Candlemas." Those desiring may leave candles, with names, by February 1st, and obtain them afterward.

A library of spiritual books is open on Saturday afternoons; books are always welcome that may be of use in this library.

Christmastide.

The Mothers' Christmas supper, on Wednesday, December 29th, was a very happy time. The gentlemen who carved the turkeys had a busy time and so did the ladies who tried to keep the plates supplied. Shadow pictures were given through the kind interest of some good friends. Mother Goose and her friends were much appreciated.

The infant children had their treat in the afternoon of Monday, December 28th, and they were given toys, dolls and candy. The little ones seemed quite satisfied. The children of the catechism had their entertainment in the evening, books, candy and a wonderful series of tricks made them happy.

The Guild of the Holy Child sang their office in Chapel, Saturday, January 2d; after the office they had ice-cream, cake, etc., in the school-room.

St. Mary's Guild had their Christmas office and entertainment on Monday, January 4th. Miss Wolfe, assisted by some friends, kindly arranged the entertainment.

Flower Fund.

Balance	$7 71
Subscriptions, Easter, 1896	68 15
Subscriptions, St. Clement's Day and Christmas	91 05
	$166 91

FLOWERS.

January 1st to June	$68 00
St. Clement's Day to January 1st	57 53
On hand	41 38
	$166 91

Forty-one subscribers at Easter and forty-four at St. Clement's and Christmas ought not to represent the number of people who desire to share in the adornment of the altar. It would be more acceptable to God to have many more show their love even if they could not give a large sum of money. Money may be sent to Miss Grace Arnold, 2127 Locust street, or it may be given to one of the clergy.

Infant School Honor Roll.

THREE MONTHS.—Minnie Griffith, Willie Haney.

TWO MONTHS.—Nellie Finney, Emma Winfield; Belinda Verill, Ethel Mullen, Harry Clay.

ONE MONTH.—Nellie Hepburn, Godfrey Clarke, Emma Smith, Annie McKittrick, Harry Johnson, Eddie Kemp, Jonah Griffith, John Griffith, Anna Griffith, Nat Haney, Maud Haney, Martin Finney, Sadie Gilicon, Tom Clay, Laura Clay, Margaret Berry, Harriet Berry, Bertha Berry, Minnie Heater, Alice Fortune, Clara Fortune, Elizabeth Fortune, Emily Rose, Jessie Rose, Maggie McKeown, Tillie McKeown, Mabel Barker, Alice McCoach, Mathew McCoach, Grace Duff, John Duff, David Duff, Jessie Forrester, Katie Partington, Alice Partington.

Festival of the Guild of St. Vincent.

The 22d of January is St. Vincent's Day, and with it, every year, comes the Festival of the Acolyte's Guild. On Sunday, the 24th, at the 7 o'clock Eucharist, the Guild made a Corporate Communion. On Thursday evening the annual supper was held in the Clergy House, and the evening was most pleasantly spent by both clergy and acolytes. Several members were absent, unfortunately, but, notwithstanding, those who attended kept up the repute of the organization, in its ability to have a pleasant social time whenever opportunity offers. May every year find the Guild thoroughly one, thoroughly sociable and thoroughly earnest.

Guild of St. Lawrence.

Donations of clothing are urgently needed, especially underclothing for men, and men and children's shoes.

EMPLOYMENT.—Many poor men and women are out of work in this city. Not a few are entirely destitute and on the verge of starvation. Charitable societies, exercising every caution and using the results of long experience, are at their wits' end to supply the actual needs of those whom they find to be worthy. The truest charity is to give remunerative employment. All honor to those great establishments which are running with little profit, or even with considerable loss to the owners, for the sake of the men and women who would otherwise be without home and without food.

Our Guild is trying in a small way to do something toward making known the needs of the unemployed The following is a brief and incomplete summary:

MEN.—Gardeners or country work, care of horses, cart driver, clerk, jeweler, electrician, type-writer, stenographer, collections, jobbing, stone mason, experienced plumber, coachman or stable work, machinist, public or private waiter.

WOMEN.—Work by the day, washing, cleaning, scrubbing, machine sewing, dressmaker, housework, to go home nights; plain hand-sewing, light housework, office cleaner, chambermaid, matron or housekeeper in institution, companion.

BOY.—Office work.

Address inquiries to Mrs. Freeman, 3275 Sansom street.

Do Mission Work!

Try every Sunday to bring some stranger to church.

Don't be contented to enjoy your religion all by yourself—like the dog in the manger.

The true Christian is always doing missionary work.

The time has not yet come for St. Clement's to settle back on its ancient history.

There are thousands of people yet unconverted to the Catholic faith. It is not an easy job, but you can, at least, *try* to convert some of these.

Some people need to begin by converting themselves first, though.

Every parishioner ought to be doing some missionary work.

Every member of St. Clement's Church should be a subscriber to ST. CLEMENT'S MAGAZINE. We would rather have a hundred new subscribers than a present of $75.00. Subscription price is 50 cents a year.

Correspondence.

DEAR MR. EDITOR:—Just a word for the purpose of thanking Mr. Plain Choirman, through you, for his full and clear statement in the last issue of the MAGAZINE. Being myself a musician, though in a very small and unpretentious way, I am, perhaps, more interested in the choir and its work than the majority of our parishioners, and give more thought than they to its difficulties and its conditions; yet I must frankly confess that I was totally ignorant of several things mentioned by Mr. Plain Choirman, and regarded the matter, consequently, in a manner very different from that set forth in his letter. I now unreservedly adopt his view of the situation, and think it only fair that I should thus publicly acknowledge my obligation to him for setting me right in a matter upon which my ideas, though honest, have certainly been heretofore somewhat at fault, as I have frequently been guilty of the very comparisons of which he so clearly explains the injustice.

Very truly yours,
AN OLD PARISHIONER.

Choir Gossip.

As many inquiries have been made about Mr. Hawkins, the young basso who, until recently, rendered the solo parts in our services, it might be well to state that he is away upon a lengthy and indefinite leave of absence for the purpose of vocal improvement and voice cultivation. He is studying carefully and systematically with a well-known singing master of this city who, however, will not permit his pupil to do any choir work for the present. We hope, though, that it will not be very long until Mr. Hawkins will again be with us. In his absence, *all* the solo work devolves upon Mr. Wentz. This gentleman is also a hard student. He has been studying for several years with Mr. Paul Kirchner, a well-known vocal teacher and prominent choirmaster, and has conscientiously met the heavy demands made upon him. This, however, is not surprising, as few men could be more faithful in the performance of their duties than is Mr. Wentz in the discharge of his choir obligations, and he stands in the front rank of our "reliables."

We regret to announce that Master Walter McMullen's voice has "broken" so completely that it has been absolutely necessary for him to stop all singing, until the "change" has been affected.

Walter possessed an excellent voice, held the position of second soprano soloist, was a good worker and very regular in his attendance. Such a boy we are, of course, more than sorry to lose; but this "breaking" of voices is one of the difficulties of boy-choir work that cannot be overcome, and must, therefore, be endured. However, in this strange and uncontrollable process, there is some consolation to be derived from the hope that Walter, and many other boys whom we lose in a similar manner, will, in a comparatively short period, return to the choir as bassos or tenors to strengthen and reinforce our corps of men.

Poor Fund.

RECEIPTS.

Balance, 1895	$41 26
Donations	132 53
Half the profits of Fair	198 96
Sale of old clothes	84 40
Sale of work	3 02
Balance from Parish tea	54 87
Collection, Spohr's "Last Judgment"	36 36
Loans repaid	3 32
Christmas donations	116 75
Bank interest	2 65
	$674 12

EXPENDITURES.

Funerals	$14 50
Coal, clothing, food and medicine	85 17
For work and alms	129 21
Car fares and postage	18 77
Mothers' meetings' teas	18 66
New tables, china, etc., etc	23 85
Sundries	3 44
Christmas dinners and suppers	116 75
Dry goods	79 12
Balance in hand, December, 1896	184 65
	$674 12

Gifts of groceries and clothing have also been generously given for the poor, and through the Union Benevolent, Home Missionary, and other sources, many tons of coal have been given away.

Fund for Rent and Expenses of Mission House.

RECEIPTS.

Balance, 1895	$1 97
Donations	107 20
For rent of rooms	191 65
Sale of books and pictures	5 59
Half the profits of Fair	198 96
From Vestry for taxes	77 00
	$582 37

EXPENDITURES.

Interest on mortgage	$230 00
Taxes	77 00
Water rate	15 00
Coal and gas	63 90
Cleaning	7 50
Dry goods	1 84
Repairs	126 58
Payment of debt, 1895	15 00
Balance in hand, December, 1896	45 55
	$582 37

St. Mary's Guild.

RECEIPTS.

Balance, 1895	$7 40
Members' dues	16 05
Associates' dues	35 46
Donations	5 80
From members, for missionary work	4 90
Sale of work and ribbon	5 69
	$75 30

EXPENDITURES.

Christmas festival, 1895	$13 95
Easter festival	4 74
Monthly teas	19 97
Retreat expenses	8 00
Medals and ribbon	1 62
Materials for missionary box	7 54
Dry goods	5 66
Broom for church	50
Printing communion cards	3 50
Postage and car fares	90
Balance in hand, 1896	8 92
	$75 30

Guild of the Holy Cross.

RECEIPTS FROM NOVEMBER, 1895, TO NOVEMBER, 1896.

Balance in bank, November, 1895	$15 69
Dues and donations	65 11
Offertory at Retreat	24 12
Interest on deposit	94
	$105 86

EXPENDITURES.

For Guild teas, etc.	$7 00
Postal cards and stamps	2 25
Expenses of the Retreat	24 12
To the "Sea-Shore Home"	55 00
Balance in bank, November, 1896	17 49
	$105 86

Guild of St. Martha.

RECEIPTS.

Balance, 1895	$2 23
Members' dues	5 40
Donations	30 50
Associates' dues	4 00
	$42 13

EXPENDITURES.

Postage and car fares	$1 01
Printing rules	1 50
Washing veils	50
Ribbon	75
Rent of Guild room	7 00
Balance in hand, December, 1896	31 37
	$42 13

Guild of the Holy Child.

RECEIPTS.

Balance in hand, 1895	$3 61
Children's dues	8 92
Gifts from associates and friends	22 66
	$35 19

EXPENDITURES.

Materials for work	$2 65
Christmas festival	6 95
Candy, cake, etc	2 48
Flowers	20
Postage	91
Easter eggs	2 00
Rent of rooms in Mission House	8 00
Easter offering	5 00
Christmas offering	4 25
Balance in hand, December, 1896	2 75
	$35 19

Christmas presents were given to all the children by the Associates, also during the year many beautiful toys and other gifts, and in May the elder children had a delightful sail down the river through the kindness of some of the Associates.

SUMMARY OF RECEIPTS FROM DECEMBER, 1895, TO DECEMBER, 1896.

Poor fund and Parish tea	$727 80
Fund for Mission House	582 37
St. Mary's Guild	75 30
Guild of the Holy Cross	105 86
St. Martha's Guild	42 13
Guild of the Holy Child	35 19
"Sea-Shore Home"	1703 13
Total of receipts	$3271 78

SUMMARY OF EXPENDITURES.

Poor fund and Parish See	$543 05
Mission House fund	536 82
St. Mary's Guild	66 38
Guild of the Holy Cross	88 37
St. Martha's Guild	10 76
Guild of the Holy Child	32 44
"Sea-Shore Home"	1636 66
Balance	357 30
Total of expenditures	$3271 78

While printing this report, it may not be amiss to give some details. The Mission House, 2036 Cherry street, has a mortgage of $4,600, and the interest is $230 a year. For this the Sisters are responsible, and it must be made up out of the poor fund. Repairs to the building must be made from time to time, and heat and light must be paid for. The Vestry pay the taxes only. It would be a decided gain if those interested in the mission work would give each year, and so avoid the need of the sale every two years. Perhaps some plan might be arranged.

St. Lawrence Guild.

RECEIPTS FOR JANUARY.

Miss R. Lawson	$3 00
Mrs. Clay	2 00
The Misses Lex	5 00
Refunded by beneficiary	1 00
G. H. M.	55
Sale of clothing	85
Alms box	11
For meal tickets	20
From a Friend	2 00
Jeremiah, for special case	12 00
Mr. Mowry	2 00
Mrs. Cunningham	1 00
A Well Wisher	5 00
Mrs. Lytie	1 00
Mrs. Lytle for Christmas dinner	1 00
Cash found	5 00
A Friend, through W. C C	1 00
Total	$42 71

BENJAMIN FRANKLIN

if he were alive now, would say: "Do you set type with those machines?" Yes, type-setting machines are as essential to a modern printing establishment as railroads are to modern civilization.

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St. Clement's Magazine.

Vol. 4. PHILADELPHIA, MARCH, 1897. No. 3.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR MARCH.

1. Monday (*St. David, Arch'bp C.*)...Masses, 7 a.m. Requiem, 7.30 a.m. Guild of St. Mary, 8 p.m.
2. Tuesday (*St. Chad, B. C.*) ..... Masses, 7, 7.30 and 9.30 a.m. Guild of St. Lawrence 10 a.m.
3. Ash Wednesday (*Fast*).....Masses, 5.30, 6, 7, 8 and 9 a.m. Parish Retreat. Addresses 10 a.m. 12 m., 3.30 and 5 p.m. Pentential Office, 8 p.m.
4. Thursday.....Masses, 7, 7.30 and 9.30 a.m. Altar Guild, 10 a.m. Mothers' Meeting, 8 p.m.
5. Friday (*Abstinence.*).....Masses, 6.30, 7 and 7.30 a.m. Children's Service, 8 p.m. Stations of the Cross, 8 p.m.
6. Saturday..... Masses, 7 and 7.30 a.m.
7. **Sunday** (*1st Sunday in Lent, SS. Perpetua and Felicitas, Martyrs*).
   Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Holy Cross Guild, 5 p.m. Even-song, 5 p.m. Mission Service, 8 p.m.
8. Monday..... .....Masses, 7 a.m. Requiem, 7.30 a.m.
9. Tuesday,.....Masses, 7, 7.30 and 9.30 a.m.
10. Wednesday (*Ember Day, Abstinence*).
    Masses, 6.30, 7 and 7.30 a.m. Guild of St. Martha, 8 p.m.
11. Thursday (*St. Constantine, K.M.*).Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
12. Friday (*St. Gregory, C. Doct. Ember Day. Abstinence*).
    Masses 6.30, 7 and 7.30 a.m. Children's Service, 4 p.m. Stations of the Cross, 8 p.m.
13. Saturday (*Ember Day, Abstinence*).
    Masses, 7 and 7.30 a.m.
14. **Sunday** (*2d Sunday in Lent*)....Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Vespers of C. B. S. Even-song, 5 p.m. Mission Service, 8 p.m.
15. Monday.....Masses, 7 a.m. Requiem, 7.30 a.m.
16. Tuesday.....Masses, 7, 7.30 and 9.30 a.m.
17. Wednesday (*St. Patrick, B. C.*)..Masses, 6.30, 7 and 7.30 a.m
18. Thursday (*St. Edward, K. M.*)...Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
19. Friday (*St. Joseph, Spouse of B. V. M., C., Abstinence*).
    Masses, 6.30, 7 and 7.30 a.m. Children's Service, 4 p.m. Stations of the Cross, 8 p.m.
20. Saturday (*St. Cuthbert, B.C.*).....Masses, 7 and 7.30 a.m. Guild of Holy Child, 3 p.m.
21. **Sunday** (*3d Sunday in Lent, St. Benedict, Ab. C.*)
    Masses, 7 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 4 p.m. Mission Service, 8 p.m.
22. Monday..... .....Masses, 7 a.m. Requiem, 7.30 a.m.
23. Tuesday .....Masses, 7, 7.30 and 9.30 a.m.
24. Wednesday.....Masses, 6.30, 7, and 7.30 a.m.
25. Thursday (*Annunciation of B. V. M.*).
    Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
26. Friday (*Abstinence*).....Masses, 6.30. 7 and 7.30 a.m. Children's Service, 4 p.m. Stations of the Cross, 8 p.m.
27. Saturday.....Masses, 7 and 7.30 a.m.
28. **Sunday** (*4th Sunday in Lent*)..Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Mission Service, 8 p.m.
29. Monday.....Masses, 7 a.m. Requiem, 7.30 a.m.
30. Tuesday.....Masses, 7, 7.30 and 9.30 a.m.
31. Wednesday .....Masses, 6.30, 7 and 7.30 a.m. Guild of St. John the Evangelist, 8 p.m.

Matins, daily, 9 a.m.
Even-song, daily, 5 p.m.
The Catechism, every Sunday, 3 p.m.
Infant School, every Sunday, 3 p.m.
Women's Bible Class, every Sunday, 3 p.m.
Men's Bible Class, every Sunday, 3 p.m.
Bible Class, every Tuesday, 4 p.m.

ST. CLEMENT'S MAGAZINE is on Sale at Warwick's Book Store, 254 S. Eleventh St.

St. Clement's Magazine.

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All communications should be addressed to THE EDITOR, 1009 CLINTON STREET, PHILADELPHIA.

PHILADELPHIA, MARCH, 1897.

A Rule for Lent.

It would be well if, before making a rule for Lent, each member of the Parish would realize that the benefit of Lenten observance is chiefly seen in the after-fruits of a Christian character and life, which have been made higher, and deeper and broader. For instance:

1. Make some definite rule about days and times of abstinence from flesh food. At least abstain on Wednesdays and Fridays, and eat only once on other days. This will cultivate a temper of obedience to the mind of the Catholic Church, and respect for tradition. It is a thing quite apart from whether one likes fish as well as meat or not.

2. Make some rule about more frequent attendance at services of the church, especially the mass, and try to so use the season that you won't desire to go back to your old practice—the love of Christ will constrain you to go on.

3. Especially make some rule about more frequent communion, and see that the remote and immediate preparations are correspondingly careful.

4. Make some rule about recollecting the presence of God during the day—perhaps a mid-day prayer, or a little time given definitely to meditation or the thought of God.

5. Make a rule to cultivate the acquaintance of two or three people at least, in a humbler state of life than your own. Don't merely condescend to them, but learn how to sympathize.

6. Make a rule about definite devotion to God the Holy Ghost. The Church needs this; you need it yourself.

7. Repeat the threefold vow of your baptism on your knees every day.

8. Make all these rules bear upon your Easter confession and communion; but remember, that your life is to be lived for God after Easter as during Lent.

The Moslems took Damascus in 634 A. D., and captured the great Cathedral of St. John. The rebuilding destroyed all the Christian features, except that which (above the south portal) preserves this prayer and prophecy. "Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth for all generations."

Learn to Meditate.

Many people think they cannot meditate, but it is generally because they do not try. It does require a definite effort, but not the same kind of effort that one reaches in study. The essence of it is the attitude in which we place our minds toward God, and some portion of His truth, and the benefit of it comes largely from this.

Here is an incident in our Lord's life, carefully recorded by the Holy Spirit. It must have a message for me; how shall I get it?

First, kneeling down, I will remember that I am God's child. I will tell Him how unworthy I am to have Him speak to me, yet that I believe in Him, hope in Him, and desire to love Him wholly. Then I will read once carefully what I have taken to meditate about. What it tells me is dim at best, but I will trust God to help me. I then say carefully the "Come, Holy Ghost, our souls inspire," and then I think again of the incident, and try to picture to my mind how things looked, what Jesus said and did, what the others replied, or how they took it.

Then most probably something will suggest itself—no, I must remember that God is speaking to me now—something as to how that scene represents a larger and universal truth, something in life to-day, in the church, in my home, my place of business, yes, even in the deep recesses of my own heart. One, two or three or more special points come out clearly. As the result of this, and while it goes on, my feelings are touched. I take sides for God and the right, and against evil. I call out, in my thoughts, to Christ, or to some one of His holy companions, words of sympathy and invocation; and almost without intending it, I am making a resolution that this day, at all events, I will do thus and thus, avoid this fault and practice this virtue. I think a moment further, realizing my weakness, and I ask God to help me in my good purpose. I rise from my knees, and perhaps five, ten or thirty minutes have been passed. I have made a meditation.

It is not so hard, really very simple. Try it yourself. Follow it up, even if there are some discouragements. In time it makes your Christian life fuller and deeper. Spiritual things will be more real; Heaven nearer the world and all its opportunities more sacred.

Are YOU a Subscriber to

St. Clement's Magazine?

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St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. W. C. CLAPP,
THE REV. HERBERT PARRISH,
THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett in Church on Saturdays: 11–12, 3–4 and 7–8 P. M.

The Rev. W. C. Clapp, in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 4–5, 7–9 P. M.

The Rev. H. Parrish in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff.
Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

The Hegira.

The fashionable Lenten exodus to Atlantic City has begun. By a strange inconsistency "Society" judges it to be bad taste openly to violate Lenten conventionalities in the city, but in order not to be bored by city life without balls, theatres and gay amusements, "Society" betakes itself to the sea-shore for six purple weeks. The care of health is always an easily obtained excuse in modern life, and Lent makes just a convenient rest after the winter's dissipations.

From now on, therefore, Atlantic City will be filled with females eager to be in the fashion. The boardwalk will be spinkled with women wrapped in furs and emasculated young men in golf suits. At the hotels a crowd of over-dressed people, bursting with health, will sit for an hour with eyes glued upon the door of the dining-room, waiting for the opportunities of gluttoning to begin. There are other deadly sins at Atlantic City, but gluttony and sloth lead during lent.

Dives in purple and fine linen faring sumptuously every day, is only a type of an innumerable throng of those whose god is their belly and whose end is destruction. "In hell he lifted up his eyes, being in torments." St. Luke, xvi.

Renewal of Pledges.

Lady Day (March 25th) is the beginning of the financial year of the Parish, it finds us in a thoroughly healthy condition, no bills to be paid; this has not been accomplished without care and caution on the part of those who have had the responsibility. One hundred and fifty members of the congregation use envelopes, are there not other attendants at the services and sacraments who could afford to give in a regular way? All are welcome. To each one of us belongs the responsibility of deciding whether we are doing our duty in this respect, the *duty* would seem to be one-tenth of income for religion and charity. Many give more than this, others give very much less. To grow in grace and the knowledge of God we must endeavor to fulfil all God's will, not only fasting and prayer but also alms giving; this to be of benefit must be regular and bear an exact relation to our ability. A cheerful giver is not one who gives what he never misses, but one who lays apart conscientiously as God is blessing him. Packages of envelopes will be sent to all who made use of them last year, at least as many more might contribute, will they send their names? The same measure of faithfulness and generosity on the part of these would add much to our income. There are very few delinquents on our present list, it is to those who give that we are indebted for the payment of expenses. The spiritual life of some is hindered because they fail to give. Some might be able to give each month; to any such, envelopes would gladly be sent.

Infant School Honor Roll.

Four Months.—Minnie Griffith, Willie Haney.
Three Months.—Nellie Finney.
Two Months.—Godfrey Clarke, Harry Johnson, Jonah Griffith, John Griffith, Sadie Gibison, Laura Clay, Jessie Forrester.
One Month.—Beatrice Berry, Belle Berry, Edith Downy, Fred Weigle, Lillie Johnson, Lillie Garrett.

Baptisms.

Feb.	4th.	Andrew Barr.
		Clara May Wallace.
		Margaret Emma Welch.
		Bertha Mary Lucas.
"	11th.	Letitia Maud Cobb. (*Conditional.*)
"	17th.	Marion Ethel Herbert.
"	18th.	Olive Frances Miller.

Parish Notes.

The attendance at the Tuesday afternoon Bible class is very small.

The latest experiment for preventing the glare of the sun through the south windows of the church seems to be successful—green cathedral glass with an enamel burned in placed over the windows.

The mission of St. Mark's was a blessed opportunity for many people, many miracles of grace were accomplished. We hope it may be possible to arrange a mission at St. Clement's; it was partly decided on for last November but the plan had to be given up.

A new book by Fr. Maturin on the "Parables," is announced by Longmans, to be ready early in Lent. It will be useful for many during Lent.

A number of books, very useful for the work, have been given by Mrs. Cope.

A "non-parishoner" is a generous contributor to a burial fund for our poor.

Incense was introduced at St. Mark's at the Thanksgiving mass, closing the mission.

Several church papers, parochial and others, have referred to and quoted some of our articles. As many know, we have not a sufficient number of subscribers to pay expenses, therefore a deficit has to be met each year and paid. Sometimes this has been done by means of an entertainment, but the expenses of an entertainment are high, and for that reason the plan is not satisfactory. This year we are again in debt, and a report of the receipts and expenditures, from Feb. 1st, 1894, to Feb. 1st, 1897, will be published in the April MAGAZINE. As we have no guarantee fund the money must come from another source.

We hope after Easter to publish another tract in our series. An old friend of St. Clement's has promised to write it for us.

Order copies of Fr. Maturin's new book at the Mission House, 2034 Cherry street.

One promise toward the payment of the interest on the mortgage of 2036 Cherry street has been received, this house is used for various parts of the Parish work. For years the burden of the maintenance has fallen on the Clergy and Sisters, with occasional assistance from a few friends. The various calls on the Clergy and Sisters in connection with the carrying on of our work, amount to several hundred dollars a year. We are told that in times past money used to be given to the rector to meet these demands; each year the needs grow and the amount given decreases, the kindness being confined to three or four individuals. We are very grateful to the parishioner who values the work of the Clergy and Sisters sufficiently to offer to share the expense.

Certain members of the S.S.J.E. and of All Saint's Sisters are ministering and nursing victims of the plague in India. Pray for them.

Five hundred and eighteen communions made from January 24th to February 21st.

Priestly Absolution.

It is to be hoped that many confessions were made at the mission recently held in this city. In a practical way that is the immediate object of a mission—to call on people to repent.

It seems strange, at this late day, to see objections raised against the teaching of confession and absolution. It is so clearly the doctrine of the Church, and the teaching of Holy Scripture, that any one opposing it must realize that he opposes the will of God. Moreover, wherever any real spiritual work is being done, and wherever there is any true pastoral relationship between priest and people, confession is recognized as a practical necessity.

We are the more surprised to see that a well-known church paper manifested a disposition to quibble over the subject. But some church papers, apparently, do not exist for the purpose of advancing the highest interests of the kingdom of God.

Christ himself gave the apostles power and commandment to remit sins. "Receive ye the Holy Ghost: whose soever sins ye remit they are remitted unto them; and whose soever sins ye retain they are retained." The Prayer-book teaches that this power and commandment have been given also to the priests of the Church.

The form of absolution, and the manner in which confession was made, have differed in different ages of the Church; but there is no doubt of the historical fact that the detailed confession to a priest of sins committed after baptism, has been customary in God's Church always. Even Origen speaks of the sinner "who blushes not to confess his sin to the priest of the Lord, and to seek a remedy for the ills of his soul."

In the case of John the Baptist (St. Matthew, iii:6), and in that of the apostles (Acts, xix:18), it is seen how inevitably the detailed confession of sins follows a true conversion. It is a spiritual law. The evidence of sincerity and real penitence is confession. And there is no greater proof of the love of God than the provision He has made by which penitent sinners may confess their sins to the priests of the Church, and receive in turn the medicinal healing touch of the accredited physicians of the soul.

Retreats.

The parochial retreat, as usual, on Ash Wednesday.

The retreat for the outer Sisters of all Saints will be held at the mission house, beginning March 9th and ending on the 13th.

Father Benson expects to give the retreat for Holy Cross Guild on Sunday, March 14th, at the mission house.

St. Vincent's Guild will have their retreat on Passion Sunday.

The men's retreat will probably be given on Palm Sunday.

The mothers' retreat will be held in Passion tide.

Some Interesting Facts.

Queen Elizabeth's chapel contained an altar on which stood "a silver crucifix, with images of the Blessed Virgin and St. John, and gift candlesticks, lighted during the service. The chapel was served by a surpliced choir and priests in copes; the service was sung, not only with the sound of organs, but of cornets, sackbuts, etc., on solemn festivals." (See Bright's essay on "The English Church in the Reign of Elizabeth.")

Bishop Andrews, in the reign of James V., "was accustomed to use copes and lights and incense, and the mixed chalice and wafer bread at the celebration of the Holy Eucharist, and an altar duly furnished with different colored altar-cloths, besides linen and silk veils for the chalice." (See Wakeman's "History of the Church of England.")

Sir Walter Raleigh made his confession to a priest of the Church of England and received the Blessed Sacrament on the morning of the day on which he was beheaded. (See Stanley's "Memorials of Westminster Abbey.")

Archbishop Laud was the confessor of the Duke of Buckingham, the favorite of Charles I, and "developed in his giddy nature whatever seriousness and purpose he had acquired."

After the Restoration, "copes were worn, the candles lighted and incense swung at the celebration of the Holy Eucharist" in some places, *e. g.*, Durham Cathedral. And people went to confession regularly and naturally. "It would be interesting to know when and why this habit of going to confession dropped into desuetude. Before the Restoration, as well as after, the habitual use of confession seems to have been usual among those who were trying to lead religious lives. Jeremy Taylor, we know, acted as confessor to Evelyn, Bishop Gunning to Mrs. Godolphin, Bishop Morley to the Duchess of York, and Archbishop Sharp to Queen Anne." (See "Wakeman's History," p. 407.)

Broad Churchism.

It is said that the so-called broad-church party in Massachusetts is breaking up on account of internal dissentions. That is not surprising. The broach-churchman, like the Unitarians, have no definite standard of truth. Each one believes (or rather disbelieves) as he pleases, consequently they cannot long be united.

The so-called low church party which existed formerly in Philadelphia and Virginia, and which is now passing away, merited, if not admiration, at least respectful pity. The low church party tried to be honest. It took its peculiar position because it believed that was the teaching of the Prayer-Book. It did not know any better. It had never had any real training in church history, theology or Catholic faith and practice. And so one could merely feel sorry for it and wait for it to read books.

But the broad church party merits only contempt. It is patently dishonest. It does not even pretend that it believes that what it teaches is the teaching of the church. The broad-church priest takes ordination vows of the most solemn character, and then deliberately proceeds to break them on the expressed ground that they were made in old times when the church did not know as much as she does now. At this ordination he signs a paper, stating that he believes "the Holy Scriptures of the Old and New Testaments to be the word of God," and then he reads a lecture before some church club or other, denying the authenticity and veracity of half the books in the Bible. He says the Creed and uses the Prayer-Book in the church, and then gets up in the pulpit and tries to explain away the doctrines he has just professed. If the broad-churchman were honest he would withdraw from the ministry he profanes and seek his living elsewhere.

The Missioners in Maryland.

The two priests from England, who have recently held so successful a mission at St. Mark's, Philadelphia, held a mission also at Baltimore. It was said to have been a great success in all respects, especially in regard to the large number of first confessions heard.

Not the least proof of the success of the Baltimore mission, however, was the fact that Bishop Paret was so disturbed by the teaching of the mission priests that he abruptly closed the mission before the appointed time. The mission priests were true Catholic gentlemen. Bishop Paret's character is well known.

Our Mission Work.

During the last summer the mission work of the Parish was systematized, and when the return of the greater number of the visitors made it possible, the new plan was put in operation under the auspices of the Guild of St. Lawrence.

The following is a list of the Wards, their boundaries and their visitors. A distinction is made between Wards in which it is intended to work aggressively, and those where the aim is simply to look after our own, not, however, discouraging those who have the desire and energy to be connected with St. Clement's, even though they may live at a considerable distance:

AGGRESSIVE TERRITORY.

1. St. George's Ward. Spring Garden to Hamilton street, 21st to the Schuylkill. Visitor, Mrs. Lytle.

2. St. Richard's Ward. Spring Garden to Hamilton, 18th to 21st street.

3. St. Ambrose's Ward. Spring Garden to Hamilton, Broad to 18th street.

4. St. Augustine's Ward. Hamilton to Callowhill, 21st to 25th street. Visitor, Miss Heylin.

5. St. Faith's Ward. Hamilton to Callowhill, 18th to 21st street. Visitor, Mrs. Freeman.

6. St. Hilary's Ward. Hamilton to Callowhill, Broad to 18th street.

7. St. Hugh's Ward. Callowhill to Vine, 21st to Schuylkill. Visitor, Miss Katharine Smith.

8. St. Etheldreda's Ward. Callowhill to Vine, 18th to 21st street. Visitor, Mrs. Freeman.

9. St. Agatha's Ward. Callowhill to Vine, Broad to 18th street. Visitor, Mrs. Katharine Taylor.

10. St. Vincent's Ward. Vine to Cherry, 21st to Schuylkill. Visitor, Miss Margaret Ruff, assisted by Miss Lewin.

11. St. Katharine's Ward. Vine to Cherry, 18th to 21st street. Visitor, Miss L. Hutchinson.

12. St. Benedict's Ward. Vine to Cherry, Broad to 18th street. Visitor, Mrs. Katharine Taylor.

13. St. Martin's Ward. Cherry to Market, 20th to Schuylkill. Visitor, Miss E. Thomson.

14. St. Cyprian's Ward. Cherry to Market, Broad to 20th street. Visitor, Miss Weiser.

15. St. Lucy's Ward. Market to Chestnut, 20th to Schuylkill. Visitor, Miss Mary Lex.

16. St. Perpetua's Ward. Market to Chestnut, Broad to 20th street. Visitor, Miss Weiser.

OUTLYING TERRITORY.

17. Holy Cross Ward, West Philadelphia. From Schuylkill to 40th street. Visiitor, Mrs. Day.

18. St. Michael's Ward. Spring Garden to Brown, 22d to Schuylkill. Visitor, Mrs. Freeman.

19. All Angel's Ward. From Spring Garden northward, 22d to Broad street. Visitor, Miss J. Newman.

20. St. Stephen's Ward. From Spring Garden northward, Broad street eastward. Visitor, Mrs. Clifton White.

21. St. Raphael's Ward. Chestnut to Spring Garden, from Broad street eastward. Visitor, Miss R. Lawson.

22. St. Philip's Ward. From Broad street eastward, from Chestnut street southward. Visitor, Mrs. Markland.

23. St. Gabriel's Ward. Broad street to Schuylkill, from Chestnut street northward. Visitor, Miss Whipple-Jones.

24. St. Uriel's Ward. From Brown street northward, 22d to Schuylkill. Visitor, Mrs. Grubb.

25. St. Cecilia's Ward, West Philadelphia. From 40th street westward. Visitor, Mrs. Lytle.

Church History.

It is of supreme value to read Church history. "The History of the Church of England," by Wakeman, published by the Macmillan Company, cannot be too strongly or too frequently recommended. It reads like a novel, and makes even the darkest and dullest periods entertaining. Once well started, the book can scarcely be dropped without reading to the last page.

If more churchmen read the history of the church, there would be no difficulty about the progress of the Catholic movement. The miserable narrow Puritanism which now chills the life of the American Church, would soon give way to an enthusiasm for the devotion and spiritual beauty of earlier ideals. The lies of unbelievers have robbed the church of many Catholic practices, of a wealth of artistic beauty of valuable and desirable features in religion.

Mothers should remember that most of the history books used in American schools are written by unbelievers or by Protestants prejudiced against the Catholic faith. These books are full of poisonous lies and misrepresentations. The church is nearly always caricatured in them. Nearly every history used in the public schools is especially unjust in its account of the Church of England. You could not do better than to get your child really interested in the true history of the church, both to preserve faith and to develop intelligence.

St. Lawrence Guild.

RECEIPTS FOR FEBRUARY.

Jan. 24.	Miss Weiser	$2 00
	Cash	1 10
" 30.	Sale of Clothing	5 27
	Refunded by beneficiary	1 00
Feb'y.	Jeremiah	66
	Sale of Clothing	1 10
	Alms-box	33
	For sewing	1 70
	Mrs. Brock	25 00
	Friend (for specials	00
	Cash	15
	Total	$63 31

News of the Crusade

"Ransom" jugs have been taken by seventy-five people.

One hundred and eighty-seven people have "joined" the Crusade.

Investments (par value)	$5,000 00
Legacy	500 00
Cash	978 59
" January 31 (25)	33 50
" February 7 (42)	73 40
" " 14 (28)	76 25
" " 21 (25)	53 30
	$6,715 04

One hundred and twenty-eight "Ransom" envelopes have been given during the month.

Father Maturin writes: "What a blessing it will be if you get the debt really lifted off the Church. It will remove a moral as well as a financial incubus."

Join the Crusade.

Give "Ransom Money" each month.

Pray for the purpose.

Offertory Account.

Jan'y 31	Cash	$39 88
	Envelopes	47 47
Feb. 7	Cash	49 19
	Envelopes	57 77
" 14	Cash	41 42
	Envelopes	49 25
" 21	Cash	48 16
	Envelopes	56 56
		$389 70

Special Funds.

"Ransom"	$236 45
"Vestment"	5 00
"Burial"	5 00
"Dorcas"	15 00
"Mission House"	10 00
	$271 45

Guild of St. Lawrence Notes.

Acknowledgment is made in another place for the contributions to the work of the Guild since the last issue of the MAGAZINE. During the month the applicants for aid have been very numerous, and the number of cases whose circumstances are well known to us, living in our own vicinity, has proportionally increased. This has been because of no easy and careless giving on the part of the Guild. Many deserving persons have to meet with refusal, or can be helped by only an insufficient minimum, simply because the Executive Committee must discriminate in favor of those who are nearer at our doors. The amount of hardship and suffering among the poor is extraordinary.

Small photographs of objects suitable for Easter cards and greetings may be had from Miss Heylin; proceeds for the Guild's work.

The Clothing Committee are glad to get gifts of garments for men, women and children. They are in the Sunday-school room on Monday afternoons at 4 o'clock to sell any clothing which may be on hand.

The Employment Committee would be glad of the opportunity to serve both workers and employers. Address Mrs. Freeman, 3275 Sansom Street.

Incense at Mass.

It is a satisfaction to learn that another church in this city has begun to use incense at mass. The madness of those unhappy people, who profess to dislike incense at mass, can be explained only as a delusion of the devil.

A little girl recently told her irreligious father that she had been to a church where they had incense at mass, and, upon his scoffing at the idea, she looked up at him with great, wondering eyes, and said, "Don't you like incense, papa? God likes incense."

Of course God likes incense. Read Revelation viii: 3, 4. The fact is, that the secret of the objection of those people, who profess not to like churches where incense is used, is contained in the words of a certain unbeliever who, after going to a Catholic mass, was heard to say: "I don't care to go to that church again. The service was too much like heaven. If I went there much I should certainly be converted."

Incense is an honor offered to God and to the divine nature of Christ, of which all Christians are partakers.

Our Next Mass.

The choir is, at present, at work upon the new mass—Weber's in Eb. This is a work of far greater difficulty than anything yet attempted, and is amply sufficient to discourage any but the most determined effort; yet the time in which to master it (the period between Christmas and Easter) is shorter than that in which we have ever previously learned a mass sufficiently well to produce it. Therefore it is doubtful whether it will be possible to sing Weber entire on Easter Day, but if hard work, determination and enthusiasm were of themselves capable of surmounting all difficulties and brushing aside all obstacles, there would be no question of the result.

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Surplus	2,022,016 49	
		$9,487,673 53
Surplus as to policy holders	$5,022,016 49	

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may 1-y

St. Clement's Magazine.

Vol. 4. PHILADELPHIA, APRIL, 1897. No. 4.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR APRIL.

1. Thursday (*St. Gilbert, B. C.*).....Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
2. Friday (*St. Francis of Paula, C. Abstinence.*)
Masses, 6.30, 7 and 7.30 a.m. Children's Service, 8 p.m. Stations of the Cross, 8 p.m.
3. Saturday (*St. Richard, B. C.*).....Masses, 7 and 7.30 a.m.
4. **Sunday** (*Passion Sunday. St. Ambrose, B. C.*)
Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Mission Service, 8 p.m.
5. Monday.....Masses, 7.30 a.m. Requiem. Guild of St. Mary, 8 p.m.
6. Tuesday .....Masses, 7, 7.30 and 9.30 a.m. Guild of St. Lawrence 10 a.m.
7. Wednesday.....Masses, 5.30, 6.30, 7, and 7.30 a.m. Guild of St. Vincent, 8 p.m.
8. Thursday .....Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
9. Friday (*Abstinence*).. .....Masses 6.30, 7 and 7.30 a.m. Children's Service, 4 p.m. Stations of the Cross, 8 p.m.
10. Saturday..... Masses, 7 and 7.30 a.m
11. **Sunday** (*Palm Sunday*).....Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Mission Service, 8 p.m.
12. Monday ..... Masses, 7, 7.30 and 9.30 a.m. Night Service, 8 p. m.
13. Tuesday,..... .....Masses, 7, 7.30 and 9.30 a.m. Night Service, 8 p. m.
14. Wednesday ....Masses, 6.30, 7, 7.30 and 9.30 a.m. Night Services, 8 p. m.
15. Maunday Thursday... .....Masses, 6, 7, 8 and 11 a.m. Mothers' Meeting, 8 p.m.
16. Good Friday (*Fast*)..... Matins, 7 a. m. Meditation, 8 a.m. Children's Service, 9 a.m. Alta Service, 11 a.m. The Passion, 12-3 p m. Even-song, 5 p.m. Service and Address, 8 p.m.
17. Saturday (*Easter Even*).....Mass, 7 a.m. First Vespers, 8 p.m.
18. **Easter Day**.....Masses, 6, 7 8, and 9.15 a.m. Solemn Mass, 11 a.m. Matins, 10.30 a.m. Children's Service, 3 p.m. Solemn Even-song, 8 p.m.
19. Monday in Easter Week (*St. Alphage, Archb'p, M.*)
Masses, 7, 7.30 and 9.30 a.m.
20. Tuesday in Easter Week (*St. Serf, B. C.*)
Masses, 7, 7.30 and 9.30 a.m.
21. Wednesday (*St. Anselm, B. C.*)..Masses, 7 and 7.30 a.m.
22. Thursday. ..... Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
23. Friday (*St. George, M. Abstinence.*)
Masses, 7 and 7.30 a.m.
24. Saturday.....Masses, 7 and 7.30 a.m.
25. **Low Sunday**.....Masses, 7, 8, and 9.15 a.m. Solemn Mass, 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
26. Monday (*St. Mark Ev., Transferred*).
Masses, 7, 7.30 and 9.30 a.m.
27. Tuesday ....Masses, 7, 7.30 and 9.30 a.m.
28. Wednesday .....Masses, 7 and 7.30 a.m. Guild of St. John the Evangelist, 8 p.m.
29. Thursday.....Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
30. Friday (*Abstinence*)..... Masses, 7 and 7.30 a.m.

Matins, daily, 9 a.m.
Even-song, daily, 5 p.m.
The Catechism, every Sunday, 3 p.m.
Infant School, every Sunday, 3 p.m.
Women's Bible Class, every Sunday, 3 p.m.
Men's Bible Class, every Sunday, 3 p.m.

ST. CLEMENT'S MAGAZINE is on Sale at Warwick's Book Store, 254 S. Eleventh St.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents. **Yearly, 50 Cents**

All communications should be addressed to THE EDITOR, 1009 CLINTON STREET, PHILADELPHIA.

PHILADELPHIA, APRIL, 1897.

The Archbishops Reply to the Pope.

The "Answer of the Archbishops of England to the Apostolic Letter of Pope Leo XIII on English Ordinations," is now published and may be obtained in pamphlet form from the Longmans, Green & Co.

The answer is addressed "To the whole body of Bishops of the Catholic Church." The pamphlet is forty-eight pages long and is printed both in English and in Latin. It bears the title "Give peace in our time, O Lord."

Never in the history of the past three hundred years has the cause of the English Church been presented so splendidly. The answer is complete. It is scholary; it is Catholic; it is magnificent.

The Archbishops say: "It has seemed good to us, the Archbishops and Primates of England, that this answer should be written in order that the truth on this matter might be made known both to our venerable brother, Pope Leo XIII, in whose name the letter from Rome was issued, and also to all other Bishops of the Christian Church settled throughout the world."

They proceed to show that the English Church has a valid sacrificing priesthood, teaches the eucharistic sacrifice and administers valid sacraments. They point out in detail the Pope's errors, and make it perfectly clear that it is the *intention* of our Church (and "not merely of a newly-formed party in it") to maintain the Holy Orders received by us from the apostles themselves, and that we have a valid ordinal.

This splendid document is one for which every churchman should devoutly thank God. This reply of the Archbishops will go down to history, as the *Church Times* says, under the title "The Encyclical *Saepius Officio*." The Anglican Church, speaking through its highest officers, has declared to the whole world that it is, and always has been, the true Catholic Church of the English-speaking people throughout the world, with Catholic doctrine, Catholic sacraments and a Catholic priesthood, and that the Pope himself has no truer claim to be the successor of the apostles than have the Anglican Bishops. Moreover, this declaration is made in no spirit of sophistry and vain controversy. It is a statement of plain fact, cold logic and undeniable evidence.

The Pope has been answered now authoritatively, completely and finally. The misrepresentations of those who have said that the Catholic religion was the property of a small party only in our Church must hereafter forever be abandoned.

[A manuscript has been received for publication, which will be returned to the writer upon receipt of name and address.—EDITOR.]

Retrogressive Journalism.

In connection with the recent brutal exhibition at Carson City, the course of the Philadelphia newspapers, with but one notable exception, the *Public Ledger*, is a lasting disgrace to them and an indelible blot on our City's fair name.

That there was such an interest manifested in the happenings at Carson City, the newspapers are almost entirely to blame. Each paper seemed to be doing its utmost to bid for circulation by printing the fullest and most disgusting details.

The way to elevate the moral tone of a community is not by pandering to the lowest tastes of its most depraved members.

Infant School Honor Roll.

FIVE MONTHS.
Willie Haney.

FOUR MONTHS.
Nellie Finney.

THREE MONTHS.
Harry Johnson, John Griffith,
Jonah Griffith Laura Clay.

TWO MONTHS.
Beatrice Berry, Edith Downey,
Bella Berry, Fred Weigle,
Lillie Johnson.

ONE MONTH.
Johanna Perkis, Harry Clay,
Nellie Lucas, Geo. Clendenning,
Harry Dickerson, Mary Clendenning,
Sadie Dickerson, Nat. Haney,
Margaret Berry, Maud Haney,
Harriet Berry, Annie McKittrick,
Bertha Berry, Maggie Weigle,
Tom Clay, David Duff,
Ida Elsner.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. W. C. CLAPP,
THE REV. HERBERT PARRISH,
THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett in Church on Saturdays: 11–12, 3–4 and 7–8 P. M.

The Rev. W. C. Clapp, in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 4–5, 7–9 P. M.

The Rev. H. Parrish in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff
Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

Guild of St. Lawrence Notes.

The Employment Committee of the Guild wish to make a special appeal for money and for materials which may be made up in garments. Through the kind coöperation of the Dorcas Society, work has been given to a considerable number of women for several weeks past. But, while this method of relief ought to commend itself to those who have in mind the needs of the poor, the Guild finds it a twofold drain upon its funds—for goods and for the pay of workers. The products of the work are easily disposed of, either by sale at low prices, or in some cases by free donation.

The income from the sale of canceled stamps is not what it used to be. Some few of the zealous collectors still persevere, and the Guild is very thankful. But if more would join the ranks, we should see how "every little counts."

Again the Clothing Committee reports that the men's side of the wardrobe contains only one straw hat, one necktie and one shoe—or a report about as discouraging. And the other closets are not much better filled. Have all possible donations been sent in? Remember how thankful some poor man, woman or child would be to get the garment which you think has passed the period of usefulness.

Wm. Halsey Wood.

On Wednesday, March 17, Mr. Wm. Halsey Wood, the well-known church architect, was buried. Vespers of the Dead were said on the arrival of the body the evening before, a watch being kept during the night; at 7 in the morning a Requiem was said by the Rev. J. S. Miller, Rector of the House of Prayer, Newark; at 7 30 a Requiem, the family being present, was said by the Rev. A. L. Wood, a brother; at 11 a Solemn Requiem was sung, Father Field being celebrant, Dr. Mortimer, Deacon, and Rev. G. H. Moffett, Sub-Deacon. The interment was at St. James the Less.

Mr. Wood was an architect of distinguished ability and particular genius, his plans for the New York Cathedral were considered by many judges the most satisfactory of all those prepared. He had drawn the plans for many churches in New York City, special examples are the Redeemer, Zion and St. Timothy; St. Mark's, Jersey City; Buildings of the University Sewanee; St. Mary's, Kansas City, and many others are evidences of his devotion and zeal.

He had come to Philadelphia with the expectation of remaining here and identifying himself with St. Clements, but God had something better than an earthly city for him. On Saturday, March 13th, fortified by the sacrament of the Catholic Church, he surrendered his life to God who gave it to him. May he rest in peace.

The Power of Prayer.

We read in the Acts of the Apostles that when St. Peter was in prison, prayer was made, without ceasing, by the Church unto God for him; and in response to the prayer the angel of the Lord struck the chains from St. Peter's hands and opened the door of the prison and led St. Peter forth from the prison and restored him to his friends.

The power of prayer is absolutely unlimited, and we should not forget that there are many souls in prisons of all sorts for whom we should pray. Not only are their souls in literal prisons "all prisoners and captives," but there are souls in the prisons of sin, and folly, and vice. All in misfortune and suffering may be considered as prisoners for whom we should pray. The souls in purgatory also should not be forgotten in our prayers.

"I am so fast in prison that I cannot get out," says the Psalmist, speaking for such souls. They cannot get out by their own efforts; therefore we should pray that God would break the iron bars and the gates of brass for them.

The Discerning of Spirits.

"Beloved, believe not every spirit, but try the spirits whether they are of God." Thus speaks the Apostle John.

Man is in the midst of the great war between good and evil, the hosts of heaven and the powers of hell, God and Satan. The soul is constantly moved by diverse spirits; it is in reality the field of battle. Therefore, we should know how to receive the good and reject the evil.

Despair is always a suggestion from an evil spirit. *Hope*, always a ray of light from the good.

Calmness and patience are evidences of the presence of good spirits. Haste and over anxiety are apt to be the manifestations of evil.

Spiritual desolation or dryness is not always evil. It may be the method God is using to discipline our souls.

The evil spirit, however, sometimes transforms himself into an angel of light, and urges us to adopt some religious course or pious practice merely as a means of causing us to fall into the sin of pride. Soon the result appears in anguish of soul and trouble and lost serenity and light. All merely natural spiritual exaltation, therefore, must be carefully watched lest it be a snare.

"The Spiritual Exercises" of St. Ignatius contain some excellent suggestions for the discerning of spirits.

A Devotional Danger.

Man is not an angel, nor is he yet as he will be when the spirit is freed from the body at death. It follows, therefore, that he must recognize the conditions of this present life in flesh and blood, and the natural human relationships as well.

It does not happen often, perhaps, but sometimes very religious people let the mind dwell too long and too intensely on the great realties of the world to come. A consequence of this is, as has been pointed out, that the mind becomes overstrained, and weary, and dazed. Everything is seen out of proportion. One or two ideas are magnified beyond the others. Trouble of soul follows, and sometimes, in the effort to get relief from the strain, moral shipwreck ensues.

This condition of mind, in those who study and meditate much, should be carefully guarded against. The man who uses his brain a good deal in dealing with the realties even of this world, must have repose, amusement and physical exercise to keep in good condition. All morbid and melancholy thoughts should be put aside, and play and the kindlier human interests should take their place.

We shall be judged, according to Scripture, not by our ability to soar into the regions of spiritual speculations, nor even by our pious practices; but by our conduct in human relationships.

Parish Notes.

Pew rents are due April 1st.

The retreat for the mothers will be on the Thursday in Passiontide, April 8th.

All communicants are asked to fill out the Easter Communion cards with name and address.

Pledges of money are asked, as well as offerings, at Easter for the Ransom Fund, that all may be made up at the festival, "Be generous after thy power."

The envelopes were sent out at the beginning of the financial year of the Parish. We closed the last year with no deficit and bills all paid, so far as known.

The election of Vestrymen will be held on Easter Monday.

On Easter-day members of the congregation only will be admitted at the Cherry street door up to 10.20 o'clock, when all doors will be opened. Admission to the gallery only by ticket.

Prepare for Easter Communion by a confession during Holy Week; do not wait until Saturday.

Since Ash Wednesday the attendance has been very good at the week-day Masses, as well as at the other devotions and services.

The Stations are said in Church on Friday nights, and an increasing number of people have made them; the attendance is larger than last year.

The old custom of the blessing of ashes on the first day of Lent seemed to mark the meaning of the day and to be appreciated by many people.

Father Field gave the meditations at the parochial retreat on Ash Wednesday, and an address at night.

Father Benson was the conductor of the retreat for the outer Sisters of All Saints, which took place at the Mission House during the first week of Lent. He also was the conductor of the retreat for members of Holy Cross Guild on the second Sunday in Lent. The Chapel was entirely too small for the numbers who desired to avail themselves of these spiritual privileges. Father Benson preached in St. Clement's at eleven o'clock on Sunday, March 14th.

Father Page is still in India, detained by the serious nature of the plague. Members of the Society and of All Saint's Sisterhood are at work in the hospitals.

The Bishop of the Diocese approves of a relaxation of the strict fast on Good Friday. This permits all to take some food in the morning.

The new baldachino is rapidly nearing completion, we may expect to have it ready for Trinity-tide.

The black cope (the Parish memorial of Miss Hannah Smith) has been finished, with the exception of the hood, which will not be ready for some time. The cope is a very satisfactory piece of work, and it was entirely done by the Altar Guild. It was used for the first time on March 20th. The orphreys for the other black vestments are now being worked. The Altar Guild is very busy just at present.

The plans for heating the Church by steam have been completed and bids received. Work will not be begun until about July 1st.

New kneeling mats have been made for the Chapel, and some for the Church; also for choir stalls.

The heating of the Church by steam will permit all services to be held there; a side altar in the south aisle will assist this very much.

The part of the cellar under the apse would make a very good Chapel (mortuary), marble or stone altar. The floor and walls could be cemented to keep out dampness, and an entrance could be made from the building and the street.

The Bishop of the Diocese has appointed Friday evening, May 4th, as the date of his visitation. Names of those desiring to be prepared for confirmation should be given to one of the clergy or sisters as soon as possible.

The remaining legacy of Miss Hannah Smith (less inheritance tax), has been paid by the executors.

We beg to acknowledge a further donation of books, magazines, and other periodicals from Mrs. J. E. Cope.

Some new hymn books have been ordered for the Church, and we hope are now on their way. A number of new prayer books have been bought for the Chapel.

The offices of Holy Cross Guild and St. Saviour's Ward C. B. S. will not be said this month on account of the retreats.

Father Huntington's conferences at St. Mark's for men ought to attract a large number of Christian men who are interested in religion and look at the problems of life seriously.

The Order of the Holy Cross have accepted the charge of St. Andrew's Church, Baltimore. It is situated in a poor and run-down neighborhood. Your prayers are asked for them.

Seven hundred and nine Communions were made from February 21st to March 21st.

Retreat for St. Vincent's Guild on Passion Sunday; retreat for men on Palm Sunday; names of men desiring to take part in the exercises must be given to the clergy by Friday, April 9th.

Some Necessary Conditions.

Some people think that they are really very anxious to enjoy a state of great exaltation spiritually. Like the sons of Zebedee they desire to sit either on the right hand or on the left hand of Christ in His Glory. But they sometimes forget that in order to do so it is necessary also to drink of the chalice of suffering and to be baptized with the baptism of martyrdom. It was only after St. Paul had "fought a good fight" that the crown of righteousness was laid up for him. So people will find that it is not enough merely to talk much about religion, to prophesy in Christ's name, to cast out devils and do many wonderful works. People who have plenty of leisure at their disposal and who imagine that they are doing better in "cultivating their souls" all the time than by spending some of their spare hours for the sake of others, will find out their mistake at the Judgment Day, according to Matt. xxv, 31–46. If you are going to save your souls it will be necessary to do at least something in the line of feeding the hungry, clothing the naked, harboring the stranger, visiting the sick and imprisoned, instructing the ignorant, and comforting the afflicted. True religion is no mere ornament.

St. Lawrence Guild.

Receipts since last report:

Mrs. Lytle	$1 00
Sale of clothing	3 00
An Alms (special)	90
Alms Box	1 33
Jeremiah (special case)	5 00
Sale of stamps	2 15
Jeremiah	6 00
	$19 38

Baptisms.

February	19th.	Elmira Riley.
"	25th.	Genevieve Freeman Bustard.
"	28th.	Alan Barrett Wilson.
March	4th.	Annie May Roach.
"	7th.	Chas. Henry McCloskey.
"	20th.	Mary Alice Kirby.

Burials.

March	17th.	William Halsey Wood.
"	18th.	Martha E. Ball.
"	20th.	Esther Viola Pike.

Library Catalogues.

Catalogues of the Sunday-school Library may now be obtained from the Librarian, David Coles. The fact that a catalogue of the books has been issued need not deter anyone from contributing books to the library. A supplement to the catalogue can be added very easily. The library has afforded pleasure to a large number during the past winter.

Pray for the Cretans.

The Metropolitan (Greek Bishop) of Athens has telegraphed to the Archbishop of Canterbury the following:

"In the name of Jesus Christ raise your voice for the salvation and liberty of our Cretan brothers who are cruelly oppressed."

In reply the Archbishop telegraphed as follows:

"The Anglican Church prays earnestly to the Almighty that He may give the Cretans liberty, justice and peace."

News of the Crusade.

Amount..		$6,715 04
February 28th (41).....		59 42
March 7th (49).....		81 40
" 14th (13).....		114 70
" 21st (24).....		58 20
		$7,028 76

127 Ransom envelopes have been received during the month. We expect a self-denial offering from every communicant on Easter-day for the "Ransom Fund."

"The Little Directory."

"The Little Directory of Worship," a book of prayers for the young, compiled by Rev. Herbert Parrish, and illustrated by Mr. F. Hutton Shill, a member of St. Clement's, has been published by McVey, 39 North Thirteenth street, and is for sale at the All Saints Sisters' House, 2034 Cherry street. The price is thirty-five cents per copy.

The Catholic Religion.

Rev. Vernon Staley's book, "The Catholic Religion," has been sold to the extent of over a hundred thousand copies. The eighth edition has just appeared and contains several new notes and appendices of value. "The Catholic Religion" is a clear and simple statement of the faith we teach and believe. It is one of the best books to give to any who needs elementary instruction in the truths of the Church. It is published in cheap form as well as in cloth.

Offertory Account.

February 28th, cash		$62 51
" " envelopes.....		53 37
March 7th, cash		87 50
" " envelopes		56 51
" 14th, cash.....		59 48
" " envelopes		32 15
" 21st, cash		84 34
" " envelopes		67 44
		$503 30

Special Funds.

"Ransom"	$313 72
"Mission House".....	20 00
"Legacy"	95 00
	$428 72

Foreign Notes.

The Bishop of London, England, administers the Sacrament of Confirmation vested in cope and wearing a mitre. He gives the benediction with crosier in hand.

"The Society of the Sacred Mission" is the name of a new religious order for priests in the Church of England. They labor in the foreign field. Father Kelly is the present superior. The Society's headquarters are at Mildenhall in Suffolk.

Giving to God.

It is very evident that those who give to God most love God most. But giving is both a result of loving God and a cause of the love of God. That is to say, you not only give to God because you love God, but you love God because you give to Him. Try it and see.

Some churches, who have more money than they know how to use, being composed chiefly of millionaires, are trying an experiment. They build mission chapels in the poorer quarters of large cities, and maintain the church services there. It is a noble idea. Unfortunately it succeeds in its aim indifferently. Very few people attend such services with any real devotion. Why? The answer is because people do not really respect a religion they can have for nothing. Investigate these subsidized chapels, and the low spiritual tone of them is easily perceived. The few people who attend them are attending not to give God anything, but to get what they can out of it.

Money is not the only thing God wants you to give him. He values true devotion even more highly.

Financial Report of St. Clement's Magazine.

From October 10th, 1893, to December 31st, 1894.

RECEIPTS.		EXPENDITURES.	
Donation (Mrs. Cope).....	$10.00	Printing Magazine.....	$141.75
Subscriptions.....	58.49	Balance on Iron Cross paper.....	6.80
Single papers (729)	36.45	Stationery, postage, etc.....	24.98
Advertising.....	22 00	Half-tone copper-plate.....	3.00
Entertainments.....	73.24	Balance.....	24.15
	$200.68		$200.68

From January 1st, 1895, to December 31st, 1895.

Balance.....	$24.15	Printing Magazine, on acct.....	$121.00
Subscriptions.....	45.75	Half-tone copper-plate	3.00
Single papers (549)	27.46	Postage, Stationery, etc.....	21.48
Donation.....	10.00	Balance.....	38.63
Advertising.....	76.75		
	$184.11		$184.11

The Report will be concluded in May paper.

The Value of It.

The clouds of opposition to the Catholic movement seem to be rapidly receding. But now and again some low rumble of the darkness of Protestant error makes itself heard. Lately there has been some expression again unfavorable to the practice of fasting communion. This, of course is a mere lazy grumble on the part of those who like bed and breakfast better than belief.

The propriety and sweet reasonableness of Catholic practices, like fasting communion, confession and masses for the dead, are so soon discerned by those who will make trial of them, that it is only a matter of time before all prejudice against them give way. The few who still oppose them, on what they think are conscientious grounds, ought to perceive that these things are not only a consolation and a joy to those who use them, but that they have an evidently valuable effect in reviving the spiritual life of the whole church.

The test of spiritual life may be fairly made on the number of people receiving the Holy Communion in a church. Now by that test compare a church where the Catholic practices mentioned are familiar with one of the same size where they are not. Remember also that in Catholic parishes Holy Communion means getting up and going to church before breakfast. There is no doubt of the result whatever. In the Catholic parish there are more communions made every week than are made in the other church in a whole month. Statistics prove it. We refrain from mentioning names.

One might make the test on a basis of almsgiving also, and the result would be no less certain. The Catholic parish would give in proportion to the number and means of its people, probably twice as much as the other. Or if one considered prayer, a church opened through the week, with frequent services and the blessing of the Real Presence on its altar, would surely seem to be more properly named a House of Prayer than a church whose doors are shut like tomb-lids six days out of seven, or where they have at best only an occasional matin or evensong said.

Catholic practices will stand the test of the practical value of themselves to those who use them.

The Mortal Sin.

Sometimes a young man or a young woman will go along for years in regular and devout attendance upon religious duties. Then comes a fall, suddenly, unexpectedly. Perhaps it is not very serious. Perhaps it is. The sin seems to burn into the soul and a great temptation seizes one. It is the temptation not to repent. Shame tempts one not to confess, although one knows very well that God will forgive. It is the trial of the soul.

St. Peter denied his Lord; but he repented. Judas sold his Lord; but he despaired and slew himself. Even Judas would have been forgiven if he could have repented.

Many souls are lost through a single unrepented grievous sin.

Charity.

Charity and love are words in the Bible which mean the same thing. Charity means love of God and love of our neighbor. St. Paul has a very wonderful chapter in one of his Epistles on charity. He says virtually that without charity we cannot enter heaven.

Charity, then, does not consist merely in giving alms to the poor or in zeal for religion. St. Paul says: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, I am nothing."

Neither is charity a mere acquiescence in everything indifferently. "Charity rejoiceth in the truth," and is not inconsistent with correction. "Whom the Lord loveth He chasteneth." It is sometimes the highest charity to correct a naughty child or to rebuke the erring so long as it is done in love and for their good and with discretion.

Charity is a social virtue. Everything but the divine and human social relationship is to pass away. In heaven charity will last forever.

An Interesting Article.

The March number of the *Nineteenth Century* magazine contains an interesting article by Mr. George Russell, on the Mass. Mr. Russell has been carrying on a controversy for some time in defense of the continuity of the Anglican Church through the Reformation period. In this article he proves that the English Church retained in the Prayer-book the doctrine of the Sacrifice of the Mass. He quotes some writers, generally considered Protestant, in support of his statements. The article is brilliantly written.

A certain Mr. Round had previously written for the magazine an article trying to show that the Church of England had repudiated Catholic doctrines at the Reformation; but the folly of his position is made to appear by Mr. Russell's criticism.

Churchmen should be thankful for so able a champion of the Catholic religion.

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Surplus	2,319,773 52	
		$9,686,808 08
Surplus as to policy holders	$5,319,773 52	

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may 1-y

St. Clement's Magazine.

Vol. 4. PHILADELPHIA, MAY, 1897. No. 5.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR MAY.

1. Saturday (*Ss. Philip and James, Apostles*).
Masses, 7, 7.30 and 9.30 a.m.

2. **Sunday** (*2d after Easter. St. Athanasius, B. C. Doct.*).
Masses, 7, 8 and 9.15 a.m. Solemn Mass, 11 a.m. Matins, 10.30 a.m.
Guild of Holy Cross, 5 p.m. Solemn Even-song, 8 p.m.

3. Monday (*Invention of the Cross*)..Masses, 7 and 7.30 a.m.

4. Tuesday (*St. Monica, W.*)..... Masses, 7, 7.30 and 9.30 a.m. Guild of St. Lawrence 10 a.m.

5. Wednesday..... Masses, 5.30, 7 and 7.30 a.m. Guild of St. Vincent, 8 p.m.

6. Thursday (*St. John Ev. before the Latin Gate*).
Masses, 7, 7.30 and 9.30 a.m. Altar Guild, 10 a.m. Mothers' Meeting 8 p.m.

7. Friday (*St. John of Beverley, B. C. Abstinence*)..
Masses 7 and 7.30 a.m. Confirmation Instruction, 8 p.m.

8. Saturday..... Masses, 7 and 7.30 a.m

9. **Sunday** (*3d after Easter. St. Gregory of Nazianzum, B. C. Doct.*).
Masses, 7, 8 and 9.15 a m. Solemn Mass, 11 a.m. Matins, 10.30 a.m.
Vespers of C. B. S., 5 p.m. Solemn Even-song, 8 p.m.

10. Monday..... Masses, 7 a.m. Requiem, 7.30 a.m.

11. Tuesday..... Masses, 7, 7.30 and 9.30 a.m.

12. Wednesday (*St. Pancras, M.*) .....Masses, 7 and 7.30 a.m. Guild of St. Martha, 8 p. m.

13. Thursday..... Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.

14. Friday (*Abstinence*)..... Masses, 7 and 7.30 a.m.

15. Saturday..... Masses, 7 and 7.30 a.m. Guild of Holy Child, 3 p m.

16. **Sunday** (*4th after Easter*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a.m. Matins, 10.30 a.m.
Solemn Even-song, 8 p.m.

17. Monday..... Masses, 7 a.m. Requiem, 7.30 a.m.

18. Tuesday..... Masses, 7, 7.30 and 9.30 a.m.

19. Wednesday (*St. Dunstan, Archb'p C.*).
Masses, 7 and 7.30 a.m.

20. Thursday . Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.

21. Friday (*Abstinence*)..... Masses, 7 and 7.30 a.m.

22. Saturday..... Masses, 7 and 7.30 a.m.

23. **Sunday** (*5th after Easter. Rogation Sunday.*)
Masses, 7, 8, and 9.15 a.m. Solemn Mass, 11 a.m. Matins, 10.30 a.m.
Solemn Even-song, 8 p.m.

24. Monday (*Rogation Day. Abstinence.*)
Masses, 7, 7.30 and 9.30 a.m.

25. Tuesday (*St. Aldhelm, B. C. Rogation Day*).
Masses, 7, 7.30 and 9.30 a.m.

26. Wednesday (*St. Augustine, Archb'p C. Rogation Day. Abstinence*).
Masses, 7, 7.30 and 9 30 a.m.

Continual Intercessions.

27. Thursday (*Ascension Day. Venerable Bede, Pr. C.*).
Masses, 6, 7, 8, 9.30 a.m. Mothers' Meeting, 8 p.m.

28. Friday (*Abstinence*)..... Masses, 7 and 7.30 a.m.

29. Saturday ..... Masses, 7 and 7.30 a.m.

30. **Sunday after Ascension Day.**
Masses, 7, 8 and 9.15 a.m. Solemn Mass, 11 a.m. Matins, 10.30 a.m.
Solemn Even-song, 8 p.m.

31. Monday..... Masses, 7 and 7.30 a m.

Matins, daily, 9 a.m.
Even-song, daily, 5 p.m.
Infant School, every Sunday, 3 p.m.
The Catechism, every Sunday, 3 p.m.
Men's Bible Class, every Sunday, 3 p.m.
Women's Bible Class, every Sunday, 3 p.m.

ST. CLEMENT'S MAGAZINE is on Sale at Warwick's Book Store, 254 S. Eleventh St.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents. **Yearly, 50 Cents**

All communications should be addressed to THE EDITOR, 1009 CLINTON STREET, PHILADELPHIA.

PHILADELPHIA, MAY, 1897.

Vestry Election.

The annual election of Vestrymen for the Parish was held on Easter Monday, and the following communicants were elected: John Douglass Brown, Francis M. Berry, J. Howard Climenson, Greville E. Fryer, Henry Flanders, Romaine Keyser, John Neill, Sheldon P. Ritter, G Theo. Roberts, Alonzo Tilden, Francis D. Wetherill, Samuel Williams.

At the stated meeting for organization, Greville E Fryer was appointed Rector's Warden; J. Howard Climenson was elected Accounting Warden; John Neill, Secretary.

The following committees were appointed: On Finance: J. D. Brown, Greville E Fryer, Samuel Williams. Music: J. Neill, J. H. Climenson, S. P. Ritter. Elected Delegates to the Diocesan Convention: Henry Flanders, J. D. Brown, John Neill. The Committee on Repairs was continued. The Treasurer of the Trustees of the Sinking Fund made a statement of money in hand.

The Accounting Warden presented his annual report, which follows:

RECEIPTS.

Balance	$74 10
Pew rents	3,347 47
Cash	3,316 56
Envelopes	3 005 21
Assessments	125 00
Sinking Fund	3,000 00
Repair Fund	934 09
Legacy	500 00
Choir Fund	225 00
Seashore Home	120 00
Other	5,339 89
	$19,987 32

EXPENDITURES.

Clergy	$3 268 38
Choir and instruments	2,112 82
Sexton	551 00
Sinking Fund	3,000 00
Interest	1,267 50
Taxes	249 45
Poor	836 86
Mortgage, on account	2,500 00
Repairs	1,350 67
General expenses	1,365 74
Diocesan	311 50
Account of steam-heat	2,500 00
Legacy (held for Sinking Fund)	500 00
Balance	173 40
	$19,987 32

Notice.

Subscribers leaving the city during the summer can have the MAGAZINE mailed to them by sending postage and new address to the editor.

The Archbishops' Encyclical.

The answer of the Archbishops of England to the Pope continue to attract attention and to excite admiration. In vain have Roman writers attempted to escape its learned statement of facts, and those who heretofore have tried to regard the Anglican Church as a merely Protestant sect, must now admit that the teaching of the Church herself, through her highest authority, condemns their opinion.

Not the least important part of the Archbishops' Encyclical is that which treats of the Eucharistic Sacrifice. On this point the Archbishops say, "*We truly teach the doctrine of the Eucharistic Sacrifice*, and do not believe it to be a 'nude commemoration of the Sacrifice of the Cross,' an opinion which seems to be attributed to us (in the Bull). But we think it sufficient in the liturgy which we use in celebrating the Holy Eucharist—while lifting up our hearts to the Lord, and when now consecrating the gifts already offered that they may become to us the Body and Blood of our Lord Jesus Christ—to signify the sacrifice in such terms as these."

The words "that they become to us the Body and Blood of our Lord Jesus Christ," are quoted in the Latin from the Roman Mass itself. Those who have regarded the sacrifice as a mere offering of bread and wine will see that the Archbishops here make the sacrifice consist in the consecration, which is the essence of the mass. The Archbishops very justly deprecate "too precise definitions of the manner of the sacrifice, or of the relation which unites the sacrifice of the Eternal Priest and the sacrifice of the Church, *which in some way certainly are one.*" And they point out the passages in our service which describe the objects for which the sacrifices of the altar is offered.

It is to be hoped that every churchman will purchase and read this encyclical, which so ably sets forth the Church's doctrine of the priesthood and the Eucharist.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. W. C. CLAPP,
THE REV. HERBERT PARRISH,
THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett in Church on Saturdays: 11–12, 3–4 and 7–8 P. M.

The Rev. W. C. Clapp, in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 4–5, 7–9 P. M.

The Rev. H. Parrish in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff.
Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

Parish Notes.

The retreat for St. Vincent's Guild took place Passion Sunday. Twenty-four made the retreat, including three who are not members of the Guild.

St. Mary's Guild retreat was made on Thursday in Passion Week, April 8th, the chapel was well filled at all the exercises, Rev. H. Ransom kindly gave the addresses.

The men's retreat took place on Palm Sunday, but it was not largely attended; several men came from other places to take advantage of it.

On Palm Sunday the blessing of the palms took place at 6.30 A. M., and those who were so minded received them at that time. At eleven o'clock the palms were distributed to those who were to take part in the procession. The choir was increased, and the "Messe des Orpheonistes" was sung in a very helpful and devotional manner. Solemn Mass was sung, the deacon and sub-deacon wearing folded chasubles. The church was crowded, and many strangers were present, some, not understanding our custom, left at the beginning of the sermon, disturbing those who remained.

The attendance at the Holy Week services was very good, particularly at the masses. There is much to be thankful for in this respect, as the number of our people who have availed themselves of this privilege during Lent has been the very best indication of a faithful use of the season, it shows the true and real spirit, other and less important things will surely come as a result of this.

The church was crowded on Good Friday for "The Passion," and there was a good attendance at the other services. One of our own clergy undertook the preaching of the Passion. Most of the people stayed until the end, but many men came and remained for only a short time.

Easter Day was indeed beautiful and inspiring; 490 communions were made at our altar; many parishioners received communion at churches nearer their homes, others received at the altar or at home during the octave. At the Solemn Mass many persons stood during the entire service. The choir sang, with orchestral accompaniment, the Kyrie, Creed and Gloria of Weber's Mass in Eb, and the Sanctus, Benedictus and Agnus Dei of Mozart's 7th Mass. The music was an evidence of the careful training that our choirmaster always gives. At night the church was again crowded.

Low Sunday the same music was sung, as on Easter Day.

The Bishop of the Diocese will make his annual visitation of the parish on the evening of Friday, May 14th, and give the sacrament of confirmation.

The Diocesan Convention will meet on Tuesday, May 4th, at St. Luke's Church.

Continued intercession will be kept up on the Rogation Days, and we hope that all parishioners may take a share in the intercession, either in the church or at home. The members of St. Vincent's Guild have always taken the night hours, but some men of the congregation, we think, might take time in church until midnight; last year there were persons in church until ten o'clock.

A small stone altar, after an example of the fourth century, designed by Mr. W. Halsey Wood for the oratory of his house in Newark, has been given to St. Clement's; we hope it may be put in place some time during the summer.

The plans, etc., for the steam-heating have been completed, and bids have been accepted. The work will be done during the summer.

One thousand three hundred and fifteen communions were made from March 21st to April 25th.

It was very satisfactory, the way in which so many people (454) filled out and sent in the Easter Communion cards. It very much helped the preparations beforehand; they will be of great use in making up the parish list. Many of our people in other places also reported at Easter; they think it worth while still to be identified with St. Clement's. Every one who did not send in a card is asked to do so as soon as possible.

The Order of the Holy Cross have not yet taken charge of St. Andrew's, Baltimore. The Bishop of Maryland evidently requires a great deal of time to think it over.

The usual amount of work on the part of some members of the congregation was done during Lent, and getting ready for Easter. Most of our people take all this as a matter of course; the work gets done without any effort or worry on their part, and their only interest seems to be to complain if the result, or any failure or mistake inconveniences them.

Sometime during May, the choir of the Church of the Epiphany will sing Gaul's *Holy City* in St. Clement's Church. Permission was asked and given to Epiphany's choir-master. The proceeds of the collection will be for the Seashore Home, which is under the care of the All Saints' Sisters.

The church garden plainly shows the results of the care and attention bestowed upon it by kind friends.

The new hymn-books have been placed in the church pews. Hymn-books, by forgetfulness, are often taken away from church, and by forgetfulness they often remain away.

Baptisms.

March	25th.	Horace Roy Moore.
"	28th.	Mary Grace Manderfield.
April	2d.	Edward M. Williams.
"	2d.	Hartley William Hird.
"	2d.	Ruth Ann Hird.
"	4th.	Daniel Pierson DuBois.
"	4th.	Josephine DuBois, nee Nixon.
"	4th.	Edna Hannah Manthrop.
"	6th.	Ellen Burke Buckman.
"	6th.	James Woodburn Cook.
"	22d.	Edna May Harris.

Confirmation.

April 13th. Samuel Wesley Sears.

Marriage.

April 22d. Francis Griswell.
Susanna M. Davis.

Burials.

February	25th.	Mary Ann K. Taylor Hopkins.
April	10th.	Emily Cecilia Clarke.
"	10th.	E. R. Candesunes.
"	12th.	Letitia Maud Cobb.

Easter Communions and Offerings.

1884	516	
1885	551	
1886	567	
1887	564	
1888	734	$789 44
1889	666	676 80
1890	614	564 10
1891	501	466 72
1892	448	1,130 36
1893	402	680 77
1894	408	720 04
1895	429	1,740 96
1896	430	1,305 28
1897	490	3,040 44

Offertory Account.

March	28th,	cash	$79 56
"	28th,	envelopes	225 42
April	4th,	cash	74 10
"	4th,	envelopes	71 02
"	11th,	cash	108 34
"	11th,	envelopes	75 46
"	18th,	cash	331 97
"	18th,	envelopes	135 90
"	25th,	cash	88 25
"	25th,	envelopes	54 22
			$1,244 24

Special Funds.

Ransom	$3,014 95
Choir	30 00
Mission House	11 00
Children	5 00
Other	105 00
	$3,165 95

Dr. Patton's Remarks.

The Rev. Dr. Patton, President of Princeton University, in an address delivered before the Presbyterian Ministers' Association, is reported to have said, "As a result of the Reformation, Christendom may be divided into two heads, each distinct and diametrically opposed to each other, the Catholic, or that which claims a continuity of authority, in the shape of an apostolic succession and which includes the Roman Catholic, Greek and Anglican Churches. The second division is Protestant Christendom, or those who take their tenets from the Old and New Testaments, which they adopt as their only rule of faith, and say: 'We organize ourselves as a body, ecclesiastical, for doing the work of Christ.'"—*Evening Telegraph.*

Reservation.

There is no reason, except it may be the opinions and prejudices of individuals founded on no certain warrant of Holy Scripture or ancient custom why the blessed sacrament should not be reserved in our churches, and as a matter of fact the number in which there is reservation is increasing.

The custom is a very early one in the history of the Church, and a very necessary one in the experience of parochial work. The pastoral letter of the House of Bishops spoke of it as not contrary to our rubics or canons. A number of bishops have formally given permission for it. It is not contrary even to post-reformation practice, for the Latin Prayer-book, prepared in Queen Elizabeth's time, provided for it, as well as first book of Edward VI, while provision is still found in the liturgy of the Scotch Church for it. Until the last few years it was constantly practiced in Evangelical Churches, although not with the reverence due to the sacrament. The religion of some people seems to be the compulsory carrying out of their whims and prejudices, although this may mean the sacrifice of reverence, ancient custom and devout practice. Nameless dread and fear is the atmosphere in which some people live, the Risen Lord never gets a chance to walk with them or manifest Himself to them for cheer and comfort. Others may have sorrow for a time, but after awhile it is turned into joy which no man can take away from them. In this Christo-pagan age, we ought not to be afraid to be real about religion, it is very needful to accentuate the spiritual and heavenly aspects of what we know and believe.

For the Free Distribution of Prayer-books.

Extract from the sixty-second annual report of the Female Protestant Episcopal Prayer-book Society, of Pennsylvania.

Books distributed between December 12th, 1895, and December 10th, 1896:

Large prayer-books	347
Small prayer-books	1,885
Hymnals	2,012
Total of books distributed...	4,244

The object of the corporation is the gratuitous distribution of the Book of Common Prayer used by the Episcopal Church of the United States.

The donations of St. Peter's Church for 1896 amounted to $124, and of St. Clement's to only $58, a great deal less than it has been in former years. Have the members of St. Clement's forgotten that the Society still exists?

Donations may be sent before May 5th to Mrs. Greville E. Fryer, 2305 Delancey Place.

Guild of St. Lawrence.

RECEIPTS FOR APRIL:

Jeremiah (for sewing)	$1 56
Refunded for meal-tickets	40
Sale of clothing	15
Sale of photographs	7 75
Sale of stamps	8 00
Alms box	3 23
A friend	2 50
Mrs. Lytle	1 00
Through offertory Easter evening	2 00
Jeremiah	1 00
	$27 59

From February 23d to March 30th, inclusive, the Guild has given out 193 pieces of sewing, and has received for them $36.09. The Dorcas Society paid the Guild $9.

The Clothing Committee wish to thank the donors of several packages of clothing received since the notice of last month, and to thank in advance a number of others who have spoken of their intention to send articles.

It should be remembered, that while it is the privilege and custom of a large part of our congregation to spend a long summer out of town, at some cool seaside or country retreat, many are not so favored. The "streets and lanes of the city" all around the church, are thronged with multitudes of poor people, for whom the heat of a Philadelphia summer is only less trying than the rigor of severe winter.

With the approach of summer we hear of the proposed departure of one and another of the Guild's active workers. The effect of this lessening of the force is sadly felt when, as is to be expected, nearly if not quite all have gone. Shall we not learn of some who are willing to hold themselves ready as substitutes for this term, or some portion of it?

The photographs sold for the benefit of the Guild work were quite popular as Holy Week and Easter tokens. Miss Heylin would be glad to make arrangements with any who could take an interest in extending the sale of these among their friends.

Seashore Home.

The report of the Seashore Home for 1896 has been printed and sent to subscribers. We wish that a larger number of persons might be interested in this part of the work, and show their interest by making an offering on Ascension Day, or sending a subscription or donation to the Treasurer, Mr. J. Douglass Brown, Jr., 517 Drexel Building, or to the All Saints Sisters, 2034 Cherry street. The same house that was last year found so well-adapted for the purpose will be again used this year. A great many persons are given a summer outing that they would not otherwise have; but much volunteer work must be done by persons interested in the success of this Seashore Home. For the information of friends, a list of needful articles is given: Hammocks, toys, blankets, pillows, sheets, matting, table cloths and chairs of any kind. Last year the altar used was loaned by the Mother Superior of All Saints; it is now needed for one of the Community houses, so that there ought to be some kind of a suitable altar provided.

TREASURER'S REPORT, 1896.

Receipts:

Balance, 1895	$29 98
Subscriptions	911 23
Donations	376 90
Sale of candy	103 25
Sale of railroad tickets	149 33
Sale of stationery and postage	5 00
Board	125 25
Interest on deposit	2 19
	$1,703 13

Expenditures:

Rent	$275 00
Rent of extra rooms	43 75
Housekeeping	685 15
Materials for candy	50 00
Housefurnishing	48 98
Wages	54 50
Cleaning	31 00
Storage of furniture	35 00
Carpenter	7 26
Dry Goods	21 84
Railroad tickets	290 46
Postage and stationery	15 11
Printing	11 50
Stage, express and freight	60 15
Medicines	5 96
Toys	1 00
Balance	66 47
	$1,703 13

As plants begin to blossom in gardens, we hope that all who have thought of God's altar in the past and some others will give flowers for its decoration; they ought to be at the church by four o'clock on Saturday afternoon.

News of the Crusade.

Investments	$6,000 00
Cash	533 76
Legacy	500 00
March 28th (34)	21 11
April 4th (25)	48 55
" 11th (18)	33 25
" 18th (154)	2,631 09
" 25th (32)	280 95
Easter Offertory	253 45
	$10,302 16

Two hundred and sixty-three Ransom envelopes have been received during the month.

The Vestry, at their meeting, appropriated the cash received on Easter Day, so that the whole amount available for paying the ground rent is over $10,000, a little less than $3,000 must be raised by St. Clement's Day. We are still confident that many to whom the object ought to appeal have not as yet given it any very serious or generous attention, now that it is within a measureable prospect of success, it is to be hoped that they will "join the Crusade."

Promises, to be paid on St. Clement's Day, are asked from each member of the congregation—the money to be put in an envelope marked with the name of the giver, and given as an offering on St. Clement's Day.

The Guild of the Holy Child again made an Easter offering for the Ransom Fund, $5.

The children of the Infant-school also gave their Easter offering for the Ransom Fund, it amounted to $5.

"Our Orchestra."

One very important factor in the success of our Easter music was the fact that, for some time past, our orchestral force for festival occasions has been composed of practically the same men; so that we have now what might almost be denominated "St. Clement's Orchestra," made up from the leading professional performers of the Philadelphia Musical Association.

At the final full rehearsal upon the Easter music with organ, orchestra and choir, so much time was necessarily spent upon the new Weber numbers that it was found impossible to go over the Mozart selections. Although the orchestra had played the latter some months before, when we had had Mozart upon a festival, it was with considerable reluctance that the choir-master was forced to forego a rehearsal; hence, when the smoothness of the orchestral accompaniments to the Mozart excerpts is recalled, the real advantage and practical utility of a *regular* force of instrumentalists is at once evident.

Extracts from the Diary of a Plain Choirman.

Friday, January 22d, 1897.—What a divine attribute is the gift of the great composer; what a marvelous power is music with those who love it! The Friday evenings spent in the choir-room achieving familiarity with the subtle secrets of those wonderful masses of the inspired fathers of musical composition are to me the brightest hours of the week's existence.

To-night we inaugurated our preparation for the coming Easter by making a first attempt upon Weber's Mass in Eb. It is a labyrinth of difficulties. The work bristles with grim terrors for the non-professional vocalist. It is by far the most elaborate thing we have ever undertaken—too elaborate, it seems to me. I should like to hear it sung—it ought to be wonderfully effective; but it will never be sung by our choir, for it is totally and completely beyond us. When Easter comes upon us, we shall not have made one step in the tremendous task before us; shall not have conquered *one* number out of the six that make up the mass.

Friday, February 12th, 1897.—We have been working earnestly and perseveringly at Herr Von Weber, but seem to make little or no impression upon his cunning fortifications; seem to be utterly unable to carry even his outposts, to say nothing of forcing an entrance to his contrapuntal stronghold and solving the mysteries of his treasure-chamber. It appears to me impossible that we shall *ever* evolve order and intelligibility from this chaos of bewildering confusion.

Saturday, March 6th, 1897.—Sometimes order *can* be evolved from chaos; sometimes seeming impossibilities are but unfamiliar possibilities; sometimes human beings are mistaken, and, as a member of the human race, I have fallen a victim to one of its weaknesses—I have been mistaken. We are at last *making progress* with the Weber mass. The momentary paralysis of faculties induced in us by suddenly confronting such a grim and formidable antagonist has been shaken off; we have rallied our scattered forces; we have closed with the foe in a hand-to-hand conflict, and the combat is over; the din and confusion of strife have ceased, and, victorious, we are driving our beaten adversary before us. The terrible opponent is in full and disgraceful flight. Of that mass which I recently regarded with such pessimistic and fearful eye we shall conquer not only *one* number but *several* numbers—and those the longest, most difficult and most brilliant. Nay, more: In the strength of our victorious career we could, were it possible to stay the progress of time for a little while, master the entire work for Easter without undue effort! After all, I presume it is but another illustration of the power of the drop to wear away the rock; but another instance of the might and efficacy of perseverance; but another confirmation of that axiomatic witticism that "nothing succeeds like success."

Easter, April 18th, 1897.—Weather perfect; the great sun, full of warm friendship, gazing softly and benevolently from a smiling heaven upon a hopeful, trustful world; the atmosphere redolent of spring and full of the exhilarating joy of a great, if mysterious, promise; the air all athrob with eager, tremulous whispers of eternal life; and Dame Nature, strange creature — old yet ever youthful—earnestly illustrating, by cunning metaphor and graceful gesture, the marvelous tale her eloquent lips are telling—the amazing story of the Resurrection.

The Solemn High Mass is over. The great occasion for which the choir has been so long preparing is a thing of the past. Three months hard work concentrated in a single service! A quarter of a year's persistent labor and wearisome effort crowded into a two-hour performance! An appreciative part of a precious lifetime flung away, thrown into space, sung into unretentive ears and passed on and off into infinity sunk into oblivion, lost forever! Diary, solve if thou canst this knotty problem; give me a reason, an excuse, a pretext for this prodigal waste of human energy, this lavish and unprofitable expenditure of humau life. Thou art silent—thou canst not answer. Thou knowest well 'tis but a reckless and fearful extravagance.

Easter Monday, April 19th, 1897.—Diary, I can answer thee the question I propounded yesterday. Hark, thou, and I will tell thee the dream that visited me on the night of the Resurrection after thou and I had agreed upon the absurdity and futility of long and elaboate preparation for a great festival service.

A radiant figure stood at my bedside. His face—beautiful in its perfect purity, and wonderful in its surpassing peace—wore such a look of sadness as he gazed upon me that I was filled with an unaccountable misery; a feeling like that of a child who, in the presence of reproving goodness, is vaguely conscious of guilt but hopeful that the

judge can point to no specific instance.

"Why do you reproach me?" I cried, involuntarily, though the Radiance had not spoken.

"Bring me the book thou callest Diary, and open at the Day of Days."

Tremblingly, I brought thee to him, old friend, with the pages laid open at Easter.

I read where his finger pointed. "A quarter of a year's persistent labor and wearisome effort crowded into a two-hour performance! An appreciative part of a precious lifetime flung away!"

And, as I read, the expressions "wearisome effort," "two-hour performance" and "lifetime flung away" seemed to be written in great capitals that burned into my brain and left their black, charred outline indelibly imprinted upon the walls of my memory. Somehow, they seemed childishly pettish and fiendishly cruel words—though they had looked so majestic as I wrote them.

"Come," said the Figure.

On the breath of the night, we were wafted swiftly through space, but with a soothing gentleness of motion that gave one such a sweet sense of security and rest that my eyes involuntarily closed, like those of a cradled infant lulled to slumber in the protecting presence of a watchful parent.

"Look," said my Guide, "gaze upon Calvary upon the night of the crucifixion."

I opened my eyes.

In the solemn stillness of a calm night, we were standing alone upon the Mount in the shadow of an ominous structure, whose rigid arms were spread forth before us as if to display the ghastly stains that could be faintly distinguished in the dim light of the stars which gazed sadly down upon the scene, like great eyes blinking surreptitiously in a vain endeavor to keep back tears of uncontrollable sorrow.

As I stood there, all the excruciating details of that infinitely pitiful and tragic story of the cross came flooding into my mind, and all other trials and troubles and burdens seemed so preposterously petty that I would have given anything, old friend, not to have written those terrible words of mine upon thy fair and unoffending page. But what we do is done forever, never to be undone. All that is left us is repentance and atonement, and avoidance of a repetition of the offense.

"Gaze abroad," said the Figure. "Behold the world twenty years after the entry in thy diary, and see for thyself whether that labor and effort of which thou complainest were vain—judged even by tangible worldly results."

I found myself looking into a great cathedral upon an Easter morning. A multitude of rapt faces were upturned to a noble presence with transfigured countenance, upon whose words the very breath of the great concourse seemed to hang.

In another moment I was gazing upon the interior of a vast auditorium, filled to overflowing with a breathless crowd, held spellbound by the marvelous performance of a great band of artists brought together by the energy and ability of him who stood there with ten thousand eyes riveted upon his form and five thousand hearts pulsing to the rhythm of the wondrous strains of music which his genius inspired and directed.

"These are great lamps," said my Guide, his voice vibrating with suppressed joy, "and thou canst little guess what light they shed upon the darkness of the world—what a power for good those two men are. Now, look upon some of the candles."

Then, in rapid succession, I beheld vision after vision of individuals who, in humble walks and impoverished circumstances, were leading pure and noble lives amid the direst temptations and setting helpful and inspiring examples to weaker comrades.

"Know," said my Companion, turning sadly toward me, "that all these beings thou hast seen received their first suggestion of a higher existence on the Easter morn that witnessed thy 'wearisome effort,' and obtained from the 'two-hour performance' thou 'flung away' the inspiration which, in its full development, was afterward to guide and control their lives, and become an incalculable influence for good. And thou, who wast permitted to be one of the instruments in this miraculous result, wrote the words thou wouldst now give thy life to recall."

For a moment I stood there, dazed and stupified. Then, falling upon my knees in the "shadow of the cross," I burst into passionate tears, and awoke to find myself weeping in bed.

Ah, Diary, Diary, dear old friend, thou and I *may* have been mistaken. Such things—such results—undoubtedly *can* be; and, if true in possibility, why may they not be true in fact? Ay, it may be that no effort is ever without an effect, no labor ever vain, however long the result may be delayed or however impossible to trace the innumerable windings and ramifications of the operations that lead up to it.

Financial Report of St. Clement's Magazine.

From January 1st, 1896, to December 31st, 1896.

RECEIPTS.		EXPENDITURES.	
Balance	$ 38 63	Printing Magazine, on acct	$208 45
Subscriptions	60 20	Postage, stationery, etc	23 20
Advertising	102 00	Half-tone copper-plate	2 50
Donations	76 50	Half-tone plate and heading	9 00
Single papers (539)	26 95	Balance	61 13
	$304 28		$304 28

PRINTING MAGAZINE.

Balance, 1895	$90 20	By cash on acct	$208 45
For 1896	225 00	Balance due	106 75
	$315 20		$315 20

The report for the six months ending June 30th, 1897, will be published in July paper.

Easter Gifts for the Choir.

If gifts are tokens of appreciative regard, the choir-boys should feel highly gratified at the esteem in which they are held, for they were certainly generously remembered. They had eggs of all varieties and materials—real eggs, dyed in gorgeous tints and artistically decorated by patient hands; chocolate eggs, of a superfine quality and entrancing flavor unanimously denominated "peachy;" and tin eggs, possessed of a surprising and delightful trick of opening in the middle and displaying a candy hare sitting with commendable maternal patience upon a multitude of infinitesimal eggs that might, possibly, have been hatched one day into promising young rabbits had not the boys ruthlessly devoured the unquickened progeny. At least, it was evident to the most casual glance that the hare was *supposed* to be sitting; though, as a matter of fact, her proportions had been so awkwardly modeled by some clumsy sculptor that the poor creature was compelled to prosecute the incubating process by lying in a confused and uncomfortable heap in the midst of her eggs.

One kind and munificent donor had prepared for each boy an elaborate platter—of no niggardly size, either—bearing the recipient's name and containing a bewildering assortment of candy delicacies in a wild profusion that would have appalled the voracity of any creature short of a choir-boy.

Thanks to these thoughtful friends, the day was the most memorable Easter the boys have experienced for many years.

The men of the choir received only one gift, and that small and insignificant, the metal egg with the deformed hare—which, in the nature of the case, would have been considered by crabbed or unenlightened persons a sort of satire rather than a *bona fide* Easter souvenir. To be sure, the men received praises and congratulations that would have turned the heads of less sensible and well-balanced fellows; but words of eulogy possess no power to satisfy the cravings of the human appetite, and many of these worthy singers were observed to gaze covertly—but with unmistakable wistfulness—upon the treasures of the boys. However, ours are a faithful, patient, long-suffering set of men, and no actual complaints were heard.

Correspondence.

DEAR MR. EDITOR:

Splendid as was the work of the choir this Easter, and gratifying as were its successes, I fear that, in contemplating the matter, one is very apt to overlook what appears to me to be the most important consideration; very prone to miss the most satisfactory reflection in mere pleasure at the general excellence of the work. I was really astonished at the manner in which the Weber numbers were rendered. I do not think I have ever heard the choir sing with more dash, precision and effect, but what I wish to emphasize is the fact that capability for work of this char-

acter upon the *first production of an elaborate mass*, like the Weber, indicates that a great forward stride has been accomplished; proves a more desirable condition of the choir than has existed for years; points to a state of affairs that should please us more and give us a feeling of more genuine and solid satisfaction than could possibly be aroused by the mere brilliance of a particular effort. CRITIC.

The Kiss of Peace.

"Greet one another with a holy kiss," says the apostle. In the early Church it was for many years the custom for the members of the Church to exchange at the conclusion of the mass, the kiss of peace. This beautiful custom has never been quite abandoned, and in many churches it is still the use for the clergy, acolytes and choir to exchange a formal embrace at the close of the service.

The kiss of peace is the sign of Christian brotherhood, of relationship in Christ. Its retention, even in the merely formal embrace, still bears witness to this great truth, and ought to help us to remember the love and courtesy due to our brethren in Christ.

Infant School Honor Roll.

SIX MONTHS.

Willie Haney.

FOUR MONTHS.

Laura Clay, Jonah Griffith.

THREE MONTHS.

Edith Downey, Lillie Johnson.

TWO MONTHS.

Johanna Perkis, Nellie Lucas, Tom Clay, Mary Clendenning, Nat Haney, Maud Haney, David Duff.

ONE MONTH.

Katie Partington, Alice Partington, Minnie Griffith, Alice Fortune, Clara Fortune, Elizabeth Fortune, Jessie Forrester, Albert Cuff, Emma Winfield, Georgina McCreery, Emily McCreery, Mary Hinkson, John Duff, Charles McCloskey.

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Liabilities	$7,367,034 56	
Surplus	2,319,773 52	
		$9,686,808 08
Surplus as to policy holders	$5,319,773 52	

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may 1-y

St. Clement's Magazine.

Vol. 4. PHILADELPHIA, JUNE, 1897. No. 6.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR JUNE.

1. Tuesday (*St. Nicomede, Pr., M.*).
Masses, 7, 7.30 and 9.30 a.m. Guild of St. Lawrence, 10 a.m.
2. Wednesday (*SS. Pothinius, B., Blandina, V.*).
Masses, 5.30, 7 and 7.30 a m. Guild of St. Vincent, 8 p.m.
3. Thursday.....Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting 8 p.m.
4. Friday (*Abstinence*).....Masses 7 and 7.30 a.m.
5. Saturday (*St. Boniface, B.*).....Masses, 7 and 7.30 a.m
6. **Whitsunday**.....Masses, 6, 7, 8 and 9.15 a m. Solemn Mass, 11 a.m. Matins, 10.30 a.m.
Guild of Holy Cross, 5 p.m. Solemn Even-song, 8 p.m.
7. Monday in Whitsun Week.....Masses, 7, 7.30 and 9.30 a.m. Guild of St. Mary, 8 p.m.
8. Tuesday in Whitsun Week (*St. William of York, B. C.*).
Masses, 7, 7.30 and 9.30 a.m.
9. Wednesday (*St. Columba, Ab., C. Ember Day. Abstinence*).
Masses, 7 and 7.30 a.m. Guild of St. Martha, 8 p. m.
10. Thursday (*Trans. of St. Margaret, Q.*).
Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
11. Friday (*St. Barnabas, Apostle. Ember Day. Abstinence*).
Masses, 7, 7.30 and 9.30 a.m.
12. Saturday (*Ember Day. Abstinence*).
Masses, 7 and 7.30 a.m.
13. **Trinity Sunday**.....Masses, 7 8 and 9.15 a. m. Solemn Mass, 11 a.m. Matins, 10.30 a.m.
Solemn Even-song, 8 p.m.
14. Monday (*St. Basil, B.C.*).....Masses, 7 a.m. Requiem, 7.30 a.m.
15. Tuesday.....Masses, 7, 7.30 and 9.30 a.m.
16. Wednesday.....Masses, 7 and 7.30 a.m.
17. Thursday (*Corpus Christi. St. Alban, M.*).
Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
18. Friday (*Abstinence*).....Masses, 7 and 7.30 a.m.
19. Saturday (*SS. Gervase and Protase, MM.*)
Masses, 7 and 7.30 a.m.
20. **Sunday** (*1st after Trinity. Trans. of St. Edward, K. M.*).
Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
21. Monday.....Masses, 7 a.m. Requiem, 7.30 a.m.
22. Tuesday.....Masses, 7, 7.30 and 9.30 a.m.
23. Wednesday.....Masses, 7 and 7.30 a.m.
24. Thursday (*Nativity of St. John Baptist*).
Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
25. Friday (*Abstinence*).....Masses, 7 and 7.30 a.m.
26. Saturday.....Masses, 7 and 7.30 a.m.
27. **Sunday** (*2d after Trinity*).....Masses, 7, 8 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
28. Monday.....Masses, 7 a m. Requiem, 7.30 a.m.
29. Tuesday (*SS. Peter and Paul, App.*).
Masses, 7, 7.30 and 9 a.m.
30. Wednesday.....Masses, 7 and 7.30 a.m.

Matins, daily, 9 a.m.
Even-song, daily, 5 p.m.
Infant School, every Sunday, 3 p.m.
The Catechism, every Sunday, 3 p.m.
Men's Bible Class, every Sunday, 3 p.m.
Women's Bible Class, every Sunday, 3 p.m.

ST. CLEMENT'S MAGAZINE is on Sale at Warwick's Book Store, 254 S. Eleventh St.

St. Clement's Magazine.

PUBLISHED MONTHLY.

Single Copy, 5 Cents. **Yearly, 50 Cents**

All communications should be addressed to THE EDITOR, 1009 CLINTON STREET, PHILADELPHIA.

PHILADELPHIA, JUNE, 1897.

Reservation.

We quote from Dr. Mortimer's book, "Catholic Faith and Practice:"

"The rubric in the English book was introduced in the year 1662, and is from the pen of Bishop Cosin. We have in Cosin's own handwriting a document entitled 'Suggested Corrections in the Prayer-book,' which formed the basis of the alterations made at the Savoy Conference. In this we read: It is likewise here ordered [in the book of 1604] that if any of the bread and wine remain, the curate shall have it to his own use, which words some curates have abused and extended so far, that they suppose they may take all that remains of the *consecrated* bread and wine itself home to their houses, and there eat and drink the same with their other common meats. * * * Some words are needful here to be added, * * * if any of the *consecrated* elements be left, etc. This rubric, then, was put in by the Catholic party after their victory over the Puritans at the Savoy Conference, to prevent a specific practice which then prevailed. This is not a matter of opinion, but of history. We have in Cosin's handwriting the above statement; and it is preposterous to say that the rubric refers to the twenty-eight articles, which had been drawn up for more than one hundred years, during which period Reservation for the purpose of adoration was not the practice of the English communion."

Bishop Forbes says: "The article does not prohibit the practices mentioned, but merely states that the reservation, circumgestation, elevation and adoration of the *sanctissimum* is no part of Christ's institution; such ceremonies may be, and are, omitted without breaking our Lord's enactment touching the Eucharist. The Church might leave them out, and yet leave the whole of His institution untouched. So much is really the whole amount of the prohibition, as far as the sentence is concerned.

"That the sacrament of 'The Eucharist,' as the Latin articles term it, was not by Christ's ordinance reserved, is admitted on all hands. The Council of Trent asserts that 'it was instituted that it might be received,' but the Church has from the earliest times reserved the Holy Sacrament, regarding it as a most precious pledge from heaven and the miracle of divine love."

"Till the thirteenth century, we have distinct evidence that in different ways, sometimes suspended over the altar enveloped in veils, sometimes in tabernacles in the form of a dove, sometimes in aumbries beside the altar, sometimes along with images and relics of the saints, and sometimes in towers a few feet from the high altar, the Blessed Sacrament was reserved with great dignity and honor.

BISHOP FORBES.

It may not be generally known that to a certain extent the Church in America is pledged to the restoration of reservation of the Sacrament; when Dr. Seabury was consecrated in Scotland, one of things he promised was that he would endeavor to have provision made in the Prayer-book for reserving the Sacrament for the sick. It was, we may say, one of the conditions on which the Episcopal office was first given to us—the phrase "we and *all* others who shall be partakers of this Holy Communion" was held to refer to this.

This is the Way of Them.

The luxury of living, which is displayed in the homes of the rich, is creeping into the church. Expensiveness of decoration is getting to be a mark of our churches, as well as of our hotels. Soft cushions, easy pews, rich carpets, extravagant choirs,—these are essential perquisites of religion. There is no such thing as worshipping God, if it makes one uncomfortable: give me perfect ease, and then God and I can chat together. This indolence, of course, creeps into our spiritual life. The cross is with us yet, but it is a cross of God. "The church becomes ornate and sumptuous, but wanting in aggressive vigor. It walks in embroidered slippers, and not iron-shod. It goes to what it calls its combat in dressing-gown, and not in mail, in corselet and with sword. It is very much like petrified wood, beautiful to look at, but all the pores of the living wood have been filled with substances, foreign to itself, so that you cannot melt it or burn it; it will not bear fruit; it will not ignite." It cannot be kindled itself, nor can it kindle others. We need more of monastic churches, hard floors, no cushions, bare walls, no riches except upon the altar.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. W. C. CLAPP,
THE REV. HERBERT PARRISH,
THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett in Church on Saturdays: 11–12, 3–4 and 7–8 P. M.

The Rev. W. C. Clapp, in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 4–5, 7–9 P. M.

The Rev. H. Parrish in Church on Saturdays: 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff
Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

The Visit of the Primate of England to the Russian Church.

The secular papers of England and Russia, as well as the religious press of those countries, have been discussing the significance of the recent visit to the Russian Church, of Dr. Maclagan, Archbishop of York.

He arrived in St. Petersburg on Tuesday, in Passion Week, and that day was given a private audience by the Czar. On Wednesday, he visited the monastery of St. Alexander Nivsky, and attended the service of the Liturgy of the Presanctified. Immediately after the Communion, the Bishop, who was celebrating the Liturgy, greeted the Archbishop in the manner usual in Russia, between two orthodox Bishops; and then the celebrant made his prayer at the altar, "that the Russian and the English churches might become one fold, under one Shepherd." The Antidoron, or blessed bread, and the warm wine were then brought to the Archbishop. Later in the day, the Archbishop visited the Ecclesiastical Academy, and all the students sang the greeting usually given to a Greek Bishop, and the Archbishop gave them his blessing.

On Thursday, Antonias, Archbishop of Finland, had a long interview with Dr. Maclagan, and in the afternoon the latter was received by Duke Constantine. Friday, the Archbishop had some very cordial intercourse with the Procurator of the Holy Synod, and with the Czar's Chaplain; and at night he left for Moscow. As the train drew out of the station, a group of Russian choristers sang the Episcopal greeting.

Saturday morning the Archbishop found awaiting him at the Moscow station, Prince Shikhmatoff, Procurator of the Synodal Department, and two Archimandrites (or chief-abbots, from Chudoff and Durskoi monasteries), representing the Metropolitan Bishop of Moscow. The carriage of the Metropolitan Bishop was at his service during his entire stay.

Clothed in convocation robes, and with a Chaplain carrying the Archbishop's cross, he called on the Metropolitan Bishop, and had a long and cordial conversation. In the evening he attended the service of the Blessing of the Palms in the Russian Cathedral.

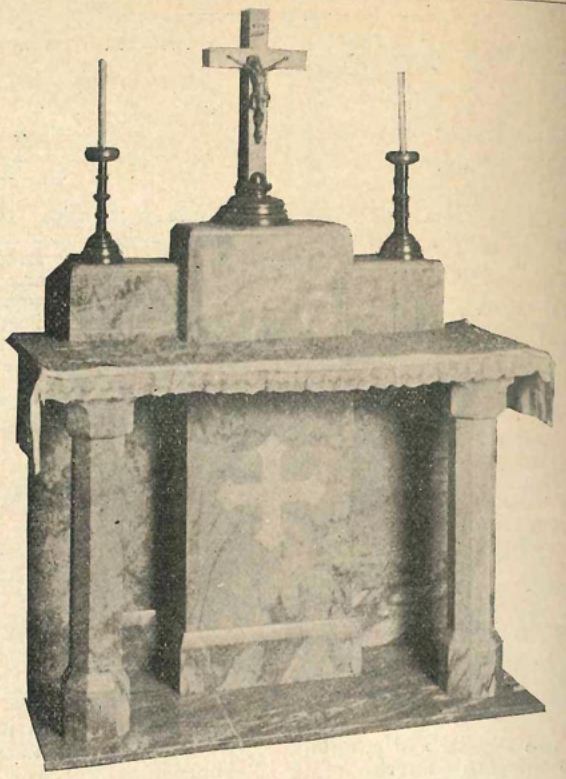
Palm Sunday, he celebrated mass in the English Church, and preached there at night. He also attended the high mass at the Russian Cathedral. In the afternoon he was received by the Grand Duke Sergius, and the Grand Duchess.

In Holy Week his movements were followed by the newspapers with a completeness which is rare in Moscow. He was present at all the great services in the Russian Church, entering the chancel through the Holy Gates, and walking with the Russian clergy. After the ceremony of feet-washing, on Maundy-Thursday, the Bishop of Moscow exchanged Episcopal salutes with the Archbishop, and they embraced publicly in the Cathedral. The Archbishop was present at the midnight Easter-eve celebration, when the great bell of Moscow is rung.

Father Smirnoff, in the official paper of the Holy Synod: "We cordially welcome the purpose of His Grace, and with all our heart, beseech the Lord, that He Himself, the Almighty God, may so guide his footsteps during his visit to our country, that this small seed may grow into a noble tree for the benefit of the two churches, the Orthodox and the Anglican."

Lecture by Dr Wells.

On the night of Thursday, May 20th, a lecture was given before the mothers by Dr. W. H. Wells, of the Polyclinic Hospital. The subject was the timely one of "The Care of Children in Summer."



The Wm. Halsey Wood Altar.

News of the Crusade.

Investments (par)	$6,000 00
Legacy	500 00
Cash	3,802 06
May 2d, 31	40 05
" 9th, 31	35 51
" 16th, 27	166 43
" 23d, 30	30 89
	$10,574 94

$2,425.06 still needed.

One hundred and nineteen Ransom envelopes were received during the month.

Seven new persons have joined the Crusade.

"Ransom Jugs" are due at Whitsuntide.

Some few promises for St. Clement's Day have been received. We wish very much we could make *all* members of the congregation feel that they could give for the purpose.

Baptisms.

April 28th.	Jessie Tilge Craven.
" 29th.	Lillian Berry.
May 5th.	Samuel McConnel.
" 13th.	Laura Virginia Ashcraft.

Sea-shore Home.

The Sea-shore Home, at Point Pleasant, must ever look to the generosity of the members of the congregation for its maintenance; as true religion is a necessary part of its government, it does not appeal to most people. We therefore hope that religious people will not amuse themselves with other schemes, or waste their money on worldly ventures, but give where soul, as well as body, is cared for. We hope to have mass said daily, as was the case last year.

Offertory Account.

May 2d, cash	$38 45
" 2d, envelopes, 124	46 45
" 9th, cash	46 08
" 9th, envelopes, 140	54 76
" 16th, cash	94 98
" 16th, envelopes, 123	37 50
" 23d, cash	43 93
" 23d, envelopes, 141	42 95
	$405 10

Special Funds.

"Ransom"	$272 88
Bishop's Private Fund	15 14
Gaul's "Holy City"	41 89
Other	60 00
	$389 91

Parish Notes.

A new sanctus bell has been given for use in chapel, in pious memory of Evan Names Greenfield.

Enough money is in hand to pay for the cementing of the space in cellar under the high altar, and the stone altar, in memory of William Halsey Wood, will be placed there. It is hoped to make a stairway from the church into this srypt chapel. The altar has already been dedicated to Our Lady.

The altar has been received, and it will be put in place as soon as the necessary alterations have been made to the cellar.

A small altar has been promised for use in the Sea-shore Home.

This month the number of pledge envelopes received each week is noted in the offertory account. It would be more satisfactory, if, when possible, each communicant gave something regularly, either by envelope or pew rent. It need not cover all their offerings.

The new dorsal has been finished and is ready to be put up for the Trinity season. The materials used are green brocade with red brocade and cross of green plush, the old crucifix has been put on this. The effect of the green is quiet and cool.

The Altar Guild has presented a very handsome burse and veil of red damask silk, embroidered with gold thread, for use at the Church House of the Diocese. It was given at the request of the committee, who have had the furnishing in charge.

St. Vincent's Guild have promised green silk for a cope in memory of one of their former members. The Altar will do the necessary work, and perhaps we may hope to have it for use at Epiphany tide, the silk for this and a set of violet vestments will be bought this summer.

The annual dues of associates of C. B. S. may be paid to Mr. E. S. Halloway, Treasurer of St. Saviour's Ward. Vespers will be sung in the chapel on the eve of Corpus Christi, at 5.15 o'clock.

The order of the Holy Cross are not to have charge of St. Andrew's, Baltimore.

Some members of the congregation have kindly sent flowers for the altar during the month. During the summer we are dependent on this.

Strawberry festival and musicale, Tuesday, June 1st, 1897, St. Clement's Hall, for All Saint's Sea-shore Home. Tickets, 25 cents.

The Primitive Church.

Many customs of the Church of the first four centuries have been modified by the conditions of the Church in modern times. During the first three hundred years of her life at least the Church was practically a secret society, and no person not baptized was admitted to her meetings and services. For many centuries now, however, the Church services have been open freely to the public, unbaptized, lapsed, heretical or what not.

Those people who, like a recent writer in a church paper, argue that we should do all things as the Church of the first four centuries did, ought to remember this fact. The Church is no longer a secret society. The times have changed. Therefore such a system of Penitential discipline as the early Church used would be impossible to-day. The Church hath power to decree rites and ceremonies, and it is in response to a real necessity of the Church's changed conditions in the world that the humane and generous system of the confessional has taken the place of the ancient Penitential system.

The confessional meets a demand. The world weighted down with sins needs spiritual counsel and advice, and desires the sacramental assurance of forgiveness. Any pastor who does not have the confessional in his church loses the opportunity to help souls in time of need in a personal and direct way. He is like a physician who lectures on medicine, but who refuses advice and the cure to individual patients. He is dealing with symptoms instead of the real disease.

The old discipline was good in its day. The new system has taken its place in response to the changed *conditions.*

Diocesan Convention.

The convention met in St. Luke's Church, on May 4th, and continued in session for three days. The Bishop, in his address, did not favor a division of the Diocese, and apparently did not desire a Coadjutor at present, so the matter is deferred.

Some new canons on location of churches, and defining of parochial limits were passed. The final decision as to the former will now rest with the Bishop.

There was some talk about increasing salaries of some of the clergy. Justice would seem to suggest that exhorbitant salaries ought to be forbidden, or an assessment levied on them.

List of baptized persons presented to the Right Reverend O. W. Whitaker, D.D., Bishop of Pennsylvania, for confirmation on Friday, May 14th:

Buchanan, Albert Garfield
Clay, Edward Biddle
Duff, Alexander Samuel
Greenfield, Arthur Dean
McCloskey, Charles Henry
Dubois, Daniel Pierson
Griswell, Francis
Hopkins, James Sewell
Hutchinson, Joseph
Keenan, Leopold Jesse
Subers, George
Thornley, William Deves
Boylston, Mary
Coles, Esther Catherine
Campbell, Ida
Duff, Elizabeth
Griffith, Hannah
Hepburn, Isabella
Tryon, Gertrude Mary
Weigel, Lena Magdalen
Winfield, Mary Emma

For St. Clements—males, 12; females, 23; total, 35.

Ashcraft, Laura Virginia
Collins, Essie Bines
Curran, Mabel Cordelia
Price, Anna Fisher
Weigel, Dora
Barraclough, Lucilla
Belinfault, Marie
Boss, Sarah Louise
Corides, Mary
Dubois, Josephine
Lucas, Mary A.
Lloyd, Katherine Valeria
Thornley, Hattie Uttilla
Weigel, Margaret

At the request of Reverend W. T. Manning, Rector St. John's, Lansdowne:

Lea, Van Antwerp

For St. Luke's, Lebanon, Pa.:

Brock, Julia

For Calvary, West Philadelphia, one woman.

"The Holy City."

For the second time this year the choir of the Church of the Epiphany has had the free use of St. Clement's for the purpose of giving an elaborate musical work. The reason of this necessity is known to all. Wednesday evening, May 19th, the church was well filled, and the music was creditably sung by the large choir, under the direction of Mr. James E. Ackroyd. The clergy of the Epiphany were present in the choir stalls. The Rev. Dr. Tidball, the rector, said the prayers and gave the benediction. The collection, which amounted to $41.89, was given to the Sea-shore House, at Point Pleasant.

An Appreciated Gift.

Certain "friends"—who refuse to have their names divulged—presented the choirboys, a short time ago, with an imposing package, bearing the business card of the well-known sporting goods firm of A. G. Spalding & Co. When this bundle was opened before the boys one night, at the conclusion of a rehearsal, the appreciation of the treasures it contained was announced by a burst of enthusiasm that "baffles description"—as the newspapers would tell it—and rivaled the "scenes of wild confusion," they so thrillingly describe for us during a political campaign. The "peachy" bats, "corkin'" gloves, "daisy" balls and "birdy" mask were all turned over to the trembling hands of the flushed, eager "Manager" of the S. C. B. T. (St. Clement's Baseball Team), a corporation organized a few days previously with a "paid-up capital" of $1.35, a sum the care of which carries a responsibility whose weight oppresses the harassed "Treasurer" to such a degree that one can almost trace lines of anxiety beginning to furrow the youthful countenance. By this princely donation, the possessions of the S. C. B. T. were increased so amazingly that it was unanimously considered impossible for any regular "official" of the organization to give proper care to them and, at the same time, discharge with thoroughness the duties of his particular office. A "Property Manager" was therefore elected, placed under bond and given charge of the old and the new equipment with many forceful injunctions—though the possession and care of the recent acquisitions precipitate a surveilance sufficiently jealous to be irksome to anyone but the "Property Manager of the S. C. B. T."

Unfortunately, a baseball team can consist of but nine "men," with a few extras or "subs," for instant availability in case of disablement of regulars; and, as the choir contains at least double the number of boys necessary for this purpose, it is unavoidable that many should feel themselves mere spectators of the exciting proceedings now in progress. To remedy this, it is proposed to organize another team, a junior S. C. B. T. The younger organization will, of course, enjoy in common with the older, that happiness known to some few individuals favored with exuberant robustness of health—namely, the joy of mere existence—but, in addition to this, one of its useful functions will be to afford practice for the older club.

In this condition of affairs, donations of baseball equipment (boys' sizes) are still very acceptable, and will be distributed with all possible impartiality and justice.

The S. C. B. T. takes this opportunity of conveying to its unknown "friends" its deep and sincere gratitude for their thoughtful kindness and munificent gift.

Guild of St. Lawrence Notes.

Attention is called again to the need of funds for the Guild's beneficiary work. It is not desired to urge the matter unduly; but the society wishes to offer its services to those who feel the duty of giving to the poor, and who wish a suitable agent. Every case of distress is submitted to the judgment of an executive committee, and great care is taken to secure a right application of money or goods donated.

The Secretary of the Pennsylvania Epileptic Hospital and Colony Farm has written to Miss Katharine Smith, as representing the "Jeremiah Fund," a letter of thanks acknowledging the receipt of $1,055.19. This money was long ago loaned to the hospital, at a time when it was connected with the parish of St. Clement's, and this present acknowledgment is the formal ending of a claim which might otherwise have been urged legally against the institution. "Jeremiah," it will be remembered was in some sense the father of St. Lawrence, and the latter society has succeeded to the missionary and charitable work which was once done with much activity through the Hospital dispensary and its corps of visitors.

We quote from *The Arrow*, N. Y.

The Catholic Book News is a magazine in which the well-known Roman Catholic publishing-house, of Benziger Brothers, advertise their new books, etc. In the February number of this publication there is a notice of a new edition of Keenan's "Controversial Catechism, or Protestantism Refuted." The notice states that:

"This new edition of Keenan's work is not a mere reprint; it has been thoroughly revised and brought up to date, and two new chapters have been added. Its author, it will be remembered, denied the infallibility of the Pope—of course the 'Catechism' was originally issued long before the Vatican definition. Needless to say, the present volume, amongst its other improvements, contains a full and clear statement of the doctrine of Papal Infallibility."

It is certainly an interesting admission for a Romanist to make that Roman Catholic books require reëditing every few years to be "brought up to date." They more frequently deny that there is any change in the Roman religion.

Communicants.

ADDED SINCE JANUARY 1ST.

Mrs. Jane Blake, Mrs. Maude Letitia Cobb, Mrs. Margaret Dallett-Francis Griswell, Mrs. Garrett-Hamilton, Miss Frances W. Jones, Andrew J. MacLane, Mrs. Lillian D. Nairne, Mrs. Florence E. Pryor, Miss Anna F. Price, Mrs. Mary A. Reed, Samuel W. Sears, Charles Weigel—14.

REMOVED BY TRANSFER.

Mrs. Mary M. Holsman, Daniel Holsman, Gerald Holsman, Mrs. S. H. Stewart, Irving H. Stewart, Samuel H. Styles, Miss Ellen Jenkins, Mrs. Agnes Tumblety, John C. Tumblety, Horace Alexander, Mrs. Garden, Emlen T. Hall, Theodore G. Homan, Mrs. Mary J. Sankey, Mrs. Maria E. Studdiford, Mrs. C. M. Hornor, Miss Lizzie Hornor, William G. Hicks, Mrs. Mary A. Hicks—19.

Confirmation.

The Bishop of the Diocese made his usual visitation to St. Clement's, Friday evening, May 14th, at 8 o'clock. The rain storm, no doubt, hindered from being present some persons, who would otherwise have desired to show their respect for their Bishop and their love for the parish. The collection was made for the Bishop's Private Fund: it amounted to $15.14. A list is printed of the names of those who received the sacrament; some have already made their first communion, and the others will receive on Whitsunday. Several who were not able to attend our confirmation will be confirmed later.

Burials.

April	27th.	Jane Blake.
"	27th.	Margaret McNamee.
"	29th.	William S. Kates.
May	4th.	Caroline Hollingsworth Wolfe.
"	6th.	Elizabeth Robins Arnold.
"	8th.	Mary Alice Flanagan.
"	14th.	Mary Miles.

Six hundred and four communions were made from April 25th to May 24th.

Receipts of the Guild of St. Lawrence.

Sale of clothing	$3 65
Alms box	48
For sewing	72
Sale of photographs	23
Miss Allibone	5 00
Sale of stamps	1 00
Jeremiah	3 00
Omitted in last report:	
Interest from Savings Fund	$10 49
Sale of clothing	4 08

Infant School Honor Roll.

FIVE MONTHS.

Laura Clay, Jonah Griffith.

FOUR MONTHS.

Edith Downey, Lillie Johnson.

THREE MONTHS.

Johanna Perkis, Nellie Lucas, Nat Haney, Maud Haney.

TWO MONTHS.

Katie Partington, Alice Partington, Minnie Griffith, Alice Fortune, Clara Fortune, Jessie Forrester, Emma Winfield, Georgina McCreery, Emily McCreery.

ONE MONTH.

George Perkis, Nellie Garrett, Lillie Garrett, Minnie Williams, Kate Campbell, Laura Campbell, John Griffith, Margaret Berry, Harriet Berry, Bertha Berry, Annie McKittrick, Florence Good, Elsie Forrester, Eliza Barton, Maggie Wagle, Fred Wagle, Harry Johnson.

Extracts from Report to Convention.

Baptisms	85
Burials	32
Marriages	7
Confirmations	38
SERVICES.	
Sundays	460
Other days	1,846
Total	2,306
Holy Communion	1,198
Communicants (new)	51
Transferred	35
Died	13
Removed	57
Present number	681
Holy communion given to sick.	92

The people of St. Elizabeth's are making a brave effort to raise money to build their church. For some reason or another, this field of missionary work does not commend itself to the general funds. The friends of Rev. Stewart Stone, late vicar of Holy Comforter, are raising $2,000 to build one of the chapels, which are to form a part of the plan. The Bishop of the Diocese has appointed Saturday, June 12th, at 4.30 P. M., for laying the corner-stone of the church and clergy-house.

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Liabilities	$7,367,034 56	
Surplus	2,319,773 52	
		$9,686,808 08
Surplus as to policy holders	$5,319,773 52	

CHARLES PLATT, President. GREVILLE E. FRYER, Secret'y and Treas'r.
EUGENE L. ELLISON, Vice-President. JOHN H. ATWOOD, Assistant Secretary.
T. HOUARD WRIGHT, Marine Secretary.
may 1-y

St. Clement's Magazine.

Vol. 4. PHILADELPHIA, JULY, 1897. No. 7.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR JULY.

1. Thursday ..... Masses, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
2. Friday (*Visitation of B. V. M. Abstinence*). Mass, 7 a.m.
3. Saturday (*St. Irenæus B. & M.*) ... Mass, 7 a.m.
4. **Sunday** (*3d after Trinity. Trans. of St. Martin, B. C.*). Masses, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
5. Monday ..... Mass, 7 a.m. Requiem, 7.30 a.m. Guild of St. Mary, 8 p.m.
6. Tuesday ..... Masses, 7 and 9.30 a.m.
7. Wednesday (*Trans. of St. Thomas, Abp., M.*). Masses, 5.30 and 7 a.m. Guild of St. Vincent, 8 p.m.
8. Thursday ..... Masses, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
9. Friday (*Abstinence*). ..... Mass, 7 a.m.
10. Saturday ..... Mass, 7 a.m.
11. **Sunday** (*4th after Trinity*) ..... Masses, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
12. Monday ..... Mass. 7 a.m. Requiem, 7.30 a.m.
13. Tuesday ..... Masses, 7 and 9.30 a.m.
14. Wednesday (*St. Bonaventure, B. C., Doct.*). Mass, 7 a.m.
15. Thursday (*Trans. of St. Swithun, B. C.*). Masses, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
16. Friday (*Abstinence*) ..... Mass, 7 a.m.
17. Saturday (*Trans. of St. Osmund, B. C.*). Mass, 7 a.m.
18. **Sunday** (*5th after Trinity. St. Thomas Aquinas, Pr. C.*) Masses, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
19. Monday (*St. Vincent de Paul, Pr. C.*). Mass, 7 a.m. Requiem, 7.30 a.m.
20. Tuesday (*St. Margaret, V. M.*) .... Masses, 7 and 9.30 a.m.
21. Wednesday ..... Mass, 7 a.m.
22. Thursday (*St. Mary Magdalene*). Masses, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
23. Friday (*Abstinence*) ..... Mass, 7 a.m.
24. Saturday ..... Mass, 7 a.m.
25. **Sunday** (*6th after Trinity. St. James, Apostle*) Masses, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
26. Monday (*St. Anne, Mother of B. V. M.*). Mass, 7 a.m. Requiem, 7.30 a.m.
27. Tuesday ..... Masses, 7 and 9.30 a.m.
28. Wednesday ..... Mass, 7 a.m.
29. Thursday (*St. Martha, V.*) ..... Masses, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
30. Friday (*Abstinence*) ..... Mass, 7 a.m.
31. Saturday (*St. Germanus, B. C.*) .. Mass, 7 a. m.

Matins, daily, 9 a.m.
Even-song, daily, 5 p.m.

ST. CLEMENT'S MAGAZINE is on Sale at Warwick's Book Store, 254 S. Eleventh St.

St. Clement's Magazine.

PUBLISHED MONTHLY.

BY

M. B. MARKLAND,

FOR THE

GUILD OF ST. JOHN EV.

Single Copy, 5 Cents. **Yearly, 50 Cents**

All communications should be addressed to THE EDITOR, 1009 CLINTON STREET, PHILADELPHIA

PHILADELPHIA, JULY, 1897.

Wrong End Foremost.

There is one curious feature of the recent and still lingering discussion about orders, which deserves more attention than it has received, and that is the peculiar wrong-end foremost method of reasoning by which it has been attempted to discredit the sacredotal character of Anglican priests. Rome's argument has been somewhat as follows: Your clergy are not true priests, for some of your Bishops are either ignorant of the true doctrine of the Holy Order, or else they wilfully reject it. Many of your priests do not intend to offer mass. How can your orders be right, when such a state of things exists? Your forms of ordination have been changed, and this shows that your Church does not intend what the pre-Reformation Church intended.

Now, to answer the last part first, we allow that it would be a serious defect if the changes made in formularies had deprived them of the essentials requisite for validity. But to simplify, to turn back to early forms, to reject terms and ceremonies about which had been raised a structure of superstition or the dust of controversy—this is not to reject or deny the underlying reality. It was precisely this process of simplification that actually took place. Any one can find the argument in full in the Archbishop's letter to the Pope. The intention of the Church in her corporate capacity to "continue" orders as they had been from ancient times is unmistakably written in the prayer-book.

But to say that the ignorance or perverted intention of a Bishop or Priest who performs a sacred function affects the character of what he does, or in any way reacts to affect the validity of his orders, or can be used as evidence that his orders are not valid, is eminently absurd. Of course, there would be some ground for such an assertion if it could be known that a cleric, in a given act, did not seriously intend to act as Christ's minister, or to do what we would consider that a true Christian minister should do. But otherwise there is no doubt, and for this simple reason, that it is not really he who acts, but God who acts through him.

Therefore individual beliefs, modes of worship, vestments, ritual, celibacy or matrimony, names and terms applied to public services, all these are entirely aside from the question. The broadest and the lowest churchman, being a priest, or "presbyter," or "minister in full orders," says mass whenever, with the proper elements before him, he seriously utters our Lord's words of consecration. He cannot help saying mass. Or, being a Bishop, with or without an intention to make a "massing priest," he invariably does make one, when he uses the Church's ordinal for priests and lays hand on a candidate. He cannot help it. The power is of God. This is the proper way to think of the matter to-day, and it is just as valid and proper when carried back to those troublous times when, no doubt, fanatical individuals did what they could to tear down and destroy. They tried, but they did not succeed. They failed because the thing was out of their power. Of course, this method of approaching the subject is forbidden to those whose thought is ruled by the one dictum, the Church of Rome is the whole Church. But Anglicans can begin at the other end; can trace the course along which the sacramental life of God has come; can thank Him for preservation amid manifold dangers; can rejoice in the ever-increasing proofs of His presence with us, and can look forward to a future which is not burdened and discounted through being pledged to unhistorical and untenable theories.

News of the Crusade.

Last report	$10,574 94
May 30th, 34	17 56
June 6th, 53	203 69
" 13th, 22	54 52
" 20th, 18	44 22
"Jugs," 69	80 56
Interest	137 50
	$11,112 99

$1,887.01 still needed.

One hundred and twenty-seven Ransom envelopes were received during the month.

Sixty-nine "Ransom Jugs" have been returned. Some persons have taken them out again for the summer.

The Guild of the Holy Child made another Ransom offering on Whitsunday, $1.12.

The Infant School made another Ransom offering on Trinity Sunday, $5.00.

The Mothers' Bible Class Ransom offering amounted to $8.83.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. W. C. CLAPP,
THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett in Church on Saturdays: 3–4 and 7–8 P. M.
The Rev. W. C. Clapp, in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 4–5, 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff.
Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

Corpus Christi.

It is to be prayed for that the Anglican Communion will officially reauthorize the feast of Corpus Christi. Of course, there is no reason why it should not be observed in our churches as it is, indeed, observed in so many of them now; but it ought to be made a feast of obligation for all.

The feast of Corpus Christi is about as ancient as the special observance of Trinity Sunday. It was placed on the first Thursday after the festal season in order to do honor to the Blessed Sacrament. The Blessed Sacrament is the heart of the Church's devotional life. After the Church year has taught us the doctrines of the incarnation, resurrection and ascension of our Lord, and the descent of the Holy Ghost, it is most fitting that we should be taught the mystery of Christ's abiding sacramental presence in His Church. Therfore we, before Him bending,

This great sacrament revere.
Types and shadows have their ending,
For the newer rite is here.
Faith the outward sense befriending
Makes the inward vision clear.

In the Blessed Sacrament Christ himself is present in our midst—heaven and earth are joined together.

Communicants Transferred.

Mrs. Ruth A. Mooney, to St. Elizabeth's.
Mrs. Martha Tiernan, to Beloved Disciple.

Something to Remember.

Sometimes, especially in the summer, one is unfortunately obliged to go to a church where the ignorance or indifference of those in authority is distressing. There is little reverence and no proper care of the Blessed Sacrament. Things are not done "decently and in order." As a consequence one comes back in the fall, perhaps, all upset. One has the impression that the whole Church is in a bad way. One frets too much over the charges made against us of "a lack of uniformity in teaching and practice."

So, remember in the first place, not to judge the Church by any individual representative of it. The Church is Christ's body. Her doctrine and practice are Catholic and infallible. If any one misrepresents her teaching, or does not observe her decent and reverent order, he alone is responsible before God—you are not. The priest is always a priest, no matter how imperfect he may be as a man or even as a teacher. He is the messenger of God, a steward of God's mysteries. Regard him as such. Be charitable if you do not like his preaching—the *text* is sure to be all right and you can obey that. And the mass is always the mass, no matter in what manner or in what vestments even it may be celebrated; Christ is always present on the altar after the consecration, and the Holy Sacrifice is always offered when the liturgy is used. You have a right to expect it to be celebrated every Sunday, and can ask for it with propriety if it is not celebrated. The prayer-book provides for it.

Again, be reverent yourself. If the vessels are not cleansed at the end of the mass you ought to genuflect on leaving your place. You can always fast, of course, for your communions. *But don't worry about the sacrament itself. Remember, in the case of irreverence, that if God endures it, you can.* God will take care of His own mysteries. Besides, what you might consider irreverence, perhaps in His eyes would not be so. He has pity on the ignorant.

Finally, don't be conspicuous in your private devotions. It is better to follow the customs of the place, if you will go where you cannot expect all the privileges you are used to enjoying.

Special Funds.

"Ransom"	$400 55
Sea-shore Home	110 00
Other	81 00
	$591 55

Notes.

The late Archbishop Benson said, "the penny-post was an invention of man to which we must submit for the Lord's sake," and the enormous epistolary duty of some prelates is illustrated by an experience of the late Archbishop Thomson, who lost a portmanteau containing 2,000 unanswered letters. Such a piece of good fortune does not fall to the lot of ordinary mortals, but the extraordinary part lies in the sequal,—the Archbishop deliberately advertised for his missing property. Probably the portmanteau itself was of value.

In 1850 one could buy a man in the Fiji Islands for seven dollars, butcher him, and eat him without remonstrance. To-day the Bible is everywhere read, and nine-tenths of the people may be found in church on Sunday.

The public at present are being thrilled with the story of the courage and endurance of Dr. Nansen, in the frozen regions of the North. It reminds us that for Christ's sake many men, and also women, are not merely traveling for a few months, but dwelling year by year amid the rigors and privations of the Arctic Regions. The world generously acknowledges the plodding and undaunted heroism of the man of science, but is unimpressed by similar qualities when displayed for the sake of precious souls. The world, as usual, only cares for its own. The church laborers, thank God, don't ask for popularity, but they do ask for prayers.

Parish Boundaries.

At the last convention a canon was passed in regard to this. A committee of the Northwest Convocation has just sent out a tentative plan for discussion and approval, before it is submitted to the Convocation. According to this plan our limits will be from Twenty-first to Broad, between Arch and Vine, and Nineteenth to Broad, between Arch and Spring Garden streets. Of course this is subject to modifications; it seems to give a new direction and territory to our aggressive work, and one more difficult to reach. These boundaries do not hinder any who desire our ministrations from seeking them.

C. B. S

The twenty-ninth annual festival was held in New York; for many years it has been held in Chicago. Vespers were sung on the Eve of Corpus Christi, for members of St. Saviour's Ward, followed by a short meeting. The Secretary presented his report as to the condition of the ward and finances. St. Saviour's Ward consists of forty-six members.

The Archbishop of York's Visit to Russia.

The visit of the Archbishop to the Russian Church seems to be regarded generally as one of the most significant events of the year. All classes of society in Russia are interested and enthusiastic, and one of the Moscow papers remarks that the visit means more for Orthodox Russians than even the Greco-Turkish war.

Dr. Maclagan was received everywhere with enthusiasm, both by civil and ecclesiastical authorities. Bishops and metropolitans, abbots and nobility, seemed to vie with each other in extending him hospitality.

The account of his visit to the Moscow Cathedral on the eve of Palm Sunday is most interesting. On his arrival the dean of the cathedral conducted him to a special gallery where a carpet was spread, and an arm chair with crimson damask curtains prepared for his lordship. The spectacle in the cathedral baffles description. All the chandeliers were lit in nave and galleries. The palms (boughs of budding willows) had been distributed, and every one of the five thousand worshippers had his branch with a lighted taper fastened in the middle of it. The Palm Sunday canon was faultlessly sung by the choir of Chudoff Monastery.

Here is the way a Moscow reporter endeavors to describe the mysteries of the robes of an English bishop:

"The Archbishop's official robes consist of a kaftan of dark purple velvet (this means, the cassock), over which comes a mantle with arm-holes, falling down to the ground behind, and with sleeves drawn back. This mantle is of cloth of a rich scarlet hue. In front, above the kaftan, he wears a broad orarion of black descending to the ground (i. e. the scarf). From a chain around his neck he wears a massive pectoral cross, and on his head he had a circular purple cap."

The two things which especially impressed the Archbishop in his visit were the cordiality of Russian hospitality, and the great preponderance of men over women in the congregations of the churches.

Offertory Account.

May 27,	Ascension Day	$21 83
" 30,	cash	59 00
" 30,	envelopes, 149	86 55
June 6,	cash	56 15
" 6,	envelopes, 184	68 05
" 13,	cash	26 76
" 13,	envelopes, 162	47 06
" 20,	cash	26 24
" 20,	envelopes, 134	35 35
		$426 99

The Sunday-school.

The term of the Sunday-school ended on Trinity Sunday. The last session had as a feature the recitation of the Athanasian Creed by Jennie Johnson and George Mutchler, in a way that did them much credit. The Sunday-school will open in September.

The annual pic-nic will take place on July 1st, and College Park, an excursion ground near Bristol, on the Delaware, will be our destination. All Sunday-school children will receive free tickets. All other children will be given tickets at 20 cents apiece; all adults at 35 cents. It is hoped that as many of the Parish as possible will attend, for this is the only Parish event of the kind, and it will add to every one's happiness to see all their friends, young and old, there. Let us have lots of men, women, boys and girls.

An Acolyte's Reception.

The Church of the Beloved Disciple was kind enough to invite the Acolytes of the various parishes of the diocese to the festival service and reception of St. Alban's Guild on Thursday, June 17th. A large delegation from St. Vincent's attended, and found themselves in the pleasant society of seventy-five to a hundred young men who, like themselves, have the privilege of assisting at God's altar. The evening was a very pleasant one for all, and we trust such reunions will be ever more frequent. It makes one realize the sacredness of the acolyte's office, and also the real living power of Catholic truth and faith throughout all our sister parishes.

Seven hundred and thirty-two communions made from May 23 to June 20.

The 7.30 Mass on week-days and 8 o'clock on Sundays, will be omitted during the summer.

The Rev. H. Parrish, we regret to say, does not return to St. Clement's in the fall. The prayers and best wishes of us all will follow him in his future life and work.

Infant School Report.

Names on roll		134
Average attendance		76
Baptisms		3
Confirmations		2
Receipts—		
For festival	$50 00	
Other	128 09	
		$178 09
Expenditures	$153 84	
Ransom Fund	10 00	
Balance	14 25	
		$178 09

The Pentecostal Season.

It is a great mistake to regard the spiritual life of the Church as dying down during the summer. The Sundays after Trinity are the Sundays after Pentecost. Pentecost, or Whitsunday, is the birthday of the Church. The spiritual fires of the Church ought to blaze up with a special and renewed vigor for the time between Pentecost and Advent. Every one should be careful to keep the feast days of the ancient calendars. Corpus Christi, Nativity of S. John Baptist, SS. Peter and Paul. Visitation B. V. M., S. Irenæus, S. Bonaventure, S. Swithun, S. Thomas Aquinas, S. Vincent de Paul, S. Dominic, The Transfiguration, Holy Name, S. Lawrence, The Assumption B. V. M., S. Bartholomew, S. Augustine, S. Aidan, Nativity B. V. M., Holy Cross, and the other Saints' days during the warm weather. The Holy Ghost never abandoned the Church. He has been developing saint after saint during the ages of the Christian Church—a long line of martyrs, virgins, doctors and confessors. The saints did not all die out in the first three centuries. God has ornamented the Church with splendid lives in every age. And the Pentecostal season—the summer time—is the time to recall the long centuries and the many deeds of heroism which have made the history of Christianity since the birthday of the Church. It is to be hoped that street-preaching may be revived during the summer. The apostles preached on the streets. A new Pentecost is much needed in some of our cities, and the clergy might well spare some time from Europe and the sea-side to try an experiment in regaining the masses who have lost faith.

Infant School Honor Roll.

SIX MONTHS.

Laura Clay.

FIVE MONTHS.

Edith Downey, Lily Johnson.

FOUR MONTHS.

Nat. Haney.

THREE MONTHS.

Minnie Griffith, Alice Fortune, Clara Fortune, Jessie Forrester, Emma Winfield.

TWO MONTHS.

Nellie Garrett, Lillie Garrett, Minnie Williams, Margaret Berry, Harriet Berry, Bertha Berry, Eliza Barton, Maggie Weigle, Harry Johnson.

ONE MONTH.

Elizabeth Fortune, Singleton McIlroy, Minnie Heater, Belinda Venie, Albert Cuff, Alfred Johnson.

Parish Notes.

All of the confirmation class except two have received their first communion. The corporate communion was made at the seven o'clock mass on Whitsunday. Quite a number unable to receive at that time, by special permission, made their communion at other times, but at our own altar, of course.

As is our custom, solemn mass was sung on Ascension Day at seven o'clock. There was a full attendance of the choir and acolytes, who, in this respect, gave a good example to many of our people who ought to have been present. The acolytes and members of the choir had breakfast in the upper school-room. Later in the day the choir boys, under the charge of some of the clergy, started for their usual outing. They spent the day at Wissinoming.

The Rogation days were kept in the usual manner by continued intercession. Over 100 persons were pledged to stated hours, and quite a number came at the times that suited their convenience. The night hours were kept by the Guild of St. Vincent.

The corner-stone of St. Elizabeth's Church, and of the clergy house for the Companions of the Holy Saviour, was laid on Saturday, June 12th, at 4.30 P. M., by the Bishop of the Diocese, a large number of the clergy and devout church people assisting.

The Lamberth Conference, composed of all the Bishops, in communion with the See of Canterbury, meets during this month. A large number of Bishops, coming from every part of the world, are expected to be present.

An important meeting has been held of the "Bishops of the Holy Catholic Church, in full communion with the Church of England," and "lawfully commissioned to exercise Episcopal functions in China or Corea." Five Bishops were present, including Bishop Graves, of Shanghai. They have put forth a letter, stating the results of the conference.

The Bishop of Argyle and the Isles blessed, on June 9th, the home he has built in Iona for the Society of St. John Ev., and delivered it to the society. The Bishop, in a circular-letter, requested his clergy and others to unite "in humble prayer that, through the gracious influence of the Holy Spirit, the religious life may be revived in our midst, and that there may be a renewal among us of that missionary zeal which manifested itself so conspicuously in the life and work of S. Columba."—*Cowley Magazine.*

Fr. Biscoe, writes from Jerusalem: "There is a great movement among the Jews now to rebuild the Temple. They have offered an immense sum to the Sultan for the site, which at the present has not been accepted. Many of the Jews have large stones and marble pillars in their houses in readiness."—*Cowley Magazine.*

The Sea-shore Home.

The offerings on Ascension Day were given to the treasurer of the home at Point Pleasant. They amounted to $21.83. A number of subscriptions have been received through the offertory.

On Tuesday, June 1st, a strawberry festival and musicale was given by St. Mary's Guild, with the assistance of some friends. The room had been very tastefully decorated with various flags and bunting, and a large number of people seemed to have a very pleasant time. Owing to the many generous donations, the expenses amounted only to $10.62. The balance, $59.64, was turned over to the treasurer of the Sea-shore House.

The Sister in charge hopes to have the house in readiness to receive the first party on June 28th, a small party going down the week before to prepare. An altar has been given for the use of the "Home."

Baptized persons presented to Right Rev. O. W. Whitaker, D.D., Bishop of Pennsylvania, at St. Elizabeth's Church, Friday, May 28th: Frederick William Decker, Elmira Riley.

At St. Michael and All Angels, Tuesday, June 8th: Charles William Augustus Weigel.

Ordination.

The Rev. Erskine Wright was ordained Priest by the Bishop of the Diocese, at St. Andrew's Church, on Trinity Sunday. A number of others were made Deacons, and ordained to the Priesthood. His first mass was said in the Church on Monday morning, June 14th.

Baptisms.

May 27. Robert Monroe Hackett.
June 6. Charles Conyers Hunville.
" 6. Elmira Bruce.
" 14. John Leslie Bush.
" 17. Edna Mary Decker.
" 17. Lillie Watson Dunn.
" 18. Lorraine Darlington.
" 20. Charles Lewis Garrett.
" 20. William James Rule, Jr.
June 21. John Hamilton Humphries.

Marriage.

June 10. George H. Keyes, Georgie Anna Bichner.

Burials.

May 25. Elizabeth Miles.
June 26. Rebecca Anne Adler.
" 4. Robert Monroe Hackett.
" 22. Lydia B. Wentz.

Wanted, Fairy-Stories.

The Sunday-school library has been more successful during this past winter than for some seasons before. This is due to the untiring labors of the Librarian, David Coles, and his assistant, Andrew Finney. The whole library has been recatalogued and put in thoroughly good shape. There are about seventy persons who make regular use of its privileges, and there ought to be more. About eighteen books on the average are taken out each Sunday.

The library will be open all summer. Have you any books of good fairy-stories? If so, you an do the library a great favor by donating them to us.

A copy of the first number of *Church Defence Quarterly* has been received. It contains "Response of the Archbishops of England to the Apostolic Letter of Pope Leo XIII on Anglican Ordinations" (both Latin and English texts), and "The Archbishop of York on the Reply of Cardinal Vaughan." The *Quarterly* is published by the American Church League, P. O. Kennett Square, Pa., and the subscription is 25 cents a year.

A Choir Outing.

The regular Ascension Day pic-nic of the choirboys was held this year at Wissinoming, a locality particularly well adapted to the purpose, as it affords facilities for all sorts of land athletics, in addition to possessing secluded spots of beach where the luxury of a dip in the Delaware can be indulged without interruption. Many of the boys returned with colds or hoarseness, but that was, of course, perfectly proper; for where on earth would be the sense of going on a grand pic-nic if you didn't bring back some tangible proof of your trip, and what would be the enjoyment of an experience of the kind if you didn't carry your enthusiasm and appreciation sufficiently near the point of blind frenzy as to be absolutely contemptuous of all personal consequences? It is simultaneously evident that no satisfactory reply can be made to this query, and that the boys were, therefore, perfectly justified in "catching" all the cold they could overtake. That is always to be expected under such circumstances, and deprivation of the privilege of doing so would undoubtedly mar the enjoyment of the occasion. The pleasure of the Ascension Day pic-nic was not dimmed by any such foolish restriction; and to those who can claim familiar acquaintance with the Rev. Mr. Quin and the Rev. Mr. Wright, no assurance of the success of the excursion and the pleasurableness of the trip will be necessary other than the announcement that these two gentlemen were in charge of the expedition.

The Survival of the Fittest.

Mr. Crescendo, a man of somewhat more than the average amount of sentiment, an individual of reasonable appreciation of the beautiful, possessed of very considerable fondness for music and a fair musical knowledge, attends a highly ritualistic and musically elaborate service upon one of the great festivals. The odor of the incense tickles his nostrils, the fumes permeate his brain and bewilder his vision. Through a haze, as though gazing from a distance upon some wondrous fairy scene, he beholds the gorgeous vestments, sees the brilliantly arrayed acolytes, servers and priests flit hither and thither before the magnificent altar, and witnesses all the pomp and ceremony of the service. He becomes imbued with the spirit of the occasion. It steals into his being. His heart beats faster, his pulse quickens. He is captivated by the majestic roll of the organ, by the throb and pathos of the string instruments; he is stirred by the beat of the drums and the blare of the brass; he is entranced by the impressive cadences of the carefully trained human voices as they chant their praise to God in the irresistible melodies and divine harmonies of some departed master, the scintillating products of whose dazzling genius sparkle here and there, through generation after generation of mankind, to brighten the gloomy recesses of stumbling dullness and struggling mediocrity.

"Splendid," murmurs Mr. Crescendo, appreciatively. "What intense enjoyment it must be to participate in such a magnificent service! By the way, why should I not? I am somewhat of a singer, and, probably, know enough to qualify me for membership in the choir."

At the conclusion of the service, he interviews the choirmaster, who tests his voice, and discovers that the applicant possesses, apparently, all the re-

quisites of a valuable choirman. Mr. Crescendo is, therefore, gladly accepted and entered upon the roll, and assumes his place as a member of the choir.

But, with the departure of the strings and horns and drums, with the doffing of the brilliant robes and glittering vestments, the "festival" spirit flees from the bosom of the enthusiastic Mr. Crescendo, and he gradually grows to regard the plain, ordinary Sunday services as rather monotonous than otherwise. As the warm weather approaches he experiences the irksomeness of hot vestments in a close church, and, finally, comes to feel that it is impossible for him to maintain the moral effort necessary to sing two services each Sunday under such discomforting circumstances. His attendance grows irregular, and at last he disappears from the ranks of the choir.

Yet, Mr. Sostenuto, a plain, matter-of-fact, practical gentleman, who joined the choir about the same time as Mr. Crescendo, but who experienced none of the poetic emotions of the latter, has never missed a service, and shows no indication of growing lax in attendance as the summer approaches.

However, all this occasions no surprise in the mind of the stolid choirmaster. He has seen men come and he has seen men go. Experience has taught him that, though he can test a man's voice and musical qualifications in a few minutes, the more subtle and delicate test of character must be left to the keener discrimination of that old patriarch—Time; so the choirmaster accepts Mr. Crescendo and Mr. Sostenuto, and three others, all of whom made application for admission after hearing the Easter service, and all of whom proved to be experienced and qualified singers; but, wise in his generation, the choir director leaves it to the Master Gleaner to make final siftings and selections. When the old man has done *his* work, Mr. Sostenuto alone remains in the ranks of the tried men and true, who previously composed the choir. He only, of the five applicants, has been found worthy of absorption in the corps of weather-beaten veterans who have seen so many seasons, and whom the stoical choirmaster mentally denominates his "survivors," because *each one represents a similar sifting* made by the indefatigable Gleaner.

Legend has it that, when the walls of a certain ancient cathedral were being reared, centuries ago, the old bishop, having previously qualified himself to judge, carefully and systematically inspected each load of stone as it arrived, relentlessly rejected all poor material, and permitted only the best quarryings to be used in the construction of the edifice. That cathedral still stands, as perfect, apparently, as when raised, a marvel to posterity of the builder's craft.

Always, other things being equal, will the best results be obtained only from the best materials; and the best materials can be secured only after careful, patient selection, based upon thorough test.

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Surplus.....	2.319,773 52	
		$9,686,808 08
Surplus as to policy holders.....	$5,319,773 52	

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T. HOUARD WRIGHT, Marine Secretary.
may 1-y

St. Clement's Magazine.

Vol. 4. PHILADELPHIA, AUGUST, 1897. No. 8.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR AUGUST.

1. **Sunday** (*7th after Trinity. Chains of St. Peter*).
Masses, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
2. Monday.....Mass, 7 a.m. Requiem, 7.30 a.m. Guild of St. Mary, 8 p.m.
3. Tuesday .....Masses, 7 and 9.30 a.m.
4. Wednesday (*St. Dominic, C.*).....Masses, 5.30 and 7 a.m. Guild of St. Vincent, 8 p.m.
5. Thursday (*St. Oswald, K. M.*).....Masses, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
6. Friday (*Transfiguration of Our Lord. Abstinence*).
Masses, 7 and 9.30 a.m.
7. Saturday (*Holy Name of Jesus*)...Mass, 7 a.m.
8. **Sunday** (*8th after Trinity*) .....Masses, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
9. Monday .....Mass 7 a.m. Requiem, 7.30 a.m.
10. Tuesday (*St. Lawrence, M.*).....Masses, 7 and 9.30 a.m.
11. Wednesday .....Mass, 7 a.m.
12. Thursday (*St. Clara, V.*).....Masses, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
13. Friday (*Abstinence*). ..... Mass, 7 a.m.
14. Saturday..... Mass, 7 a.m.
15. **Sunday** (*9th after Trinity. Assumption of B. V. M.*).
Masses, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
16. Monday.....Mass, 7 a.m. Requiem, 7.30 a.m.
17. Tuesday..... .....Masses, 7 and 9.30 a.m.
18. Wednesday..... .....Mass, 7 a.m.
19. Thursday.. ..... Masses, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
20. Friday (*St. Bernard, C., Ab., Doct. Abstinence*).
Mass, 7 a.m.
21. Saturday (*St. Jane Frances, W.*)..Mass, 7 a.m.
22. **Sunday** (*10th after Trinity.*). ...Masses, 7, 9.15 and 11 a m. Matins, 10.30 a.m. Even-song, 8 p.m.
23. Monday.....Mass, 7 a.m. Requiem, 7.30 a.m.
24. Tuesday (*St. Bartholomew, Apostle*).
Masses, 7 and 9.30 a.m.
25. Wednesday (*St. Louis, K. C.*).....Mass, 7 a.m.
26. Thursday .....Masses, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
27. Friday (*Abstinence*).....Mass, 7 a.m.
28. Saturday (*St. Augustine, B. C., Doct.*).
Mass, 7 a. m.
29. **Sunday** (*11th after Trinity. Beheading of St. John Baptist*).
Masses, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8. p.m.
30. Monday.....Mass, 7 a.m. Requiem, 7.30 a.m.
31. Tuesday (*St. Aiden, B. C.*) ..... Masses, 7 and 9.30 a.m.

Matins, daily, 9 a.m.
Even-song, daily, 5 p.m.

ST. CLEMENT'S MAGAZINE is on Sale at Warwick's Book Store, 254 S. Eleventh St.

St. Clement's Magazine.

PUBLISHED MONTHLY.

BY

M. B. MARKLAND,

FOR THE

GUILD OF ST. JOHN EV.

Single Copy, 5 Cents. **Yearly, 50 Cents**

All communications should be addressed to THE EDITOR, 1009 CLINTON STREET, PHILADELPHIA

PHILADELPHIA, AUGUST, 1897.

Religion Gone to Seed.

Among the many benefits of the summer to our parishioners sojourning in the country or at the seaside, not the least ought to be the opportunity for comparison. Some have taken pains to go where the sacraments are valued and the whole Gospel is preached. Others, through neglect or force of circumstances, find themselves where there is indeed a church, but with such distressing laity of instruction and such failure to realize the dignity of Catholic truth that they almost wish they had the excuse of there being no church, in order that they might stay away. A third and perhaps more numerous class, arriving at the place where their outing is to be spent, begin to realize that comparatively few people care much for religion. They find no regular provision for the worship of God even on Sundays. If there is a service, say at a sea-shore resort, there may be as many as a hundred people who will go to church, while many thousands are strolling along the beach, bathing, or gossiping on the hotel piazzas. Go into the country towns and you find the inhabitants, the thrifty descendants of the Pilgrims, spending the day in the companionship of the Sunday papers which the city press displays great enterprise in hurrying into even remote parts. A few go to "meeting," more stroll out toward evening to the Christian Endeavor gathering, which aims to be a rendezous for the young people. Some do up their religion by piously singing selections from Gospel Hymns No. X. The more intellectual and logical will tell you frankly that they have done with religion in any concrete form; they feel no obligation to attend the religious services which are within their reach, and they are quite content. Now our object in making these observations is not to utter a wail of despair. We believe in the religion of Jesus and its power over human hearts. If people do not show any symptoms of a definite faith or the effect of the constraining love of Christ it may be, to say the least, because they have never known what true religion is. They have had a kind of faith and a kind of ecclesiastical authority, but they have seen how, without the sanction of reason and history, are the one and the other. Their religion has gone to seed. These people are earnest enough; their lives are good outward lives. But their Godward life lies dormant, shrunk up within itself, like a seed waiting for the soil and the juices of the earth. The moral of all this is that this year, or if it is too late, next year, our contact with these people must be for their good. They are almost ready for concrete religion, vital faith, and its outward expression. What Catholic churchmen do when they go into such regions, matters much. They will be judged, and their religion with them. If Christianity is ever to be a real power in our lives, making us careful yet cheerful, definite in faith, yet large-minded and truly Catholic, in the world, and bearing our part in all its interests, yet not of the world—then even the summer may have its proper missionary results. It is Christian lives that really convert people; books and tracts come afterward.

Baptisms.

June 24th. Margaret Connell.
" 24th. Jennie Searle.
" 27th. Winfield Irvin Benjamin.
" 27th. Ida Mathilda Eckard.
" 27th. Paul Clarence Eckard.
July 1st. Elsie Irene Burr.
" 1st. Cecil May Draper Gartley.
" 16th. Edith May Griffiths.
" 16th. Edward Baker Campbell.
" 22d. Elizabeth McShane.

Marriage.

June 23d. Elmo B. Jasper.
Margaret Agnes Dougherty.

Burials.

July 4th. Jesse L. Buckman.
" 17th William A. Johnson.
" 18th. Olive F. Miller.
" 20th. (Mrs.) Annie Little.
" 20th. Mary M. Daniells.
" 21st. Benjamin F. Cartier.

You cannot dream yourself into a character; you must hammer and forge yourself one.

Sin may be clasped so close that we cannot see its force.

Some people are not trying to live, they are only trying not to die—this is true as regards the spiritual as well as the natural.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. W. C. CLAPP,
THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett in Church on Saturdays: 3–4 and 7–8 P. M.
The Rev. W. C. Clapp, in Church on Thursdays: 7.30–9.30 P. M. Saturdays: 4–5, 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff
Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

The Lambeth Conference.

On July 1st in London began the Conference of all the Bishops in Communion with the Anglican Church. All the English bishops were there, as well as nearly all from our American Church, and many from Canada, India, South and Central Africa, Australia, and Polynesia; and as the special guest, was the Archbishop of Finland, who represented the Greek Church. There were one hundred and ninety-eight in all. This Lambeth Conference assembles every ten years at the call of the Archbishop of Canterbury, and it discusses thoroughly all the problems that are meeting the Church in its work in all the continents. The decisions of the council are not obligatory, but merely for advice and encouragement. What makes this present Conference memorable is that it not only occurs just at the time of the Queen's Jubilee, and thus brings before the world, at an auspicious moment, the marvelous growth and unity of our dear Mother the Catholic Church; but also that it occurs on the thirteen-hundredth anniversary of the coming to England of St. Augustine, first Archbishop of Canterbury. (Archbishop Temple, the present primate is the ninety-second Bishop of that See.)

Wednesday, June 30th, was observed at Lambeth Palace as a Day of Retreat, conducted by the Bishop of Lincoln. On Thursday there was a solemn evensong in Westminster Abbey. On Friday the bishops and their chaplains made a pilgrimage to the spot, on Britain's southeast coast, where St. Augustine stood when he first landed—upon which is now a memorial cross. Then they adjourned to the little town of Canterbury, and met in the great Cathedral for a gorgeous and impressive service—the grandest ecclesiastical function within the memory of English churchmen. The long array of living bishops clad in their Episcopal robes, rich colored hoods, and snow-white rockets, with the Archbishop in the centre, with his cross borne before him, and clothed in his gorgeous scarlet robes made a spectacle never to be forgotten.

The work of Conference began on July 5th, but as the Council meets behind closed doors nothing can as yet be reported. But this we know, its influence in moulding into close union all the dioceses of our great Church is a work beyond calculation in its future effect. Those of us who will live forty or fifty years more will hear a great deal about these Lambeth Conferences before our death.

News of the Crusade.

Last report	$11,112 99
June 27th (21)	17 03
July 4th (30)	41 14
" 11th (14)	31 11
" 18th (11)	2 86
" 25th (16)	28 78
Interest	15 53
	$11,249 44

$1,750 56 still needed.

Ninety-two Ransom envelopes were received during the month, which means that many have neglected.

Some few who are away have remembered to send "Ransom money," others paid before they left.

Offertory Account.

June 27th, cash	$26 46
" 27th, envelopes (142)	72 10
July 4th, cash	22 71
" 4th, envelopes (100)	46 67
" 11th, cash	16 54
" 11th, envelopes (61)	17 30
" 18th, cash	13 47
" 18th, envelopes (97)	45 75
" 25th, cash	17 55
" 25th, envelopes (92)	20 20
	$298 75

Special Funds.

"Ransom"	$120 92
"Sea-shore"	27 00
"Mission House"	20 00
Other	11 00
	$178 92

Persecutions.

In the world ye shall have persecutions, was the promise of our Lord to His disciples, and certainly the promise was fulfilled in the lives of the early Christians.

But there is no reason to suppose that this promise of our Lord's was to be confined to the first few centuries of Christianity. It is as true to-day as it was during the time of Nero. And if the Christian Church does not feel the persecution of the world to-day it is because the Christian people are false to their Christian standard, and because worldliness has entered into and possessed the Church itself.

The persecutions which every one who will live godly in Christ Jesus must suffer may come from without or may come from within—but they surely will come. The axe, the sword, and the flames of fire are not always the persecutions most to be dreaded. The world persecutes now-a-days less roughly perhaps, but more painfully. The sharp swords of tongues in cynical criticism and ridicule have tortured and destroyed many souls. The flames of evil passions fanned by worldly pleasures have persecuted multitudes of Christ's disciples.

If one is really anxious to enter into the Kingdom of God he must expect to do it only through much tribulation. It is a spiritual law that the soul should be purified by suffering before it is fit for the eternal presence of God. When you suffer, then try to remember two things: First, that you deserve to suffer because of your past sins; and, second, that you are being prepared by suffering for the true happiness of an eternal life with God.

Good Friday comes before Easter.

Guild of St. Lawrence.

RECEIPTS FOR JUNE.

Mrs. Grubb (for sewing)	$1 50
Sale of stamps	1 59
Sale of old coins (given by Miss Weiser)	2 15
Sale of clothing, etc.	7 11
Sale of photographs	4 09
Alms box	8 56
Proceeds of the "sale" of clothing	9 48
	$34 48

RECEIPTS FOR JULY.

Sale of clothing, etc.	$1 55
Sale of photographs	15
Sale of photographs (by Miss Cannon)	4 70
Jeremiah	4 00
Sale of stamps	1 00
	$11 40

A Wonderful Prophecy.

Many of the prophecies of the Old Testament were fulfilled at the Incarnation of Christ. Many are being fulfilled in the history of the Christian Church. But some have not yet been fulfilled, and all will not be fulfilled until the end of the world.

The prophecy of Ezekiel is one of the most mysterious of all of the books of the Old Testament. It is extremely difficult to understand. It seems, like the revelation of St. John, to be a vision of the unseen world, and a spiritual history of the Church of God in which outward and visible things mix with things beyond human knowledge.

The sixteenth chapter of Ezekiel contains a wonderful prophecy which has been conjectured to apply spiritually to the three great branches of the Christian Church—the Roman, Greek, and Anglican. In this chapter Rome is called Jerusalem, the East is called Samaria, and England is called Sodom. The prophecy is addressed to Rome. Read the chapter from this point of view, and see what a marvelous meaning it has.

Rome, like Jerusalem, has betrayed her high calling by worldliness and alliances with the great national world powers. Her elder sister, the Greek Church, is typified by the sterile Samaria. The Anglican Church, Rome's younger sister, is called Sodom because she has been abominably abused by heresy.

Rome's attitude toward the Anglican Church is expressed: "For thy sister Sodom was not mentioned by thy mouth in the day of thy pride."

The prophecy ends with the statement to Rome, "Thou shalt remember thy ways and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant."

Of the Anglican Church it is said: "Behold this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." Which is historically true, alas.

The entire passage should be read. It specifies the errors of Rome in detail, and clearly demonstrates God's recognition of the Greek and Anglican Churches as being all of one family, sister churches. All with their characteristic faults, but each the heiress of God's promises, beloved of Him, and after punishment for their sins to be again united in God's good time.

Frances Helen,

Mother Superior of All Saints' Church.

"Of your charity pray for the soul of Frances Helen, Mother Superior of All Saints' Sisters of the Poor, who entered into rest July 21st." To speak of her life would be to tell of many a hidden influence of Divine grace; her suffering seemed to permit her to see many things more unselfishly than is given to most good people. Nearly twenty-one years of her life she gave to God's work in this country, and was enabled to see some fruit, the increase of religious houses in union with the community, the establishment of the affiliated house in America, the building of the convent in Baltimore, and many of God's children under her wise counsel and direction given to His service in the religious life under the All Saints' and other rules.

The offices of the dead were said in the Convent Chapel, Baltimore, on Friday night, and the Chaplain. Rev. R. H. Paine, said a low mass, then on Saturday morning the burial office was said at Mount Calvary Church by the Chaplain, followed by a Solemn Requiem Mass: Celebrant, Rev. G. H. Moffett; Deacon, Rev. J. Sherlock; Sub-Deacon, Rev. C. M. Murray. The burial was in St. John's churchyard, Waverly, where three of the community already lie. The Chaplain said the prayers at the grave. Nearly all of the All Saints' Sisters were able to be present, also the Sisters of St. Mary. The Mother Superior of St. Margaret's and one of the Sisters were present. Rev. Fr. Huntington, Sup. O. H. C., Rev. Fr. McGarvey, Sup. C. SSS., Rev. Drs. Brand and Upjohn, Rev. L. C. Rich, and many of the Baltimore clergy were present. Members of St. Mary's Chapel acted as pall bearers. Loving messages were received from London and the religious houses of other communities in this country.

Home Influence.

Instruct the children ever so carefully, even indoctrinate them daily with ideas so plain that the wayfaring child (who is by no means a fool) cannot err, and all your care and heed and learning and efforts will, in the majority of cases, be utterly wasted, because the children, day after day return to homes where religion is perhaps professed, but is practically unknown; where mothers have "tantrums," and fathers tempers, where meekness, if anything is either amiability or cowardice.

Sea-shore Home.

On Monday, June 21st, the Sisters went to Point Pleasant to open and get ready the house for the season. Toward evening the altar which has been given to the Home was blessed.

On Monday, June 21st, the first party went down, and the second on July 12th.

Mass is said daily in the temporary chapel, the Rev. Chas. Fisk, of the Associate Mission at Trenton, being responsible for the duty.

The Pennsylvania Railroad have courteously given reduced rates; various firms have renewed the generous kindness of former years, by donations of useful things

The middle of the season is always an anxious time financially. A good part of the money needed has still to come in. The Sisters give their time and labor freely; other kind friends ungrudgingly share part of holiday time in this service of love, but food must be bought and paid for, rent is due, and money is needed. It is always a matter of regret and astonishment that so many of St. Clement's people go off for long jaunts and idle pleasure without any gift to this parish work, content that others shall worry and toil and they be free. Selfish unconcern and indifference to a new duty and claim.

We are indeed grateful to friends new and old who have not forgotten.

Money and checks may be sent to John Douglass Brown, Jr., Treasurer, Drexel Building, or the All Saints' Sisters, 2034 Cherry street. We hope and pray that the time is not far distant when ground and money for a suitable building may be given for this very useful branch of our work.

The Famine in India.

There are 40,000,000 people in India who live on one meal a day in the best of times, and 80,000,000 who invariably go to bed hungry. In the great famine of 1877-78, 5,000,000 persons died of starvation. It is impossible at present to give statistics concerning the present awful famine, which, however, seems to be on the decline, with the in-coming rains. The government has been anticipating famine for years, and has been preparing for just such a time. The idea is to give employment somehow to the poor; in the central provinces alone, 100,000 wells for irrigation were dug, and enormous quantities of carrot seed have been planted, carrots being of the very quickest growth. Generous gifts of money have been coming from England to relieve the starving millions.

The Athanasian Creed.

Some New England Unitarians were recently converted by a sermon in which the priest quoted the Athanasian Creed. They said that the creed made the doctrine of the Holy Trinity clear to them, and were sorry that they had not heard it before. They had always believed as Unitarians that the Church was really teaching that there were three Gods; whereas the Athanasian Creed says:

"The Godhead of the Father, of the Son, and of the Holy Ghost is all one: the glory equal, the majesty co-eternal."

New England Unitarians as they come to understand the Church's true teaching are very rapidly giving up their errors and being made members of the Church. It is more than likely that if the Athanasian Creed had been retained in the American Prayer Book the Unitarian heresy would never have arisen in New England, but multitudes would have passed at once from the darkness of Calvinistic heresy to the true light of the Catholic faith.

Parish Notes.

Four hundred and sixteen communions were made from June 20th to July 24th.

The clergy of the parish have, in addition to their own work and duty, ministered to persons belonging to other congregations when asked, the pastors being absent.

One of the interesting matters of the month has been the finding by members of the Egyptian Exploration Fund of a small page 5¾ inches by 3¾, containing eight sayings of our Lord. The date is said to be about 200 A. D.

It is impossible to proceed with any preparations for the crypt chapel or side altar until the work of the steam-heating plant is completed. The font will have to be removed to west end of church.

The Rev. W. C. Clapp and the Rev. C. C. Quin took their holiday in July.

The Rev. E. Wright will be absent during August.

The choir will have its vacation Sundays, August 22d, 29th, and September 5th. Hymns will be sung at the eleven o'clock mass, and a mission service at 8 P. M. Even-song will be said at 5 o'clock.

The attendance at both week-day and early masses on Sunday has been very good during the month, but at the other services there were not as many persons present as in former years.

We hope more flowers for the altar may be sent. Grateful thanks to those who have kindly remembered.

The contract for steam heating has been signed, and Messrs. Thompson Brothers will do the work. We are greatly indebted to Mr. Horace W. Sellers, who has prepared the plans and specifications.

The Bishop of the Diocese is in England, in attendance at the Lambeth Conference.

The corner-stone of St. Mary's chapel (St. Mark's Parish) was laid on Monday afternoon, June 28.

More than grateful thanks are due to the thoughtful parishioner who has given an offering to be used in meeting the interest on the mortgage of the Mission House, 2036 Cherry street. We hoped the request would reach the sympathy of more than one.

The Church garden is becoming more and more a pleasant spot through the labors of the parishioner who ungrudgingly gives time and loving care.

Judging by the number of items copied from ST. CLEMENT'S MAGAZINE into other papers, some of the topics have more than a parochial interest and importance.

The Journal of the 113th Convention of Diocese of Pennsylvania has been printed and distributed. It contains an account of the proceedings, together with various reports.

We have received information of a legacy for St. Clement's from the will of Mrs. Lydia B. Wentz.

One of the most useful and sensible of charities is that of certain of our fellow-citizens who have obtained the use of vacant lots in various parts of the city as play-grounds for the children of the neighborhood. They are furnished with tents, swings, see-saws, and various other means for amusing the children. Our information as to the condition of the other plan, cultivating the vacant lots, does not lead us to be as enthusiastic about its success as are some of the daily papers.

Scolding.

The habit of scolding is more than a surface trouble; it indicates an interior lack of faith in God. The man or the woman who scolds when things go wrongly attempts to do what God alone can do, tries to take matters into his own hands, and to readjust the universe. Reproof is necessary sometimes, and stern rebuke, and the assertion of God's eternal truth; but scolding never. There is one other reason which may be given for rooting out this very prevalent habit, a practical reason—it doesn't do any good.

Evil Speaking.

It is surprising to think how much evil is accomplished in the world by means of the tongue.

Direct temptation is, of course, the most evident way in which harm is done by speech.

Slander is a method of injuring others often resorted to. The word "Devil" means the accuser.

Lying is almost always employed as a means of hiding some sin already committed; but it may also be used to cheat others, or to elevate one's own pride. Satan is called the father of lies.

VULGARITY IN CONVERSATION IS OFTEN A MEANS OF UNDERMINING VIRTUE, AND SO DESTROYING SOULS.

Gossip is generally a species of mild slander. It always indicates a low moral and spiritual state.

Idle conversation, while not necessarily sin and sometimes even a pleasant relaxation, should be guarded against as likely to run into gossip or slander if not watched.

Fault-finding and querrelousness indicate an undisciplined temper, and an entire lack of detachment—pride in short. They harm most by irritating others, and by encouraging selfishness.

The best remedies against sins of the tongue are:

1. Meditation on the fact that we must give account of every idle word at the day of judgment.

2. Keeping silence from all unnecessary conversation for a part of each day in honor of our Lord's silence before Herod.

The Sunday-school Picnic

On July 1st, all members of the parish who could, went to College Park on the Delaware for a day's outing, and every one seemed to enjoy the day very much. Between swings and merry-go-rounds, boating and eating, time traveled along most satisfactorily; though we did not get back to Philadelphia till after 9 at night. No one was drowned; no one was overcome by the heat; everybody kept their temper. It was altogether pleasant, and next year may it be more and even merrier.

The Acolytes' Fourth-of-July Trip.

The acolytes—a dozen or so of them, spent two or three pleasant days at Point Pleasant. They did everything successfully that they tried to do, boating, swimming, bathing, sleeping, eating, and having a good time generally. With it all, they were decidedly in vogue with the people at the house where they boarded, which shows that they didn't forget to be gentlemen. Sunburn for a time because, as it were, a badge of membership in St. Vincent's Guild.

Socialism and Christianity.

(1) "Socialism is founded on the principle that happiness depends primarily on circumstances." It tries to make men happier by improving their surroundings. But Christ put character first and circumstances after. A good man will be happy in evil circumstances; a bad man miserable in luxurious surroundings.

(2) "Socialism is founded on the faith that man's moral character depends primarily on his condition; Christianity, on the faith that man's condition depends primarily on his moral character." No doubt the two forces act and react upon each other, but the reform of the social organism would not necessarily carry with it the reform of the moral character. Christ first reformed the men, and then the men themselves reformed the circumstances. The history of the gradual abolition of slavery in the Christian society is the best instance of this.

(3) "Socialism appeals primarily to the man in his lower nature." A bath and food come first, education next, then a larger income. If religion is to have a place at all, that place is subordinate to physical necessities. Dr. Abbott admirably sums up the position of Christianity as opposed to either extreme:

"The bird is in prison in the egg. Conservatism would leave the egg unbroken, leave everything as it is and has been; it will get an addled egg. Radicalism would impatiently break the shell to let the imprisoned captive free; it will get a dead bird. Christianity broods the egg, and the bird breaks its own shell."—*The Guardian.*

From Our Exchanges.

We are glad to welcome the first number of "Notes by the Way," under the editorship of our friend, Rev. Dr. Clendenin.

The *Cowley Evangelist* for July is a particularly interesting number. The description of the day at Iona when the house was transferred to the Society includes a quotation from the *Scottish Guardian:*

"It is impossible to say what results may not follow this restoration of the religious life in Iona. In all probability the unfolding of these results will be a very gradual work; the spirit in which the Community has entered on its new possession is that of absolute waiting upon the Divine guidance; and

wherever that guidance may lead, of one thing we may be sure—that its influence in the future will be aptly typified by the statue of St. Columba, which stands on the outer east wall of the Chapel, looking, with hand upraised in blessing, across the Sound to Mull, for these brethren, his followers in that life of the evangelical counsels which he made so glorious, have come like him to bless the islands of the Western sea."

The House consists of a Chapel, community-room, refectory, eleven cells, and the kitchen office. Priests desirous of making a retreat there can obtain permission from the Father Superior.

There is an account of the affiliated House of the All Saints' Sisters in Bombay, which consists largely of hospital and school work. With so much that is interesting and inspiring we regret the appearance of one or two "pious opinions." One may not "value" certain things for one's self and attain high spiritual powers, and yet be mistaken as to the effect these same privileges have on the lives and characters of others.

The William Halsey Wood altar, of which we published a cut in the June paper, is of stone and not wood, as was incorrectly reported in an esteemed New England Exchange.

"An attempt is now being made to spread the suggestion that we have got all we want. There are people who were regarded as extreme men twenty years ago or less, who are disposed to assert that all that they themselves do is English, and all that goes beyond their own practice Roman. Such people should ask themselves what they would have thought in the past of an attempt to separate the extreme from the moderate men. As there are doctrines to be more widely spread, so there are practices to be more generally revived, for instance, the Reservation of the Blessed Sacrament, the Anointing of the Sick, the use of Incense, strangely neglected considering its Scriptural authority. To carry on the work that has been going on so well during the last sixty years, it is necessary for all Catholics to stand shoulder to shoulder. There were many who hesitated about introducing the Eucharistic vestments themselves who stood nobly by those who were persecuted for doing so. There ought to be the same kind of feeling now. There may be mistakes and errors in judgment; there may be excess and defect; but the only clear distinction is between Catholics and Protestants, and all Catholics ought to stand together for the defense of the Catholic Faith and for the full expression of that Faith in Catholic Worship."—*Church Times.*

The *Holy Cross Magazine* announces that Father Huntington has been elected Superior of Order of Holy Cross.

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Surplus.....	2,319,773 52	
		$9,686,808 08
Surplus as to policy holders.....	$5,319,773 52	

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St. Clement's Magazine.

Vol. 5. PHILADELPHIA, SEPTEMBER, 1897. No. 9.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR SEPTEMBER.

1. Wednesday (*St. Giles, A. C.*) ...Masses, 5.30 and 7 a m. Guild of St. Vincent, 8 p.m.
2. Thursday (*St. Lazarus*).....Masses, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
3. Friday (*Abstinence*).....Mass, 7 a.m.
4. Saturday .....Mass, 7 a.m.
5. **Sunday** (*12th after Trinity*).. ..Masses, 7, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
6. Monday .....Mass, 7 a.m. Requiem, 7.30 a.m. Guild of St. Mary, 8 p m.
7. Tuesday (*St. Evustius, B. C.*).. .Masses, 7 and 9.30 a.m.
8. Wednesday (*Nativity of B. V. M.*).
   Mass, 7 a.m.
9. Thursday.....Masses, 7 and 9.30 a.m. Mothers' Meeting, 8 p.m.
10. Friday (*Abstinence*).....Mass, 7 a.m.
11. Saturday ....Mass, 7 a.m.
12. **Sunday** (*13th after Trinity*) .....Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
13. Monday .....Mass, 7 a.m. Requiem, 7.30 a.m.
14. Tuesday (*Exaltation of the Holy Cross*).
   Masses, 7, 7.30 and 9.30 a.m.
15. Wednesday (*Ember Day. Abstinence*).
   Masses, 7 and 7.30 a.m.
16. Thursday (*St. Ninian, B. C. Dr. Pusey's Day*).
   Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
17. Friday (*St. Lambert, B. M. Ember Day. Abstinence*).
   Masses, 7 and 7.30 a.m.
18. Saturday (*Ember Day. Abstinence*).
   Masses, 7 and 7.30 a.m.
19. **Sunday** (*14th after Trinity.*)....Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
20. Monday..... Mass, 7 a.m. Requiem, 7.30 a.m.
21. Tuesday (*St. Matthew, Ap. and Ev.*)
   Masses, 7, 7.30 and 9.30 a.m.
22. Wednesday (*St. Maurice and his Companions, M. M.*).
   Masses, 7 and 7.30 a.m.
23. Thursday (*St. Thecla, V. M.*).....Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
24. Friday (*Abstinence*) .....Masses, 7 and 7.30 a.m.
25. Saturday ....Masses, 7 and 7.30 a.m.
26. **Sunday** (*15th after Trinity. St. Cyprian, Archb., M.*).
   Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8. p.m.
27. Monday (*St. Cosmas and Damian, M. M.*).
   Mass, 7 a.m. Requiem, 7.30 a.m.
28. Tuesday.....Masses, 7, 7.30 and 9.30 a.m.
29. Wednesday (*St. Michael and All Angels*).
   Masses, 7, 7.30 and 9.30 a.m.
30. Thursday (*St. Jerome, Pr., C. Doct.*).
   Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.

Matins, daily, 9 a.m.
Even-song, daily, 5 p.m.

ST. CLEMENT'S MAGAZINE is on Sale at Warwick's Book Store, 254 S. Eleventh St.

St. Clement's Magazine.

PUBLISHED MONTHLY.
BY
M. B. MARKLAND,
FOR THE
GUILD OF ST. JOHN EV.

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PHILADELPHIA, SEPTEMBER, 1897.

Alms, Spiritual and Temporal.

That the Church's duty to her poorer members has been a difficulty from the start is seen from Acts vi: 1, where it is clear that by the creation of the diaconate it was intended to separate ministrations of this sort from the ornamental and more spiritual ones of the priesthood. The mixing of the two spheres, temporal and spiritual, in such a way that those who receive aid think it somehow their due from the Church herself; so that they come to regard it as a sort of benefit conferred upon the Church if they submit to her spiritual ministrations, in return for which they look to her for certain money and goods. This is a great and constant danger. A wealthy church is likely to educate in this way a class of pauper parishioners, greedy and exacting, whose souls suffer while their bodies are fed and clothed. It is a sad sight to see a healthy, self-respecting and hard-working man or woman, who had been attracted to the Church first by a sense of spiritual need, gradually degenerating into this parasitic condition, through the mistaken zeal of those who mean to be benefactors. How can it be remedied? Certainly not by ceasing to give. That would be to run counter to the whole trend of historic Christianity. It would moreover be an injustice to those who rightly feel the duty of giving to their less prosperous brethren; it would choke off a necessary outcome of Christian life. One remedy is to make beneficiaries feel that, while alms-deeds are the certain product of Christian character, still the root and the more valuable thing is the character itself. The Church deals in the spiritual means by which that character can be obtained, while, as a Church, she may be unable to give one penny for their physical relief. "Silver and gold have I none, but such as I have give I thee." Let Christian people, by individual or organized means, give out of Christ-loving hearts whatever they can, carefully, conscientiously. The poor need help, material, social, spiritual, especially the last; but spiritual food is not valued or assimilated if we give it, like a pill, enveloped in some sweet bodily comfort. Separate the two, and both are likely to be more real and more effective.

Offertory Account.

August 1st.	Cash		$19 95
" 1st.	Envelopes (86)		31 70
" 8th.	Cash		20 38
" 8th.	Envelopes (69)		22 00
" 15th.	Cash		13 83
" 15th.	Envelopes (72)		20 90
" 22d.	Cash		13 63
" 22d.	Envelopes (124)		46 85
			$189 24

About $200 is owing on envelope account.

Special Funds.

"Ransom"	$137 75
"Sea-shore"	5 00
Choir picnic	25 00
Repairs	1 00
Lady Chapel	1 00
Mission House (water rent)	18 75
Other	77 00
	$265 50

News of the Crusade.

Last report			$11,249 44
August 1st.	(25)		25 72
" 8th.	(30)		43 79
" 15th.	(14)		30 20
" 22d.	(18)		38 04
			$11,387 19

$1,612.81 still needed.

Eighty-seven Ransom envelopes were received during the month. Just one year ago THE MAGAZINE put out the suggestion that we ought to do something special for the payment of the ground rent. The Sunday before St. Clement's Day a special appeal was made for an offering at the Dedication Festival. At the Parish Tea the idea of the Crusade was suggested. In spite of some difference of opinion, the struggle has gone on with the help of those who lovingly enrolled themselves, "joined the crusade." God will surely bless them, as He has so evidently blessed the fighting for the ransom of this holy place. We still hope that the rest, those who have not joined or helped from love or with sacrifice of self, may take their part and pay their share. It is a free-will offering to God; the memory has been given for His greater glory.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. W. C. CLAPP,
THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M.; 3-5 and 7-9 P. M.

The Rev. W. C. Clapp, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

The Rev. E. Wright, in Church on Saturdays, 4-5 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff
Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

The Work of the Summer.

The amount of money required for the new heating plant is $2,629, and the work of carpenter in addition will bring the total to $2,750. At least $2,500 has been set apart for the purpose, and the rest must be raised in some manner. The work has been carried on without any interference with the services.

It is an unusual thing to see such a careful and courteous set of men as we have had working in and about the Church. It is only to be expected that everything done will not suit every one, but, though it has not been an easy problem to solve, every effort has been made to obtain the best possible results. It has been necessary to remove some pews, and the number of sittings has been decreased. Eventually it is expected to move the font down to the west door, and erect an altar, money for which has been promised, at the head of the south aisle. This will make the church available for week-day services, as it ought to be.

It is really to be hoped that some plan for new confessionals may be prepared. If any one does not see the need, we have what we consider an unanswerable argument. Let them spend a whole hot summer in Philadelphia, and occupy the present ones four or five hours each week, or at any time of the year choose two consecutive days for spending eight or ten hours a day in them, their objections will be answered in a practical fashion.

Parish Notes.

The choir holiday lasts for three Sundays, August 22d, 29th and September 5th.

A reproduction of Murillo's painting of "The Immaculate Conception" was hung in the chapel on the vigil of the assumption of the B. V. M. It is the gift of one of our people in memory of her dear sister who is at rest.

We expect some time in the fall to obtain a picture for the church, a very good copy of "The Flagellation."

Various plans for utilizing the space under the sanctuary have been under consideration, and we hope to decide upon something by the time the present work is finished, to make this available for a crypt chapel.

An electric light has been placed on Appletree street (formerly Tower street). It is a decided improvement. We cannot say that we as gladly welcome the change of name of Friedlander and Claymont streets. It almost seems like moving into another neighborhood.

September 16th is the anniversary of Dr. Pusey's death. Some may wish to keep it in memory.

August 13th was the anniversary of the death of Miss Hannah P. Smith. A mass was said in the chapel.

The embroidery for the black dalmatic and tunicle has been finished. The set, as completed, was used at the solemn requiem for Mother Frances Helen, of All Saint's, at Mount Calvary, Baltimore.

The Philadelphia *Times* had a very satisfactory notice of the work of Mother Frances Helen, and the *Holy Cross Magazine* published an interesting account of her life.

Due notice of the beginning of the Cathechism and Infant School will be given. The Rev. Erskine Wright is in charge.

Next year, at Nashotah, three young men, members of this congregation, expect to be preparing for Holy Orders. Will you not pray that they may be faithful and persevere?

The first individual offering for the "new chapel to be dedicated to our Lady" comes from one at a distance, who will "ever cherish the warmest affection" for St. Clement's.

Tuesday, September 14th, is the exaltation of the Holy Cross, one of the festivals of obligation for Guild of the Holy Cross.

One of the English Protestant papers seems to think that the Brotherhood of St. Andrew is a secret society to advance "ritualism" (perhaps it is), and so puts young men on their guard.

Summer-Resort Churches.

Real Catholics ought to be willing to make sacrifices. And they ought to make sacrifices in summer as well as in winter. Some people seem to think that the devil takes a vacation as soon as the snow stops flying, and that God is weary of hearing prayers in hot weather. No doubt the devil reaps a great harvest in the summer months therefore.

And one way Catholics can make summer sacrifices is by being very careful to select some place to go during vacation where the Church is decently and loyally presented. There is no good result possible at one of these summer churches where an unbelieving vestry invites a different priest each Sunday as a kind of religious entertainment for the holiday crowd. At so many places the "Episcopal Church" is exhibited as a kind of attraction about on a par with the "good hotels, open air concerts and fine surf-bathing." Nor can any good come from going to hear old Dr. Blank, who reads morning prayer in a black stole and balloon surplice, and then preaches half an hour against the doctrine of Apostolic Succession, and ends up by inviting everybody, Turks, heretics and infidels, to stay and receive at the late communion. Old Dr. Blank represents the dry-rot of Protestant prejudice which, alas, has eaten like gangrene into the Church.

What the Catholic wants is the opportunity to go to mass, to receive the sacraments of the Church. Some one ought to get out an accurate directory of the Church privileges at American summer resorts, with red stars and warnings. But it would be better yet if some of our wealthier Catholic people would be willing to do for God what they do for themselves—that is, build a cottage for Him at the sea-side or mountains. This would be a work of true Christian charity, and a great means of advancing the glory of God.

Nothing is more blameworthy than the careless and selfish way Catholics select their summer resorts. They seem to consider everything else except whether God is there. Halt the time if they were bitten by a mountain viper, or strangled in the surf, they could not even be sure of a funeral service.

"Why and wherefore? Simple explanations of the ornaments, vestments and ritual of the Church," published by The Young Churchman Company, contains plain and reliable answers to many questions that people ask, or would like to ask.

Summer Hotels.

Unhappily the necessity of summer outings is upon us. Our worn-out civilization demands repose and relaxation. Men debilitated at desks, and women diseased by artificial living, demand the contact with nature. And the "nice, quiet, home-like" summer place is very rare.

Especially is the danger great to young people and children. It is almost impossible to discover a summer hotel where some corrupting influence is not found.

Absolutely nothing could be more disastrous than the loose way our young girls, just at the dancing age, are permitted to be whisked about by every glittering youth who comes along. Moreover parents ought to be frankly on their guard to prevent the formation of evil habits in their young children developed by contact with other children. The sins of childhood last through life, and leave deep scars on the memory. Children at the age of five years even are often led astray by bad companions at summer hotels. "Keep innocency," says the Psalmist. But summer hotels and innocency seldom coincide. Parents, beware!

The American Bishops have been very prominent during July in England, preaching, speaking and wearing all kinds of secular and ecclesiastical clothes. Several of them have already returned to their dioceses. The *Church Times*, in an account of a Sunday-school festival, at St. Albans, says: "The Bishop of Pennsylvania, in a thoughtful and stirring address, described the aims and conditions of Sunday-school work in the United States, and gave some very practical hints with regard to some branches of the work which might, with considerable profit, receive adoption in our own country. The Bishop's address was listened to with marked attention.

The Sister Adelaide Frances has been elected Mother Superior of All Saint's Sisters of the Poor. This, of course, must be confirmed by the Mother General. The prayers of our people are asked for her guidance in the new responsibilities; also, for the community. The installation cannot be before the return, sometime in October, of the Bishop of Maryland, who is the official visitor.

Burials.

August 5th. Emily Colville.
" 6th. Henry Orr.
" 16th. Edward McConnell.
" 16th. Abraham A. Blackman.

How to Keep Sunday.

A Catholic was once staying for a few weeks in a quiet village in the interior of New England. He was alone, but he found sufficient recreation amid the natural beauties of the region. Sundays he spent quietly reading, while his good host and hostess donned their best apparel and rode "to meetin'." He was rather amused at some of the distinctions observed by the farmer and his neighbors on the subject of "Sabbath-keeping." It was wrong to do farm work, such as haying, on Sunday, even if the grass were spoiling, but it was noticeable that farmers quite commonly made a special tour of inspection on that day, looking over the crops, calculating the gains and losses of the present season, and planning for the next. To read a novel was looked at askance, but anybody would pour over the sensational columns of the city newspaper and nothing was thought of it. Our friend, however, unwittingly gained the approbation of the villagers. They didn't know his book was a novel; and he didn't play croquet on Sunday. Some Catholics had been up there the previous summer, and had played croquet on the Sabbath, much to the grief of their country relatives and the scandal of the whole town. But this admirable young man, although a Catholic, evidently knew something of Christianity.

The case was one of pure prejudice and ignorance, we may say; and still we may hold that it was better to do as the young man did, notwithstanding the gloom and inconvenience of the puritanical Sabbath. People who are working toward a true solution of the Sunday question have three things to learn.

First. Sunday is not the Jewish Sabbath; its spirit should not be one of gloom, but of cheer: it is a feast day, the weekly feast of the resurrection, not a fast day.

Secondly, it is a day of rest. The *Sabbath* idea is retained in the Christian feast. But the interpretation is not the Jewish one. Rest implies cessation from ordinary toil, unless necessity compels. It is consistent with health-giving exercise of body and mind; but it does not sanction sloth, dissipation, over-eating, day-dreaming, reading of vicious or enervating literature. Rest, moreover, specially implies union with Him who is our true and everlasting rest. That is why attendance at mass and, still better, the making one's communion is a "bounden duty and service" for every Christian, every Sunday. By this sacred contact we begin to enter upon the rest of heaven. Sunday is the index of the Christian's eternal state.

But, thirdly, when we have learned true Catholic principles, we have to remember that they are to be applied often in the midst of surroundings which are not Catholic. St. Paul spoke about meat causing his brother to offend, but in our day the equivalent might be croquet, or bicycling, or tennis, or staying away from matins, or going to drive—or any one of a thousand harmless, beneficial or at least excusable actions, which may be stumbling blocks to offend weak brethren. Granted, it is most difficult to decide in many cases what ought to be done; still one ought to recognize the responsibility and try. We often think of the distinguished bishop of our communion who took a pledge of total abstinence because he knew one poor, weak man to whom he had reason to believe his example would be a help.

The One Thing Needful.

Churches are built for the worship of God, who is eternal, and the worship must be a constant factor in man's life. The clergy are ordained to minister the sacraments and teach the truths of religion. Most people would agree to these statements, yet Philadelphia, in the summer, tells a sad tale—churches closed, with the exception of supplied Sunday services; rectories, parsonages closed; no provision for the spiritual care of the unfortunate sick, dying, dead. People in affliction hunting the town for a priest, or getting on without one.

In a little while these churches will all be busy again. Coal, clothing, shoe, beneficial recreation, singing, sewing, cooking, dancing, dressmaking clubs—this the main idea of church work; baptisms and Sunday-schools to give a religious aspect. These are all well enough in their way, but the lesson of St. Martha's Day ought not to be lost: "Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful; Mary hath chosen that good part, which shall not be taken away from her." Mary "sat at Jesus' feet and heard His Word."

St. Clement's is not interested in any new philanthropic experiments. It exists for the worship of God during the whole year, the offering of the mass. A priest may be found every day or night for baptisms, confessions, holy communion, burials, visiting the sick and dying. The church is open for prayer all day. This is our idea of religion, this our aim and purpose—to prepare souls for eternity

The Lambeth Conference.

The Archbishop of York struck the true note of the needs of the religious world when he said that we needed "an age of the Holy Ghost." Others would persuade us that we need "an age of Mary," or the particular prayers and protection of the holy spouse, St. Joseph. The Archbishop of Canterbury, in the closing mass of the Conference at S. Paul's Cathedral, says: "It is with this thought that I would desire to break up the assembly of Bishops of our Communion—that we go away pledged to endeavor to abide in Christ, certain of the great truth that Christ will abide in us." An American Bishop writes: "All was most interesting and encouraging."

A pilgrimage to Glastonbury followed the closing of the Conference. The Bishop designate of Bristol says: "We meet to-day in fairyland, the fairyland of the earliest Christianity in Britain. In fairyland we know better than to spoil our enjoyment by curious inquiry. Our wisdom is of the heart, not of the head. We glide along the grassy glades, whispering softly to ourselves, that of all credulous people on the face of the earth the most credulous are the skeptic; that it is a more difficult and less worthy effort of intellect to disbelieve than to believe. To-day we do neither; we accept and we enjoy. There flits before us the form of one weary with long travel by land and by sea, leaving at last his storm-tossed boat and planting his feet and hawthorn staff on dry land once more, and our fairy guide tells us, 'This man went unto Pilate and begged the body of Jesus.'"

The Encyclical of "the Archbishops, Bishops, Metropolitan and other Bishops of the Holy Catholic Church in full communion with the Church of England" is a worthy and dignified document. It deals with many matters of social and religious importance.

Attention has been called to the fact that this was the largest assembly of Bishops since the Vatican Council.

Kind friends have lovingly kept the altar supplied with beautiful flowers.

Three hundred and thirty-eight communions were made from July 25th to August 21st.

Baptisms.

July	29th.	John Watt Campbell.
August	12th.	Elmer Roy Edgington.
"	17th.	Geo. Howard Furness.

Marriage.

August	14th.	George W. Stratton.
"	14th.	Annie C. Cloonan.

The Priest's Business.

If a man were a lawyer, a physician, or a merchant, it would be taken for granted that he knew his profession and understood his business. No one would think of entering his office and instructing him on the proper method of doing his work.

It would be conceded that the professional man understands what he is about. The person who consulted him would probably take his advice blindly and follow it to the letter. Or at least such a person would never think of offering gratuitious criticisms.

But it is different in the case of the Priesthood.

In the case of Priests people never think of the years of study at college and in the seminary. They forget that the man has worked in theology and practice, in doctrine and ritual—in short, that he understands his business. Neither the grace of Holy Orders, nor the fact that the man is the ambassador of Christ and a steward of the mysteries of God, prevents their stinging criticisms.

Man, woman and child all understand how to do his work better than the Priest himself. And the worst of it is they do not have the politeness even to hinder themselves from telling the Priest so. The subject in question may have been the Priest's study for years. Perhaps he understands every aspect of it. And yet the hasty thought, the sudden suggestion of every potterer in religion, is better than the Priest's.

This is one of the Priest's crowns of thorns. He smiles at the violent vestryman and the bitter-tongued lady a discreet and conciliatory smile—but he has thoughts just the same.

The Archbishop of Finland.

One of the noteworthy incidents of the Queen's Jubilee and the Lambeth Conference was the presence, officially, of a dignitary of the Russian Church. Not only was the Archbishop present on the important occasions, but also assisted at solemn mass and even-song at various London churches. He made a visit to Cowley on the eve of the Visitation of B. V. M., attended solemn even-song at the Church, afterward "visited the mission house and inspected the chapel, the library and the cells. After joining the community at their evening meal in the refectory," an address was read by the Father Superior, to which the Archbishop replied.

The whole visit has made a deep impression in England and Russia, many who have the cause of reunion hoping that a better understanding and friendly intercourse may help onward the cause of inter-communion.

The Churches of England and Russia.

"As an evidence of the desire for a better understanding between the Churches of England and Russia, the announcement that the Holy Synod are about to take active steps is most welcome. It is stated that four students who have qualified in the Ecclesiastical Academy are to be sent to this country, to study closely the state of affairs here, and to provide our ecclesiastical authorities with information respecting the Greek Orthodox Church. In our opinion, the promotion of a clear understanding between two organized branches of the Catholic Church is more worthy of the efforts of our Bishops than the expression of a loose kind of sympathy with movements which have yet to prove their Catholic motive and character. The expansion of the Russian Empire, involving, as it does, the extension of the Russian Church, gives to that Church an increasing importance which will one day make it a leading factor in Christian politics. In a close communion between Anglicanism and the Græco-Russian Church lie possibilities of vast enterprises for the spread of the Christian faith. Everything which can be done to promote so great an object should by all means be encouraged and forwarded. What is immediately needed is a literature throwing light upon the history of the Church in Russia, and pointing out the fundamental agreement underlying the diversities of view characteristic of different mental types. Why should there not be started an organ, resembling the defunct *Revue Anglo-Romaine*, for the interchange of ideas?"—*Church Times.*

At the Lambeth Conference, a committee, consisting of the Archbishops of Canterbury and York, and the Bishop of London, was appointed to confer personally, or by correspondence, with the Orthodox Eastern Patriarch, the Holy Governing Synod of Russia and the chief authorities of the various Eastern Churches, with a view to consider the possibility of securing a clearer understanding of establishing closer relations between the Churches of the East.

The association for the Promotion of the Unity of Christendom asks the prayers of the faithful and offering of the mass on its anniversary, 8th September (Nativity B. V. M.). The society is forty years old. The only obligation is the use of the special collect. Those desiring to join can send their names to the Rev. A. J. Arnold, Secretary, Media, Pa. There are no dues.

"En Route."

True religion does not consist in mere sensations — feeling, exaltation, spiritual emotion, expansion of the soul.

A recent French writer in a book entitled *En Route* attempts to describe the experiences of a man who is converted from an evil life to the Catholic faith. It is a curious and remarkable story, and contains much truth. No doubt there are always extraordinary experiences and sensations for the soul which is touched by Divine Grace. But to conceive of all religion as being mere emotion and feeling and mystical experiences is a great mistake. And this is the error of *En Route.*

The true fruit of faith is work—the work of serving God, the work of self-discipline and the work of charity for one's neighbor. "The devils also believe and tremble," says S. James. "By their fruits ye shall know them," says our Lord. The judgment will be made on the basis of our love to our neighbor—not on the basis of spiritual feelings.

It is very doubtful if *En Route* would ever have been written if the author had had a longer experience in the perseverance in faith. The period of a first confession and first communion is always one of vivid excitement; but the hard and long experience of perseverance, through periods of adversity and spiritual dryness, is the true test of real religion. "They who shall preserve to the end, shall be saved."

It is reported that the author of *En Route* has become a Trappist monk. It is a pity he did not take the vow of silence before writing his book, which is defaced by several passages, besides presenting a false view of religion itself.

It is not generally known that organ playing is not the only accomplishment in which Mr. Gaff is an adept. He is not one of those who believe in cultivation of the artistic to the total exclusion of the physical. He is quite an expert at tennis; but, sometimes, this exercise is too mild to relieve the stores of accumulated energy requiring liberation. This was, probably, the case the other day when he mounted his wheel for a spin and, starting from his home in Clifton, Delaware county, rode to Atlantic City and back, via Philadelphia and Gloucester, reeling off about one hundred and forty miles for the day's trip. To a person who knows very little about cycling, this does not seem to be an insignificant feat for a man whose occupation is organ playing.

"It seems like the 'old times' of the religious life to hear of Sister Katharine Ruth, of the All Saints' Sisterhood, devoting her life to religious art—painting, designing, carving—and yet never missing an office in choir or her duties in the community. She has no grand studio, only one of the cells in the Mother House, Margaret street, London. But her work is the real outcome of her life. The *Church Times* recently said of one of her pictures on exhibition in London, the Blessed Virgin as a child: 'The face is in every respect lovely, and the execution perfect.' Other original paintings by her are a very beautiful *Crucifixion*, a *Mater Dolorosa*, a *Sponsa Mystica* and a *St. Mary Magdalene*. Very satisfactory photographs of them may be had, for about two dollars apiece, from the Berlin Photographic Company, 14 East 23d street, New York. The pictures are distinguished by the Sister's name before she entered religion—Catherine Weekes. It is a pleasure to be able to recommend these pictures as thoroughly devout and elevating."—*Holy Cross Magazine.*

Photographs may be obtained at the Mission House, 2034 Cherry street.

The Sea-shore Home.

The money has come in quite satisfactorily for the support so far, and we hope that what is still needed may come, that we may close without debt. We are grateful to many within and outside the congregation for the interest taken. The many rainy days, and the prevalence of mosquitoes have each added to the usual difficulties this summer, but still there have been many happier lives. The receipts have been:

Subscriptions and donations..	$887 75
Entertainments	132 24
Offertories	135 63
Balance and specials	111 99
	$1,267 61

The Angels.

"Michaelmas day is one of those festivals of the Church which carries our thoughts right away from this visible scene to the great unseen world beyond, and therefore, in an age of material progress and great pride of life, the thoughts which it suggests are more than ever valuable, and not lightly to be passed by, as if the angels were the fairies of our childhood, and their ministry an ecclesiastical sentiment; our religion, as we have received it, is the religion of the unseen God. His working is unseen; His dwelling place is unseen; the home He promises to us is unseen; and therefore, as we might expect, revealed religion from end to end tells us that without feet we press the earth, but with our head we touch the heavens; that man is surrounded by two sets of influences—on one side there is the earth, with all that appeals to sense; on the other, there's heaven with all its mysteries, forces and agencies ministering to His eternal welfare."—*Newboldt "Counsels of Faith," etc.*

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Surplus.....	2,319,773 52	
		$9,686,808 08
Surplus as to policy holders.....		$5,319,773 52

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may 1-y

St. Clement's Magazine.

Vol. 5. PHILADELPHIA, OCTOBER, 1897. No. 10.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR OCTOBER.

1. Friday (*St. Remigius, B. C. Abstinence*).
Masses, 7 and 7.30 a.m.
2. Saturday (*The Holy Angels*).....Masses, 7 and 7.30 a.m.
3. **Sunday** (*16th after Trinity. St. Thomas of Hereford, B. C.*)
Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Guild of Holy Cross, 5 p.m. Even-song, 8 p.m.
4. Monday (*St. Francis, C.*).....Mass. 7 a.m. Requiem, 7.30 a.m. Guild of St. Mary, 8 p m.
5. Tuesday .....Masses, 7, 7.30 and 9.30 a.m. Guild of St. Lawrence, 10 a.m.
6. Wednesday (*St. Faith, V. M.*).....Masses, 5.30, 7 and 7.30 a.m. Guild of St. Vincent, 8 p.m.
7. Thursday .....Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
8. Friday (*Abstinence*).....Masses, 7 and 7.30 a.m.
9. Saturday (*St. Deny's, B. M.*) .....Masses, 7 and 7.30 a.m.
10. **Sunday** (*17th after Trinity. St. Paulinus of York, B. C.*)
Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. C. B. S. Vespers, 5 p.m. Even-song, 8 p.m.
11. Monday (*St. Ethelburga, V. Ab.*)..Mass, 7 a.m. Requiem, 7.30 a.m.
12. Tuesday (*St. Wilfrid, B. C.*).....Masses, 7, 7.30 and 9.30 a.m.
13. Wednesday (*Trans. of St. Edward, K. C.*).
Masses, 7 and 7.30 a.m. Guild of St. Martha, 8 p.m.
14. Thursday.....Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
15. Friday (*St. Theresa, V. Abstinence*).
Masses, 7 and 7.30 a.m.
16. Saturday.....Masses, 7 and 7.30 a.m. Guild of Holy Child, 3 p.m.
17. **Sunday** (*18th after Trinity. St. Etheldreda, 2 V. Ab.*)
Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
18. Monday (*St. Luke Evangelist*) ...Masses, 7, 7.30 and 8.30 a.m.
19. Tuesday (*St. Frideswide, V.*).....Masses, 7, 7.30 and 9.30 a.m.
20. Wednesday .....Masses, 7 and 7.30 a.m.
21. Thursday (*St. Ursula and her Companions, VV. MM.*)
Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
22. Friday (*Abstinence*) .....Masses, 7 and 7.30 a.m.
23. Saturday .....Masses, 7 and 7.30 a.m.
24. **Sunday** (*19th after Trinity*).....Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8. p.m.
25. Monday (*Sts. Crispin and Crispinian, M. M.*)
Mass, 7 a.m. Requiem, 7.30 a.m.
26. Tuesday.....Masses, 7, 7.30 and 9.30 a.m.
27. Wednesday .....Masses, 7 and 7.30 a.m. Guild of St. John the Evangelist.
28. Thursday (*Sts. Simon and Jude, Apostles*)
Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
29. Friday..... .....Masses, 7 and 7.30 a.m.
30. Saturday..... .....Masses, 7 and 7.30 a.m.
31. **Sunday** (*20th after Trinity*).....Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.

Matins, daily, 9 a.m.

Even-song, daily, 5 p.m.

The Catechism, every Sunday, 3 p.m.

ST. CLEMENT'S MAGAZINE is on Sale at Warwick's Book Store, 254 S. Eleventh St.

St. Clement's Magazine.

PUBLISHED MONTHLY.

BY

M. B. MARKLAND,

FOR THE

GUILD OF ST. JOHN EV.

Single Copy, 5 Cents. **Yearly, 50 Cents**

All communications should be addressed to THE EDITOR, 1009 CLINTON STREET, PHILADELPHIA

Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, OCTOBER, 1897.

The Magazine.

The MAGAZINE has now been entered as second class matter at the Philadelphia Post-office. This gives it a reasonable permanence. Judging from the number of articles that have been reprinted, some kind words spoken of it, we judge that it is not without value to some outside those who are associated with and interested in St. Clement's; we ought to have a larger subscription list, and we would wish that the support might commend itself to those who appreciate our efforts.

Practical Reverence.

One sometimes wonders how the minds of people are constructed, that there should be such a disparity between profession and practice. Not to attempt to cover a subject which is manifestly too wide for these columns, we would call attention to the familiar instance in which those who profess a belief in the real presence of Jesus Christ in His blessed sacrament, so often by their conduct seem to ignore or deny it. One can understand that a child, even though well taught the true doctrine, so far as years will admit, might omit, through heedlessness, those marks of outward reveretnce which custom prescribes. We do not like to see a boy or girl walk past the altar after the words of consecration without bending the knee, but still it can be understood. The case is very different with an adult who has known catholic truth for years. For such an one to come into or leave the church, while the blessed sacrament is on the altar, without genuflection, betokens either sinful ignorance, or sinful laziness, or cowardice. It will not do to plead that works of reverence are, after all, only relative, that in Greece or in Egypt, for instance, it is not customary to genuflect, and that no disrespect is intended. We are stating the case of intelligent persons, who know quite well what the courtesy of God's house requires, and who in a matter of secular politeness would be punctilious to a degree.

Parish Notes.

The walls and ceilings of the corridor of the Parish building and of the Choir room have been cleaned, and two coats of kalsomine applied. It is somewhat of an improvement.

The floors also have been somewhat improved, we hope.

There has been a very bountiful supply of flowers for the altar during the month.

The Bishop of the Diocese is expected to return early in October.

The offices and instructions of the various guilds of the Sodality of St. Clement's will be held this month as announced in the kalendar.

The Rev. W. C. Clapp will act as Chaplain of St. John's Guild.

The Rev. C. C. Quin will act as Choir Chaplain.

The Rev. H. Parrish has joined the "Companions of the Holy Saviour."

Mr. Henry Vaughan, of Boston, who designed the altar and choir screen has been asked to prepare sketches for an altar at the head of the south aisle; he expects to submit a drawing shortly.

Mr. Horace W. Sellers to whom we are so greatly indebted for the plans and specifications for our steam heating, is now preparing sketches for the Crypt Chapel. We hope to make a beginning very soon. It is expected that we may be able to use some of the St. Clement's stones—one especially would seem to be suitable for a credence.

The month has been very busily spent in cleaning and repairs, much work that never shows, and people take it for granted; the accumulation of years makes it a very expensive process.

Ornaments, Crucifix, candlesticks, lamp, lace, linen will be needed for the side altar; perhaps it may appeal to the love of some to supply these.

The total amount available at present for the fitting up of the Lady Chapel is $268.52; of this amount $1.50 is all that has been contributed for the purpose; the rest is made up of money given the clergy for various extra ministrations to people, and which is devoted to this fund. In this connection, we would say that the only money available for sacred vestments for the parish is from wedding fees; both of these sources of revenue are ordinarily applied to luxuries for ministers' wives.

The various repairs have been paid for with money received from a few people to assist those who are out of work.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. W. C. CLAPP,
THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M.; 3-5 and 7-9 P. M.

The Rev. W. C. Clapp, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

The Rev. E. Wright, in Church on Saturdays, 4-5 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Choir-master.—Mr. Remi Remont.

Organist.—Mr. Lawrence Gaff

Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034–36 Cherry St.

It is earnestly requested that all who desire to be considered members of the congregation, and to receive the regular ministrations of the clergy will present letters of transfer and promise to give, as they are able, for the support of the parish.

Pew rents are due in advance October 1st. The Accounting Warden will be in the Vestry room, Monday, October 4th, 3-4 P. M. to receive payments of pew rents, and for renting pews and sittings.

Pew rents are several hundred dollars in arrears.

Bishop Hall, of Vermont, in a Missionary sermon at Ely Cathedral, says: "Be ready to give yourselves to a celibate life in order not simply that you may serve more cheaply—although why should the Church be taxed to support the missionaries' wives and children, or insure the missionaries' lives?"

Perhaps that is the best answer to frantic appeals from the Church Mission House and affecting stories of the hardships of the "widows and orphans of the clergy."

It seems slightly inconsistent to hear, as we often do, that the wife does not belong to the congregation, and yet under altered circumstances the same persons accuse the Church of neglect of duty for not providing a support. The families are personal entirely, and ought not to be a charge on the Church, any more than other families.

The *Holy Cross Magazine* gives the following quotation from a recently published book, "Rich and Poor." It is an answer to the question, why the Church has not done more to supply the poor with one thing that they most need.

"I believe it to be largely because the ministers of religion (and here I refer to all creeds alike) have allowed the spirituality of their work to be swamped by the material needs around them.'

"If church-workers would really keep foremost in their minds the primary importance of their influence upon character, they, more than any others, should be able to build up broken lives and strengthen the feeble. As it is, they, like others, have come to regard hunger as the worst of all evils, to be satisfied at the cost of any other consideration, moral or spiritual.

"'Feed a man first, and then convert him' is practically the maxim among many of them; but experience shows that unless the conversion precedes or accompanies the feeding, they have only made a cadger of him. I have heard it said that the Church fails in relief work because it does not believe in God, *i. e.*, it has not sufficient faith in the power which makes for righteousness, and puts its trust too much in almsgiving."

Baptisms.

Aug. 26, John Walter Wilkins Conway.
Sept. 2, Mabel Colgan.
" 2, Walter Scott Faulkner.
" 2, Myrtle May Archibald.
" 6, Orr McLauchlan.
" 9, William Proat Fortune.

Communicants Admitted.

E. M. Greene.
Ellen Budtz.

Marriages.

Sept. 6, Thomas Edward Cahill.
Wilhelmina Mary Saubercich.
" 10, Thomas Rogers.
Sybella G. Fisher.

Burials.

Aug. 30, Katharine Moore.
" 30, John C. Black.
Sept. 4, George F. Edmiston.
" 6, Mary A. Morrison.
" 17, Susan Mary Wood.

The attendance at week-day masses during the summer, as well as the number of communions on Sundays, has been larger than former years.

The Sword of St. Michael.

(SUGGESTED BY A SERMON IN "LOGIC AND LIFE," BY CANON SCOTT HOLLAND.)

O great St. Michael, Prince of the Most High,
How dost thou flash like lightning from the sky,
Hurling thy glory down to men below—
Thy glittering spear uplifted 'gainst the foe!
'Tis Raphael paints thee in thy awful scorn—
Thy warrior-life, thy zeal, defiance-born,
As with one touch of well-poised, piercing steel
Thou mak'st thy foe in downward ruin reel!

And Perugino bids thee meekly stand,
Waiting, thy flaming sword and shield in hand;
A belted youth, greaved, fair, at ease, and still,
Ready to carry out thy Monarch's will.
See how the veils fall off the bad, the base,
Before the great Archangel's radiant face;
His smiting touch reveals what Dante saw,
A vision dark which fills the soul with awe.

For lo! beneath the mastery of his eye
All evil things, unmasked, go creeping by,
Stript of their fairy shapes and shifting hues—
Sin's wounds, and many a self-inflicted bruise.
Soldiers and sufferers Christian men must be,
Both sword and cross are meant for you, for me:
We walk the world, by turns, in shame and tears,
In glee, defiance, and devoid of fears.

Alone in meekness, we may truly know
True victory over self and darksome foe:
Only by stooping in our daily course,
Gain grace of courage and its conquering force.
Still great St. Michael shapes our earthly life,
Leader and captain in the stress and strife:
Still is astir within our hearts his breath,
Inspiring now and at the hour of death.

W. C. D., in Church Times.

The Choir returned on Sunday, September 12th, and are already hard at work rehearsing new music.

Education.

"Education is the most important department of the self maintaining activity of the Church of Christ. By education the Church takes possession of her place and share in the coming age: by it she hands on to the minds and hearts and hands of another generation the treasure of faith and love, and duty which came to her nineteen centuries ago, and of which she is the trustee in the interest of humanity. If she had nothing better in her keeping than a human speculation about God, there would be a certain degree of immodesty and violence in the uninterrupted effort to cramp and mould the otherwise free thoughts and aspirations of a future time within the narrow formulæ of the past. But to possess a Revelation from heaven is to be already in advance of the highest efforts of human religious genius; and to communicate it is the first duty which its guardians owe to human ignorance and to human suffering (Ps. 28: 5-8). Education, then, is necessary, not merely to the well being, but to the very existence of the Church: could she cease to educate, she would cease to live; she would die out from among men by a process of inevitable exhaustion. And if the Church of Christ is to educate to any purpose, Jesus Christ must be just as much the foundation of her teaching in the school as of her teaching in the pulpit; He must be the one foundation on which she builds, whether it be the fabric of intellectual truth or the fabric of moral character."—*Dr. Liddon, "Special Occasions," p. 229.*

The Marriage Relation.

"Marriage is not a union of souls; it is the mating of two persons in one flesh. Two souls may be joined, and yet there be no marriage; marriage there may be, and yet no union of souls. Marriage is the creation of a new earthly relation. Hence the mere cessation of sympathy no more annuls marriage than it annuls any other family relation. It is very desirable that the son should reverence the father, and that the father should sympathize with the son. But the son does not cease to be a son because the father is unworthy of reverence, nor does the father cease to be a father because he is unable to sympathize with his son. So it is of the utmost moment that husband and wife love and honor each other; but they do not cease to be husband and wife because they cannot love and honor. Love and honor make the result of the marriage blessed, but they do not constitute the relation."—*Abbott.*

Guild of St. Lawrence.

The alms-box of the Guild was forcibly broken open and robbed about September 10th by some sneak thief. It is not likely that much money was taken, for an examination of the contents only a short time before had revealed but a few scattered pennies and an envelope which seemed to be empty.

During the summer the funds of the Guild have rapidly diminished. The Employment Committee bought considerable quantities of cloth, which was cut up for garments and given out to women who needed help. The sewing was paid for at liberal rates, and the garments thus made are sold at public and private sale to deserving applicants for low prices. This seems to be one of the best ways of helping people. It gives employment, and thus preserves self-respect; it graduates the pay according to the quality and amount of work done; it furnishes a product which is saleable, and thus secures a partial return for money expended.

But the replenishing of the treasury is more than ever a serious question, and the Guild again asks those Christians who can give money, or its equivalent, to consider whether the Guild may not be a suitable agent for their beneficence.

It has been suggested that an account of expenditures as well as of receipts would edify and interest. There is no doubt that this is so, and it is hoped to make some such report at intervals. To tell a plain account of cases aided would generally violate a privacy which should be sacred. To manufacture a pathetic tale, replete with pet names, and punctuated with tear blots might bring in the money— it generally does —but we submit that it is more theatrical than Christian. To give the bare statistical facts would be as interesting as statistics usually are. These are the difficulties, but an attempt will be made.

Are there no volunteers to do visiting in the various Wards? There is plenty of territory.

The Parish Banner.

The banner, St. Clement, has apparently been in constant use for many years. It has become so shabby and dilapidated that it can no longer serve its proper purpose.

The parish banner ought to be the handsomest of any; rich materials, beautiful embroidery, precious stones are needful to manifest the true dignity and worthy purpose. A new one would be a suitable gift as a thanksgiving or memorial.

"Summerism."

It is a disease that affects the whole character. It is a "cult," which has its own exclusive devotees; its own particular form of worship, and many associates who give to it more or less countenance and support. Whether it attacks or possesses a person, it is serious.

One of the prominent New York papers calls attention to one very dangerous symptom:

"Not such a very long time ago the yearly holiday was a period of rest, quiet, change, a time of freedom from excitement, of simple pleasures and amusements. It is hardly so now. The same kind of life that has worn out the nerves during the winter carried on among indiscriminate masses of people in mammoth hotels by sea and on mountains. Late hours, tired mornings, exciting nights; one plan after another to keep up the terrible strain. A wild unrest, a deep dissatisfaction with one's proper lot and portion; a shirking of duty and responsibility; a careless, selfish placing of burdens on other people, to permit longer holiday, more freedom."

The spiritual dangers are even more serious. Persons calmly decide on a place that they fancy, make all their plans with hardly a thought whether they will be able to attend to their religious duties, the things that are needful for their soul's health; they blame everyone but themselves; they return, it may be, with much less relish for these necessary things; they struggle for a while, and then imagine that they cannot go on any longer.

Features of this "ism" are selfishness, unreality, carelessness, love of excitement, aversion to serious purposes and irksome duties.

SUGGESTIONS AND RESOLUTIONS.

1. Only necessary vacation, not prolonged junketings.
2. Quiet places, simple recreations, sufficient change.
3. Religious privileges necessary to cultivate the supernatural life of the soul.

The *Church Times* gives the following very sensible and accurate reply to a correspondent: The title "Father," as applied to the clergy, has existed from the very beginning, and arose doubtless from the personal attachment which existed between a pastor and his flock. In more modern times it became restricted to members of communities living under rule, but even so it is a common custom to apply the term to secular priests, who are naturally regarded as the heads of the spiritual families residing in their parishes.

The Choir Vacation.

The present method of granting the choir a vacation—that is, simultaneously relieving the entire force—is radically different from the plan formerly employed of excusing the boys for a month, while retaining the men to sing the services, and then, vice versa, relieving the men for a similar period, and carrying on the services with boys only. It is true that the old plan made it possible to have some of the choir always present; and, for this reason, it may, perhaps, have been more popular with those who know or care little or nothing about music, but who, having grown accustomed to the presence of the choir, dislike to be without it. From another standpoint, however, there can be no comparison between the two methods. Though there are naturally many absences during the summer, and the attendance falls off considerably, yet the boys are never all away at one time, nor are the men; and the present arrangement consequently enables us to maintain a complete choir in which all the harmonic parts are represented, and with which the plainer and less elaborate of our Masses can be creditably rendered; whereas, the old plan made it necessary to use, during the absence of the men, "scrub" services and "patch-work" Masses which were extremely unsatisfactory, not to say torturing, to the ears of any present who happened to be musically inclined. A similar statement might also be made of the situation when the boys were absent and the men on duty; for, though there are Masses to be obtained specially adapted to men's voices, yet in midsummer we never have a force of men sufficient to attempt anything of this kind, and would, therefore, be compelled to use mutilated services, relentlessly mangled to bring them within the possibilities of the situation.

Another advantageous aspect of the new method is that it brings the choir members together after a relaxation experienced by all at the same time; so that, presumably, all return rested, invigorated, and inspirited after this little break in the year's routine, and possessed of an inclination to resume work with energy and spirit, instead of returning in "squads," the first squad that resumes being again exhausted and dispirited by the time the second one comes back to join it and complete the force.

We were careful to insert above, the word "presumably," because there are some temperaments that appear to be not only unbenefited by relaxation from the routine of work, but actually affected injuriously, as they return unsettled and discontented. We think, however, that there are few, if any, such in our choir at the present time. There are even those so interested in their choir work that they, personally, would prefer to have the full choral services continue without break. We believe, therefore, that the choir vacation will be a real benefit to our members, and that they will resume work recuperated and inspirited after the trying duties of the hot summer, and come back fresh and interested, and ready to prosecute with vigor preparation for the busy fall and winter.

Russian Ikons.

An ikon is a half-length picture, or, to speak with more exactness, a pictorial representation of the Virgin, or of Jesus, or of some of the many saints of the Russo-Greek Church. Ikons are usually square, and vary greatly both in size and quality. The background of the figure is usually gold leaf or vivid yellow.

There is an ikon on the wall of every room in every Russian house, be it an imperial palace or a prison, a luxurious hotel or wayside inn, a fœtid peasant's hut or a woman's sumptuous boudoir. Nor does the orthodox Russian leave his religion behind him (as do the orthodox of so many other peoples) when he leaves his home and goes to his counting house or shop. Go to buy velvet; on a corner of the wall above the chiffon-strewn counter you will see an ikon. Step inside the nearest fishmonger's, above the marble slab heaped with slippery beauties hangs an ikon. There is probably in Russia no peasant's house without at least one simple ikon. They are manufactured in incredible numbers, and are the sole industry of one entire province. Men, women and children make, or help to make, the sacred pictures, and do as little else in the way of work as is consistent with existence itself. After the ikon has been blessed by a priest it is sacred. A peasant buys it and enshrines it on the wall of his room, high up, where it may easily be seen by all who cross the threshold. In Ivan's home bread is never broken, nor soup swallowed, but that each one who is about to partake, or who has partaken, bows to the ikon and crosses himself. On a night preceding a *fete* day a lamp filled with holy, or consecrated oil, is lighted and placed before at least one ikon in every house.—In *Joyful Russia.*

The *Church Standard* in a recent article on Fresh Air Work, referred to the work at Point Pleasant, carried on by All Saints' Sisters of the Poor.

Steam Heat.

This important addition for our comfort has been accepted, having stood a satisfactory test. We are under very great obligations to Mr. Horace W. Sellers, for his interest and work in accomplishing this matter. His careful study of the needs of the building has brought about the desired result.

The excellence of the work itself is due to a member of our own congregation, Mr. Charles G. Reeves, who had the oversight of the work for Messrs. Thompson Bros. Most of the radiators are for the direct process, but the registers in the aisles supply indirect; a current of cold air brought from outside and conducted over the steam coils, will help to ventilate the building.

The Church, Parish Building, and Clergy House are heated from the same central fire.

There are two boilers in the northwest corner of the Church cellar, either or both of which may be used. The heat can be put on any one or all the buildings. The cost of all:

Steam plant,	$2,629
Alterations, etc.,	161
	$2,790

There are some preliminary expenses, the amount of which has not been ascertained.

The Sea-shore Home.

A very handsome crucifix, candlestick, and vases have been given for the use of the Home; they were made by the Gorham Co., of New York. "To the glory of God and in memory of Elizabeth Miles."

The house has been full all summer, and we are thankful we have not to make an appeal to supply a deficit; $1,690 has been received from all sources. Friends have been very kind to us in this matter. The daily Mass has been kept up all the summer, through the kindness of various priests, especially the Rev. C. Fiske, of the Associate Mission, Trenton. Lodging and meals being given by some kind friends in Point Pleasant.

The people of Point Pleasant and Bay Head have been very generous in their gifts; about $250 has been received in various ways. It would be a great advantage if there was a proper house situated nearer the Church and ocean. We are certain it will come in time; the influence of a religious house with Chapel and daily Mass must prove a blessing. There have been no serious accidents or illnesses during the summer, and many have been benefited.

The Catechism.

The Catechism opened on Sunday, September 19th, and we hope that the same good feeling and enthusiasm which was shown then will continue throughout the year.

An effort will be made by means of regular visiting to keep in attendance all children on the rolls.

The method of San Sulpice will be used as during the last two years, but this year we hope to lay stress on Diligences.

Teachers and all scholars who are confirmed expect to attend the 7 o'clock mass and receive the Holy Eucharist, on October 3d, with special intention for the Catechism.

All persons connected with the parish, who have children under their care, should consider it their moral duty to send such to the Catechism.

Parents of those children who are at present on the roll are asked to see that their children attend the 9.15 mass on Sunday, whenever possible.

The Infant School has begun its sessions with good attendance—quite surpassing the older school.

Work for Men by Men.

Father Field in his Ash Wednesday Retreat addresses dwelt with emphasis on the "Priesthood of the Laity," and all who know him will remember how he strove to embody this idea in his work among men. To get men to consecrate their own lives to God, and then to go out in the strength of that consecration and win other men to the service of Jesus Christ; this should never be a neglected side of church activity. In many ways a layman can do what a priest cannot; at least he can do it in a way and at a time impossible to the priest, who has so many objects to divide his attention. The layman can speak and work without being open to the charge of professionalism; he can approach his fellowman on the basis of a common life and common interests.

Shall we attempt to do something along the line suggested in the foregoing words this year? Will St. John's Guild lend its latent energies to some such scheme for Christian work? Let us say our prayers about it, especially the "Come, Holy Ghost, our souls inspire."

Mr. H. Climenson, who is a member, of St. Clement's, is one of the "Colts" who earned praise in the recent cricket match with the Gentlemen of England.

News of the Crusade.

Last report	$11,387 19
Aug. 29, (12)	11 59
Sept. 5, (23)	12 44
" 12, (14)	26 19
" 19, (18)	48 59
	$11,486 00

$1,514.00 still needed.

67 Ransom envelopes received during the month; less than half of those who promised.

If the definite promises for St. Clement's Day had fairly covered the amount still needed, an arrangement could have been honestly made to take up the ground rent on October 1st, when the half yearly interest is due, but the idea only commended itself to a few. So we must patiently wait until all the money has been given. We, of course, expect that the falling off during the summer months will be made good, because the Crusaders made their promise to God—impossibility and death are the only release from the promise of a sum each month. Then those whose summer has been a prolonged holiday will be giving in addition as much as they have been spending on their own pleasures. Only two months now to the end of the time—there is need of prayer, self-denial effort.

Offertory Account.

Aug. 29, Cash	$15 11
" 29, Envelopes (78)	29 65
Sept. 5, Cash	23 35
" 5, Envelopes (113)	42 00
Sept. 12, Cash	30 48
" 12, Envelopes (98)	27 80
" 19, Cash	32 09
" 19, Envelopes (98)	26 75
	$227 23

A large amount, over $275.00, is still owing on envelope account.

Special Funds.

"Ransom"	$98 81
Sea-shore	1 00
Other	26 00
	$125 81

Hall Caine's book, "The Christian," is now published. In many ways it is a disappointment. The whole treatment of the religious life is confused and misleading. He has succeeded in depicting that particular type of mind and character very imperfectly. The climax of the story is absurd, not pathetic.

Members of the congregation seem to be returning from their various summer outings.

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Assets 1st January, 1897, including capital stock		$9,686,808 08
Liabilities	$7,367,034 56	
Surplus	2,319,773 52	
		$9,686,808 08
Surplus as to policy holders	$5,319,773 52	

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T. HOUARD WRIGHT, Marine Secretary.
may 1-y

St. Clement's Magazine.

Vol. 5. PHILADELPHIA, NOVEMBER, 1897. No. 11.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR NOVEMBER.

1. Monday (*All Saints*).....Masses. 7, 7.30 and 9.30 a.m. Guild of St. Mary, 8 p m.
2. Tuesday (*All Souls*).....Masses, 7, 7.30 and 9.30 a.m. Guild of St. Lawrence. 10 a.m.
3. Wednesday (*St. Winifred, V. M.*)..Masses, 5.30, 7 and 7.30 a.m. (Requiem.) Guild of St. Vincent, 8 p.m.
4. Thursday (*St. Charles Borromeo, B. C.*)
Masses, 7, 7.30 (Requiem) and 9.30 a.m. Mothers' Meeting, 8 p.m.
5. Friday (*Abstinence*).....Masses, 7 a.m. Requiem, 7.30 a.m.
6. Saturday (*St. Leonard D. C.*) ... Masses, 7 and 7.30 a.m.
7. **Sunday** (*21st after Trinity*).....Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Guild of Holy Cross, 5 p.m. Even-song, 8 p.m.
8. Monday (*Octave of All Saints*).. ..Masses, 7 and 7.30 a.m.
9. Tuesday.....Masses, 7, 7.30 (Requiem) and 9.30 a.m.
10. Wednesday..... .... Masses, 7 a.m. Requiem, 7.30 a.m. Guild of St. Martha, 8 p.m.
11. Thursday (*St. Martin, B. C.*). ...Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
12. Friday (*Abstinence*).....Masses, 7 a. m. Requiem, 7.30 a.m.
13. Saturday (*St. Britius, B. C.*).....Masses, 7 a.m. Requiem, 7.30 a.m.
14. **Sunday** (*22d after Trinity*).....Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. C. B. S. Vespers, 5 p.m. Even-song, 8 p.m.
15. Monday (*St. Machutus, B. C.*) ...Masses, 7 a. m. Requiem, 7.30 a.m.
16. Tuesday (*St. Edmund, B. C.*) .....Masses, 7, 7.30 (Requiem) and 9.30 a.m.
17. Wednesday (*St. Hugh, B. C.*).. . Masses, 7 and 7.30 a.m.
18. Thursday .....Masses, 7, 7.30 (Requiem) and 9.30 a.m. Mothers' Meeting, 8 p.m.
19. Friday (*St. Elizabeth, W. Abstinence*)
Masses, 7 a.m. Requiem, 7.30 a.m.
20. Saturday (*St. Edmund, K. M.*) . Masses, 7 and 7.30 a.m. Guild of Holy Child, 3 p.m.
21. **Sunday** (*Next before Advent*).....Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8. p.m.
22. Monday (*St. Cecila, V. M.*) ....Masses, 7 and 7.30 a.m. First Vespers of St. Clement's, 8 p.m.
23. Tuesday (*St. Clement, B. M.*) . . Masses, 6, 7, 8 and 11 a.m. Matins 10.30 a.m. 8 p.m. Procession.
24. Wednesday (*St. John of the Cross, C.*)
Masses, 7 and 7.30 a.m.
25. Thursday (*Thanksgiving*) .....Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m.
26. Friday (*Abstinence*).....Masses, 7 and 7.30 a.m.
27. Saturday (*St. Ode, V.*).....Masses, 7 and 7.30 a.m.
28. **Sunday** (*1st in Advent*) ....Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m
29. Monday.....Masses, 7 a.m. Requiem, 7.30 a.m.
30. Tuesday (*St Andrew, Apostle*)...Masses, 7, 7,30 and 9.30 a.m.

Matins, daily, 9 a.m.
Even-song, daily, 5 p.m.
The Catechism, every Sunday, 3 p.m.
Infant Class, every Sunday, 3 p.m.
Men's Bible Class, every Sunday, 3 p.m.
Women's Bible Class, every Sunday, 3 p.m.

ST CLEMENT'S MAGAZINE is on Sale at Warwick's Book Store, 254 S. Eleventh St.

St. Clement's Magazine.

PUBLISHED MONTHLY.
BY
M. B. MARKLAND,
FOR THE
GUILD OF ST. JOHN EV.

Single Copy, 5 Cents. **Yearly, 50 Cents**

All communications should be addressed to THE EDITOR, 1009 CLINTON STREET, PHILADELPHIA.

Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, NOVEMBER, 1897.

Saint Clements Tide, 1897.

Monday, Nov. 22d, 8 p.m. First Vespers (in chapel).

Tuesday, Nov. 23d, St. Clement's Day. General Communion; Masses, 6, 7, 8· Solemn Mass and Procession, 11 a.m; Preacher: The Right Rev Thomas A. Starkey, D.D., Bishop of Newark; 8 p.m., Vespers, Procession of Guilds of Sodality of St. Clement, and Solemn *Te Deum;* Preacher: Rev. Richard H. Nelson, M.A., Rector of St. Peter's Parish, Philadelphia.

Wednesday, 8 p.m. Parish Tea.

Thursday, Thanksgiving Day. Masses, 7, 8 9.15; Solemn Mass, 11 a.m.; Preacher: Rev. Herbert Parrish, of the Companions of the Holy Saviour.

Friday, 8 p.m. Children's Entertainment.

Sunday, Nov. 28 h. First Sunday in Advent; Masses, 6, 7, 8, 9.15; Solemn Mass, 11 a.m.; Solemn Even-song, 8 p.m.; Preacher at 11 a.m. and 8 p.m.: Rev. Theo. M. Riley, S.T.D. General Theological Seminary.

Monday, Nov. 29th. 7, 7.30 (Requiem) for Benefactors and Communicants.

Notes of the Crusade.

Last report			$11,486 00
September 26th.	(23)	.....	223 01
October 3d.	(46)	.....	90 05
" 10th.	(25)	.....	16 48
" 17th.	(21)	.....	37 75
" 24th.	(30)	.....	45 04
			$11,898 33

$1,101.67 still needed.

One hundred and forty-five Ransom envelopes received during the month.

We hope that the special efforts of the past year may accomplish the end in view—the payment of the ground rent. It would be matter for greater thankfulness if all had joined in the effort, even if some could not see the necessity of it, yet a common purpose for many people is a gain in every way, and this was surely no unworthy selfish one. The failure of any person to take part, unless due to circumstances outside of their control, was to risk failure or lack of earnest interest in other important matters. Many have not given as God has apparently prospered them, nor as far as parochial activities are concerned, have they given to other purposes of which they approved. We hope on St. Clement's Day all may give generously that all may know and feel that all share in the blessings.

Guild of St. Lawrence.

Not all the visitors have returned, but the visiting lists will soon be put in shape, and the year's work will begin.

As heretofore, the Employment and Clothing Committees will conduct sales each Monday afternoon in the Sunday-school room.

See a brief article in this number entitled "Bags."

Again it must be said that if people about town, some near, some far, who hear of and advertise our charitable spirit among all sorts of needy persons, would be equally zealous in sending contributions, our funds would not dwindle as they do. "A lady" sends a tramp here for food, but forgets to recommend the applicant by sending her name. "A gentleman" informs our applicant that he has but to come to us and probably we will have the particular kind of job which would pay him best. The man "just out of the hospital" is informed that we have on hand for gratuitous distribution, a stock of shoes and underwear to suit all comers; a little later in the day the man who has walked all the way from Wilmington somehow finds his way to us among the first, hearing that we are "very charitable," and will most likely give him a "little assistance." These are frequent cases. We try to be conscientious in considering every application; but we simply cannot with means and time at our disposal, undertake to cover the city and deal with out-of-town arrivals. We are generally constrained to refer such people to some general relief society. Cases which fall within the generous limits which we mapped out for ourselves last year as "aggressive territory," we shall, as heretofore, consider to have the first claim upon our attention. Surely this is a reasonable view of the matter, and we ask those anonymous and non-contributing friends who send people to us to make a note of it. Of course nothing we have said is to be construed as showing unwillingness to administer the contributions of those who make known special cases, in any locality, according to our ability.

Earnest thanks are again due to the kind hearts and willing hands that send in, from time to time, thousands of cancelled stamps, to be disposed of for the Guild's benefit.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. W. C. CLAPP,
THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M.; 3-5 and 7-9 P. M.

The Rev. W. C. Clapp, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

The Rev. E. Wright, in Church on Saturdays, 4-5 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Choir-master.—Mr. Remi Remont.

Organist.—Mr. Lawrence Gaff

Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034-36 Cherry St.

Parish of St. Clement.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Bags.

Not money bags, but old clothes bags. Old clothes or any thing that you may wish to dispose of, and that can be carried in a good-sized bag of strong cloth. "Anything" means what it says; the bag is for the convenience of those who are clearing up a closet, a room, a storage trunk, or a whole house, and who would be so glad if some one would just take these things—clothes, books, magazines, scraps of cloth, bits of ribbon, etc., etc.,—out of the way, things of some possible use, and therefore too good to be consigned at once to the ash barrel, but which are not wanted lying around any longer.

Bags of the necessary sort for this purpose are being prepared by the Guild of St. Lawrence, and anyone who would like one should send a postal card requesting it. A bag will be sent—more than one, if needed—and then called for when ready for removal. The contents will be disposed of for the benefit of those who will appreciate them.

St. Clement.

In days of yore through Rome's fair streets
A saint of God was dragged to die,
Willing to suffer bonds and death,
Sooner than his dear Lord deny.

A Bishop was that holy Saint
Clement by name, right valiantly
He fought the fight of faith below
Until God called him forth to die.

And down to Pontus ancient isle
The Saint of God was hurried fast,
Around his neck an anchor bound,
And in the sea to drown was cast.

Down, down, into the deep he sank,
That valiant Martyr, Saint so blest,
His body lies beneath the flood
His soul in Paradise doth rest.

He rests, but, on the last great day
The sea shall render up her dead,
And Christ in heaven's high courts above
Shall place a crown upon his head.

O happy rest, O sweetest peace,
For him whose name whil'st yet he strove
Was written in the Book of Life;
Laid up before God's Throne above.

O Lord to us Thy servants give,
The anchor of a hope most blest,
And grant us at St. Clement's prayer,
To gain from Thee eternal rest.

DOXOLOGY.

All praise to God the Father be
All praise Eternal Son to Thee
All praise forever as is meet
To God the Holy Paraclete. Amen.

Sung to the melody of "Aeterna Christi munera." Hymns A. M. 430.

Some Suggestions for District Mission Workers.

1. Our aim is the *eternal* welfare of the souls in our several wards. Therefore spend time and pains in studying methods, in earnest intercessory prayer, in learning to be patient with the ignorant, the perverse or prejudiced.

2. Learn how to be systematic without becoming mechanical.

3. Study the difference between condescension and real sympathy.

4. Give material help when it is actually needed—if you can. But study a case carefully and remember that the way to higher help is often blocked, and a wrong relationship created by almsgiving.

5. The poor and suffering need, most of all, *you*, and your genuine Christian sympathy, and practical patient advice.

6. The best help is to help others to help themselves.

7. The Divine Life flows to individual souls through the channel of Church and Sacraments. But we must avoid giving the impression that mere routine attendance and reception are sufficient. Constant and progressive conversion of heart and life should be our ideal.

8. If directed to give reports, be business-like about it. If instructed to gather statistics, do it; but avoid the attitude of the census taken.

9. Aim to become a well-known and trusted friend of the people in your ward, one to whom they will turn for advice in time of trial. Get well acquainted with individuals, and win them for God and His Church.

10. Especially cultivate the friendship of children. Regard every baptized person as a member of Christ's Body, the Church.

11. By word and act, and persevering effort, even in the face of discouragement, claim for our parish every soul that by baptism, confirmation, or in any other way has been once formally attached here, and do not give up till the relationship has been repudiated or broken in some deliberate and responsible manner.

12. Do not encourage the complaining pessimistic spirit. Infuse a bright and hopeful tone into the lives of those you touch.

13. Do the best you can for every individual soul. Draw it to our parish if you can; but at all events let your influence count for positive religion and morality in the best way that circumstances admit.

14. Encourage home life and family religion.

15. Most important of all, sanctify your own life by frequent and devout use of the means of grace, and by constant correspondence with God the Holy Spirit.

16. Be patient, long suffering; the best results will take time.

The *Church Times*, of the Diocese of Milwaukee, reprinted our article from May number on Reservation, but did not credit us with it.

The new Bishop of Bristol said about a year ago: "The English Church has been always a self-going concern, and there has been no interference with her mass—a good old English word which there is no harm in using."

God has been very good to us during this past year. Our gratitude may be shown by the way in which we avail ourselves of our spiritual privileges. The Dedication Festival is a time for general communion, and we sincerely hope that all may manifest their love to Him in this way.

We ought to wish to destroy the power of the "root of all evil" and "lay up treasures in heaven," and for these reasons give generously and with self denial.

The Sodality of St. Clement.

The various Guilds are grouped under this one organization, but all our people do not belong to the Guilds. It has been thought that many might wish to become members of the Sodality, accepting some definite rule of life under head of three notable duties of prayer, fasting, and almsgiving. Names of any who do not already belong to any Guild, who would like to join the Sodality, may be sent to the clergy, and a rule will be prepared.

The Catechism.

The attendance at the Catechism has been very satisfactory, not that we have many, but that we have present almost all who are on the roll.

Mr. William Manthrop and Mr. Harry Hofman have charge of the 9.15 mass, as far as the keeping of the roll and the distribution of cards is concerned. The attendance at this service is good; and for their singing the girl's choir is to be commended.

If you know of any child who might be brought to the Catechism, please give his (or her) name and address to one of the clergy. Our school would be larger if each one did his small share.

There will be an entertainment for the children in St. Clement's week.

Acolytes Festival at St. Michael's.

On Tuesday, October 5th, the Acolytes of St. Clement's, along with many of other parishes, had an opportunity of assisting in the Acolytes Festival of the Church of St. Michael and All Angels. Choral even-song was sung, after which there was a procession around the church, and then a beautiful address to the Acolytes by Father Longridge. A reception in the Clergy House followed, and like the rest of the evening passed off without a jar or inconvenience. For the pleasure of the occasion our thanks are due to the chaplain and members of St. Michael's Guild for Acolytes.

The Pictures.

During the week two paintings have been given to the church, for which we are very grateful. "Infant in the Manger," Honthorst, b. 1592, is the larger and more devotional. "He shows great skill in reproducing scenes illuminated by a single candle." The scene is the Nativity with worshipping shepherds, etc.

"Christ with Angels," Albani, b. 1578, represents our Lord with the scarlet cloak, thorn, crown, and reed.

The points of excellence of both pictures and the coloring seem to prove both to be originals. It is to be hoped that others having rare and suitable pictures may give them to the church.

Protestant or Catholic?

The following is a very true statement of the serious mistake that is almost always made in missionary work, "pretending we are Protestants" when we are not:

"One must, therefore, take one's choice in a new community of being supposed to be a Protestant or a (Roman) Catholic. If a missionary to the rural districts accepts the first (and this has been the way followed almost universally in church extension in this land hitherto) then he is regarded as at any rate *not* a Catholic, and when by-and-bye, he begins to show that he is, there is sure to arise suspicion and distrust; it will be thought that he has been sailing under false colors and *then* his vehement assertions that he is not a Roman Catholic will be received as a poor attempt at a "blind," or it will be declared that "if he isn't a Catholic he is just as bad." On the other hand, if he begins by showing that he is a Catholic, and quietly bearing the misunderstanding that will pretty surely follow, then he faces the worst at the start, and when people discover that he is *not* Roman, but very decidedly anti-Roman and genuinely American, then they will be ashamed of their unfairness, and will feel that he has acted in a courageous and thoroughly honest fashion, and the fact of the existence of a great Church of the English race, veritably Catholic, yet in a true sense Protestant, will grow clear in their minds."—*Holy Cross Magazine.*

The Parish Banner.

It will not be possible to have one made for the Parish Festival, but a design is being prepared, and we hope that the work will be taken in hand immediately. A suggested design is: St. Clement after the manner of the picture hanging in corridor of Parish Building; figures of saints in panels on the stoles on either side; materials of a rich quality ornamentation of embroidery and precious stones (if any are given for the purpose).

St. Clement, Bishop and Martyr.

If the visitor to the city of Rome enters the famous church of San Clemente, in which so many stirring historical events occurred in the Middle Ages, and passes down the narrow stairway from the sacristy to the crypt, he finds himself standing in the middle of a quaint old chapel, which in the seventh and eighth centuries was the place of worship for many thousands of Roman Christians; and on the frescoes of whose walls is delineated the scenes in the life of him for whom the church is named, and whose remains repose under the altar. Descending even below this lower church, we find a third structure which, though now so far underground, undoubtedly was the house and dwelling of Clement, fourth bishop of Rome. From the frescoes we learn the life of him whose bones hallow that sacred spot, and after whom our own parish is named. A Roman by birth, and of the Flavian family, he became one of the earliest converts of Christianity, and so zealously did he follow the teaching of St. Peter and St. Paul that the latter, in writing to the Philippians, speaks of him as "Clement, and others, whose names are written in the book of life." About A. D. 100, St. Clement was made Bishop of Rome, and while in that office he wrote his epistle to the Corinthians, which was held in such veneration in the early church. To quiet an uprising against the Christians in the time of the Emperor Trajan, St. Clement was exiled to the Crimea, near the Black Sea, where he was compelled to work in the marble quarries. But his zeal for Christ was unquenchable, and by his efforts over two hundred souls there were brought to baptism and life. Exasperated at this, the Emperor sent executioners who laid hands on Clement, and fastening him to an anchor, drowned him in the sea.

The stones which we have in the chancel come from the church erected at the site of his martyrdom; they were probably cut from the quarries where he worked, and by the hands of those who had learned Christianity through him.

A Musician's Vagrant Fancy.

From the nature of our occupation, we singers—at least, the more professional of us—are frequently belated and often find ourselves upon the streets of the city, not only at a time when it requires several seconds to count the blows that fall upon the still night air as the hour is rung from some tower clock, but occasionally at a time when one or two sudden, ominous strokes break the prevailing stillness with startling abruptness, as we journey quietly along, interrupting our train of thought with a nervous shock that causes an uncanny shiver to dart uncontrollably down a sensitive spine.

Thus it was that I found myself, not long since, traveling on foot in the direction of the City Hall, while the great city slept, and the streets were deserted, with the exception of a dim form faintly outlined here or there against dark walls, and flitting along in ghostly silence, with stealthy manner, as if anxious to avoid detection in the desert-like solitude, and escape identification with the oppressive solemnity of that weird hour.

I knew that the tremendous mass of the Public Buildings lay a short distance ahead of me; knew that the huge tower rose majestically from the great pile, rearing itself high above all surrounding objects; knew that a gigantic figure, cold and motionless, stood upon the pinnacle with hand stretched forth in solemn benediction over the sleeping multitude beneath—watching, guarding, protecting, patiently and forever the product of his toil and care, and genius—his beloved child—the City of Brotherly Love.

All this I knew, not from the optical vision, but from previous knowledge, for, upon the night in question, all things were enveloped in a heavy fog, such as one beholds in this locality only at long intervals—a thick mist, behind which objects a block distant were invisible. From where I was, nothing could be seen of the Hall, the tower, or the colossal figure. But the circlet of small electric lights, clustering reverently around the feet of the city's patriarch, shone brightly through the darkness as if determined to declare to the world the location of their beloved patron, though the gloom of the night might hide his form from human view. Hundreds of feet high in the air these little brilliants gleamed and sparkled, their means of support rendered invisible by the mist, their starry substance looking as if detached from all earthly objects. There they hung, shining brightly and mysteriously against the black background. How do I know, thought I, that those beautiful points of light are merely the result of man's ingenuity. Do I know who placed them there—or, even, who saw them erected? No; but, because they appear, I gratuitously assume that man brought them into existence. What if, after all, human energy has not been a factor in the production of this phenomenon? What if this be a wondrous crown of rarest jewels, poised above the earth in the invisible hands of angels whose eyes rove anxiously over the deserted streets of the great city and peep surreptitiously into the homes of slumbering inmates in a vain endeavor to find a mortal worthy to wear this precious diadem sent by a great and loving Father to some noble child. The trusty messengers, unwilling to return without executing their commission, yet unable to find a *true* Child of God in all this multitude, perforce hover hopefully above the city searching ever but in vain.

Surely, as I now reflect upon the matter, this must be so; for the great crown may still be seen upon any foggy evening, its marvelous gems flashing rays of dazzling light into the darkness of the night, while stupid men sleep in the belief that these brilliants are mere lamps set up by human hands to illuminate the statue of an honored countryman. And, while the world rests contentedly, in the indifference of ignorance, where is he who, alert and wakeful, is toiling earnestly and unceasingly to fit himself for the possession of this divine token? As it still gleams brightly above us, I count myself privileged to continue to wonder whose brow the angelic messengers shall deem sufficiently noble to be graced with this priceless crown of heavenly jewels.

A PLAIN CHOIRMAN.

Formerly St. Clement's.

We learn from the daily newspapers that the new buildings for the Pennsylvania Hospital for Epileptics are ready to be occupied. They are situated outside the city; the names of generous subscribers are duly announced that the community at large may fully appreciate their bounty, but the fact that it was formerly St. Clement's, that the money and work that permitted this experiment which has proved somewhat of a success, came from our people and their friends is never alluded to. This unaccountable and studied omission seems neither equitable nor courteous. Under similar circumstances most corporations would have set apart a room or bed as some token of courteous remembrance, but so complete is the forgetfulness that this institution does not even send a copy of its annual report.

Guild of St. Lawrence.

RECEIPTS—AUGUST.

Miss Frances Jones	$2 00
Sale of clothing	3 28
Sale of photographs	1 77
Miss Ireland	5 00
Mrs. Grubb	5 00
Miss Starr	50
	$17 55

SEPTEMBER.

Sale of photographs	$3 30
Alms box	1 06
Jeremiah	1 25
Mrs. Grubb (special case)	5 00
Miss K. Smith (special case)	5 00
Infant School	5 00
	$20 61

OCTOBER.

Mrs. Clay	$2 00
Through Offertory (Oct. 10th)	5 00
Sale of clothing	1 60
Alms box	82
Sale of stamps	1 75
Jeremiah	1 00
Sale of photographs	60
Hospital patient	50
Mrs. Grubb (special)	1 05
	$14 32

Accounts of the Choir Boys' Recreation Club.

1895 and 1896.

RECEIVED.

Cash over from last year	$3 90	
From Mrs. Wilcox	5 00	
From Mrs. Cope	15 00	
Receipt of Concert	14 40	
		$38 30

EXPENDED.

Entertainment	$3 70	
Picnic provisions	8 31	
Wagon and car fare	6 20	
Water cooler for choir	4 25	
Balance	15 84	
		$38 30

1896 and 1897.

RECEIVED.

Cash over from last year	$15 84	
Received from Mrs. Wilcox	5 00	
		$20 84

EXPENDED.

Postal cards	$0 41	
Drawing materials	1 30	
"Beautiful Joe"	25	
Prizes for games	1 11	
Entertainment	5 35	
Prizes	25	
Balance	12 17	
		$20 84

Various gifts of books, games, and papers were received.

Parish Notes.

Father Huntington, Sup. O. H. C., Father Longridge, S. S. J. E., and Father Field, S. S. J. E., have been our guests during the past month, and said mass at our altars.

Matting has been placed in the church corridor to lessen the noise.

Parishioners are asked not to linger and talk in the corridor before service, unless in regard to matters of necessary importance.

The members of the Altar Guild expect to give black chasuble, etc, to complete the set; it is a loving memorial of Mrs. Wolfe, formerly President of the Altar Guild.

The crucifix for the side altar has been promised.

Rev. E. Wright is Chaplain of St. Martha's Guild.

The clergy are glad to see any men of the congregation on Monday nights at the Clergy House.

The clergy would like to receive the names and addresses of regular attendants of the services, who desire to be visited or instructed.

The Bishop of Pennsylvania during his stay in England visited the Mission House at Cowley, and was received with all honor.

Rev. W. C. Clapp has a Bible Class for men in the lower vestry on Sundays at 3 P. M.

The Women's Bible Class is held on Sundays at 3 P. M., at the Mission House.

Mr. Ritter has a Bible Class for young men in the Chapel on Sundays at 10 A. M.

Rev. C. C. Quin has a short service and instruction at the Pennsylvania Hospital for Epileptics on Sundays at 3 P. M.

Plans are being made for the admission of fresh air into the church by means of the upper ventilators of the corridors without any current of air blowing down upon the people. It is intended to cover the remaining windows with a sheathing of the olive green glass very shortly; this will make all the light of a uniform color, and get rid of all glare.

Offertory Account.

Sept.	26th.	Cash	$38 42
		Envelopes (159)	190 30
Oct.	3d.	Cash	39 45
		Envelopes (122)	45 89
"	10th.	Cash	50 62
		Envelopes (157)	72 31
"	17th.	Cash	44 55
		Envelopes (189)	76 80
"	24th.	Cash	48 98
		Envelopes (154)	122 45
			$729 77

The Altar Guild will have their annual meeting on Thursday, November 4th, at 10 o'clock. After that date they will meet each Tuesday and Thursday for work.

Steam was turned on the buildings on Saturday, October 23d, and all seemed satisfactory.

Three hundred and thirty-seven communions were made from August 20th to September 18th. Six hundred and sixty-three communions were made from September 19th to October 23d.

Tickets for the Parish Tea may be obtained at the Mission House, 2034 Cherry street; any profit goes to the Poor Fund.

The All Saints' Sisters are very much in need of second-hand clothing for our poor people. Send packages to the Mission House, 2036 Cherry street.

All Saints and All Souls.

Remember the needs of the All Saints' Sisters and their works for the poor, on the festival. Donations of groceries, etc., will be very acceptable, and should be sent to the Mission House, 2036 Cherry street.

All Souls: Names of the holy dead may be sent to the clergy for mention on All Souls' Days (particularly those who have died during the past year).

A requiem mass will be said on each available day during November at 7.30. The clergy would be very glad to remember persons on particular days. "Bona Mors" office will be said each Monday after even-song.

Vespers of the Dead will be said on Monday afternoon, November 1st, at 5.15.

During the year various sums of money have been given and expended for burial of needy and devout communicants.

Money has not yet been received for the purchase of a suitable burial plot.

Endowment Fund.

It would be a very proper thing if the whole amount needed for ground rent were given, so that the legacy of Miss Hannah Smith might be made the beginning of an endowment fund. The advisability of such a plan needs no argument. Larger and wealthier parishes than St. Clement's have already provided such a fund—it would be a worthy object for other legacies from our people. The safest way would be to put it, perhaps, in the charge of a trust company, the principal and interest to accumulate until it produced a certain income, when a part might be paid over to the Vestry for expenses.

Communicants.

TRANSFERRED.

Mrs. Sarah Alexander.
Elmer W. MacCullough.
Mrs. W. A. Pfouts.
Miss Florence Eyre.

RECEIVED.

Miss Jennie Davis.
Miss Genoa Davis.
Mrs. Mary E. Johnson.
Van Antwerp Lea.
Mrs. Elizabeth Miller.
Mrs. Emma D. MacDowell.
Miss Geneva L. MacDowell.
Miss Edith Grace Sutherland.
Mrs. Florence Wood.
Mrs. Mary L. Clendenning.
Miss Helen Watson Beck.
Mrs. Doolittle.
Miss L. Isabel Doolittle.

The Council of the Diocese of Milwaukee is reported to have unanimously voted to erase the term "Protestant Episcopal" from all its documents.

There was a great meeting of Brotherhood of St. Andrew at Buffalo. This organization would be a great power for good, if it had really definite principles; what it stands for may be good as far as it goes, but it is too general for real influence.

The Missionary Council has met in Milwaukee—another opportunity for enthusiastic speeches.

Books are needed for the Parish Library, and books belonging to it ought to be returned.

The Bishop of Maryland, the visitor of the community, installed the Mother Superior of All Saints' Sisters of the Poor on Thursday, October 21st, at the convent in Baltimore. Mother Adelaide Frances hopes to be in Philadelphia on St. Clement's Day.

Some may be glad to have the Collect, Epistle and Gospel, which the Bishop of the Diocese licenses for use each year.

O God, who makest us to rejoice in the yearly solemnity of Blessed Clement, Thy Martyr and Bishop, favorably grant that we who keep his festival may likewise imitate his fortitude in suffering, through Jesus Christ our Lord.

The Epistle, Phil. iii, 17; iv, 4.
The Gospel, St. Matt. xxiv, 42-48.

The holiday (December) issue will be illustrated and unusually large. If you are not a subscriber, send your name and address and fifty cents to the editor at once.

A Helpful Prayer.

The prayer printed below was composed by an English priest, and having been found helpful to many was printed some time ago in the *Church Times*.

"O God, the God of the spirits of all flesh, in Whose embrace all creatures live, in whatsoever world or condition they be; I beseech Thee for him whose name and dwelling place and every need Thou knowest. Lord, vouchsafe him light and rest, peace and refreshment, joy and consolation in Paradise, in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love.

"Grant that his life (so troubled here) may unfold itself in Thy sight, and find a sweet employment in the spacious fields of eternity. If he hath ever been hurt or maimed by any unhappy word or deed of mine, I pray Thee of Thy great pity to heal and restore him that he may serve Thee without hindrance.

"Tell him, O gracious Lord, if it may be, how much I love him and miss him, and long to see him again; and, if there be ways in which he may come, vouchsafe him to me as a guide and guard, and grant me a sense of his nearness in such degree as Thy laws permit.

"If in aught I can minister to his peace, be pleased of Thy love to let this act which may deprive me of the sight be; and mercifully keep me from every of him as soon as our trial-time is over, or mar the fulness of our joy when the end of the days hath come.

"Pardon, O gracious Lord and Father, whatsoever is amiss in this my prayer, and let Thy will be done, for my will is blind and erring, but Thine is able to do exceeding abundantly above all that we ask or think; through Jesus Christ our Lord. Amen.

Small Sacred Photographs.

Just the thing for Prayer-book and "Treasury;" for making up Holiday gifts and Holy-day remembrances; so much better than lithograph cards with their birds and flowers.

Prices, 5 and 10 cents; sheets, 10 and 15 cents. Proceeds for Charitable Fund, Guild of St. Lawrence. Sold by Miss Heylin or Miss Leslie, 125 Lambert street.

The Lady Chapel.

Mr. Sellers advises that we line the walls of the crypt with hollow brick and put in a flooring of the same; this will, it is expected, make it completely dry, the ceiling will be plastered, and provision will also be made for ventilating, lighting and heating. A doorway and steps will be made on the southern side; because of the additional cost, the entrance from the church proper cannot be made now. These necessary things will cost at least $500, and we have only about $300 in hand. Daylight will be admitted by means of door. We hope that the work may be undertaken shortly.

Mr. Vaughan has submitted a sketch for the side altar, such as he thinks will be in harmony with the other parts of the church. We hope that estimates may bring this within the amount of money at our disposal.

The corner-stone of St. Clement's was laid 12th of May, 1856, and the church consecrated April 12th, 1864.

Harmony.

During the month we have had an exhibition of the boasted harmony of the Roman Communion in the affairs of the (Roman) Catholic University at Washington. The "Americans" and "Refractaires" have each been trying to gain the control. Some pretty hard things have been said on both sides, some of which no doubt were true; the whole affair seems to have been like one of the incidents which our friends are pleased to think and say show our weakness and lack of agreement—it might be very instructive to those who believe all they are told.

The See of Bristol, England, has been restored. Right Rev. G. F. Brown, Bishop of Stepney (Suffragan of London) has been made Bishop. He is one of the most distinguished historical scholars in England, a thorough master of the Roman controversy, and has proved himself very sensible in practical matters. He once said, "The English Church has always been a self-going concern, and there has been no interference with her mass—a good old English word which there is no harm in using."

Special Funds.

"Ransom"	$412 33
Vestment	27 00
Chapel	10 00
Poor	12 74
	$462 07

Baptisms.

Sept.	20th.	Cornelius Pearl Mathieson.
"	30th.	Charles Frederick Spragg.
"	30th.	Hilda Mathilda Dybeck.
"	30th.	Edith Forgreve.
Oct.	6th.	Louis Llewllyn Campbell.
"	12th.	Graham Butler Summers.
"	14th.	Sarah Smith.
"	17th.	Margaret Louise Hering.

Burials.

Sept.	28th.	Stuart Peter McLauchlan.
Oct.	3d.	Susan Pflegel.
"	8th.	Thomas Dickerson.
"	11th.	Eugenia Shannon.
"	16th.	Louisa M. Vinton.
"	22d.	Charles Campbell.

Spiritual Impatience.

How impatient we are for results! Probably more hopes have been frustrated by impatience than by deliberate reversion to former ways. We need to mark how God leads us onward under the law of development by exercise. Slight, indeed, are the perceptions of spiritual possibility which the Marthas possess. Even those who strive to see with clearer vision often seem to see only "men as trees walking."

But let them be thankful for what they see, nor endanger what they have by over-eagerness. They who hurry lose patience, and impatience begets pride, and pride causes complaint, as though God must forsooth govern Himself by our dictations.

Many are the persons who have asked for a sudden and revolutionary change within, and were greatly discouraged when subsequent events indicated much remaining mischief in the senses and a world of self-love not yet exorcised. How different the case might have been had some wise voice counseled them not to lay down terms to God, nor to think about the heights of sanctity that might be sealed by them, but to go quietly on fighting each day's battle by itself, and committing the soul to God's hands to be dealt with as He will, when He will, and by what means He will.—Bp. McLaren, "Interior Life."

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Liabilities	$7,367,034 56	
Surplus	2,319,773 52	
		$9,686,808 08
Surplus as to policy holders	$5,319,773 52	

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Very truly yours,
JULIA DUNLAP.

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St. Clement's Magazine.

Vol. 5. PHILADELPHIA, DECEMBER, 1897. No. 12.
SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR DECEMBER.

1. Wednesday.....Masses, 5.30, 7 and 7.30 a.m. Guild of St. Vincent, 8 p.m.
2. Thursday .....Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
3. Friday (*St. Francis Xavier, Pr. C. Abstinence*) Masses, 7 and 7.30 a.m.
4. Saturday.....Masses, 7 and 7.30 a.m.
5. **Sunday** (*2d in Advent*).....Masses, 7, 8, 9.15 and 11 a.m. Matins, 10 30 a.m. Even-song, 5 p.m Guild of Holy Cross, 5 p.m. Night Service, 8 p.m.
6. Monday (*St. Nicholas, B. C.*).....Masses, 7 a.m. Requiem, 7.30 a.m. Guild of St. Mary, 8 p.m.
7. Tuesday.....Masses, 7, 7.30 and 9.30 a.m. Guild of St. Lawrence, 10 a.m.
8. Wednesday (*Conception of B. V. M.*) Masses 7 and 7.30 a.m. Guild of St. Martha, 8 p.m.
9. Thursday .....Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
10. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
11. Saturday.....Masses, 7 and 7.30 a.m.
12. **Sunday** (*3d in Advent*).....Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. C. B. S. Vespers, 5 p m. Night Service, 8 p.m.
13. Monday (*St. Lucy, V. M.*).....Masses, 7 a.m. Requiem, 7.30 a.m.
14. Tuesday .....Masses, 7, 7.30 and 9.30 a.m.
15. Wednesday (*Ember Day. Abstinence*) Masses, 7 and 7.30 a.m.
16. Thursday .....Masses, 7, 7 30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
17. Friday (*Ember Day. Abstinence*) Masses, 7 and 7.30 a.m.
18. Saturday (*Ember Day. Abstinence*) Masses, 7 and 7.30 a.m. Guild of Holy Child, 2.30 p.m.
19. **Sunday** (*4th in Advent*) .....Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Night Service. 8 p.m.
20. Monday.....Masses, 7 a.m. Requiem, 7.30 a.m.
21. Tuesday (*St. Thomas, Apostle*)...Masses, 7, 7.30 and 9.30 a.m.
22. Wednesday .....Masses, 7 and 7.30 a m.
23. Thursday .....Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
24. Friday (*Abstinence*).....Masses, 7 and 7.30 a.m. First Vespers of Christmas Day, 8 p. m.
25. Saturday (*Christmas Day*) .....Masses, 12.01 (Midnight), 6, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m.
26. **Sunday** (*St. Stephen, Protomartyr*) Masses, 7, 8 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
27. Monday (*St. John, Evangelist*)...Masses, 7, 7.30 and 9.30 a.m.
28. Tuesday (*The Holy Innocents*)...Masses, 7, 7.30 and 9.30 a.m.
29. Wednesday (*St. Thomas of Canterbury, Abp. M.*) Masses, 7 and 7.30 a.m. Guild of St. John, Evangelist, 8 p.m.
30. Thursday .....Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
31. Friday (*St. Sylvester, B. C. Abstinence*) Masses, 7 and 7.30 a.m.

Matins, daily, 9 a.m.
Even-song, daily, 5 p.m.
The Catechism, every Sunday, 3 p.m.
Infant Class, every Sunday, 3 p.m.
Men's Bible Class, every Sunday, 3 p.m.
Women's Bible Class, every Sunday, 3 p.m.

ST. CLEMENT'S MAGAZINE is on Sale at Warwick's Book Store, 254 S. Eleventh St.

St. Clement's Magazine.

PUBLISHED MONTHLY.
BY
M. B. MARKLAND,
FOR THE
GUILD OF ST. JOHN EV.

Single Copy, 5 Cents. **Yearly, 50 Cents**

All communications should be addressed to THE EDITOR, 1009 CLINTON STREET, PHILADELPHIA

Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, DECEMBER, 1897.

St. Clement's-tide.

The first vespers were sung in chapel on Monday. On Tuesday "the snow lay on the ground;" the air was cold as our people came to the early masses to worship and offer for the "Ransom." The number of communions was larger than for many years. "The people offered willingly," so that more than enough was given before 11 o'clock.

At the Solemn Mass the choir sang Mozart's VIIIth, with orchestra. A goodly congregation was present; many friends from elsewhere. There was a solemn procession. The absence of Bishop Starkey, our preacher, was regretted, but he sent us a letter full of his loving sympathy, regretting that he could not "take part in the festival service on St. Clement's Day," and that he must "lose the opportunity of showing warm interest and regard in the prosperity of the parish." The Bishop has kindly promised to give us the manuscript of his sermon to be printed.

The Bishop of the diocese also wrote "I hope that your coming Festival will be productive, through the grace of God, of spiritual benefit to your congregation."

The Holy Sacrifice was offered as a thanksgiving for the blessing on our Ransom Crusade, and a Te Deum closed the services.

The procession of Guilds of "Sodality of St. Clement" took place at night; Dedication Vespers were solemnly sung. The Rev. R. H. Nelson, Rector of St. Peter's Parish, Philadelphia, preached a strong, helpful sermon, "Perfection as the Temple on a Strong Foundation of First Principles." There was a good attendance of Guild members and a large congregation. A Te Deum closed the services of St. Clement's Day, a day long to be remembered in the history of the parish.

On Wednesday night the Parish Tea attracted a large number of the people, all happy and thankful. Mr. Remont had arranged for music by an orchestra, which was, as last year, a very enjoyable feature of the evening. The rector said a few words, and Mr. Fryer gave a brief statement of our financial condition.

On Thanksgiving Day our dear friend, Rev. H. Parrish, preached for us. A very good congregation assisting at the Mass.

Friday night the children were amused with a steriоptican exhibition; it is needless to say they came in goodly numbers.

Advent Sunday, Dr. Riley, who a quarter of a century before had begun his work at St. Clement's, preached both morning and evening. In the morning he gracefully referred to Dr. Stewart and the Rev. H. I. Meigs, who were associated with him in the work, as well as those who had first served at the altar as acolytes.

The Bishop of the Diocese writes: "I congratulate you upon the devotion of your congregation and the success of the effort to free St. Clement's from debt. You have surely much cause for thankfulness at this time."

Fr. Longridge writes: "It is indeed good news. Somehow there seems to be a devotion about the people of St. Clement's one does not find elsewhere. It is very cheering. Accept then our congratulations, and please give them on our behalf to the congregation."

Offertory Account.

October 31st.	Cash		$52.70
	Envelopes	(122)	40.15
November 1st.	Cash		11.58
" 7th.	Cash		59.71
	Envelopes	(156)	66.65
" 14th.	Cash		45.32
	Envelopes	(128)	44.40
" 21st.	Cash		52.12
	Envelopes	(140)	37.85
			$410.48

Special Funds.

"Ransom"	$2,854.84
All Souls' Day	12.45
Vestment	5.00
Music	5.00
All Saints' Sisters	35.00
Special	100.00
	$3,012.29

The Parish Banner.

The design is not yet fully developed. There is to be a figure of our patron in the centre, and stoles on each side. SS. Vincent, Lawrence, Cæcilia and Katharine are the saints chosen for the panels. The Agnus will probably also form part of the design.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. W. C. CLAPP,
THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M.; 3-5 and 7-9 P. M.

The Rev. W. C. Clapp, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

The Rev. E. Wright, in Church on Saturdays, 4-5 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff.
Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034-36 Cherry St.

Bishops and Others.

Some years ago a prominent layman made a great fuss because he said that he had been refused communion at St. Clement's on a certain festival. The matter was spoken of, we believe, on the floor of General Convention, and led, no doubt, to the insertion of a new rubric. There was no truth in the statement. Times have changed. At the last Trinity ordination in Philadelphia the congregation, before the service, were told that they were not expected to receive communion, and they did not.

At the consecration service in New Haven, last month, it was announced that, with the approval of the bishops of Connecticut and Long Island, only those in the chancel would be given Holy Communion. The Bishop of Maryland, who *compels* unwilling clergy to receive, was present.

Dr. Pusey used to say that Dr. Newman leaned on the bishops, and when they failed him, he was forced to go to Rome, while he relied on the Church. Bishops must follow. Anglican dignitaries have rarely, in history, been leaders; they head a movement after victory. We have seen the truth of this. The lesson is that, however strange it is, we must stand up for unwelcome truth for the Church's honor, and in the end our bishops will accept the truth, and be glad to enjoy the fruits of victory. Many illustrations might be given.

The Year's Work.

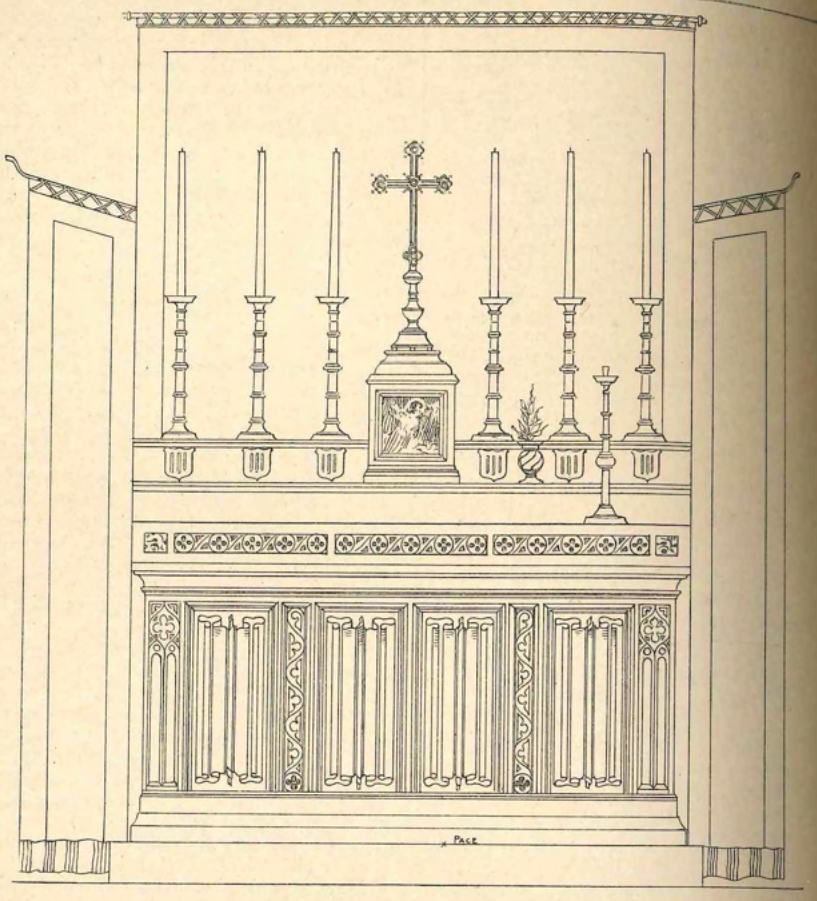
GUILD OF ST. LAWRENCE.

It would take too much of the MAGAZINE'S space to dwell in detail upon all features of the work of the last year. The treasurer's report will give some intimation of the various departments in so far as they have involved expenditure of money. That which cannot be exhibited in any report is the miles walked by visitors in looking after the members of their several wards; the time spent, and prayers said over difficult cases; the humiliations at evident mistakes made; the secret joy when a blessing has seemed to follow some faithful effort. Work which is philanthropic in the true sense of that philanthropy which is the inevitable outcome of the love of God, must always be partial, tentative, subject to correction, apprehensive of abuses. It must be mindful of the question of the problems which confront such work; must realize the privilege of doing a part, however small, and must never aspire to a monopoly.

One of the pleasant features of the Guild's work has been the hearty coöperation of other and much larger agencies, not professedly religious, which have been found ready with sympathy and material aid and a large store of practical experience. Special acknowledgment of this sort is due to Mrs. Thomas, the neighboring local superintendent of the Organized Charity; while Miss Devereaux, the matron of the N. W. Sick Diet Kitchen, and representing the Episcopal City Union, has been most kind and helpful. In cases requiring medical attendance our Dr. W. H. Wells and Dr. Wilmer Krusen have in several instances given professional services of the most valuable kind. While in general it has been possible to divide the work of ministering to local needs, yet on occasions the Guild has shared in this with the Church Poor Fund, administered by the All Saints' Sisters, and notably in the employment of women by sewing, there has been no discrimination.

Throughout the year it has been the aim of the society to aid only the really worthy, and in all cases possible to apply a test of worthiness, the best test being in an opportunity to do honest labor. Experience shows how great a responsibility rests upon those who proffer the first aid, and many charity workers know of cases where the desire and almost the ability for self-support has been educated *out of* chronic beneficiaries.

The attempt to organize an Employment Bureau was not a great success; such an enterprise needs an established



SKETCH OF SIDE ALTAR.

Henry Vaughn, Architect.

and visible headquarters, and the clientage which only years and advertising can bring.

The report of the treasurer shows how nearly exhausted are the funds of the society. The work will go on, but of course it can only subsist—so far as material matters are concerned—upon the receipts from voluntary donations. The Guild does not wish to supplant any other agency, or to divert gifts which would go through other channels; it only professes to be a society of Christians for Christian work, and as such it offers its services.

It only remains to be said that while the Guild strives to separate its benefactions from spiritual matters so as to prevent the abuse of "the loaves and fishes," it has been a gratification to see instances where relief offered in the name of Christ led eventually to spiritual attachment and edification.

CHAIRMAN OF EX. COM.

Dr. Pusey's Life.

The fourth and concluding volume is ready, and maintains the interest to the end. The account of his efforts toward reunion, of his outgrowth of narrow anglican ideas, the affectionate correspondence with Newman, and the insight into the close friendship with Liddon, closing with the account of the end written by Dr. Liddon himself, are all narrated.

Communicants.

ADDED.

Eva Shortem, Wm. S. Chrisman, Marguerite Coskett

TRANSFERRED.

(Mrs.) Elizabeth C. Boudinot.

Burial.

Nov. 19th. William H. Crane.

Baptism by Immersion.

A certain church not very far away has been compelled to rent a hall of the Baptist Society in which to worship, and to our certain knowledge the rector of that church has received in the last few months at least two applications, from different parishes in the diocese, for permission to use the baptismal pool for baptisms. After all it does not seem strange that baptism by immersion, the primitive and natural way, is a possibility for the churches of the diocese only as the accidental result of a congregation renting a Baptist building. We are not questioning the validity of our ordinary method by sprinkling. It is a custom of the Universal Church dating probably from the Day of Pentecost itself (when it is hardly possible that as many as three thousand persons could have been immersed in a few short hours). The sufficiency of sprinkling is beyond doubt. But there is an element in baptism by immersion, as a type and teaching figure of that inward work of the Holy Ghost in the Sacrament, which is entirely lost to us in our other method. It takes a strain of the imagination, or perhaps the note of some learned commentator, to make us understand the meaning and force of such expressions as, "Be baptized, and *wash away* thy sins," or "Buried with him in baptism wherein also ye are risen with Him," or "As many of you as have been baptized into Christ have put on Christ."

It seems a pity that in the beautiful baptistery of the new Church of the Advocate there is not a pool. In the centre of it could be placed a font which, with the pool drained off, could be used on ordinary occasions. We venture to say that if such a pool were there, the rector of the church would find not only those whom his own ministrations bring to this Sacrament, but many from other parishes, asking for baptism by immersion. Really, one cannot help sympathizing to some extent with a person who desires to be baptized in that way; and the teaching power of it is self-evident.

We should not forget that all Protestant bodies have lost entirely the Sacramental idea, and as a logical consequence are relegating baptism to the position of a commendable but unimportant form. It remains to the Church to continue to hold forth to men the truth, and to make them realize once more the vital meaning and necessity of this the most important of all Sacraments, for "except a man be born of water and of the Spirit he cannot enter into the kingdom of Heaven." And in this effort, would it not be an advantage to speak of, and to practice baptism by immersion more frequently than has been our custom, in order more clearly to bring home the meaning of it all? The rubrics in the baptismal offices certainly imply the possibility of immersion in every Church, yet in this whole diocese, so far as we know, it is only possible because one church happens to be hiring a Baptist hall. This ought not to be so.

Parish Notes.

The Rev. W. C. Clapp preached at the first vespers for Guild of All Souls, at Mt. Calvary, Baltimore.

At a meeting of the Vestry, November 9th, a committee—Messrs. Flanders, Neill and Roberts—was appointed to prepare a scheme for the Endowment Fund of St. Clement's. The details of the plan, as soon as it is formulated, and a form of bequest, will be published in the MAGAZINE.

It is the opinion of some of our kindly disposed neighbors that public schools and Sisters' houses "debauch" a neighborhood.

By resolution of the Vestry, no more pews or sittings will be rented in the south aisle of the church. This does not interfere, of course, with the rights of those who are at present renting pews or sittings.

Arrangements have been made for supplying some of the upper ventilators with an extra glass, so that the windows may be opened without the air blowing down on the heads of the people. The remaining windows of the church will be sheathed with the green glass.

The side altar is being made in Boston, under the supervision of the architect Mr. Henry Vaughan. It will be under the dedication of St. Katharine.

The work on the crypt chapel, it is hoped, may be begun immediately. The cost is much greater than was expected, and we shall have to defer the construction of the stairway from the church until money is available—it would cost over $100.

Bona Mors devotions were said after evensong on Mondays in November.

A large number of names were sent in for special remembrance on All Souls' Day.

Vespers of the Dead were said in church on November 1st.

A novena for the parish was made November 14th-22d. Special devotions in chapel on week days, after evensong.

We shall be glad to have special offerings made for altar flowers, the smallest sum placed in a marked envelope will be gratefully received.

The Altar Guild has a great deal of work planned for the church during the coming season.

The C. B. S. has received several new members, and the attendance at the monthly vespers is very good.

The list of communicants, so far as known to the clergy, has been made out, and a copy will be placed on the notice board. If any names have been omitted, we shall be glad to know it in order that they may be inserted. Every effort has been made to have it as accurate as possible.

The Rev. Dr. McVickar, of Holy Trinity, has accepted the election as Assistant Bishop of Rhode Island.

A parishioner has kindly prepared copies of the Collect, Epistle and Gospel for St. Clement's Day (as licensed for use by the Bishop of the Diocese); also for Thanksgiving Day, for the Missals, Gospel and Epistle books of the Church.

The Choir Club again meets on Tuesday evenings; the attendance is large, and the conduct of the boys very satisfactory.

St. Nicholas Guild for little boys has been started with a goodly number. It meets on Saturday mornings.

Advent.

Preparation for the second coming of Christ should have a conspicuous place in the work of the Church as well as of the individual, but too curious inquiries into the time of that coming savors of irreverence, and has afforded a means of unholy gain to quacks and impostors. There are certain signs revealed to us of the great event, as the age of tribulation, the activity of the Church in the spread of the Gospel, and the great Apostacy, and yet it remains true that of that day and hour knoweth no man. The Church has been expecting it since the time of the Apostles, and is still awaiting the consummation of all things in patience and faith.—*English Ch. Times.*

Advent is a solemn time, and we hope that our people may observe the season by faithful attendance at Mass, by abstaining from the ordinary forms of amusement as well as by extra abstinence, as for example Wednesdays.

Infant School Honor Roll.

Margaret Berry, Harriet Berry, Jonah Griffith, Minnie Griffith, John Griffith, Harry Clay, Laura Clay, George Clay, George Clendenning, Mary Clendenning, Emma Thornley, Alice Fortune, Clara Fortune, Elizabeth Fortune, Sallie Banaclough, Edith Downey, Lillie Johnson, Emma Winfield, Minnie Heater, Belinda Vinee, Mojeska Foote, Herbert Johnson, Harry Johnson, Ethel Mullen.

George H. Houghton, Priest and Doctor.

As he had desired during those forty and nine years, so his Lord called His servant while he was doing his Master's business. No doubt meditating on the close of another Church year, lamenting so many things undone, yet gathering up the fragments that the Master might suffer no unnecessary loss. He began his jubilee here in the place he loved so well, but God called him to enjoy it in that other place which he had learned to love better.

In his life we see the spirit of a true asceticism, that gentle, loving nature, purified by self-denial. He had no desire for prominence or influence; he wanted to live only for God. No one saw him at public meetings or gatherings; he did not occupy prominent pulpits on important occasions; he was not elected to high office or to promote special undertakings. He did a priest's work. He received the penitent, comforted the sick, rebuked the erring, counseled the struggling, cheered the poor, visited the prisoners.

The burial service was at Church of the Transfiguration, on Saturday November 20th, and a Requiem Mass for the repose of his soul was said on that day at St. Clement's.

When God called him to exercise the ministry of absolution there were few who dared to undertake it. Hundreds of priests and thousands of lay people have received their absolution "by the authority given to" him; to-day there are few who would dare to refuse the request for that ministry.

Advent Preachers.

MISSION SERVICE, 8 P. M.

Nov. 28th. Rev. Theo. M. Riley, S.T.D., Gen'l Theo. Sem'y, New York.

Dec. 5th. Rev. F. M. Clendenin, S.T.D., St. Peter's Parish, West Chester, N. Y.

Dec. 12th. Rev. R. H. Paine, Mt. Calvary Church, Baltimore.

Dec. 19th. Rev. H. R. Sargent, O.H.C.

Two new baptismal stoles have been finished by the Altar Guild; they are a memorial of a communicant. The design of the purple stole is of thistles. Of the white, roses in conventional background. Both stoles are very beautiful.



INTERIOR OF ST. CLEMENT'S CHURCH, ROME.

St. Clement's and the Brotherhood House.

In a conversation with one of the authorities of St. Andrew's Brotherhood, southeast corner of Twentieth and Race streets, one of our parish was startled by the statement that the disadvantage of the site of the Brotherhood House lay in the fact "that there was no church near to which to send the young men." On venturing to suggest that St. Clement's was, to say the least, on the same continent—in reality, about one hundred feet away—the reply was, "Oh, I couldn't send them there. It's too dangerous."

Dangerous to learn the true faith! Dangerous to go to a place where the creed of all the Christian ages is taught! Dangerous, a place where all the riches of Christ in His sacramental life may be had for the asking, day or night! What a sad, heart-sickening commentary on the darkness still about us—one of those statements, in fact, that rouses one from that selfish indulgent lethargy which assumes that the work for Catholic truth is done and over, and makes him realize that he is called to the same effort and self-consecration for the propagation of the Faith, as were the men of the Catholic revival of fifty years ago, if this dear Mother Church is to be brought back to her ancient moorings in the harbor of God's religion.

The maker of the assertion who, from a very charitable heart, does much religious work in one of the large parishes uptown, illustrated the remark by a personal experience. A woman, who had moved to the outskirts of the city, and who could not make her communion when asked so to do, for the reason that she did not have time the day before to go all the way down to St. Clement's to make her confession, and she did not dare to receive the Blessed Sacrament without first being washed clean in absolution. "So the woman was deprived of her communion as a result of St. Clement's teaching." But where, we ask, was the priest of the parish, who should have come forward to supply the woman's spiritual need? She was starving spiritually because there was no one present who was able to meet her needs. The Catholic faith had created a height of spiritual apprehension in the woman's soul, and to have become a communicant would have meant the descent to a lower and more lax spiritual level, and this never can be done without wrenching one's moral nature.

Now that the Brotherhood House has been placed, by Diocesan authority, within our spiritual jurisdiction, we shall renew our offer of giving to the inmates of the house any spiritual assistance that is required.

Formerly St. Clement's.

A copy of the report of the present hospital has been received. It contains a history of the origin of the institution, and the reasons for its present name and circumstances, such as we suppose would appeal to those who are at present interested in the movement.

Illustrations of the new buildings are also liberally supplied.

The report is deficient in one or two matters at least, and there is no explanation of some of the matters referred to in our last number. Our thanks are due to the person who kindly forwarded the report.

Baptisms.

Oct.	28th.	Warren Winn Aukett.
"	30th.	John Spencer Fielding.
Nov.	4th.	John Kelly.
"		Anne Matilda Porter.
"		Clara Docterman.
Nov.	15th.	William Henry Crane.
"	22d.	William Andrew Trent.

We are glad to learn that the Bishop of Shanghai absolutely denies the truth of an inference drawn from the letter of one of the missionaries as to the use of tea instead of wine for Holy Communion. Those who know the Bishop of course were sure that the statement was not true, but much harm no doubt was done through the copying of the statement in many papers.

St. Clement's Altar Guild.

OFFICERS, 1897-1898.

Chaplain, the Rector; Directress, Mrs. Harry Connelly; Secretary, Miss A. S. Brown; Treasurer, Miss E. L. Starr.

COMMITTEE OF MANAGEMENT.

The Directress, the Secretary, *ex-officio*; Miss M. H. Jones, Miss E. L. Starr, Miss P. D. Neill.

REPORT FOR 1896-1897.

Statement of work done in the Silk Department.—1 cope, 1 dalmatic, 1 tunicle, 6 stoles, 3 maniples, 3 burses, 3 veils, 3 super-frontals, 5 pulpit falls, 1 lecturn fall, 1 litany desk cover, 2 sets book markers.

Materials and stamping furnished for 2 stoles, 1 set book markers.

Statement of work done in the Linen Department.—4 priests' albs., 4 priests' surplices, 10 acolytes' albs., 3 acolytes' cottas, 6 lavabo napkins.

Stamping Department.—7 pulpit falls, 4 super-frontals, 5 stoles, 3 maniples, 1 cope, 4 burses, 4 veils, 1 chasuble, 1 dalmatic, 1 tunicle, 8 book markers, 2 pallas, 13 purificators, 4 lavabos, 1 amice, 1 corporal, 1 burse.

Work done for the Parish.—Black cope, dalmatic, tunicle, stole, 2 maniples and white stole, 4 priests' albs., 6 priests' surplices, 10 acolytes' albs., 3 acolytes' cottas, 6 lavabo napkins, green dossal and wings.

Work for the parish, value	$590.20
Work ordered for other parishes, value	141.50
Value of gifts	117.50
	$849.20

TREASURER'S REPORT.

Receipts.

Balance, 1896-1897	$118.25
Dues	80.00
Materials	90.88
Donation	3.00
Medal	1.00
Vestments	33.29
Sale of work	107.42
For green baldichino	26.52
Interest on deposit	22
	$460.58

Expenditures.

Materials	$300.89
Sundries	77.34
Balance	82.35
	$460.58

The Committee of Management desire to remind the members of the parish that the care of the vestments has been given to the Altar Guild, and it is their duty to keep them in repair, and furnish new ones when needed. This they cannot do without financial aid. Contributions to the Vestment Fund, no matter how small, will be most acceptable, and may be given to the rector or to the treasurer of the Guild.

Philadelphia, November 4th, 1897.

Children's Fund.

December 1, 1896, balance.	$6.48
From 20 subscribers	122.50
Deficit	3.35
	$132.33
Infant School	$50.00
St. Clement's-tide	1.85
Xmas	34.98
Printing	4.00
Excursion	15.00
Organist, 9.15	26.50
Excursion	15.00
	$132.33

Deficit, $3.35.

We hope that the generous kindness of many may cause them to remember this fund, and that they may give us subscriptions, large or small, for meeting the expenses. It is not a very large amount, and if more would give even small amounts, it would be a help.

All Work and No Play.

Do the members of the congregation remember that the Rector has not had the pleasure of a recreation since he assumed charge of this parish? There is much truth in the old saying, "All work," etc. The parish has prospered in the past two years as it never has before, and it is the result of unceasing care and work. It is quite true that many parishioners have given time and money to help accomplish the undertakings, the most notable of which was completed on St. Clement's Day. But the fact remains that most of the credit is due to the Rev. G. H. Moffett, whose resolute purpose and unflagging zeal, made the magnificent ends possible of attainment. M. A. T.

The Coming Kingdom.

In these days of the study of social problems there is danger, not of too much study and effort to correct evils, but of omitting the one essential element of all reform and readjustment, *i. e.*, from the standpoint of religion. We mean the relation of each individual to God. It is the simple key, in fact, the only one, to what the deepest sociologists confess to be the most tangled of questions. Many a man does a thing because he looks around him and finds that others are doing it. If, instead of looking around he would but look up, he would find his hand stayed. Of course, in matters indifferent, common estimation may settle a point; but there is a large class of actions where conventional justice can not bear the look of God's eye. It is good to make much of that blunt sense of truth, honor and justice which seems a kind of heritage of our Saxon blood. Despite all that may be said, and truthfully said, about Anglican insularity and bigotry, the direct appeal to God which our religious people make, is a thing too valuable to be bartered away; and true religion will not dim, although it may modify it.

Advent makes us think of the Coming Kingdom, of the time when God's law shall prevail, and when human ills and injustice shall cease. The reason why the Kingdom does not come more rapidly is, that individual hearts are not conformed to God, and this largely because modern life is so hurried that it does not look the eternal facts fairly in the face. The more thankful should we be for this season of comparative quiet, in which to look at God while He looks at us. There is a specific gravity which always asserts itself when we adopt this attitude; and violet is seen to be the proper color for the season. One hears of entertainments and various enterprises, some of them ecclesiastical, planned to occupy the attention of the faithful during Advent. Well, one cannot lay down rigid law, perhaps, but when asked, as when one often is, "Whether it is right to do this, or to go there, during Advent," the reply which seems most to the point is, "I shouldn't think you would want to, if you are in earnest about the coming of the Kingdom." It does not seem best, to say the least, to use for pleasure or distracting occupations, the season provided by the Church for the contemplation of God and the great end of human existence.

Christmas Communion.

We earnestly hope that every communicant will prepare to make communion on the Feast of the Nativity of Our Lord.

End of the Crusade.

Investments (par)	$6,000.00
Cash	5,398.33
October 31st (39)	555.23
November 7th (39)	127.58
November 14th (25)	19.91
November 21st (41)	44.99
November 23d (169)	1,785.77
November 23d, "Jugs"	40.31
November 23d, Cash	282.05
	$14,254.17

313 "Ransom" envelopes received during the month.

1,696 "Ransom" envelopes during the year.

The choir boys' self-denial money and the "Ransom Jugs" show that hearts and consciences were touched to do what they could.

The end of the first lesson gives Jacob's resolution (Gen. xxviii. 22).

The purpose of the Crusade has been accomplished, and we have the money in hand for the payment of the ground rent.

We must leave until another time the fuller account of those who followed the example of our patron as "fellow laborers." Many whose names are not known here are "written in the Book of Life."

It was prayer, and the power of the love of God that accomplished it. It means that 20th and Cherry is to be "St. Clement's" as during these past forty and more years, a foundation for religion and worship as opposed to false pagan philanthropy.

Guild of St. Lawrence.

TREASURER'S ANNUAL REPORT.

Receipts.

Balance on hand, Nov. 1st, 1896	$296.58	
Donations for general purposes	147.16	
Donations for special purposes	76.55	
Cash from alms-box	24.89	
Cash from sale of stamps	15.65	
Cash from sale of clothing	44.31	
Cash from sale of photographs	22.49	
Cash from sale of old coins	2.15	
Cash from sewing	5.48	
Refunded by beneficiaries	6.90	
Interest from Savings Fund	10.49	
From Dorcas for Employment Com.	27.14	
		$679.79

Expenditures.

Sundry aid to sick and needy persons	$266.47	
Paid for lodgings	20.25	
Paid for meals	12.15	
Paid for coal	21.68	
Paid for Christmas dinners	10.49	
Paid for building closets	11.45	
Donation to playground on Callowhill st.	20.00	
Steamship transportation	21.50	
Printing and photograph printing	5.55	
Employment Com. paid for sewing	150.49	
Employment Com. paid for materials	62.15	
Expenses, miscel.	.85	
Balance	76.76	
		$679.79

ANNA B. HEYLIN,
Treasurer.

Audited and found correct.

W. H. HUTT,
Auditor.

Philadelphia, Nov. 1st, 1897.

7,985 communions were made at our altars during the past year, 1,287 more than the preceding; 707 communions from October 23d to November 22d.

222 communions were made on St. Clement's Day.

Innovations.

"I hear you have innovations at St. Clement's."

"Yes, steam heat."

"Oh. I don't mean that. I was told you were to have a ladies' (!) chapel, and some sort of thing down the cellar."

Such was a conversation between an ex-attendant at St. Clement's and one who is faithful still. We are afraid that this is a fair illustration of the thoughtlessness and ignorance of those who disparage the new crypt chapel. A lady chapel is not an innovation, as everyone knows who has visited English churches and cathedrals, and has seen there so many beautiful chapels dedicated to the Blessed Virgin, as ancient in construction and dedication as mortuary chapels and side altars; and what is more ancient than these? Steam heat, Welsbach lights, and electricity (which we hope to have) are innovations, that is, new things, and no one seems to be afraid of them. If the matter is considered dispassionately and historically, are we not right?

Choir News.

We are glad to see an old custom revived. During the recessional hymn, when the boys had all passed out of the church, the roaring of the bass voices was not pleasing to the ear. The return to the custom of letting the boys remain in church until the men have passed out is a welcome change. It does not sound so much like a bass drum solo.

Small Sacred Photographs.

Just the thing for prayer-book and "Treasury;" for making up holiday gifts and Holy-day remembrances; so much better than lithograph cards with their birds and flowers.

Price, 5 and 10 cents; sheets, 10 and 15 cents. Proceeds for charitable fund, Guild of St. Lawrence. Sold by Miss Heylin or Miss Leslie, 125 Lambert street.

Ransom Fund.

The total amount in the hands of the Vestry on November 29th, for the ground rent, etc., was $14,304.03. Interest on investments will be due on Dec. 1st. We hope that several persons who expressed an intention of giving to the fund, will remember that their promise was to God. The whole amount given during the festival was $2,157.99.

No element in the quality of our Mocha and Java is absent or vacillating. The caffeine is all there. It's the paragon of excellence. 36c. lb., 5 lbs. $1.70.

HANSCOM'S

1311 MARKET STREET.

St. Clement's Magazine.

Vol. 5. PHILADELPHIA, JANUARY, 1898. No. 1

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR JANUARY.

1. Saturday (*Circumcision of Our Lord*)
Masses, 7, 7.30 and 9.30 a.m.
2. **Sunday** (*2d after Christmas*).....Masses, 7, 8 and 9.15 a.m. Solemn 11 a.m. Matins, 10.30 a.m. Guild of Holy Cross, 5 p.m. Solemn Even-song, 8 p.m.
3. Monday.....Masses, 7 a.m. Requiem, 7.30 a.m. Guild of St Mary, 8 p.m.
4. Tuesday.....Masses, 7, 7.30 and 9.30 a.m. Guild of St. Lawrence, 10 a.m.
5. Wednesday.....Masses 5 30, 7 and 7.30 a.m. Guild of St. Vincent, 8 p.m.
6. Thursday (*The Epiphany*).....Masses, 7, 7.30 and 9.30 a.m. Altar Guild, 10 a.m. Mothers' Meeting 8 p.m.
7. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
8. Saturday.....Masses, 7 and 7.30 a.m.
9. **Sunday** (*1st after Epiphany*)....Masses, 7, 8 and 9.15 a.m. Solemn, 11 a.m. Matins, 10.30 a.m. C. B. S. Vespers, 5 p.m. Solemn Even-song, 8 p.m.
10. Monday.....Masses, 7 a.m. Requiem, 7.30 a.m.
11. Tuesday.....Masses, 7, 7.30 and 9 30 a.m.
12. Wednesday.....Masses, 7 and 7.30 a.m. Guild of St. Martha, 8 p.m.
13. Thursday (*St. Hilery, B. C.*).....Masses, 7, 7 30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
14. Friday (*Abstinence*).....Masses, 7 and 7.30 a.m.
15. Saturday (*St. Paul the First Hermit*).
Masses, 7 and 7.30 a.m. Guild of Holy Child, 3 p.m.
16. **Sunday** (*2d after Epiphany*).....Masses, 7, 8 and 9.15 a.m. Solemn, 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
17. Monday (*St. Anthony, Ab. C.*)....Masses, 7 a.m. Requiem, 7.30 a.m.
18. Tuesday (*St. Prisca, V. M.*).....Masses, 7, 7.30 and 9.30 a.m.
19. Wednesday (*St. Wolstan, B. C.*)...Masses, 7 and 7.30 a m.
20. Thursday (*St. Fabian, B., and St. Sebastian, M. M.*)
Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
21. Friday (*St. Agnes, V. M. Abstinence*)
Masses, 7 and 7.30 a.m.
22. Saturday (*St. Vincent, D. M.*).... Masses, 7 and 7.30 a.m.
23. **Sunday** (*3d after Epiphany*)...Masses, 7, 8 and 9.15 a.m. Solemn, 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
24. Monday (*St. Timothy, B. M.*)....Masses, 7 a.m. Requiem, 7.30 a.m.
25. Tuesday (*St. Paul, Apostle*)..... Masses, 7, 7.30 and 9.30 a.m.
26. Wednesday (*St. Polycarp, B. M.*).Masses, 7 and 7.30 a.m. Guild of St. John the Evangelist, 8 p.m.
27. Thursday (*St. John Chrysostom, B. C., Doc'.*)
Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
28. Friday (*Abstinence*).....Masses, 7 and 7.30 a.m.
29. Saturday (*St. Francis of Sales, B. C.*).
Masses, 7 and 7.30 a.m.
30. **Sunday** (*4th after Epiphany*)...Masses, 7, 8 and 9.15 a.m. Solemn, 11 a.m. Matins, 10.30 a.m. Solemn Even-song, 8 p.m.
31. Monday.....Masses, 7 a.m. Requiem, 7.30 a.m.

Matins, daily, 9 a.m.
Even-song, daily, 5 p.m.
Bible Class, every Tuesday, 4 p.m.
The Catechism, every Sunday, 3 p.m.
Infant Class, every Sunday, 3 p.m.
Men's Bible Class, every Sunday, 3 p.m.
Women's Bible Class, every Sunday, 3 p.m.

ST. CLEMENT'S MAGAZINE is on Sale at Warwick's Book Store, 254 S. Eleventh St.

St. Clement's Magazine.

PUBLISHED MONTHLY.
BY
M. B. MARKLAND,
FOR THE
GUILD OF ST. JOHN EV.

Single Copy, 5 Cents. **Yearly, 50 Cents**

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Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, JANUARY, 1898.

The Crusade.

During the month that ground rent has been really and truly paid off, and St. Clement's Church is free of all incumbrance, $13,000 with interest to date was paid on Monday, December 13th, to Philadelphia Trust Company.

At a special meeting of the Vestry, the balance of "Ransom money" was set apart as the beginning of an Endowment Fund for the Parish, with the legacy of Miss Hannah P. Smith. There is about $2,000 in hand for this. The necessary information in regard to it will be contained in the report of a Committee of the Vestry which will be printed in the MAGAZINE. It is hoped that members of the congregation will leave something to this fund in their wills. The Vestry also directed the Accounting Warden to pay over to the Trustees of the Sinking Fund, every half year, the amount heretofore paid as interest on ground rent; this amounts to $585 a year, to be used to extinguish the mortgages on our Parish Building and Clergy House; these amount to $8,000. Envelopes marked "Mortgages" and "Endowment" will be found in the corridor, in which those minded can make offerings.

Some have already expressed their intention to give regularly.

Requiem Masses.

We learn from the "Spirit of Missions" that the custom has been continued this year of having a service of Holy Communion on All Saints' Day, at which were commemorated all those connected with the General Missionary Society, who had fallen in sleep during the year. It is only another evidence of the spread of Catholic doctrine and practice—it was a requiem mass for the repose of their souls. Even if not called by that name it establishes the principle. With so many indications of the progress of true principles we can go forward with good courage.

Slander.

The word *Devil* means accuser. The Devil is called the accuser of the brethren; and it is one of his constant efforts to get men and women to do his work. The tongue that speaks slander is, as St. James says, "set on fire of hell."

Slander is the resource of those who rejoice in the downfall and destruction of others. The failures and misfortunes of other people are meat and drink to the tongue that utters evil things. And so, not content with the statements of facts ascertained and proven, such people very readily invent, misinterpret and exaggerate in their eagerness to do the Devil's work, and injure the character and reputation of others.

"Blessed are ye," said Our Lord, "when men shall revile you, and persecute you, and *shall say all manner of evil against you falsely*, for My sake. Rejoice and be exceeding glad for so persecuted they the prophets which were before you." And this was Our Lord's experience when they brought false witnesses against Him. And this experience of slander was also that of the early Christians who were lied about in the most shameless ways. It was said of them even that they ate the flesh and drank the blood of little children at their meetings, and also that they indulged in the most shameless vices. These accusations were the work of Satan.

And so to-day when any real work is done for God, and when any new effort is made by Christians to live more closely in imitation of Christ, it is to be expected that there will be slanders by some of the Devil's agents. Everything imagined or suggested by an evil world will be said against those who openly dare to do God's will.

But so long as such slanders are said *falsely*, there can be no doubt that not only will God give His blessing and reward as a recompense, but He will in due time bring the slanders to none effect and confound forever those who utter lies.

If an account must be given even for every idle word, what a reckoning of woe awaits those who have spoken slanders against God's own people!

Special Funds.

"Ransom"	$52 30
Crpyt Chapel	70 00
Children	87 50
Poor Box	4 45
Endowment (30)	69 40
Mortgages (28)	32 20
Special	121 00
	$437 00

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. W. C. CLAPP,
THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M.; 3-5 and 7-9 P. M.

The Rev. W. C. Clapp, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

The Rev. E. Wright, in Church on Saturdays, 4-5 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Choir-master.—Mr. Remi Remont.

Organist.—Mr. Lawrence Gaff.

Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034-36 Cherry St.

Parish of St. Clement.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Confessionals.

St. Clement's people have always believed in confession, not only as a beautiful idea, but as a practical fact, and for many years boxes have been provided; these have been unsatisfactory in two respects at least. (1) The ventilation of the present ones is very poor. (2) It is very difficult to keep the voices from being distinguished outside.

It is of the first that just now we are most conscious. If five or ten minutes are very trying to some, we can easily imagine how physically uncomfortable it might be to remain in one of them for several hours continuously. Eventually more suitable boxes might be placed at the west end of the church, and money perhaps may be given from time to time by those who believe in the sacrament and avail themselves of the privilege.

We see that Rev. Dr. Lines, of New Haven, Conn., has been elected General Secretary.

About Tombstones.

It is sometimes made a subject of reproach that the broken columns, veiled urns, and other pagan devices in marble, found in Anglican churchyards, indicate a loss of faith in the reality of the life beyond the grave. Westminster Abbey, with its heathen tombs and inscriptions, is pointed to as the culmination of bad taste and the evidence of unbelief in the English Church.

No doubt there is some truth in these accusations. But bad taste and unbelief expressed in tombstones are not confined to Westminster Abbey or the Anglican Church. Throughout Italy itself there are innumerable broken shafts and antique urns doing service for Christian funeral monuments. In Santa Croce, at Florence, there are tombs for great men as bad as any in England; and in St. Peter's, at Rome, the mausoleums of the dead popes are as pre-Christian and as classically pagan as those on the Appian way. In Catholic France, too, the splendor of the sepulchres of the rich would indicate rather a desire to maintain a memory among men than a suggestion that the soul of the departed is alive. The simple crosses of the Crusaders' graves and the "Rest eternal" of the Catacombs have been widely forgotten.

The fact is that the use of pagan emblems for Christian tombstones was only a part of that general movement in the revival of ancient Greek and Roman art and letters at the close of the middle ages known as the Renaissance. It was quite general throughout western Europe, and has lasted even until our own times. In Browning's poem, "The Bishop Orders His Tomb," one sees the passion for heathen splendors in death very vividly pictured in the case of a mediæval ecclesiastic.

There are many reasons, symbolic and economic, for wishing that Christians would return to the more primitive and simple styles of tombstones. The stone might preach a sermon in some more religious design; or the money might better decorate the church itself. "The man who needs a monument for his memory," it is said, "ought not to have one."

But meantime, it will be the part of charity to remember that a broken column is not always the indication of a lost faith, or a burial urn the evidence of a dead religion.

One thousand one hundred and forty-six communions were made from November 23 to December 26.

Christian Sociability.

Once in awhile we hear some one say, "We like St. Weno's Church, the clergy and the people seem so sociable, so differene from those at St. Uno's, where their people are stiff and cold, just coming straight to their seats, and, after the service, going directly away without speaking to anyone, and the clergy are never seen except in the chancel and meeting."

A remark like this might serve as the text for two sermons.

The first would be rather a severe reprimand for the gross misconception of the purpose of church attendance which is implied. The church is not a place for the interchange of compliments, the circulation of gossip, the fountain of plans, social and secular, the discussion of current events. The church building is not a social club-house where people of a given stratum of society, and similar intellectual bent, find it convenient to gather for quasi religious edification. The sooner people learn this the more true religion will flourish. God is the supreme object and reason for church-going. His living Presence in the Blessed Sacrament and His worship in the Holy Sacrifice make a real church to be what it is—a place where God is met and adored and received. Protestantism has constantly tended to the clique idea, and each particular congregation has its peculiar tone and caste. Broadly speaking, it is only Catholicism that brings rich and poor to kneel together before the same altar, to touch God in the same sacraments. Bear this in mind, then, and dont't talk glibly about sociability at church, for you may be desiring that which is rather a mark of weakness and degeneracy.

The other sermon, while conceding the truth of the foregoing in its particular application to conduct at church, would seize upon and emphasize the underlying idea which prompt such a remark.

No one who reads his New Testament with honesty can doubt that Christ's religion was intended to bring men together on a new and common plane. This is not to say that men can ever be equal as regards ability and endowments; it does mean that, allowing a liberal discount for shallow and foolish use of the term, there is a duty to be realized in the "Brotherhood of men," and women, too, if we may be permitted to Hibernicize. And brotherhood doesn't mean a patronizing snobbishness, which is always careful to distinguish between "the ladies" and "the women," and "the gentlemen" and "the poor men." Not that we deny the reality of this distinction, but we deny the necessity of talking about them; we proclaim the necessity of a fuller and better contact of man with man, than our present day piety seems to secure. How many ladies there are who shrink from making a simple call upon some poor and humble woman of the same congregation! We dare say the embarrassment is felt on both sides, not because it ought to be, but because the situation is so unusual. The very awkwardness of the feeling is the sure indication that religion is not affecting us as it should. Christianity is the religion of an Incarnate God, and its keynote is love and sympathy. If you cannot meet with a fellow Christian of another grade of society without that self-conscious timidity, that vague fear of being socially compromised, which is very sure to give offense, you have yet to acquire the highest and best social accomplishment.

Parish Notes

A member of the parish has presented a Holy Bible for use in the Chapel.

The candlesticks and crucifix for the altar of St. Katharine have been promised. Mr. Vaughan has designed them, and they will be ready shortly.

The daily newspapers, as well as the church papers, have spoken of the Ransom Crusade as a matter of more than parochial interest; several of our exchanges very courteously referring to it.

It does seem as if due credit ought to be given for articles reprinted. *The Angelus* in its December number publishes an article on Reservation, which first appeared in our MAGAZINE, and was reprinted without credit.

The Font has been removed to the west end of the church.

Several persons have rented sittings during the month. The Accounting Warden can be seen on Sundays 10.30 A. M., and Mondays at 9. A. M. by those desiring to rent.

It is a matter of very great regret that our good friend, the Bishop of Newark, was unable to prepare his sermon for printing.

Work on the new banner has been commenced by the All Saints' Sisters in Baltimore.

The Altar Guild has made a beginning on the vestments to be made for the parish.

Some friends of St. Clement's have given us an old picture painted on wood; there are three figures, our Lord, St. John, and St. Augustine.

Rev. Dr. Mortimer celebrated the twenty-fifth anniversary of his ordination as priest on Tuesday, December 29th. The Vestry of St. Mark's made arrangements for a solemn mass in the morning, followed by a luncheon. At night a reception was given in the Clergy House.

Rev. Robert H. Paine, Rector of Mount Calvary Church, expects to celebrate his twentieth anniversary as rector of the congregation on the Epiphany. A reception is to be given at the Clergy House, Baltimore, on the evening before.

Racks for the prayer books, etc., in use in the Chapel have been placed at either end.

The account of the various Guild entertainments and Mothers' Supper will be given in the next number of the MAGAZINE.

Our friend, Rev. H. Parrish, has been making a visit at the Clergy House.

Rev. J. M. Davenport and Rev. P. Owen Jones have written cordial letters of congratulation on the payment of ground rent.

Choir News.

The person who usually reports choir news for the MAGAZINE states that, had he disclosed his identity in the choir room, the man who inserted the news (?) in last month's issue would have been dealt with unceremoniously and severely. There was quite a small "tempest in a teapot" when the possessors of cultivated bass voices knew that their singing had been compared to a bass-drum solo. Horrors!

Our Advent Preachers.

We are very grateful to our friends who came from other cities on Sunday evenings to preach for us; in some cases, with much personal inconvenience. It is a satisfaction that the attendance was sufficiently large to show some appreciation of their kindness; and the singing on the part of the people hearty enough to make the service a helpful one.

The Chapel in the Crypt.

Much to our disappointment work has not yet been begun, and it seemed very simple and easy. We hope the delay may make it only the more satisfactory when completed. As far as we are able to go the work will be well done, but much may be done in the future. We have on hand for it $364.95, although no money has been asked for. We prefer it should be given voluntarily and without individual solicitation.

Parochial Retreat.

The Rev. Father Sargent conducted a day's retreat for members of the congregation and others so minded on Saturday, December 18th; the chapel was well filled at the meditations, and the exercises were made by many with devotion. A lunch was provided in the upper school room at one o'clock.

The Children's Fund.

This year several old friends seem to have forgotten us. The amount available is not as large as in former years; we still need about $50.

The Parish Banner.

This promises to be a very handsome piece of work. The design has been prepared with very great care. It will take some time to do the necessary work; it cannot be hurried.

The Altar of St. Katharine.

It seems fitting that we should follow the example of the older St. Clement's, and place our side altar under the dedication of St. Katharine, Virgin and Martyr. The altar, which is the offering of a member of the parish, was designed, together with the ornaments, by Mr. Henry Vaughan, of Boston, who also designed the high altar some years ago. It arrived just before Christmas, and was blessed, and the first mass at it said on Christmas Eve. The ornaments not being ready, the crucifix and candlesticks belonging to the Seashore Home were used.

Guild of St. Lawrence.

RECEIPTS FOR NOVEMBER.

Sale of clothing	$13 45
Sale of stamps	6 50
Miss Dunlap	5 00
Sale of photographs	1 68
Alms box	31
Cash (special)	75
Mr. Fryer	10 00
Jeremiah	1 00
	$38 69

RECEIPTS FOR DECEMBER.

Sale of clothing	$5 40
Sale of photos	3 75
Ticket redeemed	24
G. H. M. (special)	85
Cash	15
Alms box	50
Cash (December 12th)	2 00
Mrs. Cunningham	5 00
Jeremiah	1 00
	$18 89

Offertory Account.

Nov. 28th.	Cash	$61 63
	Envelopes (151)	70 15
Dec. 5th.	Cash	61 56
	Envelopes (151)	63 60
Dec. 12th.	Cash	53 76
	Envelopes (93)	72 45
Dec. 19th.	Cash	59 11
	Envelopes (150)	56 37
Dec. 25th.	Cash	218 60
Dec. 26th.	Cash	52 02
	Envelopes (134)	39 20
		$808 45

Through the gift of a kind friend we are able again this year to arrange for a supper for our faithful choirmen. They will receive due notice beforehand; others will be informed afterward.

It is very encouraging to note that the Bishop of Bristol, England, has decided to oppose bigamy. He has forbidden the issue of marriage licenses to any divorced persons, guilty or innocent. This is right, and the same action might be taken by American dignitaries who are often disposed to approve of a sentimental and wrong attitude in such cases.

Correspondence.

Editor St. Clement's Magazine:

DEAR SIR:—If, during the year, the members of the choir do not regard the approach of the month of December with feelings of dread, it must be because they are of stout heart and lusty throat, for that season brings with it a vocal ordeal sufficiently terrible to appall the most courageous and spirited singer. December is ushered in in magnificent style with one of our great efforts of the year, on the occasion of the Parish Festival, which was of unusual import this time, because of the wonderful liquidation of our debt. All our festival services are prefaced with a procession around the church—a strain sufficient of itself to incapacitate a choir for the rest of the day, yet, upon the completion of this solemnity, our singers resume their places in the stalls and immediately proceed with the rendition of a difficult and elaborate mass, for the proper performance of which the freshest vocal condition and most aggressive and unwearied spirit are none too good. The endurance and resource of our choir upon such occasions must have been frequently noticed, for, in some inexplicable manner it invariably rises to the demands of the situation, and usually renders the mass with a freshness, energy, and dash that make one doubt that a long, trying, and vocally fatiguing procession has just been completed. This year, to make matters as bad as they could possibly be, the procession of Guilds fell upon St. Clement's Day, and the choir, after a heavy festival service in the morning, was compelled to turn out in the evening for a strain several times as severe as that of the morning. Laudable as was the effort made, and the spirit and courage displayed, the undertaking was vocally suicidal. The strain was simply too great for human voices to stand: and when it is remembered that many of the voices belonged to children of tender age, when it is considered how delicate must be these infantile vocal organs, it really seems almost cruel to subject them to this frightful strain. To me—far from being a matter of wonder that the choir was for three weeks subsequently "a vocal wreck," as the choirmaster put it—it was a source of astonishment that, in three weeks, it could recover anything like its original accuracy of pitch and freshness and power of tone.

Hardly has the rush and excitement of the Parish Festival subsided when, without any time for the preparation of new music, and indeed with scarcely sufficient time, I imagine, for proper brushing up of old music, Christmas is upon us, and the recent tribulations of the choir are duplicated with the omission of the procession of Guilds. Of course, from Ascension Day to St. Clement's Day is a long, restful stretch with no festivals occurring; but most of it is summer weather, during which many choir singers mysteriously vanish from their places (reappearing as mysteriously when the hot weather has spent itself), so that less can be accomplished than one would probably suppose in an interval of that length.

I take the liberty of writing of these things, Mr. Editor, because as a musician, I have thought of them, and because I am of opinion that they are things which, in justice to our choir, should be given due consideration by those who attend the services in St. Clement's. In spite of the possibility of its being attributed to prepossession, partisanship or parochial loyalty, I cannot refrain from saying, in conclusion, and without intending the slightest disparagement to other organizations, that I doubt the possibility of finding in the city a choir of sufficient vitality and resource to wrestle with the overwhelming requirements of our service with results as little disastrous as those experienced by our own sturdy-throated singers.

Respectfully,
A CRITIC.

PHILADELPHIA, December 14th, 1897.

Financial Report of St. Clement's Magazine.

From January 1st, 1897, to December 31st, 1897.

RECEIPTS.		EXPENDITURES.	
Balance	$61 13	Postage	$11 47
Subscriptions	50 26	Printing Paper, on acct	235 62
Advertising	65 40	Plates	10 25
Single papers (611)	30 55		$257 35
Donations	50 00		
	$257 34		

PRINTING MAGAZINE.

Balance, Dec. 31st, 1896	$106 75	By cash on acct	$235 12
For 1897	198 50	Balance due	70 13
	$305 25		$305 25

DEFICIT, $70 13.

Xmas-tide at St. Clement's.

It has indeed been a good Xmas for us all at St. Clement's. We felt that we could worship God in truth—room had been made, the place belonged to Him wholly and entirely. The loving hands and hearts which had prepared the many necessary things rejoiced because all was worthy of Him. In their willing offering of time and toil, they did not forget to make ready their souls. Thursday and Friday there was no lack of penitents seeking a share of His grace and truth, whose glory they desired to behold, and on the day of the Nativity many came to give themselves more earnestly and to receive Him as their gift. The first vespers were said in the Chapel of St. John Evangelist, as well as the midnight mass. Low masses began in the church at six o'clock; children's mass was sung at 9.15, and the solemn mass and procession were at 11. At all the services a good number of the faithful were present. Our poor and needy friends and brethren were not neglected. The Sisters provided many a dinner that gave them some Xmas cheer; nor were the Clergy and Sisters themselves forgotten.

Three hundred and fifty-six communions were made on Xmas Day.

The chief numbers of the mass were from Weber in Eb; the others from Schubert in G. The choir was supplemented by the musicians whom we are getting to consider as in some sense belonging to us.

The altar and screen had been carefully prepared, and the altar of St. Katharine, although as yet without its proper ornaments or fitting background, gave that touch of devotion that St. Clement's seemed to need. The Chapel, to a certain extent, supplied it; but it was afar off, not in the midst. Perhaps before another year there may be a "crib" to help us realize the wondrous fact in a more simple and child-like spirit, and it may be stations on the walls to remind us of the climax of the Saviour's life on earth.

Many things remain to be done, but where God gives us his love, and we are grateful to Him, each will do what they can.

A large painting would be the best background for "St. Katharine's." Some scene from her life teaching the value of Divine truth, and how well it is worth fighting for, if we are to be worthy disciples of the Truth and who came to bear witness to the Truth.

Society of St. John Evangelist.

At the request of a large number of the London Clergy, and with the willing consent of the Bishop of the Diocese, the Society of St. John Evangelist, have determined to establish a house in London. A property has been purchased in Westminster, and plans drawn for the house; a chapel will be attached; retreats and special work will be undertaken. It is an encouraging sign of the times in which we are living that such special help is sought, and the efforts to meet the need have the co-operation of authorities in the church.

Burials.

Dec. 1, Sarah Elizabeth Appenzeller.
" 11, James Pike.
" 20, Annie May Roach.
" 20, George Albert Conides.

Baptisms.

Nov. 27, Annie Elizabeth Schafer.
Dec. 2, Florence Dorab.
" 9, William Henry Jones.
" 9, Thomas Pane Daly.
" 10, Katharine Julia Rice.
" 16, John James Clements.
" 16, Anne Elizabeth Clements.
" 17, George Albert Conides.
" 17, James Conides.
" 26, Frank Russell Dickinson.
" 26, Florence May Dickinson.

Communicants.

ADDED.

Helen Weston, (Mrs.) May K. Peirce, Katharine Julia Rice, John G. Ogden, Ellen Seton Ogden, John H. Parry, Rose Comley, John R. Church.

TRANSFERRED.

Mary A. Cooper, (Mrs.) Rebecca Parker, Sarah Parker, Jeannie Charnley.

Infant School Honor Roll.

TWO MONTHS.

Margaret Berry, Hannah Berry, Minnie Griffiths, Laura Clay, Alice Fortune, Clara Fortune, Elizabeth Fortune, Edith Downey, Emma Winfield, Minnie Heator, Belinda Tence, Mojeska Foote, John Griffiths, George Clay, Harry Johnson.

ONE MONTH.

Willie Hepburn, Mathew McCoach, Clinton Searle, Nellie McConnell, Laura McConnell, Tillie McKeown, Nellie Garrett, Carrie Amos, Minnie Williams, Marie Promis, Ida Elsnor, Nat Haney, Albert Cuff, Rufus Decker, John Clarke, Bertha Berry, Katie Partington, Alice Partington, Annie McKittrick, Maud Haney, Nellie Finney, Jessie Forrester, Maggie Weigle, Georgina McCreery, Emily McCreery, Eliza Barton, Alice McCoach.

The reports from several city charities have been seen, and donations to the extent of several hundred dollars are acknowledged as from St. Clement's people; meanwhile not a few persons say St. Clement's parish gives nothing for outside purposes.

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Assets 1st January, 1897, including capital stock $9,686,808 08
Liabilities $7,367,034 56
Surplus 2,319,773 52
$9,686,808 08

Surplus as to policy holders $5,319,773 52

CHARLES PLATT, President. GREVILLE E. FRYER, Secret'y and Treasr
EUGENE L. ELLISON, Vice-President. JOHN H. ATWOOD, Assistant Secretary.
T. HOUARD WRIGHT, Marine Secretary. 1-y may

St. Clement's Magazine.

Vol. 5. PHILADELPHIA, FEBRUARY, 1898. No. 2.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR FEBRUARY.

1. Tuesday (*St. Ignatius, B. M.*)... Masses, 7, 7.30 and 9.30 a.m. Guild of St. Lawrence, 10 a.m.
2. Wednesday (*Purification of B. V. M.*)
Masses 5 30, 7. 7.30 and 9.30 a.m. Guild of St. Vincent, 8 p.m.
3. Thursday (*St. Blasius, B. M.*).. Masses, 7, 7.30 and 9.30 a.m. Altar Guild, 10 a.m. Mothers' Meeting 8 p.m.
4. Friday (*St. Gilbert of Sempringham, Ab. C. Abstinence*)
Masses, 7 and 7.30 a. m.
5. Saturday (*St. Agatha, V. M.*).....Masses, 7 and 7.30 a.m.
6. **Sunday** (*Septuagesima*).....Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Guild of Holy Cross 5 p.m. Even-song, 8 p.m.
7. Monday.....Masses, 7 a.m. Requiem, 7.30 a.m. Gui'd of St Mary, 8 p.m.
8. Tuesday.....Masses, 7, 7.30 and 9 30 a.m.
9. Wednesday (*St. Apollonia, V. M.*)
Masses, 7, and 7.30 a.m. Guild of St. Martha, 8 p.m.
10. Thursday (*St. Scholastica, V.*).....Masses, 7, 7 30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
11. Friday (*Abstinence*) .....Masses, 7 and 7.30 a.m.
12. Saturday .....Masses, 7 and 7.30 a.m.
13. **Sunday** (*Sexagesima*) .....Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. C. B. S. Vespers, 5 p.m. Even-song, 8 p.m.
14. Monday (*St. Valentine, Pr. M.*)..Masses, 7 a.m. Requiem, 7.30 a.m.
15. Tuesday..... Masses, 7, 7.30 and 9.30 a.m
16. Wednesday..... .....Masses, 7 and 7.30 a m.
17. Thursday..... ..... Masses, 7, 7 30 and 9.30 a m. Mothers' Meeting, 8 p.m.
18. Friday (*Abstinence*) .....Masses, 7 and 7.30 a.m.
19. Saturday ....Masses, 7 and 7 30 a.m. Guild of Holy Child, 3 p.m.
20. **Sunday** (*Quinquagesima*).....Masses, 7, 8, 9 15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p.m.
21. Monday ....Masses, 7 a.m. Requiem, 7.30 a m.
22. Tuesday..... Masses, 7, 7.30 and 9.30 a.m.
23. Ash Wednesday (*Fast*).....Masses, 6, 7, 8 and 9 a.m. Parish Retreat. Addresses, 10 a.m, 12 m., 3 30 and 5 p.m Penitential Office, 8 p.m.
24. Thursday (*St. Matthias, Apostle*)..Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
25. Friday (*Abstinence*)..... Masses, 6.30, 7 and 7.30 a.m. Children's Service, 4 p m. Stations of the Cross, 8 p.m.
26. Saturday.....Masses, 7 and 7.30 a.m.
27. **Sunday** (*1st in Lent*)..... Masses, 6, 7 8, 9.15, and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Mission Service, 8 p.m,
28. Monday.....Masses, 7 a.m. Requiem, 7.30 a.m.

Matins, daily, 9 a.m.
Even-song, daily, 5 p.m.
Bible Class, every Tuesday, 4 p.m.
The Catechism, every Sunday, 3 p.m.
Infant Class, every Sunday, 3 p.m.
Men's Bible Class, every Sunday, 3 p.m.
Women's Bible Class, every Sunday, 3 p.m.

ST. CLEMENT'S MAGAZINE is on Sale at Warwick's Book Store, 254 S. Eleventh St.

St. Clement's Magazine.

PUBLISHED MONTHLY.
BY
M. B. MARKLAND,
FOR THE
GUILD OF ST. JOHN EV.

Single Copy, 5 Cents. **Yearly, 50 Cents**

All communications should be addressed to THE EDITOR, 1009 CLINTON STREET, PHILADELPHIA

Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, FEBRUARY, 1898.

Personal.

The receipts of ST. CLEMENT'S MAGAZINE do not pay the expenses. For a congregation as large as is St. Clement's the number of papers bought by the members is far too small. During the year 1896 the amount received for subscriptions was only $60.20 (refer to report in paper May, 1897), and during the year 1897 it was only $50.26.

It is not fair or proper to expect people who have no connection with or interest in St. Clement's Church to pay the printing bill of the magazine by advertising in it, nor should one person be expected to pay more than another. For the year 1897 there was a deficit of $70,13, which had to be paid, and one person gave a check for $50 of it, another gave a check for $5. This is decidedly wrong.

The price of 50 cents a year is more than the paper is worth, by comparison with the popular magazines, but the object is not to build up an enormous circulation as a bid for advertising. The paper is published to inform parishioners, and others who are interested, of what is going on at the church, and the business of the paper has been a secondary consideration. Every person who has subscribed, expects the paper each month, often forgetting to pay for it after the first year, and to send bills is a labor and an expense which should not be made necessary.

If the paper is to be continued it must be under a different policy. As the members of the congregation evidently expect the MAGAZINE to take care of itself, the business department must have the first care, and advertisements will disfigure the pages of every issue.

A FEW SUGGESTIONS.

St. John's Guild is supposed to be the sponsor and guardian of the MAGAZINE, but excepting the spasmodic assistance of one or two members, the Guild seems to be utterly indifferent about how it is published, who does the work, and who pays the expenses.

It has become necessary to conduct the business of the paper on business principles, and if the Guild will not interest itself, it is suggested:

1. That two or three members of the congregation solicit advertisements and subscriptions.

2. That every subscriber who owes money for papers received, pay it at once.

3. That every member of the congregation, who is not a subscriber, send name and money, without further delay, to the editor.

Parish Notes

The little ones of the Infant School had their Christmas festival in the afternoon of Holy Innocents Day. Dolls, toys and candy made them happy.

The Children of the Catechism had their entertainment, and gifts were given to them in the evening.

The Guild of the Holy Child had Christmas meeting on Wednesday, as did also the Guild of St. Martha.

The Mothers had their Christmas Supper Thursday, December 30th. There were about 250 persons present, and all seemed to enjoy turkey and ice cream. When supper was finished there was an exhibition of Christmas scenes.

Friday, December 31st, St. Nicholas' Guild had a very quiet, but happy time.

Monday, January 3d, St. Mary's Guild had their entertainment, kindly arranged by some of our good friends from the Medico-Chirurgical Hospital.

It is with sincere gratitude that we state that the two choir novices who were clothed at All Saints on January 8th, made the solemn decision while taking advantage of the spiritual privileges of St. Clement's.

The same kind friend who gave for the mortgage interest of the Mission House has sent a donation again this year.

Each year the amount of money the clergy are responsible for has increased, and the amount placed by individuals at their disposal has lessened.

The work on the four windows of the church has been completed.

The contract for Crypt Chapel was approved by the Vestry at the meeting on January 11th, but they do not assume any financial responsibility. The Vestry also approved of the plan for endowment as prepared by its committee, an account of which is printed.

One dollar and forty-three cents remains in the Children's Fund. Fifty dollars more is needed to meet the necessary expenses of the year.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. W. C. CLAPP,
THE REV. C. C. QUIN,
THE REV ERSKINE WRIGHT.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M.; 3-5 and 7-9 P. M.

The Rev. W. C. Clapp, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

The Rev. E. Wright, in Church on Saturdays, 4-5 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Choir-master.—Mr. Remi Remont.

Organist.—Mr. Lawrence Gaff

Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034-36 Cherry St.

Parish of St. Clement.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Saint Elizabeth's.

On Wednesday evening, January 12th, the Bishop of the Diocese blessed the new church, which is the fruit of the zeal of the Companions of the Holy Saviour. A large number of people, including many friends from a distance, were present on Wednesday evening and on Thursday morning at the choral mass. While not yet complete in all its appointments, one thing is very evident, it is intended as a Catholic Church, to be the religious home of the people and to train them in goodness and the love of God; to cultivate in them habits of devotion. The presence of the Companions assures the permanence of the work. No uninterested lay trustees will be able to exile the people or to cast them adrift, and here many of those who have had that bitter experience will find a rest and place of refreshment, light and peace.

Marriage.

George A. Henszey.
Minnie Mayer.

Dr. Mortimer's Jubilee.

The solemn mass at St. Mark's, at which the Bishop of Delaware preached and the Bishop of the Diocese assisted, was indeed a wonderful witness to the strength and power of Catholic advance. The preacher rightly congratulated his brother prelate on the wonderful progress of Catholic principles in this city of Philadelphia.

The Crypt Chapel.

The contract for this has been made with Mr. T. C. Krewson, who made the alterations in the church last summer. The amount of it is $772, this includes the doorway and steps on south side, the plastering of the ceiling, change of columns, finishing of side walls and floor with hollow brick, the wood work and gas brackets. One of the St. Clement's stones will serve as a credence, and a piocina will also be built into the wall. The work itself has been begun, and it is expected to be complete early in March. The amount of money on hand is $470.95, leaving $300 yet to get; there will also be some other expenses. We hope to construct the stairway from the church at no distant date. The money so far has come without appeal or asking.

The Catechism at Christmas.

The first thing that the children did for Christmas was to bring some article of food to be given to the poor on Christmas Day. Every child, boy and girl, as far as we know, brought something, one parsnip, one cabbage, a can of corn, or sugar, or potatoes, or tomatoes, or flour, or tea, or coffee, apples, oat meal, salt, and so on; so that we found altogether between two and three hundred pounds of material to give away. Every one seemed glad to give to Christ's poor, and may God reward the charity. The Infant School was especially generous.

On the fourth Sunday in Advent, there was a written Examination held in the Catechism upon questions founded on all the instructions of the past three months.

The examination was voluntary, and some very good papers were handed in. Jennie Finney's was the best, and she was awarded the gold medal.

The Fete of the Catechism was held the Sunday after Christmas. Billets were recited by Jennie Finney, Alice Griffiths, Bella Hepburn, and George Mutchler. Special rewards were given to Jennie Johnson, Alice Griffiths, and Olga Irvine, for their diligences of the past term.

The Infant School had their entertainment and Christmas Tree on Holy Innocent's Day, in the afternoon, and the rest of the school were entertained by ventriloquism, and so forth, the same night.

The Endowment Fund.

On Tuesday evening, January 11th, 1898, the Vestry formally executed the deed of trust establishing the "Saint Clement's Church Endowment Fund." The Rector signed it, and the seal was attched, duly attested, by the Secretary.

The deed of trust recites the fact that the parish has certain church and parish buildings in which religious services are held; that it wishes to establish a fund to ensure the maintenance of such buildings and services, and that it desires that such sums of money, securities or property as it now has, or may hereafter receive for such fund, shall be delivered to and held by a trustee under the following terms:

1. That the trust created shall be known as the "St. Clement's Church Endowment Fund."

2. That the Pennsylvania Company for Insurances on Lives and Granting Annuities shall be the trustee, whose duty it shall be to receive all moneys, securities, real or personal property that may be delivered to it by the parish or any other person for the Endowment Fund, and to invest the same so as to produce income, and re-invest and accumulate the income so received, and to furnish each year, on the first day of March, an account of the principal and income of the fund received and held by it, with a schedule of the securities and other property so held. It is stipulated that when the income from the fund in any year, ending February 28th, shall amount to $1,000, and not exceed $2,000, the Vestry may order the trustee to pay to it one-fifth of such income, and the remaining four-fifths must be re-invested; when it amounts to $2,000, up to $3,000, then two-fifths of it may be taken by the Vestry, and three-fifths re-invested; when it amounts to $3,000, up to $4,000, three-fifths may be taken, and two-fifths re-invested; when it amounts to $4,000, up to $5,000, four-fifths may be taken, and one-fifth re-invested; and when it amounts to $5,000, or more, the whole of the income may be taken by the Vestry.

3. That the trustee may invest and re-invest the moneys so received in United States, State or municipal loans, bonds and mortgages, ground rents, or in such other securities as it may deem proper. All such investments and property shall be held in its name as trustee for the fund. The trustee may also change the investments in its discretion.

4. In the event of the trustee failing to carry out the terms of the trust, the Vestry may revoke the appointment and select another trustee.

5. The deed of trust shall be duly executed; the terms of compensation to trustee set forth; other details arranged, and the securities and cash thus far collected paid over upon the acceptance of the trust by the trustee.

Then follows the agreement that the parish has paid over the funds in its hands, consisting of $2,000 in investments and $109.46 in cash, to be held in trust in accordance with the terms set forth, and that the trustee acknowledges the receipt of the funds, accepts the trust in accordance with the terms, and agrees to perform the duties imposed upon it for the consideration agreed upon.

Then follow the signatures of the church and the trustee with their seals, and the proper acknowledgements that the signatures and seals were the acts of the corporations in due execution of the deed.

The deed was delivered to the trustee on January 12th, and accepted, and the securities and cash duly turned over.

This formally put into operation the nucleus of a fund that must eventually increase to such amount as will produce an income of $5,000 per annum. It may require a great many years, and certainly will unless large sums are added to it each year.

The Vestry have had prepared the following forms for use by such members of the parish as may wish to remember the endowment in their wills, or to take out a life insurance policy for its benefit:

I. FORM OF BEQUEST FOR PERSONAL PROPERTY.

I bequeath to the Pennsylvania Company for Insurances on Lives and Granting Annuities the sum of ———, in trust for St. Clement's Church Endowment Fund, established by the Rector, Church Wardens and Vestrymen of St. Clement's Church in the City of Philadelphia.

II. FORM OF BEQUEST OF LIFE INSURANCE.

I bequeath to the Pennsylvania Company for Insurances on Lives and Granting Annuities the proceeds of my life insurance arising under my policy No. ——, issued by the ———— Company of ————, in trust for St. Clement's Church Endowment Fund, established by the Rector, Church Wardens and Vestrymen of St. Clement's Church in the City of Philadelphia.

III. FORM OF DEVISE OF REAL ESTATE.

I devise to the Pennsylvania Company for Insurances on Lives and Granting Annuities my real estate, situated on ———— street, in the City of Philadelphia, or in ————, in trust for the St. Clement's Church Endowment Fund, established by the Rector, Church Wardens and Vestrymen of St. Clement's Church, in the City of Philadelphia.

Russian Religious Items.

The "Russian Orthodox American Messenger," of New York, reviewing an article in a Russian periodical by Dr. N. Tolstoy, in which the use of monasteries as hospitals and sanitariums is advocated, remarks:

"We have in Russia 446 men's monasteries, and 235 women's convents. They are scattered pretty well over all the governments, situated mostly outside of towns and cities, amidst excellent hygienic and sanitary condition. According to the report of the High Procurator for 1892, there are 7,464 monks, and 7,566 nuns, besides 6,152 men novices and 21,758 women novices."

The same paper which, by the way, through the kind courtesy of the Rev. Father Hotovitzky, the editor, we hope to receive regularly—contains in its columns, here and there, evidences not a few of a kindly spirit toward Anglicans, and a lively interest in recent ecclesiastical events, relative to Rome, Old-Catholicism, Russian Orthodoxy, and the Polish Movement. If there is lacking a cordial admission of our claims to the Catholicism of the Universal Church, we can hardly complain. Religious movements toward "the unity which is agreeable to His will" must be slow to be sure; premature and sentimental and individual acts and utterances are only straws which may indicate a drift toward a desired haven of peace, they certainly do not argue the existence of corporate agreement. But it is pleasant to read in the "Messenger" so many doctrinal references, views of current affairs, written with precisely the same tone and attitude of mind that characterize the literature of our own communion.

Here, for instance, speaking of the work of a great missionary convention at Hazan, is a quotation from the address of the Assistant High Procurator of the Holy Synod:

"The missionary, especially if he be an ordained priest, should be a model of zealous, utterly unselfish service, should be emphatically the shepherd who is ever ready to lay down his life for his sheep. And the time foretold by the Apostle has now come, when men shall not listen to wholesome doctrine, but shall choose their teachers after their own pleasure, teachers who shall flatter their ears and turn them away from truth to fables."

Another article, a quotation from another paper, relates a three-cornered conversation between an Old-Catholic, an Anglican priest, and a Roman Abbé. It closes as follows:

"Do you know? We, the Anglicans of the nineteenth century, are far away from those who framed the 39 Articles. May be you do not know how they are interpreted, nor that many and many of us already dispute their *obligatory* character.

"That is quite another question. But then, why don't you declare, as solemnly and authoritatively, in what manner they, the 39 Articles, were proclaimed in their time, that you consider them abolished, inspired merely by the spirit of hostility to Rome, and then use all your efforts to find *a firm standard of faith, unalterable for all.*

"Your hand, my honored friend! cried the Englishman. If it ever comes to pass—and may it be soon!—that you and we together set out to seek for a calm and safe haven of eternal salvation it is not to Rome we shall go!"

The abbé turned away in displeasure and gazed fixedly on the restless waves.

The Plague in India.

This dread affliction has again broken out, and Fr. Elwin's letter from Poona describes some of the scenes. It brings one face to face with true Christian temper, the heroic type that sees facts as they really are, and then meets them in the power of supernatural grace—intercession, the holy sacrifice, ministering to the dying. His account of the solemn penitential procession through the streets of the heathen town is most thrilling and inspiring. Thurifer, crucifer, banners, choirs, native Christians, priest in violet cope—they have got the real secret of religion, and they are not ashamed to manifest it. It is the true way to do the Master's work. Of how much fairer type than that which disports apostolic zeal on comfortable platforms, fashionable resorts, or in comfortable traveling appointments.

Offertory Account.

Jan. 2d.	Cash	$57 86
	Envelopes (157).....	77 39
Jan. 9th.	Cash	63 18
	Envelopes (166).....	63 80
Jan. 16th.	Cash	48 80
	Envelopes (135).....	49 49
Jan. 23d.	Cash	47 23
	Envelopes (115).....	50 54
		$458 29

Burials.

Dec. 28th. James Cenides.
Jan. 17th. Emma Josephine Forrester.
Jan. 24th. Maxwell H. Ritchie.
Jan. 25th. John L. Kates.
Jan. 26th. John D. Gavan.

Infant School—Honor Roll.

THREE MONTHS.

Margaret Berry, Harriet Berry, Minnie Griffiths, Laura Clay, Alice Fortune, Clara Fortune, Elizabeth Fortune, Edith Downey, Emma Winfield, Minnie Heator, Belinda Vinie, Mojeska Foote, John Griffiths, George Clay.

TWO MONTHS.

Matthew McCoach, Minnie Williams, Nat Haney, Maud Haney, John Clarke, Bertha Berry, Annie McKittrick, Jessie Forrester, Eliza Barton, Alice McCoach.

ONE MONTH.

Bessie Barraclough, Sally Barraclough, Florence Good, Sadie Gibson, Ruth Dean, Gertrude Foote, Stuart Edgington, Joseph Perkis, Winfield Dean, Harry Dickerson, Virta Wagner, Sadie Charest, Johanna Perkis.

Correspondence.

January 24th, 1898.

To the Editor of St. Clement's Magazine.

DEAR SIR:—As one member of the congregation, representing many others, may I ask of you sufficient room in your columns to call attention to a subject in which we are all mutually interested? It is the need of new confessionals in the church.

Our old confessionals were built when the chapel was the centre of the devotional life of the parish, and when, too, the use of the confessional was confined to a comparatively limited number of the parishioners.

Now all this is changed. The church building is rapidly drawing into itself the devotions of the people, and will continue increasingly to do so when St. Katharine's altar is put into daily use. The number of confessions made is very largely in excess of what it has ever been in the past, and the clergy are confined in the old boxes for a large part of Saturday of each week. When the discomfort and wretched ventilation of these old boxes is taken into consideration, it can be readily imagined that a day so spent by the clergy is a poor physical preparation for the exactions of Sunday following. It has happened that when the chapel was overheated and overcrowded some of the clergy were on the point of being overcome and physically unable to receive their penitents. Now each of us knows how faithfully our clergy have stayed in town each summer for our benefit (if not for their own), and it seems that it would be but a small act of appreciation on our part to provide decently lighted and ventilated confessionals for them in the church building, where the air is plenty and easily changed. Lent is coming soon, and the use of the confessionals will grow greater as the weather grows warmer.

Will not every parishioner who uses this means of grace (and also every one of the many who use it at St. Clement's and are not parishioners) make an offering each week, and mark it "For New Confessionals," no matter how small, to provide our devoted priests with proper accommodations for hearing our confessions and granting us God's forgiveness? Surely it is but little to ask of them. Let each do his share, and St. Clement's Church will soon have another "outward and visible sign" in the church building of the "inward and spiritual grace" so freely dispensed.

A few parishioners have offered to advance the sum required, if any shall be necessary, to complete these confessionals at once. Let us all see to it that they shall not be called upon to loan one cent to enable us to do what each is willing to help do.

Very truly yours,

A PARISHIONER.

Special Funds.

Endowment (15)	$53 94
Mortgages (21)	59 18
Mission House	60 00
Crypt Chapel	111 50
Choir Fund	5 00
New Confessionals	2 00
	$291 62

Guild of St. Lawrence.

RECEIPTS FOR JANUARY.

Miss Lawson	$2 00
Mrs. Dolittle	25
Mrs. Grubb	5 00
Miss Griffith	2 00
For sewing	50
Benefactor (Christmas dinner)	8 00
Charitas (donation)	25 00
Jeremiah	1 00
Sale of photographs	2 15
Sale of clothing	6 74
Alms box	7 13
	$59 77

Baptisms.

Jan. 13th. Jane McLean.
" 15th. Eliza Jane Barden.
" 16th. Augusta Bateman.
" 20th. Charles Henry Schaefer.
" 23d. John Saunders Trent.
" 23d. Albert Franklin Trent.

Four hundred and sixty-five communions made December 26th to January 22d.

POOR FUND.

Receipts.

Balance, 1896	$184 65
Donations	147 90
Balance, Ash Wednesday, net	2 06
Balance, Parish Tea	78 40
Christmas donations	196 35
Sale of old clothes	104 54
Sale of work and pictures	3 77
Debts repaid	2 50
Interest on deposits	5 05
	$725 22

Expenditures.

Clothing, food, groceries	$131 19
For work and alms	131 74
Doctor, nurse and medicines	10 60
Christmas dinner	21 86
Christmas supper	112 23
Dry goods	21 35
Collecting jugs	2 05
Cupboard for old clothes	23 31
Tressles for tables	9 60
Catechisms and books for confirmation	3 21
Sundries	2 04
Car fares	26 05
Cake, etc., for Mothers' Meetings for nine months	16 73
Teaspoons and waiters	2 20
Balance, December 31st, 1897	211 06
	$725 22

MISSION HOUSE FUND.

Receipts.

Balance, 1896	$45 55
Rent of rooms	283 20
Donations	93 65
Sale of books and pictures	11 07
Sale of work	3 32
	$436 79

Expenditures.

Interest on mortgage	$230 00
Coal and gas	84 33
Repairs	42 51
Cleaning	4 00
Dry goods	1 08
Balance, December 31st, 1897	74 87
	$436 79

ST. MARY'S GUILD.

Receipts.

Balance, 1896	$10 05
Dues, members	20 85
Dues, associates	31 15
Dues, missionary	13 76
Offertories	1 45
Donations	12 50
For work and materials	17 37
	$107 13

Expenditures.

Christmas festival	$11 88
Easter festival	5 62
Retreat	18 86
Monthly teas	15 65
Cake, etc., for Mothers' Meetings (three months)	5 94
Rent of mission house	3 00
Medals and Ribbon	4 17
Missionary box	10 50
Dry goods	10 68
Postals	2 45
Balance, December 31st, 1897	18 38
	$107 13

HOLY CROSS GUILD.

Receipts.

Balance, November 1st, 1896	$17 49
Dues and donations	107 41
Veils and medals	8 00
Interest on deposits	99
	$133 89

Expenditures.

Postals, veilings and teas	14 17
Envelopes	35
Breakfast Holy Cross Day	60
Ribbon	81
Sea Shore Home	86 31
Balance in hand, Nov. 1st, 1897	31 65
	$133 89

ST. MARTHA'S GUILD.

Account from January, 1897, to 1898:

Receipts.

In hand, January, 1897	$2 87
Dues	6 37
Sale of work	8 55
Donations	12 21
	$30 00

Expenditures.

Rent of Guild room	$9 00
Printing and stationery	1 65
Car fare	20
Materials for work	9 49
Christmas party	3 65
Balance	6 01
	$30 00

GUILD OF THE HOLY CHILD.

Account from January, 1897, to 1898:

Receipts.

In hand, January, 1897	$2 75
Associates' dues and gifts	10 50
Children's dues	7 43
Donations	7 00
	$27 68

Expenditures.

Offerings to the church, for Ransom	$6 00
Rent of Guild room	6 00
Tea party at Easter	3 61
Postage	32
Materials for work	1 30
Christmas party	6 97
Balance	3 48
	$27 68

TOTAL OF RECEIPTS FOR 1897.

For Poor Fund	$725 22
For Mission House	436 79
St. Mary's Guild	107 13
Holy Cross Guild	133 89
St. Martha's Guild	30 00
Guild of the Holy Child	27 68
For Parish Tea	58 10
For Sea Shore Home	1,806 26
	$3,325 07

TOTAL OF EXPENDITURES.

Poor Fund	$514 16
Mission House Fund	361 92
St. Mary's Guild	88 75
Holy Cross Guild	102 24
St. Martha's Guild	23 99
Holy Child	24 20
Sea Shore Home	1,536 56
Parish Tea	58 10
Balance	615 15
	$3,325 07

About 25 tons of coal have been given away through Union Benevolent and other sources.

Amount contributed for Parish Tea by 66 people	$113 50
Tickets, admission	23 00
	$136 50
Expenses	$58 10
Balance, given to Poor Fund	78 40
	$136 50
Amount contributed for Christmas dinner and supper by 59 people	$196 35
Expenses	$134 09
Balance, given to Poor Fund	62 26
	$196 35

Communicants.

ADDED.

John Clendenning, Jr., Alice A. Taylor, Fannie E. Taylor, Jacob P. Bausch, (Mrs.) Rufus R. Thomas, (Mrs.) Mathilda I. O'Brien.

The Bishop of the Diocese has approved of the limits assigned to St. Clement's parish.

AVOID DUST, DIRT AND DISEASE.
BUY OUR SANITARY
COAL AND WOOD.
Cleaned and prepared by machinery.
F. P. CONREY, Cor. Twenty-third and Arch Streets.
Phone, 4163A.
Quality, Weight, Service Guaranteed.
N. 6mo.

YANKEE
PURE SPRUCE CHEWING GUM.
No Sweetening or Artificial Flavor.
At all Confectioners, or
CHESTER A. ASHER, 5954 Main Street, Germantown.

NO element in the quality of our Mocha and Java is absent or vacillating. The caffeine is all there. It's the paragon of excellence. 36c. lb., 5 lbs., $1.70.
HANSCOM'S, 1311 MARKET STREET.

The Little Directory of Worship,
Compiled by
The Rev. Herbert Parrish, M. A.
Buckram cloth, 35c.
Church Books, Hymns,
Ancient and Modern.
McVEY'S BOOK STORE, 39 North 13th St.

FOUNDED 1792. 106th ANNUAL STATEMENT CHARTERED 1794.
Insurance Company of North America,
OF PHILADELPHIA, PA.
FIRE, MARINE AND INLAND INSURANCE.

Assets 1st January, 1898, including capital stock		$10,057,220 93
Liabilities	$7,454,623 79	
Surplus	2,602,597 14	
		$10,057,220 93
Surplus as to policy holders	$5,602,597 14	

CHARLES PLATT, President.
EUGENE L. ELLISON, Vice-President.
GREVILLE E. FRYER, Secret'y and Treas'r
JOHN H. ATWOOD, Assistant Secretary.
T. HOUARD WRIGHT, Marine Secretary.
1-y may

St. Clement's Magazine.

Vol. 5. PHILADELPHIA, MARCH, 1898. No. 3.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR MARCH.

1. Tuesday (*St. David, Archb'p C.*)..Masses, 7, 7.30 and 9.30 a.m. Guild of St. Lawrence, 10 a.m.
2. Wednesday (*St. Chad, B. C., Ember Day. Abstinence.*)
Masses 5 30, 6.30, 7 and 7.30 a.m. Guild of St. Vincent, 8 p.m.
3. Thursday.....Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
4. Friday (*Ember Day. Abstinence*). Masses, 6.30, 7 and 7.30 a.m. Children's Service, 4 p m. Stations of the Cross, 8 p.m.
5. Saturday (*Ember Day. Abstinence.*)
Masses, 7 and 7.30 a. m.
6. **Sunday** (*2d in Lent*).....Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Mission Service, 8 p.m.
7. Monday (*S. S. Perpetua and Felicitas, M. M.*)
Masses, 7 a.m. Requiem, 7.30 a.m. Guild of St. Mary, 8 p.m.
8. Tuesday .....Masses, 7, 7.30 and 9 30 a.m.
9. Wednesday .....Masses, 6.30, 7 and 7.30 a.m. Guild of St. Martha, 8 p.m.
10. Thursday .....Masses, 7, 7 30 and 9.30 a.m. Altar Guild, 10 a.m. Mothers' Meeting, 8 p.m.
11. Friday (*St. Constantine, K. M. Abstinence.*)
Masses, 6.30, 7 and 7.30 a.m. Children's Service, 4 p.m. Stations of the Cross, 8 p.m.
12. Saturday (*St. Gregory, C. Doct*)..Masses, 7 and 7.30 a.m.
13. **Sunday** (*3d in Lent*). ..... Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Vespers, C. B. S., 5 p.m, Even-song, 5 p.m. Mission Service, 8 p.m.
14. Monday.....Masses, 7 a.m. Requiem, 7.30 a.m.
15. Tuesday.....Masses, 7, 7.30 and 9.30 a.m.
16. Wednesday.....Masses, 6.30, 7 and 7.30 a.m.
17. Thursday (*St. Patrick, B. C.*).....Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
18. Friday (*St. Edward, K M. Abstinence.*)
Masses, 6.30, 7 and 7.30 a.m. Children's Service, 4 p.m. Stations of the Cross, 8 p.m.
19. Saturday (*St Joseph, Spouse of B. V. M.*)
Masses, 7 and 7.30 a.m. Guild of Holy Child, 3 p.m.
20. **Sunday** (*4th in Lent*).....Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Mission Service, 8 p m.
21. Monday (*St. Benedict Ab. C.*) Masses, 7 a.m. Requiem, 7.30 a.m.
22. Tuesday.....Masses, 7, 7.30 and 9.30 a.m.
23. Wednesday .....Masses, 6.30, 7 and 7.30 a.m.
24. Thursday .....Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.
25. Friday (*Annunciation of B. V. M. Abstinence.*)
Masses, 6.30, 7, 7.30 and 9.30 a.m. Children's Service, 4 p.m. Stations of the Cross, 8 p.m.
26. Saturday .....Masses, 7 and 7.30 a.m.
27. **Sunday** (*Passion Sunday*).....Masses, 7, 8, 9.15, and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Mission Service, 8 p.m,
28. Monday.....Masses, 7 a.m. Requiem, 7.30 a.m.
29. Tuesday .....Masses, 7, 7.30 and 9.30 a.m.
30. Wednesday.....Masses, 6 30, 7 and 7.30 a.m. Guild of St. John the Evangelist, 8 p.m.
31. Thursday.....Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p.m.

Matins, daily, 9 a.m.
Even-song, daily, 5 p.m.
The Catechism, every Sunday, 3 p.m.
Infant Class, every Sunday, 3 p.m.
Men's Bible Class, every Sunday, 3 p.m.
Women's Bible Class, every Sunday, 3 p.m.

ST. CLEMENT'S MAGAZINE is on Sale at Warwick's Book Store, 254 S. Eleventh St.

St. Clement's Magazine.

PUBLISHED MONTHLY.

J. C. GOODWIN, JR.,

EDITOR.

Single Copy, 5 Cents. **Yearly, 50 Cents**

All communications should be addressed to THE EDITOR, 214 SUMAC STREET, WISSAHICKON, PHILADELPHIA

Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, MARCH, 1898.

The Magazine.

Mr. M. B. Markland, who has had charge of the MAGAZINE since the beginning of the new series, four years, has found it necessary to give up the management. It is only proper that notice should be taken of his faithful discharge of the duties. Mr. J. C. Goodwin, Jr., has kindly consented to undertake the duties.

A Kind of Detachment.

The Milwaukee *Church Times* is a diocesan paper with a large circulation. The editor seems to be a man of taste and discrimination. For over two years now he has been printing articles in his paper taken word for word from the ST. CLEMENT'S MAGAZINE. He neglects, however, to credit the source of these articles; and often we have the interesting spectacle of our own original articles quoted in some other church paper and credited to our exchange It is a lesson in "detachment" no doubt, but it is not the ordinary courtesy. Still we are satisfied if he is. Our concern is only in the interest of truth and honesty.

A Change of Name.

The official name which disfigures the title page of the prayer book of the Church ought to be changed.

The title "Protestant" is false. It identifies the Church with the mass of ignorance, heresy and unbelief in this country usually so named. And the title "Episcopal" is unnecessary. There can be no church without bishops. Both names together are awkward and, in a church which claims to be a true branch of the One Holy Apostolic and Catholic Church, absurd.

One diocese (Milwaukee) has already expunged this word from all official documents. It cannot be long before others will follow.

Truth and good taste alike demand a change of name.

St. Clement's.

It is a very ordinary way to measure the life and work of any given parish entirely by the amount of *money* given to outside objects. It is all that some congregations do besides paying the market value for distinguished preachers, and the usual outlay for comfortable "religious" privileges. It may be their best, it may be all right.

The first duty and claim upon the people of St. Clement's now, as it has been in the past, is to furnish an example to the whole country of what the Catholic faith is; to maintain this in a worthy manner, and in this way to enrich the true life of the Church by cultivating the supernatural. In doing this it accomplishes more than by any mere vulgar and ostentatious display of sham generosity. It is a worthy object, a true aim; it will be criticised by envious foes without, by lukewarm friends within. To carry this out in the proper manner, we need the unselfish coöperation of all worshippers; each must be content to surrender their personal likes and dislikes. It is easy to suggest unusual schemes and arouse frantic enthusiasm for useless efforts; it is far harder to restrain the imagination and undertake useful and necessary work for the parish welfare and church's good. We ask our true people to disregard these lower aims, and even at the sacrifice of the new and picturesque, to labor for holiness, goodness and devotion, and spread religious influence rather than money donations.

As a matter of fact, the Clergy of St. Clement's are called upon to perform a very large amount of spiritual work that ought to be done by the clergy of other parishes; the ignorance and neglect of these others is the cause. It is work that by its nature little can be said; it cannot form part of the annual report, and no expert can give a money valuation. We venture to say, that in the spiritual work of not only Pennsylvania but of the general Church, no parish has done more than St. Clement's.

The Church Periodical Club.

This Society supplies periodicals and books to those of the clergy and laity who are unable to get them in any other way. It obtains names and addresses from Bishops of those who desire such literature, and then enlists the interest of any who are willing to send regularly.

Miss Adelaide F. Howell has been appointed Librarian for St. Clement's, and will be glad to give information, names and addresses, etc., to those who are interested. Address, 2121 De Lancey Place.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. W. C. CLAPP,
THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M.; 3-5 and 7-9 P. M.

The Rev. W. C. Clapp, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

The Rev. E. Wright, in Church on Saturdays, 4-5 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Choir-master.—Mr. Remi Remont.

Organist.—Mr. Lawrence Gaff.

Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saint's Home, 2034-36 Cherry St.

Parish of St. Clement.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Communicants.

ADDED.

Amelia Sandford, Constance E. Deekens.

Baptisms.

Jan. 20th. Charles Henry Schaefer.
" 30th. Eleanor Isbell Foote.
" 31st. Allen Haines.
Feb. 13th. Margaret Bowen.
" 16th. John Henry Turner.

Burials.

Jan 28th. Jane E. Huntington.
Feb. 11th. Mary A. Restine.

Confirmation.

The Bishop of the Diocese has appointed Friday, June 3d, as the time of his visitation to St. Clement's to give the Sacrament of Confirmation. The clergy desire to have the names of those who desire to be prepared. Notice of the beginning of lectures, classes and other instruction will be given later.

Renewal of Pledges.

The financial year of the parish begins on Lady Day and envelopes will be sent out before that date to all who have made use of them during the past year. It is greatly to be desired that others may contribute more regularly than they have done. It is surely possible for many, who are not now contributing to the expenses except as they feel moved, to make a new start. The two means, pew rents and envelopes, which are used do not include even one-half of our people, and a study of yearly reports does *not* show that those who give in other ways bear their rightful share. It ought to be a more serious question with them than it is. The number of envelopes does not reach 200. One is thankful to be able to say that in their use of envelopes those undertaking are faithful, but more ought to pledge themselves. Each one ought to bear their own share at least.

Endowment.

We sincerely hope that all those who love and value the ministrations of the parish may realize the importance of the endowment, and give as they are able.

Some can also leave a legacy; others can take out a life insurance in favor of the parish; all can give an offering from time to time, and remember it in their prayers.

The Crypt.

The work has sufficiently advanced to give us an idea of this our latest improvement. Through a special donation the door and doorway into the south garden has been made somewhat more elaborate than was at first planned.

The cold weather coming so suddenly caused some trouble in the plumbing and also made additional expense. It is hoped that all may be completed and the altar erected during March.

Some few of the congregation have been interested in the work; for several reasons no appeal has been made and no money has been asked.

Notices.

In attending mass said at the Altar of St. Katharine, worshippers are asked to sit in the south aisle of the church and up to the front.

In attending the offices said in the choir of the church, kindly sit in the middle of the church and as near the front as convenient. A little carefulness in these respects will, we are sure, be a help to devotion.

Parish Notes.

Through the generous kindness of a parishioner the men of the choir had a bountiful supper on Tuesday evening, January 18th. Several were kept away because of engagements.

The annual supper of St. Vincent's Guild took place on Tuesday January 25th, at the Clergy House.

A "Birthday Party," for the benefit of the "Seashore Home," was held on Wednesday, January 26th. The entertainment was heartily appreciated, and many divulged their years and some in addition for the good of the cause. The proceeds amount to $145.00. It is not too late for others to report.

The Trustees of the Hospital, formerly St. Clement's, have vacated the building at Cherry and Lambert streets, and removed the patients to their farm somewhere outside the city, where, we learn from the newspapers, very convenient buildings have been erected.

Mr. Sellers is preparing plans for the confessionals in Church. The amount received will be found in Special Funds account. Not a very encouraging response to the appeal.

On the Feast of Candlemas, St. Mary's Chapel (St. Mark's Parish), was blessed and opened for services—a very noble and worthy building, giving a devotional home for the work among the people to whom it is intended to minister.

The candlesticks for St. Katharine's altar have arrived, and are now in place; the crucifix was sent, but not being entirely satisfactory has been delayed. A kneeling desk for communicants has been made by one of our own people and is in place; the same man also made the credence.

A lamp has been promised also to hang before the altar. The Tabernacle is also being fittingly prepared for use. A piece of lace for the superfrontal is also being made.

The agnus for the new black chasuble, which has been worked at All Saints' Home, Baltimore, is finished, it is a very beautiful piece of needlework.

The clergy of the parish, during the last few weeks, have undertaken quite a good deal of work elsewhere, and have promised as much as they could during Lent, and yet we shall not have as much help as usual in our own work.

Bishop Dudley, of Kentucky, has been elected General Secretary of the Board of Missions. The election, while pleasing some, has not been received with unanimous approval. The general idea is not a pleasing one.

Over $1,000 has been given by individuals of our parish for church work in Philadelphia outside our own limits. While these sums do not appear in our parochial reports they are none the less offerings of parishioners.

Advantage has been taken of the blessing of the Sacrament of Extreme Unction by many sick persons.

Through the kindness of a parishioner the piano in the choir-room has been put in good order.

Mr. W. A. Goodwin, an acolyte of St. Clement's, has been appointed organist and choirmaster of St. Timothy's Church, Roxborough.

The eleventh annual meeting of the Guild of St. Vincent was held Wednesday evening, February 2d. Mr. I. Ernest Linton, Warden, and Mr. J. C. Goodwin, Jr., Secretary and Treasurer, were unanimously re-elected for ensuing year.

Five hundred and sixty-six communions were made from January 23d to February 19th.

Attention is called to the fact that the Solemn Mass on Maundy Thursday will be sung at nine o'clock.

Retreats.

February 23d. Parochial.
March 1st–5th. Outer Sisters of All Saints.
March 6th. Holy Cross Guild.
March 20th. Men's Retreat.
March 27th. St. Vincent's Guild.
March 31st. St. Mary's Guild.

It is specially requested that those intending to make the Men's Retreat may send their names in writing to the clergy, signifying what meals they desire.

Absolute silence is the rule at all the retreats.

Noonday Services.

The Brotherhood of St. Andrew have arranged for the usual services each weekday during Lent, at 12.30 o'clock, at St. Stephen's, Tenth street above Chestnut. The Companions of the Holy Saviour have arranged for the usual services at St. Paul's, Third below Walnut, at 12.30 each day. Addresses are to be made and a short service.

Bishop McVickar.

The consecration of the Bishop Coadjutor of Rhode Island took place at Holy Trinity Church on Thursday, January 27th, the whole ceremony was dignified and impressive in almost every particular, specially noteworthy was the approval of non-communicating attendance given in the very stronghold of former opposition and by those who strongly and conscientiously resisted the practice.

The Living Church informs us that a silver pitcher and tray were presented to the Bishop by about 150 of the clergy of this Diocese. A very strange selection, one would think, of a gift to a Bishop by his brethren.

Lent.

The general rules for Lent for an earnest Christian would seem to be:

Prayer.—All prayers to be more real, and some additional times; to hear Mass, if possible, each day.

Fasting.—Abstain on Wednesday and Friday; eat meat only once on other days. Eat plain and simple food. Not to take part in amusements.

Almsgiving.—More liberal and frequent; a definite rule as to amount, and then more for self-denial.

The services will be in Church. Special preachers have been arranged for the Sunday night services.

February 27th: Rev. Bernard Schulte, Vicar, St. Peter's, Philadelphia.
March 6th: Rev. Herbert Parrish.
March 13th: Rev. T. Bingham, C.S.S.S.
March 20th: Rev. Robert Ritchie, Rector St. James the Less, Falls of Schuylkill.
March 27th: Rev. Samuel Upjohn, D D., Rector St. Luke's Germantown.
April 3d: Rev. H. R. Sargent, O. H. C.

Catechism Notes.

The children of the Catechism and of the Infant School have given $8.50 for a gift of an ablution cup for the Rector of St. Chrysostom's Church.

During Lent the Stations of the Cross for children, will be on Fridays, in church, at four.

Emma Barraclough was given a medal for learning, perfectly, the Athanasian Creed.

The instructions have so far been on the Creed. During Lent they will be on some incidents in our Lord's life.

Parents should ask their children what Diligences are, and then see that the children write them.

All who are confirmed should be careful to make their Communions and Confessions regularly during Lent.

Infant School—Honor Roll.

FOUR MONTHS.

Minnie Griffiths, Laura Clay, Alice Fortune, Clara Fortune, Elizabeth Fortune, Edith Downey, Mojeska Foote, George Clay.

THREE MONTHS.

Minnie Williams, Maud Haney, Nat Haney.

ONE MONTH.

Mary Clendenning, Nellie McConnell, Beatrice Milne, Marion Promis, Siddartha Johnson, Rufus Decker, Harry Washington, Willie Hepburn, Martin Finney, Francis Harley, Harry Johnson, George Clendenning.

The Practical Religion.

Rev. Vernon Staley, whose book, "The Catholic Religion," has been so very useful, has published another book under the above title. No doubt it is excellent in many ways, but seems to be lacking in definite advice the things a Christian ought to do. Such things as confession, fasting, rule of life, frequency of Communion, are put, if at all, in a way that would be of little real help to an earnest man. "What Catholics Believe and Do," by Rev. Arthur Ritchie, is much more useful.

Offertory Account.

Jan. 30th.	Cash	$53 33
	Envelopes (120)	52 90
Feb. 6th.	Cash	52 57
	Envelopes (130)	60 70
Feb. 13th.	Cash	53 23
	Envelopes (126)	52 72
Feb. 20th.	Cash	38 69
	Envelopes (113)	56 30
		$420 44

Special Funds.

Endowment (14)	$112 43
Mortgages (22)	25 18
Crypt (7)	108 50
New Confessionals (21)	64 21
Other	105 00
Seashore Home	20 00
Poor Fund	7 89
	$443 21

The money in hand for Crypt Chapel amounts to $589.45. The contract is for $772. There will be at least $100 for other expenses.

Flower Fund.

Balance 1897	$18 47
Easter (38)	79 75
St. Clement's Day and Christmas (37)	87 00
	$185 22

Expenditures.

Eastertide, etc	$79 00
St. Clementstide	26 00
Christmastide	51 25
Sundries	1 11
	$157 36
Balance	27 86
	$185 22

Subscriptions may be sent to Miss Grace Arnold, and it is much to be desired that more people should give for the decoration of the altar.

The Epiphany.

There is a report that the Epiphany and St. Luke's are to be united. We are glad that an amicable settlement of this whole unfortunate affair has been reached. It will at any rate permit the expenditure each year of the large income resulting from the sale of Fifteenth and Chestnut. This can hardly have been possible during the past year or so.

Among other things a large amount of money is set apart for a new building for Epiphany Chapel. This particular work is not needed, and never has been, in its present location; it is just a kind of religious plaything. Some arrangement ought to be made with the Church of the Redemption, and make there a strong centre for religious work.

Stations of the Cross.

One of the most helpful and popular devotions during Lent at St. Clement's is the making of the stations. Last year, when held in church, a very goodly number of people took part. The pictures that we possess are mean and unworthy, and for this reason we put it before our people. We realize that a proper set will cost a good deal of money, but some one with great love of our Lord and devotion to His Passion, may feel disposed to set up in the church this memorial as a permanent ornament. We make no apology for asking all these things needed for the "beauty of holiness," because we firmly believe it to be our special work to afford to the Church and God's people every help in our power.

The New Confessionals.

The new confessionals have been ordered. There are to be two of them, each arranged to hold two Priests and two penitents. They will be placed in the Church one on each side of the door from the corridor to the centre aisle. They are expected to be very attractive in appearance. The material is quartered oak and the style will be in harmony with S. Katharine's Altar and the choir screen.

The cost will be about	$250 00
Of this, there has been received through the offertory	66 21
Leaving a balance still due of	$183 79

The contractor hopes to have them in place in about three weeks.

Guild of St. Lawrence.

RECEIPTS FOR FEBRUARY.

Sale of clothing	$9 14
Sale of photographs	77
Daniel	45
Interest from Savings Fund	4 50
For the sick	5 00
Alms box	35
Jeremiah	1 00
	$21 21

The committee of the Guild of St. Lawrence having in charge the matter of distributing and receiving bags, wish to thank in general the donors of goods received in this way. It was hoped that a detailed acknowledgment could be made in this issue of the MAGAZINE, but it is found necessary to postpone it.

Benefit for St. Lawrence.

An entertainment was given in St Clement's Hall on the night of February 16th, under the management of Miss Wolfe, in aid of the beneficiary fund of St. Lawrence's Guild. The program consisted of the farce "Betsy Baker, or Too Attentive by Half," five *tableaux vivants* taken from Gibson Pictures, Minnehaha from Longfellow's "Hiawatha," and the "Tempter." During Part II there was a solo by Mrs. Voorhees. The principal parts were taken by Mr. Chas. H. Hickman, Mr. W. O. Lamson, Jr., Miss Wright and Miss Peale. Mr. Hickman provoked great merriment in the audience by his comical rendering of the part of Mr. Mouser in "Betsy Baker," and the other characters in the cast of that excellent piece were well acted.

The tableaux called into artistic pose, in addition to those whose names have been mentioned, the Misses Jenkins, Miss West, Miss Butz, Messrs. McClenthen, Rommel, Linton and Borden. The "Tempter and the Angel" were particularly well sustained by Mr. Rommel and Miss Wright. A slight flurry of excitement when one of the curtains caught fire, might have grown into a serious panic, but for the admirable self-possession of those who were posing in "The Story of a Sleeve." Many thanks are due to Miss Wolfe for her active and tireless promotion of this entertainment, and to all those who so kindly co-operated with her to make it a success.

Communications.

An article has been received and is hereby acknowledged, signed "A Worshiper at St. Clement's for over Twenty Years." As the writer did not enclose a card or name, no further notice can be taken of it.

Editor of St. Clement's Magazine.

SIR:—I believe it to be very important that the matter of paying off the debt on the Parish Building and Clergy House should be kept constantly before the congregation to result in success.

The total debt is now $8,000.

Twenty-five cents each week from every communicant would discharge this debt in one year. This does not seem much to ask, especially as many could give largely in excess of this sum; and after making due allowance for some who perhaps could not afford even 25 cents per week, it could be accomplished by this time next year if we all go to work in earnest.

G. E. F.

Instruction.

One of the very common experiences of a priest who undertakes to get at the wants of individuals, is to hear the confession from some earnest person that he "doesn't know anything about Christian doctrine and especially about the Church." "When I was confirmed," he will be told, "years ago, I received virtually no preparation at all. Our rector never taught us any doctrine. I didn't want to be confirmed; didn't see any special reason why I should, for it seemed a mere formality. But the night before the Bishop was to come to our church, the rector came around and begged so hard that finally I consented and was confirmed. It was all very unsatisfactory, and I feel now that I must begin all over again if I am ever to have any intelligent religious life."

This, we submit, might well represent the case of many thousands of Episcopalians, a sad testimony to the apathy of former generations, and a sadder cause of much ignorance and inertness in the present. One great reason why the Church does not advance with a vigor and rapidity that would startle the religious world and convert the irreligious, is that her own children do not know her true character nor the religion which she teaches. We are not urging now any "High-Church" dogmas, nor contending for any school of thought, only calling attention to the fact that as the result of past neglect many churchmen are grossly ignorant of the fundamental truths of the faith, quite destitute of any systematic knowledge of religion. Probably there is not the same neglect that there was formerly, at least not in the cities. Methods of Sunday-school instruction are being studied, and the best thought of earnest men is being given to the subject; and if mistakes are made, there are also marks of improvement.

A word of encouragement is due to those individuals who become aware of their ignorance in doctrinal matters; it is the first step toward knowledge to realize one's lack of it. We are sure that in our own and other parishes where the whole faith is uncompromisingly held, it

is a great pleasure to the Clergy and Sisters to instruct privately any who may make their wants known. Such instruction, taken leisurely, with full opportunity for the ventilation of difficulties, is many times more valuable than the hurried general work that is usual in class instruction and should be sought by those who feel the inadequacy of their former training.

The Queen and the Bishops.

We have been waiting for one of the American Bishops who attended the Lambeth Conference to write some reminiscences of the reception of the American Bishops by the Queen, Victoria. But somehow none of them seem disposed to give the facts to the public.

From the reports received here at the time this reticence on the part of the Bishops might be interpreted as discreet. It is said that the Bishops, in their street garb, were made to stand in line along the palace garden driveway, and that the Queen was then driven down the line in her donkey cart, attended by a couple of servants, while the Bishops bowed profoundly. There was in fact a picture of the proceedings printed in a London weekly, we believe. It is added that the Queen spoke to the Bishop of New York, but to each of the others she merely nodded her head. Afterwards the Bishops had tea and cakes on the lawn, and then were sent home.

The entire affair, as described, seems discreditable. The Queen's antipathy to the Church is well known. But that the American Bishops (except in a few well-known and absurd cases) could allow themselves to be treated in such a manner seems impossible.

It is hoped that some Bishop who was present at this reception will either deny the rumors of it, if they are false, or denounce the discourtesy of it, if they are true.

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Surplus	2,602,597 14	
		$10,057,220 93
Surplus as to policy holders	$5,602,597 14	

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1-y may

St. Clement's Magazine.

Vol. 5. PHILADELPHIA, APRIL, 1898. No. 4.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

CALENDAR FOR APRIL.

1. Friday (*St. Gilbert, B. C. Abstinence.*)
Masses, 6.30, 7 and 7.30 a. m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
2. Saturday (*St. Francis of Paula C.*). Masses, 7 and 7.30 a. m.
3. **Palm Sunday**.....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5. p. m. Guild of Holy Cross, 5 p. m. Mission service, 8 p. m.
4. Monday (*St. Ambrose, B. C. Doct.*). Masses, 7, 7.30 and 9.30 a. m. Meditation, 10 a. m. Service, 8 p. m.
5. Tuesday .....Masses, 7, 7.30 and 9.30 a. m. Meditation, 10 a. m. Service, 8. p. m.
6. Wednesday.....Masses, 6.30, 7, 7.30 and 9.30 a. m. Meditation, 10 a. m. Service, 8 p. m.
7. **Maunday Thursday**.....Masses, 6, 7, 8 and 9 a. m. Matins, 8.45 a. m. Meditation, 10 a. m. Service, 8 p. m.
8. **Good Friday** (*Fast*).....Matins, 7 a. m. Meditation 8 a. m. Children's Service, 9 a. m. Altar Service, 11 a. m. The Passion, 12-3 p. m. Even-song 5 p. m. Service, 8 p. m.
9. Saturday (*Easter Even.*).....Mass, 7 a. m. First Vespers, 8 p. m.
10. **Easter Day**.....Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Children's service, 3 p. m. Solemn Even-song, 8 p. m.
11. Monday (*In Easter Week*).....Masses, 7, 7.30 and 9.30 a. m.
12. Tuesday (*In Easter Week*).....Masses, 7, 7.30 and 9.30 a. m.
13. Wednesday.....Masses, 7 and 7.30 a. m.
14. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
15. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
16. Saturday .....Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
17. **Low Sunday**.....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
18. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
19. Tuesday (*St. Alphege, Arch'p M.*). Masses, 7, 7.30 and 9.30 a. m.
20. Wednesday (*St. Serf, B. C.*).....Masses, 7 and 7.30 a. m.
21. Thursday (*St. Anselem, B. C. Doct*). Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
22. Friday (*Abstinence*)..... .....Masses, 7 and 7.30 a. m.
23. Saturday (*St. George, M*) .....Masses, 7 and 7.30 a. m.
24. **Sunday** (*2d after Easter*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
25. Monday (*St. Mark, Evangelist*)...Masses, 7, 7.30 and 9.30 a. m.
26. Tuesday .....Masses, 7, 7.30 and 9.30 a. m.
27. Wednesday.....Masses, 7 and 7.30 a. m. Guild of St. John the Evangelist, 8 p. m.
28. Thursday .....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
29. Friday (*Abs.inence*).....Masses, 7 and 7.30 a. m.
30. Saturday.....Masses, 7 and 7.30 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.
Infant Class, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

ST. CLEMENT'S MAGAZINE is on Sale at Warwick's Book Store, 254 S. Eleventh St.

St. Clement's Magazine.

PUBLISHED MONTHLY.

J. C. GOODWIN, JR.,
EDITOR.

Single Copy, 5 Cents. **Yearly, 50 Cents**

All communications should be addressed to THE EDITOR, 214 SUMAC STREET, WISSAHICKON, PHILADELPHIA

Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, APRIL, 1898.

Subscribers.—Kindly note that the enclosure of a blank is intended to signify the expiration of your subscription.

The Parish Banner.

Work on the banner is progressing very satisfactorily; it is not expected that it will be finished much before next St. Clement's Day. Such delicate shading and fine work as is needed cannot be pushed through without sacrifice of beauty or quality. Naturally one wishes to see it completed, but it is wiser to wait. Such parts as are finished give a very good idea of it; much better than any designs.

The Sisters are also to work an Ecco Homo for the new purple chasuble We cannot expect this to be done before next Advent, or perhaps Lent. It is hoped that the folded chasubles of this new set may be used on Palm Sunday.

Devotional Use of Church.

The daily masses and even-song have been said in the church since the beginning of Lent, and it has made a very great difference in the number of people present. The many years during which St. John's Chapel has been the centre of the whole devotional life of the parish has naturally made it full of holy associations to many who have there learned the love of God and the reality of the supernatural life; that can never be changed; but there is no doubt that the use of the church will bring all home to the heart and consciences of an increasing number of people; God has a claim on the souls of all; has a message and purpose for all. Perhaps some day a proper chapel, not a room fitted up to serve as such, may be possible for us to open out of the church and be a real part of the sacred building. The church is also quieter for private devotions. St. John's Chapel will still be used for Mothers' Meetings, Guild services, Bible classes, instructions, meditations, special services. In fact, it will be used more than the church has been used in the past.

The Crypt Chapel is to all practical purposes complete. There will be some necessary delay in getting the glass for the door in place, and a few other details are still to be attended to. There has been no attempt at ornament. Just a plain, pleasing appearance, and we think Mr. Sellers has succeeded. It will be remembered that the altar, which is of Georgia marble, is a memorial of Mr. Wm. Halsey Wood, the well-known church architect. He designed it after the pattern of the fourth century, and it was placed in his own oratory under the dedication of Our Lady. It was hoped that the chapel might have been so far completed that the requiem on the year's mind—he died 13th March 1897—might be celebrated there, but the unexpected delay prevented this.

An approach from the church by means of a stairway is evidently desirable, and we hope may be possible during the summer; it would have many advantages. Up to this time $712.47 has been available for this chapel; no appeal has been made, and not quite $200 given directly for it by less than a dozen people.

Endowment.

We sincerely hope that all those who love and value the ministrations of the parish may realize the importance of the endowment, and give as they are able.

Some can also leave a legacy; others can take out a life insurance in favor of the parish; all can give an offering from time to time, and remember it in their prayers.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. W. C. CLAPP,
THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M.; 3-5 and 7-9 P. M.

The Rev. W. C. Clapp, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

The Rev. E. Wright, in Church on Saturdays, 4-5 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff.
Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saints' Home, 2034-36 Cherry St.

Parish of St. Clement.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

The Clergy House.

A parish which is served by a number of clergy living together and with small stipends ought to take care that the clergy house is sufficient for the needs of the work. It is a matter of serious and vital concern that no unnecessary strain should be added from lack of thought and interest. The present building is not large enough for the amount of work that is expected. It ought to be enlarged, and the subject is presented to the members of the congregation. There is plenty of ground for the purpose.

Baptisms.

Dec. 30, 1897. Mary Ann Wright, neé Pratt.
Feb. 24th. Lillian Elizabeth Ann Harper.
Feb. 24th. James George Gibison.
Feb. 24th. Alice Maud Mullett.
Mar. 1st. Frank William Collins.
Mar. 3d. Virginia Tyson Griffin.
Mar. 3d. Frederick John Harley.
Mar. 10th. Eva Florence Foster.
Mar. 20th. Albert Wray Carles.
Mar. 20th. Rebecca Frances McGarraty.

Confirmed.

At Calvary Church, West Philadelphia, 2d March, 1898:

William Lawson Chrisman, John Rogers Church, Anthony Rodney Flood, Alexander Sawers, Charles Henry Wilson.

Communicants.

ADDED.

Anthony Rodney Flood, Alexander Sawers, (Mrs.) Isabelle Sawers, Chas. Henry Wilson, (Mrs.) Sarah H. Chase.

TRANSFERRED.

Norris, David; Norris (Mrs.); Norris, Helena May; Weigle, Charles; Weigle, Dora; Weigle, Charles W. A.; Weigle, Lena M.; Weigle, Margaret.

Burials.

Mar. 3d. George W. de Garmo.
Mar. 4th. Frank W. Collins.
Mar. 14th. Samuel Smith Wright.

Eight hundred and eighty-two Communions were made from February 20th to March 20th.

Confirmation.

The Bishop of the Diocese has appointed Friday, June 3d, as the time of his visitation to St. Clement's to give the Sacrament of Confirmation. The clergy desire to have the names of those who wish to be prepared. Notice of the beginning of lectures, classes and other instruction will be given later.

The Stations.

The attendance on Friday evenings has been very large. There is a reality about this devotion when made with proper dispositions that helps a sincere Christian. Very often devoutly disposed people do not so much need to cultivate their minds as their hearts. If we are to learn to love God for Himself, we must cultivate the affections by meditation on His love as shown in the events of His passion.

Many persons have also made the stations on other days during the week.

Attention is again called to the change of hour for the Solemn Mass on Maundy Thursday; it will be at 9 o'clock.

Parish Notes.

Pew rents are due April 1st. The Accounting Warden will be in the vestry Monday, April 4th, 2 to 4 P. M.

Every communicant is asked to fill out Easter Communion cards with name, address, and time.

Liberal offerings are asked at Easter for general expenses and the special funds.

Envelopes were sent out at the beginning of the financial year to all those who had used them during the past year. If any others desire a package they can obtain them by giving names to the clergy.

The election of Vestrymen will be held on Easter Monday.

On Easter Day, at the Solemn Mass, members of the congregation will be admitted at door of Parish Building up to 10.30 o'clock, when other doors will be opened. Admission to gallery only by ticket, and for special reasons.

The services during Lent have been very well attended, especially the daily Masses.

Attention has been called to what might be a misleading direction, in the last issue, as to worshippers "sitting during mass" at St. Clement's. We do not follow or care to introduce the Italian custom—our people kneel.

Rev. G. H. Moffett gave one of the noonday addresses at St. Paul's.

A large photo of Raphael's Sistine Madonna framed in dark oak has been given for the new Crypt Chapel.

The Rev. H. Parrish, who has been staying at the Clergy House, has gone to Toledo, Ohio, St. John's Church, to spend the rest of Lent and Easter Day. For six weeks he took the services at Calvary Church, West Philadelphia, the rector being ill.

The Rev. W. C. Clapp and Rev. E. Wright have also helped at Calvary on certain Sundays during Lent. Rev. C. C. Quin has taken services at St. Michael's, West Philadelphia and Hahneman Hospital. Rev. W. C. Clapp gave the Parish retreat at St. James, Washington, before Lent, and preached at Wilmington on third Sunday in Lent, and had service for nurses at Orthopaedic Hospital, March 8th.

Rev. G. H. Moffett will preach the noonday address at St. Stephen's Monday in Holy Week.

The palms will be blessed before the seven o'clock mass on Palm Sunday. The procession, according to the usual custom, at eleven o'clock.

Ashes made by burning the palms of last year were blessed on Ash Wednesday, and placed on the heads of those who were minded. It is a pious and scriptural custom used by the saints of the olden times, and followed by some modern sinners that they may remember that they "are but dust and unto dust shall return."

Fair linen, cloth and lace has been given for St. Katharine's altar and also for the altar of Our Lady. The candlesticks for St. Katharine's are in place.

Fr. Convers, formerly rector of St. Clement's, spent two days in Philadelphia. He gave an address to the Mothers on Thursday night, March 10th, said mass at seven o'clock on Friday, and gave the meditation at noon. Many old friends thus had the pleasure of seeing him and bidding him good-bye as he sailed for England on Saturday.

The Pennsylvania Company filed annual report of condition of Endowment Fund March 1st. It amounts to $2,303.10.

The second annual report of the Board of Managers of the Pennsylvania Epileptic Hospital and Colony Farm has been received.

The matter of Epiphany Chapel has not yet been decided. Various plans of removal have been suggested, including one to go to the building at 17th and Summer streets, formerly Church of the Atonement; this would require some alteration of parochial boundaries.

The St. Barnabas Guild for Nurses held a service in the chapel on Tuesday, March 15th.

We gladly call attention to the appeal of the All Saints' Sisters printed below, as well as to commend the intention of the furnishing and adornment of the chapel which the Sisters desire to make a special memorial of their late Mother Frances Helen, who was the first Mother of the Community in America, and its Superior for many years.

The Sisters of All Saints have been requested to consider the possibility of extending their work in order to meet a twofold need, which arises from the conditions of modern life.

Physicians have long recognized the necessity of maintaining houses where temporary rest and retirement can be found by ladies who are overtaxed by the ever increasing strain of life.

The Clergy are equally urgent as to the importance of establishing houses for spiritual rest and refreshment for those who are wearied, burdened and perplexed by the anxieties or sorrows of their life in the world.

Both are agreed that these necessities can best be met in a Home under the care of Sisters, and it has been suggested that it will best serve its purpose, if located in or near some large centre of life.

Those to whom this plan commends itself, and who would be interested in helping the Sisters to establish such a work, are asked to address their communications to

THE MOTHER SUPERIOR,
All Saints' Home,
801 N. Eutaw St., Baltimore, Md.

Retreats.

The Parochial Retreat on Ash Wednesday was made by a large number of people. The chapel was well filled at all the addresses. These were on the "Three Notable Christian Duties, Fasting, Almsgiving and Prayer," and were given by Rev. G. H. Moffett.

The retreat for Outer Sisters of All Saints took place in the Sisters' chapel, beginning Tuesday, March 1st, and ending Saturday, March 5th. The Rev. Thos. Bingham, C.S.S.S., was the conductor, the subject of the addresses being "The Our Father."

The retreat for members of Holy Cross Guild took place in the Sisters' chapel on the second Sunday in Lent. Every place was occupied. Rev. G. H. Moffett gave the addresses. The subject of the addresses was "The Transfiguration."

Rev. W. C. Clapp conducted the Men's Retreat on Mid-Lent Sunday; a number availed themselves of this opportunity. Some Old Testament characters were taken as subjects of the meditations.

Easter Day.

Communicants are reminded that every one ought to prepare themselves for Holy Communion on this day as the old rubric used to put it, "of which Easter shall be one." The large increase of communions during Lent would seem to promise an increase over last year.

Good Friday.

The Bishop of the Diocese has again signified his approval of such a relaxation of the strict fast as shall permit some food to be taken in the morning. The permission was requested on account of the prevalence of so much sickness.

St. Ambrose, who died in 398 A. D., talks about "saying mass" when he is speaking of celebrating the Holy Communion.

Special Preachers

We feel under very special obligation to those clergy who have preached for us on Sunday nights. It is a satisfaction that the congregations have been so large. Rev. Walter Lowrie kindly took the place of Rev. H. Parrish, who started West before March 6th, otherwise the order was as printed in the March number.

Selection from the Pen of Eugenie de Guerin.

"When we betake ourselves to Calvary, we see what it costs us to reach heaven. Oh, many tears, agonies, thorns, the vinegar and the gall! Have I tasted of all these? My God, take from me all complaining. Sustain me in silence and resignation at the foot of the cross, with Mary and the women who loved Thee."

"To the heart when it is sad, human props that bend beneath the weight of sadness will not suffice. This reed must have better support than other reeds. Oh, how well Jesus has said, come unto me, all ye that are heavy laden. It is only there in the bosom of God that we can weep tears that truly relieve us."

To her brother she writes:

"I speak of the things of eternity to all whom I love, for you see I do not love them for this world. It would not be worth while. It is heaven that is the home of the soul."

Editor ST. CLEMENT'S MAGAZINE:

Dear Sir:—Last year the Rector taught us what prayer, love and energy could accomplish when he piloted the crusade to such a happy victory. This year the congregation might follow that precedent, and silently and systematically give for the payment of the mortgage debt on the plan set down by G. E. F. in his communication printed in the March number of the MAGAZINE. There is little doubt but that this could be accomplished were every one to repeat their last year's efforts. A.

The Crypt Chapel.

The altar is under the dedication of the Blessed Virgin Mary. The chapel is not expected to be used for public services, but only for special purposes. After the completion, the clergy will gladly give permission to members of the congregation to use the chapel for purposes of devotion.

Permission will also be given for bodies of devout persons to lie there until time of burial.

Have you Books to Give?

Any sort of books will be acceptable to the Sunday-school Library. Those that are unappropriate can be sold, and others bought for the money. So send us anything you can.

The music on Palm Sunday will be Tours' Mass in F. On Easter Day and Low Sunday, Gounod's Third Mass will be sung, with complete orchestration. This service was rendered here about six years ago under Dr. Tipton. Stainer's Festival Magnificat and Nunc Dimittis will be sung at Even-song.

Offertory Account.

Feb. 23d.	Ash Wednesday....	$32 45
Feb. 27th.	Cash..	68 92
	Envelopes (167)....	71 10
Mar. 6th.	Cash	73 20
	Envelopes (190)....	58 41
Mar. 13th.	Cash	73 83
	Envelopes (178)....	54 35
Mar. 20th.	Cash	68 70
	Envelopes (156)....	62 10
		$563 06

Special Funds.

Endowment (15).....	$24 36
Mortgages (31).....	46 32
New Confessionals (39).....	99 26
Crypt	73 00
Mission House (2).....	30 00
Other	8 00
	$280 94

Guild of St. Lawrence.

REPORT FOR FEBRUARY.

Jeremiah (special case).....	$5 00
From Miss L. M. Wolfe (receipts from entertainment).....	35 00
Through the Offertory.....	1 50
Miss Spring (special case).....	2 00
Miss Kates.....	10 00
Sale of Clothing.....	7 69
Jeremiah.....	1 35
Alms Box.....	84
	$63 38

Infant School—Honor Roll.

FIVE MONTHS.

Minnie Griffith, Alice Fortune, Clara Fortune, Elizabeth Fortune, George Clay.

FOUR MONTHS.

Minnie Williams.

TWO MONTHS.

Nellie McConnell, Marion Promis, Willie Hepburn, Harry Johnson.

ONE MONTH.

Ava Seabrook, Clara Fretton, Florence Good, Nellie Finney, Laura McConnell, Johanna Perkis, Nellie Garrett, Lillie Garrett, Sadie McElroy, Harry Clay, Stuart Edgington, Tom Mann, Mathew McCoach, Willie Trent.

Incense, Not "Roman."

An Englishman a short time ago happened to be talking to a Russian Bishop about the services we have in our churches. The Russian asked: "Do you use incense at every service?" "No," the man replied—"not at every service," smiling to himself when he thought how many services incense was not used at. "Oh, you ought to," answered the Russian, "it is nothing but pure Romanism to have any service without incense."

How strange! Protestants regard the use of incense as pure Romanism while the Russian Church, which is opposed to Rome as much as any, regards it as a mark of Romanism if incense is omitted.

"Why and wherefore?"

"The Southern Churchman."

This is the organ of our Evangelical friends, and in the past has been violently antagonistic to every aspect of the Catholic movement. The management and editorial work have been alike able, even if the latter was rather fierce.

For some reasons, of late, there has been a marked change in its reference to St. Elizabeth's Church and the work of the Companions. There was an appreciative kindness that was refreshing; and in a late issue attention has been called to the fact that in speaking of frequent and daily communion they have used the term "mass" rather than "celebration."

Children should submit themselves to their governors and teachers, because the latter design only their good both in the restraints which they impose, and the directions which they require them to follow. Observe the skilful gardener, how he prunes the irregular shoots, at the same time that he is careful to guard and encourage the tender branches which he leaves for fruit. Why does he do this? Wait till summer, and you will see the tree laden with fruit, the branches trained in their proper places, exposing their rich clusters to the sun; the whole a beautiful sight to the spectator, and promising abundant profit to the owner. But near it is another tree, which was not pruned in spring, and the branches of which were suffered to grow as they pleased. You see what is the consequence; it has no fruit in summer. What the gardener does to the tree, your teachers and pastors do to you.

Remember that your characters are not yet formed, but forming. A person is studying the art of painting, and is engaged upon his best piece. He takes it to his master, who adds a line in one place, and rubs out a false stroke in another. This he does every day till the work is completed. Is the other angry with his master because of these corrections? No, he knows that every correction is a positive benefit, and

The Rich and the Poor.

Work is the law of life. The rich are those who have received their wages in advance; the poor are those who labor first and afterward are paid. But work is the law for each. Not a meal can be had that some one has not labored to produce; if it is not yourself, then yours is the duty to give an account of the return you made for that meal. No one was ever born to be idle. Time lost is often a soul lost.

The principles of the business world are incompatible with Christ's law. Christianity cannot be reconciled with the greed, selfishness and ambition of business life. There is no compromise; a man cannot hold on to both, nor can he just drift into the Christian way. He must take a direct and decided step, a step which may cost him much or everything.

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		$10,057,220 93
Surplus as to policy-holders		$5,602,597 14

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EUGENE L. ELLISON, Vice-President. JOHN H. ATWOOD, Assistant Secretary.
T. HOUARD WRIGHT, Marine Secretary. 1-y may

St. Clement's Magazine.

Vol. 5. PHILADELPHIA, MAY, 1898. No. 5.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR MAY.

1. **Sunday** (*S. S. Philip and James, Apostles. 3d after Easter.*)
   Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross 5 p. m. Solemn Even-song, 8. p. m.
2. Monday (*St. Athanasius, B. C., Doct.*)
   Masses, 7 a. m. Requiem, 7.30 a. m. Guild of St. Mary, 8 p. m.
3. Tuesday (*Invention of the Cross*)...Masses, 7, 7.30 and 9.30 a. m. Guild of St. Lawrence, 10 a. m.
4. Wednesday (*St. Monica, W.*).....Masses, 5.30, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
5. Thursday .....Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
6. Friday (*St. John Ev. before the Latin Gate. Abstinence.*)
   Masses, 7 and 7.30 a. m.
7. Saturday (*St. John of Beverly, B. C.*).
   Masses, 7 and 7.30 a. m.
8. **Sunday** (*4th after Easter*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 5 p. m. Solemn Even-song, 8 p. m.
9. Monday (*St. Gregory of Nazianzum, B. C. Doct.*).
   Masses, 7 a. m. Requiem, 7.30 a. m.
10. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
11. Wednesday .....Masses, 7 and 7.30 a. m. Guild of St. Martha, 8 p. m.
12. Thursday (*St. Pancras, M.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
13. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
14. Saturday .....Masses, 7 and 7.30 a. m. Guild of Holy Child, 2.30 p. m.
15. **Sunday** (*5th after Easter*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
16. Monday (*Rogation Day. Abstinence.*)
    Masses, 7 a. m. Requiem, 7.30 and 9.30 a. m.
17. Tuesday (*Rogation Day. Abstinence.*)
    Masses, 7,7.30 and 9.30 a. m.
18. Wednesday (*Rogation Day. Abstinence.*)
    Masses, 7, 7.30 and 9.30 a. m.

    Continual Intercessions.
19. Thursday (*Ascension Day*).....Masses, 6, 7, 8 and 9.30 a. m.
20. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
21. Saturday.....Masses, 7 and 7.30 a. m.
22. **Sunday** (*After Ascension*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
23. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
24. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
25. Wednesday (*St. Aldhelm, B. C.*)..Masses, 7 and 7.30 a. m. Guild of St. John the Evangelist, 8 p. m.
26. Thursday (*St. Augustine, Abp., C.*).Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
27. Friday (*Venerable Bede, Pr. C. Abstinence*).
    Masses, 7 and 7.30 a. m.
28. Saturday.....Masses, 7 and 7.30 a. m.
29. **Whitsunday**.....Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
30. Monday (*In Whitsun Week*).....Masses, 7, 7.30 and 9.30 a. m.
31. Tuesday (*In Whitsun Week*).....Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m.

Even-song, daily, 5 p. m.

The Catechism, every Sunday, 3 p. m.

Infant Class, every Sunday, 3 p. m.

Men's Bible Class, every Sunday, 3 p. m.

Women's Bible Class, every Sunday, 3 p. m.

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PHILADELPHIA, MAY, 1898.

Subscribers.—Kindly note that the enclosure of a blank is intended to signify the expiration of your subscription.

Subscribe to the MAGAZINE! It will be delivered you regularly, and the selling of it in the church corridors on Sunday will be avoided.

Old Back Numbers Wanted.

The following numbers of the first series of the MAGAZINE are needed to complete the Rector's file: Dec. '82, Jan. '83, Feb. '83, July '87, Dec. '88, Jan. '89, Mar. '89, Oct. '90, Dec. '90, Feb. '91.

If you have and will spare any number of the original series from 1882 to 1892, we will thankfully receive them.

The Crypt Chapel.

The portion of the cellar beneath the sanctuary is at last arranged; the small fourth century altar is in place. The dedication in honor of Ever Blessed Virgin Mary took place on the Wednesday in Holy Week, after the seven o'clock parochial mass, and many have availed themselves of its privileges for devotion. On Maunday Thursday the altar was beautiful with flowers and lighted candles to the glory of our Lord and in honor of the Blessed Sacrament.

Tuesday, April 12th, the anniversary of the Consecration of St. Clement's (1864) the first mass was said at the altar, and in spite of the very early hour the chapel was filled with worshippers.

There are still various things to be done in the chapel, and from time to time we hope money may be given for its decoration by those who value the privileges. Gas fixtures are needed; chairs, a vesting case. Money for heating and ventilating as well as for a stairway from the upper church.

On Monday, April 18th, a requiem was said for the repose of the soul of W. Halsey Wood, in whose memory the altar was given.

The New Confessionals.

The money needed to pay the amount of contract is in hand, although more is required to buy curtains and cover the incidental expenses. The boxes were ready for use about the middle of Holy Week; they are a decided improvement to the west end of the church; the quartered oak is of a beautiful grain, and the details of carving although simple, are well executed.

Rogation Intercessions.

Continued intercessions will be kept up on the Rogation Days beginning at the mass on Monday morning, May 16th, and lasting until 6 A. M. on Ascension Day. It is hoped that each member of the congregation may promise to use the intercessions each day at some definite time. Members of St. Vincent's Guild always undertake the night hours. We hope a larger number may share this year.

Confirmation.

The Bishop of the Diocese will give the Sacrament of Confirmation on Friday evening, June 3d, at 8 o'clock. Instruction each Friday at 8 P. M.

Confirmation classes for girls at the Mission House on Monday and Thursday at 5 P. M. For women on Tuesdays at 7.30 P. M.

Father Benson, S. S. J. E., kindly came from Boston to preach "The Passion" on Good Friday; the arrangement was made too late for any public announcement; the church was crowded with a devout congregation. It was a very great privilege to spend these solemn hours under such saintly guidance and with such spiritual help.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. W. C. CLAPP,
THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M.; 3-5 and 7-9 P. M.

The Rev. W. C. Clapp, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

The Rev. E. Wright, in Church on Saturdays, 4-5 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff.
Sexton.—Edward Griffiths.

Clergy House,	2026 Cherry St.
All Saints' Home,	2034-36 Cherry St.

Parish of St. Clement.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Vestry Election.

The annual election of Vestrymen for Saint Clement's Parish was held on Easter Monday. The following communicants were elected to serve for the ensuing year: John Douglass Brown, Francis M. Berry, J. Howard Climenson, Greville E. Fryer, Henry Flanders, Romaine Keyser, John Neill, Sheldon P. Ritter, G. Theo. Roberts, Alonzo Tilden, Francis D. Wetherill, Samuel Williams.

At the stated meeting for organization held on Tuesday, 12th April, at the Clergy House, Mr. J. Howard Climenson, was re-elected Accounting Warden; Mr. Greville E. Fryer was appointed Rector's Warden; Mr. John Neill was elected Secretary.

The following committees were elected:

Finance.—Messrs. Brown, Williams and Roberts.

Music.—Messrs. Climenson, Keyser and Ritter.

Delegates to Diocesan Convention.—Messrs. Brown, Flanders and Neill.

The Accounting Warden presented his annual report, which follows:

RECEIPTS.

Balance		$3,173 40
Cash	$ 2,783 85	
Envelopes	3,294 23	
Pew Rents	3,594 49	
Treasurer Sinking Fund	13,000 00	
Crypt Chapel	125 00	
Interest	64 87	
Sinking Fund	2,353 02	
Repairs	1 00	
Choir Fund	40 00	
Taxes	18 75	
Convention Fund	135 00	
Sea Shore Home	198 72	
Sale Old Clothes	6 67	
Sustentation Fund	42 62	
Mission House Mortgage	151 00	
New Confessionals	165 47	
Mortgages	162 97	
Endowment Fund	266 07	
		$26,403 73
		$29,577 13

EXPENDITURES.

Ground Rent	$13,000 00
Clergy	3,100 02
Choir and Instruments	2,249 55
Sexton	600 00
Interest	1,090 38
Sinking Fund	2,353 02
Taxes	265 20
Poor, etc.	725 00
Endowment Fund	263 10
Insurance	213 70
Repairs	3,279 55
Sea Shore Home	198 72
Mission House Mortgage	151 00
Mortgage Fund	118 22
Legacy	500 00
Diocesan	188 56
General	1,218 47
	$29,514 49
Balance	62 64
	$29,577 13

Parish Notes.

The eleventh annual retreat of St. Vincent's Guild was held on Passion Sunday. The chaplain was conductor.

The retreat for St. Mary's Guild was held on Thursday in Passion week, March 31st. Rev. H. Page Dyer kindly gave the addresses. Forty members remained the whole day, and 24 others a part of the day.

On Palm Sunday, the blessing of the palms took place at 6.30 A. M., and those minded received them. At 11 o'clock the palms were distributed to all who took part in the solemn procession. Solemn Mass was sung; there was a large attendance of people.

Many people attended the masses during Holy Week; the change of hour for the Solemn Mass on Maunday Thursday did not interfere with the attendance, and gave more time for the preparation of the church for Good Friday. A great many worshippers availed themselves of the privileges of the Chapel of Our Lady.

Four hundred and ninety four communions were made on Easter Day, and while many strangers were present at the Solemn Mass and Even song, with a few exceptions they behaved as realizing it was God's house. The music of Gounod's third Mass was very well sung by our choir, with orchestral accompaniment; a quartette of horns added to the dignity of the procession. At Solemn Even song again a large congregation was present, and a solemn Te Deum was sung at the close of the procession.

Mr. Remont deserves our most grateful thanks for his faithful and untiring work.

Low Sunday the same music was sung as on Easter Day.

The 114th Annual Convention of the Diocese will be held in St. Luke's Church, beginning on Tuesday, May 10th. Notice has been given to the clergy to send in a certified list of the registered communicants of the parish to the Registrar of the Diocese.

Mr. W. A. Goodwin, a member of St. Vincent's Guild and organist of St. Timothy's Church, Roxborough, kindly played the organ at week day services during Lent. Mr. T. W. Sears, another communicant played at certain other services.

A lamp has been promised for the Crypt Chapel, also lighter and extinguisher. Chairs are needed.

Lace has been given for the altar of "Our Lady" and for St. Katharine's.

A carpet is needed for St. Katharine's altar.

Five hundred and ninety communicants have in some way made known to the clergy that they received Easter Communion. About 140 are still to be heard from; of these all but a few are known to have received communion at some time since last year.

The Paschal Candle was decorated again this year by a communicant as an Easter offering.

There has been paid out for the Crypt Chapel up to the present time $881.93. About $10 is still due; the heating and ventilation have still to be provided for.

The number of communicants of St. Clement's parish is 725.

Several parishioners are again giving time and care to the church yard, and hope to greatly improve its beauty.

The sexton, who lately underwent a serious operation, is reported as regaining his strength.

Church of the Epiphany.

The Bishop of the Diocese has sent copy of the petition of the Rector, Church Wardens and Vestrymen of Church of the Epiphany to change site of present Chapel to 17th and Summer streets, in order to accommodate such of their parishioners as may not be able to attend the proposed new place of worship, 13th below Spruce. The Bishop and Standing Committee are to consider the petition on Tuesday, May 3d, at 4.30 P. M., at which time objections may be presented.

This new site is within the boundaries recently assigned to St. Clement's parish. In the event of the Bishop giving his permission, there must be a rearrangement.

Offertory Account.

Mar. 27th.	Cash	$ 63 91
	Envelopes (226)	202 50
April 3d.	Cash	104 48
	Envelopes (153)	57 00
April 8th.	Cash	35 52
April 10th.	Cash	352 11
	Envelopes (228)	285 10
April 17th.	Cash	86 15
	Envelopes (145)	52 75
April 24th.	Cash	48 86
	Envelopes (123)	44 05
		$1,333 43

Special Funds.

Endowment (34)	$642 68
Mortgages (69)	365 27
New Confessionals (44)	80 78
Crypt (12)	55 00
Sea Shore Home (2)	10 00
Music (2)	30 00
Poor Fund	23 00
	$1,206 73

Guild of St. Lawrence.

RECEIPTS FOR APRIL.

Sale of clothing to Red Cross Society	$75 00
Sale of stamps	7 03
Sale of photographs	2 17
Sale of clothing	9 43
Jeremiah	2 23
The Dorcas Society	26 00
Through the Offertory	2 75
Alms box	51
For work	1 50
Contributions in place of Lenten work	2 00
	$128 62

Bags Received.

Apologies are made for tardiness in acknowledging receipt of bags and packages sent to the Guild of St. Lawrence. It has been difficult to make a full list, but the following is thought to be proximately correct:

Mrs. Penrose, 2; Mrs. Grubb, Mrs. Craven, 2; Mrs. McDowell, Mrs. Wilcox, Mrs. Clay, 2; Mrs. Lex, Mrs. Laurence, 2; Mrs. Miller, Mrs. Doolittle, Mrs. Linnell, Mrs. Bruner, Mr. McClenthen, Miss Weiser, Miss Neill, Miss Kates, Miss May, Miss Heylin, Miss Frances Jones, Miss Thomson, 3; unknown, 1; Germantown, 1. Several unmarked packages.

The Guild would be glad to furnish bags to any who apply for them. Word should be sent to Mrs. Day, 3907 Poplar street.

Treasurer's Report, 1897. Sea Shore Home.

RECEIPTS.

Balance, 1896	$ 66 47
Subscriptions	953 06
Special Donations	508 09
Railroad Tickets	136 00
Board	112 25
Sale of Work	15 30
Sale of Candy	8 60
Interest on Deposits	6 49
	$1,806 26

EXPENDITURES.

Housekeeping	$ 701 02
Housefurnishing	25 32
Repairs, Lumber and Carpenter	17 40
Wages	88 91
Medical Attendance and Medicines	16 74
Railroad Tickets	221 20
Car Fares, Expressage and Freight	63 62
Printing Reports and Postal Cards	17 00
Postage	15 50
Dry Goods	5 40
Altar and Altar Furnishings	46 97
Sundries	3 28
Rent	275 00
Rent of Extra Room	4 00
Putting Up Bathing Ropes	10 00
Prizes for Children	2 95
Coal	22 25
Balance	269 70
	$1,806 26

(Signed)

JOHN DOUGLASS BROWN, JR.,
Treasurer.

December 1st, 1897.

The collections at the masses on Ascension Day will be devoted to the support of the Seashore Home.

Sea Shore Home to be opened June 27th.

Applications for admission to be made on Tuesday afternoons 3-5 from May 3d, to June 14th. Sheets, pillow-cases, table-cloths, blankets, chairs, and *baby carriages* specially asked for.

Communicants.

ADDED.

Mrs. Hettie J. Chipman, Neilson J. Ritter, Mrs. Elizabeth Sterrett, Pauline Sterrett, Averyl Connelly, Henry Mayo, Sarah Maria Ralston, Mary Veronica Ralston, Edward Lambert Teakle, Stephen Decatur Smith, (Mrs.) Elizabeth Cuthbert Smith.

TRANSFERRED.

Florence Brooks, David Norris, (Mrs.) Norris, Helena May Norris.

Baptisms.

March 28th. Clara Fretton.
" 31st. Jacob Leonhardt Thornbury Elsner.
" 31st. Georgina Clark.
April 4th. George Berton Crandall.
" 6th. Roy Emerson McClellan.
" 7th. Frances Otella Susannah Hering.
" 17th. Jane Mildred Hoyt.
" 24th. Philip Hobart Vorhees.
" 24th. Marjorie Oakley Vorhees.

Burials.

March 30th. Mary Boulter Loudenstine.
April 2d. Pamela Casner.
" 5th. Mary Elizabeth Roach.
" 10th. William Hansam.
" 16th. Anna Geary.
" 20th. Mary B. Campbell.
" 21st. Mary Reynolds.

Marriages.

Mar. 10th. James Patterson. Lizzie Killeen.
April 25. E. Beardslee Castle. Beatrice Potter.

Infant School—Honor Roll.

SIX MONTHS.

Minnie Griffith, Alice Fortune, Clara Fortune, Elizabeth Fortune.

FIVE MONTHS.

Minnie Williams.

THREE MONTHS.

Nellie McConnell, Marion Promis.

TWO MONTHS.

Ava Seabrooke, Clara Fretton, Florence Good, Nellie Finney, Laura McConnell, Johanna Perkis, Nellie Garrett, Lillie Garrett, Sadie McElroy, Willie Trent.

ONE MONTH.

Margaret Berry, Harriet Berry, Bertha Berry, Mary Clendenning, Maud Haney, Jessie Forrester, Edith Downey, Mildred Coulson, Laura Coulson, Nat Haney, Herbert Johnson, Harry Bateman, Edward Bateman.

The Easter Music.

The opinion seems to be quite general that the music this Easter was superior to anything thus far accomplished by the present choir. To every parishioner interested in the work of the choir this must be gratifying, because it shows continued progress and improvement; whilst, to the active members of the choir itself, it affords deep and sincere satisfaction because of the hard and trying work they willingly endured for the purpose of achieving this pleasant result.

Easter Benefactions.

Earnest and hearty thanks are extended by the choirmaster and choir boys to the two ladies of the congregation whose kind thoughtfulness provided the boys with such tempting and palatable Easter eggs on Easter Day. The gifts were distributed in the choir room at the conclusion of the morning service, and came as a pleasant surprise to the unsuspecting little choristers who had labored with all the power and zeal at their command to make the great occasion a gigantic success.

These things may seem small and trivial matters to us staid "grown-up" folks who have left our childhood far behind and forgotten our youthful freshness of enthusiasm; yet we believe that Easter is a great and important day—the anniversary of a miraculous and wonderful event—and, if we take the trouble to observe, we shall not only find that the "small and trivial matters" referred to are momentous affairs in the estimation of a child, but we shall also be forced to admit that such little acts of thoughtfulness accentuate the beauty of the day and leave in childhood's memory wondering recollections which are, in many cases, never effaced while the divine breath of life continues to animate the mortal body; and which, perhaps—for who shall prove the contrary?—linger on forever in the tenacious faculties of that incomprehensible existence, the immortal soul.

Conversions.

The daily papers have recently printed extended accounts of the "conversion" to the Episcopal Church of certain eminent doctors of divinity, formerly connected with the Presbyterians, and these announcements have no doubt been the occasion of self-congratulations among some churchmen.

It seems to be the highest notice of missionary effort held by some of our people, lay and clerical, and especially

of the bishops, to stand with outstretched arms ready to receive the dissatisfied, delinquent, unorthodox and recalcitrant members of Protestant communions. To get one of these "converts" to accept a prayer book and to find the places in the Psalter, is regarded as a triumph; to go further and submit to Confirmation completes the conquest. If he cordially dislikes the Presbyterians or the Baptists, his quondam associates, he is regarded as a "staunch churchman." By a peculiar process of reasoning it is sometimes predicted that some learned doctor whose erudition and literary skill have heretofore been devoted to overthrowing traditional beliefs, and to the advocacy of unheard-of theories of interpretation, will make an "excellent Catholic," if he only takes orders in our church.

Now much might be said of the inevitable imperfection of a convert's view, and almost as much of his motives in the case of the rank and file of ordinary people. There is often along with such imperfection a real desire to learn and to submit to the whole faith; every Catholic congregation can show examples of such development from feeble beginnings. But it is a very different matter with these accessions of a ministerial sort. These printed "reasons" only show how the motive has been chiefly a desire for personal comfort; and a tolerance which does not take into account a definite revelation of God.

Such conversions do not strengthen the church, they weaken and confuse it; they offend the faithful and scandalize those who contemplate a change for deeper reasons; there is in them little, if any, real repentance, and as a consequence the angels do not rejoice.

The Coming of the Holy Spirit.

There they continued where they were gathered together, the small band of Disciples, the mustard seed which was to grow into the great tree of the Catholic Church; there, secluded from the world and its distractions, in solemn retreat, they awaited the advent of the Comforter, musing on the past, on their intercourse with Jesus, whom they had heard, and seen, and looked upon, and handled; remembering the tone of His voice, His features, His form, perhaps tracing some resemblance, some look of His in the face of Mary, His mother, who was in their midst, and intent on the future, with holy anxiety picturing to themselves what this other Comforter should be, not knowing whether He would appear in human guise or as an angel of light, or whether He would be all divine; wondering how He would be to them what Jesus had been in His personal ministry, and how He would even have a closer fellowship with them, and that not for a time, but forever.

They continued in supplication, listening to every sound, expecting His arrival every moment, when suddenly the building trembled with the sound of a rushing mighty wind, and, to their amazement, there spread out upon them and around them from one centre a seraphic shower, tongues of fire like one vast halo of glory, and "sat upon each of them," and the Apostles were filled with the same spirit which had dwelt from the days of Nazareth in the manhood of Jesus. It was the enlargement of the Spirit's home in human nature; as He had been able to rest on Christ, so now the fiery tongue sat upon each of them, so calm and abiding is that Presence. Oh, dearly bought mystery! All the mysteries of our Lord led the way for this; His birth, life, death, resurrection, ascension, glorification were so many stages for procuring it.

The Apostles staggered beneath the mighty power of the Spirit's presence; they were insufficient to bear the influences of the divine illapse. * * * The Apostles were so carried away with the Presence which had taken possession of them that they showed marks of being in some exalted condition, some preternatural state. * * * It was a transforming power which the Spirit exercised within them; they went into that room earthly, they came out spiritual men. * * * They went in in darkness, they came forth enlightened; they went in fearful, they came forth courageous; they went in sober, they came out inebriated with the fire of Divine love, which had hitherto burnt in the sacred heart of Jesus; that fire now glowed on earth as well as in Heaven; the Lord had His fire in Zion and His furnace at Jerusalem. Whatever had been the previous operations of grace in the Disciples, whatever had been the endowments of the Spirit for the sacerdotal office, they remained in that upper room, helpless and unequipped, until by the coming of the Holy Ghost they became the temple of the living God and the Lord God dwelt among them.—"Hutchings: Person and Work of Holy Spirit."

It will bring sorrow to his many friends in St. Clement's Parish to learn that the Rev. W. C. Clapp has accepted the call which he received before Easter.

The Rich and the Poor.

Work is the law of life. The rich are those who have received their wages in advance; the poor are those who labor first and afterward are paid. But work is the law for each. Not a meal can be had that some one has not labored to produce; if it is not yourself, then yours is the duty to give an account of the return you made for that meal. No one was ever born to be idle. Time lost is often a soul lost.

The principles of the business world are incompatible with Christ's law. Christianity cannot be reconciled with the greed, selfishness and ambition of business life. There is no compromise; a man cannot hold on to both, nor can he just drift into the Christian way. He must take a direct and decided step, a step which may cost him much or everything.

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CHARLES PLATT, President. GREVILLE E. FRYER, Secretary and Treasr.
EUGENE L. ELLISON, Vice-President. JOHN H. ATWOOD, Assistant Secretary.
T. HOUARD WRIGHT, Marine Secretary. 1-y may

St. Clement's Magazine.

Vol. 5. PHILADELPHIA, JUNE, 1898. No. 6.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR JUNE.

1. Wednesday (*St. Nicomede, Pr. M., Ember Day. Abstinence*).
Masses, 5.30, 7 and 7.30 a. m. Guild of St. Vincent, 8 p.m.

2. Thursday (*SS. Pothinus, B., Blandina, V.*).
Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.

3. Friday (*Ember Day. Abstinence*). Masses, 7 and 7.30 a. m. Confirmation, 8 p. m.

4. Saturday (*Ember Day. Abstinence*).
Masses, 7 and 7.30 a. m.

5. **Trinity Sunday** ..... Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 5 p. m. Solemn Even-song, 8 p. m.

6. Monday ..... Masses, 7 a. m. Requiem, 7.30 a. m.

7. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m. Guild of St. Lawrence, 10 a. m.

8. Wednesday (*St. William of York, B. C.*).
Masses, 7 and 7.30 a. m. C. B. S. Vespers, 5.15 p. m. Guild of St. Martha, 8 p. m.

9. Thursday (*Corpus Christi*) ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.

10. Friday (*Trans. of St. Margaret, Q. Abstinence*).
Masses, 7 and 7.30 a. m.

11. Saturday (*St. Barnabas, Apostle*) .. Masses, 7 and 7.30 a. m.

12. **Sunday** (*1st after Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a.m. Even-song, 8 p. m

13. Monday ..... Masses, 7 a. m. Requiem, 7.30 a. m.

14. Tuesday (*St. Basil, B.C., Doct.*) ... Masses, 7, 7.30 and 9.30 a. m.

15. Wednesday ..... Masses, 7 and 7.30 a. m.

16. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.

17. Friday (*St. Alban, Proto-martyr of England. Abstinence*).
Mass, 7 a. m.

18. Saturday ..... Mass, 7 a. m.

19. **Sunday** (*2d after Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p.m.

20. Monday (*Trans. of St. Edward, K. M.*).
Masses, 7 a. m. Requiem, 7.30 a. m.

21. Tuesday ..... Masses, 7 and 9.30 a. m.

22. Wednesday ..... Mass, 7 a. m.

23. Thursday ..... Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.

24. Friday (*Nativity of St. John Baptist. Abstinence*).
Masses, 7 and 9.30 a. m.

25. Saturday ..... Mass, 7 a. m.

26. **Sunday** (*3d after Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p.m.

27. Monday ..... Masses, 7 a. m. Requiem, 7.30 a. m.

28. Tuesday ..... Masses, 7 and 9.30 a. m.

29. Wednesday (*St. Peter, Apostle*) .... Masses, 7 and 9.30 a. m.

30. Thursday ..... Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.

Matins, daily, 9 a. m.
Even-song. daily, 5 p. m.

ST. CLEMENT'S MAGAZINE is on Sale at Warwick's Book Store, 254 S. Eleventh St.

St. Clement's Magazine.

PUBLISHED MONTHLY.

J. C. GOODWIN, JR.,
EDITOR.

Single Copy, 5 Cents. **Yearly, 50 Cents.**

All communications should be addressed to THE EDITOR, 214 SUMAC STREET, WISSAHICKON, PHILADELPHIA.

Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, JUNE, 1898.

Subscribers.—Kindly note that the enclosure of a blank is intended to signify the expiration of your subscription.

Subscribe to the MAGAZINE! It will be delivered you regularly, and the selling of it in the church corridors on Sunday can be avoided.

We beg to acknowledge with thanks the receipt of quite a lot of old back numbers.

"Another (church) carries on its own missionary operations, and gives us nothing."—Extract from report of North-west Convocation. The extent of the work thus alluded to, in its effect upon the Diocese, is perhaps realized in a way, but apparently not appreciated. The number of masses said at our altars, of spiritual help given to individuals belonging to many parishes in and outside the Diocese, may be taken as instances of this activity. We do not claim that we are doing more than we ought, but it may be that other parishes greatly praised for liberality in other ways are not doing their share. An evidence of our missionary work is the fact that in nearly every church in the city the Holy Communion was celebrated early on Easter Day. Some people remember when St. Clement's alone gave people this opportunity. Other results might be given.

Even in regard to money, the people of St. Clement's, we feel, have not been remiss. Large amounts have been given to various missions, etc., by individuals, the parish not being credited. It makes no real difference. Some of our people kindly furnish the clergy with the information, others prefer to give where they feel there is a need.

Rogation Days.

The intercessions were made with much devotion by a number of persons, many becoming responsible for a definite time and others taking part as they could arrange. The members of the Guild of St. Vincent were responsible for the night hours, from 7 P. M. to 7 A. M. Three days of continued intercession, each day with its general subject and special matters. The World, the Church, this congregation cannot fail to bear fruit and win a blessing for those who shared the privilege as well as those for whom prayer was made to God.

Ascension Day.

The services were the same as in former years, the number of communions made was somewhat larger than last year. The solemn mass was at seven o'clock, after which the choir and acolytes had breakfast in the upper school room. Later in the day the boys of the choir went on a picnic to Swarthmore with the Choir Chaplain, Rev. C. C. Quin.

Intercessory Prayer.

Again we have had the privilege as a parish of keeping the Rogation Days with continual intercessions day and night. No one can fully estimate the importance and value of such a custom. It is a witness and a protest. A *witness* to the reality of the supernatural world, that the all-sovereign God does exist, that He cares for the men and women living in the world, that He does hear and answer their prayers. A *protest* against indifference, worldliness, paganism, which treats God as if He was at a great distance, and that any one can live a true life by his own efforts. It is not necessary to discuss objections to power of prayer, there is no difficulty to the one who really loves God. The clergy would be very glad to have more requests for prayer sent to be publicly asked at Mass. These ought to be written down, and we are always very glad to print requests for prayer in the magazine. As individuals we ought to spend some time each day in intercessory prayer, both for general and special objects.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,

THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M.; 3-5 and 7-9 P. M.
The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.
The Rev. E. Wright, in Church on Saturdays, 4-5 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff.
Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saints' Home, 2034-36 Cherry St.

Parish of St. Clement.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

The carpet for St. Katharine's altar has been promised.

A sprinkler for holy water has been given; it is of silver.

A vestment chest has been promised for the Crypt Chapel.

The lighter and extinguisher for Crypt Chapel has been given.

A set of six mortuary lights have been promised. They will be of wrought iron.

The Lady Chapel in the Crypt is usually open during the whole day for devotion.

Rev. H. Parrish has become rector of the Church of St. Mary the Virgin, San Francisco, Cal.

Rev. W. C. Clapp begins his duties as Rector of St. John's, Toledo, O., on Trinity Sunday.

The Rev. S. Macpherson, of Nashotah House, will take duty at St. Clement's during the summer.

The Pennsylvania Epileptic Hospital had a formal opening of their new buildings at Oakbourne on Thursday, May 19th.

The prayers of the people are asked for God's guidance and direction in the selection of a Priest for our mission work.

The photographs of the Crypt Chapel, recently taken, are very good, and can be seen and purchased at the Sisters' House.

The Bishop of the Diocese has issued two special prayers—(1) For our Army and Navy; (2) For our Soldiers and Sailors.

A pair of vases have been given for St. Katharine's altar, the cost being met by the savings of two children during their last illness.

In case the district west of Twenty-first street is included in our limits it will give us even more satisfactory limits than the present ones.

The gate on Appletree street is only open on week days for the early masses. This is to prevent the destruction of the grass and flowers in the garden.

The Rev. E. Wright took the services on May 15th at St. Andrew's, Buffalo, N. Y., the Rector being on duty at Camp Black, N. Y., as chaplain of a regiment.

Rev. P. Owen-Jones, formerly one of the clergy of St. Clement's, has been making us a visit. It was a great pleasure to us that he chose to spend his time of convalescence with us.

On Wednesday, May 4th, the year's mind of Mrs. Wolfe was said. The new black chasuble given by the members of the Altar Guild in memory of Mrs. Wolfe was used for the first time.

The Vestry at their last meeting voted to have the steam-pipes in the cellar covered with some preparation. This will be a great aid in economizing the heat, for the hot pipes will not be brought in contact with the cold air.

The crucifix for St. Katharine's altar came in time to be placed on the altar May 1st, the anniversary of the death of Mrs. Caroline Hollingsworth Wolfe, in whose memory it is given. Mr. Henry Vaughan designed it, and the work was done in Boston.

The Bishop in his Convention address gave a long list of important matters that had taken place in various parishes of the diocese, the payment of the ground rent of St. Clement's was not included. Subsequently when his attention was called to the fact he made a separate statement to the Convention in regard to it.

Epiphany Chapel has received permission to remove from the corner of Twenty-third and Cherry streets to Seventeenth and Summer streets. It is expected that the former property will be sold, and on the latter ground plans have been prepared to erect a new chapel and parish building. It would seem that a new assignment of our parochial bounds will be necessary because of this change.

The Diocesan Convention.

Three days of almost entirely useless talk on the part of a few individuals would about sum up the value and result of the meeting of the Convention. The report of the Board of Missions seemed to set up money as the only test of missionary activity. The report also contained a statement that certain parishes had refused to contribute, asking that the facts be learned and the Bishop requested to "take such action in the matter as he may deem expedient to bring any such parish and its rector to a sense of their canonical duty." The debate on this resolution and on mission work was most sad and painful. Although St. Clement's was not mentioned by name, it was the general impression that it was particularly referred to. The whole affair was so out of place that it aroused great opposition and was defeated. The spiritual work of missions, or even the reaching of people's souls, seems rather an unimportant division of the whole work. The whole machinery ought to be abolished; then the Church itself would have some chance to do spiritual work.

Offertory Account.

May,	1, Cash	$52 02
"	1, Envelopes (161)	75 70
"	8, Cash	40 42
"	8, Envelopes (85)	31 45
"	15, Cash	41 35
"	15, Envelopes (134)	52 10
"	22, Cash	47 16
"	22, Envelopes (190)	69 65
Ascension Day (Seashore Home)		40 98
		$450 83

Special Funds.

Endowment (6)	$1 40
Mortgages (22)	15 80
New Confessionals	5 00
Seashore Home (2)	7 00
Crypt	1 00
Other	70 75
	$100 95

Guild of St. Lawrence.

RECEIPTS FOR MAY.

Sale of clothing	$4 70
Dorcas	1 00
Through the Offertory	1 50
Sale of Photographs	50
Mrs. Grubb	50
Jeremiah	2 00
	$10 20

Baptisms.

May 7th—Howard William Searle.
May 8th—Eliza Ann Bustard.
May 19th—Catarina Weidenbacher.
May 22d—Mary Alice Wilson.

Marriage.

April 22d—William A. Barker
Susan Kennedy.

One thousand three hundred and thirty-four Communions were made from March 21st to April 24th.

Seven hundred and five Communions were made from April 24th to May 22d.

C. B. S.

The annual dues of the members of St. Saviour's Ward, C. B. S., are payable on June 1st. Mr. E. S. Holloway is the treasurer.

Guild of St. Lawrence.

A part of the plan of the Guild in its mission work was to gather gradually and without obtrusion, statistics that would not only afford a written and permanent record of each "mission case," available for the use of succeeding clergy and workers, but that would also give data for summaries and generalization which might be of more than local interest and value. The plan has thus far been but very partially fulfilled, but the following may be worthy of record. These statistics cover a period of three months, and embrace a territory which includes eleven of the twenty-five wards or districts which had been comprised in the Guild's field of operations:

1. Number of individuals in the visiting lists after deducting "removals," "lost sight of," "transferred," "lapsed," etc.	493
2. Proximate number of houses occupied by these individuals, and where calls have been made	215
3. Proximate number of houses visited in these wards	1,200
4. Number of baptisms from these wards	19
5. Number of children attending Sunday-school or Catechism from these wards	76
6. Number of women attending Mothers' Meeting with some regularity from these wards	46
7. Number of communicants	106

Some other and more general facts gathered during the systematic effort to trace out the names found on the Baptismal Register, are as follows:

Number of those known to have died.	216
Number of those with no address	295
Number of those who cannot be found.	104
Number of those who have left the city	131
Number of those who have moved from given address but can probably be found	220

An interesting item, and one which will give gratification, is, that of those who, once connected here, have moved from the parish, more than two-thirds are known to be in attendance at other parishes of our own communion.

Acknowledgment is made of bags received from Mrs. Von Leer, Mrs. Grubb, Mrs. Connelly, two from Mrs. Clay; a bundle from Miss Neill; several packages unmarked, which cannot be identified.

During the past year upwards of eight hundred pieces of clothing have been made under the direction of the Employment Committee for sale or for distribution.

During Lent 273 pieces of clothing were given out and $21.30 paid for work.

The Seashore Home.

The house will be opened on June 27th.

Application for admission should be made on Tuesday afternoons (3 to 5 o'clock), until June 14th. Sheets, pillow cases, tablecloths, blankets, chairs and baby carriages are specially asked for.

The collections on Ascension Day were given for the Home, and donations are asked from all.

Infant School—Honor Roll.

FOUR MONTHS.

Nellie McConnell, Marion Promis.

THREE MONTHS.

Ara Seabrooke, Clara Fretton, Nellie Finney.

TWO MONTHS.

Maud Haney, Jessie Forrester, Edith Downey, Nat. Haney, Herbert Johnson.

ONE MONTH.

Katie Campbell, Laura Campbell, Annie McKittrick, Harry Campbell, John Griffith, Eliza Barton, Belinda Verne, Tillie McKeown, Minnie Heator, Louise Dybeck, Gertrude Foote, Francis Harley.

Gladstone.

"The greatest layman of the century," as he has been called, is dead. Surely his place is among the noblest of the sons of his mother, the Church of England, for he taught, by word and by example, in all the enormous sphere of his influence, the lessons of religion she had taught him, that more important than party tenet or national interest was one's duty to God; that beyond all the glories of the world, its honors and its powers, lies one's direct responsibility to the Creator.

Gladstone possessed not only a mind beyond and above his fellows, but also a character of sterling worth. Even his bitterest opponents will confess that whatever he did he thought was right. We see in him a man immersed in national and international interests, honored with everything that the world could lay at his feet, and yet who, with it all, placed God first, and made the Catholic Church a more important factor than any worldly interest could be.

Let those who scorn the Church of England as un-Catholic and without living Christianity show any other layman to place beside him in Christian worth and influence. We are content to hold fast to that Church which in one century could produce two such men as Edward Bouverie Pusey, Priest, and William Ewart Gladstone.

Divorce and Baptism.

In the discussions now rife, preparatory to the meeting of the General Convention in October, when new and fuller canons on Marriage and Divorce are to be promulgated, one point at least is clearly established and is to be kept in mind: Where only one of the two persons living together, is baptized, there is nothing that binds him or her to the other, but he or she is free to marry some other baptized man or woman.

There is no such thing as marriage between a baptized person and an unbaptized. Hence each is free, if they separate, to marry elsewhere. St. Paul tells us in I. Corin. vii, that if a man have a wife that is an unbeliever, he is not on that account to put her away, if she consent to dwell with him, for the reason that perhaps the unbeliever may be converted; and the same is said where the wife is the Christian. But if the unbeliever depart, the believer is not bound in such a case. If the unbeliever refuses to live peaceably, the Christian is at liberty to contract marriage with a Christian.

Before condemning as sinful re-marriages after civil divorce, we should be careful to ascertain whether or not the parties were baptized, for perhaps no law of matrimony, either of God or of the church, has been broken, however we may feel that on some other grounds there is much to censure.

Secret Marriages.

Secret marriages have always been condemned by the Church. Any condition that makes it desirable to keep the Church ignorant of one's marriage must be a condition that makes such a marriage wrong altogether under the circumstances.

A clandestine or secret marriage is valid, just as marriages before a civil magistrate are, but to be married so implies a disrespect to God and a total indifference whether He gives His blessing or not that leads one to feel that that blessing may be withheld. If God has made matrimony a Sacrament, and has seen fit to provide special grace for those who enter the responsible and soul-testing condition of wedlock, it is the duty of everyone who prepares for marriage to make as the most important aim the obtaining of God's blessing.

"Every subordinate is bound to obey every lawful command of a superior officer; *not* every command of his lawful superior."—*Church Times* (English).

The Paschal Candle.

Fr. Puller spent Holy Week and Easter in Florence, Italy. His account of his visit is printed in the *Cowley Evangelist* for May. He was present at the washing of the feet of thirteen old men by the Archbishop in the Duomo. "Even to people who could not follow the words of the antiphons the service must, I should think, have been edifying, because it was comprehensible and because it preached the central Christian lessons of humility and charity." The description of the Easter Eve ceremonies is very interesting and vivid. "The holy fire, which is always kept alight, and which was originally brought in the crusading times from the Church of the Holy Sepulchre in Jerusalem." At the beginning there were no candles or lamps lit in the church, not even before the Blessed Sacrament. After the procession "there followed the glorious blessing of the Paschal candle, the most rapturous piece of Western devotion that I know. The Easterns have something even more rapturous on the same day. The Paschal candle was lit from one of the three candles on the deacon's staff, and then all the lamps and candles on all the altars and in all the chapels of the cathedral were lit from the Paschal candle. The symbolism of it all was exquisitely beautiful and deeply Christian. The risen Christ being a fountain of light to a world sitting in darkness and fulfilling His own words: 'Behold, I make all things new.' The ceremony dates from the fourth century and is quite worthy of that century." Nearly 1,000 communions were made at anglican altars in Florence on Easter Day.

"When indefensible claims have been put forward by Church authority, or flagrant evils have displayed themselves in the Church's practical system, a revolt of the Christian conscience takes place, which, for the time being, is fatal to discipline. * * * So, to a certain extent, it is now, when our final courts of appeal in cases of doctrine and discipline cannot, as at present organized, be defended on the lines of Christian principle."—*Liddon's Special Occasions.*

Dr. Landis, R. I. P.

The last number of *Church Times* speaks of the work and life of Dr. Landis in Corea. One of the speakers at the meeting in behalf of the Corean Mission says: "The Bishop was now mourning the sudden removal, by death, of Dr. Landis, whose devotion was remarkable. Bishop Corfe might be able to get another doctor, but certainly not another Dr. Landis. He loved the people and they were not easy to love. He lived in a little Corean house, and except for books, with nothing but Corean appliances about him and an entire absence of what Europeans deemed necessaries of life. Here he acquired a knowledge of the people such as had been rarely if ever equalled by anyone in Corea. It was one of the many mysteries of the Providential ruling of this world, that such a man, in the prime of life, should have been taken away just when he was in the midst of his work and things were promising to be more successful than they had been."

Bishop Corfe said there were no particulars of his death and says: "The simple, devoted, loyal, patient life of that man had made a profound impression on him."

Dr. Landis volunteered for this work when Bishop Corfe was on his way through this country; he had been greatly interested in Iron Cross work here with Fr. Field. Two years ago he made a few days' visit at the Clergy House while on a visit home.

Growth of the Catholic Movement.

It is most interesting to read in a recent magazine the account of the last twenty-five years' progress of our American Church.

It is a bishop who writes, and it makes one's heart rejoice to hear him expressing his thankfulness for the ever-growing Catholicity of the Church in faith, practice and ritual, for the formation of religious orders of priests (as the Holy Cross and the Companions), for the founding of many sisterhoods and the establishment and work of the Cowley Society.

When we recall that scarcely thirty years ago a vested choir was considered Popery by the ecclesiastical authorities of this diocese, and that only eighteen years ago our own dear parish was tried before the bishop and condemned for worshiping our Lord in the Sacrament, for Confession, for the use of vestment and mixed chalice, then surely we feel joy to find a bishop speaking in print of "Eucharistic Adoration and Penance," the abolition of black gowns and bands and the general introduction of real eucharistic vestments, "some of the handsomest chasubles and copes to be seen anywhere;" the increasing number of masses in churches and the greater reverence in the service, due to Catholic ritual. Surely we see that God's grace has been poured upon us bountifully when we consider the marvelous spread of Catholic truth. The "Oxford Movement" has become the movement of the whole Church, and almost every Churchman to-day is a "Puseyite," as such were contemptuously called half a century ago. In the article of which we are speaking the bishop tells us that to Pusey, "saint and scholar, we and the whole Anglican Communion owe a debt of incalculable weight," and that "the influence of Pusey, Keble, Church and Liddon is second to none." The whole article (in the "Church Eclectic" for March) is worth reading. Let us go on, ever with more trust, hope and thankfulness to God.

Christ is present at His own table to those who come by faith, and gives them spiritually to eat His body and to drink His blood. We know not how Christ communicates Himself to the soul of the believer who rightly receives this Holy Sacrament, but he knows that Christ has been with him and has deigned to enter his heart. A free-thinker once asked a countryman, "Why he went to church?" "To worship God." "Pray, is your God a great God or a little God?" "He is both, sir." "How can that be?" "He is so great, sir, that the heaven of heavens cannot contain Him; and so little that He dwells in my heart." This he knew for himself, and was not confounded by the scoff of the profane; and often does the Christian know, who has been receiving the Lord's Supper, that Christ has communicated Himself to his heart, and has made him to eat of heavenly food.

WANTED.—Some one who will solicit advertisements for this magazine on commission. Apply to the Editor.

Small Sacred Photographs.

Just the thing for Prayer-book and "Treasury," and for Holy-day remembrances. So much better than lithographed cards with their birds and flowers. Price, 5 and 10 cents; sheets, 10 and 15 cents. Proceeds for charitable fund Guild of St. Lawrence. Sold by Miss Heylin or Miss Leslie, 125 Lambert street.

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Surplus..... 2,602,597 14
$10,057,220 93

Surplus as to policy-holders.....$5,602,597 14

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EUGENE L. ELLISON, Vice-President. JOHN H. ATWOOD, Assistant Secretary.
T. HOUARD WRIGHT, Marine Secretary. 1-y may

St. Clement's Magazine.

Vol. 5. PHILADELPHIA, JULY, 1898. No. 7.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR JULY.

1. Friday (*Abstinence*).....Mass, 7 a. m.
2. Saturday (*Visitation of B. V. M.*).....Mass, 7 a. m.
3. **Sunday** (*4th after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
4. Monday (*Trans. of St. Martin, B. C.*) Masses, 7 a. m. Requiem, 7.30 a. m.
5. Tuesday.....Masses, 7 and 9.30 a. m.
6. Wednesday.....Masses, 5.30 and 7 a. m. Guild of St. Vincent, 8 p. m.
7. Thursday (*Trans. of St. Thomas, Abp. M.*)
Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
8. Friday (*Abstinence*).....Mass, 7 a. m.
9. Saturday.....Mass, 7 a. m.
10. **Sunday** (*5th after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m
11. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
12. Tuesday.....Masses, 7 and 9.30 a. m.
13. Wednesday.....Mass, 7 a. m.
14. Thursday (*St. Bonaventure, B. C.*)...Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
15. Friday (*Trans. of St. Swithim, B. C., Abstinence.*)
Mass, 7 a. m.
16. Saturday.....Mass, 7 a. m.
17. **Sunday** (*6th after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
18. Monday (*St. Thomas Aquinas, Pr. C. Doct.*)
Masses, 7 a. m. Requiem, 7.30 a. m.
19. Tuesday (*St. Vincent de Paul, Pr. C.*)..Masses, 7 and 9.30 a. m.
20. Wednesday (*St. Margaret, V. M.*).....Mass, 7 a. m.
21. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
22. Friday (*St. Mary Magdalene, Abstinence.*)
Mass, 7 a. m.
23. Saturday.....Mass, 7 a. m.
24. **Sunday** (*7th after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
25. Monday (*St. James, Apostle*).....Masses, 7 and 9.30 a. m.
26. Tuesday (*St. Anne, Mother of B. V. M.*)
Masses, 7 and 9.30 a. m.
27. Wednesday.....Mass, 7 a. m.
28. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
29. Friday (*St. Martha, V, Abstinence*)....Mass, 7 a. m.
30. Saturday.....Mass, 7 a. m.
31. **Sunday** (*8th after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

J. C. GOODWIN, JR., EDITOR.

Single Copy, 5 Cents. **Yearly, 50 Cents.**

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Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, JULY, 1898.

Subscribers.—Kindly note that the enclosure of a blank is intended to signify the expiration of your subscription.

Subscribe to the MAGAZINE! It will be delivered you regularly, and the selling of it in the church corridors on Sunday can be avoided.

The following numbers of the MAGAZINE are still needed to complete the rector's file: January, 1883; July, 1887; October, 1890; any copy of the original series, from 1882 to 1892, will be thankfully received.

Parish Workers.

A body of earnest Christian people is needed in the carrying on of the ordinary work of the parish. "I want to do some church work" is frequently the outward evidence of an interior love of God; to find, discover, invent something that may be a help and not a hindrance is often a very serious undertaking, and the reason is that self-will and self-love have too much sway. If only people would faithfully perform what has to be done, and in the way that it has to be done, they will be of real help, but they get tired—their work must give an opportunity to show their importance, to manifest their superior cleverness, or to carry out some idea of their own, the result is that all this beautiful energy is wasted effort, it weakens the parish, it takes the place of religion, it supplies food for those whose vocation is to be "grumblers," a very uncomfortable sort of existence.

Unnoticed and unknown is the lot of those who are really useful, they do the routine, washing, dusting, scrubbing, ironing, cutting out, keeping the garden tidy, mending, cleaning, visiting disagreeable and uninteresting people and children, bringing children to baptism, teaching them, preparing for confession and looking them up for communion and attendance at mass; it does not require elaborate reports, or committees, or interviews, or notice, or appreciation, it is tiresome, exhausting, disappointing.

One of the tendencies of the day is over-organizing everything, and it is absolutely fatal in all religious effort. "Church people are so petty" was the remark of a practical layman the other day, and it is partly true, they are sensitive, fussy, critical to an unfortunate degree. It need not be so. Unity of action is necessary—the recognition of the responsibility that others have for our well-meaning, but mistaken actions. Originality is a great but dangerous gift, and ought to be carefully watched in church affairs.

Saint Clement's has well defined boundaries now. Our efforts ought to be directed, for the most part, within these limits in our aggressive mission work. While willing to minister spiritually to others who come to us, we ought to recognize our true vocation, our real influence. There ought to be a house-to-house visitation of our own district, it is to be hoped that this may be undertaken in the fall. We are anxious that many besides the faithful ones, who now give time and energy, may offer themselves for the disagreeable drudgery of the things that have to be done.

C. B. S.

There was no celebration of the Festival this year at one special place, but the different Wards were requested to arrange for services. The meetings of the Council and Annual Conference took place at the Church of St. Mary the Virgin, New York. Vespers were sung by St. Saviour's Ward in the Chapel of St. John Evangelist on Wednesday, June 8th, at 5.15 P. M. The Ward consists of 59 members.

The prayer put forth by the Bishop of the Diocese, in which we petition God on behalf of all, whether of our countrymen or of our enemies, who fall in battle, will commend itself to all. We trust that many also are mindful of the duty of praying for the repose of the souls of the fallen. We notice with pleasure in one parish paper (the *Message*, of Grace Church, Elmira, N. Y.) that in that parish a weekly mass is said for this object. In parishes such as our own, where a weekly requiem is said the year round, abundant opportunity is given for fulfilling this pious duty.

St. Clement's Church.

Twentieth and Cherry Streets.

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THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett, in Church on Saturdays, 3-5 and 7-9 P. M.
The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.
The Rev. E. Wright, in Church on Saturdays, 4-5 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
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Parish Notes.

The green dossal has been enriched by the addition of a canopy.

The choir boys had a picnic at the Park on Saturday, June 11th.

The 7.30 mass on week days will be continued until the end of June.

The Guild of the Holy Child had a picnic at the Park during the month.

No 8 o'clock mass on Sundays during July and August, and no sermon at the 9.15.

A great many members of the congregation have gone away for the summer months.

Rev. S. MacPherson, of Nashotah, has taken up his residence at the Clergy House, and will assist in the work during the summer.

Various members of the Altar Guild have worked along faithfully during the month, finishing work already begun, and preparing other work for the summer.

Those who had not been already admitted to Communion and had received the Sacrament of Confirmation, made their first Communion on Sunday, June 12th, at the 7 o'clock mass.

Three members of St. Vincent's Guild, with one of the clergy, took part in a service at the Church of the Good Shepherd, Rosemont, by invitation of the rector of the parish, on Thursday afternoon, June 16th.

Some people have not forgotten that the services of the Church are maintained during the summer and salaries must be paid; these thoughtful ones have already sent in their weekly offerings for the time in which they are absent.

Various appeals have been put out by different committees for funds for the relief of those who are engaged in the present war. These hardly seem to be the appropriate subjects for Church notices, and yet they appeal to the patriotic and loyal sympathies of all. No doubt members of the congregation, as good citizens, will do their duty toward those who are now serving our country in the field or on the sea.

The Rev. F. E. Mortimer sends us a little book, which we are glad to commend to the notice of our people—"Devotions Before the Blessed Sacrament." It consists of litanies, hymns, intercessions; particularly we would speak of "The Holy Place of the Tabernacle" and "Subjects for Special Prayer" as likely to be helpful to many in the practice of intercessory prayer. Copies of the book may be ordered through the Sisters at the Mission House.

It has been suggested that some members of the congregation might be willing to give money for the purchase of material for a white silk cope for St. John's Church, Toledo, O., the parish of which Rev. W. C. Clapp has just taken charge. This is an entirely appropriate way for those who may have received spiritual help to manifest their appreciation. All money for the purpose should be placed in the alms bason marked, or may be given to the rector.

St. Mary the Virgin's, San Francisco, of which Rev. H. Parrish is rector, has only linen vestments, and we would like to send enough silk to make a proper set of vestments, the Altar Guild of St. Mary's could, we are informed, make them up.

Both these parishes are outposts of Catholic truth and practice, and we are sure that this interest would be not only encouragement to those who formerly ministered here, but also to the people who are bravely standing for God's principles and the Catholic faith under very trying conditions.

The Seashore Home.

On Wednesday evening, June 15th, a strawberry festival was held in the school room for the benefit of the house at Point Pleasant. For some reason or other not as many people were present as we expected, but those who came of our own congregation or other friends seemed to have a pleasant time. The music, vocal and instrumental, was very enjoyable. The rooms were decorated with flags, and looked very pretty; those who worked to make it a success are to be congratulated. About $30 was realized, besides various donations in kind, which will be useful at Point Pleasant. It is expected that the first party will go to the Home the latter part of June. The appreciation of the people is shown by the fact that they are anxious to go year after year. There are always some discontented grumblers who are never satisfied with anything, who talk a good deal and complain because they can't have their own way, or because their children are made to obey and not permitted to make things uncomfortable to the rest; these may deceive some people, but it is to be expected. The house is always full, and more and more of our own people take advantage of its benefits every year.

Each member of the parish ought to take some interest in this work. It has been rather amusing the stir that some very wealthy congregations have made over plans of a similar nature, whereas many of our people treat the whole with indifference, and some with criticism; to the latter we can only reply that every work has its defects, and we are convinced there is less foundation for theirs than there is generally for such advice. The Sisters are grateful to all who subscribe each year of our own people or other friends, as well as to the generous persons who send donations of provisions or furniture.

John Douglass Brown, Jr., Drexel Building, is the treasurer.

The Children's Fund.

The amount given in December was only $104.50, $50 of this had to be given for the Infant School, and the remainder was all we have had for the children's entertainment at St. Clement's-tide, the Christmas festival of the Catechism, and the organist at the 9.15 mass up to May 1st; in other words, expenses have been $112.07, which leaves a deficit of $7.43 up to May 1st, with no money on hand to meet the cost of the children's picnic, or the organist for the rest of the year.

The Sunday-School Excursion.

On Saturday, June 18th, we had our annual picnic of the Sunday-school to College Park, on the upper Delaware. The day was delightful in temperature and clearness, and as the excursion met no accidents or difficulties, we had a happy day. The amusements consisted of merry-go-round, swings, toboggan slide and refreshments. The boat landed us about eight o'clock at the wharf on our return.

Mission Work.

Among the valuable auxiliaries to Church work in neglected sections of the city it is reported that a branch of the Christian Endeavor Society has been found useful. When this was stated in one of the convocations, the presiding officer evidently was not aware of its existence, although he was in charge of the mission. Fortunately the members were loyal to the Church and its teachings, and in kind but firm language they expressed their disapproval.

Ignorance Among Church People.

When one goes away from home and his parish, and meets other Episcopalians, he is very often astounded and shocked at the vast and awful ignorance of these, his fellow-churchmen. Who that has been taught the Catholic faith and belongs to a Catholic parish has not discovered this, when away in summer, at hotels, boarding-houses, or the homes of friends? Many so-called Episcopalians have not the dawn of definiteness about such fundamental doctrines as the Trinity and the Incarnation. Apostolic succession is an empty sound of syllables; the meaning and importance of the sacraments and the priesthood are unthought of.

This is not the result of prejudice or theological bias, but of sheer ignorance. One wonders what many priests can be doing, they certainly are teaching their people nothing. The people themselves are really gasping after truth, and will receive with avidity any morsel we have to give. Let us who have been taught the faith feel our responsibility to enlighten them. The campaign of Catholicity is the campaign of education. It is impossible for any Catholic to be anything but a missionary in these days. The influence of our lives and conversation, the regularity and zeal for our Church duties, as well as our knowledge of the faith are all equally powerful for missionary work.

Offertory Account.

May 29th.	Cash	$56 24
" 29th.	Envelopes (169)	62 07
June 5th.	Cash	50 07
" 5th.	Envelopes (135)	47 16
" 12th.	Cash	28 40
" 12th.	Envelopes (183)	193 40
" 19th.	Cash	22 15
" 19th.	Envelopes (163)	56 60
		$516 09

Special Funds.

Bishop's Fund (Confirmation)	$11 17
Endowment (18)	18 60
Mortgages (30)	33 60
Crypt	1 00
Seashore Home (3)	27 00
Other	65 00
	$156 37

Baptisms.

May 29th.	William Washburn Law.
" 31st.	Margaret Marie Wallace.
June 2d.	Joseph Trimble Stoddard.
" 2d.	Charles Eugene Mason.
" 12th.	Marguerite Christman.
" 12th.	Bertha May Forrester.
" 19th.	Norman Chase Keyes.

Burials.

June 4th.	Lucy Decker.
" 13th.	Sarah Lyons.
" 17th.	Mrs. Elizabeth W. Evans.

List of baptized persons presented to Right Rev. O. W. Whitaker, D.D., Bishop of Pennsylvania, for confirmation on June 3d, being the Friday in Whitsun week:

Andrew Hall Foote,
Benjamin Hannis,
Alfred Garnett Vincent Holloway,
James McElroy,
Theodore Fay Sheppard Pike,
William Washburn Law,
Isaac Garrett (at Holy Trinity, Southwark),
Emily Hemsley Wood,
Anna Modjeska Foote,
Amy Elizabeth Cussland,
Georgina Ethel McCreary,
Lily May Johnson,
Marian Frances Fox,
Mabel Ella Edgerton,
Katharine May Gibison,
Clara Fretton,
Annie May Clark,
Martha Haney,
Minnie May Heater,
Bartie Ellen Chipman,
Margaret Marie Wallace,
Elizabeth Dawson Elder,
Edith Grace Sutherland,
Ellen Ophelia Budtz,
Eva Shortem,
Ella Malinda Green,
Julia Mähle,
Katherine Julia Rice,
Christiana Frederica Mayo (*nee* Hepting).

Loyalty.

It is the highest desire of the faithful Christian to be a true witness to his Lord and Master, to put His honor before everything else, and never, of his own will, countenance or encourage those who are untrue to the only religion of God. An avowed pantheist is a dangerous person in the moral world, no matter how skillful or brilliant he may be intellectually his influence is fatal, his advice perilous, his example worthless. To use an official position to increase such a person's notoriety is a grave and serious error; to nominate such an one as the proper individual to give wholesome counsel to young men at a serious moment of their life evidences a very untrue Christian sense of responsibility; it can not be offset by honorary degrees given to highly placed Christian dignitaries.

The manner in which laymen play fast and loose with important principles is one of the discouraging features of the times in which we live. "Be ye not unequally yoked together with unbelievers."

It is a well known fact that the distinguished individual who preached the Baccalaureate sermon before the senior class of the University of Pennsylvania has given up the Christian religion, and is a pantheist, one who does not believe in a personal God. This being no prejudiced opinion, but established by public utterances and published statements so manifest that even secular papers call attention to its dangerous character.

Religious Principles.

"I should not like to hurt their feelings" is not an uncommon remark that we hear in these early summer days from the lips of good people who intend to make a visit to Protestant friends. It is the excuse for attending religious worship other than that of the Church of God. It throws light on that petition of the Litany: "From all false doctrine, heresy, and schism, from hardness of heart and contempt of Thy Word and Commandment, good Lord, deliver us."

Better be true to God, and so, perhaps, bring friends to think of the absolute character of God's truth and so win them to that truth, than sacrifice one's principles at the call of counterfeit charity. So offend God and deceive those who are worthy, at the very least, of sincerity of action on our part.

Discipline.

"Christ gives to each of His members by the Sacraments, the virtue of His sacrifice, of His free self-giving to the Father of love. By the Eternal Spirit He offered Himself, and He gives us the same power and means of offering ourselves, and this is the reason for the tarrying of the Bridegroom; He is giving us time to learn the one business of life—discipline; to train the human heart and will in the exercise of the grace of Christ in the virtue of sacrifice, self-giving to God. Naturally every fallen soul lives in itself, for itself. God saves it by giving it a new nature. Christ Incarnate comes to be in it a new principle, a new life. But the will of each Christian has to assimilate that principle—to give itself up to that new life—to learn to exercise its new movements, methods, mysteries, powers."—*Cowley Magazine, for June.*

Declarations.

There has been a very disagreeable interference on the part of some honest, perhaps, but misguided, Protestants in London with worship in certain Churches. It has not reached a very serious or alarming stage, but some good people have become frightened, and have taken advantage of a conference of prominent priests to prepare, sign and publish a declaration asserting principles that most would agree to, but the meaning and motive of which many will misunderstand at the present time. It is a relief to find certain of the clergy, while agreeing to the principles, object to the time and manner of their assertion. The declaration hardly seems necessary; the benefits to be obtained seem doubtful. "Don't give comfort to the enemy."

Diocese of Shanghai.

It is a pleasure to learn that the Bishop of Shanghai has obtained the services of two experienced Catholic priests for the work of his jurisdiction. Several others of less experience are to join the mission. The Bishop, we believe, is to be in this country during the summer, and no doubt Church people in Philadelphia will have an opportunity of learning the exceeding wonderful outlook there is in China for mission work as the result of the changes that have taken place in the Celestial Empire. All accounts seem to show that the breaking up of the Empire could not fail to be of benefit, not only to those countries that obtained "spheres of influence" and coaling stations, but to the Chinese people.

The Church Congress.

Up at Pittsfield, Mass., on June 7th, the Church Congress assembled. This is a society for the discussion of moot ecclesiastical problems by great intellects. There are a few good men, orthodox and Catholic, who take part; there are others, also, who use this for their annual opportunity of venting all sorts of loose theology, advanced notions and pet theories. But there is a certain distingué air of intellectuality over it all.

The error those men make, who hold the faith and yet take part, lies in assuming that queer, uncatholic and unchristian doctrines, which were met by the Church centuries ago and refuted, are entitled still to a sober hearing and discussion. If that were so, we would have to go over the Nicene creed every century. Such erroneous doctrines require patient study and refutation when met with in individuals, but surely there is no justification for allowing them to be put forth, as if entitled to an equal place with the true faith.

Divorce.

A declaration intended to impress the importance of proper action on this subject by the next General Convention has been signed by certain Bishops and distinguished priests. The expressed intention being that all legislation must be in accord with the marriage service. This is eminently proper and right. It is unfortunate that the fact of baptism is not more clearly brought out in its bearing on the question. Exact theology is always based on definite principles; the principles laid down are:

"1. That the marriage law of the Church is clearly set forth in the marriage service; namely, that Christian marriage consists in the union of one man with one woman until the union is severed by death.

"2. That this law does not permit the marriage of any person separated by divorce so long as the former partner is living, whether such person be innocent or guilty."

Of course, Christian marriage is only where both parties are baptized, and the use of the marriage service by a priest for any others ought to be forbidden.

Mr. Gladstone's Funeral.

The simplicity and dignity of the arrangements of the public funeral of this great man must impress every one.

The lights burning about the bier while the body was lying in state; the crowds of devout people, men and women of all ranks, who showed their respect; the presence of watchers, priests and laymen who testified their affection and devotion.

When the body arrived at Westminster one of the Canons said prayers for the repose of his soul. This great man died as he had lived, a true Catholic, one who believed in and was not ashamed to practice his religion.

The English papers, both religious and secular, have, of late, naturally overflowed with Gladstoniana. Many of the incidents related bring out very strikingly the deep piety and reverence so characteristic of the man. One such, related by Bishop Wilkinson, of St. Andrew's, is especially affecting. One morning in last Passion Week the Bishop celebrated in the bedroom of Mr. Gladstone, he being by this time very feeble. In the beginning of the service Mr. Gladstone was lying down, but as it progressed his feelings of reverence became too strong for him, and he got out of bed and knelt on the floor. The Bishop recalled, also, Mr. Gladstone's having come to a church where he was celebrating many years ago, on the morning of the day when he was first called upon by the Queen to form a Cabinet. After receiving the Blessed Sacrament Mr. Gladstone remained so absorbed in devotion that he forgot where he was, and did not retire with the other communicants, but remained kneeling on the altar steps till the end of the service. What a strong, deep hold upon the verities of the unseen world is revealed by such incidents. They show what was the source of the man's strength, a life "hid with Christ in God."

The Church Congress has come and gone, held this year at Pittsfield, Mass. Full reports of the speeches delivered are not to hand, but from what have appeared it does not seem that any very startling pronouncement was made, though, especially in regard to Holy Scripture, there were some of the usual rash and sweeping assertions. Prof. Briggs, who made his first appearance there as a Churchman, was moderate in comparison with one clergyman, who announced calmly that the evidence for the acceptance of many Epistles of St. Paul as canonical is no better than the evidence for the acceptance of the productions of Hermas or Barnabas—thereby differing, however, from the Catholic Church. The speaker was probably a young man, but he might have remembered what Dr. Jewett is reported to have said to his students: "We are none of us infallible, not even the youngest of us."

The Church in England has been very much stirred up of late on the subject of ritual, and events have been taking place, in London which reminds us very much of the ritual riots of some thirty years ago, such as we find described in the life of Fr. Lowder. Since the trial of Bishop King, a few years ago, things have gone on very quietly in England in regard to these matters, but within the past month or two a certain very militant Protestant of the name of Kensit has entered upon an anti-ritual campaign in London. Accompanied with a band of those like-minded he has visited certain of the London Churches where a full ritual is in use, and has created some disgraceful disturbances. This has brought the whole subject up again before the public, and occasioned numerous clerical gatherings, producing the usual crop of manifestoes and declarations, which we suppose, like so many before them, will speedily lapse into oblivion. The whole agitation, however, shows us that the old militant Puritanism is by no means dead in England, and it shows us, too, what a different state of affairs we have to deal with here. Such a campaign as that of Mr. Kensit we cannot imagine here. But we need not take it as altogether a healthy sign that such is the case. The Kensitites are at least in earnest over religion, however misdirected their earnestness. But the comparative quietness with which the ritual advance in this country has gone on is not necessarily a sign of a corresponding acceptance of that which is signified thereby, and which is the only justification for its existence. In the early days of the movement every ritual advance was deeply significant, and the opposition that it stirred up showed that it was felt to be so. But it is not so now. We have seen many things formerly supposed to be very "High" taken up and used in churches where the Catholic faith is neither fully taught nor practised, and it may be that in the future we shall see, ornaments and practices which we regard as essentially Catholic similarly treated. We must, therefore, be on our guard against attaching too much importance to the spread of ritual, or congratulating ourselves on the absence of such bitter opposition to it as has lately been exhibited in England. The former is too often mere æstheticism, and the latter an evidence of easy-going tolerance, or indifference. What we, as Catholics, have to look to is that along with carefulness about and regard for the ritual of the Church goes an intelligent hold on the verities that these things stand for, and, especially, that the penitential

aspect of our lives as Catholics is being more and more developed.

Flowers for the Altar.

We are dependent on the kind thoughtfulness of those who love the house of God for the flowers to be used on the altar. They should be sent to the Church on Saturday afternoons before 4 o'clock.

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St. Clement's Magazine.

Vol. 5. PHILADELPHIA, AUGUST, 1898. No. 8.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR AUGUST.

1. Monday (*The Chains of St. Peter, or Lammas Day*)
Masses, 7 a. m. Requiem, 7.30 a. m. Guild of St. Mary, 8 p. m.
2. Tuesday.....Masses, 7 and 9.30 a. m.
3. Wednesday.....Masses, 5.30 and 7 a. m. Guild of St. Vincent, 8 p. m.
4. Thursday (*St. Dominic, C.*).....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
5. Friday (*St. Oswald, K. M., Abstinence.*)
Mass, 7 a. m.
6. Saturday (*Transfiguration of Our Lord.*)
Masses, 7 and 9 30 a. m.
7. **Sunday** (*9th after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
8. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
9. Tuesday.....Masses, 7 and 9.30 a. m.
10. Wednesday (*St. Lawrence, M.*).....Mass, 7 a. m.
11. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
12. Friday (*St. Clara, V., Abstinence.*).....Mass, 7 a. m.
13. Saturday.....Mass, 7 a. m.
14. **Sunday** (*10th after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
15. Monday (*Assumption of B. V. M.*).....Masses, 7 a. m. Requiem, 7.30 a. m.
16. Tuesday.....Masses, 7 and 9.30 a. m.
17. Wednesday.....Mass, 7 a. m.
18. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
19. Friday (*Abstinence.*).....Mass, 7 a. m.
20. Saturday *St. Bernard, C. Ab. Doct.*).Mass, 7 a. m.
21. **Sunday** (*11th after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
22. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
23. Tuesday.....Masses, 7 and 9.30 a. m.
24. Wednesday (*St. Bartholomew, Apostle.*)
Masses, 7 and 9 30 a. m.
25. Thursday (*St. Louis, K. C.*).....Masses, 7 and 9 30 a. m. Mothers' Meeting, 8 p. m.
26. Friday (*Abstinence.*).....Mass, 7 a. m.
27. Saturday.....Mass, 7 a. m.
28. **Sunday** (*12th after Trinity, St. Augustine, B. C., Doct*)
Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
29. Monday (*Beheading of St. John Baptist.*)
Masses, 7 a. m. Requiem, 7.30 a. m.
30. Tuesday.....Masses, 7 and 9 30 a. m.
31. Wednesday (*St. Aidan, B. C.*).....Mass, 7 a. m.

Matins, daily, 9 a. m.
Even-song daily, 5 p. m.

St. Clement's Magazine.

PUBLISHED MONTHLY.

J. C. GOODWIN, JR.,
EDITOR.

Single Copy, 5 Cents. **Yearly, 50 Cents.**

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PHILADELPHIA, AUGUST, 1898.

Subscribers.—Kindly note that the enclosure of a blank is intended to signify the expiration of your subscription.

Subscribe to the MAGAZINE! It will be delivered you regularly, and the selling of it in the church corridors on Sunday can be avoided.

The following numbers of the MAGAZINE are still needed to complete the rector's file: January, 1883; July, 1887; October, 1890; any copy of the original series, from 1882 to 1892, will be thankfully received.

The Sanctuary.

That it needs many things is evident to all. Just now those whose duty requires them to officiate would say the greatest need is ventilation; it is very hot; as one looks up there in the day time, light seems necessary—the decoration on the walls and roof is shabby.

The platform on which the altar stands is built of ordinary pine boards; it would be more suitable if the steps and platform were of stone or marble, and a wainscot of marble on the walls, with proper piscina, would be a beginning for some elaborate ornamentation in the future. Of course, these things will come; there is no hurry. We will think about them and pray for the means.

Flowers for the Altars.

Thoughtful parishioners and other friends have sent flowers for the high altar, as well as the altar of Our Lady during the month. $17.25 has also been received from several different people to supply flowers for the altar of Our Lady.

Devotion.

St. Clement's people follow the teaching of their patron and strive to cultivate the love of God, an evidence of this is the attendance at week day and early Sunday masses during the hot weather. Love which overcomes hindrances and prevails over ordinary discomforts is a real power of soul, and leads on to perfection.

A Bill.

It is on the building over the way, "formerly St. Clement's Hospital," obtained by the efforts and prayers and by the money of St. Clement's people; the painted board nailed on the fence tells that the place is "for sale or for rent." One cannot help a feeling of sadness that it should be so; the building might be useful for many purposes.

All Saints Sea-shore Home.

The first party started out early on Monday morning, June 27th, for Point Pleasant to stay until Saturday, July 9th. By July 2d the household consisted of sixty persons, later on sixty-two; every bed occupied. There is no difficulty in finding worthy people and unspoiled children who need the change and appreciate the religious influence; in fact, every place has been promised to the end of the season. The clergy of the Associate Mission in Trenton, with other priests, have arranged for a mass in the chapel of the house on all week days.

Dr. Sinexon, in days gone by one of St. Clement's people, kindly examines all applicants.

The proceeds of the strawberry festival amounted to $35.37, besides donations of 35 pounds of sugar, 74 lemons, 5 quarts of ice cream and $10.00 in money, which paid for the berries, ice cream and printing of tickets.

It is much to be desired that the Sisters may feel justified in buying land on which to erect a building by the end of the summer. Send all contributions to John Douglas Brown, Jr., treasurer, Drexel Building, or Sister in charge, 2034 Cherry street.

The Acolytes at Point Pleasant.

Quite a number of the acolytes spent the Fourth at Point Pleasant. They went down Friday or Saturday before and stayed over till Monday night or Tuesday. As usual, harmony of fellowship and cheerfulness prevailed to make the holiday most enjoyable for all.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,

THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett, in Church on Saturdays, 3-5 and 7-9 P. M.
The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.
The Rev. E. Wright, in Church on Saturdays, 4-5 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff.
Sexton.—Edward Griffiths.

Clergy House,	2026 Cherry St.
All Saints' Home,	2034-36 Cherry St.

Parish of St. Clement.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

The Rev. C. C. Quinn was away during part of July. The Rev. E. Wright expects to be away during August.

The choir will be absent on Sundays, August 21st and 28th and September 4th. Hymns will be sung at the 11 o'clock mass and mission service at night.

St. Mary's Guild had no office in July, the regular time would have been the evening of the fourth.

Messrs. Gara, McGinley & Co. have given an estimate for the repair of the roofs, the amount is $80.86, which was accepted, and the work has been completed.

In July number of *Spirit of Missions* the treasurer acknowledges from St. Clement's "a member" $7.00 and $5.00 from Sunday, specials for the Bishop of Shanghai.

Money has been promised for blue hangings for the altar of Our Lady in the Crypt chapel. Money has been given for a lamp, which it is hoped may soon be in place.

Several estimates for covering the live steam pipes in the cellars of Church, parish building and clergy house were received, the material selected was asbestos fire felt covering of H. W. John's Mfg. Co. The work has been completed, and we hope that much more satisfactory results in heat may be had next winter, as well as greater economy in coal.

Seventeen dollars and fifty cents were given by several people, who showed their interest in this practical form, for the purchase of a rubber hose for the Church garden. The grass can now be watered and kept in good condition in spite of hot and dry weather.

A small stoup, which is of considerable interest from its association and its age, has been given by one of our parishioners. It was found in one of the excavations in Rome. We are glad to possess this valuable antiquity. It will be placed on the wall of the Crypt chapel. The stoup is of marble, beautifully carved. There is no doubt of its genuineness. It is a great satisfaction that our people are moved to devote holy things to their original purpose, rather than keep them as articles of curiosity or drawing-room ornaments.

It is very satisfactory that so many people who are out of town for the summer have not forgotten Church expenses. This is quite right, yet we notice that failure to give toward the support of the parish while away causes much inconvenience elsewhere.

Some people are still interested in paying off the mortgage debt on the parish buildings; the trustees have on hand over $600. The endowment fund still increases; it amounts to over $3,000, which is held by the Pennsylvania Co.

A requiem mass was said on Monday, July 11th, for the repose of the soul of Capt. Alex. M. Wetherill, who was killed in the attack on Santiago.

Thursday, July 21st, was the anniversary of the death of Mother Frances Helen of All Saints Sisters. The year's mind was said in the Sisters' chapel for the repose of her soul.

A Little Crucifix for the Holy Child Guild.

Hereafter at Holy Innocent's Day each year we hope to be able to award to the most deserving member of the Guild of the Holy Child a little silver crucifix. Whatever member has shown herself most regular at mass and at guild meetings and whose conduct is most exemplary will be the happy child.

The crucifixes are the gift of a friend of the parish, and are in memory of her own little daughter who passed away to God in early childhood.

Society St. John the Evangelist.

For some time it has been felt that if the Society are to continue their work in this country they must have a proper house where they can live and receive those clergy and laymen who desire to spend sometime in quiet devotion. Their present house in Boston is a small wooden building utterly unsuitable, rapidly falling into decay. A scheme has been prepared and an appeal issued for money to erect a conventual house, containing a chapel, refectory, library, and a number of small rooms, in which clergy and laymen can be lodged during retreats. It is much to be desired that the committee who have kindly undertaken the matter may meet with encouragement. The amount asked for is very large. Another disadvantage is that Boston is not the centre for any general work; it is too far away, off in a corner of the country, and the city itself has no spiritual or religious advantages. This, while a reason for Boston needing the presence of the society, is an obstacle to its selection if the work is not to be confined to Boston, but to be general. We hope that the Father Superior may fully consider every aspect of the question before the society is finally settled in Boston.

Mission Work in Alaska.

"The Rev. Mr. Dickie and some of his people joined us in the first communion ever celebrated in Skaguay." We quote from *Spirit of Missions* for June, and learn that Rev. Mr. Dickie is "a young Canadian Presbyterian minister." We also learn that Bishop Rowe visited the place (which is in Alaska) on April 2d, after this remarkable performance, but there is no record that he confirmed this congenial Christian spirited Presbyterian and his "joining" people, or called the attention of the over zealous missionary to the rubric, which says "there shall none be admitted to the Holy Communion until such time as he be confirmed or be ready and desirous to be confirmed." This bit of information does not seem to have attracted the notice of the board of sixteen prominent bishops, fifteen distinguished clergymen and fifteen laymen who are charged with the Church interests; perhaps it might give rise to unseemly discussion. It is one of the items published to interest the laity.

The War.

One of the most interesting and encouraging facts of the war to a Christian is not the bravery and heroism of army and navy, but the evidence of faith in Almighty God in the men who are carrying on the war. The President issues a proclamation calling upon the people of the nation to assemble in their churches to give thanks to God for the unscathed triumph and pray for speedy peace. The captain of a battleship in the moment of victory bares his head and calls on the men of his crew to render thanks to God. An officer about to set out on a dangerous errand kneels down with his men and asks God's protection. In the serious moments of peril prayer is the natural language of the immortal soul, eternal facts claim the thoughts of man; he manifests his higher nature. It is to be expected that many a man will return to his ordinary life with more serious and earnest thoughts, resolved to live for God. It may be that many a man of army and navy will discover that he has a vocation to serve God in Holy Orders, and the character of self-denial, which he has cultivated for earthly warfare, will be useful for the spread of religion, the victory of the Church of God.

In the *Living Church*, of July 2d, we read that one of the "leading features" of Sunday, June 19th, at Chickamauga was a service conducted by the new chaplain of First Pennsylvania. There was a large attendance and short sermon. "The service was not strictly of the Church; it was distinctly interdenominational" (whatever that may be). "The entire service was a memorable one."

It is very encouraging to learn that on Sunday, June 26th, there was a mass at 6.30 A. M., and that spiritual work is being done among men at Camp Alger, one of the chaplains is able to have masses several times a week. It is an evidence that the priests are attending to the duties of their divine office rather than enjoying only the benefits of their military position.

It is noted in the English papers that the Bishop of Stepney asked prayers in St. Paul's Cathedral for all those who had departed this life in faith and fear of God. This is the first occasion that prayers for the dead have been publicly asked in the Cathedral.

Offertory Account.

June 26th.	Cash	$26 88
	Envelopes (76)	22 06
July 3d.	Cash	17 50
	Envelopes (116)	70 40
" 10th.	Cash	19 03
	Envelopes (127)	48 24
" 17th.	Cash	16 81
	Envelopes (89)	20 00
" 24th.	Cash	16 09
	Envelopes (86)	33 90
		$290 91

Special Fund.

Endowment (10)	$13 50
Mortgages (14)	8 95
Sea-shore	50
"Cope" (4)	9 50
Crypt	5 00
Other	208 50
	$245 95

Guild of St. Lawrence.

RECEIPTS FOR JUNE.

Sale of clothing	$28 16
Through offertory	1 50
Refunded for meal tickets	1 10
Sale of photographs	1 60
Alms box	2 63
	$34 99

Cash Report of Choir Boys' Recreation Club, 1897-8.

Cash left over from last year	$12 17
Received from Rector, money left over from excursion	3 03
From an offertory	5 00
	$20 20

EXPENDED.

Eight new books for club library	$1 00
Drawing paper	15
Pencils and rubbers	60
Theo. Starr's Savings Bank cards	18
Postal cards	57
Mending locks on closets	50
Prizes and candy for entertainment	55
Lemons, prizes and candy, candy for other entertainments	78
Dumb bells, Indian clubs, and rings	2 84
Expenses of picnic	8 75
Car fares	3 03
Mr. Searles, for services	1 25
	$20 20

FANNY DARRACH, *Treasurer.*

Six hundred and eighty-nine communions were made from May 22d to June 18th. Four hundred and fifty-nine communions were made from June 19th to July 23d.

Baptisms.

June	22d.	Mary Elizabeth May.
"	30th.	Florence Daisy Gerhard.
July	7th.	Adeline Thelma Lewis.
"	11th.	Mary Gillespie Campbell.
"	14th.	Rachel Anna Hausam.
"	14th.	Ruth Chevalier.
"	21st.	Lucetta Barraclough.
"	21st.	Ethel Julia Trent.

Burials.

July	1st.	Ann Montgomery.
"	4th.	Ray Emerson McClellan.
"	14th.	Mary Gillespie Campbell.
"	17th.	Ruth Chevalier.
"	19th.	Edward Baker Campbell.
"	25th.	Geneva L. McDowell.

Pennies.

On Easter Day some may remember that a remonstrance was made against the sacrilegious and covetous practice of some individuals who "put a penny on the plate" just for appearances. One of the Church papers spoke of the remark with approval, and its paragraph has been copied by an English Church paper. Certain people were afraid that friends of theirs might be offended. It might be those friends needed reproof, our own people would understand that nothing impossible is ever asked. The principle of almsgiving is not how little one can give and keep up appearances, but how much one can offer and glorify God.

"The Perils of Idolatry."

"The object of this book is to show that for Christians there is no peril of idolatry either in the worship of our Lord in the Blessed Sacrament, or in the use of the Crucifix, or in the honor that is given to the Blessed Virgin"—it is by Rev. Harry Wilson, who "has a talent for stating simply, attractively and concisely the faith and practice of the Church." We presume it is on the same lines, if not the same thing, as the paper the author read at the annual conference of C. B. S. in London, which put the subject in a very plain and clear manner. We hope the book may be obtained in this country shortly, as well as his book "A Good Communion," which "is intended to help communicants who are dissatisfied with their spiritual life."

The "Church Times" says that seven English Bishops wore copes at their ordinations on Trinity Sunday, including London and Rochester, and that a "magnificent cope with cloth of gold tippet" has been presented to St. Paul's Cathedral.

Correspondence.

EDITOR ST. CLEMENT'S MAGAZINE:—Will you kindly state in your next issue the object of the Guild of St. Lawrence?

C. S. C.

Any of the clergy would probably be glad to explain the object of this Guild. Its work is sufficiently well known to render an explanation superfluous in these columns.

Catechetical Instruction!

Through the courtesy of Messrs. George W. Jacobs & Co., the publishers, we have received a copy of "The Little Catechism of the Chief Truths of Christ's Religion," compiled by a committee of the C. S. S. S. The work seems to be very carefully done, and we are glad to commend it to the notice of all who desire to have proper knowledge and give orthodox instruction to others. Simple as it is some of its information might benefit lay deputies to General Convention.

Panics.

Every little while there seems to be a religious fright on the part of some timid people, and in the excitement they turn against their friends and shoot them down. They seem to be engaging in that sort of pastime just now in England, the irreverent interferences of Mr. Kensit and his friends have frightened some cautious people; they do not agree with him, but fearful of what he may do, they turn upon their own friends in public and wound them. Such proceedings do harm, but do not disturb God's true work, which goes on. Rightly it is pointed out that a Catholic custom and devotion must be the inheritance of Catholics in the Anglican communion; even though it may be strange and unfamiliar to a good many, it is not, therefore, disloyal and wrong. One of the encouraging features, however, of the affair is that Catholic ritual and what are called the six points are spoken of as rightful expression of our devotion.

At the E. C. U. meeting Lord Halifax and other speakers spoke in strong and unmistakable tones. One has ever to keep in mind that obedience to the personal whims and demands of some individual bishop may be disloyalty and disobedience to God and His Church. A true respect for a bishop's power and office is often veiled under a positive, courteous and respectful "No."

The letter of seventy-two London priests in reply to the suggestions of the Bishop of London is the evidence of loyal and respectful obedience in things lawful. In all these agitations it is ignored that those who complain are themselves guilty of flagrant violation of almost essential customs and usages of the Church.

As compared with our brethren in England the clergy of the American Church do not usually display any very great eagerness for controversy carried on in the columns of the Church newspapers. This seems to be an essentially English trait, both religious and secular papers usually teeming with letters. Of late our own Church papers have shown much more of this feature, some of the subjects to be brought up before the approaching General Convention being the compelling cause. Amongst others the proposed canon as to the recitation of the daily offices has come in for a good share of attention, and, as was to be expected, no little opposition. Many of the American clergy already regard the recitation of Daily Matins and Evensong as of obligation, in view of the rubric of the English Prayer-Book making this requirement, which, having never been repealed or modified by subsequent American legislation, has the force of common law for us. For those, however, with whom this argument does not weigh, the proposed canon would add the express reaffirmation by the American Church of the duty of the daily recitation of the choir offices. Objections have been brought by numerous letter writers in the Church papers against this proposal, both as regards the public recitation of the services in Church and as regards their private recitation by the priest. In regard to the former the staple objection seems to be the difficulty or, in some cases, impossibility of getting a congregation. We venture to think that most of the clergy who have established and persevered in the recitation of the daily offices in their parishes have not found this to be the case. Where the people have found out that their priest is in earnest about it he has usually found himself with at least the "two or three" gathered together. And even when it happens that he has an occasion to say the office alone, we are old-fashioned enough in our belief in the power of prayer to think that the office said by the priest alone in the empty Church, offered to God as an act of intercession for his absent flock, might not be wholly without avail. It may seem a truism to say that, in this aspect, the efficacy of a religious service does not depend upon the number of persons present at it, yet many of the letter writers on this subject do not seem to realize it. Their utterances suggest only too plainly that there prevails to a considerable extent among us that sad perversion of the idea of prayer and of religious worship generally so common among Protestants, in which the subjective aspect is made everything, in which the test of the value of a service is made to be its immediate effect upon those actually participating in it. What we need to realize far more is the power and value of prayer, not as a means of religious self-culture, but as an actual means of obtaining blessings from God for others as well as for ourselves. Unless this be kept steadily in mind, prayer will end in becoming an unreality, and in our parochial life, in these days of multiplied agencies and parish machinery of one kind and another, we are too apt to overlook it. The proposed canon would place on record the mind of the Church; that the normal condition of things is that in which the parish priest is found day by day in his place in the chancel ready to lead the devotions of his flock, be they many or be they few, who can attend, or be it that the priest himself represents his flock before the throne of God. One correspondent argues that the private recitation of the offices takes up time that the priest could use in prayers more suited for private devotion, and draws a lively picture of a clergyman in the privacy of his study donning a surplice and rising up to address some imaginary "dearly beloved brethren." We venture to think that none of the clergy who say their Matins and Evensong daily will recognize in this humorous sally anything analogous to their own practice, neither the surplice, nor the "dearly beloved brethren" being among the indispensables for the private recitation of the offices. Neither do we think it to be their experience that these offices have been found unsuitable as acts of devotion when recited in private, or that by their recitation they have been unable to find time for other prayers of a more intimately personal nature. Many of the objectors seem to realize the truth of the adage, *Laborare est orare*, but what is at least equally needed among us in regard to the Church's work is to realize that the converse of this is no less true—*orare est laborare*—to pray is to labor, and often to do so much more effectually than the agencies appreciable by the world.

The Transfiguration.

"Does not Jesus to-day invite us to the Mount of the Transfiguration? Surely so, and it is not far off. Ascend to thine own chamber, O my soul, as to the Holy Mount, 'and when thou hast shut thy door, prav.' . . . Pray, it may be, for the sake of quietude and seclusion from interruption in the night season, and, as the Psalmist, arise at midnight to give thanks unto thy God. 'At midnight I will rise to give thanks unto Thee.' (Ps. cxix: 62.) 'In the night season did I sing of Him and made my prayer unto the God of my life.' (Ps. xlii: 10.) So seek and you shall not fail to find Jesus. Some day, when He will, perhaps when some premonition has been given you, some attraction of the Holy Ghost has been experienced, very likely after some act of mortification, or after some time of desolation and infirmity, breaking in upon thy darkness Jesus shall be seen transfigured before thee, and Moses, Elias, the law and the prophets, the divine oracle shall testify unto Him. Yes, and the voice of the Eternal Word shall speak with, as through, them, and the Almighty Father shall bear witness to His Beloved Son, whom knowing and in whom accepted you shall be enabled to go on steadfastly holding that which has been committed unto you in holy confidence unto the end.

"The mount, the witnesses, Jesus Himself are all at hand! And we are invited, yet we linger! Oh, let us arise now and obey the call. Should it please Him to delay the vision in chastisement for our sins, or to prove us, let us be assured that it will surely come, it will not tarry long, and then as the world's day returns, and our lives go on in the accustomed course, the remembrance of that which we have seen and heard shall abide with us to be recurred to again and again, as from time to time earthly cares and distractions of 'much serving' threaten to weaken that spiritual perception which we had won whilst sojourning in the Holy Mount, and to make dim the eyes of our understanding therein opened in some measure to 'comprehend with all saints what is the length and breath and depth and height, and to know the love of Christ, which passeth knowledge,' that we 'may be filled with all the fullness of God.' (Eph. iii: 18, 19.) Yea, this blessed memory shall be to us a quickening of that Divine Life, which is none the less ours, because here we have to die

to the natural life, as He died for us a shameful death, who once was transfigured. It shall be to us a pledge of the final triumph of that Divine Life over all which is against us, and over all that is in us against Jesus, if only we will follow Him who was once transfigured and then crucified, dead and buried, but is now risen, ascended and ever glorified!"—*Fr. Hollings.*

Small Sacred Photographs.

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St. Clement's Magazine.

Vol. 5. PHILADELPHIA, SEPTEMBER, 1898. No. 9.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR SEPTEMBER.

1. Thursday (*St. Giles, Ab. C.*)..... Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
2. Friday (*St. Lazarus, Abstinence*).....Mass, 7 a. m.
3. Saturday ....Mass, 7 a. m.
4. **Sunday** (*13th after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. Mission Service, 8 p. m.
5. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m. Guild of St. Mary, 8 p. m.
6. Tuesday.....Masses, 7 and 9.30 a. m.
7. Wednesday (*St. Enurchus, B. C.*).....Masses, 5.30 and 7 a. m. Guild of St. Vincent, 8 p. m.
8. Thursday (*Nativity of B. V. M.*).....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
9. Friday (*Abstinence*).....Mass, 7 a. m.
10. Saturday.....Mass, 7 a. m.
11. **Sunday** (*14th after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
12. Monday. .....Masses, 7 a. m. Requiem, 7.30 a. m.
13. Tuesday.....Masses, 7 and 9.30 a. m.
14. Wednesday (*Exaltation of Holy Cross*). Masses, 6.30 and 7 a. m.
15. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
16. Friday (*St. Ninian, B. C., Dr. Pusey's Day. Abstinence*). Masses, 7 and 7.30 a. m.
17. Saturday (*St. Lambert, B. M.*).....Mass, 7 a. m.
18. **Sunday** (*15th after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a.m. Even-song, 8 p.m.
19. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
20. Tuesday..... .....Masses, 7 and 9.30 a. m.
21. Wednesday (*St. Matthew, Ap. and Ev., Ember Day. Abstinence*). Masses, 7 and 9.30 a. m.
22. Thursday (*St. Maurice and his companions M. M.*) Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
23. Friday (*St. Thecla, V. M., Ember Day. Abstinence*). Mass, 7 a. m.
24. Saturday (*Ember Day. Abstinence.*)..Mass, 7 a. m.
25. **Sunday** (*16th after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p.m.
26. Monday (*St. Cyprian, Archbp. M.*)...Masses, 7 a. m. Requiem, 7.30 a. m.
27. Tuesday (*S. S. Cosmas and Damian, M. M.*) Masses, 7 and 9.30 a. m.
28. Wednesday.....Mass, 7 a. m.
29. Thursday (*St. Michael and All Angels*). Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
30. Friday (*St. Jerome, Pr. C. Doct. Abstinence*). Mass, 7 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.

ST. CLEMENT'S MAGAZINE IS ON SALE AT WARWICK'S BOOK STORE, 254 S. 11TH ST.

St. Clement's Magazine.

PUBLISHED MONTHLY.

J. C. GOODWIN, JR.,
EDITOR.

Single Copy, 5 Cents. **Yearly, 50 Cents.**

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Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, SEPTEMBER, 1898.

Subscribers.—Kindly note that the enclosure of a blank is intended to signify the expiration of your subscription.

Subscribe to the MAGAZINE! It will be delivered you regularly, and the selling of it in the church corridors on Sunday can be avoided.

We thankfully acknowledge receipt of a lot of back numbers of the MAGAZINE. But one number (January, 1883) is now needed to complete the rector's file, and the following numbers are needed for the MAGAZINE file: December, 1882 January, 1883, February, 1883, March, 1883, February, 1886, December, 1886, July, 1887, November, 1890, March, 1891. We have a lot of odd copies of the old series should anyone want them.

All Saints Sea-shore Home.

The house at Point Pleasant has been overcrowded during the whole of the season. It has been a quiet and encouraging time, the people in the house have, with few exceptions, been all they should be. All Saints, the Church at Bay Head, has sent a collection of $68.73. Various other donations and collections are expected. The daily Mass has been kept up. The house will be closed on September 3d.

Father Osborne.

After an absence of a number of years, during which time he has been in South Africa and India, Father Osborne has arranged to spend several months in this country. While attached to the Mission Church in Boston his influence was greatly felt there, and also in other parts of this country. He was known and respected here. He will give missions and retreats in various places. He expects to spend St. Clement's Day with us in Philadelphia.

The General Convention.

In October in the city of Washington, D. C., will be held the meeting of this important body. Many and difficult questions are bound to come before it; the prayers of the faithful are much needed that our Communion may accomplish God's will rather than be popular and prosperous. There is a very manifest opportunity for the Church, if it has the courage to assert its true mission, to lead this nation into God's way. In order to do anything there must be no trifling. There must be solid, earnest, supernatural effort. Bishops must set an example of apostolic life and zeal, really have the cause of God and religion at heart, and make it the foremost and chief concern. To be sure they have had but little training or experience, but it is time that they realized that the office to which they have been called and the responsibilities they have accepted demand that they form their own priestly life and character, and see to it that our Seminaries and Divinity Schools train those who are looking forward to the Sacred Ministry. Pages of canons, with beautifully prepared sections and subsections about papers and forms and signatures and examinations will never accomplish this, technical training is needed just as much as it is for the army or navy. The life must be developed; it does not come by chance.

It is about time that we had the courage to claim what we are, and in spite of sneers and jeers to fling away the legal title that has fastened itself upon us; it has failed to prove its truth or usefulness. As a mask it has failed to conceal the real character of the Church; it deceives no one, and least of all those who may wish to dispute her claims. Some important doctrinal questions may be discussed; there is danger that these may excite laymen or clergy ignorant of theology to make speeches giving their views and opinions, which are not of the slightest importance and should have no influence. It is unfortunate that they have any opportunity to put them forth. We cannot begin too soon to pray that all may be overruled for God's glory; that there be no mistakes.

The Rev. A. W. Doran, priest in charge of St. Luke's Church, Chicago, has consented to undertake work as one of our clergy. He will be transferred to this diocese, and come into residence October 1st. He has had experience in mission work in Chicago, and will doubtless do good work at St. Clement's.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,

THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A.M.; 3-5 and 7-9 P.M.
The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.
The Rev. E. Wright, in Church on Saturdays, 4-5 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
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Organist.—Mr. Lawrence Gaff.
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Parish of St. Clement.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

Wednesday, September 14th, is the Feast of the Exaltation of the Holy Cross—a holy day of obligation for Guild of the Holy Cross. A special Mass will be said at 6.30.

Friday, September 16th, is the anniversary of the death of Edward Bouverie Pusey, priest and doctor. Some may desire to keep it in remembrance.

The choir has been absent on Sundays, August 21st and 28th, and will not return until September 11th. Hymns were sung at 11 o'clock Mass and mission service at night.

The storm of August 3d caused two rather bad leaks in the roof of parish building and two others in church roof; no great damage was done.

The grass on south side of church shows the benefit of the hose and sprinkler.

The anniversary Mass for the repose of the soul of Mother Frances Helen, of All Saints, was said in the Crypt Chapel Wednesday, July 27th.

The anniversary Mass for the repose of the soul of Hannah P. Smith, communicant and benefactress of the parish, was said in the Crypt Chapel on Saturday, August 13th.

Kneeling benches have been made for the pews on one side of the south aisle, the cost ($35) was met by the donations of two parishioners.

The carpet on south side of middle aisle had become very much worn; the good part, with that from south aisle, has been put down again; all the pews of south aisle will be left without carpet, stained and varnished and so can be kept clean more easily.

The whole cellar underneath the church has been whitewashed; the ceiling ought to be plastered, and could be if some one gave the money to pay for the work.

A gas connection has been put into the Crypt Chapel, and a radiator will, it is hoped, heat the chapel sufficiently A register in the wall opens into a pipe and so into one of the church chimneys, and some ventilation will be obtained.

The set of blue hangings for the Altar of Our Lady in the Crypt Chapel were in place for the feast day, August 15th. They are very handsome. The lamp for the chapel has been made by the Tiffany Co., of New York, and is in place.

A set of mortuary candlesticks of wrought iron have been ordered and received from Luetke Art Works, of New York.

We expect to construct a stairway from church to Crypt Chapel very soon, and to have the permanent glass put in the door.

Money has been given to construct steps of oak for the High Altar.

A set of Stations in relief has been offered for the church as a memorial The kind has not yet been decided on.

The Catechism and Infant School will resume on Sunday, September 18th, at 3 o'clock.

The 8 o'clock Mass on Sundays will commence on September 18th.

Notice will be given as to the 7.30 Mass on week days.

Mr. George Allison Armour, of Princeton, has given to us a die for a medal cut by Tiffany & Co., of New York, originally intended for St. Clement's, Chicago. Mr. Armour was the donor of the valuable St. Clement's stones now in our possession.

The supply of flowers for the Altar has been sufficient during the summer.

Quite a number of duplicates of old

magazines have been received, and two bound sets, for which we are very grateful.

St. Lawrence Guild made a donation of $20 for children's play ground on Callowhill street.

The new parish banner is promised to us for St. Clement's day.

Rev. S. MacPherson, who has been assisting during the summer has completed his stay in the parish, and will resume his work at Nashotah.

Rev. E. Wright has been away during August and expects to return the beginning of September.

Mr. Wm. A. McClenthen, a member of the Guild of St. Vincent, enters the General Theological Seminary, New York, at the beginning of the term, to prepare for Holy Orders.

Choir Base Ball.

On Saturday, July 30th, the Church Choir went out to Roxborough to play ball with the Choir from St. Timothy's. The Roxborough boys had organized a club, and thirsting for renown, cordially invited the St. Clement's boys to come out and be beaten. And the invitation was accepted in full detail. They went out and were beaten, not simply outdone a little, but beaten by a score of which figures convey no comprehension. Nevertheless, they deserve praise and plenty of it. There was difficulty in getting together the regular players, and the game had to be played with only four or five of the regular nine. In spite of this discouraging beginning the boys stuck bravely to the work and played a plucky game. The St. Timothy's boys were famous little hosts. Magnanimous in every particular, they played good ball and took their victory as calmly and graciously as they would have accepted defeat had it been their lot. The Rector of St. Timothy's was present at the game, and displayed no little interest in his boys' good work. After the game all the boys went to the parish building and had a very acceptable lunch, victors sharing rations with vanquished in national style. The afternoon was most enjoyable, and the choir thanks its jolly hosts, and promises them a good thrashing next time.

It is announced that Lord Halifax the President of the English Church Union, will make a visit to this country during the autumn. Lord Halifax is an example of what a Christian layman can be.

Offertory Account.

July	31st.	Cash	$10 54
"	31st.	Envelopes (66)	25 20
August	7th.	Cash	69 37
"	7th.	Envelopes (97)	22 50
"	14th.	Cash	20 66
"	14th.	Envelopes (126)	63 28
"	21st.	Cash	16 15
"	21st.	Envelopes (88)	32 90
			$260 60

Special Funds.

Endowment (7)	$4 50
Mortgages (13)	9 30
Cope	2 50
Sanctuary	1 00
Repair	1 00
Other	5 00
	$23 30

Baptisms.

July	28th.	Ethel May Robinson.
August	11th.	Caroline Foxhill.
"	21st.	Isma Grace Cope.
"	21st.	David Bernard Belinfante.

Communicants.

ADDED.

Benoni Taylor.
(Mrs) Anna C. A. Flood.
(Mrs.) Emmeline Hultz.
John Stein.

TRANSFERRED.

(Mrs.) May K. Peirce.
Edward L. Teakle.
(Mrs.) Hetty J. Chipman.
Bartie Ellen Chipman.

Burials.

August	16th.	Mary Stafford.
"	21st.	William Fanz.

Three hundred and forty-two Communions were made from July 24th to August 20th.

Baptisms.

The number of baptisms in the diocese calls for some notice. A brief study of the parochial reports suggests that the number is far below what it should be, and it is a sad comment that in some parishes where much effort is expended in Sunday-school work large numbers of children being under instruction (?), or rather members, the record of baptisms is very much below what one might expect. There are 275 clergy in the diocese and 187 churches and chapels, 564 adults baptized and 4,156 children, an average of not quite 26 to each. This is not a very creditable showing for us.

The Convention Journal.

The journal of the 114th Convention of the Church in the Diocese of Pennsylvania has been printed and distributed. The proceedings of the Convention and various reports are presented. In the report of our own parish:

Baptisms (adults 8)	87
Confirmed	44
Communicants, new	51
" by transfer.	36
" died	16
" removed	22
" present number	730
Marriages	9
Burials	51
Public services on Sundays.	440
" " other days.	1,886
Holy Communion	1,307
Sunday-school, etc.	401

RECEIPTS.

Pew rents	$3,594 49
Offerings for parish	6,084 75
" "outside"	546 09
Donations	4,774 09
Investments	64 87
Sunday-school	194 26
Other societies	2,249 35
	$17,507 90

EXPENDITURES.

Current expenses		$7,752 80
Improvements		4,791 82
Sunday-school		206 85
Guilds, etc.		603 03
The poor		1,951 01
Endowments, etc.		3,234 34
		$18,539 85
Episcopal and Convention Fund	$130 80	
Sustentation Fund.	42 62	
Diocesan Missions (special)	48 50	
Bishop's Charity Fund	15 14	
		237 06
Foreign Missions.	$5 00	
Theological Education	50 00	
Miscellaneous	140 00	
		195 00
Total		$18,971 91

His Holiness, Pope Leo XIII, is reported to have cabled to the Archbishop of Manila to put himself and clergy under the protection of the forces of the United States. This distinguished ecclesiastic not long ago issued a manifesto warning the people of Manila against Americans as despoilers of churches, etc. Now he must seek the protection of the irreligious Americans against some of his own spiritual children.

War Thoughts.

What a wondrous and inspiriting example we have had before our eyes during the last few months. Thousands of young men, in loyalty and devotion to their country's interests, offering themselves as soldiers—they have given up positions of honor, influence and gain to become soldiers, the "pay" was meagre, only a few dollars a month; the food was poor and plain, "hard tack and bacon;" the lodging was uncomfortable at best, tent, cot and blanket; the life was hard, monotonous discipline and drill, and before them the peril of battle and death. God and the Church has need of such enthusiasm and devotion. Some one has blundered, or many such would be at the disposal of the Church. Comfortable quarters, churches closed the greater part of the time, clergy seeking rest and change, exorbitant salaried ecclesiastics will never give the impetus for missionary movement, or attract self-denying lives. It is absurd on the face of it to expect it. What man requires is not timely addresses, but definite faith, absolute unchanging truth, heroic self-denial, hard living. One of the hideous blots on the Church to-day that rises to a crime is the idea that a clergyman is worth as much as any other man, and the salary is a business matter; it has taken the heart out of everything. No bishop or priest ought to take out of the treasury of God more than what is required for his own support. If he has a true vocation he ought not to expect "pay," but be thankful for "living expenses." His whole self belongs to God and the Church, this is the first claim; a rector on $5,000 a year is a mockery—a hindrance to religious life and efforts. The spectacle of "get what you can grab" is not very Apostolic.

Father Ignatius.

One of the saddest and most distressing items of news from England is that concerning Father Ignatius, who has lately submitted to a form of ordi nation at the hands of an ecclesiastic called Inar Timotheus. This is the same person formerly known as Pére Villatte, sometime ago connected with the Diocese of Fond du Lac. The zeal and devotion of Father Ignatius had won for him many friends, but this unfortunate act can cause nothing but sorrow. The whole affair seems to have been arranged and carried out in the most hurried fashion.

Vocation.

"Ordinarily we shall hear men round about us . . . . speaking of ordination as merely a profession; they speak of it—of 'going into the Church'—very much in the same way as they would speak of a man becoming a lawyer or a doctor; they look upon it as one of the various 'openings' which lie before him in life.

"Now, certainly ordination is a 'profession,' but it is also much more; it is the surrender, the giving up of a man's whole life to God for the highest good of his fellow men; it is a surrender to the special service of our Lord; it is a response to a distinct call.

"It is sometimes said nowadays that there is nothing to 'tempt' men to be ordained; that men of ability 'go elsewhere,' or there is so little to offer them in the ministry; but if men are thinking of being ordained with a view to making a 'good thing out of it,' with a prospect of an easy-going and comfortable life amid attractive social surroundings we need not regret that they do 'go elsewhere,' for vocation to the ministry implies a surrender—a man gives himself up to God to be used in His service. It may, indeed, be that God may call him to high office, to responsible positions in His vineyard, but all this is in His hands; the motive which, in the last resort, brings us in ordination to the feet of our Lord should be the conviction that He is calling us to Himself, and that we desire at the bottom of our hearts, though conscious of our own weakness and sinfulness, to respond to His gracious call."—*Threshold of the Sanctuary.*

The Angels.

"Think of that holy company, not 'as a mere feeling and a sort of luxury of the imagination,' but as a real help in our heavenly course. A real corrective to our diseased life. Am I playing my part in that vast order over which the angels watch? Am I in time in the celestial harmony? Is my worship in the courts of the Lord's house worthy to be joined with theirs, who see God as He is? Do I vex and weary my guardian angel with all the waywardness, frowardness of a spoiled child; or do I walk soberly and honestly along the paths of life under his guidance and protection? If our eyes were opened we should see ourselves, as did the servant of Elisha, surrounded with the armies of heaven; we should see our daily life, with all its cares and troubles and anxieties, stretching away, like a great ladder, into heaven, and angels ascending and descending on it. We should be reverent, pure, holy, and good, because we love God; because we fear His terrors and look for His glorious appearing, but also 'because of the angels.' We should count it among the restraints, as it is undoubtedly among the consolations of our spiritual life, that we are come 'to an innumerable company of angels.' And while the world in its practical Sadduceeism says that there is no resurrection, neither angel nor spirit, we shall in this point at least agree with the stricter religion of the ancient Pharisee, and in faith, life and precept, to our intense comfort, yet wholesome restraint, confess both."—*Canon Newbolt.*

It is a truth often insisted on, but never sufficiently realized, that to estimate aright the importance of events or the true bearing of forces one needs to be removed to some distance from them. This is seen in the revisions we are constantly called upon to make in our estimate of the characters of great men as they recede from us into the more distant past, and in our view of the importance of events that have occurred in the life, either of the Church or the nation, as they also pass into history. Those who are in close proximity to them are constantly tempted to take an exaggerated view of their importance, more especially if they themselves are in any way concerned in them. We find abundant evidence of this in the history of the Church. That history is always the history of a struggle; a struggle against the world outside, and what is much more serious, against the world within the Church, against the foes who are of her own household. Ever and anon, in some particular part of the Church have come periods which we, looking back upon them now, see to have been crises in her history. Either external persecution, or what is so much worse, internal falling away in doctrine or practice has reached such a point that the faithful few are tempted to despair and to think that only some signal Divine interposition can save the Church. We, looking back, too, can see how that interposition has come often in a way most unexpected to those who looked for it. Such a period we can see, for instance, in the history of the Church of France in the middle of the seventeenth century in the then prevalent corruption of the life of the priesthood, when God sent Vincent de Paul to be the agent of such a wonderful reformation. Such a period we can see in the history of our own part of the Catholic Church in the early part of the same century, when all that was

Catholic in her seemed in danger of extinction from the rising tide of Calvinistic Puritanism, and God raised up William Laud to be the instrument of her preservation. Such another crisis we see in the early part of this present century when a prime minister could tell the English bishops that it was time for them to set their house in order, and when spiritual life seemed all but extinct under the dead weight of worldliness and Erastianism. We know who did God's work then; their names are household words amongst us—Keble, Pusey, Newman—though many who to-day are reaping the fruits of their life-work refuse to acknowledge the indebtedness.

What we have to be careful about, however, is not to take too easily for granted that we are in such a period of crisis. There never has been, there never is, a time in which there does not exist in the Church much which her faithful children must deplore. At one time it may be corruption in life, at another laxity and error in doctrine, with the accompanying lack of discipline which permits it. Whatever it be, it is very easy, by allowing ourselves to dwell exclusively upon it, to grow pessimistic, and raise the cry "The Church in danger." In one sense this is always true, for as long as the Church is militant here upon earth she is in danger. But in the alarmist sense, which indicates a time of especial crisis, and seems to justify a despairing tone about the Church, we can see that this cry has in the past been raised again and again without justification. It has arisen in most cases from that unconsciously exaggerated view of the importance of events and movements with which we ourselves have to do, of which we have spoken above. Some persons are persuaded that such a period has arrived in the history of the American Church; nay, more, that this very year of grace is the turning point, and that if the coming General Convention does not do "something," there is nothing before us but general ruin and dissolution. A reverend doctor of divinity has circulated among the clergy an epistle setting forth with a wealth of detail this gloomy prognostication. With much contained therein we are in agreement, in so far as it deplores divisions in the Church and her lack of discipline, though our point of view is not that of the reverend doctor in question. We are far from desiring to minimize the gravity of these evils. We think they are deplorable, and ought to be the subject of much earnest intercession on the part of those who love and pray for the peace of Jerusalem. We think that many who write and speak with such enthusiasm of our "incomparable liturgy" and our Apostolic descent might, without going far, find much to modify their smug self-congratulation, and that the General Convention might, without much difficulty, find subjects calling for its action more important even than "change of name." Yet, admitting all this, and fully recognizing the gravity of it all, we do not for a moment grant that it justifies any such gloomy forecast as that we have referred to. To correct such pessimism we have only to consider what the history of our own Church has been. When we remember from what God has in time past delivered her, through what troubles and dangers He has brought her, we may truly say with the Psalmist "The Lord hath done great things for us already, whereof we rejoice." Yes, and not only rejoice for past deliverances, but on the ground of it look forward with hope to what He has yet in store for us. What experiment is there that could be tried upon a Church that has not been tried upon this Church within the last three centuries? Looking upon her, frozen stiff in that dead winter of Georgian Erastianism, one might well have said, "Can these dry bones live?" Yet how has God's south wind blown upon her and the spices of Catholic devotion flown out. The battle for Catholic doctrine and practice has been fought and won. True it is that with grief we are compelled to hear men, wearing the Church's livery and standing in her pulpits, teach doctrines subversive of the faith they are pledged to uphold, but that they are suffered so to do is proof only that the Church has suffered her discipline to fall into abeyance. That loss does not affect the being of the Church, though it assuredly does her well-being, and it behooves all of us who have that well-being at heart to be earnest in our intercessions that it may be restored to her, and that her chief pastors may have courage to do that to which they have so solemnly pledged themselves, "banish and drive away all erroneous and strange doctrine contrary to God's Word." That is the battle that lies before us, this battle for discipline. A harder struggle, it may be, than any that has gone before, but one to which, remembering God's signal mercies to us in the past half century, we may look forward with quietness and confidence.

"No man is certain that he is good who does not desire to be better, and when you begin to be unwilling to become better then you begin to cease to be good."—*St. Bernard.*

St. Clement's Magazine.

Vol. 5. PHILADELPHIA, OCTOBER, 1898. No. 10.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR OCTOBER.

1. Saturday (*St. Remigius, B. C. Abstinence*).
   Masses, 7 and 7.30 a. m.
2. **Sunday** (*17th after Trinity, The Holy Guardian Angels*).
   Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 5 p. m. Even-song, 8 p. m.
3. Monday (*St. Thomas, of Hereford, B. C.*).
   Masses, 7 a. m. Requiem, 7.30 a. m. Guild of St. Mary, 8 p. m.
4. Tuesday (*St. Francis, C.*).....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Lawrence, 10 a. m.
5. Wednesday .....Masses, 5.30, 7 and 7 30 a. m. Guild of St. Vincent, 8 p. m.
6. Thursday (*St. Faith, V. M.*) .....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
7. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
8. Saturday.....Masses, 7 and 7.30 a. m.
9. **Sunday** (*18th after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 5 p. m. Even-song, 8 p. m.
10. Monday (*St. Paulinus, of York, B. M.*).
    Masses, 7 a. m. Requiem, 7.30 a. m.
11. Tuesday (*St. Ethelburga, V. Ab.*).....Masses, 7, 7.30 and 9.30 a. m.
12. Wednesday (*St. Wilfred, B. C.*) .....Masses, 7 and 7.30 a. m. Guild of St. Martha, 8 p. m.
13. Thursday (*Trans. of St. Edward, K. C.*).
    Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
14. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
15. Saturday (*St Theresa, V.*).....Masses, 7 and 7.30 a. m. Guild of Holy Child, 2.30 p.m.
16. **Sunday** (*19th after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a.m. Even-song, 8 p.m.
17. Monday (*St. Ethelreda, Q. V. Ab.*) Masses, 7 a. m. Requiem, 7.30 a. m.
18. Tuesday (*St. Luke, Evangelist*)..... Masses, 7, 7.30 and 9.30 a. m.
19. Wednesday (*St. Frideswide, V.*).....Masses, 7 and 7.30 a. m.
20. Thursday .....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
21. Friday (*St. Ursula and her companions, V. V., M. M. Abstinence*).
    Masses, 7 and 7 30 a. m.
22. Saturday.....Masses, 7 and 7 30 a. m.
23. **Sunday** (*20th after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p.m.
24. Monday .....Masses, 7 a. m. Requiem, 7.30 a. m.
25. Tuesday (*SS. Crispin and Crispinian, M. M.*)
    Masses, 7, 7.30 and 9.30 a. m.
26. Wednesday .....Masses, 7 and 7.30 a. m. Guild of St. John the Evangelist, 8 p. m.
27. Thursday .....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
28. Friday (*SS. Simon and Jude, Apostles. Abstinence*).
    Masses, 7, 7.30 and 9.30 a. m
29. Saturday.....Masses, 7 and 7.30 a. m.
30. **Sunday** (*21st after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p.m.
31. Monday.....Masses, 7 a.m. Requiem, 7.30 a m.

Matins, daily, 9 a. m.
Even-song daily, 5 p m.
The Catechism, every Sunday, 3 p. m.
Infant School, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 3 p. m.

ST. CLEMENT'S MAGAZINE IS ON SALE AT WARWICK'S BOOK STORE, 254 S. 11TH ST.

St. Clement's Magazine.

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J. C. GOODWIN, JR.

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PHILADELPHIA, OCTOBER, 1898.

Subscribers.—Kindly note that the enclosure of a blank is intended to signify the expiration of your subscription.

Subscribe to the MAGAZINE! It will be delivered you regularly, and the selling of it in the church corridors on Sunday can be avoided.

We thankfully acknowledge receipt of a lot of back numbers of the MAGAZINE One number (January, 1883) is yet needed to complete the rector's file, and the following nambers are needed for the MAGAZINE file: December, 1882, January, 1883, February, 1883, March, 1883, February, 1886, December, 1886, July, 1887, November, 1890, March, 1891. We have a lot of odd copies of the old series should anyone want them.

Vestments.

A request was made in the July MAGAZINE for donations of money to provide a white silk cope for St. John's Church, Toledo, Ohio, and a silk chasuble for the Church of St. Mary the Virgin, San Francisco. It is to be hoped that, now that the people are beginning to return to the city, sufficient money may be given to buy the material for these vestments. Only $16 has been sent up to this time, from seven persons.

Father Field.

The papers tell us that Fr. Field spent a week during September at Camp Wikoff, Long Island, where he ministered to the sick and consoled the dying. His spare time was spent in work among those who were recuperating from the rigors of the Santiago campaign. Each night he held a meeting, when the tent was crowded with soldiers, and many waited to talk with him afterwards.

All Saints Seashore Home.

The last party came back on Saturday, September 3d, after a very satisfactory season. The house was very crowded all the summer, and we hope that there is no deficit. The Sisters are grateful to all who have so kindly and generously assisted in this work, whether by helping in the care of the Home or by money. Year by year it becomes increasingly manifest that some more permanent and convenient arrangement ought to be made than the one that has been extended to meet each need, and carried on only by very great self-denial on the part of those who have been responsible for or volunteered for the work. The need is indeed great, and we realize that it can be met only by special generosity on the part of a few; but we are not without hope that God may put it into some one's heart to supply the need.

Mission Work.

Now that each church in Philadelphia has definite parish bounds, the mission and charitable work is much simpler and the responsibility limited. For instance, St. Clement's must look after such people as are definitely connected with the congregation, wherever they may live, but refer all others outside our parish to the parish to which they belong. It takes away the sentiment, fascination and charm of indiscriminate and undefined responsibility, and gives us a real work to do—dull, disappointing, uninteresting it may be, but sufficient. It does not confine our spiritual efforts, but it does relieve us of that indefinite feeling that perhaps we ought to help each one, wherever they may live and whatever they may be.

As a general thing, those who come from a distance are unworthy, and the real duty would be not to help them. We can now know thoroughly our own district, helping only the worthy ones, but our own faithful people, wherever they may live, will still be sure of our sympathy and care. A certain class of unworthy people seem to think that, because some member of the family has been baptized, or at some time "belonged," a claim has been established; but the alms of the faithful are asked and given "specially for those who are of the household of faith." The impenitent unfaithful ones have no right to demand. The Prodigal, when he sought the father's house, felt that he was not worthy to be called a son.

Much and serious harm has been done by indiscriminate relief.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.
THE REV. A. W. DORAN.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A.M.; 3-5 and 7-9 P.M.
The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.
The Rev. E. Wright, in Church on Saturdays, 4-5 P. M.
The Rev. A. W. Doran, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff.
Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saints' Home, 2034-36 Cherry St.

Parish of St. Clement.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

Pew rents are due in advance October 1st. The Accounting Warden will be in the Vestry Room Monday, October 3d, to receive payment of pew rents and for renting pews and sittings.

The offices of the various guilds of the Sodality of St. Clement will be said this month as given in Calendar.

The Rev. C. C. Quin will take charge of the Men's Bible Class first meeting Sunday, October 2d.

The choir returned on Sunday, September 11th.

The old confessional boxes in St. John's Chapel have been removed.

The Red Cross have obtained the use of the building at Cherry and Lambert streets, and it is to be prepared as a hospital for sick soldiers. It was formerly known as St. Clement's Hospital, but has been vacant for some time.

The Rev. A. W. Doran will have charge of the Mothers' Meeting and act as chaplain of St. Mary's Guild.

Several hundred dollars for pew rents and envelope pledges are due the church. Such obligations have the first claim upon a Christian's income, and come before summer jaunts and holiday pleasures.

The clergy are under very great obligations to the authorities of the Medico-Chi and Presbyterian Hospitals for permission to visit the soldiers who have been sick in these institutions.

The attendance at the Sunday services is increasing, and the return of many members of the congregation is cheering to us.

The clergy may be found in the Clergy House on Monday evenings, and are glad to see the men of the congregation.

The 7.30 o'clock Mass on week-days has been resumed.

St. Lawrence's Guild will have a meeting on Tuesday, October 4th, at 10 A. M., to arrange for the work to be done during the coming winter.

The Vestry at their last meeting, by resolution, accepted an offer made to provide and place in the church a set of stations of the Cross. The particular kind has not yet been selected, but it is hoped to have them in place by the beginning of Lent.

The second game of base-ball between St. Clement's and St. Timothy's Choirs was played at Roxborough on Saturday, September 24th, and resulted in another defeat for St. Clement's. This game was much better played than the first, and was very interesting.

The General Convention.

This body meets once in three years, and consists of the House of Bishops and House of Clerical and Lay Deputies (four of each order from each diocese). The opening service is to be in Washington, D. C., on Wednesday, October 5th, and meetings will be held each day afterwards for about three weeks. Several important matters will be discussed—the Name, Divorce, New Constitutions and Canons. The prayers of the people are asked for the guidance of God, the Holy Ghost.

A parish house for the Church of the Annunciation has been built and opened for use.

Philadelphia Hospitals.

These have been freely opened for the care of sick soldiers from all the camps in this country, as well as for the men returning from Santiago and Porto Rico, regulars and volunteers. All sections of the country have been represented. The care and attention of the physicians and nurses (trained and volunteer) has marked their work as heroic as well as patient. It is certain that many lives have been saved by the prompt and efficient response to the emergency that so suddenly developed at every camp where the soldiers were massed.

The Catechism.

The Catechism will hold its sessions in Chapel on Sunday afternoons at 3 o'clock. But at 3.45 P. M. the school will go into Church for the magnificat and closing exercises.

The basis of the teaching will be the Catechetical Instruction No. 2, which is a new little book founded on the McGarvey Catechism, but for younger minds.

The list of our teachers, so far, is: Miss Keen, Miss Price, Miss Jenkins, Miss Janney, Miss Mulholland, Miss Sutherland, Mr. Promis and Mr. Goodwin. Mr. David Coles is Librarian and Secretary.

Many persons in the parish are failing in their duty towards the children under their care. Our Catechism and Infant School would be far larger if parents would realize that the spiritual training of their children is more important than anything else in life. It is better to give your children a good moral example and a good spiritual training than a million dollars with an immoral example, or a life of religious ignorance.

A Bible Class for Girls.

On Sundays, at 3 o'clock, we hope to have a Bible Class for older girls. Any over fifteen years of age are invited to attend. The meetings will be in the choir room. There are a great many young girls who are a little too old to attend Catechism. All these should make a special effort to belong to the Bible Class, for it will offer them a very instructive as well as interesting hour on Sunday afternoons.

Offertory Account.

Aug.	28th.	Cash	$16 62
		Envelopes (107)	29 10
Sept.	4th.	Cash	11 59
		Envelopes (80)	24 85
"	11th.	Cash	20 68
		Envelopes (162)	64 30
"	18th.	Cash	25 14
		Envelopes (88)	23 40
"	25th.	Cash	31 52
		Envelopes (78)	23 42
			$270 62

Special Funds.

Endowment (6)	$4 05
Mortgages (24)	40 16
Others	7 00
	$51 21

Baptism.

August 30th. Charles Wiley.

Marriages.

August 25th. John E. Roberts and Jane Elliott.

Sept. 5th. John A. Mallery and Mary A. Hetherington.

Communicants.

TRANSFERRED.

Miss Essie Collins.

Burial.

August 25th. Florence D. Gerhard.

Four hundred and fourteen communions were made from August 20th to September 24th.

Mortgage Fund.

Six thousand dollars is still the amount of mortgage on the parish building, and the Trustees of the Sinking Fund have $695.00 to their account, and $292.50 more will be paid to them by resolution of the Vestry, early in October, this being the amount of six months' interest on old ground rent. So they will have nearly $1,000. Yet comparatively few people have given any money.

Pews.

The working man was standing before his priest. His blackened hands and rough shoes betokened the laborer in some foundry. "I can't go to church," he was saying, "in these clothes and looking like this. Think of me walking up the middle aisle in these rags. The best I can do is to sneak in late and stay by the door."

What a sad commentary on Christ's Church. Obeisance must be made to the god of riches before a man can come close to the God of Love. The rich sit near God's altar, but there is no place for the poor, and the poor are to blame as much as the rich, for by their fear of appearances they acknowledge the standard of money as if the true norm.

The pews are the cause of the trouble. First of all, and worst of all, the rented pew system. We call the church the House of God, but we let out the floor, like the town lots of a western speculation, in small sections to the highest bidders. The man who offers the most money gets the best site. Practical religion becomes a commercial affair, a business bargain—of necessity, therefore, the worshippers are divided on the basis of financial worth.

But behind all this is the pew idea—itself all wrong. We are so used to it that we, and the architects, seem to think a pew an essential feature of church construction. A heathen of any religion from Radanoka to Nova Zembla would be struck by the free and easy terms we are on with our God—we have seats to sit down and worship in, and he never dreamt of that before in a divine temple.

Such was not the Christian idea until Protestantism brought it in, in the last few centuries. Churches were built (and are still in many places) with no fixed seating. Stools obtained at the door and easily carried from place to place, is what we find in old churches in Europe. With such an arrangement the question of rich and poor vanishes. A Greek Catholic thinks a stool beneath a man's dignity even during the sermon, and the few chairs are kept for the women.

The pew, essentially Protestant in principle, has been a curse to the Church. Every tendency towards its abolishment should be encouraged.

A Question.

There is an anomaly in our American Church system. We are trying to hold two conflicting principles, and sooner or later they will be in direct opposition.

As Catholics we acknowledge the power and authority of the priest over his people in all spiritual matters. He is the shepherd of the flock, to lead them in spiritual pastures, to feed them with all the riches of Christ, giving them new life in Baptism, forgiveness of sins in Absolution, and food for the soul in Holy Communion.

On the other hand, then, imagine a flock dictating to its shepherd what pastures they are to enter, controlling his actions, dismissing him at short notice if he does not conduct his office entirely to their liking, and electing another to take his place. As a French writer says (who recently visited America): "I asked how it was that priests who assume the power to pronounce absolution and forgiveness are at the same time practically without power even to retain their places or to pronounce their flock right or wrong, since the sheep have only to get together and vote to eject the shepherd from the fold when it pleases them so to do."

In other words, our belief in the priesthood is incompatible with our Protestant system of criticising, controlling, ejecting and electing our spiritual pastor. As the realization of the priesthood grows, the other idea cannot help but be attacked; or perhaps we foolishly may endeavor to hold the priesthood in theory, and the other in practice, and have as a result that certain hollowness and unreality in our belief in the Catholic Faith, which we meet with all too frequently.

Of course there is truth on both sides; there is a legitimate authority of the priesthood, and a legitimate power of the laity. But our Church, when the Oxford movement found it, had given itself over to the lay side of the question, and now, with the advance of Catholic principles, a readjustment must be fought out, on the basis that spiritualities are under the direction of the clergy; however, temporalities are the concern of the laity.

We cannot attempt here to define the relations of clergy and laity as evidenced in Church history from Apostolic times; our purpose is merely to point out the outlines of the controversy.

Superficial Religiousness.

There is a sort of religious optimism which would fain hear "smooth things," and only smooth things, as to the condition of the contest between good and evil in this world. The best corrective of this tendency to self-illusion will be found in passages of the Gospel, which remind us that our Lord came to bear witness unto the truth, and therefore not to attenuate or gloss over those darker facts of our spiritual history, and those more sombre aspects of religion which the "natural" man—or as St. Paul's phrase would be better rendered, the unspiritual man—is only too glad to avoid looking at, as persons with sensitive nerves instinctively turn away from a gloomy or "distressing" picture, with a sort of wish that it could be curtained off from view. But as Nature has terrible facts for which she provides no curtain, facts which she insists on holding up straight before us, even so does religion refuse to accommodate our delicate susceptibilities by sparing us the contemplation of truths which inspire dread. St. Augustine, in one of his inevitable controversies, had to point out to assailants of the Old Testament that the Gospel also had a severe side; and we in our day shall be none the worse for being reminded, as a great modern preacher expressed it, that "the Gospel revelation spoke as sternly as did the law when truth required outspokenness." —*Canon Bright.*

Lord Halifax writes, in answer to a request for a statement of his views. We quote a part of the reply from the *Church Times* of September 9th:

"People talk as if the things complained of were being forced by an aggressive clergy upon a reluctant laity. The exact opposite is the truth. It is the laity who have found the money to build the churches in which the practices complained of are in use. It is the laity who throng those churches. It is the laity who find funds for the maintenance of the clergy connected with them. It is the laity who are quite determined to fight for their own and the Church's rights on these matters, and to prevent the Church of England from being again degraded in outward appearance, and in the character of her teaching and practice, to that unhappy condition from which, by the blessing of God, she has happily, to so great an extent, shaken herself free.

"The laity will not acquiesce in the abandonment of this ancient ritual of the Church, which they have learned to love. They will not consent to be deprived of the opportunities for attending a daily celebration of the Holy Eucharist. They will not tolerate being deprived of the means for Communion when they are sick, or in the case of any sudden emergency, secured to them by the reservation of the Blessed Sacrament.

"Nor will they stand the discouragement of the practice of habitual confession. On this point, and it is the last upon which you ask for my opinion, I have only to repeat again what I have already said in the columns of the *Times*. The deplorable fact which emerges from the correspondence which has appeared on this subject is the indifference which it shows on the part of most of those concerned to the real needs of souls, and the little consciousness they seem to possess of the evil and horrors of sin.

"People want to be told plainly:

"(1) The sacrament of penance is the law of Christ.

"(2) It is the law of the Church of England.

"(3) It is a sacrament which they are free to use or not, as they please, on their own responsibility.

"(4) Free Englishmen will not tolerate the attempted intrusion on their liberty in the matter.

"(5) (And above all) If some are too cowardly and too unmanly to face their sins, don't let them suppose for a moment that they can make others such cowards as themselves."

St. John's Teachings.

"St. John is in a peculiar sense the geographer of the spiritual world. His first Epistle is our chart or hand-book of the Life of God in the human soul. . . . There is no mistaking the more prominent features; they stand out in statements so unlike aught else in human speech except the very words of our Lord himself. . . Each truth taken apart from the context seems perfect and complete in itself. . . Contemplating with undistracted sight the force and beauty of each separate truth, the soul may yield itself to each, first to one and then to another, and may thus be successively fascinated, possessed, transfigured, changed by each from glory to glory.

"This character of teaching—always most forcible—is especially needful for those who are recent converts to the faith of Christ. To them the lines which separate truth and falsehood, sin and holiness, are not as yet so clear that the sight of these bold and prominent landmarks can be dispensed with. Such persons are still to a great extent feeling their way. That which may be a platitude or an axiom to others has for them all the welcome freshness of a newly discovered and original truth. Writing for such as these, who sit in the lower forms in the school of our Blessed Saviour, the Apostle of Love makes himself at once understood by them; while yet his words, that seem so simple, reveal an unfathomable depth of truth to those who know our Lord best and longest. In mapping out the new life for beginners, he does not forget the needs of those who are most advanced. The New Life which our Lord has by His Spirit shed upon the Church, is in this Epistle drawn out from the recesses of the soul into the public highway of human language. Here we note the essence of this life—Communion with the Father and His Blessed Son.

"Here we see its ideal—nothing less than perfection in the ways of God. Here we study its calm yet firm grasp of revealed dogma, its sense of remaining inner sin, yet of abounding light, streaming from the unction of the Holy One, its profound opposition to the spirit and maxims of corrupt human society, which is called the 'world.' Here, above all, we are taught to understand that which is in some respects its most characteristic feature, and the certain secret of its attractive power over the hearts of men.

"The 'love of the brethren' is unfolded to us as being the shadow of that Heavenly Love which shone in its brightest splendor upon the Cross."—*Canon Lidden.*

At present there is being issued by a company of eminent Protestant divines a commentary on the New Testament under the name of "The Expositor's Greek Testament." The gentlemen who are doing the commenting are men of eminence, selected from the different Protestant denominations, and no doubt fairly representative of the state of opinion therein. It needs only the appearance of such a work as this to demonstrate how completely Protestantism has drifted from what was once its sheet anchor, the one thing above all others for which it stood—the infallibility, the absolute inerrancy of the Bible. The time was when the theory of verbal inspiration prevailed largely among Protestants. From some of the comments of these modern Protestant leaders of thought it is difficult to see where room is left for any theory of inspiration, however attenuated. "It is greatly to be desired," says the writer of the introduction, "that devout readers of he Gospel should be emancipated from legal bondage to the theological figment of inerrancy." Nevertheless it was upon such a "theological figment" that Protestantism was founded, and that being gone it is hard to see upon what it is founded, except upon the principles that every individual Christian (or, perhaps, only the "Higher Critics [?]") is the absolute and final judge of what portion of Holy Writ is inerrant. The position is one of absolute subjectivity. "The Bible is inspired, if it inspires you," this is what it comes to finally. It has taken Protestantism three centuries to come to this, not that the principle is yet fully accepted by all who claim that name; only the watchmen on the lofty towers of the Higher Criticism have as yet caught the full glow; the host beneath are still in partial darkness, but ere long they, too, will be emancipated from their "legal bondage." When this happy time comes then will be seen in their full beauty the fruits of the "dissidence of dissent and the Protestantism of the Protestant religion." What these will be we can gather by contemplating the already shifting mass of contradictory theories and speculations covered by that wide-stretching name.

In this same Commentary there is one other significant statement made in connection with the passage in St. Matthew giving the account of the institution of the Holy Eucharist. It has often been asserted by Catholic writers that the entirely subjective character of the Protestant conception of religion left no place whatever for the use of sacraments, and that Protestants who continued the use of these ordinances were inconsistent and illogical. It is interesting to find this view so fully corroborated as it is by such excellent Protestant authority as this Commentary. The commentator on St. Matthew's words says "the question is raising itself in some thoughtful minds whether discontinuance . . . . of the use of sacraments would not be a benefit to the religion of the spirit."

Let our readers carefully consider what this means. This Christian commentator is treating of an ordinance admittedly instituted by our Lord Christ, and equally without dispute practiced by His disciples from the beginning. The conclusion seems to be irresistible that the "thoughtful minds" of the nineteenth century know better what is for "the benefit of the religion of the spirit" than did the Founder of Christianity.

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St. Clement's Magazine.

Vol. 5. PHILADELPHIA, NOVEMBER, 1898. No. 11.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR NOVEMBER.

1. Tuesday (*All Saints*).....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Lawrence, 10 a. m. Vespers of the Dead, 5.15 p. m.
2. Wednesday (*All Souls*).....Masses, 5, 7, 7 30 and 9.30 a. m. Guild of St. Vincent, 8 p. m.
3. Thursday (*St. Winifrid, V. M.*).....Masses, 7, 7.30 (Requiem) and 9.30 a. m. Mothers' Meeting, 8 p. m.
4. Friday (*S'. Charles Borrom·o, B. C. Abstinence*), Masses, 7 a. m. Requiem, 7.30 a. m.
5. Saturday.....Masses, 7 a. m. Requiem, 7.30 a. m.
6. **Sunday** (*22d after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 5 p. m. Even-song, 8 p. m.
7. Monday (*St. Willibrord, B. C*).....Masses, 7 a. m. Requiem, 7.30 a. m. Guild of St. Mary, 8 p. m.
8. Tuesday .....Masses, 7, 7.30 and 9 30 a. m.
9. Wednesday.....Masses, 7 a. m. Requiem, 7.30 a. m.
10. Thursday.....Masses, 7, 7.30 (Requiem) and 9.30 a. m. Mothers' Meeting, 8 p. m,
11. Friday (*St. Martin, B. C. Abstinence*)Masses, 7 and 7.30 a. m.
12. Saturday .....Masses, 7, a.m. Requiem 7.30 a. m.
13. **Sunday** (*23d after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers 5 p. m. Even-song, 8 p. m.
14. Monday .....Masses, 7 a.m. Requiem, 7.30 a.m.
15. Tuesday (*St Machutus, B. C.*) .....Masses, 7, 7.30 (Requiem) and 9.30 a. m.
16. Wednesday (*St. Edmund, B. C.*) .....Masses, 7 a. m. Requiem, 7.30 a. m.
17. Thursday (*St. Hugh, B. C.*)..... .....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
18. Friday (*Abstinence*) .....Mass s, 7 a. m. Requiem, 7.30 a. m.
19. Saturday (*St. Elizabeth, W.*).....Masses, 7 a. m. Requiem, 7.30 a. m. Guild of Holy Child, 2.30 p.m.
20. **Sunday** (*next before Advent*),.....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a.m. Even-song, 8 p.m.
21. Monday (*Presen ation of B. V. M.*)..Masses, 7 a.m. Requiem, 7.30 a. m.
22. Tuesday (*St. Cecilia, V. M.*).....Masses, 7, 7.30 and 9.30 a m. First Vespers of St. Clement, 8 p.m.
23. Wednesday (*St. Clement, B. M.*).....Masses, 6, 7, 8, and 11 a. m. Matins, 10.30 a. m.
24. Thursday (*Thanksgiving Day*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m.
25. Friday (*St. Katharine, V. M. Abstinence*). Masses, 7 and 7.30 a. m. Procession of Guilds, 8 p. m.
26. Saturday.....Masses, 7 a. m Requiem, 7.30 a. m.
27. **Sunday** (*1st in Advent*) ....Masses, 6,7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p.m.
28. Monday ....Masses, 7 and 7.30 a. m. Requiem for Benefactors and Communican s.
29. Tuesday.....Masses, 7, 7.30 (Requiem) and 9.30 a. m.
30. Wednesday (*St. Andrew, Apostle*).....Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m.
Even-song daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.
Infant School, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 3 p m.

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St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

Single Copy, 5 Cents. **Yearly, 50 Cents.**

All communications should be addressed to 214 SUMAC STREET, WISSAHICKON, PHILADELPHIA.

Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, NOVEMBER, 1898.

Subscribers.—Kindly note that the enclosure of a blank is intended to signify the expiration of your subscription.

Subscribe to the MAGAZINE! It will be delivered you regularly, and the selling of it in the church corridors on Sunday can be avoided.

The General Convention.

Very little of a definite character seems to have been accomplished in Washington; much that was dangerous has been prevented. The life of the Church can assert itself undisturbed without the risk of being hindered and thwarted. The assembly has attracted much notice, and the proceedings have been fully reported in the daily newspapers. The Church, although it controls only half a million of the 70,000,000 in the country, a fact to which a dignitary of another portion of the Catholic Church contemptuously referred, does influence a much wider circle and command respect and attention of those who do not agree with her. Another opportunity is afforded for the Bishops and other dignitaries to go back to the place to which they have been truly called and to begin real work for God, looking to the end, and not frightened by the attacks of those who do not accept the old faith. Some of the votes have represented the opinions of individuals rather than the old principles of God's truth, but serious mischief, we hope, has been prevented.

The Christian's Manual.

This book of instruction and devotion, containing the chief things which a Christian ought to know and believe to his soul's health, is a very practical and valuable one, and is commended to the attention of devout people.

All Saints' Sisters of the Poor.

All Saints' Day is the special festival of the Sisters, who have for so many years assisted in the mission work of this parish. All the collections on that day will be devoted to the support of the mission work, which is under their charge. The Sisters would be glad to receive second-hand clothing of all kinds suitable for men, women and children, which they distribute to our own worthy parishioners. Groceries of all kinds are very useful; send to Mission House, 2036 Cherry street.

The support of the Sisters ought to appeal to the interest of every member of the parish. The Vestry makes an allowance each month, and a few people of the congregation generously supply food, either occasionally, or, in some instances, at regular times. The rent has to be paid on 2034 and interest on mortgage of 2036, with repairs (the Vestry pay the taxes and water rent). The support of this work is St. Clement's mission work in this diocese and city. We can hope for no help from others, and up to the present have had not even the sympathy of the authorities of the diocese. As we know our cause is just, and the work is for God's glory and the welfare of the Church, we must do it cheerfully and according to our ability. There are many people of the congregation who are generous to all sorts of humanitarian schemes that are destitute of any religious aim who neglect and so hinder this work that God gives them to do.

It is not to the credit of this city, that is noted for philanthropy, that it has never done anything toward establishing in proper house any community of Sisters. New York, Boston, Providence, Baltimore have not neglected the opportunity. Philadelphia owes more than any of these to those under religious vows, but a small house on Cherry street for All Saints' and another on Lombard for St. Margaret's are the only provision that is made. The retreats held each year have outgrown the small chapel in All Saints' Mission House, so that many who wish to take advantage of them are unable through lack of room. What a blessing it would be if some person to whom God has given the power would provide a place for devotion. We have grand buildings devoted to all sorts of athletic amusement, art cultivation and educational purposes. We appeal for one where souls can retire for meditation, prayer and to learn the will of God; where souls may be trained in the love of God.

St. Clement's Church.

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CLERGY:

THE REV. G. H. MOFFETT,
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THE REV. A. W. DORAN.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A.M.; 3-5 and 7-9 P.M.
The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.
The Rev. E. Wright, in Church on Saturdays, 4-5 P. M.
The Rev. A. W. Doran, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff.
Sexton.—Edward Griffiths.

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Parish of St. Clement.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

Leaded glass for the door of the Crypt Chapel has been ordered.

Two small stools for the Crypt Chapel are the gift of Mr. Joseph Earley.

Solemn Mass will be sung at eleven o'clock on the Sundays in November.

An office of Bona Mors will be said on Mondays during November after Even-song.

The lamp which has been offered for St. Katharine's altar we hope may soon be in place.

The carpet now on the foot-pace of St. Katharine's altar was the gift of a member of the congregation.

The Rev. E. A. Larrabee, rector of the Church of the Ascension, Chicago, preached on Sunday night, October 16th.

Our grateful thanks are given to those who have so regularly supplied flowers for the High Altar and Altar of Our Lady.

Material has been given for a curtain for Chapel of St. John the Evangelist; to be hung across the part where the old confessionals were.

Members of the congregation are asked for subscriptions of money for altar flowers for St. Clement's Day and Christmas.

An oaken chest for the Crypt Chapel to keep vestments, etc., belonging to the chapel, has been offered, and is now being made.

A handsome silver chalice has been promised to the Church. The silver one now in use is often barely large enough for our Sunday communions. The new one will be somewhat larger.

The Mass at 7.30 during November will be requiem on all available days. The clergy will be glad to have names written and handed to them to be specially remembered on particular days.

A request has been made to print the introits and graduals of the mass and the antiphons of the magnificat. This could be done if some one would pay the cost. The clergy ought not to be expected to make the venture.

Rev. A. W. Doran began his duties as one of the priests of the parish October 1st, his letters of transfer were accepted by Bishop Whitaker October 4th; all the clergy are now members of the Diocese of Pennsylvania.

The Crypt Chapel was used on October 11th and 12th for the body of Mrs. Mary Hagert, an old communicant of the parish, who died at Dingman's Ferry. A Requiem Mass was said at the Altar of Our Lady on October 12th.

A member of the congregation has given sufficient money to replace the steps and platform of the high altar with new ones made of oak. It may be that some one would wish to give a new carpet, the old one is somewhat dilapidated.

A flight of steps has been built from the passage way on the north side of the choir down into the cellar, so that access may be had to the Chapel of Our Lady in the crypt of the Church, the expense has been borne by one member of the congregation.

The Epiphany corporation have taken possession of the property at Seventeenth and Summer streets. They have torn down the old building and are now erecting a very complete church and parish building on that site. We understand that all the work now carried on at Twenty-third and Cherry streets will be transferred there. No doubt there will also be some change in our parish bounds because of this change.

Offertory Account.

Oct.	2d.	Cash	$32 54
		Envelopes (152)	42 05
Oct.	9th.	Cash	40 90
		Envelopes (167)	62 40
Oct.	16th.	Cash	52 10
		Envelopes (220)	81 55
Oct.	23d.	Cash	56 83
		Envelopes (122)	62 10
			$430 47

Special Funds.

Endowment (11)	$4 66
Mortgage (19)	20 48
Vestments	9 50
Crypt	1 00
Other	93 45
	$129 09

Baptisms.

Oct. 2d. Percy Leacock.
Oct. 13th. Margaret McElroy.
Oct. 15th. Eugenia Ruth Rosenberg.

Communicants.

ADDED.

Elizabeth Lines Wandell, (Mrs.) A. P. McIlhenny, Edith P. McIlhenny.

TRANSFERRED.

John H. Parry, (Mrs.) Juliana S. Cuyler.

Marriage.

Oct. 5th. Arthur Brown.
Mamie Connelly.

Burials.

Sept. 28th. David C. Hanna.
Oct. 3d. William Stein.
Oct. 4th. Charles Wiley.
Oct. 4th. Amer Ward.
Oct. 4th. Charles Hewes.
Oct. 12th. (Mrs.) Mary Hagert.
Oct. 20th. (Mrs.) Deborah Barnes.

Five hundred and twenty communions were made from September 25th to October 23d.

Altar Guild.

The annual meeting will take place on Thursday in the octave of All Saints. Mass will be said at 9.30, the office said, a short address given, after which the business meeting will be held. There is considerable work on hand for the parish and outside; some applications to be acted on. The gifts are limited by the amount of donations at their disposal, and the number of workers available. It has been suggested that an exhibition of our embroideries be held some time during St. Clement's tide, and we hope that it may be arranged. Notice will be given of the day on the bulletin board.

The Music.

It is with very great regret that we announce the resignation of our faithful choirmaster, Mr. Remi Remont, who, undertaking the work when there was little material, has for five years patiently devoted himself to the work. With hindrances and difficulties that he only knows fully he has kept ever before him the interests of religion and of St. Clement's, and accomplished the result that we now enjoy. Those who so freely criticise ought to remember that the comparison with choirs who have an unlimited appropriation is neither fair nor just, and at St. Clement's we value behavior even more than musical success. Too many choirs that captivate and charm are a disgrace to God and religion in their actions.

The Banner.

A new banner for the parish, designed and executed in the work-room of the All Saints' Sisters, Baltimore, is almost complete, and is promised for St. Clement's Day. A description of this beautiful specimen of ecclesiastical needle work is deferred until the next number of the MAGAZINE. The whole design has been carefully planned, and the work carefully and lovingly done..

Formerly St. Clement's.

Whether others like it or not, the building at Cherry and Lambert streets, as a matter of fact, was bought and enlarged by money given and collected by members of St. Clement's Church. The corporation at present holding the legal title have made some arrangement with the Red Cross Society for its use as a Convalescent Home for soldiers. It is satisfactory to see that the *Evening Telegraph* did not ignore the beginning of its history when giving the news of the new arrangement. That hospital was a noble and brave venture of devout people of St. Clement's, for which we shall always claim the credit and insist upon others giving us our due.

Facts are stubborn things; they may be forgotten, for memories are short, but they cannot be changed.

St. Lawrence's Guild.

The Guild has held several meetings during the month, and the work for the winter is being planned and arranged. The case of each person asking help will be investigated; if worthy, arrangements will be made as fast as possible to relieve in the best way, or to direct to those who ought to be responsible. Donations of cast-off clothing, groceries, meal tickets, lodging house tickets, as well as money, will be thankfully received. The Guild has undertaken to help in the support of two of our children at the Sisters' House in Baltimore; $2.00 a week is needed for this, and an appeal is made to members of the congregation to aid in this particular case. Visitors are needed for several districts. There ought to be people who would undertake this work, and do it faithfully and thoroughly. Those who begin and do not carry out disgrace their own spiritual characters and harm the cause of religion; the test of true religious effort is perseverance.

Vestments.

Nine dollars and twenty-five cents has been given by four persons toward the cost of a set of purple silk vestments for St. Mary the Virgin's Church, San Francisco, of which our friend, Rev. H. Parrish, is rector. The silk has been purchased, and the members of the Altar Guild hope to have them ready for use in Advent. More money is needed to pay for the cost of materials.

Sixteen dollars and twenty-five cents has been given by seven individuals for the purchase of white silk for a cope to be given to St. John's Church, Toledo, Rev. W. C. Clapp, rector. Apart from our individual interest and desire to share in the work of these, our former clergy, we ought to remember that it is truly and really mission work, as much as sending pianos, Brussels carpet or partly-worn ball dresses or books of evangelical piety.

Catechism Notes.

The chapel seems to do splendidly for the catechism. The new system of lessons arouses a great deal of interest, judging by the number of diligences given in.

We should have more children. There are many who belong to families of the parish who never think of coming to Sunday-school.

If your children go to the catechism, get them to show their diligences to you.

The attendance at 9.15 Mass is not what it ought to be.

The Memorial Cross of the Holy Child Guild.

The memorial cross, to be awarded each year to that member of the Guild of the Holy Child who has been most regular and well behaved at Guild meetings, Sunday-school, and Mass, has been given to Jessie Forrester. The cross is of silver, and is attached to a long silver chain, so that it can be worn around the neck. The cross is the gift of a friend, in memory of her little daughter. The next one will be awarded on Holy Innocents' Day.

St. Katharine's Guild.

The new Guild of St. Katharine seems to be started under favorable auspices. The work of its members will be to do some task each month for the benefit of missions or other church work. The Guild is divided into two wards; the Junior is for girls over fourteen; the Senior is for those over eighteen, who are confirmed. May God grant that those who follow the rule of St. Katharine's Guild may be faithful unto death, as St. Katharine, their patron, was.

Fifth Annual Report of the Clothing Club—November, 1898.

The object of this club is to help mothers to buy clothing for their younger children by taking care of such sums of money as can be saved each week for that purpose.

Money may be brought to the school on Sunday afternoons. A card marked with the amount sent will be given to each child bringing it. Shoes, clothing for boys, hats, etc., will be bought for club members and sold to them at a discount. The clothing will be sold in the school-room every Monday.

The ladies in charge of the club desire to thank all those who have helped and encouraged them by donations of materials, half-worn garments, and the making of new garments. Thanks are also due to Strawbridge & Clothier, Dewees, and to the Eastern Penitentiary for discount on all goods purchased from them.

Donations of money, materials and half-worn garments will be thankfully received, and may be sent to the Parish Building, 2024 Cherry street, in care of Miss Katherine Smith.

RECEIPTS.

Sale of clothing	$81 00
Balance from last year	5 65
	$86 65

EXPENDITURES.

Materials and clothing	$58 43
Cash in hand	28 22
	$86 65

KATHERINE SMITH.
MARY P. GORDON.

All Souls' Day.

Names of baptized persons to be mentioned in the Mass on All Souls' Day should be written on paper, and sent to the clergy; the date of death should be put down; also at which mass it is desired to be remembered. Those who have died during the past year will be

mentioned at all masses, others at one of the masses. Vespers of the dead will be said on Tuesday, November 1st, at 5.15 P. M. The offerings on All Souls' Day will be for a fund to buy lots for a burial ground for faithful parishioners, who may thus have proper Christian burial.

Novena—Nov. 14-23.

Memorial for the parish (to be said daily):

Ant.—I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring.

V.—O Lord, look down from heaven.

R.—Behold, and visit this vine.

Let us pray.

Almighty and everlasting God, Who dost govern all things in heaven and earth, mercifully hear our supplications, and grant unto this parish all things that are needful for its spiritual welfare: schools in which to train the young in Thy faith and fear; ministers to labor in this portion of Thy vineyard; a Church restored to the beauty of holiness. Strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; rouse the careless; recover the fallen; restore the penitent; remove all hindrances to the advancement of Thy truth; bring all to be of one heart and one mind within the fold of Thy Holy Church; to the honor and glory of Thy Holy Name: through Jesus Christ our Lord. Amen.

The "Book of the Compassion," Father Benson's "Manual of Intercessory Prayer" and "Manual for Intercessory Prayer," edited by Dr. W. W. Webb, are suggested as suitable for further devotion. Will not all take part in this union for prayer?

Saint Clement's Tide, 1898.

Tuesday, November 22d. 8 P. M. first vespers (in chapel).

Wednesday, November 23d. St. Clement's Day. General communion; Masses 6, 7, 8 A. M. Solemn Mass and procession 11 A. M. Preacher, Rev. Edward Osborne, S.S.J.E. 8 P. M. Parish Tea.

Thursday, November 24th. Thanksgiving Day, Masses 7, 8, 9.15 A. M. Solemn Mass 11 A. M. Preacher, Rev. Edward Osborne, S.S.J.E. (St. Katharine's Day.)

Friday, November 25th. 8 P. M. procession of Guilds of Sodality of St. Clement. Preacher, Rev. R. H. Nelson, Rector of St. Peter's.

Saturday, November 26th. Children's entertainment.

Sunday, November 27th. First Sunday in Advent, Masses 6, 7, 8, 9.15 A. M. Solemn Mass 11 A. M. Solemn Even-song 8 P. M. Preacher morning and night, Rev. J. O. S. Huntington, Sup. O. H. C.

Monday, November 28th. Masses 7 and 7.30. Requiem for benefactors and communicants.

The collections on St. Clement's Day will be for the Endowment Fund of the Church, which is held in trust for the parish by the Pennsylvania Co. for Insurance on Lives, etc. (See MAGAZINE February, 1898.) Every communicant ought to feel bound in conscience to give generously for this purpose, "yea and beyond their power," for "other men labored and ye are entered into their labors." We must share in the merit and blessing of providing for others who are to come after us.

The procession of Guilds belonging to the Sodality of St. Clement will take place on Friday, November 25th. All members are asked to take part, wearing their medals, not being ashamed of the mark of salvation with which they were signed in Holy Baptism. Women and girls will meet in the upper school room to put on their veils; men and boys in Chapel of St. John the Evangelist. They should come not later than half past seven o'clock.

Tickets for the Parish Tea, price 25 cents, may be obtained at the Mission House, 2034 Cherry street, from the Sister in charge. Any surplus is placed to the credit of the Poor Fund.

All communicants of the parish are reminded of the obligation of making their communion during the Festival, the hours for hearing confessions will be posted on the bulletin board in the corridor.

Saint Clement, Martyr and Bishop.

Licensed for use by the Bishop of the diocese.

Collect:

O God, who makest us to rejoice in the yearly solemnity of Blessed Clement, Thy Martyr and Bishop, favorably grant that we who keep his festival may likewise imitate his fortitude in suffering, through Jesus Christ our Lord. Amen.

The Epistle, Phil. iii: 17; iv: 4:

Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

(For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.

Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

And I intreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and *with* other my fellowlaborers, whose names *are* in the book of life.

Rejoice in the Lord alway: *and* again I say, Rejoice.

The Gospel, St. Matt. xxiv: 42-48:

Watch therefore: for ye known not what hour your Lord doth come.

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Blessed *is* that servant, whom his lord when he cometh shall find so doing.

Verily I say unto you, That he shall make him ruler over all his goods.

Critics.

The temper of our age is essentially critical. Every one knowns all about how everybody else should act, and without knowledge or information gives advice and criticises faults and failures. It is the sign of degenerate times; it pulls down, wrecks, lays in ruins, but does not attempt to build up.

Every congregation is full of these irresponsible, self-appointed workers, who are forward in undertaking, slack in performing, careless in carrying out, reckless in changing, prompt and bitter in complaining and blaming everybody but themselves, unrelenting in abusing those who interfere or remonstrate. Yet how much of true and valuable effort is destroyed by this unhappy disease. How useful to God's cause if only they loved His commands and desired His promises. Clothed with humility they might lead many a soul to the Lord; as it is, they are unhappy, discontented, miserable, a prey to evil thoughts and desires, making shipwreck of faith, hewing a path of ruin and destruction that leads not to God or heaven.

Catholics and Missions.

Catholics get accustomed to abuse and misrepresentation on floors of diocesan conventions, in private conversation, in partisan committees or public religious journals. It is no secret that they are not trusted.

No priest has yet been elected a missionary Bishop who represents or who is classed as an "extreme man"—that speaks for itself—and it is only within a very few years that such a one elected by any diocese could be confirmed.

A well known prelate, who for many years has enjoyed a handsome salary and the perquisites, not a few, of a wealthy parish and important diocese, has in a public address tried to persuade the rabble that what some parishes spend on elaborate services others give to missions. It is all very clever, but it is not true. Some rectors and Bishops get $10,000 a year, and there's where the money goes—the alms of the faithful support city establishments, sea-shore cottages, mountain camps, with carriages, steam launches and other trifles thrown in.

The Catholic parishes do not attract the rich in swarms, because these want not convictions and principles, but up-to-date notions and opinions. We are not afraid or ashamed of a true comparison, and dispute the accuracy of the plausible rhetoric of this Episcopal orator.

Names of Churches.

Of the 3,864 churches in our Communion in the United States in 1891, 385 of them were named after St. Paul. Next there were 367 dedicated as Christ Church. Then followed St. John, 366, and after that, to our great misfortune, 279 called Grace. (Not a single English Church has this title, and, indeed, it seems to be an Americanism pure and simple.) 178 were dedicated to St. James, 142 to St. Luke, 136 to St. Mark, 11 churches are called St. Clement.

It is interesting to contrast these titles with the most numerous ones in the English Church. This is the English order: St. Mary, 2,453; All Saints, 1,844; St. Thomas, 1,577; St. Andrew, 1,250; St. Peter, 1,043; St. Michael, 718; St. John 654. No English church is called Zion, while we have 37. They have only 1 Church of the Epiphany and we have 32. They have 2 of the Good Shepherd, and we have 67.

Naming churches after mysteries or articles of faith is a Roman practice not customary in the English Church,

for example: Ascension, Redeemer, Epiphany, Nativity, Atonement, Transfiguration, Annunciation, Advocate, Redemption. The story is told of an English Churchman visiting New York and passing by the Church of the Incarnation, because from the name he was sure it was Roman.

There are some names in American churches which are meaningless or fanciful, such as Heavenly Rest, Holy Fellowship, The Reformation, Grace, and Zion. Others, while not quite so unworthy, are unfitting, as Reconciliation, Covenant and Regeneration. Probably when the day comes that the misnomer "Protestant Episcopal" is removed from our Church and Prayer-book, some congregation will call itself in fond memory "The Church of the Protestant Episcopal." What does St. Luke's Epiphany mean?

In certain localities, fortunately, there has been an attempt to arrange names appropriately; for example, in Worcester, Massachusetts, the first parish Church is called All Saints, and its daughter churches have been dedicated in honor of the Evangelists St. Matthew, St. Mark and St. Luke. In one place the churches are named after the archangels St. Michael and St. Gabriel. From these instances it may be seen what harmony and beauty, in a large scale, we might have had in our church dedication if we had acted with thought and reverence.

The dedication of a church should be carefully studied before deciding upon it. The history of the saint or name should be in some way appropriate to the parish or the circumstances. An example of a fitting dedication is the soldiers' chapel at Governor's Island, which is called after St. Cornelius, a Centurion; or a church in Concord, Mass., which is well named the Holy Trinity, for its worshippers lift their praise to the Triune God from the midst of a heretical Unitarian society.

After all what do we mean when we dedicate a church to a saint? What does it imply in the church's consciousness? Perhaps we may be able to discuss that subject on another occasion.



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1-y may

St. Clement's Magazine.

Vol. 5. PHILADELPHIA, DECEMBER, 1898. No. 12.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR DECEMBER.

1. Thursday .....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
2. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
3. Saturday (*St. Francis Xavier, Pr., C.*).Masses, 7 and 7.30 a. m.
4. **Sunday** (*2d in Advent*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. Guild of Holy Cross, 5 p. m. Night Service, 8 p. m.
5. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m. Guild of St. Mary, 8 p. m.
6. Tuesday (*St. Nicholas, B. C.*).....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
7. Wednesday.....Masses, 5.30, 7, 7.30 a. m. Guild of St. Vincent, 8 p. m.
8. Thursday (*Conception of B. V. M.*)..Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
9. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
10. Saturday.....Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
11. **Sunday** (*3d in Advent*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. C. B. S. Vespers, 5 p. m. Night Service, 8 p. m.
12. Monday. .....Masses, 7 a.m. Requiem, 7.30 a.m.
13. Tuesday (*St. Lucy, V. M.*).....Masses, 7, 7.30 and 9.30 a. m.
14. Wednesday.....Masses, 7 and 7.30 a. m.
15. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
16. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
17. Saturday.....Masses, 7 and 7.30 a. m. Guild of Holy Child, 2.30 p. m.
18. **Sunday** (*4th in Advent*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a.m. Even-song, 5 p.m. Night Service, 8 p. m.
19. Monday.....Masses, 7 a.m. Requiem, 7.30 a. m.
20. Tuesday .....Masses, 7, 7.30 and 9.30 a m.
21. Wednesday (*St. Thomas, Apostle*)..Masses, 7, 7.30 and 9.30 a. m.
22. Thursday .....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
23. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
24. Saturday..... Masses, 7 and 7 30 a. m. First Vespers of Christmas, 8 p. m.
25. **Sunday** (*Christmas Day*).....Masses, 12.01 (Midnight), 6, 7, 8, 9.15 and 11 a. m. Matins,10.30 a. m. Even-song, 8 p.m.
26. Monday (*St. Stephen, Protomartyr*)..Masses, 7, 7.30 and 9.30 a. m.
27. Tuesday (*St. John, Apostle and Evangelist.*) Masses, 7, 7.30 and 9.30 a. m.
28. Wednesday (*The Holy Innocents*)...Masses, 7, 7.30 and 9.30 a. m.
29. Thursday (*St. Thomas of Canterbury, Abp., M.*) Masses, 7, 7.30 and 9.30 a. m.
30. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
31. Saturday (*St. Silvester, B. C.*) .....Masses, 7 and 7.30 a. m.

Matins, daily, 9 a. m.
Even-song daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.
Infant School, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 3 p. m.

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St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

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Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, DECEMBER, 1898.

Subscribers.—Kindly note that the enclosure of a blank is intended to signify the expiration of your subscription.

Subscribe to the MAGAZINE! It will be delivered you regularly, and the selling of it in the church corridors on Sunday can be avoided.

Workers.

Any members of the congregation who are willing to undertake visiting or give time for doing the many things that have to be attended to, in connection with our parochial work and charities, are asked to come to the meetings of St. Lawrence Guild on Tuesdays at 10 A. M., when they can arrange with Rev. A. W. Doran, who has charge of the mission work, or the Sister in charge.

Advent.

This solemn season of the Church must ever call to our minds the serious consideration of our lives. Judgment is real; eternity is real; Christians ought not to delay their preparation. Advent has its own duties; it yearly presents its own most important lessons. It has its warnings and encouragements. Don't let the throng of other things crowd out Advent preparation. "Watch, for ye know not the hour." The immediate preparation ought to be an earnest and thorough one, for a good Christmas communion; to receive Him, the world's Saviour, in the prepared room in the inn of our life.

Advent Preachers.

8 P. M. Mission Service and Sermon.

Dec. 4th. Rev. R. M. Sherman, Rector St. Stephen's, Newark, N. J.

Dec. 11th. Rev. F. B. Reazer, Rector St. Mark's Church, Orange, N. J.

Dec. 18th. Rev. James F. Olmsted, Rector St. Mary's Church, Burlington, N. J.

The Bishops' Pastoral.

The loving greeting of the Bishops to all the "well beloved in Christ," was read publicly in the Church after due notice, on Sunday, October 30th, after the High Mass, in the presence of quite a large number who were minded to hear it. So different from former letters, breathing a true fatherly spirit and displaying an affectionate concern in the whole work of "this ancient church." A sign of changed conditions is the recognition of "the earnest and effectual work" of "the devout women who in sisterhoods are bearing their faithful witness and turning many to Christ," and the invocation of the Holy Angels toward the close, "May the blessed angels who minister unto the heirs of salvation waken us all out of sleep, as the prophet of old was wakened, and make clearer to us the vision of the Source of life, the mission of the Comforter."

Epiphany Chapel.

The corner-stone of the new chapel was laid on Thursday afternoon, November 17th, by the Bishop of the Diocese. The greater part of the exercises took place in the Orthopœdic Hospital, on account of the bad weather. The attendance was very small. It seems to have escaped the memory of all that the district in which they were and of which they were speaking was included in St. Clement's parish. It is an extraordinary thing that sensible persons should imagine that because they choose to ignore facts, or because such facts are not to their liking, that they can compel people to believe that the facts do not exist. On several public occasions statements have been made as to the spiritual destitution of this neighborhood. These attempts would be only absurd were it not for the fact that their motive apparently is unkind, unjust and cruel. The location of the chapel at Seventeenth and Summer streets will probably make a rearrangement of our parish limits necessary.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.
THE REV. A. W. DORAN.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A.M.; 3-5 and 7-9 P.M.

The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

The Rev. E. Wright, in Church on Saturdays, 4-5 P. M.

The Rev. A. W. Doran, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Choir-master.—Mr. Remi Remont.
Organist.—Mr. Lawrence Gaff.
Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saints' Home, 2034-36 Cherry St.

Parish of St. Clement.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

Vespers of the Dead were sung on November 1st at 5.15.

The Altar Guild have a great deal of work planned for the coming winter.

Bona Mors devotions were said after evensong on Mondays during November.

A lamp offered by a parishioner has been placed before the altar of St. Katharine.

Bible Class in St. John's Chapel beginning Tuesday afternoon, November 29th, at 4 o'clock.

The platform and steps for High Altar will be of oak, and be in position by Christmas Day.

We should like to see many more people contributing regularly for the expenses of the parish.

Many names were sent in for remembrance on All Souls' Day, and at other times during November.

The novena for the parish was observed November 14th-23d. The memorial was said each day after evensong.

Mr. Remi Remont, at the request of the Vestry, has kindly consented to remain in charge of the choir until after Christmas.

The alms on All Saints' Day for mission work amounted to $29.77. The alms on All Souls' Day for burial plot were only $8.61.

"The English Gradual" may be obtained at McVey's book store for five cents. It contains the introits and graduals sung at the Mass.

Persons desiring to become members of the congregation are asked to obtain letters of transfer, that they may be enrolled on our list of communicants.

Already a number of adults are under instruction for Baptism, Confirmation and Communion. The Clergy and Sisters are always glad to give individual instructions to those who are in earnest.

The set of purple silk vestments consisting of chasuble, stole and maniple were sent to the church of St. Mary the Virgin, San Francisco, Rev. H. Parrish, Rector, in time to be used for Advent.

On the 1st of each month the Accounting Warden has to pay out $575.00, and besides this, coal, gas, repairs, taxes, interest and other incidental expenses. We manage to keep out of debt, but only a very careful examination of the accounts can explain the way we do it.

Mr. W. A. Goodwin, organist and choirmaster of St. Timothy's Church, Roxborough, has been elected organist and choirmaster by the Vestry. He takes charge of the choir after January 1st, and we ask for him the kind assistance and sympathy of the members of the choir and congregation. He is not unknown to us, for he is a member of St. Vincent's Guild.

Christmas.

Every faithful communicant is urged to make a proper use of Advent, preparing for Holy Communion. Wednesday as well as Friday should be kept as a day of abstinence, the whole season being spent in such serious fashion as is fitting for those "who wait for their Lord."

We ask liberal offerings on Christmas.

St. Clement's-tide.

The first Vespers were sung in the Chapel of St. John Ev., on Tuesday. Many people made their Communions at the early Masses, though not as many as last year; the morning was very wet. At the Solemn Mass, Gounod's "Third Mass" was sung with orchestral accompaniment. The new parish banner, a description of which will be found elsewhere, was carried in the Procession.

Father Osborne's sermon on "Christian Oblation" must have lifted many a tired soul to renewed effort. $410.85 was given for the endowment fund, and there was also offered by some generous and loving friend a release for the $2,000 mortgage on the Parish building. This completes the payment of that $4,500 mortgage raised in 1890 for deficit in current expenses. We may indeed thank God and take courage; there remains only $4,000 now on the Parish building, with $1,100 in hand toward the payment.

The Bishop of the Diocese wrote:

With the prayer that the observance of your festival may be spiritually helpful to you and your congregation, I am

Faithfully yours,

O. W. WHITAKER.

Letters were also received from Fr. Field and Rev. D. I. Odell.

Wednesday night a good crowd attended the Parish Tea. We missed some familiar faces, and wished many others had cared to come. It is the only time in the year that we all meet face to face. Our good friends who have furnished music in past years came again willingly and cheerfully. They helped us much by their presence and the music. Another friend, Miss Reilly, gave two recitations under trying circumstances. The rector made a few remarks, and Father Osborne gave an exceedingly interesting account of the work of the Society in South Africa.

Father Osborne again preached on Thanksgiving Day a wonderful missionary sermon, "Glory to God in the Church." His visit to us has been a very great privilege, and we hope may bear its fruit in our lives.

The Procession of Guilds took place on Friday. This is always a very delightful feature of the Festival; it is an opportunity to glorify God with the body, to test the reality of our Christian service by an outward act. The rector of St. Peter's preached for us this year again. Rev. R. M. Paine, of Mt. Calvary, Baltimore, was present in choir.

Saturday night the stereopticon again delighted the children, and the Rev. Charles B. Carpenter gave a description of a trip to Greenland, with scenes.

On Advent Sunday, Father Huntington preached at St. Clement's for the first time in over three years, to the joy of his many friends, in the morning on "Worship," and in the evening "Life in Christ."

The Exhibition of Parish Vestments and Embroidery on Wednesday, the octave day, completed a very happy and pleasant Festival.

Great credit is due Mr. Remont for his faithful kindness in preparing the musical part of the services, and the choir for their cheerful attendance and rendition of the music.

The acolytes, as usual, did not neglect their part of the preparations and serving, while the many who assisted at the different services must have felt some encouragement as to the future.

We make our acknowledgment to the preachers for their kind words of cheer, counsel and comfort. God grant that we may all make a living sacrifice of our bodies for the Glory of God, availing ourselves of the privilege of the heavenly feast, living our true life, worshipping God, that we may see Him when He comes again.

The Procession of Guild.

On Friday night, November 25th, the Annual Procession of the Guilds of the Parish took place. It was the first time that the new banner was carried at the Procession of Guilds. Rev. R. H. Nelson, of St. Peter's, preached the sermon. The order of Procession was as follows:

First Thurifer.
Second Thurifer.
Navicularius.
Cross Bearer and Acolytes.
Banner of St. Clement.
Choir.
Guild of St. Nicholas.
Banner of Holy Child.
Guild of Holy Child.
Banner of St. Katharine.
Guild of St. Katharine
Banner of the Blessed Virgin.
Guild of the Holy Cross.
Banner of St. Mary.
Guild of St. Mary.
Banner of Blessed Sacrament.
Altar Guild.
Guild of St. John.
Priests Acolytes.
Clergy.
Subdeacon and Acolytes.
Deacon and Acolytes.
Altar Servers.
Celebrant and Acolytes.

Offertory Account.

Oct. 30th.	Cash	$37 39
	Envelopes (105)	29 80
Nov. 6th.	Cash	44 49
	Envelopes (136)	55 10
Nov. 13th.	Cash	41 23
	Envelopes (161)	66 20
Nov. 20th.	Cash	62 59
	Envelopes (171)	84 30
Nov. 23d.		410 55
Nov. 24th.		46 58
Nov. 25th.		14 18
Nov. 27th.	Cash	43 70
	Envelopes (170)	86 30
		$1,022 71

Special Funds.

Mission House	$29 77
Burial Plot	8 86
Endowment (10)	5 87
Mortgage (22)	19 01
Vestments (4)	22 50
Special	8 13
St. Lawrence	2 00
	$96 14

Baptisms.

Oct. 29th. Walter Lindsay Craige.
Nov. 2d. Otis Stephen Rice.
Nov. 10th. Pauline Wiener.
Nov. 19th. Arthur Magill Earl.

Communicants.

ADDED.

(Mrs.) Mabel A. Allen, (Mrs.) Mathilda V. Cantrell, (Mrs.) Mary L. Bergmann.

TRANSFERRED.

Matthias M. Marple.

Marriage.

Nov. 23d. Thomas J. Mulholland.
Elizabeth Y. Hoffman.

Burials.

Nov. 21st. Earl Roy Crawford.
Nov. 26th. David Conides.

8,279 Communions were made during the past year.

960 Communions were made from October 23d to November 27th.

Children's Fund.

RECEIPTS.

From 25 persons	$104 50
Dec. 1, 1898—Deficit	33 57
	$138 07

EXPENDITURES.

December 1st, 1897:	
Deficit	$1 35
Infant School	50 00
Christmas	34 50
St. Clement's tide	7 22
Excursion	13 00
Organist 9.15	27 00
Special	5 00
	$138 07

Attention is called to the large deficit, $33.57, of this fund. Several who showed an interest in former years failed to give any money this year.

Donations of money are asked to meet the expenses. It is not a very large sum, and the appeal only comes once during the year.

St. Clement's Altar Guild.

OFFICERS, 1898-1899.

Chaplain—The Rector.
Directress—Mrs. Harry Connelly.
Secretary—Miss A. S. Brown.
Treasurer—Miss E. L. Starr.

COMMITTEE OF MANAGEMENT.

The Directress and the Secretary, ex-officio; Miss M. H. Jones, Miss E. L. Starr, Miss P. D. Neill.

STATEMENT OF WORK DONE IN THE SILK DEPARTMENT.

2 chasubles, 5 stoles, 1 maniple, 1 burse, 1 veil, 1 super-frontal.

STAMPED FOR OUTSIDE WORK.

1 super-frontal, 1 pulpit fall, 1 lecturn fall, 1 burse, 1 veil, 8 stoles, 2 maniples, and the materials were furnished for 4 stoles.

STAMPING DEPARTMENT.

2 super-frontals, 2 chasubles, 1 credence cloth, 16 stoles, 5 maniples, 2 burses, 2 veils, 7 "fair-linen cloths," 3 purificators, 2 pallas, 1 pulpit fall, 1 lecturn fall, 4 corporals and 8 amice collars.

WORK DONE FOR THE PARISH.

Black chasuble, 3 apparelled amices, 2 purple stoles.

Work for the parish, value	$257 00
Work ordered for other parishes, value	61 00
Value of gifts	226 00
	$544 00

TREASURER'S REPORT.

Receipts.

Balance 1897-1898	$82 35
Members' dues	100 00
Sale of work	73 28
Sale of material	37 92
Donations to Altar Guild	26 35
Donations for black vestments	41 00
Donations for white vestments	1 00
Sale of medal	1 00
Interest on deposits	84
	$363 74

Expenditures.

Materials, etc	$205 82
Instruction	74 00
All Saints' Sisters for work	35 00
Balance	48 92
	$363 74

The Committee of Management desire to remind the members of the parish that the care of the vestments has been given to the Altar Guild, and it is their duty to keep them in repair, and furnish new ones when needed. This they cannot do without financial aid.

Contributions to the Vestment Fund, no matter how small, will be most acceptable, and may be given to the rector or to the treasurer of the Guild.

Philadelphia, November 3d, 1898.

St. Lawrence's Guild.

The annual report of the Guild is printed in this number of the MAGAZINE. A summary of its work and some results of its efforts was printed in the June number. Several of the members have resigned, and very few of the visitors have reported as yet for the work, while donations of money or of clothing to replenish the treasury and closets have been lacking. A donation of $2 has been received, and meetings have been held.

The Guild desires to give tickets for food and lodging to such as are deserving. A great number of those who apply are evidently not deserving, but some few are worthy of that temporary relief. They would like to give an opportunity to those in misfortune, and to whom a start is worth so much in putting them again in the way of earning a living—and they have found it a help to many who are struggling, to sell partly-worn garments, and give others garments to make, so helping them in the support of the family. These things can only be done so far as the means are put at the disposal of the Guild.

Mrs. Day is in charge of the bags. She is in the school-room every Thursday morning at 10 o'clock, or a postal card to her or Rev. A. W. Doran will procure a bag. The Monday afternoon sales will take place as soon as we have garments to dispose of.

Treasurer's Report.

The following is submitted to the chaplain, officers and members of the Guild of St. Lawrence as a full report of all receipts and expenditures of the Guild year:

RECEIPTS.

Balance on hand Nov. 1st, 1897		$76 76
Donations for general purposes	$91 54	
Donations for special purposes	20 70	
Cash received from alms box	12 27	
Cash received from sale of stamps	15 53	
Cash received from sale of clothing	92 31	
Cash received from sale of clothing to Red Cross Cuban Relief	75 00	
Cash received from sale of photographs	14 32	
Interest from Savings Fund	4 50	
From entertainment given by Miss Wolfe	35 00	
From Dorcas for the Employment Society	27 00	
		$388 17
		$464 93

EXPENDITURES.

Sundry aid to sick and needy persons	$71 29	
Paid for lodgings	11 45	
Paid for meals	5 00	
Paid for coal	2 75	
Paid for Christmas dinners	4 52	
Donation to playground on Callowhill street near 22d	20 00	
Transportation	7 05	
Employment Society paid for sewing	63 28	
Employment Society paid for materials	103 93	
Expenses	2 66	
		$291 93
Balance		$173 00

ANNA B. HEYLIN, *Treasurer.*

After carefully examining the accounts and vouchers of the Treasurer, I find them to be correct, and to agree with the above statement of receipts and expenditures.

WILLIAM H. HUTT, JR., *Auditor.*

Clothing.

Very few bags to be filled for the weekly sales of St. Lawrence's Guild have been called for. The weekly sales have not been held, owing to the empty cupboards. We make another appeal for clothing of every kind, both for St. Lawrence and for the Sisters. We shall be thankful for anything and everything.

Christmas Dinners and Mothers' Supper.

The Sister in charge asks, as in former years, donations in money and provisions, that dinners may be furnished especially to those of our own household at the Christmastide, that their lives may be brightened and cheered at the time of the Saviour's birth. The usual supper for the Mothers and their invited friends will take place on Thursday, December 29th, and money and provisions are urgently asked for this as well as for the entertainment of the members of the various Guilds.

Infant School—Honor Roll.

ONE MONTH.

Jessie Forrester, Elsa Forrester, Edith Downey, Tillie McKeown, Maggie Cartwright, Uhle Bethell, Minnie Griffith, John Griffith, Nellie Finney, Sadie McElroy.

October, 1898.

The Mother Adelaide Frances of All Saints', kindly furnishes us with the following simple description of the banner prepared by one of the Sisters:

The banner made for St. Clement's Church, Philadelphia, is three feet by five, and was designed and embroidered in the work-room of the Sisters of All Saints', Baltimore.

It represents St. Clement clothed in the Pontifical robes, standing beside the rock. In his hand is the pastoral staff; behind him the Anchor of Hope, to which he was bound when cast into the sea.

Encircling the figure is the heavy golden chain, symbolic of those chains, now glorified, which once dragged him to his martyrdom.

In his mitre shine the jewels of devotion, and from his staff gleams the light, which shines for those who, doing the will of God, "shall know of the doctrine."

On either side the panel is a rich orphrey, with the figures of the saints, Vincent and Lawrence, robed as Deacon and Sub-deacon, and below them, Catharine of Egypt, and Cecilia, types of learned devotion and assiduous duty; twining round them, is the Living Vine, the type of Christ our Lord, whose fruitfulness is the Saints; the background is the Violet of Penitence.

Above all is the vision seen by St. Clement on his way to his death.

"The Lamb in glory standing on the mountain," adored by cherubs in the enshrining clouds. The vine no longer distinguished by its earthly coloring, but glowing with the transforming brightness of the beatific vision.

The theme of the whole banner is, apparently, the splendor and magnificence of the Church—the Communion of Saints, and the glory which shall be hereafter the reward of those who have come out of great tribulation, and made their robes white in the Blood of the Lamb.

Imitation.

In the pride of our material greatness most Americans resent the statement that we are an imitative people. On account of our progressiveness and originality in lines of invention, manufacture and government, the truth is overlooked that literature, art, music, architecture, indeed all the nobler creations of human intelligence have had but little added to their treasures by our efforts, and that little is based upon and

guided by what the Old World has already produced.

Yet, if our national feeling were not in a large measure false pride, we should acknowledge the immense influence the principle of imitation has on human existence, and admit with gratitude the assistance we have had from those endowed with other abilities than our own.

We hear it often said that imitation is the sincerest form of flattery, but as a witness to the fact that broad as is the power of imitation in molding national and individual character yet its motives may be very diverse. We translate the phrase as if it said imitation is the sincerest form of praise. The word flattery has a bad sound and a bad meaning. A man flatters by affirming something excellent in another when his concern is not that his statement is true, but that it may redound to his own advantage. So with the false imitation; as long as it gets the praise of the true it cares not for the essential beauty of the truth itself. The true imitation is that which, beholding what is intrinsically good, aims to copy it without thought of anything but doing homage to the truth.

We see then that imitation is in itself concerned with morality, consequently we should expect that its influence would extend into the sphere of spiritual things, and be governed there by the same conditions.

Nor are we mistaken. Our Saviour's command "Be ye perfect as your Father which is in heaven is perfect" is the foundation of all true imitation. God is the "Supreme Goodness," and it is the characteristic of goodness to communicate itself to others. The ideals which every man deserving of the name sets for himself, and toward which he strives, are in themselves an implicit proof of the existence of God, Who is the sole perfect standard worthy of imitation. It is only inasmuch as anything else approaches that standard that it is fitting to be copied.

St. Paul therefore says: I Cor. xi: 1, "Be ye followers of me even as I also am of Christ." This is simply a translation of the standard into terms which men can more easily grasp. This is true imitation. So through all the spiritual realm where God's goodness or power has been bestowed by Him or gained according to His commands by the creature, the secondary standard becomes safe to follow.

But we must be on our guard, for there is an imitation of God which is not only erroneous, but sinful. It began when Satan in heaven declared "I will be like God," and strove to usurp His throne. His copying of God's works and attributes is not that he may give Him glory, or primarily that he may conform himself to God, but that he may deceive God's creature into awarding praise and honor to himself. Wherefore, in the spiritual world we find the strange paradox of almost all of God's works offset by an unreal, but cleverly executed, imitation of the devil's.

Just as in the common parlance of the shop, an imitation is an article which usurps the place of and passes for the real thing under hurried scrutiny, but lies exposed to the more careful test.

"The devil," says a spiritual writer, "is the ape of God;" a comment which covers the entire field of what we have been saying.

Instances of this fact are too numerous to follow out in detail, but some few we may consider briefly. Since God is omniscient, the future lies as open to Him as the present or the past, and portions of this future He has seen fit to reveal at various times to His faithful servants for their assistance and edification. The devil taking advantage of man's falling away from what God has definitely revealed to His Church of the future life and our communion with the souls of the departed, has filled the world with fortune tellers, spiritualistic mediums, theosophists, etc., pretending to supernatural powers, and drawing away numbers of unstable souls "intruding into those things which they have not seen vainly puffed up by their fleshly mind." Some good Church people are much disturbed because these persons are able to accomplish some very curious results, as though Christ had not called Satan "the prince of this world," and as if that mighty, though perverted, intellect, pondering the ways of the world since its creation, had learned nothing of the laws of its control.

Then again, God's working of miracles to attest to men His power as Creator or the truth of the doctrine He revealed. Once attested God's revelation needs but exceptionally the confirming force of miracles. "Blessed are they which have not seen yet have believed." Yet to the unbelieving how well the devil blinds and obscures the faith "by the signs and wonders" he produces to deceive if possible the very elect by modern faith cure, so-called Christian science, and divine healers. "Only by their fruits ye shall know them." God never meant physical wholeness to be the sum of man's perfection, otherwise he is a beast and not a man. God has provided for the more needful healing of the soul in His Catholic Church, yea and for the healing of the body in the Sacrament of Holy Unction when compatible with the highest good to the soul. Christian Science lectures at $100 per course show the baseness of the imitation as compared with the real

Then again, as it was a mark of our blessed Lord's ministry that "He went about doing good and healing all that were sick," so it has ever been a mark of the work of His Catholic Church in the world—as witness her hospitals, orphanages, refuges and schools, but she, like her Lord, always lays stress on helping men's souls through what she does for the bodies.

Satan, that he may draw men away from the light and life of the Church, has in these last days raised up an increasing number of philanthropic institutions, and efforts drawing their first inspiration from the church in which avowed infidels and agnostics are indeed toiling for the betterment of men's minds and bodies, but in no sort to the saving of their souls.

Lastly, that we may not unduly prolong our examination of the devil's imitating of God's work, let us take such a case as the desire in man's soul for God's pardon. Anyone who has dealt with souls in sin who are not hampered by prejudice knows that once the weight of sin is realized and the goodness of God. the whole longing of the soul, no matter how repentant, is "Oh, if I could only know that I was forgiven." The devil hard pressed for an answer to such a cry has invented several devices. Absolve yourself, he replies. Believe you are justified, and you are. You need no one between your soul and God. This is indeed a pleasant and a dangerous counterfeit, for "the heart of man is deceitful above all things, and desperately wicked." Left to absolve itself it becomes either self-righteous or despairing. To the less earnest soul the devil suggests that the agony over sin committed in time will grow more bearable and finally pass away, so that he makes forgetfulness of sin equivalent to absolution of it. No souls are more securely his than those whom he persuades to accept this imitation.

And still again, the devil drugs the conscience of the guilty soul by softening the name of sin with the pretense that it is not so bad after all, and God has shown no great evidence of anger over it.

Sacramental confession; no, never, cries the devil. It is degrading; you will be priest-ridden; it is weakening to character. Nothing, perhaps, does he attack so fiercely, and to nothing does he more persistently oppose his imitations, for "he seeketh his own glory."

Let us then "try the spirits whether they be of God." Between the imitation of sincerest praise furnished by the Catholic Church, in which is the fulness of Him that filleth all in all, and the imitation of flattery purposing only to steal from the glory of God it will not be hard for us to judge. "Woe unto you Scribes and Pharisees, hypocrits . . . for ye love the praise of men more than the praise of God."

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	$10,057,220 93
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St. Clement's Magazine.

Vol. XV. PHILADELPHIA, JANUARY, 1899. No. 1.

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR JANUARY.

1. **Sunday** (*Circumcision of our Lord*) Masses, 7, 8 and 9.15 a. m. Solemn, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 5 p. m. Solemn Even-song, 8 p. m.
2. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m. Guild of St. Mary, 8 p. m.
3. Tuesday.....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Lawrence, 10 a. m. Guild of St. Katharine, 8 p. m.
4. Wednesday.....Masses, 5.30, 7, 7.30 a. m. Guild of St. Vincent, 8 p. m.
5. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
6. Friday (*The Epiphany. Abstinence*).Masses, 7, 7.30 and 9.30 a. m.
7. Saturday.....Masses, 7 and 7.30 a. m.
8. **Sunday** (*1st after Epiphany*)..... Masses, 7, 8 and 9.15 a. m. Solemn, 11 a. m. Matins, 10 30 a. m. C. B. S. Vespers, 5 p. m. Solemn Even-song, 8 p. m.
9. Monday.....Masses, 7 a.m. Requiem, 7.30 a.m.
10. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
11. Wednesday.....Masses, 7 and 7.30 a. m.
12. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
13. Friday (*St. Hilary, B. C. Abstinence*) Masses, 7 and 7.30 a. m.
14. Saturday.....Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
15. **Sunday** (*2d after Epiphany*).....Masses, 7, 8 and 9.15 a. m. Solemn, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
16. Monday..... Masses, 7 a.m. Requiem, 7.30 a. m.
17. Tuesday (*St. Anthony, Ab. C.*).....Masses, 7, 7.30 and 9.30 a. m.
18. Wednesday (*St. Prisca, V. M.*).....Masses, 7 and 7.30 a. m.
19. Thursday (*St. Wolstan, B. C.*) .....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
20. Friday (*St. Fabian, B., and St. Sebastian, M. M. Abstinence.*) Masses, 7 and 7.30 a. m.
21. Saturday (*St. Agnes, V. M.*).....Masses, 7 and 7.30 a. m. Guild of Holy Child, 2.30 p. m.
22. **Sunday** (*3d after Epiphany. St. Vincent, D. M.*) Masses, 7, 8 and 9.15 a. m. Solemn, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
23. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
24. Tuesday (*St. Timothy, B. M.*).....Masses, 7, 7.30 and 9.30 a. m.
25. Wednesday (*Conversion of St. Paul, Apostle.*) Masses, 7, 7.30 and 9.30 a. m.
26. Thursday (*St. Polycarp, B. M.*)..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
27. Friday (*St. John Chrysostom, B. C., Doct. Abstinence.*) Masses, 7 and 7.30 a. m.
28. Saturday.....Masses, 7 and 7.30 a. m.
29. **Sunday** (*Septuagesima*)..... Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 8 p m.
30. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
31. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m.
Even-song daily, 5 p. m.
Bible Class, every Tuesday, 4 p. m.
The Catechism, every Sunday, 3 p. m.
Infant School, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 3 p. m.

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St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

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PHILADELPHIA, JANUARY, 1899.

Subscribers.—Kindly note that the enclosure of a blank is intended to signify the expiration of your subscription.

Subscribe to the MAGAZINE! It will be delivered you regularly, and the selling of it in the church corridors on Sunday can be avoided.

Fire.

On Sunday, December 4th, fire was discovered in the upper sacristy of the church. Fortunately the heat had melted the solder at one of the joints of the water pipes, and the stream of water was keeping the fire under control. There was little damage done beyond a hole in the floor, and the woodwork around the wash basin.

The Church of the Ascension, Chicago, was almost completely destroyed by fire on Christmas night. The loss is a very serious one to the congregation, and can but test the devotion of the people to the utmost. Our deepest sympathy is with the hard-working rector who, with many discouragements, has nobly fought for the Church and Catholic faith in this Western city.

The Rev. Thomas McK. Brown, Rector of St. Mary's Church, New York, died suddenly. The burial took place on Thursday, December 22d, many clergy and laity showing respect to his memory by attending the services. A Requiem Mass was said at St. Clement's on the day of burial. God rest his soul.

Of your charity pray for the soul of Sister Georgina of All Saints', who entered into rest December 21st (Feast of St. Thomas, Apostle) and was buried December 23d. The body was brought to the Crypt Chapel on Thursday, and watched by the Sisters of All Saints' and of St. Margaret's, St. Vincent's Guild, and members of the congregation. The Offices of the Dead were said on Thursday night, and Masses in the Crypt on Friday morning at 6.30, 7 and 7.30. At 9.30 the Burial Office, Solemn Mass and Absolutions in the church. The members of St. Mary's Guild, and other women sang hymns, and Mr. Balsley played the organ. Rev. R. H. Paine, the chaplain of the community, and Father Sargent were present, as well as the clergy of the parish. During the years in which she has been in charge of the mission work, she has faithfully performed the very important duties of her position; her piety, conscientiousness and rare common sense prevented her from losing a sense of responsibility in sentimental or popular considerations. She was ever a ready and wise counsellor for God's people. The Christ Child had for her a beautiful gift at the holy season—Himself—He whose will she had lovingly obeyed. No expression could possibly convey our appreciation of the surgeons and physicians who attended her, and of the authorities of the Presbyterian Hospital. Any who desire the privilege of giving any amount for the burial expenses may give it to the clergy in a marked envelope; later we will decide upon some memorial. The burial was in the Sisters plot at St. John's Churchyard, Waverly, Baltimore.

The New Chalice.

The design for this has been very carefully prepared by the Gorham Manufacturing Company, of New York. As the size had to be rather large, it was thought best to have the chalice rather massive and heavy, and this seemed to suggest the use of various detail of the Norman period of architecture, and so furnish something of a bond with the architecture of the church.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.
THE REV. A. W. DORAN.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A.M.; 3-5 and 7-9 P.M.
The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.
The Rev. E. Wright, in Church on Saturdays, 4-5 P. M.
The Rev. A. W. Doran, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Organist and Choir-master.—Mr. W. A. Goodwin.
Sexton.—Edward Griffiths.

Clergy House,	2026 Cherry St.
All Saints' Home,	2034-36 Cherry St.

Parish of St. Clement.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

Twenty-five Christmas dinners were sent out to the poor.

A lighter and extinguisher for St. Katharine's Altar has been received.

A new pair of vases have been received for the Altar of the Crypt Chapel.

It is proposed to place the old parish banner in a suitable frame, and hang it in the acolytes' room.

The cross on the high Altar, because of an accident, has been refinished by the same firm that made it some years ago.

We are greatly indebted to the clergy who made long journeys to preach at St. Clement's on Sunday nights during Advent.

We gladly acknowledge the receipt of Evangelical Tract, No. I, entitled "What is the Episcopal Church?" by the Rev. W. C. Clapp.

The new oak steps and platform for the high Altar are finished. They take the place of the old ones that were only pine boards, and had become very shaky.

The responses to appeal for Children's Fund have been generous and kind. Twenty-two persons have given $145.50; the amount needed is about $150 a year.

The attendance of women at the Thursday night meetings has been very encouraging. The intercessions and answers to questions are an important part of these services.

The Clergy and Sisters desire to thank the members of the congregation for their kind sympathy and offers of help at this time, as well as for thoughtful kindness in other ways.

A number of people have joined the various Guilds this fall. The rule of life with common prayer devotion and purpose cannot fail to help those who desire to know and do the will of God.

St. Mary's Guild have given a new missal. The silver mountings which they gave some years ago have been placed on the new book; they have also given some new prayer books for the clergy stalls.

The hymn for St. Clement's Day, printed in the MAGAZINE, November, 1897, was furnished us by a friend. It was a copy of a hymn used in one of the churches in London, dedicated to St. Clement.

Owing to insufficient notice, we suppose, the exhibition of the church vestments on Wednesday, November 30th, was not largely attended. The collection was very interesting, and deserved more extended interest.

Owing to so many rainy Sundays, the collections for several weeks have not been as large as they should be. Some people forget the responsibility of money, and will save from charity for their personal uses.

A Requiem Mass for the repose of the soul of Stewart Stone, Priest, and formerly Vicar of the Church of the Holy Comforter, was said in the Crypt Chapel on Monday, December 12th, the anniversary of his death.

A gas radiator has been placed in the Crypt Chapel. It is hoped that in this manner sufficient heat may be obtained. The stairway from the north aisle of the church (within the swinging doors) can be used to get to the Crypt Chapel.

Rev. H. Parrish writes to acknowledge the set of purple vestments, and to thank the friends who contributed, and the members of the Altar Guild who made them. They are the handsomest set owned by the parish. The burse and veil, it is hoped, may be ready for Lent.

Father Field kindly gave the meditations at the parochial retreat on Friday, December 16th. The number of persons making the retreat was not as large as was expected. We imagine persons do not realize the labor and expense involved in arranging such spiritual exercises, to say nothing of the blessings they might obtain for their souls.

A new picture, Murillo's, "The Holy Family," framed to match the other picture, has been hung on the wall of the Crypt Chapel, and is a loving memorial of Sister Georgina. Two oak stools have been given by Mr. Joseph Earley, and the stoup, given some time ago, which was found in the ruins of one of the churches in Rome, has also been placed in position. Two large vases, ordered at the suggestion of Sister Georgina, were used for the first time while her body was in the chapel, and are a memorial of her and of her devotion to our Lord in the Blessed Sacrament.

Of your charity pray for the repose of the soul of John Neill, communicant of St. Clement's Church, whom God in His loving wisdom took suddenly to Himself on Sunday, December 11th. He received the Blessed Sacrament on the morning of that day at St. Luke's, Germantown, and at 5.30 his soul was before God.

On Tuesday afternoon the body was brought to the Crypt Chapel and placed before the Altar, friends and members of St. Vincent's Guild taking the watches until the hour of the burial office. Wednesday morning a Requiem Mass was said in the presence of the body, his friends assisting. At 11 o'clock the burial office was sung in the church, and the absolutions given. John Neill loved God and His Church, In his religious duties he was ever careful and particular in the discharge of all responsibilities, whether as a Vestryman or in other parochial claims. His religion was a part of his life and character, and its principles influenced him in his business life and relations; men knew that he was a Catholic, for he was not ashamed of the fact. May God grant to his soul sweet and abundant rest, and a joyful resurrection.

At a meeting of the Vestry of St. Clement's Church, held December 18th, the following resolution was passed:

Resolved, That a record be made upon the minutes of the Vestry of the death, on December 11th, 1898, of John Neill; and further, that there be entered therein an expression of appreciation by the Vestry of the fact that his death is a personal grief to the members, and his loss a severe blow to the parish of St. Clement.

Having been connected with St. Clement's since 1882, and since 1885 almost continuously a member of the Vestry, acting during that time for many years as Accounting Warden and as Secretary; having taken an active part in the direction of the Working Men's Club, St. Clement's Hospital, the Guilds, and in all parochial matters; having frequently acted as a representative in the Diocesan Convention; his earnest and devoted service to St. Clement's Church during all these years has been felt, and relied upon, and appreciated by his associates of the Vestry.

May God rest his soul, and grant him a joyful resurrection.

Resolved, That a copy of this resolution be sent to Mrs. Neill, and that it be published in ST. CLEMENT'S MAGAZINE.

F. D. WETHERILL,
Acting Secretary Committee.

Catholic Faith and Practice.

Dr. Mortimer has again put the church under obligation to himself, for the careful preparation of the chapters contained in Vol. II, just published. Especially the chapters on matrimony and Roman objections to Anglican orders are valuable and clear statements of the position of the Church. We particularly call attention to these because the study of them would steady and establish many a drifting and ignorant individual.

Offertory Account.

Dec. 4th.	Cash	$37	18
	Envelopes (196)	72	45
Dec. 11th.	Cash	51	60
	Envelopes (121)	44	00
Dec. 18th.	Cash	42	47
	Envelopes (121)	45	35
Dec. 25th.	Cash	169	68
	Envelopes (138)	60	45
		$523	18

Special Funds.

Endownment (36)	$165	76
Mortgages (25)	47	90
Children (31)	166	50
Special	206	19
	$586	35

Baptisms.

Dec. 18th. Lida Lord Bethell.
" 18th. John Uhle Bethell, Jr.
" 21st. Samuel Ray Smith.
" 26th. Howard Ernest Wilkinson.
" 26th. Margaret Forgreave.

Confirmation.

Dec. 20th. John Uhle Bethell.
" 20th. Lida Lord Bethell.

Communicants.

ADDED.

(Mrs.) Annie Evans, William Davis, (Mrs.) Eliza Davis, Nellie Davis, (Mrs.) Annie Davis Creech, Siebert A. Wenerd, Henry Sunderland, John Uhle Bethell, (Mrs.) Lida Lord Bethell.

TRANSFERRED.

Arthur W. Howes, (Mrs.) Edith M. Howes, (Mrs.) Georgeanna Wells, Kate Howe.

Burials.

Dec. 14th. John Neill.
" 21st. Mary Pratt Wright.
" 23d. The Sister Georgina of All Saints'.

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547 communions were made November 27th to December 25th.

Christmas Tide.

The keeping of the festival had a deeper reality to us this year than usual. The different Masses were well attended, and willing hands made the necessary arrangements complete and perfect. Three hundred and twenty-one communions were made. Many faithful people were detained through sickness; not many, we think, through carelessness or forgetting God.

The Solemn Mass at 11 o'clock was attended by a devout congregation. The choir sang Gounod's Third Mass, with orchestra and harp. It was only an additional evidence, if such were needed, of the faithful, careful work of Mr. Remont, and the loss the parish sustains through his resignation. The Catechism Féte was in the afternoon, and Solemn Even-song, Procession and Te Deum at night. The offertory was not as large as we hoped; many are unnecessarily behind in pew rent and offerings. The whole amount was $527.46; of this, $150.36 was for endowment; $33.97 for mortgages, $100 for enlargement of Clergy House, leaving only about $225 or $100 extra for Xmas money. This does not pay for the extra cost of our services, etc. We do not forget that flowers, Children's Fund, dinners and suppers are in addition, but these come from the faithful few; the many members of the parish gave practically nothing to testify their love of the Incarnate God. God pity and pardon all who spend only on themselves and families: they are pretty far from the kingdom of God.

The Catechism.

On the fourth Sunday in Advent there was a written examination on the work done since September in the Catechism. Twenty excellent papers were handed in. Three or four were practically perfect. The silver medal for the best paper was given to Emma Barraclough. Other good papers were by Teresa Mullen, Virginia Finney, Jennie Johnson and Charles McCloskey.

On Christmas afternoon the awards were made for the writing of diligences in the past term. Rewards were given to Charles McCloskey, James McElroy, Harry Hosfeld, Jennie Johnson, Lillie Johnson, Clara Frettin and Olga Irvine.

Before Christmas all the children brought some article of food for the poor. Two very large clothes baskets were packed to overflowing with vegetables, canned goods, oatmeal packages, flour bags, pickle jars and other

good things to make Christmas more joyful for many a person.

Sister Caroline will have charge of the Infant School, beginning with January first.

The two classes of children from the Blind Asylum will leave us about the first of the year, as they are to be moved to the new home at Overbrook.

We hope to have a Bible Class for older boys in a few weeks.

The Christmas tree and entertainment for the Infant School was on Wednesday, December 28th, at 3 o'clock.

The Catechism had their entertainment the same evening.

Spiritual Notoriety.

We surely ought to thank God that one of the devout practices of holy religion that He has taught us in the Anglican Communion is, not to boast publicly or publish in newspapers the names of converts. It would be rather a difficult work, for the number coming to us seeking our spiritual advantages is so very large that it would be a daily item of news. The custom is artificial; the idea and motive back of it is vulgar.

The Bishop of New York varies his methods. His spiritual exercises are not all from Manresa. We suppose he says the Litany sometimes, not being hindered by other weighty duties, such as preparation of convention addresses, or after-dinner speeches. It is to be supposed that he does not omit the clause "from all false doctrine, heresy and schism," yet he has not denied the published reports that he was present and officiated in some capacity at the laying of the corner-stone of a building called the Church of the Strangers, in his see city. Such an exhibition is more fatal to the success of missions and spread of the Catholic faith than those matters that the distinguished prelate speaks of in public utterances before his Diocesan Convention. It is hard to understand these appearances as fulfilling the readiness "with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrine contrary to God's word, and openly to call upon and encourage others to the same." Of the same nature seem to be public congratulations to Protestant bodies on the completion of numbered years of separation from the Church of God. Such divisions have no use in the fulfilment of our Lord's prayer "that they all may be one; as Thou, Father, art in me, and I in Thee; that they also may be one in us; that the world may believe that Thou hast sent me." Their existence is only a testimony to the pride and self-will of men, and approval of them wounds the heart of many a one who is striving to be faithful and true to the Body of Christ.

An interesting event happened a while ago in Brighton, England. At a meeting an accusation was made against one of the priests and the confession of a girl. The priest demanded an investigation, when the charges broke down and the Bishop of the Diocese writes to the person who made the original charge that, "a full, frank and ample apology be made as openly as was the original charge, is imperatively demanded of you, unless you would forfeit your character as a Christian and a gentleman, and prove yourself wholly wanting in self-respect."

We wish we could reprint Lord Halifax's speech and Mr. Russell's paper at meeting of E. C. U. One sentence might well be spoken to unwilling half-hearted, fair-weather friends, as Lord Halifax calls them. "Christians have generally supposed that the Church was constituted to teach the world, not that the world was intended to teach the Church. . . . Mr. H's advice seems to be that the Church should water down her distinctive teaching as a religious society to suit the tastes of those outside her."

We would quote with approval the words of Rev. R. A. J. Suckling, Vicar of St. Alban's, Holborn, London. "The Bishop is a constitutional officer of the Church, and while he cannot ask obedience to his own private views, he can ask obedience to the law of the Church, and when those laws are indisputable, the request from a Bishop that they should be carried out is a 'godly admonition,' and the priest by trying to carry out such an order is endeavoring to render to his Bishop 'canonical obedience.'"

The position of affairs in England; the evident willingness of Bishops who know better to cater to the hastily formed or prejudiced opinions of "the man in the street," and to act at the demand of their clamor, is evidence that the Catholic movement has still work to do. Every parish priest knows the unscrupulous tactics of the Italian missionary enterprise, and it is no surprise to find that now they are insinuating doubts that can only result, as one of their own clergy has called to our attention, in infidelity. Last summer the only response made to a courteous act was a vulgar sneer and covert praise in one of their journals. They seem to want to run the Christian religion as though it were the biggest thing of its kind, using corresponding methods. Then the fatal idea of bettering people's material surroundings, happiness by "settlements," and its kindred evils is one of the distressing symptoms of artificial effort. Souls are immortal; they need God and truth, and nothing else can satisfy them.

We are getting to the end of the century, and may look for a struggle, sooner or later the movement must come to this country. We ought to prepare to meet it; sentimental leanings to Italy or paganism is not the material to make good soldiers.

What a pleasure it is to meet a fair and honest antagonist. Whatever his failings, his frankness makes one feel honored in being associated with him, if only as an opponent "worthy of his steel." Catholics have been so blindly and bitterly accused that their chief care was for "ecclesiastical millinery and chancel gymnastics." They have been so persistently called "Papists" and "apists," and have been so roundly denounced as disloyal and traitorous, it does one good to have a member of the "old school" of churchmanship, especially the editor of a large journal, admit that Catholics are the life of the P. E. body to-day.

He says quite truly that definite and constant teaching is the mark of a living church; that his own friends do not teach their people, and the "Ritualists" have gained their success through assiduous and unwearied teaching of the truths they believe.

How good it sounds to hear him denounce the political harangues, sociological lectures and talks on ethics, which many have substituted for the Gospel of Christ, and now "the Ritualist" who was once condemned for his lack of regard for the holy ordinance of preaching, gets credit for practicing it most effectually. Truth evidently is beginning "to be mighty and prevail."

The writer quoted surely remembers the time when his "school of thought" taught, and taught assiduously, but their house has fallen because it was not builded on a rock. "Other foundation can no man lay than that is laid." The new-fangled doctrines of the sixteenth century, which have overlaid so much of the teaching of the English Church in the past, rested on man's authority, and in spite of the hour long sermons in which they were expounded to the faithful, they were rejected with logical correctness by those who considered their own private authority as good as the preacher's individual judgment.

And why does the writer blame his friends? They have only accepted the inevitable, and made ethics, politics, economics and other "ics" do duty in the place of doctrines the people would not hear because they "know not the voice of strangers."

The only other alternative was to preach the whole Catholic religion on God's, and not man's, authority. But this would have been like the horrid Ritualists who go about "preaching the Gospel to every creature," and "teaching them to observe all things whatsoever I have commanded you."

In other words, it is confessed that the prayer book, like the Bible, needed a key to unlock its treasures, and that key was not man's intellect, however powerful, but the teaching of the Universal Church. The Catholic priest then, in spite of his disloyalty to the veneer of Lutheran and Calvinistic phraseology overlaying the old historic faith of Anglican formularies, is the only really loyal teacher in her fold.

The old tree and the dead branches next spring might say to the new green shoots, Here, you don't look like us; you go in too much for external show; you are disloyal to the order of things as you found it, but the new shoots have got the life of the old tree in them, and soon they will be the tree. Query, How much longer will the P. E. Church carry her dead branches?

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St. Clement's Magazine.

Vol. XV. PHILADELPHIA, FEBRUARY, 1899. No. 2

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KALENDAR FOR FEBRUARY.

1. Wednesday (*St. Ignatius, B. M.*)....Masses, 5.30, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
2. Thursday (*Purification of B. V. M.*)..Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
3. Friday (*St. Blasius, B. M. Abstinence.*)
Masses, 7 and 7.30 a. m.
4. Saturday (*St. Gilbert of Sempringham, Ab., C.*)
Masses, 7 and 7.30 a. m.
5. **Sunday** (*Sexagesima*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 5 p. m. Even-song, 8 p. m.
6. Monday (*St. Dorothea, V. M.*).....Masses, 7 a.m. Requiem, 7.30 a.m. Guild of St. Mary, 8 p. m.
7. Tuesday.....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Lawrence, 10 a. m. Guild of St. Katharine, 8 p. m.
8. Wednesday.....Masses, 7 and 7.30 a. m.
9. Thursday (*St. Apollonia, V M*).... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
10. Friday (*St. Scholastica, V. Abstinence.*)
Masses, 7 and 7.30 a. m.
11. Saturday.....Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
12. **Sunday** (*Quinquagesima*).....Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a. m. C. B. S. Vespers, 5 p. m. Even-song, 8 p. m.
13. Monday.....Masses, 7 a.m. Requiem, 7.30 a. m.
14. Tuesday (*St. Valentine, Pr. M.*).....Masses, 7, 7.30 and 9.30 a.m.
15. Ash Wednesday (*Fast*).....Masses, 6, 7, 8 and 9 a. m. Parish Retreat Addresses, 10 a. m. 12 m., 3.30 and 5 p. m. Penitential Office, 8 p. m.
16. Thursday .....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
17. Friday (*Abstinence.*).....Masses, 6.30, 7 and 7.30 a. m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
18. Saturday .....Masses, 7 and 7.30 a. m. Guild of Holy Child, 2.30 p. m.
19. **Sunday** (*1st in Lent*).....Masses, 6, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a. m. Even-song, 5 p. m. Mission Service, 8 p. m.
20. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
21. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
22. Wednesday (*Ember Day. Abstinence.*)
Masses, 6.30, 7 and 7.30, a. m.
23. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
24. Friday (*St. Matthias, Apostle. Ember Day. Abstinence.*)
Masses, 6.30, 7, 7.30 and 9.30 a. m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
25. Saturday (*Ember Day. Abstinence*)..Masses, 7 and 7.30 a. m.
26. **Sunday** (*2d in Lent*).....Masses, 7, 8, 9.15 and 11 a.m. Matins, 10.30 a.m. Even-song, 5 p.m. Mission Service, 8 p. m.
27. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
28. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m.
Even-song. daily, 5 p. m.
Bible Class, every Tuesday, 4 p. m.
The Catechism, every Sunday, 3 p. m.
Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 3 p. m.

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December 20th, 1898.

Why and Wherefore?

This is a title of a valuable little book published by the Young Churchman Co., Milwaukee. It contains a short article, page 45, called "Incense Not Roman." This was quoted in the MAGAZINE some time ago, and the credit awkwardly given. The article has been reprinted in several exchanges, which have also copied the awkward reference.

St. Vincent's Guild.

The Feast of the Patron was kept on Sunday, January 22d, the members of the Guild made their corporate communion at seven o'clock. The annual dinner took place at the Clergy House on Monday. Those present seemed to enter into the joy of the occasion and to have a good time.

Enlargement of Clergy House.

The generous donation of $100 by a member of the parish for this purpose at Christmas makes it not inappropriate to refer to the matter. It is in response to a suggestion made several months ago. The house 2026 Cherry street is not large enough to carry on the work with the least amount of strain. There are rooms enough for the clergy to eat and sleep in, to accommodate their visitors and guests as a usual thing, but only at times by overcrowding. The kitchen and dining-room are small and gloomy, and there is no place for those who perform the ordinary household duties to sleep; they must come from the outside. The inconvenience of this must be evident to many. The only way in which it can be remedied is by donations of money; the vestry cannot incur any debt or mortgage. It is over five years, we believe, since the congregation has been asked to give anything for the Clergy House. There may be a few more who may be enough interested in the matter to give or promise something. Our dear friend John Neill had drawn a rough sketch of an entirely new house, and desired to undertake its building this year. We are not so enthusiastic about the raising of so much money, but we feel that it is not too much to hope and expect that the congregation may enable us to have a house large enough to carry on the work of the parish, which is theirs surely as much as ours.

Another gift of $50 has been received and a conditional promise of $300 in addition.

The Seashore Home.

About $500 has been set apart for the purchase of land on which to build a proper house. Sister Georgina had the matter much at heart, and it has been suggested that special donations and subscriptions for this purpose would be an appropriate way to mark our appreciation of her life and work in this parish. If a sufficient amount could be raised it would be fitting to have the house built as a memorial, but if that cannot be accomplished, a generous amount to be used only for land or building would be suitable. One offer of $100 has been received.

The Crucifix for the Holy Child Guild.

The silver crucifix and chain for that member of the Guild of the Holy Child who has been most regular at Mass and Sunday-school, and also well behaved, was awarded to Minnie Griffiths on Sunday, January 1st, at 9.15 A. M.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.
THE REV. A. W. DORAN.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A.M.; 3-5 and 7-9 P.M.
The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.
The Rev. E. Wright, in Church on Saturdays, 4-5 P. M.
The Rev. A. W. Doran, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Organist and Choir-master { Mr. W. A. Goodwin.
Sexton.—Edward Griffiths.

Clergy House,	2026 Cherry St.
All Saints' Home,	2034-36 Cherry St.

Parish of St. Clement.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

The various Christmas entertainments were enjoyed by the Guilds and others interested.

The Bishop White Parish Library Association reports $21.00 as received from fourteen parishioners of St. Clement's through Miss A. S. Brown.

The new choir-master began his duties on January 8th, but during the following week he was unwell and unable to attend to his duties. On January 15th Mr. Gaff very kindly took his place.

A member of the congregation, the same one as last year, has made a generous subscription toward paying interest on the mortgage of the Mission House, 2036 Cherry street. Two or three others help in this matter. The person referred to has paid part of the amount for the current year.

The Christmas music was a joy to us all; it was not unmixed with sadness, for it was the last loving service of Mr. Remont and Mr. Gaff, who have for five years so faithfully borne the burden and responsibility of the music at St. Clement's. Duty nobly fulfilled never expects thanks, but on the part of those who witness it and share in its results it ought to call forth admiration and appreciation.

The executor of the estate of Mrs. Wentz has at last paid the money due the Church, less the inheritance tax. It amounts to $47.50. $25.00 was paid by the Church about 19 months ago, at the time of burial, for the services of the choir, with the expectation that the legacy would be paid over immediately, but we have had to wait. The remainder, $22.50, has been paid into the endowment fund.

About one year ago it was suggested that members of the parish might insure their lives for the benefit of the Church. One has informed us of the carrying out of this. We hope to hear of others having done likewise.

Mortgages.

On the parish property there is now $4,000 on the Parish Building, with something over $1,200 on hand toward it, reducing the amount to $2,800. Is it too much to expect that this be paid by next St. Clement's Day? It would be only a little over $2,000 to be raised. If all the people really loved their Church it could be done without any one feeling the loss; $5 from every communicant would more than do it. If we could only reach those who dispense themselves from giving as they are able. Over one-half of the congregation do not pledge themselves in any way. Most of these could do it if they really tried or cared. Religion is not a luxury, but a necessity to right living. If all the members of this congregation gave as God prospers them, it would not be many years before all debts on the property were paid, the Church property beautified, the Clergy House enlarged, a Sisters' House bought, Seashore Home built, and other things done for the good of the parish. More money is now spent on trifles and from good nature than would accomplish all this. A few people of the congregation give beyond their earthly power, because they love God and appreciate, others conscientiously, and a great many just so they need not feel they get religion free, a great many more as little as they can help. Let every one give each month for mortgages that they may get in the Book of Life.

Lent.

Ash Wednesday, the first day of Lent, comes on February 15th. It will be observed as a day of parochial retreat, the times of addresses being 10 A. M., 12 M., 3.30 and 5 P. M. Those desiring food must give in their names in writing to the Sister in charge at the Mission House. An opportunity will be afforded to make an offering for expenses. It is hoped that many persons will arrange to make the retreat for their soul's health, and not simply come for the addresses. Every person should make a definite rule during Lent, in addition to their ordinary one, as to prayer, fasting and almsgiving. It is helpful to keep Wednesday as a day of abstinence, and ordinarily not to eat meat except at the principal meal of the other days. Last year the attendance at the daily Mass was the evidence of a sincere desire to live near to our Lord, and many others might come if they really loved Him. There will be the usual addresses at Even-song, and a list of services will be printed.

The offerings for the expenses of Advent retreat amounted to $9.86, and the expenditures, including F. Field's expenses, amounted to $20.61.

The order for new stations has been delayed through pressure of other work, and we fear that we may not be able to have them this year.

Fifty-two dollars have been received for the Sister's burial expenses from four members of the congregation; three other persons have sent money to the Mother Superior.

Lent Preachers.

SUNDAY NIGHTS 8 P. M.

February 19th, Rev. M. L. Cowl, C.S.S.S., St. Elisabeth's Church.

February 26th, Rev. J. C. Roper, D.D., General Theological Seminary.

March 5th, Rev. S. C. Hughson, St. Mark's Church.

Others will be announced later.

Controversial Tactics.

Not long ago a statement was made in a religious paper under the direction of Catholics of another name, reflecting on the English Bishops, and giving Lord Salisbury as the authority. The clipping was sent to him, and his secretary has replied, denying the statement. It has been forwarded to the paper, with the request that it be printed, as this would, of coure, be the only honorable and Christian course.

Offertory Account.

Jan.	1st.	Cash	$52 57
		Envelopes (107)	50 15
Jan.	8th.	Cash	56 22
		Envelopes (153)	76 60
Jan.	15th.	Cash	48 43
		Envelopes (127)	47 80
Jan.	22d.	Cash	74 31
		Envelopes (135)	54 85
			$460 93

Special Funds.

Endowment (12)	$95 82
Mortgage (14)	61 28
Mission House mortgage	30 00
Other	803 36
	$990 46

We are specially grateful for the offerings of two friends for theological education.

Baptisms.

Jan. 1st. Ernest Smith Chrisman.
" 12th. Ross Adams McIlvaine.
" 17th. Howard Lynch Wylie.
" 19th. Margaret Gallagher.

Communicants.

ADDED.

Samuel Ray Smith, (Mrs.) E. V. Smith.

TRANSFERRED.

(Mrs.) Anna P. Markland.

Marriage.

Jan. 12th. William Weaver Lukens. Isabella Macomb Wetherill.

Seven hundred and thirty-three communions were made December 25th to January 22d.

Marriage.

At noon on Thursday, January 12th, Mr. William Weaver Lukens and Miss Isabella Macomb Wetherill were united in holy matrimony. A large number of friends being present. A Nuptial Mass was said early in the morning (half past seven).

Poor Fund.

RECEIPTS.

Balance 1897	$211 06
Donations	16 90
Christmas donations	193 85
Parish Tea	110 80
Sales of old clothes	110 41
Sale of work and pictures	8 81
Offertory	26 99
Balance Ash Wednesday Retreat	2 40
	$681 22

EXPENDITURES.

Clothing, food, groceries	$116 01
For work and alms	121 66
Medicines	15 49
Christmas dinner and supper	134 09
Dry goods	56 24
Cupboard	4 00
Books for teaching	3 10
Car fares	11 80
Sundries	2 55
St. Katharine's Guild	9 00
Parish Tea	57 76
Balance December 31st, 1898	149 52
	$681 22

The Guild of the Holy Child.

Account from January, 1898, to January, 1899:

RECEIPTS.

In hand January, 1898	$3 48
Donations	5 00
Dues	5 77
Sale of work	4 10
Children's Easter eggs	2 69
Associates' dues and gifts	10 00
	$31 04

EXPENDITURES.

Rent of Guild room	$6 00
Tea Party at Easter	1 70
Offering for new confessionals	1 00
White stole sent to Florida	8 00
Washing veils	2 25
Car fare	25
Materials for work	7 67
Food for picnic	2 68
Balance	1 49
	$31 04

St. Mary's Guild.

RECEIPTS.

Balance 1897	$18 38
Dues, members	20 46
Dues, associates	50 75
Dues, missionary	10 46
Offertories	62
Donations	26 50
For work and materials	4 50
	$131 67

EXPENDITURES.

Christmas and Easter Festival	$13 57
Retreat	18 61
Monthly Teas	7 01
Cakes, etc., for Mothers' Meetings	29 84
Rental of Mission House	11 00
Postage	2 07
Medals	75
Dry goods	4 32
Balance December 31st, 1898	44 50
	$131 67

Report of Treasurer of the Guild of the Holy Cross.

RECEIPTS.

November 1st, 1897, cash on hand	$31 65
Offertory at Retreat	21 05
Dues, medals, veils, etc	73 10
Interest	98
	$126 78

EXPENDITURES.

Postals, veils, etc	$9 11
Treasurer Seashore Home	103 65
	$112 76
Balance in hand	14 02
	$126 78

St. Katharine's Guild.

(INCLUDING ST. MARTHA'S.)

Account from January, 1898, to January, 1899:

RECEIPTS.

In hand January, 1898	$6 01
Dues	2 60
Sale of work	7 75
Donations	30 80
	$47 16

EXPENDITURES.

Rent for Guild room	$2 00
Printing, medals and ribbon	15 40
Materials for work	15 97
Parties	2 95
Offering for new confessionals	2 00
Expressage	70
Balance	8 14
	$47 16

In July St. Martha's Guild presented the Rev. J. Nevile Thompson, Leesburg, Florida, with a set of altar linen, consisting of 1 alb, 1 amice, 4 purificators, 1 fair linen, 1 corporal, 1 credence cover, 2 pallas, 4 baptismal maniples.

Mission House Fund.

RECEIPTS.

Balance 1897	$74 87
Rent of rooms	182 75
Donations	95 74
Sale of books and pictures	63 05
Offertory	30 00
Offertory, All Saints' Day	29 77
	$476 18

EXPENDITURES.

Interest on mortgage	$230 00
Coal and gas	76 58
Repairs	27 90
Cleaning	9 00
Dry goods and books	12 95
Balance December 31st, 1898	119 75
	$476 18

Total of Receipts 1898.

Poor Fund	$681 22
Mission House	476 18
St. Mary's Guild	131 67
Holy Cross Guild	126 78
Guild of the Holy Child	31 04
St. Martha's Guild and St. Katharine's Guild	47 16
	$1,494 05

Total of Expenditures 1898.

Poor Fund	$531 70
Mission House	356 43
St. Mary's Guild	87 17
Holy Cross Guild	112 76
Guild of the Holy Child	29 55
St. Martha's Guild and St. Katharine's Guild	39 02
	$1,156 63
Balance	337 42
	$1,494 05

Other items will be given later.

St. Lawrence's Guild.

Report for December:

RECEIPTS.

Dec. 1st.	To amount in bank	$181 26
Dec. 9th.	" interest added when acc't was transferred to Rev. A. W. Doran	3 33
Dec. 12th.	Received from Mr. Cunningham	5 00
Dec. 12th.	Received from special offering.	2 00
Dec. 12th.	Received from Poor Box	1 51
Dec. 14th.	Received from clothing sale	5 15
Dec. 19th.	Received from Poor Box	41
Dec. 25th.	Received for Mothers' Supper	5 00
Dec. 27th.	Received from Mrs. Hughes	70
Dec. 30th.	Received from Poor Box	1 04
		$205 40

EXPENDITURES.

Dec. 14th.	Paid All Saint's Sisters for Campbell children	$8 00
Dec. 21st.	Paid poor man for work	80
Dec. 26th.	Paid All Saint's Sisters for Mothers' Supper	5 00
Dec. 28th.	Paid Miller, Beyer & Co. (goods for Employment Com.)	8 98
Dec. 28th.	Paid Miller, Beyer & Co. (goods for Employment Com.)	1 81
		$24 59
With Western Saving Fund		$164 59
Cash on hand		16 22
		$205 40

Respectfully submitted,
REV. A. W. DORAN,
Acting Treasurer.

Our thanks are heartily tendered to the firm of Blaylock & Blynn for a large donation of hats and trimmings, which will find a ready distribution through our clothing sales.

We hope our own people will find occasion to remember us in like liberal fashion. So far there have been few calls for bags, so that our supplies for those who come have been exceedingly meagre.

The Employment Committee have been working faithfully cutting out garments, and soon we hope, by orders from those who want clothes and sewing on the part of those who need work, this branch of our charity will adjust itself nicely.

Clothing sales are now held Thursday nights, after Mothers' Meeting, and once a month on the last Monday afternoon in each month.

Let us repeat again our urgent need of many bags full of worn clothing, and donations from the members of the parish, whose charity to the poor we are supposed to represent and dispense.

St. Nicholas Guild.

St. Nicholas Guild for boys is meeting, as usual, every Saturday at 10 A. M. Attendance ranges from fifteen to twenty-five or thirty.

On the Saturday after Christmas we had the Guild Festival, consisting of a short service, and then the giving out of presents and the consuming of refreshments. The latter were consumed.

The associates of the Guild at present are Miss Julia Neill, Miss Neill, Miss Hart, Miss Fryer, Miss Allibone, Miss Sharples, Miss Starr, Mrs. Lea, Miss Lea and Miss Joline.

We now have dues—one cent a week—to cover breakage.

All young boys of the parish are invited to come to the meetings. Those who do come seem to enjoy it.

The Parish House.

We live in days replete with new versions of Holy Scripture, newly-found explanations of texts that were a candidly admitted difficulty to our less-learned forefathers, and wonderful discoveries of new "sayings of our Lord" so that it takes a great deal to startle us in the way of manipulations of Holy Writ.

Yet I think one of the most important of these changes has received rather inadequate attention. I refer to the discovery about the year 1880 of a set of canons for church government, containing the now well known statement "Let no Church among you be suffered to remain without its parish house."

Personally we have not been privileged to see the manuscript of these new canons, nor have we had a clear statement of the authenticity and genuineness of the same, but our belief in their existence and importance rests on the evidence of our eyes, and the incredible zeal which has seized our Church in abandoning old methods of preaching the Gospel to make use of the new.

However, we must be pardoned, if failing to find authority for this translation in the writings of the fathers and practice of the ancient Church, we condemn this wonderful discovery as a "dangerous innovation." Facts are with us, since to quote a recognized authority, "the parish house, as a missionary agent, is and always will be a dismal failure."

This we take to be so because the parish house teaches a different religion from the Church, and leads men to stop short of God. It represents on the one hand an apologetic support of the verities of the Christian faith, and on the other a pleasant and deceptive substitute for religion.

The parish house only postpones the crucial point of religion, the yielding of the will to God and His revelation, and sometimes it prevents it entirely.

It reminds us of nothing so well as the old game of hide and seek. The parish house Christianity says to the modern man and woman, now we know you don't want religion, but you are interested in improving yourself; you are just as willing to pay the Church for an entertainment as an opera company; you always get a return for your money and trouble, with a little religion thrown in extra. The trap is all too plainly in view, and the victims say "well, we will take all these nice things, because they are offered us so cheap, but we will have good care not to get drawn into any of this religious business."

This plan is not manly or straightforward, nor does it speak with the voice of Catholic authority. Church and State have never been advantageously combined, nor can Church and club get on any better. After all, our Saviour summed it all up when He said "My kingdom is not of this world." Don't let us then burden it with wordly methods.

The Cry of Disloyalty.

There is a great hue and cry against the Catholic clergy of the Church in England and America on the charge of their disobedience to authority. It is said that while the Catholic clergy are strong in teaching the doctrine of Church authority, yet in practice they are utterly regardless of Bishops, canons and rubrics, when they find such in their way. These charges resolve themselves into two complaints: (1) That the clergy go beyond the letter of the post-Reformation rubrics and canons of the Church; and (2) that they disregard the demands of individual Bishops.

Undoubtedly these complaints arise from an altogether perverted idea of the authority to which our obedience is due. Let us consider and reply to them.

In regard to the first, that we go beyond the letter of the post-Reformation rubrics and canons of the Church, we would reply that if it is to be said that there was a sudden and complete break in the Church of England at the Reformation in all matters of doctrine, discipline and worship, how can any honest man justify the present claim of the Church in England to the property and endowments which were intended to maintain the old faith and worship? Parliament, however, and the courts have decided that the pre-Reformation laws of the Church are always binding unless repealed.

Besides, a priest is ordained by the Bishop not merely to be a minister in the Anglican or Protestant Episcopal Church, but "for the office and work of a priest in the Church of God," *i. e.*, the whole Catholic Church; he has, therefore, relations and duties not only to the limited time and area in which he lives, but to the Catholic Church of all ages and times—that is the very term of his ordination contract. As a fact, then, that priest is disloyal to his vows who insists on confining himself to post-Reformation rubrics or laws, if by doing so he has to act contrary to the spirit of the whole Catholic Church. We do not sneer at the Prayer Book, but as a work limited in its scope, and prepared at a most disturbed period of Church history (a period least fitted for such a task) it is exalted out of all proportion when it is made the sole and complete guide for all circumstances of the Church's worship. Sometimes it is required by loyalty to Christ in His Church and to ordination vows to go beyond the four corners of the Prayer Book to learn how to do things which the Prayer Book itself allows or enjoins. Of course, where our present formularies modify pre-Reformation usage, obedience must be frankly given to the modifications. But the Church

of England, as part of the Catholic Church, must have laws and customs which are not explicitly expressed in her own special rubics or canons. To restrict her to those which have been enacted by her local authority since the Reformation reduces her to the level of a Protesant sect.

To the second charge, that we disregard the demands of individual Bishops, we reply that if there is one thing that our Church repudiated at the Reformation it is the theory of Papacy, which is in its essence the autocratic rule of one man, and which is as intolerable in a diocese as in the whole Church. Obedience to an individual Bishop is not an absolute obedience, but a strictly limited one. There is an authority to which Bishops, as well as priests, must bow, namely the laws of the Catholic Church, and in their rulings they must observe obedience to this authority. Orders given which disregard the law of the Church, universal or local, and in which the Bishop endeavors to rule his diocese according to his own prejudices, must be set aside in deference to that higher authority. Who would feel bound to obey a Bishop if he broke one of the explicit rubrics of the Prayer Book? Why then should he be obeyed if he breaks a law of the universal Church? We deny that there is any parallel between a priest regulating his obedience to his Bishop by the law of the Church, and a judge disregarding the law of the land and giving judgment according to his own will. The real parallel is between an unjust judge and a Bishop who disregards the laws of the Church, and rules his See simply according to his own theories.

Bishops should study and understand the teaching of the Episcopate of the whole Church. They should also remember that S. Ignatius says nothing is to be done in the Church without the priests, no less than without the Bishops. The Bishop of a diocese is the centre of its spiritual life, and to him is due canonical obedience, but he is not an autocrat to judge all things of himself, but is subject like the priests to the laws of the whole Church of God.



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Assets January 1st, 1899		$10,206,488 90
Liabilities	$7,679,932 92	
Surplus	2,526,555 98	
		$10,206,488 90

Surplus as to policy-holders.....$5,526,555 98

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EUGENE L. ELLISON, Vice-President.
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St. Clement's Magazine.

Vol. XV. PHILADELPHIA, MARCH, 1899. No. 3

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR MARCH.

1. Wednesday (*St. David, Archbp., C.*). Masses, 5.30, 6.30, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
2. Thursday (*St. Chad, B. C.*) ..... Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
3. Friday (*Abstinence.*) ..... Masses, 6.30, 7 and 7.30 a. m. Meditation, 12 m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
4. Saturday ..... Masses, 7 and 7.30 a. m.
5. **Sunday** (*3d in Lent*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m Guild of Holy Cross, 5 p. m. Even-song, 5 p. m. Mission Service, 8 p. m.
6. Monday ..... Masses, 7 a.m. Requiem, 7.30 a.m. Guild of St. Mary, 8 p. m.
7. Tuesday (*S. S. Perpetua and Felicitas, M. M.*) Masses, 7, 7.30 and 9.30 a. m. Guild of St. Lawrence, 10 a. m. Guild of St. Katharine, 8 p. m.
8. Wednesday ..... Masses, 6.30, 7 and 7.30 a. m.
9. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
10. Friday (*Abstinence.*) ..... Masses, 6.30, 7 and 7.30 a. m. Children's Service, 4 p. m. Meditation, 12 m. Stations of the Cross, 8 p. m.
11. Saturday (*St. Constantine, K. M.*) ... Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
12. **Sunday** (*4th in Lent*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. Mission Service, 8 p. m.
13. Monday ..... Masses, 7 a.m. Requiem, 7.30 a. m.
14. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
15. Wednesday ..... Masses, 6.30, 7, and 7.30 a. m.
16. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
17. Friday (*St. Patrick, B.C. Abstinence*). Masses, 6.30, 7 and 7.30a. m. Meditation, 12 m. Children's Service 4 p. m. Stations of the Cross, 8 p. m.
18. Saturday (*St. Edward, K. M.*) ..... Masses, 7 and 7.30 a. m. Guild of Holy Child, 2.30 p. m.
19. **Sunday** (*Passion Sunday*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. Mission Service, 8 p. m.
20. Monday (*St. Cuthbert, B. C.*) ..... Masses, 7 a. m. Requiem, 7.30 a. m.
21. Tuesday (*St. Benedict, Ab. C.*) ..... Masses, 7, 7.30 and 9.30 a. m.
22. Wednesday ..... Masses, 6.30, 7 and 7.30, a. m.
23. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
24. Friday (*Abstinence.*) ..... Masses, 6.30, 7 and 7.30 a. m. Meditation 12 m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
25. Saturday (*Annunciation of B. V. M.*) Masses, 7, 7.30 and 9.30 a. m.
26. **Sunday** (*Palm Sunday*) ..... Masses, 7, 8 and 9.15 a. m. Solemn, 11 a.m. Matins, 10.30 a. m. Even-song, 5 p. m. Mission Service, 8 p. m.
27. Monday ..... Masses, 7, 7.30 and 9.30 a. m. Meditation, 10 a. m. Stations, 8 p. m
28. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m. Meditation, 10 a. m. Stations, 8 p. m.
29. Wednesday ..... Masses, 6.30, 7, 7.30 and 9.30 a. m. Meditation, 10 a. m. Stations of the Cross, 8 p. m.
30. Maunday-Thursday ..... Masses, 6, 7, 8 and 9 a. m. Matins, 8.45 a. m. Meditation, 10 a. m. Stations of the Cross, 8 p. m.
31. Good Friday (*Fast*) ..... Matins, 7 a. m. Meditation, 8 a. m. Children's Service, 9 a. m. Altar Service, 11 a m. The Passion, 12-3 p. m. Even-song, 5 p. m. Service, 8 p. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
Bible Class, every Tuesday, 4 p. m.
The Catechism, every Sunday, 3 p. m.
Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 3 p. m.

ST. CLEMENT'S MAGAZINE IS ON SALE AT WARWICK'S BOOK STORE, 250 S. 11TH ST.

St. Clement's Magazine.

PUBLISHED MONTHLY BY

J. C. GOODWIN, JR.

Single Copy, 5 Cents. **Yearly, 50 Cents.**

All communications should be addressed to 214 SUMAC STREET, WISSAHICKON, PHILADELPHIA.

Entered in Philadelphia Post-office as second-class mail matter

PHILADELPHIA, MARCH, 1899.

Subscribers.—Kindly note that the enclosure of a blank is intended to signify the expiration of your subscription.

An Entertainment.

On the evening of February 9th Professor Barrington gave a conjuring exhibition to the children and to the mothers. The sleight of hand of the Professor was so wonderful that grown people, as well as children, had a delightful evening. It was the best conjuring entertainment we ever had, and our thanks are due to the Professor for the pleasure he gave us.

Memorial for Sister Georgina.

It seemed at first that we should try to build a house at Point Pleasant, but upon a more careful consideration of the whole subject it has been thought best to bend all our attention to raising money to provide a more suitable house for the Sisters and mission work than the present houses. All the reasons cannot here be given, but important ones surely are the advantage of a larger chapel and mission room, then several sums of money are available for this that could not be had for the first plan.

We, therefore, appeal for generous donations from every member of the parish and other friends, and we hope that the various Guilds may take up the matter and do their share. It seems best that names and donations should be published.

The New Chalice.

† A. M. D. G. In memoriam piam Stewart Stone, Sacerdotis quandam Vicarii Ecclesiae Sancti Parocliti qm. obiit xii Decembris MDCCCXCV. R. I. P.

Such is the inscription on the base of the very handsome chalice, a memorial of Rev. Stewart Stone, given by Elizabeth, his wife, to St. Clement's Church; a plain paten is also included. The work was executed from a special design by the Gorham Manufacturing Co., of New York.

The chalice is 10½ inches high, with a large base and bowl; the base is pentagonal, after the pattern of the others belonging to the Church; all the ornamental detail is Norman; there is a small crucifix on the base, and a very beautiful diamond. The vessels were blessed and solemnly offered for use at the offertory on Quinquagesima Sunday, with the special intention of the giver; the sacred vessels were afterward used at the Masses of the day.

Bona Mors.

The names of members of the parish are desired who are willing to take watches during the time bodies may be lying in the Crypt Chapel awaiting burial. Members of St. Vincent's Guild are always ready, and some few others have volunteered to assist in the last rites for the holy dead, seems to share both spiritual and corporal works of mercy, and we may not doubt such loving offices have special grace as a fruit. We would hope that this might lead to the formation of a Society of Bona Mors in connection with the Sodality of St. Clement.

St. John Chrysostom.

The rector, Rev. Joseph Sherlock, of this church, situated at Twenty-eighth street and Susquehanna avenue, earnestly appeals for money to complete the building. Twelve thousand dollars has been spent on the basement, which has been used for seven years for all parish purposes, $13,000 more has been paid and pledged, and $12,000 must be provided for. It is a worthy object, and ought to commend itself to the generosity of those who have God's money at their disposal.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. ERSKINE WRIGHT.
THE REV. A. W. DORAN.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A.M.; 3-5 and 7-9 P.M.
The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.
The Rev. E. Wright, in Church on Saturdays, 4-5 P. M.
The Rev. A. W. Doran, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master { Mr. W. A. Goodwin.

Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saints' Home, 2034-36 Cherry St.

Parish of St. Clement.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

Solemn Mass on Maundy-Thursday at 9 o'clock.

Donations of money for Easter flowers are requested from members of the congregation.

The Vespers of the C. B. S. will not be said on March 12th on account of the retreat for men.

A black burse and veil in memory of the Sister Georgina has been given for use in the Crypt Chapel.

The storm of this month opened several places in the roofs of our buildings so that the water came in.

The purple veil and burse for St. Mary's, San Francisco, was sent off in time for Ash Wednesday; also, a priest's surplice.

The pressure of other duties has prevented the decision as to new Stations of the Cross, which we had hoped might have been in place for Lent.

Twelve dollars have been received from two persons for deficiency in expenses of Advent Retreat. This leaves a small surplus ($1.25), which is devoted to Ash Wednesday expenses.

An alms box has been placed in the Crypt Chapel. Offerings not otherwise specified will be used for purchase of things still needed; gas bracket, ventilating pipe and register, chairs, etc. Money for flowers so marked may also be placed there.

We learn from the newspapers that the will of Miss Robins bequeaths $500 to the rector of St. Clement's, to use at his discretion. This is another encouragement for the Endowment Fund; it is the third legacy that we have received, the others have been paid over to the Pennsylvania Co.

The body of Miss Emily Robins, a communicant of the parish, was brought to the Crypt Chapel at six o'clock on Monday, February 6th; members of the congregation kept the watch all night and Tuesday until two o'clock. The Requiem Mass was said in the Crypt Chapel on Tuesday morning, at 7.30 o'clock.

The blessing of palms will take place at 6.30 A. M. on Palm Sunday, and they will be distributed to those minded to receive them before 7 and 8 o'clock Masses at choir gate; at later Masses they may be obtained at the door. The solemn procession will be at 11 o'clock. The faithful are reminded that the palms are to be reverently preserved and burned, not thrown away when no longer kept.

The members of the Altar Guild are working very hard, and expect to have the new purple chasuble finished ready for use on Palm Sunday. The design for the orphreys is a beautiful new one, a vine with shields, on which the instruments of the Passion are embroidered. The principal shield will have the "Ecce Homo." This will be done in the work-room of the All Saints' Sisters, Baltimore.

Ash Wednesday.

In spite of the severe weather a number of people were able to get to church to receive communion, as well as to receive the ashes after the custom of the early Christians, reminding them that they were but dust and shall return to dust.

A larger number of people than usual made the retreat. The Rev. A. W. Doran gave the meditations, the subject being "The Rebuke of St. Paul" (Acts xxviii: 27). "Lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and should heal them."

The donations more than covered the expenses of the retreat.

Easter Communion.

The cards will be ready in time to be signed and handed in. Every communicant is earnestly requested to fill out a card and send it in. (1) We are sure then of the fact of their communion, even if made elsewhere. (2) We have their correct address, and (3) it helps to our knowing before hand how many are likely to be at each Mass.

Those who are not communicants of St. Clement's are asked to fill out cards, for the third of the above reasons.

Every Christian who has been confirmed is morally bound to make their communion at Easter, and to endeavor to be in a state of grace so as to make a worthy communion; the times that the clergy will hear confessions will be found below and also on the notice boards.

It is hoped that persons will arrange to come on earlier days of Holy Week, so as not to crowd Easter Even; especially those who make first confession, or after long absence.

Easter Confessions.

The hours of the clergy during Holy Week will be as follows:

Rev. G. H. Moffett—Tuesday, Wednesday and Thursday, 10.30-11, 4-5, 7-8; Good Friday, 9 A. M.-5.30 P. M., 7-9; Easter Even, 0-12.30, 2-5.30, 7-10.30.

Rev. C. C. Quin—Thursday, 4-5; Good Friday, 4-5, 8-9; Easter Even, 4-5, 8-10.

Rev. E. Wright—Thursday and Good Friday, 4-5; Easter Even, 4-6, 7-9.

Rev. A. W. Doran—Thursday, 3-5, 9-10; Good Friday, 11-12, 3-4, 7-9; Easter Even, 3-6, 7-10.

Lenten Preachers.

March 5th, 8 P. M., Rev. S. C. Hughson, St. Mark's parish.

March 12th, 8 P. M., Rev. D. I. Odell, Church of the Annunciation.

March 19th, 8 P. M., Rev. Joseph Sherlock, St. John Chrysostom.

March 26th, 8 P. M., Rev. H. R. Sargent, O.H.C.

March 31st, Good Friday, Father Langmore, S.S.J.E., will preach "The Passion."

Retreats.

Mid-Lent Sunday, March 12th.—A retreat for men will be held in St. John's Chapel. Those desiring food will kindly hand their names to one of the clergy.

Thursday, March 16th.—Retreat for St. Mary's Guild.

Passion Sunday, March 19th.—Retreat for Holy Cross Guild in the Mission House.

Retreat for St. Vincent's Guild in St. John's Chapel.

March 21st-25th.—Retreat for Outer Sisters of All Saints' in the Mission House.

Those intending to make the retreats are reminded of the rule of silence to be observed throughout.

A preparatory address for the men's retreat and St. Vincent's Guild will be given on Saturday night at 9 o'clock.

Offertory Account.

Jan.	29th.	Cash	$51 04
		Envelopes (114)...	40 25
Feb.	5th.	Cash	39 43
		Envelopes (118)...	35 70
Feb.	12th.	Cash	25 56
		Envelopes (74)...	27 80
Feb.	15th.	Ash Wednesday...	13 70
Feb.	19th.	Cash	36 63
		Envelopes (163)...	60 50
			$330 61

Special Funds.

Endowment (7).....	$6 30
Mortgage (24).....	24 70
Sister Georgina Memorial....	50 00
Other	36 89
	$117 89

Baptisms.

Jan. 26th. Emma Lydie.
Elmer Brown Cooney.
Feb. 19th. George Robert Durang.

Marriage.

Jan. 28th. Charles A. Snow.
Fanny D. Wallace, *nee* Sherburne.

Burials.

Jan. 26th. Walter Lindsay Craige.
Feb. 7th. Emily Robins.
Feb. 9th. Mary Bird Bayly.

Envelopes.

The financial year of the parish begins on Lady Day (March 25th), and a supply of envelopes will be sent during that week to each one who has used them during the past year. There must be a great many communicants of the parish who do not give regularly or conscientiously. Envelopes and rental of pews are the established methods, but only about 250 out of our nearly 800 communicants give through these channels. Some few of this number are unable, some are children with no income, but a great number, we are sure, do not give as their religion teaches them, but do serious harm to their lives by this failure. These last use and abuse their spiritual privileges. It is certain that a great many more people could and ought to give regular amounts; if they cannot promise each week, they might give a certain amount each month. The many stormy Sundays show that these people do not lay aside each week, they just count as clear profit for themselves what they have "saved" by not going to church.

St. Katharine's Guild.

St. Katharine's Guild meets once a week, on Tuesday evenings, and once a month the office of the Guild is sung in chapel. Fingers are kept busy on the evening when there is no office in doing various kinds of work, useful as well as ornamental. Miss Jenkins, Miss Ogden and Miss Newman have been admitted as associates. Full members so far are nine in number and probationers not a few.

St. Lawrence's Guild.

Report for January:

RECEIPTS.

Jan.	1st.	To balance brought forward	$180 81
Jan.	8th.	Received from collection	1 00
Jan.	9th.	Received from Poor Box	15
Jan.	16th.	Received from Poor Box	20
Jan.	23d.	Received from Poor Box	31
Jan.	24th.	Received from Mr. Cunningham ...	10 00
Jan.	30th.	Received from clothing sale....	1 37
			$193 84

EXPENDITURES.

Jan.	3d.	By purchase of meal tickets (Galilee Mission)	$1 00
Jan.	5th.	By aid given.....	05
Jan.	14th.	By purchase of meal tickets	1 00
Jan.	14th.	By aid given.....	05
Jan.	17th.	Paid All Saints' Sisters for Campbell children	12 00
			$14 10
With Western Saving Fund...			164 59
Cash on hand.....			15 15
			$193 84

Respectfully submitted,

REV. A. W. DORAN,
Acting Treasurer.

Some Lent Thoughts.

The exquisite harmony which the Catholic Church displays in all her actions is an additional argument to her loving children for the residence of the Divine Spirit within her, although, like many other proofs, it is unseen by the prejudiced eye.

Take for instance the order and succession of the Christian year. How well our experience have taught us the more than human utility of it as a whole and the marvelous adaptation of its parts.

Not the least striking feature, when we examine closely, is the fitness of the Church's seasons to the natural seasons. Who at first sight would be convinced of the fitness of Lent coming in the spring? Yet spiritual writers have dwelt on it repeatedly.

God even in the Old Testament demanded the first fruits of all things for Himself. So in Lent by conforming ourselves with special closeness to the pattern of His dear Son for 40 days, we give our tithe of a new 365 days to God at the period when the life of the earth is in its beginning.

Again, by her penitential discipline, as it were, clearing away, ploughing and sowing she prepares her children for bringing forth new fruits to God.

With spring a new commercial year begins, the Church leads us to seek first the true riches.

With spring a new round of social life appears, the Church strengthens her children against its enticements.

With spring a new life of legislation, plans, theories and inventions begins its course, the Church holds up the Gospel as the true basis of all.

Nor lastly does the Church disdain to remedy the humours of the body brought on through the violent changes of winter by the manner of diet she prescribes than which nothing can be more healthful.

But Lent is of even more vital necessity to the world than in any of these ways.

The ancient prophet said "Yet forty days and Nineveh shall be overthrown." If we believe in the justice of Almighty God, and have our eyes open to the increase of crime and sin in the world, how shall we not apply these words to the human race, and hasten to use the first forty days of renewing life to appease the anger of God which must be so terribly enkindled.

Suicide, doubt, casting off the Catholic faith, greed for money have ruined the world afresh since last year. How shall it be rescued without new saviours? You think your life of small account in its influence and power, you have been planning chiefly for improving you own soul this Lent, but Jesus calls you to follow Him, "to fill up His sufferings" for your fellow-men, by virtue of the implanting of His divine life to imitate Him in turning aside the anger of our Heavenly Father, and thus to continue His work of saving the world.

How little we believe in the pains of hell, how infrequently we tremble before the thought of God's inexorable justice, how small value we attach to the power of prayer and intercession are all shown in the very moderate and formal way in which we keep Lent.

Disloyalty.

At a meeting in London on January 13th, attended by 220 incumbents, important resolutions were passed, and sent to the English Bishops.

"That by canonical obedience is meant obedience to the Canons, and to the Bishop of the diocese calling on any individual to obey the Canons and to conform to the law, usages, customs, and rites of the Church which have canonical authority." Proposed by Rev. G. Bayfield Roberts, vicar of Elmstone; seconded by Rev. Canon R. Rhodes Bristow.

"That the clergy owe it to the whole Catholic Church of Christ' faithfully to refuse to obey any demands, even though they come in the name of authority, which conflict with the law, usages, customs, and rites of the Church, whether œcumenical or provincial, which have canonical authority." Proposed by Rev. C. N. Gray, vicar of Helmsley; seconded by Rev. J. Wylde, vicar of St. Saviour's, Leeds.

"That the reservation of the Blessed Sacrament in parish churches for the bona fide purpose of communicating the sick and dying, and ceremonial use of incense being 'laudable practices of the whole Catholic Church of Christ,' and both being included in the directions contained in the Ornaments' Rubric, the right to such reservation and ceremonial use of incense cannot and must not be abandoned." Proposed by Rev. E. G. Wood, B.D., vicar of St. Clement's, Cambridge; seconded by Rev. the Hon. Henry Douglas, vicar of St. Paul's, Worcester.

The above seems to be an unanswerable statement as to the loyal position of Catholic priests (those in fact as well as theory). The article in the last MAGAZINE, "The Cry of Disloyalty," was a condensation and restatement of an editorial in the *Church Times*. The conflict in England is largely political, and may lead to the disestablishment and robbery of the Church. Up to the present time there has been no attempt in this country, except in a few places. In this connection we desire to call attention to the fact that at the noonday services held under the direction of the Brotherhood of St. Andrew, at St. Stephen's and St. Paul's Churches, only one priest in sympathy with Catholic truth is announced to make an address, the rector of St. Peter's Church. This may or may not be significant; it does not appear to be an accident. Protestantism is a failure; its "spurious philanthropic craze" is a dismal failure, and it will be beaten also if it attempts the persecution and riot treatment. The *Church Standard* acknowledges that the so-called ritualists are the only ones who teach their people anything, and might have added are the only ones who are doing any real spiritual work.

Bishop Satterlee, a Champion of Protestantism.

The Bishop of Washington has sent us some appeals for funds to build his cathedral, which, he says, is to be "the representative Church of all American Protestantism." The only motive we can see for making such a statement is to draw money out of Protestant pockets. But surely it is a mistake for several reasons. First, because sectarian eyes cannot be shut up much longer with the idea that our Church is the representative Church of all Protestantism. History denies this statement and present facts make it absurd. Ask the dissenter in England to-day, in the midst of the present religious agitation, If the English Church is the representative Church of Protestantism — a Church which has always distinctly rejected even the name of Protestant--hating even the garment spotted by sectarianism. And what his English brother has known always the intelligent American Protestant is realizing fast that this old theory, imposed by Romans, and fostered by unread Episcopalians, is not true.

Then, again, how can there be a representative Church of Protestantism when the Protestant theory of individualism and private judgment makes every man his own bishop, and every office desk a chair of theology? "Cathedrals" and "Bishops" are not in touch with Protestant principles, and the wise Protestant will suspect a trap.

Strange it is to hear of Bishop Satterlee building a church for the "Creedless Gospels." One of his pet phrases used to be "I am a Catholic, gentleman; remember, I am a Catholic." A white black bird is a rara avis, but a Protestant Catholic is still rarer.



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MY DEAR MR. FIELD:—I must thank you for the beautiful manner in which you have restored my engravings. They were very valuable prints, and I had feared that they were entirely defaced by time, but you have made them look like new. Whatever your process may be, it has certainly proved most successful, and it will give me pleasure to name you to many of my friends, who have fine collections. Very truly yours, JULIA DUNLAP.

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		$10,206,488 90
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St. Clement's Magazine.

Vol. XV. PHILADELPHIA, APRIL, 1899. No. 4

SINGLE COPY, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR APRIL.

1. Saturday (*Easter Even*).....Mass, 7 a. m. First Vespers, 8 p. m.
2. **Easter Day**.....Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m Children's Service, 3 p. m. Solemn Even-song, 8 p. m.
3. Monday (*In Easter Week*).....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Mary, 8 p. m.
4. Tuesday (*In Easter Week*).....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Lawrence, 10 a. m. Guild of St. Katharine, 8 p. m.
5. Wednesday.....Masses, 5.30, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
6. Thursday.....Masses, 7, 7 30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
7. Friday (*Abstinence.*).....Masses, 7 and 7.30 a. m.
8. Saturday.....Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
9. **Low Sunday**.....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 5 p. m. Solemn Even-song, 8 p. m.
10. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
11. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
12. Wednesday.....Masses, 7 and 7.30 a. m.
13. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
14. Friday (*Abstinence.*).....Masses, 7 and 7.30 a. m.
15. Saturday.....Masses, 7 and 7.30 a. m. Guild of Holy Child, 2.30 p. m.
16. **Sunday** (*2d after Easter.*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
17. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
18. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
19. Wednesday.....Masses, 7 and 7.30 a. m.
20. Thursday (*St. Serf, B. C.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
21. Friday (*St. Anseln, B. C., Abstinence.*). Masses, 7 and 7.30 a. m.
22. Saturday.....Masses, 7 and 7.30 a. m.
23. **Sunday** (*3d after Easter.*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
24. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
25. Tuesday (*St. Mark, Evangelist..*).....Masses, 7, 7.30 and 9.30 a. m.
26. Wednesday.....Masses, 7 and 7.30 a. m.
27. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
28. Friday (*Abstinence.*).....Masses, 7 and 7.30 a. m.
29. Saturday.....Masses, 7 and 7.30 a. m.
30. **Sunday** (*4th after Easter.*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.
Infant Class, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

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PHILADELPHIA, APRLI, 1899.

Subscribers.—Kindly note that the enclosure of a blank is intended to signify the expiration of your subscription.

"Demands."

"There are so many demands at St. Clement's," is the excuse that some people give for not responding to a special opportunity that God gives to conquer "covetousness which is idolatry," according to Holy Scripture. In many cases these persons are fully able, do not give one-tenth of their income (as far as one can judge) for religious and charitable purposes, or practice real self-denial that they may resist temptation and work out their salvation without fear and trembling.

Dear friends, the only person who "demands" is God. He alone has the right. You are reminded of a responsibility or a privilege, and you are responsible to God. If you do not settle with Him now, He has appointed the day.

"I have so many demands on me." Perhaps the real owner desires you to give up some luxury; to live more plainly. God knows His own purpose for you. Do not thwart it. You are only a steward, and the unjust steward will one day stand before "The Rich Man" and hear the words: "Give an account of thy stewardship." In that moment no excuses will avail; no regret or tale of how many friends entertained, or banquets given, or popular subscriptions advertised, only the account kept from God, His Church, and His purpose. The robbery of God in the matter of tithes and offerings goes on successfully, and friends give shelter who have shared these benefits, but while you can purchase notoriety and flattery, you cannot purchase in this way eternal life.

All Saints' Sisters of the Poor.

Nearly twenty-one years ago this community established a house in Philadelphia and undertook work in St. Clement's Parish. The blessings that have come; the souls that have been cheered, helped and strengthened during these years, God alone knows. The trials of those who have lovingly labored are only known to Him. Philadelphia for many years owed to this community the only presentation of the religious life; through their life and influence many others have found a true vocation not only in All Saints', but other communities. For many years they had a home for trained nurses, and through these nurses many sick beds were made more endurable. As a result of the exacting work here, more than one Sister has been disabled, and in December the Sister in charge died. It seems only right to mark our appreciation of this work at this time, and it was the wish of many to make a loving effort to raise a sufficient sum of money to provide a house that might serve more adequately to meet the needs of the work, and particularly where provision might be made for a larger chapel.

It is evident, or ought to be, that we may rightly appeal to every member of the congregation to give something, particularly such parents as have not been called to give a son to the ministry or a daughter to religion. Further the general benefit of the city entitles us to hope that many others may respond who have been benefited directly or indirectly, either in spiritual or charitable ways. The response so far has been very encouraging, and expect subscriptions when a fuller list is ready. John Douglass Brown, Jr., Esq., Drexel Building, has kindly consented to act as treasurer. Subscriptions may be sent to him or put in the alms basins at any service and marked All Saints' House Fund. About $2,000 is available at present. We would like to have about $6,000.

Confirmation.

The Bishop of the Diocese has appointed Monday, May 29th, at 8 P. M., as the date of his visitation to St. Clement's for the purpose of giving Confirmation. Classes will be formed after Easter, and the Clergy request that the names of those desiring to be prepared may be given to them or to the Sisters as soon as possible. The first address will be on Friday, April 7th, at 8 P. M. in the Chapel of St. John Evangelist.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. A. W. DORAN.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A.M.; 3-5 and 7-9 P.M.
The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.
The Rev. A. W. Doran, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Organist and Choir-master } Mr. W. A. Goodwin.
Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saints' Home, 2034-36 Cherry St.

Parish of St. Clement.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

A new rug for the Crypt Chapel has been promised.

A new hymn board for the church has been put in place.

One hundred dollars has been received or a Christmas Crib.

The cost of repairs to roofs of our various buildings will amount to $99.76.

A crucifix to hang on the wall of the upper school room has been given and is in place.

Election of Vestrymen will be held on Easter Monday, April 3d. Polls open at noon.

We are under very special obligation to the preachers who have so kindly come to us on Sunday nights.

We hope there may be a large Easter Communion and liberal offerings for current expenses and special funds.

Pew rents are due April 1st. The Accounting Warden will be in the vestry room, Monday, April 3d, 2-4 P. M.

A Paschal Candlestick of brass has been given in memory of a communicant of the parish, and will be in use during the great forty days.

Two hundred dollars have been received as a donation for enlargement of Clergy House. This makes $350 on hand, and $300 more promised on condition.

Do not put off your confessions until the end of Holy Week. If you can arrange, come on one of the earlier days, and live in a state of grace until you have made your Easter Communion.

Envelopes were sent out during last week to all who had used them during the year, as well as some who wished to begin to give regularly. Anyone who desires a package can ask one of the Clergy.

On Easter Day, members of the congregations will be admitted for the Solemn Mass at the door of Parish Building up to 10.30 o'clock, when other doors will be opened. Admission to gallery will be only by ticket and for special reasons.

Every communicant of the parish is asked to fill out the Easter Communion Cards with name and address, as well as time and place of communion. Strangers expecting to make communion at St. Clement's are also asked to fill out cards, that we may have an idea of communicants expected at each Mass.

The many disagreeable Sundays since St. Clement's tide, has caused a very decided falling off in our revenue, amounting to several hundred dollars. This is very serious and sad. It will require generous offerings at Easter for current expenses, as we suppose members of the parish do not wish salaries and bills to be unpaid.

Rev. E. Wright.

It is with great regret that we have parted with Mr. Wright as one of St. Clement's Clergy. For the first time in his life he has been separated from the parish. In his new work at Christ Church, Danville, Diocese of Central Pennsylvania, he has our best wishes, sympathy and prayers, not that he may be successful or popular, but that he may work for the glory of God and good of souls. The election as rector and his departure was one of those sudden affairs that come, and it seemed right to arrange so that he might go immediately. Of course the work of the other Clergy has necessarily been increased, but our faithful acolytes have as usual given time and loving labor.

Good Friday.

The Bishop of the Diocese has again approved of the relaxation of the strict fast. This will permit persons to take some food in the morning without any scruple. The permission was asked on account of the prevalence of so much sickness.

Father Longridge will preach "The Passion" on Good Friday.

Easter Confessions.

The hours of the clergy during Holy Week will be as follows:

Rev. G. H. Moffett—Tuesday, Wednesday and Thursday, 10.30-11, 4-5, 7-8; Good Friday, 9 A. M.-5.30 P. M., 7-9; Easter Even, 0-12.30, 2-5.30, 7-10.30.

Rev. C. C. Quin—Thursday, 4-5; Good Friday, 4-5, 8-9; Easter Even, 4-5, 8-10.

Rev. A. W. Doran—Thursday, 3-5, 9-10; Good Friday, 11-12, 3-4, 7-9; Easter Even, 3-6, 7-10.

Communicant List.

This list must be kept as accurately as possible. Quite a number of names now on it have not made their communions for a long time, and if they neglect their privilege and duty, the names must be removed as achial communicants. Careless neglect is very serious in its consequences. Those who are ashamed of Christ their Lord now, will find Him at the judgment ashamed of them, and hear the words, "Depart, I never knew you." There are also quite a number of persons who attend the services regularly, and consider themselves members of the congregation. We would suggest that they should obtain their letters of transfer and be enrolled as communicants of St. Clement's.

Retreats.

The men's retreat was made on Mid-Lent Sunday. Not as many as usual kept it.

The mothers' retreat was held on Thursday, March 16th. Rev. A. W. Doran was conductor. The subject of the addresses was "Hagar in the Wilderness." About sixty women made the retreat.

The retreat for St. Vincent's Guild was made on Passion Sunday.

The retreat for Holy Cross Guild was made on Passion Sunday. Father Langmore was conductor. About thirty made the retreat.

The retreat for the Outer Sisters of All Saints' began on Tuesday, March 21st, and ended on Saturday, March 25th. Father Langmore was the conductor.

Offertory Account.

Feb.	26th.	Cash	$54 38
		Envelopes (162)	126 25
March	5th.	Cash	61 35
		Envelopes (128)	41 80
March	12th.	Cash	53 30
		Envelopes (215)	157 70
March	19th.	Cash	51 93
		Envelopes (126)	42 00
			$588 71

Special Funds.

Endowment (16)	$13 03
Mortgages (24)	39 04
Special	336 81
	$408 88

Flower Fund.

RECEIPTS.

Balance (1898)	$27 86
Easter (46)	100 25
St. Clement's Day and Christmas (37)	95 00
	$223 11

EXPENDITURES.

Eastertide, etc	$108 00
St. Clement'stide, etc	32 00
Christmastide	55 50
Sundries	3 72
Balance	23 89
	$223 11

Subscriptions and donations may be sent to Miss Grace Arnold. Surely other members of the parish ought to give for the decoration of the altar.

Endowment Fund.

Statement of Pennsylvania Company shows as follows:

March 1st, 1898, on hand	$2,310 10
Cash for year	1,390 33
Interest	120 88
	$3,814 31
Expenses	3 60
March 1st, 1899.	
Amount in Penna. Co.	$3,810 71
Cash on hand	16 22
	$3,826 93

On March 20th a further payment of $1,600 was made on account of mortgage on Parish Building, leaving $2,400 still due.

Baptisms.

Feb.	23d.	James Martin Burns McLauchlan.
Feb.	23d.	John Ray Appenzeller.
March	2d.	Lillian Rumelar.
"	7th.	Cora Cline.
"	8th.	Emma McCannon.
"	8th.	Mary Hoffman.
"	8th.	Muriel Grace Gurden.
"	8th.	Maud Emma Gurden.
"	8th.	Sarah Hoffman.
"	9th.	Walter Chester.
"	9th.	Gertrude Teresa Rowley.
"	19th.	Samuel George King, (conditionally.)

Confirmation.

At St. Elizabeth's Church.

Feb.	23d.	Ernest Smith Chrisman.
Feb.	23d.	Samuel Rice.

At Church of the Ascension.

March	22d.	George Berton Crandall.
"	22d.	Charles Atwood Newbaker.

Burials.

Feb.	22d.	Sarah Simister.
March	14th.	Sarah Hoffman.

Number of Communions January 22d to February 19th, 578; February 19th to March 19th, 705.

St. Lawrence's Guild.

Report from February 1st to March 15th, inclusive.

RECEIPTS.

To balance brought forward	$179 74	
From Clothing Sales	10 64	
From Poor Box	1 75	
From Donations	5 25	
From Sale of Photographs	55	
		$197 93

EXPENDITURES.

By materials purchased for Employment Committee	$4 55	
Paid for Sewing	4 19	
Paid All Saints' Sisters in support of Campbell children	8 00	
Paid Charity Sundries	12 05	
	$28 79	
With Western Savings Fund	164 59	
Cash on hand	4 55	
		$197 93

Respectfully submitted,
REV. A. W. DORAN,
Acting Treasurer.

Mortgages.

The treasurer of the Sinking Fund has on hand about $1,700 to pay toward the mortgage of Parish Building, which amounts to $4,000. The Vestry have appropriated the amount of interest formerly paid on ground rent, $585, and $90 of former mortgage interest; this makes $675 a year. We would ask other donations of money. Will not every member of the Parish try to give $5 by St. Clement's Day? Some can give more, others not so much.

The New Chalice.

The Gorham Company has courteously furnished us with a very careful and exact description of our new Chalice. We quote extracts:

"The Chalice is very striking in design, and quite different from the conventional patterns. . . . Its singularity consists, however, in its massive simplicity and beauty of outline and proportion rather than in any elaboration of detail or enrichment, for it is fashioned on the lines and in the spirit of Norman work of the Twelfth century. As the Chalice was wanted in a severe and bold style, the work of the Twelfth Century was selected as most suitable for the purpose, since the best examples of that period, although lacking the grace and elegance of the later styles, are beyond criticism in the matter of popularity, and have a severe and chaste beauty of their own. The base is pentagonal in plan or five-lobed, an unusual arrangement, as they are generally made either round or six-sided. The panels of the base are decorated with columns and Norman arches. The only other decoration on the base is a small crucifix in low relief. The stem is also five-sided, straight, severely simple, merely ornamented at the centre with a massive round knot, consisting of interlaced circles in relief. These circles are enriched with a simple ornament, and are suggestive of the interlaced arches so often seen in the Norman buildings. The calyx encircling the lower part of the bowl is the only portion which boasts much ornamentation, it being enriched with the conventionalized natural forms which the Norman architects some times used around their carved doorways, etc.

"The Paten is a perfectly plain disk 6½ inches in diameter, a little more concave than usual and decidedly thick and heavy in the centre with the edges thin to facilitate the removal of crumbs from the Corporal. It was thought best not to give the silver the usual mirror-

like polish of new work, but to substitute the more artistic finish which looks more like well kept old silver." A very pure diamond is on the base; the inscription is on the under side, the Paten and inner surface of bowl are gilt, and the lip of Chalice is made very thin.

"Spurious Philanthropy."

"Philanthropy is not religious faith. The greatest infidels have been men noted for their humanity. Increased solicitude for the temporal happiness of men is even a distinguishing feature of the religious doubt and denial which are so widespread and so conspicuous at this time. Skepticism concerning the fundamental articles of religious faith and the dogmas of theology has encouraged the substitution of mere philanthropy for the religious faith which looks beyond time and sense. Consequently churches are turning their passionate feelings toward charity, socialism, and various other devices for ameliorating the merely temporal condition of men. They act as if this earth ended all, while religion teaches that the everlasting life beyond the grave is all; that light affliction here is relatively of only momentary consequence, and desirable even as discipline, necessary as a schooling for the true and eternal life which is to come."—*N. Y. Sun.*

Easter.

God Himself has crowned the festival of Easter as the Queen of all the Church's days of rejoicing.

So great has He accounted it to be, that He was not satisfied with its being celebrated once in the year with the greatest honor men could pay, but for its dignity He decreed not a monthly, but a weekly memorial as a continuation of its joy.

Nay, further to show men His exalted estimate of "this day which the Lord hath made," he removed His blessings from the Sabbath on which it seemed so irrevocably placed, and caused it to shine upon the day of Resurrection. How could God have more strongly indicated that the glory of His rest after the works of creation had been surpassed by the glory of His rest after the work of redemption completed in the person of His dearly beloved son!

Just as the doctrine of the Resurrection subordinated all other truths of St. Paul's preaching to itself, so Easter draws all other seasons in its train. It is the glorious sun; they are attendant planets. No festival rivals its unalloyed happiness. Those that go before, like Christmas and Epiphany, are dimmed by the shadow of the approaching cross. Those that follow, like the Ascension and Whitsunday, denote but the receiving of the spoils of its Easter victory.

Easter is like heaven, for it shows us Lent stretching like a dimly-remembered life of suffering and temptation, all forgotten now in the enjoyment of God's promised reward.

Easter is the angel of God's presence sent to guide us into the Canaan above.

Easter is the Balm of Gilead for every heart that is suffering or mourns its dead.

Has not God endowed Easter with His own transforming glory?

Souls at spire and altar, roadside and banner, lifting on high the sign of infamous death, now become the sign of enduring life.

Consider well the burial ground turned into a peaceful "sleeping place," and its countless citizens with their feet toward the East, and the Cross at their head, all witnesses of the fact of that first Resurrection.

Think, too, of men saved from being beasts by the virtue of hope shining within their hearts, and that hope receiving the great abundance of its light from Easter Day.

Have we laid hold on that hope? Have we made it a real part of our lives?

I said that Easter brought unalloyed happiness, and so it does in itself, but men mar it as they have done all other gifts of God.

How many persons you see in church on Easter Day, who have no share in the Resurrection of Jesus. It is fashionable to go to church that one day in the year. It is quite the thing to make one's communion.

These souls are deceiving themselves into thinking how cleverly they got rid of Lent; how comfortable it is not to be tied down all the year with church duties. But God sees how small value they place on Him and His gifts. God does not let them slip in and steal the reward for which the faithful have toiled. They have not been willing to suffer with Him, so they have no claim on the crown; they expect to go back to-morrow to their old manner of living, proving that they have not been raised in newness of life. These have "no part in the first Resurrection."

So there is comfort for the patient plodder who arrives weary but successful at the end of Lent, for one who has crucified the flesh like Jesus; who prayed as He in the garden; who has scourged the body by fasting; who has

stripped it of its possessions in almsgiving. To such an one the Easter blessing is assured.

There would have been no Easter without Good Friday—"no man is crowned unless he strive lawfully"—"he that entereth not by the door, but climbeth up some other way, the same is a thief and a robber."

Americanism.

The Holy Roman Church, we know by this time, for we have been told it so often, is the true and only seat of Christian unity and concord. Anglicans and Greeks have no voice of authority. This is the first promise of their syllogium. The second promise that "certain persons" have wickedly been holding the dangerous and disturbing tenets of "Americanism" for His Holiness Leo XIII. says so, and has published an Encyclical to condemn them.

The conclusion is: (1) This doesn't count. The Roman Church is in perfect concord; everybody has accepted the Encyclical; or, (2) No one really held these views, even if the Pope thought they did, it was just a diversion to furnish exhilarating exercise for the infallible voice of authority. The old story of "not guilty, but don't do it again;" or, (3) Both parties say these other fellows are terrible. I am so glad they are condemned. Really, you know I have no occasion to change my beliefs; the Encyclical doesn't condemn what I hold.

But the famous "'man in the street" is calling out, "Hi, there, how will I know Mr. Papal, unity and infallibility, when I see him?"

However, speaking more seriously, this little description among our brothers of the Roman Communion is a comfort as well as a grief.

A grief because we do not rejoice in a growth of discord in any branch of the Christian Church. A comfort because we are thereby assured that our "voice of authority," while not furnishing encyclicals every month is a truer basis of unity and concord than the ultramontane theory. On this subject the unanimous memorial to the Queen of the English Church Union, numbering 35,000 members, passed on February 28th, is not a bad sign of growing Catholic unity of the very best sort.

"What is Americanism?" Far be it from us to define what the Roman Pontiff has not successfully defined. Is it the principles of Father Hecker, founder of the Paulists, the condemnation of whose "Life" in French the Pope approved? The Paulists assert it is not. Is it the Archbishop of Ireland and his confreres in such volumes as "The Church and Modern Society?" Prof. Schell, of Würzburg praised Archbishop Ireland in his books, and the Vatican has put them on the index.

But Monsignor Ireland writes a beautiful letter of adherence to the Papal throne.

If we might venture an opinion as to what Americanism is, we should describe it as the attempt to harmonize the theory of the supreme, infallible Vicarship of the Roman Pontiff, with the growing sense of national spiritual needs in the United States.

The fact of nations being corporate units in God's structure of the human race has been continuously lost sight of in all Papal aggression and maintenance, but is a truth most forcibly inculcated by the historic documents and principles of the American people.

Americanism then meant the plan by which certain Roman Catholics in this country, and a few abroad, desire to reach and attract the people of the United States with the vision of a great patriotic national church in only nominal dependence on the foreign see of Rome.

A beautiful ideal, perfectly true and laudable in itself, but perfectly illogical and impossible to reconcile with the modern theory of Papal infallibility and jurisdiction also accepted by this "forward movement" among our Roman friends. So then we fear this family squabble must go on until the conclusion is forced as it has been before, that nationality and papacy are contradictory terms in eccleciastical government, and a foreign Pope cannot meet American problems. You can't have popery without the Pope, but like forty Roman priests since 1893, you can find a national Catholicity in that which is by right, and will be soon in name, the American Church.

Consequently while strong minds and pens have carried our war for national churches "into Rome," we can take our turn of sitting on the fence, and while Anti-Americanism, headed by Professor Schröder, of Washington, call their opponents "neo-Protestants," "Gallicans," "Liberals" and "Heretics," and the Americans reply with "German Jesuits," ranks among the German clergy, "as stupid a set of blockheads as the Black Forest ever produced." We smile, and say, "Dear me, you fellows musn't fight; you've been telling us that in very Anglican."

We print the letter of Canon Carter written for the great E. C. U. meeting in London. This priest over ninety years old is well able to speak for and to Catholics.

CLEWER, February 27th, 1899.

MY DEAR FRIENDS AND BRETHREN:

My name is associated with the important statement which I should have wished to propose for the acceptance of the delegates of the various branches of the English Church Union to assemble at Cannon street, had my age and health permitted me to do so. Such association is due, I suppose, to the fact that in years past I shared in contending for what we called the "Six Points" as one of those who carried on that struggle to the end. We all know that struggle, through the blessing of God, was successful. Those with whom I then worked happily, have, for the most part, passed away, to be succeeded by a body far larger, but as firm, to bear their witness in a conflict no less eventful and important. For now as it seems the world has arisen against what we hold to be the truth, and there are uncertain sounds, uttered by those in authority, that make it necessary to affirm plainly and boldly what we believe. It is time therefore for our great and growing body of the faithful, so happily united in combined action during very many years, to speak out and say its say, before the world. I am thankful to be with you in spirit at this great gathering, and we at Clewer in our different chapels shall be offering the Blessed Sacrifice at our altars together with the great body assembled at St. Paul's Cathedral imploring our Lord's support in our endeavor to maintain the Catholic Faith as it has been transmitted to us.

In all true affection and communion of feeling believe me to be ever yours in our Blessed Lord and Saviour Jesus Christ, T. T. CARTER.

Canon Body writes to the same meeting concerning the Declaration: "Its value to my mind lies in the assertion of the continuity of the English Church since the Reformation with that Church before, and of its consequent inherence to the one Catholic Church and connection with the Church of Jerusalem, the Mother of all Churches. This position must be asserted, maintained and fought for regardless of all consequences."

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MY DEAR MR. FIELD:—I must thank you for the beautiful manner in which you have restored my engravings. They were very valuable prints, and I had feared that they were entirely defaced by time, but you have made them look like new. Whatever your process may be, it has certainly proved most successful, and it will give me pleasure to name you to many of my friends, who have fine collections. Very truly yours, JULIA DUNLAP.

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		$10,206,488 90
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1-y may

St. Clement's Magazine.

Vol. XV. PHILADELPHIA, MAY, 1899 No. 5

SINGLE COPIES, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR MAY.

1. Monday (*S. S. Philip and James, Apostles.*) Masses, 7, 7.30 and 9.30 a. m. Guild of St. Mary, 8 p. m.
2. Tuesday (*St. Athanasius, B. C. Doct*).....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Lawrence 10 a. m. Guild of St. Katharine, 8 p. m.
3. Wednesday (*Invention of the Holy Cross*)....Masses, 5.30, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
4. Thursday (*St. Monica, W.*).....Masses, 7, 7.30 and 9. 30 a. m. Mothers' Meeting, 8 p. m.
5. Friday (*Abstinence.*).....Masses, 7 and 7.30 a. m.
6. Saturday (*St. John Ev. before the Latin Gate*) Masses, 7 and 7.30 a. m.
7. **Sunday** (*5th after Easter.*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 5 p. m. Solemn Even-song, 8 p. m.
8. Monday (*Rogation Day. Abstinence.*).....Masses, 7 a. m. Requiem, 7.30 and 9.30 a. m. } Continual Inter-cessions.
9. Tuesday (*Rogation Day. Abstinence.*).....Masses, 7, 7.30 and 9.30 a. m.
10. Wednesday (*Rogation Day. Abstinence.*)....Masses, 7, 7.30 and 9.30 a. m.
11. Thursday (*Ascension Day.*).....Masses, 6, 7, 8 and 9.30 a. m.
12. Friday (*St. Pancras, M. Abstinence.*).....Masses, 7 and 7.30 a. m.
13. Saturday.....Masses, 7 and 7.30 a. m.
14. **Sunday** (*After Ascension*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 5 p. m. Solemn Even-song, 8 p. m.
15. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
16. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
17. Wednesday.....Masses, 7 and 7.30 a. m.
18. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
19. Friday (*St. Dustan Abp. C. Abstinence.*).....Masses, 7 and 7.30 a. m.
20. Saturday.....Masses, 7 and 7.30 a. m.
21. **Whit-Sunday**.....Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
22. Monday (*In Whitsun Week*).....Masses, 7, 7.30 and 9.30 a. m.
23. Tuesday (*In Whitsun Week*).....Masses, 7, 7.30 and 9.30 a. m.
24. Wednesday (*Ember Day. Abstinence.*).....Masses, 7 and 7.30 a. m.
25. Thursday (*St. Aldhelm, B. C.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
26. Friday (*St. Augustine, Abp. C. Ember Day. Abstinence.*).....Masses, 7 and 7.30 a. m.
27. Saturday (*Venerable Bede, Pr. C. Ember Day. Abstinence.*).....Masses, 7 and 7.30 a. m.
28. **Trinity Sunday**.....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
29. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
30. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
31. Wednesday.....Masses, 7 and 7.30 a. m.

Matins, daily, 9 a m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.
Infant Class, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

ST. CLEMENT'S MAGAZINE IS ON SALE AT WARWICK'S BOOK STORE, 250 S. 11TH ST.

St. Clement's Magazine.

PUBLISHED MONTHLY BY

J. C. GOODWIN, JR.

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PHILADELPHIA, MAY, 1899.

Subscribers.—Kindly note that the enclosure of a blank is intended to signify the expiration of your subscription. Renewals may either be mailed to above address or handed to the sexton or placed in the offertory.

The Sanctuary.

In reply to inquiries from several members of the congregation, we would state that the walls of the Sanctuary are in a very shabby condition and could be much improved in appearance, but there is no fund that would pay the cost of such work and the vestry have not sufficient balance in hand to undertake it. Further it would seem at the present time that we have so many other important matters that demand our attention that it would not be wise to attempt anything. It would seem very desirable to pay the rest of the mortgage on the Parish Building before we undertake this further matter.

Diocesan Convention.

The 115th Annual Convention of the Diocese of Pennsylvania will be held in Church of St. Luke-Epiphany on Tuesday 2nd day of May, 1899, at 10 A. M.

Confirmation.

The Bishop of the Diocese has appointed Monday, May 29th, 8 P. M., to give the Sacrament of Confirmation in St. Clements. Instruction each Friday, 8 P. M. For boys, Tuesday and Thursday. Girls at Mission House. Women at Mission House.

John T. Blake.

Another member of St. Vincent's Guild has entered into rest, his body was brought to the Crypt Chapel on Sunday, March 26th, and remained there until Tuesday when the burial office and mass for the repose of his soul was sung. The body was vested as an acolyte and with the Guild medal. May he rest in peace.

In Memoriam.

Inasmuch as it hath pleased Almighty God, in His wisdom, to take to Himself our beloved brother, John Thomas Blake; therefore,

Resolved, That we the members of the Guild of St. Vincent desire to record our deep sorrow and the sense of loss we feel in our bereavement.

That permitted as we have been to share in the works of this Guild for many years, and having enjoyed the great privilege of being co-labourers with one who was ever faithful in performing his duties as an acolyte, we wish also to express our gratitude to Almighty God for the example of his regularity in performing his spiritual duties and his fortitude in suffering.

"Eternal rest grant unto him, O Lord, and let light perpetual shine upon him."

The Fruits of Persecution.

One result of the agitation in England in regard to Confession and the Mass has been that more confessions and communions have been made than usual. "If we suffer with Him we shall be glorified." It was only to be expected, the Church of England and the church in this country are the Body of CHRIST, the doctrines, customs, practices are these that have CHRIST'S approval and blessing. The Holy Spirit lives in the church, guides, illuminates, defends it. The gates of hell shall not prevail. Some members of the English Parliament suggest that no Priest belonging to the E. C. U. shall receive an appointment to any parish, but the work is of GOD and these, if they persist, will be found to be fighting againt God.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. A. W. DORAN.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A.M.; 3-5 and 7-9 P. M.

The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

The Rev. A. W. Doran, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. W. A. Goodwin

Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saints' Home, 2034-36 Cherry St.

Parish of St. Clement.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

Friday, May 12th, is the anniversary of the Laying of the Corner Stone in 1856.

A small picture of Christus by Gabriel Max has been given for the Crypt Chapel.

A small picture, Our Lord on the Cross, has been given and hung in the lower vestry.

A fair linen cloth, beautifully embroidered, has been given for the Altar of Our Lady.

The outside door of Crypt Chapel is closed on week days after Evensong and is not open on Sunday.

A parishioner has given a five gallon can of oil for the lamp in the Crypt Chapel, also wax candles for the Altar.

A white silk mat beautifully painted has been given in memory of Sister Georgina for the missal stand of St. Katherine's Altar.

The new Epiphany Chapel at 16th and Summer Sts. is approaching completion. The old building at 23d and Cherry Sts. is for sale.

465 communions were made on Easter and 437 cards have been sent in. $1,588.99 was received for all purposes at the various services.

The organ was played each afternoon during Lent at Evensong through the kindness of Mr. Goodwin and Mr. John Adelhelm, a pupil of his.

Wednesday, April 12th, was the anniversary of the consecration of St. Clements in 1865. The Masses were all said at the High Altar.

The Third Annual Report of the Board of Managers of the Pennsylvania Epileptic Hospital and Colony Farm at Oakbourne, Chester Co., has been received.

A small silver gilt Chalice and Paten has been given in memory of John Neill. It is for use in the Crypt Chapel. It was used at a Requiem for the repose of his soul on April 10th.

The building of the Mission of St. John the Divine, 22d St. and Lehigh Ave., has been sold to the Municipal Hospital, and a new mission was opened on Low Sunday at 2625 Lehigh Ave.

A Bishop who kindly permits the Magazine to be sent to him each month, has personally expressed his approbation of the articles published, while kind words have come to us from many friends in regard to various articles.

The white silk cope made by the Altar Guild for St. John's Church, Toledo, Ohio, was sent off in time for Easter. The Rector and Wardens have acknowledged the gift, and word comes that the people were much delighted with this handsome vestment.

A very handsome Paschal Candlestick of brass, after pattern of other altar ornaments and made by R. G. Ledig, of Philadelphia, has been given in memory of a communicant. The Paschal Candle was again painted as a loving Easter offering by a parishioner.

Holy Week.

Palm Sunday was kept with the usual ceremonies, the new set of violet vestments was used for the first time. The members of the Altar Guild had worked very hard to finish them in time. The design on the orphreys of the Chasuble is a vine with thorns on the shields with the various instruments of the Passion, an Ecce Homo embroidered in the All Saints work room, Baltimore, is at the intersection of the arms of the cross. The folded chasubles are plain with silk orphreys, the stoles and maniples have a similar design to the chasuble with five Jerusalem crosses at the end, the Deacons wide stole has five larger Jerusalem crosses at the ends. Nine pieces of the set are finished. At night F. Sargent preached. The attendance at the Masses and instructions during the week was very good. Maundy Thursday the Solemn Mass was at 9 o'clock; during the afternoon many made a visit of devotion to the Crypt Chapel. Good Friday the Altar Service at 11 o'clock was followed by the Reproaches which were sung very impressively by Mr. Kneedler as Cantor and the Choir. F. Longridge kindly came down from Boston to preach the Passion. The general subject was "The Outstretched Hands." A crowded church during the whole service testified to the spiritual power of the addresses.

Easter.

Easter Day was a very joyous day for us at St. Clements, 465 Communions were made at the early Masses, not as a matter of form, but thoroughly prepared for by self examination, confession and absolution. The various altars were beautifully adorned with flowers. The choir under Mr. W. A. Goodwin sang H. W. Parker's Mass at eleven o'clock; the church was crowded with people, some standing throughout the service. At night the church was again crowded, the music was well sung, the procession ended, a solemn Te Deum was sung. The one sad incident of a very happy day was the sudden illness of Mr. Goodwin later in the evening. Although convalescing, he has not been able to resume his duties. Mr. Lawrence Gaff, whom we lovingly remember, has played the organ.

Rogation Intercessions.

Continued intercessions will be kept up on the Rogation Days beginning with the Mass on Monday May 8th, and lasting until 6 A. M. on Ascension Day. It is hoped that every member of the congregation will share this privilege by promising to make the intercessions at a definite time. Members of the Guild of St. Vincent always undertake the night hours.

Offertory Account.

March 26.	Cash, ...	$115	05
	Envelopes (165)	58	00
April 2.	Cash, ...	478	72
	Envelopes (202)	166	35
April 9.	Cash, ...	68	84
	Envelopes (137)	40	30
April 16.	Cash, ...	50	53
	Envelopes (156)	76	90
April 23.	Cash, ...	56	44
	Envelopes (161)	52	50
		$1,163	63

Special.

Endowment (21), ...	$33	27
Mortgages (59), ...	249	52
Repairs (5)	14	50
Sisters' House (32), ...	1,752	50
Clergy House (9), ...	373	50
Choir, ...	20	00
Other, ...	130	80
	$2,574	09

The Sinking Fund for paying mortgage on Parish Building amounts to $359.63. The mortgage amounts to $2,400, $2,140.37 is still needed.

$18 has been received during the year for flowers for the Altar of Our Lady.

Baptisms.

Mar. 22. George Herbert Griffiths.
" 23. Charlotte Margaret Graham.
" 23. Jane Elizabeth Hicks.
April 6. Bernice MacGregor.
" 9. Anita May Harley.
" 16. Katharine Herman Kremer.

Communicants

Added.

Elizabeth Jane Affer, Serena Benjamin, William A. Nixon, William Emerson Marter, Edith Lynn Marter, Margaret Caroline Freeman, Mary Louise Freeman, John L. Kugler, Sarah Cartwright, Alice McConnell.

Transferred.

S. Norris Craven, Jessie Tilge Craven.

1,173 communions were made March 19th to April 23d.

Burials.

March 25. Samuel George King.
" 28. John T. Blake.
April 8. Sarah Morris.
" 10. Walter Chester.
" 14. Ann Prudence Young.
" 15. Howard William Searle.

Vestry Election.

The annual election of Vestrymen for St. Clement's Parish was held on Easter Monday. The following communicants were elected to serve for the ensuing year: John Douglass Brown, Francis M. Berry, Edward C. Clay, J. Howard Climenson, Greville E. Fryer, Henry Flanders, Romaine Keyser, Sheldon P. Ritter, G. Theo. Roberts, Alonzo Tilden, Francis D. Wetherill, Samuel Williams.

At the stated meeting for organization held on Tuesday, 6th April, at the Clergy House, Mr. J. Howard Climenson was re-elected Accounting Warden; Mr. Greville E. Fryer was appointed Rector's Warden; Mr. Romaine Keyser was elected Secretary.

The following committees were elected: Finance, Messrs. Wetherill, Roberts and Clay; Music, Messrs. Climenson, Keyser and Ritter; Delegates to Diocesan Convention, Messrs. Brown, Flanders and Wetherill.

The Accounting Warden presented annual report as follows:

Receipts.

March 25, 1898. To balance	$62.64	
Cash, ...	2,893.80	
Envelopes, ...	2,980.43	
Pew Rents, ...	3,414.94	
Endowment Fund, . .	1,397.97	
Mortgages, ...	$774.14	
Anon, ...	2,000.00	
Sinking Fund, ...	1,600.00	
Charity, ...	11.17	
Crypt Chapel, ...	20.00	
Interest, ...	37.58	
Choir, ...	72.50	
Repairs (Sanctuary), . .	2.00	
Convention Fund, . .	115.00	
Seashore Home, . . .	85.48	
Coins, ...	2.15	
Mission House Mortgage,	59.77	
Confessionals, ...	86.23	
Burial Plot, ...	8.86	
Clergy House Fund, . .	350.00	
Total, ...	$15,974.66	

Expenditures.

By Clergy, ...	$2,750.00	
Choir, ...	2,393.50	
Repairing Organ and music, ...	181.02	
Sexton, ...	580.00	
Penn. Co. for Endowment, ...	1,390.33	
Mortgages paid off, . .	3,600.00	
Printing and Stationary,	41.28	
Altar Service, ...	187.01	
General Expenses, . .	297.32	
Bishop's Fund, ...	11.17	
Crypt Chapel, ...	20.00	
Interest on Mortgage, .	354.03	
Taxes, ...	264.45	
Repairs, ...	296.68	
Gas, ...	246 50	
Coal, ...	497.00	
Convention Assessment, 1897, ...	144.84	
Poor, ...	720.00	
Seashore Home, . . .	85.48	
Mission House Mortgage,	59.77	
Confessionals, ...	269.53	
Sinking Fund, ...	1,570.14	
	$15,960.05	
March 24, 1899. Balance,	14 61	
	$15,974.66	

By above report it will be seen that the Accounting Warden holds Special Funds as follows: Enlargement of Clergy House, $350; Burial Plot, $8.86; Sanctuary Repair Fund, $2.00. The Easter offering has increased Clergy House Fund to $723.50 and Sanctuary Fund to $11.50.

Reunion of Christendom.

Will you not join in the Novena for this purpose and say the prayers each day.

Friday, May 12. For Faith in the power of Prayer.
Saturday, May 13. For Cessation of all prejudice and bitterness.
Sunday, May 14. For all Christians everywhere.
Monday, May 15. For the Bishops of the Catholic Church.
Tuesday, May 16. For the Roman Communion.
Wednesday, May 17. For the Eastern Communion.
Thursday, May 18. For the Anglican Communion.
Friday, May 19. For all Christians who have the Apostolic Ministry.
Saturday, May 25. For all Christians without the Apostolic Ministry.
Whit-Sunday, May 21. For the Re-union of Christendom.

In the name, etc., Our Father, Veni Creator.

O Lord Jesus Christ, who saidst unto Thine Apostles, Peace I leave with you My peace I Give unto you, regard not my sins but the faith of Thy Church: and grant her that peace and unity which are agreeable to Thy Will, who livest and reignest God forever and ever Amen.

Collect for Whit-Sunday.

Treasurer's Report, 1898.

Sea Shore Home.

Receipts.

Balance, 1897,	$269 70
Subscriptions,	898 95
Special Donations,	614 36
Board,	126 60
Car and stage fares and baggage,	2 90
Railroad tickets,	155 25
Sale of candy,	13 26
Interest on deposits,	13 77
	2,094 69

Expenditures.

Rent,	$275 00
Rent of extra room,	19 25
House furnishing,	15 43
Housekeeping,	699 81
Wages,	71 93
Coal,	11 70
Medicines,	7 03
Dry goods,	5 64
Railroad tickets,	236 61
Fare, freight and telegrams,	78 66
Putting up bathing ropes,	11 00
Carpenter,	3 98
Printing Annual Reports,	15 50
Postage,	9 83
Prizes for children,	$0 85
Sundries,	3 84
Special deposit Phila. Saving Fund,	500 00
Balance,	128 43
	$2,094 69

(Signed) JOHN DOUGLASS BROWN, JR.,
Treasurer.

December 31st, 1898.

The collections on Ascension Day will be for the Seashore Home. Each person is asked to be generous. It will be seen that a permanent fund has been established looking to the purchase of a property. $50 more has been received for this making $550 in hand.

The Sisters' House.

The response from those who have promised or paid their subscriptions for this house has been both encouraging and generous. It is necessary to wait until we know how much we can depend on before we make any plans. Up to the present time there has been received from 53 individuals $2,415.95. This is in bank. $750 more is promised or available. It would seem as if this was a purpose for which appeal might justly be made outside the parish. The religious life is not for the benefit of any particular parish, but is the power and glory of the church. It is too much like the earthly existence of our Saviour ever to be popular, its blessing is that it does not awaken the enthusiasm of the careless and worldly. All the more should it appeal to the sympathy and generosity of those who worship the poor and humble Jesus.

Mr. John Douglass Brown, Jr., acknowledges the following amounts received for the Mission House for all Saints Sisters of the Poor.

Miss Dunlap,	$50 00
Mr. G. Theo. Roberts,	200 00
Miss Barclay,	50 00
Mr. E. H. Yarnall,	100 00
Mrs. H. Connelly,	100 00
Mr. W. T. Cunningham, (a thank offering),	25 00

Mrs. W. T. Cunningham, (a thank offering),	$25 00
G. H. Moffett,	100 00
Mrs. E. V. Smith,	10 00
Mrs. McIlhenny,	3 00
Miss Moffett,	35 00
Mrs. Hedrick,	1 50
Miss Kean,	5 00
Miss Mary H. Jones,	100 00
Mrs. M. W. Brinckerhoff,	200 00
Through Sister in Charge:	
Mr. Isaac Starr, Jr.,	50 00
Miss Cuyler,	1 00
Cash,	1 45
Mrs. Welsh,	1 00
Mrs. Griswell,	1 00
Mr. C. C. Thomas,	1 00
St. Mary's Guild,	10 00
Through Miss A. S. Brown:	
Anonymous,	5 00
Anonymous,	2 00
Mr. J. Dundas Lippincott,	25 00
Miss Anna C. Griffith,	10 00
Mrs. Chas. H. Hagert,	5 00
Miss S. West,	10 00
Anonymous,	10 00
Through Miss Margaret Ruff:	
Miss Helen M. Spring,	10 00
Mrs. Peter Wainwright,	10 00
Cash,	3 00
Through Miss E. M. Green:	
Mrs. Chas. G. Reeves,	1 00
Mr. W. A. Davis,	2 00
E. M.,	5 00
Through Miss Julia M. Neill:	
Mrs. E. C. Clay,	5 00
Miss Neill,	5 00
Miss J. M. Neill,	5 00
Miss Newbold,	1 00
Through Miss Hazen:	
Mrs. C. O. Barrett,	10 00
Through Rev. G. H. Moffett:	
Anonymous,	500 00
Anonymous,	100 00
Offertory, St. Clements:	
Cash,	50 00
Cash,	5 00
Cash,	5 00
Cash,	5 00
Cash,	4 00
Cash,	$2 00
Cash,	1 00
Through Miss Munroe:	
Miss Munroe,	25 00
Miss Raiguel,	3 00
Mrs. W. Logan Fox,	22 00
Mrs. F. D. Wetherill,	500 00
	$2,415 95

The following additional sums have been promised:

Miss Margaret Ruff,	$100 00
Miss Brown,	25 00
Mrs. W. E. Penrose,	10 00
Mrs. W. H. Wood	25 00
Mrs. G. E. Fryer,	50 00
Mrs. F. T. Hall,	20 00
Anonymous,	20 00
Estate Miss Emily Robins,	500 00
	$750 00

Further subscriptions are earnestly desired.

St. Lawrence's Guild.

Report from March 15th to April 15th inclusive:

Receipts.

To balance brought forward,	$169 14
From clothing sales,	1 90
From Poor Box,	6 30
From donations,	25
	$177 59

Expenditures.

By materials purchased for Employment Committee,	$1 90
Paid for sewing,	3 75
Paid All Saints Sisters in support of Campbell children,	20 00
	$25 65
With Western Saving Fund,	144 59
Cash on hand,	7 35
	$177 59

Respectfully submitted,
REV A. W. DORAN,
Acting Treasurer.

Our thanks are gratefully tendered for a donation box received with the card of Miss E. F. Maloney, 1501 Walnut St., attached.

"Not Till Next Year."

When the time for confirmation arrives in a parish and the candidates, especially among the children, are being gathered, objections like the above are often made without careful enough consideration of what is involved.

"No, I think John had better wait till next year." "No, Mary doesn't know enough." "I want William to understand what he is doing and to choose for himself."

As such words frequently sound the death-knell to the spiritual life of children's souls let us consider more closely and point out their error and inconsistency for the sake of Him who said "Suffer the little children to come unto Me and forbid them not."

Almost all the parents that glibly say "he doesn't know enough," grossly neglecting their duty of teaching the truths of religion to their child, have never taken the trouble even to find out what he does or does not know. It is mostly assumed that if the child has not graduated into the public high-school it cannot possibly know enough for being confirmed.

The prayer-book is much less extensive in its requirements. It says "so soon as he can say the Creed, the Lord's Prayer and the Ten Commandments and is sufficiently instructed in the other parts of the Church Catechism set forth for that purpose." Our Lord commanded His gospel to be preached to the poor. Some christians would require that they have a common school education.

Secondly, parents forget the church's words "so soon as," which sound very differently from "I want her to wait till she is fourteen." The sponsor at least of a child were bound in its baptism to bring it to confirmation "so soon as," etc., but their promises to God most of them never attempt to keep.

Father and mother, are your boys and girls old enough to sin? Then they are old enough to be confirmed, *i. e.*, to be strengthened againt sin. Or if they have never wilfully sinned by all means make sure of their continuing in the love of Jesus Christ by the help of confirmation grace. "The devil as a roaring lion walketh about seeking whom he may devour."

Jesus Christ, the most holy Lamb of God, was tempted and your child will not escape. Are you ready to take the responsibility of saying, he or she meet the devil without the weapons that Christ died to give them? Are you such an unnatural creature that you say, in reality, I will help the devil destroy my child's soul by taking away the help of God's grace. "Take heed that ye offend not one of these little ones." Read S. Matt. XVIII.

But some say, I fear the child will find the added duties and responsibilities of a communicant too much for it and after a while it may fall away. Yes, your child may not persevere but it will have more chance of doing so with the added grace even with added duties.

No one can begin to serve the good God too early. There is no chance for a baptized christian, no matter how young, to lead a careless life. The vows of baptism bind as quickly as a child has them presented to the grasp of its mind; they do not hover around like vultures which can only seize their prey at confirmation when public acceptance of the covenant with God is made. The service of Jesus Christ is not an unbearable tyrany which we should keep out of till the last minute. "They that seek Me early shall find Me."

Some one will still say "but the child will not fully understand what it is doing in receiving confirmation." Do you fully understand what you do when you receive the Body and Blood of Jesus Christ at the altar? If so the angels will gladly sit at your feet and listen.

Even a child can learn and believe what many adults have forgotten that Holy Confirmation is the sacrament which strengthens the divine life in a baptized person and confers upon him the sevenfold gift of the Holy Ghost.

When you see your child's implicit confidence in your word and authority how can you doubt that it will with a faith that puts yours to the blush accept the greater witness and authority of the Heavenly Father? That is the chief requirement for confirmation—faith in what God has revealed.

One last objection we may dismiss briefly — the desire to let the child grow up and decide for himself. Decide what? Whether he will belong to God or the devil? There is no choice there.

Decide what church he will belong to? But there is only one God and one church.

Decide whether it wants the sacrament of confirmation? God had decided that.

You direct the child by the light of your experience in all other lines of life work, food, medicine, education and you must also decide for it in religion. You made a greater decision for it when you had it baptised. Indeed you promised the further completion of the choice begun in baptism "so soon as" "it was sufficiently instructed." But now you perjure yourself and revoke your promise.

See then how terrible a responsibility parents lay on their shoulders when they hold children back from confirmation. The early church (as the present Greek Church) confirmed children when infants, showing that the grace given is not dependent on the amount of knowledge possessed and that danger does not lie on the side of receiving the sacrament too soon.

Better lighten your own burden of accountability by shifting some of it onto the clergy under whose closer care the confirmed child comes, rather than increase it by disregarding their conscientious decision.

What small love you have for the Blessed Sacrament of the altar that you are not eager for your child to receive Jesus at the earliest possible moment, the privilege which depends on Confirmation. The devil will not necessarily wait till next year although he advises you to, and what will you say to Jesus then if in place of the pure innocent life of your child that you might consecrate to Him now you give Him next year the same soul blotted and stained, with the bloom of its innocence gone and the robe of its purity defiled?

And what if "next year" never comes and the lost soul of your child curses you forever in hell because you held back the grace that would have just helped it through the struggle with temptations?

What if through the wrong decision you are making now you could not in the Day of Judgment answer the questions of God and say "behold I and the children that thou gavest me."

Confirmation.

"After children are born into the world they must grow and increase in strength, if they are to become capable men and women. So after having in baptism received our second birth and become God's children, we need grace and an increase of spiritual strength to make us perfect and complete, for the growth in grace of our own souls, and for the active service of God in the world. This increase of spiritual strength is given to us in confirmation, when by the laying on of the Bishop's hands, with prayer, we receive the plenitude or fulness of the Holy Ghost and are strengthened with His sevenfold gifts. The first time Confirmation is mentioned in the Bible is in Acts viii, 14–16. There we are told that the Apostles did two things for those who had been baptized. 'They prayed for them that they might receive the Holy Ghost.' 'Then laid they their hands on them and they received the Holy Ghost.' The Bishops do the same now when they come to administer confirmation. They pray for the children that they may receive the Holy Ghost. Then they lay their hands upon them and we believe that they receive the Holy Ghost.

The sevenfold gifts of the Holy Ghost are given us (not to make us christians, for the Holy Ghost has been already given to us to make us christians at our baptism), but to perfect our understanding that we may increase in the knowledge of God, His truth, His works, His ways, and to strengthen

our will that we may not only believe in God, but fear Him and love Him more and more; and so may be strengthened to resist the assaults of the world, the flesh and the devil."

How to Prepare.

"In preparing for confirmation the Church orders us to learn the Catechism. This we must diligently do. But we must be careful not only to know it by heart but to understand its full meaning, and above all, to act upon it. In other words, we must prepare not only our intellect and understanding, but our heart and will. Thus when we learn at the beginning of the Catechism about the blessings of our Baptism, we must resolve to cherish those blessings. When we learn about our baptismal vows we must repent earnestly about our breaches of them in time past and resolve to keep them better in the future. We must labour to understand all the mysteries of the Faith taught us in the Creed and to see that we outwardly act upon our inward belief. We must examine ourselves diligently on the commandments of God, and repent of all our sins against them. We must try all we can to understand the two great ways in which we obtain God's grace—Prayer and Sacraments, and resolve to make our prayers thenceforth what they really should be, and diligently to use all the means of grace that God provides for us in the Sacraments of His Church. Thus our learning the Catechism will go hand in hand with our giving ourselves to God. From the very beginning of our preparation we shall try to make our daily prayers more earnest and to conquer our besetting sins. We shall diligently use the prayers in preparation for confirmation and above all, we shall endeavour by a thorough repentance to obtain God's forgiveness for the past, in order that, when on the day of our confirmation the Holy Spirit comes to us, He may find in us a temple fitted for Himself."

Fervois, The Christians Manual.

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Assets January 1st, 1899	$10,206,488 90
Liabilities	$7,679,932 92
Surplus	2,526,555 98
	$10,206,488 90

Surplus as to policy-holders $5,526,555 98

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EUGENE L. ELLISON, Vice-President.
BENJAMIN RUSH, Second Vice-Pres.
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1-y may

St. Clement's Magazine.

Vol. XV. PHILADELPHIA, JUNE, 1899 No. 6

SINGLE COPIES, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR JUNE.

1. Thursday (*Corpus Christi.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
2. Friday (*SS. Pothinus, B., Blandina, V. Abstinence.*).....Masses, 7 and 7.30 a. m.
3. Saturday.....Masses, 7 and 7.30 a. m.
4. **Sunday** (*1st after Trinity.*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 5 p. m. Even-song, 8 p. m.
5. Monday (*St. Boniface, B. M.*).....Masses, 7 a. m. Requiem, 7.30 a. m. Guild of St. Mary, 8 p. m.
6. Tuesday.....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Lawrence, 10 a. m. Guild of St. Katharine, 8 p. m.
7. Wednesday.....Masses, 5.30, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
8. Thursday (*St. William of York, B. C.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
9. Friday (*St. Columba, Ab. C. Abstinence.*).....Masses, 7 and 7.30 a. m.
10. Saturday (*Trans. of St. Margaret, Q.*).....Masses, 7 and 7.30 a. m.
11. **Sunday** (*St. Barnabas, Apostle. 2d after Trinity.*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
12. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
13. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
14. Wednesday (*St. Basil, B. C. Doct.*).....Masses, 7 and 7.30 a. m.
15. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
16. Friday (*Abstinence.*).....Masses, 7 and 7.30 a. m.
17. Saturday.....Masses, 7 and 7.30 a. m.
18. **Sunday** (*3d after Trinity.*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
19. Monday (*SS. Gervase and Protase, MM.*).....Masses, 7 a. m. Requiem 7.30 a. m.
20. Tuesday (*Trans. of St. Edward, K. M.*).....Masses, 7 and 9.30 a. m.
21. Wednesday.....Mass, 7 a. m.
22. Thursday (*St. Alban, Proto-Martyr of England.*).....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
23. Friday (*Abstinence*).....Mass, 7 a. m.
24. Saturday (*Nativity of St. John Baptist.*).....Masses, 7 and 9.30 a. m.
25. **Sunday** (*4th after Trinity.*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
26. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
27. Tuesday.....Masses, 7 and 9.30 a. m.
28. Wednesday.....Mass, 7 a. m.
29. Thursday (*St. Peter, Apostle.*).....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
30. Friday (*Abstinence.*).....Mass, 7 a. m.

Matins, daily, 9 a m.
Even-song, daily, 5 p. m.

ST. CLEMENT'S MAGAZINE IS ON SALE AT WARWICK'S BOOK STORE, 250 S. 11TH ST.

St. Clement's Magazine.

PUBLISHED MONTHLY BY

J. C. GOODWIN, JR.

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Address all communications to 214 SUMAC STREET, WISSAHICKON, PHILADELPHIA.

Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, JUNE, 1899.

Subscribers.—Kindly note that the enclosure of a blank is intended to signify the expiration of your subscription. Renewals may either be mailed to above address or handed to the sexton or placed in the offertory.

The Sister's House.

One person in sending a subscription writes as follows: "I hope it will aid in building them a palace, because they are sure of a mansion in the skies is no reason why they should not have a foretaste of the splendour to come." We do not expect a palace but we would wish that sufficient money might come to warrant us in obtaining some suitable house. We hope that every parishioner will give a subscription.

Mater Dolorosa.

A copy of this painting by Rudolf Bacher (Vienna), the original was loaned by his Majesty the Emperor of Austria to the Chicago World's Fair, has been given for an altar piece of the Crypt Chapel. It was in place for Whit Sunday. It is the work and gift of a communicant of the parish. The picture is very devotional and the subject most appropriate in its suggestion of the purpose and dedication of the chapel.

Catholics are not "innovators," because the church was not created in the XVI century. They plead "custom"; all others cannot plead "custom," for modern usages are mostly innovations, and it is the old customs that we are following.

The Sea-Shore Home.

The same house has been rented for this year at Point Pleasant, N. J., and will be ready to receive visitors on June 26.

Application for admission must be made to the Sister in charge, 2034 Cherry Street, on Tuesday afternoons in June, from 3 to 5 o'clock.

Subscriptions and donations of money may be sent to the Treasurer, Mr. John Douglass Brown, Jr., 517 Drexel Building, or to the Sister in charge.

The special needs are small plates, dessert saucers, knives, forks and teaspoons, bed linen, table cloths, straw hats, baby carriages and hammocks.

A fair for the benefit of the Home was held on Tuesday, April 25, under the charge of Miss Julia Neill and Miss Sarah Brock, at the residence of Mrs. Arthur Brock, 128 S. 22d street, and netted $127.62.

A donation day for the Home has been appointed Monday, June 5, on which all who are interested are asked to send sugar, tea, coffee, canned fruit and vegetables, corn starch, farina, prunes, dried fruits, flour, crackers, soap and household utensils, to the Mission House, 2036 Cherry street, any time during the day. The permanent invested fund to buy or build a house amounts to $550.

C. B. S.

Vespers will be sung on the eve of Corpus Christi, May 31, at 5.15 p. m. 62 names are now on roll of St. Saviour's ward. The annual dues of members are payable on June 1st.

Handbook of the Holy Eucharist.

The Rev. F. E. Mortimer surely deserves our gratitude for printing this plain statement of the Holy Sacrament under its three-fold aspect—Sacrament, Sacrifice and Communion. It cannot fail to be useful to many who desire to have the doctrine in a clear and practical way.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. A. W. DORAN.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A.M.; 3-5 and 7-9 P. M.

The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

The Rev. A. W. Doran, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. W. A. Goodwin

Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saints' Home, 2034-36 Cherry St.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

There will be no address at 9.15 Mass on Sunday during the summer.

We desire to acknowledge with thanks a number of copies of old magazines.

Mr. Goodwin was able to resume his duties with the choir on Sunday, April 30th.

Our thanks are due to those who have so kindly donated flowers for the Church garden.

A new set of Altar Cards is being made for St. Katharine's Altar, the two smaller ones are already finished.

The outside door of the Crypt Chapel is locked at five o'clock on week days and is not open on Sundays.

During the summer, the Church will be closed after Evensong on week days, except on Thursday and Saturday.

The First Communion of those to be Confirmed on Monday May 29th will be on Sunday June 4th at seven o'clock.

Work on the new Church of St. John Chrysostom, 28th street and Susquehanna Ave., it is hoped may begin about June 1st.

As a result of the recent agitations in England against Confession and the Mass more people made their Confession and Communion at Easter than usual in the various parishes.

An interesting event of the month has been the sitting of the Archbishops, of Canterbury and York, to hear arguments as to the use of incense. It may be a long while before they give their decision.

The Bishop of Salisbury announces that he will hereafter hold his ordinations at nine o'clock in the morning. Easy going Bishops do not realize how much of a strain it is for candidates to fast until perhaps two o'clock in the afternoon. We hope the Bishop of Pennsylvania may follow the example, the earlier hour can make no difference to those who do not follow the old custom and is merciful to those who do.

Ascension Day and Rogationtide.

The intercessions were kept up as usual during the three Rogation days and nights, a good many people faithfully taking part. We would wish that many more might realize the privilege and do their share.

The Masses on Ascension Day were well attended, the solemn Mass was at seven o'clock, after which the members of the choir and the acolytes had breakfast in the upper school room. Later the choir boys started in spite of the rain for their outing, they went down the Delaware to Wilmington and had a pleasant time.

Offertory Account.

April 30th.	Cash, ...	$48 82
	Envelopes (164)	72 00
May 7th.	Cash, ...	77 88
	Envelopes (176)	47 50
14th.	Cash, ...	49 19
	Envelopes (174)	60 65
21st.	Cash, ...	61 96
	Envelopes (180)	56 08
		$474 08

Special Funds.

Endowment (9), ...	$9 65
Mortgages (25), ...	29 00
Seashore House, ...	90 91
Repairs, ...	1 00
Sisters' House, ...	87 50
Mission House rent, ...	30 00
Other, ...	17 45
	$265 51

The legacy of $500 under the will of Miss Emily Robins has been paid by the executor. This amount by the direction of the will and the consent of the heirs is paid free of all State or Federal tax. It will be paid over to the Endowment Fund.

Baptisms.

April 25th. Eliza Oliver.
30th. Marion Van Sant Deal.

Burials.

April 29th. Eliza Oliver.
James Gibison.
May 4th. Mary C. Searles.

755 Communions made April 23, May 20.

St. Lawrence's Guild.

Report from April 15th to May 15th inclusive:

Receipts.

To balance brought forward,	$151 94
To interest added, ...	44
From clothing sales, ...	3 12
From Poor Box, ...	50
From collection, ...	50
	$156 50

Expenditures.

By meal tickets bought of Galilee Mission, ...	$2 00
	$2 00
With Western Saving Fund, .	$145 00
Cash on hand, ...	9 47
	$156 50

Respectfully submitted,
REV. A. W. DORAN,
Acting Treasurer.

Acknowledgment is gratefully made for clothes-bag No. 50 filled and returned and for donations of clothing from Mrs. Wilcox and Mr. Lambdin. Some items are lacking in the report by reason of the illness of Mrs. Martha Day.

Three packages of books from Mrs. McMullin have been most acceptable in swelling the catalogue of the Sunday School library.

Mr. John Douglass Brown, Jr., Treasurer, acknowledges the following donations for the new house for All Saints Sisters of the Poor:

Amount in May Magazine, .	$2415 95
Through Miss Jones:	
Dr. Douglass Hall, . . .	5 00
Miss Fassett, ...	5 00
Miss Pritchett, ...	1 00
Ridgeway Leech, Esq., .	5 00
Miss Nina Lee, ...	5 00
Miss Cooper, ...	15 00
Mrs. R. L. Wright, . . .	1 00
Mrs. Wm. Halsey Wood, .	5 00
Through Sister in Charge:	
Miss Packard, ...	10 00
Miss Sturdevant, ...	15 00
Cash, ...	50
Miss A. S. Brown, ...	25 00
Through Miss Brown:	
Anonymous, ...	20 00
Mrs. C. Howard Colket, .	10 00
Miss Parry, ...	1 00
Miss Boulter, ...	1 00
Mrs. Walter E. Penrose, . .	10 00
Interest, etc., ...	6 26
	$2556 71

The Diocesan Convention.

A reasonable consideration on the part of a few people would enable the really important business to be finished within two days, the few who speak on every subject just to declare themselves might well be more severely dealt with than they are. The Bishop referred to our dear friend John Neill, of St. Clement's, in his address and gave some practical hints as to preparation for the Sacrament of Confirmation especially advising that the clergy should make use of the time by getting to know those who are under instruction—this can only be satisfactorily accomplished, we would suggest by their making their confessions. Sin is the deepest element of life, and until you know a person's sinful history you do not know them—only the outside. The Bishop made a reference to the work of the Deaconness House of the Diocese, but we believe so far has never at any time referred to the Sister's work in the Diocese, although two or three parishes alone provide the support for these communities, yet their work is not confined to these, but members of other congregations do not hesitate to call upon them for advice, suggestion and sympathy. The report of St. Clement's Parish would have been much more complete if these members of the congregation who give to different charitable works, had informed the clergy. We have noted during the year from various reports sent to us a very large sum of money given by our people—in the acknowledgments of one month in one institution over $250 came from St. Clement's people.

The Managers of the Board of Missions appointed one of their number to address the Convention on the subject of missions, which he readily did in a very extraordinary fashion, he proceeded to make a violent attack on some of those who did not give, revealing the causes of such failure, the address was so discourteous that no one cared to speak enthusiastically for it, the Bishop in reply to a question was not willing to say that the speaker represented the Board of Managers in the sentiments he expressed.

The New York Episode.

The past month has witnessed one of the saddest sights in the history of the Church in the Diocese of New York when a man was rushed into the Priesthood, who seems to ordinary persons not to reverence that for which the Church of the Living God exists. New York under old Bishop Potter stood for the old Faith, but it can no longer claim that proud distinction. The opposition to the ordination was brave and dignified but of no avail, our good friend Dr. Clendenin, whose Chuch was selected for the event, protested: The Bishop of New York by his action has only called the attention of the secular press to the fact of the failure of the Church to make its influence felt in society, for Church people meet, greet and welcome those who have broken even the most sacred laws of the Church, and who glory in the fact.

Reservation of Blessed Sacrament.

768 physicians have signed a petition which has been presented to the Convocations of Canterbury, and York, urging the necessity of this ancient and laudable custom of the Church. "There are many exceptional cases in which the office for the communion of the sick, provided in the Prayer Book is too long and its use detrimental, and occasionally dangerous to the sick person."

"Such exceptional cases are (1) acute disease; (2), long-standing wasting diseases, such as the later stages of consumption and cancer; (3); infectious diseases, where the priest and others are unnecessarily exposed to infection and liable to spread it; (4), cases of sudden emergency; in which there is no time to consecrate the elements; (5), where there is no convenient place in which the Sacrament can be reverently celebrated.

"As professional men they think that the Sacrament should be administered in the way which is easiest to the sick and dying, and that in the cases mentioned the custom of taking the Sacrament to the sick ought to be

especially permitted as in former times, to the end that those very real difficulties and dangers may, as far as possible, be avoided.

"Your petitioners therefore pray that your Right Reverend House will take such steps as in your wisdom may seem best to secure the effective administration of the Holy Communion to the sick and dying in the urgent cases mentioned."

The Sacrament Light.

Oh, happy light, whose shining
Guides us to Jesus' throne!
How many a heart is pining
To make Thy lot its own.

To live within His Presence,
To spend one'self for Him;
With joy to furnish guidance
For other's eyes grown dim.

Like Bethlehem's star thou standest
Above where Jesus lies;
Yet like God's Sword defendest
The gate of Paradise.

Now, Eye of God, thou seemest
To search the sinful soul;
Then, Jesus' heart, Thou beamest
To cleanse and make us whole.

On high thy Sign of warning
His Second Advent tells;
Yet like His Spirit's yearning
Thy fluttering radiance swells.

Oh, blessed lamp, like Mary,
The Lord is e'er with you!
Guide me with steps unweary
To gain His blessing too.

"Extremists."

We remember the story of a nobleman who had for a companion a very intelligent dog. One day as he was riding along the road the animal began to act strangely, pulling at the horse's tail and jumping up to catch the bridle to turn him round, all the while barking violently. A not overwise attendant said the dog was mad and his master shot him. But the poor beast dragged himself back along the road and lay down to die beside a bag of gold the nobleman had dropped, whose bitter reflection on his hasty cruelty may be well imagined.

There seem to be certain persons in the Church who delight in heaping invidious titles on their brethren. We wish we could believe it was done through hasty judgment or because they failed to grasp what their brethren were trying to do.

But we often fear their only motive is destruction and that they are utterly careless of the methods employed. They know that to call a dog mad is practically to finish him even at the hands of his own master and they seem to hope that by calling Catholics "rebels, ritualists and extremists," will accomplish a result which all their more honorable methods of attack have entirely failed to rescue and this at the hands of those who should sympathize with them.

But what is the truth of the case? Why should Catholics be called "extremists"?

Does the title imply that they alone simply follow dogmatic principles to their legitimate end? No, for only mentally ill-balanced people could object to that.

The hidden venom of the title then must consist in the assumption that Catholics stretch their principles too far in one direction, viz.: that they conform themselves too closely to the Church of Rome.

Leaving this insinuation to fall of its own weight for argument to disprove it has proven practically useless, we would modestly disdain any ability on our part to stretch the limits of the Church one quarter of the distance that certain others have done with whom we insist on at least sharing the title. The only thing we can blame ourselves for is that our feeble efforts have drawn attention away from so much greater performances.

We confess to a desire to fulfil our Blessed Lord's prayer that all branches of His Catholic Church "may be one," but we have not hesitated to rebuke our sister-communions wherein we have held them to be wrong.

We have not attended World's Fair Congresses and lowered the revelation of Jesus Christ to a level with Brahamism, even if the Roman Church did. We have not been present at the two hundredth anniversary of the Church of the Assumption and congratulated our Roman brethren because they have been responsible for divisions in the Christian fold.

We have not subscribed funds for the Young Men's Catholic Club nor delivered addresses before the Sodality of the Sacred Heart nor sent greetings to the Eucharistic Congress however much we may have approved their general principles.

Yet change the names of these Roman Catholic organizations to Y. M. C. A., Christian Endeavor, etc., of a distinctly Protestant character you will find our "extreme" brethren delighted with the closest affiliation to them. No matter that these bodies are sworn enemies of the Catholic Church, no matter that the agreement in belief is so small as to be hardly apparent, star boundaries must be broken, not simply stretched, to give these so-called terms recognition. Men who make no acceptance of the doctrine of the Real Presence and wh m Jesus let depart are greeted with as much favor as the faithful disciples of Christ, those who reglect to hear the visible historic Church are to be welcomed as boon companions.

Truly according to these men "the faith once delivered to the saints" is made of no higher authority than the opinions of men, the Word of God is handed over to be interpreted by the vagaries of the human mind and such a momentous truth as the Divinity of our Saviour is allowed to be thought an open question.

As between those who seek to minimize unimportant differences between the different portions of the Catholic Church while loyally holding to "the doctrine and discipline of Christ as this church hath received the same," and those who are willing to minimize the Faith itself because it does not please men and thus leave no bond of union but mere unstable sentiment the choice ought not to be hard to make. Nor can we think but that with the continued growth of the Church and careful teaching the latter will find themselves in undisputed possession of the title "extremists."

The Work of the Holy Spirit.

The Christian, not in name but reality, finds great attraction in that side of the Saviour's mission to which we commonly apply the term, His hidden life.

The virtues of which as it were only a glimpse is given; conflicts at which we can only guess; power that the world derided because it could not understand—all these have a strong and helpful fascination for the devout soul.

Yet the wonder is that there has been lacking in the Church the same persistent contemplation of the hidden life of the Holy Spirit, so much the more hidden because lacking the manifestation which even Jesus had by reason of the Incarnation.

Oh vast humility of the adorable Paraclete, true God of God, to spend Himself for men all down the ages and yet receive so little thought or gratitude from them. To have His very existence doubted and His gifts atrociously abused, but like the gentle Jesus whose Spirit He is, never has He abandoned men nor withdrawn His treasury of graces from the earth.

O soul tremendous, known only by thy impetuous rush from Heaven on Pentecost. O mighty wrestler with sin, deigning like Jesus in each Christian soul to fight the devil by the flesh he conquered once. To offer Thy holy Self like Jesus innumerable times to Satan's detestable assaults. O incomparable Dweller in the Father's Bosom who yet like the Saviour maketh thy abode in the frail creatures of earth.

O Ruler of the hearts of all Who nevertheless submitted Thy power in a large measure to the control of men's wills who shall declare thy glories fittingly to an unheeding world!

There is abundant fruit for meditation of great profit to any who will dwell on the humility, love, compassion, obedience and patience of the Holy Ghost toward his own soul. Virtues so hidden that in spite of their power and greatness we scarcely ever recognize their existence, much less dwell upon them as they deserve.

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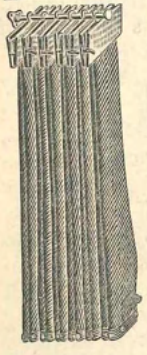
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Surplus	2,526,555 98
	$10,206,488 90
Surplus as to policy-holders	$5,526,555 98

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St. Clement's Magazine.

Vol. XV. PHILADELPHIA, JULY, 1899 No. 7

SINGLE COPIES, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR JULY.

1 Saturday.....Mass, 7 a. m.

2. **Sunday** (*5th after Trinity.*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.

3. Monday (*St. Ireneus, B., and his Companions, M. M.*) Masses, 7 a. m. Requiem, 7.30 a. m.

4. Tuesday (*Trans. of St. Martin, B. C.*).....Masses, 7 and 9.30 a. m.

5. Wednesday.....Masses, 6 and 7 a. m. Guild of St. Vincent, 8 p. m.

6. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.

7. Friday (*Trans. of St. Thomas, Abp. M. Abstinence.*).....Mass, 7 a. m.

8. Saturday.....Mass, 7 a. m.

9. **Sunday** (*6th after Trinity.*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.

10. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.

11. Tuesday.....Masses, 7 and 9.30 a. m.

12. Wednesday.....Mass, 7 a. m.

13. Thursday.....Masses, 7, and 9.30 a. m. Mothers' Meeting, 8 p. m.

14 Friday (*St. Bonaventure, B. C., Abstinence.*)..Mass, 7 a. m.

15. Saturday (*Trans. of St. Swithin, B. C.*).....Mass, 7 a. m.

16. **Sunday** (*7th after Trinity.*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.

17. Monday (*Trans. of St. Osmund, B. C.*).....Masses, 7 a. m. Requiem 7.30 a. m.

18. Tuesday (*St. Thomas Aquinas, Pr. C., Doct.*)..Masses, 7 and 9.30 a. m.

19. Wednesday (*St. Vincent de Paul, Pr. C.*) ... Mass, 7 a. m.

20. Thursday (*St. Margaret, V. M.*).....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.

21. Friday (*Abstinence*).....Mass, 7 a. m.

22. Saturday (*St. Mary Magdalene.*).....Mass, 7 a. m.

23. **Sunday** (*8th after Trinity.*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.

24. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.

25. Tuesday (*St. James, Apostle.*).....Masses, 7 and 9.30 a. m.

26. Wednesday (*St. Anne, Mother of B. V. M.*)...Mass, 7 a. m.

27. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.

28. Friday (*Abstinence.*).....Mass, 7 a. m.

29. Saturday (*St. Martha, V.*).....Mass, 7 a. m.

30. **Sunday** (*9th after Trinity.*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.

31. Monday (*St. Germanus, B. C.*).....Masses, 7 a. m. Requiem, 7.30 a. m.

Matins, daily, 9 a m.
Even-song, daily, 5 p. m.

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J. C. GOODWIN, JR.

Single Copy, 5 Cents. **Yearly, 50 Cents.**

Address all communications to 214 SUMAC STREET, WISSAHICKON, PHILADELPHIA.

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PHILADELPHIA, JULY, 1899.

Subscribers.—Kindly note that the enclosure of a blank is intended to signify the expiration of your subscription. Renewals may either be mailed to above address or handed to the sexton.

The Sea-Shore Home.

The house at Point Pleasant will be open to receive visitors on Monday, July 3d.

A strawberry festival for the benefit of the work was held on Thursday, June 8th, in the upper school room and netted $45.00.

We wish that every one would be interested enough in this work to help in its support. It ought to appeal to every one, and if all Christian people would only realize the privilege and blessing of giving there would be no difficulty. Selfish sentiment too often rules the manner of giving where duty ought to be the test. The management of the house and the control of those staying in it is far from being a holiday task, but year after year the Sisters and their helpers have cheerfully submitted to the discomforts and inconveniences for the sake of the advantages to others.

The Clergy of the Associate Mission, Trenton, have kindly offered as in former years to say a Mass at the house on each week day, and Mr. Greenfield has offered lodging and the Leighton House board for the Priest who undertakes the duty.

Subscriptions and donations may be sent to Mr. John Douglass Brown, Jr., Treasurer, or to the Sister in charge 2034 Cherry Street.

Lord Halifax's Speech.

The annual meeting of the E. C. U. must have been an inspiring occasion, and the President's speech, which was read in his absence, worthy of the occasion.

He asks some very pointed questions and calls attention to some fundamental principles.

He suggests it would be more in accord with primitive usage for a Bishop to issue a pastoral ordering Reservation for the sick and dying than to announce his approaching second marriage.

He suggests that we ought rather affirm our belief in the Catholic Church than in the Anglican Communion. He exposes the dishonesty of the assertion of Mr. Kensit and his helpers in saying that the movement is only against a few extreme men by quoting from a speech in the House of Commons, which says "this evil is one of some 60 years standing, it dates from the early days of Dr. Newman and Dr. Pusey, it has its origin in the early days of the Oxford movement. It is the Oxford movement which must be swept away and eradicated." Our movement is to establish the dominant supremacy of Catholic doctrine and customs, it does not a bit matter what any pious individual of the XVI century intended or thought if it was not in accord with the Catholic Church. Our aim is to assert the continuous life of the church, we alone are true to the church, our doctrines of the Mass and Confession and Reservation are no new things, they are our inheritance. If the use of Incense or other usage is not according to the spirit of our formularies we claim that these things are not wrong, but Divine sanction. So we must work to abrogate whatever may hinder their use.

The whole crisis is manufactured by the Puritan spirit and festered by some Christo-pagans. Meanwhile we just keep on as those upon whose labours we have entered.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. A. W. DORAN.

The Rev. G. H. Moffett, in Church on Saturdays, 4-5 and 7-9 P. M.

The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

The Rev. A. W. Doran, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. W. A. Goodwin

Sexton.—Edward Griffiths.

Clergy House, 2026 Cherry St.
All Saints' Home, 2034-36 Cherry St.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

There will be no sermon at 9.15 on Sundays.

The Rev. A. W. Doran will be away during July.

There will be no office for St. Mary's Guild in July.

The Church will be closed after Evensong, except Thursday, Friday and Saturday.

The hour for the extra Mass on the first Wednesday of the month has been changed to 6 o'clock.

A silver stand for the cruets used at the High Altar has been given in memory of John Neill.

The 7.30 Mass on week days and the 8 o'clock on Sundays will be omitted during July and August.

The open space of the door of the Crypt Chapel is to be filled with leaded glass which has been ordered and will be in place very soon.

A pair of small silver cruets to be used at week day Masses have been promised by the members of the Guild of St. Vincent in memory of John Blake.

Many garden flowers have already been sent for the Altars each week and we hope that the kind supply may be continued, as we are dependent on this source during the summer.

The Rev. H. Parrish, formerly of of St. Clement's, has accepted the rectorship of the Church of the Advent, San Francisco, in addition to his duties at St. Mary the Virgin.

Miss Darrach has given up the choir work. The Misses Newman have kindly consented to undertake it and we ask for them such assistance as they may from time to time need.

At the annual meeting of St. Saviour's Ward C. B. S. after vespers on Corpus Christi Eve, Mr. Paul F. Mowry was elected Secretary. The annual financial statement is printed elsewhere.

The children of the Little Catechism (infant school), have sent $15.00 for the Building Fund of St. John Chrysostom, Twenty-eighth street and Susquehanna avenue; $25.00 was sent from another source, making $40.00 in all.

The excursion of the children belonging to "The Catechism," took place on Saturday, June 17th, College Park on the Delaware was the destination where they all spent a happy day. A number of older people went along and shared the day's pleasure.

The two donations for the Clergy House Fund acknowledged this month come from persons who are *not* members of the congregation. *Twelve* members of the congregation have given for this purpose the fund now amounts to $758.50 and is set apart in Special Account.

Offertory Account.

May 28th.	Cash, ...	$46 85
	Envelopes (192)	92 45
June 4th.	Cash, ...	35 82
	Envelopes (152)	43 75
11th.	Cash, ...	35 80
	Envelopes (208)	75 05
18th.	Cash, ...	25 76
	Envelopes (165)	47 00
25th.	Cash, ...	22 31
	Envelopes (116)	37 00
		$461 79

Special Funds.

Endowment (6), ...	$12 45
Mortgages (26), ...	33 97
Bishop's Fund, ...	7 76
Sea-Shore, ...	1 00
Clergy House (2), ...	35 00
Other, ...	134 80
	$224 98

Baptisms.

May 21st.	Charles Edward Wilson.
26th.	Margaret Cartwright.
	Alice Maria Sloman.
	Frances Linn Sloman.
	Henry Edgerton.
29th.	Frederick William Pratt.
30th.	Frances Ethelinda Potts.
June 1st.	Carrie Marie Putz.
4th.	Jas. Benjamin Mollineaux.
	Kath. Ennis Mollineaux.
14th.	George Elroy Bush.

Communicants.

(Added.)

John Samuel Foote.
Anne B. Foote.
Hector Wells Kelley.

Marriages.

June 1st.	Wm. Andrew Thompson.
	Lilian Mary Jenkins.
20th.	Lawrence Addicks.
	Mary Maulsby O'Brien.
28th.	Fred'k W. Pratt.
	Zue McClary.

Burials.

May 26th.	Samuel R. Smith.
29th.	Emma Dickinson.
June 7th.	M. Louise Crispin.
9th.	Gustaf Dybeck.
28th.	Benjamin F. Holl.

Eight hundred and thirty-seven communions were made May 20—June 24.

Names of baptized persons presented to Right Rev. O. W. Whitaker, D.D., Bishop of Pennsylvania, for Confirmation on Monday, May 29th:

Charles Benjamin.
Albert Cuff.
Frank Homan.
George Leacock.
Singleton McElroy.
Charles McVeety.
Charles Penrose.
Robert Sankey.
Frederick William Pratt.
Florence Leacock.
Katherine McVeety.
Martha Partington.
Mary Emily Miller.
Ethel Mullen.
Margaret Cartwright.
Sarah Lomach.
Aileen Duffell White.
Effie Hermann.
Amanda Alexandra Wilson.
Ada Emma Ginwin.
Zue McClary.

They made their first communion on Sunday, June 4th, at the seven o'clock Mass.

The collection at the Bishop's Visitation was for the Bishop's Fund, and we are very sorry the amount was so small, only $7.76.

St. Lawrence's Guild.

Report from May 15th to June 15th inclusive:

Receipts.

To balance brought forward,	$154 50
From clothing sales, ...	2 67
From collection, ...	25
From Poor Box, ...	05
	$157 47

Expenditures.

By paid for sewing, April and May, ...	$3 71
Paid all Saints in support of Campbell Children, . . .	8 00
	$11 71
With Western Saving Fund, .	$145 03
Cash on hand, ...	73
	$157 47

Respectfully submitted,
REV. A. W. DORAN,
Acting Treasurer.

The active work of the Guild closed at the first of June to be reopened we trust with greater interest on the part of many who ought to help in the fall.

The last Monday clothing sale was held on May 29th.

St. Saviour's Ward C. B. S.

1898–9.

Receipts.

Balance, ...	$14 13
Dues, ...	60 00
Special, ...	5 00
Medals, ...	1 30
Manuals, ...	1 75
	$82 18

Expenditures.

Secretary General, ...	$45 51
Medals, ...	3 00
Manuals, ...	1 86
Vestment Fund, ...	6 33
Postage, ...	7 98
	$64 68
Balance, ...	17 50
	$82 18

Account of S. Nicholas Guild January to April, 1899, inclusive:

Receipts.

Dues and donations from associates, ...	$10 15
Dues from members, ...	1 05
	$11 20

Expenditures.

For medals, ...	$1 00
Games and candy, . . .	1 00
Books and Pencils, . . .	25
Ice cream for Xmas treat,	4 65
Books, candy and tops (prizes), ...	3 30
Donation to All Saints Sisters' Sea-Shore Home, .	1 00
	$11 20

No amount to be carried forward.
Respectfully submitted,
REV. A. W. DORAN.

The Catechism.

The older and younger branches of the Catechism held their closing session in Church on Trinity Sunday, May 28th. Besides the usual exercises there was the distribution of prizes won by the members of the older Catechism since Christmas.

Charles McCloskey received a silver crucifix for passing a perfect written examination on the last half year's work. Virginia Finney and Theresa Mullen also received prizes for the like excellent record.

For diligences handed in Charles McCloskey obtained first prize again with 18; Olga Irvine, 15; Albert Cuff, 15; Wood Tallman, 11; Andrew Foote, 8; Modjeska Foote, 6; and Harry Hosfeld, 6, were presented with religious books and pictures as rewards.

Fourteen children had done sufficiently good work in the game of good marks to deserve prizes, among whom Charles McCloskey was in the lead with 10 tickets and his third prize. Theresa Mullen, 6; Wood Tallman, 6; Theo. Homan, 6; and Jennie Johnson, 5, received awards in the order named.

The meetings of the Catechism are discontinued until September when we hope to see teachers and scholars promptly in their places for another good year's work.

Submission.

There is a minority. This might seem a ludicrous platitude wandering in space if we did not go on to say that at last the world has evidence to prove that there is a minority existing, yes, living and growing, in the Roman Catholic Church to-day.

Before, it has always been contended that there was only a majority within its pale, a vast, inclusive, unanimous, homogeneous majority. We have often suspected that the inclusiveness was of the wolf-and-lamb order but now the lamb has escaped its pursuer and climbed up on a protecting roof, with its fleece rumpled but its lungs in good order and is unfortunately letting everybody know about the wolf gnashing his teeth down below.

The meaning of this fable if it needs explanation is that we have been getting some words of criticism on Roman Catholic methods from members of that communion in plainer words than we usually are allowed to hear.

Hon. William Gibson, in an article written for the May number of the *Nineteenth Century*, entitled "An Outburst of Activity in the Roman Congregations," takes up the cudgels for Cardinal Gibbons. To our mind he hits a good many things besides air before he puts them down.

He is an evident champion of "liberalism"—we would have said "Americanisn" but he is Irish and Cardinal Gibbons has refused the title.

The whole article bristles with sarcasm and shows a woeful lack of "submission" for he says in so many words that the authorities in his church may bind and throttle modern methods and results of knowledge as they will but he and those with him intend to go on solving live problems in their own way if the Church will not help them until, as in the case of Galileo, the Church has at last to swing round to their way.

The article is suggestive from beginning to end because of its keen criticism. Methods of ecclesiastical education, the condemnation of Professor Schell and the policy of the Jesuits all come in for fearless and plain-spoken treatment.

Encyclicals issued by Jesuit supremacy he evidently does not accept as infallible, simply because signed by the Pope. Thus any workable theory of Papal infallibitity goes glimmering even among its nominal adherents.

Again, as noted in the English *Church Times* of June 9th, Mr. Richard Bagot, an English Roman Catholic, has contributed to the "Nuova Autologia" an article on the progress of Roman Catholicism in England. In the face of Cardinal Vaughan's roseate figures he denies that there is any progress at all, that Romanists are losing ground, that Anglo-Catholicism furnishes an insurmountable resistance and gives as his conclusion that England will never again come under the spiritual rule of the Pope.

His figures are based on the marriage-returns of the Registrar-General, much more secure than most sources of statistics when we consider the extreme strictness of the conditions of marriage among Roman Catholics.

This is far from the old submission we were used to. Here is a layman telling his superiors from the Pope down that they are mistaken in their expectations, plans and figures regarding the conversion of the English people to the acceptance of the Papal claims. He does not hesitate to say that the preponderance of politics and scheming over piety and devotion in the Roman Church is a great obstacle when compared with the self-sacrificing religion Anglicans present.

Still again, the secular press brings us news of another act of "submission," for it says the present pope is about to appoint six or seven new Cardinals. It seems that when Pope Leo was so ill last winter that thoughts of a successor were rife, a certain element of the College of Cardinals banded themselves together and won over their French and Austrian brethren to agree to a candidate whose purpose should be to counteract the work the present pontiff has done.

Unfortunately for them their plan got out and now Pope Leo is taking measures as has been said "to succeed himself," i. e., to insure a continuation of his policy by making sure of his successor.

Will "submission" then become as illusory a term as "Papal Infallibility" or "Americanism"? Or shall we live to see Mr. Gibson's prophecy fulfilled of the present vigorous minority turned into a triumphant infallible (?) majority?

Holy Communion.

What is the Blessed Sacrament? It is the Body and Blood of Christ "under the form of Bread and Wine." Our Lord Himself said, "This is My Body; this is My Blood." What the early Christians understood by this we know from Justin Martyr, who wrote about forty years after St. John's death. He says, "We do not receive It as common bread or as common drink, but . . . have been taught that the food over which thanksgiving has been made by the prayer of the word which is from Him . . . is the Flesh and Blood of JESUS, Who was made Flesh."

After the prayer of Consecration, therefore, in the Communion service, what is present on the Altar is the Body and Blood of Christ, and this presence of Christ's Body and Blood involves the presence of Himself. We see this in the way Our Lord uses interchangeably the two expressions, "eateth My Flesh and drinketh My Blood," and "eateth Me" (S. John vi, 56, 57). "My Flesh and Blood" and "Me" are here seen to be equivalent expressions, both meaning the same thing.

This is, and always has been, the belief of the Catholic Church. It is called the doctrine of the "Real Presence," and is plainly taught in the Prayer Book. (Ch. Catechism.)

This brings us to the supreme duty which this great truth of the Real Presence lays upon us—the duty of the most dil gent preparation before we approach to receive the Blessed Sacrament of the Body and Blood of Christ. When we know what this great Gift is, we feel that we must make absolutely certain that we are in no danger of receiving It unworthily.

1. We must prepare our souls. If we are to receive worthily our souls must be in a state of grace; i. e., they must be free from mortal sin. For a soul guilty of mortal sin is not in a state of grace, but is in a state of spiritual death, and cannot worthily draw near to receive the great Sacrament of Life. Our souls must, therefore, before Communion be raised to life again; i. e., they must be purified from mortal sin in the Precious Blood of Christ. . . . It may, however, be well to remark that if we really are in earnest about our preparation, if we feel more and more the "dignity of that Holy Mystery (the Blessed Sacrament of the Body and Blood of Christ), Who it is that comes to us there, and how great is His love in coming, and how utterly unworthy we are to receive Him—then we shall not ask merely, 'What *need* I do that I may save my soul?' but 'what more can I do to become less unworthy of His Presence, to get cleared away yet more the sins which He hates, and so to show my love for Him Who died for me.'—*Jervois' Christian's Manual.*

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Surplus	2,526,555 98
	$10,206,488 90
Surplus as to policy-holders	$5,526,555 98

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St. Clement's Magazine.

Vol. XV. PHILADELPHIA, AUGUST, 1899 No. 8

SINGLE COPIES, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR AUGUST.

1. Tuesday (*The Chains of St. Peter, or Lammas Day*) ..... Masses, 7 and 9.30 a. m.
2. Wednesday ..... Masses, 6 and 7 a. m. Guild of St. Vincent, 8 p. m.
3. Thursday ..... Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
4. Friday (*St. Dominic, C. Abstinence.*) ..... Mass, 7 a. m.
5. Saturday (*St. Oswald, K. M.*) ..... Mass, 7 a. m.
6. **Sunday** (*Transfiguration of our Lord. 10th after Trinity.*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. Mission Service, 8 p. m.
7. Monday (*Holy Name of Jesus*) ..... Masses, 7 a. m. Requiem, 7.30 a. m. Guild of St. Mary, 8 p. m.
8. Tuesday ..... Masses, 7 and 9.30 a. m.
9. Wednesday ..... Mass, 7 a. m.
10. Thursday (*St. Lawrence, M.*) ..... Masses, 7, and 9.30 a. m. Mothers' Meeting, 8 p. m.
11. Friday (*Abstinence.*) ..... Mass, 7 a. m.
12. Saturday (*St. Clara, V.*) ..... Mass, 7 a. m.
13. **Sunday** (*11th after Trinity.*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. Mission Service, 8 p. m.
14. Monday ..... Masses, 7 a. m. Requiem 7.30 a. m.
15. Tuesday (*Assumption of B. V. M.*) ..... Masses, 7 and 9.30 a. m.
16. Wednesday ..... Mass, 7 a. m.
17. Thursday ..... Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
18. Friday (*Abstinence*) ..... Mass, 7 a. m.
19. Saturday ..... Mass, 7 a. m.
20. **Sunday** (*12th after Trinity.*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. Mission Service, 8 p. m.
21. Monday (*St. Jane Frances, W.*) ..... Masses, 7 a. m. Requiem, 7.30 a. m.
22. Tuesday ..... Masses, 7 and 9.30 a. m.
23. Wednesday ..... Mass, 7 a. m.
24. Thursday (*St. Bartholomew, Apostle.*) ..... Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
25. Friday (*St. Louis, K. C. Abstinence.*) ..... Mass, 7 a. m.
26. Saturday ..... Mass, 7 a. m.
27. **Sunday** (*13th after Trinity.*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. Mission Service, 8. p. m.
28. Monday (*St. Augustine, B. C. Doct.*) ..... Masses, 7 a. m. Requiem, 7.30 a. m.
29. Tuesday (*Beheading of St. John Baptist*) ..... Masses, 7 and 9.30 a. m.
30. Wednesday ..... Mass, 7 a. m.
31. Thursday (*St. Aidan, B. C.*) ..... Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.

Matins, daily, 9 a m.
Even-song, daily, 5 p. m.

ST. CLEMENT'S MAGAZINE IS ON SALE AT WARWICK'S BOOK STORE, 250 S. 11TH ST.

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PHILADELPHIA, AUGUST, 1899.

Subscribers.—Kindly note that the enclosure of a blank is intended to signify the expiration of your subscription. Renewals may either be mailed to above address or handed to the sexton.

The Sea-Shore Home.

Two parties have gone down to Point Pleasant during the month and enjoyed themselves very much as well as received benefit from the change and sea air. The Sister in charge says that they have all been very good. The house is not large, the amount of money is limited and some other things also have to be taken into consideration so that it is not possible to take all who want to go. Mass is said each weekday in the chapel. Money is needed to close the season without debt. It seems rather strange that so many people of this congregation do not give for the support of the house, many a less worthy object would awaken their enthusiasm and stir their interest but because they know of this they are willing to leave the support to others. Alms-giving in any shape or form is not a popular devotion. The house will hold about 50 people and has been full.

Fault Finding.

This is the habit of those who have the least right to make use of it, of those who deserve usually to suffer from it. In parish affairs it is the delight of those who don't care, who never deny themselves to give of their money or time, or only do so when they are interested in the work or can have their own way. It has various symptoms, expressions and results, but it is fatal to the individual afflicted. After a while they imagine they have some grievance, to the person attacked for it always creates an incurable condition that discourages healthy effort, and to all who are brought in contact with it, because they are more or less poisoned and think there must be some reality in the statements. Usually the only foundation is a peevish selfish unreasonable nature and disposition.

In a parish each member has an idea how everything ought to be done, who ought to do it, and particularly the amount of attention that custom, courtesy or duty requires shall be shown to them. If this standard is not complied with the trouble begins.

It almost seems evident that if any sane person should try to realize the amount of work that has to be done and arranged for in connection with the services, guilds, the sick, the poor, the friendless, the desolate, care of the buildings, finances, appointments, etc., that there would be less fault found and more help given.

Don't find fault because you can't have your own way, or because some one else has the management of something that you want, or because you think you deserve more consideration or are more neglected than somebody else.

It is a symptom of that serious malady "the sorrow of the world" and it "worketh death."

Incense.

A certain eloquent prelate was preaching on the Ark of God, and seemed to think that censers and such things were only adapted to the child life of religion and ought with other childish playthings to be relegated to a corner of the garret. One of the Clergy remarked after the service that we would have to revise the sentences at the daily offices. It seems strange how some people dislike incense; is it because God commanded it in the Jewish worship and the Holy Ghost says it is part of the Heavenly adoration? Our Prayer Book commits us to its use morning and night.

St. Clement's Church.

Twentieth and Cherry Streets.

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THE REV. C. C. QUIN,
THE REV. A. W. DORAN.

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Organist and Choir-master } Mr. W. A. Goodwin

Sexton.—Clinton Searle.

Clergy House, 2026 Cherry St.
All Saints' Home, 2034-36 Cherry St.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

Hours for Confession are changed during August.

A number of the Acolytes spent the 4th of July at Point Pleasant.

Rev. E. Wright spent some days at the Clergy House during the month.

The 9.15 Mass has been said without music during July, and this will continue until September.

The Rev. C. C. Quin will be away during August. The latter part of the month he will take the week day duty at Point Pleasant.

Edward Griffiths has resigned his position as sexton after three years of satisfactory service. Clinton Searle has been appointed to the position.

Friday, July 21st, was the anniversary of the death of Mother Frances Helen of All Saints. A Requiem Mass was said in the Sisters' Chapel.

Mr. Goodwin and the boys of the choir had a pic-nic on July 6th on the grounds of Burlington College, Burlington, N. J., and had a very happy day.

Rev. H. Parrish has begun the issue of a small paper in connection with his work in San Francisco. It tells us among other things of a crusade of prayer for paying the debt.

The carpets under the seats have been taken up. A good deal of patching will be needed to put them on the floor again. A bare floor stained and varnished would be cleaner.

The choir will be away during all the month of August. Hymns will be sung at the eleven o'clock Mass and at eight o'clock a Metrical Litany will be sung followed by a sermon and hymns.

The amount of money also as well as the attendance at the Sunday services has not been what it ought to be. It will be remembered that the wet weather during the winter caused a decrease in amount of collections and this prevents our making any repairs of advantage during the summer.

Fond Du Lac.

The Bishop of Fond Du Lac in his convention address we quote from an exchange rules as ordinary that "the Eucharistic Vestments, mixed chalice, wafer bread, eastward position, lights on the altar or borne in procession and incense are the allowed usage of the Diocese of Fond Du Lac. It is also our ruling that the Blessed Sacrament may be reserved for the sick—wherever, also, your people wish the anointing prescribed by St. James you know that the oil is consecrated yearly by us, none need be without that authorized means of obtaining God's blessing or the means used for the body's recovery or the comforting grace it brings to the Soul."

Offertory Account.

July 2.	Cash, ...	$29 85
	Envelopes (97), . .	31 60
9.	Cash, ...	25 59
	Envelopes (95), . .	36 05
16.	Cash, ...	22 28
	Envelopes (79), . .	23 90
23.	Cash, ...	13 62
	Envelopes (100) . .	32 50
		$215 39

Special Funds.

Endowment (5), ...	$2 75
Mortgages (12), ...	7 41
Sea Shore Home, (6), . . .	8 00
Clergy House, ...	100 00
Other, ...	21 25
	$139 41

Early in July an envelope was received containing two fifty dollar notes for the enlargement of the Clergy House. No name given and no clue to the generosity of this Steward of God's bounty. $858.50 is on hand for this purpose.

The Mortgage Fund amounts to $430.01.

The Sanctuary Fund for decorating, etc., amounts to $11.50.

Baptisms.

June 29th. Archibald MacFarland.

Burials.

July 9th. Mary Alice Roscoe.

382 communions were made June 24th,–July 23d. We regret the falling off in the number from last year.

The Journal of the 115th Convention of the Diocese of Pennsylvania has been received. The following items are from report of St. Clements:

Baptisms (adults 12, infants 52), 64.

Confirmed (males 12, females 24), 36.

Communicants, added new, 52; by transfer, 21; died, 11; removed, etc., 40; present number, 748.

Marriages, 7; burials, 36.

Public services (on Sundays 432, on other days 1857), 2289.

Holy Communion, 1292.

Children Catechised, 33.

Sunday School and Bible Classes, Teachers, etc., 26; Scholars, 250.

Receipts.

Pew rents, ...	$3,414 94
Offerings for all parish purposes, ...	5,874 23
Offerings (purposes outside parish), ...	478 42
Donations, ...	5,505 55
Investments, etc., ...	37 58
Other sources, ...	1,973 60
Sunday School, ...	260 43
All Saints Sea Shore Home,	1,724 99
Other Societies, ...	834 87
	$20,104 61

Expenditures.

Parochial, current expenses,	$7,282 05
Improvements, ...	1,450 50
Payment of debts, . . .	3,954 03
Support of Sunday School,	148 15
Guilds, ...	707 81
For the Poor, ...	1,051 92
Endowment Fund, . . .	1,390 33
	$15,993 79

Diocesan:

Episcopal and Convention Fund, ...	$144 84
Bishops Charity Fund, . .	11 17
All Saints Sea Shore Home,	1,966 26
All Saints Mission House,	1,148 76
Special, ...	20 00
	$3,291 03

Extra Diocesan:

Missions, Foreign, ...	$12 00
Domestic, . . .	174 00
Colored, . . .	15 00
Theological Education, . .	165 00
Book Societies, ...	21 00
	$387 00

Total for all objects, $19,671.82.

Boxes sent, estimated value, $303.

Endowment Fund, $3,826.93.

Mortgages:

Parish Building, ...	$2,400 00
Clergy House, ...	2,000 00
Mission House, ...	4,600 00
	$9,000 00

Mr. John Douglass Brown, Jr., Treasurer, acknowledges the following donations for new house for All Saints Sisters of the Poor:

Previously acknowledged,		$2,556 71
Through Miss Dunlap.		
Cash, ...	5 00	
Sincere friend, ...	5 00	
Through Miss Starr.		
A friend, ...	5 00	
Offertory, ...	1 00	
Through Sister in charge.		
Est. Miss Emily Robins,	500 00	
Miss Julia Price Ash, . .	15 00	
Miss Elizabeth Hemsley,	10 00	
Mrs. J. T. Hall, ...	20 00	
Mrs. Greville E. Fryer,	50 00	
Through Miss Jones.		
Miss Anne C. Carson, .	25 00	
Collecting Jugs, anonymous,	7 32	
Anonymous, ...	3 00	
Mrs. Kendig, ...	2 00	
Mr. Grffith, ...	3 10	
Miss Frances Tayler, .	2 77	
Mrs. Mayo, ...	1 25	
Mrs. Cartwright, . . .	1 12	
Mrs. Sullivan, ...	1 10	
Mrs. Decker, ...	81	
Mrs. McKenna, ...	35	
Through Sister in charge.		
Miss Allibone, ...	5 00	
Miss Jane Watson, . . .	1 00	
Miss Katie Coles, . . .	2 00	
Guild of Holy Child, .	1 00	
Miss Nelson, ...	1 00	
Mrs. Sheddiford, . . .	2 00	
Miss L. Offer, ...	50	
Mrs. Ehlers, ...	50	
Anonymous, ...	1 00	
Anonymous, ...	6 90	
Total, ...		$3,236 43

The number of promises for this purpose increases much more slowly than we would wish and than the object deserves. There are very few but could manage to give something; only 100 have given and promises from perhaps 25 others. The executor of Miss Robins estate has paid over the legacy under her will, and the Mother Superior kindly permits it to be used for this purpose. Twenty-one years of faithful and unremitting service in this city ought to entitle these Sisters to a house in which their work may be carried on and the life of the Evangelical counsels bears its witness to the glory of the All Holy One. Religion is at a disadvantage because our laws give lack of all religion an advantage as also unsectarian religion which is much the same thing, and many christian people to their shame support such schemes, leaving that which is established to further maintain what they profess to believe in to get along as best it can, and they fancy they are liberal, not bigoted. It is somewhat of a surprise to miss the names of many who owe life and what is more important than life to the self-denying devotion of the Sisters of the Poor. Anyone who knows the history of these years knows that not only has life been given for the needs of this great city, but health and never failing sympathy. The appeal has not been made to add to the importance of the community but to further their work for God and His poor.

Missionary Effort.

It is encouraging to learn from many different places the earnest efforts of St. Clement's people to make known the Catholic truth to those who through ignorance, error, prejudice or indifference have not known it. Controversial argument is vain, patient explanation however bears encouraging fruit. It will be remembered that in early days the disciples who were scattered abroad because of the persecution carried the message of the gospel everywhere and many were brought to the faith, it is no different now; it has been the experience of the true St. Clement's man or woman, they have often witnessed to the truth and so turned others to God and His religion. Many are indifferent; they always have been; perhaps they will never change; they move with the mob, or they selfishly consider only themselves; they groan over the present, they dread the outlook. God's faithful ones go forward cheerfully; the cause is God's, the work is theirs.

Interesting Apostolic (?) Teaching.

"You and I do not want the censer and the incense, or if we do, it is because, in our age, and under a dispensation which has long ago outgrown them, we are still children in intellect and taste, clamoring for the toys that ought to have been relegated with the other insignia of our babyhood to the garret or the lumber room."

"You will hear from a certain type of divines, and sometimes also from lay people of the same type, a fine scorn for what they call the mere humanitarianism of religion. This is the type of a minister and the type of christian that regards the Church as a sort of fetish, into the presence of which one must crawl and supplicate its blessings at the hands of its sacerdotal representatives—or else go without those blessings. This is the type of teaching which practically regards the world as an irredeemable world, and the office of religion to be, mainly, to fit men as comfortably and safely as possible to get out of it. This is the type of christian discipleship which holds its skirts away from vice and crime, and bids the Church tell the criminal what to expect in the next world because it has not taken the trouble to show him how he ought to live in this. When it sneers at the institutional church, seeks to pour contempt on the spirit of humanitarianism in the Church of God, in the name of Jesus Christ spew it out of your mouth, for it is none of His."

This may be clever, it may be eloquent, it may commend itself to the world, but it is not true. The Clergy whom the Bishop of New York scorns, have taught the poor of our race the love of God; at St. Albans, Holborn, and St. Peters, London Docks, or Holy Cross, N. Y., and many other places, etc. It is to them are due religious work among the wretched, the outcast, not in any chapel annex, but beauty of holiness, mass, censer, confessionals, etc.

True Vocation.

We are glad that the Bishop of Massachusetts has called attention to the facts that the ministry is "a life of sacrifice," that "the Church makes no pledge at ordination that it will support a large family." And that "it is a distinct loss to a young man, or to the Church when the first question to be answered is not: where can I do the best work for the Church? but, where can I do a work for the Church which will also enable me to support my family?"

The question is answering itself as to the marriage of the clergy, there is plenty of room for those who care sufficiently for the things of the Lord to keep themselves entirely free to make God and his Church the one object of life.

A rectory and parish building instead of a glorious sanctuary is one of the weaknesses of the present day, everything is sacrificed to make the one comfortable and the other nice, and we can hardly blame people for selfishness, when they have no example of unselfishness before them.

Church Expansion.

The Founder of our religion says, "I if I be lifted up will draw all men unto Me," and "do this in remembrance of Me." We do not disparage missionary effort, but there is room for some of our Clergy to go forward in parochial activity. The Apostles and early christians met together on the Lord's Day to show forth the Lord's death and they converted the world. How many of our Bishops as a matter of conviction celebrate the Holy Communion each Lord's Day? Let's have some apostolic simplicity and devotion. The reports of missionaries very seldom mention this Christ-like and apostolic preaching of the gospel. One can take heart however for many a one remembers when St. Clements was the only church in Philadelphia where there was an "early service," but to-day almost every parish has "early service." This is good solid missionary work, and it is something not to be measured in dollars and cents, or published in missionary journals but it counts up in numbering "souls of men" who shall see and enjoy God forever. "By their fruits ye shall know them."

Christian (?) Agnosticism.

The new heresy is not very active just at present, its promoters are temporarily sojourning on other shores and amid rest-inducing surroundings the cult pays even more than "$1,000 a year and a house," so untold luxuries are at their disposal.

The critical, rather than the devotional study of God's word is no doubt proceeding apace, and perhaps conferences with German sceptics, agnostics and infidels, and we may have another "poly" something bible, revised according to the up-to-date views and studies of misnamed Christian scholars.

At Antioch Christian disciples were taught assembled in the Church and the scholar "full of the Holy Ghost" "exhorted them all that with purpose of heart they would cleave unto the Lord," he built up, did not overthrow the faith of some. The new allegience is to be given to the critical judgment of some one who thinks he knows.

Bishop Moberly once spoke of "this constant genuflection of thought." We recommend the idea as a corrective to the anti-christian ambition that hesitates not to adopt the methods of the "world that reads and compares and inquires because it thinks," that it may vindicate itself. Catholics are urged to be liberal because they hold to the old teachings of the Church and speak with authority, because they teach not their own theories, but what they have received, they submit their teaching and writings unreservedly to the teaching of the Church, they have but that one standard.

Father Benson's Letter.

"We have had a great calamity in the ordination of Dr. Briggs, a convert from Presbyterianism, or rather a renegade from Presbyterianism. I do not know how much of the solid Christian faith of the Church he may possess but he goes in for progressive Theology. That means progress without an end. He himself has written a book 'Whither.' By progress we may know what we are *leaving*. We do not know what deserts we are entering! Probably learning never converted any one. God is only learnt by love, never by intellect. The God of intellect *must* be a finite God, and that is only an idol. It is strange people can be so perverse. They will read the Old Testament as if the moral conduct exhibited in it were Divine, whereas the whole purpose of the Old Testament is to show that the Divine Law of morality was unattainable by man until the Kingdom of Heaven came and man was born anew by the power of the Holy Ghost. St. Paul lived for the purpose of showing that man cannot live true to God by nature. Righteousness could not come even by the law which God Himself promulgated. The Old Testament was to teach us the wickedness of human nature and prepare the way for the Divine Humanity, communicated to us by Christ. * * *

"A progressive Theology can only be progressive atheism. Science progresses because it has its origin and development in the mind of man. Theology can not be progressive, for it is a revelation from God. It may be more and more apprehended, but it no more admits of progress than the noon day sun. It's progress is a progress of power, love, fruitfulness, as it's glow fills the heart of the faithful and quickens the seeds of grace which God has sown therein, but all developments of theological principles can only be obscurations destroying the actinic power of the sunlight, as when we look at the sun through a smoked glass to trace it's outline the more distinctly. We cannot add to revelation any more than we can originate it. We can only learn what revelation is by seeking in the grace of Christ to live up to it."
—*Cowley Magazine.*

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Surplus	2,526,555 98	
		$10,206,488 90
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St. Clement's Magazine.

Vol. XV. PHILADELPHIA, SEPTEMBER, 1899 No. 9

SINGLE COPIES, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR SEPTEMBER.

1. Friday (*St. Giles, Ab. c. Abstinence.*).....Mass, 7 a. m.
2. Saturday (*St. Lazarus*).....Mass, 7 a. m.
3. **Sunday** (*11th after Trinity.*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
4. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m. Guild of St. Mary, 8 p. m.
5. Tuesday.....Masses, 7 and 9.30 a. m.
6. Wednesday.....Masses, 6 and 7 a. m. Guild of St. Vincent, 8 p. m.
7. Thursday (*St. Evurtius, B. C.*).....Masses, 7, and 9.30 a. m. Mothers' Meeting, 8 p. m.
8. Friday (*Nativity of B. V. M., Abstinence.*).....Mass, 7 a. m.
9. Saturday.....Mass, 7 a. m.
10. **Sunday** (*15th after Trinity.*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
11. Monday.....Masses, 7 a. m. Requiem 7.30 a. m.
12. Tuesday.....Masses, 7 and 9.30 a. m.
13. Wednesday.....Mass, 7 a. m.
14. Thursday (*Exaltation of the Holy Cross*).....Masses, 6.30, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
15. Friday (*Abstinence.*).....Mass, 7 a. m.
16. Saturday (*St. Ninian, B. C.*).....Mass, 7 a. m. E. B. Pusey, Priest and Confessor.
17. **Sunday** (*16th after Trinity.*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8. p. m.
18. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
19. Tuesday.....Masses, 7 and 9.30 a. m.
20. Wednesday.....Mass, 7 a. m.
21. Thursday (*St. Matthew, Ap. and Ev.*).....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
22. Friday (*St. Maurice and his companions, M. M. Abstinence.*).....Mass, 7 a. m.
23. Saturday (*St. Thecla, V.M.*).....Mass, 7 a. m.
24. **Sunday** (*17th after Trinity.*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
25. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
26. Tuesday (*St. Cyprian, Archbp. M.*).....Masses, 7 and 9.30 a. m.
27. Wednesday (*S. S. Cosmas and Damian, M. M.* Mass, 7 a. m.
28. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
29. Friday (*St. Michael and All Angels. Abstinence*).....Masses, 7 and 9.30 a. m.
30. Saturday (*St. Jerome, Pr. C. Doct.*).....Mass, 7 a. m.

Matins, daily, 9 a m.
Even-song, daily, 5 p. m.

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St. Clement's Magazine.

PUBLISHED MONTHLY BY

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Address all communications to 214 SUMAC STREET, WISSAHICKON, PHILADELPHIA.

Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, SEPTEMBER, 1899.

Subscribers.—Kindly note that the enclosure of a blank is intended to signify the expiration of your subscription. Renewals may either be mailed to above address or handed to the sexton.

Spiritual Indifference.

We are sorry to notice the growth of laxity and carelessness as to religious duties during the summer. Many who know their duty give way to the prevailing habit; in addition there is a general irresponsibility on the part of many as to the maintenance of the details of our work, the result of course being that the Clergy have more to do and more is claimed and expected of them. The services at St. Clements are kept up during the hot weather, cheerfully the Clergy fulfil their part, but it must be said, and with shame, that many of the congregation who are in the city simply stay away and keep their children away; how they reconcile such behaviour with their known duty to Almighty God, and in what way they make suitable reparation to Him, we do not know; but we think it our duty to point out to them that worship is not a matter of convenience or comfort, but of duty and obligation; to quote from an editorial in *Living Church*, "The reasons for going to church are at once simple and powerful. We must go in order to worship God. God is a Person, and he demands this of us. Our own nature moreover in its deepest instincts impels us to do this. It is needful for the salvation of the immortal soul."

Burial of the Poor.

To bury the dead of our household is one of the corporal works of mercy and merits a reward from God. We do not think that St. Clements' people reject this, but the fact is they provide no means of fulfilling it. Sometimes it happens that some one needs Christian burial and all we can do is to provide a grave somewhere and pay the undertaker's bill. We ought to have a burial plot for such persons; it has been spoken of before, but it has not yet affected the hearts or reached the money that might be set apart for this purpose.

The Success of Catholics.

The Catholic party is sure ultimately to triumph in the Church for the simple reason that it regards poverty as Christ did. The Catholic priest can live on less money than the Protestant minister. He does not have an expensive family and household to support.

Anybody who will study the conditions of Church life in our cities will see that Protestant Churches cannot live in poor neighborhoods unless they happen to have the assistance of one or two millionaires. It costs too much to keep the Protestant kind of religion alive, and since with Protestants it is comparatively indifferent whether one goes to church or not, and since Protestants, as a rule, do not believe in the idea of God's worship, at least as connected necessarily with the Church, poor people naturally prefer to spend their money for more entertaining amusements than a strawberry-festival religion.

As a consequence the Protestant church in the less fashionable quarter dies. Its building, or at least its people fall into the hands of Catholics; and it is certainly a fact that in city life the Catholic religion is gaining numerically and the Protestant religion is losing.

This is as it should be.

A "lawless ritualist" is the nickname of those who still believe in Almighty God rather than the "almighty dollar."

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. A. W. DORAN.
THE REV. F. D. WARD.

The Rev. G. H. Moffett, in Church on Saturdays, 4-5 and 7-9 P. M.

The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

The Rev. A. W. Doran, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. W. A. Goodwin

Sexton.—Clinton Searle.

Clergy House, 2026 Cherry St.
All Saints' Home, 2034-36 Cherry St.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

The attendance at weekday and Sunday services has been very encouraging.

A very handsome rug has been given for the Altar steps of the Crypt Chapel.

Rev. C. C. Quin has been away, taking duty at Point Pleasant part of the time.

The Catechism and Little Catechism will resume sessions on Sunday September 17.

A few people, very few indeed, have thoughtfully supplied flowers for the Altar during the hot weather.

Rev. Fred. B. Ward has arranged to work at St. Clements and will come into residence on September 16.

A portion of cellar just outside the Crypt door has been floored and a partition built shutting it off from the cellar.

Two packages of old magazines have been received; also a package of men's clothing, both of which will be very useful.

The anniversary Mass for the repose of the soul of Hannah P. Smith was said in the Crypt Chapel on Monday, August 14.

Father Osborne, S. S. J. E., is returning to Boston about the end of August; this is very encouraging for the work of the Society in this country.

Saturday, September 16, is the anniversary of the death of Edward Bouverie Pusey, Priest and Confessor. Surely we ought to keep it in remembrance.

The Feast of Exaltation of the Holy Cross is a holy day of obligation for the Guild of the Holy Cross. A Mass will be said on that day, September 14, at 6.30.

We are grateful to those who have been thoughtful enough to pay up their envelope pledges during the summer. The Accounting Warden has thus been able to pay salaries.

The Choir has been away all of August. Mr. Goodwin has also been away; Mr. Ritter and Mr. Adelhelm have taken the duty at the organ. Mr. Remont has acted as Cantor.

The season at the Sea Shore Home has been a very happy one, no serious trouble or sickness. Another year and yet no prospect of a suitable house; perhaps if those who have received the benefit of the sea air would pray with earnest effort, the means might be put at our disposal.

Perhaps Dr. Pusey read the character of Dr. Temple in the old days better than some of his later admirers. The Lambeth advice is the third instance in which he has surrendered to the law of State where it differs from the law of the Church; the others were in matter of divorce, and his bill for Ecclesiastical Courts put before but not accepted by Convocation of Canterbury.

Offertory Account.

July 30.	Cash, ...	$31 55
	Envelopes (98), .	43 35
Aug. 6.	Cash, ...	17 67
	Envelopes (141) .	52 90
13.	Cash, ...	13 64
	Envelopes (84), .	33 05
20.	Cash, ...	16 09
	Envelopes, . . .	21 10
		$229 35

Special Funds.

Endowment (5), ...	$2 75
Mortgages (9), ...	9 60
Sea Shore Home (5), ...	4 25
Clergy House, ...	50
Other, ...	41 00
	$58 10

Communicants added: Joseph Parker, Mrs. Caroline Craven; transferred, Edith Nason.

Marriages.

Aug. 23. Frank L. Maker.
Luxzemma Brown.
23. Frederick Beal.
Elizabeth C. Morgan.
23. Joseph Parker.
Anna E. Magann.

Burials.

July 28th. Maud Emma Gurden.
Aug. 7th. Tillie Kairer.
13th. William Henry Durham.
21st. Arthur George Jenkins.

349 communions were made July 23d—Aug 20th.

St. Peter's Church, West Chester, N. Y., of which Rev. Dr. Clendenin is Rector, was destroyed by fire on the morning of Wednesday, August 15. The Vestry think it was the work of an incendiary, and Dr. Clendenin finds the motive in the antagonism caused by his refusal to permit the edifice to be desecrated by the ordination of Dr. Briggs. The new school of Christian (?) Agnostics have the sympathy of lawless men, and his theory seems not improbable. The authorities of the Diocese of New York have caused Dr. Clendenin a good deal of anxiety and annoyance lately as to the ordination of a young man, but Bishop Seymour ordained this candidate on Sunday, August 20.

"Look at Dr. Pusey handling Holy Scripture! See him dealing as has been described with the twenty-second Psalm as if he almost shrunk back from entering into the discussion of that great Psalm of the Passion, as if the awful mysteries of the Crucified Messiah, which lurked in it came out like the devouring cloud of glory, and made it impossible to minister there before the Lord. A modern commentator would have no such difficulty.—*Newbolt.*

"Who can say how much the movement, which has transformed the Church of England, owed to the inner life and devotion of those who were its prime movers? What do they say at Hursley? It is no light tribute to the great personality of that humble, retiring man, that when all else had been said and done, people would wait and see what came from there before they made up their minds as to the path of duty.—*Newbolt.*

About Bishops.

The Anglican Church suffers in two respects from its Episcopate. In the first place there is a current misconception of the office of a bishop; and in the second place, the men who occupy the bishopricks are often incompetent.

1. To deal with the misconception of the office first, one should remember that bishops are not Apostles. The Episcopate truly is the chief office in the Church of God, but it is in no sense autocratic or absolute. Bishops are limited in their authority by the Canon Law of the Church, and they have no rights apart from this Law. The popular misconception, sometimes encouraged by "Episcopal utterances," seems to be that each bishop is infallible and has the power of ultimate decision in every question of doctrine and practice. This would be to make a pope out of each bishop. There is no truth in it.

2. In regard to the incompetency of the men who occupy bishopricks, one feels this most keenly in respect to their general lack of knowledge of Catholic theology and their corresponding lack of spirituality. They are sometimes brilliant literary men who write essay-like sermons, but they seldom show any information in regard to Catholic doctrine and practice. They are usually good men, no doubt, in the commonplace sense, but they almost never show the evidences of superior devotion and self-sacrifice. The result is apparent in the relations of our bishops to the mass of the people. They have no hold upon the respect or affections of the people at large. They sit at the tables of the rich and read their MSS. lecture-sermons to pews full of fashionably dressed aristocrats, but anyone who knows America will smile at the thought of an "Episcopal bishop" attempting, for instance, to control the emotions of a mob. At the best they are sometimes praised for a flabby amiability which makes them occasionally popular but not respected. But generally they are of the arrogant and freezing type of chilling respectability which commends them to a coterie but does not endear them to the people. In England they are worse than in America; but there the aristocratic traditions create a sort of timorous regard on the part of the people, which, however, is evidently on the wane.

The chief cause of the weakness of the Anglican Episcopate is, of course, its separation from the other branches of the Catholic Church. There is no proper court of appeal from the rulings of individual bishops, no corrective of the narrow and prejudiced insularity of the Anglican Episcopate. The prosperity of the Anglo-Saxon race has brought with it a gross materialism also, which reacts upon the Church and bishops. This results in a lack of spirituality and devotion and a contempt for the universal and the past. But this last cause, the recrudescence of materialism and contempt for a spiritual religion, this plutocrat's conception of God, to which the bishops burn (strictly metaphorical) incense of their literary praise, is certain ultimately to react upon themselves. In this respect they are sawing off the branch between themselves and the trunk. The reward of toadyism is final contempt. The "rapid accumulation of torpid comfort" in England will certainly be disestablished. In America they will be starved. Even the millionaires who feed them now and invest for them their wages in stocks, will finally cease to be amused by them.

But someone says that if the bishops are bad that is because they are drawn from the Church at large, and the Church at large is at fault for not supplying better material. This is a foolish argument. As a matter of fact one sees good priests spoiled by becoming bishops. Sometimes a priest who is a Catholic becomes a bishop and then he begins to "trim" at once. Instead of greater boldness in advocating confession, fasting communion, etc., he is willing often to deny his past convictions for the sake of the friendship of a few rich people.

Looking over our bishops one feels the delightful irony of the title of Dean Church's essay, "The Place of the Episcopate in History."

To the few exceptions we yield our reverence, we offer our love.

The Meaning of Incense.

(Condensed from Dr. Percival's article in the Care for Incense).

The burning of Incense seems to have had two distinct meanings as used in the Christian Church, the meaning varying in accordance with the source from which the practice was taken.

First, the ancient Greeks and Romans burned Incense before their gods and before the likeness of the Emperor in token of veneration and high regard. This "heathen" use of Incense was in a standing vessel or altar, the frankincense being thrown on the coals. This custom as a mark of respect continued on into Christian times, and from Incense being offered out of respect to

Christian Emperors and their likenesses it became the origin in the Christian Church of offering Incense before images, altars, the Book of the Holy Gospels, etc., to express the respect in which they were held.

No ceremonial act has of itself any essential, inherent meaning, its meaning is always dependent on the intention with which it is performed. The same outward ceremonial act may mean different things. So the heathen-derived idea seems to have been sanctified by the early Church and incorporated into her worship as shown by the ordinary form used for blessing the Incense—"Mayest thou be blessed by Him in Whose honour thou art to be burned."

Secondly, there is a deeper meaning attached to the burning of Incense among God's chosen people than was ever found among the heathen. To the Jews the smoke of the Incense was the sweet savour of prayer rising up before the Most High, "Let my prayer be set forth in thy sight *as* the Incense." Psalm, CXLI, 2.

The Jews not only knew that the Incense they offered set forth the power of prayer in general, but above all they connected it with that all-availing intercession which was to be made by the promised Messiah to Whom all their ceremonies pointed.

All other rites were to be fulfilled and vanish away when Christ was come, but this rite and the "pure offering" with which it is so closely connected (Mal. I, vs. 11) should continue on in Gospel Days. The "pure offering" in this passage is generally admitted to be a material offering, viz., the Holy Eucharist, so then unquestionably, is the Incense.

The use of Incense therefore in the Christian Church would seem, if not directly preordained by Almighty God, at least most agreeable to the Holy Scriptures and it has been in vogue in the whole Church from time immemorable.

In the Jewish Church besides the Altar of Incense and the little cups of Incense on top of the piles of Shewbread, censers carried in the hand were in constant use, (Numbers XVI, 17). This method of using Incense in a swinging vessel is that most commonly mentioned in the New Testament and is practically the only one now known to the Church of God.

The theological meaning to be attached to the censings of persons and things practiced by the Christain Church from the earliest times may be summed up from various sources into one general underlying principle as follows: Whatever was sprinkled or touched with blood in the Old Law to show the need of a dying Redeemer to come, is, under the New Law, censed, to show that there is no more any need of a fresh sacrifice for sin, but that we who are still without the veil, yet parts of the mystical Body of the Eternal Victim, together with our prayers, should be gathered in one and enfolded in His all-prevailing intercession, which, as our Great High Priest, He offers "through His Blood" on the Heavenly Altar.

In Hebrews IX, 19, 21, the Apostle says, "Moses sprinkled both the Book and all the people, * * * both the tabernacle and all the vessels of the ministry." In the Law we read that the four corners of the Altar were touched with blood.

Now it is evident that substituting censing for sprinkling with blood, we have the custom of the whole Church of God. We need no more atoning blood, but we do need to be included in the Divine intercession. Hence we set this forth in mystery when we cense the Book of the Gospels, the holy ministers performing the service, all the people, the Altar at its four corners, the holy oblations of bread and wine, and when walking in procession "the tabernacle" (*i. e.* the whole Church) so we are wrapped in the cloud of the heavenly intercession.

The censing of persons and things is the only method of using Incense distinctly Christian, and, finally, this custom of the Church sets forth no other doctrine except the perfect sufficiency of the Sacrifice of Calvary and the need of all being gathered in one through the intercession of the Eternal Victim, which for a sweet savour rises before the Mercy Seat on High.

Lambeth Advice.

But what, after all, is the decision? The Archbishops have not told us what in their judgment is the seemly mode of conducting Christian worship; they have not taught us in the power of the Holy Ghost how to approach God in prayer and praise; they have not laid down regulations of details of ritual or ceremonial. If they had done these things, there could be no question of the weight that would attach to their utterance. They have done none of these things. They have simply told us what, in their opinion, is the meaning of an Act of Parliament. They may be right or they may be wrong; it does not seem to matter very much. But when they assume that the interpretation of a statute is to be the sole rule for the worship of Almighty God, it matters greatly. They entreat the Clergy "for the sake of the peace of the Church, which we all so much desire" to accept the decision conscientiously given in the name of the Supreme Head of the Church—the Lord, whose commission they bear. The appeal is penetrating. We do not question the conscientiousness of the decision; we bow to the sacred claim so fearlessly expressed; but we must give voice to the fear that the Archbishops have once more mistaken their calling and misread their commission. They have chosen to interpret a statue, when the business in hand was to expound the sacred law.—*Church Times.*

The Archbishops have given their decision as to the accustomed use of incense. It is on the lines of previous decisions of the Privy Council. It bases itself on a rigid interpretation of the Act of Uniformity, and on the assertion, that omission to prescribe is equivalent to prohibition to use. It affirms that no practice, however venerable, or however much it may claim the sanction of the whole Catholic Church, in East and West alike, is lawful under the Act of Uniformity, unless expressly prescribed by the Book of Common Prayer.

It is the same reasoning which has enabled the Upper House of the Convocation of York to declare that Fasting Communion is not the rule of the Church of England, and which permits the highest ecclesiastical authorities in England to disregard the law of the whole Western Church in regard to the indissolubility of Christian marriage. The Clergy have, hitherto, disregarded such decisions when emanating from the civil tribunals. Put forward as they now are by the heads of the English Church, they will be received with the respect to which such decisions are entitled in themselves, and which is due to the high ecclesiastical authorities responsible for them. It is probable, however, that the reasonings on which the decisions would seem to be based will hardly appear conclusive to those who think that the supposed wishes of the reforming party in the sixteenth century are a matter of supreme indifference to English Churchmen, and who recognize in the the Church of England an authority independent of and higher than any which can be conferred by an Act of Parliament. * * *

In regard to the permission to be accorded by the Sovereign on the advice of the Primate for the ceremonial use of incense on great occasions, a Christian will ask what greater occasion there can be for the use of incense than the offering of the Sacrifice of the altar, and whether it is within the prerogative of the Crown to determine the ritual of the Church of England.

Mr. Keble, and all those who, following in his steps, have so emphatically rejected the right of the Crown to determine the doctrine and ritual of the Church of England, may be left to make reply to such a question. —*Church Times.*

This "advice" does not affect us in America, but it must make us realize how contrary to the spirit of the Catholic Church it is to be bound up with an irreligious State; even Episcopal advice dare not go too far away from what that State may sanction. It is a real crisis for the mob will demand everything else. True Catholics will pray and labour to throw off the yoke of an unbelieving State.

On Intention.

I noted from the Summa of S. Thomas Aquinas, Part III, Question LXIV, Article IX:

Just as evil ministers living out of the love of God can administer the sacraments, so also can an infidel provided those things are not omitted which are of the necessity of the sacrament.

Because the minister in the sacrament works as an instrument, he does not act through his own power but through the power of Christ. But just in the way that charity belongs to the proper virtue of man, so also does faith. Whence as it is not required for the perfection of the sacrament that the minister be in charity, but even sinners can confer sacraments; so faith on his part is not required for the perfection of the sacrament; but an infidel can perform a true sacrament provided the other things are present which are of the necessity of the sacrament.

Therefore it can happen that a person may suffer defect of faith in some particular but not in regard to the reality of the sacrament which he gives.

For instance, if someone believes an oath to be wrong in every case but nevertheless believes that baptism has efficacy for salvation; and thus such infidelity does not hinder the intention of conferring the sacrament.

But if he suffers defect of faith in regard to the sacrament itself which begives, though he may believe that through what is exteriorly done no interior effect follows, yet he is not ignorant that the Catholic Church intends through things of this sort, which are exteriorly done to administer a sacrament; then, notwithstanding his infidelity, he can intend to do what the Church does although he thinks them to be nothing, and such intention suffices for the sacrament because as was said abvoe the minister of the sacrament acts in the person of the whole Church by whose faith that which is lacking in the faith of the minister is supplied.

[ED.--This whole section from which this is taken is interesting as bearing on such questions as Anglican orders, etc., since S. Thomas is a formally recognized authority of the Roman Church.]

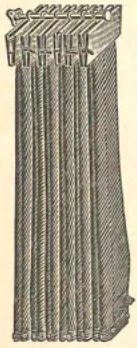
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St. Clement's Magazine.

Vol. XV. PHILADELPHIA, OCTOBER, 1899 No. 10

SINGLE COPIES, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR OCTOBER.

1. **Sunday** (*18th after Trinity.*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 5 p.m. Evensong, 8 p. m.
2. Monday (*The Holy Guardian Angels*).....Masses, 7 a. m. Requiem, 7.30 a. m. Guild of St. Mary, 8 p. m.
3. Tuesday (*St. Thomas of Hereford, B. C.*).....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Lawrence, 10 a. m. Guild of St. Katharine, 8 p. m.
4. Wednesday (*St. Francis, C.*).....Masses, 6, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
5. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
6. Friday (*St. Faith, V. M. Abstinence.*).....Masses, 7 and 7.30 a. m.
7. Saturday.....Masses, 7 and 7.30 a. m.
8. **Sunday** (*19th after Trinity.*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 5 p. m. Evensong, 8 p. m.
9. Monday (*St. Deny's, B. M.*).....Masses, 7 a. m. Requiem 7.30 a. m.
10. Tuesday (*St. Paulinus of York, B. C.*).....Masses, 7, 7.30 and 9.30 a. m.
11. Wednesday (*St. Ethelburga, V. Ab.*).....Masses, 7 and 7.30 a. m.
12. Thursday (*St. Wilfrid, B. C.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
13. Friday(*Trans.of St.Edward, K.C. Abstinence*)Masses, 7 and 7.30 a. m.
14. Saturday.....Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. M.
15. **Sunday** (*20th after Trinity.*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8. p. m.
16. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
17. Tuesday (*St. Etheldreda, Q. V.*).....Masses, 7, 7.30 and 9.30 a. m.
18. Wednesday (*St. Luke, Evangelist*).....Masses, 7, 7.30 and 9.30 a. m.
19. Thursday (*St. Frideswide, V.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
20. Friday (*Abstinence.*).....Masses, 7 and 7.30 a. m.
21. Saturday (*St. Ursula and her companions, V. V., M. M.*).....Masses, 7 and 7.30 a. m. Guild of Holy Child, 2.30 p. m.
22. **Sunday** (*21st after Trinity.*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
23. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
24. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
25. Wednesday (*SS. Crispin and Crispinian, M. M.*).....Masses, 7 and 7 30 a. m.
26. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
27. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
28. Saturday (*SS. Simon and Jude, Apostles*).....Masses, 7, 7.30 and 9.30 a. m.
29. **Sunday** (*22nd after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
30. Monday.....Masses, 7 a. m. Requiem, 7.30 a. M.
31. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.
Infant Class, every Sunday, 3 p. m.
Girl's Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 3 p. m.

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St. Clement's Magazine.

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PHILADELPHIA, OCTOBER, 1899.

Subscribers.—Kindly note that the enclosure of a blank is intended to signify the expiration of your subscription. Renewals may either be mailed to above address or handed to the sexton.

The Seashore Home.

The House at Point Pleasant has again been closed; its accommodation having been taxed during the whole season. We are greatful to the *few* people of St. Clements congregation who manifest an interest in this work, it deserves the thought of many more, not because it is in the public eye, but because it really accomplishes what other more ambitious ventures only affect to aim at.

It is increasingly difficult to carry on the work in an unsuitable building and it is much to be desired that before next season, some other arrangement may be made. A collection for the house was made at All Saints, Bay Head, of which the amount was $86. The strawbery festival profits were $56.37. A very successful entertainment was given, at Mr. Greenfield's bungalow, which brought in $110.75. A fair by some children, at Bay Head, brought in $11.33. A daily Mass has been kept up during the summer, the priests being entertained by Mr. Greenfield and "the Leighton." The Pennsylvania Railroad extended their accustomed courtesy not only by reduced fares but in other ways; while many kind friends outside made the carrying out of the work possible.

It will be remembered that $550 is held as a special fund for purchase of property and it is hoped that there may be some surplus to add at the end of this season. The Sisters would be glad to have further donations for this purpose.

Epiphany Chapel.

This work carried on for many years at Twenty-third and Cherry Streets, is to be transferred to Seventeenth and Summer Streets, the site of the former Parish of the Atonement. New buildings have been erected, provision has been made for all the present day accessories as well as a Chapel in which to hold religious services. No doubt there will be some alteration in Parish boundaries as a result of this change of location. The buildings are expected to be ready for use some time in October.

Correction.

An item appeared in the daily papers stating that one of the Clergy of St. Clements had officiated with a Protestant Minister at a funeral service. It is needless to say that such statement was an error. It is a grave and serious offence for a Priest to take part in such irregular proceedings, a spurious liberality, whether the occasion be a burial, a marriage or other religious service.

Fr. Convers has been having street processions and services in Boston on Sunday evenings. The situation of the Mission Church is very good for this, being near a densely crowded thoroughfare.

Fr. Osborne is to have charge of the Mission Church in Boston, and there is a report that Fr. Benson has been recalled to England.

A visitor at the Pro-Cathedral, Washington, D. C., asked the care-taker if the Bishop of Washington was a High Churchman. "Oh, no," he said, "only a ritualist." Strange as it sounded, it is the truth.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. A. W. DORAN.
THE REV. F. D. WARD.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

The Rev. A. W. Doran, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

The Rev. F. D. Ward, in Church on Saturdays, 4-5 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. W. A. Goodwin

Sexton.—Clinton Searle.

Clergy House, 2026 Cherry St.
All Saints' Home, 2034-36 Cherry St.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

The choir returned September 3d.

The Catechism was resumed on Sunday, September 17th.

Gates of wrought iron have been placed outside the door of the Crypt Chapel.

There was a very good attendance on Holy Cross Day at the Special Mass for Guild of the Holy Cross.

The Offices of the various Guilds of the Sodality of St. Clement will be said this month as given in the Kalendar.

The Clergy will usually be found in the Clergy House Monday evenings, at which time they are glad to see the men of the congregation.

We can only relieve people in distress when we have money; no collections are placed at our disposal and very few people ever give any money.

Rev. V. B. Lucas, who has been assisting in the services for some time past, expects shortly to return to England. He made many friends in the Parish.

A set of blue vestments, Chasuble, Stole, Maniple, and Apparel have been given for use in the Crypt Chapel; they were used on the Nativity of B. V. M. for the first time.

As usual, several hundred dollars is due the Church treasury on account of pew rents and pledges. The Accounting Warden was not able to pay the Clergy salaries for August.

Pew rents are due in advance October 1st. The Accounting Warden will be in the Vestry Room Monday, October 2d, to receive money for pew rents and for renting pews and sittings.

Rev. F. D. Ward came into residence on September 15th, he will have charge of the Catechism and S. Katharine's, Holy Child and St. Nicholas' Guilds, as well as the spiritual oversight of all the children.

A Christmas Crib, money for which was given last winter, has been ordered from Regali Bros., London. Sister Katharine Ruth, of All Saints, has kindly undertaken to give suggestions for the colouring of the various figures.

It is very much desired that the offerings on All Souls Day, which will be devoted to the purchase of a burial plot for faithful poor people, may be a generous one. Unfaithfulness will be no claim for the privileges of this burial place.

Partly worn clothes of all kinds are very much needed for the mission work. Packages may be sent to Mission House, 2036 Cherry street, or Clergy House. A large bundle received during the month, with no name, is hereby acknowledged. Copies of old magazines and illustrated papers are always useful, both to amuse members of guilds and to distribute.

Offertory Account.

Aug. 27.	Cash, ...	$13 05
	Envelopes (81), . .	21 35
Sept. 3.	Cash, ...	18 38
	Envelopes (110) .	54 50
10.	Cash, ...	23 89
	Enveloyes (100) .	26 35
17.	Cash, ...	26 32
	Envelopes (172) .	65 90
24.	Cash, ...	29 42
	Envelopes (151) .	48 85
		$328 01

Special Funds.

Endowment (2), ...	$ 0 29
Mortgages (17), ...	29 70
Sea Shore (3), ...	3 00
Other, ...	59 37
	$92 36

It seems advisable to correct a report that is circulated from time to time. During the last few years various things have been placed in the church; altars, pictures, vestments, etc.; the money for these was not solicited from the congregation or its members; did not come out the collections which are *all* under the control of the Vestry. A great part of the money come from people outside the parish. It is to be hoped that those who spread such reports may now cease.

Mortgages.

It is very much to be desired that the mortgage still remaining on the parish building should be paid off, it amounts to $2,400, a suggestion, which has not yet obtained the interest of our people, was made that it be attempted before St. Clements Day. The trustees of the sinking fund have $469.31 on hand, and the vestry at their last meeting appropriated the whole amount we have formerly paid in interest charges $454.50, so there is $1,476.19 still to be provided for. Not an enormous sum if all the people really cared or valued their privileges.

Communicants.

Added.
Mrs. Margaret Ewing.
Elsie Collins.

Transferred.
Mrs. Florence Y. Humphries.

Baptisms.

Aug. 29. Marion Aumiller.
Sept. 10. Edwin Norris Mayor.
24. William Roy Richwine.

Burials.

Sept. 20. James Miller.
21. John Dickerson.
22. Caroline Foxhill.

447 communions made Aug. 20—Sept. 24.

Benefactor.

A Requiem Mass, for the repose of the soul of William S. Wilson, an early benefactor of the Parish, was said on Monday, September 4th, in the Crypt Chapel, being the morrow of the anniversary of his death. A window in memory of Mr. Wilson is in the north side of the Church. It was on ground belonging to Mr. Wilson that the Church was built, he contributed generously for the building and at other times, while it was the liberal arrangement of his executors that reduced the mortgage indebtedness very considerable.

The Sisters' House.

Very little money has come since the last acknowledgment in August. only a very small number have given or promised anything, there are hundreds of people in Philadelphia to whom the appeal ought to come as a privileged claim; it seems strange that they are so forgetful of benefits and so unwilling to respond. The fund reported amounts to $3,236.43. Next month we hope that many who have neglected may send a donation, every member of the parish ought to consider it a privilege to give what they can.

At the opening of the fall-work of the Catechism we would like to call the attention of the friends of the children to the subject of the Sunday School Library.

We hope that the interest manifested in the Spring by the donation of several lots of useful books has not entirely subsided during the summer.

Kindly send second-hand books in good order and of proper subject matter. Surely almost everyone has some volumes of current or standard works which have been read at home lying about the house. May the children have the benefit of what is of no further practical use to you. Kindly send to the Clergy House 2026 Cherry street.

Church Defence.

The first number of this monthly has been received ($1.00 a year, Room 73 Tribune Building, New York), it comes to do its part in the battle of unbelief. Under head of Objects of Attack, it says:

"It is undeniably true that there are those within the Church who are attacking the most fundamental verities of the Catholic Faith. Brilliant men, some of them are, and their trained minds are bent to the accomplishment of an impious work of destruction. They seek to undermine and destroy faith in—

"The eternal personality of our Lord.

"The two natures in union in that Personality.

"The Personality and Divinity of the Holy Ghost.

"The Inspiration of the Holy Scriptures as distinguished from any other book.

"The Integrity and Inerrancy of the Holy Scriptures.

"The Atonement made by Christ upon the Cross.

"The Resurrection of the Body.

"The whole body of doctrine which is the consequence of these foundation truths."

Lambeth Advice.

There are two possible ways of facing the question and acting on the Lambeth advice. A determined and emphatic refusal to be governed in spiritual matters by an Act of Parliament and accepting the penal consequences if need be "whether it be right in the sight of God to hearken unto you more than unto God; judge ye." Or, yielding under protest, to begin the struggle for relief of the Church of England from such intolerable oppression, and insisting that Lambeth shall apply the same pressure to compel the obedience of broad and low churchmen to the doctrine, ritual and worship of the church; this Lambeth pronouncement has broken the truce made while a former Archbishop was preparing for the things of eternity. The spiritual power of the Anglican Communion to-day is the fruit of the self sacrifice of "these extreme men" as they are called, even if their opponents have control of the money and places of influence. It is evident that a determined refusal on the part of some will be followed by a storm of abuse on the part of friends and foes, who take their policy from "the man in the street" or unbelievers in Parliament. Lord Halifax advises laymen to stand by their Clergy. Some parishes in England have given up the use of Incense until after the death of the present Archbishop.

Our Guardian Angel.

Sometimes we read in the papers or come across in our own lives instances where the wicked passion of anger has led persons to such an extreme that for months and years they would not speak to the object of their hatred though continuing to live perhaps under the same roof.

We should not like to think ourselves so wicked and possibly we do not feel at present any burning of anger in our hearts. Yet it comes to us as a surprise when we are accused of living with wise, loving, beautiful fellow-creatures and never speaking to

them, scarcely even recognizing their existence.

The feast of Michaelmas on September 29th and the black letter feast day of the Holy Guardian Angels on October 2d usually wakes us each year with a start to the realization that the Church's doctrine of the Angels makes but little practical impression on our lives.

Will it not be well for us to inquire why it is and how it can be remedied?

At the time of the Reformation so-called, the English Church suppressed certain points of teaching which She thought had been abused, but quite evidently there was no change in Her teaching as to the relation of the Holy Angels to men although in the general cancellation of feast days some dedicated to the Angels were omitted.

But the Mass as retained for Michaelmas contains quite all the explicit doctrine of the Universal Church on the subject, namely, that the Angels love us, pray for us and watch over us. For if they "succour and defend us" in the words of the Collect they must be watching for such opportunities; if it is by God's apointment, it is for them a work of love; if they can aid us it must merely be helpful and grateful to pray them to do so.

Nevertheless, how few church-people have a prayer to their Guardian Angel inserted in their daily prayers. That bright and faithful messenger assigned to take charge of us at the font of baptism, joined to us as closely as our natural relations and toiling like them for our salvation meets in return from most of us, forgetfulness and ingratitude.

How many times his hand has turned us from physical danger, how many times he has humbled himself to bear our despicable prayers to Jesus' Throne and return from it to us laden with some priceless spiritual blessing, how many times his loving inspiration has strengthened our weak souls to do the will of God, all these we heed not but like thankless children we seize the gift and break the givers heart.

Whether it is a punishment on us for belittling the Real Presence of the Angels' King in His own Blessed Sacrament, whether it is the severed unity of the Church which has weakened our bonds even with our invisible brethren or whether the materialistic spirit of the age blinds the eye of the soul to the true glories of the other world we may not be able to determine absolutely but of the results we are certain—we think little about the angels and we love them less.

"In the ressurrection," we are to be "as the Angels of God in heaven." Surely as St. Leo says "we must make their acquaintance now to be worthy to live with them hereafter." If they are our example we have surely erred in studying them so little, if they are victorious warriors of the common host of God surely we run great risk in not summoning them to our aid.

We, most of us, tremble before our belief in a personal, active, invisible power of evil, the devil, why should we deprive ourselves of the comfort of a real faith in a personal, active, though invisible power for good, viz.: Our Guardian Angel.

How shall we remedy our failure to appreciate the existence and help of the Holy Angels rightly?

First, by adding at once a supplication to our Guardian Angel to our daily private prayers, or if we use one already by making it more than a mere utterance of words.

Secondly, by always contemplating the holy angels as assisting with us at Mass especially thinking of them at the Sanctus, and Gloria in Excelsis.

Thirdly, by an earnest endeavor to purify the eye of our souls by meditation, prayer and the use of the means of grace to see God and all spiritual things more clearly.

Vocation.

How shall the soul know if it is called to the Religious life? The promise is "Thine ear shall hear a voice behind thee saying: This is the way, walk ye in it;" but how is that voice to be recognized?

It comes first as an inward call; God the Holy Ghost Himself speaks within. He gives to the soul a keen perception of the vanity of all worldly things and so weans it from them to desire that which is higher, fuller. Or He gives a desire for self sacrifice; the soul learns to wish to do hard things for God, or there comes an ever-growing desire for a closer intimacy with Christ, a sense of the attractiveness of His love, that this alone can satisfy and all else can be readily given up "that I may know Him." With some there may be at first nothing more than a desire for a hard life, not fully understood, but suddenly illuminated, perhaps by a light that comes from the life at Nazareth. The Holy Ghost has many ways of speaking.

It may come by Direction. A soul under the spiritual guidance of a Priest, continually praying that God will make known His Will, may thus have the way pointed out. A Priest may recognize the call before it is known to the soul itself. "Eli perceived that the Lord had called the child."

It may come through outward circumstances, for outward circumstances are the voice of God's Providence for us. Some time in which we live, some place we are called to fill, the opportunity to exercise some gift for God, may indicate to the soul the way in which God wants it to walk. When such a thought wakes up in the soul a great sense of God's love and a desire to give itself to him there may be a very well founded hope that God is making His call clear.

Of course if the desire comes in any of these ways, but no opportunity is open before it, or if there be some positive duty that stands in the way, then it is clear the time has not yet come and the soul must wait before it can take any definite steps. Perhaps obstacles may remain and then the soul will have to learn that the call was only meant to deepen the life and bring it closer to God, while abiding still in the place where the call came. This need not bring disappointment, but rather strengthen the soul in true communion with God. It is not well to try to push in where God has not opened the door. "Ye have not chosen me, I have chosen you."

However the call may come, God does not force obedience. He only makes it clear and leaves the will to act. Looking on the young man, the Lord loved him but He did not make him come. "If thou wilt be perfect"—and then He left him to choose. * * *

"The people offered willingly" for the service of God. Is it well to hold back children either from christian life as in early Confirmation and childhood's Communion, or from any other call God may give? To hold them back because parents do not want the children to take a higher line than themselves, or because they cannot give them up?

Jesse offered the son he thought the best. Hannah gave her only one. Zacharias and Elisabeth the only one, the one so long prayed for. There is a blessing waiting now for those who give their best to God.

It is perhaps a little strange that so many who wish there were more Sisters of Mercy in the church, more men dedicated to God in the religious life, yet seem to add a clause, "but they must be other people's sons and daughters, not mine."

Are there not in many quiet homes, in country rectories and city vicarages, in country curacies and city clergy houses, young men and young women to whom the word suggesting the possibility of a call to the religious life, and so kindling the desire for it might come first of all as the voice of God spoken through a parent's lips? "Suffer the children to come unto Me, and forbid them not."—*Cowley Evangelist.*

Timely Words.

A pamphlet containing a sermon by the Bishop of New York and an extract from the Convention address of the Bishop of Washington, D. C., under this title, has been privately printed by a layman of the Diocese of Long Island and sent around to the Clergy. Both of these Bishoss are building Cathedrals and know "that

the commercial question is at the bottom of it and decide usually all others,'' they are also both mixed up in the wretched Briggs matter, in which wealthy laymen are interested, gold and silver being the gods. So their words are weighty. It reminds one of the old tale of the Charles' time, ''Steenie, Steenie,'' &c.

The Lambeth opinion does not seem to commend itself to any who are well informed about ecclesiastical members or who desire the peace of the Church; at most it has received the applause of the ignorant, commendation of those who are not concerned, only a grudging acquiescence on the part of those who love the Bride of Christ. Dr. Sanday, of Oxford, not an extreme man, is out with a pamphlet calling attention to the fact that the Oxford movement aims at Catholocizing not Romanizing the Church, and the Lambeth advice pays not attention to this fact, that after the wisdom of the preliminary steps a wiser and sounder treatment was to be expected.

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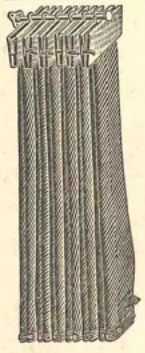
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St. Clement's Magazine.

Vol. XV. PHILADELPHIA, NOVEMBER, 1899 No. 11

SINGLE COPIES, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR NOVEMBER.

1. Wednesday (*All Saints*).....Masses, 6, 7, 7.30 and 9.30 a. m. Vespers of the Dead, 5.15 p. m. Guild of St. Vincent, 8 p. m.
2. Thursday (*All Souls*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
3. Friday (*St. Winifrid, V. M. Abstinence*).....Masses, 7 a. m. Requiem, 7 30 a. m.
4. Saturday (*St. Charles Borromeo, B. C.*).....Masses, 7 a. m. Requiem, 7.30 a. m.
5. **Sunday** (*23d after Trinity*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 5 p.m. Solemn Evensong, 8 p. m.
6. Monday (*St. Leonard, D. C.*).....Masses, 7 a. m. Requiem, 7.30 a. m. Guild of St. Mary, 8 p. m.
7. Tuesday (*St. Willibrord, B. C.*).....Masses, 7, 7.30 (Requiem) and 9.30 a.m. Altar Guild, 10 a. m. Guild of St. Lawrence, 10 a. m. Guild of St. Katharine, 8 p. m.
8. Wednesday.....Masses, 7 and 7.30 a. m.
9. Thursday.....Masses, 7, 7.30 (Requiem) and 9.30 a. m. Mothers' Meeting, 8 p. m.
10. Friday (*Abstinence*).....Masses, 7 a. m. Requiem, 7.30 a. m.
11. Saturday (*St. Martin, B. C.*).....Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
12. **Sunday** (*24th after Trinity.*).....Masses, 7, 8, and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 5 p. m. Solemn Evensong, 8. p. m.
13. Monday (*St. Britius B. C.*).....Masses, 7 and 7.30 a. m.
14. Tuesday.....Masses, 7, 7.30 (Requiem) and 9.30 a. m.
15. Wednesday (*St. Machutus, B. C.*).....Masses, 7, a. m. Requiem, 7.30 a. m.
16. Thursday (*St. Edmund, B. C.*).....Masses, 7, 7.30 (Requiem) and 9.30 a. m. Mothers' Meeting, 8 p. m.
17. Friday (*St. Hugh, B. C. Abstinence.*).....Masses, 7 and 7.30 a. m.
18. Saturday.....Masses, 7 a. m. Requiem, 7.30 a. m. Guild of Holy Child, 2.30 p. m.
19. **Sunday** (*25th after Trinity.*).....Masses, 7, 8, and 9.15 Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Evensong, 8 p. m.
20. Monday (*St. Edmund, K. M.*).....Masses, 7 and 7.30 a. m.
21. Tuesday (*Presentation of B V. M.*).....Masses, 7, 7.30 (Requiem) and 9.30 a. m.
22. Wednesday (*St. Cecilia, V. M.*).....Masses, 7 and 7 30 a. m. First Vespers of St. Clement, 8. p. m.
23. **Thursday** (*St. Clement, B. M.*).....Masses, 6, 7, and 8 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m.
24. Friday (*St. John of the Cross, C., Abstinence*).Masses, 7 and 7.30 a. m.
25. Saturday (*St. Katharine, V. M.*).....Masses, 7, and 7.30 a. m.
26. **Sunday** (*Next before Advent*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m. Solemn Vespers and Procession of Guild, 8 p. m.
27. Monday (*St. Ode, V.*).....Masses, 6.30 (Crypt) 7 and 7.30 a. m. Requiem for Benefactors and Communicants.
28. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
29. Wednesday.....Masses, 7 a. m. Requiem, 7.30 a. m.
30. Thursday (*St. Andrew, Apostle, Thanksgiving Day*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m.

Matins, daily, 9 a m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.
Infant Class, every Sunday, 3 p. m.
Girl's Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 3 p. m.

ST. CLEMENT'S MAGAZINE IS ON SALE AT WARWICK'S BOOK STORE, 250 S. 11TH ST.

St. Clement's Magazine.

PUBLISHED MONTHLY BY

J. C. GOODWIN, JR.

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Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, NOVEMBER, 1899.

Subscribers.—Kindly note that the enclosure of a blank is intended to signify the expiration of your subscription. Renewals may either be mailed to above address or handed to the sexton.

All Saints Sisters of the Poor.

The collections on All Saints Day will be for the fund to purchase a house, and it is hoped that the many people who have not yet contributed may generously respond. If not able to give on All Saints Day to put some amount of money in a marked envelope on the Sunday in the octave.

The Sisters by their long and faithful service here, extending over twenty-one years surely ought to receive this evidence of appreciation, that the work may be continued with greater benefit. The holder of the mortgage ($4,600) on 2036 Cherry Street having demanded its payment, this being impossible, title to the property will be given at the request of the Sisters; this will be a hindrance to our work as only 2034 Cherry Street will be occupied, the rental of this house is much greater than it ought to be, but the owner refused to reduce it except on impossible conditions. We are confronted by a real difficulty. We have not enough money as yet to buy a new property and the old quarters are inadequate. We cannot too often repeat that if Christian people would only pay their debts of money to God and His Church everything could be done that is necessary.

Saint Clement's Tide, 1899.

Wednesday, November 22, 8 P. M., First Vespers (Chapel St. John Ev.)

Thursday, November 23, Saint Clement's Day. General Communion, Masses, 6, 7, 8 A. M. Solemn Mass and Procession, 11 A. M.

8 P. M., Parish Tea.

Friday (St. Katharine's Day).

Sunday, November 26, Masses, 7, 8, 9.15. Solemn Mass, 11 A. M. Evensong, 5 P. M.

Vespers, Procession of Guilds and Solemn Te Deum, 8 P. M.

Monday, November 27, Masses, 6.30 (Crypt); 7 and 7.30 Requiem for Benefactors and Communicants.

8 P.M. Children's Entertainment.

Tuesday, November 28, Exhibition of Church Vestments, etc., 3–6, 8–10 P. M.

Thursday, November 30, (St. Andrew's Day, Thanksgiving Day).

The Mortgages.

There remains on the Parish Building a mortgage of $2,400 and there is about $950 in hand, so there is less than $1,500 to raise; it would be a great joy to finish this up at St. Clement's-tide; there are a good many people in the Congregation who have not shared in the various efforts of the last few years and it might be for their soul's good to lay up some treasure in Heaven. There is nothing that stunts the spiritual life so much as niggardliness toward Almighty God.

Altar Guild.

Members of the Guild have been at work since the middle of October, although the first regular meeting with Office will not be held until Tuesday, November 7th. Several orders have been received, some requests for gifts. The white vestments of the Parish need renewal, and this will receive the immediate attention of the Guild, the cost of new silk will be more than $100, and it is hoped that donations toward the cost may be given.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. A. W. DORAN.
THE REV. F. D. WARD.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

The Rev. A. W. Doran, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

The Rev. F. D. Ward, in Church on Saturdays, 4-5 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. W. A. Goodwin

Sexton.—Clinton Searle.

Clergy House, 2026 Cherry St.
All Saints' Home, 2034-36 Cherry St.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

An office of Bona Mors will be said on Mondays during November after Evensong.

St. Mark's Church, Locust Street is to celebrate its jubilee during All Saints tide.

Solemn Mass will be sung at 11 A. M. on the Sundays in November and Solemn Evensong at 8 P. M.

Two bundles of clothing from Mrs. G. H. Lea and one package of magazines from Mrs. Barrett, are gratefully acknowledged.

Subscriptions and donations of money for altar flowers for Saint Clement's Day and Christmas are asked from members of the Congregation.

The 7.30 Mass during November will be requiem on all available days. Names of persons to be remembered on any particular day should be written.

Offertory Account.

Oct. 1.	Cash, ...	$32 82
	Envelopes (166), .	46 54
8.	Cash, ...	39 34
	Envelopes (135), .	45 25
15.	Cash, ...	49 56
	Envelopes (225), .	82 65
22.	Cash, ...	41 68
	Envelopes (157), .	49 45
		$387 29

Special Funds.

Endowment (11), ...	$3 19
Mortgages (6), ...	41 50
Other, ...	24 17
	$68 86

Communicants.

Added.
Magdalene Scholze.
Emma Yates.

Baptisms.

Sept. 28.	Robert Green Haley.
29.	Raymond Henry McCord.
Oct. 1.	Margaret E. Manthorp.
4.	Robert Linton Hutchinson.
23.	Henry James Appenzeller.

Marriages.

Oct. 12. Frank Hutton Shill.
Leora Belle Markham.
25. J. Henry Murray.
Isabella Pendlebury Charnley.

Burials.

Oct. 4. Charles Edward Wilson.
24. Edward Johnson.

566 communions made Sept. 24—Oct. 21.

The collections on St. Clement's Day will be for the Endowment Fund of the Church, which is held in trust for the parish by the Pennsylvania Co. for Insurance on Lives, etc. (See MAGAZINE February, 1898.) Every communicant ought to feel bound in conscience to give generously for this purpose, "yea and beyond their power," for "other men labored and ye are entered into their labors." We must share in the merit and blessing of providing for others who are to come after us.

The Procession of Guilds belonging to the Sodality of St. Clement will take place on Sunday, November 26th. All members are asked to take part, wearing their medals, not being ashamed of the mark of salvation with which they were signed in Holy Baptism. Women and girls will meet in the upper school room to put on their veils; men and boys in Chapel of St. John the Evangelist. They should come not later than half past seven o'clock.

Tickets for the Parish Tea, price 25 cents, may be obtained at the Mission House, 2034 Cherry street, from the Sister in charge. Any surplus is placed to the credit of the Poor Fund.

All communicants of the parish are reminded of the obligation of making their communion during the Festival, the hours for hearing confessions will be posted on the bulletin board in the corridor.

The Endowment Fund.

This fund held in trust under conditions by the Penna. Co. amounts to $4,390.91. The collections on St. Clement's Day will be for the fund. Under the conditions of present religious work, the continued existence of a parish makes an endowment necessary, neighborhoods change, although the amount of work is apt to increase—the full income of the fund is not paid to the Vestry until it reaches $5,000 a year, and none is paid until it reaches $1,000 a year.

The Vestry have had prepared the following forms for use by such members of the parish as may wish to remember the endowment in their wills, or to take out a life insurance policy for its benefit.

I. FORM OF BEQUEST FOR PERSONAL PROPERTY.

I bequeath to the Pennsylvania Company for Insurances on Lives and Granting Annuities the sum of ————, in trust for St. Clement's Church Endowment Fund, established by the Rector, Church Wardens and Vestrymen of St. Clement's Church in the City of Philadelphia.

II. FORM OF BEQUEST FOR LIFE INSURANCE.

I bequeath to the Pennsylvania Company for Insurances on Lives and Granting Annuities the proceeds of my life insurance arising under my policy No. ——, issued by the ———— Company of ————, in trust for St. Clement's Church Endowment Fund, established by the Rector, Church Wardens and Vestrymen of St. Clement's Church in the City of Philadelphia.

III. FORM OF DEVISE FOR REAL ESTATE.

I devise to the Pennsylvania Company for Insurances on Lives and Granting Annuities my real estate, situated on ———— street, in the City of Philadelphia, or in ————, in trust for the St. Clement's Church Endowment Fund, established by the Rector, Church Wardens and Vestrymen of St. Clement's Church, in the City of Philadelphia.

All Souls' Day.

Names of baptized persons to be mentioned in the Mass on All Souls' Day should be written on paper, and sent to the clergy; the date of death should be put down; also at which mass it is desired to be remembered. Those who have died during the past year will be mentioned at all masses, others at one of the masses. Vespers of the dead will be said on Wednesday, November 1st, at 5.15 P. M. The offerings on All Soul's Day will be for a fund to buy lots for a burial ground for faithful parishioners, who may thus have proper Christian burial.

All Saints' Day.

Full many a gem of purest ray serene,
The dark, unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

So speaks the natural heart of man of the lives of those who have not had opportunity to make a great show in the world or get their names recorded on the annals of succeeding generations.

But in the light of the Christian religion such lives must always be accorded the highest place as more completely fulfilling the principle of true spiritual existence which the apostle gives when he says, "your life is hid with Christ in God."

Least and greatest are almost completely reversible terms in the world and in the gospel of Christ. The being that has failed to grasp the law of its creation which is that since it was made for the glory and praise of God, it should be more than content with the knowledge of His unfailing love and oversight has little of the mind of Christ.

The carpenter's family at Nazareth was no desert or unfathomed cave when God the Father was in every action however humble, well pleased, and the angels bowed in wondering admiration.

So with the great lights of the Holy Church of God who are great especially for their close following of that example we should expect and we find a marked hiddenness of life.

Have you thought as you followed the round of the Church's year that there were many lives of the Saints recorded and preserved in her tender recollection? Has the same thought followed you as observed in your private devotion the black-letter Saint-days of some religious calendar? Or has the same suggestion seemed abundantly proved when some ponderous "Lives of the Saints" has been consulted?

Not if you have rightly considered what the life of the Church is nor the manner of God's dealing with men.

You do not suppose that "all the company of heaven" is comprised in the band of recorded Saints. You surely have not concluded that any one's hope of heaven was based on the chance of their virtue and holiness being announced in the records of their fellowmen. Jesus Christ set no such condition to the attainment of eternal life nor when we consider the small proportion of chronicled Saints with the number of fellow Christians in their own generation could we reasonably believe that they comprise all who have entered into glory.

How wisely then has the Catholic Church in addition to the honour which she pays individually to those whom God has made known as His friends, instituted a feast in which we shall recall and honour all who have been pleasing to Him in their day and generation and have entered into His marvellous light.

Reputation, fame and honour are as much as anything else God's gifts. On some of His Saints He has bestowed them in His all blessed wisdom and from some He has withheld that which to them might have been a danger, a temptation and a fear.

The Harvest.

We referred some while ago to the appropriateness of the way in which the Church had adapted her round of seasons to the order of the natural year, and dwelt especially on the fitness of Lent occurring in spring time.

And may we not as we look out on "the fields white to the harvest" or see the results of the labors of the husbandmen gathered into barn and storehouse or into market and shop—blessings which we shall soon commemorate on Thanksgiving Day—may we not indeed see a peculiar appropriateness in her placing of the festival of all Saints on the first of November?

The Church's year is drawing to a close, she has ploughed and sowed during Lent, she harrowed, weeded and watered during Easter and Whitsun-tide, she has patiently abided for the sun, the wind and the rain of the long Trinity season, and now when the earthly laborer rejoices shall she find herself empty handed? No, lest man

should be too engrossed in the thought of the earthly harvest she opens to his eyes for a moment her heavenly garner and shows the rich fruits that she in this and every year has been gathering into the treasure house of God.

There is the true vintage, there are the really good fruits of the earth, stored up there stand the full sheaves of which the angels with joy were the reapers.

How skillful and tender the Church's care in thus lifting our hearts from the natural to the spiritual, from the temporal to the eternal, from earth to heaven. "Labor not" says She only "for the meat that perisheth." What in your life shall I, this harvest, find worthy of my store-house, thirty, sixty or an hundred fold has my toil paid me? Moreover are you so living and striving that, when for you all, harvest is past, all summer is ended, you may be reckoned among my Saints?

Burial of the Dead.

Instruction.

"Reverent burial of the bodies of the departed is an undeniable part of the religion which teaches that the bodies of Christians are temples of the Holy Ghost. Hence the solemn Rites of Burial and honour with which we treat the bodies of our dead. This is the reason for the baring of the head, or the military salute, at the passing of a funeral—outward tokens of reverence which ought not to be omitted by any Christian, even in the crowded streets of London.

But while we thus honour the bodies of the departed, our chief concern is, not for their mortal remains but for their souls which are still living; and for them, and in their name, we lift our hearts to God. Even with our most faithful ones it is the case that by far the larger number are at their death infected with some lingering stains of sin. Even our best confessions (though the absolution brings us forgiveness for the past) do not rid us entirely of sin; that will not be until sin ceases to belong to us altogether; and for this much purification is needed before we can get sin entirely, so to speak, out of our system, and become fit for Heaven. Further, when the veil of the flesh is withdrawn, we shall see our sins much more in their true colours, much more as God sees them, and this of itself must bring us much sorrow and pain; and at the same time we shall have a longing to come to Him in Whom is our only Hope:

'And these two pains, so counter and so keen,
The longing for Him when thou seest Him not;
The shame of self at thought of seeing Him,
Will be thy veriest, sharpest Purgatory.'

This is the reason why, at the Holy Communion Service, we pray, not only for the living but for all Thy whole Church, including of course the departed (who still belong to the mystical Body of Christ), that they may have remission of sins and all other benefits of Christ's Passion. Though death is the end of our probation, yet there are some sins which are not forgiven until the world to come (St. Matt. xii. 32), and until they are entirely done away, and the soul perfected through Christ's merits, the departed cannot be fit for heaven. We pray further in the Burial Service for perfect consummation and bliss both in body and soul in Thine eternal, and everlasting glory, for ourselves and for the faithful departed. This looks forward to the Resurrection at the Last Day, because it is not until then that we shall receive again our bodies, and that our bliss will be perfected."—*The Christian's Manual.*

Novena—Nov. 14-23.

Memorial for the parish (to be said daily):

Ant.—I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring.

V.—O Lord, look down from heaven.
R.—Behold, and visit this vine.

Let us pray.

Almighty and everlasting God, Who does govern all things in heaven and earth, mercifully hear our supplications, and grant unto this parish all things that are needful for its spiritual welfare; schools in which to train the young in Thy faith and fear; ministers to labor in this portion of Thy vineyard; a Church restored to the beauty of holiness. Strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; rouse the careless; recover the fallen; restore the penitent; remove all hindrances to the advancement of Thy truth; bring all to be of one heart and one mind within the fold of Thy Holy Church; to the honor and glory of Thy Holy Name; through Jesus Christ our Lord. Amen.

The "Book of the Compassion," Father Benson's "Manual of Intercessory Prayer" and "Manual for Intercessory Prayer," edited by Dr. W. W. Webb, are suggested as suitable for further devotion. Will not all take part in this union for prayer?

St. Clement, Martyr and Bishop.

Licensed for use by the Bishop of the diocese.

Collect:

O God, who makest us to rejoice in the yearly solemnity of Blessed Clement, Thy Martyr and Bishop, favorably grant that we who keep his festival may likewise imitate his fortitude in suffering, through Jesus Christ our Lord. Amen.

The Epistle, Phil. iii: 17; iv: 4:

Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself. Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I intreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and with other my fellowlaborers, whose names are in the book of life. Rejoice in the Lord alway: and again I say, Rejoice.

The Gospel, St. Matt. xxiv: 42-48:

Watch therefore: for ye known not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.

March of the Templars.

From "The Crusaders."

O, Zion! blest City, whence cometh salvation!
Chosen of God, for His own habitation,
We burn to exalt thee, to see thee all glorious:
Rise! disenthrall'd, o'er thy captors victorious.

We sing in gladsome chorus, though high is
Jordan's swelling river:
Our Lord still goes before us; and will His
flock from harm deliver:
He guides our feet; He hears our cry;
And leads us on to victory.

Hope! weary heart, though the way be
dreary,
Soon, soon thou'll gain the blessed rest for
pilgrims weary.
Peace! weary heart; cease from care and
sorrow.
Rest, blessed rest, awaits thee in the coming
morrow.

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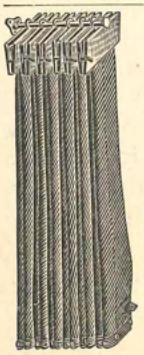
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St. Clement's Magazine.

Vol. XV. PHILADELPHIA, DECEMBER, 1899 No. 12

SINGLE COPIES, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR DECEMBER.

1. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
2. Saturday.....Masses, 7 and 7.30 a. m.
3. **Sunday** (*1st in Advent*).....Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass, 11a. m. Matins, 10.30 a. m. Evensong, 5 p. m. Guild of Holy Cross, 5 p.m. Night Service, 8 p. m.
4. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m. Guild of St. Mary, 8 p. m.
5. Tuesday.....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Lawrence, 10 a. m. Guild of St. Katharine, 8 p. m.
6. Wednesday (*St. Nicholas, B. C.*).....Masses, 6, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
7. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
8. Friday (*Conception of B. V. M. Abstinence.*).....Masses, 7 and 7.30 a. m.
9. Saturday.....Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
10. **Sunday** (*2nd in Advent*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m. C. B. S. Vespers, 5 p. m. Night Service, 8. p. m.
11. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
12. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
13. Wednesday (*St. Lucy, V. M.*).....Masses, 7 and 7.30 a. m.
14. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
15. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
16. Saturday.....Masses, 7 and 7.30 a. m. Guild of Holy Child, 2.30 p. m.
17. **Sunday** (*3rd in Advent*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p m. Night Service, 8 p. m.
18. Monday.....Masses, 7 a. m Requiem, 7.30 a. m.
19. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
20. Wednesday (*Ember Day. Abstinence*).....Masses, 6.30, 7 and 7 30 a. m.
21. Thursday (*St. Thomas, Apostle*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
22. Friday (*Ember Day. Abstinence*).....Masses, 6.30, 7 and 7.30 a. m.
23. Saturday (*Ember Day. Abstinence*).....Masses, 6.30, 7 and 7.30 a. m.
24. **Sunday** (*4th in Advent*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Evensong, 8 p. m.
25. **Monday** (*Christmas Day*).....Masses, 12.01 (midnight), 6, 7, 8 and 9.15 a. m. Solemn Mass. 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m.
26. Tuesday *St. Stephen, Protomartyr*).....Masses, 7, 7.30 and 9.30 a. m.
27. Wednesday (*St. John, Apostle and Evangelist*).....Masses, 7, 7.30 and 9.30 a. m.
28. Thursday (*The Holy Innocents*).....Masses, 7, 7.30 and 9.30 a. m.
29. Friday (*St. Thomas of Canterbury, Abp. M. Abstinence*).....Masses, 7 and 7.30 a. m.
30. Saturday.....Masses, 7 and 7.30 a. m.
31. **Sunday** (*After Christmas*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Evensong, 8 p. m.

Matins, daily, 9 a m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.
Infant Class, every Sunday, 3 p. m.
Girl's Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 3 p. m.

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St. Clement's Magazine.

PUBLISHED MONTHLY BY

J. C. GOODWIN, JR.

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PHILADELPHIA, DECEMBER, 1899.

Subscribers.—Kindly note that the enclosure of a blank is intended to signify the expiration of your subscription. Renewals may either be mailed to above address or handed to the sexton.

Advent.

In the ordinary course of life we find our homes in need of at least, a spring and fall house-cleaning.

Dust has settled into crevices and corners, has woven itself into carpets and rugs in a way that no ordinary renovating can remove. The glistening polish on furniture and ornaments, in spite of regular attention, has grown bedimmed. Some articles have entirely passed their usefulness and need to be entirely replenished. Conditions of household arrangement have been tolerated that we knew needed attending to, and so we *usually* set definite times in the year when all this shall be largely remedied.

Who cannot see how clearly we may transfer this in a figure to the Spiritual house of our soul? We think dust collects with alarming rapidity in our earthly houses, but how vastly more alarming is the deadening of Spiritual truth; that due to the corruption of man's nature goes on in his soul, if there are not set times of more than ordinary renovation. The ornaments of Christian hope and the rewards awaiting us in Heaven are in sad need of repolishing. Many of our religious exercises are so worn out in our mechanical way of performing them that they require replacing by such as shall have real life and meaning in them. Conditions in our Spiritual life have been permitted to go on that we recognized were eminently dangerous, because we pretended we had not the time or requisite energy for a thorough overhauling.

The Church has not overlooked so wide-spread a necessity. "Set thine house in order" is distinctly the summons of Advent. The eternal verities of Death, Judgment, Hell and Heaven are thundered against us with new force. S. John the Baptist is sent to us before the great and dreadful day. Nothing is omitted that may arouse us to furnish something better than a stable for the reception of the Infant King, that Jesus' Christmas visit may be one of peace and joy; not a forecast of ruin and eternal destruction, as it was to Herod and the Jews.

The Altar Cross.

It probably was not generally known that this cross was the legal property of the S. S. J. E., loaned to the Church, and for which they held a receipt from the Accounting Warden. The Superior in this country presented this receipt on November 12th, asking for the Cross. On November 14th the vestry gave the Accounting Warden authority to surrender it, that same night it was removed from the Altar and the Superior notified. At his request it was packed up and sent to Boston.

A member of the congregation immediately promised a sufficient sum to put a Cross, the property of the Parish, upon the Altar, in memory of our dear friend, John Neill, whose anniversary we shall soon keep. The whole affair is one of sharp pain and pathetic regret.

The new Cross will be made from the same design and by the same firm as the former one. A corpus will be placed on the Cross. The All Saints Sisters kindly loan us the crucifix belonging to the altar at Sea Shore Home for the time being.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. A. W. DORAN.
THE REV. F. D. WARD.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

The Rev. A. W. Doran, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

The Rev. F. D. Ward, in Church on Saturdays, 4-5 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. W. A. Goodwin

Sexton.—Clinton Searle.

Clergy House, 2026 Cherry St.
All Saints' Home, 2034-36 Cherry St.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

An amice has been given for use in the Crypt Chapel.

Bona Mors devotions were said on Mondays after Evensong.

Vespers of the Dead were sung in Church on November 1st at 5.15.

The Rev. V. B. Lucas is kindly preparing the designs for the green Cope.

The fund for a burial lot now amounts to $53.85. A good deal more is needed.

A number of beautiful amethysts have been given for the use of the Church *in memoriam*.

Several hundred names were read for remembrance at the requiem masses on All Souls Day and other days.

It seems best to discontinue the Tuesday afternoon Bible class, the attendance last year was very small.

The donation of some magazines and old clothes (no names furnished) is hereby acknowledged with grateful thanks.

A member of the congregation has illuminated and given a copy of "Propers" for St. Clement's Day, for the Altar book.

Our grateful thanks are due to the Superior of the C. S. S. S. for the loan of their white vestments on Sunday, November 5th.

F. Osborne has written to say that the Society relinquishes claim to the oak-framed pictures in lower vestry, so that now there are no more articles in use belonging to the Society.

A silver-gilt pyx and oil stock in handsome case has been given to the parish. These are very acceptable, as the parish did not possess either. The pyx in use up to the present belongs to the Society of St. John Evangelist.

The Guild of St. Vincent have presented a pair of silver-mounted cruets in memory of John T. Blake, an acolyte of the parish, and for use at St. Katharine's Altar. They were blessed on St. Clement's Day and used for the first time on St. Katharine's Day.

The white vestments have been entirely renewed. Members of the Altar Guild worked very hard to get them ready for use on St. Clement's Day. Two donations, amounting to $25, toward the cost has been received; $100 more is needed. The old silk will be cleaned and made up for a second set.

The Christmas Crib, generously given to the parish by a Communicant, has been received from Regali Bros., London. We desire to acknowledge the courtesy of The Stoltzenburg Co., New York, in the matter of importing. The duties and charges of entry alone amounted to $36.83. The duties were paid under protest, and a suit is in progress to determine the legality of such duties.

Offertory Account.

Oct. 29.	Cash, ...	$41 89
	Envelopes (163), .	65 55
Nov. 5.	Cash, ...	58 41
	Envelopes (160), .	55 30
12.	Cash, ...	66 73
	Envelopes (146), .	60 00
19.	Cash, ...	39 99
	Envelopes (92), . .	32 40
26.	Cash, ...	80 08
	Envelopes (153), .	52 10
		$552 25

Special Funds.

Endowment (210), ...	$164 63
Mortgages (46), ...	521 51
Burial Lot, ...	44 24
Sister's House, ...	54 43
Vestments, ...	25 00
Other, ...	27 20
	$837 01

Communicants.

Transferred.

Mrs. Riddel.
Helena M. E. Riddel.

Marriage.

On Wednesday, November 22nd, at noon, Walter Burd Barrett, for many years a faithful acolyte of the parish, was united in holy matrimony to Edith Georgina Pike. A nuptial mass was said earlier in the day in the Crypt Chapel.

8094 Communions were made during the past year, 161 on St. Clement's Day and 798 from October 22nd to November 26th.

Christmas.

Every faithful communicant is urged to make a proper use of Advent, preparing for Holy Communion. Wednesday as well as Friday should be kept as a day of abstinence, the whole season being spent in such serious fashion as is fitting for those "who wait for their Lord."

We ask liberal offerings on Christmas.

St. Clement's-tide.

The first vespers of the Feast of our Patron were sung in the Chapel of St. John Evangelist on Wednesday evening at 8 o'clock. The communions on Thursday were not as many as we would have desired. Devout people ought to remember that when they fail in their duty, not only do they weaken their spiritual lives, but also they harm the supernatural strength and growth of the parish, and so, of other souls.

At eleven o'clock there was a Procession and Solemn Mass was sung, Rev. A. W. Doran, Celebrant; Rev. C. C. Quin, Deacon and Rev. F. D. Ward, Sub-Deacon. The Rev. H. H. Oberly, D. D., Rector of Christ Church, Elizabeth, N. J., was the preacher. His text was Phil. iv: 3. The Bishop of the Diocese wrote: "I have your note of the 15th, and hope your approaching Festival will be fruitful of good to your people in every way."

It was much to be desired that the remaining amount due on the $2,400 mortgage on the parish building might have been given at this Festival; however, $480, and the further promise of $50 added to $900 in hand, leaves only $1,000 still to make up, and we feel sure it will come. $149 and a promise of $50 more represents increase of endowment. The music, under the direction of Mr. W. A. Goodwin, was very well sung. The March of the Templars was sung as part of the Procession; Stainer's Mass in A was sung by the choir, with the accompaniment of a quartette of horns. There was a good attendance of parishioners and friends. It is always a pleasure to see, on St. Clement's Day, so many of the clergy of the city, and the kind and thoughtful good wishes of clergy from many parts of the country makes us feel that we are not so isolated as would often seem.

There was a good attendance in the evening at the Parish Tea, but much is to be desired in the keeping of this event. It is the yearly occasion on which all can meet together as St. Clement's people, and it does seem as if everyone ought to make it a prior engagement. It ought to be a joy and pleasure for the fellow laborers of St. Clement's to greet one another in a friendly way, as well as to strengthen and cheer the clergy in their anxieties and work. Christian courtesy has its place and responsibilities as well as polite society. Any one who feels that the occasion is a stupid bore only publishes his own shortcomings and uncovers his own failure to do his part and share. Some kind friends furnished a pleasant entertainment, for which we desire to express our gratitude, the rector made the usual routine remarks, Mr. Fryer, the Rector's Warden, spoke some encouraging words in regard to the material conditions of the work of the parish.

The music was repeated on Sunday morning, and the Procession of Guilds took place on Sunday night, November 26th, Rev. R. H. Paine, Rector of Mount Calvary Church, Baltimore, preaching the sermon. Vespers were sung, and a solemn Te Deum. Monday night the children had an entertainment; Tuesday there was an exhibition of Church vestments.

To Mr. Goodwin and all the members of the choir, who have worked so hard and faithfully in preparing for the musical part of the services of the Festival, we desire to express publicly the appreciation of the people of St. Clement's.

The Guild of St. Vincent, as usual, cheerfully attended to their part of the preparations and were really fellow laborers, while many others in getting ready vestments, flowers and various other ways, gave steady, willing and cheerful service. To the good friends who came to preach, and gave us the honor of their presence, we cannot fully express our appreciation. The rector of Mount Calvary is an old and faithful friend of the parish, while we feel that the wise counsel of Dr. Oberly indicates that we can depend on his visit being only the beginning of his interest.

Religious (?) Zeal.

A curious religious custom seems to survive in our vicinity — breaking Church windows. We don't know whether there are any indulgences attached, but the peculiar devotion seems to be indirectly fostered by those who ought to know better. It seems to be on the same level with the advice given to the man who has no arguments to support his case: "Abuse your opponent." We should be sorry to instruct the children of St. Clements in such a manner that they should think it zeal for religion to destroy the property of those we cannot convert. Sunday, November 19, in the middle of the High Mass, a youth deliberately stood and broke one of our windows on Cherry street. The same kind of thing has been done before. Attention has been called to it, but those whose word could prevent it, apparently do not disapprove. The police authorities do their best, and when the boys have been found parents plead poverty, etc. It is not difficult to place the blame where it belongs, the principles of which such acts are the outward evidence.

Formerly St. Clement's Hospital.

The building, Claymont and Cherry streets, will hereafter be known as All Saints' Mission House, returning to religious uses and serving a purpose more in harmony with the purposes of those whose love, work, prayers and money originally purchased it. A goodly sum of money will be needed to make it suitable for its future use, and it is hoped that now many who have not given or promised may aid in the matter. The price paid is $8,500.

The Community will be incorporated and will hold the property. Part of the building will be utilized at once for the Mission work, but as the lease of 2034 Cherry Street does not expire until June 1st, the Sisters will not live in the new building until then. The Sisters are under obligations to Dr. Sinkler, the President of the Penna. Hospital for Epileptics, for his courtesy in this matter, as well as to the other members of the Board for their interest. The title to No. 2036 Cherry Street has been given to the person holding the mortgage, and it will be vacated immediately.

St. Clement's Altar Guild.

Officers, 1899-1900.

Chaplain—THE RECTOR.
Directress—MRS. HARRY CONNELLY.
Treasurer—MISS MARY F LEX.
Secretary—MISS A. S. BROWN.

Committee of Management.

THE DIRECTRESS AND THE SECRETARY—*ex-officio.*
MISS M. H. JONES, MISS P. D. NEILL.
MISS E. L. STARR.

Summary of Work Done During the Year for St. Clements Church.

	Value.
Set of Purple Vestments—Priests,	$500 00
Stoles and Maniples,	30 00
Six Acolytes' Albs,	36 00
Six Acolytes' Cottas,	24 00
Two Acolytes' Amice Collars,	6 00
Four Purificators,	80
Total,	$596 80

Gifts to Other Parishes.

	Value.
Chasuble, Stole, Maniple, Burse and Veil for Church in San Francisco	100 00
White Cope,	75 00
White Burse and Veil,	100 00
One Set Altar Linen,	10 00
Total,	$285 00

Ordered Work.

Altar Hangings and Stole,	$125 00
Two Stoles,	33 00
Two Priests' Surplices,	14 00
Sale of Materials,	10 20
Total,	$182 20

Work Stamped.

One Cope, 1 Copehood, 8 Stoles, 8 Maniples, 4 Burses and Veils, 1 Altar Cover, 1 Super frontal, 2 Frontals, 1 Pulpit Fall, 1 Lecturn Fall, 4 Alms Basin Mats, 2 Sets Book Markers 1 Fair Linen, 1 Corporal, 1 Palla, 1 Amice. Total number of pieces, 40; value, $49.00.

Report of Treasurer of St. Clement's Altar Guild, November 1, 1898, November 1, 1899.

Receipts.

Dues,	$98 00
Donations,	103 56
Sale of Work,	181 75
Interest received Nov. 30, 1897,	1 28
Interest received May 5, 1898,	1 26
Balance in Bank Nov. 1, 1898,	48 92
	$434 77

Expenses.

C. C. Berglund,	$30 73
John Wanamaker,	89 35
Miss Davis for Instruction,	60 23
School Art Needlework.	81 21
Working and making up stole,	8 00
Sundries,	5 62
Balance in Bank Nov. 1, 1899,	159 63
	$434 77

ESTHER LARDNER STARR, *Treasurer.*

The Committee of Management desire to remind the members of the Parish that the care of the vestments has been given to the Altar Guild, and it is their duty to keep in repair, and furnish new ones when needed. This they cannot do without financial aid.

Contributions to the Vestment Fund, no matter how small, will be most acceptable and may be given to the Rector or to the Treasurer of the Guild.

Philadelphia, Nov. 7, 1899.

Treasurer's Report for the Guild of S. Lawrence.

The following Annual Report of moneys received and expended in the work of the Guild from November 1, 1898, to November 1, 1899, is respectfully submitted.

Receipts.

Balance on hand Nov. 1, 1898,		$173 00
Donations for general purposes,		18 00
Donations for special purposes,		12 30
Cash received from alms-box,		13 28
Cash received from Church collections,		2 25
Cash received from sale of clothing,		27 81
From sale of stamps,		5 00
From sale of photographs,		80
Interest from Savings Fund,		3 77
		$256 21

Expenditures.

Paid for lodging and meals,	$6 00	
Paid for coal,	5 50	
Paid for Christmas dinners,	5 00	
Sundry aid to sick & needy,	4 85	
Employment Committee paid for sewing.	11 65	
Employment Committee paid for materials,	19 11	
Support of Campbell children,	88 00	
Expenes,	60	140 71
Balance,		$115 50

(Signed) REV. A. W. DORAN,
Acting Treasurer.

We regret to have neglected before the acknowledgement of three packages of clothing received from Mrs. Willcox, three bundles from Miss Hare, a bundle from the Misses Newman, containing several pieces of new goods, a bag of clothing (shoes) from Mrs. Lea, also package magazines.

The donors will feel repaid we are certain with the assurance that all have been most useful to the Guild in its work.

A comparison of the Annual Report with those of former years will show a decided falling off in interest and assistance on the part of members of the congregation, which is by no means justified. The Guild has no longer, it is true, that attraction of novelty so necessary for Christian activity in our day, nor is it a field for great personal prominence, but it does do a quiet work resting on prayer and right principles of "charity" which is diminished by the indifference and neglect of those who prefer their own methods of giving to those of the Church.

The work of the Employment Committee has been most encouraging, and the Clergy and Sisters supplied the visiting and other duties for which lay-help was lacking.

Children's Fund.

Receipts.

From 33 persons,	$171 75

Expenditures.

Deficit,	$33 57
Infant School,	42 99
Christmas,	20 00
Entertainment,	1 00
Hymn Books,	13 00
Organist 9.15,	23 50
	$134 06

About $25.00 is owing on bills that have not been received as yet.

Donations of money are asked for the expenses during the coming year. Instead of last year's deficit there will be a balance of $10 to begin next year's work, for which we are grateful.

Christmas.

Dear friend, are you going to keep Christmas this year? Why, you say, what a foolish question. Of course I am. Everybody does. I can't give many presents or any of much value, but I shall do the best I can and the will must go for the deed.

Yes, but you haven't answered my question. Are you really going to keep Christmas?

What can you mean? How am I going to spend the time? Oh, I am going to spend the day with father and mother, or else all the family is coming here. We are going to have a fine, old-fashioned Christmas dinner, then in the afternoon we are going for a long drive, sleighing if there's snow, and in the evening we shall all go to the theatre. Probably in the morning we'll go to Church.

Ah, my friend, you have told me how one can keep the world's Christmas but not that of the church. Do you ever stop to consider the fine old English word the world degrades to name the pagan holiday it keeps on December 25th? Christ's Mass is it's meaning. The Nativity—birthday of Jesus Christ, God and man! How senseless to call the day by this name and think so little of making that *the reason* for observing it. What mockery in giving and receiving gifts, when we have not consecrated the day by offering to God the Christ's Mass and received into our hearts Him Whose delight is to be with the sons of men.

That, and that only, is Christmas. Some cannot have your fine dinner because they have not the money to buy it; some cannot share your pleasure and amusement because of hearts laden with sorrow or minds burdened with pain; some cannot enjoy the happiness of family reunion by reason of distance or the separation of death, but the Angels, and Heaven, and peace, and joy and the Infant Jesus are for all of good will.

So, then, if you are a pagan, keep your holiday as you please on December 25th, but spare us the infamy of calling it Christmas.

And let those of us who bear His name think nothing of so much importance as our gif for Jesus and His gift for us.

Because we cannot equal a friend's gift we do not refrain from bestowing anything in return, so when God offers Himself in our Christmas communion let us present such a gift as we are able. A heart cleansed by penitence, broken and contrite by confession of its sin, adorned with renewed habits of virtue, warmed by the rekindled desire of a share in His love, He will not refuse.

That would be a Christmas to be remembered for God would not allow us to outdo Him in generosity.

Out, then, with those troublesome guests we have so long welcomed—the world, the flesh and the devil—let there be "room for Him in the Inn."

St. Clement's Magazine.

Vol. XVI. PHILADELPHIA, JANUARY, 1900 No. 1

SINGLE COPIES, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR JANUARY.

1. Monday (*The Circumcision of Our Lord*).....Masses, 7, 7.30 and 9.30 a. m.
2. Tuesday.....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Lawrence, 10 a. m. Guild of St. Katharine, 8 p. m.
3. Wednesday.....Masses, 6, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
4. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
5. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
6. Saturday (*Epiphany of Our Lord*).....Masses, 7, 7.30 and 9.30 a. m.
7. **Sunday** (*1st after Epiphany*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 5 p. m. Solemn Evensong, 8 p. m.
8. Monday.....Masses, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
9. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
10. Wednesday.....Masses, 7 and 7.30 a. m.
11. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
12. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
13. Saturday.....Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
14. **Sunday** (*2nd after Epiphany*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 5 p. m. Solemn Evensong, 8 p. m.
15. Monday (*St. Paul, the first Hermit*).....Masses, 7 a. m Requiem, 7.30 a. m.
16. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
17. Wednesday (*St. Anthony, Ab. C.*).....Masses, 7 and 7.30 a. m.
18. Thursday (*St. Prisca, V. M.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
19. Friday (*St. Wolstan, B. C. Abstinence*).....Masses, 7 and 7.30 a. m.
20. Saturday (*St. Fabian, B., St. Sebastian, M.M.*).Masses, 7 and 7.30 a. m. Guild of Holy Child, 2.30 p. m.
21. **Sunday** (*3rd after Epiphany*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Evensong, 8 p. m.
22. Monday (*St. Vincent, D. M.*).....Masses, 7 a. m. Requiem, 7.30 a. m.
23. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
24. Wednesday (*St. Timothy, B. M.*).....Masses, 7 and 7.30 a. m.
25. Thursday (*Conversion of St. Paul, Apostle*) ...Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
26. Friday (*St. Polycarp, B. M. Abstinence*).....Masses, 7 and 7.30 a. m.
27. Saturday *St. John Chrysostom, B. C. Doct.*)Masses, 7 and 7.30 a. m.
28. **Sunday** (*4th after Epiphany*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Evensong, 8 p. m.
29. Monday (*St. Francis of Sales, B. C.*).....Masses, 7 a. m. Requiem, 7.30 a. m.
30. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
31. Wednesday.....Masses, 7 and 7.30 a. m.

Matins, daily, 9 a m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.
Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 3 p. m.

ST. CLEMENT'S MAGAZINE IS ON SALE AT WARWICK'S BOOK STORE, 250 S. 11TH ST.

St. Clement's Magazine.

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J. C. GOODWIN, JR.

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PHILADELPHIA, JANUARY, 1900.

Missions.

Do wealthy parishes pay more than their share for the general work of the Church? If they persist in making this claim let them prove it by publishing the amount of personal income of their wealthy members, together with the amount of collections, salary of rector, and let that be compared with a similar statement of St. Clement's. For example, a Missionary Bishop has made a comparison recently of the money given by a wealthy parish of Philadelphia and that given by St. Clement's. The other congregation at a conservative estimate represents, we are told, ten million dollars of yearly income, and according to the old law one million would belong to charitable and religious uses; the receipts last year according to report were $45,000—does that represent a very generous spirit? Does it bear comparison with $20,000 given at St. Clement's? $20,104.61 was the total of receipts last year in this parish, and $3,678.03 went for objects not parochial; $5,413.53 for improvements and payments of old debts; $1,051.92 for the poor; $1,390.33 for endowment; not a very bad showing. But contrast the spiritual work and influence, and we venture to say that the record will not be as discreditable to St. Clement's as the prelate seemed to think. We do not spend any more on vestments for instance than is spent in the rectories of some fashionable parishes on making feasts for those who don't need them and purchasing costly garments for members of the clerical families. The conditions that have been made for us, have resulted in the individuals belonging to this parish, giving directly to the charities in which they are interested and so St. Clement's gets no credit. Some things we have been able to do. For twenty-one years we have entirely supported a religious house (All Saints Sisters of the Poor). Most of the time it was the only one in the whole State. Last year we raised the money which allows the acquisition of a property for them. St. Clement's Hospital was almost entirely a parochial affair and had to be given up because individuals would not give to any charity connected with St. Clement's. The Sea Shore Home at Point Pleasant is another outside work maintained by St. Clement's people.

In the matter of services, we have not only provided for our own, but many people from all over the city, while the teaching of St. Clement's has influenced the whole Church.

The Clergy at St. Clement's are called upon to advise and counsel very many people who do not feel they can go to their own rectors, and such persons gladly take advantage of the Sacrament of Penance at St. Clement's in the summer time when the Clergy of these "generous churches" are not in Philadelphia, their houses and churches being closed. The Church at Twentieth and Cherry and the Clergy House are open, and the people know where to come. In all the mission field, the heavy hand of the mission house body is felt, and these same generous persons who aid and abet all sorts of protestant eccentricity compel repression of any Catholic tendency. If we look at diocesan policy, we do not find the Board of Missions appropriates largely for the work at St. Elisabeth's or St. John Chrysostom, or show any particular interest in raising the money to build these churches, while we do find very special interest in missions placed unnecessarily near these two mission works.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. A. W. DORAN.
THE REV. F. D. WARD.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

The Rev. A. W. Doran, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

The Rev. F. D. Ward, in Church on Saturdays, 4-5 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. W. A. Goodwin

Sexton.—Clinton Searle.

Clergy House, 2026 Cherry St.
All Saints' Home, 2034-36 Cherry St.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

The silver Pyx, the property of the society of St. John Ev., has been sent to Boston.

The year's mind of John Neill was said in the Crypt Chapel on Monday, December 11.

A piece of lace, hand-made, for Credence of Crypt Chapel has been given, a thank-offering.

15 persons have given $70.75 for the Children's Fund, not as many or as much as last year.

Rev. V. B. Lucas has kindly prepared a design for triptych to go over the Altar of St. Katharine, and we hope some time that it may be made and put in place.

The year's mind of the Sister Georgina of All Saints was said in the Crypt Chapel on Friday, December 22.

Generous response has come to the appeals for donations for flowers for the Altar and dinners for the poor.

The anniversary Mass for the repose of the soul of Stewart Stone, Priest, was said on Tuesday, December 12.

Balance balls have been placed for the Sanctuary Lamps. This will enable the Lamps to be attended to more easily.

A very handsome old bracelet, set curiously with precious stones, has been given to be used as a Morse for purple Cope.

The old Mission House, 2036 Cherry street, has been vacated and the lower part of the new house will be used for mission purposes.

We have again to thank the kind friend, not of St. Clement's congregation, who has given a crucifix in loving memory of her little one. It bears this inscription: ✠ Eleanor, 29th Oct., 1895–31st July, 1897.

A very handsome Lavabo Basin jewelled, "in loving memory of Henry Hiram Ketchum," has been given for use at St. Katharine's Altar. It was blessed at the midnight Mass on Christmas and used for the first time.

We think that the following extract from the annual report of the University Club of this city may be of interest.

"On December 11, 1898, John Neill died very suddenly. No notice of any deceased member has heretofore appeared in a report of the Club, but the Board feel that in this case the older members at least will expect some mention to be made of Mr. Neill's death. He was practically the founder of the Club, and during the eighteen years of its existence, at every critical point in its history, his energy, enthusiasm and wise counsel have been enlisted in its behalf. His loss was a personal breveament to very many members of the Club, and has been seriously felt in the conduct of its affairs."

Offertory Account.

Dec. 3.	Cash, ...	$47 40
	Envelopes (156), .	53 05
10.	Cash, ...	41 79
	Envelopes (145), .	45 25
17.	Cash, ...	32 44
	Envelopes (135), .	43 10
24.	Cash, ...	11 73
	Envelopes (135), .	42 35
25.	Cash, ...	179 29
		$496 40

Special Funds.

Thanksgiving Day (for the Poor), ...	$47 01
Endowment (6), ...	64 00
Mortgages (52), ...	312 94
Burial Lot, ...	1 00
Clergy House (5)	7 50
Children (15)	70 75
Other, ...	340 63
Sister's House, (2)	100 25
	$944 08

612 communions November 26–December 24.

Baptisms.

Oct. 29. Thos. Henry Mulholland.
Nov. 2. Mildred Dooly.
5. Margaret Elizabeth Almond.
9. Frances Dring Wetherill Lukens.
12. Rebecca Hope.
Cora Josephine Rose.
John Henry Hosfeld.
16. John William Garrett.
Dec. 3. Rose Marguerite Bleindry.
13. Theresa Mariner Wolf.
17. Alice Clarke.
Emma Marion Searle.
Isabella Blanck.
25. Fanny Mary Scott.
24. Dorothy Beatrice Pryor.

Communicants.

Added.

Mrs. Elizabeth M. Nace.
Mrs. Elizabeth Durang.

Transferred.

William Emerson Marter.
Mrs. Edith Lynn Marter.
Edward A. Casey.
Mrs. Caroline C. Casey.
Walter B. Barrett.
Mrs. Edith G. Barrett.
Mrs. Eliza Davis.
Nellie Davis.
Mrs. Annie D. Creech.
Wm. H. Davis.
Mrs. Ellen Duff.
Jennie Duff.
Elizabeth Duff.
Margaret Duff.

Burials.

Dec. 16. Mary Bustard.
23. Emily Barclay.

Emily Barclay—R. I. P.

Suddenly her soul was called to meet God on Wednesday, December 20. On Saturday a requiem was said in the Crypt Chapel for the repose of her soul and later the burial office was said in the Church. "Blessed are they that have not seen and yet have believed."

The New Altar Cross.

The Cross has been made from the same pattern as the one which stood so long on the Altar, and is the work of the firm Reinhold G. Ledig, who made the original one. A beautiful Corpus, the work of the Gorham Manufacturing Company of New York, has been added and the inscription on the base is as follows: ✠ A. M. D. G. In honor of Saint Clement. In pious memory of John Neill, a Vestryman of this Parish, XI December MDCCCXCVIII. R. I. P. The Cross is the last gift of a faithful and devoted communicant of the parish, Miss Emily Barclay, who gave the original Cross. It was finished in time to be blessed at the Requiem that was said for the repose of her soul, and placed on the Altar in time for her funeral services. For thirty years almost she has worshipped here, "her prayers and alms have gone up before God;" her piety was of the Divine pattern not to be seen of men. May God refresh her soul and bring her to a joyful resurrection. The Christmas Crib was also her gift. With her indeed it has been from the manger to the cross.

Christmastide at St. Clement's.

It was when all things were in quiet silence the Eternal Word came down, and our festival has partaken of that quiet spiritual quality; a deep mysterious earnestness seemed to pervade the whole spiritual preparations; 334 communions, a great many confessions are the outward sign and token of all. May God keep us in His peace and help us to extend His own peace in our lives "Evermore and evermore." The members of St. Vincent's Guild, began the final work on the decorations on Sunday afternoon, without a break or jar the preparations went on, and by eight o'clock screen, baldachino and banners were all in place. The flowers for the Altar were made ready by those who so lovingly fulfill this privilege, the Altars were decked in festal array—at eight o'clock the office was sung to usher in the Nativity—the choir doing their willing service; it is a mark of St. Clement's that the reverential spirit is never lacking, the services are intended as worship, offered to Almighty God, and no one can help but notice this; it is "our use."

The services on Christmas Day were well attended, Mass was said at midnight; 6, 7, 8, 9.15. At 11 o'clock there was High Mass, the Choir singing Stainer's Mass in A. Many came to share the worship, to answer by their presence the invitation sent by God. May God pardon and turn those who did not come.

The Altar Cross.

F. Page, Superior of the Society of St. John Evangelist has written asking the Vestry to accept the gift of the new Cross for the Altar as "an expression of the affection that the S. S. J. E. feels for St. Clement's." It seems even before the expression of appreciation that the Vestry will no doubt convey in response to this most gracious and generous offer, that we should immediately put on record our joy at this new evidence of the close union of the parish and the Society. As was stated in our last number, provision had already been made and a new Cross ordered, the gift of the same person who gave the one that has so long been on the Altar, while this prevents the acceptance of Fr. Page's offer, we nevertheless value the affectionate spirit that has so promptly taken such loving advantage of our distress. It has often seemed that members of the parish who have received their knowledge of Catholic truth and vision of the supernatural life through the ministrations of S.S.J.E. should unite in placing some evidence in St. Clement's of their grateful love, which would be as well a witness of the spiritual change that the Society's work caused in this city, diocese and country. The great struggles we have had to make to rescue the parish from the burden of debt has rightly absorbed our best energies, but with this completed we may well look forward to putting up some fitting memorial of the work of the S. S. J. E.

The Year of Jubilee.

The last year of a wonderful century surely deserves the attention of even careless people. The year upon which we now enter marks the close of one of the greatest periods of the world's life. It is right that christian people should pause and consider the benefits they have obtained, the advantages they have received, remembering that God is the giver of all good and perfect gifts. It has seemed proper that after the custom of older times the year should be marked with special devotion, a more solemn and serious keeping of days, a more thankful memory of splendid mercies in the past, a sincere and hearty acknowledgement of the guiding hand and protecting care of Almighty God. Catholics all over the world will keep it as an "Holy Year," a year of jubilee. Ought not every one begin the year with a good Communion, made after careful Confession of sin and in this way dedicate themselves anew to the service of God? Then a more constant attendance at the offering of the Holy Sacrifice during the year as an outward evidence of the heart's desire to live in the power of the world to come.

Mr. John Douglass Brown, Jr., Treasurer, acknowledges the following donations for new house of all Saints Sisters of the Poor:

Subscriptions previously reported, 1899		$3,236	43
July. 29.	To per S. Caroline Agnes:		
	Mrs. Barnes		25
	Miss L. Durang	1	45
Aug. 7.	Ellen Ogden	7	50
Nov. 1.	To per Miss A. S. Brown:		
	Miss Ada Glover	1	00
	Miss M. A. Cooper	1	00
	Miss Ballard		25
2.	Miss Jane Watson	2	00
3.	To per Rev. G. H. Moffett:		
	Anonymous (2d donation)	200	00
	Andrew Foote	1	00
	Cash	1	75
4.	To per S. Caroline Agnes:		
	Miss Ellen S. Ogden	5	00
7.	To per All Saints Day Collection, Calvary:		
	West Philadelphia	13	39
10.	To per S. Caroline Agnes:		
	Mr. Kennedy	20	00
	Miss Margaret Ruff, on account	25	00
	Miss Helen Robins	5	00
	Miss L. Hutchinson	5	00
	Mrs. Doolittle	7	00
	Miss Janney	1	00
27.	To per Offertory:		
	All Saints Day	9	14
	Miss Isbell Doolittle	5	00
	Mrs. Berry	1	00
	Anonymous	10	00
	Miss Modjeska Foote	1	00
	Anonymous	2	00
	Mrs. Griswell	1	00
Dec. 4.	To per J. H. Climenson: Accounting Warden	54	43
Oct. 30.	To interest on deposits, Commonwealth Trust Company	10	93
Dec. 21.	To per S. Caroline Agnes:		
	Miss R. S. Lawson	25	00
	Miss E. S. Lawson	25	00
	Anonymous	20	00
	Mrs. Stewart Stone	5	00
	Mrs. Doolittle	5	00
	John McLaughlin	1	00
	Anonymous (3d donation)	100	00
		$3,809	52

Exhibition of Vestments.

The exhibition of the vestments and sacred vessels belonging to the parish, took place during St. Clement's-tide and was attended by a number of people both of the congregation and outside who are interested in such things. The preparations and arrangements were made by the Altar Guild. Miss Davis the instructress of the Guild kindly loaned an Ecce Homo which she has just completed, it attracted much attention. The new Hood for the violet Cope, the work of one of the members of the Guild, was well worthy of interest and admiration, although not quite finished, the design being by one of St. Vincent's Guild. A design for Hood and Morse for the new green Cope was shown for the first time. The Altar Guild has a great deal of work on hand both for the parish as well as for gifts and orders, and a number of the members are working hard.

The Christmas Creche.

Dear pleading hands of the Christ-Child
What is the treasure ye seek?
Shepherds have come to adore Thee
Bearing gifts lowly and meek.

Kings from the East of their riches
Offer myrrh, incense and gold,
What further gift in its fulness
Longest Thy heart to enfold?

Mary and Joseph are standing
Near to the side of Thy Throne,
Not upon them art Thou gazing
But into my eyes alone.

What can I give that will please Thee
To Whom the whole world is small?
Only the heart that Thou madest
Which hears and answers Thy call.

Comprehensiveness.

An artist standing on the shore of a rock bound harbor might lose himself in admiration of the picturesque outline of the crags and peaks before him, but the sailor acquainted with more practical realities could not view it from his incoming vessel with any other feeling but that of apprehension and anxiety.

We fear there are many in the Episcopal Church who delight more in what may be called the picturesque than the real and practical. We are led to this belief by the absurd laudation poured fourth on all sides in honor of the "comprehensiveness" of the Episcopal Church. Even Bishops burn Incense before this shrine without any regard to the notorious "Opinion."

Perhaps such persons are afflicted with intellectual color-blindness and mistake "comprehensiveness" for Catholicity, at any rate it is time a protest was made.

To the loyal son of the Church there is nothing gratifying in the sight of a member of the American Unitarian Association, or a professor in a Presbyterian divinity school putting on the sheep's clothing of an affiliation with the Episcopal Church while continuing the work of destroying the flock.

We may go further and emphatically state that we do not for a moment hold that it is for the good of the Church or the glory of God that all kinds of belief and human interpretations of the unchangeable Faith are welcomed in our midst, yet this is the ordinary cause of joy expressed by many. "There is room for all" is their self-satisfied remark. So we find a prominent New York Rector saying "when a boy his parents were low-church, his rector was high-church and his university broad-church and he is a Churchman to-day because he has discovered the Angelican religion is large enough and strong enough to include all three ways of thinking." Many who call themselves Catholics even, would be found to endorse this statement.

However, it is not and can never be true, Almighty God may tolerate very partial acceptance of His Revelation in well meaning individual souls within the bounds of His visible Catholic Church and he has also permitted large portions of the Church to fail in explicit teaching of some doctrines for a time, but denial of revealed truth and consequent discord cannot be made compatible with real life in this true fold and necessary progress in holiness. Differences in ritual and other secondary matters which depend so closely on doctrine will be easily settled when there is unity of belief.

It is not an honor to God that members of our branch of the Church refuse to accept for example the doctrines of Absolution and the Real Presence or refuse to follow the customs of Fasting, Communion and the use of Incense. The explicit formulas and canons are against them as well as the undivided voice of Christendom.

It does not further God's glory or alter facts that these human intellects have raised themselves up to instruct God as to what was needed for or suitable to man. We may pity and bear with these brethren "weak in the Faith," but we cannot count them as a glory of the Episcopal Church or pray that such comprehensiveness may continue. A certain freedom is accorded to man's intellect in the Church on what are called non-essentials, but nothing in regard to which the historic Church bears witness that God has spoken can ever be relegated to this class or be received with allowable difference of opinion. The Voice of the Church and not the intellect or preference or judgment of the individual stamps a truth as essential.

The Catholicity and unity of the Visible Church consist not in her being a via media or a gigantic collection of assorted and mutually concessive human theories or in her being broad enough to include him who states a fact and his opponent who denies it, but simply in this that God has entrusted her with an infinitely adaptable revelation of facts which every creature must accept at least, implicitly, to be saved.

This word, implicitly, gives the solution to the present anomalous condition of our portion of the Church. Her explicit witness to "the Faith once delivered" stands firm in all her authoritative utterances, her union with the rest of the Catholic Church is only outwardly severed, the whitewash of XVI Century Protestantism has ceased to encrust her walls and the revival of life corresponding to her true teaching goes on apace in the Catholic movement.

Relying then upon Him "Whose words shall not pass away" we refuse to be drawn into the admiration of this picturesque but dangerous harbor of religious belief called comprehen-

sivenеss. We intend to pursue our way in patiently instructing "men of good will" and refusing Godspeed to those who hold not this doctrne until all varied teachings and practices have been reduced to and comprehended in that one alone which is consistent with the entire Prayer Book and loyal to the whole h story of the Anglican Church, viz.: the traditional Catholic faith and practice, "that we may all with one mind and one mouth glorify God even the Father of our Lord Jesus Christ."

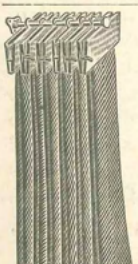
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Assets January 1st, 1899	$10,206,488 90
Liabilities	$7,679,932 92
Surplus	2,526,555 98
	$10,206,488 90
Surplus as to policy-holders	$5,526,555 98

CHARLES PLATT, President,
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1-y may

St. Clement's Magazine.

Vol. XVI. PHILADELPHIA, FEBRUARY, 1900 No. 2

SINGLE COPIES, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR FEBRUARY.

1. Thursday (*St. Ignatius, B. M.*).....Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
2. Friday (*Purification of B. V. M. Abstinence*)..Masses, 7 7.30 and 9.30 a. m.
3. Saturday (*St. Blasius, B. M.*).....Masses, 7 and 7 30 a. m.
4. **Sunday** (*5th after the Epiphany*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 5 p. m. Solemn Evensong, 8 p. m.
5. Monday (*St. Agatha, V. M.*).....Masses, 7 a. m. Requiem, 7.30 a. m. Guild of St. Mary, 8 p. m.
6. Tuesday (*St. Dorothea, V. M.*).....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Lawrence, 10 a. m. Guild of St. Katharine, 8 p. m.
7. Wednesday.....Masses, 6, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
8. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
9. Friday (*St. Apol onia, V. M. Abstinence*).....Masses, 7 and 7.30 a. m.
10. Saturday (*St. Scholastica, V.*).....Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
11. **Sunday** (*Septuagesima*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 5 p. m. Evensong, 8 p. m.
12. Monday.....Masses, 7 a. m Requiem, 7.30 a. m.
13. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
14. Wednesday (*St. Valentine, Pr. M.*).....Masses, 7 and 7 30 a. m.
15. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
16. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
17. Saturday.....Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
18. **Sunday** (*Sexagesima*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
19. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
20. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
21. Wednesday.....Masses, 7 and 7.30 a. m.
22. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
23. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
24. Saturday *St. Matthias, Apostle*).....Masses, 7, 7.30 and 9.30 a. m.
25. **Sunday** (*Quinqua esima*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
26. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
27. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
28. Ash Wednesday (*Fast*).....Masses, 6, 7, 8 and 9 a. m. Parish Retreat. Addresses, 10 a. m., 12 m., 3.30 and 5 p. m. Penitential Office, 8 p. m.

Matins, daily, 9 a m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.
Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 3 p. m.

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St. Clement's Magazine.

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PHILADELPHIA, FEBRUARY, 1900.

St. Clement's Magazine, Year 1899.

To subscriptions, donations and single sales, ...		$121 72
Received from advertisers, .		54 50
Rec'd from Rev. G. H. Moffett,		50 00
		$226 22
Paid for printing, . .	$201 32	
" " postage, envelopes, etc., . .	22 24	
Due for printing, . .	40 95	
		$264 51
Deficit, ...		$38 29

7th January, 1900.

St. Clements.

The history of this parish shows a splendid and unique series of events, of struggles faced, and won; no other in the country has a record as extensive, and during all the time it staggered under a burden of debt. It fought with opponents, clever, numerous and well equipped; prominent clergy, distinguished laymen planned and consulted for the overthrow of the principles it stood for. No doubt many mistakes were made, but the end in view, God's glory and the spread of Catholic principles, the overthrow of Puritan prejudices and traditions, dominated everything else. People came out of curiosity and malice, as often as from a spirit of devotion, and then went forth changed—to remember what they had seen and heard—to practice what they had been taught.

The name of St. Clements, the memory of those days lingers on in many places.

We who have succeeded claim for ourselves no such prominence, we are grateful for our privileges, we desire to be faithful to our responsibilities, to be true in the Divine Spirit of Charity of our Holy Patron. Other difficulties meet us, but the same lonely isolation, calumnies and prejudices are our portion, and these things must make us all the more closely united, and devoted to the Catholic cause. The condition of affairs in England warns us that we must not expect recognition or even justice—worldly success and extended influence are the prevalent ideal and type—an unreal peace made by cowardly compromise and dishonest concessions; our duty is higher "peace with the sword," is the only policy in conflict with evil.

Donations outside the Parish.

It would be a gracious and courteous act, if members of the congregation would take the trouble to inform the Clergy of the amount of their donations to charitable work outside the Parish, that such may be included in the parochial report. Failure to do this exposes the Parish to misrepresentation and unjust criticism; and, sometimes, the Clergy to unkind and ungenerous attacks. In other congregations, such donations are given in the name of the Parish, and so a reputation for liberality is established. We know, from various published reports, that St. Clement's people give generously to many objects outside; surely, the duty to the corporate body, of which each one is a part, would suggest some responsibility to the Parish in this matter. In this connection, we would suggest that the Church of St. John Chrysostom, Twenty-eighth Street and Susquehanna Avenue, deserves some share. The Parish is in our own Convocation; receives no aid from Board of Missions or Diocesan authorities; has no wealthy laymen as patrons; is building a stately edifice for the worship of God; is doing a good work in a new and growing section of the city. A year ago, the children of the Little Catechism gave $15.00, and $25.00 was given from another source. It is hoped to send some money from children of The Catechism.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. A. W. DORAN.
THE REV. F. D. WARD.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

The Rev. A. W. Doran, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

The Rev. F. D. Ward, in Church on Saturdays, 4-5 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. W. A. Goodwin

Sexton.—Clinton Searle.

Clergy House, 2026 Cherry St.
All Saints' Home, 2034-36 Cherry St.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

The Crucifix for little girl of the Catechism who has been most faithful, was given to Emily Rose.

A beautiful Morse, designed by Rev. V. B. Lucas and made by Messrs. Hamilton & Diesinger, has been presented to the parish.

St. Vincent's Guild has provided an oak frame for the old parish banner. This will preserve it. It is placed on the wall of the acolyte's room.

Several packages of magazines for the guilds are gratefully acknowledged; also some partly-worn clothes, to distribute in our mission work among the poor.

A member of the congregation has made some photographs of the different Altars of the Church. Copies of these will be for sale at the Mission House, 2034 Cherry Street.

A Censer, for use at guild services and on occasions when a second one is needed, has been promised to the Church. Also, a handsome Processional Crucifix, for solemn processions.

The Bishop White Parish Library Association reports $21.00 as received from fourteen parishioners of St. Clements, through Miss A. S. Brown. Twenty-nine libraries were sent out during 1899.

St. Vincent's Guild made their Corporate Communion on Sunday, Jan. 21st; and on Monday evening, Jan. 22d (St. Vincent's Day), at seven o'clock, had their annual dinner at the Clergy House.

The Church Standard of January 20 had an article on St. Clement's Church, with photographs of the interior and exterior. We have no doubt but that many members of the congregation have seen the article.

A member of the congregation has promised his usual annual donation for education of those preparing for Holy Orders. Last year we had three donations; part was given to Nashotah, and part to General Theological Seminary.

The newspapers announce that Miss Emily Barclay left $20,000, in trust, the income to be paid to the Society of St. John the Evangelist, so long as they maintain work in this country. No further legacies are announced for charitable or religious purposes.

The Choirmaster and the men of the Choir had a night at the theatre, with a supper afterwards, on Tuesday, January 16th. From all accounts they had a very enjoyable time: the generous thought of one of the congregation made it possible.

The Vestry, at their last stated meeting, passed a resolution expressing their appreciation of the courtesy of Rev. R. L. Page, Superior S. S. J. E., in offering to present a handsome Cross

to the Church, for the High Altar, as an expression of the affection S. S. J. E. feels for St. Clement's. The Secretary was instructed to forward it to the Father Superior.

The Secretary of the N. W. Convocation has given notice that $125 has been apportioned to St. Clement's for mission work in the Diocese. Any persons who are interested and desire to contribute to this purpose may give such money through the collections, marking it. It will be forwarded, if desired, with the names of the contributors, to the Treasurer. There is no other way in which the apportionment can be met. Acknowledgment will also be made in the Magazine.

The various guilds had their Christmas entertainments and treats. A large number of people sat down at the Mothers' Turkey Supper on Thursday, Dec. 28th, and appeared to have a comfortable and pleasant time. The children of the Little Catechism had their toys and candy on Wednesday, December 27th, in the afternoon; and at night the children of The Catechism enjoyed themselves very much. Holy Child, St. Nicholas, St. Katharine, St. Mary—each had their own happy time.

Offertory Account.

Dec. 31.	Cash,	$73 38
	Envelopes (140),	55 60
Jan. 7.	Cash,	58 26
	Envelopes (137),	53 50
14.	Cash,	38 20
	Envelopes (173),	55 09
21.	Cash,	47 62
	Envelopes (108),	34 25
		$415 90

Special Funds.

Mortgages (26),	$34 20
Endowment (4),	5 05
Clergy House (6)	26 25
Children's (5)	9 25
Burial Lot,	2 00
S. S. J. E. Memorial,	1 25
Other,	87 70
	$165 70

Mortgages.

The trustees of the Sinking Fund have now in bank $1,770.42. They hold this for the purpose of paying the mortgage on the Parish building, which amounts to $2,400. The Accounting Warden has $6.25 in his hands. In April, $373.50 will be due this fund. This leaves only $249.53 to make up the whole amount, when the Church and Parish building will be entirely free from debt. It would be a very pleasant thing if Easter might be kept with no burden of debt.

Baptisms.

Jan. 4.	Herbert Edmund Sheaham.
	George Washington Ward.
5.	Amer Ward.
11.	Elizabeth Anita Docterman.
18.	Ella Cecilia Van Pelt.
21.	Dorothy Summers Runacres.
	Alice Idell Runacres.
	Marian Beryl Lutz.

Communicants.

Added.

James Hazen Hardy.

Transferred.

Eva Shortem.

Burials.

Jan. 1.	Mary Darwin.
14.	Edwin Reid.
18.	Mary L. Bergmann.
20.	James Campbell.

Poor Fund.

Receipts.

Balance Dec. 31, 1898,	$149 52
Donations,	160 13
From Parish Tea,	35 00
From Christmas donations,	54 90
Offertory per Acc. Warden,	47 01
Paid in for work,	3 40
	$449 96

Expenditures.

For work,	$10 40
Clothing,	15 96
Food and groceries,	213 13
Medicines,	13 55
Car fares,	15 00
Money lent,	13 50
Books,	41
Printing,	$10 00
Coal,	10 35
Moving poor family,	2 00
Part payment for child's funeral,	5 00
Sundries,	10 00
Stamps,	50
Balance,	130 16
	$449 96

Mission House Fund.

Receipts.

Balance Dec. 31, 1898,	$119 75
Rent from Guilds,	17 00
Proceeds of sale,	187 29
Donations,	60 00
	$384 04

Expenditures.

Plumbing,	$37 65
Coal and gas,	72 84
Repairs,	1 60
Expressage,	25
Interest on mortgage,	115 00
Dry goods,	6 26
Cooking stove,	4 50
Food and wages,	5 00
Cleaning,	12 00
Sundries,	6 96
Heating apparatus,	8 95
Balance,	113 03
	$384 04

St. Mary's Guild.

Receipts.

Balance Dec. 31, 1898,	$44 50
Dues, members,	14 00
Dues, associates,	20 00
Dues, missionary,	22 11
Offertories,	87
Donations,	12 00
Payments for veils and ribbons,	8 40
Sale of manuals,	45
	$122 33

Expenditures.

Christmas and Easter Festivals,	$20 14
Retreat,	14 00
Buns and tea for mothers' meetings,	26 83
Rental of mission house,	5 00
Postage,	50
Medals,	1 20
New table cloths,	6 00
Glassware,	1 32
Collecting jugs,	48
Candelabra,	4 05
Deducted,	$16 00
Veiling,	6 93
Dry goods,	6 85
Ribbon,	90
Balance,	12 13
	$122 33

More than twenty tons of coal have been given away through the kindness of the Union Benevolent Society.

Amount contributed for Parish Tea by 54 people,	$74 50
Tickets of admission,	25 24
	$99 74
Expenses,	$64 74
Balance given to Poor Fund,	35 00
	$99 74

Amount contributed to Christmas dinners and Parish supper by 59 people,	$157 50
Expenses,	$141 18
Balance given to Poor Fund,	16 32
	$157 50

Dinners for Christmas Day were given to thirty-one families and more than one hundred and fifty parents were invited to the Parish supper.

Report of Treasurer of the Guild of the Holy Cross.

Receipts.

November 1, 1898,	$14 02
Dues, donations, etc.,	85 84
Holy Cross Day,	1 55
Interest,	1 16
	$102 57

Expenditures.

Tea,	$7 10
Ribbon,	40
Sea Shore Home,	69 77
	$77 27
Balance,	25 30
	$102 57

St. Katharine's Guild.

Account from Jan., 1899, to Jan., 1900.

Receipts.

In hand January, 1899,	$8 14
Dues,	5 00
Donations,	13 18
Sale of work,	1 38

Sale of medals,	$1 40
For drill suits,	2 00
Deficit,	66
	$31 76

Expenditures.

Rent of Guild room,	$6 00
Medals,	12 40
Postage,	09
Parties,	6 92
Guild book,	60
Material for drill suits,	5 75
	$31 76

The Guild of the Holy Child.

Account from Jan., 1899, to Jan., 1900.

Receipts.

In hand January, 1899,	$1 49
Donations,	16 56
Dues,	10 11
Sale of work,	3 93
Associates' dues,	9 50
	$41 59

Expenditures.

Rent of Guild room,	$5 00
Parties and presents,	28 89
Materials for work,	5 21
Donation for new mission house,	1 00
For sick children,	53
Sundries,	15
	$40 78
Balance in hand,	81
	$41 59

Mrs. Lytle provided a most bountiful lunch for a party of fifty at the Guild picnic last May.

It has been found essential to have a piano to lead the singing practices, drilling, etc., for the children. Towards this a lady of the congregation has given $20.00. The entire cost will be about $70.00.

Total of Receipts, 1899.

Poor Fund,	$300 44
Mission House Fund,	264 29
St. Mary's Guild,	77 83
Holy Cross Guild,	88 55
St. Katharine's Guild,	22 96
Holy Child Guild,	41 10
	$795 17

Total of Expenditures, 1899.

Poor Fund,	$319 80
Mission House Fund,	271 01
St. Mary's Guild,	110 20
Holy Cross Guild,	77 27
St. Katharine's Guild,	31 76
Holy Child Guild,	40 78
	$850 82

Vestment Fund.

Donations,	$127 83

Expenditures.

Altar Guild,	$102 00
Balance,	25 83
	$127 83

$100 is owing to Altar Guild for material for white vestments.

Crypt.

Receipts.

Offerings and donations,	$212 78

Expenditures.

Deficit,	$39 14
Radiator,	3 68
Oil,	18 00
Vases,	12 00
Alms box,	6 50
Candles,	1 05
Glass for door,	35 00
Iron Gates,	37 00
Flowers,	7 25
Work,	17 00
	$176 62
Balance,	36 16
	$212 78

The above balance is only apparent as the fund has $50.00 for special purpose.

Crypt Altar Flowers.

Receipts.

Jan. 1, 1899. In hand,	$10 00
Cash,	16 45
	$26 45

Expenditures.

Flowers,	$25 63
Balance,	82
	$26 45

Christmas Creche.

Miss Barclay,	$100 00
Members of congregation,	4 80
Children's fund,	6 35
	$111 15
Regali Bros. for Figures,	$67 37
Duties, Express, etc.,	38 98
Lamp, trees, etc.,	4 80
	$111 15

Spent in clothing for poor children :

Cash, Dec., 1899,	$25 00

Expended.

Boy's suit,	$2 92
" "	4 50
Hat for boy,	68
For dress material for girls,	8 10
Flannelette for boys' shirts, etc.,	4 37
Ties for boys,	90
Hose,	1 50
Handkerchiefs,	36
	$23 33
Balance,	1 67
	$25 00

A Failure in Philanthropy.

There is almost always a sense of pity aroused in our hearts by failure in any sphere of life, but one which involves the wreck of high ideals, especially when much sacrifice and earnest effort have been expended in striving to realize them finds an answering note of sorrow even in the most hardened.

Count Leo Tolstoi whose writings and life have attracted such wide attention as a leading exponent of the prevailing movement for bettering the human race along the lines of philanthropy, has confessed him unsuccessful and mistaken in the course he has pursued.

A man of rank and property, he had taken upon himself many of the features of the life of the peasant class, toiling in the field, cobbling his own shoes, and dressing in the plainest attire without however losing his hold upon his old advantages when he deemed it necessary to resort to them.

He may well be considered, it seems to us, as the logical and complete carrying out of the principles of the great class of work being done by an increasing number of men and women in college settlements, slum societies, people's clubs, etc. Nay, they are almost honored to have a man of such sacrifice and devotion placed as their example.

And his religion, if such it can be called, was also nearly identically theirs. He had reduced his creed practically to the one tenet, "Be thou warmed and fed." Or translated at greater length and with fuller justice to his views, "From thy position of enlightenment and knowledge stoop thyself down to inspire thy brother with the desire of raising the outward hardness of his life toward thine own end."

Doctrine and dogma with their unpleasant differences are eliminated from this scheme of universal brotherhood. "Elevate the masses," "do all the good you can to your fellow-men"—this is the key of a true life and the solution of its perplexing problems.

In Count Tolstoi's case this superiority to the plans and history of the Catholic Church which has patiently been attempting this same task in the world since Her Master's departure, was emphasized by his exposition of Holy Scripture, "Give to every man that asketh of thee," and its kindred texts were in spite of the warning of the Church's example taken in exact literalness without regard to any modifying truths, when perchance the beggar was not "seeking first" nor at all "the kingdom of God and His righteousness."

On the contrary he probably was taking "great thought for what he could get to eat and drink and be clothed with," yet all the while was breaking God's Fourth Commandment deliberately, "*six days shalt thou labour*" and the supposed righteous man was encouraging his rebellion against God.

We give such prominence to this case because Count Tolstoi has regretfully but fully acknowledged the failure of his principles and we are convinced that he is but the prophet of all who work on similar lines.

He says the poor resent interference and knowing better things resist them. This displays the signal defect of such effort. It is after all founded on a strata of self-seeking and ignors the chief factor that must be reckoned with, namely, sin.

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Assets January 1st, 1899	$10,206,488 90
Liabilities	$7,679,932 92
Surplus	2,526,555 98
	$10,206,488 90

Surplus as to policy-holders $5,526,555 98

CHARLES PLATT, President,
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GREVILLE E. FRYER, Secretary and Treasr.
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1-y may

St. Clement's Magazine.

Vol. XVI. PHILADELPHIA, MAY, 1900 No. 5

SINGLE COPIES, 5 CENTS. YEARLY, 50 CENTS.

KALENDAR FOR MAY.

1. Tuesday (*SS. Philip and James Apostles*).....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
2. Wednesday (*St. Athanasius, B. C. Doct.*).....Masses, 6, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
3. Thursday (*Invention of the Holy Cross*).....Masses, 7, 7.30 and 9.30 a. m. Mother's Meeting, 8 p. m.
4. Friday (*St. Monica, W. Abstinence*).....Masses, 7 and 7.30 a. m.
5. Saturday .....Masses, 7 and 7.30 a. m.
6. **Sunday** (*3d after Easter. St. John Evangelist before the Latin Gate*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 5 p. m. Solemn Even-song, 8 p. m.
7. Monday (*St. John of Beverly, B. C.*).....Mass, 7 a. m. Requiem, 7.30 a. m. Guild of St. Mary, 8 p. m.
8. Tuesday .....Masses, 7, 7.30 and 9.30 a. m.
9. Wednesday (*St. Gregory of Nazianzum, B. C. Doct.*).....Masses, 7 and 7.30 a. m.
10. Thursday .....Masses, 7, 7.30 and 9.30 a. m. Mother's Meeting, 8 p. m.
11. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
12. Saturday (*St. Pancras. M*).....Masses, 7 and 7.30 a. m.
13. **Sunday** (*4th after Easter*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 5 p. m. Solemn Even-song, 8 p. m.
14. Monday.....Mass, 7 a. m. Requiem, 7.30 a. m.
15. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
16. Wednesday.....Masses, 7 and 7.30 a. m.
17. Thursday .....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
18. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
19. Saturday (*St. Dunstan, Abp. C.*).....Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
20. **Sunday** (*5th after Easter. Rogation*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins. 10.30 a. m. Solemn Even-song, 8 p. m.
21. Monday (*Rogation Day. Abstinence*).....Masses, 7 a. m. Requiem, 7.30 and 9.30 a. m. } Continual
22. Tuesday (*Rogation Day. Abstinence*).....Masses, 7, 7.30 and 9.30 a. m. } Intercessions.
23. Wednesday (*Rogation Day. Abstinence*).....Masses, 7, 7.30 and 9.30 a. m. }
24. Thursday (*Ascension Day*).....Masses, 6, 7 Solemn, 8 and 9.30 a. m.
25. Friday (*St. Aldhelm, B. C. Abstinence*).....Masses, 7 and 7.30 a. m.
26. Saturday (*St. Augustine, Abp., C.*).....Masses, 7 and 7.30 a. m.
27. **Sunday** (*after Ascension*).....Masses, 7, 8, and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
28. Monday.....Masses, 7 and 7.30 a. m.
29. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
30. Wednesday.....Masses, 7 and 7.30 a. m.
31. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mother's Meeting, 8 p. m.

Matins, daily, 9 a m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.
Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 3 p. m.

ST. CLEMENT'S MAGAZINE IS ON SALE AT WARWICK'S BOOK STORE, 250 S. 11TH ST.

St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

Single Copy, 5 Cents. Yearly, 50 Cents.

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Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, MAY, 1900.

Mr. John Douglass Brown, Jr., Treasurer, acknowledges the following donations for All Saints Mission House:

Sixth List.

Previously reported, .	$3,922 32
Mrs. Lex, ...	25 00
Mrs. Penrose (2d donation),	5 00
Mrs. Brock, ...	50 00
Mr. E. H. Yarnall (2d donation), ...	100 00
Anon. (4th donation), .	200 00
Total, ...	$4,302 32

$120 has also been received for Chapel (special).

The Fourth Annual Report of the Board of Managers of the Pennsylvania Epileptic Hospital and Colony Farm (for 1899) has been received. We quote from the report of the President, Dr. Sinkler:

"The building at Cherry and Lambert Streets, which was occupied by us as a hospital before the opening of the Farm, has been sold to the "Sisters of All Saints," who have only recently completed arrangements for the purchase of the building. The price obtained for it was only a nominal one, and was but little in excess of the mortgage upon the property. It seemed eminently fitting that this Society should have the opportunity of taking the building at a low figure, in view of the fact that their work is solely connected with St. Clement's Church, the congregation of which originally purchased the building and made considerable expenditures in adapting it for hospital uses. Moreover it was turned over by them to the merged corporation of the Colony Farm for Epileptics and the Pennsylvania Epileptic Hospital without consideration.

Rogation Intercessions.

Continued intercessions will be kept up on the Rogation Days beginning with the Mass on Monday May 21st, and lasting until 6 A. M. on Ascension Day. It is hoped that every member of the congregation will share this privilege by promising to make the intercessions at a definite time. Members of the Guild of St. Vincent always undertake the night hours.

Reunion of Christendom.

Will you not join in the Novena for this purpose and say the prayers each day.

Friday, May 25. For Faith in the power of Prayer.

Saturday, May 26. For Cessation of all prejudice and bitterness.

Sunday May 27. For all Christians everywhere.

Monday, May 28. For the Bishops of the Catholic Church.

Tuesday, May 29. For the Roman Communion.

Wednesday, May 30. For the Eastern Communion.

Thursday, May 31. For the Anglican Communion.

Friday, June 1. Eor all Christians who have the Apostolic Ministry.

Saturday, June 2. For all Christians without the Apostolic Ministry.

Whit-Sunday, June 3. For the Re-union of Christendom.

In the name, etc., Our Father, Veni Creator.

O Lord Jesus Christ, who saidst unto Thine Apostles, Peace I leave with you My peace I Give unto you, regard not my sins but the faith of Thy Church; and grant her that peace and unity which are agreeable to Thy Will, who livest and reignest God forever and ever Amen.

Collect for Whit-Sunday.

Confirmation.

The Bishop of the Diocese has appointed June 8th, 8 P. M., to give the Sacrament of Confirmation in St. Clement's. Instruction each Friday, 8 P. M. For boys, Saturdays. Girls and Women will attend Sister's Class.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. A. W. DORAN.
THE REV. F. D. WARD.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

The Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

The Rev. A. W. Doran, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

The Rev. F. D. Ward, in Church on Saturdays, 4-5 and 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. W. A. Goodwin

Sexton.—Clinton Searle.

Clergy House, 2026 Cherry St.
All Saints' Home, 2034-36 Cherry St.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

The amount in hand for burial lot is $233.10.

409 communions were made on Easter Day.

357 Communion Cards were sent in before Easter.

$2,092.68 was received for all purposes at Easter.

Father Sargent preached in the evening of Palm Sunday.

All the roofs of the church buildings have been put in good order.

The new Censer is of brass, silver-plated, of same size and pattern as the old one.

The new violet veil, burse and amice apparels were finished by and worn on Palm Sunday.

The fund for paying the Mortgage ($2,000) on the Clergy House now amounts to $95.72.

The money for religious privileges should be paid before we squander in amusements, luxuries or trifles.

The attendance at the various services, particularly the Masses, during Passiontide was very satisfactory.

The candles for the Altar of Our Lady on Maundy Thursday and Eastertide were the gift of a communicant.

Applications for Sea Shore Home are to be made on Tuesdays in May, 3 to 5 P. M., at All Saints Mission House.

Retreat for St. Vincent's Guild took place on Passion Sunday, and for St. Mary's Guild on Thursday in Passion week.

The Paschal Candle was in loving memory of a faithful communicant, the decoration was an Easter gift of another communicant.

St. Nicholas Guild had their last meeting for this year on Saturday, April 21st. Each boy was made happy by a box of chocolates.

The beautiful new Hood for violet cope is the loving work and gift of a communicant. It was used on Palm Sunday and Easter Day.

On Thursday, May 3rd, (Invention of the Holy Cross) there will be an extra mass at 6.30, particularly for members of the Guild of the Holy Cross.

The 9.30 Mass on Thursday, April 5th, could not be said as the Priest who was to celebrate was taken ill just before, and no other Priest was fasting.

Rev. A. W. Doran, who was ill during the latter part of Lent, was able to be in church on Easter Day, and expects soon to resume his duties in the Parish.

The collections on Ascension Day will be for Sea Shore Home. Several packages of magazines and papers are gratefully acknowledged, also some packages of clothing.

The 116th Annual Convention of the Diocese of Pennsylvania will be held in the Church of St. Luke-Epiphany on Tuesday 15th day of May, 1900, at 10 A. M.

Only 357 cards for Easter Communion were filled out and handed in More than half of the people through carelessness neglected what they were particularly asked to do.

A large number of people gave for the Easter flowers, many putting money in the box in the church corridor. Subscriptions, $88.71; donations $39.99; total, $128.70.

Guild of Holy Child had their Easter office on Saturday, April 21. Later they had ice cream and cake together with a pot of geranium, the gift of a kind friend "in memory of Eleanor."

The trees and vines about the church have all been trimmed, the gardens made ready, a new poplar tree planted by the side of church and a willow tree in the corner of the south garden.

The Seashore Home reports are in the hands of the printer; over $100 has come from collecting cards and jugs this Easter. Those who have not yet made returns will please do so as soon as possible.

Flowers for church gardens would be very acceptable—particularly we would like—an apple tree, (we already have a cherry tree), a tulip tree, lilac and hydrangea bushes. The gift of some roots of Pampa grass is hereby gratefully acknowledged.

Persons desiring to be considered members of the congregation are asked to present letters of transfer—those who are able ought to contribute regularly to the support of the services, either by renting pews, using envelopes or promising a certain sum to be paid at a definite time.

A Priest, Rev. S. H. Meade, M. D., has sent us the following articles to give to some needy mission. We have sent them to St. James Church, Ocala, Diocese of So. Florida, Rev. A. C. Coombs, who formerly worked at St. Augustine's, Boston, under the S. S. J. E.: Chalice, 3 Cruets, Pall, 4 Purificators, 3 Burses and Veils, 4 Preaching Stoles, 3 Linen Maniples, Baptismal Napkin, Biretta, etc.

The Easter Music.

On Easter Day the music and the manner of its rendition was such as would make one realize throughout that it was intended and purposed for the Glory of God, each member of the choir plainly doing his best for the success of the whole service, and the music which was beautifully and heartily sung had throughout the spirit of praise and adoration. C. Warwick Jordan's Mass in E was sung in this part of the country for the first time and is what one would look for from the pen of the great Gregorian scholar, full of beautiful harmony and soul appealing expressions, and grand in its devotion.

At Even-song the choir again rendered a service better than any our present choir has yet done. Berthold Tours Magnificat and Nunc Dimittis, in D were beautifully sung, and Gounod's Festal Te Deum in C ended a day that reflects credit to our sincere Choir Master and Organist, Mr. Goodwin. To do even a little in the great Service is the joy of any christian; how great therefore can be the pleasure of Mr. Goodwin, the soloists and the choir, in feeling and knowing that their services were a success and a help to the worshippers assembled. Basil Downey and Stanley Cousley, the solo sopranos, and Theodore Homan, solo alto, sang very well and the knowledge and realization of it rewards them. Mr. H. W. Kneedler, tenor solo, who has sung in St. Clement's for nearly thirty years has seldom done better or used more expression; Mr. F. G. Hill and Mr. Harry Smith, solo bassos, fulfilled their parts with a smoothness that fitted in with the balance of the service. Mention also is made of the accompaniment on the organ which showed what a magnificent instrument we have when properly played. The music was repeated on Low Sunday.

Offertory Account.

April 1.	Cash,	89	90
	Envelopes (141),	45	20
8.	Cash,	90	54
	Envelopes (185),	56	95
15.	Cash,	514	64
	Envelopes (181),	83	54
22.	Cash,	56	61
	Envelopes (207),	96	55
		$1,033	93

Special Funds.

Mortgages (45),	$76	60
Endowment (11)	24	00
Burial Lot (4),	132	00
Clergy House (58)	653	78
Sanctuary (9)	235	25
Mission House (3)	350	00
Choir Fund	20	00
Vestments	59	00
Special	140	51
	$1,691	14

Sanctuary Fund.

April	Magazine,	$16	50
1,		$ 1 00	
2,		200 00	
3,		25 00	
4,		5 00	
5,		1 00	
6,		1 00	
7,		1 00	
8,		1 00	
9,		25	
		235	25
		$251	75

Baptisms.

April 16. Walter Alexander Hipple.

Communicants.

Added.

Isabelle Manifold.
Virginia Hartshorne.
J. Alexander Hipple.
Emma V. Ramee.

Transferred.

Benjamin Hannis.

Burials.

March 31. Theresa M. Wolf.
April 4. Wm. John McCronin.
6. Sarah Cazenove Roberts.
7. Jacob H. Walker.

1147 communions were made March 25th to April 22nd.

Mrs. G. Theo. Roberts.

Mrs. Roberts entered into Life Eternal on Tuesday, April 3d. The body was brought to the Crypt Chapel on Thursday afternoon, and on Friday morning early a Mass was said for the repose of her soul, the burial office being said in the Church later in the day. Mrs Roberts was formerly President of the Altar Guild and very active in the work of the Parish. May God's eternal light shine upon her.

Vestry Election.

The annual election of Vestrymen for St. Clement's Parish was held on Easter Monday. The following communicants were elected to serve for the ensuing year: John Douglass Brown, Francis M. Berry, Edward C. Clay, J. Howard Climenson, Greville E. Fryer, Henry Flanders, Romaine Keyser, Geo. H. Lea, Sheldon P. Ritter, G. Theo. Roberts, Francis D. Wetherill, Samuel Williams.

At the stated meeting for organization held on Tuesday, 17th April, at the Clergy House, Mr. J. Howard Climenson was re-elected Accounting Warden; Mr. Greville E. Fryer was appointed Rector's Warden; Mr. Romaine Keyser was elected Secretary.

The following committees were elected: Finance, Messrs. Wetherill, Roberts and Clay; Music, Messrs. Climenson, Keyser and Ritter; Delegates to Diocesan Convention, Messrs. Brown, Flanders and Clay.

The Accounting Warden presents his annual report as follows:

Receipts.

Mar. 25, 1899.	To balance,		$14 61
Cash,	$3,034 10		
Envelopes,	2,707 06		
Pew Rents,	3.356 50		
Endowment Fund,	803 85		
Mortgages,	1,450 47		
Rebate on Insurance,	10 00		
Sinking Fund,	2,400 00		
Charity,	7 76		
S.S. J.E.Fund,	1 25		
Interest,	26 93		
Choir,	20 00		
Repairs (Sanctuary),	15 50		
Convention Fund,	121 00		
SeashoreHome	77 16		
Coins,	3 25		
Mission House Mortgage,	30 00		
Mission House	419 43		
Burial Plot,	70 24		
Clergy House Fund,	596 75		
Poor Fund,	47 01		
		15,198	26
Deficit,		227	86
Total,		$15,440	73

Expenditures.

By Clergy,	$3,000 00		
Choir,	2,116 00		
Repairing Organ,	120 00		
Sexton,	625 00		
Penna. Co. for Endowment	812 39		
Mortgages paid off,	2,400 00		
Printing and Stationery,	39 09		
Altar Service,	92 69		
Gen. Expenses,	206 04		
Bishop's Fund,	7 76		
Advertising,	6 00		
Int. on Mort.,	212 66		
Taxes, etc.,	259 45		
Repairs,	105 76		
Gas,	212 70		
Coal,	430 00		
Convention Assessment 1898–1899,	300 68		
Poor, etc.,	767 01		
Seashore Home	77 16		
Mission House Mortgage,	30 00		
Insurance,	50 00		
Sinking Fund,	2,211 34		
Mission House Fund,	419 43		
Special Deposit Penna. Co.,	939 57		
		15,440	73
In Special Account,		$939	57

Clergy House Fund.

April Magazine,	$947 25		31,	2	00
1,	10 00		32,	2	00
2,	1 00		33,	1	00
3,	25		34,	1	00
4,	25		35,	1	00
5,	25		36,	1	00
6,	25		37,	1	00
7,	25		38,	1	00
8,	200 00		39,	1	00
9,	100 00		40,	1	00
10,	100 00		41,	1	00
11,	50 00		42,	1	00
12,	25 00		43,	1	00
13,	25 00		44,	1	00
14,	20 00		45,		25
15,	20 00		46,		25
16,	10 00		47,		25
17,	10 00		48,		10
18,	5 00		49,		04
19,	5 00		50, Thank offering	5	00
20,	5 00		51,	5	00
21,	5 00		52,	2	00
22,	5 00		53,	1	00
23,	5 06		54,		20
24,	5 00		55,		05
25,	5 00		56,		25
26,	3 00		57,		10
27,	2 00		58,		04
28,	2 00				
29,	2 00			$1,601	03
30,	2 00				

"Christians of Other Names."

"Other Names," indeed, but our religion teaches us there is only one Name and it is above every other name,

whether that be Luther, Knox, Calvin, Briggs, Potter. We may well pray for "grace that being not like children, carried away with every blast of vain doctrine, we may be established in the truth of Thy Holy Gospel."

"Devotional Puerilities."

What is regarded by Roman Catholics as a kind of higher criticism has broken out in their Church in this country. It has taken the form of objection by some Catholics to certain devotional practices of the Church. One of the severest critics so far is the *Northwestern Chronicle*, a Catholic journal published in St. Paul, Minn., the diocese of Archbishop Ireland. Its latest number says:

"How often one hears from prospective converts such an expression as this: 'I know that it would be impossible for me to grasp and follow all the rules and devotions of the Catholic Church.' The impression seems to prevail that Catholicity is a mere mass of minute regulations and a lengthening labyrinth of new devotions. The old ship is so covered with bunting and trimmings that its strength and grandeur are hidden from view. Within recent years devotions have sprung up with bewildering rapidity, and in some respects to the positive detriment of religion. The strong, manly side of Catholicity is apparently submerged for the moment under the passing waves of devotional puerilities. Every day new saints are rediscovered, new shrines are erected, new schemes of 'piety' are devised, to the distraction of those who relish, most of all, the old devotion to God, to the blessed Virgin, to the saints of the litany, and that waning devotion of the fifty-two Sundays.

"The devotion of St. Anthony's bread may serve to illustrate how far the epidemic of ecclesiastical novelty has travelled. About ten years ago, the story goes, a young woman had difficulty in opening the door of her little shop. In her distress she promised a definite amount of bread to St. Anthony for the poor, provided he would open the stubborn door for her. The lock immediately responded to the pressure of the key. If the door had opened of itself without the encouragement of the key, the miracle would have been more striking; but Miss Bouffier was thoroughly convinced that good St. Anthony responded to her rather unimportant request. From this incident sprang the devotion to St. Anthony's bread. Today it is known in all parts of the world.

"We have before us books, pamphlets and magazines dealing with this subject, and all agree in essential features. The vital point in the new devotion seems to be the fulfillment of promises made to St. Anthony. Innumerable stories are related to show that failure in this respect is bound to make a fiasco of the whole thing. For instance, a lady loses her umbrella, offers St. Anthony a dollar's worth of bread for restoring it, revokes her promise and immediately loses the precious thing once more. Another woman enlists St. Anthony's interest in the cure of her drinking husband on the promise of a quantity of bread daily. The thoughtless woman omits her Sunday dole and learns to her dismay that her husband invariably gets drunk every Sunday. However, the cure is made complete when the afflicted wife gives a double allowance of bread on Mondays.

"This devotion seems to be concerned chiefly with temporal affairs. It is thoroughly commercial in character—a distinctively C. O. D. institution. All that may be said in its favor is that it teaches a selfish kind of charity—an earthy charity that has an eye for the main chance. There is nothing spiritual, elevating or Christian about it. St. Anthony is bargained with as pagans are wont to approach and reproach their deities. And it is by such devotions as this (for this is merely an illustration) that the modern world is to be converted to Catholicity! How can one imagine a healthy man of intellect subscribing to practices which appear to him utterly childish? As these are put forward and insisted upon as true Catholicity, he is disposed to put aside the system to which they adhere.

"The church should rid itself of these puerile and superstitious inven-

tions. We have too many bedizened infants, too many revolving candle-machines, too many boxes for the coin of the credulous, and too little faith in God and too little love for the blessed sacraments.—*New York Sun.*

MUSIC for the CHOIR; HYMNALS (WORDS AND MUSIC); SERVICES FOR SUNDAY-SCHOOLS; SACRED SOLOS, DUETS AND CHORUSES; FOR HOME AND CHURCH, all to be had at

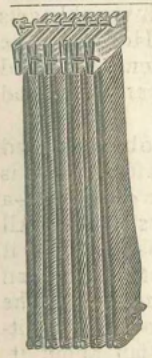
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Assets January 1st, 1900		$ 9,261,037 08
Liabilities, (including Capital Stock)	$7,639,256 53	
Surplus	1,621,780 55	
		$ 9,261,037 08
Surplus as to policy-holders		$4,621,780 55

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1-y may

St. Clement's Magazine.

PHILADELPHIA, JANUARY, 1901.

KALENDAR FOR JANUARY.

1. Tuesday (*The Circumcision of Our Lord*).....Masses, 12.01 (midnight), 7, 7.30 and 9.30 a. m.
2. Wednesday.....Masses, 6, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
3. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
4. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
5. Saturday.....Masses, 7 and 7.30 a. m.
6. **Sunday** (*The Epiphany of Our Lord*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 5 p. m. Solemn Even-song, 8 p. m.
7. Monday.....Masses, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
8. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
9. Wednesday.....Masses, 7 and 7.30 a. m.
10. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
11. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
12. Saturday.....Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
13. **Sunday** (*1st after Epiphany*).....Masses, 7, 8 and 9.15 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 5 p. m. Solemn Even-song, 8 p. m.
14. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
15. Tuesday (*St. Paul, the first Hermit*).....Masses, 7, 7.30 and 9.30 a. m.
16. Wednesday.....Masses, 7 and 7.30 a. m.
17. Thursday (*St. Anthony, Ab. C.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
18. Friday (*St. Prisca, V. M. Abstinence*).....Masses, 7 and 7.30 a. m.
19. Saturday (*St. Wolstan, B. C.*).....Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
20. **Sunday** (*2nd after Epiphany*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
21. Monday (*St. Agnes, V. M.*).....Masses, 7 a. m. Requiem, 7.30 a. m.
22. Tuesday (*St. Vincent, D. M.*).....Masses, 7, 7.30 and 9.30 a. m.
23. Wednesday.....Masses, 7 and 7.30 a. m.
24. Thursday (*St. Timothy, B. M.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
25. Friday (*Conversion of St. Paul, Apostle. Abstinence*).....Masses, 7, 7.30 and 9.30 a. m.
26. Saturday (*St. Polycarp, B. M.*).....Masses, 7 and 7.30 a. m.
27. **Sunday** (*3rd after Epiphany*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
28. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
29. Tuesday (*St. Francis of Sales, B. C.*).....Masses, 7, 7.30 and 9.30 a. m.
30. Wednesday.....Masses, 7 and 7.30 a. m.
31. Thursday.....Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m.

Even-song, daily, 5 p. m.

The Catechism, every Sunday, 3 p. m.

Infant Class, every Sunday, 3 p. m.

Girls' Bible Class, every Sunday, 3 p. m.

Women's Bible Class, every Sunday, 3 p. m.

Men's Bible Class, every Sunday, 3 p. m.

St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

Single Copy, 5 Cents. **Yearly, 50 Cents.**

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Entered in Philadelphia Post-office as second-clas mail matter.

PHILADELPHIA, ~~DECEMBER~~ Jan., 1901.

A Congregation of Rites.

We have had one all the while and did not know it; the successful editor of the *Churchman* and the learned editor of the *Church Standard* are in the business and there is no appeal; even the Presiding Bishop must report to them, rather than to his brethren of the Episcopal rank, when they call him to account directly or indirectly, that they may publish, over his own signature, a disavowal of the things they disapprove or condemn. Copes and mitres constitute the "ritual anarchy." Copes are condemned in spite of the fact that the Archbishops of Canterbury and York, the Bishops of London, Lincoln, Winchester, not to speak of *Dean Farrar* or such juvenile American prelates as the Bishops of Springfield, Newark, Delaware and others wear these so-called "R. C." vestments *and mitres:* To pass by the report of Bishops Coxe, Doane and Potter, Bishops Seabury and Claggett wore them on their heads and not on their note paper. It is too late; people have grown accustomed to Bishops properly vested in stained-glass windows and ecclesiastical buildings, and they will not be afraid of them in actual life so vested.

One thing brought out at a recent conference in Fulham, called the "Round Table" was: that Catholics, like Lord Halifax, knew what they believed and could state it in unmistakeable terms, content not to seek curiously for explanations, while others had explanations, reasons, excuses, apologies.

LORD HALIFAX.

It has been authoritatively denied that Lord Halifax has joined, or intends to join, the Roman Communion.

Giving Without Principle.

People are generous in giving to and for what appeals to them and interests them, without regard to the wisdom and benefit. People all have their "pet" charities and fads, but a very casual study of appeals and some experience of charitable and institutional work deepen that idea of unwise and careless management, unnecessary expenditure, almost reckless extravagance—a great part of funds going out in this way—and pathetic appeals quickly responded to by the unheeding and thoughtless, who imagine that they are aiding in a good work. There are many charitable associations that appeal, whose primary object, although not the official one, is the satisfying of a grudge, the exploitation of self-will, a vantage point to interfere, a means to give annoyance.

In this congregation are many people who give to all sorts of outside objects without regard to their worthiness, and it is more than a mere Christian courtesy that your clergy should be aware of the objects that interest and enlist your sympathy and generosity. You are lacking in the filial respect that belongs to their office and responsibility when you please yourself. You are not only stewards of your means, but the priests placed over you in the Lord have to watch as those who must give account of you. Again, you are asked either to send your subscriptions and gifts (designated) through the clergy or to acquaint them with the fact. If you have not sufficient confidence in their judgment, it is time that you have the oversight of those whose office you respect. This appeal has been made several times, and few have responded, and some have made it the occasion of angry and bitter complaint.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:
THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. A. W. DORAN.
THE REV. F. D. WARD.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M.; 3-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7–8 P. M.

The Rev. A. W. Doran, in Church on Thursdays, 7.30-9.30 P. M.; Saturdays, 4-5 and 7-9 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. W. A. Goodwin

Sexton.—Clinton Searle.

Clergy House, 2026 Cherry St.
All Saints Home, Cherry and Lambert Sts.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

Twenty-seven persons have given for the Children's Fund.

Eighteen persons have given toward the cost of Tower Cross.

The Clergy and Sisters are very grateful for many kind remembrances.

S. Lawrence Guild acknowledges, with many thanks, two bundles of clothing from Mrs. Osborne.

The Silver Crucifix "in memory of Eleanor," given each year by a friend, is awarded to Edith Downey.

It is hoped hereafter to publish each month acknowledgment of donations for all purposes.

Candles and olive oil have been given by one who generously supplies both of these for the Crypt Chapel.

We sincerely regret that Mr. Hampton leaves the Choir on January 1st to return to his old position at St. Peter's.

Generous response has been made to the appeal of the Sisters to enable them to furnish Christmas dinners to the worthy poor.

Faithful members of the Altar Guild have given much extra time that promises and orders might be completed in time for Christmas.

There has been an encouraging return to privileges by members of St. Mary's Guild—cheerful service in cleaning the sanctuary.

The Treasurer of the Corporation of All Saints Sisters of the Poor hopes to make a complete statement of all money received and the manner of expenditure.

Thirty-five of the Magazine's subscribers are notified this month that their subscriptions have expired. If you are one of the number, kindly send renewal at once.

Several members of the Guilds have had to return their medals because they were unwilling to be faithful to their spiritual duties—attendance at Mass and receiving Holy Communion.

The legacy of Miss Julia Dunlap was paid by the executors on Dec. 1st, and put to the credit of the Endowment Fund. After the payment of inheritance tax, the amount was $476.25.

Read our advertisements. Buy from our advertisers, and see that the Magazine is given the credit of your trade. You will thereby help us as well as them. We heartily recommend all our advertisers.

Anniversary Masses were said during the month as follows: 27th Nov., Sarah Herr; 11th Dec., John Neill; 12th Dec., Stewart Stone, Priest; 20th Dec., Emily Barclay; 22d Dec., Sister Georgina, of All Saints.

The Sisters gave out 6 Thanksgiving dinners and arranged for over 30 Christmas dinners. $50 was added to the Poor Fund—the proceeds of Parish Tea—and 46 persons gave $128 for Christmas dinners and poor relief.

The members of St. Vincent's Guild have unselfishly given of their time and labor in the matter of the Christmas preparations and decorations, and other people have given of their time and skill, that all things might be in readiness for our Christmas joy.

Mass will be said at midnight to usher in the New Century, offering that one acceptable act of worship to Almighty God on behalf of His Church and our Country. Request must be made for permission to receive Holy Communion at that time, and those who receive permission should observe a six hours' fast of devotion.

The appeal made in the April MAGAZINE to raise a Sanctuary Fund as a memorial of the work of the S. S. J. E. is withdrawn, as it has failed to awaken any interest. Any who gave money for such memorial may have it back, and the fund will continue for the decoration of the Sanctuary. Only three or four gave for S. S. J. E.

The collection on Sunday morning, Jan. 20th, at the Solemn Mass, by resolution of the Vestry, will be for mission work in Philadelphia outside St. Clement's Parish. The Rev. M. L. Cowl, C.S.S.S., will preach at that time on behalf of the object, and it is hoped the response will be a generous one. Due notice will be given as to the division of the money.

The Advertisements.

We would again request our readers to patronize, as far as possible, those whose advertisements appear on our pages. We advertise none but reliable parties. They are helping us sustain our paper, but they have motives other than the purely philanthropic—they want and expect some return; please mention St. Clement's Magazine.

Offertory Account.

Dec. 2.	Cash,		$75 07
	Envelopes (186),		66 70
9.	Cash,		40 87
	Envelopes (124),		54 95
16.	Cash,		45 32
	Envelopes (127),		54 35
23.	Cash,		42 46
	Envelopes (129),		50 25
			$429 97

Special Funds.

Mortgages (16),	$ 32 07
Endowment (14),	488 47
Clergy House (15)	11 55
Burial Lot (2),	35 00
Tower Cross (10),	81 50
Sisters (3),	12 00
Episcopal Hospital (2)	5 50
Children (25)	87 25
Poor Fund (Thanksgiving),	33 74
Sanctuary,	1 00
Other	4 63
	$792 71

Clergy House Fund.

Dec. 1,	$2062 89	174,	25
161,	1 00	175,	25
162,	5 00	176,	1000 00
163,	50	177,	50 00
164,	25	178,	25 00
165,	25	179,	10 00
166,	25	180,	10 00
167,	25	181,	5 00
168,	05	182,	5 00
169,	1 00	183,	1 00
170,	1 00	184,	1 00
171,	25	185,	1 00
172,	1 00		
173,	25	Total,	$3182 44

Sanctuary Fund.

Dec.,		$311 75
19,	$1 00	
20,	25 00	
		$26 00
		$337 75

Christmas Day.

Cash,	$348 82
Envelopes (51),	8 80
Clergy House (10),	1,108 00
Mortgages (8),	13 65
Endowment (11),	58 85
Tower Cross (7),	36 00
Sisters (2),	101 00
Choir,	25 00
Vestments,	25 00
Children (2),	26 00
	$1,751 12

Burial Fund amounts to $314.17.
Mortgage Fund amounts to $1,114.26.
Sanctuary Fund amounts to $32.75.
Endowment Fund amounts to $5,787.62
Tower Cross Fund amounts to $119.00.

Communicants.

Added:

(Mrs.) Annie G. Brown.
Annie Brown.
Elizabeth A. Martin.

Burials.

Dec. 10. Edward Cartwright.
16. Joseph Barker.
19 Jane Cox.

785 Communions November 25th—December 23d.

Sanctuary Fund, Etc.

Although the appeal for a memorial of the work of S. S. J. E. has been withdrawn, yet we hope only greater efforts may be made to increase the fund for finishing the walls with marble, putting in stone Credence, Piscina and Sedilia. One of these might well serve as appropriate memorial of S. S. J. E. Eventually we would wish to have a stone Altar and Baldachino after the pattern of the one at San Clemente, Rome. It may be years before this can be realized, but it may be done bit by bit.

The Clergy House Fund has reached over $3000, and $300 more is available for it. The most satisfactory plan would seem to be to sell 2026 and build an entirely new building on Twentieth street front, the lower part to serve for Choir and Acolyte's rooms with Clergy offices and Sacristy, and upper part for appartments for Clergy; this must be carefully thought about. The practical part is, it does away with the present west end arrangement, carrying of vestments, etc., back and forth, the walk of Choir before and after every service, and would reserve processions for their proper place at festal and penitential times. The one objection of the south garden, etc., ought not to have any real weight. To carry this out we shall need $10,000 at least. Nearly $450 must be given to make up sum of mortgage, besides amount set aside by Vestry on April 1st, next.

Caution.

Commercial houses are soliciting orders for wafers, but the Rev. Clergy ought to be very careful and know that they are properly and carefully made. "Religious" and devout women ought alone to be entrusted with such work. Wafers may be obtained at All Saints Mission House, Cherry and Lambert streets, Philadelphia.

The Passing of the "Magpie."

The above is a term sometimes used for the long, full, black satin garment worn by those of Episcopal rank—hideous, ugly and unworthy in every way. Some with "ritualistic" proclivities had the garment made of scarlet or purple stuff; but not even three centuries and more of use could make it a correct and proper garment in the Church of the Living God. Now it is going the way of its relative, the Geneva Gown, and will soon have fallen into disuse, and none will mourn its loss. That big picture in an Arch street shop was enough to discredit it—put it out of fashion. This beautiful expanse of funereal hue has been the P. E. fetich. Of course its votaries cry out as to the peril of such loss, but so did some Ephesians of earlier days; perhaps, after all, their modern "craft" is in danger.

Christmas at St. Clement's.

Such a holy, blessed memory to have of this jubilee! The people have indeed been willing offerings in this Day of the Lord's power. The clergy were busy ministering the Sacrament of Penance, and we feel confident that of the 363 who made their communion at our altars or elsewhere that it was with dispositions of holy, humble love and devotion. Vespers were sung in St. John's Chapel, as also the midnight Mass; the low Masses at 6, 7 and 8 were well attended; the Children's Mass at 9.15 and the Solemn Mass did not have as many worshippers as was fitting. The Choir, under Mr. W. A. Goodwin, again sang Mozart's 1st Mass in C with the reverence that kindled and assisted devotion; every man's and boy's heart was in it, and one felt it and was thankful there was no straining after an untrue and unreal art. It was part of the whole act of worship, the holy Sacrifice of the Mass—for God's glory, not people's amusement.

Revs. A. W. Doran, C. C. Quin and F. D. Ward were the sacred ministers. The Christmas Hymns, "Of the Father's Love," "Adeste Fideles," "While Shepherds Watched," "God from on High" and "Hark, the Herald Angels" were sung by all the people with glad voice.

Nowhere else is there a more willing number of helpers to make the necessary preparations for a festival. The work that never shows no one knows. A great part of the burden falls on St. Vincent's Guild, and the clergy know well that there is no risk of failure in any of their cheerful labors, while the Sisters fully realize that in all the many things of which they have the care and charge there is no lack of cheerful service.

Generous members of the congregation and some others provided liberally for the Clergy and Sisters.

The New Century.

How frequently these words are in men's mouths just now and how little really do they penetrate the heart!

When we are called upon to lay away a dead body we look upon it as a solemn and serious occasion, yet how vastly more invested with solemnity should be the termination of the cycle of one hundred years. Indeed, the students of history have endeavored to impress this upon us by assigning almost a personality to the group of years we call a century, speaking of its characteristic accomplishments, failures, etc., as though it were a living creature that had influenced us and that we had influenced in turn.

Yet we should be wrong if we said that men were altogether lacking in serious feeling at the end of one century and the beginning of another. The occasion does sober all thinking men with its message of the swift flight of human existence. But the warning fails to sink deep enough.

The divisions of time on the surface appear artificial, but they are in truth a God-given mercy. Day and night, week, month and year, rest directly upon His ordinance as expressed in the first and eighth chapters of the Book of Genesis. They are periods adapted to the inherent constitution of man's nature, as has been proven by every attempt to apply a different scheme of divisions.

The passing of the century mark, then, must not only arouse us to grieve over the rapid flight of time as a shock to pride because it reveals our littleness, but since "our times are in His Hand," there must be devout repentance for the ill use of past years and earnest resolutions to consecrate the new epoch to His service.

We read of a movement to plant huge crosses on nineteen of the tallest mountain peaks of Italy as a memorial of Christ's rule over the Nineteenth Century. But alas! how many fields were left unconquered for Him, and as the new century opens before us how many enemies are gathering to attack His kingdom.

We are leaving a century crowded full of most astonishing inventions wonderful increase of knowledge, mighty application of the laws of organization and combination which, while proceeding from the enlightenment given through the Christian Church by God, have not led men always to God. In the Church, too, there have been movements of life and of strength, but as we face the open door of the Twentieth Century can we see down its vista the signs of Christ's Second Coming?

That question rests upon us as Christians. We see iniquity abounding, for indifference is the blackest iniquity; we perceive eyes and hearts blinded by the abundance of material prosperity; we behold the dreadful weed-like growth of sects calling themselves Christian; we are informed of wolves from within devouring the Christian flock. These and numerous other signs we are aware of, but we practically say let some one else see to it; the responsibility is not mine.

Yes, but the "privilege" is ours. It will be a stirring century. God grant that nothing be more stirred than the Church. It will be a wonderful age to live in. God grant our eyes may see the greatest wonders in His kingdom. It will be an age of stern and awful conflict. God grant we may strike our small blows for truth and right.

We have prayed "Thy Kingdom come" unceasingly, but we have let others give themselves to work out our prayer. Oh, for some of the enthusiasm of the old days. Oh, that we all might feel ashamed that those who fight under less glorious standards should enter the new century with more zeal and vigor than we who call ourselves Catholic Christians.

Christian Endeavour.

Speaking of so-called undenominational movements, the *Church Times* says: "We note the movement called *Christian Endeavour*. This appears to us—we mean to speak with all frankness—thoroughly mischievous. It is an organization of social amusements for the lower middle class, with that thin veneer of religious sentiment laid over it which forms a ready substitute for true religion." It has *indifferentism* as its underlying principle, and subordinates all considerations, even the most important, for one overmastering idea. They have a perfectly genuine passion and enthusiasm for a vague something—the evangelization of the world. They would ignore sin and sacraments; in fact, do not seem to be aware that there is such a thing as revealed religion, with rooted foundations and unalterable duties.

Mischief Makers.

Perhaps every association of people has a certain number of those who delight in making trouble—creating difficulties, who openly boast that is their intention. "Busybodies" is a term used of them by Holy Scripture. No time or object is too sacred for the virulence of their tongues, the insolence of their attacks. Such need to be warned from time to time, that they may repent, recognize the hideous nature of their character, before they do overmuch damage. Beware of such. We are glad to see the Bishop of New York warning the clergy against the danger of people making use of them in matters for which they were not ordained. It is usually because people fail to rule that they attempt to ruin. Another cause of such disaffection is an unrecognized, rejected vocation, the memory of which must be beaten out, stifled or hushed.

Holy Cross Monastery.

The Order of the Holy Cross, whose house is now at Westminster, Md., have bought land at West Park, N. Y., for a monastery, and are trying to raise money to erect the necessary buildings. Any donation, however small, will be received by the Clergy and forwarded to the Bursar of the Order.

The Bishop of Maryland, it may be remembered, makes it an Episcopal principle to treat those who believe in the Catholic Religion with unreasonable severity, studied discourtesy and arbitrary intolerance; but, of course, "if a man know not how to rule his own house, how shall he take care of the Church of God?"

Liturgical Uniformity.

The attacks of heresy in the primitive Church were the direct cause of the explicit statements of doctrine which she put forth for the benefit and protection of her children.

So in these latter days the attacks of unbelievers upon the restorations of the ritual expression of doctrine in the Anglican Church have, in spite of the unpleasantness and distress, brought to pass a definite and clear understanding upon what the foundations of our ceremonial and liturgical laws are laid.

A quarter of a century ago the painful miscarriages of justice in ecclesiastical matters were really excusable in part by reason of ignorance, and even priests, in their well-meaning endeavors to "return to the old faiths," being influenced often more than they perceived by preference rather than real law, and ancient or universal custom, produced a confusion that to the casual observer seemed discord.

The storm has cleared the atmosphere immensely. Contest led to study and study to clearer knowledge, so that we of the present generation have our liturgical, ceremonial and canonical experts unknown to our fathers. This enables us to dispense with the services of a lot of very willing, but utterly incompetent, individuals from every walk of life, who feeling themselves called to greatness, thought they saw a field where it could be secured without much knowledge or effort at the expense of the Church.

The consecration of Bishop Weller at Fon-du-Lac has been one of the last instances where agitation and onslaught have worked much good.

The charge that the vestments used and the liturgical interpolations made on that occasion were unlawful brought out the old spectre: have we a liturgical or ceremonial law? In the words of a contemporary we may venture to assert that it has been put to rest where it will not bother any one for some time.

But first, is "this historic Church of ours" so broad that she had no law of uniformity, but every member may do as belikes him, which seems to be the practice if not the belief of some of our brethren? "Against the first objection, it must be said" no law, no illegality. But, secondly, if "this Church of ours" be in any real sense an historic Church her ceremonial law is an integral part of her history.

Has the Church of England a ceremonial law or a liturgical law? The first Prayer Book of King Edward the VI and the Ornaments Rubric are so well known we scarcely need to mention other sources, and as these referred to the days of the undivided Church so the law which they perpetuated is a pillar that is not to be set up in isolation from the great temple of the Catholic Church, but to be viewed always in the proper setting.

(Continued.)

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St. Clement's Magazine

Vol. XVII PHILADELPHIA, FEBRUARY, 1901 No. 2

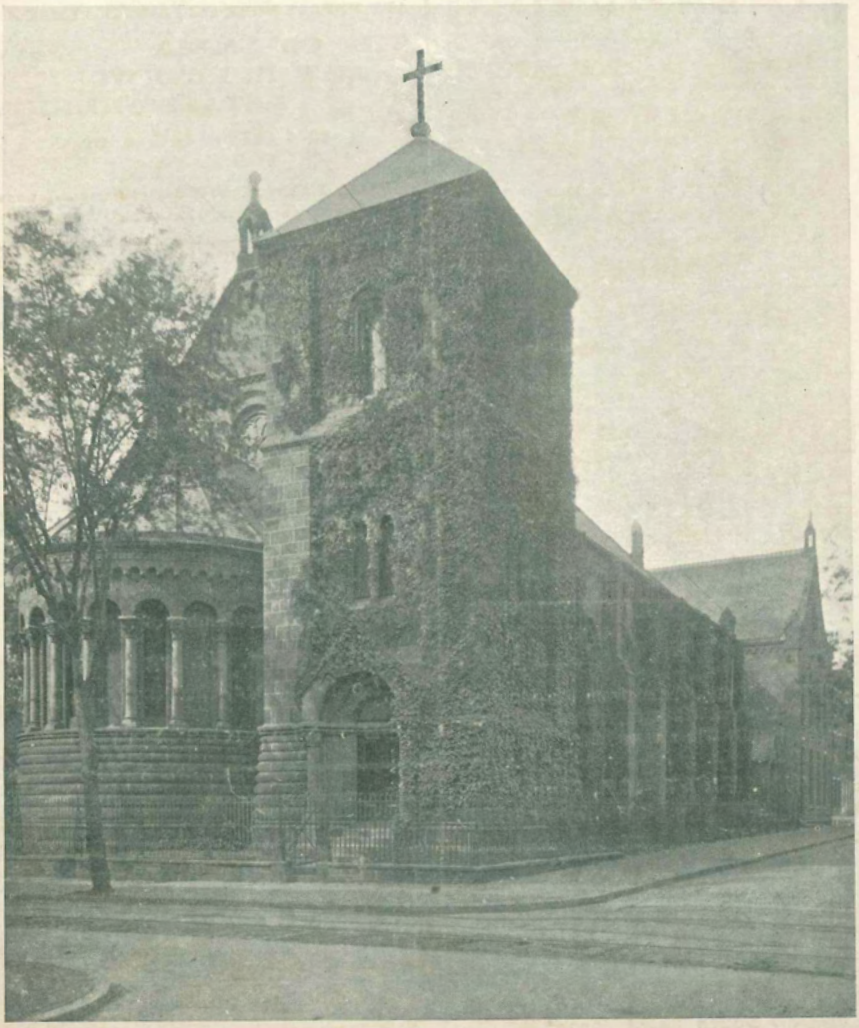


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St. Clement's Magazine.

PHILADELPHIA, FEBRUARY, 1901.

KALENDAR FOR FEBRUARY.

1. Friday (*St. Ignatius, B. M. Abstinence*).....Masses, 7 and 7.30 a. m.
2. Saturday (*Purification of B. V. M.*).....Masses, 7, 7.30 and 9.30 a. m.
3. **Sunday** (*Septuagesima*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 5 p. m. Even-song, 8 p. m.
4. Monday (*St. Gilbert of Sempringham, Ab. C.*).Masses, 7 a. m. Requiem, 7.30 a. m. Guild of St. Mary, 8 p. m.
5. Tuesday (*St. Agatha, V. M.*).....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p.m.
6. Wednesday (*St. Dorothea, V. M.*).....Masses, 6.30, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
7. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a m. Mothers' Meeting, 8 p. m.
8. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
9. Saturday (*St. Apollonia, V. M.*).....Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
10. **Sunday** (*Sexagesima*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 5 p. m. Even-song, 8 p. m.
11. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
12. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
13. Wednesday.....Masses, 7 and 7.30 a. m
14. Thursday (*St. Valentine, Pr. M.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
15. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
16. Saturday.....Masses, 7 and 7.30 a. m.
17. **Sunday** (*Quinquagesima*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
18. Monday (*St. Colman, B. C.*).....Masses, 7 a. m. Requiem, 7.30 a. m.
19. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
20. Ash-Wednesday (*Fast*).....Masses, 6, 7, 8 and 9 a. m. Parish Retreat. Addresses, 10 a. m., 12 m., 3.30 and 5 p. m. Penitential Office, 8 p. m.
21. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
22. Friday (*Abstinence*).....Masses, 6.30, 7, and 7.30 a. m. Meditation, 12 m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
23. Saturday.....Masses, 7 and 7.30 a. m.
24. **Sunday** (*1st in Lent*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. Mission Service, 8 p. m.
25. Monday (*St. Matthias, Apostle, transferred*)...Masses, 7, 7.30 and 9.30 a. m.
26. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
27. Wednesday (*Ember Day. Abstinence*).....Masses, 6.30, 7 and 7.30 a. m.
28. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.
Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

St. Clement's Magazine.

PUBLISHED MONTHLY BY

J. C. GOODWIN, JR.

Single Copy, 5 Cents. Yearly, 50 Cents

Address all communications to 703 CORINTHIAN AVENUE, PHILADELPHIA.

Copies may be had at WARWICK'S BOOK STORE, 250 South Eleventh Street.

Entered in Philadelphia Post-office as second-clas. mail matter.

PHILADELPHIA, FEBRUARY, 1901.

St. Clement's Magazine, Year 1900.

To subscriptions, donations and single sales, ...		$129 54
Received from advertisers, .		142 26
Rec'd from Rev. G H. Mof- ett,, January, 1900, . . .		30 00
		$3 ,1 80
Paid for printing, . .	$252 77	
" " postage, en- velopes, etc.,. . .	29 09	
		$281 86
Balance on hand, ...		$19 94

23d January, 1901.

The above account of the business of the MAGAZINE is satisfactory, but the present condition cannot be maintained unless we retain our advertisers. This can be done by giving them a portion of your trade.

The Church Review.

On Monday, January 14th, a meeting of clergy and laymen was held at St. Mark's Clergy House, through the courtesy of Dr. Mortimer. Mr. Kelway, editor of the Church Review, made a statement outlining a plan by which an Anglo-American journal was to be established. Already it had been put before a meeting in New York and later it was to be put before a meeting in Boston. The Church Review is the organ of the E. C. U.

More in the Public Eye.

"St. Clement's which used to be more in the public eye than now," is the way in which we are spoken of in an interesting article on the work of Philadelphia Churches in the Public Ledger of January 14th. It is not our desire to be "in the public eye," we neither desire to compete with the theatre, opera or variety shows, or to advertise ourselves, but we venture to say that all over the city it is well known that the Church exists, services are held, all the Sacraments are freely and willingly ministered and as a result more souls are reached, helped and strengthened than other places where it is perfectly proper and respectable to attend. As some wrote, "Then there's St. Clement's you never know what they are going to do or not going to do next." It is going to stay there—we are grateful for the splendid inheritance of the past, we mean to be true in present duties, and we intend to be faithful to future responsibilities. Put on the whole armour of God for the coming conflict.

The Bishop of Cairo.

The burial office and Mass for the repose of the soul of Bishop Hale took place at St. Mark's Church on Monday December 31st. Bishop Whitaker said the Requiem Mass, using the proper Collect, Epistle and Gospel as set forth in First Prayer Book of Edward VI. The Bishop of Springfield was also present. Bishop Hale was perhaps the best informed Ecclesiastic of our Communion in matters pertaining to the Eastern Church, it was through his influence and kind offices that the Procurator of the Holy Synod arranged for the gift of the Stones from the monastery on the site of St. Clement's martyrdom which are now the valued possession of our Parish. May the Eternal Light more and more brightly shine into his soul.

Total of Receipts, 1900.

Poor Fund, ...	$296 69
St. Mary's Guild, ...	64 02
Holy Cross Guild, ...	88 88
St. Katharine's Guild, . . .	10 57
Holy Child Guild, ...	19 60
	$479 76

Expenditures.

Poor Fund, ...	$311 48
St. Mary's Guild, ...	60 74
Holy Cross Guild, ...	101 89
St. Katharine's Guild, . . .	10 12
Holy Child Guild, ...	19 48
	$503 71

Liturgical Uniformity.

(Continued.)

We hear much talk of loyalty to "English" law, use and practice, as if in refusal of a wider loyalty to the whole Church. Now English law, etc., can only mean Catholic law, etc., reformed, *i. e.* restored from what was not really Catholic, adapted in a very secondary sense to local requirements, but still Catholic before being either historically or logically English; otherwise, we set up, which many indeed do, an infallibility in England which we deny in Rome. Only the whole, the Catholic Church can be the supreme infallible arbiter of law. Well, then, the Church of England has a ceremonial law. This can hardly be impugned and its limits are gaining clearness every day. By that law Copes, Mitres, Censers, etc., are not only of permissible use but "compulsory" by the testimony of many authorities.

However, has the Church in these United States a ceremonial law? The preface of her Book of Common Prayer testifies that she is "far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship, or further than local circumstances require." Judge Hoffman, Rev. Wm. White, Justice Whitlock, Burns, Gibson and Hale all hold, as expressed in the words of one, "There is a Common Law Ecclesiastical as well as our Common Law" (*i. e.*, civil). So our loyalty to the American Church includes loyalty to our fostering mother, the Church of England, and thus to the entire Catholic Church. Vestments, then, as well as ornaments of churches and altars have their basis in law, namely, in history and in fact. The vituperation of prejudice and the preferences of individuals must eventually yield to the uniformity of this law, and. we venture to say, are yielding. A word on Rubrics: It often appears to be overlooked of how different character the Rubrics of the Book of Common Prayer are from those of the Roman Missal. In the latter they are minutely explicit, and therefore peremptorily directive; in the former, composed under the stress of revulsion from involved rules of elaborate instruction, and of composing a manual for laity as well as Clergy, the language is simplified, and ceremonial left to the knowledge of the Clergy derived from other sources. That this simplicity was taken advantage of in the later Revision, in 1552, under Protestant influence, should lead a priest to look at history before consulting the Prayer Book.

Lastly, on the subject of strictly liturgical law. In the short laudable effort to express the law of the Church in as manifest and plain a form as possible, and to free it from personal caprice, one eminent authority has taken the ground that there shall be no interpolations in or additions to the Prayer Book Offices under any conditions or circumstances. Now if there is a priest who fulfils that statement, we have a few questions to ask the oracle: Has he been asleep since the days which began the 17th century? or does he believe that (as a writer has well suggested) man was made for the Prayer Book rather than the Prayer Book for man? or does he believe that liturgy and ceremonial are to express man's faith and devotion or to throttle it?

The only position, it seems to us, that will not only exist a beautiful glass-cased theory, but be adapted to practical wants, is one which says the

Prayer Book and its Rubrics shall be loyally carried out to fulfil the essential historical and Catholic purpose intended in their directions, but omission shall not be prohibition, especially when the Protestant atmosphere of these later centuries is carried back into Reformation times and unduly allowed to exclude things never intended to be excluded.

The Prayer Book and its Rubrics say nothing in discord with the Catholic Faith, thanks to God's all-wise Providence; but where "fallible men cast out too hastily some of the precious lading of the ship" (Archbishop of York), and left parts of the Faith without witness until these things are explicitly restored by authority in this Church of ours, they ought to be restored on individual responsibility, with the appeal to obeying God and His undivided Church rather than man. "If this be heaven, make the most of it." So long as Unction of the Sick and Mass for the Dead, for instance, lack authoritative form, priests must select such as they think suitable. The restoration of a proper Mass for the Feast of the Transfiguration, in 1883, is an example of obscured doctrine being reclaimed. It seems to us quite competent for other days observed in the Western Church to be restored privately, especially by religious communities who have always been allowed special privileges of that sort. Many outgrowths of devotion went through the stages private, parochial, diocesan, provincial, Catholic; they may be restored likewise. Our conclusion is that the Church in these United States has a liturgical and ceremonial law, and if those who believe the Catholic religion are faithful in their witness, she will shortly have a ceremonial and liturgical uniformity.

(*Concluded.*)

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The Maryland Clerical Union has printed and presented a very admirable Declaration on Reservation for the Sick, we quote a part:

"The opposition on the part of some, to the restoration of the usage of reserving the Eucharist for the sick, and the cry of lawlesslesss, seems due to a lack of soundness of faith in the Incarnation. And if unsound in this fundamental doctrine, what wonder is it that they do not rightly hold the doctrine of the Real Presence of Christ's Body and Blood, after consecration under the veils of Bread and Wine; that in many of our Churches the Eucharist is not celebrated at least every Sunday; that it has been dethroned from its rightful place as the chief act of worship on Sunday, and that Morning Prayers are substituted for 'the continual remembrance of the Sacrifice of the Death of Christ.'"

We look back and think of those, who once opposed the revival of the old custom of singing the Psalter, and of using Lights, Vestments and Incense in the celebration of the Eucharist as ignorant of the primary principles of Christian worship. In like manner shall the intelligence of future generations be shocked at the unbelief of those who now oppose the Reservation of the Bread of Life for the sick and dying."

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only surpassed by seeing Him "face to face" in Heaven.

"An open Church," then, is one where every day God comes to visit His people in the daily Mass, and a pathway is opened to Heaven. Daily Matins and Even-song, and occasional individual intercession does not make an "open Church." The daily offices are obligatory upon priests and religious, because of their dedication to God, but all prayer is "through Jesus Christ our Lord." Mass is the Great Prayer as well as the Close Presence. All other prayers centre around this; all other approaches to God draw their efficacy from it.

We have spoken of God's House and God's special Service, but He has also been pleased to appoint a keeper of His House, one who is called the Man of God. Other persons may perform other duties, but the Priest merely should open God's House each day by the service for which he was set apart. A truly "open Church" requires then the Man of God daily performing the Service of God in God's House. Anything else detracts from the fulness of the term. An "open Church" will soon become the House of God's people.

A Dream.

(*Contributed by an humble parishoner.*)

It was in the year of 1894, and I experienced a dream—a dream that to me was very solemn.

I dreamt as if I was going over to some other country, and this country was far away; and when I came down to the landing to go on the boat it had gone, and a man told me that I would have no other way to go except by water, and the distance was great. I thought to myself: how could I get there? But God was with me, as the Lord is always with my thoughts and actions. And the man told me: if I would wait, the ship would return

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St. Clement's Magazine.

KALENDAR FOR JUNE, 1901.

1. Saturday (*St. Nicomede, Pr. M. Ember Day. Abstinence*).....Masses, 7 and 7.30 a. m.
2. **Trinity Sunday**.....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 5 p. m. Solemn Even-song, 8 p. m.
3. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m. Guild of St. Mary, 8 p. m.
4. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
5. Wednesday (*St. Boniface B. and his companions, M. M.*).....Masses, 6.30, 7 and 7.30 a. m. C. B. S., 5.15. p. m. Guild of St. Vincent, 8 p. m.
6. Thursday (*Corpus Christi*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
7. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
8. Saturday (*St. William of York, B. C.*).....Masses, 7 and 7.30 a. m.
9. **Sunday** (*1st after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
10. Monday (*Trans. of St. Margaret, Q.*).....Masses, 7 a. m. Requiem, 7.30 a. m.
11. Tuesday (*St. Barnabas, Apostle*).....Masses, 7, 7.30 and 9.30 a. m.
12. Wednesday.....Masses, 7, and 7.30 a. m.
13. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
14. Friday (*St. Basil, B. C. Doct. Abstinence*)...Masses, 7 and 7.30 a. m.
15. Saturday.....Masses, 7 and 7.30 a. m.
16. **Sunday** (*2d after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
17. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
18. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
19. Wednesday (*SS. Gervase and Protase, M. M.*)Masses, 7 and 7.30 a. m.
20. Thursday (*Trans. of St. Edward, K. M.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
21. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
22. Saturday (*St. Alban, Protomartyr of England*)Masses, 7 and 7.30 a. m.
23. **Sunday** (*3d after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
24. Monday (*Nativity of St. John Baptist*).....Masses, 7, 7.30 and 9.30 a. m.
25. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
26. Wednesday.....Masses, 7 and 7.30 a. m.
27. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
28. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
29. Saturday (*St. Peter, Apostle*).....Masses, 7, 7.30 and 9.30 a. m.
30. **Sunday** (*4th after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.

Matins, daily, 9 a. m.

Even-song, daily, 5 p. m.

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PHILADELPHIA, JUNE, 1901.

The Diocesan Convention.

The usual sessions were held during three days beginning on Tuesday, May 7th. A canon providing for an Archdeacon was passed, and the salary fixed at $3,000 a year. It seems a strange condition that such a large amount should be necessary in return for that burning, enthusiastic love for missions, which must be the characteristic of this important officer.

The Bishop, in his address, mentioned that the whole of the debt on St. Clement's had been paid. The usual committees were appointed or elected as well as the important officers. Some distinguished individuals seem to have a place on several committees, as well as performing the duties of several offices. Is it just to require so much from a few men, even if they are willing? In an important Diocese one place for a man is enough, and each individual ought to recognize the fact.

Only three Clerical deputies were elected for the General Convention at San Francisco. This is a sad spectacle for this honoured Diocese.

The sixty-first annual report of the Bishop White Parish Library Association has been received. Thirty grants of books were sent out. The receipts were $1,415.93, and expenditures 1,406.18. Miss A. S. Brown reports twelve subscriptions from St. Clement's amounting to $26.00.

Confirmation.

The Magazine is printed too early to contain an account of the visitation of the Bishop. The number who are expected to receive is not large; the Clergy do not regret this; every year some fall away, and very soon are tired of God's service; and it is greatly to be hoped, with the smaller number, the proportion of those who persevere may be greater. No amount of exhortation or entreaty can change the stubborn or laggard will—only God's grace. May He mercifully pity and pardon the lost erring and straying, as well as strengthen the faithful and true. It is always pathetic and sad to mark against the names of those who should be "living stones" of God's Temple, the adjective that describes present earthly condition, "lapsed," "removed," "not attending," "lost sight of." The blame rests on the individual soul that had been called, illuminated, strengthened, renewed, but fell away because of the difficulties of the way. Pray for those who are making their fresh start, that they may persevere. First Communion on Sunday June 9th, at 7 o'clock.

Seashore Home.

A strawberry festival for the benefit of the Seashore Home will be held in the Parish Building, on Tuesday, June 4th. Cards of admission may be had from the Clergy or Sisters, without charge. Refreshments may be obtained. It is expected that every person will bring some donation, groceries, canned fruits and vegetables, or money. These may be sent during the afternoon or brought in the evening. A large attendance is desired.

The fifth annual report of the Board of Managers of the Pennsylvania Epileptic Hospital and Colony Farm, has been received. We notice $236.00 contributed by St. Clement's people, and $500 which the Corporation of All Saints Sisters paid for the building that was originally bought by St. Clement's people.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD.

The Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M.; 3-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7–8 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. W. A. Goodwin

Sexton.—Clinton Searle.

Clergy House, 2026 Cherry St.
All Saints Home, Cherry and Lambert Sts.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

The last session of the Catechism is on Trinity Sunday, June 2d.

The picnic for St. Katharine's Guild is arranged for Saturday, June 1st.

The picnic for Guild of the Holy Child is arranged for Saturday, June 1st, at George's Hill.

Mr. Wm. A. McClenthen will, after his ordination as Deacon on Trinity Sunday, be attached to the staff of Clergy.

Rev. A. W. Doran, after over two years and a half of faithful work in the Parish, has gone to Holy Cross Monastery.

Rev. F. D. Ward will have charge of the Mission Work, and has become Chaplain of St. Mary's and St. Lawrence's Guild.

The Women's Bible Class have given $13.00 to enlarge the porch at Mission House; the last meeting was on Sunday, May 19th.

Members of the Congregation who are absent all summer, should remember to make their offerings either before they leave town, or during their absence.

Wednesday, June 5th (Eve of Corpus Christi), at 5.15 P. M., Vespers in Chapel of St. John Evangelist; annual meeting St. Saviour's Ward, C. B. S., immediately after in Vestry room.

We hope that the Church may still be in the thoughts of our people during the summer, and that many will send flowers for the Altar. Flowers for the Church should reach us by four o'clock on Saturday afternoon.

The children's Mass has been without any music since Low Sunday, as Mr. Balsley, who has been the organist, rather suddenly gave notice that on account of other duties, he was unable longer to play. It is hoped to make some arrangement before September.

Generous friends of the Community have furnished funds for sodding the yard of the Mission House, and planted some trees and flowers. It is also intended to rebuild the steps at the main door, widening them and making an easier ascent; the fence also will be painted.

The *Church Times*, of Milwaukee, has copied the article on "Sunday Night Religion." We are very grateful to the Bishops who kindly permit us to send them copies of the Magazine, and who at various times have said words of approval as to our articles as well as the work and influence of the Parish.

The violet Cope, of which mention was made in the last Magazine, was designed by Mr. I. Ernest Linton, who also made the designs for the whole violet set. Mr. Linton has also kindly promised to prepare a design for the new cloth of gold Veil and Burse that is to be ornamented with the pearls given a short time ago.

It may not be generally known that the Church of the Redemption had an early Mass on Easter Day. Twenty

years ago it was difficult to find any Church open for early Communion; now it is difficult to find any Church in Philadelphia where, on festivals at least, Holy Communion may not be received early, so the truth and life for which St. Clement's has always borne witness spreads.

The *Living Church* of May 25th has an illustration of the Bishop of London, with the Dean of St. Paul's, and the Archdeacon of London, in their gorgeous Copes. Also an editorial on the part St. Clement's has taken in the great Catholic movement and revival in the Church in this country, evidently written by one who must have had some personal knowledge of the life of the Parish.

Mr. W. A. Goodwin has been ordered to Colorado for his health until the Fall. He has not been entirely well since the attack of grippe that came just after he took charge of the music here, but his anxiety to take up and continue his work, made him unwilling to relinquish until the physicians told him it was imperative. Mr. G. Oswald Calvert is his substitute. We hope he may return vigorous and strong in the Fall.

Reredos for St. Katharine's Altar.

It may not be generally known that the Altar of St. Katharine was given to the Church by Miss Julia Dunlap, the object being that the weekday services might be said in the Church itself. She, who was most regular in her attendance, saw the propriety; the result has been a larger attendance. It would seem that her friends who might desire to place some memorial in the Church could find no more suitable purpose, than the completion of the Altar with a reredos. It would seem that an oak tryptich was the more suitable form, the wings closing in, the panels to be filled with paintings, and the whole to be of carved wood. While this might cost several hundred dollars, yet it ought to commend itself to our love, and especially as a memorial of one whose life and interests were absolutely devoted to the Parish. Rev. V. B. Lucas made a suggested sketch while here. We shall be glad to have promises toward the cost.

Rogation and Ascensiontide.

The intercessions were made on the three days with more than usual devotion. At least 150 people visited the Church each day, an average of sixty hearing Mass. A considerable number of special intercessions were handed in.

The Masses on Ascension Day were very well attended. The Solemn Mass was at seven o'clock; there was a full attendance of the Choir; breakfast was served in the school room for members of the Choir and the Acolytes. Immediately afterward the boys of the Choir, under the charge of the Clergy and Mr. J. C. Goodwin, Jr., went for the usual picnic, with a supply of sandwiches. The day was pleasantly spent at Laurel Springs, New Jersey.

Whitsun Day.

In spite of the threatening weather which hindered many, the number of Communions was very satisfactory (218); also the attendance at the Solemn Mass. The offerings were, for the repairs, resetting tiles and pointing of Twentieth street boundary wall, etc., $145.70, which, with the amount already given, makes $362.70. We hope this may cover these two items.

The Picnic.

The annual picnic will take place on Saturday, June 22d. All the children of the Catechism and Little Catechism who have been regular in attendance, will receive tickets free. Almonesson Park will again be the place, but the route will be by ferry from Chestnut street wharf, and then by special cars to the Park. Adults and others, not members of the Catechism, may buy tickets, and only those who have our tickets can go on the special cars. Boat leaves Chestnut St. Wharf at 9 A. M. for Kaighns Point, where the special trolleys will be in waiting.

"I am tired and sick of hearing about the Catholic faith," said a thoughtless man the other day; "which, except a man believe faithfully, he cannot be saved," says the Creed of St. Athanasius.

Offertory Account.

April 28.	Cash,	$40 40
	Envelopes (150),	58 10
May 5.	Cash,	32 51
	Envelopes (126),	49 45
12.	Cash,	40 02
	Envelopes (223),	66 30
19.	Cash,	41 06
	Envelopes (210),	49 60
26.	Cash,	152 06
	Envelopes (284),	128 05
		$657 55

Special Funds.

Sanctuary (27)	$36 23
Endowment (12),	7 18
Clergy House (16),	611 05
Burial Lot (4),	15 00
Seashore Home,	132 04
Florida (5),	18 00
California,	10 00
Other,	58 67
Holy Cross Monastery,	10 00
Weekday and Early Masses,	109 69
	$1007 86

Sanctuary Fund.

May Magazine, $642 58

143,	$5 00	162,	$25 00
144-7,	40	163,	1 00
148-50,	15	164,	25
151,	3 00	165,	10
152-4,	30	166-8,	15
155,	05	169,	10
156-7,	03	170,	05
158,	25	171,	05
159,	20		
160,	10	Total,	$678 81
161,	05		

Clergy House Fund.

May Magazine, $4619 36

285,	$5 00	295,	$ 0 05
286,	1 00	296,	500 00
287,	05	297,	1 00
288,	100 00	298,	1 00
289,	1 00	299,	50
290,	05	300,	05
291,	1 00		
292,	25	Total,	$5230 41
293-4,	10		

Baptisms.

April 25. Anna Marie Clark.
May 2. Irene Elizabeth Martin.
16. Gladys Branham.
23. Frederick Livingstone McKinney, Jr.

Marriages.

April 30. Adolph G. Rosengarten. Emily Christine Penrose.
May 2. George R. Siverd. Irene Elizabeth Holemboldt.
11. Isaac H. Frame. Marguerite M. Vandegrift.

Communicants.

Added:
Mrs. Elizabeth Coleman Boudinot.
Mrs. Martha Templer.

Transferred:
Francis Griswell.
Susannah M. Griswell.

Burials.

May 20. Gladys Branham.

1010 Communions April 21st to May 26th.

St. Saviour's Ward, C. B. S.

Accounts of the Secretary-Treasurer for the year ending May 20, 1901:

Receipts.

Associates' dues,	$71 00
Offerings,	22 47
Medals and manuals,	4 15
Balance from old account,	5 48
Total,	$103 10

Payments.

Medals and manuals,	$6 27
Postage,	7 23
Envelopes, printing, etc.,	4 15
Amount forwarded to the Secretary General,	85 45
	$103 10

PAUL F. MOWRY,
Secretary-Treasurer.

No. of members, 79.

Acknowledgments.

We desire to express our grateful thanks for the following gifts and donations:

Several packages of Magazines.

Magazines, Mrs. M. H. Barrett.

$10—anonomous. Holy Cross Monastery.

Miss Julia W. H. Brock, shrubs, bulbs, roots and plants, for south garden. $2.00 for expenses of planting.

Mrs. Clay, bundle of clothing.

Pair silk damask curtains.

Thank offering for baptism of Katharine, given to building fund of Seashore Home.

$10 for Rectory at Ontario, Cal.

Mrs. Cullen, garden seeds.

A Parishioner (Miss E. C.) has given the amount needed ($25), for the cleaning and regilding of the best Chalice, as a thank offering for convalescence of her father.

Flowers for Altar of Our Lady, $1.75.

Mrs. Maurice Heckscher, Altar flowers.

A linen Alb, with lace, for use in Crypt Chapel.

Men's clothing, Dr. Francis M. Turner.

A very handsome diamond ornament to be used on a Vestment or Holy Vessel.

The Sister-in-charge acknowledges

FOR SUPPORT OF CAMPBELL CHILDREN.

Support for one child is provided for and the following donations for the other:

Through Rector,	$5 25
Through Rector,	1 00
Through Rector,	20 00
Mrs. Joseph Wilcox,	5 00
Mrs James Wilcox,	5 00
Miss Sharples,	5 00
Miss Kates,	5 00
	$46 25

CLOTHING.

Miss Sellers, Mrs. Willcox, Mrs. Lukens, Mrs. Penrose, Mrs. Edw. Clay, Mrs. E. W. Griffith, Mrs. Reckless, Mrs. Henry P. Brown, Mrs. Wetherill, Miss Smith, Miss Neill, "A Friend," "A Friend," Anonymous, Anonymous.

S. S. J. E.

The new Mission House of the Society, Cowley S. John, Oxford, with its Chapel and the cloisters connecting it with the Church—all the gift of an annonymous friend—was solemnly blessed by the Bishop of Reading on the morning of April 18th.

The old Mission House, which adjoins it, will serve as the Guest House.

The London House (temporary) is now at 13 Dartmouth street, Westminster.

The whole cost of the Church has been paid and an appeal put out for building the tower and west end of the aisles with their porches.

Father Powell has joined the Staff in Boston, making five members of the Society there. The Congregation at the Mission Church is increasing so, that the Clergy are only able to visit those who are sick at their homes.

We believe that the income from the Trust Fund established by Miss Barclay for the work in this country, is now available and we understand that the legacy of Miss Sally Dunlap, for the work in this country, will shortly be paid over to the Society; nearly $2,000 a year will be added to the funds of the Society.

All Saints Seashore Home.

The annual report for 1900 has just been received; unfortunately, the fund at the disposal of the Sisters ($1,066.37) do not warrant making any contract for building the permanent house, so the same house has been rented

IRA D. GARMAN,
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PHILADELPHIA

Patronize our Advertisers and mention St. Clement's Magazine.

Point Pleasant, N. J., and will be opened about July first.

The needs this year are: Washtubs, clothes wringers, bed linen, baby coaches, teaspoons and tablespoons; donations of sugar, tea, coffee, canned fruits and vegetables, corn starch, farina, dried fruit, flour, crackers, soap, household utensils, will be gratefully received. They may be sent to the Mission House.

A list of sixty-seven subscribers is given; also forty firms who gave groceries and household furnishings.

It is asked that subscriptions and donations in money, either for the support or Building Fund, be sent to the Treasurer, or to the Sister in charge.

The collection on Ascension Day, amounting to $128.74, was given to the Home. Articles for the Fair, to be held at Point Pleasant, will be gladly received.

TREASURER'S REPORT, 1900.

Receipts.

Balance, 1899,	$235 50
Subscriptions,	757 85
Special donations,	86 35
Special donations for Building Fund,	192 33
Entertainments,	514 17
Offertories,	101 95
Board,	86 92
Railroad tickets,	106 75
Car and stage fares and express,	21 15
Sale of candy,	16 09
Sale of work,	10 95
Interest on deposits,	12 50
	$2,142 57

Expenditures.

Rent,	$275 00
Housekeeping,	721 23
Fixing bathing grounds,	8 50
Wages,	52 00
Medicines,	3 30
Candy, and material for work,	11 69
Railroad tickets,	197 46
Fares, freight and express,	77 67
Printing,	33 15
Drawings, plans for house,	20 50
Stationery and postage,	9 35
Sundries,	2 62
Taxes on lots at Point Pleasant,	6 30
Appropriated to Building Fund,	500 00
Balance,	223 80
	$2,142 57

Building Fund.

Balance, 1899,	$550 00
Appropriated, 1900,	500 00
Interest on deposits,	16 37
	$1,066 37

JOHN DOUGLASS BROWN, JR., *Tres.*
517 Drexel Building, Phila.

Summer Religion.

It is a matter for thankfulness that Churches remain open all summer; very few are entirely closed; the number of Sunday services are curtailed and week-day services are omitted. A church consecrated for the worship of Almighty God should always have opportunities for public worship on all Sundays and Festivals. At least, the Holy Sacrifice should be offered. A priest should never go away without leaving some priest who may be called upon for services in cases of sickness and death; Sunday supply is not sufficient. A devout Christian should never plan to spend the summer in any place where spiritual privileges are not to be had, and the obligation of public worship is binding upon all.

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Patronize our Advertisers and mention St. Clement's Magazine.

Appeals.

Bishop Weed, of Florida, appeals for aid in the "sore strait" of the burning of the city of Jacksonville, which threatens to cripple the Diocese very greatly. Enclose money in a marked envelope and it will be forwarded. The Bishop's letter is printed here:

JACKSONVILLE, FLA., May 14, 1901.

Reverend, Dear Sir:

In the recent destructive fire which visited our city on the 3d day of May, St. John's Church, Parish House and Rectory, with their entire contents, were destroyed - St. John's being the largest Parish in the Diocese, the center of church work, and the largest contributor to the Missionary work. It is most important, for the welfare of the Diocese, as well as to the life of the city in which our Church held a commanding influence, that it should be rebuilt, and it will be utterly impossible, for years to come, for our own people to restore it. For twenty-five years past thousands from over all our land have worshiped in St. John's Church, and the sick and unfortunate from every quarter of the country have been ministered to by its Clergy and people. It seems fitting, in view of its character, and the place it has filled in the life of so many, that St. John's Church should receive the help of those outside our stricken city in the work of rebuilding. It cannot be done without outside aid. Can you not help us by asking for offerings, by making personal appeals, and by interesting the Clergy and people of your city, who know something of our Parish and its work, in behalf of such a cause?

Please send offering to me, which will be acknowledged, with receipt from Treasurer of the Parish. Faithfully yours,

V. W. SHIELDS,
Rector of St. John's Parish.
EDWIN G. WEED, *Bishop of Florida.*

Miss Ada Sargent asks for help for Mission of Good Shepherd, Morganton, North Carolina. They are trying to build a school house so that the Chapel may be used for religious purposes only; an Altar, with hangings is needed. Donations may be placed in marked envelope and will be forwarded.

$10.00—Only one person has responded to the appeal of Bishop Johnson, of Los Angeles.

Harry S. Runacres,
Custom Tailor,
Special attention given to Clerical garments.
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E. F. FIELD,
C. J. FIELD, Manager.
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4812 WOODLAND AVENUE
West Philadelphia

St. Clement's Magazine.

KALENDAR FOR JULY, 1901.

1. Monday.....Masses, 7 and (7.30 a. m. Requiem in Crypt.) Guild of St. Mary, 8 p. m.
2. Tuesday (*Visitation of B. V. M.*).....Masses, 7 and 9.30 a. m.
3. Wednesday (*St. Irenæus, B. and his companions, M. M.*).....Masses, 6.30 and 7 a. m.
4. Thursday (*Trans. of St. Martin, B. C.*).....Masses, 7 and 9.30 a. m.
5. Friday (*Abstinence*).....Mass, 7 a. m.
6. Saturday.....Mass, 7 a.m.
7. **Sunday** (*5th after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. Mission Service, 8 p. m.
8. Monday.....Masses, 7 and (7.30 a. m. Requiem in Crypt.)
9. Tuesday.....Masses, 7 and 9.30 a. m.
10. Wednesday.....Mass, 7 a. m.
11. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
12. Friday (*Abstinence*).....Mass, 7 a. m.
13. Saturday.....Mass, 7 a. m.
14. **Sunday** (*6th after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. Mission Service, 8 p. m.
15. Monday (*Trans. of St. Swithin, B. C.*).....Masses, 7 and (7.30 a. m. Requiem in Crypt.)
16. Tuesday.....Masses, 7 and 9.30 a. m.
17. Wednesday (*Trans. of St. Osmund, B. C.*).....Mass, 7 a. m.
18. Thursday (*St. Thomas Aquinas, Pr. C. Doct.*)..Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
19. Friday (*St. Vincent de Paul, Pr. C. Abstinence*)Mass, 7 a. m.
20. Saturday (*St. Margaret, V. M.*).....Mass, 7 a. m.
21. **Sunday** (*7th after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. Mission Service, 8 p. m.
22. Monday (*St. Mary Magdalene*).....Masses, 7 and (7.30 a. m. Requiem in Crypt.)
23. Tuesday.....Masses, 7 and 9.30 a. m.
24. Wednesday.....Mass, 7 a. m.
25. Thursday (*St. James, Apostle*).....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
26. Friday (*St. Anne, Mother of B. V. M. Abstinence*).....Mass, 7 a. m.
27. Saturday.....Mass, 7 a. m.
28. **Sunday** (*8th after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30. a. m. Even-song, 5 p. m. Mission Service, 8 p. m.
29. Monday (*St. Martha, V.*).....Masses, 7 and (7.30 a. m. Requiem in Crypt.)
30. Tuesday.....Masses, 7 and 9.30 a. m.
31. Wednesday (*St. Germanus, B. C.*).....Mass, 7 a. m.

Matins, daily, 9 a. m.

Even-song, daily, 5 p. m.

St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

Single Copy, 5 Cents. **Yearly, 50 Cents.**

Address all communications to 2026 CHERRY ST., PHILADELPHIA.

Copies may be had at WARWICK'S BOOK STORE, 250 South Eleventh Street.

Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, JULY, 1901.

The Seashore Home.

The Strawberry Festival and Donation Party for the benefit of the Seashore Home took place on Tuesday evening, June 4th. The attendance was not as large as might have been expected; however, many who were absent sent liberal donations of all kinds, and those who came were liberal in their patronage and donations. We are grateful to those who so kindly volunteered their services for the musical programme—Messrs. Edward Van Leer and Wm. H. Miller and the members of the Banjo Club of the Y. M. C. A.

It is always a thankless effort, apparently, to sing or play under such circumstances, and yet, while there never seems any direct appreciation, the music causes the real enjoyment of the evening. There was no charge for admission, and yet the proceeds—$85.00—were satisfactory.

An anonymous donation of $54.30 for the building fund has been received.

One of the Sisters went to Point Pleasant on Saturday, June 15th, to open the house and get it ready. The first party of visitors expects to go Monday, July 1st.

The Picnic.

Again the children of both Catechisms, together with their friends and a goodly number of Choir boys, went to Almonesson Park on Saturday, June 22d. This time two trolley cars had been chartered, so that when the 9 A. M. boat from Chestnut Street wharf arrived in Camden the party quickly filled the seats and were off for their day of pleasure, and at six o'clock, when they started for home, their own "specials" were ready for them—no scramble or delay.

The day was happily spent, and the enjoyment was largely due to the efforts of those who give themselves for others. The various amusements and the boat were well patronized and thoroughly appreciated. Through the kindness of a friend all the children had a treat of ice cream, and, through the kindness of two friends, the boys of the Choir had the day's outing, together with amusements, boats and ice cream. Everybody seemed to have a good time, and the earlier return than usual to the city was an advantage.

A Devotional Atmosphere.

The Church is intended not only as a place where services shall be properly held, but also where individuals may come for prayer and meditation at all times.

A visitor to St. Clement's lately printed some impressions, and particularly called attention to our gloomy sanctuary. During the day it is truly little more than a dark hole, and does not create that religious feeling that we might expect. Is there a remedy? To open the windows, closed up so many years ago, comes naturally to one; but an experiment last year was not satisfactory, mainly because of the present Dossal. Two other ways are suitable: a new window in south wall or some glass, etc., in the roof. These may well engage our attention in connection with future improvement of the sanctuary. Meanwhile St. Katharine's Altar, particularly if the plan for the Reredos is carried out together with the Stations of the Cross, promised some time ago by a parishioner and authorized by the Vestry, will do much to rescue the interior of the building from its unused appearance.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD.

The Rev. G. H. Moffett, in Church on Saturdays, 4-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7–8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. W. A. Goodwin

Sexton.—Clinton Searle.

Clergy House, 2026 Cherry St.
All Saints Home, Cherry and Lambert Sts.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

Rev. F. D. Ward will be away during July.

Attention is called to the change of time for Confessions on Saturdays in July and August.

The office for St. Vincent's Guild on July 3d and the Mother's Meeting on July 4th will be omitted.

Through the courtesy of Mr. Baugher the whole Choir was photographed after the morning service on June 23d.

The Bishop of Los Angeles and the Rector of Ontario, Cal., have both written to thank St. Clement's for the donation of $20.00.

The address of the publisher of the MAGAZINE has been changed; please address in care of the Clergy House, 2026 Cherry Street, Philadelphia.

Rev. Fathers Powell and Langmore, of the S. S. J. E., have called at the Clergy House during the month, and expressed much interest in the work of the parish.

Rev. W. A. McClenthen was ordained Deacon at the Church of the Advocate on Trinity Sunday. He takes up his residence permanently at the Clergy House early in July.

St. Saviour's Ward C. B. S. had their annual meeting after Vespers on June 5th. The Treasurer presented his report. Mr. Mowry was re-elected Secretary-Treasurer. Vespers will not be said until October. We hope to see many more associates added in the Fall.

Forty-eight persons gave donations for Eastertide flowers, amounting to (with $8.05 in the box) $115.80. This has enabled us to have flowers every Sunday. We hope for garden flowers during the summer; they ought to be at the church by 4 o'clock on Saturday afternoons.

The following changes as to services during the summer: The 7.30 Mass on weekdays and the 8 o'clock on Sundays are discontinued; there is no sermon at 9.15, and the sermon at 11 is after the Mass; Evening Prayer on Sundays is at 5 o'clock and night service at 8 o'clock; the Requiem Mass on Monday mornings will be said in the Crypt Chapel at 7.30 o'clock.

The offerings at the early Masses (7, 8 and 9.15) on Trinity Sunday were for the Bishop of Florida, to repair the losses of Jacksonville fire. We had hoped that many who were enjoying themselves in summer outings would have sent their share towards this purpose. They did not, nor have they sent their share for the repairs, an offering for which was taken on Whitsunday. The whole amount sent to Bishop Weed, of Florida, for the repair of Jacksonville churches, was $51.79.

Order of Ethiopia.

One of the most important events in the work of missions, is the submission of these native Africans to the Catholic Church. Father Puller is now preparing the former ministers for the proper reception of the Sacraments.

Offertory Fund.

June 2.	Cash, ...	$37	92
	Envelopes (239), .	127	60
9.	Cash, ...	20	99
	Envelopes (178), .	72	57
16.	Cash, ...	15	16
	Envelopes (210), .	65	97
23.	Cash, ...	19	90
	Envelopes (155), .	41	30
Week-day and early, ...		89	17
		$490	58

Special Funds.

Sanctuary (15)	$8 60
Clergy House (13), ...	28 40
Repairs (3), ...	5 00
Bishop's Fund, ...	12 87
Jacksonville, ...	33 79
Endowment (9), ...	11 65
Other, ...	186 50
	$286 81

Sanctuary Fund.

June Magazine, ... $678 81

172,	$0 25	182,	$4 50
173,	10	183,	1 00
174,	05	184,	10
175,	2 00	185-6,	10
176,	25		
177-81,	25	Total,	$687 41

Clergy House Fund.

June Magazine, ... $5230 41

301,	$5 00	308,	$0 25
302,	5 00	309,	2 50
303,	2 00	310,	1 00
304,	1 00	311-12,	10
305,	05	313,	1 00
306,	10 00		
307,	50	Total,	$5258 81

Baptisms.

Russell Willard Kalber.
Alice Virginia Burke.

Communicants.

Added:
Lillie E. Colton.

Transferred:
Mrs. Margaret Whittaker.

Confirmation.

Names of baptized persons presented to Right Rev. O. W. Whitaker, D.D., Bishop of Pennsylvania, for Confirmation on Friday, May 31st, being in the Octave of Whitsun:

Howard Melvin Benjamin.
Harry Smith Clay.
Leicester Knickerbacker Davis.
Charles Henry Decker.
Martin William Finney.
John Henry Hosfeld.
John Holmes McLauchlan.
Donald Foster Nichols.
John Charles Patterson.
Percival Cuthbert Smith.
Edwin Alexander Welch.
Francis Carey Lea.
Louis Rementer.
Harrison Hartmann Stewart.
Chandler Price Wainwright.
Elizabeth Barraclough.
Jessie May Black.
Sarah Brown.
Anna McKittrick.
Ethel Foster Nichols.
Charlotte Lentz.
Rebecca Bird McElroy.
Annie Louisa Dybeck, *nee* Lundberg.
Sarah Louise Tapper, *nee* Strong.

Also one for The Annunciation and one for St. Elisabeth's Churches.

First Communion was on Sunday, June 9th (being in Octave of Corpus Christi), at seven o'clock.

June 24th. Samuel Gartin Bramin at the Church of St. John Baptist, Germantown.

Marriage.

June 4. David James Coles.
Amy Elizabeth Johnson.

Burials.

June 1. Emma Marion Searles.

776 communicants May 26th–June 23d.

Acknowledgements.

The following donations are gratefully acknowledged:

Flowers for Crypt, 50c.; 50c.; 75c.
Magazines, Miss Brown and others.
Some pearl ornaments, amethyst, old-fashioned lace and other lace.
$10, choir boys' treat at festival and picnic.
$10, ice cream for children at picnic.
$50 for "Julia Dunlap" memorial.
$150, at Rector's discretion.
Flowers for the High Altar and the Crypt Chapel.
$5, Sea Shore Home, per Miss Perrine.
A gold piece ($2.50), "a loving thank offering for my two happy years at St. Clement's."
20 has been promised for memorial for "Julia Dunlap."
35c. for Morganton, N. C.
Bundle of clothing from Mrs. Von Leer.

Clergy House.

The delay in preparing plans has been the result of circumstances. It seems wise to wait until we are quite sure what we can do and what it is best to do. Many consider it best to build an entirely new house rather than to enlarge and remodel the present one, and they are, without doubt, quite right. The difficulty is a financial one, as a rough estimate seems to call for $15,000, and we have only a little over $5,000, and a mortgage is out of the question.

The Mission House.

The steps at the main entrance have been entirely rebuilt, the ascent made more gradual, the steps lengthened and iron rail added. The stonework of boundary wall has been repointed and fence painted. The cost has been defrayed from the subscriptions paid at Easter and the kind gifts of some friends of the Community. Mr. Howard W. Peppercorn has prepared all the plans, made the contracts and supervised the work.

The legacy under Miss Dunlap's will has been paid to the Mother Superior of the Community.

Opportunity.

It matters not who is responsible for the remark, the truth of it is very evident that openings and opportunities are as plentiful now as they ever have been, that the apparent lack is the desire of every one to set up an untrue standard of worth and to strive to obtain the comparatively few positions that are included within the limits of this—most of the people being bound to be disappointed, and well they should be; for they would be unequal to the duties. What we need particularly is honest, faithful people—men and women—who are willing to carry on and do the necessary though humble affairs of life. The weakness of modern life is that almost everybody is unwilling to perform the service for which they are fitted, is dissatisfied, and, consequently, grumbles and complains at their lot, covetous of and jealous of the prominence and advantages of others. Instead of honoring the dignity of their own condition, they sacrifice self-respect, and in imagination and desire, at least, play the part and ape the manners of some one else. Earth and this life are the limits of their desires; they forget God and lose sight of eternity! But it is ever true: "Godliness with contentment is great gain."

Bishop Weed, of Florida, has written to thank St. Clements for the donation to the rebuilding of Jacksonville churches; the outlook is very dark.

Bishop Hall, of Vermont, has kindly sent us a copy of his charge to his Diocese on the subject of Prohibited Degrees of Marriage.

The Bishop of Fond du Lac writes to ask us to prepare a missionary box for his Diocese next fall. After finding what the parish needs, we shall ask the assistance of the members of the congregation for this purpose. As a beginning, the offerings at the early Masses on Sunday, July 7th, will be set apart for this purpose.

Marriage and Divorce.

There is no question of more importance to come before the General Convention that meets next October in San Francisco than that of Marriage and Divorce. In the New Canon, while it is deficient in not stating that marriage can only be solemnized between two baptized persons, and an unfortunate exception for the "innocent party" as to sacraments, yet some very important matters are provided. Marriage can only be solemnized in the presence of a minister. Clandestine unions, where the parties are unknown, are impossible; there must be two witnesses who shall know the persons. If the couple are strangers to the minister, it is advised that the man and woman and the witnesses shall sign the record. No divorced people can be united. It is also expected that a table of Prohibited Degrees will be set forth, in which it is provided that a man shall not be united to his deceased wife's sister.

Church Extension.

The *Holy Cross Magazine* properly calls attention to the new policy of the Board of Missions, and enters a forcible protest against it on behalf of many churchmen. The Board desires to commit the Church to the carrying on of that work in Mexico, the history of which is not pleasant reading, also to new work in Spanish-American islands, the Philippines, and perhaps Brazil. It cannot be too forcibly asserted that the mission of the Church of the English-speaking race is not to wage war, either at home or elsewhere, upon the Roman Communion by ministering to the lapsed or seeking to attract the faithful. The efforts already made in these new countries are so pitiful that they afford no indication that further work should be undertaken.

The mission stations for which the Church is responsible, both in the present domestic and foreign field, are so inadequately carried on that they ought to furnish a sufficient reason for careful consideration before a new department is assumed and opened.

Don't Knock.

The *New York Sun* calls attention to the existence of a new and valuable Society, The Order of Don't Knock, and gives an extract from the constitution and healthful creed, which we reprint. It contains a needed warning, and the principles might well be cultivated. The responsibility and duty of a Christian is to bring individuals to repentance, not to expose their weakness or faults or to pass along the fruit of "they say."

"Section 1.—To overcome in its members the deplorable habit of speaking ill of our fellows—otherwise known as 'knocking'—and, by precept and example, trying to induce others to do the same.

"Sec. 2.—To better the social and moral condition of mankind by a true devotion in its members to the cause of charity in its broadest sense.

"Sec. 3.—To keep the Golden Rule ever in the minds of its members.

"Sec. 4.—To bind its members together in a social and fraternal manner."

And here is a little bit of the healthful creed:

"We believe that the practice of speaking ill of our fellow-men, otherwise 'knocking,' is detestable, unbrotherly and uncharitable.

"We believe it our duty to conceal the imperfections of our fellows (provided their actions are not of great menace to the welfare of the community), and do all we can, by precept and example, to show them where they err.

"We believe that many lives are ruined daily, that many hearts are made miserable and many men and women driven to desperation by the despicable practice of 'knocking.'

"We believe that in most instances 'knocking' is done thoughtlessly, and even those who knock maliciously and with evil intent would refrain if they would but give a thought to the possible consequences of the act.

"We believe that a simple little knock unthinkingly made sometimes grows to such proportions as to be more cruel and dangerous than the plunging of a sharp knife into the vitals of the victim.

"We believe that a persistent, deliberate knocker is as vile and as dangerous to the welfare of a community as a murderer,

"We believe that many people judge others by their own standard, and that because they are not tempted or are able to resist doing some particular thing that they consider wrong, they feel themselves warranted in despising and criticising those who are weaker than themselves or whose opinions differ from their own."—*N. Y. Sun.*

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Copes and Mitres.

Not in Fond du Lac, but in St. Paul's Cathedral, London, at the enthronement of the new Bishop, the Canons wore very gorgeous Copes, and the Bishop was vested in Cope and Mitre. The Mitre was worn on the head, at the proper times, being taken off and put on. Someone must have forgotten to send copies of our official journals with editorials and articles marked, showing how illegal and foreign all this is. We have been instructed that the use, particularly of Mitres, has passed away, except, perhaps, as emblems.

Institutional Religion.

It is stated in the daily papers that the Rector of Holy Trinity, Brooklyn, after a fair trial, has decided to abolish all mens' and boys' clubs with amusements and entertainment. They do not aid the religious training as well as some older methods, nor do they satisfy the desire for amusing variety as well as the modern "continuous performance." It is also stated that the religious results at St. George's, New York, are not as satisfactory as they were several years ago. We are gratified to hear of any religious people who dispense with the purely secular and philanthropic idea as a part of their Christian activity. This thing has been a passing phase of the present unrest, and it is well to have it completely put out of sight. It has done much harm to many people, cultivated jealousy and discontent, as well as a distaste for God's Will and Purpose.

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The following extract from the *N. Y. Sun*, of Archbishop Ireland's address before the graduating class of St. Joseph College, is entitled to serious consideration. On many occasions the distinguished Prelate has manifested a keen and critical grasp of current affairs.

"One of the great evils of the present time is that women in so-called high society are coming to regard with more and more toleration breaches of moral and civic laws committed by members of their own sex. In our hurried modern life, when men are devoting themselves almost entirely to things material, women should preserve the moral and spiritual side of existence. If they do not, the world may well fear."

The great fault of American education, the Archbishop said, was lack of seriousness. There was no depth of thought, no consistency of principles. An intellectual levity pervaded society. America, he thought, was decidedly inferior to other countries in intellectual culture.

"I believe in the intellectual woman," continued the speaker. "While woman's interest should be primarily in the home, yet there is no reason why it should be confined there. It is folly to belittle woman's influence today, for it is widespread and it is a power wherever it exists."—*N. Y. Sun.*

Summer Hints.

A Christian woman never appears in church without some covering on her head; she would esteem it immodest.

Attendance at Mass on Sunday is obligatory during the summer months. Morning Prayer and Sermon are not a sufficient substitute nor even Vesper or Sunset Service.

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St. Clement's Magazine.

KALENDAR FOR AUGUST, 1901.

1. Thursday (*The Chains of St. Peter, or Lammas Day*).....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
2. Friday (*Abstinence*).....Mass, 7 a. m.
3. Saturday.....Mass, 7 a.m.
4. **Sunday** (*9th after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. Mission Service, 8 p. m.
5. Monday (*St. Oswald, K. M.*).....Masses, 7 a. m. (Requiem in Crypt, 7.30 a. m.)
6. Tuesday (*The Transfiguration of our Lord*) Masses, 7 and 9.30 a. m.
7. Wednesday (*Holy Name of Jesus*).....Masses, 6.30 and 7 a. m.
8. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
9. Friday (*Abstinence*).....Mass, 7 a. m.
10. Saturday (*St. Lawrence, M.*).....Mass, 7 a. m.
11. **Sunday** (*10th after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. Mission Service, 8 p. m.
12. Monday (*St. Clara, V.*).....Masses, 7 a. m. (Requiem in Crypt, 7.30 a. m.)
13. Tuesday.....Masses, 7 and 9.30 a. m.
14. Wednesday.....Mass, 7 a. m.
15. Thursday (*Assumption of B. V. M.*).....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
16. Friday (*Abstinence*).....Mass, 7 a. m.
17. Saturday.....Mass, 7 a. m.
18. **Sunday** (*11th after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. Mission Service, 8 p. m.
19. Monday.....Masses, 7 a. m. (Requiem in Crypt, 7.30 a. m.)
20. Tuesday (*St. Bernard, C. Ab. Doct.*).....Masses, 7 and 9.30 a. m.
21. Wednesday (*St. Jane Frances, N.*).....Mass, 7 a. m.
22. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
23. Friday (*Abstinence*).....Mass, 7 a. m.
24. Saturday (*St. Bartholomew, Apostle*).....Masses, 7 and 9.30 a. m.
25. **Sunday** (*12th after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. Mission Service, 8 p. m.
26. Monday.....Masses, 7 a. m. (Requiem in Crypt, 7.30 a. m.)
27. Tuesday.....Masses, 7 and 9.30 a. m.
28. Wednesday (*St. Augustine, B. C. Doct.*).....Mass, 7 a. m.
29. Thursday (*Beheading of St. John the Baptist*) Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
30. Friday (*Abstinence*).....Mass, 7 a. m.
31. Saturday (*St. Aidan, B. C.*).....Mass, 7 a. m.

Matins, daily, 9 a. m.

Even-song, daily, 5 p. m.

St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

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Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, AUGUST, 1901.

New Clergy House.

Mr. Horace W. Sellers is at work on the first sketch to be submitted to the Vestry; the amount of money in hand and promised warrants us in taking this step. In the early part of July a good friend of the Parish promised $5,000 for this purpose, and a few days after $2,000 more was placed in our hands; this makes the whole amount available about $12,300.

The architect desires $15,000. A very casual inspection of the amounts so far received shows that a majority of the people have not yet been heard from.

It is part of the history of this movement that over three years ago our dear friend, John Neill, prepared a rough plan, which is in the hands of Mr. Sellers, and the first definite donation came from Miss Julia Dunlap, part of a legacy she had received, while Mr. Fryer, over his initials, wrote a letter to the Magazine calling attention to the need, and provided special envelopes that it might ever be in the minds of the people.

The result must ever be a matter of thankfulness to God of whose bounty we have become sharers.

The Vestry not having acted, we are not able to give the details, but it is hoped to begin operations very soon.

Repairs.

The first claim upon our attention the condition of the tiles in the aisle A careful examination proved that th most economical and satisfactory thin to do was to lay an entirely new floo We had $267—the estimates wer very much larger. The person wh gave $100 for outside repairs consen that this be used for tiles. Fifty do lars more has been received and $50 i additional promised. If necessary th Vestry can supply the rest, but we hop this may not be necessary. The esti mate of the Vulcanite Company, 171 Market Street, has been accepted, an the work will be completed Septembe 1st. The new floors will be of re English quarry tiles, 9 x 9 and 1½ in thick, oiled after they are laid.

We shall not be able to put dow the patent pavement on Twentiet Street as we desired. The cost, accord ing to estimate of Vulcanite Company would be $250.

The roofs need a thorough overhaul ing before winter, one of the thing that must be done.

The old carpets in the pews must b taken up and cleaned; new ones ar needed, but we must wait until w have money.

It is not expected that the Sunda services will be held in the Chape more than one Sunday.

Rummage Sale.

The Sisters, with others interested i our mission work among the poor o the Parish, and the many others wh come to us—because they always hav hearing, and, if deserving, are alway helped according to our ability—expec to arrange a Rummage Sale for th benefit of the Poor Fund. It will tak place in the early part of November All sorts of odds and ends will be use ful. Please remember this object whe you are sorting over your household stuff and personal belongings this Fal Send things any time, only mark ther for Rummage Sale. More details later

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD.
THE REV. W. A. MCCLENTHEN.

The Rev. G. H. Moffett, in Church on Saturdays, 4-5 and 7-9 P. M.
Rev. C. C. Quin, in Church on Saturdays, 7–8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Organist and Choir-master } Mr. W. A. Goodwin
Sexton.—Clinton Searle.

Clergy House, 2026 Cherry St.
All Saints Home, Cherry and Lambert Sts.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

Rev. C. C. Quin will be away during August.

There was no Choir on Sunday nights during July.

Rev. F. D. Ward is expected to return August 3d.

Rev. W. A. McClenthen came into residence in July.

The attendance at the early Masses on Sundays has been very good.

The Tower Cross will be freshly gilded before the Winter storms set in

The Guilds of St. Mary and St. Vincent will not have any Office in August.

Rev. J. O. S. Huntington, Sup O. H. C., preached on Sunday morning, June 30th.

During August there will be no Choir morning or night; hymns will be sung by the congregation.

The heat somewhat interfered with the success of the game of base ball arranged between the Choirmen and Acolytes on Saturday, June 29th, at Laurel Springs, N. J.

A box has been placed on the wall at the end of the south aisle within the Church. It is for the convenience of those who desire to make an offering when attending week day Masses.

A Mass for the repose of the soul of Frances Helen, Mother Superior of All Saints, was said in the Chapel of the Mission House on Wednesday, July 24th, the anniversary of her burial.

Mr. J. C. Goodwin, Jr., took all the Choir boys up the river to Burlington, N. J., on Tuesday, July 2d. The party enjoyed themselves. Through the courtesy of the authorities, the college grounds were put at our disposal.

St. Mary's Guild had their usual Office on July 1st, and in spite of the great heat there were several present. The Sisters had arranged a cool treat and the Officer of the beat turned on the water at the fire hydrant outside so that the temperature was not heeded.

The Clergy have not only been responsible for that for which St. Clement's exists, worship of Almighty God, ministering the Sacraments to the sick and dying, but have also been called upon by those who are not under our care and charge and whose Pastors only came in on Sunday mornings or not at all.

Oconto is the place designated by the Bishop of Fond-du-Lac for which he asks us to prepare and send a missionary box. Miss Lex has kindly undertaken the details, and later we shall know just what is desired and needed. The offerings at the early Masses on Sunday, July 7th, were for this purpose and amounted to $7.41, and a special donation of $1.00 has been received.

Offertory Account.

June 30.	Cash,		$6 48
	Envelopes (159),		83 02
July 7.	Cash,		6 15
	Envelopes (103),		52 05
14.	Cash,		6 20
	Envelopes (111),		31 80
21.	Cash,		7 80
	Envelopes (102),		48 70
Weekday and early,			35 32
			$277 52

Special Accounts.

Endowment (3),	$1 03
Sanctuary (9)	2 09
Clergy House (10),	2035 75
"J. D." Memorial (2),	12 00
Repairs (Tiles) (4),	61 00
Theological Education,	50 00
Other,	107 45
Fond du Lac Box,	8 41
	$2277 73

Sanctuary Fund.

July Magazine, ... $687 41

187,	$1 00	194,	$0 05
188,	50	195,	02
189,	05	196,	1 00
190,	10	197,	05
191,	05		
192,	20		$690 53
193,	10		

Clergy House Fund.

July Magazine, ... $5258 81

314,	$25 00	320,	$0 50
315,	2 00	321,	1 25
316,	50	322,	50
317,	50	323,	50
318,	2000 00		
319,	5 00		$7294 56

Baptisms.

June 27. Joseph Rushton Kalbach.
July 9. Gordon John Joseph McGurdy.
18. Margaret Ann McFarland.
21. Alexander Simpson Price.

Communicants.

Added:

Laura Oldenberg Dickinson.
Edith Warner Cadwallader.
Emeline Cleeland.

Transferred:

Mrs. Florence M. Elsner.

Burials.

June 26. Harry T. W. O'Brien.
28. Matthew Hawthorne.
July 5. Charles F. Scott.
11. Therese Girardeau Mariner.

467 Communions June 23d to July 21st.

Acknowledgments.

The following donations are gratefully acknowledged:

Magazines from Mrs. Barrett and others.

Crypt flowers, $1.00.

"Julia Dunlap" Memorial, $10.00, $2.00.

Flowers for Altar of Our Lady, Feast of Visitation of B. V. M., also High Altar, several Sundays.

$1.00 thank offering for Sanctuary Fund.

$50.00 for theological education.

$100.00, at Rector's discretion.

Several donations (in kind) for Clergy House.

A large copy of the Holy Bible, bound in leather and printed in 1801, from Mr. W. A. Davis.

New tiles, $50.00, $1.00, $5.00.

The Sister in charge acknowledges with thanks, the following donations:

Clothing: Miss Crowel, Mrs. Lukens, Miss Sellers, Mrs. Osborne, Miss Neill, 5 anonymous bundles.

Hose and sprinkler for garden, anonymous.

Parochial Report.

The following items are from the report of St. Clement's Parish to the 117th Convention of the Diocese of Pennsylvania:

Baptisms, adults 14; infants 37, (51).
Confirmed, males 12; females 11, (23).
Communicants added, new, 41; by transfer 32, (73).
Communicants died, 14; removed, etc., 59, (73).
Communicants, present number, 736.
Marriages 9; burials 41.
Public services—on Sundays, 381; on other days, 1,893; total, 2,274.
Holy Communion, 1,245.
Children catechised, 41.
Sunday School and Bible Classes, officers and teachers 19; scholars 236; members of guilds 377.

Receipts.

Pew rents,	$3,490 80
Offerings for all Parish purposes,	6,438 52
Offerings for purposes outside,	3,792 57
Donations,	7,474 44
Investments,	19 49
Sunday School,	179 45
Other Societies,	765 57
	$22,150 84

Expenditures.

Parochial:		
Current expenses,		$7,456 28
Improvements,		741 67
Payment of debts,		2,645 78
Support of Sunday Schools		136 34
For the poor,		1,405 69
Guilds,		1,061 95
Endowment		1,222 16
		$14,669 87
Diocesan:		
Episcopal and Convention Funds,		$145 64
Diocesan missions (special)		297 33
Episcopal Hospital,		5 50
Bishop's Charity Fund,		9 75
Corporation of All Saints;		
Mission House,		1,066 75
Seashore Home,		1,918 77
Other,		688 00
		$4,081 74
General:		
Foreign Missions,		$5 00
Domestic Missions (special),		149 55
Theological education,		50 00
Book societies,		94 00
Clergy relief,		50 00
Other,		171 54
		$520 09
Total for all objects,		$19,271 70
Boxes sent, estimated value,		250 80
Endowment Fund,		6,027 84

This includes the reports of all societies, etc., connected with or working in the parish, together with some individual charities. We desire to thank those who courteously furnish us with theirs and regret that all do not realize the obligation.

All Saints' Sisters.

Some time ago the Community bought a large estate at Colney Chapel, St. Albans', England, and upon this has been erected the group of buildings needed for the use of the Community—convent, novitiate, chapel, guest house, etc. The formal opening was to take place on Tuesday, July 16th, the Mother Superior of the affiliated house in America and the Rev. R. H. Paine, the chaplain, having gone to England to be present. This will be the Mother House of the whole Sisterhood, and marks a very important step in their history of growth.

Only two houses, we understand, of those heretofore used for the purposes of the Sisters, in Margaret Street, will be retained. The Community was founded in London by the Rev. W. Upton Richards, Vicar of All Saints, Margaret Street. It was on St. Luke's Day, 1851, that the Mother Foundress left the world to establish the Community, and now, by God's blessing, it has grown wonderfully; affiliated houses have been established in America, India and South Africa under the wise, healthy and spiritual rule of All Saints, while its works in England are many and various. It is eminently fitting that this, its jubilee year, should be marked by the formal opening of a properly planned convent.

Sea Shore Home.

The first party went to Point Pleasant on Monday, July 1st, and returned on Friday evening, July 12th. The household during this time was 32. The second party went on Monday morning, July 15th, returning on Friday, July 26th, the household being 60.

Rev. W. H. Gibbons has been saying the daily Mass, until an accident prevented.

All kinds of fancy articles are needed for the fair to be held during August, and it is hoped that friends of former

years will not forget, and may also interest others, that an attractive display may be made and a goodly amount realized. Subscriptions and donations have come in, but there are still many who have not attended to this important feature of the work.

Mr. John Douglass Brown, Jr., Treasurer, kindly furnishes this first list of subscriptions and donations:

Mr. G. E. Fryer,	$10 00
Mrs. Fryer,	10 00
Mrs. Chas. Field, Jr.,	5 00
Mrs. S. McK. Bayard,	5 00
Mr. G. T. Roberts,	50 00
Miss A. C. Griffith,	5 00
Mrs. Leach,	5 00
Miss A. Connelly,	75
Miss Munroe,	5 00
Miss Munroe (per)	1 00
Miss F. Taylor,	50
George John McLauchlan,	60
Mrs. Griffith,	25 00
Miss Holden,	1 00
Mrs. James Willcox,	5 00
Mrs. Joseph Willcox,	5 00
Miss Sharpless,	5 00
Miss Wandell,	1 00
Mrs. Brinckerhoff,	25 00
Mrs. Fox,	20 00
Miss Kates,	50 00
Misses Freeman,	5 00
Miss Cooper,	5 00
Little Girl's Lenten Savings,	80
Mrs. Hall,	1 00
Miss Julia Brock,	50 00
Mrs. Lytle,	5 00
Mrs. Griswell,	1 00
Mrs. Penrose,	2 00
Miss Raiguel,	3 00
Mrs. Welch,	1 00
Miss Tibbals,	1 00
Miss Collins,	5 00
Miss Ruff,	4 00
A Friend	5 00
Miss Spring,	5 00
Mrs. J. P. Brock,	50 00
Mrs. Reeves,	1 00
Misses Lex,	5 00
W. A. Dairs,	2 00
Mr. Wetherill,	25 00
Miss Green,	3 00
Miss Neill,	5 00
Miss Julia Neill,	5 00
Miss Lawson,	5 00
Miss Allibone,	2 50
Mrs. Elliott,	1 00
Miss Bertha Gibbs,	5 00
Mrs. Wetherill,	50 00
Miss Perrine (per)	5 00
J. B. Lippincott Co.,	5 00
Mrs. Starr,	10 00
Mrs. Cunningham,	5 00
Mrs. Connelly,	10 00
Miss A. Connelly,	1 00
Mr and Mrs. Mowry,	5 00
Miss Hemsley,	3 00
Mrs. Donaghy,	2 00
Anon.,	25 00
	$563 1
Offering St Clement's,	$132 04
Mother's meeting,	25 21
Little Catechism,	9 94
Strawberry festival,	85 00
	$252 1
	$815 3

Building Fund:

Entertainment,	$250 00
Anon.,	54 70
Thank offering (baptism of Katharine),	5 00
	$309 70

The Building Fund amounts to $1,376.07. The Sisters hope that the other subscriptions may come in, and that those interested may influence others.

Incense.

Strange tidings come from England. This time the Bishop of Peterborough announces that it is not improbable that incense may be used at the King's Coronation. So, besides being Scriptural, ancient and proper, as the well-known "Opinion" seems to say, it will now be legal under certain circumstances. It may turn out, after all, that those who have always known it was a proper ceremony of the Catholic Church, and have so used it, will be proved right in this, as in so many other matters. We are patient, because we know we are right.

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Holy Water.

The holy water stoup in a mediæval church always stood close to the door of the church, so that all who came in might dip their fingers into the water and cross themselves. This is a practice of very great antiquity indeed in the Church, and can be traced back to the fifth century, though the use of holy water itself has an even greater antiquity, and may even be of Apostolic origin, if, indeed, it be not, as some have thought, derived from the Jews. It is mentioned in the Apostolic Constitutions, and the method of blessing it and the prayer then said are also there given.

It was at that period blessed by the Bishop, or, in his absence, by a priest, with the sign of the cross and the words, "May God Himself hallow this water; through Christ may He give it power to put devils to flight, to cast out disease, and to protect from all the snares of the enemy." The use of salt in the benediction is probably of later origin.

St. Thomas teaches that venial sins are forgiven in three ways—(1) by the infusion of grace, and therefore by the receiving of any one of the Sacraments; (2) by an act of contrition, and therefore by the General Confession, or by the recitation of the Lord's prayer, which prays, "Forgive us our trespasses; and (3) by an act of reverence towards God or holy things, and, therefore, by receiving a blessing, by taking holy water, or by making a prayer in a consecrated church.—*St. Mark's Messenger.*

"The Blessing of the new Cowley House must have been a very impressive function. I am glad you asperg d it so thoroughly. I do not care for these externals from a ritual point of view, because I can be content with very simple functions; but I have implicit faith in the spiritual efficacy of these external means when used with faith and devotion."—(Letter from Fr. Elwin, in "Cowley Evangelist.")

Mission Work.

In an article concerning mission work in Porto Rico, in the July *Spirit of Missions*, appear the following: "Slowly but surely the public schools and Protestant missionaries are undermining the monstrous fabric of illiteracy and superstition which four hundred years of misrule and erroneous doctrine have imposed upon this island." "We are here by every consideration of our Catholic commission . . . to plant the standard of a pure and primitive Church."

The statements are contradictory. Protestant doctrine is neither pure nor primitive; where it has prevailed, a growing unbelief is its result, and un-

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belief is one step back of superstition. An adequate conception of "Catholic commission" would not ordinarily lead a holder of it to identify himself with those who do not hold it.

Whenever churchmen find it necessary, in the course of converting Roman Catholics, to lower themselves to the level of Protestants, the result is likely to be the furtherance among new people of the already widespread belief that the Anglican Church is but one of the Protestant sects. If a missionary really believes in the Catholicity of his faith and Church, the only thing he can do spiritually for these benighted Romanists is to clear away their superstition; he has no new faith to which he would convert them. So a true loyalty would keep him from bringing any further indignity upon his own Communion by involving it in a false position with the Protestant sects, and courtesy would lead him to leave to the Roman Church the care of her own people—a task of which she is far more capable than is the Anglican Church. It is neither fair nor safe to suppose that the Roman Church is not going to keep pace with civilization in her lands, and Protestantism is rapidly becoming a relic of the Reformation age.

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St. Clement's Magazine.

KALENDAR FOR SEPTEMBER, 1901.

1. **Sunday** (*13th after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
2. Monday (*St. Lazarus*).....Masses, 7 a. m. and (Requiem, 7.30 a. m. in Crypt).
3. Tuesday.....Masses, 7 and 9.30 a. m.
4. Wednesday .....Masses, 6.30 and 7 a. m. Guild of St. Vincent, 8 p. m.
5. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
6. Friday (*Abstinence*).....Mass, 7 a. m.
7. Saturday (*St. Evurtius, B. C.*).....Mass, 7 a. m.
8. **Sunday** (*14th after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
9. Monday.....Masses, 7 a. m. and (Requiem, 7.30 a. m. in Crypt).
10. Tuesday.....Masses, 7 and 9.30 a. m.
11. Wednesday .....Mass, 7 a. m.
12. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
13. Friday (*Abstinence*) .....Mass, 7 a. m.
14. Saturday (*Exaltation of the Holy Cross*).....Masses, 6.30 and 7 a. m.
15. **Sunday** (*15th after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
16. Monday (*Edward Bouverie Pusey, Priest and Confessor*).....Masses, 7 a. m. and (Requiem, 7.30 a. m. in Crypt).
17. Tuesday (*St. Lambert, B. M.*).....Masses, 7 and 9.30 a. m.
18. Wednesday (*Ember Day. Abstinence*).....Mass, 7 a. m.
19. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
20. Friday (*Ember Day. Abstinence*).....Mass, 7 a. m.
21. Saturday (*St. Matthew, Apostle. Ember Day. Abstinence*).....Masses, 7 and 9.30 a.m.
22. **Sunday** (*16th after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
23. Monday (*St. Thecla, V. M.*).....Masses, 7 a. m. and (Requiem, 7.30 a. m. in Crypt).
24. Tuesday .....Masses, 7 and 9.30 a. m.
25. Wednesday .....Mass, 7 a. m.
26. Thursday (*St. Cyprian, Archbishop M.*).....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
27. Friday (*S. S. Cosmas and Damian, M. M. Abstinence*) .....Mass, 7 a. m.
28. Saturday .....Mass, 7 a. m.
29. **Sunday** (*St. Michael and All Angels. 17th after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
30. Monday (*St. Jerome, Pr. C. Doct.*).....Masses, 7 a. m. and (Requiem, 7.30 a. m. in Crypt).

Matins, daily, 9 a. m.

Even-song, daily, 5 p. m.

St. Clement's Magazine.

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PHILADELPHIA, SEPTEMBER, 1901.

The Catechism.

This very essential part of our work commences its sessions on Sunday, September 15th, at 3 P. M. : the Little Catechism in the large schoolroom, and the older scholars in St. John's Chapel. The results in the way of more definite teaching and instruction are entirely satisfactory. The ordinary Sunday School system being entirely without value: a young woman telling fairy stories or giving an interesting account of her parties and pleasure, or a young man telling of sports just to help interest or get the children to come is about as absurd a system of religious teaching as one can imagine. It is far from edifying, yet is very common.

The Sulpician method with us has won its way in spite of the indifference of some parents whose children did not like it and were permitted to go to some Sunday Schools made more attractive by modern methods; also in spite of the openly avowed and expressed hostility of certain persons. The Clergy are the God-appointed teachers of *all* the children of God,—not of what these want to listen to, but of all that the Church teaches—the use of the Sacraments, the doctrines of the Church, the laws of the spiritual life.

These definite obligations are distasteful to many; they are opposed to the liberty and license of modern life. It must not be forgotten that the devil rules in the children of disobedience—his power is felt and seen not only in far-off India, as Father Elwin writes, but on all sides—he not only hinders the Church of God, but he inspires many an one with schemes to wreck and ruin.

The Rev. W. A. McClenthen will be in charge of the Catechism and of the work among the children in the Guilds, etc. It is hoped that all who are responsible for children will see that they will be thus properly taught the things that are needful for their soul's health.

The method in use in this Parish has awakened the interest of many. Last year we had the privilege of explaining and demonstrating to many an idea of its conspicuous solid benefits.

Clergy House Plans.

Mr. Sellers has been hard at work on the preliminary sketches—suggestions for the different floors as well as the Garden and Appletree Street elevations.

These, it is expected, will be ready for submission to the Vestry at the next stated meeting, and when accepted the details will be worked out, specifications drawn up, contracts made and work commenced. We would call to the attention of all that about $3,000 more is required, as it is a matter in which everyone may be presumed to be interested who in any way shares in the ministrations of the Clergy, and only comparatively few have responded so far. Some will refuse because they resent being told their duty.

New Views of St. Clement's.

Interior, showing Christmas Screen.
Exterior, showing Clergy House.
All Saints' Mission House.
Sea Shore Home.
Choir in Procession in Church Garden.
Choir in Group in Church Garden.

Large photographs of the above views (recently reproduced and used on the Magazine cover), can be purchased from Mr. Baugher, whose advertisement appears on page 7.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:
THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD.
THE REV. W. A. MCCLENTHEN.

Rev. C. C. Quin, in Church on Saturdays, 4-5 and 7-9 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Organist and Choir-master
Sexton.—Clinton Searle.

Clergy House, 2026 Cherry St.
All Saints Home, Cherry and Lambert Sts.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

Eight o'clock Mass will be resumed on Sunday, September 22d.

The 7.30 Mass on week-days will not be resumed until Michaelmas.

Rev. E. N. Webber has kindly assisted by taking week-day Masses.

Rev. C. C. Quin generously gave up the greater part of his holiday, returning for all the Sundays in August.

The choir has been away during the month, but we hope to see all the members return on Sunday, September 1st.

Rev. F. D. Ward returned on August 3d, since which time he has been in residence, as has Rev. W. A. McClenthen.

Monday, August 12th, the anniversary Mass for the repose of the soul of Hannah P. Smith was said in the Crypt Chapel.

Saturday, September 14th (Exaltation of Holy Cross), there will be a special Mass at 6.30 o'clock for Holy Cross Guild.

St. Mary's Guild Office will be omitted in September on account of the holiday. St. Vincent's, as usual, Wednesday, September 4th.

Monday, September 16th, being the anniversary, there will be a Requiem Mass in the Crypt, at 7.30 o'clock, for the repose of the soul of Julia Dunlap.

Rev. G. H. Moffett left the city on July 29th and has been absent during the whole of August. His return is not expected until the latter part of September.

Rev. E. N. Webber will hear Confessions on Saturdays in September from 4 to 5 P. M., and will preach on several Sunday evenings during the month.

Rev. J. M. Davenport, formerly Rector of St. Clement's, expects to be in Philadelphia for a few days in the latter part of the month, and will, it is hoped, officiate in the Church.

Mr. S. W. Sears will take charge of the music beginning on Sunday, September 1st. He is a communicant of St. Clement's and is at present organist and choirmaster at Christ Church Chapel.

While the attendance at the earlier Masses during the summer has been cause for much gratitude, yet the small number of people in church at 11 A. M. and 8 P. M. make it very doubtful whether it would not be wiser to have the principal Service at 9.15 and no service at 11 or 8. The 11 o'clock idea is no holy or ancient custom.

The services during the latter part of the month have been said in St. John's Chapel on account of the work of laying new tiles in the Church. The contractors have been delayed in starting the work owing to the non-arrival of the tiles from England. Large tiles have been chosen, one of the chief reasons being to avoid the difficulty in future of loose tiles. We assure all the members of the congregation that all has been decided only to obtain the best possible results; $250 is still needed.

W. A. Goodwin.

It is with the sincerest regret that we announce the resignation of Mr. Goodwin as organist and choirmaster of St. Clement's—the physicians in Colorado, after careful and thorough examination, have given their opinion that he ought to remain in that climate. The resignation takes effect September 1st, the date on which he expected to return. He took charge of the music January 1, 1899, and since then has worked hard and faithfully to make it worthy of the worship of God: the training of a choir is always a difficult and, to some extent, a discouraging effort, but on Easter it seemed as if the fruits of labor had begun to manifest themselves and that we could look forward to even greater results, but the health of Mr. Goodwin caused serious concern to his friends, although it was hoped a long rest would enable him again to undertake his work. As choir boy, acolyte, Dr. Tipton's assistant, or as organist and choirmaster, his thought, enthusiasm and strength has been given to the Parish; and our best wishes will follow him in the coming years, as we trust, of usefulness. We are sure that we speak not only for ourselves but for all, particularly those who have been associated with him in St. Clement's Choir—men and boys. His address is 104 East Caramillo Street, Colorado Springs, Colorado.

Point Pleasant.

The third party went to the seashore on July 29th and returned August 9th, the household numbering 47.

The fourth party went on August 12th and returned on August 23d, the household being very full.

The picture of the house in the August Magazine looks very picturesque, but we would impress on everyone that the attractiveness is in the situation, the place, and, above all, the trees. The house is very inadequate and uncomfortable—the need of a suitable building is very great. We have of late noticed with care the expenditure, general management and numbers taken care of in and by various homes and have been very much gratified to know that the Sisters have been able to manage more economically than some others that have more publicity and larger income. It seems strange that publicity encourages many charitably disposed people to give generously without at all realizing how much more good may be done in a quiet way. Still we have many faithful and tried friends, and sooner or later we are sure of the building needed, and, we think, deserved by the Sisters who have managed these many years so wonderfully.

Members of the Guild of the Holy Cross have volunteered their services, as in past years, in assisting to take care of the children. Many others have been kind in various ways and shown a deep interest.

The collection at All Saints', Bay Head, amounted to $104.60.

The entertainment under the auspices of Mr. E. J. F. Greenfield, at Point Pleasant, took place on August 20th and 21st. The proceeds will amount to about $135.00.

The Treasurer expects to give the completed list of subscriptions, etc., in the next Magazine.

Father Elwin writes in the *Cowley Evangelist* of the new branch house of S. S. J. E. at Gerendowna, India: "It was an impressive dedication, the procession, 'with cross, lights, incense, holy water, choir and clergy' visiting various parts of the house. The impression on the heathen: the new Power that had come to battle with Satan in one of his seats. 'By My Spirit,' daily mass, prayer and fasting."

Another, Father Nicholson, writes how "Father Elwin went into the different cells, sprinkling them with holy water and saying a prayer in each."

Father Puller is still (June 22d) at The Location, Queenstown, South Africa, engaged in the instruction of the ministers of the Ethiopians, who have submitted as a body to the Church.

Bishop Taylor, coadjutor of Quincy, is the two hundredth Bishop of the American succession.

Offertory Account.

July	28.	Cash,	$9 30
		Envelopes (100),	31 75
Aug.	4.	Cash,	5 93
		Envelopes (60),	25 30
	11.	Cash,	4 17
		Envelopes (55),	14 60
	18.	Cash,	4 31
		Envelopes (83),	29 55
	25.	Cash,	4 42
		Envelopes (43),	11 55
Weekdays and early,			24 34
			$165 22

Sanctuary Fund.

August Magazine,		$690.53
198	$ 05	
199	50 00	
200	05	
201	05	
202	05	
203	05	
204	05	
		$50 30
		$740 83

Clergy House Fund.

August Magazine,			$7294 56
324,	$25 00	330,	1 00
325,	5 00	331,	10
326,	10 00	332,	1 00
327,	2 00	333,	5000 00
328,	1 00		
329,	1 00		$12,340 66

Special Accounts.

Clergy House (10),	$5046 10
Sanctuary (7)	50 30
Endowment (2),	75
Missions (China) (1),	1 00
Repairs (Tiles) (6),	21 50
	$5119 65

Baptisms.

July 25. Anna Irene Appenzeller.
28. William Herbert.
Victor Frederick Herbert.
Bernice Herbert.

Burials.

Aug. 6. Elizabeth Lewis Miller.
17. Agnes Hawthorne.

Marriages.

Aug. 9. Lloyd W. Pullen.
Edith F. Osborne.
14. William Watson.
Irene O'Neill.
17. George W. Weidner.
Elsie Finney.

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451 Communions, July 21st to August 25th.

Acknowledgments.

The following donations are gratefully acknowledged:

Flowers for the high altar, also for Altar of Our Lady on Feast of the Assumption of B. V. M.

$50 for general missions.

$5.00 (in memoriam), $5.00 (thank offering), and $1.50 alms at Holy Communion—placed to credit of Tile Fund.

Various gifts (in kind) for Clergy House.

$5.00 "in memory of Eleanor, 31st July," for Building Fund Sea Shore Home.

Magazines.

On Missionary Weakness.

A well-known Bishop, whose name stands high on the Board of Managers of the General Missionary Society, was asked, while away from his diocese on one occasion, if he would like the privilege of an altar for the next Sunday morning. The Bishop declined the offer, and intimated that he did not want to be troubled.

The fact that this is a typical instance of a widespread Episcopal indifference to the Sacrament of the Altar, is in itself an adequate reason for the lamentable weakness of the Church's Missions. When her chief Pastors thus neglect their fundamental priestly obligation in the salvation of souls, it is small wonder that the Board of Managers finds itself unable to cope with the missionary situation. The regular daily pleading of the Sacrifice of the Cross would do more for the Church and the world than all the frenzied appeals for money the Board could ever concoct.

All Saints' Convent.

Sixty acres of ground, an ideal site set in a smiling and well-wooded landscape, a little river flowing through the meadows and great trees furnishing an abundant shade, is the vivid description of the new Convent given by the *Church Times*. Mr. Leonard Stokes, the architect, has risen to the level of a great opportunity. The buildings strike a note of repose, with just an undertone of austerity, and give the immediate impression of adaptation to their use. It is a frankly modern type of Gothic, instinct with grace and life. The long, low front is broken by a tower over the gateway; one passes through this into the Cloister walk, which runs round the quadrangle and looks out through low, wide traceind windows upon the Cloister garth. From it open, on the ground floor, the Community rooms, library, refectory and offices. The cells and guest rooms are on the first floor and in the attic; the refectory is at present used as a chapel, the foundations only of the latter being complete. Across the meadow and over a little bridge is a small, thickly-wooded island in the river, known as Chantry Island, where, as far back as the eleventh century, a Chantry existed. At the Benediction, Father Page, Sup. S. S. J. E., officiated, and the procession was made up of Sisters, children and visitors. The Bishop of St. Alban's came in the afternoon and gave a cordial welcome and his blessing to the community. So All Saints, which through evil report and good has always upheld the highest standard of conventual and active life, takes possession of its new home mindful of the true purpose—beneficent to the world, loyal to the Church. Here the Sisters will find a resting-place from arduous work of branch houses and missions, and the love of the cloistered life will be fostered. It is the realization of many aspirations, the answer of many prayers. In this new stage the old spirit and true principles of religion will find fuller and more perfect expression. (Condensed from *Church Times*).

Just fifty years ago, in fear and trembling, yet with abundant hope and faith, the Sisters of the Poor, better known as the All Saints' Sisters, began their modest work in the neighborhood of All Saints' Chapel, Margaret Street. At that time of day it needed sublime courage in those who took part in or encouraged the revival of Sisterhoods. They had to encounter, not merely obloquy, but the vilest slander. Nevertheless the work went on, and there are few, save those whose prejudices are absolutely unreasonable, who would not now acknowledge the beneficent services rendered to the cause of humanity by devoted daughters of the Church, and would not approve of the opening afforded to women for leading lives of practical usefulness. How far the Sisters of the Poor were justified in their belief in the worthiness of their aim may be judged from the success which has attended their efforts of half a century. That little community in London has grown to a great organization, with its branches, not only in England and Scotland, but in America, South Africa and India. And as their numbers have increased, so also has their work been extended in new directions. No longer confined to the visitation of the sick and poor, the Order now is responsible for orphanages, training schools, nursing homes, high schools for girls, penitentiaries and convalescent hospitals; and this is not a complete list of its activities. High ecclesiastics once looked askance at the Sisters; now Bishops are the visitors of their institutions. Lastly, their old central home has become too small for them, and they have migrated to a more spacious settlement. The good wishes of Churchmen and Churchwomen will go with them to their new headquarters, whence we trust that they will be able to extend their operations for the benefit of Christ's Church.—*Church Times.*

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People will believe almost anything, the more absurd it is the readier they seem to be.

At one time many people thought that Dr. Pusey sacrificed a lamb every morning, and the story is told how one day going up to London in the railway carriage he got into conversation with a good woman who told him the story as soon as she learned that he lived in Oxford. He was able to assure her that he knew it was untrue, but that did not put an end to the tale; some people wanted to believe anything outrageous—however foolish it was, it appeared probable to them.

People do believe things, and for this reason a denial only confirms their impression—it is a habit of mind.

The two estimable people, of noble birth, who have of late circulated through public prints certain alleged (by them) facts are instances; unsupported assertions only, without evidence or foundation, solely upon hearsay—no time, date, place or person. One of the two wrote to an English Bishop about certain things, and when asked for proof seemed to consider that because he, the noble lord, believed the statement of one in whom he had confidence, the Bishop ought to be satisfied; the Bishop was not.

The noble lady believed the story told her by some one that at some church they used to lead around a donkey in the Palm Sunday Procession, and she thought everybody else should believe it, but a normal person immediately sees the absurdity of the whole tale; the whole thing rests upon the silly conviction that these "ritualists" will do anything. They are all only "Jesuits in disguise." Like Dr. de Koven's *clerica*, they must draw the line somewhere, even though sometimes it seems without reason, or only because they are scared.

They forget Mrs. Partington's broom can never sweep back the ocean. St. Augustine learned by a familiar vision the impossibility of fathoming God's immensity, so all had better learn not to interfere with God's mighty work. Be sure you are doing your own duty.

"Lambeth Opinions."

Again the "advanced men" are proved to be in the right and the Lambeth law opinions shown to be unworkable and impossible in the carrying on of the Church's work and the carrying out of God's will. Every Catholic priest knows that the sick and dying cannot be communicated unless the Sacrament is reserved, that otherwise some will die without the Viaticum. Not many priests can consecrate half a dozen or more times in a hospital, for example, as a certain rubrical-minded Bishop is said to have done, and we are sure no priest ought, for it is contrary to all law, custom and propriety—exceedingly irregular.

In England the Bishops of Truro and Salisbury have publicly avowed the practical impossibility of the "advice" and permitted certain relaxations; other Bishops will undoubtedly follow this wise and sensible course.

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A number of new views of St. Clement's Church, etc., for sale.

I make the illustrations for this Magazine.

Also, in matter of incense, there are signs of change of mind: the Bishop of London has sanctioned its use on certain occasions, also the Bishop of Rochester, while the Bishop of Peterborough, as we noted last month, states that it may be used at the coming coronation.

So, as Dr. Pusey used to advise, it is better to be obedient and loyal to the Church than to the contrary opinions of individual Bishops; most of them have learned much wisdom from the Clergy whom they opposed, and, in some cases, persecuted—it is all coming out as it should. The fact is that "advanced Clergy" do not set themselves against their Bishops—they are consistent; believing in their obeying the Catholic Church, whose ministers they are, they do not insist upon carrying out their own ideas or preferences. The reformers, we are glad to believe, were not infallible—in England the Church was preserved from much of the harm that they desired and threatened to do. Ever since that dark and dreary time the Church has been recovering herself from their harmful influence: mistakes may have been made at times, but, as Dr. Dix long ago called to our attention, ever the progress has been onward, as Bishop Horatio Potter warned those opposing baptismal regeneration in the prayer-book, and wanting some change, that any change will only be in the contrary direction to what they desired. It has been accomplished, not by compromise, going back or giving in, but by the unswerving loyalty of the lesser number who have borne the brunt and died unhonored, and, many times, unknown—witness Pusey, Keble, Maconochie, Lowder, and many others—while those who have lost heart or "gone over" have lost influence and grip.

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St. Clement's Magazine

Vol. XVII PHILADELPHIA, OCTOBER, 1901 No. 10

KALENDAR FOR OCTOBER.

1. Tuesday (*St. Remigius, B. C.*).... .....Masses, 7, 7.30 and 9.30 a. m. Guild of St Katharine, 8 p. m.
2. Wednesday (*The Holy Guardian Angels*).....Masses, 6.30, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
3. Thursday (*St. Thomas of Hereford, B. C.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
4. Friday (*St. Francis, C. Abstinence*).....Masses, 7 and 7.30 a. m.
5. Saturday .....Masses 7 and 7.30 a. m.
6. **Sunday** (*18th after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 5 p. m. Even-song, 8 p. m.
7. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m. Guild of St. Mary, 8 p. m.
8. Tuesday .....Masses, 7, 7.30 and 9.30 a. m.
9. Wednesday (*St. Denys, B. M.* .....Masses, 7 and 7.30 a. m.
10. Thursday (*St. Paulinus of York, B. C.*).....Masses, 7, 7 30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
11. Friday (*St. Ethelburga, V. Ab. Abstinence*)..Masses, 7 and 7.30 a. m.
12. Saturday (*St. Wilfrid, B. C.*).....Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
13. **Sunday** (*19th after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 5 p. m. Even-song, 8 p. m.
14. Monday .....Masses, 7 a. m. Requiem, 7.30 a. m.
15. Tuesday (*St. Theresa, V.*) .....Masses, 7, 7.30 and 9 30 a. m.
16. Wednesday.....Masses, 7 and 7.30 a. m.
17. Thursday (*St. Etheldreda, Q. V. Ab.*)..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
18. Friday (*St. Luke, Evangelist. Abstinence*)....Masses, 7, 7.30 and 9.30 a. m.
19. Saturday (*St. Frideswide, V.*).. ....Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
20. **Sunday** (*20th after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
21. Monday (*St. Ursula and her Companions, VV., MM*).....Masses, 7 a. m. Requiem, 7.30 a. m.
22. Tuesday .....Masses, 7, 7.30 and 9.30 a. m.
23. Wednesday .....Masses, 7 and 7.30 a. m.
24. Thursday. .....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
25. Friday (*S. S. Crispin and Crispinian, M. M. Abstinence*) .....Masses, 7 and 7.30 a. m.
26. Saturday .....Masses, 7 and 7.30 a. m.
27. **Sunday** (*21st after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
28. Monday (*SS. Simon and Jude, Apostles*) .....Masses, 7, 7.30 and 9.30 a. m.
29. Tuesday .....Masses, 7, 7.30 and 9.30 a. m.
30. Wednesday.....Masses, 7 and 7.30 a. m.
31. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.

Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

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Of your charity pray for the soul of William McKinley, XXIVth President of the United States, who died 14th September, 1901. It was indeed fitting that he who yielded his soul in humble submission to "God's Will," should have finished his earthly pilgrimage on one of the Feasts of the Holy Cross. On Sunday, the morrow of his death, prayers were asked for the repose of his soul, and the Dead March was played at conclusion of services. In accordance with the instructions of the Bishop of the Diocese, the appointed service was said in St. John's Chapel, on the burial day, Sept. 19th, at 11 A. M. A Mass for the repose of his soul was said immediately after the service.

All-pitying Jesus, establish his soul in the realm of peace and light.

Of Angels.

When the heart is sick at the neglect God suffers from His children on earth—when His purposes are seen frustrated by sin—when the precious blood of Jesus seems to have been shed in vain—joy comes at the remembrance of the holy angels, forever perfectly serving God in heaven and on earth, eternally obedient, glorying in unceasing praise of the Lamb that was slain. Pride is stilled and reverence deepens as we regard these glorious creatures, unstained by sin, whose only joy is the absolute devotion of their mighty gifts of power and spirituality to the perfect doing of God's Will. They are our examples in devotion, teaching us reverence, humility, unceasing charity. Of such value and dignity in God's sight is each redeemed soul that He appoints unto it, from that innumerable host of the armies of Heaven, a guardian who shall bear it in his hands and oppose with heavenly craft, the subtlety of those evil, fallen angels who would harm it. Ever watchful, the guardian angel preserves from corporeal and outward evils and dangers. He promotes temporal good and external happiness. He suggests good thoughts and desires; he implants holy affections; he excites the backward soul to good works and deeds; in times of violent temptation, when the evil spirits would snatch away the soul, the guardian angel succors and assists, bearing restoring grace to worn out body and soul. He notices prayers and good works on earth; he reports and represents them before God. Not that God is ignorant, but He wills the holy angels to be thus informed that they may rejoice in the salvation of His little ones; and that when they shall attend the majesty of the Second Coming, they may be witnesses of God's righteous judgment.

They are present in glorious ranks at the celebration of the Holy Mysteries, there to adore their present Lord, to stimulate the faith of worshipping souls, and to supply by their perfect worship, defects in human adoration.

When the soul is released from the body, joyfully they bring it to God. When the saints ascend into Heaven, from their holy purgation, the angels accompany them, carrying them to Paradise, and uniting them to those angel choirs which forever cry aloud unto God with mighty joy.

Our angels always behold the face of our Father in Heaven. They always behold us in all we think and say and do. "In every place, in every corner, revere the presence of thy angel; and do not that before him which thou wouldst be ashamed to do before a man like thyself." How great is the incentive to holiness to remember that the same eyes look upon us and upon God! "He must be more stupid and senseless than a stock or stone, whose sloth and carelessness in his duty is not shaken off by this one consideration."

St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

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PHILADELPHIA, OCTOBER, 1901.

The General Convention.

The nature of the business which comes before the General Convention this year marks a realization that the present constitutional and canonical framework is absolutely inadequate as a working basis for a branch of the Catholic Church. The attempt to change the legal title of the Church is but one element of the movement. The legal title should declare her catholicity. Her inherent nature demands it, and, perhaps, the public avowal of that nature will put to shame those who still dishonor her. The Convention is simply overwhelmed with work; the unavoidable *minutiæ* of each important matter will consume much time; proper consideration of the "unfinished business" alone will require more than three weeks, and there is bound to be some new business—so an adequate and satisfactory settlement of all the matters cannot be hoped for at this time.

There are five principal matters which will demand consideration: 1. A new Constitution. 2. A new Digest of Canons. 3. The report of the House of Deputies' Committee on Marriage and Divorce. 4. The report of the Committee to Prepare Canons Establishing Courts of Appeal. 5. The report of the Commission on Marginal Readings in the Bible.

1. In the proposed Constitution comes the matter of providing for a presiding Bishop. Seniority of consecration—the present arrangement, which some are trying to make constitutional—gives no assurance either of executive power or of spiritual leadership. Also in the Constitution is the dangerous clause which permits congregations, willing to accept the spiritual oversight of the Bishop of the Diocese, but not being in communion with the Church, to dispense with the use of the Prayer-Book. "The law of praying is the law of believing," and if Episcopal protection is to be extended to those who are unwilling to use the Prayer-Book, we may expect to see latitudinarian prelates spiritually overseeing Unitarians. The clause is an insidious instance of the attempt to be liberal by a subtle emasculation of the Faith.

2. The proposed Digest consists of sixty canons with two hundred and eighteen sections and about as many subsections. The most important are those concerning the provincial system, courts of appeal and marriage and divorce. Episcopal jealousies and ambitions, together with the laity's exaggerated sense of its importance in council, may still hinder the return to the ancient provincial system; but it is sure to come eventually.

3. The Canons for the Appellate Courts, as reported by the Committee, were originally drafted by two eminent jurists, and their adoption will remedy a fundamental weakness in the Church's organization.

4. The marriage and divorce canons are a noble attempt to assert strictness of discipline and purity of life. They still fail to recognise that Baptism is an indispensible pre-requisite for the Sacrament of Matrimony. There are also some obscurities.

5. The report of the Commission on Marginal Readings is marred by the facts that the Commission has gone much further than any one expected it to go: and that it has not only offered suggestions for clearer translations and less obsolete English, but it has also felt called upon to offer settlement of some questions in textual criticism which are by no means ready to be settled. The acceptance of this report would mean putting the seal of the Convention upon speculations which are as likely to be superseded as are those scholars who put them forth.

These are but a few of the weighty matters before the Convention. The gravity of these alone shows the extent of the responsibility. Every faithful Catholic should pray daily that the Holy Spirit may guide and rule, and that all matters may be decided for the glory of God and the good of His Church.

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THE REV. C. C. QUIN,
THE REV. F. D. WARD.
THE REV. W. A. MCCLENTHEN.

Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. S. W. Sears.

Sexton.—Clinton Searles.

Clergy House, 2026 Cherry St.
All Saints Mission House, Cherry and Lambert Sts.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

The 7.30 week-day Mass will be resumed on September 30th.

Rev. J. M. Davenport will preach on September 29th, at 11 A. M.

Mr. Sears has been appointed Choirmaster and Organist by the Vestry.

The Vestry approved of the contract with the Vulcanite Company for the new tiles. This work has been delayed by the non-arrival of the tiles.

We ask all to bear in mind the Rummage Sale, for benefit of Poor Fund, to take place in November. Articles—all kinds—may be sent to Mission House or Parish Building.

The Choir returned Sunday, September 1st, when Mr. Sears took charge of the music. Mr. G. Oswald Calvert has been playing for the High Mass, while Mr. Sears played at Even-song.

At the last stated meeting the Vestry approved of the preliminary plans of Mr. Sellers for the new Clergy House, and a Building Committee, Messrs. Lea, Clay and Keyser, was appointed to attend to the various details. The work will be proceeded with immediately.

Pew rents are due *in advance* October 1st. The Accounting Warden will be in the Vestry Room, Monday, October 7th, to receive money for pew rents and for renting pews or sittings; such rental is subject to the approval of the Vestry. Attention is called to the fact that $1.00 is added for each sitting to meet assessment of Diocesan Convention.

"Communicants in good standing" are only those who (1) make their Communions regularly, (2) attend Mass on Sundays and Holy Days of obligation, and (3) give alms for the support of the Parish and its charities generously, according to their ability.

The Clergy have a *right* to know the reason of failure in any one of these duties on the part of any individual.

The Offices and instructions for the Guilds of the Sodality of St. Clement will be said as usual this month. Mem-

bers are reminded that on the keeping of the Rule depends the privileges of wearing the medal; it is not a sentimental keepsake of past faithfulness, but a symbol of present loyalty—only the Chaplain of each Guild can dispense from any part of the Rule.

The interest of the Parish is asked in the preparation of a missionary box to be sent to Oconto, in the Diocese of Fond du Lac, early in Autumn.

Articles of clothing, and gifts, both in money and in kind, will be most acceptable, and may be sent to Miss Lex, 11 S. Twenty-first street, or through the Rev. Clergy.

Catechism Notes.

The sessions of both Catechisms began on Sunday, September 15th.

The use of "Catholic Sunday Lessons," by the Rev. Arthur Ritchie, will be continued, as the book was not finished last year.

There is need of additional teachers, particularly a teacher for the Girls' Bible Class, owing to the fact that Miss Sanford is not able to resume her loving work in this department, and those who can take up the instruction of Christ's children and who do not do it will be held personally accountable.

Sea Shore Home.

The house at Point Pleasant was opened on June 15th, when the Sister in charge, with helpers, went to get the house in order for the visitors. The first regular party arrived on July 1st and was followed by three other parties, the last one returning on August 23d, a small number coming after that day until the time of closing, September 14th.

There were three Sisters during the whole season, while four others came to assist at various special times—221 was the total number provided for. Members of the Guild of the Holy Cross helped. Through the kindness of the following Priests—Revs. W. H. Gibbons, Lacey, Howell, H. S. Smith, C. Fiske and W. Waters—Mass was said 35 times in the Chapel and there were 130 Communions. Religious instruction and catechising was given during a part of July and August.

The season was without any unpleasant incident or mishap, and the opportunity of change brought health and happiness to many an one. One drawback was unavoidable—bathing was not possible—but the disappointment was cheerfully taken.

Hearing Mass.

It is the duty of every Christian man to hear Mass on Sunday. And it is also equally his duty to make his Communion frequently and with due preparation. Consequently, the hearing of Mass can never rightly be used as a substitute for Communion when negligence or carelessness in preparation makes the latter impossible. In all Sacrifice, Communion is the prominent idea, and, in the Christian Sacrifice, Communion becomes an essential, integral part of it. So the consummation of the Sacrifice of the Mass requires Communion, and the priest and those who communicate are the real offerers of the Sacrifice. Multiplicity of communicants, however, does not add anything to the completion of the Sacrifice. It is as complete with one—which must always be the offering priest—as it is with one hundred. In the Holy Sacrifice thus offered, the communicant or communicants represent the whole Church. "Their action is the Church's act of public worship. They do it in the general assembly of the Christian people, and every Christian is bound to take part in that assembly and to assist at the Act of Worship." And to hear Mass means to be present as a worshipper where the Holy Sacrifice is offered. It is thus a duty, and the *least*, that a Christian can do. True devotion, however, and the desire to live the life of grace, will lead to frequent and carefully prepared Communions, in which the soul shares in the offering and communicates as a part of his oblation—thus becoming a true sharer in the ineffable benefits of the Holy Sacrifice.—(Condensed from the *Church Times*.)

Offertory Account.

Sept. 1.	Cash,	$10	04
	Envelopes (67),	17	55
8.	Cash,	10	30
	Envelopes (118),	48	65
15.	Cash,	18	29
	Envelopes (105),	39	30
22.	Cash,	14	15
	Envelopes (168),	76	90
Weekdays and early,		29	17
		$264	35

Special Funds.

Clergy House (8),	$4	71
Sanctuary (6)		55
Endowment (6),	1	15
Tiles (5),	6	00
Missions (Foreign) (1),	1	00
	$13	41

Sanctuary Fund.

Sept. Magazine (corrected),		$690	83
205–7	$ 15		
208	10		
209	05		
210	25		
	$	55	
		$691	38

$50 (199), ought to have been credited to Tile Fund.

Clergy House Fund.

September Magazine, . . $12,340 66

334,	$1 00	339,	50
335,	01	340,	1 00
336,	2 00		
337,	10	$12,345	37
338,	10		

Baptisms.

Sept. 1. Anna Louise Mary Forrester.
2. Harold Samuel Mars.
3. Florence Jane Dougherty.

Marriages.

Sept. 4. Walter Hardy.
Anna Maul.

Burials.

Sept. 12. Joseph C. Day.
17. Sadie C. Enderly.

404 Communions August 25th to September 22d.

Obedience.

We quote from the *Church Times* report of an E. C. U. meeting: In the course of his address, Canon Knox Little observed that authority was a most sacred thing. During the last forty or fifty years there had been times of struggle, when accusations of lawlessness had been levelled against them. No accusations could be more serious to a Christian heart, for the authority of the Church of Christ was a most sacred thing. All authority, however, must have its limitations, and authority, if misused or wrongly exercised, must be disobeyed as a matter of duty. In the Church of England there had been very considerable confusion of thought with regard to authority. They were all very familiar with the constant cry of "Obey your Bishop." Obedience might be mere cowardice, mere flattery, or positive vice. During the years of his ministry a dangerous confusion had arisen in the Church, which had led to a kind of papalism. There were only two principles they could accept in governing the Church—papalism and constitutionalism. If they wanted papalism, and intended to have an autocratic Pope, then he should think the old-fashioned one would do; but his conviction was that Englishmen, whether in State or in Church, had always held out for constitutional government, and they always would. The real difficulty was that there had been a creeping papalism, and that had led to their confusions. They could govern the Church of England in a constitutional way, but they could not govern it by pseudo-papalism; and there had been a tendency to quiet secret conclaves, where it had been arranged that expressions of Archbishops should be put forward as if

they were decrees of the Catholic Church of Christ. That would not do. It was not a thing Englishmen would submit to, and it was a thing they were bound to disobey. When they found any sort of approach to papalism, that must be put a stop to. On the question of doctrine, if they found that their Bishop either condoned, or seemed to condone, contradiction of the Faith of the Church, they had to resist.

Reservation of the Blessed Sacrament.

The returns show, as usual, that two methods have been followed in the private administration of Holy Communion. In some cases the Holy Eucharist has been celebrated in private houses, while in others, the more primitive, and, I would venture to say, the more desirable custom of carrying the Blessed Sacrament to the sick from the church, has been adopted. In crowded cities, and in hospitals this latter method is (as I know from my old Edinburgh experience) almost a necessity, unless we are prepared to allow many poor souls to depart hence, without having received, in their hour of need, the most comfortable Sacrament of the Body and Blood of Christ. With us in this diocese the necessity for reserving the Blessed Sacrament for the sick is not so urgent as it is in more thickly populated parts of the country. And yet, even here, it seems to me that reverence would suggest that the mysteries of the Eucharist should be celebrated only in churches and chapels, and not elsewhere, except under special circumstances.

Moreover, is it not better, when we can, to conform to primitive usages, rather than, without necessity, to follow a method of communicating the sick which certainly involves a departure from the ancient custom of the Universal Church—one moreover which has been tried and found wanting, and which often makes it difficult, if not impossible, to administer the last and chiefest consolations of our Lord Jesus Christ to the dying at a time when such consolations are most urgently needed?

One thing, however, must never be lost sight of when the Blessed Sacrament is reserved. We must never, under any circumstances, forget that attitude of adoring reverence which is due from us to our Incarnate God and Saviour, who, though everywhere present on account of His Godhead, as man (in a special and mysterious way) manifests Himself to our faith in the Holy Mysteries of His Body and Blood. We may not, away from the Service of the Altar, be able to show, by outward signs, the adoration that we give Him then and there. But wherever we have Christ's Sacramental presence with us—whether it be in some humble cottage or on the public road, or even upon the sea—let us see to it, that in every way that is possible and expedient, we render to Him just as truly as in His sanctuary that supreme worship which it is the joy of the angels to offer before His heavenly throne.—Charge of Bishop of Argylle to his Diocese, quoted from *Church Times*.

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St. Michael.

Written for "The Sisters of the Church."

Jesus! glorious Prince of Angels!
Of Thine Angel Chief we sing.
Countless are the shining legions
He is ruling for his King.
Michael! Seraph! Great Commander!
Who upon the Dragon trod!
Eyes of lightning! Voice of thunder!
Cry aloud "Who is like God?"

See! he comes! the mighty Captain!
See! he draws his flaming sword,
See! he flies in dazzling armour
To the battle of the Lord.
Lucifer and all his angels
Fall from Heaven to earthly sod,
As they quail before the war-cry,
Thund'ring forth "Who is like God?"

Michael swings the golden censer
Filled with prayers of saintly tone—
Incense from the golden altar
Rising up before the throne.
Songs from earth and songs from Heaven
Meet where man can never trod,
Like the sound of many waters
Surging forth "Who is like God?"

See! on earth the great Archangel
Veils his face and droops his sword,
When the words of consecration
Bring the presence of the Lord.
Guardian of the holy Altar,
Men who kneel where saints have trod
Hear him, like a silver clarion,
Cry aloud "Who is like God?"

When the last dread trumpet sounding
Bursts the graves of all the dead,
He will bear the awful standard—
Cross of love and cross of dread!
Down upon the Mount of Olives,
Where our suffering Jesus trod,
He shall fly with thousand thousands,
Thundering forth "Who is like God?"

Oh! the love of great St. Michael,
Watching o'er the Church of Christ;
Oh! the joy of great St. Michael,
Guarding his dread Eucharist.
Great his strength and great his glory,
On the dragon's head he trod—
With a voice like rolling thunder,
Crying loud "Who is like God?"

Glory to the glorious Father,
Glory to the Son who died,
Glory to the Holy Spirit,
Evermore with us abide.
When the touch of God Almighty
Rends the rock and bursts the sod,
May we meet His Standard Bearer,
With the shout "Who is like God?"

—*Elizabeth Harcourt Mitchell.*

In another column there will be found an interesting account of a visit to Hursley and the grave of John Keble. The writer shows good cause why the memory of the poet-priest should not be suffered to perish. It is not only that he did so much to foster the devotional spirit through his poetic musings, nor that he showed the beautiful example of a man with rare endowments of the mind content and proud to minister to the spiritual needs of simple rustics. It is that he was the great inspirer and guide of the Oxford movement. But so modest was his character, so retiring his disposition, that he preferred to use others as the agents of his influence, himself remaining in the background. Those, however, who knew him best acknowledged the weight of his counsel and

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the keenness of his foresight. The Church in England and beyond seas at this moment owes a debt of gratitude which it can never repay to the man who lived and died a simple priest of a Hampshire village, and it is meet that some who at least acknowledge the debt should go on pilgrimage to visit his grave. There have been and are shrines more magnificent, pilgrimages more picturesque and numerous, but there have been also names less saintly that have evoked such posthumous honours. The gathering at Hursley last week was profoundly interesting. Such commemorations of a departed worthy are far more convincing proofs of appreciation than is the raising of a marble monument, which too often is only the precursor of oblivion. Let Westminster Abbey be the witness.—*Church Times.*

"As to Eucharistic adoration, Keble brought home to them what they so much needed to be reminded of now. They must be devoted to the mysterious presence of Christ's Body and Blood under the form of bread and wine. God always to be adored, and wherever He specially places His presence, there to be specially adored, and wherever there is a special adoration of His presence, as in the Holy Sacrament, there to be adored with deep devotion, and in these days they know perfectly well that Reservation, as a comfort for the sick and dying, must be contended for by the Church as a matter of charity to God's children, as that truth connected with what Keble taught of Christ's presence in the Holy Sacrament."—*Knox-Little.*

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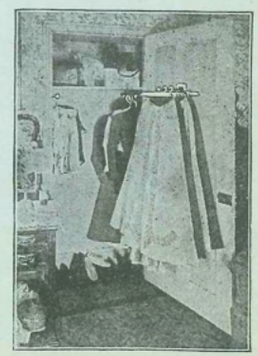
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which is shown in the lower picture has won the approval of many women who appreciate the great value of this device, which enables them to preserve the shape and set of their skirts and with a great saving of closet room. Any skirt can be removed from the rod without removing others. You will find them indispensable. Price, express paid, $1. Each "Practical" Skirt Hanger consists of four separate skirt supporters and one Closet Rod.

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St. Clement's Magazine.

KALENDAR FOR NOVEMBER.

1. Friday (*All Saints. Abstinence*).....Masses, 7, 7.30 and 9.30 a. m. Vespers of the Dead, 5.15 p. m.
2. Saturday (*All Souls*).....Masses 7, 7.30 and 9.30 a. m.
3. **Sunday** (*22d after Trinity*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 5 p. m. Solemn Even-song, 8 p. m.
4. Monday (*St. Charles Borromeo, B. C.*).....Masses, 7 and 7.30 a. m. (Requiem). Guild of St. Mary, 8 p. m.
5. Tuesday.....Masses, 7, 7.30 (Requiem) and 9.30 a. m. Guild of St. Katharine, 8 p. m.
6. Wednesday (*St. Leonard, D. C.*).....Masses, 6.30, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
7. Thursday (*St. Willibrord, B. C.*).....Masses, 7, 7 30 (Requiem) and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
8. Friday (*Octave of All Saints. Abstinence*).....Masses, 7 and 7.30 a. m.
9. Saturday.....Masses, 7 and 7.30 a. m. (Requiem). Guild of St. Nicholas, 10 a. m.
10. **Sunday** (*23d after Trinity*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 5 p. m. Solemn Even-song, 8 p. m.
11. Monday (*St. Martin, B. C.*).....Masses, 7 and 7.30 a. m. (Requiem).
12. Tuesday.....Masses, 7, 7.30 (Requiem) and 9 30 a. m.
13. Wednesday (*St. Britius, B. C.*).....Masses, 7 and 7.30 a. m (Requiem).
14. Thursday.....Masses, 7, 7.30 (Requiem) and 9.30 a. m. Mothers' Meeting, 8 p. m.
15. Friday (*St. Machutus, B. C. Abstinence*).....Masses, 7 and 7.30 a. m. (Requiem).
16. Saturday (*St. Edmund, B. C.*).....Masses, 7 and 7.30 a. m. (Requiem). Guild of Holy Child, 3 p. m.
17. **Sunday** (*24th after Trinity*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
18. Monday.....Masses, 7 and 7.30 a. m. (Requiem).
19. Tuesday (*St Elizabeth, W.*).....Masses, 7, 7.30 and 9.30 a. m.
20. Wednesday (*St. Edmund, K. M.*).....Masses, 7 and 7.30 a. m.
21. Thursday (*Presentation of B. V. M.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
22. Friday (*St. Cecelia, V. M. Abstinence*).....Masses, 7 and 7.30 a. m. First Vespers of St. Clement, 8 p. m.
23. **Saturday** (ST. CLEMENT, B. M.).....Masses, 6, 7 and 8 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m.
24. **Sunday** (*Next before Advent*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. Solemn Vespers and Procession of Guilds, 8 p. m.
25. Monday (*St. Katharine, V. M.*).....Masses, 6.45 (Crypt), 7 and 7.30 a. m. (Requiem for Benefactors and Communicants).
26. Tuesday.....Masses, 7, 7 30 (Requiem) and 9.30 a. m.
27. Wednesday (*St. Ode, V.*).....Masses, 7, 7.30 a. m. (Requiem).
28. Thursday (*Thanksgiving Day*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m.
29. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m. (Requiem).
30. Saturday (*St. Andrew, Apostle*).....Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.
Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

St. Clement's Magazine.

PUBLISHED MONTHLY BY

J. C. GOODWIN, JR.

Single Copy, 5 Cents. **Yearly, 50 Cents.**

Address all communications to 2026 CHERRY ST., PHILADELPHIA.

Copies may be had at WARWICK'S BOOK STORE, 250 South Eleventh Street.

Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, NOVEMBER, 1901.

The Magazine.

A good many of the old and regular subscribers have failed to renew their subscription for the Magazine. It is quite necessary, in order to maintain its present self-dependent condition, that all subscribers stand by it; and also in regard to our advertisers, we must ask again that all our readers patronize them whenever possible. In order to retain their cards we must give them some return. We recommend our advertisers as being first-class in the various lines of trade specified. Please always mention ST. CLEMENT'S MAGAZINE.

The Work of the Convention.

As is generally the case, the recent Convention is more remarkable for what it left undone than for what it did. This is occasion for thankfulness. The enormous mass of work which lay before it was scarcely touched. In the House of Deputies an unnecessary amount of time was wasted in trying to find out what to do and how to do it. It is amazing that men will travel three thousand miles to represent the Church in a deliberative body whose methods of procedure and voting they have not learned. However, the new Constitution, as recommended, was adopted with some changes. The most notable one was the omission of the Huntington clause, which was intended to provide an "open door" for Christian unity. The debate on the subject showed a split in the "broad Church" party. The article providing for the provincial system went through both houses with surprising ease. It was noted that the New York delegation voted solidly for it, "in spite of Episcopal admonition."

The failure of the canons on divorce need cause neither surprise nor much regret. While they made for a certain strictness which would have been advantageous, they were, as a prominent secular paper clearly pointed out, founded on no principle, but merely on policy. They did not accord with the mind of the Church set forth in the marriage service, "Until death us do part," and "Thou whom God hath joined together, let no man put asunder," are sufficiently explicit, and the doctrine loses nothing by not having canonical interpretation.

The matter of Marginal Readings for the Bible caused much discussion and conference. There did not seem to be any great demand for the acceptance of the Commission's report and no one wanted to disparage the labors of these Christian scholars by rejecting their report. So the Commission was continued, and instructed to be a little less radical.

The general tendency of the Convention does not appear to have been one of finality, but rather one of discussion and postponement. The legal title of the Church, the reorganization of the missionary machinery, and many other important matters, are left for the Boston Convention in 1904. Meanwhile may God prosper His Church in this land.

The appointment of Bishops for the Philippines and Porto Rico is surely ill-advised and inexpedient—just as a former one in Brazil and another contemplated experiment in Mexico—and, apparently, those appointed are guaranteed, unlike St. Paul, $3000 and expenses.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN.

Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. S. W. Sears.

Sexton.—Clinton Searles.

Clergy House, 2026 Cherry St.
Telephone 1-44-61 Y.

All Saints Mission House, Cherry and Lambert Sts.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

No sessions of Catechism on Sunday, November 24th.

The Clergy ask to be informed of all changes in address.

Solemn Mass and solemn Even-song each Sunday during November.

Men's voices (volunteers) are very much needed for the Choir. Apply to Choirmaster.

The offerings on All Saints' Day will be placed at the disposal of the Corporation of All Saints' Sisters of the Poor to assist in paying the interest on Mission House mortgage.

The hymns in the various services are for the devotion of the people; it is hoped that all may sing heartily; it is preferable for all to sing the air and not to attempt the different parts.

Members of the Congregation are asked not to take possession of sittings in middle and north aisles unless with permission of the usher; seats in south aisle are, for the most part, unrented and free.

Donations of money for Altar flowers for St. Clement's tide and Christmas tide are asked from each member of the Congregation; those who prefer may put them in the box so marked in the Church Corridor.

The present addresses of certain parishioners is unknown to the Clergy, and this prevents their being visited. It is the intention that every faithful and regular member of the Congregation shall be visited, as far as possible, by *one* of the Clergy at least once during each year.

Some very handsome gold brocade has been purchased for the festival burse and veil; enough material has been bought for chasuble orphreys, etc.; the design is one of Mr. Bodley's. Mr. I. E. Linton has promised to make the design for embroidery; the string of pearls and cross, as well as the other pearl ornaments given, will be used.

The cost of the new tiles was $800. About $500 was given by various persons, including Whitsun offerings; $50 was set apart from certain discretionary funds; $250 was, by order of the Vestry, paid from current funds to make up amount. We now have a floor solid and substantial because of its rugged nature—in harmony with the architectural lines of the Church.

The interest of the Parish is asked in the preparation of a missionary box to be sent to Oconto, in the Diocese of Fond du Lac, early in autumn.

Articles of clothing, and gifts, both in money and in kind, will be most acceptable, and may be sent to Miss Lex, 11 South Twenty-first Street, or through the Reverend Clergy.

Rummage Sale.

Articles of all kinds are urgently requested for this sale, which is appointed for Tuesday and Wednesday, November 12th and 13th, in the large schoolroom.

The proceeds are for the Poor Fund, which depends for its usefulness upon the generosity of members of the Congregation.

Sea Shore Home.

About $1500 in cash is now available for the purchase and necessary repairs of a suitable property, but this is not quite half of the amount required, depending, however, upon the interest of friends. Several properties have been examined and terms obtained. It is expected that some purchase may be effected before next summer, for it is a matter of necessity; the house at present used has always been unsuitable and is very much out of repair.

A most desirable property, situated directly upon the beach, on which is a substantial house within convenient distance of the city and near the railroad, is being favorably considered, and, in case of acceptance, title will be taken as soon as possible.

Clergy House.

Mr. Sellers has finished the specifications, and all the details are about completed so that bids may be asked. The cut on the cover of the Magazine is from a pen-and-ink sketch by Mr. Sellers and will give everyone an idea; it will be a great improvement to the Church property. Have you given any donation for the building? Over one-half the Communicants have not. Is this honest, conscientious or just? Is it because you cannot, or is it because you will not?

Offertory Account.

Sept. 29.	Cash,	$68	37
	Envelopes (107),	35	55
Oct. 6.	Cash,	20	83
	Envelopes (203),	71	40
13.	Cash,	18	35
	Envelopes (179),	101	80
20.	Cash,	26	21
	Envelopes (186),	70	25
	Early Masses,	47	00
		$459	76

Special Funds.

Endowment (7),	$1	07
Sanctuary (9)	2	51
Tiles,	1	00
Clergy House (14),	29	80
Others,	687	10
	$721	48

Sanctuary Fund.

October Magazine,		$691	38
211–12	$ 10		
213	01		
214	1 00		
215	1 00		
216	10		
217	10		
218	15		
219	05		
		$2	51
		$693	89

Clergy House Fund.

Oct. Magazine, corrected, $12,321 12

341,	$15 00	351,	10
342,	5 00	352,	25
343,	4 00	353,	10
344,	2 00	354,	1 00
345,	1 00		
346-8,	30		$12,350 92
349,	05		
350,	1 00		

No. 324, acknowledged in September Magazine as $25.00, should have been 25c.

The Burial Lot Fund amounts to $474.77.

$62.00 has been received for the Reredos, Memorial of Miss Julia Dunlap.

Baptism.

Oct. 20. Anna Marie Bustard.

Communicants.

Added:

Sarah Elizabeth Herbert.
Fanny Andree.
Margaret Ann MacFarland.
Elizabeth Garner.
J. H. B. Collings.

Marriage.

Oct. 14. George Brodbeck, Jr.
Carrie M. Fisher.

462 Communions September 22d to October 20th.

Acknowledgments.

The following donations are gratefully acknowledged:

Magazines, etc., from Mrs. Barrett.

Expense of telephone for Clergy House.

Vegetables, fruit, etc., for Clergy House.

Expense of removing plants, etc., in south garden.

$0.25 for Mission Box.

$1.00 for Poor Fund.

$2 00 for Convention Fund.

$2.00 for sundries.

Bundle of men's clothes.

$600.00 at discretion of Rector.

$72.00 at discretion of Rector.

Flowers for Altar.

The Sister in charge acknowledges donations of clothing for August and September as follows:

Mrs. Stewart, Miss Boyd, Miss Moffitt, Mrs. Brown, Miss Anna Bates, Mrs. Linnell, Mrs. Lukens, Mrs. Rosengarten, Anon., Anon., Anon.; also many articles for the Rummage Sale.

All Souls' Day.

Names to be remembered at the Masses should be written down and sent to the Clergy before Vespers on Friday; it should be stated at which Mass they are desired to be mentioned. Only names of baptized persons can be mentioned.

Vespers of the Dead will be sung on Friday, November 1st, at 5.15 P. M.; the offerings on All Souls' Day will be for Burial Fund, to provide proper Christian burial for faithful Communicants.

November being the month for special devotion for the benefit of the "Holy Souls," a Requiem Mass will be said at 7.30 on every allowable day (consult Kalendar). Names should be written and given to Clergy the preceding day.

Bona Mors will be said each Monday after Even-song.

Novena—Nov. 14-23.

Memorial for the Parish (to be said daily):

Ant.—I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring.

V.—O Lord, look down from heaven.

R.—Behold, and visit this vine.

Let us pray.

Almighty and everlasting God, Who does govern all things in heaven and earth, mercifully hear our supplications, and grant unto this Parish all things that are needful for its spiritual welfare; schools in which to train the young in Thy faith and fear; ministers to labor in this portion of Thy vineyard; a Church restored to the beauty of holiness. Strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; rouse the careless; recover the fallen; restore the penitent; remove all hindrances to the advancement of Thy truth; bring all to be of one heart and one mind within the fold of Thy Holy Church; to the honor and glory of Thy Holy Name; through Jesus Christ our Lord. Amen.

St. Clement's Tide, 1901.

Friday, November 22d, 8 P. M., First Vespers (Chapel St. John Ev.)

Saturday, November 23d, St. Clement's Day, General Communion, Masses, 6, 7 and 8 A. M.; Solemn Mass and Procession, 11 A. M.

Sunday, November 24th, Masses, 7, 8 and 9.15 A. M.; Solemn Mass, 11 A. M.; Vespers, Procession of Guilds and Solemn Te Deum, 8 P. M.

Monday, November 25th (St. Katharine's Day), Commemoration of Benefactors and Communicants, Masses, 6.45 (Crypt), 7 and 7.30 A. M.; Children's Entertainment, 8 P. M.

Tuesday. November 26th, Parish Tea, 8 P. M.

Thursday, November 28th, Thanksgiving Day, Masses, 7, 8, 9.15 A. M.; Solemn Mass, 11 A. M.

Saturday, November 30th (St. Andrew, Apostle), Masses, 7, 7.30 and 9.30 A. M.

St. Clement, Martyr and Bishop.

Collect:

O God, who makest us to rejoice in the yearly solemnity of Blessed Clement, Thy Martyr and Bishop, favorably grant that we who keep his festival may likewise imitate his fortitude in suffering, through Jesus Christ our Lord. Amen.

The Epistle, Phil.: iii, 17; iv, 4.
The Gospel, St. Matt.: xxiv, 42-48.

The offerings at all the Masses on St. Clement's Day will be for the Endowment Fund of the Parish, which amounts to $6132.29. All are earnestly asked to give generously and also urged to provide for this purpose in their wills. Information as to it may be obtained from the Clergy. Every Communicant is urged to receive Holy Communion. Confessions will be heard on Friday and Saturday.

The Procession of Guilds belonging to the Sodality of St. Clement will take place on Sunday, November 24th. All members are asked to take part, wearing their medals. Women and girls will meet in the upper schoolroom to put on their veils; men and boys in Chapel of St. John the Evangelist. They should come not later than half-past seven o'clock.

Tickets for the Parish Tea, price 25 cents, may be obtained at the Mission House from the Sister in charge. Any surplus is placed to the credit of the Poor Fund.

All Saints.

God of the living, in Whose eyes
Unveiled Thy whole creation lies,
All souls are Thine; we must not say,
That those are dead who pass away;
From this vain world of flesh set free,
We know them living unto Thee.

Released from earthly toil and strife,
With Thee is hidden now their life,
Thine are their thoughts, their works, their powers
All Thine, yet still most truly ours;
For well we know where'er they be
That all are living unto Thee.

Not spilt like water on the ground,
Not buried in a sleep profound,
Not wandering in unknown despair
Beyond Thy voice, Thy arm, Thy care;
Not lost upon a boundless sea,
Not dead, but living unto Thee.

Thy Will be done; for Thou art just,
To Thee we leave them, Lord, in trust.
And bless Thee for the love that gave
Thy Son to fill a human grave,
That none might fear that world to see,
Where all are living unto Thee.

—*J. Ellerton.*

Your attention is called to the fact that
SWASEY'S FURNITURE HOSPITAL
is the best, cheapest and most thoroughly equipped establishment in this country for Household Repairs of every description.
I put in every kind of a chair seat known, and repair everything pertaining to furniture.
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Hello there! 1-35-10.

The Invocation of Saints.

Out of the Christian consciousness of the certainty of things spiritual has arisen the practice of the Invocation of the Saints. It has come from the implicit belief in all those manifold relations between the living, the departed and the glorified which are condensed into that article of the revealed faith, "I believe in the Communion of Saints." Christian souls knew that they were aided by the prayers of living saints; thus they besought martyrs on the way to suffering to remember them when they had attained their glory. They had no doubt but that the martyrs would be received into God's presence, and they had no doubt but that those glorified martyrs would pray for them. It was never a matter of explicit statement, every one simply accepted it as a fact and acted accordingly. And they never sought an explanation as to how the saints could hear their prayers; that they did hear them was a simple conviction which needed no explanation. Early Christian belief in the Communion of Saints was too real and practical to admit either the need of its statement or an explanation of it. When doubt finally crept in, the Church settled the matter authoritatively by inserting the statement in Her Creed.

Thus began the practice of the invocation of the saints, and, resting on the conviction of the human heart, it grew and spread—accepted and encouraged by the greatest of living saints and doctors. To-day it has its strength in the assurance of experience that it is neither futile nor vain, and that God has permitted it to be a means of drawing souls near to Him and deepening in them the life of grace. We know that God's saints are pleasing to Him, we know that He is honored when we honor those whom He has glorified. What more natural than to realize how our Lord rejoices when we honor His Blessed Mother by asking her prayers for us! Nearness to God brings a keen sense of our relations to those with Him in glory, and loving devotion has ever led souls to express this more definitely in practice.

Theologically, the invocation of the saints is not a dogma and is not necessary to salvation, but it is a pious practice founded upon most sure warrant of Creed and Scripture. The practice itself may not be proved from Scripture, but the doctrine upon which it rests may. It has been of universal acceptance in the Church, except in the Anglican Church, since the Reformation. Yet even there it has not been denied, but simply removed from required use and left optional because of the undeniable abuses which had arisen in connection with it. It is these abuses and not the practice itself which Article XXII speaks of when it says, "The Romish doctrine concerning Invocation of Saints is a fond thing vainly invented, etc." The Article condemns, not the Catholic doctrine, but a doctrine of a certain kind of people called, in the Latin version of the Articles (which is of equal authority with the English), *Romanenses.* These *Romanenses* were those who perverted into extreme superstition the true doctrine as it was held by both Romans and Anglicans.

Thus we need not fear the danger of falling into heresy when we honor God's holy ones by invoking their prayers on our behalf. We need not worry as to how they know our prayers; we may imitate early Christian faith and pray without knowing. So, when our Lord Jesus Christ shall come with all His saints (1 Thess. iii, 13) we shall not be strangers to that attendant throng.

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All Saints' Day.

The dead alone are great.
When heavenly plants abide on earth
Their soil is one of dewless dearth,
But when they die, a morning shower
Comes down and makes their memory flower
With odors sweet, though late.

The dead alone are dear.
When they are here strange shadows fall,
From our own forms, and darken all;
But when they leave us all the shade
Is round our own sad footsteps made,
And they are bright and clear.

The dead alone are blest.
When they are here clouds mar their day,
And bitter snowfalls nip their May;
But when their tempest time is done,
The light and heat of Heaven's own sun,
Broods on their land of rest.

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West Philadelphia

St. Clement's Magazine.

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Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, DECEMBER, 1901.

St. Clement's Tide.

The key note for our festal joy always comes from the loving greeting of our good Bishop, who writes this year: "I hope the coming observance of St. Clement's Day will be spiritually fruitful to you and all the members of your Congregation." The Bishop also licensed the Collect, Epistle and Gospel for use during the festival.

The first Vespers were sung in the Chapel on Friday evening; the attendance at the early Masses was not as large as should have been, owing no doubt to Saturday being a difficult day for many people.

Messages and greetings from many friends outside the Parish, tidings of Masses offered in many and distant places, made our joy the greater; some absent Parishioners sent their offerings, testifying their love.

Frs. Sargent and McGarvey, Revs. R. H. Paine, D. I. Odell, G. R. Underhill, sent greeting, while many—Revs. H. I. Meigs, Dr. Schulte, J. Sherlock, A. Welling, Chas. Steele, C. H. DeGarmo, Erskine Wright—by their presence manifested their loving interest.

The Choir, under the direction of of Mr. S. W. Sears sang, Mozart's VII Mass, with a real and true devotion, the Soloists being Messrs. Kneedler and Hotz and Masters Cousley and Downey; the hymn during the Procession was the delightful "Jerusalem, My Happy Home," to the old familiar Stamford tune. There was no sermon on the Feast-day but on Sunday Fr. Huntington preached both in the morning and at the Procession of Guilds.

The inclement weather no doubt interfered with the attendance of many, but the festival has been a glorious one—this the glad experience of all.

It would not be fitting to praise the willing hands and loving hearts that made it all worthy of our God's glory, befitting the dignity of St. Clement's, for His people offered willingly the outward reverence of the services, and the inner devotion of the people had in it nothing selfish; it was to follow the example of fortitude to watch and stand fast in the Lord, to be true yokefellows of our Patron, who did not count his life dear.

On Monday evening a company of happy children enjoyed a series of pictures of the Buffalo Exposition, and reviewed with sad interest the closing events in the late President's life.

On Tuesday a number of parishioners courteously attended the Parish Tea. The Principal of the Pennsylvania Institute for the Blind kindly permitted certain pupils to play for us, and some of the choir boys sang. There were the usual remarks concerning the spiritual and material condition of the people and the unity of the Congregation in carrying out the work of the Parish, not according to individual caprice, but in accordance with the desires of those to whom God has entrusted the care and responsibility. The increase of Communions and attendance at Masses are a truer test than ill natured criticism and disappointed selfishness. St. Clement's is a body of faithful, loving souls, as he who knew from "ten happy years' ministry" says: "I am sure there never were, and never will be, such loyal and devoted people as those of St. Clement's in any country."

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN.

Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. S. W. Sears.

Sexton.—Clinton Searles.

Clergy House, 2026 Cherry St.
Telephone 1-44-61 Y.
All Saints Mission House, Cherry and Lambert Sts.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

The offerings on All Souls' Day were for Burial Fund—$17.91.

Rev. E. N. Webber will preach every Sunday night during Advent.

Members of the Congregation are desired to join in the singing of the hymns.

A member of the Parish has offered to keep St. Katharine's Altar supplied with flowers, in memory.

The crucifix belonging to St. Katharine's Altar and the cross of St. John Evangelist's Altar have been relacquered.

The Pastoral Letter of the House of Bishops was publicly read after the Solemn Mass on Sunday, November 10th, in the presence of such as were minded to hear it.

The offerings at All Saints' were for the interest on the mortgage ($320 a year) on the Mission House and amounted to $163.40, which has been paid over to the Treasurer.

Mr. Sellers has been pushing the work on the new Clergy House as rapidly as possible. The plans are now in condition to get estimates, then contracts made and work commenced and carried on.

"Bona Mors" has been said each Monday. Over 500 names were sent in for commemoration on All Souls' Day, the forms being used almost without exception. Many names were sent in for the Requiems on the other days.

Twenty-five dollars has been promised, on behalf of St. Clement's, toward building a school-house for colored children at Wilmington, N. C. The work is under the charge of Rev. E. R. Bennett. Donations toward the amount are asked.

The rummage sale was a great success, $100 was realized for the Poor Fund. There was a good attendance of buyers, and the various articles were quickly disposed of with every appearance of satisfaction to the purchasers. We are grateful to all who sent donations.

One of the workers in the Shanghai (China) Mission has written as to an oven for making wafers. Arrangements are being made to have it given by St. Clement's. St. Saviour's Ward, C.B.S., will give part—if not all—of the cost; but donations from others will be welcome.

Arrangements have been made so that all the seats in the south aisle shall be free, those heretofore renting pews or sittings having kindly consented to be transferred elsewhere. Members of the Congregation are respectfully requested not to occupy seats elsewhere unless with usher's permission.

Offertory Account.

Oct. 27.	Cash, ...	$31 08
	Envelopes (159), .	62 45
Nov. 3.	Cash, ...	27 56
	Envelopes (123), .	52 59
10.	Cash, ...	37 78
	Envelopes (146), .	59 20
17.	Cash, ...	33 25
	Envelopes (139), .	44 19
24.	Cash, ...	72 43
	Envelopes (148), .	58 90
	Early Masses, . .	61 85
		$541 28

Special Funds.

Endowment (11), ...	$12 78
Endowment, ...	475 74
Sanctuary (13)	15 13
Clergy House (31), ...	230 52
Burial (6), ...	35 41
All Saints, Mission House, .	163 40
Julia Dunlap Memorial, . .	120 00
Other, ...	1176 08
	$2,229 06

Sanctuary Fund.

November Magazine, . . . $693 89

220 . .	$ 3 00	230 . .	5 00
221 . .	1 00	231 . .	5 00
222 . .	25	232 . .	05
223–5 .	13	233 . .	25
226 . .	10		15 13
227 . .	25		$709 02
228–9 .	10		

Clergy House Fund.

November Magazine, . . $12,350 92

355,	$5 00	371,	10
356,	5 00	372,	02
357,	1 00	373,	20 00
358,	10	374,	5 00
359,	10	375,	1 00
360,	10 00	376,	10
361,	10 00	377,	10 00
362,	5 00	378,	5 00
363,	2 00	379,	5 00
364,	2 00	380,	5 00
365,	25	381,	25
366,	50	382,	10 00
367,	10	383,	1 00
368,	25 00	384,	1 00
369,	10 00	385,	50
370,	50		$12,581 44

Baptisms.

Nov. 2. Rebecca Mary MacFarland.
9. Wilbur Miller Chrisman.

Communicants.

Added:

Florence I. Staunton.
Jane Marshall.
Simon Cameron Struthers.
Ellen A. Scott.

Transferred.

John G. Ogden.
Ellen S. Ogden.
Edna C. Wagner.

Marriages.

Nov. 8. DeWitt O. Ashmead.
Mary J. Wack.
Nov. 12. George Williams.
Margaret Anna Moore.

Burials.

Nov. 1. Harold Samuel Mars.
8. Ellen Foster.
8. Mabel Walton Field.
12. Wilbur Miller Chrisman.
23. Elizabeth H. Johnson.

9,634 Communions were made during the past year, an increase of about ten per cent.

1,003 Communions were made Oct. 20—Nov. 24. 160 Communions on St. Clement's Day.

Acknowledgments.

The following donations are gratefully acknowledged:

$25.00 "in thanksgiving" for Clergy House.

$5.00 for sick persons, through Miss Perrine.

Large rug for Clergy House, from Mrs. Fox.

Gas fixtures and globes.

Bundle of men's shoes.

$25.00 for House of All Saints' Sisters.

$25.00 for Poor Fund.

Promises for the Clergy House Fund and purchase of Sea Shore House from several persons.

$1.00 and 50c. for wafer irons for China.

$1,150 at Rector's disposal.

$10 for Burial Fund.

Provisions for Clergy House, St. Clement's Day.

The Sister in charge acknowledges the following donations of clothing: Mrs. Linnell, Mrs Wetherill, Mrs. Willcox, Mrs. Mowry; Anon (4) various articles also for Rummage Sale.

Children's Fund.

Receipts.

Dec. 18, 1900, balance, . .	$23 03
Donations (28), ...	91 22
	$114 25

Expenditures.

Infant School, ...	$25 00
Christmas, ...	23 29
Entertainment, ...	4 50
Organist, 9.15 Mass, ...	11 00
Excursion, ...	8 89
Children's clothing, ...	20 00
	$92 68
Balance next year, ...	21 57
	$114 25

Donations of money are asked for the coming year.

Mr. Sears has kindly offered his service for the Children's Mass at 9.15 each Sunday; he will begin on Advent Sunday.

Christmastide.

Donations are requested to provide dinners for worthy poor of the Parish, also for the Mother's Supper, which takes place on Thursday, December 26th. The children will have their tree on Friday, December 27th, at 2 and 8 P. M. The treats for the various Guilds will be duly announced.

Communicants are reminded of the privilege and spiritual blessing of receiving Holy Communion on the Feast of the Nativity. Advent Days, with the consideration of the Last Things and preparation to welcome the Lord of Glory, should have impressed the true end of our being upon the deepest part of our nature. The outcome and our condition will be manifest in the keeping of the birthday of the Babe of Bethlehem.

There ought to be a large number of His followers who will prepare to greet Him with their heart's affection to pay Him homage as their Lord.

The Clergy will hear confessions on the days preceding Christmas; the hours may be learned from the Service List on the bulletin boards. Permission of the Clergy and six hours fast is expected for any making Communion at midnight.

The Endowment Fund.

Four years ago this fund was commenced, and to it we have devoted the offerings on St. Clement's Day, some few legacies and various gifts of small amounts—no special effort—and yet it now amounts to $6,135.81, increased by this year's offerings, $487.98, to $6,623.79. The plan means just one more assurance that this very property is to be devoted so far as in us lies to the purpose to which it was dedicated, the worship of Almighty God, in honour of St. Clement.

It has been a very great happiness to learn that several people have provided legacies in their wills for this fund, and we hope that many others will do the same, and we would urge that some care be taken that the wills are properly drawn and correctly worded, those so minded may get the proper title by asking the Clergy.

Rectors of St. Clement's.

Rev. H. S. Spackman, January, 1856–January, 1863.

Rev. Treadwell Walden, April, 1863–June, 1868.

Rev. H.G. Batterson, March, 1869–April, 1872.

Rev. T. M. Riley, December, 1872–November, 1875.

Rev. O. S. Prescott, February, 1876–November, 1881.

Rev. B. W. Maturin, November, 1881–March, 1889.

Rev. D. Convers, October, 1889–March, 1891.

Rev. J. M. Davenport, October, 1891–November, 1893.

Rev. A. B. Sharpe, November, 1893–March, 1895.

Rev. G. H. Moffett, March, 1895.

"Catholic Champion."

After thirteen years of efficient work for the spread of the Catholic religion, "Catholic Champion" is brought to an end; the labor of the editor and his friends has been a service of love given to the American Church, and it is a matter of regret that the health of Rev. Arthur Ritchie has made it necessary to give the paper up. It has never catered to the popularity of the moment, nor descended to the triviality of compromise, but its attitude has been a definite and unflinching setting forth of the principles of true religion, and claiming all truth and practice as the inheritance of our Communion. We are certain that we express the grateful feeling of all our readers as we make note of this fact.

Treasurer's Report for St. Lawrence's Guild.

From May 1 to December 1, 1901:

Receipts.

Balance on hand May 1,	$12 73	
Sale of clothing,	6 01	
From Alms Box,	1 02	
		$19 76

Expenditures.

Employment Committee for materials,	57	
Paid in charity,	1 25	
Meal tickets,	2 00	
Cash on hand,	15 94	
		$19 76

Missionary Boxes.

The Bishop of Fond du Lac asked St. Clement's Parish to send a box to one of the Parishes named by him.

Miss Lex kindly took charge of the matter with the help of Mrs. Connelly, and, after consultation, asked donations from various people, the receipt of which is gratefully acknowledged:

Clothing and underwear, Mrs. G. H. Lea, Miss Kates, Mrs. Willcox, Mrs. S. Decatur Smith, Mrs. Fryer, Miss Casey, Mrs. Lex, of value of $46.00; donations of money from Mrs. Connelly, Miss Kates, Mrs. Wetherill, Mrs. A. Brock, Mrs. Lex, Miss Lex, Miss F. Lex, Miss Brown.

Two barrels were packed and sent, together with money for freight charges and a sum to be expended at the discretion of the Priest. Fifteen dollars was also sent to the Bishop to be given to some other station.

Dr.

Donations,	$67 00
Offering,	7 66
	$74 66

Cr.

Materials,	$24 10
Sundries,	50
Cassock,	15 00
P. O. order,	20 06
Bishop of Fond du Lac,	15 00
	$74 66

The whole value of the two barrels was $85.

Harry S. Runacres,

Custom Tailor,

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Hello there! 1-35-10.

St. Clement's Altar Guild.

The annual meeting took place on Thursday, November 7th, after Mass. The Guild Office, with a short address, was said in the Chapel, then the meeting was called to order in the upper school-room. The reports, which are appended, of the Treasurer and Committees on Management and Stamping, were read and accepted; the various officers were re-elected; letters thanking the Guild for gifts of vestments and work were read, also various requests for gifts during the coming year.

Officers, 1901–2:

Chaplain.—The Rector.
Directress.—Mrs. Harry Connelly.
Treasurer.—Miss Mary F. Lex.
Secretary.—Miss A. S. Brown.

Committee of Management:

The Directress and the Secretary *ex-officio.*

Miss P. D. Neill.
Mrs. S. McKean Bayard.
Mrs. Wm. Halsey Wood.

Summary of Work Done During the Year:

For St. Clement's Church:	Value.
Violet cope,	$175 00
Green chasuble, stole and maniple,	40 00
2 albs,	16 00
1 surplice,	8 00
12 red embroidered acolytes' amices,	36 00
6 blue embroidered acolytes' amices,	18 00
Total,	$293 00

Gifts to Other Parishes: In Silk.	Value.
Violet burse and veil,	$8 00
White burse and veil,	8 00
2 stoles,	16 00
Embroidery for black stole,	3 00
Total,	$35 00

In Linen.	Value.
Set of Altar linen,	$10 00
Small pieces of Altar linen,	3 00
1 Fair linen,	6 00
Total,	$19 00

Orders.	Value.	Received.
1 chasuble, stole, maniple, burse and veil,	$100 00	$25 00
4 burses and veils,	18 00	18 00
2 stoles,	25 00	12 00
Pulpit fall and book markers,	10 00	5 00
Burse and veil,	8 00	5 00
1 set Altar linen,	16 00	16 00
1 set Altar linen,	15 00	15 00
Total,	$192 00	$96 00

Work Stamped.

1 cope, 1 chasuble, 8 burses and veils 15 stoles, 2 maniples, 1 pulpit fall, 3 book markers and 19 pieces of linen. Total number of pieces, 50; value, $43.10.

Treasurer's Report.

Dr.

To Bal., Nov. 1, 1900,	$89.44
Dues of members, 1900-01,	103.00
Donations,	67.00
Sale of work,	91.50
Sale of materials,	4.60
Stamping,	3.00
Medals,	3 00
Interest on deposit,	2.09
	$363.63

Cr.

By amount paid: Instruction and materials,	$123.16
Materials,	140.32
Printing,	1.25
Sundries,	1.00
Balance,	97.90
	$363.63

(Signed) MARY F. LEX, *Treas.*

Nov. 7, 1901.

The Committee of Management desire to remind the members of the Parish that the care of the vestments has been given to the Altar Guild, and it is their duty to keep them in repair and furnish new ones when needed. This they cannot do without financial aid.

Contributions to the Vestment Fund, no matter how small, will be most acceptable, and may be given to the Rector or to the Treasurer of the Guild.

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Sea Shore Home.

The property of which we spoke last month has been bought, subject to approval of the title, for the All Saints' Sea Shore Home for Women and Children. It is situated at Sea Isle City, N. J., directly on the beach—Marine Avenue and Ludlam Street—a large building formerly known as Prospect Hall, 44 feet front and 110 feet in depth and an additional lot on Ludlam Street, 46 x 110 feet. The beach is of hard sand and the slope very gradual, so that it may furnish a pleasant playground as well as a safe bathing place.

Sea Isle is a quiet and well ordered place, well suited for the Home. The house is well built and in good repair, but water must be introduced and some sewage arrangements made, the exterior needs painting, the kitchen needs enlarging and a room must be extended to form a temporary Chapel. There are no Services of the Church, so that we shall be doing missionary work—at any rate, ministering to Church people there and so assisting them to live a Christian life. We shall have the services of Dr. Wm. H. Wells, who will look after the health of the household. As to finances, about $1500 is available for the purchase, but the rest of the money must be borrowed, and $500 at least will be needed for the repairs. It is hoped to sell the lots at Point Pleasant for the amount paid for them. It will be with regret that we turn away from Point Pleasant after so many years (since 1887) and with its many pleasant memories and associations, but it is to our own house, directly on the beach, and with safe bathing facilities. Mr. John Douglass Brown, Jr., has attended to all the legal and business matters involved, and the title is vested in Corporation of All Saints' Sisters of the Poor. We earnestly ask continued and enlarged interest on the part of those who have always been kind, and we hope that the work may be increased.

Mr. John Douglass Brown, Jr., Treasurer Sea Shore Home, kindly furnishes this second list of subscriptions and donations:

Previously reported (Aug.), . . .		$1,391 59
Miss Imogene Schell, . .	$10 00	
Miss Boulter, ...	5 00	
Miss Taylor, ...	1 00	
Mr. Nelson Fry, ...	5 00	
Mrs. W. Halsey Wood, .	5 00	
Miss A. C. Griffith, . . .	10 00	
Mr. John Carr, ...	5 00	
Rev. A. S. Arnold, . . .	5 00	
Miss Julia Ash, ...	2 00	
Miss A. O. Gilliatt, . . .	2 25	
Miss M. H. Jones, . . .	5 00	
Mrs. Hall (per Dr. Hall),	3 00	
Miss A. S. Brown, . . .	2 00	
Mr. J. D. Brown, Jr, . .	5 00	
Mr. D. J. Bullock, . . .	10 00	
Mrs. Fitz Hugh, ...	5 00	
Mrs. Cameron, ...	5 00	
J. C. Curtis, ...	5 00	
The Bishop of Chicago and Mrs. McLaren, ...	5 00	
Miss A. Connelly, . . .	25	
Miss Taylor, ...	5 00	
Bennett & Height, . . .	5 00	
Howard G. Pearce, . . .	2 00	
Mrs. Travis Cochran, . .	25 00	
Mrs. C. Howard Colket, .	5 00	
Mrs. O'Brien, ...	3 50	
Alms box (St. Clements'),	4 37	
Alms box (Sea Shore Home), ...	78	
Offering, All Saints. Bay Head, ...	104 80	
Fair at Pt. Pleasant, . .	135 00	
Mothers' meeting, .	5 90	
Tickets, ...	60 50	
Board, ...	51 00	
Sale of articles, ...	50	
Guild of Holy Cross, . .	95 00	
Interest, ...	4 62	603 47
		$1,995 06

Building Fund.

Miss Gladys Connelly, . . .	$6 00
In memory of Eleanor, . . .	5 00
	$11 00

Whole amount, $1,430 27.

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St. Clement's Magazine.

KALENDAR FOR JANUARY.

1. Wednesday (*Circumcision of Our Lord*).....Masses, 6.30, 7, 7.30 and 9.30 a. m.
2. Thursday.....Masses, 7, 7.30 and 9.30 a. m.
3. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
4. Saturday.....Masses, 7 and 7.30 a. m.
5. **Sunday** (*1st after Christmas*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 5 p. m. Solemn Even-song, 8 p. m.
6. Monday (*The Epiphany of Our Lord*).....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Mary, 8 p. m.
7. Tuesday.....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
8. Wednesday.....Masses, 7 and 7.30 a. m.
9. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
10. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
11. Saturday.....Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
12. **Sunday** (*1st after Epiphany*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 5 p. m. Solemn Even-song, 8 p. m.
13. Monday.....Masses, 7 and 7.30 a. m.
14. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
15. Wednesday (*St. Paul, the first Hermit*).....Masses, 7 and 7.30 a. m.
16. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
17. Friday (*St. Anthony, Ab. C. Abstinence*).....Masses, 7 and 7.30 a. m.
18. Saturday (*St. Prisca, V. M.*).....Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
19. **Sunday** (*2d after Epiphany*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
20. Monday (*St. Fabian, B., and St. Sebastian, M. M.*).....Masses, 7 a. m. Requiem, 7.30 a. m.
21. Tuesday (*St. Agnes, V. M.*).....Masses, 7, 7.30 and 9.30 a. m.
22. Wednesday (*St. Vincent, D. M.*).....Masses, 7 and 7.30 a. m.
23. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
24. Friday (*St. Timothy, B. M. Abstinence*).....Masses, 7 and 7.30 a. m.
25. Saturday (*Conversion of St. Paul, Apostle*).....Masses, 7, 7.30 and 9.30 a. m.
26. **Sunday** (*Septuagesima*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
27. Monday (*St. John Chrysostom, B. C.*).....Masses, 7 a. m. Requiem, 7.30 a. m.
28. Tuesday.....Masses, 7 and 7.30 a. m.
29. Wednesday (*St. Francis of Sales, B. C.*).....Masses, 7 and 7.30 a. m.
30. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
31. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.
Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

St. Clement's Magazine.

PUBLISHED MONTHLY BY

J. C. GOODWIN, Jr.

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PHILADELPHIA, JANUARY, 1902.

Christmas at St. Clement's.

The members of the Guild of St. Vincent began their preparations for the decoration of the Church the preceding week, so that everything was ready on Sunday night to put the screen in place and cover it; the work was done in time for the festival, and right cheerfully it appeared. Monday and Tuesday the Clergy heard confessions, while the Sisters, members of the Altar Guild and other workers made ready sacred vessels, vestments, ornaments, flowers—all that was needed to do honor to the feast and give due solemnity to the services. Mr. Sears and the Choir had faithfully prepared the music, the Church buildings had been thoroughly cleaned, Altars adorned, the Crib prepared—every preparation, material and spiritual, had been thought of, planned and carried out.

The First Vespers were sung in St. John's Chapel, the midnight Mass was also said in the Chapel. The singing of hymns during the Service gave a touch of brightness and gladness to the solemn worship, the angelic message of glory and peace to men of good will, those who are found watching.

Low Masses were said at 6, 7, 8 and 9.15, at which 369 made their Communion, performing their proper Christmas duty.

At 11 o'clock Solemn Mass was sung, Rev. F. D. Ward, C. C. Quin and W. A. McClenthen being the sacred Ministers; it was preceded by a Solemn Procession and there was a short sermon. The music was "Gounod's III Mass" with part of "Mozart's VII."

Christmas hymns always strike a joyful note that only increases as the years go by. The familiar words did not fail to arouse devotion once again. "Of the Father's Love," "Adeste Fideles," "While Shepherd's Watched," "Hark, the Herald Angels," and "Angels from the Realms" made real the devotion and praise.

For every purpose God's children had given generously and many a heart was helped and cheered.

It was indeed a festival of interior joy and cheer.

The Clergy and Sisters were bountifully provided for in every way.

The Sisters gave out 36 dinners and 57 persons gave $185.50 for this and the Mother's Supper, while more was provided for the Guild treats, etc.

$108.47 was given for the flowers at St. Clement's and Christmastide.

An anonymous check for Sinking Fund, through the courtesy of Messrs. Drexel & Co., making an explanation and getting the consent of the Contributor, has been placed in the Endowment Fund, which now amounts to $7809.15.

We might speak of many things that touched the heart. We choose one—a letter, that speaks for itself; $6.60 was inclosed:

"Dear Father.—This is what I have received each month for my Choir pay since last January and I have saved it for you to put in the Endowment Fund.

Respectfully yours,

P. S.—If you put this donation in the Magazine, will you please say, 'From a Choir boy?'"

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN.

Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. S. W. Sears.

Sexton.—Clinton Searles.

Clergy House, 2026 Cherry St.
Telephone 1-44-61 Y.
All Saints Mission House, Cherry and Lambert Sts.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

$55.00 profit of Parish Tea was added to the Poor Fund.

St. Vincent's and the Altar Guild offices for January will be omitted.

The shrubs and plants have been removed from the western end of the garden.

A hand rail has been put for the outside steps leading down to the Crypt Chapel.

The Choir men will have their annual theatre party and supper on some night during the month.

The familiar music of Marbecke's Mass has been sung during Advent and the Dies Iræ at night.

A set of vestments (white) has been promised; it includes chasuble, stole, maniple, burse and veil.

The Altar Guild has promised two stoles to St. Mark's, Lewistown, Penna., in response to their appeal.

Mr. I. E. Linton has made a very beautiful design for the burse and veil to be used at Solemn Masses on festivals.

$75.50 has been given by fourteen persons for the Children's Fund; the response has been a very disappointing one.

The members of St. Vincent's Guild will have their annual dinner on St. Vincent's Day, Wednesday, January 22d.

The Sisters gave Thanksgiving dinners to seven worthy families; groceries and coal to certain other deserving persons.

Generous response has been made to the fund for Altar flowers, not only by the regular subscribers, but also through the box in the corridor.

Through the generosity of friends, members of all the Guilds, Choir boys, Clergy and Sisters have been specially remembered.

Material for a dossal has been given to St. Mark's, Hammonton, N. J., for which the Senior Warden has written to express the thanks of the Congregation.

The silver cross, "in memory of Eleanor," given each year by a friend, is awarded to Elsie Forrester and a similar one was also presented to Louise Tapper.

The collection on Sunday, January 19th, will be for mission work in this Diocese; last year the amount was $147.33, and we hope it may be even larger this year.

The attendance of workers on Tuesday and Thursday mornings at the Altar Guild has not been as large as it ought to be; it is hoped that the number may be increased after Christmas.

Rev. C. C. Quin has renewed the life of the Choir Club and every Tuesday evening the boys meet and have a happy time. Donations of games for their amusement will be much appreciated.

$10.00 has been promised toward the support of a general missionary for the Diocese of Sacramento; the Rev. Octavius Parker, with the approval of the Bishop, is raising sufficient funds for three years.

Anniversary Masses were said during the month as follows: December 12th, Stewart Stone, Priest; December 14th, John Neill; December 19th, Rachel Hewson; December 23d, Sister Georgina of All Saints.

The Children of the Catechism in accordance with the Bishop's request gave their Advent offerings for Jacksonville, Fla. The offerings of the Little Catechism were given as usual for St. Mary's Home for little colored boys, Baltimore, Md.

$86.75 has been received from four persons toward the cost of the wafer machine for China Mission. The Bishop of Shanghai has written to thank us for the promise of it. It is hoped the order may be given as soon as definite word comes from China.

The Sisters were able to give out dinners for Christmas to those worthy families who would otherwise have had none. The Mothers' Supper was postponed to Thursday, January 2d; the day after Christmas seemed almost too soon for them to be able thoroughly to enjoy their treat.

New Clergy House.

The bids have been received and the lowest estimate, which includes some furnishing, is $15,666; the Vestry has authorized the Committee to sign the contract; the work is to be commenced immediately and the house is to be ready in June. It is greatly to be desired that $2000 still required may be given.

The Bishop of the Diocese.

The illness of the Bishop is a matter of the most intense grief to all the people. Bishop Whitaker has won the respect, admiration and esteem of all by his unalterable justice and fairness, making every one feel that he realized his Divine Commission and Episcopal authority. It cannot but be a matter of sincere regret that he has borne the burden until a serious collapse has come, when the election of a coadjutor a few years ago might have spared him for a longer period with unimpaired strength and that indomitable vigor which has been the wonder and delight of us all. It is very much to be hoped that the proper authorities may not delay the calling of a special convention for the election of a coadjutor. A decision should have been made at once as soon as the Bishop's condition was realized and action taken. It is the only course to relieve the Bishop of all strain and anxiety and to provide for the oversight of the Diocese that is necessary. The prayers of all our people are asked for such a restoration of health as may be God's Will and our happiness.

It is announced that The Standing Committee of the Diocese have asked the Bishop to take a year's rest and to consent to the election of a Coadjutor —a Special Convention to be called for this purpose. The prayers of the people are asked for guidance in the election.

A Non-Parochial Anecdote.

A man was once asked why he did not go to church. "Because," he replied, "I have never found any place which would give me all I want." "What do you want?" "Well, I want the enthusiasm of the Methodists, the dignity of the Presbyterians, the hymns of the Anglican Church and the devotion of the Roman Catholics." "Then," replied his questioner, "why don't you go to St. Clement's?"

Offertory Account.

Dec. 1.	Cash,	$34	51
	Envelopes (127),	56	35
8.	Cash,	43	10
	Envelopes (146),	64	66
15.	Cash,	35	84
	Envelopes (136),	47	48
22.	Cash,	37	53
	Envelopes (167),	91	66
	Early Masses,	62	01
		$473	14

Christmas Offerings.

Cash,	$225	47
Endowment,	102	25
Sanctuary,	38	00
Clergy House,	666	85
All Saints,	52	50
Choir Fund,	50	00
Sinking Fund,	990	00
Children,	5	00
Poor,	12	00
	$2,142	37

Special Funds.

Endowment (29),	$195	11
Clergy House (63),	778	70
Sanctuary (20)	40	17
Episcopal Hospital,	72	89
Burial,	2	00
Poor Fund,	146	22
Children (15),	80	50
Other,	93	72
	$1,409	31

Sanctuary Fund.

December Magazine,						$709	02
234	$	0	25	248		10	00
235			25	249		10	00
236–8			15	250		5	00
239			25	251		1	00
240			10	252		1	00
241			02	253			50
242			50	254			25
243			05	255			25
244			50			$749	19
245–6			10				
247		10	00				

Clergy House Fund.

December Magazine,						$12,581	44
Interest,						150	19
386,	$50	00		414,		5	00
387,	10	00		415,		5	00
388,	2	00		416,		5	00
389,	2	00		417,		5	00
390,	1	00		418,		5	00
391,	1	00		419,		5	00
392,		25		420,		2	00
393,	10	00		421,		2	00
394,	5	00		422,		2	00
395,	5	00		423,		1	00
396,	1	00		424,		1	00
397,		25		425,		1	00
398,		10		426,		1	00
399,	10	00		427,		1	00
400,	1	00		428,		1	00
401,	1	00		429,		1	00
402,		10		430,		1	00
403,	10	00		431,		1	00
404,	1	00		432,		1	00
405,	1	00		433,		1	00
406,		10		434,		1	00
407,		05		435,		1	00
408,	500	00		436,		1	00
409,	25	00		437,		1	00
410,	10	00		438,			50
411,	50	00		439,			25
412,	20	00		440,			10
413,	10	00				$13,510	33

383, in December Magazine, should have been $100.

Donations.

The following are gratefully acknowledged:

$50, thank offering for M. W. F.

Several grates.

Thanksgiving and Christmas dinners for Clergy House.

Barrel of holly for Christmas decoration.

$150 at discretion of Rector.

Mrs. Heckscher, magazines.

$5.25 for wafer iron for China.

Steel engraving of Bishop White, framed in old oak.

Flowers for Our Lady's Altar for Feast of Conception B. V. M.

$10 for the sick of the Parish in thanksgiving for health.

Oil for lamp in Crypt Chapel.

$5, thank offering for restoration to health, Endowment Fund.

Baptisms.

Nov. 27. Henry Cuthbert Potts.
Dec. 4. John Henry Perkis.
10. Walter James Davison.
12. Robert Eugene Lee.
12. Mabel Luella Lee.
15. May Wall.

Communicants.

Added:

Emma May Kelly.
Elizabeth K. Cowell.

Transferred:

Annie Evans.

Marriages.

Dec. 3. James Walker Thomas, Mamie Snyder.
11. Walter James Davison, Margaret Manthorpe.

Burials.

Dec. 5. Ellen A. Scott.
11. Mary W. McManemy.
21. James Dransfield.

645 Communions Nov. 24–Dec. 22.

Christmas.

Shine undimmed, O Star of Ages!
Hover round us, Angel wings!
Lowliest shepherds, wisest sages,
Worship still the King of kings!
King of kings on Throne Eternal!
Babe, Whose Birth we sing to-night!
Youngest! oldest! most supernal!
Life of Life and Light of Light!

Year by year some links are broken,
Mourned and missed by hearts that love;
Yet we trust the Christmas token
Know them held by Thee above:
Know that ancient splendid story
Sung by seraphs in the night
Spoke of an unending glory,
Life of Life and Light of Light!

Touch thy stricken world with healing,
Bid our wars and discords cease,
Christmas Star! Thy rays revealing,
Shed across our storms Thy Peace.
Hush our tears and soothe our sadness,
Babe, Whose Birth we sing to-night,
Prince of Peace! Eternal Gladness!
Life of Life and Light of Light!

M. B.

Church Times, 1899.

Seashore Home.

It is a great satisfaction that we are able to give a picture of the house at Sea Isle City, N. J., which has been bought. The property, formerly known as Prospect Hall, and owned by Mr. Taws, is now held by the Corporation of All Saints Sisters of the Poor. Mr. Scull, a conveyancer at Sea Isle, after a search of the deed approved the title. The total cost was $2,750.00; the Treasurer had $1,500.00 at his disposal and $1,250.00 was borrowed to make up the amount. About $500 more will be needed to make some repairs, introduce water, and make an addition that shall serve as a temporary Chapel. The building is in very fair condition, and will be in order to open and receive visitors next summer. The furniture, etc., at Point Pleasant will be moved, but there ought to be some new things, particularly iron bedsteads; this may well enlist the interest of persons between now and the summer.

Mr. John Douglass Brown, Jr., the Treasurer, has carefully examined the whole matter, conducted the negotiations and brought them to this satisfactory conclusion. We quote his judgment as to the property: "I had an opportunity of examining the house with the present owner, and was very much pleased with it. It seems to me that at the price paid for it the property is a bargain in itself, and I doubt whether you could have found a house better suited for the purpose. Sea Isle City is quiet, not too large, and easily reached from Philadelphia. The house is directly on a superb beach, and the children ought to be able to amuse themselves safely during every hour of the day, and I should think could be allowed to bathe, and play about on the beach without the slightest anxiety on the part of those in authority."

Missions.

The Bishop of Fond du Lac writes:

"I thank you sincerely for your generous donation to the missionary work of the Diocese. It is a great encouragement to see how it is growing in the Central West."

The Priest to whom the box was sent writes:

"Accept my most sincere thanks in my own name and in that of my people for your most generous kindness to us. Only one barrel, so far, has been delivered, and that is so well filled with such nice and excellent things that it is a revelation to me of the great trouble you must have been put to as well as of the kindness of the good hearts that helped to fill the box. . . . I have already begun to distribute the things and I shall get some ladies at work at once in cutting out, etc. I know it will be some satisfaction to you to know that many poor hearts will be gladdened by your kindness and bodies warmly clothed for the winter. As for myself, the cassock is an excellent fit, and I much appreciate the girdle and beretta. As for the enclosure of $20, I thank you again and again. Will you be so good as to convey my expression of extreme gratitude to all those who contributed to the box and accept the warmest thanks of my people and myself?"

The second barrel was received later and duly acknowledged.

Anno Domini, 1902.

It was a gracious and helpful custom when men and women began a new year with a strong and deep determination to live up to that ideal given in the life of Christ, to strive to attain the very best that they could. This truly marked a new year of our Lord, it recognized the fact that life belonged to Him who gave it and in whom it must reach its end. The resolution had to be founded on a real consciousness of sin. We do not hear so much about it now. People do as they please, their standard is what they like, what is pleasant and easy. Not only is this true of the godless and worldly, but it is defended by those who feel the necessity of something stricter for themselves.

It is not only apparent in social contact and friendly intercourse, every one is right if he does what he thinks he wants to do, and you must not blame him or point out the peril of his position, but in philanthropic effort and neighborly courtesy there must be lavish provision for bodily warmth and comfort, training of the intellect, amusement and recreation, but no thought or heed for the soul, its God, its sins or its future. Well does an English Priest, of wide experience, ask: "Ought the breaking down of prejudice be a result for which Christians should be thankful? Would St. Paul have contemplated the idea of gathering together the Corinthian boxers into a club in the hope that he might get them to look favorably on his Sunday meetings and side with him when there was a street row and he might need their help?

"The business of Christian ministers is to make men Christians."

A new year ought to mean a more vigorous effort to know God, resist sin and walk in holiness of life for ourselves and to teach these principles to others.

Carol for New Year's Day.

The old year now away has fled,
The new year it is entered;
Then let us now our sins downtread,
And joyfully all appear.
Let merry be this holiday,
And let us run with sport and play,
Leave sorrow—let's cast care away.
God send you a happy New Year!

And now with New Year's gifts each friend
Unto each other they do send;
God grant we may our lives amend,
And that the truth may appear.
Now, like the snake, cast off your skin
Of evil thoughts and wicked sin,
And to amend this year begin.
God send us a merry New Year!

And now, let all the company
In friendly manner all agree;
For here we're welcome, all may see,
Unto this jolly good cheer.
Good fortune to my master send,
And to my dame, which is your friend.
God bless us all, and so I end—
God send us a happy New Year!

—*Christmas Carols, New and Old.*

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Oxford, Milwaukee.

During the closing hours of the San Francisco Convention occurred one of those strange and thrilling scenes that arouse attention and kindle interest. The distinguished deputy from the Diocese of New York obtained the floor, and, to the surprise of his friends, confessed the defeat of his long cherished plans and hopes and surrendered his leadership to younger men. The words were pathetic but full of encouragement to those who had faithfully opposed his revolutionary ideas. While the reasons for his action were not at that time apparent to those at a distance, yet the fuller knowledge of the whole tone of the Convention and the temper of its members only shows that the influence of Catholic principles had to be reckoned with; while there was little in the way of advertising oratory, there was much of unwavering opposition and unanswerable conviction.

One of the prominent Bishops of the Pacific Coast writes that it was found necessary to have early Communion in all the churches and that these services were well attended. In reference to change of title, he says that when a subject is discussed earnestly by men on the streets and in hotel lobbies there is no longer a question as to its success but only as to the best manner of carrying it out—the most fitting time for its accomplishment. There were other indications of the influence of Catholics, the appearance of Bishops, Priests and laity at services, where the proper ceremonial of the Church was carried out, as worshippers; also Bishops vested in cope and mitre, with the dignity becoming their ecclesiastical rank, taking part in and countenancing such services. Many, no doubt, returned to their homes more than convinced that the Journalistic Congregation of Rites, constituted a year ago, and to which we then called attention, did not know what they were talking about when they dubbed a solemn and devout service "a circus." Perhaps some of them felt somewhat like a young man, of the Presbyterian persuasion, who said, after attending High Mass, "I would not like to go there all the time, it seems too much like Heaven." Principles succeed not by surrendering but by asserting them. It is still the unalterable doctrine of the Church of the Living God that Episcopal ordination is absolutely necessary to consecrate bread and wine that it may become the Body and Blood of Christ—and in this it differs from Christo-pagans and Unitarians.

Clandestine Marriages.

There is only one reason—and that not a very commendable one for the parties concerned—that can excuse any Priest for reading the Marriage Service for two persons unknown to him and without witnesses who know them.

It is of the nature of an insult to any Priest to be asked to marry those who are strangers to him, as if the amount of the wedding fee was a consideration, and it is a reflection on a woman to bring her without friends to witness to her respectability before a strange clergyman for one of the most solemn events of her life. Even ignorance can hardly excuse any one of the parties concerned in such an unspeakably unworthy performance. In every lawful marriage both man and woman must be of age and baptized and without other partner alive. The Priest must know one of the parties at least, and there should be two reputable witnesses who know them. Witnesses can never be furnished to silly people who are making an escapade of a serious reality.

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The "Practical" Skirt Hanger



which is shown in the lower picture has won the approval of many women who appreciate the great value of this device, which enables them to preserve the shape and set of their skirts and with a great saving of closet room. Any skirt can be removed from the rod without removing others. You will find them indispensable. Price, express paid, $1. Each "Practical" Skirt Hanger consists of four separate skirt supporters and one Closet Rod.

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St. Clement's Magazine

Vol. XVIII PHILADELPHIA, FEBRUARY, 1902 No. 2

KALENDAR FOR FEBRUARY.

1. Saturday (*St. Ignatius, B. M.*).....Masses, 7 and 7.30 a. m.
2. **Sunday** (*Sexagesima*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 5 p. m. Solemn Even-song, 8 p. m.
3. Monday (*Purification of B. V. M.*, transf'd).....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Mary, 8 p. m.
4. Tuesday (*St. Gilbert of Sempringham, Ab. C.*).....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
5. Wednesday (*St. Agatha, V. M.*).....Masses, 6.30, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
6. Thursday (*St. Dorothea, V. M.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
7. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
8. Saturday.....Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
9. **Sunday** (*Quinquagesima*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 5 p. m. Solemn Even-song, 8 p. m.
10. Monday (*St. Scholastica, V.*).....Masses, 7 a. m. Requiem, 7.30 a. m.
11. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
12. **Ash Wednesday** (*Fast*).....Masses, 6, 7, 8 and 9 a. m. Parish Retreat Addresses, 10 a. m., 12 m., 3 and 5.15 p. m. Penitential Office, 8 p. m.
13. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
14. Friday (*St. Valentine, Pr. M. Abstinence*).....Masses, 6.30, 7 and 7.30 a. m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
15. Saturday.....Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
16. **Sunday** (*1st in Lent*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. Mission Service, 8 p. m.
17. Monday.....Masses, 7 a. m. Requiem, 7.30 a. m.
18. Tuesday (*St. Colman, B. C.*).....Masses, 7, 7.30 and 9.30 a. m.
19. Wednesday.....Masses, 6.30, 7 and 7.30 a. m.
20. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
21. Friday (*Abstinence*).....Masses, 6.30, 7 and 7.30 a. m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
22. Saturday.....Masses, 7 and 7.30 a. m.
23. **Sunday** (*2d in Lent*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. Mission Service, 8 p. m.
24. Monday (*St. Matthias, Apostle*).....Masses 7, 7.30 and 9.30 a. m.
25. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
26. Wednesday.....Masses, 6.30, 7 and 7.30 a. m.
27. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
28. Friday (*Abstinence*).....Masses, 6.30, 7 and 7.30 a. m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.
Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

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St. Clement's Magazine, Year 1901.

To balance on hand 1-23-'01,		$19 94
To subscriptions, donations and single sales,		123 55
To receipts from advertisers,		209 16
		$352 65
Paid for printing,	$316 83	
" postage, envelopes, etc.,	32 67	
		349 50
Balance on hand,		$3 15

23d January, 1902.

Clergy House Addition, Etc.

The term used in the architect's plans accurately describes the building which is not in any sense a separate one, but the carrying out of the original scheme and true idea, by which Church, Parish Building and Clergy House are different portions of the same structure, the different parts united as to roof, foundations and walls. The articles and memorandum of agreement were signed by the Rector and Secretary of the Vestry on behalf of the Corporation, and Frank S. Riggs, the Contractor, on Thursday, January 2d, for a building in accordance with certain drawings and specifications which have been prepared by Horace Wells Sellers, architect. The contract includes mason's work, cut stone, plastering, cement pavements, carpenter's work, roofing, hardware, iron work, painting and glazing. Work to commence within six days and to proceed in a prompt and diligent manner, and to be completed, finished and delivered on or before June 1, 1902, the cost to be $13,862.00. Payment to be made in three sums: (1.) When third floor joists are laid and all walls and partitions finished to that level. (2.) When the roof is on and the building completely enclosed, plastered and ready to receive interior wood work. (3.) Within thirty days of final completion of all work, to the satisfaction of the architect and its acceptance by the Corporation.

Plumbing, heating and certain other work has not yet been arranged for.

The Contractor furnishes a bond.

The building is 78 ft. 4 in. by 29 ft. 8 in. three stories and cellar. It is on the south-western part of the Church property adjoining the present Parish Building, the front toward 20th Street, the southern and eastern walls of brown stone—the rooms for the most part have a southern exposure; the entrance is just back of the present south porch.

The first floor provides for reception room, library, refectory, kitchen, pantry and sitting-room.

The second floor has studies for five clergy, two bedrooms and bath.

The third floor has four sleeping rooms for clergy, four other sleeping rooms and bath. Closet room is provided.

The first floor to be chestnut finish, the rest cypress finish, the flooring hard pine; the windows of leaded glass. A large vault will also be built where church records and other valuables may be properly and securely deposited.

The work began on Tuesday, January 14th, without any particular ceremonies, save the prayers of the people at the Mass; but on the following day one of the neighbors called attention to a restriction in the Deed of Clergy House lot which would hinder us putting any building within ten feet of Appletree Street; this restriction had not been referred to in any deed since 1862. Efforts were made to have all parties interested agree to the removal of this restriction, but as the others seemed unwilling, there was nothing to be done except to ask Mr. Sellers to set back fifteen feet of the building to a line ten feet from Appletree Street; this cuts out 7 ft. by 15 ft., but taking advantage of the whole lot it only causes a slight rearrangement, and it is hoped the building may progress rapidly.

St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, Jr.

Single Copy, 5 Cents. Yearly, 50 Cents.

Address all communications to 2026 CHERRY ST., PHILADELPHIA.

Copies may be had at WARWICK'S BOOK STORE, 250 South Eleventh Street.

Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, FEBRUARY, 1902.

Parish Notes.

A violet dossal with wings has been given for the Altar of St. Katharine.

The Parish has a reversionary interest in the estate of the late Miss McManemy.

The annual accounts of the various Guilds and the Poor Fund will be printed in the May Magazine.

Rev. E. N. Webber will preach each Sunday night during Lent and give the Meditations on Ash Wednesday.

A square piano (second hand) would be very useful in the Choir-room; perhaps some one has an instrument they would like to get rid of.

Candles will be blessed on Candlemas day; persons who desire may supply their own or obtain what they desire from Rev. C. C. Quin.

The Vestry at their stated meeting, Tuesday, January 14th, duly elected Messrs. Brown, Flanders and Wetherill as the Lay Deputies of the parish to the special Diocesan Convention.

The 15th annual report of the House of St. Michael and All Angels for Young Colored Cripples has been received; $249 is acknowledged from members of St. Clement's congregation.

The Advent offerings of the children of the Catechism for the Church in Jacksonville, Florida, amounted to $7.00. The Lenten offerings will be for St. Mark's Church, Wilmington, N. C., Rev E. R. Barnett, for which we have pledged $25.00.

The Vestry have authorized the Accounting Warden to make provision for perpetual insurance policies on the buildings when the present term policies expire. The original perpetual policies were sold some years ago, when it was needful to raise money for current expenses.

Ashes made from palms of last year will be blessed on Ash Wednesday at 6.30 A. M., and according to ancient Christian custom will be imposed on the forehead of such as are minded to submit themselves in holy humility and contrition after the manner of the early discipline.

"Remember, mortal, that thou art but dust and unto dust shalt thou return."

The offerings, Sunday, January 19th, at 7, 8 and 9.15, together with those of the week days preceding, have been placed at the disposal of the Bishop of Shanghai, China. They amounted to $56.43. At eleven o'clock the offerings, which amounted to $71.50, have been divided as last year, between the Church of St. John Chrysostom, 28th St. and Susquehanna Ave. and St. Elizabeth's Church, 16th and Mifflin Sts., two very important mission works, in poor neighborhoods, without any rich parishioners and unaided by the Board of Missions of the Diocese.

Bishop White Parish Library Association.

The 62d Annual Report has been received; $1226.22 was received during the year, 29 libraries were sent out during the year as gifts to clergy in various dioceses, at a cost of $1133.13.

Fifteen parishes of this Diocese subscribed $465.50.

Eleven members of St. Clement's gave $24. Miss Brown is the member of the Board of Managers from this Parish.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN.

Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

Rev. F. D Ward, in Church on Saturdays, 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. S. W. Sears.

Sexton.—Clinton Searle.

Clergy House, 2026 Cherry St.
Telephone 1-44-61 Y.
All Saints Mission House, Cherry and Lambert Sts.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Lent.

Ash Wednesday occurs on February 12th; it will be kept, as is the custom, as a day of Parochial Retreat; the Addresses will be at 10, 12 A. M., 3 and 5.15 P. M. While permission is given for any one to be present at the Addresses, the full benefit of the exercises will only be obtained by those who give themselves entirely to their spiritual influence. The idea of being alone with God for any period is to reflect upon one's condition with reference to God's purpose, to seek light upon one's duty and by firm resolution to bind one's self for the time to come. To some it means a true start, to others, a return and renewal, and to still others, deeper earnestness and progress. Food will be provided for those who desire it in the morning and at noon, but they must signify their desire on the day before; an opportunity will be given to such to pay the cost of such refreshment. Confessions may be made on Shrove Tuesday; the hours may be learned from the notice board.

Some changes may be noticed in the service list: the Tuesday Bible Class and Friday Meditations are discontinued, principally because they have not been well attended during the last few years. Addresses will be given at Even-song each day except Saturday. No morning addresses are arranged for Holy Week.

Each person is advised to avail themselves of the opportunity of worshipping at the Mass as often as possible, increase the number of Communions, particularly to make their Communion every Sunday. Abstinence should be observed on Wednesdays and Fridays, Ember Saturday and Easter Eve, and flesh meat eaten only once on other weekdays. There should also be self denial in pleasure and amusements of all kinds. The object set before each one should be to know God more perfectly, to love Him more truly, to serve Him more faithfully.

Guild of St. Vincent.

The Corporate Communion of the Guild was made on Sunday, January 19th, being the Sunday nearest St. Vincent's Day, at the seven o'clock Mass. The Annual Dinner took place on Wednesday evening, January 22d, (St. Vincent's Day) at the Clergy House. Members of the Guild of St. Mary in accordance with their usual custom, made all the necessary preparation. A member of the congregation provided some delicacies in addition to the usual dinner. Several were unable to be present, who in past years have been cheerful companions. A very pleasant evening was spent.

Offertory Account.

Dec. 29.	Cash,		$36 63
	Envelopes (246),		103 35
Jan. 5.	Cash,		31 65
	Envelopes (171),		85 10
12.	Cash,		42 97
	Envelopes (139),		56 17
19.	Cash,		5 60
	Envelopes (161),		48 15
26.	Cash,		28 91
	Envelopes (132),		48 70
	Early,		75 15
			$562 38

Special Funds.

Endowment (14),	$ 48 60
Clergy House (31),	131 30
Sanctuary (15)	3 35
Choir Fund,	50 00
Children,	20 00
Shanghai,	56 43
Mission Work,	71 50
J. D. Memorial,	20 00
Other,	231 15
	$632 33

Clergy House Fund.

January Magazine, . . . $13,510 33

441,	$10 00	457,	2 50
442,	5 00	458,	1 00
443,	1 00	459,	50
444,	52	460,	50
445,	25	461,	17
446,	10 00	462,	10 00
447,	2 00	463,	05
448,	2 00	464,	50 00
449,	5 00	465,	5 00
450,	1 00	466,	2 00
451,	1 00	467,	50
452,	1 00	468,	25
453,	25	469,	10
454,	10 00	470,	07
455,	5 00		$13,641 99
456,	5 00		

Sanctuary Fund.

January Magazine, ... $749 19

256 . .	$ 0 50	263 . .	25
257 . .	05	264 . .	10
258 . .	50	265 . .	50
259 . .	25	266 . .	25
260 . .	10	267 . .	10
261 . .	10	268–70 . .	15
262 . .	50		$752 54

Donations.

The following are gratefully acknowledged:

Wafer Iron for China: $1.00, 1.00, 50c., 5.00. The whole amount available is $38.80. The amount stated in last Magazine was a mistake.

At Rector's discretion, $179.15.

$50 for Theological Education.

$20 from 2 persons for Children's Fund, which now amounts to $100.50.

$20 from Will of Miss E. F. Raiguel is placed in Endowment Fund.

$25, thank offering for the blessing of the Catholic Faith, Endowment Fund.

Tickets for Samaritan Shelter.

$1.00 for Altar Candles.

$1.00 for Mission Work of Parish.

The Sister in Charge acknowledges with many thanks, donations of clothing from Miss Howe, Miss Sellers, Mrs. Brown, Mrs. Penrose Mrs. Wetherill, Mrs. Lukens, Anonymous (3).

Baptisms.

Dec. 28. Olga Pratt.
Jan. 23. Marion Fullerton,
" " Natalie Margaret Harley.

Communicants.

Added:

S. McKean Bayard.
Harvey Colbath.

Transferred:

Lillian J. Thompson.

Burials.

Jan. 3. E. Frances Raiguel.

1,111 Communions Dec. 22–Jan. 26.

Christmas Treats.

St. Nicholas Guild had their Christmas treat on Saturday afternoon, December 28, in the Parish Building. The Chaplain and Guild associates had provided gifts, candy, ice cream and cake for the little lads, who did full justice to the cheer provided.

Guild of the Holy Child, on the same afternoon, had a happy time in the Mission House, where the Sisters and Guild associates had made ready suitable gifts and abundant ice cream and cake for the little girls, who thoroughly enjoyed themselves.

On Thursday, January 2, the usual Christmas supper, turkey, vegetables, coffee, ice cream and cake was provided for the members of the Mothers' Meeting. The Clergy, Acolytes and Choir boys were among the invited guests, while some of the parishioners carved the fowls and quickly supplied the needs of all. After the supper Mrs. Garner sang several songs, much to the delight of all. Rev. F. D. Ward and W. A. McClenthen kindly gave some piano music at the special request of those present.

St. Katharine's Guild were entertained at the Mission House on Tuesday evening, December 31, and what they lacked in numbers they truly made up in the enjoyment of the things arranged and provided by the Sisters and associates for the evening's happiness.

St. Mary's Guild sang their Office in Chapel on Monday, January 6, and afterward had a happy feast in the upper school room; they listened with great pleasure to the musical entertainment which had been arranged.

It is a matter of sincere gratitude that the generous kindness of our people made these treats, together with dinners, groceries and coal to various people, possible for the refreshment of those specially of our own Household of Faith.

The Christmas tree for the Little Catechism took place on St. John's Day, December 27, at 2 P. M. Gifts of dolls, toys, candy were given to each scholar. At 8 o'clock the scholars of the Catechism met and received gifts and candy.

Afterward Mr. Smith, a magician, entertained them for an hour by various mysterious tricks and wonderful doings generally. The children and their guests enjoyed it all immensely.

Mr. Sears arranged for the theatre party and supper of the Choir men on Thursday, January 16, at which time the Chaplain, Choirmaster and men attended the performance at the Garrick Theatre, and completed their evening's enjoyment with the supper.

Retreats.

Ash Wednesday: Parochial Retreat, addresses at 10 and 12 A. M., 3 and 5.15 P. M., in St. John's Chapel.

Monday, February 17th, to Friday, February 21st: Outer Sisters of All Saints at the Mission House.

Second Sunday in Lent, February 23d: Guild of the Holy Cross at the Mission House.

Mid-Lent Sunday, March 9th: Men's Retreat. Names of any one desiring to take part in the exercises to be handed to the Clergy early in the preceeding week. Addresses at 9.30 A. M., 2.30 and 5 P. M., in St. John's Chapel.

Passion Sunday, March 16th: Guild of St. Vincent, addresses at 9 A. M., 3 and 5 15 P. M., in St. John's Chapel.

Thursday in Passion week, March 20th: Guild of St. Mary, in St. John's Chapel.

The rule of silence is to be observed absolutely from the beginning of the first exercise until the end of the Retreat.

The Election of a Bishop Coadjutor.

This very important matter in the history of the Diocese is to be determined at the meeting of the Special Convention. Prayers for God's guidance have been offered daily at the Masses and at Even-song from January 4th, and a special Novena began on Sunday, January 26th.

Many distinguished priests have been spoken of as fitted by experience, piety and learning for this high office, and there seems to have been an utter absence of partisan spirit in the discussion. In this Diocese it is perhaps needless to say, that only one sound in the faith and loyal to the Church can be elected. One who thoroughly believes in the necessity of the Sacramental life and Episcopal Office. The Office will not be one of ease or comfort, but manifold responsibility and one that requires wisdom and prudence in the exercise of its important duties. The Bishop of the Diocese in the special prayers set forth has enumerated the human characteristics needful: "a man full of grace and wisdom, approved by Thee, who shall be to the flock of Christ a true shepherd: who shall feed Thy sheep and Thy lambs: who shall hold up the weak, heal the sick, bind up the broken, seek the lost: who shall be so merciful that he be not too remiss: so minister discipline that he forget not mercy."

The Coadjutor succeeds as Bishop of the Diocese, but until that time assists in the various ways specified in the letter of request.

THE BISHOP'S ROOMS,

PHILADELPHIA, Dec. 26, 1901.

Dear Brethren of the Clergy and Laity:

It has long been recognized by all of us that to attempt to fulfill adequately the responsibilities resting upon the Bishop of this Diocese imposes a burden which few men, at most, are able to bear.

Attention to this fact has been focused by the sudden prostration which came upon your Bishop six weeks ago, reducing him instantly to a condition of physical helplessness, induced, as eminent physicians have declared, by overstrain of work and care.

The recovery from this attack, of which the physicians gave hope, has, by the favor of God, been proceeding day by day.

But it is also the opinion of the physicians that permanent recovery is possible only by continued relief from overstrain, and that this can only be secured by the appointment of one who will share with me the obligations and privileges of the administration of this great Diocese.

The Standing Committee has heartily concurred in this expression of opinion by the physicians, and in a letter of touching sympathy has advised me to take action along the direction suggested, and to do this without delay.

I, therefore, in accordance with the provisions of Article III of the Constitution, hereby call a Special Convention to meet in the Church of St. Luke and Epiphany, in Philadelphia, on Tuesday, the fourth of February, A. D. 1902, at eleven o'clock A. M., for the purpose of electing a Bishop Coadjutor of this Diocese.

Title I, Canon 19, Paragraph 5 of the Digest requires that the Bishop of a Diocese in giving consent to the election of a Bishop Coadjutor shall state the duties which he thereby assigns to the Bishop Coadjutor, when duly elected and consecrated.

In compliance with this provision I hereby state that the duties assigned by me to the Coadjutor of this Diocese will be:

First, The superintendence and charge of all Diocesan missionary work, save that the appointing of Missionaries will be shared.

Second, The sharing of the Confirmation appointments, and of all other Episcopal services, as Consecrations, Ordinations, etc.

Third, Taking the place and duty of the Bishop in connection with certain of the Institutions of the Diocese, presiding at Meetings, etc., as may be arranged between us.

Fourth, It is my earnest hope that in all the work of the Diocese there will be hearty mutual coöperation on the part of the Bishop Coadjutor and the Bishop, and that we way work together with one heart and one mind.

In witness whereof I hereunto set my hand and seal this 26th day of December, 1901, and in the thirty-third year of my consecration.

O. W. WHITAKER,
Bishop of the Diocese of Pennsylvania.

Attest:

H. M. G. HUFF,
Secretary.

The Function of the Church.

"The Church idea, pure and simple, excludes temporal ends and objects, and dealing with the spiritual and supersensual, is concerned primarily about the things of God. It is not the object of the Church to teach men anything which can be learned by the use of their natural powers; therefore the Church is not a school of philosophy or science, nor was it intended that she should interfere with the work of science and philosophy within their legitimate spheres.

"It is not the object of the Church to modify or change social conditions, to advance civilization, nor to help men to the attainment of physical comfort, temporal advantages, wealth, health or material prosperity. These things, relating to our natural state, are outside the range of Church existence. They are proper objects of pursuit, and men who have been enlightened and elevated by the spiritual forces of the kingdom will be the better qualified for success and prosperity in the world while yet they sojourn here, but the Church does not propose them as objects of pursuit under her guidance; nay, though destitute of all these things, and poor in everything but faith and love, men may be rich and abounding in the fulness of the Kingdom. The Church has no direct concern with men except as the heirs of an immortal life, and pilgrims who seek a country beyond that from which they have been led forth. Everything in her policy, principles and practical working refers to and aims at transterrestrial, supramundane ends; all begins, proceeds, terminates on parallels and meridians drawn about and running up to the throne of the Heavenly King. If this primary truth had been kept in mind from the beginning, the aspect of Christendom would have been very different from that which it presents to-day, 'by schisms rent asunder, by heresies distressed.'

"I know with what disgust these statements will be received wherever it is held that the Church should leave her proper field, and enter those of politics, social reform and domestic economy; that her mission is mainly that of a mutual benefit society, a school of ethical culture, or a motor in the work of the elevation of the lower classes. But it must be held for truth that wherever the leaders in the Church sink her spiritual character, wholly or in part, and direct her energies toward temporal and secular ends, however valuable and attractive, they undermine her health and enfeeble the circulation of her heart. They are rewarded with none of those fruits which they might have reaped in the field which is the world. They see, as the result of their labors, neither the conversion of the individual soul nor the prosperity of society."

DR. DIX.

IRA D. GARMAN,
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Spiritual Progress.

"Was ever a saint heard of who was satisfied with his moral advance? The idea of a saint is of one who learns to despair of himself and to forget himself as he goes on to God.

"Christian faith, hope and love teach a man to look through his own self-improvement to that which is the aim and object, as well as the source, of all improvement—that is, to the true ultimate end of all things, God Himself.

"A man's conversion does not mean simply his turning from immoral to moral acts; it means primarily his turning from himself to God. He will be always leaving himself behind if he is always rising and following our Lord Jesus Christ, who is ever going forward.

"He will never be turning round to look at himself and contemplate what he has gained, but pressing on to that which is always beyond him—the mark of his high calling. Morality is an impossible thing if it goes no further than itself, if it has not a Divine basis and a Divine goal; for then it will turn to corruption, either in morbid self-torture, as with the Indian devotee, or in a cold utilitarianism, or in a grotesque self-complacency. 'And now, Lord, what is my hope?' Not in any measured improvement in moral or spiritual activity; not in anything which I can do, but 'my hope is even in Thee.'

True *advance* for man is advance toward God. We were not created for any little improvement of ourselves, which we ourselves could compass, but for God. I may be very useful and do a great deal of work which is valued; but that will never constitute the improvement I long after, for I was not created to do ever so much valuable work, but to love God with all my heart and all my mind and all my soul. The saints have not always been enormously active persons; what made their life saintly was that they were seeking God. 'They had an eye unto Him and were lightened'; and so they brought light into human life, for they brought God into it.

"If all my plans go wrong any day, if I cannot move hand or foot to *do* any good, I may have lost nothing after all, for still I can praise God, honour and serve Him with all my heart; and if so, why may I not that day gain a substantial advance in Christian character and virtue?"—*Fr. Congreve* in *Christian Life, etc.*

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is the best, cheapest and most thoroughly equipped establishment in this country for Household Repairs of every description.

I put in every kind of a chair seat known, and repair everything pertaining to furniture.

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The **"Practical" Trousers Hanger and Press**



is a device which is being used by thousands of men for hanging and pressing their trousers **smooth as if ironed.** It saves their clothing, time and patience, doubles closet room, and every garment is **separately get-at-able.** You cannot comprehend, without a trial, its comfort and convenience. The closet shown is fitted with the five dollar set. No one who arranges his closet with the "Practical" Trousers Hanger and Press could be induced to return to former methods or the ordinary haphazard fashion so prevalent.

Our $5.00 set consists of *six trousers hangers and three closet rods.* It is sent prepaid on receipt of price. This quantity *meets the average requirements.* Single hangers, 75 cents. Single rods, 25 cents. *For $1.00* will send one trousers hanger and one rod, prepaid, and afterward, when wanted, the balance of the $5.00 set for $4.00.

The "Practical" Skirt Hanger



which is shown in the lower picture has won the approval of many women who appreciate the great value of this device, which enables them to preserve the shape and set of their skirts and with a great saving of closet room. Any skirt can be removed from the rod without removing others. You will find them indispensable. Price, express paid, $1. Each "Practical" Skirt Hanger consists of four separate skirt supporters and one Closet Rod.

GUARANTEE OFFER. Anyone purchasing the "Practical" Trousers Hanger and Press or the "Practical" Skirt Hangers may return them within 60 days, at our expense, if they are not perfectly satisfactory, and we will immediately refund the full purchase price.

A 100-page illustrated descriptive book (free on request) *tells what thousands of men and women think of our devices,* which, since they were introduced over six years ago, have universally satisfied the most exacting.

PRACTICAL NOVELTY COMPANY, 427 Walnut Street, Philadelphia, Pa.

Patronize our Advertisers and mention St. Clement's Magazine.

Support of the Parish.

A new financial year began on Lady Day, March 25th, and a supply of envelopes has been furnished to each one who has made use of this system and some few others who have asked for them; there are several packages prepared for anyone who may desire to make use of them. It is very commendable that all but a few have been faithful during this year, and this entirely due to people's own fidelity—not the result of dun or reminder. It is satisfactory, honorable; a matter of real joy. To be sure there is a large amount of money owed to the Parish that we should like to see liquidated; there are also some unpromised and unpaid obligations. God's debts are not covered by any statute of limitations, they are due to the uttermost farthing.

The Sea Shore Home.

April 1st sees the last of the occupancy of the "Osborne Cottage" at Point Pleasant, and with it our association with that pleasant town by the ocean, extending over so many years, practically comes to an end.

Many have been the courtesies and kindnesses that have been shown during our dwelling in their midst, to the Sisters, the visitors and the Home. The memory will always be of many happy days, and to some the thought that there health was restored, life almost given back, vigor renewed and energy reëstablished.

About the middle of March, Sisters went down to pack up the furniture that was to be moved, and to send it over to Sea Isle City. The officials of the Pennsylvania R. R. extended special courtesies in the matter, not only in particular attention as to the journey of the freight car, but also notification of its speedy arrival; it was stopped on the Stone Harbor Branch, directly back of the new house, and in this way was quickly and conveniently unloaded. It seemed best to dispose of some of the old, worn-out furnishings at Point Pleasant, and so there was an auction sale of old things—beds, etc. Various individuals have promised new beds and other things, and we have no doubt but that others will be glad to do what they can. The various repairs will be arranged for as soon as possible, that all may be ready by July. It is pleasant to learn that various persons are preparing to show interest in a practical way, and enlisting the interest of their friends, and we expect that people at Sea Isle will welcome their new neighbors and awaken an interest in the Home that may soon offset what we shall lose by removal from Point Pleasant. Various details have to be settled yet, but one more step has been taken.

Sister Georgina always felt that a true beginning was made when, five years ago, a suitable Altar was provided, and now a proper place is established for it to be set up.

"Those who wait on the Lord shall renew their strength."

Confirmation.

Preparation for the worthy reception of the Sacrament will begin after Easter.

It is very important that all who sincerely desire to be strengthened in their souls by the seven gifts of the Holy Ghost should give their names to the Clergy or Sisters.

The Sacrament of Confirmation will be given on Friday, May 9th, at 8 p. m.

Prayer-Book Society.

The Sixty-seventh Annual Report of the Female Protestant Episcopal Church Prayer-Book Society has been received through the courtesy of Mrs. G. E. Fryer. 3795 books have been distributed at a cost of $1,132.59. The annual subscriptions amounted to $605.77, of which $84.00 was given by 31 persons belonging to St. Clement's, being the largest amount given by any parish. Twenty-six parishes contributed.

St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

Single Copy, 5 Cents. Yearly, 50 Cents.

Address all communications to 2026 CHERRY ST., PHILADELPHIA.

Copies may be had at WARWICK'S BOOK STORE, 250 South Eleventh Street.

Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, APRIL, 1902.

Parish Notes.

The Diocesan Convention meets on Tuesday, April 29th.

A waste paper basket has been sent for the lower Vestry.

New Prayer Books have been provided for the south aisle.

A set of Festival Albs for the Sacred Ministers, to be used at High Mass, has been received; also three new surplices.

An Ablution Cup, cut glass, with silver cover, also a silver vessel for Holy Oil, has been given by a communicant.

The Choir sang Mozart's vii Mass (with Eyre's Creed) on Palm Sunday, and Schubert's Mass in F on Easter Day.

An improved tubular cutter has been bought for the Altar bread. This will make it very much easier to perform the work in the future.

A Satin mat for the Missal stand of St. Katharine's Altar, beautifully painted, is an Easter offering in loving memory of Julia Dunlap.

The accounts of the various Parochial activities, the number of members and associates, etc., will be published in the May Magazine.

Mr. Sears will give an organ recital in the Church on Saturday afternoon, April 12th. Confessions will be made in the Chapel on that afternoon.

The Paschal Candle is the Easter gift of a communicant in memory of a mother. The decoration is the Easter offering of a communicant.

Pew rents are due in advance April 1st. The Accounting Warden will be in the Vestry room Monday, March 31st, 1–3 P. M., to receive money, rent pews or sittings.

The oven for baking Altar bread, together with a proper cutter, has been sent to the Church Missions House, New York, and will be forwarded to China at the first opportunity.

A parishioner has promised to be responsible for the preparation of the south garden for the summer; also to plant trees on Appletree Street as soon as the work on the building will permit.

It is announced that a majority of the Standing Committees of the Dioceses of the Church have approved the election of Rev. Alexander Mackay-Smith, S. T. D., as Bishop Coadjutor of Pennsylvania.

The Fifteenth Annual Retreat of the Guild of St. Vincent was made on Passion Sunday. Members of the Guild of St. Mary kindly assisted in the preparation of the meals, which were at the Clergy House.

In spite of the very stormy weather, the attendance of the faithful at the Lenten Services, both on Sundays and weekdays, has been very good. The number of Communions made has been somewhat smaller than usual, and fewer strangers have been present.

It is hoped that money will be available to put the sidewalk on the Twentieth Street side of the Church in good condition, and to point the stone boundary wall. The frost has damaged the Cherry street sidewalk very much, and this will be repaired immediately.

The Annual Retreat for men took place on Mid-Lent Sunday. Only a few attended the exercises. Some were prevented at the last moment, and others, no doubt, were not aware of it because notice was not given, through forgetfulness, on the Sunday preceding. The meals were at the Clergy House.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:
THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN.

Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. S. W. Sears.

Sexton.—Clinton Searle.

Clergy House, 2026 Cherry St.
Bell Telephone 1-44-61 Y.
All Saints Mission House, Cherry and Lambert Sts.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

It has been very satisfactory to receive the Easter Communion Cards of some at a distance, with kind messages and offerings, and to see the familiar faces of those who returned to spend Holy Week at St. Clement's. Not all have been mindful of Christian courtesy; some did not care to take the trouble; others did not see the use—neither of which excuses would they deem sufficient from others in any matter that concerned themselves.

The Retreat for the Guild of St. Mary took place on Thursday, March 20th. It began with the 9.30 Mass, and the exercises during the day were in St. John's Chapel and included five addresses, with the singing of a Metrical Litany during each interval. Members and associates made the Retreat. Others attended some of the exercises. The Chaplain, Rev. F. D. Ward, gave the addresses. Dinner and supper were provided in the upper school room. The babies were taken care of in the Mission House. At night the Stations were made in the Church.

Clergy House Extension, Etc.

On February 28th the attorney for the owner of 2028 Cherry Street began action to compel the Church corporation to cease building entirely on that part of our lot, 2026 Cherry Street, citing the restriction and complaining that in our alteration of plans we were not conforming. On March 10th the answer was returned, and it is hoped the matter may be taken up on Monday, March 24th, in Court of Common Pleas, No. 3.

Work had progressed almost to the completion of the foundations, but was stopped on the serving of a copy of the complaint until the matter is decided by the Court. The answer denies that the construction is in violation of the restriction. Attention is called to the fact that we expect to make other alterations to our Parish buildings. It is asked that the injunction shall not be granted, as it would amount to an absolute prohibition of the improvement of our premises.

—

The case came up on Wednesday, March 26th, in Court of Common Pleas No. 3; Judges McMichael and McCarthy, who listened with great attention and interest to the arguments. Mr. Brown very clearly and ably presented the answer for St. Clement's.

The owners of 2030 Cherry Street, it is only fair to say, have been most kind in the whole matter and willing to unite in a surrender of all restrictions.

Offertory Account.

March 2.	Cash,	$31	44
	Envelopes(124),	45	50
9.	Cash,	53	25
	Envelopes(158),	59	85
16.	Cash,	32	91
	Envelopes(205),	83	40
23.	Cash,	62	68
	Envelopes(202),	63	85
	Early,	138	07
		$570	95

Special Funds.

Clergy House (29),	$71	95
Sanctuary (38),	11	02
Endowment (14),	4	97
Other,	252	32
	$340	26

Clergy House Fund.

March Magazine, $13,757 78

497,	$12 00	513,	25
498,	2 00	514,	10
499,	30	515,	10
500,	10	516,	10
501,	10	517,	05
502,	10 00	518,	5 00
503,	5 00	519,	50
504,	2 00	520,	25
505,	1 00	521,	10 00
506,	1 00	522,	1 00
507,	25	523,	50
508,	05	524,	25
509,	10 00	525,	05
510,	5 00		
511,	4 00		$13,829 73
512,	1 00		

Sanctuary Fund.

March Magazine, $767 58

293	$2 00	314	1 00
294	25	315	50
295	25	316	2 00
297	15	317	15
298	15	318	25
299	10	319	25
300	10	320–23	20
301–6	30	324	10
307	1 00	325	1 00
308	25	326	25
309	15	327	10
310	15	328–30	15
311	10		$778 60
312–13	12		

Donations.

The following are gratefully acknowledged:

Wafer iron for China, $2.00, $1.50, $2.00, $10.00.

Seven framed devotional pictures from Mr. Alfred Trotter.

$5.00 Building Fund Sea Isle City.

$12.00 for surplices.

$5.00 for poor, through Miss Perrine.

S. Bateman, Secretary James Garrett Co., receipt for bill ($7.10) for repairs of Church roof.

$20.00 for Mt. Mary's, Jefferson, Wis., destroyed by fire September 5th, 1901.

Sanctuary oil for Crypt.

$1.00 for washing Sacristy linens.

$50.00 for new beds, etc., Sea Shore Home.

$4.50 toward expense of the meals of men's Retreat.

Flowers for Crypt Chapel for Maundy Thursday, also $10.00 for Easter flowers on that Altar.

The generous gifts of a few members of the congregation during the winter has made the support of the Clergy House and its hospitality less of a problem than it would otherwise have been.

The Sister in charge acknowledges: Clothing, Mrs. Wetherill, Mrs. Kendig, Miss Cowell, Miss Neill, Mrs. Penrose, Mrs. Lukens, Anon (3).

Box of games, Mrs. Bernadon.

Baptisms.

Jan'y 30.	Clara Amy Barraclough.
Feb'y 20.	John Berry.
March 16.	Mary Ella Miller.
March 21.	Emma Sellers Robertson (conditional).

Communicants.

Added:

A. W. Howes.

Transferred:

Margaret Ewing.
Ellen L. Hopkins.

Burials.

March 4.	Mary Kressler.
13.	George Freeman.
14.	Eleanor R. Browning.

782 Communions made February 23d to March 23d.

Palm Sunday.

A bright and sunny day made "Hosanna" indeed appropriate for the welcome of our King.

Palms were blessed at 6.30 A. M. and distributed to the faithful at the Choir gates; also after the different Masses, at the door.

The Procession took place before the Solemn Mass, when Revs. C. C. Quin, F. D. Ward and W. A. McClenthen were the Sacred Ministers. The large Congregation included many strangers, some of whom were to all appearances only curious and without any Christian notion of the meaning of the services or the Palm tokens. It was not a generous curiosity, for its liberality was displayed by 270 nickels and 262 pennies. We hope none had to walk home, deny themselves a cigar or other necessity on account of this. Each one, of course, was anxious for a seat and a piece of palm.

Reports.

The following annual reports of Church institutions are hereby acknowledged:

Episcopal Hospital, $72.89 from St. Clement's.

All Saints' Home for Children, Baltimore, $108.00 from St. Clement's.

St. Mark's Guild, Jersey City, sends copies of the following books, and we desire to commend them to the attention of all who have charge of the religious instruction of children:

"Lessons for Children of the Church;"

"The Church Catechism in Verse, for the Little Ones;" also,

"Way of the Cross."

The various instructions are short, definite and well expressed.

The Endowment Fund.

The Fourth Annual Statement of the Pennsylvania Company, Trustee, just rendered, is as follows:

March 1, 1901, on hand,	$6,027	84
Interest,	271	41
Cash during year,	315	22
Special,	900	00
St. Clement's Day,	475	74
	$8,080	21
Expenses,	22	40
Amount in Penna. Co.,	$8,057	81

The increase in this fund during the past year has been very encouraging. It is a true and laudable purpose to desire to maintain and carry on the worship of Almighty God on this spot for the benefit of the souls of men, women and children, to provide and secure the teaching of the Catholic Faith and to minister the Sacraments, and in particular to perpetuate the daily offering of the Holy Sacrifice of the Mass in accordance with the words of the Lord Jesus, "Do this in remembrance of Me."

We would remind those who have received spiritual benefits here, or learned to serve God, that the gratitude should be manifested not to any individual who is only God's instrument, but to God's Church itself.

During the past year one large amount was given anonymously; several amounts as thank offerings for blessings; a number of small donations (131), and St. Clement's Day collection.

Investments are as follows:

Consolidated Traction Co. of N. J. 5 per cent.,	$1,000 00
Lehigh Valley R. R. 4½ per cent.,	1,000 00
Presbyterian Board of Publication 4 per cent.,	1,000 00
Philadelphia 3 per cent.,	1,015 42
2 Philadelphia 3½ per cent.,	2,132 50
Cash,	1,909 89
	$8,057 81

The Accounting Warden had in his hands March 1st, belonging to this fund, $50.54, and with the amount received up to date, $4.97, makes the whole amount of fund up to Easter $8,113.32.

Altar Flowers.

Receipts.

Balance 1901,	$38 42
Easter (48),	107 75
" Box etc.,	16 80
St. Clements and Christmas,	110 00
" " " "	
Box, etc.,	10 47
	$283 44

Expenditures.

Easter Tide,	$123 00
All Saints' Tide,	14 00
St. Clement's Tide,	25 00
Christmas Tide,	69 75
Sundries,	1 84
Balance,	49 85
	$283 44

Subscriptions and donations may be sent to Miss Arnold or may be put in the corridor alms box before festivals. Each member of the Congregation should make an offering, it will be a witness to their love for our Lord who has bought us by His Precious Blood, and ordained the Holy Mystery of the Altar as a Memorial of His Death and Passion until He comes again.

Easter.

"Easter is the Festival of the Resurrection. On Good Friday the disciples saw their Master dead upon the Cross; on Easter Day they see Him standing before them, living and glorified. He is the same Christ who died: they see the wound prints in his body; but a mysterious change has passed over Him: His body is glorified. No longer bound by earthly laws but endowed with heavenly powers and capacities, He can appear and disappear at will; in fact, He has not come back to the conditions of earthly existence in which He was before. He no longer lives habitually in the sight of men. He is for the most part in the spiritual world where no human eye can see Him, and this spiritual world, this 'Kingdom of Heaven,' He 'opens' to His disciples when He shows Himself to them from time to time according to His will: 'When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers.' He reveals to them the reality of the Resurrection life, which is victorious over death and able to conquer all the powers of the enemy. During forty days He is seen of His disciples and 'speaking of the things pertaining to the Kingdom of God.'"

—Jervois.

Blessed Mary.

"Let us, then, contemplate for a moment a cloud floating near the horizon, in the twilight, before the day breaks. See it so resting, grey and calm and still; the land lies beneath in shade and the morning star shows its pure, pale light. Something of a like calm, tranquil, expectant time belongs to the soul, which has been weaned from the natural life as from a day which has passed, and having been purified from that which was earthly by the interior night which has fallen upon nature, awaits, with a certain conviction of His having already dealt wondrously with her, the approach of God, in a fresh mode of His revelation. Thus was it with Blessed Mary, as, in the twilight before 'the Day-spring from on high' arose to visit us, she waited upon God in her dedicated life, sharing that 'mercy' which 'is on them that fear Him throughout all generations,' and seeking, above all things, that God's Will should be done in her own life, actuated as it was by His consuming love, and weaned from earthly desires. We do not need to supplement from the false gospels that

which the Holy Gospels record, in order to be assured of this great characteristic of her life—a conformed will—since that is an essential part of the lowliness of His 'handmaiden' which in her canticle she declares that God has regarded. With a conformed will—that best, yet hidden, preparedness for the fulfillment of God's gracious and wonderful work in the rational creature—she waited upon Him in blameless integrity of life, and the fruit of an habitual self-surrender was shown forth in her conduct when Gabriel announced the unspeakable honor which the Almighty purposed to bestow upon her. For then, indeed, it was that Mary said, in faithful conformity to the Will of God, 'Behold the handmaid of the Lord; be it unto me according to Thy Word.' And as she spake, it was with her as when the rising sun, coming to tabernacle within some pallid, waiting cloud, sets it on fire with his radiant power; for then indeed, her life became the tabernacle of the Most High, as the Eternal Word was made flesh of her very substance, and she, being herself translated henceforth into a new estate, her joyful mysteries began."

—Fr. Hollings.

Easter.

"In Eastertide we can repeat the words of Scripture with literal accuracy and in the present tense—'The Lord is risen indeed.' We can say this just as it was on the first Easter Day. 'He is risen indeed, and hath appeared unto Simon, Alleluia!' Each of the events commemorated in the great Festivals of our Lord has its own eternal continuation.

"Easter is more especially the day of life, life not only begun, but reasserted, triumphant, proved indestructible; and life is not an event, but the base and possibility of all events, something which each moment repeats all the wonder of its origin, and is unchangeable in this sense: that it cannot cease to be life and become death, as a moving body can be diverted, and what rose may turn and fall.

"Life, while it exists, is always the same life. Death is not a change of it, but its absence. The life of Him who dieth no more is unchangeable the same as on the Day of Resurrection, and yet it accepts and preserves all the different advancing movements and varieties of good which appear among men. Rather it is the sole source of these, and human history, especially in the Church, contains a revelation of the changeless life of Christ, a revelation which occupies space and advances in time. History only contains this revelation, not consists of it. For there is much in human action which is by no means His. Yet, besides much evil, there are good things, and right and wise, and all these, wherever found, spring from His grace and must be claimed as His own. Certainly with regard to whatever is good we may say of Christ, even in His sacred human life, 'Whatsoever is done upon earth, He doeth it Himself.' That unconquerable continuous life as it causes, so also it gathers up, all good that is done and said and planned.

IRA D. GARMAN,
JEWELER,
101 S. ELEVENTH STREET,
In Door Below Chestnut Street,
PHILADELPHIA.
Diamonds Reset. Fine Watch and Clock Repairing at Moderate Rates.
Formerly with late firm of Baird & Conover & Co.

Patronize our Advertisers and mention St. Clement's Magazine.

"This familiar Easter thought encourages Christians to look fairly upon the world and to take part in its real activity. There is good to be seen, and this will teach us about Christ. There is good to be done; it is His own work. Certainly there is a time when a man can only turn quite away from outward things. 'Love not the world' is the lesson he must learn; and, conscious of loving it indiscriminately, loving it in the sense here intended as a body independent of God, he must close his ears and turn away his eyes from it. But if by God's mercy he learns to love God's Will, he may begin to have some share in the love with which God Himself 'so loved the world that He gave His only begotten Son.' But two strong guiding restraints are needed by anyone who claims this new approach to the world.

"God's love of the world is a love of altar sacrifice. He who aspires to stand among God's servants must test himself by the question: 'Do I seek to give myself, or to make others serve my private good, or gain or treasure?' To give and not to gain—that must be the rule of a lawful secularity. And, in the second place, to love good things is to love the work of Christ, to learn true things is to learn His Life. But how shall I be sure of my judgment of what is good? Shall I finish by following my own taste, and missing Christ? Each one must first and last be inwardly and directly seeking Christ himself, and receiving from Him the grace and truth which came by Him, and thus, and thus only, will he be able to detect and love that which witnesses to Christ's love in the world. Does this involve a practical proof in a circle? Does it presuppose exactly the knowledge which is desired? Not the knowledge exactly, but a deep preparation for knowledge: Something which, while it may not dispense with the revelation yielded by life, is the sole preparation for receiving it. . . . .

"Christians secretly conformed to Christ by the rule of Scripture and the way of prayer, afterwards point to Him where He lives among the sons of men, and are guides along the lines of His revealed activity, whom, having not seen, they loved."

—COWLEY EVANGELIST.

ST. CLEMENT'S ALTAR GUILD,

2024 Cherry Street,

Receives orders for **VESTMENTS, ALTAR HANGINGS** and **ALTAR LINEN.** Estimates furnished upon application.

All Saints School, Germantown, under the care of the All Saints Sisters; a thoroughly good Church school—college preparatory—for girls. Is strongly recommended by the Clergy and others. Terms, $300 to $400 a year.

W. J. RULE Telephone 4-21-37 Y

Funeral Director

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4812 WOODLAND AVENUE
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St. Clement's Magazine

Vol. XVIII PHILADELPHIA, MAY, 1902 No. 5

KALENDAR FOR MAY.

1.	Thursday (*SS. Philip and James, Apostles*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
2.	Friday (*St. Athanasius, B.C. Doct. Abstinence*)	Masses, 7 and 7.30 a. m.
3.	Saturday (*Invention of Holy Cross*)	Masses, 6.30, 7 and 7.30 a. m.
4.	**Sunday** (*Sth after Easter. Rogation*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 5 p. m. Solemn Even-song, 8 p. m.
5.	Monday (*Rogation Day. Abstinence*)	Masses, 7, 7.30 (Requiem) 9.30 a. m.
6.	Tuesday (*St. John Ev. before the Latin Gate. Rogation Day. Abstinence*)	Masses, 7, 7.30 and 9.30 a. m. (St. John's Chapel). Guild of St. Katharine, 8 p. m.
7.	Wednesday (*St. John of Beverly, B. C. Rogation Day. Abstinence*)	Masses, 6.30, 7, 7.30 and 9.30 a. m.
8.	Thursday (*Ascension Day*)	Masses, 6, 7 (Solemn), 8 and 9.30 a. m.
9.	Friday (*St. Gregory of Nazianzum, B. C. Doct. Abstinence*)	Masses, 7 and 7.30 a. m.
10.	Saturday	Masses, 7 and 7.30 a. m.
11.	**Sunday** (*After Ascension*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 5 p. m. Solemn Even-song, 8 p. m.
12.	Monday (*St. Pancras, M.*)	Masses, 7 and 7.30 a. m.
13.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
14.	Wednesday	Masses, 7 and 7.30 a. m.
15.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
16.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m.
17.	Saturday	Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
18.	**Whit Sunday**	Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
19.	Monday (*In Whitsun Week*)	Masses, 7, 7.30 and 9.30 a. m.
20.	Tuesday (*In Whitsun Week*)	Masses, 7, 7.30 and 9.30 a. m.
21.	Wednesday (*Ember Day. Abstinence*)	Masses, 7 and 7.30 a. m.
22.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
23.	Friday (*Ember Day. Abstinence*)	Masses, 7, and 7.30 a. m.
24.	Saturday (*Ember Day. Abstinence*)	Masses, 7 and 7.30 a. m.
25.	**Trinity Sunday**	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
26.	Monday (*St. Augustine, Abp. C.*)	Masses, 7 and 7.30 a. m. Requiem, 7.30 a. m.
27.	Tuesday (*Venerable Bede, Pr. C.*)	Masses, 7, 7.30 and 9.30 a. m.
28	Wednesday	Masses, 7 and 7.30 a. m.
29.	Thursday (*Corpus Christi*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
30.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m.
31.	Saturday	Masses 7 and 7.30 a. m.

Continual Intercessions.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.

Infant Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

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Vestry Election and Meeting.

The annual election of Vestrymen for St. Clement's Parish was held on Easter Monday. The following communicants were elected to serve for the ensuing year: John Douglass Brown, Francis M. Berry, Edward C. Clay, J. Howard Climenson, Greville E. Fryer, Henry Flanders, Romaine Keyser, Geo. H. Lea, Sheldon P. Ritter, G. Theo. Roberts, Francis D. Wetherill, Samuel Williams.

At the stated meeting for organization, held on Tuesday, 1st April, at the Clergy House, Mr. J. Howard Climenson was re-elected Accounting Warden; Mr. Greville E. Fryer was appointed Rector's Warden; Mr. Romaine Keyser was re-elected Secretary.

The following committee was elected: Finance, Messrs. Wetherill, Lea and Clay; Delegates to Diocesan Convention, Messrs. Brown, Flanders and Clay.

The Secretary was directed to convey the hearty thanks of the Vestry to the Acolytes for their faithfulness to their duties, and to the Choir Master and Choir for their diligent and satisfactory services.

The Accounting Warden presented his annual report, as follows:

Receipts.

March 25, 1901, balance,	$ 74 00
Cash,	2,379 21
Envelopes,	3,085 39
Pew Rents,	3,117 18
Endowment Fund,	2,087 16
Choir,	150 00
J. D. Memorial,	202 00
Repairs,	540 30
Seashore Home,	132 04
Building,	54 70
Jacksonville,	51 79
Episcopal Hospital,	72 89
Missions,	179 93
All Saints Sisters, etc.,	183 72
Burial Plot,	59 41
Chancel Repairs,	384 17
Clergy House Fund,	9,430 12
Convention Fund,	107 00
Sustentation Fund,	45 30
Total	$22,336 31

Expenditures.

Printing and Stationery,	$ 18 65
Clergy,	3,000 00
Poor, etc.,	851 22
Altar Service,	62 90
General Expenses,	89 85
Bishops' Fund,	12 87
Sexton,	625 00
Choir, etc.,	2,253 00
Repairs,	846 09
Gas,	215 80
Coal,	592 50
Taxes,	212 75
Jacksonville,	51 79
Episcopal Hospital,	72 89
Missions,	179 93
Corporation of All Saints, etc.,	239 24
Special Deposits,	10,144 17
Endowment Fund,	2,102 91
Convention Assessment,	139 86
Sustentation Fund,	94 11
	$21,805 53
Balance, 25th March, 1902,	530 73
Total,	$22,336 31
In Special Fund,	15,330 76

(Signed)
J. HOWARD CLIMENSON,
Acc't Warden.

Offertory Account.

March 30.	Cash,	$348 32	
	Envelopes (243),	135 00	
April 6.	Cash,	45 97	
	Envelopes (151),	52 25	
13.	Cash,	39 69	
	Envelopes (183),	71 50	
20.	Cash,	31 91	
	Envelopes (126),	58 95	
	Early,	163 01	
		$946 60	

Special Funds.

Clergy House (90),	$1,427 48
Sanctuary (34),	146 20
Endowment (18),	43 29
Other,	476 70
	$2,093 67
J. D. Memorial,	202 00
Burial Lot,	514 18

St. Clement's Magazine.

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PHILADELPHIA, MAY, 1902.

John Douglass Brown: R. I. P.

The Counsel of Jesus the Nobleman Who has gone into the far country, to His servants is: "Occupy till I come:" our dear friend was found in his lot when He came; we can truly say "Rejoice in the Lord, ye righteous, and give thanks for a remembrance of His holiness."

Early in the morning of Saturday, April 19th, he entered into the blessed rest of God's faithful ones, having received the Viaticum and Holy Unction on the previous Sunday.

He had been identified with the life of the parish since 1860, a vestryman since 1873, and a delegate to the Diocesan Convention since 1889. He will always be associated with the removal of the debt from the property: with indefatigable patience and indomitable perseverance, he threw himself into this holy purpose; and even when others faltered, he held on, and as each step was taken his heart was glad; only when the whole was accomplished, was he entirely satisfied, waiting to "enter into the joy of the Lord."

The burial Office, together with Solemn Mass and absolutions, was said in the Church on Tuesday, April 22nd, at 10 A. M., the interment being at St. James the Less.

In the heavenly Kingdom may perpetual light shine upon him and eternity of days.

Easter.

"Gladness" is the special note of those who fulfill the Paschal precept, for they truly have seen and known their Lord and God, not indeed in human form and fashion, but in the "Power of His Resurrection" which always renews them in a true and blessed way. Only real penitents partake of the Peace which is His gift to those who struggle with temptation, who refuse to be bound by their failure and sin or to be restrained by human sorrow; those who with true love and proper dispositions early seek their Lord in the Blessed Sacrament are not disappointed. Jesus comes and abides with them. The world goes on with its earthly amusement.

467 made their Communions at the early Masses; others, with kindly Easter courtesy, informed the Clergy that they would make their Communions elsewhere, and some, hindered by sickness and other causes, made their Communion during the Octave.

The Church was crowded at the Solemn Mass. Revs. F. D. Ward, C. C. Quin and W. A. McClenthen were the Sacred Ministers; the music was Schubert in F. "Hail, Festal Day" was the Processional. At Solemn Evensong, Barnby's service was sung with Warwick Jordan's Te Deum.

All the members of the Choir earnestly assisted Mr. Sears in the fatiguing work of the preliminary rehearsals, as well as in the glad devotion of the services. The same music was sung on Low Sunday.

Rogation Days.

The card, it is hoped, may be filled with the names of those who are willing to promise at least fifteen minutes on all three days for the Intercessions. The hours begin at 6 A. M., when the Church is open, and continue until 10 P. M., when it is closed. It is no help to promise the time, 7 to 8: 9.30 to 10 or 5 to 5.15.

Special intercessions may be placed in the box in the lower vestry door, and will be offered at the Masses.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:
THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN.

Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4-5 and 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. S. W. Sears.

Sexton.—Clinton Searle.

Clergy House, 2026 Cherry St.
Bell Telephone 1-44-61 Y.
All Saints Mission House, Cherry and Lambert Sts.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

Parish Notes.

No Mother's Meeting on Ascension Day.

1196 Communions March 23d-April 20th.

The Solemn Mass on Ascension Day is at 7 o'clock.

A Bazaar for the benefit of the Seashore Home will be held at 2009 Pine Street, Wednesday, April 30th, 3 until 6 o'clock.

Mr. Sears gave an organ recital in the Church on Saturday afternoon, April 12th: Mr. Brinton sang. A large number of people were present.

Saturday, May 3rd (Invention of the Holy Cross) there will be an extra Mass at 6.30, specially for members of the Guild of the Holy Cross.

The Confirmation has been changed to Monday, May 5th, at 8 o'clock, when the Right Rev. the Bishop of Delaware will act for the Bishop of the Diocese.

First Vespers of Corpus Christi will be sung in St. John's Chapel, on Wednesday, May 28th; the annual meeting of St. Saviour's Ward C.B.S. will be held immediately after.

On Tuesday, April 8th, the Choir boys, under the care of Rev. C. C. Quin and Mr. Sears, were very much entertained by the performance of Kellar, at the Park Theatre.

The offerings at all the Masses on Ascension Day will be for All Saints Seashore Home, Sea Isle City, and it is much to be desired that everyone may be very generous.

The offerings on Whitsun Day will be devoted to certain needed repairs, external and internal, of the Church property; the character depends on the amount.

Holy Week was very solemnly observed by the people: the various solemn ceremonies of Maundy Thursday, Good Friday and Easter Even were followed with devotion. The attendance was very good.

It has been decided to increase the amount of insurance on the Church buildings and also to take out perpetual policies; although it will be a large amount to expend at one time, it seems a wise thing to do.

467 Communions were made on Easter Day, and 422 cards were handed in; these represent those who are really interested in the parochial life and work. A number of Communicants made their Paschal duty for proper reasons at other Churches, and a number also during the Octave.

Church of the Annunciation.

The people of this parish, where Catholic privileges are always available for God's people, are now engaged in an earnest effort to pay off the mortgage indebtedness on the property; in this they deserve the assistance and prayers of everyone who believes in the truths of the Catholic religion.

The love of God can only be spread in His own way, the building of altars, the offering of the Holy Sacrifice, provision for penitents: true missionary activity consists only in this and not in any human system of worship. The faithful Rector has toiled arduously and quietly amid many difficulties; it is much to be desired that this effort may result in complete success.

Clergy House Extension, Etc.

Judge McMichael handed down the decision of the Court on April 4th: it was in favor of the Church; the building was not on the "rear end" of the lot, as it is ten feet back from Appletree Street, and, further, is not a dwelling house, as it is a part of the whole ecclesiastical structure. The owner of the adjoining property, not being satisfied with the interpretation of the restriction, has given notice that she will file bill of exceptions.

Consecration.

The Consecration of the Bishop Coadjutor of the Diocese of Pennsylvania has been appointed for Thursday, May 1st (SS. Philip and James, Apostles) at the Church of the Holy Trinity.

Donations.

The following are gratefully acknowledged:

At disposal of Rector (for Clergy House) $500; $20; $10; $5; $5; $5; (other purposes) $200; $125; $100; (All SS. Sisters) $100; $10; $5; (Choir) $50; $10.

Dinner for Clergy House on Easter, and several donations of provisions.

Flowers for Crypt Chapel on Maundy Thursday and Easter Day, also potted plants.

Candles for Crypt Chapel.

Flowers for St. Katharine's Altar on Easter Day.

$2.00 from a Choir boy for the Endowment Fund.

Clergy House Fund, $100 (in Mem. J. N).

$5.00 (thank offering.)

Sea Isle City: $100; $25 (Mrs. Fryer); $20 (expense of moving); $100 (alteration of Chapel); $25 (Mrs. Griffith); $5 (Charles Lukens).

Miss Saxton, books, etc.

15 copies Hymns, A. & M., for Choir.

$50.00 "for Catholic Misssonary work: a thank offering for Catholic teaching at St. Clement's."

The Sister in Charge has received the following donations of clothing:

Miss Lea, Mrs. Lukens, Mrs. Willcox, Mrs. Wetherill, Miss Sellers, Miss Neill, Mrs. Bernadou, Anon (2.)

Baptisms.

March 24. Charles Henry Harley.
April 6. Charles Lukens.
April 10. William Walter Gibison.
April 17. Louise Jane Taylor.

Burials.

April 3. Isabella Bayliss.
8. Charlotte H. Breban.
9. Theodore A. Faust.
22. John Douglass Brown.

Communicants.

Added:

Elizabeth Keown.
Emma Sellers Robertson.
Ellen Griffith.
Ellen Robethson.
Dr. Francis M. Turner.
Anna Donahue.
Emma Florence Neilson.

Marriages.

April 5. Sheldon Potter Ritter.
Marie Louise Kennedy.

The ceremony took place at noon, the Rev. C. C. Quin officiating, who also said the Nuptial Mass at 7.30 o'clock in St. John's Chapel.

Clergy House Fund.

April Magazine (corrected,)..... $13,835 73

526,	$500 00	574,	1 00
527,	300 00	575,	1 00
528,	100 00	576,	50
529,	100 00	577,	50
530,	30 00	578,	50
531,	25 00	579,	50
532,	25 00	580,	25
533,	20 00	581,	25
534,	20 00	582,	25
535,	15 00	583,	25
536,	15 00	584,	25
537,	10 00	585,	25
538,	10 00	586,	3 00
539,	10 00	587,	3 00
540,	5 00	588,	05
541,	5 00	589,	2 00
542,	5 00	590,	2 00
543,	5 00	591,	2 00
544,	5 00	592,	2 00
545,	5 00	593,	2 00
546,	5 00	594,	1 00
547,	5 00	595,	11
548,	5 00	596,	20 00
549,	5 00	597,	10 00
550,	5 00	598,	5 00
551,	5 00	599,	2 00
552,	5 00	600,	2 00
553,	5 00	601,	2 00
554,	5 00	602,	1 50
555,	4 00	603,	1 00
556,	2 00	604,	1 00
557,	2 00	605,	50
558,	2 00	606,	02
559,	1 00	607,	50 00
560,	1 00	608,	7 00
561,	1 00	609,	10 00
562,	1 00	610,	1 00
563,	1 00	611,	1 00
564,	1 00	612,	25
565,	1 00	613,	05
566,	1 00	614,	10 00
567,	1 00	615,	1 00
568,	1 00	616,	50
569,	1 00		
570,	1 00		
571,	1 00		
572,	1 00		
573,	1 00		

$15,263 21

Crypt Flowers.

Receipts.

Balance, March 25, 1901,	$1 34
Donations,	7 00
Cash through Rector,	31 60
	$39 94

Expenditures.

Flowers,	$38 30
Balance,	1 64
	$39 94

Sanctuary Fund.

April Magazine, $778 85

331	$100 00	349	50
332	10 00	350	50
333	10 00	351	25
334	5 00	352	25
335	5 00	353	10
336	2 00	354	10
337	1 00	355	10
338	1 00	356	05
339	1 00	357	50
340	1 00	358	50
341	1 00	359	10
342	1 00	360	05
343	1 00	361	05
344	1 00	362	1 00
345	50	363	10
346	50	364	05
347	50		$925 05
348	50		

Special Monies.

Rector's Discretion,	$2,194 50
Theological Education,	100 00
Crypt,	66 56
Vestments,	129 00
Mission Work,	218 85
Choir and Other Treats,	50 00
Poor,	155 00
Children,	100 00
Special,	120 00
Early Masses,	785 51
	$3,919 42

Expenditures.

Deficit,	$199 10
Nashotah,	100 00
Poor,	273 30
Crypt,	61 65
Vestments and Altar,	405 56
Mission Work,	503 36
Choir, etc.,	89 30
Sundries,	202 01
Children,	97 04
Special,	695 00
Balance,	1,293 10
	$3,919 42

The greater part of this balance is held for a particular purpose.

14 tons of coal given away through the kindness of the Union Benevolent Society.

Guild of the Holy Cross.

March 25, 1901—March 25, 1902.

Receipts.

Balance, March 25, 1901,	$44 19
Members, Dues and Donations,	85 10
Offertories on Festivals of the Holy Cross,	3 91
Interest on Deposit,	1 58
Special Donations (3) for Bedsteads for the Seashore Home,	7 00
	$141 78

Expenses.

To the Sister in Charge, for Guild Teas,	$5 60
To the Sister in Charge, for Table-Cloths,	4 50
For Postage,	43
To the Treasurer of the Seashore Home,	95 00
Balance in Philadelphia Saving Fund, March 24th,	36 25
	$141 78

25 members.

ANNA SOPHIA BROWN,
Treasurer.

St. Mary's Guild

Receipts.

Balance, March 25, 1901,	$4 07
Members, Dues,	19 00
Associates, Dues,	16 50
Donations and Offerings,	22 42
	$61 99

Expenditures.

Easter Supper,	$3 25
Retreat Expenses,	10 45
Guild Teas,	10 33
Christmas Supper,	16 15
Ribbon,	40
Balance,	21 41
	$61 99

38 members; 13 associates.

The Mothers' Meeting: Names on the roll, 143; 84 regular attendants.
The Choir Club, 25 members.
Altar Guild, 38 members.

Poor Fund.

Receipts.

Balance, March 25, 1901,	$91 29
Proceeds of Sale,	66 00
Rummage Sale,	100 00
Balance from Ash Wednesday Offertory,	1 59
Thanksgiving Offertory,	131 22
Balance from Parish Tea,	51 00
Donations (including Xmas),	259 50
	$700 60

Expenditures.

For Work,	$181 37
Materials for Work,	43 59
Clothing,	79 92
Groceries,	54 82
Coal,	8 00
Money Lent,	20 00
Car Fares and Stationery,	15 32
Medicine,	22 45
Xmas Dinners and Supper,	133 75
Mothers' Meeting, Buns and Tea,	18 41
Surgical Instrument,	6 00
Dishes,	1 75
Balance,	115 22
	$700 60

Treasurer's Report for St. Lawrence's Guild.

From December 1, 1901, to May 1, 1902.

Receipts.

Balance on hand,	$12 73
Sale of Clothing,	6 01
From Alms Box,	2 60
Campbell Children,	20 00
	$41 34

Expenditures.

Paid in Charity,	$2.25
Children's Board,	20 00
Meal Tickets,	4 00
Materials,	57
Cash on hand,	14 52
	$41 34

There have been several donations of tickets for Wayfarers' Lodge and Samaritan Shelter. These have been distributed.

Catechism.

Receipts.

From March 25, 1901, to March 25, 1902,	$43 59

Expenditures.

Organist, Stationery, Prizes, etc.,	$23 25	
Advent Offering, for Florida,	3 95	
Lent Offering, for Mission,	10 55	
		37 75
Balance,		$6 34

57 scholars; 8 teachers.

The Little Catechism.

Receipts.

Balance, May, 1901,	$10 85
Sunday School Offerings,	24 78
	$35 63

Expenditures.

Advent Offerings,	$3 05
Lent Offerings,	6 94
Xmas Box for St. Mary's Orphanage, Baltimore, Md.,	8 00
Seashore Home,	9 94
Balance,	7 70
	$35 63

66 scholars; 7 teachers.

St. Vincent's Guild.

Balance,	$15 51
Offerings,	4 16
	$19 67

Expenditures.

Materials for Stoles,	$12 00
Sundries,	3 39
Balance,	4 28
	$19 67

27 members.

St. Nicholas.

Receipts,	$23 54
Expenditures,	20 23
Balance,	$3 31

48 boys; 7 associates; 21 members.

Holy Child Guild.

Receipts.

Balance, March 25, 1901,	$3 16
Members' Dues,	4 26
Donations from Associates,	32 25
	$39 67

Expenditures.

Easter Treat,	$5 30
Picnic,	11 11
Christmas,	22 85
Balance,	41
	$39 67

35 members; 8 associates.

Children's Account.

Receipts.

Balance, March 25, 1901,	$4 67
Through Rector,	25 00
	$29 67

Expenditures.

Xmas Toys,	$16 44
Candy and Boxes,	6 28
Easter Eggs,	4 80
Balance,	2 15
	$29 67

St. Katherine's Guild.

Receipts.

Balance, March 25, 1901,	$1 50
Members, Dues,	1 45
Donations,	6 00
	$8 95

Expenditures.

For Picnic,	$3 00
Christmas Supper,	5 00
Material for Work,	95
	$8 95

7 members; 2 associates.

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JEWELER,
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Formerly with late firm of Daniel F. Guerney & Co.

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St. Saviour's Ward, C. B. S.

Receipts.

Associates, Dues,	$72 00
Offerings,	80 40
Medals and Manuals,	3 20
	$155 60

Expenditures.

Tracts,	$4 30
Postage, etc.,	13 75
Wafer Oven,	50 00
Hoopa Mission,	11 50
To Secretary General,	75 47
Balance,	58
	$155 60

80 members.

Special Funds.

Clergy House,	$13,835 73
Sanctuary,	778 85
Burial Lot,	514 18
J. D. Memorial,	202 00
	$15,330 76
Endowment Fund,	$8,135 74

March 25, 1902.

Easter Day.

Clergy House,	$1,301 66
Sanctuary,	143 85
Endowment,	36 87
Sea Isle,	145 00
All SS. Home,	115 00
Choir Fund,	50 00
Poor,	2 00
Other,	435 00

Corpus Christi.

"The Thursday after Trinity Sunday is called 'Corpus Christi' Day. It is the Feast of the Blessed Sacrament. The words 'Corpus Christi' mean 'the Body of Christ.' The name is given to the day because the Blessed Sacrament is the Body of Christ. This is why the Holy Eucharist is so great and holy a service. In it is our Lord Himself really come to be with us. For where the Body and Blood of Jesus are, there are His Soul, and His Godhead. Wherever the Blessed Sacrament is, there God is, in a very wonderful and special way.

Everything about the Altar should be as beautiful as we can make it, for the Altar is the throne of God, the place where He comes to be with the children of men. So we put flowers about it, and have lamps before it, and at the Holy Eucharist candles are lighted, and incense offered, to make a sweet smell before the Lord. We do all this because God is there. The Blessed Sacrament *does not depend* on these things. Wherever a Christian Priest blesses bread and wine in the power of the Holy Ghost and says these words of Christ: 'This is My Body,' 'This is My Blood,' the Blessed Sacrament is there, God is with us.

St. Mark's Messenger.

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Our $5.00 set consists of *six trousers hangers and three closet rods.* It is sent prepaid on receipt of price. This quantity *meets the average requirements.* Single hangers, 75 cents. Single rods, 25 cents. For $2.00 will send one trousers hanger and one rod, prepaid, and afterward, when wanted, the balance of the $5.00 set for $4.00.

The "Practical" Skirt Hanger



which is shown in the lower picture has won the approval of many women who appreciate the great value of this device, which enables them to preserve the shape and set of their skirts and with a great saving of closet room. Any skirt can be removed from the rod without removing others. You will find them indispensable. Price, express paid, $1. Each "Practical" Skirt Hanger consists of four separate skirt supporters and one Closet Rod.

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St. Clement's Magazine

Vol. XVIII PHILADELPHIA, JUNE, 1902 No 6

KALENDAR FOR JUNE.

1. **Sunday** (1st after Trinity) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 5 p. m. Solemn Even-song, 8 p. m.
2. Monday (SS. Processus, B. Blandina, M.M.) Masses, 7 and (Requiem) 7.30 a. m. Guild of St. Mary, 8 p. m.
3. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
4. Wednesday ..... Masses, 6.30, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
5. Thursday (St. Boniface, B. and his Companions, M.M.) ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
6. Friday (Abstinence) ..... Masses, 7 and 7.30 a. m.
7. Saturday ..... Masses, 7 and 7.30 a. m.
8. **Sunday** (2d after Trinity) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
9. Monday (St. Columba, Ab. C.) ..... Masses, 7 and (Requiem) 7.30 a. m.
10. Tuesday (Trans. of St. Margaret, Q.) ..... Masses, 7, 7.30 and 9.30 a. m.
11. Wednesday (St. Barnabas, Apostle) ..... Masses, 7, 7.30 and 9.30 a. m.
12. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
13. Friday (Abstinence) ..... Masses, 7 and 7.30 a. m.
14. Saturday (St. Basil, B. C. Doct.) ..... Masses, 7 and 7.30 a. m.
15. **Sunday** (3d after Trinity) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
16. Monday ..... Masses, 7 and (Requiem) 7.30 a. m.
17. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
18. Wednesday ..... Masses, 7 and 7.30 a. m.
19. Thursday (SS. Gervase and Protase, M.M.) Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
20. Friday (Trans. of St. Edward, K. M. Abstinence) ..... Masses, 7 and 7.30 a. m.
21. Saturday ..... Masses, 7 and 7.30 a. m.
22. **Sunday** (4th after Trinity) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
23. Monday ..... Masses, 7 and (Requiem) 7.30 a. m.
24. Tuesday (Nativity of St. John Baptist) ..... Masses, 7, 7.30 and 9.30 a. m.
25. Wednesday ..... Masses, 7 and 7.30 a. m.
26. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
27. Friday (Abstinence) ..... Masses, 7 and 7.30 a. m.
28. Saturday ..... Masses, 7 and 7.30 a. m.
29. **Sunday** (St. Peter, Apostle, 5th after Trinity ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
30. Monday ..... Masses, 7 and (Requiem) 7.30 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 8 p. m.

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Communicants.

It is made the duty of the minister of each Parish, according to Canon XVI, Sec. 2, of this Diocese, before the meeting of each Diocesan Convention to remove from the list of Communicants "the names of all persons who have died, or received Holy Orders, or taken letters of transfer to other Parishes, or been excommunicated or suspended, or having formally renounced the Communion of the Church, or who in the judgment of the Minister have permanently ceased to be Communicants of the same, or who, having removed from his Parish without notice, after reasonable time and due effort, cannot be traced."

Attention is called to this, for any person so careless cannot be transferred elsewhere, as in good standing, even if ten or twenty years ago the Clergy then knew them. Ordinary civility requires that a suitable apology should be made, even before they ask for record of Confirmation and previous good standing to permit their names to be entered on the list of some other Parish.

Repairs.

The total of Whitsun Day collection was not very encouraging when account is taken of what is needed. The corridor sadly needs cleaning, the stone boundary wall should be painted and a new pavement laid, at least, on Twentieth street and some persons think that some repairs should be made on Sanctuary walls, mending broken places, restoring color and cleaning. Less than $100 was given, and one person sent a further donation of $125.00. It is much to be desired that those who forgot or neglected should send a donation.

Holy Orders.

The Rev. W. A. McClenthen received Priest's orders at the Church of the Atonement, the Right Rev. the Bishop Coadjutor officiating on Trinity Sunday: his first Mass was said on Monday, May 26th, at 7 o'clock, at the High Altar. He remains as one of the Clergy of the Parish.

At a stated meeting of the Vestry of St. Clement's Church, Philadelphia, held Tuesday, May 13th, 1902, on motion it was resolved that a minute of recognition and appreciation of the faithful services of John Douglass Brown to the Parish be entered on the minutes and a copy sent to the family.

Mr. Brown became a member of the Parish in 1860, a Vestryman in 1872, a Delegate to the Diocesan Convention in 1889, so that he had seen the growth of the work from almost the very beginning, a continuous interest during the service of all the Rectors.

In 1890, he became Treasurer of the Sinking Fund for the extinguishment of the debt on the property and continued in that position until the effort was successful: $33,833.33 was collected and paid out by him. It was largely due to his unremitting labors and hopeful perseverance that the result was finally attained.

In the advocacy of the Catholic principles to which the Parish bears witness, his earnest, loyal and willing aid was ever given.

In his own spiritual life there was evident the power and fruit of God's grace.

In the Heavenly Kingdom may perpetual light shine upon him and eternity of days.

ROMAINE KEYSER,
Secretary.

Diocesan Notes.

The 118th Convention of the Diocese met on Tuesday, April 29th, and continued two days, a shorter session than usual and although all necessary business was transacted, there was still very much idle time; the Convention was spared a few of the unimportant speeches of certain members.

The Bishop Coadjutor of the Diocese was consecrated on Thursday, May 1st, Feast SS. Philip and James, Apostles, in the Church of the Holy Trinity, a large number of people, some devout and others who, to all appearances, were not, had obtained cards of admission. Only clergy were given Communion.

St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

Single Copy, 5 Cents. Yearly, 50 Cents.

Address all communications to 2026 CHERRY ST., PHILADELPHIA.

Copies may be had at WARWICK'S BOOK STORE, 250 South Eleventh Street.

Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, JUNE, 1902.

Parish Notes.

Solemn Mass was sung on Corpus Christi at 9 o'clock.

The 9.15 Mass on Sundays will be without music until further notice.

St. Mary's Guild had their Office on Monday, May 12th. Is was postponed on account of the Rogations.

The Guild of the Holy Child had their picnic on Saturday afternoon, May 24th. They went to the Zoo.

Mr. S. McKean Bayard, a Communicant of the Parish, has been elected a member of the Vestry, and has accepted.

The Parish record of burials has been gone over, and names of Communicants have been entered in a book under date of death that their souls may be remembered at the Altar on each anniversary.

On Tuesday evening, May 27, in the Parish Building, an entertainment was given for the benefit of the Sea Shore Home. Several kind friends gave their services and the evening seemed to pass pleasantly. The attendance was not large. It is not possible to say how much money was realized.

The Bureau of Highways has served notice that Cherry Street is to be paved with improved pavement. The curbs on Cherry Street must be reset and the roof drains must be connected under ground. These two items will cost about $100, and so leave little or nothing of the small amount given on Whitsun Day for improvement and repairs.

The Bishop of Delaware has been graciously pleased to accept the offer of a set of white silk Vestments for the Chapel of the Good Shepherd at Bishopstead, Wilmington. The work will be done by St. Clement's Altar Guild, and it is a great satisfaction that we are able to do this as a token of our appreciation of much kindness and courtesy received from him.

The Vestry have increased the insurance by taking additional policies of perpetual insurance amounting to $13,000, covering the Church and Parish buildings. The original $20,000 has also been altered to cover these buildings. In addition there is $3,000 on 2026 and $9,000 on furniture, etc., and organ. It is also expected to buy perpetual policies when present term ones expires.

Acting on counsels' advice, the Building Committee directed the architect to proceed with the work; the Vestry later approved of this action. On Monday, May 5th, the contractor put the men at work; it is now progressing with all dispatch. It was the unanimous opinion of the learned Judges of the Court of Common Pleas No. 3 that we undoubtedly have the right to build. The owners of 2030 Cherry Street have again signified their willingness to aid us in any way within their power. The grounds around the Church have been put in order, shrubs, trees and vines planted, and already the appearance is very pleasing.

The Rogation Intercessions were made by a sufficient number of devout people to fill the time from 6 A. M. to 12 midnight. Quite a number who have been responsible in former years were unwilling or unable to do so. It ought to be remembered that a devotion of this kind depends for its power, efficacy and value upon the sincere dispositions of those upon whom such obligation rests. This is a corporate act, the duty rests upon every member of the Parish, particularly upon those to whose consciences God has brought it home, and to these spiritual fatigue or coldness does not act as a dispensation nor furnish an excuse to God who changeth not.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN.

Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4-5 and 7-9 P. M.

Rev. W. A. McClenthen in Church on Saturdays, 4-5 and 7-8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Clemenson.

Organist and Choir-master } Mr. S. W. Sears.

Sexton.—Clinton Searle.

Clergy House, 2026 Cherry St.
Bell Telephone 1-44-61 Y.
All Saints Mission House, Cherry and Lambert Sts.

Twenty-first and Arch to Broad—north to Spring Garden, west to 18th, south to Vine, west to 21st. These boundaries were definitely assigned to us at the meeting of Convocation. We hope that the various institutions within our limits will remember that we are willing to minister at any hour to those who desire spiritual help.

The Picnic.

The annual picnic will take place on Saturday, June 21st. All the children of the Catechism and Little Catechism who have been regular in attendance will receive tickets free. Almonesson Park has been chosen as the place. It will be reached by ferry from Chestnut street wharf, and then by special cars to the Park. The boat leaves the wharf at 9 A. M. for Kaighn's Point, where cars will be in waiting. Adults and others not members of this Catechism, may buy tickets, and only those who have our ticket can go on the special cars.

Ascension Day.

The "Men of Galilee" still remember the Angel's promise concerning "this same Jesus" and ever are found keeping His Feasts and observing His Fasts that the Hour of His return may not overtake them unawares. Ascension Day ever falls upon a careless, heedless world, only the chosen few enter into its spirit and profit by its glorious fact: Jesus taken up into Heaven, Human Nature raised upon the Heavenly throne and in union with Him crowned with glory and worship.

The Solemn Mass was sung at seven o'clock, the members of the Choir and the Acolytes having their breakfast immediately after in the upper school room.

At ten o'clock all the Choir boys, Rev. C. C. Quin and Mr. Sears, started, with their luncheon, for a picnic; the day was spent at Laurel Springs, N. J. and the whole party, from all accounts, thoroughly enjoyed themselves, returning in the evening happy though tired.

The offerings at Ascension were for the Sea Shore Home, Sea Isle City, Building Fund, the whole amount was $162.36.

Women Dressed Man Fashion.

The Bishop of Long Island deserves the hearty gratitude of every right minded man and woman in the protest that he has made against the modern fashion of singing women in certain churches being dressed as men; the custom is not simply "improper" it is a disgrace to religion and a scandal.

No modest woman ought to countenance or share such custom, no Christian gentlewoman should permit any daughter or relative to array or display herself in such vulgar fashion. As there is so very little innate sense of modesty now-a-days, it is all the more necessary to guard and cultivate what there is. There is nothing to be said in favor of the custom.

Offertory Account.

April	27.	Cash,	$33 27
		Envelopes (151),	56 80
May	4.	Cash,	32 48
		Envelopes (173),	53 20
	11.	Cash,	42 84
		Envelopes (213),	64 35
	18.	Cash,	95 62
		Envelopes (278),	122 85
	25.	Cash,	30 24
		Envelopes (164),	72 10
		Early,	76 05
			$679 80

Special Funds.

Clergy House (24),	$61 76
Sanctuary (17),	20 15
Endowment (16),	8 29
Sea Isle City,	162 36
Confirmation,	17 86
Missions,	50
Repairs (2),	6 00
Other,	212 14
	$489 06

Sanctuary Fund.

May Magazine, $925 05

365	$10 00	374	05
366	5 00	375	10
367	10	376–7	10
368	05	378	1 00
369	1 00	379	25
370	1 00	380	05
371	25	381	1 00
372	10		
373	10		$945 20

Clergy House Fund.

May Magazine, $15,263 21

617	$10 00	630	25
618	1 00	631	20
619	25	632	10 00
620	25	633	25
621	02	634	10
622	10 00	635	10 00
623	2 00	636	2 00
624	1 00	637	1 00
625	10	638	25
626	02	639	05
627	10 00	640	02
628	2 00		
629	1 00		$15,324 97

Donations.

The following are gratefully acknowledged:

Illustrated papers, Anon.

Flowers for St. Katharine's Altar during Eastertide.

Flowers for High Altar for Ascension Day from Mrs. Heckscher.

Flowers for Crypt Altar.

$1.00 in thanksgiving for prayers answered through C. B. S. Intercessions.

Provisions from various persons for Clergy House.

Flowers on Whitsun Day for High Altar, St. Katharine's and Crypt.

Magazines, Mrs. Heckscher.

$10 from Mr. Fryer and $10 from Mrs. Fryer, subscription for Sea Shore Home.

50c. for Diocesan Missions put to account of Bishop's Fund.

$5.00 from pupils of All Saints' School, Germantown, for Sea Isle City.

The Sister in Charge acknowledges the following donations of clothing: Mrs. Decatur Smith, Miss Sellers, Miss Hartshorne, Miss Martin, Mrs. Wetherill, Mrs. Lea, Mrs. Lambdin, Mrs. Fryer, Mrs. Linnell, Miss Lawson, Miss Cowell, Mrs. Reckless, hats: Plants for garden.

Baptisms.

April	24.	Clarence Douglass McDowell.
		Mary Jane McDowell.
	27.	Gertrude May Segan.
May	2.	John Benjamin Culleney.
	3.	Harold Robert Graham.
	4.	Harry Summers Runacres.
	11.	Mary Elizabeth Manthorpe
		Sarah McCauley Mackay.
	21.	Mary Jane Laukey.

Communicants.

Added:

Frederick Ehrenfeld.

Transferred:

Harvey Kift Colbath.

Confirmation.

The Bishop of Delaware, acting for the Bishop of the Diocese, visited St. Clement's on Monday, May 5th.

It seems that attention ought to be directed to the responsibility of sponsors that they take care that the children be brought to the Bishop. It is very sad that hundreds are lost to the Church through neglect of this duty; and it must be that many souls are lost in the end. Very seldom does anyone seem to remember or carry out their duty. The Bishop confirmed each one separately kneeling before him. First Communion was on Whitsun Day at seven o'clock.

Names of baptized persons presented to the Right Rev. Leighton Coleman, S. T. D. Bishop of Delaware, acting for the Bishop of the Diocese, for Holy Confirmation on Monday, May 5th, 1902:

Charles Linnell Austin.
Leonard Bynner Austin.
Joseph Nevel Bambach.
John Uhle Bethell, Jr.
John Benjamin Culleney.
William Wright Edgington.
Stephen Milsted Finn.
Harold Robert Graham.
George Washington Green.
Cecil Martin Hay.
Albert Edward Hughes.
Earl Scott Jordan.
George Harvey Keyes.
Thomas Michael Mann.
Charles Redell Miller.
Edwin File Sharpe.
Thomas Alexander Sharpe.
Alexander Hemsley Wood.
Laura Clay.
Ruth Roberta Dean.
Florence Elsa Downey.
Louise Caroline Elizabeth Dybeck.
Jessie Kathleen Forrester.
Sadie Gibison.
Ethel Ormsby Gregg.
Georgianna Keyes *nee* Bichner.
Susan Mahaffey *nee* Hunter.
Edith Steel Newcomet.
Genevieve Cicely Price.
Marion Saithwaite Promis.
Emma Sellers Robertson.
Jane Taylor *nee* Henderson.

Boys and men, 18; girls and women, 14; total, 32.

Marriages.

April 24. Albert Charles Rommel, Lucie Maud Greenfield.

The marriage ceremony was followed by the nuptial mass, at which both received the Blessed Sacrament.

Burials.

April 25. William H. Gibison.
May 17. Michael Spellman.

1152 Communions April 20th to May 25th.

S. S. J. E.

The foundation stone of the tower of the Conventual Church at Cowley was laid on Monday, May 12th. *The Church Times* gives the following account:

"At the close of the High Celebration—at which, by the way, Father Benson, the Founder and late Superior of the Order, preached—a procession was formed, headed by thurifer, cross-bearer, and taper-bearers. Starting from the High Altar, and proceeding to the spot where the stone was to be laid, Psalm lxxxiv was sung, with the Antiphon, "Other foundation can no man lay than that which is laid by Christ the Lord. Allelulia." The form of service which followed began with the Invocation, and lesser Litany, and Lord's Prayer, and versicles and responses; then, after a prayer for a blessing on the work, Father Page sprinkled the stone with holy-water, and said the invocation as he made the sign of the Cross over its several parts. Two collects followed, after which Lord Halifax laid the stone, saying as he did so, "In the Faith of Jesus Christ, we lay this foundation-stone, in the Name of God the Father, God the Son, and God the Holy Ghost, Amen." The Father Superior again sprinkled the stone with holy-water, saying, "Thou shalt purge me, O Lord, with hyssop," etc. Then followed Psalm lxxxvii with the Antiphon, "And Jacob arose early, and set up a stone for a pillar, and he poured oil thereon, and vowed a vow; surely this place is holy, and I knew it not. Alleluia."

Sea Isle City.

The work of preparing the house for the summer has been going on steadily. Certain very necessary alterations and repairs have been made; water had to be introduced, a temporary chapel fitted up and other things inside and outside attended to. It is much to be desired that the cost of these may be provided, it will amount to several hundred dollars, and in addition the new beds must be provided. The house will not accommodate as many as the one at Point Pleasant, so that those who are to spend a time there must arrange for that time which may be assigned to them, and changes cannot be made.

The bazaar at Mrs. Fox's residence brought in about $135.00, the Ascension offerings at the church amounted to $112.36, with some subscriptions from members of the congregation in addition. $100.00 has been given for alterations to chapel.

The annual report for 1902 has just been printed, copies may be had from the Sister in Charge. A picture of the new house is on the inner page, the list of subscribers is 81 and 63 business firms gave supplies of various kinds. Dr. Justus Sinexon of Philadelphia and Dr. Whittaker of Point Pleasant kindly gave their professional services.

Knives, forks, tablespoons, vegetable dishes, cups and saucers, kitchen utensils of all kinds, specially large baking pans and pots, porch chairs, beds and matresses, canned fruits and vegetables, dry groceries of all kinds, will be gratefully received. Subscriptions and donations may be sent to Mr. John Douglass Brown, Treasurer, 517 Drexel Building, or to the Sister in Charge, All Saints' Mission House, Philadelphia. All applications must be made at the Mission House, Philadelphia, on Tuesdays, 3 to 5 p. m.

The Parish Magazine of the Church of the Annunciation announces that the special collection in that church on Trinity Sunday will be for the Sea Shore Home. It also refers with appreciation to the work of the Sisters in this work as well as in Philadelphia.

30 beds and 15 matresses are needed, the cost will be about $180, of which $100 is still needed.

TREASURER'S REPORT, 1901.

Receipts.

Balance, 1900	$223 80
Subscriptions	792 35
Special Donations	47 00
Special Donations for Bldg. Fund	70 70
Entertainments	470 00
Offertories	236 84
Board	80 50
Railroad Tickets	77 75
Sale of Articles	50
Interest on Deposits	12 91
	$2,012 35

Expenditures.

Rent	$275 00
Rent of Extra Rooms	27 50
Housekeeping	650 63
Housefurnishing and Repairs	8 33
Fixing Bathing Grounds	9 00
Wages	69 50
Medicines	6 40
Railroad Tickets	168 11
Fares, Freight and Express	44 57
Printing	25 15
Stationery and Postage	13 86
Title Insurance on Lots at Point Pleasant	52 00
Taxes on Lots at Point Pleasant	6 03
Appropriated to Building Fund	500 00
Balance	156 27
	$2,012 35

BUILDING FUND.

Dr.

Balance, 1900	$1,066 57
Appropriated, 1901	500 00
Interest on Deposits	44 20
Borrowed	1,250 00
	$2,860 57

Cr.

Paid for House and Lots at Sea Isle City	$2,750 00
Cash on hand December 31, 1901	110 57
	$2,860 57

JOHN DOUGLASS BROWN, JR.,
December 31, 1901. *Treasurer.*

The Catechism.

The closing session of the Catechism was kept on Trinity Sunday in the church as a fete, and a solemn Magnificat was sung. Prizes were awarded—for the best examination, to Harry Johnson; for general excellence, to Jennie Johnson; for the best record from Christmas to Whitsunday (offered by Miss Randolph to the girls of her class), to Anna McKittrick.

Corpus Christi.

Sing, to-day, the endless glory
Shed upon our altars fair,
Sing the Love beyond all telling
Still content to meet us there,
Spite of spirits undiscerning,
Hearts too cold or hard to care.

Sing the wondrous condescension,
That can choose to stoop so low,
Yet another Bethlehem seeking
In His faithful Church below,
Shunning not the daily wounding,
Given, alas! by friend and foe.

Sing, to-day, though hearts are heavy,
To the hills your eyes upraise,
From His radiant Presence shining,
Streams a light across our ways.
Who shall mourn, while He is faithful?
"I am with you all the days."

Sing we, too, our Holy Mother,
By the Spirit sanctified,
Who, Her Bridegroom's sorrows sharing,
Scorned, deserted, oft decried,
While she kept the Gift supernal
Could in patience still abide.

Sing! though foes are gathering closer,
Gates of Hell shall ne'er prevail!
Sing! though e'en within the fortress,
Hearts begin to doubt and fail.
Sing! for surely dawn is nearest,
When the stars begin to pale!

Z. P.

—*Church Times, 1900.*

Devotion.

"'If there is no purity, there is no prayer, there is no drinking of the water of heaven.' As prayer, in its fundamental sense, is the lifting up, not of the mind alone, but of the heart and will to God, as it desires, not that the Will of God should be altered, but that the Will of God should be done; as its essential principle is the correspondence of sons with a Father, it is obvious that, in all its forms, there must be a growth of character also with the revealed character of God. . . . .

"That wilful sin while unrepented of must act as a barrier to prayer is implied in the wider sense of the word 'devotion' itself. 'Devotion' means a life given or devoted to God. 'The devout' are those who offer themselves to God to serve Him, a definition which, if realized in life, would make an antithesis expressed too frequently between 'the devout' and 'the good' impossible. When we approach God as our Father there can be no sort of mercantile transaction in our life, because our position as His sons by adoption and grace excludes the idea. A father could not possibly accept so much homage in exchange for so much 'license to sin.' Hence, any sin known to be such, and consciously allowed, must be, from the nature of the case, a barrier to Communion between the child and the Father. Until the first movement toward penitence, and the frank confession, putting the penitent into an attitude in which forgiveness becomes possible, have taken place, the correspondence of the human will with the divine, which is a condition of such Communion, is broken. That is a consideration which it is never wise for the most devout people 'who ask of God righteous ordinances,' and 'delight to draw near to God,' to ignore, and there is a further, possibly a less familiar, consideration also. If the outward prayer is to be effectual, its intention must be due to the prompting of the Holy Spirit. But, in words expressing the earnest striving after holiness, by which the early Church was characterised, 'the defiled spirit cannot be acknowledged by the Holy Spirit, nor the gloomy by the joyful, nor the thralled by the free. No one entertaineth an adversary; no one admitteth any, save his own compeer.'"

A. J. WORTLEDGE.

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Pusey and the Church Revival.

The Bishop of Fond du Lac has put forth in the interests of the C. B. S. a little book with the above title. It gives a sketch of the Saint and the rise and principles of the Catholic movement. The Bishop has also printed in pamphlet form an address to the C. B. S., of which he is Superior General, setting forth the attitude which it should maintain toward the problems of these present times. A deep real love to Jesus Christ Himself in the Blessed Sacrament is much needed. Without this, devotion becomes weak, mechanical and cold.

Novena for Vocations.

A special effort, by continuous intercession, was made after Ascension Day that "God may be pleased to multiply Vocations to the Religious Life, to the Sacred Ministry and to Mission Work; and that He may be pleased to give grace to all whom He may call to realize and to follow their vocations in a spirit of generous self-surrender."

It is about time that the attention of Christian people was called to the fact that God gives grace to live for Himself only. Were this realized, "Clerical poverty," that thing so monstrous and unnecessary, would never be seen. The alms of the faithful are not rightly used to support a family, and it is "the family" that causes poverty, the lax discipline of the last 350 years, countenancing what is called the marriage of the Clergy, has been the cause of much mischief.

The S. S. J. E., under whose direction the Novena was made, published a very useful pamphlet, "Helps for Intercession," that might be employed for a similar purpose at other times. Devout people should pray earnestly against the human selfishness that prevents generous response to God's manifest calls.

Fasting Communion.

"The Bread that I will give is My Flesh." S. John vi. 51.

"Believing, as every true Churchman ought to do, that in Holy Communion we verily and indeed receive the Sacred Body and Blood of our Blessed Lord, there ought to be no hesitation on our part as to the time of day at which it is most fitting to receive, viz.: in the morning, before many earthly thoughts have had time to enter our minds, and before any earthly food has passed our lips.

But it is not a matter left to our own judgment. The judgment of the Church of God in all ages has been given more decidedly in favor of fasting Communion. S. Augustine's idea was that this was the matter which S. Paul "set in order" when he came to Corinth, in order to prevent any return of the excesses by which the Corinthians had disgraced that Blessed Sacrament.

However that may be, we know what the mind of the Church is on the subject, and as dutiful children we should try to obey her to the best of our power. If we have any difficulty in this matter from one cause or another, it is well to consult someone else, especially some clergyman in whom we have confidence, and whom we believe to be able to give us good advice."—*St. Mark's Messenger.*

Corpus Christi.

A Solemn Mass, as well as First Vespers, was arranged by St. Saviour's Ward, C. B. S., for this important festival. It is only fitting that the honor that Catholics feel to be due to the Blessed Sacrament should have its special manifestation by a worthy observance of this festival.

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which is known to the lower priced has won the approval of many women who appreciate the great value of this device, which enables them to preserve the shape and set of their skirts and with a great saving of closet room. Any skirt can be removed from the rod without removing others. You will find them indispensable. Price, express paid, $1. Each "Practical" Skirt Hanger consists of four separate skirt supporters and one Closet Rod.

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The Parish Building.

At a meeting of the Vestry, April 7, 1863, a Committee was appointed to report plans and estimates for a Sunday School Building. May 14th a resolution authorizing the purchase from Mr. William S. Wilson of a lot on Cherry Street extending west of the Church 18 feet, running southward 64 feet, then narrowing to 4 feet and running to Tower Street. A Committee was also appointed to solicit subscriptions of large and small amounts to construct a Sunday School Building. This ground was conveyed to the Corporation on July 7th.

October 6th, by advice of an architect, the work was postponed on account of the impossibility of obtaining suitable stone and contracting on any fair terms; also, the subscriptions were not large enough to authorize the beginning of the building.

January 5, 1864, another Building Committee was appointed. May 15th the plans of Mr. John Notman were adopted, being for the building as it now stands. A record is to be found of some $3,000 raised by subscription, etc., also money raised by bond and mortgage. The work was stopped once or twice through lack of funds and certain other difficulties. There is no record of the completion, but January 2, 1866, a mortgage was placed on the new building, and April 2d a Committee was appointed to report a plan for its management and as to organizations meeting in it. From time to time there is reference to a Day School being carried on in certain of the rooms, and later a Chapel was fitted up, but not, we believe, in the room now so used. Apparently the building was not well constructed. While the walls were still "green" the heavy roof was put in place, and the west wall, unsupported by proper buttresses, was forced outward, thus at this very early stage displaying the irregularities that are so apparent. The mischief seems almost wholly to have happened at this time, for in 1887–88 there was a very careful examination made by a Committee of the Vestry, including Mr. J. C. Bland, a competent engineer, who made certain suggestions as to wrought iron rods, plates, etc., to strengthen the walls and prevent any progress of the outward thrust. This was carried out in the spring of 1888, under the direction of Mr. Jacob Myer. Unfortunately, the suggestion to build four stone buttresses against the west wall was not carried out, but some wooden props resting against the wall of the Clergy House substituted. The further covering of this wall with cement was not attended to for several years.

To all appearances there has been no very considerable increase in the danger of the wall during these thirty-seven years, and certainly not since 1888; indeed, the wooden props have rotted and fallen down, one after another, without any apparent increase of the "bulge." In connection with the new building the Building Inspector, after examination, gave permission to go ahead, and later Mr. Hill, the Chief of the Bureau, gave his consent.

June 9th, notice was served that the west wall must be taken down immediately, because certain persons in the neighborhood had made complaint that it was unsafe. Upon consultation with the Department it was thought best to appeal against this, and a Commission was appointed which, on June 21st, made a careful examination of the structure.

The Building Inspectors postponed their report until July 7th; meanwhile it is expected that by means of tie rods the weakness of the roof may be overcome, and an examination of the floor joists may suggest some plan for providing against any danger there. The Chief and Board have been most courteous and fair to us in this whole matter. Mr. Sellers and Mr. Riggs will submit a plan to Mr. Myhlertz, the Inspector of the District, for his approval.

St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

Single Copy, 5 Cents. Yearly, 50 Cents.

Address all communications to 2026 CHERRY ST., PHILADELPHIA.

Copies may be had at WARWICK'S BOOK STORE, 250 South Eleventh Street.

Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, JULY, 1902.

Parish Notes.

Rev. F. D. Ward will be away during July.

Rev. W. A. McClenthen will be away until the middle of July.

The exact hours for Confessions will be found on the notice boards in the corridor.

St. Mary's Guild will meet on Monday, June 30th. No Mothers' Meeting July 3d.

The 7.30 Mass on week-days and 8 o'clock on Sundays will be discontinued until September.

The 7.30 Mass on Mondays (Requiem) will be said in the Crypt Chapel until further notice.

Flowers are specially asked for the Altar during the summer. They should be sent to the Church by 4 o'clock on Saturday.

The Rev. E. N. Webber expects to spend July at Sea Isle City, so that we shall be able to provide a daily Mass as well as Sunday services.

There will be no night service on Sundays during July and August. The attendance has been very small during several years past. Evening prayer will be said at 5 o'clock.

The unexpected demands upon us neces-arily postpones all those improvements and repairs that we hoped might be the beginning of others; the amount of money given on Whitsunday will cover the cost of setting the Cherry Street curb and putting drains underground, but the sums since received must go into Parish Building repairs, and it is hoped that the worry of this new situation may be relieved by generous offerings to carry out the requirements.

The work on the new Clergy House has been progressing with great and satisfactory dispatch. The construction is good and solid and the general effect all that could be desired. Through the kindness of one who is interested, a house filter will be installed, and the floors will be of white oak. The one will add to the convenience and the other to the beauty of the building. Mr. Sellers carefully superintends the work, and Mr. Riggs not only supplies good materials and faithful workmen, but himself gives it that personal attention that shows deep interest.

The Pic-Nic.

On Saturday, June 14th, the children of both Catechisms, with many of their parents and friends, went to Almonesson Park for the annual pic-nic. The start was made from the Chestnut Street Wharf at 9 A. M. Special cars, waiting in Camden, took the picnickers to the park and brought them back again, leaving the park shortly after 6. Many spoke of the delightful ride between Camden and the park.

There was a note of enthusiasm in the day's enjoyment which was gratifying to those who had the responsibility. All enjoyed the various amusements and entered into them with much zest. There were plenty of boats and they were well used. The boys were especially happy in the fine bathing. The Rev. F. D. Ward took charge of the bathers and his timely aid and skill in the water prevented what might have been a serious accident. It was a happily spent day, unmarred by storms of any kind.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:
THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN.

Rev. G. H. Moffett, in Church on Saturdays, 4-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

Rev. F. D Ward, in Church on Saturdays, 4–5 and 7–9 P. M.

Rev. W. A. McClenthen in Church on Saturdays 4–5 and 7–8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. S. W. Sears.

Sexton.—Clinton Searle.

Clergy House, 2026 Cherry St.
Bell Telephone 1-44-61 Y.
All Saints Mission House, Cherry and Lambert Sts.

Sea Isle City.

The house has been in the hands of the carpenter and plumber for several weeks. It was necessary to introduce water; partitions had to be built to separate the various parts—kitchen, pantry, closets, laundry—and a good many small repairs. A room has been enclosed on the ground floor which will serve as a temporary Chapel. It will accommodate about fifty persons. The house needed painting on the outside. These have cost a considerable amount of money, so it is hoped that those who are interested may make special donations.

It turns out also that very little of the furniture at Point Pleasant belonged to the house, so a large sum of money has been expended for kitchen and table ware. The generous donations of a few have provided sufficient for the beds.

Some of the Sisters have been at Sea Isle getting the house in readiness and supervising the repairs and improvements since early in June. Thursday, June 26th, was selected for the formal opening blessing, an account of which will be given in the next issue of the Magazine. The first party to occupy the house were to start June 30th and remain until Friday, July 11th.

It is not possible to permit individuals to stay over their time, but it is hoped to give an opportunity for a visit to as many as heretofore.

The people at Sea Isle have manifested a very great interest in the work, and we hope that this may be increased as we become better acquainted. We expected to arrange for religious services as often as possible on Sundays and during the week; nothing definite can be promised, as much depends on the encouragement that is given.

The letter printed below is a very great encouragement to us.

The Bishop of New Jersey writes, under date of June 9th:

"The Sisters are just as heartily welcome in Sea Isle as they were at Point Pleasant, though I am sorry for the change of base. . . . If the Clergy who minister to the Sisters are able to extend their ministrations to others, I will be very glad. There can be no intrusion upon the rights of others, for Ocean City is a community by itself and some miles from Sea Isle. I pray the good Sisters may be prospered in the new home as they certainly were at Point Pleasant. I am only sorry that we cannot offer them anything in the way of spiritual advantages from the 'Associate Mission.'"

(Signed) JOHN SCARBOROUGH.

Offertory Account.

June	1.	Cash, ...	$20 24
		Envelopes (192),	91 45
	8.	Cash, ...	15 39
		Envelopes (113),	37 50
	15.	Cash, ...	27 72
		Envelopes (202),	94 85
	22.	Cash, ...	15 99
		Envelopes (169),	46 00
		Early, ...	55 87
			$405 01

Special Funds.

Clergy House (9), ...	$ 9 15
Sanctuary (9), ...	5 35
Endowment (9), ...	4 60
Other, ...	216 64
	$235 74

Sanctuary Fund.

June Magazine, ...			$945 20
382 . .	$1 00	388 . .	1 00
383 . .	15	389 . .	1 00
384 . .	10	390 . .	1 00
385 . .	05		
386 . .	1 00		$950 55
387 . .	05		

Clergy House Fund.

June Magazine, ...			$15,324 97
641 . .	$5 00	647 . .	25
642 . .	2 00	648 . .	1 00
643 . .	10	649 . .	25
644 . .	02		
645 . .	03		$15,334 12
646 . .	50		

Donations.

The following are gratefully acknowledged:

At Rector's disposal, $100.00, $30.00, $20.00.

Lenten Offerings for Missions, The Catechism, $10.55; Little Catechism, $7.80.

$2.00 for curbing.

Flowers for Corpus Christi and Sundays.

The Clergy House has been generously remembered by several persons with poultry, groceries, vegetables, fruit, fish and eggs.

Two wooden mantels from Mrs. Fox.

The Sister in charge acknowledges the following donations of clothing: Mrs. Lea, Mrs. McIlhenny, Miss Neill, Anon (3), plants for garden.

Sea Shore Home.

Anon, $5.00.

In memoriam Julia Dunlap, $10.00.

Church of the Annunciation, $12.44.

$5.00 for beds, etc.

St. Saviour's Ward, C. B. S., for chapel, $14.90.

Offerings Corpus Christi for Chapel, $14.53.

Baptisms.

May 21. Mary Jane Sankey.

June 1. Ella Porter Beck.
Marian Laberta Weidner.
8. John Bray.
15. David Josiah Coles, Jr.
19. Charles Bredbergh Andrée.
20. Morris Earl Cairns.

Marriages.

June 3d. Morgan Wills Von Löhr, Aileen Duffel White.

The Mass (*pro sponso et sponsa*) was said just before the ceremony and both received Holy Communion.

June 11th. George Carl Keen, Julia Frances May.

Burials.

June 8. William S. Jones.
19. William E. Durang.
24. Mary Elizabeth Manthorpe.

640 Communions May 25th to June 22d.

St. Saviour's Ward, C. B. S.

The annual festival this year began with Solemn Vespers on the eve of Corpus Christi, in St. John's Chapel, and the business meeting was held in the Vestry immediately afterward. The Treasurer's report was received and Mr. Mowry was re-elected.

Solemn Mass was sung at 9 o'clock on Corpus Christi, and there was a good attendance of members with others. The offerings were given to the Chapel account at Sea Isle City.

The condition of the Ward is in every way most encouraging; the attendance at monthly Vespers is most gratifying. Bearing in mind the very important object of the confraternity, it is desirable to increase the number of associates. Those who are interested can always obtain a leaflet explaining the purpose.

Feeling in Religion.

The idea is frequently expressed that feeling in religion is untrustworthy, and that reason is the all-important thing to be cultivated. As a matter of fact feeling is just as trustworthy a source of information concerning spiritual matters as is reason. The notion that it is not is based on ignorance of the constitution of our nature. Every man may be described as a central vital knot, with various faculties radiating from it. That knot is the "personality:" to it belong reason, feeling, will. These are powers of that personality, but they are not the personality itself. The personality is something distinct from them, back of them—something for which they act. We may think of these three faculties as workmen for that mysterious "personality" which makes each one of us a human being. These workmen are of equal skill and of equal rank. No one is of greater value than another. Each one, after its own manner, brings to that inner personality to which they belong the knowledge of things outside. One is as good a carrier as another. And the things which these working faculties bring home to the personality which makes them work are the *real* things of the universe to that personality. This *reality* is assured, not because the reason, or the will, or the feeling, has done the work, but because the work done has affected the personality for which they are working; and the personality is equally affected by the product of each of the workmen.

Consider, for example, a gorgeous sunset. The feeling brings home the power of beauty and the whole being is stirred. The reason brings home the fact that this sunset is merely a series of ethereal vibrations which are absolutely mechanical. The personality is profoundly affected. Two coordinate faculties have seized upon a single object and brought it home, each in its own way. But now suppose that the reason, being uninformed, does not know that a sunset is caused by mechanical vibrations of the ether: and so the personality does not possess the consciousness that the reason is acting, thereby the feeling brings home its influence. Is the sunset any less real? Not at all. The personality has a consciousness of the fact of that sunset just as surely as if the knowledge were supplied by the action of both faculties.

Exactly the same thing is true in religion. A pagan is deeply affected by the sight of a crucifix; his reason has told him nothing of its meaning, but his feeling has conveyed to his personality a sure knowledge of spiritual truth. A child of six loves to go to Mass that he may worship the Lord Jesus Christ; his reason is not capable of telling him about God's presence on the altar, but his feeling has given him an adequate knowledge of the fact. So when any person realizes a spiritual fact—*e. g.*, God's presence, His love, His mercy—that realization is just as true and of just as much value if it is brought by the feeling alone, as if it had been brought by the reason alone or by both together. Of course realization is complete only when all the faculties work together in full measure; and knowledge furnished by one faculty should be verified by that furnished

by another. Nevertheless the feeling is, by virtue of the construction of man's nature, capable of furnishing him with the truth; and practical experience has always shown that the vast majority of human beings are more affected for good by feeling than by reason. Consequently feeling in religion is not to be despised nor relegated to a second place; and if any preference is to be given at all, feeling should have it.

Both reason and feeling are "very far gone from original righteousness" and are therefore very liable to error, especially in spiritual matters. While they have the power of conveying truth to the personality, they have also the power of seizing upon falsity and conveying that as truth. So it is always important to verify the products of each by those of the other. Perhaps this cannot be done. Frequently the reason is so uninstructed that it is of no use in testing the products of feeling. Then appears the need of a further test, and one which shall be external to the personality. Such a test has been provided in the revelation of Almighty God. Therefore anything conveyed to the personality as truth which is not capable of verification by illuminated reason is necessarily false. So it is plain that for all men, and most especially for the more uninstructed, the feeling is of the utmost importance in conveying to the personality those certain and established truths given by God, and hard of understanding; while the interaction of feeling with reason, and their mutual dependence upon revelation rule out effectually those spiritual vagaries and "efflorescences of devotion" which lead an unbalanced feeling into mere sentimentality.

Mutilation of the Holy Bible.

"The omission from Christian Bibles of the books known as the Apocrypha is one of the strange results of the Reformation. From the time of the Apostles they had been read by the Christian Church as part of Holy Scripture. They were included in that collection of sacred books, published in Greek by the Jews of Alexandria, which we know as the Septuagint. This was the common Bible used by the Jews wherever the Greek language was spoken. It was used as such by the Apostles and all the first preachers of Christianity; It was always current in the Church, and was soon rendered into Latin for the use of Western Christians. There seems, however, to have been a narrower tradition among the Jews of Palestine. They reckoned a smaller number of sacred books, existing in the ancient Hebrew or the current Aramaic text, and gathered into several collections. During the second Christian century, these collections were carefully revised and amalgamated by the labours of the Massoretic scribes, and thus the Hebrew Bible was formed.

The Hebrew Bible had for some time no currency among Christians. They knew it, but they held it of little account. It belonged to a hostile tradition, the tradition of those who had rejected Christ. Origen, for example, noted the fact that the book of Tobit was rejected by "them of the Circumcision," but was read by "the Churches." Other books omitted from the Hebrew Canon were accepted without hesitation by men like Irenæus, Athanasius, and Cyril of Jerusalem, in the list of sacred Scriptures which they carefully distinguished from Apocryphal. St. Jerome was the

author of a new tradition. An ardent scholar and a critic of no mean skill, he sought the original text of the sacred books. He plunged into the task of learning Hebrew, and finding the Jews of his age in possession of a compact Bible, with a carefully edited text, he was led to attribute to this an importance never before dreamt of. He translated some books anew, and revised the old version of others from the Massoretic text. He did not attempt to cut the Latin Bible down to the limits of the Hebrew Canon, but he suggested a new distinction between the books which were common to the two collections and those which were peculiar to the Septuagint. He assigned to the former a far higher authority than to the latter.

There was some critical ground for this distinction. The books retained in the Hebrew were supported by two separate and hostile traditions. The Septuagint, though still used by some Jewish synagogues, was supported in the main by the Christian tradition only. The bulk of the Jews disliked it so much as to provide a new Greek version closely following the Hebrew text. But Christians naturally preferred their own tradition. They unanimously held to it, using the Hebrew only for critical purposes, and that very sparingly, until the sixteenth century. The Swiss Reformers then led a revolt. They attacked the Latin rendering of the Vulgate — for no obvious reason, unless it were for the sake of breaking the tradition—and encouraged the use of Castellio's new version. They quarreled also with the Christian Canon of Scripture, acknowledging only the books of the Jewish Canon. Their movement was not without influence in England. St. Jerome's distinction was emphasized, and found conspicuous expression in the Thirty-nine Articles. The books omitted from the Hebrew were not, however, in any way rejected. They were printed in all editions of the English Bible, even those that issued from Geneva. They were appointed to be read in church, and were constantly and familiarly quoted by ecclesiastical writers. But they were carefully gathered together in a place by themselves, and were usually marked by the title of Apocrypha. The title was singularly inept, for it properly means private or secret writings which are not publicly read, while these were so read in Divine Service; it also acquired a popular sense implying worthlessness or falsehood. For this cause, or because of some fanatical devotion to the Jewish Canon, the English Puritans fiercely assailed these books. Many of the Non-conformists refused to read them when appointed for use in Divine Service, and strove eagerly for their exclusion at the revision of the Prayer Book in 1661. This kind of Nonconformity continued in spite of all authority, and continues to our day.

* * * * * * *

Copies of the Bible were multiplied, from which the "Apocrypha" were omitted altogether.

* * * * * * *

It is impossible to justify the neglect into which these books have fallen. They are of unequal merit and importance. So also are the books of the Hebrew Canon. The distinction is,

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indeed, purely accidental. On no intelligible principle can the book of Esther be received and the book of Tobit rejected, Ecclesiastes be honoured and the Wisdom of the Son of Sirach set aside. On no Christian principle can the Canon of Rabbinical Jews be exalted above that of the Christian Fathers. It is reasonable, with St. Jerome, to prefer those books which are in both Canons to those which are in only one. Further we dare not go. Citation in the New Testament is sometimes taken as defining the authority of the Old Testament, and the quotations of Scripture in the New Testament are almost always taken from the Septuagint, of which these books were an integral part. Critics have noted two hundred and twelve places where these quotations differ textually from the Massoretic Hebrew; in only fifty places do they differ materially from the Septuagint. The Hebrew text is of first-rate value for those books which exist in Hebrew; the Scribes were jealous for the smallest variation, while the Greek translators were notoriously careless. Yet even here scholars prefer in some cases the testimony of the Greek version as preserving an original reading, and for the inclusion or exclusion of a book there is little to choose between the two authorities. The question which has arisen regarding the Coronation Bible will serve to inform the English public, and we may reasonably hope that English Christians, when duly informed, will show some preference for the Christian Canon of Scripture."—*Church Times* (England.)

Uncharitable Conversation.

"Let every man be swift to hear, slow to speak, slow to wrath."

There are in the world many schools which teach how to speak well; there is not one which teaches silence, according to the school of Jesus Christ. If in this school you learn to keep silent, you also learn how to speak well; that is, to speak in conformity to the dictates of charity, and consequently you will fly slander.

Slander consists (1) in attributing to another an evil which does not exist in him; (2) in exaggerating a real evil—in these two cases it takes the name of calumny, because it is complicated falsehood; (3) in making known a hidden fault without having a legitimate motive of necessity or of great utility; (4) in misinterpreting good; (5) in hiding or diminishing the merit which belongs to anyone.

Accustom yourself not to speak of the affairs of others or of things which do not concern you. We have sufficient care around us without talking about the affairs of others. This circumspection will be an excellent preservative against slander.

When St. Peter had the curiosity to ask of Jesus what would become of John, the Lord made this reply: "What is that to thee? Follow thou Me." Why askest thou of things which do not concern thee? Think of following Me, and nothing beyond. You ought to say the same to yourself every time curiosity leads you to think of or to criticise the actions of others.—*St. Marks Messenger.*

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Parochial Report.

The following items are from the report of St. Clement's Parish to the 118th Convention of the Diocese of Pennsylvania:

Baptisms—adults, 2; infants, 39—41.

Confirmed—males, 16; females, 9—25.

Communicants added—new, 25; by transfer, 31—56. Died, 13; removed, etc., 81—94. Present number, 698.

Marriages, 14; burials, 32.

Public services—on Sundays, 378; other days, 1917; total, 2295.

Holy Communion, 1186.

Children catechised, 37 times.

Sunday-School and Bible Classes—officers and teachers, 18; scholars, 153—171.

Members of Guilds, 534.

Receipts.

Pew rents	$3,117 18
Offerings for all Parish purposes,	6,259 11
Offerings for purposes outside	693 00
Donations	13,005 46
Other sources	5,267 66
Sunday-School	193 87
Other societies	1,294 92
	$29,822 20

Expenditures.

Parochial:		
Current expenses	$7,116 54	
Improvements	13,808 79	
Support of Sunday-Schools	162 72	
For the poor	885 80	
Guilds, etc	945 89	
Endowment	2,109 91	
		$25,022 65
Diocesan:		
Episcopal and convention fund	$139 86	
Sustentation fund	94 11	
Missions, city	122 93	
Other missions	503 36	
Episcopal Hospital,	72 89	
Bishop's charity fund	12 87	
All Saints' Mission House	959 24	
All Saints' Seashore Home	1,918 37	
		3,824 63
Extra Diocesan:		
Foreign missions	$105 00	
Domestic	178 45	
Colored People	25 00	
Theological education	100 00	
Book societies	108 00	
Clergymens' retiring fund	94 10	
		$610 45
Total		$29,457 73

Boxes sent, value, $243.

This does not include individual donations to Diocesan or other objects; only such as are given through or reported to the Parish.

C. B. S.

The annual report shows 24 Wards and 11 temporary Wards. St. Saviour's Ward is second in number of associates (73) and first in amount of annual dues, $81.53. There ought to be more members of this Ward, the object of the Confraternity is one that necessarily appeals to every Christian who believes in the Incarnation, that Jesus is God, and who trusts in the efficacy of the sacrifice on Calvary and its divinely instituted memorial.

Catholic Work in China.

The money sent by St. Clement's to the Bishop of Shanghai will be used to assist in the erection of a building in a work just started thirty miles out of Shanghai. Twenty or thirty people have been induced through a young Chinese Christian to apply for instruction in the Christian religion in order to prepare themselves for baptism. A month or so ago the little congregation was organized and arrangements made for services to be held there regularly on Sundays for the time being in a rented house. Since then they have collected a sum of money and are just now buying a piece of land in order to build a church on it. At first a kind of Parish house will be built on one side of this piece of ground. When more money is in hand they will try to build a permanent church.

St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, Jr.

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Address all communications to 2026 CHERRY ST., PHILADELPHIA.

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Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, AUGUST, 1902.

Parish Notes.

Rev. F. D. Ward will return August 1st.

Rev. W. A. McClenthen returned for Sunday, July 20th.

Rev. C. C. Quin will be away during the greater part of August.

The Offices of St. Vincent's and St. Mary's Guilds will be omitted in August.

Mr. Sears, the Choirmaster, sailed for England July 23rd and expects to return about September 1st.

The Choir will be absent August 10th, 17th, 24th, and 31st, hymns will be sung at the eleven o'clock Mass.

The Missa de Angelis has been sung at the High Mass during July, greatly to the devout satisfaction of those who love the Church's old plain-song.

Work on the new building has progressed very satisfactorily, so that it is almost under roof when the second payment on account must be made. In every way the structure is an improvement, and gives every evidence of remaining firm for many years.

The sad and sudden death of Thomas Conner, well known to many of the older members of the Congregation, seems to call for a particular reference, he had faithfully served as sexton of the Church for about seven years, "Upon his soul may Christ have mercy."

The final decision as to the west wall of Parish Building was made on Monday, July 14th; it may remain, the roof beams must be strengthened by 1⅝-inch tie rods bolted into the wall; this, with expenses in connection, will cost about $200. So that our repair fund this year has barely covered these unexpected demands.

Offertory Account.

June	30.	Cash,	$10 03
		Envelopes (109),	55 10
July	6.	Cash,	6 05
		Envelopes (162),	89 85
	13.	Cash,	8 72
		Envelopes (101),	28 90
	20.	Cash,	6 28
		Envelopes (71),	36 65
		Early,	28 77
			$270 35

Special Funds.

Clergy House (2),	$ 500 10
Sanctuary (13),	24 45
Endowment (9),	2 00
Repairs (4),	202 00
Other,	1,167 40
	$1,895 95

Sanctuary Fund.

July Magazine,			$950 55
391	$2 00	400	1 00
392	10	401	1 00
393–7	25	402–3	10
398	10 00		
399	10 00		$975 00

Clergy House Fund.

July Magazine,	$15,334 12
650,	$500 00
651,	10
	$15,834 22

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:
THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN.

Rev. G. H. Moffett, in Church on Saturdays, 4-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4–5 and 7–9 P. M.

Rev. W. A. McClenthen in Church on Saturdays, 4–5 and 7–8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. S. W. Sears.

Sexton.—Clinton Searle.

Clergy House, 2026 Cherry St.
Bell Telephone 1-44-61 Y.
All Saints Mission House, Cherry and Lambert Sts.

Donations.

The following are gratefully acknowledged:

$2.00, a thank offering for spiritual blessings.

$125, $1022, $10.00, $10.00.

Repair fund $125, $50.00, $25.00. $2.00.

$1.00 Diocesan Missions, N. W. Convocation.

Roses for Crypt, Feast of Visitation of B. V. M.

$10.00 thank offering for Baptism, Sanctuary Fund.

$500 for Clergy House.

Tickets for Red Bank Sanitarium from Mr. Wm. Speakman, through Miss Darrach.

Flowers for Altar each week.

Vegetables, flowers, ham for the Clergy House.

$50.00 for Theological Education.

Sea Isle City, through Rev. W. A. McClenthen, offerings at Mass, $2.45; through Rev. G. H. Moffett, $5.00.

Baptisms.

June 25. Alice Lofland.
26. Percy Carson Hobson.
July 1. James Leon Douglass.
6. Mary Lardner Bayard.
(At St. Luke's, Germantown.)
July 17. Henry Howard Lohmann.
20. Rex. Mayo Pyle.

Communicants.

Added:
Mrs. Susan Ferguson.
Ralph Russell.

Transferred:
Joseph C. Goodwin.
Mrs. Maria A. Goodwin.
Miss Mae W. Goodwin.

Burials.

July 10. Thomas Conner.
12. Elizabeth V. Sterrett.

All Saints' Seashore Home.

Thursday morning, June 26th, the chapel at Sea Isle City was blessed and the Holy Sacrifice of the Mass offered for the first time. Very appropriately St. Clement is the patron.

In the afternoon the blessing of the other parts of the house took place, the Office in the Priests' Prayer Book being used. The various rooms were properly censed and sprinkled with Holy Water.

There were present Revs. G. H. Moffett, C. C. Quin, F. D. Ward, the Mother Superior of All Saints, the Sister in Charge and other Sisters of the Community, several friends from Philadelphia and a few from Sea Isle City.

On Monday, June 30th, the first party, fifty in number, went down and remained until July 11th. The second party went on July 14th and returned July 25th. The number was forty-five.

Rev. E. N. Webber began the daily Mass on Thursday, July 3d, and it has continued during the month. In accordance with the authority given to us by the Bishop of New Jersey, the people of Sea Isle have been invited to share these privileges, and on Sundays, in addition to the low Masses, Matins have been said with sermon at eleven

o'clock and evening prayer with Instruction at five o'clock. Although the attendance has not been large yet, it is hoped it may increase and sufficient interest aroused to enable more suitable provision to be made.

The necessary repairs have cost a good deal more money than was expected, and very little has been given for the purchase and repairs. It was hoped that a special interest would be taken.

The Treasurer kindly furnishes this first list of subscriptions and donations:

Mrs. Leach	$5 00
Miss A. Connelly	5 00
Mrs. Griffith	25 00
Mrs. Boudinot	10 00
Miss Rebecca Lawson	5 00
Miss Helen B. Smith	5 00
A friend (through Miss Lawson)	1 00
Mr. Herbert	1 00
Mrs. Andrae	50
Mrs. Fryer	25 00
Miss Kates	50 00
Mr. G. E. Fryer	10 00
Mrs. Fryer	10 00
Mr. F. D. Wetherill	100 00
Mr. J. D. Lippincott	5 00
Anon	5 00
Anon	2 00
Anon	2 00
Miss Lord	1 00
Miss Munroe	5 00
Miss Anna C. Griffith	5 00
Mrs. Hall	2 00
Miss Sharpless	5 00
Mrs. Willcox	5 00
Mrs. Penrose	2 00
Miss Ruff	5 00
Mrs. Isaac Starr	10 00
Miss Ethel Gregg	2 00
Mrs. W. Halsey Wood	5 00
Mrs. Chas. Reeves	2 00
Mrs. Brinckerhoff	25 00
Miss Wandell	1 00
Miss Julia Ash	2 00
Mrs. Fox	10 00
The Misses Freeman	5 00
Through Miss Howell	10 00
Mrs. Annie Ehlers	2 00
Mrs. Edgerton	2 00
Miss Jane Elliott	75
Mr. Donaghy	2 00
Mr. G. T. Roberts	50 00
Mrs. Mowry	5 00
Mrs. Lex	5 00
Miss Allibone	2 00
Mr. Herbert	2 50
Mrs. Hull, per D. E. Hull	3 00
Mrs. C. Howard Colket,	5 00
Mrs. Decatur Smith	7 00
Miss Howe	$1 00
Mrs. Jolline	2 00
Miss A. S. Brown	2 00
Mr. F. E. Wilkinson	2 00
Mrs. K. Barker	1 00
Mrs. Johanna Decker	50
Miss Neill	5 00
Miss Julia Neill	20 00
Mrs. Linnell	1 00
Miss Jones	5 00
Mrs. Davis	5 00
Mr. Henry Flanders	5 00
Through Miss McIlhenny	1 00
Miss Imogene Schell	10 00
Mrs. Andrae	1 00
A Frankford friend	5 00
Mrs. Wetherill	50 00
Anon	5 00
Miss Moffett	2 00
J. Douglass Brown, Jr.,	5 00
	$583 25
Offering, Church of the Annunciation	$12 44
All Saints' School, Germantown	5 00
Mothers' Meeting	32 25
The Catechism	5 00
The Little Catechism	5 00
Strawberry Festival	40 00
Fair (thro. Mrs. Fox)	136 75
St. Clement's Alm Box,	7 89
	$244 33
Total	$827 58

BUILDING AND REPAIRS.

"In Memory Eleanor",	$5 00
An offering	5 00
Miss Avery C. Connelly,	5 00
"Thank-offering"	100 00
Chas. Lukens, at Baptism	5 00
Mrs. Brinckerhoff	25 00
Guild of Holy Cross, Bedsteads, etc.	155 00
Anon, for Chapel	100 00
St. Saviour's Ward C. B. S.	14 90
Offering Corpus Christi,	14 53
Ascension Day	112 36
Offering Easter Day	100 00
Anon, for moving	20 00
In Memoriam, Julia Dunlap	10 00
Offerings	150 00
	$821 79
Plumbing	$221 81
Carpenter work	542 54
Painting	165 00
Chairs	18 50
Beds	82 50
Furniture	30 56
	$1,060 91
Amount still needed,	$239 12

The Place and Importance of Meditation in the Christian Life.

We shall try to speak of the practice of Meditation as one of the greatest means by which the Christian soul is to be helped forward in the way of perfection, the life of likeness to Christ to which each is called by the very fact of having received baptism, and having been made a member of Christ.

Baptism is the entrance to the Kingdom of God. It is the door from which the Christian sets out on his progress back to God that he may know Him, love Him and serve Him, and thus fulfil the purpose for which God has created him. The life set before each Christian is that of growing "in grace and in the knowledge of our Lord and Saviour Jesus Christ." It must be a life of active earnestness in spiritual things, if it is to approach in any measure to that of our Lord Himself, as we consider that life on earth of the man Christ Jesus. It can be no vague condition of dreamy blessedness, a state of waiting to be saved, without on the part of man a working out of his "own salvation with fear and trembling."

"Be ye perfect, even as your Father which is in Heaven is perfect." In these words our Lord has set the standard for us as followers of Him. It is not one which we would have dared choose for ourselves, but He has put it before us, and, if we would be faithful, we can do nothing but strive to realize it.

Yet it is too true that very many have taught themselves to associate the idea of perfection with the lives only of very pious, holy Christians long since passed out of this world, or of those now in Religious Orders, and to comfort themselves with the reflection that they can never in their ordinary Christian lives be expected to rise to any great height of holiness.

The words of the saintly Keble stand as true now as when he first wrote them:

> We need not bid for cloistered cell,
> Our neighbour and our work farewell,
> Nor strive to wind ourselves too high,
> For sinful man beneath the sky.
> The trivial round, the common task,
> Would furnish all we ought to ask;
> Room to deny ourselves; a road
> To bring us daily nearer God.

The truth is that each is called to reach that degree of perfection which is possible in the state of life and the age in which God has placed him. The twentieth century cannot revise the principles of the Christian religion nor the characteristics of the Christian life as taught to men by our Lord Jesus Christ Himself. Our Lord never promised that the work of reaching heaven and seeing God would be easy for man—at least, in his natural state. "The Kingdom of Heaven suffereth violence, and the violent take it by force." "If any man come after Me, let him deny himself, and take up his cross daily and follow Me." It is only to those who realize the presence and the power of Christ in them, and who work with Him faithfully, that our Lord says, "My yoke is easy, and My burden is light."

We know that the great characteristic of our Lord's life as the Perfect Son of God was that he always sought after and did the Will of the Father. "Christ pleased not Himself"—this is the keynote of that perfection which brought from the Father in Heaven the testimony, "This is My beloved Son in Whom I am well pleased."

So is it with Christians—to please God and not ourselves, this is perfection. To learn what is the Will of God, and then to bend our own will to serve God and do the things which He requires, this is the only life which God will approve.

The important place which Meditation holds in the Christian life grows out of the fact that by means of Meditation we are able to know God as He is in Himself and as He has revealed Himself to man, and also what He requires of man. By reason of its effect in strengthening the powers of man's will and directing them towards God, Meditation has a value so practical and helpful for all who are striving to follow Christ and come to God that many spiritual writers have held that Meditation or mental prayer, if not,

indeed, indispensable to salvation, is necessary for attaining perfection, and that there can be nothing like a spiritual life without it.

Meditation has been defined as the "exercise of all the powers of the soul in the apprehension of God." And again, "Meditation, in its simplest and widest sense, is reading the Bible devotionally." It is then listening to God's voice in order that we may learn His will and shape our actions with it. But this does not mean that Meditation may be aimless, or without direct purpose, and the best results will only follow when it is practiced with some regular and settled system and method.

All of man's faculties, his imagination and memory, his understanding and his will are brought into service in Meditation. It is not the exercise of one power of the soul to the exclusion of the others, but all are united, and help in the apprehension in all its completeness, of the truth which is brought before the soul, or the mystery of the Faith which we are contemplating.

The imagination may be ravished with the vision revealed to it of the Majesty and Beauty of God; the intellect may find its highest gratification in striving to fathom the mysteries of the Divine Being and understanding the perfection of the Divine Attributes, but unless the affections of the soul are stirred with an abiding love of God, and the will is moved to seek God alone, and above all things, and to serve Him with utmost devotion, the Meditation has not borne real fruit in the life.

The true use of Holy Scripture as we shall discover in Meditation, is not to make men learned, but wise—"wise unto salvation;" it instructs us "unto all good works." God Himself—Truth—is revealed to us not a mere something remembered by us, but a Living Principle to become food to our souls and strengthen them. Meditating, it may be, upon the life of our Lord here on earth, we learn, as we could learn in no other way, that our "meat is to do the Will of our Father" and "to finish His work;" we remember that we are to do all things to the glory of God, because this was the way our Lord acted, never seeking His Own glory. And this sets fire afresh to our devotion to our Lord and brings to our lips the confession of our unworthiness in the past; we see all the weakness and paltriness of even those efforts in the service of our Lord, upon which at one time we had prided ourselves; we get a deeper conception of what is required of us in the present, and how far off we are from living up to our responsibilities in God's sight; and there is born in our will the resolution that, for the future, we will make a consecration of all the faculties and powers of our being, such as we have never yet made in all our life. The greatness of God has come so near to us; the vastness of the work of showing forth His glory by our lives has been so clearly revealed to our soul; the never-faltering devotion of our Lord Jesus Christ, while on earth, to the Will of the Father has so appeared before us in all its reality and truth that our poor human selfishness feels itself burned up, and the affections of our heart, and all the movements of our Will are given without reserve to thinking and doing only whatever God may require of us. For the future we feel that the purpose of our life is to be even as was that of our Lord, "I come, not to do My Own Will, but the Will of Him that sent Me."

Surely that Saint spoke the truth who said that no one who practiced Meditation for fifteen minutes each day could ever be lost. Meditation keeps the soul in its true relation to God and spurs it on to earnestness and perseverance in the Christian course beyond any other practice of the spiritual life.

We may know then that it is only through the greatest misconception of what Meditation really is that we sometimes hear Meditation spoken of as though it were an act of the soul only when in a state of passivity and listlessness, or that there are some who tell us that Meditation is not practical for active, busy minds. As though they would say, "it is very well to try it when there is nothing else to be done." As we have seen, Meditation, when truly understood and practiced, is a manifold act of the whole of a man's being. All his powers are aroused and kept active by it, until he is led to fulfil the true purpose of his creation, and rises up to know and love and serve God and to live and act on this earth for God's glory only. And busy people are the very ones who would be helped by the practice of Meditation to keep a true balance in their spiritual lives.

It is to be feared that very often much of the shrinking from Meditation can be traced to spiritual indolence, which does not wish to know too much of revealed truth, lest the lines of duty pointed out, should be those against which the will of man rebels and which it cannot force itself to follow. Never was there an age of such self-indulgence as is ours! And some forms of present-day activity, in what is popularly termed Church-work, can only be rightly described as self-pleasing, since there cannot be discovered any zeal for God's glory in them. "Be still, and know that I am God," which is the very spirit of Meditation, and the life of all true work which is done for God is not the attitude of soul in which much modern work which professes to be for God is done. Rather, to let themselves be known above all things, and God have only second place, is the spirit of too many, who yet would tell us that they feel called to work in the Lord's Vineyard.

There is another, although quite different, tendency of the day, which the practice of systematic Meditation would help to counteract. We must all feel conscious at times, at least in some quarters, of the tendency to *over-dogmatise*, we may call it, to preach the Faith as contained in the Creeds, always in the most severe dogmatic form, with very little, if any, exhortation as to applying to Christian every-day life the Truth taught with such exact and incontrovertible statement of doctrine.

In the exigencies of Church life in a country and age like our own, we do not mean for one moment to belittle the great need there is for clear-cut and strong dogmatic teaching of the Faith which has been handed down to us from our Lord Himself. What we wish to emphasize is that exact expression of truth is not the only way in which it is to be given to men but that the heart and the moral nature must be touched and aroused, as well as the intellect, if truth is to have its complete effect and strongest influence on the lives of men.

By Meditation upon the facts of the Creed they become not mere bundles of dry doctrine, but statements of the Truth of God, which human hearts may learn to love, and apply in their daily conduct, showing the fruits of faith in a deeper thankfulness to God for all that He has done for man in making, redeeming, and sanctifying him; displaying also a fuller grasp of the meaning and helpfulness of that fellowship with one another here on earth, which comes from union in the Body of Christ.

Here we see the necessity of cultivating in lay people the love for Meditation, as the highest form of prayer, that they may experience more and more "the joy and peace in believing," which is intended for them, and may learn to give back to God in their service of Him some of that tenderness which He shows as a Father, towards them, His children. Holy Scripture used in Meditation, whether in the form of the Creed, or in passages from the Bible, becomes the very living voice of God, speaking at this very moment to individual hearts, as though intended for no one else. And how it shows them God's great love and pity for them, and stirs them to give themselves to Him with real contrition

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and an ever deepening love and devotion, as they are taught more and more of the knowledge of God. Meditation brings a spiritual direction and purpose into the life, and, being regularly practiced, keeps ever new that perseverance in the pursuit of holiness, without which man's life must become aimless, and fall into a state of irresolution in which man yields more easily to the enemy of man's soul in his efforts to draw him away from God.

Spiritual writers who have written upon Meditation never allow us to think that Meditation can ever be an easy thing. It would not be of much use if it were. In order to keep alive the fire and spirit of Meditation, and make it profitable, a habit of spiritual reading must be persistently kept up along with it. This is as the oil which feeds the lamp. It is also impossible for any lasting result to come from Meditation unless it is practiced according to regular method, yet at first the irksomeness of it grows out of this very necessity for system which appears so artificial and constraining.

There are various methods to choose from, but with so many excellent books of Meditation about us containing rules for the practice of it it will not be necessary to enter upon details here. It will be sufficient to say that the method of St. Ignatius is more adapted to modern habits of mind and is the method upon which most books of Meditation are framed. We are familiar with the leading points of the Ignatian method. After the Preparation and the Preludes, which employ the memory and the imagination, there is the application of the understanding to the subject before us. The third and very important part of Meditation is the use of the will in producing affections and resolutions. The resolutions must be practical, and must be particular, not general, and they should have to do with the probable events of the very day on which we are meditating in order to yield the best spiritual results. The conclusion of a Meditation is important and should never be hurried, lest a too sudden reaction from the recollectedness of prayers should spoil the whole Meditation.

We are cautioned not to look for ectasies, but rather to persevere in the painstaking way of Meditation, and not expect to reach God by some shorter way. And for our comfort we are told that what we sometimes call bad Meditations are generally most fruitful. When we feel ourselves beset, perhaps, by distractions, our perseverance in Meditation becomes an act of greater obedience, than in a time of spiritual fervour and satisfaction, and the act of humility in bearing with our own imperfections may prove a great step towards the *perfection* which we are seeking.

The six subjects of Meditation usually recommended are the attributes and perfections of God, the mysteries and virtues of our Lord, the actions of the Saints, the virtues, the vices, and the Christian veritics.

Let us remember that Meditation is not Perfection itself any more than are other practices of the Spiritual life. It is one only of the "implements and tools of the Spiritual art" by which man attains to that perfection for which he was created. And, as St. Benedict beautifully pictures it, man must abide patiently, performing his allotted work where God has placed him, till the evening closes, and the day of life declines, and the tools are put away, as the great Master comes and says: "Cease now from thy labour, it is enough."

W. J. RULE Telephone 4-21-37 Y
Funeral Director
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4812 WOODLAND AVENUE
West Philadelphia

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Sea Isle City.

The third party went down on Monday, July 21st, and returned Friday, August 8th, the household numbered 54.

The fourth party went down Monday, August 11th, and returned Friday, August 22d, the household numbered 50; a small number remained through the first week of September to close the house.

The house, with all its conveniences of situation and management, has been a great advantage. The various people, old and young, have been enthusiastic in their praise, and the behavior and enjoyment of all have been very gratifying. The nearness and safety of the beautiful beach has been a great help in the care of the children and opportunity for bathing. The low excursion rates have enabled husbands and fathers to spend the Sunday with their families, and so added to the pleasure of all.

The Pennsylvania Railroad Company have been most generous in their provision. A special car attached to the train at Camden is switched on to the Avalon branch at Sea Isle City and stops at Ludlam Street, just back of the house, and on the return a similar convenient arrangement is made. The excursion rate for our parties have also been very low.

The services have been kept up each day as well as on Sundays. Rev. E. N. Webber left August 2d, when Rev. W. A. McClenthen went down, returning August 11th. Then Rev. Joseph Sherlock until August 16th, Rev. F. D. Ward August 17th to 25th, Rev. C. C. Quin August 25th to September 1st.

The Bishop of New Jersey had prepared us *not* to expect much interest on the part of the people at Sea Isle in the religious services. A few people have taken advantage of the privileges offered, but some spending the summer, who called themselves "church" people, have given their souls a holiday rest; it is a strange condition of things and hard to reconcile with any real idea of the love and nature of God: people glad of an excuse not to have to worship their Creator. To be sure, it is partly accounted for by their ignorance of their obligation and duty. Sometimes the excuse is, "We are not high church and cannot follow the service; it is so different."

Some of the Sea Isle people have been very kind. Mr. Taws, a neighbor, has entertained each party with a graphophone.

The Fair was held on Tuesday and Wednesday, August 19th and 20th, and was a very good beginning and realized more than was anticipated. It will take some time to get the people or even visitors interested. One of the great attractions of the Fair was a large quantity of home-made candy, given by Mrs. Wells, which found a ready market. The season has been without serious illness, Dr. Wells having faithfully looked after the health of the household.

Not Affecting Morals.

The sad notice which proclaims to the world that a Priest has been forbidden to exercise his ministry sometimes ends with some such words as these: "For causes not affecting his moral character." We are not concerned whether this is a canonical or technical form only and so understood; what we desire to call attention to is the fact that a man's faith is surely a part of his moral life; if he loses his faith, denies his faith, surrenders his faith, it does affect his moral life—if he denies all sacramental power and becomes a Protestant, agnostic or infidel, his moral life is affected; if he denies the grace of the Sacraments that he has ministered or received, that fact affects his moral life very seriously. It may seem a kind or gentle thing to say that certain things do not affect his moral character, but it is not true; any act or acts that cause "deposition" seriously impairs a man's moral character, whatever the nature or expression or the opinion of the people.

St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

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PHILADELPHIA, SEPTEMBER, 1902.

Parish Notes.

Even-song at 8 o'clock, September 7th.

The candlesticks of St. Katharine's Altar have been refinished.

Rev. E. N. Webber has kindly assisted during the month by taking Masses on several occasions.

Rev. C. C. Quin left town August 5th for his holiday, and will return for the first Sunday in September.

The Office of the Guild of St. Vincent will be omitted in September, on account of the Chaplain's absence.

The Anniversary Mass for the repose of the soul of Hannah P. Smith was said in the Crypt Chapel, August 13th.

The Catechisms begin Sunday, September 21st, at 3 P. M.; the Bible Classes, Sunday, October 5th, at 3 P. M.

The 8 o'clock Mass will be resumed on Sunday, September 14th, due notice will be given of the 7.30 on weekdays.

It is expected that the boundary wall of the Church property will be put in good order, stones repointed and, where needed, reset.

Sunday, September 14th is the Feast of the Holy Cross, members of the Guild of the Holy Cross should be careful to receive Holy Communion.

Rev. F. D. Ward returned on August 2d, during the month he went to Orr's Island, Maine, and blessed "Farleigh," the home of Mr. and Mrs. Fryer.

The new building has not progressed as rapidly as we would wish, but it must be remembered that this is the busiest time, and the legal proceedings hindered, so we lost our turn, as it were.

The Office of the Guild of St. Mary will not be said on September 1st, because it is a civil holiday, but will, with great propriety, be transferred to Monday, September 8th. The Nativity B. V. M.

Cherry Street, with its asphalt pavement, is a great improvement, it will lessen very much the noise of passing wagons. Perhaps, sometime, Appletree Street will be similarly improved, then we shall have further cause for thankfulness to the city government.

The frames of two of the carbon prints hanging in the Crypt Chapel (Murillo's Holy Family and Bellini's Annunciation) had become very much warped. Through the generosity of the one who gave them originally, new frames of solid oak have been supplied.

Mr. S. Tudor Strang, formerly Organist, substituted on Sundays, July 27th and August 3d, when the Missa de Angelis was sung by the men of the Choir only. Mr. Rowland played the hymns at the eleven o'clock Mass on the other Sundays of August, when all the Choir were absent; the Choir will return September 7th.

Female Immodesty.

The objections made to women wearing men's clothes in church have not been answered by some who apologize for this custom; the fact that they really look like men, at some distance, sufficiently condemns the practice.

The Bishop of Delaware has drawn attention to the scandal of women shamelessly appearing in church without any covering on their head, and, of course, this class of lawless females is indignant. Modesty is a distinguishing characteristic of a Christian woman, and both of these practices transgress the laws of modesty.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:
THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN.

Rev. G. H. Moffett, in Church on Saturdays, 11-12, 3-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

Rev. F. D Ward, in Church on Saturdays, 4–5 and 7–9 P. M.

Rev. W. A. McClenthen in Church on Saturdays, 4–5 and 7–8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. S. W. Sears.

Sexton.—Clinton Searle.

Clergy House, 2026 Cherry St.
Bell Telephone 1-44-61 Y.
All Saints Mission House, Cherry and Lambert Sts.

The Catechism.

The regular sessions of the Catechism will be resumed on the Seventeenth Sunday after Trinity, September 21st, at 3 P. M. The object of the Catechism is the proper instruction of the children in Christian faith and life. This is a serious responsibility which creates an obligation both for the Clergy and for the Laypeople. The Clergy's obligation is recognized on both sides; they know it, try to meet it, and the people take it for granted that they must furnish religious instruction for the young. But the obligation of the people is not generally recognized; they do not try to do their share, and in these days, the number of people who consider religious instruction a necessity is growing alarmingly smaller. And so the Clergy ask for a more serious consideration of this obligation by the people of the Parish, together with loyal and enthusiastic support in the work of the Catechism. This support may be given in three ways. First, by faithful intercession for God's blessing on the work, then by personal assistance, finally by furnishing information concerning those unknown to the Clergy, who should be sought out and looked after.

Concerning personal assistance, there is need of teachers for the Sunday afternoon sessions, and also someone to assist at the organ.

Missionary Weakness.

Enthusiasm is good when there is something back of it, otherwise it is useless.

A Missionary Council is to be held in Philadelphia, October 21st-23d. The programme includes reports, speeches, conferences, business of various kinds, plans to raise money; the devotional part is very meagre—a celebration of the Holy Communion after the opening sermon, morning Prayer on the other two days. No wonder, when talk and money are the prominent ideas, that *actual* accounts of mission work make one feel that efforts to help are hardly worth while. The Apostles "broke bread" daily, following the orders of their Master, "Do this in remembrance of Me," they depended on the Saviour's promise, "I, if I be lifted up, will draw all men unto Me." The Blessed Sacrament is the only proper foundation; the offering of the Holy Sacrifice, not human talk, is the only way to preach and teach the religion of the Crucified. Jesus Himself lifted up is a more attractive power than the speech of an enthusiastic business man, a clever ecclesiastical manager or a successful Episcopal dignitary. In England the large societies, the S. P. G., for example, have learned that it is a very necessary part of any missionary activity and spirit to arrange for Masses, to be said for the intention, at as many altars as possible.

Big halls, large churches are not enough; many Masses are the true shrine of devotion, the strength of missionary effort. After all it remains true what Christ said: "Without Me, ye can do nothing."

Christ has revealed Himself as His religion, not talk about Himself, and the Holy Sacrifice is Christ Himself. That is the power, the life and the meaning of Christianity.

Offertory Account.

July	27.	Cash, ...		$45 04
		Envelopes . (81),		23 45
Aug.	3.	Cash, ...		5 53
		Envelopes (124),		59 30
	10.	Cash, ...		4 22
		Envelopes (187),		69 75
	17.	Cash, ...		5 76
		Envelopes (130),		41 75
	24.	Cash, ...		5 58
		Envelopes . (60),		15 35
		Early, ...		21 58
				$297 31

Special Funds.

Clergy House (6), ...	$28 25
Sanctuary (9), ...	22 85
Endowment (5), ...	2 10
Repairs (2), ...	202 00
Missions, N. W. Convocation, ...	3 00
Other, ...	150 65
	$408 85

Clergy House Fund.

August Magazine, . . .		$15,834 22
652, ...	$25 00	
653, ...	50	
654, ...	25	
655, ...	1 00	
656, ...	1 00	
657, ...	50	
		28 25
		$15,862 47

Sanctuary Fund.

August Magazine, ...		$975 00
404, ...	$ 1 50	
405, ...	1 00	
406, ...	10	
407, ...	05	
408, ...	05	
409, ...	05	
410, ...	20 00	
411–12, ...	10	
		22 85
		$997 85

Donations.

The following are gratefully acknowledged:

$10.00 Building Fund, Holy Cross Monastery.

$2.00 Missions, N. W. Convocation.

$1.00 Thank offering for Baptism.

Flowers for High Altar each week.

$100.00, Thank offering for spiritual blessings.

$200.00 for Repair Fund.

$1.00 Thank offering for a blessing, benefit of Clergy House.

Roses for Altar of Our Lady Feast of the Assumption, B. V. M.

$20.00 Thank offering, at Rector's discretion.

Vegetables, fruit, poultry and eggs for the Clergy House.

Baptisms.

July 27. William Alfred Johnson, Jr.
Aug. 17. Adelaide Barr.
22. Margaret Whittecar (at Sea Isle City).

Communicants.

Added:

Helena May Norris.
Sarah Agnes Norris.

Marriage.

Aug. 7. Frank F. Dern, Maria H. Harvey.

Burials.

Aug. 7. John H. Aldinger.
Aug. 23. Charles Henry Harley.

456 Communions, June 22d to July 20th.

428 Communions, July 20th to August 24th.

The Organ.

From time to time notes of interest in connection with the work and history of the Parish have been printed. This puts the information into a permanent form. Following out this, we desire to put on record some account of the organ. The contract for the first instrument was made by the Vestry with Mr. J. C. B. Strawbridge, February 25, 1858. The work was carried out during the succeeding months and completed, ready for use, in the latter part of 1859. The contract price was $2238. Mr. Strawbridge became Organist and continued in that position for several years.

February 11, 1865, the Vestry, by resolution, directed the sale of this instrument. July 1st an offer of $3000 was accepted, and, on September 14th, a resolution was passed authorizing the purchase of the organ of the Harmonia Sacred Musical Society for $4700—$1000 to be paid in cash, $2100 in Parish bonds surrendered by Messrs. Moon, Lambert, Clark and Lowber, and $1600 in new bonds. The Accounting Warden was authorized to issue new bonds of the Church, payable in four, five and six years, to the amount of $3700. These bonds were not entirely paid off until 1886.

Meanwhile, May, 1883, this instrument had become so entirely worn out that it was determined to remove it from the gallery and rebuild it at the eastern end of the Church, it having been found difficult to support the Choir of men and boys, which had been introduced in 1869, with an instrument so distant.

Mr. Roosevelt contracted to renew the mechanical parts, revoice all the pipes and rebuild for $5500. The work was completed and the organ used for the first time on St. Clement's Day, 1883. The whole cost was $6165.44, which was met by subscriptions, $2434; organ recital, $351; one person, $3500. Since then the organ was thoroughly cleaned in 1894. It still remains one of the best instruments in the city, but requires constant care and attention to keep it in proper condition. We must expect that in the course of a few years it will require a thorough overhauling, and when that occurs, it is much to be desired that the larger pipes shall be returned to the gallery, a choir organ being placed somewhere on the east wall, both to be controlled and played from a keyboard in the choir, electric connection being had. This will restore the Church to the dignity which is now lost, the two chests of raw pipes destroying the architectural lines and symmetry of the building.

Sea Shore Home.

The second list of subscriptions and donations:

Previously reported.....		$827 58
Mother's Meeting.....	$3 00	
Mrs. French.....	5 00	
Miss F. C. Cooper.....	5 00	
Mrs. Harman and Miss Clough.....	2 00	
Mrs. Connelly	10 00	
Miss Kates.....	50 00	
Mrs. R. C. H. Brock	25 00	
Miss Gilliat	10 25	
Mr. Nelson Fry.....	5 00	
Miss Hemsley	5 00	
Mrs. J. P. Brock.....	50 00	
Tickets.....	67 50	
Board.....	48 50	
The Little Catechism.....	2 00	
Through Rev. W. A. McClenthen	2 45	
Through Mrs. W. H. Wells.....	1 00	
Miss Lord.....	1 00	
Miss Hartshorne	10 00	
Sale Candy, etc..... ...	6 00	
Alms box; Sea Isle.....	2 60	
" " St. Clement's	2 62	
Offerings, Sea Isle	16 83	
Fair, Sea Isle	80 00	
		$410 75
		$1,238 63

BUILDING AND REPAIRS.

Previously reported $821 79		
Thro. Rev. G. H. Moffett,	5 00	
In Memory of Eleanor ...	5 00	
		$831 79
Expenditures, repairs, etc.,		
Aug. Magazine. $1,060 91		
Repairs to porch roof	55 00	
Mattresses, crockery, lamps.....100 00		
Furniture.....	38 00	$1,253 91
Amount still needed,.....		$422 12

Ember Days.

The September Ember Days are the Wednesday, Friday and Saturday after the Feast of the Exaltation of the Holy Cross, a very appropriate association, for the Priest must expect to glory only in the Cross and the Crucified—his vocation must remind him

that he is not his own, nor even the property of his family—his purpose in life is higher and more important than a salary, his work not the mere satisfying of human ambition. Prayers are needed in particular for those who are candidates, and, as such, preparing in various schools and seminaries. What do they need? Not, first of all, learning or intellectual training, but the cultivation of their vocation, the formation of their priestly life and their devotional character: the Sacerdotal Spirit. In this, it is sad to say, that they get almost no assistance or training, important, difficult and necessary as it is. They come away with the seminary testimonial in their hands, and, as far as the professors are concerned, no preparation for the work of the ministry in its true sense. The lectures they have heard on Pastoral Theology and Parochial Management are not of the slightest help, they might just as well have been delivered in the Chinese language. The three years in the seminary, during which habits of devotion, self-sacrifice and experience in the hardness of living ought to have been acquired, have, in many cases, established an untrue ideal and unreal point of view. They have lived the ordinary life of the ordinary student, with the exception that they have not worked as hard or been nearly as much interested in their work. The lay reading experiences that they have had has left the evil impression that if they want to be away for a Sunday from their Parish, it is no sin to defraud their people of the Mass, and they just provide for them "morning service." During their term time they have had little or no spiritual help from the professors, and no one has noticed or cared whether their rule of Confession or Communion have been faithfully kept. We are surprised that a church paper has taken up the absurd argument that people expect their Clergy to live in a certain way; they do not expect anything of the kind, and they despise the Clergy in their hearts and disown them in their thoughts when they copy and ape the customs of the world. Men with true vocations need to be trained to give all they can to the service of Christ and His Church and to receive only enough for support; those who squeeze a wealthy or poor parish for their maintenance are a scandal and reproach. "The laborer is worthy of his hire" is responsible for more sins of covetousness than any other misapplied text. The greatest missionary ardor would be kindled if Bishops and Clergy were deprived of their big salaries and generous perquisites. The candidate for Holy Orders would have a higher ideal than success—he would think there was something more important than influence of friends, letters of introduction to distinguished and wealthy wardens, invitations to deliver best discourses, or best way to distribute flattering photographs. Pray for those who are preparing for Holy Orders in these Ember Days.

By the Catholic Church we mean an organization founded by Divine authority upon the Apostles, with a universal mission to all nations in all future ages, its claim to be universal depending not upon the number of its adherents but upon its revelation to the whole world of the Divine will and purpose. *Athanasius contrâ mundum:* the universal faith did not forfeit its universality when it was upheld by a single authority. For the English Church no higher position is claimed than that of two ecclesiastical provinces within, and subject to, that Divinely-appointed organization which can be traced back through history to Apostolic days with its continuous traditions, doctrines and polity. As such it claims, even though it does not gain, the adherence and submission of all who, within the area of its two provinces, profess the Christian faith. And it does so, not with the motive of self-aggrandisement, but because it sees no other body which, since the dawn of Christianity in this country down to the present day, has continuously maintained the Apostolic polity, doctrines and traditions.—*Church Times.*

Courts of Appeal.

One of the miserable results of the religious upheaval of the sixteenth century and the most serious, as far as the Clergy are concerned, was the sweeping away of all proper ecclesiastical courts; this has been the cause of much tyranny on the part of those in authority, who have been free to vent personal spite and malice. In England the "Victorian persecution" is an example in our time, in this, the saintly Dr. Pusey was cruelly silenced for two years, Lowder Mackonochie, de la Bere, Cox and many others were unjustly deprived of their livings or maliciously hounded to their deaths. Tooth, Green, Envaght and Dale were imprisoned and many others were treated in a high-handed and illegal fashion, but God's purpose in the Catholic Revival has prevailed in spite of all. In this country we inherited this despotic condition. Bishops, as well as wealthy and influential laymen, have mercilessly attacked, unjustly condemned, injured in character and reputation Priests whose sole offence has been that they have taught and practiced the only true religion, the Catholic Faith; there has been no redress, no appeal, no justice to be obtained. Many an one has been brought to an early grave, such as Dr. de Koven, of Racine; and the history of this Parish tells of more than one who was treated with outrageous injustice and petty revenge.

The main obstacle at the present time to the establishment of proper courts of appeal is the opposition of ruling laymen in General Convention, who block every effort, and the Bishops, whose duty it is to protect their Clergy, are indifferent or afraid to take a determined stand. It is time that definite steps were taken. Laypeople, who have the interests of the Church at heart, will use every effort to compel consideration and action that will deliver the Church from this stigma.

Latin Harmony.

There are some very painful illustrations of this splendid and attractive virtue evident to all at the present time. In France, the expulsion of the religious orders and closing of their schools, the leaders in this are certain men who have formerly exercised the office of Priest, and, therefore, were trained by the Church. In Italy, a certain noted case shows the effect of the discipline, but it is only a type of many others not so public.

In Spain, there is the same opposition to ecclesiastical control, the fury has not burst forth mainly because the government has promised to deal with the question. In America, there is the divided opinion as to the Friar question in the Philippines, public utterances show a very decided split as to this affair, only another indication of the existence of some kind of "Americanism."

Even the respectable Latins themselves have ceased to defend and apologize for the Philippine condition of things. These facts rather overthrow contrary theories of that wonderful and mysterious Latin Harmony.

IRA D. GARMAN,
JEWELER,
101 S. ELEVENTH STREET
1st Door Below Chestnut Street,
PHILADELPHIA.
Diamonds Reset. Fine Watch and Clock Repairing at Moderate Rates.
Formerly with late firm of David F. Conover & Co.

Leo XIII on Holy Eucharist.

The following extract and comment are from the *Church Times:*

"But the chief aim of our efforts must be that the frequent reception of the Eucharist may be everywhere revived among Catholic peoples. For this is the lesson which is taught us by the example, already referred to, of the primitive Church, by the decree of councils, by the authority of the Fathers and of the holy men in all ages. For the soul, like the body, needs frequent nourishment; and the Holy Eucharist provides that food which is best adapted to the support of its life. Accordingly all hostile prejudices, those vain fears to which so many yield, and their specious excuses for abstaining from the Eucharist, must be resolutely put aside; for there is question here of a gift than which none other can be more serviceable to the faithful people, either for the redeeming of time from the tyranny of anxious cares concerning perishable things, or for the renewal of the Christian spirit and perseverence therein. To this end the exhortations and example of all those who occupy a prominent position will powerfully contribute, but most especially the resourceful and diligent zeal of the Clergy. For Priests, to whom Chrish our Redeemer entrusted the office of consecrating and dispensing the mystery of His Body and Blood, can assuredly make no better return for the honor which has been conferred upon them, than by promoting with all their might the glory of His Eucharist, and by inviting and drawing the hearts of men to the health-giving springs of this great Sacrament and Sacrifice, seconding hereby the longings of His most Sacred Heart."

Is not this the voice of a pastor? Has it not the ring of evangelical truth and fervor? Are not all differences of doctrine or practice trivial in comparison with the fundamental verities here set forth? Does not their utterance bring into scandalous relief the divisions of Christendom which hold asunder, nay, which force into hostile camps, men whose hearts are burning with the same fire of Divine love? How many of the words here quoted would the Bishop of Durham condemn? How many of them would he shrink from using himself? There is another question. Why do not our own Bishops speak to us in this strain? They speak on the same subject, but how? Dwelling on doubtful details as if supremely important, carping, querulous, ever ready—

To hint a doubt, or hesitate dislike—
cold in the presence of the majesty of love, swift to rebuke indiscreet devotion, but silent in the face of crying neglect and altars the least frequented in Christendom—is it any wonder that they fail to impress, and the guidance passes from them to the leaders in rank and file? If they would speak to us in this vein they would assuredly be heard.

T. A. L.

W. J. RULE Telephone 4-21-37 Y
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Clergy House Extension.

The work proceeds very satisfactorily, and it is expected that when completed everyone will have an opportunity of inspecting this addition to the Parish property; at present we cannot say when it will be finished.

Herman Noss & Sons, of York, Pa., who have furnished the mill work, have promised to finish the woodwork of the refectory as a contribution. Various persons have inquired as to what is needed in the furnishing. Desks and chairs for the studies of the Clergy; the book-cases have been provided, and some other articles, but bed and table linen, towels, kitchen utensils and blankets are some of the things that would be useful. It may be remembered that the Parish has done nothing for the furnishing or replenishing of the Clergy House since 1893.

The contract for the glass has been signed. Plain white panes, with symbols worked in the lead, in the principal rooms; of St. Clement, mitre, anchor, chapel, tools, monogram; of St. Peter, keys; of St. Katharine, crown, wheel, palm, sword, book, etc.

The second payment of $5000 was made on the contract September 16th. The contracts amount to $16,500, and there is extra work to be provided for, as well as the architect's commission.

The plastering, which has a rough finish and colored, is completed.

The oak floors have been laid, and the window and door frames with the interior woodwork is being done.

C. B. S.

There will be no issue of the C. B. S. Intercession paper for October, and the Superior General directs that the September paper be used in lieu thereof.

C. B. S. Vespers will be sung on the second Sunday of each month, followed by an instruction, beginning on October 12th. The hour will be 4-30 instead of 5 o'clock.

Sea Isle City.

The house was closed on September 5th, though later some work had to be done. Seventy-five Masses were said in the Chapel and 153 Communions made, Matins with Sermon and Evensong with catechising on nine Sundays, also catechising once each week; there was one baptism, the Offerings amounted to $18.98, which went toward the board of the Priests taking duty, this amounted to $86.50; the difference, with their traveling expenses, was met from a special fund and not from subscriptions to the Home. It is hoped that the expenses of the Home will be covered by the money received. We would urge those interested to bear in mind the house during the winter that some money may be available for further work in the building. It is very much to be desired that the lots might be sold at Point Pleasant, and there is some hope of that—but we must wait an opportunity.

Through the courtesy of a friend, the Sister in Charge was enabled to get a car load of coal. After supplying the House, the rest was sold, much to the convenience of persons at Sea Isle, and a profit of $36.25 realized for the House.

Third list of subscriptions and donations:

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nature of the Sacraments, for he addressed the Galatians: "As many of you as have been baptized in Christ have put on Christ. There can be no Jew or Greek, there can be no slave or free, there can be no male or female; for ye are all one in Christ Jesus." That, in so great difference of race, position and sex, they are one, is this a result of the assent of the will or of the unity of the Sacrament, since to these there is one Baptism, and they are all clothed in the one Christ?'

"Similarly, to mention three great names in the West, widely separated in point of time, St. Augustine, St. Thomas Aquinas, and Pope Leo XIII, lay stress on the fact that the Church has essential unity by inhering in her Head, Christ. 'The Son of God,' wrote Leo XIII, 'decreed that the Church should be His mystical body, with which He should be united as the Head, after the manner of the human body which He assumed, to which the natural head is physiologically united.'

"To add to these western writers the teaching of the East at the present time, in the 'Longer Catechism of the Russian Church,' it is said, 'Why is the Church one?' 'Because she is one spiritual body, has one Head, Christ, and is animated by one Spirit of God.' 'There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all.' 'Are we still more expressly assured that Jesus Christ is the one only Head of the Church?' The Apostle Paul writes, that for the Church, as, 'The building of God, other foundation can no man lay than that is laid, which is Jesus Christ.' 'Wherefore the Church, as the body of Christ, can have no other head than Jesus Christ. The Church being to abide through all generations of time needs also an ever abiding Head; and such is Jesus Christ alone. Wherefore, also, the Apostles take no higher title than that of "Ministers of the Church."' 'What duty does the unity of the Church lay upon us.' 'That of endeavoring to keep the unity of of the Spirit in the bond of peace.' 'How does it agree with the unity of the Church that there are many separate and independent Churches, as those of Jerusalem, Antioch, Alexandria, Constantinople, Russia?' 'These are particular Churches, and parts of the one Catholic Church: the separateness of their visible organization does not hinder them from being all spiritually great members of the one body of the Universal Church, from having one Head, Christ, and one Spirit of faith and grace. This unity is expressed outwardly by unity of Creed and by Communion in Prayer and Sacraments.' 'Is there likewise unity between the Church on earth and the Church in Heaven?' 'Doubtless there is both by their common relation to one Head, our Lord Jesus Christ, and by mutual communion with one another.'"—*Darwell Stone.*

W. J. RULE Telephone 4-21-37 Y

Funeral Director

Refers to St. Clement's Clergy. Orders may be left at the Clergy House.

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Clergy House Extension.

The work proceeds very satisfactorily, and it is expected that when completed everyone will have an opportunity of inspecting this addition to the Parish property; at present we cannot say when it will be finished.

Herman Noss & Sons, of York, Pa., who have furnished the mill work, have promised to finish the woodwork of the refectory as a contribution. Various persons have inquired as to what is needed in the furnishing. Desks and chairs for the studies of the Clergy; the book-cases have been provided, and some other articles, but bed and table linen, towels, kitchen utensils and blankets are some of the things that would be useful. It may be remembered that the Parish has done nothing for the furnishing or replenishing of the Clergy House since 1893.

The contract for the glass has been signed. Plain white panes, with symbols worked in the lead, in the principal rooms; of St. Clement, mitre, anchor, chapel, tools, monogram; of St. Peter, keys; of St. Katharine, crown, wheel, palm, sword, book, etc.

The second payment of $5000 was made on the contract September 16th. The contracts amount to $16,500, and there is extra work to be provided for, as well as the architect's commission.

The plastering, which has a rough finish and colored, is completed.

The oak floors have been laid, and the window and door frames with the interior woodwork is being done.

C. B. S.

There will be no issue of the C. B. S. Intercession paper for October, and the Superior General directs that the September paper be used in lieu thereof.

C. B. S. Vespers will be sung on the second Sunday of each month, followed by an instruction, beginning on October 12th. The hour will be 4.30 instead of 5 o'clock.

Sea Isle City.

The house was closed on September 5th, though later some work had to be done. Seventy-five Masses were said in the Chapel and 153 Communions made, Matins with Sermon and Evensong with catechising on nine Sundays, also catechising once each week; there was one baptism, the Offerings amounted to $18.98, which went toward the board of the Priests taking duty, this amounted to $86.50; the difference, with their traveling expenses, was met from a special fund and not from subscriptions to the Home. It is hoped that the expenses of the Home will be covered by the money received. We would urge those interested to bear in mind the house during the winter that some money may be available for further work in the building. It is very much to be desired that the lots might be sold at Point Pleasant, and there is some hope of that—but we must wait an opportunity.

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J. C. GOODWIN, JR.

Single Copy, 5 Cents. Yearly, 50 Cents.

Address all communications to 2026 CHERRY ST., PHILADELPHIA.

Copies may be had at WARWICK'S BOOK STORE, 250 South Eleventh Street.

Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, OCTOBER, 1902.

Parish Notes.

Teachers are needed for the Catechism.

J. C. B. Standbridge was the name of the first organist of St. Clement's.

Miss Wolverton has kindly volunteered to play the organ at the Catechism.

The Anniversary Mass for Julia Dunlap was said on Tuesday, September 16th, at 7.30.

Boys are needed for the Choir, also tenors and basses as volunteers. Apply to the Choir Master.

The Offices and Instructions for the various Guilds will be said this month according to the Kalendar.

The 8 o'clock Mass was resumed on Sunday, September 14th, and the 7.30 (week-day) Mass on September 15th.

Mr. Sears, of the Choir, returned for Even-song Sunday, September 7th, when the night service was resumed.

Guilds: St. Nicholas, Saturday, October 11th, 10 a. m.
Holy Child, Saturday, October 18th.
St. Katharine, Tuesday, October 7th, 8 p. m.

All kinds of articles, clothes, and odds and ends will be welcome for a Rummage and Jumble Sale, or whatever anyone likes to call it—the proceeds for the Poor Fund.

The ceiling and walls of the lower Vestry have been found to be in such a bad condition that it has been decided to take down the whole ceiling and give an entire new white coat to the walls.

The Psalms and Hymns will not be announced at Even-song. The number of each hymn can be seen on the notice board, and those few who cannot may, with little trouble, obtain them from the Choir announcement in the corridor.

It may be of interest to members of the Congregation to know that there are fifty tons of coal in the Church cellars, and ten more tons contracted for, so there is no immediate cause of anxiety on that account, for an economical use of this supply may carry us through for some time.

Pew rents are due *in advance* October 1st. The Accounting Warden will be in the Vestry room Monday, October 6th, to receive money and to rent pews or sittings, subject to the approval of the Vestry. Attention is also called to $1.00 a-sessment on each rented sitting to pay Diocesan dues.

Four 1½-inch iron rods have been placed east and west in the Parish building, securely bolted on the outside walls, and strengthened with pine timbers. This is intended to take the "thrust" of the roof, and is done according to the instructions of the Building Department. The appearance on the church side is not sightly, but it cannot be helped.

At Solemn Even-song hereafter the proper Office hymn will be sung. This gathers up the teaching of the day and carries out the spirit. The place will be just before the Psalms. At Vespers the Office hymn is sung before the Magnificat, but Even-song is modeled after the old Matins Office, where it comes before the Psalms, and so it is proper to follow that custom at Even-song.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:
THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN.

Rev. G. H. Moffett, in Church on Saturdays, 11-12, 3-5 and 7-9 P. M.
Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.
Rev. F. D. Ward, in Church on Saturdays, 4-5 and 7-9 P. M.
Rev. W. A. McClenthen in Church on Saturdays, 4-5 and 7-8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.
Organist and Choir-master } Mr. S. W. Sears.
Sexton.—Clinton Searle.

Clergy House, 2026 Cherry St.
Bell Telephone 1-44-61 Y.
All Saints Mission House, Cherry and Lambert Sts.

Communicants in Good Standing.

(1). Those who make their Communions regularly, either in their own church, or, if elsewhere, who report to their own Clergy as to such communions.

(2). Those who attend Mass on all Sundays and Holy Days of Obligation, unless they are hindered by sickness or work over which they have no control. Pleasure or indifference or pique is no excuse.

(3). Those who give alms according to their ability for the support of the Church, its services and charities. Each is under obligation to make a definite pledge either by envelopes or pew rent. If unable, the reason should be made known to the clergy; unwillingness or disapproval is no sufficient excuse. Under ordinary conditions one-tenth of income is the rule; offerings are in addition.

All other persons, however self satisfied, are *not* in good standing, for they are neglecting solemn and serious responsibilities, disobedient to God's purpose for them.

The Missionary Council.

This consists of representatives from every Diocese and Missionary Jurisdiction, Clergy and lay, together with all the Bishops. It meets in the years when there is no general convention. The opening service will be in St. James' Church, Twenty-second and Walnut Streets, on Wednesday, October 22d, at 11 a. m. Meetings will be held at various places on the succeeding days.

The House of Bishops meets on the 23d, and an attempt will be made to straighten out the Mexican affair and, if possible, to remedy the blunders which heedless complacence as to that wretched business has caused the Church.

The following letter has been received, under date of August 14th, from China, acknowledging the wafer oven sent by St. Saviour's Ward, C. B. S.:

"The oven, together with alcohol lamp and cutter, has just been received, and I have spent the morning opening the box and getting it in order. I write to thank you and the kind friends who were interested in sending it out. The need for such an oven out here has made itself known by the large number of orders I am constantly getting.

"Besides China, I send to six or seven clergymen in Japan. I started in a most crude way on a little old-fashioned iron some one had stored away in his luggage, but much time has been lost in the long, awkward process. I feel now like taking a new lease on life and really making a business of it. There is no reason why it cannot be made a source of income as well as supplying a long-felt want in many of our Churches in the interior. I have not half tried, and the whole thing has grown up of itself. Especially I thank the children for their part in it, and tell them how much we appreciate it. 'Tis a great improvement on my old kerosene tin fixed up for a charcoal stove on which I heated my iron."

(Signed)
St. John's College, Shanghai.

Offertory Account.

Aug.	31.	Cash, ...	$4	69
		Envelopes . (62),	17	15
Sept.	7.	Cash, ...	9	46
		Envelopes . (72),	21	50
	14.	Cash, ...	17	17
		Envelopes (146),	56	65
	21.	Cash, ...	13	90
		Envelopes (100),	27	55
		Early, ...	40	35
			$208	42

Special Funds.

Sanctuary (7), ...		50
Endowment (2), ...	$1	25
J. D. Memorial, ...	10	00
Repairs, ...	2	00
Other, ...	370	20
	$383	95

Clergy House Fund.

September Magazine, . . $15,862 47

Sanctuary Fund.

September Magazine, . . .	$997	85
413, ...	$ 05	
414, ...	10	
415, ...	10	
416, ...	05	
417, ...	10	
418, ...	05	
419, ...	05	
		50
	$998	35

Donations.

The following are gratefully acknowledged:

$5.00 for oil for Crypt.

Flowers for Crypt Chapel, Nativity, B. V. M., from Mrs. Taylor and Miss Champion.

Flowers for High Altar each week.

$2.00 for repairs.

$50.00 from a Parishioner of St. Clement's for Catholic work in Diocese of Maine, at the discretion of the Bishop. Bishop Codman writes: "I mean to use it for a decent chalice and paten for a Mission where at present only a tin cup is used."

$300 for house filter and range.

Promise of bedsteads, beds and pillows for new house.

Provisions for Clergy House from Mrs. A. Brock, Mrs. Conner, Mrs. Willcox, Miss Howe, Mr. W. A. Davis, Mrs. Connelly.

$10.00 for Julia Dunlap Memorial.

An engraving (framed) of Leonardo da Vinci's "Last Supper," from Mr. A. Trotter.

$1.00 Crypt flowers.

Flowers for High Altar, Mrs. Maurice Heckscher.

The Sister in Charge acknowledges several packages of partly worn clothing received during the summer, also vegetables and groceries for the Mission House from several persons.

Baptisms.

Sept 18. Sarah Mathilde Siverd.

Communicants.

Transferred.

Herbert Stafford.

Burials.

Sept. 5. Thomas Parker.
11. Esther Catherine Coles.
17. Martha C. White.

356 Communions, August 24th and September 21st.

Repairs.

In addition to the rods in Parish building, the upper Sacristy, the Choir and Acolytes rooms, as well as the corridor, have been calcimined and the floors varnished. Provision has been made for further light in St. John's Chapel and the Vestry room. The Welsbach burners on the inner side of the Sanctuary Arch have been renewed. Arrangements have been made to repair walls and ceiling of Vestry and Church corridor; also to paint the latter. Outside, the stone boundary wall will be put in good condition and a patent pavement laid on Twentieth Street. Mr. Sellers is also preparing a sketch for new oak doors for the Church opening on the south porch. This includes heavy outer doors with wrought iron hinges, etc. Also inner swing doors, with glass panels, to give as much light as possible. These, it is expected, will be in keeping with the dignity of God's House. It is thought sufficient money is on hand, or promised, to meet the expense of these various improvements—about $1000. These have all been necessary, as are various other things in connection with the property.

In addition to the above, repairs of various ornaments of the Church and Altar have been made.

Discipline and Cheerfulness.

"To God, Almighty and most Merciful, the God of bountiful goodness, our prayer is addressed. His Almighty power is shown in His ability to 'keep us from all things that may hurt us.' His goodness is shown in His willingness so to keep us. His mercy—there is something both retrospective and prospective in our appeal. We know we have failed so often, both in cheerful accomplishment of His Will and in readiness to avoid the things which we felt were hurtful to us. And our want of correspondence to the 'bountiful goodness' of God in the past makes our plea for mercy in the present and future the more urgent. Whatever may have been the case in the past, we feel as though now we could not do the things that we would. We throw ourselves upon the limitless mercy of our God, upon His goodness and upon His Almighty power. We had been thinking that our lives did not matter; that so long as we did not do any positive harm it was all right. What a revelation it is that the 'Almighty and most merciful God' has been thinking of us all the time; that we rest upon the Mind of God; that the success or failure of our lives depends upon our accomplishment of the things which God would have us do. We are so insignificant, and yet 'the very hairs of your head are all numbered.' God Himself has a design for the most insignificant of our lives: 'See thou make all things according to the pattern shewed thee in the Mount.'

"Two things then we see—I. That for every life there is a rule—the Will of God. ii. That our duty consists in a ready and cheerful accomplishment of that Will.

"i. Consider the infinite peace of the soul which recognizes the Merciful Hand of God in directing the circumstances of life. Even the things which seem to hurt us are accepted as the loving discipline of Perfect Wisdom, and God uses the outward circumstances of life for the training of the spiritual being. Both 'body and soul' have to be surrendered to the Will of our Father in Heaven. Without discipline the life will bear no fruit.

"II. 'Cheerfulness is the very life and soul of all good works; no work is good which is not done in a spirit of alacrity and joy.' Such cheerfulness is the outcome of our perception of our true relationship to God. 'Ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father.' This cheerful alacrity is the characteristic of—(*a*) The King of Saints. 'Lo, I come to do Thy Will, O God.' (*b*) The Virgin Mother and the Saints. 'Behold the handmaid of the Lord; be it unto me according to Thy Word.' St. Paul—'Lord, what wilt Thou have me to do?' St. Peter—'Arise up quickly . . . and he went out and followed Him.' (*c*) The Angelic Hosts. 'O praise the Lord, ye angels of His; ye that fulfil His Commandment, hearken unto the voice of His Word.' It must be the characteristic of those who are trying to follow the King of Saints in the royal road of the cross."—*Preparatio. pp. 297–9.*

St. Francis of Assisi.

In the latter part of the twelfth century (1181), St. Francis was born. He brought into life a new spirit, a new power, "a new seed." To put down the events of his life would not

give us any true idea of St. Francis himself. We must read the numberless anecdotes, the words he spoke, the little actions of love and humility which he performed, as they are so exquisitely described for us. To race through these stories would only bewilder us; abbreviation conveys no idea. A new interest in his life has been awakened of late, and an interesting literature makes us understand the times, the nature of the great movement, its relations with events, its development, the extraordinary influence of the friars.

The stigmata is now accepted as a fact, and the stories of his influence on animals must have some real foundation. His was a pure, simple nature which, without any effort, finds an affinity with every creature of God, just because the Father made them both.

St. Francis was a Mystic, one who never strives for effect, or says or does what he does not feel. He simply behaves as the child of God, not by any effort of his own, but by a genuine surrender to the motion of the Spirit within him, crying, "Abba Father." Let us live as if this were true, as it is. This means, he says, utter poverty. I must forsake all that I have that I may be Christ's. It means a complete surrender of material wealth. It soon passed into something more glorious in the spiritual sphere. He prayed before his crucifix "that in all things I may act in accordance with Thy Holy Will." He was no mad fanatic, giving away his money and clothes like a dancing dervish. Such an opinion leaves out of sight the long nights spent in prayer, his wandering on the hills, his meditations in seclusion of retreats in caves and woods. His acts and conversation are the outward expression of a mind that by continuous communion with our Lord has learned a tremendous secret.

"Blessed are the poor," is the key of life for the simple child of God. Selfishness and covetousness hold down truth and obliterate God. None who desire more of things of this world really live, they suffocate the true life and shut out the air of God. Deceitfulness of riches chokes the word of God and makes it unfruitful. Poverty becomes his bride. Christ, who became poor, would lead all men to God in His way—all must deny themselves; forsake all. Francis, in his simplicity, accepted the astonishing invitation.

It never strikes him that this is a state of misery, it is a nuptial celebration, not a funeral. His idea of joy was to take God at His Word. It came from the heart; he even met death singing, not in the way of jest, but in a spirit like the joy of angels.

It was the happiness of a child in the Father's house; no reason to be sad there, he can trust Him. He has nothing to do but to play in His Presence and be ready at His bid and call. He wants everyone to be happy, to come and play. We, not God, brings the sadness. Throw it away. We have Christ, who is giving us life and joy and peace; is bringing us to the Father; is turning earth into Paradise. The Friars took care of lepers and repaired churches. "All Europe woke with a start," "leaped to follow in his footsteps." He was unique, few understood his holiness. He was an inspirer rather than a founder; it was the Papacy that developed and organized those who had been stirred by his teaching and spirit. This was not wrong, it was inevitable. (1) Anyone who would follow St. Francis must be prepared for absolute beggary and to kiss lepers; this was not likely to attract many. (2) He did not want his followers to have any rule; he had no genius for organization, but it was necessary, if they were to continue to exist. (3) He was away in distant places and spent much time in meditation and prayer. (4) All could not preach nor could all beg and live in huts, so it was regulation or collapse.

St. Francis inspired a great revival which dealt a blow at feudalism from which it never recovered, restored hope to tens of thousands in an age of religious and social despair, raised to life the dead body of the Church, so that it is impossible for us to suppose that the Spirit of God has ceased to move on the waters or the gates of hell shall ever prevail against God's city.

He is the saint of this modern time; he inspired a generation, a continent. The pursuit of riches, the worship of ease and comfort, the pride of life—if ever they did lead to the screening off of God from His children, then more than ever are they doing it now. If ever the heathen had cause to mock, "Where is now your God?" now, more than ever, where is God in our empire building—in our politics, in our trade—even in some of our religion?

If only a few could come together and live, believing poverty a blessing, not a curse. If only a few could trust God. We are slaves to conventionalities, poor as well as rich, bound hand and foot by fashion. O for a little of the enthusiasm of those first Friars who took God at His word.

We have a genius for killing enthusiasm. St. Francis and Brother Juniper would have had little chance with our Bishops. There are not many perhaps, but with a little encouragement from our self-complacent, statistic-loving, sublimely-contented Church some would be ready to preach Christ to the world after the manner of St. Francis.

"My little children," said St. Francis once, "great things have we promised unto God. Greater things hath God promised unto us. Let us keep what we have promised. Let us aspire to what He hath promised. Pleasure is short: punishment is eternal; suffering is small, glory is infinite; many are called: few are chosen; all are judged. Brothers, while we have time, let us do good unto all men."—Condensed from an address by Father Adderley, reported in *Church Times*.

The Organic Unity of the Church.

"St. Paul describes the unity of the Church as consisting in the relation of Christians to the one God, the one revealed faith, the one sacramental life, the one hope, and the indwelling of the one Spirit. This conception of Christian unity has never been altogether out of sight in the history of the Church, though at times and in places there has been a tendency to dwell chiefly on the visible unity of outward organization rather than on the invisible unity in which the members of the visible Church inhere in Christ. Thus in the writings of St. Cyprian, and, to some extent, in those of St. Augustine, and in a still higher degree, in much modern Roman Catholic theology, the most prominent aspect of the unity of the Church is that of external organization. But, while it is certainly true that such external and visible unity as is involved in the possession of the one sacramental life, the chief means of which are Holy Baptism and the Holy Eucharist, is necessary to the unity which is a 'note' of the Church, there have been many recognitions in quarters of unsuspected orthodoxy of the truth that the essential unity, without which the Church cannot be, is participation in the one life of Christ. In a well-known passage in his book, 'On the Trinity,' St. Hilary, of Poitiers, wrote: 'The apostle teaches that this unity of Christians results from the

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nature of the Sacraments, for he addressed the Galatians: "As many of you as have been baptized in Christ have put on Christ. There can be no Jew or Greek, there can be no slave or free, there can be no male or female; for ye are all one in Christ Jesus." That, in so great difference of race, position and sex, they are one, is this a result of the assent of the will or of the unity of the Sacrament, since to these there is one Baptism, and they are all clothed in the one Christ?'

"Similarly, to mention three great names in the West, widely separated in point of time, St. Augustine, St. Thomas Aquinas, and Pope Leo XIII, lay stress on the fact that the Church has essential unity by inhering in her Head, Christ. 'The Son of God,' wrote Leo XIII, 'decreed that the Church should be His mystical body, with which He should be united as the Head, after the manner of the human body which He assumed, to which the natural head is physiologically united.'

"To add to these western writers the teaching of the East at the present time, in the 'Longer Catechism of the Russian Church,' it is said, 'Why is the Church one?' 'Because she is one spiritual body, has one Head, Christ, and is animated by one Spirit of God.' 'There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all.' 'Are we still more expressly assured that Jesus Christ is the one only Head of the Church?' The Apostle Paul writes, that for the Church, as, 'The building of God, other foundation can no man lay than that is laid, which is Jesus Christ.' 'Wherefore the Church, as the body of Christ, can have no other head than Jesus Christ. The Church being to abide through all generations of time needs also an ever abiding Head; and such is Jesus Christ alone. Wherefore, also, the Apostles take no higher title than that of "Ministers of the Church."' 'What duty does the unity of the Church lay upon us.' 'That of endeavoring to keep the unity of of the Spirit in the bond of peace.' 'How does it agree with the unity of the Church that there are many separate and independent Churches, as those of Jerusalem, Antioch, Alexandria, Constantinople, Russia?' 'These are particular Churches, and parts of the one Catholic Church; the separateness of their visible organization does not hinder them from being all spiritually great members of the one body of the Universal Church, from having one Head, Christ, and one Spirit of faith and grace. This unity is expressed outwardly by unity of Creed and by Communion in Prayer and Sacraments.' 'Is there likewise unity between the Church on earth and the Church in Heaven?' 'Doubtless there is both by their common relation to one Head, our Lord Jesus Christ, and by mutual communion with one another.'"—*Darwell Stone.*

W. J. RULE Telephone 4-21-37 Y
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St. Clement's Magazine.

KALENDAR FOR NOVEMBER.

1. Saturday (*All Saints*).....Masses, 7, 7.30 and 9.30 a. m.
2. **Sunday** (*23d after Trinity*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 4.30 p. m. Even-song, 5 p. m. Vespers of the Dead, 8 p. m.
3. Monday (*All Souls, Transferred*).....Masses, 7 and 7.30 a. m. Solemn Mass, 9 a. m. Guild of St. Mary, 8 p. m.
4. Tuesday (*St. Charles Borromeo, B. C.*).....Masses, 7, 7.30 (Requiem) and 9.30 a. m. Guild of St. Katharine, 8 p. m.
5. Wednesday.....Masses, 6.30, 7 and 7.30 a. m. (Requiem). Guild of St. Vincent, 8 p. m.
6. Thursday (*St. Leonard, D. C.*).....Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
7. Friday (*St. Willibrord, B. C. Abstinence*).....Masses, 7 and 7.30 a. m. (Requiem).
8. Saturday (*Octave of All Saints*).....Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
9. **Sunday** (*24th after Trinity*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
10. Monday.....Masses, 7 and 7.30 a. m. (Requiem).
11. Tuesday (*St. Martin, B. C.*).....Masses, 7, 7.30 and 9.30 a. m.
12. Wednesday.....Masses, 7 and 7.30 a. m. (Requiem).
13. Thursday (*St. Britius, B. C.*).....Masses, 7, 7.30 (Requiem) and 9.30 a. m. Mothers' Meeting, 8 p. m.
14. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m. (Requiem).
15. Saturday (*St. Machutus, B. C.*).....Masses, 7 and 7.30 a. m. (Requiem). Guild of Holy Child, 3 p. m.
16. **Sunday** (*25th after Trinity*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
17. Monday (*St. Hugh, B. C.*).....Masses, 7 and 7.30 a. m. (Requiem).
18. Tuesday.....Masses, 7, 7.30 (Requiem) and 9.30 a. m.
19. Wednesday (*St. Elizabeth, W.*).....Masses, 7 and 7.30 a. m. (Requiem).
20. Thursday (*St. Edmund, K. M.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
21. Friday (*Presentation of B. V. M. Abstinence*).....Masses, 7 and 7.30 a. m.
22. Saturday (*St. Cecilia, V. M.*).....Masses, 7 and 7.30 a. m. First Vespers of St. Clement, 8 p. m.
23. **Sunday** (*Next before Advent. ST. CLEMENT, B. M.*).....Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. Solemn Vespers and Procession of Solidity, 8 p. m.
24. Monday (*St. John of the Cross, C. Com. of Dedication*).....Masses, 6.45 (Crypt), 7 and 7.30 a. m. (Requiem for Benefactors and Communicants).
25. Tuesday (*St. Katharine, V. M.*).....Masses, 7, 7.30 and 9.30 a. m.
26. Wednesday.....Masses, 7 and 7.30 a. m.
27. Thursday (*Thanksgiving Day*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m.
28. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
29. Saturday.....Masses, 7 and 7.30 a. m.
30. **Sunday** (*1st in Advent. Octave of St. Clement*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3. p. m.
Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

St. Clement's Magazine.

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J. C. GOODWIN, JR.

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PHILADELPHIA, NOVEMBER, 1902.

Parish Notes.

Bona Mors will be said each Monday after Even-song.

New ceiling and walls have been put in the Sacristy, and the floors varnished.

On All Souls' Day the Offerings will be for the fund for purchase of a burial lot.

The Masses on All Souls' Day, November 3d, will be at 7, 7.30, and at 9 o'clock Solemn Mass will be sung.

The cracks in the plaster of the corridor have been filled, the ceiling and walls painted and the floor varnished.

Upon the completion of the new building, the south door only of the Church will be open during the week.

In St. John's Chapel, the cracks in the walls and ceilings have been filled, new paper put on and the floor varnished.

Donations for Altar flowers during St. Clement's tide and Christmas tide may be put in the alms box marked for that purpose.

The rebuilding and pointing of the boundary wall of the property, and the pointing of a corner of the Church walls has been completed.

Sunday, November 2d, Even-song will be said at 5 o'clock, and at 8 o'clock Vespers of the Dead will be solemnly sung, followed by a sermon.

The numbers of the hymns to be sung at the various services during the month are printed for convenience. It is expected that this may be continued each month.

A patent asphalt pavement will be laid on the Twentieth Street front at a cost of $228 16. Over $500 more would be required to do the same on Cherry and Appletree Streets.

The lower windows on the north side of the Parish Building have been covered with galvanized iron screens to guard against broken windows and also annoyance from outside during Choir rehearsals.

The Rummage Sale will not be held until the early part of December. It is hoped that many donations may be sent in, as the demands on the Poor Fund promises to be very large during the coming winter.

During November a Requiem Mass will be said on each allowable day at 7.30 o'clock (consult Kalendar). Names to be mentioned should be written down and given to the Clergy at least the day before.

The Offerings on All Saints' Day will be placed at the disposal of the Corporation of All Saints Sisters of the Poor to assist in paying the interest on the mortgage of the Mission House. This amounts to $320 a year.

On All Souls' Day (Monday, November 3d), names of baptized persons intended to be read should be written down on the blanks and handed in before Sunday, stating at which Mass they are to mentioned, as they can be read out only at one Mass.

Attention is called to the bad treatment of Prayer Books and Hymn Books by the people who use them, as well as to the fact that many are *carelessly* or deliberately taken from the Church and never returned. Those who use the books would greatly help in their care by being particular to put them in the racks rather than on the seats. The mutilation by pencil or tearing out leaves is unpardonable.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:
THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN.

Rev. G. H. Moffett, in Church on Saturdays, 11-12, 3-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4-5 and 7-9 P. M.

Rev. W. A. McClenthen in Church on Saturdays 4-5 and 7-8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. S. W. Sears.

Sexton.—Clinton Searle.

Clergy House, 2026 Cherry St.
Bell Telephone 1-44-61 Y.
All Saints Mission House, Cherry and Lambert Sts.

Novena—Nov. 14-23.

Memorial for the Parish (to be said daily):

Ant.—I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring.

V.—O Lord, look down from heaven.

R.—Behold, and visit this vine.

Let us pray.

Almighty and everlasting God, Who does govern all things in heaven and earth, mercifully hear our supplications, and grant unto this Parish all things that are needful for its spiritual welfare; schools in which to train the young in Thy faith and fear; ministers to labor in this portion of Thy vineyard; a Church restored to the beauty of holiness. Strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; rouse the careless; recover the fallen; restore the penitent; remove all hindrances to the advancement of Thy truth; bring all to be of one heart and one mind within the fold of Thy Holy Church; to the honor and glory of Thy Holy Name; through Jesus Christ our Lord. Amen.

Saint Clement's Tide.

Saturday, November 22d.—8 P. M., First Vespers in Chapel of St. John Evangelist.

Sunday, November 23d.—St. Clement's Day. General Communion. Masses, 6, 7, 8 and 9.15 A. M; Solemn Mass and Procession, 11 A. M.

8 P. M., Vespers of the Dedication, Procession of Guilds and Solemn Te Deum.

Preacher, 11 A. M. and 8 P. M., Rev. H. R. Sargent, O. H. C.

Monday, November 24th.—Commemoration of the Dedication. Masses for Benefactors and Communicants, 6.45 (Requiem in Crypt), 7 and 7.30 A. M.

8 P. M., Entertainment for the children.

Tuesday, November 25th.—(St. Katharine's Day) Masses, 7, 7.30 and 9.30 A. M.

8 P. M., Parish Tea.

Thursday, November 26th.—Thanksgiving Day. Masses, 7, 8 and 9.15 A. M. Solemn Mass, 11 A. M.

Sunday, November 30th.—1st Sunday in Advent and Octave of St. Clement. Masses, 7, 8 and 9.15 A. M. Solemn Mass, 11 A. M.

8 P. M. (St. Andrew's Day transferred), Solemn Even-song.

Saint Clement's Day is the Feast of our Patron, the liturgical color is red, the introit, gradual, sequence, collect, epistle, gospel, together with antiphons and hymns, are of St. Clement. This is an entirely different feast from the Dedication Festival, which is the actual day of the consecration of the building. Saint Clement's was consecrated April 12, 1864, but this has never been specially observed. For some years the two facts were commemorated on November 23d, but this, besides being unauthorized, is confusing. Of late years we have practically been keeping the Dedication Festival on the Monday in the Octave, the First Vespers being solemnly sung, followed by Procession and Te Deum, and on the Monday a Requiem for departed Communicants and Benefactors, with one of the Parish gatherings, usually for the children, at night. This

has proved a convenient, satisfactory arrangement, and, we believe, is quite proper.

In the earlier days white vestments were worn, because the Parish possessed no other complete set, and no change has been made. It seems only right, however, that this unusual custom should not continue. So this year the proper color, red, will be used. Eccentricities of ritual, liturgics and ceremonial are inexcusable and absurd, for any variation from ordinary custom a suitable reason should be had.

Saint Clement's Day this year occurs on Sunday. As may be seen, the opportunities for Communion, instruction, devotion and social entertainment have been arranged for. The Octave day being the first Sunday in Advent, no other feast may be observed on that day. The Octave is commemorated, and the observance of Saint Andrew is transferred to Monday, December 1st.

Communicants of the Parish should remember that a special duty and privilege is theirs for receiving Holy Communion during this season. This year we should have a large number availing themselves of spiritual opportunities. We have many blessings to be thankful for. We have much cause to seek God's help in the year to come.

The Offerings at all the Masses on St. Clement's Day will be for the Endowment Fund of the Parish, which amounts to $8202.24. Every member of the Congregation is asked to give generously.

The Offerings on Thanksgiving Day will be for the Poor Fund. This promises to be a very trying winter for the sick and distressed, and we can only aid as we have the means put in our hands.

Offerings are also asked on that day for the Episcopal Hospital. These should be placed in an envelope marked "Hospital."

Confessions will be heard on Friday and Saturday, and the hours may be learned on the Church notices.

The Procession of the Guilds belonging to the Sodality of St. Clement will take place on Sunday night, November 23d. Members and Associates are asked to take part as an act of honor to Almighty God. All should wear their medals. Women and girls will meet in the upper school room to put on their veils. Men and boys in St. John's Chapel. All should come not later than half-past seven o'clock.

Tickets for the Parish Tea (25 cents) may be had at the Mission House. Any surplus is placed to the credit of the Poor Fund.

Collect:

O God, who makest us to rejoice in the yearly solemnity of Blessed Clement, Thy Martyr and Bishop, favorably grant that we, who keep his festival, may likewise imitate his fortitude in suffering, through Jesus Christ our Lord. Amen.

The Epistle. Phil., iii, 17—iv, 4.
The Gospel. St. Matt., xxiv, 42-48.

The Parish Tea.

This is the one occasion in the year when all the members of the Congregation have an opportunity of meeting together, and it ought to take precedence of every other social engagement or amusement. One feature of the evening is a statement of Parish conditions and plans, and one ought not to manifest an indifference toward the Parish as a body that is anything but loyal.

Hymns.

November 2d, 11 A. M.—618, 619; Jerusalem, My Happy Home, 428. 8 P. M.—225, 289, 398, 288.

November 3d.—398, 399, 311.

November 9th, 11 A. M.—287, 292, 228, 240. 8 P. M.—287, 38, 26, 234, 240.

November 16th, 11 A. M.—160, 163, 288, 165. 8 P. M.—160, 38, 21, 184, 165.

November 23d, 11 A. M.—Jerusalem, &c., 440, 437, 436. 8 P. M.—391, 396, 395, 440, 215, Jerusalem, &c., 392, 274.

November 30th, 11 A. M.—48, 49, 302, 51. 8. P. M.—215, 430, 440, Jerusalem, &c., 242.

Offertory Account.

Sept.	28.	Cash, ...	$16 60
		Envelopes (160),	58 75
Oct.	5.	Cash, ...	11 22
		Envelopes (169),	58 85
	12.	Cash, ...	24 85
		Envelopes (158),	82 50
	19.	Cash, ...	20 09
		Envelopes (149),	58 75
	26.	Cash, ...	19 58
		Envelopes (181),	71 30
		Early, ...	56 96
			$479 45

Special Funds.

Clergy House (8), ...	16 60
Sanctuary (10), ...	2 90
Endowment (6), ...	6 61
Burial Fund, ...	2 00
Other, ...	563 90
	$592 01

Clergy House Fund.

October Magazine . .		$15,862 47
658, ...	$15 00	
659, ...	25	
660, ...	25	
661, ...	10	
662, ...	25	
663, ...	25	
664, ...	25	
665, ...	25	
		16 60
		$15,879 07

Sanctuary Fund.

October Magazine, ...		$998 35
420, ...	$ 10	
421, ...	05	
422, ...	2 00	
423, ...	25	
424, ...	20	
425, ...	25	
426, ...	05	
		2 90
		$1,001 25

Donations.

The following are gratefully acknowledged:

A photograph (framed) of Thomas Conner, formerly Sexton, from Mrs. Conner.

Provisions for Clergy House from Mrs. Willcox, Miss Connelly, Mrs. Conner, Miss R.

Flowers for High Altar.

$100 for renovation of St. John's Chapel.

$100 for special Clergy House expenses.

$125 at Rector's discretion.

$10, in memory of Katie Coles, for Altar.

$5, Christian Boers, for Endowment Fund.

$2, Offering for Requiem, Burial Fund.

Baptisms.

Sept. 26. Charles Peter Searle.
Oct. 1. Charles Roehm.
4. Edwin Montgomery Craige.
16. David Sandemann Watson.
26. Harry Howard Searle.

Communicants.

Added.

Charles Roehm.

Marriage.

Oct. 22. Richard B. Koegler.
Laura A. Benjamin.

Burials.

Oct. 9. Sarah P. Doran.
22. Charles M. Andrèe.

699 Communions September 21st—October 26th.

Clergy House Extension.

It is hoped that the work may be finished some time this month, and a complete report of expenditures, in addition to contracts, will then be given.

The interior is being finished with all dispatch, though somewhat delayed through non-delivery of hardware.

The response for furnishing and replenishing has been very generous on the part of the few who have shown interest.

A study of the Building Fund, as given in the different numbers of the MAGAZINE, shows that one-half of the

so-called members of the Parish have not given so much as a dime.

The Clergy are very grateful for the following donations for furnishing the new house:

The Misses Freeman—blankets.

Miss H.—bed spreads, sheets, pillow cases, bath towels.

$20 Anon. $200 Anon.

Miss Kates—tablecloths, napkins, towels, glass towels, down comfortables.

$25.00 from Mrs. G. E. Fryer.

Promises from various other persons of different articles.

Repair Fund.

Receipts.

Whitsun offering	$95.62
Offerings, $5.00, $1.00, $2.00, $2.00, $2.00, $2.00 . . .	14.00
Through Rector, $200.00, $125.00, $50.00, $25.00 .	400 00
Through Rector, Chapel . .	100 00
" "	200 00
" "	50 00
	$859 62

Expenditures.

Curbing	$30 66
Putting drains underground .	60 00
Tie rods in Parish Building .	156 00
Cleaning steam boiler . . .	18 93
Repairing roofs	28 90
Welsbach burners	10 00
Plastering	249 39
Papering St. John's Chapel .	74 20
Paint, varnish, glass, etc. . .	53 83
For work	59 25
Reset boundary wall	115 00
	$856 16

The Altar Guild.

With the new beginning of work, Tuesday and Thursday mornings, it is proper to speak of the great work that the faithful members of the Guild are doing, not only for the Parish, but outside. The amount is only limited by the numbers of workers and their diligence. It is much to be desired that a larger number should devote themselves to the things that must be done, so many people refuse to do anything except what gives them prominence or what they like. They want special work. Such are of no use. A new set of Cottas for the Acolytes is needed, and it will be a favor if anyone who is willing to assist in the making of them would apply after the 9 30 Mass on Tuesdays or Thursdays.

"In the Hour of Death."

Death is the one event common to all men. It is important for every Christian to be informed how to prepare for it and meet it that no necessary preparation may be omitted or neglected. The following counsels are intended, by way of instruction, how to make a good death, that is, how to die in a state of grace; also, to state the rights of a sick person and the proper care of a dead body, as well as the duties owed to the departed soul: The "Parish Priest" has as much right at the bedside of a Christian man or woman, who is seriously ill, as the "family physician" or the "trained nurse." It is a very serious responsibility to risk the eternal loss of an immortal soul for a fancied danger to the patient. A physician or nurse exceeds the limit of their privilege when they forbid, and relatives assume a terrible responsibility when they acquiesce. To deny a Priest his right to minister and expect him to call and inquire at the door, on the footing of an ordinary acquaintance, or, like a messenger boy, is to be guilty of rudeness and discourtesy to the office which he bears, and is only prevented from being a gross insult by the fact that it is done through ignorance rather than intention. The soul needs to be made ready for death by Confession, Holy Communion and Holy Unction. To deny these is to rob it of the "powers of the world to come." There are temptations against which the holiest needs to be fortified. Grace and spiritual consolations are as needful as medicines, stimulants or nursing. During the "article of death," psalms, prayers and ejaculations should be frequently used, the soul committed to God when it has departed, prayer for its rest and peace should be immediately offered, rather than the outcry of a personal loss or selfish grief.

The use of any embalming fluid is advised against. A crucifix, with lighted candles, should be placed at the head of the dead body. Friends should kneel and pray for the soul when they enter the room rather than gaze foolishly with unreal sympathy upon the face. Request should be made that the prayers of the faithful at Mass each day be offered for the soul.

The most hideous mockery of all, perhaps, is the ordinary preparation for the grave. A man should never be dressed as if he were going to his office, or an afternoon tea, or theatre, or his marriage. Such clothes are inappropriate. A woman should not be clothed in opera dress, or walking costume, or a dinner gown. These are the garments of the world which has ceased to affect the person. They may be a suggestion that such an one has died "out of grace" and without hope. The body of a Christian should be wrapped in a winding sheet or a plain black gown, like a pilgrim's garb, without collars or cuffs, laces or ribbons. It is an insult to the dead that they should be artificially prepared by poison or dress to look "life-like." The seriousness of death and its awe should be the impression made upon all. Religious are buried in their habit, because that has been the outward sign that they are dead to the world, and the Clergy in their Vestments, because these are the tokens of the service of God. A crucifix should be placed in the hand.

The coffin should be of a simple pattern, not lined with silk or satin, but with linen or muslin. Flowers should not be arranged around the body; if they are used, they may be put on the floor or on a table at the head or foot. No elaborate metal handles or ornaments.

A wicker coffin and no outer box is preferable that the body may speedily return to earth. The burial, not in a vault, but in the ground, and without brick or stone covering.

The coffin should be closed before the service begins. Watch should be kept by friends day and night, not sitting around discussing imaginary virtues, but praying for the purging away of the remains of real faults. Vespers of the dead should be said on the night before burial, which ought to take place as *soon* after death as possible.

A Requiem Mass should be said on the day of burial, either early or in connection with the burial office, which should always be in the Church. Music is not necessary, and when arranged for, should be simple in character. The hymns should be serious and solemn, with suggestion of resurrection hope, not as though the soul had already attained the Beatific Vision.

Flowers should never be brought into the Church, except a very few, *e. g.*, palms on the top of the coffin. All others should be sent from the house to the cemetery. It is very vulgar to exhibit them in Church.

The grave should be blessed and the body committed, some friends remaining to see that all is properly finished.

The monument should be after some Christian pattern.

The soul should be remembered at the Altar on the same date of the succeeding month and on the anniversary each succeeding year.

Catholics should make their wishes, as to sickness and burial, known to relatives, that they may not be deprived when they are no longer able to express themselves.

Persons should always expect to pay the organist and choir for a burial service.

IRA D. GARMAN,
JEWELER,
101 S. ELEVENTH STREET
1st Door Below Chestnut Street,
PHILADELPHIA.
Diamonds Reset. Fine Watch and Clock Repairing at Moderate Rates.
Formerly with late firm of David F. Conover & Co.
Patron for our Advertisers and readers St. Clement's Magazine.

"Called to Be Saints."

A common reflection will reveal how widely human beings differ. Time and space draw broad divisions.

The herdmen of the plains of Jordan and Canaan were probably different from the herdmen of the plains of New Mexico and Arizona, though a similarity may be noticed, too—the rising and subduing of evil passions.

A narrower range would embrace the contiguous shores of Africa and Italy in apostolic times.

Yet the contraction of view would lessen little or nothing the variety of scene.

If we confine observation to two individuals born of the same parents, we find the contrasts there that time and space develops to such conspicuous magnitude.

We are the material of which all the varieties of mankind are made, and the influences that have produced one or the other of them would have a tendency to make us the same.

This variety, limited by the bounds of humanity, and constitutional as the phases of the moon, is the property of God and of God's Church to mould into lives fit for the Kingdom of Heaven.

Christianity knows no effects of time and no influences of place. The great and the lowly, the poor and the rich, the wise and the unlearned are admitted to her privileges on equal terms. David was a king and Lazarus a beggar; St. Peter a fisherman and St. Augustine a philosopher; St. Barnabus was a landed proprietor and St. Matthew a revenue clerk.

All sorts and conditions of men have contributed to fill the role of saints, and they have done it without deserting their post or neglecting their duties.

If we think that poverty or servitude, horny hands or a black skin are inconsistent with high dignity, the Church thinks quite otherwise. St. Cyprian was a native African and Elisha a ploughman. If we think the pomp and circumstance of royalty or the application and heat of controversy unsuitable occupations for a saint, the Church thinks differently. St. Helen was the daughter of a king and the wife of an emperor and the mother of an emperor, and St. Athanasius defended the faith against the world.

The great Church of God makes saints in every land and of all time without disturbing the ranks and conditions of men into which God has disposed them. St. Etheldreda was a British queen and St. Ann a Hebrew matron. Abraham was a very rich man and Moses a famous lawyer, yet there is no sarcastic insinuation flung at their piety.

And as it was in the beginning so it is now and ever shall be to the end.

Our positions in life are probably sufficiently near the centre of the great stream to render them quite obscure. Be well assured that if ever we are to become saints it will be in that obscurity.

Our glorification will be accomplished by the grace of God and our own co-operation; and the grace of God does its work where we can best co-operate with it, and that is in our natural position.

The graces that will flourish best in our life are those that are native to the soil, and the fruits that are perfect are not those that are forced.

W. J. RULE Telephone 4-21-37 Y

Funeral Director

Refers to St. Clement's Clergy. Orders may be left at the Clergy House.

4812 WOODLAND AVENUE
West Philadelphia

Patronize our Advertisers and mention St. Clement's Magazine.

St. Clement's Magazine.

KALENDAR FOR DECEMBER.

1. Monday (*St. Andrew, Apostle, Transferred*)...Masses, 7, 7.30 and 9.30 a. m. Guild of St. Mary, 8 p. m.
2. Tuesday...Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
3. Wednesday (*St. Francis Xavier, Fr. C.*)...Masses, 6.30, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
4. Thursday...Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
5. Friday (*Abstinence*)...Masses, 7 and 7.30 a. m.
6. Saturday (*St. Nicholas, B. C.*)...Masses, 7 and 7.30 a. m.
7. **Sunday** (*2d in Advent*)...Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 4.30 p. m. Even-song, 5 p. m. Night Service, 8 p. m.
8. Monday (*Conception of B. V. M.*)...Masses, 7 and 7.30 a. m.
9. Tuesday...Masses, 7, 7.30 and 9.30 a. m.
10. Wednesday...Masses, 7 and 7.30 a. m.
11. Thursday...Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
12. Friday (*Abstinence*)...Masses, 7 and 7.30 a. m.
13. Saturday (*St. Lucy, V. M.*)...Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
14. **Sunday** (*3d in Advent*)...Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 5 p. m. Night Service, 8 p. m.
15. Monday...Masses, 7 and 7.30 a. m. (Requiem).
16. Tuesday...Masses, 7, 7.30 and 9.30 a. m.
17. Wednesday (*Ember Day. Abstinence*)...Masses, 6.30, 7 and 7.30 a. m.
18. Thursday...Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
19. Friday (*Ember Day. Abstinence*)...Masses, 6.30, 7 and 7.30 a. m.
20. Saturday (*Ember Day. Abstinence*)...Masses, 6.30, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
21. **Sunday** (*4th in Advent*)...Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. Night Service, 8 p. m.
22. Monday (*St. Thomas, Apostle, Transferred*)...Masses, 7, 7.30 and 9.30 a. m.
23. Tuesday...Masses, 7, 7.30 and 9.30 a. m.
24. Wednesday...Masses, 7 and 7.30 a. m. First Vespers of Christmas, 8 p. m.
25. **Christmas Day**...Masses, 12(0) (midnight), 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m.
26. Friday (*St. Stephen, Proto. Martyr. Abstinence*)...Masses, 7, 7.30 and 9.30 a. m.
27. Saturday (*St. John, Apostle and Evangelist*)...Masses, 7, 7.30 and 9.30 a. m.
28. **Sunday** (*The Innocents. 1st after Christmas*)...Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 5 p. m.
29. Monday (*St. Thomas of Canterbury, Abp. M.*)...Masses, 7 and 7.30 a. m.
30. Tuesday...Masses, 7, 7.30 and 9.30 a. m.
31. Wednesday (*St. Silvester, B. C.*)...Masses, 7 and 7.30 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3. p. m.
Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

Single Copy, 5 Cents. **Yearly, 50 Cents.**

Address all communications to 2026 CHERRY ST., PHILADELPHIA.

Copies may be had at WARWICK'S BOOK STORE, 250 South Eleventh Street.

Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, DECEMBER, 1902.

Parish Notes.

Over 550 names were sent in for All Souls' Day Masses.

The Mothers' Supper will be on Tuesday, December 30th.

Seven Thanksgiving dinners were furnished for poor families.

A surplus of about $50 from the Parish Tea was given to the Poor Fund.

The Christmas treat for the Catechisms will be on Monday, December 29th, at 2 and 8 P. M.

A special prayer of thanksgiving for the recovery of the Bishop was used on the first Sunday in November.

The Offerings on All Souls' Day were for Burial Lot Fund and amounted to $25.70; this Fund now is $541.88.

Mr. S. H. Bateman has been appointed usher of the middle aisle, Mr. Nixon having been unwell for some time past.

The subscriptions and donations for the house at Sea Isle City covered the cost of repairs as well as expense of maintenance.

The Sisters ask, as in former years, for generous donations to provide Christmas dinners for the worthy poor and also for the Mothers' Supper.

On the Sunday nights in Advent, after the first, the Litany will be sung in procession; this is the proper manner. The Congregation stands during the procession and only kneels when the Choir kneels.

The delay in the finishing of the new building still continues. Some of the hardware has come; there is still some of the interior woodwork that has not been delivered. It is impossible to say when the building will be ready.

The Right Rev. the Bishop Co-adjutor made a tour of the churches in the Northwest Convocation on Thursday afternoon, November 13th. He was received, upon his arrival at St. Clement's, by the Clergy of the Parish. He inspected the Church, Parish Building and went over the new house.

Every Christian should make their Communion at Christmas, if possible, on the day itself, carefully preparing for a worthy Communion by self-examination, contrition and Sacramental Confession. Then, indeed, may each one feel that He Who of old time was born of Mary will be again born in their purified souls.

A very beautiful piece of hand-made lace has been given by Mrs. Mowry, in memory of Hiram and Sarah Mann, for St. Katharine's Altar. The design is a vine with leaves and bunches of grapes, the centre is St. Katharine's wheel, with palms on each side and surmounted by a crown. It is a labor of love and has been the work of three years.

The Offerings on All Saints' Day were for the interest on the Mission House Mortgage ($320); they amounted to $126.18. This amount, with $50 promised by the Vestry half-yearly, was sent to Mr. John Douglass Brown, Jr., the Treasurer of the Corporation. A check for $50, received in addition to the above, was given to the Sister in Charge and will be used for some needed repairs.

Rummage Sale.

A sale for the benefit of the Poor Fund will be held in the Parish Building on Tuesday, December 9th, and Wednesday, December 10th, afternoon and evening. Articles of all kinds will be gladly received—partly worn clothing, shoes, household articles of all kinds.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:
THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN.

Rev. G. H. Moffett, in Church on Saturdays, 11-12, 3-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4-5 and 7-9 P. M.

Rev. W. A. McClenthen in Church on Saturdays, 4-5 and 7-8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. S. W. Sears.

Sexton.—Clinton Searle.

Clergy House, 2026 Cherry St.
Bell Telephone 1-44-61 Y.
All Saints Mission House, Cherry and Lambert Sts.

Saint Clement's Tide.

It is not ordinary joy that the Bishop of the Diocese thinks that "it is entirely safe to begin work," and we are glad that his yearly greeting to the Parish is the first one of those that are our annual encouragement. He writes: "It is my hope that the observance of the day may be fruitful in spiritual blessings to you and your people." The Bishop also graciously approved the use of the Collect, Epistle and Gospel.

Devout "followers," after proper preparation, came and received Christ the Lord, at the early Masses; at the Solemn Mass a large number of friends of the Parish assisted. F. Sargent preached (St. Jude 20, 21) on the loyalty to the Faith, willingness to suffer, and love of Jesus, which must characterize the martyr, showing how St. Clement's has always borne witness to these, taking its share in the wonderful spiritual force of the Catholic Revival which has reached all countries and awakened the devout spirit.

At night the Procession of the Guilds of the Sodality was a solemn stately march of those whose love and enthusiasm was not afraid or ashamed to bear witness to the power of the Truth and their devotion to their Lord, even although they might shrink from the necessity, in all times the faithful have been called upon to testify publicly as to their position and choice. F. Sargent again preached.

277 Communions and over five hundred and fifty dollars for the Endowment Fund testify to the underlying devotion of our people.

The Choir, under Mr. Sear's faithful training, sang Gounod's Troisienne Masse Solennelle, No. III, in the morning, and at night, Smart's Magnificat in E flat and Warwick Jordan's Te Deum in C.

The entertainment for the children of the Parish took place on Monday evening, November 24th, and was a very enjoyable occasion. A comedy called "Murder Will Out" was given by some of the girls—Misses Virginia Finney, Catharine Gibison, Bella Hepburn, Theresa Mullen, Lizzie Renard and Sadie Brown taking part. It was very well done and aroused much laughter. Then Miss Savidge, who had kindly come in to sing, gave several entertaining songs, Mr. Sears playing the accompaniments, and the children, by request, joining in the chorus of the last one. The music was followed by a drill, in which Misses Emma and Bessie Barraclough, Lillie Johnson, Ethel Mullen, Bella Hepburn, Virginia Finney, Catharine Gibison and Lizzie Renard took part. The girls were dressed in reversed costumes, and the grotesque false faces and unexpected gestures were very amusing. All those present seemed to enjoy the evening thoroughly, and many words of appreciation were heard for the girls and the music.

The Parish Tea on Tuesday night was very well attended in spite of the weather, some few outside friends, Revs. H. P. Dyer and A. Hess among them. Mr. Brinton and Miss Fryer kindly sang and our friends from the Pennsylvania Institution for the Blind gave instrumental music. Rev. R. H. Paine, of Mount Cavalry, Baltimore,

an old and valued friend, and Rev. A. Goldring, of Paget, Bermuda, made addresses. A loyal and devoted spirit has pervaded the whole festival and once more gave evidence that those who "rejoice in the yearly solemnity of Blessed Clement" are true to their traditions and customs.

May our Lord Christ ever protect and guide His faithful ones, and may our Patron, St. Clement, ever aid us by his prayers.

Missionary Box for China.

It is planned to prepare and send a box to China this year. The Altar Society have promised to make a set of vestments of white silk, Chasuble, Stole, Maniple, Chalice, veil and burse. The cost of the silk has been promised. It may be, later on, we can supply all—amice, girdle, purificators, corporal. St. Saviour's Ward, C. B. S., will provide silver Chalice and paten, and, it is hoped, Cruets, Wafer Box, etc., and, as far as possible, all things needful for proper celebration of the Mass. Some old silver has been promised and $10 toward further cost of sacred vessels. Contributions of money for this box are asked from members of the Parish. Further particulars will be published as soon as arranged.

St. Ignatius, New York.

The new Church, situated at West End Avenue and Eighty-seventh Street, was dedicated on Sunday, October 19th. It is a handsome building and worthy of the skill of the architect, Mr. C. C. Haight.

Rev. Arthur Ritchie, the Rector, was one of that zealous and enthusiastic band of young men who did so much for St. Clement's in those earlier days. His work at St. Ignatius has been of wonderful spiritual force and depth, and every Catholic owes him a debt of gratitude for his persevering and unflinching witness to all that we hold dear. In this new and greater sphere of usefulness we desire not simply to testify to what is apparent to all, but also to wish him God speed.

Offertory Account.

Nov.	2.	Cash,	$32 16
		Envelopes (164),	57 80
	9.	Cash,	30 67
		Envelopes (170),	58 60
	16.	Cash,	34 55
		Envelopes (167),	71 65
	23.	Cash,	232 48
		Envelopes (226),	86 35
		Early,	40 49
			$644 75
	27.	(Thanksgiving Day)	
		For Poor Fund,	$79 66
		Episcopal Hospital,	27 50

Special Funds.

Clergy House (11),	$39 55
Sanctuary (13),	17 80
Endowment (26),	336 89
All Saints' Sisters,	126 18
Burial Lot,	30 20
Pavement (3),	40 00
Other,	8 73
	$599 35

Clergy House Fund.

November Magazine		$15,879 07
666,	$ 0 50	
667,	25 00	
668,	10	
669,	10	
670,	1 00	
671,	25	
672,	10	
673,	1 00	
674,	1 00	
675,	50	
676,	10 00	
		39 55
		$15,918 62

Sanctuary Fund.

November Magazine,					$1001 25
427,	$1 00		435,	10 00	
428,	25		436,	5 00	
429,	50		437,	50	
430,	15		438,	10	
431,	10		439,	05	
432, 34,	15				
					$1019 05

Donations.

The following are gratefully acknowledged:

Provisions for Clergy House from Mrs. Willcox, Mrs. Conner, Mrs. A. Brock.

Bundle of men's clothes.

Flowers for High Altar, also for St. Katharine's from Mrs. Field, Jr., in memoriam.

For Clergy House pavement, $20, $10, $10.

Candles for Crypt Chapel.

$12, cost of reframing Crypt pictures.

$10, for sick poor, through Miss Perrine.

$1, Missions Northwest Convocation.

$5, for All Saints' Sisters, from Miss Hoyt.

$1, for All Saints' Sisters, Anon.

$10, for All Saints' Sisters, in memory of Julia Dunlap.

$10 from the Misses Lex for Chalice for China.

Alb with wide lace for festivals.

$20, Thank Offering for Holy Communion.

Clergy House dinner, Miss Julia Brock.

The Clergy are specially grateful for the following donations for furnishing the new house.

$50 for library table, to be designed by Mr. Sellers.

$100, for mantel and sideboard in refectory.

$15 from Mrs. Boudinot; also curtains, carpet, books, tableclothes.

Rug for library.

$5 from Mrs. Penrose.

Some India remnants for covers.

Desk chair from Mrs. S. Decatur Smith.

Towels, bath towels, dinner service of Worcester ware and photograph with oak frame, from Mrs. Joseph Willcox.

Tablecloths and napkins from Misses Jessie and Emma Robertson.

Two rugs from the Misses Howell.

Kitchen utensils from Mrs. Lex.

$3 from Miss Fryer.

Triple picture, framed, from Mrs. Lambdin.

The Sister in Charge acknowledges clothing from Miss Sanford, Miss Hartshorne, Miss Cowell, Miss Sellers, Miss Penrose, Miss Wandell Miss Casey, Mrs. Willcox, Miss McElroy, Miss Bates, Mrs. Lukens, Mrs. Decatur Smith, Miss Hutchinson, Anonymous, 4. Also various things for Rummage Sale.

Baptisms.

Nov.	1.	Estelle Allen Hipple.
	8.	Jane Elizabeth Roehm.
	13.	Jessie Isabelle Stuart McLauchlan.
	13.	Nene Russell.
	16.	Gladys Wrigley Benjamin.

Communicants.

Transferred.

Frederick Ehrenfeld.

Ellen R. Cabeen.

Marriage.

Nov. 12. Louis Franklin Shugars, Jr. Helen Laura Myers.

Burials.

Nov.	9.	Robert Montgomery.
	11.	Ellen Robethson.
	12.	Sarah Thompson.
	15.	Charles J. Rowland.
	15.	Alice Fanze.

703 Communions October 26th—November 23d.

9372 Communions during the year.

Hymns for December.

December 7th, 11 A. M.—46, 49, 311–Part 2, 45.

8 P. M.—2, 54, 398 (A. and M.), 59.

December 14th, 11 A. M.—50, 49, 311–Part 2, 52.

8 P. M.—65, 136, 398 (A. and M.) 1.

December 21st, 11 A. M.—48, 49, 311–Part 2, 203.

8 P. M.—57, 197, 398 (A. and M.), 14.

December 25th, 11 A. M.—59, 60, 482, 56 (W. 1, 4, 5, 6, 8), 61, 58, 62.

December 28th, 11 A. M.—59, 60, 482, 68, 56, 62.

8 P. M.—61, 68, 57, 58, 59, 60, 482, 62.

St. Clement's Altar Guild.

Officers 1902-1903.

Chaplain—The Rector.
Director—Mrs. Harry Connelly.
Treasurer—Miss Mary F. Lex.
Secretary—Miss A. S. Brown.

Committee of Management.

The Directress and the Secretary *ex-officio.*
Miss P. D. Neill.
Mrs. S. McKean Bayard.
Mrs. Wm. Halsey Wood.

Summary of work done during the year:

For St. Clement's.

2 dossals for St. Katherine's Altar, white damask chasuble, amice, stole and maniple, 3 linen surplices, 2 albs and 6 purificators. Value, $305.20.

For Other Parishes.

Gifts.

3 stoles, 1 maniple, 2 burses and veils, and 1 set Altar linen. Value, $70.00.

Gifts of Work, the Price of Materials being Paid.

1 super-frontal, 2 burses and veils, 1 pulpit fall, 2 sets book markers and 1 stole. Value, $195.00.

Orders.

Materials for set of Altar linen and 1 surplice. Value, $11.00.

Work Stamped.

1 chasuble, 7 stoles, 3 maniples, 6 burses and veils, 1 super-frontal, 1 pulpit fall, 4 sets book markers, 2 sets orphreys, 2 ornaments, 1 fair linen, 4 corporals, 1 amice, 1 palla—34 pieces. Value, $30.30.

The Guild is making a set of Eucharistic vestments, chasuble, amice, stole, maniple, burse and veil for the Bishop of Delaware. Several members have been working on them during the summer, and it is hoped that they will be finished for Christmas.

As their missionary work for this year the Guild has promised, at the suggestion of the Chaplain, a set of white Eucharistic vestments for the Missionary Bishop of Hankow for use in his jurisdiction. A number of other gifts have been promised, and there are several orders.

The Committee of Management again desire to remind the members of the Parish that the care of the vestments has been given to the Altar Guild, and they cannot keep them in repair, and furnish new ones when needed, without financial aid. It has also been necessary to import a quantity of silk from England, as it is impossible to buy the proper colors in this country, except in very expensive silks. This will empty the treasury at present, although it will eventually save a great deal of money.

Contributions to the Vestment Fund, no matter how small, will be most acceptable and may be given to the Rector or to the Treasurer of the Guild.

Treasurer's Report.

Dr.

To balance November, 1901,	$97 90
Dues of members, 1901-2,	106 50
Donations,	35 00
Sale of work and materials,	198 46
Return from draft,	7 18
Medals,	3 00
	$448 04

Cr.

Instruction,	$105 46
Materials,	260 62
Printing,	4 25
Sundries,	5 75
Balance,	71 96
	$448 04

(Signed) MARY F. LEX,
Treasurer.

Children's Fund.

Receipts.

Dec., 1901.	Balance,	$21 57
	Donations (19),	115 50
		$137 07

Expenditures.

Infant School,	$25 00
Christmas Entertainment,	30 70
St. Clement's Entertainment,	9 45
Excursion,	20 00
Children's Clothing,	20 00
Sundries,	20 50
	$125 65
Balance next year,	11 42
	$137 07

Donations of money are kindly asked for coming year. It is hoped many will respond even with small amounts.

The Incarnation.

Christianity is supposed to have something to do with civilization. Where the former is there is always the latter. The propagation of the Gospel dispels barbarism. That it is the pioneer in this work and institutes and sustains civilization might be allowed to pass without dispute by Christians. Thus the missionary becomes a benefactor to all around, benefiting the savage first and directly and all others indirectly—since the barbarian is an undesirable neighbor, as might be illustrated by certain differences arising within the memory of living men, in Asia, Africa and America.

This is not particularly lucid to us. If civilization is the effect of Christianity it cannot possibly precede it. If civilization depends upon Christianity it could not continue without it. Neither of which conclusions is true.

This limits the civilizing work of Christianity to the present operation of converting the savage, which is a limitation of some extremity, considering how small the fraction is that represents the proportion of savages in process of conversion to the whole number under Christian influence.

It appears to us, unless we are prepared to believe, persons who repudiate Christianity sink into barbarism, that the civilizing work of Christianity is not worth considering.

Our idea of civilization is something different, quite. It is the creation of the social instinct inherent in human nature; an instinct which is a distinct endowment of the mind, having its own function and not confused with any other. It may be vitiated or paralyzed; a man would still be a man if it were. Its operation precedes that of reason. On the satisfaction of this instinct society exists and its future development proceeds, the principle of its adhesion being, do to others as you would have others do to you. It supposes the same instinct in others.

Whatever may be the attainments of a community, generation or nation, they are the result of the operation of this power. Producing civilization it produces the conditions which alone render human attainments possible.

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It creates the sphere of all mental activity. Whatever perfection humanity may arrive at, that perfection is not the result of enlarged mental capacity, but of the superior external conditions under which that activity was permitted to operate—and that is civilization, and that is the dominion of the social instinct.

Civilization is accomplished without Christianity because it is generated from an operation that Christianity is not the author of. It reached its most brilliant perfection before Christianity came into the world. Its pursuits have led some into positions of fancied opposition to Christianity and they have declared their hostility accordingly. But it is a desirable state. Everyone is concerned in its universal spread because it is the accomplishment of the design of God. When man was made he was made a social being—made in the image of God. And God is not a solitary Person. It is not the work of Christianity, but of an instinct as old as human creation. It is not the work of man but of God, who made man social in the beginning. It is not an accidental ornament but an essential constituent. If a man could be found without it he would be incapable of civilization. He might become a domesticated animal but not a civilized man. It is an entity capable of attaining the end of its creation. It has no element in it now that was not in it in the beginning. It is constituent in human nature not applied. Its sphere of action is as wide as the world, and its object is the attainment of worldly perfection. Its value is that it is the ground on which Christianity does its work—if she does not find the ground prepared for her she has to prepare it for herself. When civilization has done its best work is the time when Christianity begins, and that is when she did begin—in the days of Augustus.

Christianity is so immeasurably above civilization that it seems incredible anyone could confuse them. Their relative positions are so important that they cannot be ignored without disregarding the common truth that the general mind has to be prepared by the general circumstances of the age for great changes. And the work of Christ and his apostles would remain an enigma.

When civilization had consummated its work and the world was brought to the height of its glory it was prepared, as it never was before, and never has been since, for the greatest that it was ever to undergo here or hereafter. That change was that man was to be divine in the mystery of a Sacrament. Not that he was to be reformed, but reintegrated. Not that he was to become a better creature, but a new creature. But great and incomprehensible as the change was, man was prepared for it as well as he could be, because the structural principles of civilization are the same with those of Christianity. They are both ordained for the race, not for a part. They both cover the whole of human life, beginning before reason begins. They are both a possession of right, not a possession of favor. The working principles are the same. In one the bond of perfection is, do to others as you would have others do to you, and in the other it is charity.

W. J. RULE Telephone 4-21-37 Y
Funeral Director
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St. Clement's Magazine

Vol. XIX PHILADELPHIA, MARCH, 1903 No. 3

KALENDAR FOR MARCH.

1.	**Sunday** (*1st in Lent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
2.	Monday (*St. Chad, B. C.*)	Masses, 7 and (Requiem) 7.30 a. m.
3.	Tuesday	Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
4.	Wednesday (*Ember Day. Abstinence*)	Masses, 6.30, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
5.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
6.	Friday (*Ember Day. Abstinence*)	Masses, 6.30, 7 and 7.30 a. m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
7.	Saturday (*SS. Perpetua and Felicitas, M.M. Ember Day. Abstinence*)	Masses, 6.30, 7 and 7.30 a. m.
8.	**Sunday** (*2d in Lent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
9.	Monday	Masses, 7 and (Requiem) 7.30 a. m. Guild of St. Mary, 8 p. m.
10.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
11.	Wednesday (*St. Constantine, K. M.*)	Masses, 6.30, 7 and 7.30 a. m.
12.	Thursday (*St. Gregory, B. C. Doct.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
13.	Friday (*Abstinence*)	Masses, 6.30, 7 and 7.30 a. m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
14.	Saturday	Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
15.	**Sunday** (*3d in Lent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
16.	Monday	Masses, 7 and (Requiem) 7.30 a. m.
17.	Tuesday (*St. Patrick, B. C.*)	Masses, 7, 7.30 and 9.30 a. m.
18.	Wednesday (*St. Edward, K. M.*)	Masses, 6.30, 7 and 7.30 a. m.
19.	Thursday (*St. Joseph, Spouse of B. V. M.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m
20.	Friday (*St. Cuthbert, B. C. Abstinence*)	Masses, 6.30, 7 and 7.30 a. m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
21.	Saturday (*St. Benedict, Ab. C.*)	Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
22.	**Sunday** (*4th in Lent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
23.	Monday	Masses, 7 and (Requiem) 7.30 a. m.
24.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
25.	Wednesday (*Annunciation of B. V. M.*)	Masses, 6.30, 7, 7.30 and 9.30 a. m.
26.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
27.	Friday (*Abstinence*)	Masses, 6.30, 7 and 7.30 a. m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
28.	Saturday	Masses, 7 and 7.30 a. m.
29.	**Sunday** (*Passion Sunday*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
30.	Monday	Masses, 7 and (Requiem) 7.30 a. m.
31.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3. p. m.
Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

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The Clergy House.

On Monday evening, February 9th, quite a number of the Congregation came to the Clergy House that they might extend their good wishes to their Clergy. Many who were not able to come, with Christian courtesy, sent cordial greeting or regrets for their absence. We are afraid that some did not understand the notice in the MAGAZINE—we are sorry; while others had reasons, no doubt, sufficient in themselves and satisfactory, for not coming—the Clergy regret that they could not have had their greeting. Some few "friends of the Parish" were kind enough to come, and the Rev. Robert H. Paine, of Baltimore, was again our honored guest. The life in the new house has about settled down to ordinary routine, and experience only confirms the original expectation that the building is in every way an ornament to the property and admirably adapted to its use and purpose. The final accounts will not be printed until the various bills are paid and the things which are not yet in place, such as the filter, shades, pavement, are completed. The money for all these is in hand, so that a work of such importance and cost is added to the Parish property free of all incumbrance and complete in all its appointments. It is only fitting to call attention to the generous act of Mr. Sellers, who only accepts a commission on the amount of the original contracts and makes an absolute gift of the plans for alteration, extras, furniture, Church doors, Parish Building plans, together with his own personal supervision. Mr. Riggs, the contractor, has also treated us in very generous fashion, making no extra charge for the alterations in plans, and also in several matters where the contract did not require it, giving us the advantage of better work and material, as well as giving that attention to the whole work which has resulted in our possessing an edifice of the highest class; his foreman, Mr. McDonald, taking that special care in everything that made it almost impossible for any mistakes to be made; while the cheerful courtesy of all the persons concerned in the prompt attention to the little deficiencies that have shown themselves has left us no cause for any complaint.

Rules for Lent.

Fasting.—Abstain from flesh meat on Wednesdays and Fridays; also on Ember Saturday and Easter Eve; on other weekdays eat it only at principal meal. Be simple as to quality of food; abstain from places of amusement and other pleasures.

Prayer.—Hear Mass, if possible, every day; if unable, visit the Blessed Sacrament or make act of Spiritual Communion each day. Receive Holy Communion at least each Sunday. Make Confessions more frequently. Be more fervent in private prayers and self-examination. Make regular meditation. Read some spiritual book or book of instruction. Use Intercessions for Conversion of Sinners, perseverance of the faithful, repose of the souls of the dead.

Alms Giving.—Give one-tenth of your income; promise some definite sum for Church expenses and charity. Make a personal rule, write it down and offer it to God for His Honor and your soul's welfare. Live in charity with all.

Each one should cultivate some special virtue that belongs to Christian life and character, such as humility, gentleness, patience, kindness.

Books for Reading.

A list of books suitable for reading in Lent may prove useful:

Canon Knox-Little's "Manual for Lent;" "Treasury of Meditation."

"Preparation, Notes on Preparation for Holy Communion;" preface by F. Congreve.

Rev. S. S. Coles' "Lenten Meditations."

Rev. A. Ritchie's "Spiritual Studies on St. Matthew's and St. John's Gospels."

The volumes of the "Oxford Library of Practical Theology."

Rev. Darwell Stone's "Outlines of Christian Dogma."

Wakeman's "History of the Church of England."

St. Clement's Magazine.

PUBLISHED MONTHLY BY
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Single Copy, 5 Cents. Yearly, 50 Cents.

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PHILADELPHIA, MARCH, 1903.

St. Clement's Magazine, Year 1902.

To balance on hand 1 23-02,		$3 15
To subscriptions, donations and single sales, ...		139 71
To receipts from advertisers,		136 00
		$278 86
Paid for printing, . .	$243 18	
" postage, envelopes, etc., . .	38 14	
		281 32
Deficit, ...		$2 46

10th February, 1903.

Parish Notes.

The telephone number is again changed; it is now 1–41–94 A.

Week-day services, until further notice, will be in St. John's Chapel.

The Office of the Guild of St. Mary is postponed to Monday, March 9th.

Mr. Sears' organ recital on February 14th was very well attended and much enjoyed by all.

The Office of the Guild of the Holy Cross will be omitted this month on account of the retreat.

Spohr's "Calvary" will be sung in the Church on Wednesday evening, April 1st, at 8 o'clock.

Subscriptions and donations for Easter flowers may be enclosed in marked envelope or sent to the Misses Arnold.

The Anniversary Mass for the repose of the soul of Emily Robins, a benefactor, was said on Monday, February 9th.

The gate on Appletree Street and the south door of the Church are open on weekdays; also for Confessions on Saturday nights.

The Bishop of Fond du Lac sends a copy of Fond du Lac Tracts No. 3 entitled "Catholicity and the Vincentian Rule," some parts of which will be found useful.

Generous alms are needed that the current year's accounts may be closed with all bills and salaries paid; the wet weather during the winter has left a large deficiency in the ordinary offerings.

Several of the Church windows on the Cherry Street side have been broken lately. It is a point of view essentially papal that finds merit in such wanton destruction of Church property.

The books of the Accounting Warden are closed on March 24th. It is very important that all delayed pew rents and envelopes shall be paid before that date in order that he may settle all bills.

The cost of replacing one pillar of the south porch will be $80, but it is necessary. New storm doors at the north entrance will also be put in place now. Donations toward the cost of these improvements will be acceptable.

List of Communicants.

After Easter the Parish list is revised. The names of all those who are not *known* to have made their Communions at least once during the year are taken off the list of *Communicants in good standing*, not to be restored until they have again fulfilled their Christian duty. They are to all purposes *suspended*, and cannot be given letters of transfer; in case of removal, they can only obtain a record of Confirmation or previous standing as Communicants. Those who for any reason have made their Communions in some other Church should take pains to inform the Clergy in writing of that fact.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:
THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN,
THE REV. E. N. WEBBER.

Rev. G. H. Moffett, in Church on Saturdays, 11-12, 3-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4–5 and 7–9 P. M.

Rev. W. A. McClenthen in Church on Saturdays, 4–5 and 7–8 P. M.

Rev. E. N. Webber in Church on Saturdays, 8–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. J. Howard Climenson.

Organist and Choir-master } Mr. S. W. Sears.

Sexton.—Clinton Searle.

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All Saints Mission House, Cherry and Lambert Sts.

Parish Support and Other Claims.

In order that the Church may be lighted, warmed, cleaned and kept in repair, money is needed; certain charities have to be maintained, obligations to the Diocese met; something is also needed for the support of the clergy. The duty rests upon the members of the congregation. The means should be as regularly and generously provided as circumstances permit. Everyone should give a definite amount; as a matter of fact, many do not do this; not only do they shirk their proper share, but they do what amounts to nothing at all. It is no wonder their prayers are unanswered and the love of God lost.

Lady Day, March 25th, is the beginning of another Parish year; not only is it desirable that those who have been faithful in the past should continue so, but also that many others should realize their shortcomings and behave in an honest and honorable manner.

Envelopes will be sent to all who are not in arrears, and will also be supplied to any others who request such supply. A parish like St. Clement's, which is maintaining such large and necessary interests, unaided by those who have an equal duty, is not under any particular obligation to give to exotic works. Under the Board of Missions where the religious part is the least important of the things done, the true worship of Almighty God is a kind of afterthought. Yet it is often an encouragement to some heroic priest who, because he teaches and practices only the worship of God, is unaided by the board when his work is unexpectedly aided. It is a little absurd also for a Committee of Sustentation Fund to ask our congregation to aid in giving a salary of $1000 a year to some clergyman who confines his work to a couple of Sunday services and voting right at conventions, when the amount appropriated for the support of the parish clergy does not nearly reach that amount, and the work done is considerably in excess of ordinary Sunday duty. It is rather a yoke for priests who have been faithful to the Church's canonical rule and practice to be berated and abused for not being enthusiastic about the support of "widows and orphans" whose existence is due to the selfish and wrong-headed perversity of those who have refused to submit themselves to proper ecclesiastical discipline. It is hardly just to ask those who believe that the Prayer Book standard of Sunday and Holy Day Mass is obligatory to be required to assist in maintaining some so-called mission stations whose only approach to religion is the International system of Sunday School lessons and the building up of a Society of Christian Endeavour. It is somewhat difficult to understand why a few favored, hence acceptable to a coterie of respectable gentlemen in New York, should be supported by a tax called "Apportionment Plan." The efforts do not seem to inspire respect, for the frantic appeals for more money are incessant. The character of the work acceptable to this committee may be

judged by the information given in the *Spirit of Missions* about the various points, some of which is sufficient to make any Christian person blush for shame, that at the demand of a few wealthy men such unnecessary outlay of funds should be tolerated.

To return to ourselves, the most important extra parochial claim upon us is the support of the Mission House of the All Saints' Sisters where the example of the dedicated life is a witness against wealth, worldliness, selfishness—a place where those who are so minded may find some spiritual rest, quiet and refreshment. This is an advantage for all, even though the support falls upon us alone. As an outgrowth of this, the house at Sea Isle City for the women and children demands our interest and support. The spiritual privileges are not forgotten in the material benefit; Mass is said daily during the summer months. Other places and parishes where the Catholic religion is practiced have a claim upon us superior to many highly favored and approved works whose usefulness is mainly that no one is taught anything definite or objectionable. This position, while right, true and just, necessarily exposes us to attack and criticism; but we must submit to this, for it is part of the witness for truth that we should expect to be evil spoken of.

Do not, under any circumstances, give your money or efforts for any unworthy cause.

Hymns for March.

1st, 11 A.M.—84, 255, 311, p. *ii*, 92.
8 P.M.—148, 49, 70.
8th, 11 A.M.—91, 637, 311, p. *ii*, 287.
8 P.M.—146, 50, 69.
15th, 11 A.M.—254, 186, 311, p. *ii*, 198.
8 P.M.—8, 42, 2.
22d, 11 A.M.—197, 277, 311, p. *ii*, 192.
8 P.M.—28, 26, 135.
29th, 11 A.M.—96, 97, 311, p. *ii*, 200.
8 P.M.—93, 65, 48.

St. Mary's Hymnal is used at 8 P. M.

Psalm li is sung after the Blessing.

Offertory Account.

Feb.	1.	Cash,	$21 97
		Envelopes (155),	46 60
	8.	Cash,	22 75
		Envelopes (142),	49 51
	15.	Cash,	27 92
		Envelopes (170),	61 35
	22.	Cash,	35 32
		Envelopes (237),	65 10
		Early,	64 99
			$395 51

Special Funds.

Clergy House (9),	$50 10
Sanctuary (11),	5 20
Endowment (16),	4 68
	$59 73

Sanctuary Fund.

February Magazine, . . . $1,063 80

471,	$ 10	479,	10
472,	2 00	480,	05
473,	1 00	481,	25
474,	10		
475-6,	10		
477,	1 00	Total,	$1,069 00
478,	50		

Clergy House Fund.

February Magazine . . . $16,547 89

701,	$10 00	707,	5 00
702,	2 00	708,	1 00
703,	10 00	709,	10
704,	10 00		
705,	2 00		
706,	10 00	Total,	$16,597 99

This fund is now closed; a full account will be printed later. The history of it is a joy and the result a blessing to the whole Parish.

Donations.

The following are gratefully acknowledged:

$5. "In memory of Eleanor, January 31st," for Guild of Holy Child.

Mrs. K. A. Taylor, roses for Altar of Our Lady on Candlemas.

Lilies (anonymous), 50c.

Tickets for Samaritan Shelter, Miss R.

Provisions for Clergy House, Mrs. Willcox, Mrs. Connor.

Foreign Missions, $1.

South Door, $100, $10.

"Thank offering to Almighty God for recovery from illness," Clergy House Fund, $5.

Vestments for China, $2.

Chalice, etc., for China, $3, $5.

Poor Fund, $5, 50c.

Manual for Blind, 50c., $1, $1.

Lace rochet for Solemn Even-song and Processions.

Palla for chalice, of very beautiful lace.

$15 for "furnishings."

The Sister in Charge acknowledges the following donations: Clothing from Mrs. Davis, Mrs. Norris, Mrs. Dallett, Mrs. Phelps, Mrs. Linnell, Mrs. Willcox, Mrs. Foote, Mrs. Bayard, Miss Cowell, Miss Sellers, Miss Boyd; anonymous, 4.

Baptisms.

Feb. 15. Elizabeth Brown.
Samuel Brown.

Communicants.

Transferred.
Cecil Martin Hay.

Burials.

Feb. 18. Leonard Harvey Diehm.
19. Ann Fitzgerald.
20. Emily Rudd.

583 Communions, January 25th–February 22d.

Retreats.

Ash Wednesday, Parochial retreat.

March 2d to March 6th, Retreat for Outer Sisters of All Saints at the Mission House. Conductor, Rev. S. C. Hughson, O. H. C.

Sunday, II Lent, March 8th, Retreat for Guild of the Holy Cross at the Mission House.

Mid-Lent Sunday, March 22d, Retreat for men. Addresses (in Chapel of St. John Evangelist) at 9.30 A. M., 2.30 and 5 P. M.

The Clergy will gladly arrange to provide meals for any who give in their names before Friday, March 20th.

Passion Sunday, March 29th, Retreat for Guild of St. Vincent. Addresses (in Chapel of St. John Evangelist) at 9 A. M., 3 and 5.15 P. M.

Thursday in Passion Week, April 2d, Retreat for Guild of St. Mary. Addresses in Chapel of St. John Evangelist.

It is expected that the rule of *Silence* shall be observed during the period of each retreat.

Concerning the Law of Fasting.

It is only with the law of fasting that we are concerned. Fasting in itself is neither here nor there. It is not an act of Christianity any more than marriage is. Probably everybody in the world fasts; probably every people and every generation of past time has fasted. It antedates the Ten Commandments by thousands of years. It is found in the laws of all religions and nations from China to Yucatan. In Britain it was taught by one religion that was extinct before the Christian era and by another that arose in the seventeenth century. In this immense period it seems to have lost nothing in estimation, for the Presbyterians place fasting along with the due administration and worthy receiving of the sacraments instituted by Christ. That which was universally practiced before Christianity was known, and has continued universal since, cannot owe any of its virtue to Christianity. It is simply a usage of mankind and is of no interest to us beyond an item of history.

But fasting in obedience to law is another story. Law includes the notion of penalty. Disobedience is a demerit. Fasting means something when its neglect becomes an offense.

That a public law of fasting has been in full operation in the Christian religion from the beginning, and for the greater part of the time was administered by the civil authority, and that Christ drew a sharp distinction between obedience to his law and the worthlessness of fasting not subject to it, even though it seems to have been of considerable severity, no one will dispute.

Law accompanies a nation and develops as a nation develops. In the unsettled tribe individual command is the only law. As life becomes settled and the various arrangements assume

constancy, law appears more definite. Its history will at any time present the variations representing the changes through which the nation passed and the uniformity of its operation certifying the perpetuity of its obligation. This is the law that regulates fasting as it has regulated sacrifice. No one would suppose a heathen or Jewish sacrifice an act of Christian worship at all; neither could their fasting be. We might fast to starvation; ignoring the law, it would do us no good, for without law neglect of fasting would not be wrong.

History sustains the necessity of the law: sacrifice without the law of God, in one era in Britain, came to offering human victims; in another age fasting was reckoned along with sacraments. In both cases the extreme would seem to have been reached. The necessity of the law involves obedience and penalty.

Notwithstanding the extraordinary rigidity of the Presbyterians in this matter and their acknowledged influence, we are inclined to think their teaching has lost some of its vigor, and the result must be discouraging; that the high standard, which we take to be the most exalted of all Christian bodies repudiating Catholic authority, is not generally reached; that fasting is infrequent at best, and not seldom entirely unknown.

This is the most natural result. If the law of fasting be not organic but contributive, not permanent but optional, not binding under pain of sin, it will be obeyed or not according to the good pleasure of each individual. It will be a utilitarian measure, and original law is not the doctrine of utility. The law of nations was not derived from the Epicureans, but the Stoics. It will be obeyed as the law of marriage is obeyed: where the law of marriage is not the law of God, but of man, the natural result is that each individual observes it as it suits his purpose. We may instance societies outside the Church where Christian marriage has been enforced with all the human power that could be commanded, but with results as indifferent as in the matter of fasting. If God be not offended when a man puts away his wife and marries another, whose business is it but that of the persons concerned? It is all a matter of social and political economy. Divorce and polygamy should seem the most natural and reasonable. It is a high compliment a man pays to his reason when he rejects as an insult the arbitrary imposition of being tied to one wife or fasting on Friday. We do not see what possible scruple anyone could have about divorce and concubinage who has none about breaking the fasts.

Still, they have scruples. They abhor the manners of the wicked. Many who are far from not sinning give their voice against it. Multitudes are protesting against divorce; the same multitudes, generally, who are protesting against drunkenness. And they will continue to protest, because they are the multitudes on which Jesus Christ has compassion as he had in the days of his mortal life. They may defy the laws of God and in the vanity of their mind set up others of their own, but the time comes when they can proceed no further, for their folly is manifest to all men. They know things are wrong without knowing why; they hate the wrong, but are powerless to remove it. Divorce and drunkenness go on in bold defiance, while education and every natural virtue is appealed to in vain.

When man returns to God and submits himself to His laws—of which the law of fasting is one—that he has despised, he will become a worker together with Him who alone can re-establish the order that has been confused, the order for which the human heart, stamped with the image of God longs, longs for the holiness which was his when that law was given, the law that was given to keep him holy, the law that nothing in heaven or earth can resist, and obeying which man becomes God's instrument for good; can use those concurrent forces of education or other natural powers, and his action will be in harmony with nature and grace, will be as gentle, as silent, as irresistible as the rising sun.

Ancient Penitential Discipline.

From the beginning of the Christian Church, a fast was always observed before the Feast of the Resurrection. By the fourth century, at least, this had been settled into the fixed season of Lent, and was especially observed as a time for preparing candidates for baptism, and penitents for absolution. It appears that on Ash Wednesday all penitents—whatever time their penance was imposed, and penances were imposed at all times—appeared and shared in the general humiliation. On Maundy Thursday, those whose penances had been performed were admitted to absolution.

The regulations of the early Church for sin and sinners are calculated to startle twentieth century Christians. They show that in those days there was an appreciation of the awfulness of sin far deeper than exists to-day. This awfulness lay chiefly in the fact that sin separated the sinner from God. Since this was the real and spiritual result of sin, the Church promptly ceased giving the sinner God's blessings. What sin did to the sinner secretly and in the sight of God the Church did openly and in the sight of men. And when once a person was debarred from communion for gross sin the process of restoration was long and painful, attended by real deprivation and genuine humiliation; and an excommunication was an actual thing, published throughout all the Church. The penitential system was most rigorous when the Church was in the greatest danger from fierce persecution. At this period, idolatry, murder and impurity were sins which could not be absolved. If the sinner repented, made his public confession and humiliation, he would be commended to the mercy of God, but never again allowed to receive the Holy Communion. Later, in times of less stress, this rigor was mitigated.

[Penances for these sins lasted from five to thirty years, and others were in proportion. A detected thief did two years' penance; a girl who married without her parents' consent, three years; and false witnesses, five years. Persons with confirmed habits of profanity and children who forsook their parents under the pretext of religion were liable to excommunication. Men and women, rich and poor, were alike subject to discipline. Children under age and clergy in minor orders were not excommunicated because corporeal punishment was the accepted way to deal with them. St. Augustine tells us that not only schoolmasters and parents, but bishops in their consistories, used forty stripes save one as a corrective.]

A person desiring to be admitted a penitent had to present himself or herself, unwashed, fasting, clothed in sackcloth, with ashes upon the head, and make usually an open and public confession of the sins. In addition to the public confession, a preliminary private confession also was often required; and lesser sins were privately confessed where no public confession was demanded. Penitentiary priests were especially appointed for the precise purpose of hearing confessions and preparing penitents to receive absolution from the bishop. During the term of penance, penitents had to cut off their hair, go veiled, abstain from feasting and other innocent diversions, refrain from marriage, observe all public fasts, show great liberality to the poor, and serve the Church in burying the dead. [These penitents were divided into four classes, *flentes* or mourners, *audientes* or hearers, *genuflectentes* or kneelers, and *consistentes* or co-standers. The mourners had their place in the church porch, where they prostrated themselves and implored the prayers of the passers-by. The hearers were allowed to stand in lowest part of the church, hear the Scriptures read and the sermon preached, but were not allowed to

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stay for any of the prayers. The kneelers were allowed to kneel in the nave, hear themselves prayed for and receive the bishop's blessing by the laying on of his hands. The co-standers might remain throughout the mass, but could not share in the oblation or in the communion.] When the penance was completed, the penitent, still clothed in sackcloth, was publicly received by the bishop at the altar or still more publicly at the reading desk.

One remarkable thing which attracts attention in the records of those early years is this: that this penitential system was not merely an ideal; it was an actuality, and there are recorded cases in which it was strictly carried out. Such considerations may at least stir one thought in the mind—that sins to-day are not less sinful because punishment is less severe. A soul in mortal sin in the year 1903 is exactly as sinful as a similar soul in the year 250, and deserves a similar discipline. The fact that the Church now deals with such a soul with the utmost leniency, instead of the utmost severity, does not alter the nature of sin. We can learn something of that nature by studying ancient severity, although no system on earth could ever adequately represent the awfulness of that which separates a soul from God. Faithful Christians should be stirred by the Church's leniency to deeper penitence and more profound gratitude, instead of concealing their sins, and either partially or entirely rejecting the Church's penitential system.

The Priesthood.

Speaking of the Clergy of St. Alban's, Holborn, Mr. Russell says:

"Their lives may be expressed in three words—*Sacerdotium est sacrificium*. Men of good position, of private fortune, of university education, of abilities certainly not below the average—in some respects, which conduce to professional success, conspicuously above it—they gave to the work of the Church and the service of the poor, health, means, ease, comfort, the countenance of their ecclesiastical superiors and all hope of preferment. They made the surrender, not in a sudden gust of soon-repented enthusiasm, but by a deliberate and sustained act of calculated sacrifice. And the sacrifice was not more deliberate than complete. In youth and middle age and advancing years, at morning, at noon, at night, in summer and winter, in sickness and in health, in workdays and holiday time, in popularity and in persecution, these men gave themselves, body and mind and soul, to the work which they had undertaken."

It is a noble and deserved tribute, but they did it as a matter of course. No priest is true to his vocation who does not live in the same spirit of sacrifice. It matters not whether he is rector of a wealthy parish with an exorbitant salary or the curate of a struggling mission striving for a better-paying job, or a missionary hired and paid by a foreign board, if sacrifice is lacking, there is no fruit of his labors. It is a rare and unappreciated trait.

The ordinary parish vestry "fixes" the salary of the rector they call as the most important inducement for him to accept. They are right; it is ordinarily the controlling influence. The convention, before they elect a bishop, fixes his salary, for they are sure that otherwise they cannot get the man they want. It is all wrong and the Church can never do its work until it is changed, and instead of increasing the salaries of the clergy, they should all, bishops as well, be brought down to the lowest limit, then unworthy "worldlings" who listen to the counsel of "respectable" laymen with money will be crowded out, and sacrifice will be the test of effort. This ideal should be held up to candidates; it cannot be, of course, by bishops, who themselves do not honor it, or by professors, whose only acquaintance with it is through earnest effort to avoid it and render its experience impossible. Most of our leading clergy, apparently, have never made one act of deliberate and sustained sacrifice for the cause of the Master, and they set the pace for those who are looking forward to Holy Orders.

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The "Practical" Skirt Hanger



which is shown in the lower picture has won the approval of many women who appreciate the great value of this device, which enables them to preserve the shape and set of their skirts and with a great saving of closet room. Any skirt can be removed from the rod without removing others. You will find them indispensable. Price, express paid, $1. Each "Practical" Skirt Hanger consists of four separate skirt supporters and one Closet Rod.

GUARANTEE OFFER. Anyone purchasing the "Practical" Trousers Hanger and Press or the "Practical" Skirt Hangers may return them within 60 days, at our expense, if they are not perfectly satisfactory, and we will immediately refund the full purchase price.

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St. Clement's Magazine

Vol. XIX PHILADELPHIA, APRIL, 1903 No. 4

KALENDAR FOR APRIL.

1.	Wednesday (*St. Gilbert, B. C.*)	Masses, 6.30, 7 and 7.00 a. m. Guild of St. Vincent, 8 p. m.
2.	Thursday (*St. Francis of Paula, C.*)	Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m.
3.	Friday (*St. Richard, B. C. Abstinence*)	Masses, 6.30, 7 and 7.30 a. m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
4.	Saturday (*St. Ambrose, B. C. Doct.*)	Masses, 7 and 7.30 a. m.
5.	**Sunday** (*Palm Sunday*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
6.	Monday (*before Easter*)	Masses, 7, 7.30 and 9.30 a. m. Meditation, 10 a. m. Stations of the Cross, 8 p. m.
7.	Tuesday (*before Easter*)	Masses, 7, 7.30 and 9.30 a. m. Meditation, 10 a. m. Stations of the Cross, 8 p. m.
8.	Wednesday (*before Easter*)	Masses, 6.30, 7, 7.30 and 9.30 a. m. Meditation, 10 a. m. Stations of the Cross, 8 p. m.
9.	**Maundy Thursday**	Masses, 6, 7 and 8 a. m. Solemn Mass, 9 a. m. Meditation, 10 a. m. Stations of the Cross, 8 p. m.
10.	**Good Friday**	Matins, 7 a. m. Meditation, 8 a. m. Children's Service, 9 a. m. Altar Service and Reproaches, 11 a. m. The Passion, 12 to 3 p. m. Even-song, 5 p. m. Stations of the Cross, 8 p. m.
11.	Saturday (*Easter Even*)	Mass, 7 a. m. First Vespers of Easter, 8 p. m.
12.	**EASTER DAY**	Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins 10.30 a. m. Children's Service, 3 p. m. Solemn Even-song, 8 p. m.
13.	Monday (*in Easter Week*)	Masses, 7, 7.30 and 9.30 a. m.
14.	Tuesday (*in Easter Week*)	Masses, 7, 7.30 and 9.30 a. m.
15.	Wednesday	Masses, 7 and 7.30 a. m.
16.	Thursday	Masses, 7, 7.30 and 9.30 a. m.
17.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m.
18.	Saturday	Masses, 7 and 7.30 a. m. Guild of Holy Child, 8 p. m.
19.	**Low Sunday**	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
20.	Monday (*St. Serf, B. C.*)	Masses, 7 and (Requiem) 7.30 a. m.
21.	Tuesday (*St. Anselm, B. C. Doct.*)	Masses, 7, 7.30 and 9.30 a. m.
22.	Wednesday	Masses, 7 and 7.30 a. m.
23.	Thursday (*St. George, M. Patron of England*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
24.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m.
25.	Saturday (*St. Mark, Evangelist*)	Masses, 7, 7.30 and 9.30 a. m.
26.	**Sunday** (*3rd after Easter*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
27.	Monday	Masses, 7 and (Requiem) 7.30 a. m.
28.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
29.	Wednesday	Masses, 7 and 7.30 a. m.
30.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, *every* Sunday, 3 p. m.
Infant Class, *every* Sunday, 3 p. m.
Girls' Bible Class, *every* Sunday, 3 p. m
Women's Bible Class, *every* Sunday, 3 p. m.

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Passiontide.

Again we are to keep the Passion with Our Blessed Lord, following the event of His Holy Sufferings, that we may learn to suffer with Him. Christians trust only in the Precious Blood of the Son of God; they know no other or newer gospel and they look to Him to be saved.

There are some people who deny the necessity of His Death, who treat sin as an episode in life and see no need for repentance; such, in a very real way openly crucify the Son of God afresh and put Him to an open shame. They are more guilty than the people of Jerusalem, for these living people know what they are doing. The false judgment of Pilate and the treachery of Judas Iscariot are mild in comparison with the words and deeds of those who now scorn the Virgin Born and deny the Only Saviour. In such condition of affairs it is the duty of all who love and believe in Him to bear their witness bravely.

Good Friday Dispensation.

The Bishop of the Diocese, under date of March 4th, writes in reply to a request to permit some food and coffee to be taken in the morning: "I entirely approve the relaxation of the strict fast of Good Friday in accordance with the specifications which you named in your letter of the 2d."

Lenten Retreats.

The addresses on Ash Wednesday were very well attended and many seemed to be making the retreat with spiritual profit.

The Outer Sisters' retreat at the Mission House was made by over thirty. Rev. S. C. Hughson, O.H.C., was the conductor.

Fifty-four persons made the retreat on Sunday, March 8th, at the Mission House. Rev. E. N. Webber gave the addresses.

The retreat for men took place on Mid-Lent Sunday (March 22d).

The retreat for the members of the Guild of St. Mary will take place on Thursday in Passion Week (April 2d).

The Guild of St. Vincent will make their annual retreat on Passion Sunday.

Confirmation.

The Bishop of the Diocese has appointed the evening of June 5th (being Friday in Whitsun Octave) for Confirmation at St. Clements.

Sponsors and parents are reminded of the solemn obligation resting upon them to take care that the baptized children shall be brought to the Bishop for this Sacrament as soon as such children come to years of discretion, *i. e.*, know good from evil. Care should be taken and trouble should not be avoided that this duty be fulfilled. Names of such children and adults who have never received the Sacrament may be given to the Clergy or Sisters. Instructions will begin immediately after Easter.

Herman G. Batterson, Priest.

The interest of the Parish in Dr. Batterson arises from the fact that he was Rector of St. Clement's, March, 1869, to April, 1872. It was his brave stand for Catholic privileges that first made St. Clement's the pioneer for the true inheritance of the Church and the rallying point for Christians; ably assisted by that loyal band of devoted men of whom Father Sword told us at St. Clement's tide, 1900 (the Guild of the Holy Cross) the true faith was here taught and practiced and the consequences accepted. May God's peace dwell in his soul!

Reports.

The following have been received:

Twelfth annual report of the Church Training and Deaconess House.

Pennsylvania Society for the Prevention of Cruelty to Children (35th).

Society for the Advancement of Christianity in Pennsylvania (91st).

The City Mission Directory for 1902.

Sale of Indian Lace.

The Indians' Hope Association will hold a sale of laces and other articles made by the Indians of our Church Missions at the Church House, Twelfth and Walnut Streets, on Tuesday, March 31st, from 11 to 5, Miss Sybil Carter will have charge of the lace.

St. Clement's Magazine.

PUBLISHED MONTHLY BY

J. C. GOODWIN, Jr.

Single Copy, 5 Cents. Yearly, 50 Cents.

Address all communications to 222 ASHLEY ST., GERMANTOWN, PHILADELPHIA.

Copies may be had at WARWICK'S BOOK STORE, 262 South Eleventh Street.

Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, APRIL, 1903.

Parish Notes.

No Guild Offices in Holy Week or Easter Day.

The Endowment Fund amounted to $9181.70 on March 1st.

April 12th is the day of the consecration of St. Clement's Church.

Rev. H. R. Sargent, O. H. C., will preach the Passion on Good Friday.

By order of the vestry, a second pillar of the south porch is to be renewed.

Admission to the gallery will be by ticket only, on Palm Sunday and Easter Day.

The expenses of Ash Wednesday retreat were $3.60; the offering for that purpose $3.35.

A house filter has been put in position; also Venetian blinds and shades for the windows.

A volunteer choir has been singing at Even-song on week-days; the attendance has been good.

Mr. J. C. Goodwin, Jr., was elected Warden of the Guild of St. Vincent at the annual meeting.

Annual election of vestrymen will be held on Easter Monday, April 13th. Polls open at noon.

There will be no sermon at Even-song on Easter Day on account of the length of the service.

The asphalt pavement is being laid on Appletree Street the whole length of the church property.

A larger number of Christian people than usual availed themselves of the ancient discipline of the Ashes.

A requiem Mass for the repose of the soul of Dr. Batterson was said in the Crypt Chapel on Monday, March 16th.

Donations and subscriptions for Easter flowers are asked for; they may be put in envelope and marked "Easter Flowers."

Quite a large sum of money is owing on account of pew rents. It is requested that persons should settle as soon as possible.

The windows on the Cherry Street side of the church have been covered with galvanized wire, because of the breakages of glass.

The Church Litany has been sung in procession on Sunday nights; it inspires devotions and a large number of strangers have been coming.

The Sister in charge has sent out collecting cards in place of usual Easter entertainment or sale and hopes a large sum may be realized from them.

Members of St. Vincent's Guild prepared the envelopes, sorting, numbering and dating the whole supply. This has been one of their duties for several years past.

The work of putting the new south doors in place was begun about the middle of March; this will be a very great improvement and ought to interest many people.

Rev. S. C. Hughson, O. H. C., gave a Meditation for the Philadelphia members of the Confraternity of the Christian Life in St. John's Chapel on Saturday, March 21st.

Miss Sanford reports $9.50 additional received for the Manual for the Blind; this makes $55 in all. The book is now being printed as the amount covers the cost.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:
THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN,
THE REV. E. N. WEBBER.

Rev. G. H. Moffett, in Church on Saturdays, 11-12, 3-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4-5 and 7-9 P. M.

Rev. W. A. McClenthen in Church on Saturdays, 4-5 and 7-8 P. M.

Rev. E. N. Webber in Church on Saturdays, 8-9 P. M.

Organist and Choir-master } Mr. S. W. Sears.

Sexton.—Clinton Searle.

Clergy House, Twentieth and Appletree Streets.
Bell Telephone 1-41-94 A.

All Saints Mission House, Cherry and Lambert Sts.

Pew rents are due in advance, April 18th. Checks payable to *St. Clement's Church* may be sent by mail; renters may also pay at the vestry room, Monday, April 6th, 2 to 4 P. M.

The week-day services were transferred to the church on March 16 and immediately a better attendance was observed. Many who are not parishioners have been coming quite regularly.

The offerings on January 19th for mission work in the Diocese amounted to $69.55 and has been divided between St. Elizabeth's Church (building fund), and Church of St. John Chrysostom (current expenses).

A member of the congregation has arranged to have the South Garden made ready; this includes the trimming of trees, shrubs, etc., the sodding of space in front of new house, and planting of some hydrangea bushes, also shade trees along Appletree Street.

Persons who wish to see any of the clergy in the church will find an electrical connection direct to each study. On the right side of the middle door of the church will be found a plate with push buttons; the name is over each one, and a small buzzer above will indicate whether the priest is in the house.

The clergy of the Parish have been preaching in various places: Rev. E. N. Webber, at St. Paul's, St. Luke's, Germantown, and All Saints' School, Germantown; Rev. F. D. Ward, at St Elizabeth's, St. Michael's, Wilmington, Del.; Rev. W. A. McClenthen, at Transfiguration, Calvary, The Annunciation, St. Elizabeth's, St. Timothy's and Mount Calvary, Baltimore.

Packages of envelopes for next year have been distributed; in some cases the numbers have been changed. If anyone has been overlooked, they may easily remedy the defect, and if anyone desires a supply they may be obtained. It is a great satisfaction that for the most part those who accepted envelopes for the year past have faithfully carried out the plan and paid regularly.

It is particularly requested that all communicants fill out the cards for Easter Communion with their Christian name, residence and hour; and if at some other altar, to state it. It will be a convenience if communicants of other parishes, expecting to make their Communion here, fill out cards, that we may have an idea as to numbers. Kindly send in cards as early in Holy Week as possible.

Calvary.

Spohr's "Calvary" will be sung in the Church on Tuesday evening, March 31st, at 8 o'clock, instead of Wednesday, April 1st. The choir of St. Paul's Church, Camden, N. J., will take part. Cards of admission may be obtained by members of the congregation from the Choirmaster or Clergy and will be good for admission up to 7.40 o'clock, when others will be able to get in.

We understand that this music has only been sung once in Philadelphia, so it will be an opportunity to be taken advantage of.

Offertory Account.

March 1.	Cash, ...	$62 48
	Envelopes (243),	59 85
8.	Cash, ...	38 21
	Envelopes (193),	46 76
15.	Cash, ...	43 27
	Envelopes (301),	134 90
22.	Cash, ...	53 45
	Envelopes (171),	74 07
	Early, ...	122 77
		$635 76

Special Funds.

Endowment (15), ...	$6 87
Clergy House, etc. (5), . .	26 02
Sanctuary (23), ...	12 08
Other, ...	513 36
	558 33

Sanctuary Fund.

March Magazine, ... $1,069 00

482,	$2 00	494,	02
483,	1 00	495,	5 00
484,	1 00	496,	10
485,	25	497,	10
486,	11	498,	50
487,	10	499,	25
488-490,	15	500-3	20
491,	1 00		
492	25		
492-3,	10	Total,	$1,081 13

Donations.

The following are thankfully acknowledged:

London Guardian each week.

Manual for Blind, $5.00; through Miss Lex, $11.00.

Foreign Mission Work, $1.00.

Provisions for Clergy House, Mrs. Willcox, Anon, Mrs. Connor, Miss Howe, Miss C.

Vestments for Church of Our Saviour, Alaska, $1.00.

Burial lot, $1.00.

50 Prayer Books.

$5.00 for thank offering for safe return from sea, Mrs. G. H. Rogers.

Alb for Crypt Chapel.

$1.00, Chalice for China, in memory of E. H. R.

New doors, $2.00, $1.00.

$5.00 thank offering for William's recovery from a dangerous illness, C. H. Furnish.

Clothing from Mr. Alfred Trotter.

For pavement, $5.00.

Thank offering ($50) for recovery from illness.

In memory of I. M., $25.

In memory, $10 for Clergy House Fund.

Rose bushes for south garden from Mrs. Sullivan and Mrs. Rachel Johnson.

Lady Day—flowers for Crypt Chapel from Mrs. Taylor; also anon.

$2.00 for comfort and peace I have found in St. Clement's Church.

The following books have been received from Mrs. Grubb for Clergy House Library: "St. Vincent de Paul," Monseigneur Bougand; "The Mystery of the Temptation," Rev. W. H. Hutchings; "God's Witness in Prophecy and History," Rev. J. C. Bellett; "The Life of Love," Rev. Geo. Body; "The Guided Life," Rev. Geo. Body; "The Little Sisters of the Poor," Abel Ram; "Way of Interior Peace," Fr. de Lehan; "Year of Affections," A. Willon; "Spiritual Instructions," Rev. T. T. Carter; "The Fruit of the Spirit," Rev. W. C. E. Newbolt; "Father Damien," Ed. Clifford; "St. Charles Borromeo," E. H. Thompson; "Light of Life," Rev. W. J. Knox Little; "Life and Times of John Kettlewell," Nicholas Ferrar; "James Skinner, Life of," "Charles Lowder, Life of," "Bible Teachings," Rev. R. M. Benson; "Henri Perreyoe," St Lear; "St. Monica," Bougand; "Heavenly Stairs," G. S. Hollings; "Christian Life," Rev. G. Congreve; "St. John of the Cross," Rev. W. H. Hutchings.

The Sister in charge acknowledges the following donations of clothing: Mrs. Lukens, Mrs. Willcox, Miss Vine Boulter, Miss Cowl, Miss Sellers, Mrs. Rechless, Anon, Anon, also quantity of flannel and gingham.

Baptisms.

Feb. 26th. Mabel Likens.
March 5th. George Charles Connor Hassell.
Beatrice Ethel Allen.
15th. Richard Moffett Rommel.

Communicants.

Added.

Margaret P. Pridham.
Herbert M. Morris.

Transferred.

Essie Collins.

Burials.

March 2d. Norris Harmon.
11th. Jane Miles.

958 Communions February 22d to March 22d.

Hymns for April.

5th, 11 A. M.—99, 96, 98, 99, 111, 97, 311-pt. *ii*, 192.
8 P. M.—93, 49, 41, 104.

9th, 11 A. M.—309, 109, 322, Psalm 22.

10th, 11 A. M.—111.

12th, 11 A. M.—130, "Hail Festal Day;" 131, 134, 128, 135.
8 P. M.—137, 131, 134, 128, 130, "Hail Festal Day;" 135.
Psalms 113, 114, 118.
Te Deum.

19th, 11 A. M.—130, "Hail Festal Day;" 131, 134, 128, 135.
8 P. M.—137, 126, pt. *ii*, 131, 128, 134, 130, "Hail, Festal Day;" 135.
Psalms 113, 114, 118.

26th, 11 A. M.—138, 131, 137, 197.
8 P. M.—138, 128, 132, 137, 197.

Easter Offerings.

The succession of rainy Sundays has affected the income of the Parish quite considerably. A generous Easter offering for current expenses would enable us to go through the summer without any deficit. For the past eight years the Parish has not borrowed any money to meet its debts, although sometimes the balance in bank has been low. In the year ending March 24th it was difficult to make our way. We should like to have many more persons do their full share.

Easter Day.

Members of the Congregation will be admitted (for the Late Mass) through the door of the Parish Building, up to 10.30 o'clock, when the corridor doors will be opened. Communicants of the Parish are reminded of the privilege and benefit of their Easter Communions and warned to prepare themselves that they may with proper dispositions receive the Sacred Body and Blood of the Only Saviour to their soul's health and salvation.

Easter Confessions.

The hours of the Clergy during Holy Week will be as follows:

Rev. G. H. Moffett—Tuesday, Wednesday and Thursday, 10.30-11, 4-5, 7-8; Good Friday, 3-5.30, 7-10 P. M.; Easter Even, 9-12.30, 2-5.30, 7-10.30.

Rev. C. C. Quin—Thursday, 4-5, Good Friday, 4-5, 8-9; Easter Even, 4-5, 8-10.

Rev. F. D. Ward—Thursday, 4-5, 7-8; Good Friday, 4-5; Easter Even, 3-5, 7-10.

Rev. W. A. McClenthen—Thursday, 4-5; Good Friday, 7-8; Easter Even, 4-5, 7-8.

Rev. E. N. Webber—Thursday, 7-8; Good Friday, 8-9; Easter Even, 3-4; 8-9.

It is hoped that many will take advantage of the earlier days and not put off their Confession until the last moment.

Father Benson.

We are indebted to the courtesy of the Mother Superior of All Saints' for a photograph of the founder and first Superior of the Society of St. John Evangelist. This Parish owes a great debt to him for his willingness to undertake the care at a critical time in its history and for the great privilege which it enjoyed during the period of that intimate connection. A good friend, he ever provided for the spiritual welfare of the people, and through the union privileges were enjoyed and benefits had that belong to the cherished history and have left indelible marks on the souls of the people. The photograph is enlarged from one taken, we believe, about the time that he retired from the office of Superior and began his "pilgrimage" around the world, which concluded in his years of witness in Boston, "Satan's Seat." The photograph hangs now in the library of the Clergy House.

Rev. Dr. Upjohn, Rector of St. Luke's, Germantown, sends copies of two sermons preached by him and printed by request, "The Correction of the Present Local Title of the Church." A careful reading and study cannot but help to the understanding of this matter. The ordinary layman, however, is hopelessly ignorant of spiritual things and ready to believe and to be convinced of anything except truth, as witness his letters to the press or his speeches at Diocesan or General Convention.

Easter.

Easter joy is the anticipation of that latter day when the Redeemer shall stand upon the earth; when, after worms shall have destroyed these mortal bodies of ours, we shall rise and in our flesh see God. It is the fruit of the hope that when this troubled dream of life is over and dust returns to dust as it was, the dissolving habitation of God will be guarded by Him until the great Archangel's note of doom shall call to judgment; when we shall rise as He rose, in the image of the Heavenly. A hope that is grounded on the eternal fact that the soul of the Saviour returned to the tomb and, re-entering the cold and silent body, He rose and came forth triumphant.

The Resurrection took place a long time ago and in a distant land. The report is spread throughout the world and is come down to us; the strange occurrences of that night when the Roman guard was watching round the dead Christ, peering through the mists of fear and gloom, not knowing what to expect as the hours dragged slowly on and the dismal darkness thickened. The stillness is broken by a sound like the distant rush of a coming storm; the earth heaved and trembled; the trees quivered and rustled in the darkness; and a figure of dazzling whiteness passed before them and pushed aside the stone from the grave. Recovering from their swoon of terror, they rushed away to the city and told the authorities what had happened. From that day to this, worshipers of the risen Saviour from every nation under Heaven have gone to pay their devotions there and have heard the same tale and gazed in reverence on the place where angels from Heaven came and gazed and knelt when they saw the empty tomb and the grave clothes lying that had wrapped the dead. Men walked and talked again with their Lord and God in the flesh and blood that was rent asunder by the soldier's lance, now glorified, immortal. This is the narrative we have heard, that the faithful millions down the generations have heard, that the Gospel confirms, and that an unbelieving world denies.

Geniuses of human invention have woven many fancies and believed many incredibilities—denying the Resurrection, giving the lie to Scripture, charging the Apostles with fraud and Our Saviour with connivance, and the Christian world with folly.

What they believe is not the least concern to us. It is too much to expect anyone to keep pace with a belief that changes from age to age and from Sunday to Sunday; on which could not possibly be established any Easter joy at all. No human being ever built an elaborate scheme of happiness on that which was doomed to change and vanish before it was realized. Nobody ever believed a tale in which no two reporters agreed. That which is fickle never commanded the actions nor the affections nor the belief of anybody. Its highest accomplishment is the outward conformity to the custom of Christians throughout the world—the patronage of high religious festival at this season of the year—the habit dictated by the wisdom that discerns and appropriates the serviceable—a chaos of vague, confused, fluctuating ideas, fortuitous emotions and empty feelings.

We rejoice in the definite assurance that our nature has triumphed over death and risen glorified—the nature into which was poured the treasures of holiness that constituted it the life of the world forever—the nature through which alone we have access to God and Heaven—through which alone God visits His people—by which only we are filled with grace and made one body with Him, that He may dwell in us and we in Him.

That is the solid consolation we desire now and which will remain when feeling and fancy shall have faded away and the fire of life is smouldering under the ashes of gray old age, and when the angel calls us from the business of time to the judgment of eternity.

Discipline.

"If any man will come after Me, let him deny himself and take up his cross and follow Me" was the restraint imposed on human action by Him who came to rescue a fallen world.

The unbridled gratification of desire is the history of the world's ruin. The dignity and glory of restraint is the history of its restoration. The stern, hard outline of the Cross, with its pain, death and suffering is the standard set up. It is a puzzling world, full of bright promise, but big with disappointment. Set before men duty rather than desire, self-restraint rather than self-expansion, as the master motives. We need to restore "I ought" as a formula of life instead of "I like" or "I choose." The Church ever puts before us the great necessity and the supreme dignity of discipline; it is needed at the present time. The public discipline, the merciful tribunal of penance, the

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healing humiliation of confession, are what the Church counsels for the struggle with sin, together with fasting and self-denial. The world has lost much in its neglect of fasting; temperance has lost its power and its meaning. The system of the Church is stern and draws down the wrath of the fanatic and the scorn of the shallow; it reaches down into the very texture of life, demands that her children conform and promises a service which is dominion and a knowledge which is life, a fullness and liberty greater than is the result of license.

The baptized child is put under discipline immediately, starts out on life pledged to give up, to believe and to do. The Church insists on a particular attitude toward some of the great forces of life. The child says, "I shall think as I like"; the Church says, "You are pledged to *renounce* the world, the flesh and the devil." The modern world shrinks from definite terms, decided action and a positive attitude; it accepts much of the devil's teaching. Some knowledge of the world is welcome and the flesh is pacified with the remark that a weise should try to be a man, not a monk. The Church insists on "renounce," a severe word with a note of defiance; it is protest as well as avoidance. The barriers between right and wrong are being pulled down and we are urged to accept a morality with customs not objectionable to the man of the world.

The devil, we are told, does not exist; the early scriptures are legends; there was no fall; man is getting better by self-reliance and self-development and must not waste time or calling upon an imaginary Being or going to church. Unless a man is loyal to his pledged attitude toward these three real enemies, he becomes perplexed and loses way. The world wants co-operation, does not care for fasting, alms-giving, self-denial and shudders at the bare suggestion of confession or discipline or self-restraint; it has its powers and is hard to resist.

The flesh is a foe which easily disguises itself. The child is pledged before it has been met; we have a race of informed but not educated; family life is degraded; an unholy paganism is supreme.

The Church also says you are pledged to believe all that and only that which God teaches; the form of sound words is the way of salvation. Few accept that failures to believe are as sinful as failures to obey in those who have the opportunity. The sinner's hell, punishment; the very idea of salvation, atonement, the threats and warnings of God are either ignored or openly despised. The Christian has pledged himself to give up all that God hates, to do all that God wills. Duty rises up, for conduct is not left to inclination; the relation to God and to one's neighbor is a matter of a solemn pledge; offenses against God are as serious as crimes punished by law of the land. The Church, the ministry, the doctrine of Holy Trinity, are part of God's plan and revelation. Our religious duties are not a matter of caprice. We have a duty to our fellow-men; we need discipline to restore and carry out all this. The doctrine of the Fatherhood of God is the popular one; it is a grand one if it be supported by the knowledge of a Saviour and a doctrine of grace by means of a sanctifying Spirit. With this we can go into the world which we were meant to regulate and subdue. —Condensed from article by Canon Newbolt in *The Treasury*, March, 1903.

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St. Clement's Magazine

Vol. XIX PHILADELPHIA, JUNE, 1903 No. 6

KALENDAR FOR JUNE.

1. Monday (in Whitsun Week)	Masses, 7, 7.30 and 9.30 a. m.	Guild of St. Mary, 8 p. m.
2. Tuesday (in Whitsun Week)	Masses, 7, 7.30 and 9.30 a. m.	Confirmation, 8 p. m.
3. Wednesday (Ember Day. Abstinence)	Masses, 6.30, 7 and 7.30 a. m.	Guild of St. Vincent, 8 p. m.
4. Thursday	Masses, 7, 7.30 and 9.30 a. m.	Mothers' Meeting, 8 p. m.
5. Friday (St. Boniface, B., and his Companions. Ember Day. Abstinence)	Masses, 6.30, 7 and 7.30 a. m.	
6. Saturday (Ember Day. Abstinence)	Masses, 6.30, 7 and 7.30 a. m.	
7. **Trinity Sunday**	Masses, 7, 9 and 9.15 a. m.	Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 4.30 p. m. Solemn Evensong, 8 p. m.
8. Monday (St. William of York, B. C.)	Masses, 7 and (Requiem) 7.30 a. m.	
9. Tuesday (St. Columba, Ab. C.)	Masses, 7, 7.30 and 9.30 a. m.	
10. Wednesday (Feria of St. Margaret, Q.)	Masses, 7 and 7.30 a. m.	C. B. S. Vespers, 5.15 p. m.
11. Thursday (St. Barnabas, Apostle. Corpus Christi)	Masses, 6.30, 7 and 7.30 a. m.	Solemn Mass, 9 a. m. Mothers' Meeting, 8 p. m.
12. Friday (Abstinence)	Masses, 7 and 7.30 a. m.	
13. Saturday	Masses, 7 and 7.30 a. m.	
14. **Sunday** (1st after Trinity)	Masses, 7, 8, 9.15 and 11 a. m.	Matins, 10.30 a. m. Solemn Evensong, 8 p. m.
15. Monday	Masses, 7 and (Requiem) 7.30 a. m.	
16. Tuesday	Masses, 7, 7.30 and 9.30 a. m.	
17. Wednesday	Masses, 7 and 7.30 a. m.	
18. Thursday	Masses, 7, 7.30 and 9.30 a. m.	Mothers' Meeting, 8 p. m.
19. Friday (SS. Gervase and Protase, MM. Abstinence)	Masses, 7 and 7.30 a. m.	
20. Saturday (Feria of St. Edward, K. M.)	Masses, 7 and 7.30 a. m.	
21. **Sunday** (2d after Trinity)	Masses, 7, 8, 9.15 and 11 a. m.	Matins, 10.30 a. m. Solemn Evensong, 8 p. m.
22. Monday (St. Alban, Protom. Martyr of England)	Masses, 7 and (Requiem) 7.30 a. m.	
23. Tuesday	Masses, 7, 7.30 and 9.30 a. m.	
24. Wednesday (Nativity of St. John Baptist)	Masses, 7, 7.30 and 9.30 a. m.	
25. Thursday	Masses, 7, 7.30 and 9.30 a. m.	Mothers' Meeting, 8 p. m.
26. Friday (Abstinence)	Masses, 7 and 7.30 a. m.	
27. Saturday	Masses, 7 and 7.30 a. m.	
28. **Sunday** (3d after Trinity)	Masses, 7, 8, 9.15 and 11 a. m.	Matins, 10.30 a. m. Solemn Evensong, 8 p. m.
29. Monday (St. Peter, Apostle)	Masses, 7, 7.30 and 9.30 a. m.	
30. Tuesday	Masses, 7, 7.30 and 9.30 a. m.	

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.

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Ascensiontide.

The mysteries of the Kingdom of God are not interesting or attractive to the natural man; he does not see the use of confession and absolution; he believes in committing sin and then forgetting all about it, rather than coming with contrition for forgiveness; he does not believe that Jesus is present, as He has promised in the Blessed Sacrament, and therefore he does not come into the presence of the Blessed Saviour to make his supplications, thanksgivings and intercession. It does not make any difference to him; he does not come to God's house on the great days of the Church year to testify to his loyalty to the Risen and Ascended Lord; human love, earthly gain, worldly profit control and direct his aims and motives, the heavenly delights have no influence over him. Such individuals discuss religion, criticise doctrine, discipline and worship with all the assurance of "the learned," but in practice they do little, they care less. Many Christian people neglected the Feast of the Ascension; to them it was no different from any other Thursday in the year, the fact celebrated has no meaning in their lives.

At 7 o'clock a solemn mass was sung, with a fair attendance of worshipers; the choir and acolytes had breakfast in the refectory of the clergy house. Later on the boys of the choir, under the care of the Rev. C. C. Quin and Mr. Sears and the other clergy as guests, went to Laurel Springs, N. J., for a day's outing, which, from every account, they enjoyed very much.

The alms for the Seashore Home, perhaps owing to the fact that notice was not given on the previous Sunday, only amounted to $28.05, it is hoped that those who did not have a favorable opportunity will put their donation in the box or else in an envelope properly marked.

Communicant List.

Canon XVI, § 2, of the Digest of the Diocese of Pennsylvania requires an annual report to be made as to communicants, the lapsed, the excommunicate, those lost sight of by removal. It is necessary that every parishioner, to be *in good standing*, must at the very least have performed their Easter duty. Those who do not take sufficient interest in their religion to attend to this only moderate obligation have not cause of complaint when some time after they learn that their names have been removed from the parish list and so reported to the Registrar of the Diocese.

Thomas Alfred Starkey, D. D.

It is eminently proper that we should take some notice of the greatly beloved Bishop of Newark, whose soul went forth into the nearer presence of Almighty God on Rogation Sunday, May 17th, not to bear any testimony to his life services or personal worth, but to ask the prayers of the faithful for the repose of his soul. The special interest arises from one fact, on November 4, 1868, his name was officially presented to the vestry for election as Rector of this Parish, and we have reason to think that he ever looked back upon this as a reason for calling forth his sympathy in its affairs. May his soul rest in peace!

Corpus Christi.

The Thursday after Trinity Sunday is always set apart for the celebration of the Feast of the Blessed Sacrament. This year it is June 11th, the Feast of St. Barnabas, Ap., which has a Collect, Epistle and Gospel, and so may not be transferred. The early masses will be of St. Barnabas. At 9 o'clock a solemn mass will be sung in honor of the Blessed Sacrament. Vespers of the C. B. S. will be sung in St. John's Chapel on Wednesday, at 5.15 P. M., and the annual meeting of St. Saviour's Ward will be held in the lower vestry immediately after.

St. Clement's Magazine.

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PHILADELPHIA, JUNE, 1903.

Parish Notes.

The Tuesday Bible Class is discontinued.

The morning sermon will be at the end of High Mass.

The Catechism, the Little Catechism and Women's Bible Class is discontinued.

After Trinity Sunday there will be only a Low Mass at 9.15 on Sundays and no instruction.

A pyx made of gold, for carrying the Blessed Sacrament to the sick and dying, is being made for the Church.

It was unavoidable that the arrangement for laying the tiles in the south porch should have been made during the Rogation days; it no doubt caused some inconvenience, and for that we are sorry.

The Guild of the Holy Child had a picnic on Saturday, May 23d. A large stage took the very happy party to Bartram's Gardens, where they had a pleasant time, with ice cream, cake, etc. Some music greatly added to the delight.

The Right Rev. the Bishop Coadjutor will give the Sacrament of Confirmation on Tuesday in Whitsun Week (2d June), at 8 o'clock. The change of day and date has been made to fit in with some of his other engagements.

The vote in the Diocese Convention for the correction in the legal designation of the Holy Catholic Church in the United States of America was a strong indication that the present misleading and unfortunate nickname must be dropped, if not "at this time" yet surely "at some time."

The doors at the south porch are now finished, and the red quarry tiles have been laid in the south porch, surely furnishing a much more worthy entrance to the Church. New swing doors of oak, with leaded glass, have been ordered for the north entrance, and red quarry tiles for the north porch.

The Rogation Intercessions were well and faithfully kept by those who promised for this purpose. Many others, as they could, came and entered into the devotional act. Those who for insufficient reason neglected their duty or shirked the responsibility have added another to the many other privileges offered by our Lord in which they have taken no part. Spiritual sloth, fatigue, indifference and coldness are symptoms of a serious malady of the supernatural life of a Christian soul, one which, unless checked by suitable remedies, can only end in the death of an immortal soul.

Catechism Picnic.

The annual picnic for the children of the Catechism, their families and friends will go this year to Burlington Island Park on Saturday, June 13th.

St. Clement's Church.

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THE REV. F. D. WARD,
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Rev. G. H. Moffett, in Church on Saturdays, 11-12, 3-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4-5 and 7-9 P. M.

Rev. W. A. McClenthen in Church on Saturdays, 4-5 and 7-8 P. M.

Rev. E. N. Webber in Church on Saturdays, 8-9 P. M.

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The excursion will be made in union with the Catechism of St. Elizabeth's Parish, which will make it possible to have more in the way of entertainment. There will be ball games for the boys and music for those who enjoy it. The park is up the Delaware, opposite Bristol, and the trip on the river is especially delightful. As usual, tickets will be given to the children. Others may have them at 40 cents for adults' tickets and 20 cents for a child's. These tickets are to be gotten only from the Clergy and Sisters and not on the boats. Boats going up leave Chestnut street wharf at 8 and 9.30 A. M., 1 and 2 P. M., returning, they leave the park at 6 and 8 P. M. A cordial invitation is extended to all who may care for what promises to be a very delightful outing.

Offertory Account.

May	3.	Cash, ...	$41 00
		Envelopes (213),	87 65
	10.	Cash, ...	78 69
		Envelopes (138),	47 55
	17.	Cash, ...	33 02
		Envelopes (120),	45 65
	24.	Cash, ...	33 86
		Envelopes (203),	116 45
		Early Masses, . .	71 06
			$554 88

Special Funds.

Endowment (9), ...	$1 90
Sanctuary (31), ...	165 22
Other, ...	278 87
	$445 99

Sanctuary Fund.

May Magazine, ... $1,622 68

554,	2 00	571,	5 00
555,	25	572,	2 00
556,	10	573,	20 00
557-8,	07	574,	5 00
559,	25	575,	5 00
560,	10	576,	1 00
561,	10	577,	1 00
562,	10	578,	1 00
563-5,	16	579,	10 00
566,	25	580,	1 00
567,	25	581,	10 00
568,	25	582-3-4,	09
569,	25		
570,	100 00	Total,	$1,787 90

Donations.

The following are gratefully acknowledged:

Provisions for Clergy House, Mrs. Willcox, Mrs. Connor, Miss Allibone, Anon.

$10, a thank offering for many mercies, "Sanctuary Fund."

Geraniums and nasturtiums for the Church garden.

At Rector's discretion, $200, $100, $50, $10.

Flowers for altar, Mrs. Heckscher.

Parish Building, $1.

$15, oil for Crypt.

Sea Isle City, $100, $50, $50.

An unknown friend kindly sent dinner for Ascension Day, fish, meat, vegetables, fruit, sweets and dessert.

Some photographs of the interior of the Sanctuary at St. Clement's, Rome.

A further donation of $6.60 from the Church of the Annunciation for All Saints' Sea Shore Home.

Some Austrian linen for Clergy House.

Baptisms.

May 1. John Lawson Chrisman.
2. Jesse Brown.
7. Josephine May Boyle.
20. Geo. Edward Dougherty.

Burials.

April 27. Eliza Veacock.
May 1. Myra E. Bagley.
14. William Hutton.
19. Edward O. Fritz.

Hymns for June.

June 2d, 8 P. M.—347, 157, 348, 349, 508, 271.

June 7th, 11 A. M.—160, 163, 601, 165. 8 P. M.—160, 14, 163, 172, 601, 165.

June 11th, 9 A. M.—311, *ft. i;* 309.

June 14th, 11 A. M.—316, 309, 322. 8 P. M.—316, 309, *ft. i;* 311, *ft. i;* 315, 322.

June 21st, 11 A. M.—179, 303, 165. 8 P. M.—179, 38, 22, 193, 165.

June 28th, 11 A. M.—270, 306, 291. 8 P. M.—439, 430, 417, 431, 620.

Sea Isle City.

The work is something more than the maintenance of a house at the seashore, it is the providing of spiritual privileges for all who may be sojourning at Sea Isle City during July and August that they may live like Christian men and women, not like heathen and savages. This is more important than is usually thought, it is a privilege not to be estimated by an ordinary calculation, that mass should have been said in the temporary chapel seventy-five times and, particularly, opportunity given for the performance of Sunday duty to all who would take advantage of it. The report for 1902 gives the names of 51 firms who made donations in kind, and of 85 individuals who supported the work by their subscriptions and donations. The expenses were met, but no balance for further improvements or repairs and these are needed each year; the work does not appeal to people, because it is *not non-sectarian*, and because there is no claim for salaries on the part of those who do the work, which is laborious, even though it is cheerfully given.

The courtesy of the Officials of the Pennsylvania Railroad in providing a special car for each party from Camden direct to the house and also on the return of each party a special car from the house to Camden was greatly appreciated, and it is hoped the same arrangement may be made this year. It is also expected that the services of the church will be provided as last year, the cost of this is defrayed from a special donation for this purpose. Brooms, brushes, dust pans, large porcelain-lined pots, knives and forks are needed, bathing suits for children five to ten years of age are also needed.

The house can only shelter a certain number, applicants can only be favorably considered for periods during which there is room available. Each year some are disappointed because they have been refused, usually for the time during which they wanted to go. There must also be an obedience to the house rules, otherwise extra trouble is given to the Sisters in charge, who make such rules as few as possible and administer them as kindly as they can.

Subscriptions and donations in money may be sent to John Douglass Brown, Esq., Treasurer, 519 Drexel Building, or to the Sister in charge All Saints' Mission House, Cherry and Lambert Streets, Philadelphia. The Parish Magazine of the Church of the Annunciation announces that a special collection would be taken on Rogation Sunday for the Home, renewing their liberal interest of last year. The amount has just been received from the Rev. Rector, $15.00. A strawberry festival was arranged to be held in St. Clement's Parish Building on Wednesday evening, May 27th, under the direction of St. Mary's Guild.

The lots at Point Pleasant are still seeking a purchaser; it is very much to be desired that they may be sold and the money so obtained applied to the betterment of the Sea Isle property.

Apparently the investment at Sea Isle was made at a very opportune time; all indications seem to point to the fact that an effort is to be made to call people's attention to the place as a desirable and healthy one for a summer's outing or residence.

Confirmation.

The provision in the Prayer Book for the preparation of candidates for Confirmation seems meagre. The Godfathers and Godmothers are charged to take care that children be brought to Confirmation so soon as they can say the Creed, the Lord's Prayer and the Ten Commandments and are instructed in the Church Catechism. The acquisition of this qualification would not require more than two or three days' schooling.

This seems insignificant compared to the three years' catechumenate of former times, into which the person was admitted if he professed a desire to be received into the Church and there were no objectionable circumstances, and he showed a satisfactory sincerity. He was then grounded by a thorough and particular practical education, ending in a more special preparation in which fasting and mortification formed a prominent part.

The conditions of receiving a sacrament are the same now as then. The Church has nothing more nor less to teach the children of one generation than of another. She has received no supernatural endowment lately which facilitates the preparation of candidates so much that she can do the work of three years in three days. The work has not changed and the faculty has not changed—for the better. And the material is no more workable. If the ancient Church had Jews and idolaters to convert it had no greater obstacles to surmount than the modern Church, it being at least as easy to convert an idolater as a person who believes nothing. It does not appear we are enjoying any advantage whatever; all the labor that was required at any time is required now.

This would lead us to look for candidates for Confirmation among the regular congregation only. The Church seems to contemplate only those who have been taught so soon as they were able to learn what their Christian profession is, and have regularly received authoritative instruction and are familiar with all things that a Christian ought to know and believe to his soul's health and have lived a godly, virtuous and sober life, realizing fully what his baptismal obligations are; to follow Christ, cleansing his soul and mortifying his affections.

But there is other material than this worked in, persons who do not offer themselves but are solicited, who give no evidence whatever of their sincerity, who do not spend three years in the Church, who probably were never inside the Church three times in their life, who are not instructed nor informed that instruction is necessary, who have never practiced the Christian religion and are entirely unaware of what they are doing. The natural observation is that this unseasoned timber is poor stuff to build a Church of and it is not improved by receiving a sacrament unworthily.

The motive of this amazing proceeding is not very clear. A more complete disowning of a sacrament could not be, not by those who reject Episcopacy. For even they respect Confirmation enough to retain a remnant of it in an actual ceremony or in a public profession of religion, or joining the Church, or by some other occasion. They regard it as a useful means of propagating the faith they believe and restraining the young from straying out of the fold.

But no such purpose is served at all by dragging persons before a Bishop, for experience has taught them, if nothing else has, that recruits from this source are rare. The prevailing result is these persons are as seldom seen in Church after they are Confirmed as before.

The fact of the matter is, where Confirmation has been robbed of the character of a sacrament it has been transmogrified into a conventicle revival.

If one could believe all the reports of conversions and confirmations the whole land would be pious indeed and an infidel would be as rare as a unicorn.

Mission in Wuchang, China.

The Rev. S. H. Littell writes, under date of April 17th, for himself and his colleague, Rev. R. E. Wood, to thank St. Clement's not only for the offering sent in January for the associate mission, but also for the interest and sympathy shown in the work.

"Now, as to the use of your gift. It comes in time to help considerably in the erection of St. Mark's Church, Wuchang. Fr. Wood is in charge and we have just completed arrangements for starting the building as soon as a suitable contractor can be found. St. Mark's, with its school, dispensary, catechist living on the ground, with its temporary chapel, its growing influence and an out-station recently opened, has come to need a more fitting church, and we plan to erect a dignified building which will accommodate 200 or 225 people. Our present Chapel can hardly hold over ninety, and is entirely inadequate. The new building, or rather, the portion we are erecting at present, is to cost about $3000 (local currency), and its erection as well as the land it is to stand on, and the present buildings all have been made possible by the kindness of friends at home. Our Bishops here have appreciated the work done at St. Mark's, St. Saviour's and St. Andrew's, Wuchang, by the associate mission through the generosity of friends. Practically all three stations have been built without calling on the Board of Missions. I beg you to ask your good people to remember us in their prayers, to pray diligently for China in her great need and for mission work here."

The Nickname "Protestant Episcopal."

Fastened upon Christian people, as a mark of supreme contempt, the title of Protestant, in its career of nearly four hundred years, has added nothing to the glory of God's people, nor achieved anything that should cause those who love the Lord to do anything to defend this term from the disgrace it merits; under all circumstances, at this and every other time church people should indignantly condemn it as unworthy of the religion of Christ, as a degrading epithet and nickname applied to His followers.

It stands for no definite religious principle nor proclaims any definite truth of the Holy Gospel. We cannot say that we believe in the Holy Catholic Church, in the solemn services of the church and go out into the streets and permit ourselves to be called "Protestants" or even "Episcopals" without great sacrifice of principle and denial of our true position. The descendants of the "signers" and of the worthies of the Colonial times and of the heroes of the Revolutionary Wars may flatter themselves that "our fathers" or "our ancestors" knew what they were about; but no one else supposes for an instant that they are examples of ecclesiastical orthodoxy to be followed in their religious ideas.

The present nickname "Protestant Episcopal" is unworthy of the Church as the "Bride of Christ," it is a term of derision, a mark of hatred almost universally disused now, except when speaking with outsiders and in some legal document; among ourselves we always speak of "the Church" and "Churchmen." If any other Christian body covets it they ought to be welcome to it. While the mischievous influence of this nickname dominated the Church, she had only the appearance of a petty, almost contemptible sect, and it has been the assertion of her claim, as entitled to the confidence and obedience of Christian men, because of her unbroken history from Christ and His Apostles, her historic Episcopate, not from "Henry VIII" or "William and Mary," but from the Lord Himself, that has won the place of respect and influence that she now occupies.

This may be a "Protestant Nation," as certain persons maintain, but that should be a cause of sorrow, not of boasting, because it means practically that the people of this country have no definite religious convictions, do not believe in the one True God and Jesus Christ whom He has sent; are not living in obedience to His revealed Will and are not seeking first the Kingdom of God and His Righteousness.

The epithet "Protestant" is not sacred from associations of time, circumstances, history or people; it is hateful in itself and for what it covers and represents; as applied to ourselves, it is untrue, mischievous and absurd. The only serious reason given for its longer continuance is a twofold fear that in any change there might arise some legal difficulty about money and property, and that our sectarian friends would grieve over this further evidence of our lack of sympathy with their religious position. We are above everything else intensely respectable, and many are afraid that we would lose that particular advantage. The whole situation shows that sooner or later this inexpediency dodge and "at this time" argument must go. The Church must present herself to the world in her real and true character whether others like it or not, without compromise or fearfulness; she may be "hot" or "cold," but she may not be "lukewarm" for that is hateful to God and that is what the resolution means which has been so craftily presented to the Dioceses by a Commission of the General Convention, and which, we in this Diocese have been told, it would be "discourteous" on our part to criticise. It is not a very closely kept secret who was the author of the resolution in its present form. The Diocese of Pennsylvania by its Committee on the subject and by the action of its Convention has again been unfaithful to an opportunity for God's glory and the welfare of His Church and people.

The movement which has begun for the insertion in all documents of the true name will only end with the accomplishment of that purpose; meanwhile by private prayer, the offering of the mass, the instruction of people in the faith, worship and discipline of the Church will progress. Our friend, Rev. Herbert Parrish, has inaugurated a league with this object in view, which we commend to the attention of all who are not "lukewarm."

Laymen.

Holy Orders is an eternal gift of Christ to His Church. Without the Church as He created her, they would cease to be. The vocation is given primarily for the sake of the whole body. It is inconsistent with our Lord's gracious purpose that there should be any hostility or mistrust between the laity or clergy. Yet the first ecclesiastic quarrel was between the laity and clergy at Corinth, which St. Clement rebuked.

This spirit constantly appears in history: Investitures, supplication of beggars, Cromwell and his master,

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suppression of convocation, outcry at present against clericalism, efforts of politicians, lawyers, agitations to humiliate, impoverish and reduce the influence of the clergy; the cry of sacerdotalism, all these bear witness to some deep antagonism. It is not surprising; there must be a conflict between the worldly minded, those who have no king but Caesar, no world but this, no God except their own will and pleasure on the one hand, and a body of men pledged to the service of God and the spread of His kingdom. No doubt the clergy are partly to blame, but the tendency to attack a spirit of sacerdotalism rests on no true foundation; it is an attack upon the clear principles on which the ministry is based, the commission from above, the ambassadorship of Christ, the power to administer the gifts of grace and truth, the transmission of a gift and office by direct succession from the Apostles. It can only be resisted by a clear braver statement of truth without compromise. To attempt to harmonize the differences is to run the risk of being disloyal to truth. Christianity without priesthood, in so far as it is more than a mere phantom, is an actual perversion of truth.

There may be danger of a caste with feelings and interests their own and apart, but a more serious one would be for the clergy to lose faith in their office.

In the hour of need men will never turn to one who has belittled his office but to one who has magnified it and striven himself to be worthy of it.

There are some signs of the laity awakening to their duty, but first of all he must have a clear understanding of the position of the clergy, then certain responsibilities of his own will be acknowledged. If the clergy knew that their flocks expect from them more than an ordinary respectability of life and discharge of certain ministerial duties; that they look for a resolute stand for truth, a courage in meeting the laxness and dislike of religious obligation which mark the present age. Further, the serious question of vocations will solve itself. A great responsibility in this matter attaches itself to parents. Many true vocations are lost through early discouragement and lack of sympathy. Signs of vocation should be followed by prayer and hope and the readiness of self-sacrifice.

If Holy Scripture alone is considered the clergy have an inherent claim to some sort of obedience; in spite of many shortcomings they represent Christ Himself and by Christ's appointment. They are endowed with their office by the direct action of His Holy Spirit. By their means Christ still reconciles, teaches and rules mankind. Within their proper sphere, the Word, the Sacraments and His law, they have a divinely sanctioned claim to be obeyed. Those who despise them despise Christ. If there is a dread responsibility attaching to the preaching of the Gospel to absolving and blessing in Christ's name, is there not an equal responsibility attaching in their measure to those who hear?

The intense responsibility of the pastoral office is in itself a claim upon that true obedience which springs from charity. If at times the clergy seem "meddlesome," or, if they regard certain things as grave, which many consider trifles, they should be given credit of looking on human life as those who must give account for themselves and others. This sympathy will find its highest expression in prayer. The Ember seasons afford a devout opportunity for the exercise.

In the ordination service the sheep are solemnly commended to the shepherd. If to the one the words are a call to a life of devotion and holy fears, to the other they are a call to love and to prayer. "They are the sheep of Christ, which He bought with His death and for whom He shed His blood. The church and congregation whom you must serve is His Spouse and Body."

Prayer lifts all to an atmosphere too high for strife and controversy. Prayer is the voice of that charity which alone can fulfill the prayer of the Lord himself.—Condensed from "Holy Order" by Rev. A. R. Whitham (Oxford Library of Practical Theology).

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which is shown in the lower picture has won the approval of many women who appreciate the great value of this device, which enables them to preserve the shape and set of their skirts and gives a great saving in closet room. Any skirt can be removed from the rod without disturbing others. You will find them indispensable. Price, express paid, $1. Each "Practical" Skirt Hanger consists of four separate skirt supporters and one Closet Rod.

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St. Clement's Magazine

Vol. XIX PHILADELPHIA, AUGUST, 1903 No 8

KALENDAR FOR AUGUST.

1. Saturday (*The Chains of St. Peter, or Lammas Day*)..... Mass, 7 a. m.
2. **Sunday** (*8th after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m.
3. Monday..... Masses, 7 and (Requiem) 7.30 a. m.
4. Tuesday (*St. Dominic, C.*..... Masses, 7 and 9.30 a. m.
5. Wednesday (*St. Oswald, K. M.*)..... Masses, 6.30 and 7 a. m.
6. Thursday (*Transfiguration of Our Lord*)..... Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
7. Friday (*Holy Name of Jesus. Abstinence*)..... Mass, 7 a. m.
8. Saturday..... Mass, 7 a. m.
9. **Sunday** (*9th after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m.
10. Monday (*St. Laurence, M.*)..... Masses, 7 and (Requiem) 7.30 a. m.
11. Tuesday..... Masses, 7 and 9.30 a. m.
12. Wednesday (*St. Clara, V.*)..... Mass, 7 a. m.
13. Thursday..... Masses 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
14. Friday (*Abstinence*)..... Mass, 7 a. m.
15. Saturday (*Assumption of B. V. M.*)..... Mass, 7 a. m.
16. **Sunday** (*10th after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m.
17. Monday..... Masses, 7 and (Requiem) 7.30 a. m.
18. Tuesday..... Masses, 7 and 9.30 a. m.
19. Wednesday..... Mass, 7 a. m.
20. Thursday (*St. Bernard, C. Ab. Doct.*)..... Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
21. Friday (*St. Jane Frances, W. Abstinence*)..... Mass, 7 a. m.
22. Saturday..... Mass, 7 a. m.
23. **Sunday** (*11th after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m.
24. Monday (*St. Bartholomew, Apostle*)..... Masses, 7 and 9.30 a. m.
25. Tuesday (*St. Louis, K. C.*)..... Masses, 7 and 9.30 a. m.
26. Wednesday..... Mass, 7 a. m.
27. Thursday..... Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
28. Friday (*St. Augustine B. C. Doct. Abstinence*)..... Mass, 7 a. m.
29. Saturday (*Beheading St. John Baptist*)..... Mass, 7 a. m.
30. **Sunday** (*12th after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m.
31. Monday (*St. Aidan, B. C.*)..... Masses, 7 and (Requiem) 7.30 a. m.

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Sea Isle City.

The house was ready to greet the visitors on Monday, June 29, when the first party, eager and happy, arrived, starting out with a household of 42. The continued courtesy of the Pennsylvania Railroad Officials in providing a special car for our party, which carries them from Camden to a point on the Avalon Branch directly back of the Home, and stopping for them at the same point on their return, is a great convenience; and the greatly reduced rates of fare reduces expenses; no little consideration. Friends of last year have renewed their interest and welcome. Rev. F. D. Ward went down on Tuesday, June 30, and the daily Mass was begun on July 1, and he also took the Sunday services during his stay. Not many of the people outside care for these religious privileges, but they are necessary for our own. Rev. W. A. McClenthen and Rev. G. H. Moffett shared the duty during the month.

The first party came back on Friday, July 10. They were very good, no discipline, no accidents to distress. They had a good time on the Fourth, and one day had a picnic to Stone Harbor, this with bathing, sunshine and fresh air filled their time. Some few, for good reasons, stayed over. A new set came on Monday, July 13, a household of 51, and stayed until Friday, July 24. They soon felt at home, and with their simple amusements, the sun, air and water, they soon were more than happy. The third party, arriving on July 27 for their visit, made a household of 50. Before May closed every place for the summer was asked for and promised, but as time came some were prevented by sickness or other things, but their places could be filled when known in time. Many had to be refused because unable to come at the time when there was room.

Further experience only confirms the wisdom of settling at Sea Isle, it seems so exactly suited to the purpose. The house might, for convenience and utility be larger; perhaps another year there may be $1,000 available, the sale of those Point Pleasant lots would do a good deal toward this. We would urge all who have not as yet sent in their contributions to do so, although we have to gratefully record that the generous kindness of our friends has left us encouragement for the future.

The same arrangement as last year has been made at the Hotel Colonnade for the Clergy.

Dr. Wells has been very kind in attending to the few cases of temporary illness that have occurred.

First list of donations, subscriptions, etc., is printed below:

Miss A. C. Griffith,	$5 00
Mrs. Isaac Starr,	10 00
Mrs. Brinckerhoff,	25 00
Miss Munroe,	5 00
Mrs. Halsey Wood,	5 00
Mr. E. H. Yarnall,	2 00
Mrs. S. H. Griffith,	25 00
Miss Avery Connelly,	5 12
Miss Anna Stretch,	2 00
The Misses Freeman,	5 00
Mrs. John Penn Brock,	50 00
Mrs. Fox,	10 00
Mrs. Penrose,	2 00
Miss Ruff,	5 00
Mr. and Mrs. G. E. Fryer,	25 00
Mrs. Harry Connelly,	10 00
Miss A. S. Brown,	2 00
Anonymous,	30 00
Mrs. Davis,	1 00
Miss Howell Jones,	5 00
Mrs. Hall,	2 00
Miss Kate Barker,	1 00
Anonymous,	10 00
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Miss Perrine,	5 00
Mrs. Travis Cochran,	25 00
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Miss Wolfe,	5 00
Mrs. Charles Farnum,	5 00
Mrs. Charles Field, Jr.,	5 00
Mr. and Mrs. Herbert M. Morris,	5 00
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A sale of work will be held at Sea Isle during the latter part of August.

St. Clement's Magazine.

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PHILADELPHIA, AUGUST, 1903.

Parish Notes.

Rev. W. A. McClenthen returned from his holiday on July 18th.

The usual Offices of the Guild of St. Mary and of the Guild of St. Vincent will be omitted in August.

It is a great help in meeting our summer expenses that the envelopes should be so carefully and regularly handed or given in.

A Requiem Mass for the repose of the soul of Thomas Connor (anniversary) was said in the Crypt Chapel on Wednesday, July 8th.

The lace donated last winter has been made ready for use on the High Altar during the summer. It is entirely worthy and very appropriate.

A piece of lace, with linen, for use on Altar of St. John Evangelist, has been given as a thank offering for recovery from sickness. M. F. F.

A Missal Desk for use at Altar of St. Katharine, made of brass with dull finish to correspond with the candlesticks, has been given as a thank offering for recovery from sickness. M. F. F.

Rev. F. D. Ward took duty at Sea Isle City from June 30th to July 14th, when he returned to Philadelphia, but left for his holiday on July 17th. He will be away until the latter part of August.

Rev. E. N. Webber spent July at Willsboro, New York, where he was able, through the courtesy of the Rev. Rector of Essex, Diocese of Albany, to minister to the All Saints' Sisters of the Poor in their house on Lake Champlain.

The Pyx, to which reference was made last month, was partly made of old gold, acknowledged a few months ago. A gold chain has been provided for it and the money needful for its making, "in honor of the Blessed Sacrament."

Some of the members of the Guild St. Vincent spent the Fourth of July and Sunday at Island Heights, New Jersey, under the charge of the Chaplain, Rev. C. C. Quin, and the Warden, Mr. J. C. Goodwin, Jr. They had a very enjoyable time.

Rev. Erskine Wright, formerly one of the Clergy of the Parish, spent a few days with us during the latter part of June before sailing for a tour of England and the Continent. His work in Danville seems to be in good condition with many indications of God's blessing.

Mr. Frank D. Baugher kindly sends us two photographs of Clergy House interiors, the only ones that have been taken. One taken from the library looks into the dining room, includes mantel piece and sideboard, with a corner of the library. The other looks into the library, shows table and fireplace. We are glad to have these.

Attention is called to the distraction of persons going out, coming in or changing from one pew to another during the sermon on Sunday mornings. Also to the practice of sitting at the rear of the Church when few are present, which makes necessary greater strain on the Priest who may be taking the service.

Some of the Clergy must necessarily be in the city during the summer for the services and for such calls from the sick as may come. The new house, with its conveniences and comfort, has made this less of an effort

St. Clement's Church.

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CLERGY:
THE REV. G. H. MOFFETT,
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THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN,
THE REV. E. N. WEBBER.

Rev. G. H. Moffett, in Church on Saturdays, 4-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4–5 and 7–9 P. M.

Rev. W. A. McClenthen in Church on Saturdays 4–5 and 7–8 P. M.

Rev. E. N. Webber in Church on Saturdays, 8–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master } Mr. S. W. Sears.

Sexton.—Clinton Searle.

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than hitherto, especially during the intense heat of the month of July. This has been evident—it fulfils, and more, our expectations.

A happy incident of the month was the visit, of a few days only, of our dear friend, Rev. Herbert Parrish, after six years' absence. He said Mass at the Church and preached on one Sunday morning. He is rector of the Church of the Advent, San Francisco, Cal., and is doing a splendid work for Catholic principles and practice on the Pacific coast.

The ivory keys of the keyboard of the organ have been in bad condition for some time past, the damp weather of June injured them beyond ordinary repair. Estimates have been obtained for renewal with guarantee. The cost will be $60. The work will take some time, so that the organ will be out of use for some weeks during August. Some needful repairs to the pedal keys, amounting to $20, will be done at the same time.

We are very much indebted to the Rev. S. H. Littell and Rev. R. E. Wood, of St. Saviour's Associate Mission, Wu Chang, China, for photographs which give a very good idea of some of the buildings. We should be glad to show these to any who are interested in the China Mission. They tell a very interesting story of the present condition and progress of the work. Rev. R. E. Wood will be remembered as being at Point Pleasant a few years ago. The pictures are the proposed plan for St. Mark's, Wu Chang; St Mark's Day School, Wu Chang (this gives the little children); St. Saviour's at Christmas, viewed from the Court, the swing doors being removed; St. Saviour's Chapel, with Chinese Christmas decorations; Church of the Holy Nativity; St. Saviour's House, the belfry; St. Saviour's, the Men's Court.

The Mission House.

The summer is not a good time to raise money, with people scattered, and yet we have already heard from several persons interested in the religious life and the Sisters' work. We are encouraged to hope that a small elevator may be installed, properly and carefully balanced, that will relieve the strain on human life and strength. We do not plead for a luxury or even a comfort, the All Saints' Sisters would never consent to that, but for a very urgent need, a real necessity. Each outer Sister, we hope, may send an offering for this, now that its cost is so nearly assured.

In Memoriam Sister Georgina,	$100 00
An Outer Sister,	100 00
A Friend of the Community,	150 00
A Parishioner,	100 00
An Outer Sister,	5 00
Miss H.,	5 00
	$460 00

Offertory Account.

June	28.	Cash,	$12 60
		Envelopes (143),	47 81
July	5.	Cash,	7 09
		Envelopes (78),	19 95
	12.	Cash,	5 24
		Envelopes (144),	68 60
	19.	Cash,	22 34
		Envelopes (95),	36 76
	26.	Cash,	4 68
		Envelopes,	28 25
		Early Masses,	26 81
			$280 13

Special Funds.

Endowment (6),	$3 35
Sanctuary (13),	3 10
Elevator,	460 00
Other,	603 19
	$1,069 64

Sanctuary Fund.

July Magazine, $1,803 57

599,	$0 50	608,	25
600-2,	15	609,	10
603,	1 00	610,	25
604,	10	611,	05
605,	10		
606,	50	Total,	$1,806 67
607,	10		

Baptisms.

July 1. William McKinley Imhoff.
Lily Elizabeth Imhoff.

Communicants.

Added.

Abram Lincoln Dillan.
Frank E. Nichols.
Georgia F. Nichols.

Burials.

July 13. Eva Florence Foster.
16. Joseph Hutchinson.
18. Jemima Dransfield.

517 Communions June 22d to July 25th.

Donations.

The following are gratefully acknowledged:

Flowers for Altar, F. of S. John Baptist. For every Sunday.

Roses for Crypt, F. of Visitation B. V. M., Mrs. Taylor.

Provisions for Clergy House, Mrs. Connor, Miss R., Anon.

Sea Isle City, Mr. and Mrs. Herbert M. Morris, $5.00.

$5.00, "any purpose where needed," (elevator).

Atlantic City excursion tickets.

Linen girdle for set of vestments for China, Miss Wolfe.

Mission House elevator, $150, $5.00, $100, $100.

At Rector's disposal, $600.

Parochial Report.

The following items are from the report of St. Clement's Parish to the 119th Convention of the Diocese of Pennsylvania:

Baptisms—adults, 8; infants, 40; 48.

Confirmed—males, 18; females, 14; 32.

Communicants added—new, 46; by transfer, 9; 55. Died, 11; removed by revision of list, 31; by transfer, 14; 56. Present number, 689.

Marriages, 6.

Burials, 33.

Public services—on Sundays, 388; other days, 1,963; total, 2,351.

Holy Communion, 1,410.

Children catechized, 36 times.

Sunday School and Bible Classes—Officers and teachers, 15; scholars, 141; total, 156.

Members of Guilds, 410.

RECEIPTS.

Pew rents,	$2,712 68
Offerings for all parish purposes,	5,175 21
Offerings for purposes outside,	570 27
Donations,	1,179 43
For new house,	13,835 73
Other sources,	14,099 51
Sunday School,	150 47
Other societies,	1,631 70
	$39,355 00

EXPENDITURES.

Parochial:

Current expenses,	$6,943 82
Improvements,	20,808 91
Payment of debts,	735 00
Support of Sunday Schools,	92 46
For the poor,	1,208 30
Guilds, etc.,	658 97
Endowment,	1,050 95
Special,	2,107 40
	$33,605 81

Diocesan:

Episcopal and Convention Fund,	$123 69
Missions, City,	153 55
Diocesan Missions,	50 00
Episcopal Hospital,	53 50
Bishop's charity fund,	17 86
All Saints' Mission House,	1,111 18
All Saints' Sea Shore Home,	2,416 63
	$4,026 41

Extra Diocesan:

Foreign Missions,	$7 00
Domestic Missions,	101 00
General Missions,	67 18
Colored people,	35 00
Blind,	45 50
Theological Education,	100 00
Book Societies,	88 00
	$443 68

Total for all objects,	$38,075 90
Boxes sent, value,	$320 90

This is exclusive of donations of individuals such as in many cases we learn and read from printed reports of various missions and charitable societies prefer to give directly to these objects in which they are interested, and in their own names.

We desire to call attention to the following kind reference to the Parish in the Bishop's address (page 63 of the Journal):

"St. Clement's Parish has erected and paid for a new and commodious Parish House." It is one more of those gracious marks of our Bishop's gracious courtesy and kindly sympathy which have never been lacking at any time during these eight years past.

The Altar Guild.

In spite of the very few members who have worked regularly and constantly during the past season, a very considerable amount has been accomplished. The beauty of the various vestments in materials, color, design as well as in the marvelous embroidery itself, reflects great credit on those who have so long and lovingly given of their time, taste and skill.

Among the different orders and gifts that may be specially mentioned are the following: A set of blue vestments for St. John's Church, Camden, N. J., to the order of Rev. G. R. Underhill, chasuble, stole, maniple, burse and veil, the designs are worked for the most part in gold thread, very effective and beautiful.

A set of white vestments, handsome silk brocade; chasuble, with red velvet orphrey; stole, maniple, veil and burse, the designs in gold thread on blocks of red velvet. This is a gift to St. Saviour's Church, Skaguay, Alaska.

A set of white vestments, handsome silk brocade. The chasuble has an orphrey of red silk worked with design in gold thread; stole, maniple, veil and burse have designs in gold thread and silks on blocks of red silk. Alb, amice and girdle are included in this set, which is a gift to St. Saviour's Mission, Wuchang, China, from the Altar Guild. The St. Saviour's Ward C. B. S. has sent $63.50 for this same mission to purchase a chalice and paten.

A complete set of white silk vestments, formerly used at St. Clement's, were thoroughly put in order, relined, etc., and sent to St. Mark's Church, Wilmington, N. C., where the Rev. E. R. Bennett is doing a very good work among the colored people.

A green silk chalice veil and burse was made and given to All Saints' Chapel, Orris Island, Maine, where several of our own people spend the summer and are interested.

A set of black silk vestments, chasuble, stole, maniple, veil and burse, the embroidery of very beautiful and effective design, was made for the chapel at Cragsmoor, N. Y., which is so dear

to many St. Clement's people. In that beautiful stone church the privilege of a daily Mass is offered to all Catholics, as well as daily Even-song. It is a spot where Christian people may find health and vigor for tired, strained bodies without acquiescing in separation from religious privileges. Some friends, mostly, we believe, of St. Clement's Parish, paid the cost of materials.

Various other things were lovingly made and generously given in various parts of the country.

The Guild, because of lack of money, for good materials cost money, was unable to respond to many appeals that were urgent and deserving. Also the few who gave their time and services limited the amount of work that could be undertaken. The work of the year has been mostly for places outside the parish.

For next year two sets of vestments are ready to be taken in hand for the parish. A violet set for low Mass is partly finished; the design, a very beautiful one, was furnished by Mr. I. Ernest Linton. It will take a long time to complete, but will be pushed ahead in the fall. A green set for low Mass; the embroidery has been designed and the colors chosen by Rev. V. B. Lucas, now of London, but many will remember his taking temporary duty in the parish several years ago. This is very elaborate.

Terminology.

Some persons are accustomed to scoff at an accurate, scientific and true terminology. These do not follow God's revelation of His Nature, Name, Kingdom and Purpose; nor do they seem to realize how particular God has ever been of the names of His servants, how careful He was of the exact name of the forerunner of His Son.

It is the same in the history of the Church. It truly takes the uninstructed imagination of a modern Protestant that any Primitive Saint, for example, could consider that the nickname under which we suffer was suitable or worthy of any part of the Church of the Living God. Fortunately no one contends that it has any propriety, except that prejudice hangs on to it because of human respect, some fear of worldly consequences. Then the use of terms, definite and full of instruction, is objected to, "Mass," "Altar," "Priest," "Purgatory," "Penance," as tending to alienate. There have always been those who oppose strong doctrine, the great victories of the Church have been gained when she has asserted the truth positively without fear or favor. The fear of the Church's positive language often covers unbelief in vital doctrines. The Trinity, Incarnation, Redemption, Resurrection sometimes leads on to denial of these and always gives comfort to the enemy as well as an opportunity for the special adversary to blaspheme.

While the discipline of the Church gains and personal piety grows from the unqualified assertion of the Church's law to keep fast and festival, to practice penance, fasting communion, regular and frequent attendance at Mass, devotion to our Lord and the Blessed Sacrament, accurate terms, definite teaching, unfaltering, unequivocal statement of truth, custom and practice, compels the attention, informs the mind, captures the will. The seventy years of the Oxford movement shows an advance in every department of the Church's life and work that is not surpassed in any other country or time. Ever the Divine order is, "Speak unto the Children of Israel that they go forward."

Summer Episodes.

The hot weather soon scatters everyone who can get away, and in every direction over the whole length and breadth of the country; letters and messages come: From Nova Scotia, the cool and pleasant coasts of Maine, Kennebunkport and Beach, York Harbor, Orr's Island, each with their own associations and pleasant individual memories. Down along the Massachusetts shore, the New Jersey beaches, along the whole length, Asbury, Point Pleasant, Bay Head, Island Heights, Beach Haven, Atlantic City, Ocean City, Sea Isle City (now with its rapidly increasing attractiveness and delight), Cape May, and from the far Pacific coast. The nearby places on the main line, New York, Media and Baltimore branches of P. R. R. From the mountain regions, the Adirondacks, Catskills, Swangunk, cool, quiet and full of tonic; the Pennsylvania ranges, with their health-giving properties; the Maryland, Virginia and North Carolina mountains, and even farther south; the Colorado mountains and springs; the beautiful Lake Champlain and the Adirondack lakes. St. Clement's people, with undiminished love and affection, their freer life not causing them to forget their spiritual duties, in their own faithfulness are examples to others with fewer privileges or suggesting through their own needs spiritual hunger and thirst to be satisfied which had never before been realized.

It is astonishing and gratifying how willing the Clergy are to furnish the opportunities, how eager, not only our own, but other Christian folk are to take advantage. In one place Holy Communion every Sunday and Saints' Day and one weekday also with good attendance. In another a five-mile drive, starting at six o'clock and all the household ready and anxious to go, the young and the older ones alike. Under such circumstances the summer holiday rest, not only invigorates the body, but the soul's strength and vigor is not sapped during the process. All this is more than encouraging. Heads of a story that will never be written.

Not only in our own and adjacent places, but far away across the ocean, England, Scotland, France, Germany, Switzerland, Italy, people there eyes and ears open, minds alert for the influence of the older stories and the different life, charmed and strengthened by the sight of churches, shrines, pictures, devotion, the strange and weird attraction of places, associated with holy lives and martyr examples, God's blessings and mercies in never-to-be-forgotten incidents reviving hope and courage, increasing devotion and renewing zeal and perseverance.

What an opportunity of far-reaching influence for people thoroughly in earnest, of those who see the good that may be accomplished, the spiritual influence that may be exerted rather than the watchful eagerness of those who delight to complain, the impatient anxiety of those whose selfish, grumbling spirit finds enjoyment only in what displeases and reaches after happiness only through dissatisfaction with what falls short of its ideal.

The letters of our people tell the tale of the wonderful progress of true Catholic privileges, not in a few favored places but wherever God's Truth, Law and Worship are maintained and where people's hearts beat responsive to His Revelation and Love, there is the mark of that wonderful Oxford movement, the evidence of Catholic custom and life upon our Communion.

Another thought must carry its grate-

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ful confidence to us all. At times we seem "the Catholic remnant," so sad and isolated; our influence so hampered; our energies so confined. These temporary associations come to an end. The individuals who have met together for awhile, who have asked questions and awakened to new spiritual perceptions will go back to their own homes carrying these new principles and convictions with them ready to do their part in teaching others that which they themselves have received, and Staley's "Catholic Religion" or McGarvey's Catechisms will be the means of converting others who will then desire to know "Helps to Repentance" or the "Way of Penitence." All this is real missionary enthusiasm of lasting benefit to immortal souls quickened to a sense of sin, awakened to a need of that holiness without which no man can see God, a foundation of a deep and lasting service and love of God, worship no longer a respectable mechanical attendance at Matins and Sermon, unwilling and unmeaning and unfruitful, but a loving obedience to our Lord's command, at last tasting and seeing how gracious the Lord and how blessed are they who trust in Him and walk in His ways.

Free Libraries.

It would not be easy to overestimate the power of popular will. That which the people want is pretty sure to be. That which is, is because the people want it. What could oppose this to the extent of forcing upon them what they do not want we should be at a loss to say. The independence and directness of the popular voice and its power to assert itself is illustrated as well as any way in things political. It was intended and arranged for in the beginning that the President should not be elected by popular vote. A difficult problem was supposed to have been satisfactorily solved by the creation of independent electors. The independence was short-lived. The President was soon elected by popular vote, practically. After this it should seem necessary only to ask what the people want in order to know what will be, and what they will not have cannot be.

But there is room for much between what a person is determined to have and what he is determined not to have. In this intermediate space may be reckoned what he is willing to have, or what he will tolerate. According as the object recedes from the line of indifference toward the desirable or the undesirable accordingly he will be interested in obtaining or rejecting it. Near this line, and on either side of it, lie compulsory education and free libraries. He is not much interested in either. He submits to the education and he uses the library. One is not very objectionable or he would not have it; the other not much esteemed or it would not be free. We may rest content the people will decide for themselves what they want and put their own value on it. They will think no more highly of it because it is supplied free; but rather less, for it will be abused, whether books or anything else.

But there is a positive objection to free libraries. It is not likely to be denied that many thousands of books are in circulation that the world could very well do without. There can be no possible motive for writing them beyond the promise of gain. Whatever free libraries do to encourage this trade is a very active evil. They do encourage it if they create or extend the circulation. We have not in mind the line of untidy, vicious-looking girls, many of them only half grown, who are to be seen waiting for books in small libraries. For books find their way from one library to another and get into the hands of quite different persons, who, although in other circles of life, read for as little purpose or profit as any could. There are tasteless blades who think it necessary to be able to talk in society, who read any book and every book because everybody else is reading it, and each to the same end, for little or no other purpose than to have something to say and appear persons of leisure and culture.

(Continued.)

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The "Practical" Skirt Hanger



which is shown in the lower picture has won the approval of many women who appreciate the great value of this device, which enables them to preserve the shape and set of their skirts and with a great saving of closet room. Any skirt can be removed from the rod without removing others. You will find them indispensable. Price, express paid, $1. Each "Practical" Skirt Hanger consists of four separate skirt supporters and one Closet Rod.

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St. Clement's Magazine

Vol. XIX PHILADELPHIA, SEPTEMBER, 1903 No. 9

KALENDAR FOR SEPTEMBER.

1 Tuesday (*St. Giles, Ab. C.*)....Masses, 7 and 9.30 a. m.
2 Wednesday (*St. Lazarus*)....Masses, 6.30 and 7 a. m. Guild of St. Vincent, 8 p. m.
3. Thursday....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
4. Friday (*Abstinence*)....Mass, 7 a. m.
5. Saturday....Mass, 7 a. m.
6. **Sunday** (*13th after Trinity*)....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
7. Monday (*St. Eurtius, B. C.*)....Masses, 7 and (Requiem) 7.30 a. m.
8. Tuesday (*Nativity of B. V. M.*)....Masses, 7 and 9.30 a. m.
9. Wednesday....Mass, 7 a. m.
10. Thursday....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
11. Friday (*Abstinence*)....Mass, 7 a. m.
12. Saturday....Mass, 7 a. m.
13. **Sunday** (*14th after Trinity*)....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
14. Monday (*Exaltation of the Holy Cross*)....Masses, 6.00, 7 and (Requiem) 7.30 a. m.
15. Tuesday....Masses, 7, 7.30 and 9.30 a. m.
16. Wednesday (*Edward Bouverie Pusey, Priest and Confessor. Ember Day. Abstinence*)....Masses, 7 and 7.30 a. m.
17. Thursday (*St. Lambert, B. M.*)....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
18. Friday (*Ember Day. Abstinence*)....Masses, 7 and 7.30 a. m.
19. Saturday (*Ember Day. Abstinence*)....Masses, 7 and 7.30 a. m.
20. **Sunday** (*15th after Trinity*)....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
21. Monday (*St. Matthew, Ap. and Ev.*)....Masses, 7, 7.30 and 9.30 a. m.
22. Tuesday (*St. Maurice and his Companions, M. M.*)....Masses, 7, 7.30 and 9.30 a. m.
23. Wednesday (*St. Thecla, V. M.*)....Masses, 7 and 7.30 a. m.
24. Thursday....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
25. Friday (*Abstinence*)....Masses, 7 and 7.30 a. m.
26 Saturday *St. Cyprian, Archbp. M.*)....Masses, 7 and 7.30 a. m.
27. **Sunday** (*16th after Trinity*)....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
28. Monday....Masses, 7 and (Requiem) 7.30 a. m.
29. Tuesday (*St. Michael and All Angels*)....Masses, 7, 7.30 and 9.30 a. m.
30. Wednesday (*St. Jerome, Pr. C. Doct.*)....Masses, 7 and 7.30 a. m.

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More Episodes.

One of the strangest "episodes" that has come to our knowledge is that of a parish in an important town, where the vacation habit is so necessary a feature of the rector's life that he deserts his people (224 communicants) for a month or more, deprives them of all opportunities of public worship. It is a place where city people go for their holiday, so it is not unhealthy—it is the only church in town; it is not a solitary example of this sort of thing, but only too common, how flagrant. The Bishop of that Diocese is very much shocked at the use of Incense, and threatens "ritualists" if they omit the Ten Commandments or Litany at Sunday services—his activity finds no expression in more important matters. However, there is less cause of wonder when a learned professor in his annual report to his bishop refers casually to his priestly ministrations as follows: "I have rendered no other services worth mentioning."

More encouraging is the study of the reports of the parishes of this Diocese as to frequency of Holy Communion, out of 153, 85 have at least a weekly Mass, but the "missions" make a poor showing, out of 13, 3 only teach people the true practice of worship; there is no excuse for any Priest to have any fewer Masses than the prayer book provides, yet we hear of those who think their people are not up to a weekly Mass.

Indulgences and dispensations are not confined to the Latin Communion, but thousands of sturdy Christians eat flesh meat on Friday, and absent themselves from all public worship on Sunday, as well as spend for their own amusement money that belongs to God and His service, such are often very much interested in individual pastors, and in some cases are regular Sunday school teachers; there is no doubt about it for they talk about the fact themselves. Something is lacking in the definite nature of their religion. We cannot but differ from the learned Dean of Christ Church when he deprecates Bishops and Pastors accurately setting forth such Christian duties in detail: it is important that nothing be taken for granted, but that all should be instructed as to their bounden duty and service.

One meets plenty of that strange sort of folk who "don't want name changed and are not ashamed of Protestant"; religion does not seem to trouble them much, they seem as willing to attend any kind of Protestant service as their own, and in many cases are glad of an excuse not to attend any public service at all, and yet they seem utterly unconcious how absurd they are, and how unreal—these are "stumbling blocks" to the Church's influence, hinderers of the progress of God's Kingdom.

There is a class of the clergy who do untold harm; they are much in evidence at summer resorts, and among them are to be found Bishops who are unmindful of Episcopal responsibility; they make the hearts of the Church's true children sad and sick; they teach what has never been the doctrine of the Catholic Church; they practice what has never been her custom; they have some sort of idea that their personal whim or taste has all the authority of Church law. The most flagrant of their acts is undoubtedly in regard to the reception of our Lord's Body and Blood; they invite all manner of strange people to come forward—those in deadly sin, heresy, schism, hatred of the Church and unbelief in our Lord and the Sacrament which He appointed to show forth His Death. It is an awful responsibility. No wonder the faithful are shocked; the whole act is sinful and wrong. Those who ought to be the guardians become sharers in the dishonor.

St. Clement's Magazine.

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J. C. GOODWIN, JR.

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Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, SEPTEMBER, 1903.

Parish Notes.

Rev. F. D. Ward returned August 25th.

The Catechisms begin on Sunday, September 20th.

The iron gate outside the kitchen door is now in place.

Telephone number again changed; now it is Locust 19-18 A.

Rev. C. C. Quin went for his holiday August 1st, and will return for first Sunday in September.

Office of Guild of St. Mary on Aug. 31st, the first Monday in September being a legal holiday.

The South Garden, with its green foliage and bright flowers, has looked very beautiful these August days.

Anniversary Mass for the repose of the soul of Hannah P. Smith was said in Crypt Chapel on Friday, August 14th.

The Choir returns Sunday, September 6th. Sung Mass at eleven and Solemn Even-song at eight o'clock.

Rev. E. N. Webber returned August 1st, and has taken Sunday duty at Sea Isle City, Rev. G. H. Moffett taking the week-day duty there.

The eight o'clock Mass will be resumed on Sunday, September 20th, and the 7.30 on week-days after Monday, September 14th.

Rev. G. H. Moffett will be away during the whole of September. Letters on parish matters should be sent to one of the other Clergy.

The repairs of keyboard of organ were completed in season for it to be used August 23d. The other Sundays the hymns were sung without accompaniment.

The new missal stand for St. Katharine's Altar, a thank-offering for recovery from sickness, M. F. F., has been finished; made by Reinhold G. Ledig.

The MAGAZINE has been mailed each month to the address given; if any forgets to send summer address or to have mail forwarded, it is not the fault of the publisher.

The copy of Raphael's "Transfiguration," which has hung for several years in St. John's Chapel, at the request of the artist-donor, was hung in the Crypt Chapel just before the feast.

Conduits for incandescent electric lights have been laid on Cherry Street. These may be of use to us in the future when the Sanctuary can be wired and lighted with electric lights.

Monday, September 14th (F. of Exaltation of Holy Cross), a Special Mass at 6.30 a. m. at St. Katharine's Altar. All members of the Guild of the Holy Cross should be present and make their communions.

The papers of the C. B. S. have been sent regularly to all the members in sealed envelopes, to the last address given. If anyone has not received the paper the fault is with themselves or the Post Office Department, and not with the Secretary of the Ward.

The Altar Guild has received a very grateful letter from Rev. J. G. Cameron, to whom a set of white silk vestments was sent for use at Skaguay, Alaska. Also word comes from Cragsmoor of the great joy and appreciation for the black silk vestments sent there. And the Priest in Charge, Rev. Dr. Faulkner, at Orr's Island, Maine, writes of the pleasure the mission there has in burse and veil.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:
THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN,
THE REV. E. N. WEBBER.

Rev. G. H. Moffett, in Church on Saturdays, 4-5 and 7-9 P. M.
Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.
Rev. F. D. Ward, in Church on Saturdays, 4-5 and 7-9 P. M.
Rev. W. A. McClenthen in Church on Saturdays, 4-5 and 7-8 P. M.
Rev. E. N. Webber in Church on Saturdays, 8-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master } Mr. S. W. Sears.

Sexton.—Clinton Searle.

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 19-18 A.
All Saints Mission House, Cherry and Lambert Sts.

As the more active work begins, please remember that parish work is not an opportunity to have more of the time of the Clergy or Sisters, nor is it a way to be praised for what anyone does, however faithfully. There is no work available, probably, that you would like to do, only uninteresting odds and ends that require infinite patience and no thanks. Those who do the work under all circumstances have no time to humor or flatter unreasonable or irregular workers. We do not question that they do the best they can, but they must not be selfish or exacting.

Again it is needful to point out that communicants of St. Clement's are only those who make their communions, attend Mass on Sundays, give to the support of the parish as they are able. All others forfeit any privileges or claims. The Clergy are being continually asked to transfer persons who are personally unknown to them, who have neglected all parochial responsibility for ten or more years, and yet who imagine that their statement of past faithfulness is sufficient evidence for "taking their letter" to some other parish. Again we state, only those who are on the present list, which is revised according to the Diocesan Canon yearly, can be transferred to another parish; others must begin anew in penitence and love of God and His Church, which they have despised.

Ember Days.

The Ember Days again arrest our attention. It is no wonder that vocations are few and failing, the idea of the ministry that young men mostly see and which they rightly despise is that of those of the Clergy who show any but self-denying and devoted lives. They read or hear of pleas set forth for more money, Bishops on large salaries, Priests with yearly sums much in excess of what is needed for their own support. No wonder men turn back; it is not the type of service of Him Who called the first Apostles, and if it is all the Christian Ministry means to-day, men are quite right in refusing such a life. If one believes what one reads, the idea is always that the Clergy exist primarily for the salary that they can get, not for the life and service they can give in the Master's service. Even those who are supposed to work hard, for the most part, spend their time and energy in secular activities, clubs, etc., which have no relation whatsoever to the conversion of this world to Christ, the ministration of the sacraments of His appointment form a small part only of their usual life.

The call of Christ is for a man to give himself wholly to the spiritual work of the Church and that which relates to it. God's Will, not a larger stipend, is the main consideration in a true decision.

The Church needs men who are willing to give themselves to work for Him without thought for the morrow. Women are needed vowed to God's service. Pray that such may offer themselves willingly.

Offertory Account.

Aug.	2.	Cash,	$5 23
		Envelopes (131),	65 30
	9.	Cash,	4 43
		Envelopes (99),	28 80
	16.	Cash,	11 36
		Envelopes (98),	27 65
	23.	Cash,	10 89
		Envelopes (104),	29 25
		Early Masses,	18 70
			$202 61

Special Funds.

Endowment (3),	$1 25
Sanctuary (12),	306 70
Elevator (4),	245 00
Other,	4 05
	$557 00

Sanctuary Fund.

August Magazine,			$1,806 67
612,	$2 00	619-20,	10
613,	25	621,	300 00
614,	25	622,	25
615,	10	623,	25
616,	3 00		
617,	25	Total,	$2,113 37
618,	25		

The Elevator.

On hand,		$460 00
An Outer Sister (additional),	$200 00	
Outer Sister,	10 00	
Friend,	10 00	
Outer Sister (promise),	50 00	
An Outer Sister,	25 00	
		295 00
		$755 00

Two other promises.

Baptism.

Aug. 24. Robert Henry Aldinger.

Burials.

July 30. James H. Hawthorne.
Aug. 1. William Barker.

320 Communions July 26th to Aug. 22d.

Donations.

The following are gratefully acknowledged:

London Guardian regularly.

Men's clothes, W. F. M.

Provisions for Clergy House, Mrs. Connor, Miss N., Anon. These have included generous and regular supplies of fresh eggs, coffee, vegetables.

Priest's surplice.

Flowers for Altar every Sunday. Roses for Crypt, F. of Assumption, B. V. M., Mrs. Taylor.

"In Memory of Eleanor," Ardmore.

Sea Shore Home, $100, $6.

In Memory, $3.00, Sanctuary.

Through Mr. D. L. Witmer a donation of 25 Prayer Books and 10 Hymn Books has been received for the Chapel at Sea Isle City.

Hymns for September.

September 6th, 11 A. M.—391, 235, 271. 8 P. M.—391, 38, 477, 193, 271.

September 13th, 11 A. M.—390, 316, 228. 8 P. M.—200, 96, 263, 255, 107.

September 20th, 11 A. M.—270, 322, 274. 8 P. M.—439, 430, 420, 431, 432.

September 27th, 11 A. M.—392, 304, 604. 8 P. M.—392, 38, 27, 221, 604.

Sea Isle City.

The third party went back to town on Friday, August 7th, in every way the better for the visit to the sea. Sun, air, water and sand had done their part, and it was hard to leave them behind. The Sisters' kindly care, the quiet and order of the house and household, together with the delights, bathing, strolling, crabbing, fishing, clamming—that beautiful strand that offers its pleasures in such variety—even the fierce storms, with terrors of thunder, lightning and wind, were soon forgotten as the sun shed its light and warmth over the waters, or the silvery moon spoke of quiet and hidden joys. The stone harbor trip and the evening visit to the pier gave that touch of the unfamiliar that quickens interest. It was a glorious sight on Feast of Transfiguration (August 6th) that so many came to Mass.

The fourth party, eager and expectant, came to Ludlam street on Monday, August 10. Not many hours were needed for them to learn and take advantage of the customs of the house, and before night the happy, sunburned faces told their own tale. It was a household of 48. They were different people, but the same pleasures satisfied them. Every moment of their stay was precious; there was no waste; all at their disposal, they freely used. The tiny chapel "under the sea" was not forgotten—on Sundays, of course, but on other days as well, ferial as well as festal, found those who love our Lord there in the early morning. These came up on Friday, August 21st. It was the last of the regular parties. A small household remains until closing of house, clearing up, resting and shutting up the house.

Mr. Taws has been a good neighbor all summer; his fish basket always contains a share for the Home. On Friday, August 7th, a committee of ladies of Sea Isle organized a sale of home-made cakes, candies and ice cream at Dr. Wells' cottage. The committee, Mrs. Wells, Mrs. Taylor, Mrs. Doddridge and Mrs. Wahn, collected money for ice cream and other expenses. The friends, as they surely showed themselves to be by their coming, came in great numbers, and before the evening closed everything had been disposed of and a clear profit of $102 for the benefit of the Home was in hand, which was turned over later on.

We are sorry not to have a list of those who sent the cakes and candies for the sale, but the following made donations of money: Mrs. McClung, Greenman, Tiefentheler, Buckly, O'Rouke, Klemm, Class, Shamburg, Lewis J. Wahl, Gertrude Webb, Mary A. Whan, Henry Fleer, Messrs. Hinkle, Martin, Dr. Heintzelman, Misses Marion Whan, Wood, Agnes T. Kelly, Mrs. Kendall, Miss Hoskins, S. W. H. Wells, Messrs. Boney, J. N. Whan, Mr. Seth Taylor, Mrs. W. H. Wells, Mrs. Holzer, Reges, Bush, Mrs. Strickler, Miss Upperman, Mrs. Hoskins, A. Parker, Love, Bell, Anderson, a stranger, a stranger, guests at St. Augustine's Cottage.

The sale of fancy goods, toys, candies, etc., was held at the Home on Friday and Saturday, August 21st and 22d. A large stock of useful and attractive articles were donated. Only a few people attended, but the result was good—$75.

The services have been maintained regularly on Sundays and week-days. The chapel is very small; it is a long distance down the beach for some; perhaps it is not known to many. Still, the "fear" of Bishop Scarborough has some foundation. In time we hope a chapel of some kind may be provided that will assert its own existence. Our physicians have assisted in every way, Dr. Sinexon in certifying the good health at the start and Dr. Wells guarding it at Sea Isle. There have been no serious cases; it has been a happy summer.

It is much to be desired that the house should be larger; as a fact, it is unduly crowded. While no one complains, all know that such a situation increases the difficulty of management and the work. A little more room would make things more comfortable.

Many kind friends by their subscriptions and donations have done their share in all this, while others in their assistance and work have given that which cannot be appraised or adequately acknowledged. The interest and good will of many of the people of Sea Isle City has been much appreciated.

The editor of the *Cape May County Times* has put in a notice of Sunday services without cost.

A pleasant incident took place on Saturday, August 15th (Assumption B. V. M.). Before Mass a pair of branch candlesticks were blessed, in which candles were burning for the Mass. One of these is in memory of one of our own children, whose anniversary is September 8th—Katie Coles.

All in the house knew her, and many assisted at this Mass; the other was obtained from "thank offerings" from several people for various mercies and blessings.

Second list of subscriptions, donations, etc., is printed below:

Previously acknowledged,		$389 12
Mrs. C. Howard Colket,	$5 00	
Mr. Travis Cochran,	25 00	
Mr. F. D. Wetherill,	100 00	
Mr. G. Theo. Roberts,	50 00	
Miss Kates,	50 00	
Anon,	50 00	
Mr. F. D. Wetherill (2d),	100 00	
Offering at Mass (through Rev. W. A. McClenthen),	1 25	
From Catechism offering,	10 00	
Ascension Day offerings (St. Clement's),	28 05	
Ch. of the Annunciation (thro. Rev. D. I. Odell),	21 60	
All Saints' School, Germantown,	5 00	
Mrs. S. Decatur Smith,	6 00	
Priests' Board at Sea Isle City,	50 00	
Mrs. Hoffman,	2 00	
Nelson Fry,	5 00	
Peter Forrester,	1 00	
Mrs. Hansam,	1 00	
Holy Child Guild,	5 00	
Mr. Donaghy,	2 00	
Mrs. Bayard,	10 00	
Cake Sale at Sea Isle,	102 00	
A Country Girl,	5 00	
Anon,	5 00	
		639 90
		$1,029 02

Christian Education.

The outlook is sad, indeed; what the next generation will be no one can tell. When the old Christian principles are eradicated entirely, society will be in a forlorn condition. Parish schools are a thing of the past, teaching at home is almost never practiced, father and mother know little or nothing in the way of religion, most of them never have been taught, few go to Mass regularly, they do not know even how to say their own prayers, and they could hardly teach their children One hears that awful mockery "I must hear him say his prayers," or one overhears that common verse

"Now I lay me," etc.

One sometimes is told, "I must send them away to school, because I cannot manage them at home; but the discipline must not be strict, they would rebel." One says nothing. What is there to say that would be listened to or heeded?

One investigates the ordinary schools, even so-called Church schools, and finds the religious element so vague and faint that it is dangerous to send any boy or girl to them. The teaching, discipline, training may be of the best, but the idea of life, as God reveals it, is never referred to. Everything is non-sectarian, undenominational, in other words nominal—a sham and pretense. The religious standard of nearly all the so-called church colleges and schools has been steadily falling for many years. This is the way one of them advertises itself: "Established by Episcopalians and administered in sympathy with their tenets. It is not a church institution in the sense of being directed by the church. In the breadth with which its advantages are placed at the service of those of every creed, it is entitled to be called 'non-sectarian'." Could there be anything more humiliating? Is there any institution where boys and girls may be sent where the training and example are such that they will be graduated as churchmen, staunch and sturdy; churchwomen, devoted and true?

With sad hearts we see them sent away and with hopelessness we see them come home, every principle and conviction shattered and eradicated; here and there a fertile place, where the love of God is preserved, but they are despised, because they train still in the fear of God.

The All Saints' Sisters have a school in Germantown of the true sort; it is not large or popular, the instruction is good, the training is not neglected. We commend it to you.

Free Libraries.

(*Concluded.*)

Libraries are supposed to be a means of educating and to promote the true enjoyment of life. Their efficiency will not be determined by the number of books read, but by the purpose of the readers. If the purpose of a man, or woman, be to become sufficiently acquainted with a book to be able to talk about it, which might be slight indeed, that person is not being educated nor promoting anything but gossip. The process could only spoil any capacity there might be for appreciating what is good in literature or life. The public may use the libraries with the result of encouraging bad literature and cultivating bad taste. Without doubt this is the case. Stacks of books would rot unopened but for the readers who are insensible to the excellences of literature.

If then we take into consideration the precarious tenure of anything whose benefits are dubious enough to relegate it into the free list. Consider the acuteness and competency that give public approval. Consider the inconsistency of supplying books to persons who are in need of bread. Consider what the educational results can be which are counteracted by the deleterious effects of reading without regard to improvement, reading to kill time, reading for nothing, for vanity, for fashion, destroying the desire for what is great. Consider the floods of trash that can have no other effect than stupefying the mind and corrupting the heart. It will be seen there is little to be expected from the free library to direct the current of human life, and that the world could probably get along wonderfully well without it. Anyhow, this fad of yesterday is not a thing to go mad about.

Peace of Life.

The knowledge of the secret of a peaceful life has been esteemed a worthy pursuit by all men; ill success has not discouraged it. Man has sought out many inventions, but he remains as ignorant of this as ever.

It will be admitted at the same time that a pretty general ignorance of the Christian religion prevails notwithstanding all the teachers and churchgoers. Children grow up in Sunday schools and listen to sermons, yet their minds remain unfurnished with the rudiments of Christianity. There is no corresponding progress between religious and secular knowledge in the juvenile mind. When a child has finished the course of the common school he knows something about numbering—much more indeed than he knows about praying.

This is as it should not be; and arises, we imagine, not from skepticism or immorality, neither of which has operated on him, but rather because he has never been taught, nor does it occur to him that religion is of the least practical use in the world. So far as this world is concerned, education is to him everything, and can

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accomplish everything—public good—the perfection of humanity—and individual happiness. While religion is supposed to concern another and future world and has little or no bearing on the social and physical movements under Divine government.

When Christianity is set forth—or set aside—in this way it is not surprising that it commands small attention—that it becomes indefinite, and passes into a speculation, or at most exerts a remote and uncertain influence on thought and action. It is neither what man wants nor what God gave.

Christianity or no Christianity, mankind in every age have felt the need of and striven after that which could raise them above the world and the things of the world—wealth, power, pleasure, hopes, fears, cares, which distract the soul and spoil life. This is the one point at which all wisdom aimed in the enlightened past—and in the present—and will in the future, for it is the object that is worthy of man's ambition and the only one he will be satisfied to live for.

Well, suppose there is nothing in the world provided to supply this universal and high and anxious desire? It would indicate a purpose of God to satisfy the lowest wish of the lowest creature and abandon the chief desire of the most exalted to eternal unfulfilment.

Whatever then Christianity has to offer less than the satisfaction of the highest desires of man need not expect consideration. And on the other hand, so far as it can and has raised man above the world and himself, and is capable of supplying the one supreme necessity of life, it is entitled to the consideration of all persons thoughtful enough to know what they want, and is worthy of the divine origin it claims.

When Jesus Christ came He raised man above himself and made him partaker of a divine nature, gave him a new and a pure life, gave him the inheritance of all things belonging to the Spirit, and power and strength to have victory and to triumph against the devil, the world and the flesh.

With what consummate consistency does this religion meet and satisfy the deepest and best longing of the soul—the things that kings and prophets desired to see, and heathen philosophers and poets invoked.

And what Christ came to do and perfected with so much labor it is our duty to set forth, who pray for the rule of His kingdom on earth and the accomplishment of His design in the soul. A religion that is not restricted to an indefinite future, but has a present operation on the affairs of life. A belief carried into action that guarantees the happiness that can come only from God and which passes all understanding.

The question of course will be: Why is this offer not accepted? why is religion so generally neglected—its teachings so little heeded and its effects so inconspicuous?

It is not a very obscure fact that the understanding of the worldly is warped by the desires of the senses. Every gratification of the flesh tends to overthrow the reason until the distinction between right and wrong is almost effaced.

It is not to be supposed a man can apprehend the facts of religion who is intoxicated by passion. These are not the wise and enlightened thinkers among men who knew that virtue was the chief good in the world.

But if you demand an evidence of the power of religion to do what it professes to do it can be found in the lives of many in all ages who have resisted and risen superior to the world and their own weakness and reproduced in themselves the virtues of Jesus Christ according to the divine philosophy that whatsoever is born of God overcometh the world. Men who know what true happiness is—who have learned in whatsoever state they are therewith to be content. And like the blessed St. Paul, who suffered so much, yet said none of these things affect me, nor do I regard the loss of all things—not even life.

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Our $5.00 set consists of *six trousers hangers and three closet rods.* It is sent prepaid on receipt of price. This quantity *meets the average requirements.* Single hangers, 75 cents. Single rods, 25 cents. For $1.00 will send one trousers hanger and one rod, prepaid, and afterward, when wanted, the balance of the $5.00 set for $4.00.

The "Practical" Skirt Hanger



which is shown in the lower picture has won the approval of many women who appreciate the great value of this device, which enables them to preserve the shape and set of their skirts and with a great saving of closet room. Any skirt can be removed from the rod without removing others. You will find them indispensable. Price, express paid, $1. Each "Practical" Skirt Hanger consists of four separate skirt supporters and one Closet Rod.

GUARANTEE OFFER. Anyone purchasing the "Practical" Trousers Hanger and Press or the "Practical" Skirt Hangers may return them within 60 days, at our expense, if they are not perfectly satisfactory, and we will immediately refund the full purchase price.

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St. Clement's Magazine

Vol. XIX PHILADELPHIA, OCTOBER, 1903 No. 10

KALENDAR FOR OCTOBER.

1. Thursday (*St. Remigius, B. C.*) ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
2. Friday (*The Holy Guardian Angels. Abstinence*) ..... Masses, 7 and 7.30 a. m.
3. Saturday (*St. Thomas of Hereford, B. C.*) ..... Masses, 7 and 7.30 a. m.
4. **Sunday** (*17th after Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 4.30 p. m. Solemn Even-song, 8 p. m.
5. Monday ..... Masses, 7 and (Requiem) 7.30 a. m. Guild of St. Mary, 8 p. m.
6. Tuesday (*St. Faith, V. M.*) ..... Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
7. Wednesday ..... Masses, 6.30, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
8. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
9. Friday (*St. Denys, B. M. Abstinence*) ..... Masses, 7 and 7.30 a. m.
10. Saturday (*St. Paulinus of York, B. C.*) ..... Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
11. **Sunday** (*18th after Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
12. Monday (*St. Wilfrid, B. C.*) ..... Masses, 7 and (Requiem) 7.30 a. m.
13. Tuesday (*Trans. of St. Edward, K. C.*) ..... Masses, 7, 7.30 and 9.30 a. m.
14. Wednesday ..... Masses, 7 and 7.30 a. m.
15. Thursday (*St. Theresa, V.*) ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
16. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m.
17. Saturday (*St. Etheldreda, Q. V. Ab.*) ..... Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
18. **Sunday** (*St. Luke, Evangelist. 19th after Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
19. Monday (*St. Frideswide, V.*) ..... Masses, 7 and (Requiem) 7.30 a. m.
20. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
21. Wednesday (*St. Ursula and her Companions V. V., M. M.*) ..... Masses, 7 and 7.30 a. m.
22. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
23. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m.
24. Saturday ..... Masses, 7 and 7.30 a. m.
25. **Sunday** (*20th after Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
26. Monday ..... Masses, 7 and (Requiem) 7.30 a. m.
27. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
28. Wednesday (*SS. Simon and Jude, Apostles*) ..... Masses, 7, 7.30 and 9.30 a. m.
29. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
30. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m.
31. Saturday ..... Masses, 7 and 7.30 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.

Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

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ST. CLEMENT'S MAGAZINE

VOL. XIX PHILADELPHIA, OCTOBER, 1903 NO. 10

Parish Notes.

The choir returned Sunday, September 6th.

The Rev. C. C. Quin returned for Sunday, September 6th.

The report of the Sanctuary Fund will be printed next month.

The Offices and Instructions of the various Guilds will be said this month according to the Kalendar.

The 8 o'clock Mass was resumed on Sunday, September 20th, and the 7.30 Mass on weekdays, September 15th.

All kinds of odds and ends, as well as clothing, will be gladly received for the Jumble Sale in November, to be held for the benefit of the Poor Fund.

Anniversaries of communicants have been commemorated during the month as follows: Joseph Christian Day, 8th; Esther Catherine Coles, 8th; Martha White, 12th; Julia Dunlap, 16th.

Clinton Searle, after over four years' service as sexton, resigned, the resignation taking effect the middle of September. Harry Johnson was appointed to the position and entered upon duties September 16th.

Mr. Howard G. Peppercorn has kindly made a working drawing and blue print for a silver holy water pot, which is to be made in Japan as a memorial of one who formerly worshipped at St. Clement's.

Pew Rents.

Pew rents are due *in advance* October 1st. By resolution of the vestry a $1.00 assessment on each sitting is added to pay Convention dues and for the Episcopal Fund. Checks should be made out to St. Clement's Church, and may be addressed 20th and Cherry Streets, or bills may be paid in the Vestry Room on Monday, October 5th, 4 to 5 P. M.

Hymns for October.

Oct. 4th, 11 A. M.—228, 306, 271.
8 P. M.—228, 38, 422, 24, 271.
Oct. 11th, 11 A. M.—391, 203, 192.
8 P. M.—391, 38, 423, 28, 192.
Oct. 18th, 11 A. M.—287, 305, 207.
8 P. M.—287, 38, 223, 21, 207.
Oct. 25th, 11 A. M.—240, 309, 303.
8 P. M.—240, 38, 421, 23, 303.

The Catechism.

The Catechism began for the winter on September 20th. Miss E. S. Moffitt has kindly undertaken a Bible Class for the older girls. The class is to study the life and teachings of Our Lord. At least two more teachers are needed, and there surely ought to be those who appreciate the privilege of helping to teach the children to love and serve God. If it involves some personal sacrifice, that makes the service just that much more acceptable to God. The prayers of the congregation are asked for the work.

The Sea Shore Home.

The house at Sea Isle City was formally closed and shut up for the Winter on September 10th. The fierce gales during the week of the 13th blew open the front door, the Chapel door and some of the windows and knocked away most of the porch railings. Compared with damage done in the immediate vicinity, this was very light, and speaks well for the stability of the house. It was soon repared sufficiently to weather the Winter, the railings and so on will have to be replaced in the Spring. A very urgent need is more room. The Sisters hope that it will be possible for them next year to extend the third story over the rest of the building. This would make several bed rooms, and comfortably increase the capacity of the house.

St. Clement's Magazine.

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J. C. GOODWIN, Jr.

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Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, OCTOBER, 1903.

Offertory Account.

Aug.	30.	Cash, ...	$7 47
		Envelopes (93),	20 95
Sept.	6.	Cash, ...	11 48
		Envelopes (139),	35 50
	13.	Cash, ...	10 46
		Envelopes (76),	22 75
	20.	Cash, ...	15 82
		Envelopes (136),	42 84
		Early Masses, 3 Sundays,	16 96
			$184 23

Baptism.

Sept. 3. Matilda White Livingstone.

Marriage.

Sept. 3. Henry Speakman, Anna W. Parry.

Burials.

Aug. 31. Charles J. Roehm.
Sept. 7. Harriett Binns.

415 Communions Aug. 23d to Sept. 19th.

Donations.

The following are gratefully acknowledged:

London Guardian.

Provisions for Clergy House, Miss R., Anon, Mrs. Connor, Mrs. O'Brien.

Flowers for Altar each week, also from "Ardmore." Flowers for the Crypt for Feast of the Nativity B. V. M., Mrs. Taylor. Flowers (in mem. M. W.), Mrs. White.

Thank offering, $5.00.

Holy Guardian Angels.

It is written, "He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee in their hands that thou hurt not thy foot against a stone." Here let us notice first that these angels do not of themselves *take* the charge over us. That would be to intrench upon the prerogatives of our Creator, Preserver and Redeemer. It is a charge *given* to them. It is a power delegated to them. See how God of His infinite compassion and tenderness for us commands His highest spirits to watch over and guard us. "O my God, what is man that Thou art mindful of him, and the Son of man that Thou so regardest him? Thou madest him lower than the angels and yet Thou commandest that the angels should minister to and serve him."

Let each one think for himself, must an angel, a being so noble, so pure, so holy, attend on *me?* "O, wonderful condescension," says St. Bernard. "O, excess of goodness and love He hath given His angels charge over thee!" Now, who is this that hath given this charge? Even the Lord of angels; even He whose every behest, every motion of whose will they obey. The supreme majesty of God hath laid a command on His angels to become thy angels. They are to guide thee and keep thee in all thy ways. They do not loiter; they are not negligent in their trust. They execute it with diligence and tenderness. They bear thee up in their hands (though thou seest them not), so that no harm should happen unto thee, so that thou dash not thy foot against a stone, against sin, that stumbling block and rock of offense. They see our hindrances. They see the misery and exceeding sinfulness of the sins by which we are surrounded and hedged about on all sides. They see the snares, and traps, and pitfalls which the devil—the fallen archangel—has laid in our path. Therefore, they watch over us and guard us, and (in the words of Hugo of St. Victor) "this they do with great care in all places, at all hours, assisting us in providing for our necessities. They intervene between us and Thee, O Lord, conveying to Thee our sighs and tears, and bringing to us the blessings of Thy grace. They walk with us in all our ways; they go in and out with us; they observe us how we walk in the midst of a perverse generation, how we seek Thy kingdom and its righteousness. They assist us in our labors; they guard us sleeping and protect us in our rest; they rejoice in us when we rejoice in Thee, and they minister to us in compassion when we suffer or are afflicted even by Thee. Great is the care they have of us and great the effects of their love for us. They love him whom Thou lovest; they guard him whom Thou beholdest with tenderness, but they forsake those from whom Thou withdrawest Thyself, and they hate them that work iniquity, because, O Lord, such are hateful to Thee.—J. B. Wilkinson, quoted in "Daily Sections," vol. iii.

St. Clement's Church.

Twentieth and Cherry Streets.

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THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN,
THE REV. E. N. WEBBER.

Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4-5 and 7-9 P. M.

Rev. W. A. McClenthen in Church on Saturdays, 4-5 and 7-8 P. M.

Rev. E. N. Webber in Church on Saturdays, 8-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master } Mr. S. W. Sears.

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Spiritual Reading.

It sometimes happens that the clergy are asked to recommend books for spiritual reading, and the request is accompanied by a recital of what has already been read. It often brings consternation to the mind of the priest to imagine the mental indigestion of one who, in a short time, has devoured so much weighty matter. Books of profound power and the deepest spiritual insight, whose matter is so condensed that every word is of value, are rushed through as if the sole virtue in reading consisted in getting on to the next volume. Books belonging to high degrees of spiritual life are read before those which instruct in the first principles. And all this, as if getting through so many pages, or spending so many minutes, were in themselves things acceptable to God. The result of such hasty reading is woeful. No spiritual book was ever intended to be read rapidly and then dropped.

A small-sized volume of spiritual reading used daily should ordinarily last a year. This does not necessarily apply to lives of the saints, and other pious biographies, but it does apply to those books of abstract instruction familiarly called spiritual reading. At the end of one year a book may be laid aside, but at the end of a second, it could be taken up again for another term with profit. Some books should never be laid aside, they should last a

life-time, even though others should be taken up. This implies reading slowly and rereading many times. It is not an exciting way to read, nor is it gratifying to one's restlessness, but it is the way that brings good results.

The matter of a spiritual book should be firmly impressed upon the mind, every page should be familiar, every chapter should be an intimate friend who is thoroughly known and appreciated. Special sentences should cling to the memory and be continually weaving themselves into the passing thought. In fact, the book should be known practically by heart. It is only in this way that the substance of what is read will be taken into the system of the reader and become part of him. When this is done the value of the reading is apparent. It has furnished material for prayer, for meditation; it has taught a soul something about God, something about itself, something about attaining Him. It creates in the mind a condition of thought friendly to spiritual facts, akin to the mind of God and capable of knowing the realities behind the words it has been learning. Many a meditation consists principally of drowsiness and wandering thoughts because there has been no proper spiritual reading. The mind is not familiar with the language of prayer, and the soul has no atmosphere of God—that is, a simple affinity with spiritual things of which one never thinks, but which has grown naturally from faithful, spiritual study. The Holy Spirit teaches devout souls by pious reading, and for worth and profit this exercise comes next after prayers.

Read little, read slowly, read carefully; and read not simply for reading's sake, but to learn things which can be put into execution for God.

Confidence.

The chief concern of a Christian is whether he is living in a state of grace; whether God is dwelling within him by His presence and power directing his thoughts and moulding his affections. This condition gives to every human act its true value and makes man to be what he is, for without it he is nothing. And whatever he will be in time and eternity depends upon his continuing in the same, for only by it could hope live.

The assurance of possessing God's friendship is grounded on the belief that He has performed an act on our account as definite as the act of our creation. But that God has performed this work in the case of anyone guilty of a great sin or that the man will continue in His friendship does not rise above a probability.

This is not all God does for the salvation of the soul. Since there is in the natural world an endless variety of influences prevailing to which the mind and heart are subjected, reason would lead us to expect, if Scripture did not compel us to believe that these things are ordered to concur in the working of the plan of salvation. To regard the work of the Lord and consider the operation of His hands is religious as well as reasonable. It elevates the mind and delights the heart; reveals the attributes of God and fills the soul with a thousand emotions of goodness. That God preserves the world is as much a matter of faith as that he made it. That he stretched forth the heavens and laid the foundation of the earth, and waters the furrow with the drops of rain and gives to all life and breath and all things. That the changes and chances of this mortal life happen according to the direction of God is clear revelation. That He watches over His people and invents means to deliver them from evil and make salvation easy is only the conclusion from reading any part of Scripture, than which nothing should appear to be more encouraging and consoling. We are constrained to believe the movements of men and things in the world are the definite acts of God on our account as much as the granting a single grace. That one as well as the other is the work of divine favor. That either is the condition of a meritorious life. That the comforting assurance of possessing one is accompanied by a confidence reposed in the other.

Still we are inclined to believe no proportionate attention is given to it and no consolation experienced corresponding to the complacency with which we accept the assurance of the forgiveness of sins. But rather we are in the habit of thinking the world is governed by some agency that admits of another explanation than God's care for His people. To our mind faith demands the same steadfastness in one as the other, and the man who is strong enough to rise above any doubt in the efficacy of a saving sacrament is strong enough to resist the insinuation that God is not particularly concerned in the smallest affairs of our life and does not direct and defend us with an omnipotent care.

If we quoted Holy Scripture where God interfered on account of His people to turn the course of events it would be difficult to know where to stop. And the same thing might be said if we referred to profane history. A great crisis is more impressive than a trivial circumstance, yet the obscure and the commonplace contribute to and render possible the remarkable and extraordinary: "A cloud crossing the sky at a season when rain was not expected was sufficient to overthrow an empire." "The light and the shadow of the earth changed places because on the afternoon of a summer day a peasant boy said to a Prussian in a woods, 'Go this way and not that.'"

It is difficult to see how a person who admits any work of God at all, the preservation of the Jewish and Christian Church, for instance, could confine his observations to the great things of the world, and suppose the familiar circumstances of his own individual situation were unknown to God or happened without His permission. There is no reason nor revelation nor doctrine to encourage it. If this was considered as it should be it would maintain a contentment and happiness which is so much craved, but which will never come but from the confidence that we are the objects of the ceaseless care of a God of wisdom and love.

In reviewing the lives of the great servants of God it is possible to confine observation and reflection to the deeds they have done without considering the conjuncture of circumstances that was ordained for the suitable execution of them. In the everyday life of the ordinary Christian there may be little to distinguish or much that is obscure and unintelligible, but that does not affect what God has done and consequently can do and may be expected to do. Not, indeed, for those who do not expect it, nor believe in it, but who willingly accept it and sincerely desire it. For the eyes of the Lord are over the righteous, but His face is against them that do evil, and all things work together for good, not to all, but to them that love God, whether it is what the world calls good or evil.

Devotion.

It cannot be denied, when the subject is seriously considered, that there are many misconceptions of what devotion really is.

We sometimes hear persons speaking of what is only a part of devotion, as though it were the thing itself. Some will return from a service where, as they tell you, they "felt a great deal of devotion." Here is plainly meant that a certain spiritual sweetness or gratification took hold upon them. Or else we hear the term used for the spirit of recollection; someone is spoken of as being very "devout," when what is intended is that he is careful and observant of all the acts which belong to the outward worship of God; that he never forgets when in church that he is in the presence of God. Sometimes, again, the word devotion is made to stand for frequent church going; a person is "devout" because he or she spends a great deal of time attending services. Of course, all these expressions have a truth and meaning in themselves, but they by no means represent the whole, or the true idea of devotion.

Spiritual writers tell us that devotion is a yielding up of the soul to God, by which it consecrates itself to His worship and service. St. Thomas Aquinas

clearly defines it as "the will to do promptly whatever belongs to the service of God." And St. Francis de Sales tells us further, that devotion is a kind of love which displays itself in a certain promptness and eagerness—what he calls "vivacity"—in doing what the love of God would have us do.

As a well-known spiritual writer has said, devotion is "a solid, hard-headed, stout-willed, business-like affair, and not at all the sweet, fervid, heroic, graceful thing it is often taken for." Not that the qualities implied in these latter epithets do not belong to devotion, but they do not constitute the most important part of it.

It is by no means a luxury of the spiritual life, the monopoly of ecstatic and exalted persons, but it is within the reach of the lowliest Christian, and is to be developed in measure by everyone who has begun to serve God. Devotion brings the characteristic of tenderness into our worship and service of God, along with that of spiritual alacrity, of which we have spoken as belonging to it. It alone will prevent our religion from becoming a hard and cold and formal thing. It produces in the soul, on the one hand, the humble recognition of our own weakness in the sight of God, while on the other, it calls forth the brave, unfaltering trust in the Divine power and compassion, ready to pity and comfort in all our helplessness and all our strivings.

When devotion brings the beauty and perfection of God close to the soul, there follows a certain gladness of spirit, as the soul realizes that the only true enjoyment is to be found in God: "O how amiable are Thy dwellings, Thou Lord of Hosts! My soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh rejoice in the living God." Sometimes it shows God to the soul, far off, beyond the reach of its nothingness, unattainable by its weak desires. Then there is born in the soul what seems like pain, yet is not all pain, but has in it burning desire and the holy anxiety lest God hide Himself from the soul: "My soul is athirst for God, yea even for the living God; when shall I come to appear before the presence of God? My tears have been my meat day and night, while they daily say unto me 'Where is now thy God!'" Or at other times, devotion shows the soul its own sinfulness and vileness, and there is produced abiding sorrow and deep contrition: "I acknowledge my faults, and my sin is ever before me. Against Thee only have I sinned, and done this evil in Thy sight."

We may think of devotion as a certain character or property of the faithful soul, by which it is kept true to the service of God. And this property is produced and increased by the careful use of God's grace. So we shall expect devotion to be strengthened and kept alive by regularity and earnestness in prayer; by systematic meditation upon God and the love which is rightly due from us whom He calls His "children" by baptism. And along with prayer and meditation, by which we discover and ask for the grace we need, there must be the careful preparation for, and frequent communion with God in the Sacrament of the Body and Blood of Christ, through Whom alone all grace from God comes into our souls. Devotion is no spasmodic or fitful affair, a thing of sudden fervor or flaming ardor of soul, which lasts for a time and then dies down. It is in reality a calm and settled state, only arrived at by very slow stages, but towards which souls must be ever striving, growing more and more, as earthly life goes on, "unto the measure of the stature of the fulness of Christ," Whose whole life on earth was one of truest and intensest devotion to God.

We need not, then, be deceived concerning devotion. It does not consist in a great number of pious practices, as if a man's strength lay in the multitude of things he had to do. Nor will devotion which is lasting and real, ever be produced by a sensible love of images and pictures. These may aid what is already spiritual in us, but they cannot supply it altogether. As has been well said, "this mistake first weakens the head, secondly turns us unreal, and thirdly makes us foolish." The indiscriminate use of devotional books, which are in many cases too high-pitched to voice the real soul's utterance of those who use them will not produce a healthy or robust devotion. It will more likely be sickly and sentimental.

The devotion which we must wish for, and use all the grace of God to possess, will be known by the strong and practical will—a will which does not depend upon itself, yet neither does it spare itself the least, in its efforts to love and serve God. It will be known by promptness of action, which keeps nothing back from God, and does not bargain for its reward before starting to do His Will. Cheerful perseverance will be an element of it; and also the willingness to suffer and to do violence to self, which, indeed, is possible only to true devotion.

To struggle against and overcome what is evil, and that hampers our progress towards God, is our necessary occupation as Christians in this world. And however halting and ineffectual must seem to us at times all our efforts in this struggle, yet let us recall those words of our Lord, which comfort and encourage, "Be of good cheer, I have overcome the world." So shall it be that as we find ourselves possessing in greater measure true and real devotion, we shall find also that joyous peace which God intends for, and which only He can give, to faithful souls, and which the world can never take away from such souls when once they have found it.

The Seven Archangels.

One of the many harms that have come to man from sin is that he was separated from the Holy Angels. We know that there are thousands and thousands of spiritual beings who have never for a moment given up their service and love of Almighty God, but man's rebellion removed him from the close union and intercourse that he might have had with them. And yet God, in His great love and mercy, willed that the Holy Angels should help and care for men. The chosen nation was an object of interest to them. A Guardian Angel watches over each one who has been made a member of Christ, and so has become an heir of the Kingdom of Heaven (Heb. i, 14). We are told in the Book of Tobit (xii, 15) that there are Seven who stand in the presence of God, and these have special union with men, for they are spoken of as offering the prayers of the Saints. The Prophet Zechariah may refer to these when he speaks of those Seven: "They are the eyes of the Lord which run to and fro through the whole earth" (iv, 10). When, at the beginning of his Book of Revelation, St. John salutes the Seven Churches, he delivers the message of Grace and Peace from God and "from the Seven Spirits which are before His Shrine" (i, 4). Afterwards he sees trumpets given to the Seven Angels which "stood before God" (Rev. viii, 2). But they bring, too, the seven last plagues when the time of mercy is over and are seen coming forth from the Temple in Heaven (Rev. xv, 1-6), and are commanded to pour out the vials of the wrath of God upon the earth.

But, more than this, we are allowed to know the names of some of these Archangels from Holy Scripture.

First, St. Michael comes before us. He is the Prince of the people of Israel (Dan. x, 21). He rescues the body of Moses from the power of the Devil (Jude 9), and he is active in leading the Angels under him against the powers of evil (Rev. xii, 7).

And next we may think of St. Gabriel how he, too, was allowed to have a special interest in the people of God, how he encouraged and revealed God's will to the Prophet Daniel (ix, 21), and how he brought the promise of a son to Zechariah (St. Lu. i, 19); but, above all, how he was honored by being sent with the greatest message that ever came to earth: "Fear not, Mary, for thou hast found favor with God. Thou shalt conceive in thy womb and bring forth a son, and shalt call his

name Jesus," and heard her wondrous answer to the will of God, "Behold the handmaid of the Lord."

Then we may remember St. Raphael, the restorer of sight to the pious Tobit and the companion of his son Tobias (Tobit xi, 7; v. 4). And then St. Uriel who was sent to answer the difficulties of Esdras (2 Esdras iv, 1-36).

These are the only ones whose names are mentioned in Holy Scripture, but, according to tradition, the three others are called Sealtiel, Jedudiel, Barachiel.

But since the very names of some of the Angels have been revealed to us, we may believe they are intended to teach us some lesson. We may then learn that the Blessed Angels are not mere forces or powers, but persons with individual wills and minds—minds that have, by their own separate choice, been ever turning upward to the Source of all wisdom; wills that have been ever obeying in loving adoration the one perfect will of God, for a name tells us of a personality.

Then the very names will teach us of their different characters that no two are exactly alike in God's creation, and that the names given by God are not mere sounds intended to mark simply a distinction of one from another, but are the outward expression of various characteristics. And then we may learn how each can dedicate whatever powers he may possess to God and strive to give ourselves, our powers to Him Who has given them to us. —A. G. Stallard, quoted in "Daily Sections," vol. iii.

Westminster Abbey.

Separated by wide intervals of time and locality, there have been three Saintly Kings who were alike in this —that they conceived the idea of dedicating to the glory of their God, in or near their capital city, a house "exceeding magnifical," and in each case the temple so reared became in God's Providence a center of the national life in their respective kingdoms. But not even the Temple at Jerusalem, devised by King David and built by his son, nor yet the Abbey of St. Denys, which owes its chief glories to St. Louis of France, has been so long and so closely connected with its nation's history as has the Minster raised by St. Edward the Confessor, on the banks of the Thames in the middle of the eleventh century.

The King caused it to be built in the Norman style, which he had learned to know and love across the sea. He watched its growth with untiring care. He just lived to know that his work had been consecrated, and only a few days later was laid to rest within its walls.

The following day Harold, the last of the Saxon line, was crowned there, the first of a long series of coronations, for every succeeding English Sovereign has been crowned at Westminster, including our present King. Many have been married there, and by far the greater number have been buried there.

Year by year the Shrine of the Confessor became more famous. Rich and poor made pilgrimages and gave offerings to it, and at length Henry II erected a worthy tomb to which the Saint's reliques were translated on the 13th of October, 1163, a day ever since kept as his principal festival.

Just a century later Henry III rebuilt the Church in honor of its founder and himself bore the Royal Saint's remains to a new and exquisite Gothic Shrine. The beauty of its workmanship is said to have excelled even that of the marbles, gold and

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ST. CLEMENT'S MAGAZINE

VOL. XIX PHILADELPHIA, DECEMBER, 1903 NO. 12

The Magazine.

Some time ago the MAGAZINE was enlarged to give space for advertisements, but of late these have fallen off, and so the income is reduced. The extra space has been filled with reading matter. With the next number, however, the size will be reduced to former number of pages. This will not entirely bring the expenses within income, so it is desirable to have a larger number of subscribers, and it is hoped that any who value the MAGAZINE as a means of information concerning parish matters will pay the annual subscription price.

Christmas Tide.

Every Christian should prepare to receive the Body and Blood of that Saviour who was made man for us, coming as a little child, born in Bethlehem. Sin alone prevents, and His Priests are ready and willing to hear the confessions and give absolution to the truly penitent. There ought to be a large and loving approach of the Faithful to the Holy Feast.

The Friday abstinence rule is not of obligation on the Feast of the Nativity. The Sisters ask, as in former years, for donations to worthy persons and families who otherwise would not share the Christmas cheer.

The Midnight Mass will be said in St. John's Chapel. It is not expected that persons shall make their Communions at that time, however. There may be some who cannot come early, and by speaking to one of the clergy they may make their Communions at midnight. It is expected that such shall observe a six hour fast of devotion beforehand. The attendance at the Solemn Mass is ordinarily very small. The Church ought to be crowded. The family and social observance of the day should not be at the cost of the worship due to the Holy Babe of Bethlehem.

Donations for the flowers are asked. A box is in the corridor for that purpose.

Missionary Box.

The Altar Guild during the winter hopes to prepare a box for Japan. Donations toward the cost of the material for vestments are needed and will be gratefully received. The Guild would like to make this box as complete as the one just sent to the Associate Mission, Wuchang, China: Chasuble, stole, maniple, burse and veil, amice, alb, girdle, purificators and corporal. Members of St. Saviour's Ward C. B. S. are asked to give donations toward cost of chalice and paten, etc., for this box.

Hymns for December.

6th. 11 A. M.—46, 49, 311 *M. ii*, 45.
8 P. M.—2, 54, 398 (A.&M.) 59.

13th. 11 A. M.—50, 49, 311 *M. ii*, 52.
8 P. M.—65, 136, 398 (A. & M.), 1.

20th. 11 A. M.—48, 49, 311 *M. ii*, 203.
8 P. M.—57, 197, 398 (A. & M.), 14.

25th. 11 A. M.—59, 60, 482, 56, 61, 58, 62.

27th. 11 A. M.—59, 60, 482, 66, 56, 62.
8 P. M.—61, 430, 66, 58, 59, 60, 482, 62.

The Litany will be sung on Sunday nights in Advent and St. Mary's Hymnal used.

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PHILADELPHIA, DECEMBER, 1903.

St. Clement's Tide.

The Bishop of the Diocese, with gracious charity and with his accustomed courtesy, sent his usual greeting: "I sincerely hope that the observance of St. Clement's-tide by yourself and your congregation may be fruitful in increase of faith and interest in the extension of the kingdom of Christ throughout the world." None of us appreciate how far reaching is our influence. Through these many years this parish has striven, by its faithful witness to forgotten and neglected truths, to turn and strengthen others; and only God knows the power and extent of its aim, life, effort.

Much loving labor had been done by faithful ones that vestments, sacred vessels, ornaments, as well as the material fabric, might be bright, shining, in keeping with the uplifting joy, while the training of voices and preparing of human souls had not been lost sight of. We note the fact—the efforts were for the glory of God in honor of our holy Patron. The Procession of the Sodality on Sunday night was an inspiring act of worship, the altar decked and ready, people with high impulse and devotion waiting to do their part. The choir was accompanied by a quartette of horns and drums; the First Vespers of St. Clement were sung. The sermon by Father McGarvey on the "Earthly Warfare of God's People" touched that ever present note of this parish's life. The various guilds were well represented and bore their testimony to that militant note, while the Te Deum at the end was a fitting thanksgiving for all the wondrous things God has made known to us, the privileges He has given us.

One hundred and eighty-six came and made their Communion here, while others in remote places or at more convenient Churches did not fail to respond to the true note of joy in our Patron's solemnity.

At eleven the Solemn Mass was sung, Revs. W. A. McClenthen, C. C. Quin and F. D. Ward being the sacred ministers; the Rev. R. H. Paine, of Mount Calvary, Baltimore, was present in the choir. Gounod's St. Cecilia was sung with orchestral accompaniment, members of the Germania, under the leadership of Mr. William Stoll, formerly of this parish, Mr. Sears at the organ, and the solo work by Masters Charles Snyder, Alan Moore, Messrs. George Dundas and Harry Hotz. Any ordinary description would fail to convey any expression of the beauty and devotion of the service.

The offerings were for the Endowment Fund and amounted to $747.62. The total amount of fund is $10,026.95.

There was a large congregation, including many of the clergy. Loving and kind messages came from others, while the joy of the festival awoke many a response in faithful hearts and souls.

On Monday night the children were much amused with the tricks of Professor W. F. Hartz. There was a good attendance.

The Parish Tea on Tuesday night was a very happy occasion; people came in goodly numbers and others sent messages of regret. Some boys of the Penna. School for the Blind furnished an entertaining programme, ending with a Toy Symphony. Rev. Robt. Paine kindly gave a greeting and the Rev. D. I. Odell, of The Annunciation, came to express that loving sympathy which he always so generously bestows. All were happy and it needed not to say it, for it showed itself.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:
THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN,
THE REV. E. N. WEBBER.

Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4–5 and 7–9 P. M.

Rev. W. A. McClenthen in Church on Saturdays, 4–5 and 7–8 P. M.

Rev. E. N. Webber in Church on Saturdays, 8–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master } Mr. S. W. Sears.

Sexton.—Harry Johnson.

Clergy House, Twentieth and Appletree Streets.

Bell Telephone—Locust 19-18 A.

All Saints Mission House, Cherry and Lambert Sts.

Parish Notes.

The swing doors are at last in place at the north of the corridor, but the glass is not ready.

Communicants are asked to make generous offerings for Sanctuary Fund on Christmas Day, using the marked envelopes.

Studies for the St. Katharine Altar have been begun, and also news of encouraging progress of the work on the new Ciborium has been received.

The Mothers' Christmas Supper will be on Wednesday, December 30th, at 8 o'clock. The Mothers' Meeting will be omitted Thursday, December 31st.

The Christmas Festival of the Catechism will be on Monday, December 28th, 2 and 8 P. M. It is expected that Tableaux of the Nativity will be given at night.

Mrs. Wm. Halsey Wood has been selected for the Bishop White Parish Library Society, Miss Brown having resigned. Subscriptions, etc., should be sent to Mrs. Wood.

A Fund has been started by two donations ($3.00) for the rebuilding of the present parish building when the time comes. No doubt other donations will increase it gradually.

Those who desire Christmas cards with Christian meaning are recommended to examine those at the Mission House always carefully selected. This year they are especially good.

The rummage sale, in aid of the Poor Fund, will be held at All Saints' Mission House, Tuesday, Dec. 1st. Articles of all kinds are much needed and should be sent to the Mission House.

It would seem only right that the faithful should observe Thursday, December 24th, being Christmas Eve, as a day of abstinence, since flesh meat is permitted on Christmas Day and the Feast of the Circumcision.

Subscriptions and donations for the past season of Sea Shore Home paid all expenses, and a balance is left to provide for the further alterations, improvements and repairs of the house. The complete statement will be printed later on.

Miss Adelaide F. Howell, 2121 DeLancey Place, represents the Church Periodical Club. She will be glad to put members of the Parish in communication with persons who will be glad to receive magazines, etc., after they have been read.

Solemn Mass was sung on Thanksgiving Day, a goodly number of people being present to thank God for the blessings of the harvest and to pray His continued blessing on our country and rulers. The offerings for the Poor Fund amounted to $149.05, and for the Episcopal Hospital $3.50.

The Bishop of the Diocese, having been asked as to the rule of abstinence on Feast of the Circumcision (Friday, January 1st), writes "to disapprove of

requiring that the Feast of the Circumcision be observed as a day of abstinence." Flesh meat, under this counsel, may be eaten without scruple or fault on that day.

The elevator for the Mission House has been delayed awaiting the inspection of the shaft by the Building Inspectors. It is hoped to have their report in a few days. The cost will be about $2,500 at least, perhaps more. Very few people have responded to this appeal which is rather a surprise when one bears in mind the labors of love faithfully carried on these many years.

All Saints was fittingly observed, and the generous offerings of some few people has lifted the burden of the half yearly mortgage interest for this time. The number of communions was encouraging even if not altogether satisfactory. At night Solemn Evensong was sung as usual followed by Vespers for the dead. On All Souls' Day a large number of names were sent in for remembrance and for the help of the Holy Sacrifice for the souls. Solemn Mass was sung at 9 o'clock. Offerings amounted to $20.50.

A white Stole for the Priest assisting at Holy Communion has been given. The design is in harmony with the set of Vestments given last Christmas. At the top are St. Clement's chains and anchor with a spiked crown star-pointed at ends. At each end vine leaves and grape clusters with a panel on the one with St. Vincent as Deacon, on the other St. Lawrence as Sub-Deacon underneath the Divine Words of Consecration. The whole design is most beautiful, the coloring being exquisite shades of green, violet, red, with gold thread and small pearls. The work was done in the embroidery room of the All Saints' Sisters in Baltimore.

The Altar Guild has been working hard to finish the new set of Violet Vestments for Advent which consists of Chasuble, Stoles, Burse and Veil. Mr. Linton, who drew the beautiful designs, also kindly superintended the coloring, the dominant tone of which is deep rose pink. Latin Crosses adorn both front and back of the Chasuble, on which thistles grow at intervals, trellised in pink. At the junction of the arms on the front rests a St. Veronica's handkerchief, while the arms on the back are filled in by a Crucifix worked in deep flesh tints representing our Lord in the first flush of His Agony. The Stoles carry out the thistle effect, but the Burse and Veil are different from any worked by the Guild before. Running straight across them is a trellised cross meeting five small Greek crosses in the center. The whole effect of the set is striking and handsome.

"Disloyal" Practices.

Baptizing in private houses for convenience and not necessity.

Baptizing adults without proper dispositions and preparation.

Giving Confirmation without due preparation.

Giving the Blessed Sacrament to those who are not Confirmed and who do not intend to be.

Encouraging unprepared and unworthy Communions; also unfasting Communion, contrary to the custom of the Church.

Afternoon and evening Communions after one or two or three heavy meals.

Irreverent consecrations, not discerning the Lord's Body, carelessly leaving the Holy Gifts unconsumed and permitting to be handled without reverence.

Not affording opportunity for Communion on every Sunday and Holy Day.

Morning and Evening Prayer not said daily in church.

Taking part with "non-Episcopal ministers" in public services, marriages, burials, etc.

Officiating for those who already have a husband or wife living.

Publicly denying the Lord who bought them and teaching others so to do.

Saying the burial service and solemnizing matrimony in private houses without sufficient cause, the Church being the proper place.

Offertory Account.

Nov.	1.	Cash,	$39 14
		Envelopes (144),	34 62
	8.	Cash,	38 83
		Envelopes (177),	93 37
	15.	Cash,	30 63
		Envelopes (140),	48 65
	22.	Cash,	25 66
		Envelopes,	44 70
		Early,	60 76
			$416 36

Special Funds.

Sanctuary (16),	11 88
Burial,	20 50
All Saints' Sisters,	180 60
Other,	89 88
	$302 86

Sanctuary Fund.

November Magazine, . . $2,123 40

660,	$0 10	667-72,	23
661,	5 00	673,	5 00
662,	25	674,	50
663,	25	675,	10
664,	25		
665,	10	Total,	$2,135 28
666,	10		

Baptisms.

Oct.	29.	Evelyn Croker.
Nov.	8.	John Walcott Patterson.
	12.	Edwin Frank Houser.
	12.	Edith Priscilla Clark.
		Herbert Joseph Kochersperger.
	15.	Catharine Alberta Eckhardt. (Conditional.)

Communicants.

Added.

Richard Ashhurst, Jr.
Sarah Alexander.

Burials.

Oct. 31. Isabella S. Savage.
Nov. 18. Catharine Alberta Eckhardt.

623 Communions Oct. 25th to Nov. 22d.

8,669 Communions for the year.

Donations.

The following are gratefully acknowledged:

Provisions for Clergy House, Mrs. Willcox, Mrs. Connor, Miss C., Miss R., Miss Spring, Miss Neill, Anon.

Flowers for Altar, Miss Pridham in mem. of Katharine, Miss D.

Candles for Crypt Chapel.

$50.00 thank offering in memory, from Miss Taylor.

$10.00, in memory I.

$25.00 "in thanksgiving for privileges at St. Clement's."

The *Guardian* (London) each week.

Some pamphlets relating to St. Clement's and old copies of MAGAZINE.

Children's Fund.

Receipts.

Dec., 1902.	Balance,	$11 42
	Donations (16),	98 00
		$109 42

Expenditures.

Christmas, Little Catechism,	$25 00
" The Catechism,	16 58
Children's Clothing,	20 00
Excursion,	3 76
St. Clement's Tide,	10 00
Balance,	34 08
	$109 42

Donations of money are asked for the expenses of the coming year. Christmas expenses will absorb all the above balance and more.

St. Clement's Altar Guild.

Officers 1903-1904.

Chaplain—The Rector.
Directress—Mrs. Harry Connelly.
Treasurer—Miss Mary F. Lex.
Secretary—Mrs. Arthur Brock.

Committee of Management.

The Directress and the Secretary, ex-officio.
Miss P. D. Neill.
Mrs. S. McKean Bayard.
Mrs. Wm. Halsey Wood.

Report of the silk and linen work of the Altar Guild for 1902-03.

Orders.

1 White Chasuble.
1 Black Chasuble.
1 Green Chasuble.
1 Blue Chasuble.
1 White Altar Cloth.
1 Red Altar Cloth.
3 Pulpit Falls.
2 Desk Covers.
4 Stoles.
3 Amices.
5 Burses and 5 Veils, set of Book-markers, Material for Stole.
3 Fair Linens.
1 White Burse and Veil. Material paid for.

Value, $511.80.

Gifts.

2 Sets White Chasubles, Stoles, Appareled Amices, Maniples, Burses and Veils.
Green Altar Cloth and Pulpit Fall.
Green Burse and Veil.
1 Set Altar Linen.
2 Fair Linens.
1 White Stole.
1 Credence Cover.

Value, $777.00.

For St. Clement's.

White Silk Chasuble.
Stole, Maniple, Appareled Amice.
3 Festival Cottas.
15 Acolytes' Cottas.
Altar Linen and Lace for St. John's Chapel.
2 made-over Cottas for Acolytes, and Lace.

Value, $212.00.

Work Stamped.

3 altar cloths, 3 chasubles, 10 veils, 9 burses, 5 falls, 10 stoles, 7 maniples, 1 amice apparel, 1 book marker, 4 fair linen, 1 monogram, 1 crucifix, 1 corporal, 1 cross, 1 palla—58 pieces. Value, $65.70.

The Altar Guild has determined only to accept orders and grant gifts of vestments and articles pertaining to the altar, no book markers or altar falls, which are meaningless.

Donations both for the parish vestments to renew and repair are urgently needed; also for gifts to poorer parishes. The requests are numerous and constant. No grants of work or materials are made except in parishes loyal to the Prayer Book custom of Mass on all Sundays and Holy Days.

Treasurer's Report.

DR.

To balance 1st Nov., 1902,		$71 97
Dues of members, 1902-3, $112 00		
Donations,	178 31	
Sales,	286 13	576 44
		$648 41

CR.

Instruction,	$120 90	
Materials, etc.,	475 48	
Sundries,	8 40	
Balance 1st Nov., 1903,	43 63	
		—$648 41

(Signed) MARY F. LEX,
Treasurer.

Christmas Gladness.

The birth of Jesus Christ and the redemption of man is the subject set before the world at this season by the Christian religion. It teaches there is no salvation without the Incarnate Saviour. It is and should be a time of great joy.

Yet the Incarnation of the Son of God will not benefit us unless He is born in our souls by His Holy Spirit as really as He was born in the flesh. What joy can spring from His coming into the world if He has never come into our life? So far as we are concerned it would be the same if He had never come at all. It is possible there are some whose happiness is not affected in the least by this mystery. They would be quite as happy if no such event had taken place. For these persons there is no Saviour; for the nature of the operation of salvation is a change from misery to happiness both in this world and the world to come.

Happiness is commonly estimated by comparison. A man may be happy to-day because he was less happy yesterday, and that which he calls happiness to-day he will remember as misery to-morrow. That which is happiness to one man who has never enjoyed such good fortune before is not happiness to another who has always enjoyed better. Previous misery makes much for present happiness, as previous happiness intensifies present misery. Thus it is evident few reach that condition which all would regard as the extremity either of misery or happiness. Millions think themselves happy, few truly are so. They esteem themselves happy from the consideration of the misery they have escaped. Persons go into religious ecstasy because they have abandoned some vicious habit; the virtue they practice may be low enough, yet they fancy it is eminent because it is compared only with vice.

Others have no such experience as this at all—have never known the misery of great sin; have practiced virtue from their earliest years; never been remiss in any very important duty. Or in the case of a great sinner the advance to great virtue may be so gradual that it would be impossible to recognize any sudden change in the whole course; though a change there was, and necessarily instantaneous.

In order to experience great spiritual happiness it is not necessary to have experienced great spiritual misery, or that the change, the time and circumstances of the change should be particularly impressed upon the mind. A man can be a great saint just as well without first being a great sinner. It is not necessary a man should be a criminal so that he can be sensible of a great change.

It is probable the characters of professional Christians are no worse than the characters of persons not Christians. Christian congregations are not made up entirely or chiefly of reformed criminals. They have not lived grossly evil lives. It is more likely they have lived and are living the lives of common respectable worldliness, with indifferent minds and indevout hearts. When the time comes that they are converted, and it is from this class that most conversions are made, there will be no such sensible change that would necessarily throw them into ecstasy, though a great change will take place, and it will be instantaneous.

Any one can read for himself what kind of life the Scriptures demand of a Christian, outside of which no man shall see the Lord: except ye be converted, be born again, be a new creature, crucify the flesh, united with the life of God. This is not the change from the immoral to the moral, which is so perceptible and so gratifying; but the change to the religious, of which sensible consolation is no necessary part whatever.

Happiness results from any change for the better, but it is the happiness of degree and comparison, which is demonstrated every day by enthusiasts pretending to the height of perfection and happiness who are ignorant of the nature and attributes of God. Their religion is based on the new experience of decency, and they fancy it is divine.

Their happiness could not be shared by any one who has not experienced the misery of vice. The man of respectable life and refined tastes could not be affected by it at all, though he acknowledges the good there is in it and supports it accordingly, never supposing there is anything supernatural about it.

His miserable imitation is not a new life; it is only an improvement of the old. It is neither uniform nor stable; it is a sudden start and a phase of the mind. It is the product of external circumstances. It is not an inward, free, self-moving principle. And the happiness that results from it is necessarily as transient as the causes that have produced it.

The divine life is one thing, and the natural life, no matter how reformed and refined and moral and

religious, is quite another thing. The life of God in the soul of the man who is united to Jesus Christ is an unchanging life of devotion and prayer; of conscientious action and constant watchfulness; an eagerness for divine grace to strengthen the heart and for divine knowledge to enlighten the mind; a life that knows truth and loves it, that knows duty and performs it; a character that scorns the vanity and deceit of a wicked world and uses the natural provisions of enjoyment for his comfort; that is temperate and contented and gentle and good, and is calmly looking to the eternity when that which is in part shall be done away and that which is perfect is come.

The Church Catechism.*

It is profoundly observed by a recent writer in regard to obedience that "the secular life of our twentieth century opens with this virtue held in no high esteem. The duty of the individual to determine his own conduct and profit or suffer by the consequences seems, on the contrary, to be one of our best rooted, contemporary, Protestant, social ideals." The accuracy of this observation is only too apparent; it is amply witnessed by the frequency with which the consequences are suffering. And undoubtedly none realize its truth more keenly than those to whom has been given the care of teaching and guiding souls. They find not only an unwillingness to obey, resulting in disobedience, which is the attitude of a rebellious child toward a father it really loves. They find also something lying behind that unwillingness, and this is the lack of sense of any obligation whatever to obey. This is the attitude of a child who should suddenly find himself receiving commands from a stepfather whom he disliked: he would simply deny any obligation of receiving such commands. This lack of sense of obligation is productive of great harm to souls and of disaster to the church. Its practical side is the assumption that God does not lay any *definite* obligations upon His people; that the Church of Jesus Christ has no particular truth to teach more than any system of ethical thought, and that the clergy of the church are to be pitied as obsessed by effete superstitions if they ever say to their people "you must." Pernicious as such an attitude is, it is alarmingly prevalent. A mighty effort is needed to throw it off before it settles permanently upon Christian character, deadening conscience, enfeebling faith, paralyzing will. The sense of obligation requires stimulating and strengthening so that it will be in every character a power which cannot be disregarded.

It is this necessity of a sense of obligation which is the keynote of Canon Newbolt's last book, and he presents the Church Catechism as the means of inculcating such a sense, not merely for the child, but for adult Christians as well. "Amidst structural services, offices and Liturgy," it stands in the Prayer Book as the code of obligation for every Christian. Its whole tone is one of certainty and authority: it admits no phrase doubtful of the value of its contents; it is solid and brief, furnishing the ground for right faith and true practice, and it presupposes at every instant the inseparability of right faith and right life. It presents

*The Church Catechism. The Rev. W. C. E. Newbolt, Oxford Library of Practical Theology.

W. J. RULE
Funeral Director
Bell Telephone, Preston 36-15 A
Keystone Telephone, West 44-47 D
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4835 BALTIMORE AVENUE
West Philadelphia

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three general obligations—renunciation, faith and duty. Each is emphasized and demands attention. Canon Newbolt has elaborated and explained these three obligations, making them alive and real. He follows the contents of the catechism itself, and draws out the wealth of the faith and moral duty it contains.

The tone of the book is almost prophetic, as of one who speaks for God in a wicked time. Evil is called evil and denounced as such. Obligations toward God and toward man are stated fearlessly, as by one who dares proclaim to just such a generation as this, parleying with sin and calling it beauty, social problems, nature. God is "of purer eyes than to behold evil." "The atmosphere is invigorating. The keen thought tears away flimsy excuses and lets daylight in upon the self-deceptions with which we would escape our obligations. It revives that hatred of evil which the love of God once implanted and which often has been long stupefied by the sin-laden atmosphere we constantly breathe. Here is a man praying 'deliver us from evil' who is conscious to himself of not one single effort to subdue the evil which is within him; who habitually despises and neglects all the helps which God has provided against sin, and has again and again done despite to the Spirit of Grace; who says 'Our Father' with the heart of a fatalist and 'hallowed be Thy name' from a conversation that dishonors it, 'Thy Kingdom come' from a life that knows no wider horizon than the limits of business or society, 'Thy will be done' with a heart full of covetousness, 'on earth as it is in Heaven' with a complete ignorance of and indifference to the things of God" (p. 281).

Specially striking is the plea for Christian education. This has woven itself throughout the book as if the writer were unconscious how large a place in his thoughts it holds. The result of children learning evil without learning how they may renounce it is that "a generation is rising up—wilful, disobedient, selfish and irreverent . . . . tainted with all the subtler indications of alienation from God." On the other hand, if children could be taught from the beginning the Faith which makes invisible things real and could be daily instructed in religion as an essential part of their equipment, then their characters would not be maimed and deformed and the spiritual faculties would not be hopelessly atrophied. Material advantage would not work disaster in hearts unfortified by sanctity. On this topic, as throughout the book, there is that clearness of perception and vigor of treatment which catches and presents elusive phases of moral truth so as to give them their true value and bearing on life and prevent their being warped by clever handling into false and misleading conditions.

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St. Clement's Magazine

Vol. XX PHILADELPHIA, JANUARY, 1904 No. 1

KALENDAR FOR JANUARY.

1. Friday (*Circumcision of Our Lord*).....Masses, 7, 7.30 and 9.30 a. m.
2. Saturday.....Masses, 7 and 7.30 a. m.
3. **Sunday** (*ii Christmas*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 4.30 p. m. Solemn Even-song, 8 p. m.
4. Monday.....Masses, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
5. Tuesday.....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
6. Wednesday (*Epiphany of Our Lord*).....Masses, 6.30, 7, 7.30 and 9.30 a. m. Guild of St. Vincent, 8 p. m.
7. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
8. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
9. Saturday.....Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
10. **Sunday** (*i Epiphany*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
11. Monday.....Masses, 7 and 7.30 a. m.
12. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
13. Wednesday (*Octave of the Epiphany*).....Masses, 7 and 7.30 a. m.
14. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
15. Friday (*St. Paul, the first Hermit. Abstinence*).Masses, 7 and 7.30 a. m.
16. Saturday.....Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
17. **Sunday** (*ii Epiphany*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
18. Monday (*St. Prisca, V. M.*).....Masses, 7 and 7.30 a. m.
19. Tuesday (*St. Wulstan, B. C.*).....Masses, 7, 7.30 and 9.30 a. m.
20. Wednesday (*St. Fabian, B., and St. Sebastian, MM.*).....Masses, 7 and 7.30 a. m.
21. Thursday (*St. Agnes, V. M.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
22. Friday (*St. Vincent, D. M. Abstinence*).....Masses, 7 and 7.30 a. m.
23. Saturday.....Masses, 7 and 7.30 a. m.
24. **Sunday** (*iii Epiphany*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
25. Monday (*Conversion of St. Paul, Apostle*).....Masses, 7, 7.30 and 9.30 a. m.
26. Tuesday (*St. Polycarp, B. M.*).....Masses, 7, 7.30 and 9.30 a. m.
27. Wednesday (*St. John Chrysostom, B. C. Doct.*).Masses, 7 and 7.30 a. m.
28. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
29. Friday (*St. Francis of Sales, B. C. Abstinence*).....Masses, 7 and 7.30 a. m.
30. Saturday.....Masses, 7 and 7.30 a. m.
31. **Sunday** (*Septuagesima*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.

Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

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ST. CLEMENT'S MAGAZINE

VOL. XX PHILADELPHIA, JANUARY, 1904 NO. 1

Xmas Tide.

The Feast of Our Lord's Nativity was the goal of our Advent devotions and the loving preparation of the many "fellow-labourers" of St. Clement, the quiet pressure of work well executed was a proper greeting and welcome to that Infant Saviour for Whose honour it was begun. May His peace dwell in the hearts and lives of all who "understood" and so "magnified and praised God." 330 Communions were made. The offerings amounted to $1,199.62—cash, $324.12; Sanctuary Fund (31), $694.50; endowment, $5; other, $170, while liberal provision was made for the Xmas dinners and mothers' turkey supper ($188.50) and for various guilds and the Catechisms, etc.

At the Solemn Mass "St. Cecilia" was again sung. The soloists were Mr. Harry Hotz, bass; Mr. Freemantle, tenor, and Masters Charles Snyder and John McLauchlan, trebles. The organ was played by Mr. Sears. Mr. William Stoll, Jr., again furnished the orchestra and, with special courtesy to the parish, himself acted as conductor. As yet there has been no suggestion but that all was worthy of that "mystery of godliness" which musical instruments and human voices interpreted as the priests at the altar performed the Sacred Liturgy in obedience to the Lord's command.

The customary treats for guilds, etc., were held as follows: St. Nicholas and Holy Child on Saturday, the Catechisms on Monday, St. Katharine Tuesday, turkey supper on Wednesday. Still to come in January are St. Mary's, Choir mens' and St. Vincent's. The Clergy House and Mission House were bountifully supplied and many kind and special remembrances were sent, for all of which we are grateful. God's blessing rest on all the faithful in their lives, work and devotion during the coming year and enable them to persevere in the way of peace, that their names may never be blotted out of the Book of Life.

The Christmas entertainment for the children was given Monday evening, December 28th. It consisted of *tableaux* representing scenes from the Nativity accompanied by readings from the Gospel and singing of carols. The *tableaux* were the Annunciation to the Blessed Virgin, the Annunciation to the Shepherds, the Nativity, the Visit of the Shepherds, the Visit of the Wise Men, the Presentation in the Temple, the Adoration of the Christ Child. The parts were taken by the members of the Guild of the Holy Child. Much credit and thanks are due to those whose thoughts and labor provided scenes so simple, effective and beautiful. The *tableaux* were repeated at the Turkey Supper Wednesday evening.

Creditable examinations were passed by the children of the Catechism before Christmas. At the *fête* on the Sunday in the Octave the first prizes, the silver crucifixes, were awarded to James Covert and Jessie Forrester. Second prizes, special for this time, were awarded to Edwin Sharpe and Lilian Roach.

Children's Honor Roll.

During the past year the following children have been regular at 9.15 Mass on Sundays: No absences—Katie Levers, Clara Fortune, Louise Tapper. Only one absence—Alice Fortune, Elizabeth Fortune, Jessie Forrester, Elsie Forrester, Margaret Welch, Bertie Rennerd, Harry Levers. Two absences—Bessie Haussam, Dorothy Haussam, Edith Downey, Lily Roach, Helen Rennerd. Each receives a special reward for their faithfulness.

St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, Jr.

Single Copy, 5 Cents. Yearly, 50 Cents.

Address all communications to 131 N. 19th St., PHILADELPHIA.

Copies may be had at WARWICK'S BOOK STORE, 262 South Eleventh Street.

Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, JANUARY, 1904.

Parish Notes.

Fifty-four persons gave $191.50 for Christmas dinners and mothers' supper.

Weekday services will be in Chapel of St. John Evangelist during the cold weather.

The new Violet Vestments were used on the Fourth Sunday in Advent for the first time.

The annual dinner for St. Vincent's Guild will be in the Clergy House on Wednesday evening, January 20th.

The Rummage Sale added $54 to the Poor Fund. Balance from Parish Tea amounted to $47.39 for same fund.

Eight Thanksgiving dinners were given and twenty-two Xmas dinners sent out; also one hundred invitations given to mothers' supper.

Generous offerings are asked on Sunday, January 17th for missions; at the early Masses for some foreign field, and at eleven o'clock for some mission work in this Diocese.

The Sung Mass at 9.15 on Sundays was resumed on first Sunday in Advent, and this will be continued until Trinity season. Mr. Sears has kindly offered to play the organ again this year.

An excellent compilation of Christmas Carols has been made and printed. They will be sung during the Holy Season at the Catechism, Children's Mass and the various Guild Offices and Festivals.

The silver Crucifix "in memory of Eleanor," given to the member of the Guild of the Holy Child who has been most faithful and regular in attendance at the 9.15 Mass on Sundays during the year, has been given to Katie Levers.

The interest and courtesy of Mr. Sellers has put the matter of the elevator for the Mission House into practical shape. Mr. Hill has decided as to requirements of the Building Department and Messrs. Morse, Williams & Co. have submitted an estimate as to the cost of new machinery and the various necessary alterations and repairs. The cost has been brought within the amount contributed. The work will be proceeded with, without delay.

Of your charity pray for the soul of Oliver Sherman Prescott, Priest, sometime Rector of this Parish (February, 1876–November, 1881), whose soul God released from the body November 17th.

The privileges we enjoy are largely due to the heroic fortitude of Father Prescott who fought and labored for the rights of Catholics while, with patience and love, he strove to convince God's children as to the true Faith, discipline and worship of the Church.

Pity his soul, O merciful Jesus.

A month's mind was said on Thursday, December 17th.

Altar Flowers.

St. Clement's Day and Christmas, 1903.

Subscriptions,	$84 50
Donations,	3 25
Boxes,	12 85
	$100 60

Hymns for January.

3d. 11 A. M.—59, 70, 61, 179.
8 P. M.—59, 57, 66, 61, 179.
10th. 11 A. M.—79, 78, 81, 219.
8 P. M.—79, 75, 76, 81, 219.
17th. 11 A. M.—215, 351, 358, 604.
8 P. M.—215, 38, 22, 358, 604.
24th. 11 A. M.—219, 292, 296, 82.
8 P. M.—431, 430, 406, 620, 432.
31st. 11 A. M.—240, 225, 311 *pt. ii*, 271.
8 P. M.—240, 38, 477, 629, 271.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:
THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN,
THE REV. E. N. WEBBER.

Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4–5 and 7–9 P. M.

Rev. W. A. McClenthen in Church on Saturdays, 4–5 and 7–8 P. M.

Rev. E. N. Webber in Church on Saturdays, 8–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master } Mr. S. W. Sears.

Sexton.—Harry Johnson.

Clergy House, Twentieth and Appletree Streets.

Bell Telephone—Locust 19-18 A.

All Saints Mission House, Cherry and Lambert Sts.

Offertory Account.

Nov.	30.	Cash,	$36 08
		Envelopes (205),	76 05
Dec.	6.	Cash,	31 48
		Envelopes (181),	108 00
	13.	Cash,	19 48
		Envelopes (106),	32 90
	20.	Cash,	20 48
		Envelopes (94),	36 80
	25.	Cash,	324 12
	27.	Cash,	35 01
		Envelopes,	47 20
		Early Masses,	88 17
			$855 77

Special Funds.

Sanctuary (162),	$731 13
Endowment (20),	88 93
Parish Building (2),	3 00
Other,	205 66
	$1,028 72

Sanctuary Fund.

December Magazine, . . . $2,135 28

676,	$5 00	712,	5 00
677,	5 00	713,	2 00
678,	1 00	714,	2 00
679,	50	715,	1 50
680,	25	716,	1 50
681,	25	717,	1 00
682,	25	718,	1 00
683,	25	719,	1 00
684,	10	720,	1 00
685,	10	721,	1 00
686,	10	722,	1 00
687,	10	723,	1 00
688-94,	26	724,	1 00
695,	1 00	725,	1 00
696,	25	726,	1 00
697,	10	727,	1 00
698,	10 00	728,	50
699,	5 00	729,	25
700,	10	730,	25
701,	10	731,	25
702,	02	732,	25
703,	500 00	733,	4 00
704,	50 00	734,	5 00
705,	25 00	735,	1 00
706,	25 00	736,	1 00
707,	20 00	737,	25
708,	20 00	738,	15
709,	10 00		
710,	10 00	Total,	$2,866 41
711,	6 00		

The Endowment Fund amounts (with interest) to $10,273.26. No portion of the income may be used until the fund yields $1,000 a year.

Donations.

The following are gratefully acknowledged:

Guardian (English) each week.

Provisions for Clergy House, Mrs. Willcox, Anon. (6), Miss Spring, Miss Neill, California Wine and Brandy Company, Mrs. Wetherill, Mrs. Fryer, Mrs. Lambdin, "K.," Miss Munroe, Mrs. Coles, Mrs. Herbert.

Vestments for Japan, $5.00.

Miss Neilson for Choir Fund, $5.00, in memory.

Sacred vessels for Japan, $10.00, $5.00, $5.00.

Magazine, $10, $5.

Elevator, $100, $100.

Children's Fund, $5, $10, $2, $10,

$1, $1, $2, $1, $2, $10, $2, $1, $5, $3, $5, $1.

Overcoat, etc., W. F. M.

Flowers for Crypt Chapel, Feast of Conception B. V. M., Mrs. Taylor, Miss Barrow.

F. E. W., $10, for charitable purpose at Xmas.

Parish Building Fund, $3.

Miss Taylong, in memory of mother, $50.

Only $4.50 was received for the Episcopal Hospital on Thanksgiving Day. It does not seem to represent the interest people should have in the work.

Baptisms.

Dec. 6. Ellen Daisy Nields.
Josephine Katharine Augusta Hawssam.
11. Olga Josephine Valentinis Dee.
20. Ruth Harriet Forrester.
21. Wilhelmina Cunningham.

Communicants.

Transferred.

Mrs. Elizabeth M. Nace.

Marriages.

Nov. 25. John W. Patterson.
Margaret E. Decker.
Dec. 24. James P. Duckworth.
Gertrude A. Rhoads.

Burials.

Dec. 17. James Clement May.
29. Pauline H. Hull.

A New Year.

At this time, when another year is opening for us a new volume of life that is to be, we can hardly fail to be touched by the feeling so natural and so joyous that something is coming. Between that which is coming and that which is gone there is all the difference there can be. The possibilities of the future are the high relief of the dead level of the past. Nature is wise and kind when she makes good and not evil prominent in the picture of the future. It is philosophical to magnify the virtues and pass over the vices of one we are compelled to live with.

Every beginning is a time of hope, and the hope that springs from what is going to happen is a compensation for all that the past has left unfulfilled. When that which is now going to happen shall have come and gone and left its trail of disappointment still the hope that once was has left its memory, and that memory will be too dear to regret what it has cost. We too often fail to find the satisfaction we hope for in many a bright beginning, but the time comes again that gives hope to the hopeless, and the jaded worldling turns over a new leaf.

The roll of years is a common enough thing and lightly thought of by many; but it will bring us on the stage where we shall play out the comedies and tragedies of life before high heaven and give us the finishing touch that makes us just what we shall be forever. Many a storm and many a calm day is coming. What joy, what grief, what pity touch the spirits that hover round us when they see what we might gain, what we shall lose, what we might avoid, what we shall run into. Children gathered on

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their playground will be scattered in far-distant fields of toil, doing the same work with the same success and the same failure that men are doing to-day. The little girl who puts away her doll to-night will be smiling over a living creature of her own blood, or her eyes drooping in grief when the bright career is cut down in bloom. On the same spot where strong men are kneeling to receive the bread of life their cold hands will be folded under the coffin lid; and the font where the water fell from the baby's forehead will be swept by her bridal train.

Whatever uncertainty lies ahead one thing is certain—no revolving years will ever present to any living being the same scene the second time. You can no more meet again the same friend from whom you part than you can turn the world back. Will the old man come back to the home of his childhood and find it the same—nothing gone that has taken a part of his heart's affection with it, nothing new to which there is no attachment—the same chairs around the same table, the same china—the same lights and shadows that he watched on the walls before he fell asleep in his crib? He meets a spectacle half familiar, half strange, enough to fascinate, enough to sadden. These are the things the future works out for all, and sometimes it presses a great deal into a narrow space.

The future may take us back over a part of the road we have traveled before. Will you ever go again to the same place, land at the same spot, on just such a day, at the same hour and find the same friend there to meet you—the same form, the same smile, the same words, the same voice, the same joy?

You will not.

The place will not change. The fields of green and yellow will slant along the valley exactly as they did, and the folds of morning cloud will drape the mountain peaks as gracefully as on that other day. The afternoon sun will fleck the narrow road through the same forest trees, and shadows a mile long from perpendicular rock will rest where you have seen them before. The carriage wheels will trundle over the same stones and track, the same sand. Everything has rested in a stillness as profound as the slumber of the dead lying there in their long forgotten graves covered by the heavy copse. It is all the same and all different—as different as the cold and hard and silent ice to-night is different from the limpid water splashing on the beach in the dusky summer evening when we pulled the boat ashore the last time and bade farewell to the day we knew we should never see again.

The past is the history of life; the future is the poetry. The past is what has been, but seldom what should have been; the future is to be what should be. It is the great possibilities that lie before us that keep the fire of hope burning, and hope is a gift of nature as well as of grace. We live more in imagination than we think. Whether every man is a philosopher or not every man is a poet. It may be the dust and sweat of life have dimmed his eye, but still he sees the future as he saw it in days long gone. The view is vastly changed now from that first day when with bright and eager eyes we looked on the prospects of life then lying before us.

But the truth of the matter is—and the knowledge is painful—we ourselves are changed. We do not like to admit it. We like to be considered the same as we used to be. We resent being reckoned among the things of the past. And so we should; decay is appalling to nature and to religion as well, for we are made for life—unending, unchanging life. There is something about us still that is divine, and to that we will ever cling.

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ST. CLEMENT'S MAGAZINE

VOL. XX PHILADELPHIA, FEBRUARY, 1904 NO. 2

Parish Notes.

The new doors at north end of corridor are in place.

The Choirmen, with Chaplain and Choirmaster, had their Christmas treat on January 14th.

The Little Catechism sent the usual Christmas box to St. Mary's Home, Baltimore, and the Catechism sent $10.

F. Page, Sup. S. S. J. E., is in this country on a short visit and hopes to preach at St. Clement's Church on Sunday morning, February 7th.

Through the courtesy of certain persons such portion of elevator money as is not required may be used for other repairs of the Mission House.

Word has been received of the safe arrival at St. Saviour's Associate Mission, Wuchang, China, of the Vestments in time for use on Christmas Day.

Candles will be blessed on Candlemas Day in accordance with the ancient use. Persons may leave them beforehand, parcels marked, and obtain them later.

A thorough examination of the roofs of the buildings has been made, and extensive repairs found necessary to put them in proper condition. $422.40 is the estimated cost.

We are indebted to the courtesy of Mrs. Willson for a copy of the *Episcopal Recorder*, 23d April, 1864, which contains an account of the consecration of St. Clement's Church.

The corporation has accepted as trustees a share of R. R. stock, the income of which is to be used for a Paschal Candle each year in memory of (Mrs.) Anna Sophia Brown.

At the request of the Secretary of General Board of Missions, Rev. F. W. Merrill will preach in the Church January 31st, 8 P. M., on behalf of the Oneida Indians in Diocese of Fond du Lac.

The Sixty-fourth Annual Report of Bishop White Library Association shows income of $1,322.20, thirty-seven libraries distributed at cost of $1,454.29. Twelve members of the Parish gave $29 and two life memberships. Mrs. Wm. Halsey Wood represents the Parish.

The annual dinner of the Guild of St. Vincent was a very happy occasion and seemed to show a very satisfactory spirit. Members of the Guild of St. Mary assisted as in years past. The Corporate Communion was on Sunday, January 24th, and the annual meeting for elections will be February 3d.

The appeal in the case of the new building was argued before the Supreme Court on January 4th and 5th. The first motion was to dismiss because the appeal was not made within six months. Decision was reserved and the case was heard on its merits. The Church was represented by Henry Wolf Bikle, Esq., John Douglass Brown, Esq., Henry Flanders, Esq. Mr. Brown made the argument.

Fortified by the last Sacraments, the soul of Annie Munroe was released from the body on the morning of January 20th. These many years she had faithfully and quietly fulfilled her loving labors assisting in the care of the Altar vessels and vestments, her spiritual life furnishing the motive. The Mass was said on Friday, 22d, and the body laid away at St. James the Less. May the angels conduct her soul to the ever pleasant land of Paradise.

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PHILADELPHIA, FEBRUARY, 1904.

The Ciborium.

Designed and executed by Messrs. Barkentin & Krall, of London, it is an exquisite specimen of the silversmith's art. The proportions (12 inches high with a base 6½ inches diameter) afford an opportunity for the proper treatment of the Norman lines and detail of the ornament. This is highly decorated with pierced engraved filagree work with conventional foliage, the ground of hammered silver, the figures repoussée in very bold relief. On the pentagonal base are five medalions: Crucifix with Our Lady and St. John, St. Peter, St. John Baptist, St. Michael, St. Anna. The stem is a beautiful combination of twisted, rounded and fluted columns divided by a knop with five faces, containing the Good Shepherd, Agnus, Fishes, Pelican, Tree of Life. On the lower part of bowl are five medalions: St. Clement's Vision, St. Clement, St. Vincent, St. Katharine, St. Agnes. The cover is surmounted by the starred crown, the orb and double cross. The inscription on the under side of the base is: A. M. D. G. In honour of Saint Clement. In loving memory of John Douglass Brown, xix April, MCMII; Anna Sophia, his wife, xxi January, MDCCCLXXXVII. Pity Good JESV.

It was offered, blessed and used for the first time at a Requiem Mass in the Crypt Chapel on Thursday, January 7th. The use is intended only for festivals. A leather tooled case is provided. As property of the Church it was admitted free of duty.

Offertory Account.

Jan.	3.	Cash,	$32 35
		Envelopes (121),	56 35
	10.	Cash,	33 69
		Envelopes (220),	67 15
	17.	Cash,	33 58
		Envelopes (155),	57 50
	24.	Cash,	49 80
		Envelopes (154),	48 00
		Early Masses,	60 72
			$439 14

Special Funds.

Sanctuary (19),	$113 11
Endowment (3),	1 00
Burial	2 00
Parish Building	25 00
Foreign Missions	68 86
Domestic "	35 00
Diocesan "	63 90
St. Michael's	20 00
Other,	13 35
	$342 22

Donations.

The following are thankfully acknowledged:

$30, in memory of E. M. Y.

$5, thank offering at baptism.

$10, in memory.

$50, theological education.

$100, Mission House.

$25, Parish Building.

$10, in memory A. L. H.

Provisions for Clergy House: Anon., Anon., Mrs. Willcox, Mrs. Fox, Miss Neill, Mrs. Connor.

For St. Vincent's dinner: Miss Kates, Anon.

$20, for St. Michael's Chapel.

$20, for Foreign and Domestic Missions.

$5, for sick, through Miss Perrine.

$2, Burial Fund.

$5, oil for Crypt, F. H. A.

$1, Chalice for Japan.

$5, Foreign and Domestic Missions.

St. Clement's Church.

Twentieth and Cherry Streets.

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Rev. E. N. Webber in Church on Saturdays, 8–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master } Mr. S. W. Sears.

Sexton.—Harry Johnson.

Clergy House, Twentieth and Appletree Streets.
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Lent.

The usual Parochial Retreat on Ash-Wednesday. Food at 8 A. M. and 1 P. M., for those who give names by Tuesday morning. Addresses at 10, 12, 3, 5.15. Blessing of Ashes at 6.30 A. M.

List of Lenten services will be ready on Quinquagesima.

Each Christian who desires to know, love and serve God should make a rule covering special devotions, prayer, alms, fasting.

Hear Mass each day if possible, receive Holy Communion more frequently, also make confessions more often.

Eat no flesh meat on Wednesday, Fridays, Ember Saturday and Holy Sabbath, and only once on other weekdays.

The "Outer Sisters" Retreat will be during week after first Sunday and Holy Cross on second Sunday.

Sanctuary Fund.

January Magazine	$2,866 41
Interest	72 54

739.	$100 00	748.	25
740.	5 00	749.	10
741.	2 00	750.	10
742.	1 00	751.	10
743.	1 00	752-6.	15
744.	1 00	757.	1 00
745.	66		
746.	50	Total,	$3,052 06
747.	25		

Baptisms.

Jan. 1. Catharine Abrams Brodbeck.
7. Edward Theodore Russell.

Confirmation.

Jan. 14. Olga Josephine Valentinis Dee.

Communicants.

Added.
Edward A. Casey.
Caroline C. Casey.
Mary Yarnall Casey.
Francis Yarnall Casey.
William Herbert Dixie.

Transferred.
Zue M. Pratt.

Burials.

Dec. 27. Emma H. Eberle.
29. Pauline H. Hull.
Jan. 4. Elizabeth Barth Richards.
8. Mary Janette Fullerton.
11. Elisabeth Hunter.
19. Angeline L. Hopkins.
22. Annie Munroe.

853 Communions November 29th to December 26th.

489 Communions December 27th to January 23d.

Hymns for February.

7th. 11 A. M.—254, 305, 311½, 280.
8 P. M.—254, 38, 27, 184, 280.

14th. 11 A. M.—200, 255, 311½, 192.
8 P. M.—200, 38, 22, 637, 192.

21st. 11 A. M.—84, 255, 311½, 92.
8 P. M.—148, 49, 70.

28th. 11 A. M.—91, 637, 311½, 287.
8 P. M.—146, 50, 69.

St. Mary's Hymnal used at night service during Lent. Litany sung in Procession and Ps. LI after blessing.

Lent.

There is not a word in Holy Scripture about Lent. Neither Moses nor the prophets, nor our Saviour nor his Apostles commanded the people to observe it. No one who lived from the beginning to the end of Revelation practiced it to our knowledge. Probably hundreds of years of Christian life passed away before it was instituted. It would be difficult, or, perhaps, impossible, to say when it was instituted. Probably no one could give any satisfactory explanation of its origin. Moses fasted forty days and our Saviour fasted forty days, and St. Paul says of himself that he fasted often without mentioning any length of time or explaining anything more particularly about it. One explanation of its origin is given by one person and a different explanation by another. Some observe it in one way, others in a different way. The period at one time may have been forty hours, a commemoration of the time between the Crucifixion and the Resurrection. That seems to have been observed by a strict fast, but both the time and the manner changed widely. When we look for divine command or apostolic authority or primitive custom for the observance of Lent we look in vain.

It is all quite different with the festival of Sunday. It dates its origin from the foundation of the world. It was re-established by the law of the Ten Commandments, and no one has disputed its authority. The manner in which it was to be observed is as explicit as its institution. There are not two opinions about one day in seven being kept holy, and not two opinions how it should be kept or how it always has been kept by Jews and Christians.

Yet the observance of Lent is as general as the observance of Sunday. Beyond the fold of faithful and obedient Christians the Lenten injunctions may not be much noticed, but we venture to say with some confidence they are obeyed as much as coming to the Holy Communion on Sundays. Perhaps the general observance of Lent is only the deference paid to Christian custom and consists in nothing but respectable worldliness, but the same general observance of Sunday can be no more and may be less since some of the respect may be paid to the law of the land. Wherever there is no Eucharist offered to God on Sunday no possible observance of the day could be more Christian than the general observance of Lent is.

Furthermore, Sunday is a festival of rest and refreshment, but Lent is a season of punishment. One is a day that everybody is anxious to enjoy, the other is just what everybody naturally shuns. It is a remarkable thing that the pleasure-loving should be willing to forego for six weeks what they seek most of all the rest of the year, or that the poor should be willing to endure hardship whose lives are so hard already. Perhaps at no time in the history of Christianity has Lent been more widely noticed than at present. Its spontaneous recognition is equal to that of the Lord's Day and on which we make an observation or two.

The forty days of Lent and all that belongs to it is the direct work of the Christian Church. Its influence has been as direct as that of miracles. It is altogether impossible that any such effect could have been produced by natural means. No power in the world could do it any more than human power can work miracles. When the Church of God commands her people to keep the Lenten fast she speaks with the voice of God. She demonstrates her power to teach by performing what she undertakes. If people will not hear her now they would not hear her if she raised the dead to confirm her claim.

It demonstrates that Christianity produces holiness. Her work is not taken up with outward acts. No matter how many poor are fed and clothed, how many school houses or alms houses or hospitals are maintained, unless these noble works spring from a right spirit, they are vanity. Nothing but a supernatural intention can merit a supernatural reward. The works of a Christian man are not a series of uncertain, accidental, vague, superficial efforts, but the natural and uniform production of a converted, devout and holy soul where the body and the mind and the will and affections are subjected to a discipline for obtaining the grace of God.

The discipline of Lent is so entirely unworldly that it demonstrates its divinity, and will and has taken hold of people as Christian religion took hold of people from the first. It was quite impossible

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for anyone to come in contact with the Apostles and martyrs without being convinced they were not ordinary men, and unless the world is convinced to-day that they who profess to succeed the Apostles are not ordinary men it will be slightly influenced by them. We have no doubt whatever that a man who is possessed of the spirit of God will do more to convert the world and spread the religion of Christ than one who should have the power to work miracles. And the possession of this supernatural power the Church has displayed. She has done her work by the contagion of goodness more than the force of argument.

If a man could do all miracles and prove to a demonstration all truths beyond possibility of gainsaying and have not the love of God, and that might be possible, it would avail nothing. Christianity is the union of the human with the divine. Until that union is consummated there is no Christianity and no salvation. When it is broken there can be none. If God Himself is not in union with His Church, if she is not divine and supernatural, she has no business in the world and nobody will be benefited by her.

Children and Their Prayers.

Children could be taught to say their prayers if all those who have charge of them would do their part in the teaching. Because of failure in just this particular a large number of children never learn. Then when they are grown men and women they are altogether irreligious for the simple reason that they have never been taught to be anything else. The time to begin this lesson is when the child begins to talk. If it knows enough to talk to its parents it knows enough to talk to God. And so the parents are the first ones responsible for the child's religious training. Their responsibility lasts as long as life lasts, for a child is never too old to be asked by the mother whether or not he says his prayers.

The first thing to be taught is that it is the right thing to pray; that not to pray would be a thing so wrong as never to be thought of. A child's conscience should be thoroughly instructed on this point at the earliest possible moment.

The second point is when to pray, and here for the sake of brevity there will be considered only morning and evening prayer, although, as everyone should know, this is only the beginning. Most children are taught to say some kind of prayer at night, but most children are not taught to pray at all in the morning. They are taught to kiss father when he leaves the house, but not to show any sign of love toward their Heavenly Father. Many children get to be fifteen or nineteen years old before they have ever heard of such a thing as saying one's prayers in the morning, and after that they are more than liable to consider it unnecessary when they do hear of it.

The third point to be taught is what prayers to say. This looks difficult, but the difficulty vanishes before every real determination to find out. There are many books of devotion and there are the clergy who are always ready to advise and help. There is a fairly well defined framework on which a soul's devotion to God is built. A child uses the framework with simple words. Grown children use the same framework with more expanded expressions. And an ordinary child of thirteen or fourteen can learn prayers which will be perfectly adequate as a basis for the prayer of the whole life. The only real difficulty about it all is the making up the mind to begin.

The fourth point to be observed is this, that parents should see to it that their children do say their prayers. This is the long and tedious part of the training. Children, as a rule, need constant looking after in other matters. The average healthy boy has to be told to wash his hands several times a day for several years before he really gets the habit of doing it. Almighty God expects an equal diligence in teaching children to pray, and it is fairly reasonable to suppose that this will enter into His judgment on parents. Of course it will sometimes be a bother always to get the boy or girl up in the morning in time for their prayers, always to be sure they say them at night. But it will be considerably worse to admit to God hereafter that it was too much trouble to teach the children to pray. They may object just as they object to having clean hands, but the loving mother will pay no attention to such objections. She will require of her children that they show proper respect to God just as she requires them to show it to her.

As the child grows the parents may reasonably expect some help from others, the godparents, teachers and especially the clergy. But this help does not take away the original responsibility. All must work together if the child is to be thoroughly taught to be religious. If, when a priest first comes in contact with a child, he finds no knowledge of prayer he has a tremendous handicap to overcome before he can teach the child much else. Satan has had his hands on the child. Again, the priest may teach the boy his prayers, but he cannot be at hand every night and morning to insure their being said. And it is priest and parent together who can find out with what sc[ar]e of prayers the child is struggling, and t[o] teach and guide him to better and [m]ore worthy devotion.



St. Clement's Magazine

Vol. XX PHILADELPHIA, MARCH, 1904 No. 3

KALENDAR FOR MARCH.

1. Tuesday (*St. David, Archbp. C.*)....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
2. Wednesday (*St. Chad, B. C. Abstinence*)....Masses, 6.30, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
3. Thursday....Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
4. Friday (*Abstinence*)....Masses, 6.30, 7 and 7.30 a. m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
5. Saturday....Masses, 7 and 7.30 a. m.
6. **Sunday** (*iii Lent*)....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
7. Monday (*Sts. Perpetua and Felicita, M. M.*)....Masses, 7 and (Requiem) 7.30 a. m. Guild of St. Mary, 8 p. m.
8. Tuesday....Masses, 7, 7.30 and 9.30 a. m.
9. Wednesday (*Abstinence*)....Masses, 6.30, 7 and 7.30 a. m.
10. Thursday....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
11. Friday (*St. Constantine, K. M. Abstinence*)....Masses, 6.30, 7 and 7.30 a. m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
12. Saturday (*St. Gregory, B. C. Doct.*)....Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 p. m.
13. **Sunday** (*iv Lent*)....Masses 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
14. Monday....Masses, 7 and (Requiem) 7.30 a. m.
15. Tuesday....Masses, 7, 7.30 and 9.30 a. m.
16. Wednesday (*Abstinence*)....Masses, 6.30, 7 and 7.30 a. m.
17. Thursday (*St. Patrick, B. C.*)....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
18. Friday (*St. Edward, K. M. Abstinence*)....Masses, 6.30, 7 and 7.30 a. m. Children's Service, 4.30 p. m. Stations of the Cross, 8 p. m.
19. Saturday (*St. Joseph, Spouse of B. V. M.*)....Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
20. **Sunday** (*Passion Sunday*)....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
21. Monday (*St. Benedict, Ab. C.*)....Masses, 7 and (Requiem) 7.30 a. m.
22. Tuesday....Masses, 7, 7.30 and 9.30 a. m.
23. Wednesday (*Abstinence*)....Masses, 6.30, 7 and 7.30 a. m.
24. Thursday....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
25. Friday (*Annunciation of B. V. M. Abstinence*)....Masses, 6.30, 7, 7.30 and 9.30 a. m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
26. Saturday....Masses, 7 and 7.30 a. m.
27. **Sunday** (*Palm Sunday*)....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
28. Monday (*before Easter*)....Masses, 7, 7.30 and 9.30 a. m. Meditation, 10 a. m. Stations of the Cross, 8 p. m.
29. Tuesday (*before Easter*)....Masses, 7, 7.30 and 9.30 a. m. Meditation, 10 a. m. Stations of the Cross, 8 p. m.
30. Wednesday (*before Easter. Abstinence*)....Masses, 6.30, 7, 7.30 and 9.30 a. m. Meditation, 10 a. m. Stations of the Cross, 8 p. m.
31. **Maundy Thursday**....Masses, 6, 7 and 8 a. m. Solemn Mass, 9 a. m. Meditation, 10 a. m. Stations of the Cross, 8 p. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.

Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

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ST. CLEMENT'S MAGAZINE

VOL. XX PHILADELPHIA, MARCH, 1904 NO. 3

PARISH NOTES.

All services are held in the Church.

Palms will be blessed, as usual, at 6.30 A. M. on Palm Sunday and Procession at 11.

Easter Communion cards should be filled out and sent in as *early* as possible in Holy Week.

The discipline of Ashes was observed on Ash Wednesday, and a number of persons made the parochial retreat.

The books of the Accounting Warden close on March 24. It is important that all pew rents and "pledges" be paid before that time.

Donations for Altar flowers and subscriptions may be put in marked box in corridor after Mid-Lent Sunday, or sent to the Misses Arnold.

Easter cards, carefully selected and of Christian significance, may be obtained at the Mission House. Application should be made before Palm Sunday.

C. B. S. Vespers will be said on March 6th instead of Holy Cross Guild Office, which will be transferred to Palm Sunday, March 27th.

F. Sargent gave the retreat for the Outer Sisters of All Saints the first week in Lent, and the days retreat at the Mission House on Second Sunday in Lent.

"The Holy Family," by Sister Catharine Ruth, of All Saints, has been purchased by a friend of the parish and presented to the Church. It will be put in place as soon as delivered.

It was with no ordinary pleasure that we welcomed the Superior General of Society of St. John Evangelist, who preached on Sunday morning, February 7th. It is much to be hoped that the sea voyage may have accomplished all that was needful.

Rev. W. F. Merrill made an address on behalf of the Mission to Oneida Indians, Diocese of Fond du Lac, on Sunday evening, January 31st. He gave a very interesting account of their devotion, self-denial. The offerings for that purpose were $26.00.

The Report of All Saints' Home for Children, Baltimore, has been received. The Home warms, clothes and feeds 24 children and trains them in household work, needle work, as well as the care of their clothes, mending and keeping them in order. It deserves a more generous support from Philadelphia friends than about $100 from all sources here.

The Sixty-ninth Annual Report of the Female Protestant Episcopal Prayer Book Society has been received: 1243 Prayer Books and 1158 Hymnals distributed; Annual Subscriptions from 27 parishes amount to $546.88; thirty-two persons in St. Clement's gave $62, the largest sum from any parish. Mrs. G. E. Fryer will be glad to receive contributions from new as well as old subscribers.

During the month the Vessel for Holy Water has arrived and been admitted free of duty. It is of silver, made in Japan, under the direction of Rev. C. F. Sweet, and a gift to the parish from one of the

St. Clement's Magazine.

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PHILADELPHIA, MARCH, 1904.

former clergy, Rev. W. C. Clapp. The inscription is. "Glory be to the Father—and, in loving memory of Charlotte, St. Clement's, 28 January, 1898; Shanghai, 15 February, 1902, R. I. P., St. Clement's, Philadelphia, 1903."

The offerings at all the Masses on Quinquagesima were for relief work in Baltimore ($230.72). Several donations came in after Sunday and are included. The money was sent to the Rev. Rector of Mount Calvary Church, to be distributed by him and by the All Saints Sisters. It was a great joy to them to have this, with other monies from Philadelphia and New York, and they desire to express their grateful thanks to all who gave so generously.

The O. H. C. hope to occupy the new Monastery, West Park-on-the-Hudson, May 31st. As is usual in a religious house, the various rooms will be denoted by the name of some special Saint, and it has been decided to select the Patron Saints of certain parishes which have shown interest in the work of the Order for some of the rooms, among others St. Clement. Gifts of money for the furnishings of this room are asked, and will be forwarded to the Bursar.

The election of the Rev. R. H. Nelson, as Bishop Coadjutor of the Diocese of Albany seems to meet with general approval. Bishop Doane and the clergy have most cordially urged his acceptance. It is a satisfaction that the essentially Catholic tone and spirit of this Diocese is thus provided for, while the work in rural districts so unhappily languishing, on account of the vast general interests of the Church for which Bishop Doane has been responsible, as well as his increasing infirmities, will be pursued with vigor and attention.

PAROCHIAL PRIVILEGES.

Lady Day (March 25th) is the beginning of a new financial year. Envelopes will be ready for all who have made use of this method during the past year, as well as for any others who may desire them for future use. It is a great satisfaction that the "pledges" that this system covers, should be so faithfully kept, because it means a reliable source of income to meet parish expenses, but there are many more people who should do their duty regularly, and who could arrange if they realized their responsibility and determined to meet it. During the past year we have been able to respond to many more appeals for aid outside the parish than in the past, but it is very important that we should not lose sight of the special "witness" that God has given us to fulfil, to maintain the ideal of worship, the power of the Sacramental life in the world as well as in the dedicated life. No amount of secular activity can take the place of this. We beg that all may lay to heart their privileges and carry them out in an honest, honorable and self-denying manner.

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THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN,
THE REV. E. N. WEBBER.

Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4–5 and 7–9 P. M.

Rev. W. A. McClenthen in Church on Saturdays, 4–5 and 7–8 P. M.

Rev. E. N. Webber in Church on Saturdays, 8–9 P. M.

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Sexton.—Harry Johnson.

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ST. CLEMENT'S MAGAZINE.

Report for year ending February 1, 1904.

Receipts.

Subscriptions and single sales	$87 71	
Donations	42 00	
Advertisements	138 50	
		$268 21

Expenditures.

Deficit, February 1, 1903	$ 2 46	
Printing	285 41	
Envelopes	7 45	
Postage	20 49	
		$315 81
Deficit		$47 60
Received through Rev. G. H. Moffett, Jan. 25, '04		50 00
Balance on hand February 12, 1904.		$2 40

OFFERTORY ACCOUNT.

Jan.	31.	Cash,	$17 26
		Envelopes (160),	72 20
Feb.	7.	Cash	38 07
		Envelopes (143),	44 65
	14.	Cash,	5 05
		Baltimore,	230 72
		Envelopes (128),	46 90
	21.	Cash,	24 20
		Envelopes (195),	62 05
		Early Masses,	74 06
			$615 16

SPECIAL FUNDS.

Sanctuary (27),	$38 23
Endowment (8),	2 55
Oneida Mission,	46 00
Other,	9 00
	$96 68

SANCTUARY FUND.

February Magazine					$3052 06
758,	$10 00		770,	10	
759,	10 00		771,	10	
760,	1 00		772,	10	
761,	1 00		773-79,	28	
762,	1 00		780,	10 00	
763,	75		781,	1 00	
764,	50		782,	50	
765,	25		783,	25	
766,	25		784,	10	
767,	25		785,	10	
768,	25		786,	25	
769,	10		787,	10	
					$38 23
					$3090 29

BAPTISMS.

Jan. 31. Louis Leon Johnson.
Feb. 14. Alvinia Susannah Koegler.

COMMUNICANT.

Transferred.
Joseph Parker.

MARRIAGE.

Feb. 14. Edwin J. Thomas, Margaret F. Hennessey

BURIALS.

Feb. 4. Alfred S. Nichols.

634 Communions, January 24th, February 21st.

DONATIONS.

The following are gratefully acknowledged:

Provisions for Clergy House, Anon., Mrs. Willcox, Miss R.

Guardian (English).

$5, $5 Sacred Vessels for Japan.

$10 for Coal for Poor, Anon.

2 half ton order for Coal, Mrs. Wetherill.

Men's Clothing, W. F. M.

Mrs. Taylor, Roses for Altar of Our Lady, Candlemas.

$10, in memory Wm. A., Parish Building.

Oak frames for Confessionals with names of clergy from Miss Sanford.

Tickets for Samaritan Shelter.

Some garnets for Church vestments.

RETREATS.

Mid-Lent Sunday, March 13th. Retreat for men. Addresses (in St. John's Chapel) at 9.30 A. M., 2.30 and 5 P. M. The clergy will provide meals for any who give in their names before Friday, the 11th.

Passion Sunday, March 20th. Retreat for Guild of St. Vincent. Addresses (in St. John's Chapel) at 9 A. M., 3 and 5.15 P. M.

Thursday in *Passion Week*, March 24th. Retreat for Guild of St. Mary (St. John's Chapel). It is expected that strict *silence* shall be observed during the period of each retreat.

HYMNS FOR MARCH.

6th. 11 A. M.—254, 186, 311², 198.
8 P. M.—8, 42, 2.

13th, 11 A. M.—197, 277, 311², 192.
8 P. M.—28, 26, 135.

20th, 11 A. M.—96, 97, 311², 200.
8 P. M.—93, 65, 48, 104.

27th, 11 A. M.—99, 96, 98, 99, 111, 97, 311², 192.
8 P. M.—93, 49, 41, 104.

31st, 9 A. M.—309, 109, 322, Ps. xxii.

OBEDIENCE.

It comes to pass that some ideas long prevailing have produced habits of mind and conduct that have become current. One man acts agreeably to others about him, and if he esteem them he makes no further inquiries into their or his own actions. The soundness of that which is accepted without question, that nobody disputes, appears self-evident.

Conduct, however, may rest not on custom; but on a conviction independent of custom. We may do an act because it is the fashion, and not do it when the fashion changes; or we may do it because we are acting from a substantial conviction that the thing is right quite independent of general opinion or custom. Two men may practise the same virtue, each acting from totally different motives. It is evident the virtue has no security beyond the foundation on which it rests.

A Christian virtue may be instilled by an unchristian teacher because it is commendable. His reason for teaching OBEDIENCE is entirely unknown to Christianity as a reason and has nothing whatever to do with implanting the virtue of obedience.

If the teacher be a Christian, his pupil will be taught to submit himself in all things to his parents, the civil authority, and his spiritual masters; because these are the representatives of God. His parents may not be great or virtuous or even possessed of over-much sense; yet he is to obey them until a sufficient reason arise for disobeying them. If the reason for obeying them is that he is thereby obeying God, it is evident nothing but obedience to a higher law of God can justify disobedience. That higher law must be a law of the temporal or spiritual authority. In the same way he obeys the civil authority. It is the divine constitution within which he is to order his life so as not to transgress its limitations; knowing whose minister he is obeying and duly considering whose authority he hath.

So let him obey those set over him in the Lord, from whom he is to accept the faith and practice the piety and worship they direct. That faith and that worship may be clean wrong—wrong as his parents; nevertheless let him obey without questioning or rebelling against them until he is forbidden by a superior minister of God. This is the virtue that the wise and good will practise and that a child can understand.

Anti-Christian teaching is not like this; it is just unlike it. In that system God is left out, and consequently the representatives of God are unknown. There is no external reality to appeal to. We need not consider the persuasiveness of force. And all that is left is a sentiment within the person himself. Obedience is not some thing self-existing but a consequent of an emotion. If you wish a horse or a dog to obey you, win its affection by kindness. There is no more exalted appeal in the whole unchristian school. Win your child's affection by kindness; unless you can gain the love of your children you cannot expect their obedience. When you lose their love your influence and their obedience are gone.

It is most godly advice to parents, and often sorely needed, to love their children, because the Scriptures command it and forbid provoking them. It is good for all men to love their fellowmen; but there are many who do not. Yet this could hardly justify disobedience or law-breaking or sin. If a child or a man is to obey according to the dictates of love, it is not to be expected he will obey those who are unlovely—the old or feeble-minded or crabbed or poor; and this is precisely what happens every day, and obedience is no obedience at all.

Obedience rendered to God, as taught in the Catechism, is constant as the law of God, all other is capricious. The Christian acts from the highest and an unselfish motive, the other from the selfish satisfaction of doing that which is pleasing. One is practising a virtue from a rational conviction; the other is adopting a current practice.

All spiritual authority is claimed in the name of God. So is all civil authority, and all parental authority. Obedience to God and obedience to his appointed minister is one and the same thing. But obedience to God is the most natural instinct of humanity. It would be impossible to have any notion of God without it. It is consequently within the comprehension of the youngest. It is a virtue reduced to the greatest simplicity.

Substituting human affection for the law of God is a pretext for setting that law aside. No woman would refuse or hesitate to promise to obey her husband if love could command obedience.

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St. Clement's Magazine

Vol. XX PHILADELPHIA, APRIL, 1904 No. 4

KALENDAR FOR APRIL.

1. **Good Friday**.....Matins, 7 a. m. Meditation, 8 a. m. Children's Service, 9 a. m. Altar Service and Reproaches, 11 a. m. The Passion, 12 to 3 p. m. Stations of the Cross, 8 p. m.
2. Saturday (*Easter Even*).....Mass, 7 a. m. (St. John's Chapel). First Vespers of Easter, 8 p. m.
3. **Easter Day**.....Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Children's Service 3 p. m. Solemn Even-song, 8 p. m.
4. Monday (*in Easter Week*).....Masses, 7, 7.30 and 9 30 a. m. Guild of St. Mary, 8 p. m.
5. Tuesday (*in Easter Week*).....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
6. Wednesday.....Masses, 6.30, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
7. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
8. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
9. Saturday.....Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
10. **Low Sunday**.....Masses. 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
11. Monday (*St. Leo, B. C. Doct.*).....Masses, 7 and (Requiem) 7.30 a. m.
12. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
13. Wednesday.....Masses, 7 and 7.30 a. m.
14. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
15. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
16. Saturday.....Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
17. **Sunday** (*ii Easter*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
18. Monday.....Masses, 7 and (Requiem) 7.30 a. m.
19. Tuesday (*St. Alphage, Archbp. M.*).....Masses, 7, 7.30 and 9.30 a. m.
20. Wednesday (*St. Serf, B. C.*).....Masses, 7 and 7.30 a. m.
21. Thursday (*St. Anselm, B. C. Doct.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p.m.
22. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
23. Saturday (*St. George, M., Patron of England*).....Masses, 7 and 7.30 a. m.
24. **Sunday** (*iii Easter*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
25. Monday (*St. Mark, Evangelist*).....Masses, 7, 7.30 and 9.30 a. m.
26. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
27. Wednesday.....Masses, 7 and 7.30 a. m.
28. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
29. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
30. Saturday.....Masses, 7 and 7.30 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.

Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

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ST. CLEMENT'S MAGAZINE

VOL. XX PHILADELPHIA, APRIL, 1904 NO. 4

PARISH NOTES.

Donations for Easter flowers may be put in the box.

The office of Holy Cross Guild will be admitted this month.

Every Communicant should fill out and send in Easter Communion card.

The vestry election is on Easter Monday, April 4th, polls open 12 M.-2 P. M.

F. Sargent was the conductor for the retreats of Outer Sisters and Holy Cross Guild at the Mission.

Gallery will *not* be open on Palm Sunday or Easter day. No sermon at Evensong on Easter.

The annual statement of Penna. Co. as to Endowment Fund, gives the amounts as $10500.54 on March 18th.

The Clothes Cupboard at the Mission House is almost empty; all kinds of partly worn clothing are acceptable.

The 51st annual report of the Episcopal Hospital has been received. Roman Catholics seem to receive the greatest advantage.

A brass bell has been provided for the upper sacristy. It is rung to announce the entrance of the priest at Low Mass; it was used for the first time on St. Patrick's Day.

Revs. C. C. Quin, F. D. Ward, E. N. Webber and W. A. McClenthen have been assisting by preaching and otherwise in various parishes, and have other appointments until Easter.

Pew rents are due in advance April 1st, or may be paid in Vestry room, Monday, April 4th, between 4 and 5 P. M. Checks should be made payable to *St. Clement's Church*, and may be sent by mail.

It would be a great help to have some cottas made for the choir. They will be soon ready, and any one who is willing to assist in making them can obtain them from the Choir Mistress, Miss Newman.

For convenience sake, the numbers of various persons have been changed in the envelope supply for coming year. Any persons desiring a supply can obtain them by asking for them. Certain members of Guild of St. Vincent did the work of dating and numbering.

The Communicant list is revised after Easter. All who are not known to have made their Communion during the year past are *not* in good standing, and are so reported to the Registrar of the Diocese, their names in accordance with the Canon removed from the list of Communicants.

Through the courtesy of Rev. S. W. Fay, the Clergy were privileged to receive on St. Patrick's Day, His Eminence, Innocent, Bishop of Alaska (of the Holy Russian Church), who was recently consecrated. His Eminence was interested in the inspection of the house and church, and also of the Mission House.

CONFIRMATION.

The Bishop of the Diocese has appointed the evening of Tuesday in Whitsun Week, May 24th, for confirmation at St. Clement's. Sponsers and parents should take care that their children receive instruction in preparation for a worthy reception of the gift. Names may be given to Clergy or Sisters.

St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

Single Copy, 5 Cents. Yearly, 50 Cents.

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Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, APRIL, 1904.

GOOD FRIDAY.

The Bishop of the Diocese writes under date of February 27th:

"I entirely approve of such relaxation of the strict fast of Good Friday as I have previously expressed to you in former years. The prevalence of sickness in the city and the condition of the weather make such relaxation this year even more fitting than usual."

The above permits some simple food to be taken in the morning with coffee or tea.

EASTER CONFESSIONS.

The hours of the Clergy during Holy Week will be as follows:

Rev. G. H. Moffett—Tuesday, Wednesday and Thursday, 10.30-11, 4-5, 7-8; Good Friday, 3-5.30, 7-10 P. M.; Easter Even, 9-12.30, (S. John's Chapel) 2-5, 7-10.

Rev. C. C. Quin—Thursday, 4-5, Good Friday, 4-5, 8-9; Easter Even, 4-5, 8-10.

Rev. F. D. Ward—Thursday, 4-5, 7-8; Good Friday, 4-5; Easter Even, 3-5, 7-10.

Rev. W. A. McClenthen—Thursday, 4-5; Good Friday, 7-8; Easter Even, 4-5, 7-8.

Rev. E. N. Webber—Thursday, 7-8; Good Friday, 8-9; Easter Even, 3-4, 8-9.

It is hoped that many will take advantage of the earlier days and not put off their Confession until the last moment.

OPINION OF SUPREME COURT.

February 29th Judge Brown filed the opinion "strictly construing the restriction and not extending it by implication," the building has not been erected for the "rear end" of the lot for it is ten feet from that line, "it is not a dwelling house within the restriction. The building, as a whole, is for church or ecclesiastical purposes, and only a portion of it—the extension—is to be a residence for the clergy. The general character of the whole building is far from being a dwelling house." "Decree affirmed and appeal dismissed at cost of appellant."

This finally disposes of a matter that has extended over a period of two years, delaying, interfering and annoying us in many ways, and as we think, unnecessarily.

We have cause to be grateful to John Douglass Brown, Esq., who studied and prepared the case so thoroughly and argued it so successfully, his care and interest have been of great service in every way, and to Henry Flanders, Esq., and Henry Wolf Bikle, who were associated with him. It is only right in this connection to speak of the patience of the architect, Mr. Sellers, and of the contractor, Mr. Riggs, in the delays and alterations that marked the initial stages of this suit, we have won because we only desired to do what we had a legal right to do.

In connection with this, it seems desirable to call attention to the fund which has been started for the remodelling of the Parish Building (it amounts to $45.50). By accumulating a fund for this purpose we shall, it is hoped, be able to proceed in this matter, at any rate, when an urgency arises. It needs no special argument to convince any one as to the wisdom of preparation.

St. Clement's Church.

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CLERGY:
THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN,
THE REV. E. N. WEBBER.

Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4-5 and 7-9 P. M.

Rev. W. A. McClenthen in Church on Saturdays, 4-5 and 7-8 P. M.

Rev. E. N. Webber in Church on Saturdays, 8-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master } Mr. S. W. Sears.

Sexton.—Harry Johnson.

Clergy House, Twentieth and Appletree Streets.

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HYMNS FOR APRIL.

1st. 11 A. M.—111.

3d. 11 A. M.—130, Hail Festal Day, 131, 134, 128, 135.
8 P. M.—137, 131, 128, 134, 130, "Hail, etc.," 135, Ps. 113, 114, 118, Te Deum.

10th. 11 A. M.—130, "Hail, etc," 131, 134, 128, 135.
8 P. M.—137, 128, 134, 130, "Hail, etc.," 135, Ps. 113, 114, 118.

17th. 11 A. M.—138, 131, 137, 197.
8 P. M.—138, 128, 132, 137, 197.

24th. 11 A. M.—138, 131, 302, 316.
8 P. M.—439, 126, 433, 440, 621.

EASTER DAY.

Members of the Congregation will be admitted (for the Late Mass) through the doors of the Parish Building, up to 10.30 o'clock, when the corridor doors will be opened. Communicants of the Parish are reminded of the privilege and benefit of their Easter Communions and warned to prepare themselves that they may with proper dispositions receive the Sacred Body and Blood of the Only Saviour to their soul's health and salvation.

EASTER FIRE.

"If we are penitents, we are men in whom light is overcoming darkness every day, and light in the moral world is the grace, the joy, the beauty, the love of God. Penitence does not cloud human life, it sets whatever clouds there may be in it on fire. Penitence does not bind heavy burdens and grievous to be borne on mens shoulders, but kindles all burdens with the fire of love, and lifts them up as a holy sacrifice. Our penitence is Jesus Christ rising from the dead in the darkness of the sealed tomb, and passing out free. Our penitence is Jesus Christ risen, appearing in the heart closed for fear, with 'Peace be unto you.'

Material light kindles outward nature into delight; in the moral and spiritual worlds the torch of God, while it awakens the pain of the sorrow of love, awakens also the inseparable fervor of gratitude. The business of Easter following Passion-tide, the business of my whole life, shall be to bring the reverent and joyful remembrance of God, Who loves and gave Himself for me, and the desire to respond as perfectly as I can to that love, as far as they can go, into all the experiences of every day."—F. Congreve.

OFFERTORY ACCOUNT.

Feb. 28. Cash	$36 67
Envelopes (142),	48 70
Mch. 6. Cash	22 67
Envelopes (176)	84 85
" 13. Cash	24 65
Envelopes (229)	82 20
" 20. Cash	38 87
Envelopes (188)	50 84
Early Masses	127 62
	$517 07

SPECIAL FUNDS.

Endowment (3)	$5 35
Sanctuary (54)	37 56
Other	24 75
	$67 66

SANCTUARY FUND.

February Magazine $3090 29

788,	$5 00	817,	1 00
789,	2 00	818,	1 00
790,	1 00	819,	1 00
791,	1 00	820,	25
792,	50	821,	25
793,	50	822,	25
794,	50	823,	25
795,	25	824,	10
796,	25	825,	10
797,	25	826,	10
798,	25	827,	2 00
799,	25	828,	25
800,	10	829,	5 00
801,	10	830,	1 00
802,	10	831,	1 00
803,	10	832,	50
804,	10	833,	25
805-10	24	834,	25
811,	5 00	836,	10
812,	1 00	837,	10
813,	1 00	838,	10
814,	1 00	839-41	12
815,	1 00		
816,	1 00		$3127 85

DONATIONS.

The following are gratefully acknowledged:

Provisions for Clergy House, Mrs. Wilcox, Anon., Miss R., Several Anon. through Messrs. Mitchell, Fletcher & Co. and J. E. Fitzgerald.

London Guardian Weekly.

Baltimore, $5, $2, $1.

$18, Est. Mary Miles, Endowment Fund.

$50, All SS. Home.

$25, Poor Fund.

$5, Magazine.

$10, Children.

$10, Altar Society.

$7, O. H. C. furnishing (Mrs. Wetherill).

$10, Anon.

$10, In mem. Jane M.

$5, Poor Fund, Anon.

Two packages of Magazines from Mr. A. C. Rommel.

$2, Parish Building Fund.

$10, Children's Fund.

$100, Rector's discretion.

$5, $10, Chalice, etc., for Japan.

$10, Magazine.

BAPTISM.

March 6. Emma Starke Bustard.

COMMUNICANTS.

Added.

Elizabeth L. Bloomfield,
Anna Van Reed.

Transferred.

Richard C. Wilde,
Maria Elizabeth Wilde.

BURIAL.

Mch. 9. Anna Van Reed.

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EASTER COMMUNION.

"Can any joy on earth compare with the joy of a good Easter Communion? He has dealt so tenderly with us all Lent; He has led us so gently out of darkness into light. All Lent has been one long pleading of His Holy Spirit with us, because He wished us to have the joy of union in our Easter Communion.

Christ has not only borne with us in our yieldings, and sought in our wanderings; He has shared our temptations and our conflicts, followed us even when we tried to forget Him. He found us, and He won the victory of love over our doubts and fears. Before the Cross we poured out our tale of sin, and with His Precious Blood He cleanses us.

"It is *this* Jesus, *this* Saviour, *who* welcomes us, and whom we welcome on Easter Day."—Praeparatio: p. 120.

BENEFITS OF THE PASSION.

"Beneath the Cross let us seek to deepen our preparation for that Easter Communion which awaits us. Death is not the end, but life in the Risen Lord.

"There must be death—'death indeed unto sin,' but out of that death is to spring life—'alive unto God through Jesus Christ our Lord.'

"As we kneel before the Cross on Good Friday, we *know* that we can duly receive the Precious Body and Blood at Easter, if we have been united with our Master in both aspects of the Sacrifice which on that day He offered before the Father. There must be the burnt offering, the sacrifice of the will, not in one act alone, but in every detail of the life, there must be the acceptance of the penalty of sin.

"Therein so often lies the difficulty 'I cannot face it. I know what my sins deserve, I know the penalty I ought to pay, the shame to which I ought to put myself, the reparation to God and man which I ought to make, but'—and that is the very crisis of our lives. The will is weak, we cannot make the perfect offering, we cannot give up, as yet, that which hinders and keeps us back. 'A good confession.' No, I shrink from it. A forsaking of the things, the entanglements, the affections, which are so completely a part of my life? Well, I will think of it; I will see whether in time I cannot get rid of the things of which I own I feel ashamed. For thee the Son of God became Man; for thee He lived, suffered on the cross, and gave up the ghost; for thee He rose again, that thou mightest live in newnes of life. Will you tarry? Will you ask Him to wait till you have made up your mind? Will you be content to offer to *Him*, Jesus of the Cross, Jesus of the Resurrection, an uncleansed soul, a halting will, an irresolute mind in your Communion on Easter Day?"—Praeparatio, pp. 105-6.

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St. Clement's Magazine

Vol. XX PHILADELPHIA, MAY, 1904 No. 5

KALENDAR FOR MAY.

1. **Sunday** (*SS. Philip and James, Apostles. 1st Easter*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 4.30 p. m. Solemn Even-song, 8 p. m.
2. Monday (*St. Athanasius, B. C. Doct.*).....Masses, 7 and (Requiem) 7.30 a. m. Guild of St. Mary, 8 p. m.
3. Tuesday (*Invention of Holy Cross*).....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
4. Wednesday (*St. Monica, W.*).....Masses, 6.30, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
5. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
6. Friday (*St. John, Ev., before the Latin Gate. Abstinence*).....Masses, 6.30, 7 and 7.30 a. m. (St. John's Chapel).
7. Saturday (*St. John of Beverly, B. C.*).....Masses, 7 and 7.30 a. m.
8. **Sunday** (*2d Easter. Rogation*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
9. Monday (*St. Gregory of Nazianzum, B. C. Doct. Rogation Day. Abstinence*).....Masses, 7, 7.30 (Requiem) and 9.30 a. m. } Intercessions.
10. Tuesday (*Rogation Day. Abstinence*).....Masses, 7, 7.30 and 9.30 a. m.
11. Wednesday (*Rogation Day. Abstinence*).....Masses, 7, 7.30 and 9.30 a. m.
12. **Thursday** (*Ascension Day*).....Masses, 6, 7 (Solemn), 8 and 9.30 a. m.
13. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
14. Saturday.....Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
15. **Sunday** (*after Ascension*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
16. Monday.....Masses, 7 and 7.30 a. m.
17. Tuesday.....Masses, 7, 7.30 and 9.30 a. m. 8 p. m., Solemn Vespers.
18. Wednesday.....Masses, 7 and 7.30 a. m.
19. Thursday (*St. Dunstan, Archbp., C.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
20. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
21. Saturday.....Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
22. **Whitsun-Day**.....Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
23. Monday (*in Whitsun Week*).....Masses, 7, 7.30 and 9.30 a. m.
24. Tuesday (*in Whitsun Week*).....Masses, 7, 7.30 and 9.30 a. m. 8 p. m., Confirmation.
25. Wednesday (*St. Aldhelm, B. C. Ember Day. Abstinence*).....Masses, 7 and 7.30 a. m.
26. Thursday (*St. Augustine, Archbp., C.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
27. Friday (*Venerable Bede, Pr. C. Ember Day. Abstinence*).....Masses, 7 and 7.30 a. m.
28. Saturday (*Ember Day. Abstinence*).....Masses, 7 and 7.30 a. m.
29. **Trinity Sunday**.....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
30. Monday.....Masses, 7 and (Requiem) 7.30 a. m.
31. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.

Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

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ST. CLEMENT'S MAGAZINE

VOL. XX PHILADELPHIA, MAY, 1904 NO. 5

PARISH NOTES.

No Mothers' Meeting on Ascension Day.

Holy Cross Monastery is to be formally opened on May 19th.

Offerings on Ascension Day for All Saints Sea Shore Home, Sea Isle City.

Subscriptions for Easter flowers amounted to $77.05; donations in box, $16.79.

Offerings on Whitsun Day, are asked for needed repairs on the Church building.

The Diocesan Convention meets on Tuesday, May 3d, in the Church of S. Luke and the Epiphany.

415 Easter Communions made at our Altar; other of the faithful were in other places; about 450 cards.

On Tuesday evening, May 17th, the American Guild of Organists have arranged for a Special Service at S. Clements.

The Vestry at their last meeting appropriated the sum of $500 toward the Fund for remodeling the old Parish Building, which makes amount in hand $688.50.

It is earnestly asked that many will unite in the Novena that vocations to the Priesthood and Religious life may be developed. Morrow of the Ascension to Whitsun Day.

Miss Pritchett, who has for several years decorated the Paschal Candle, was unable to do so this year on account of illness. Miss Bloomfield kindly undertook the duty.

Confirmation is on May 24th (Tuesday in Whitsun Week), and First Communion on Trinity Sunday. Prayers are asked for those who are preparing for the Sacraments.

The Bishop of New Jersey writes very kindly in acknowledging report of services at Sea Isle City. "You have my hearty approval and blessing in all your efforts for the good of souls in Sea Isle."

The back building of "2026" has been torn down; S. John's Chapel, as a result, is quite light. Through the removal of the upper part of the partitions the lower Vestry has additional light. The Sexton will occupy the Cherry St. side.

The Card for Rogation Intercessions may be found in the Corridor on Sunday, May 8th. The Church will be open from 6 A. M. to 10 P. M. It is much to be desired that all the faithful will visit the Church each day, and as many as possible may attend Mass.

The upper floor of the house at Sea Isle City has been extended, making four new rooms, a bath has also been placed on the second floor. These much needed improvements will relieve the overcrowded condition, as well as enable other details to be smoothly arranged. The exterior we hope may also be painted.

Holy Week and Easter were devoutly and worthily observed; the building cleansed; Vestments, Ornaments and Sacred Vessels made meet for festal use; Altars adorned; music prepared; souls absolved in readiness to greet and receive the Risen Lord. The music of the Mass was Weber in Eb. Over $2500 given for all purposes.

DONATIONS.

The following are gratefully acknowledged:

London Guardian, weekly.

Provisions for the Clergy House, Mrs. Willcox, Miss C., thro' J. E. Fitzgerald, Miss Spring, Miss Neill, Mrs. Wetherill, "K," Anon., Mrs. Connor, Mrs. Lea, Mrs. Herbert, Mrs. Downey.

Mrs. Taylor, roses for Crypt Chapel, Annunciation B. V. M.

Miss J. Neill, lily for Crypt Chapel on Maundy Thursday.

Flowers for Easter, in mem. Henrietta and Wm. Howard (Mrs. Foote); in mem. of Wm. A. Goodwin (Mrs. Goodwin); in mem. of Mabel, for S. Katharine's Altar.

Mrs. Wetherill, polish for cleaning brasses.

Mr. Caleb F. Wright, Canton flannel for cleaning brasses.

Candles for Crypt Chapel, Miss Allibone.

Purificators for Church.

Some old pamphlets concerning S. Clement's affairs, through Rev. D. I. Odell.

$250, discretion of Rector.

$50, Sisters' coal.

$50, furnishing room O. H. C. Monastery.

$10, Clergy House expenses.

$25, Miss Taylor, in mem. of mother.

$50, int. on Mission House mortgage.

$10, sacred vessels for Japan, anon.

Girdle for Japanese box (Miss Hutchinson.

$3, Poor Fund.

$50 for garden.

$11, special Mission work.

$2, $1, in mem.

BURIALS.

March 26th, Alexander Hemsley.
April 8th, Joseph R. Dickinson.
16th, Andrew M. F. Watson.
18th, Maria Jane Decker.

OFFERTORY ACCOUNT.

March 27th—Cash	$68.01
Envelopes (173)	65.45
April 3d—Cash	654.60
Envelopes (217)	67.70
April 10th—Cash	47.73
Envelopes (151)	47.05
April 17th—Cash	36.73
Envelopes (120)	46.23
April 24th—Cash	38.42
Envelopes (122)	44.30
Early Masses	183.82
	$1300.04

SPECIAL.

Sanctuary (105)	$1289.05
Endowment (21)	68.57
Parish Building (6)	143.00
Other	508.59
	$2009.21

BAPTISMS.

March 20th, Harriet Emma Appenzeller.
March 27th, William Henry James Manthorpe.
March 27th, William Stanley Jordan.
April 3d, Robert Neff Longacre.
April 7th, Mabel Nowacky.
April 17th, John Kellum.

CONFIRMATION.

William Lawrie Stevenson.
Nellie Wetherbee Stevenson, nee Pfeiffer.
(At Church of the Annunciation.)

COMMUNICANTS.

Added:
Irwin H. Bauer.
George Lewis Mayer.
Transferred:
(Mrs.) Alida May Shinn.

MARRIAGE.

April 4th—Harry C. Carter, Minnie Fisher.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:
THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN,

Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4–5 and 7–9 P. M.

Rev. W. A. McClenthen in Church on Saturdays, 4–5 and 7–8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master } Mr. S. W. Sears.

Sexton.—Harry Johnson.

1152 Communions, March 27th to April 24th.

HYMNS FOR MAY.

1st, 11 A. M., 439, 411, 620, 431.
8 P. M., 439, 126², 411, 620, 431.
8th, 11 A. M., 232, 131, 142, 179.
8 P. M., 232, 128, 125, 275, 468.
12th, 7 A. M., 147, 150, 148, 316, 304, 300, 146.
15th, 11 A. M., 147, 150, 148, 146.
8 P. M., 304, 150, 144, 148, 147, 146.
Ps. 24, 47, 108.
22d, 11 A. M., 157, 508, 156, 152, 210, 154.
8 P. M., 207, 157, 155, 152, 210, 156, 508, 154.
Ps. 104, 145.
24th, 8 P. M., 347, 157, 348, 349, 508, 271.
29th, 11 A. M., 160, 163, 601, 165.
8 P. M., 160, 14, 163, 172, 601, 165.
Ps. 93, 97, 150.

SANCTUARY FUND.

25th March (corrected)..$3128.03

842,	$5 00	887,	1 00
843,	5 00	888,	1 00
844,	1 00	889-92	2 00
845,	1 00	893-6	1 00
846-8	1.50	897-902	42
849-52	1 00	903,	5 00
853-4	20	904,	5 00
855-8	17	905,	5 00
859,	800 00	906,	5 00
860,	200 00	907,	5 00
861,	40 00	908,	5 00
862,	25 00	909,	5 00
863,	20 00	910,	4 00
864,	20 00	911,	1 00
865,	10 00	912,	1 00
866,	10 00	913,	1 00
867,	5 00	914,	1 00
868,	5 00	915-16	1 00
869,	5 00	917-21	40
870,	5 00	922,	5 00
871,	5 00	923,	1 00
872,	5 00	924,	1 00
873,	5 00	925,	1 00
874,	5 00	926,	1 00
875,	5 00	927,	9 74
876,	5 00	928-30	1 00
877,	2 00	931,	10 00
878,	2 00	932,	1 00
879,	2 00	933-4	1 00
880,	2 00	935-40	1 15
881,	2 00	941-8	47
882,	1 00		$1289 05
883,	1 00		
884,	1 00		$4417 08
885,	1 00		
886,	1 00		

VESTRY ELECTION AND MEETING.

The annual election of the Vestrymen for Saint Clement's Parish was held on Easter Monday. The following communicants were elected to serve for the ensuing year: S. McKean Bayard, Francis M. Berry, Walter A. Buchanan, Edward C. Clay, Harry Connelly, Henry Flanders, Greville E. Fryer,

Romaine Keyser, G. Theodore Roberts, William H. Wells, Francis D. Wetherill, Samuel Williams.

At the stated meeting for organization, held on Tuesday, April 5th, Mr. S. McKean Bayard was re-elected Accounting Warden; Mr. Greville E. Fryer was appointed Rector's Warden; Mr. Romaine Keyser was re-elected Secretary.

Messrs. Wetherill, Clay and Keyser were elected as Finance Committee; Messrs. Flanders, Clay and Williams were elected Delegates to the Diocesan Convention.

The Secretary was directed to convey the appreciation of the Vestry to the members of the Guild of Saint Vincent for their faithful performance of their duties, and to Mr. Sears and the members of the Choir for their diligent and satisfactory services.

The annual report is as follows:

Receipts.

Balance, 25th March, 1903		$ 267 04
Cash	$2,933 45	
Envelopes	3,028 31	
Pew Rents	3,482 95	
Repairs	298 80	
Choir	115 00	
Convention, &c	135 00	
Missions	238 76	
Episcopal Hospital	4 50	
Bishop's Fund	12 69	
Baltimore Fire	238 72	
Interest	33 90	
		10,522 08
		$10,789 12

Expenditures.

Clergy	$3,000 00	
Music	2,720 00	
Sexton	600 00	
Repairs	537 15	
Coal	482 75	
Gas	203 70	
Taxes, &c.	185 25	
Convention, etc.	213 49	
Bishop's Fund	12 69	
All Saints' Mission Home	720 00	
Printing, &c,	19 92	
Episcopal Hospital	54 50	
Insurance	150 00	
Missions	238 76	
Baltimore	238 72	
Sea Isle City	128 05	
Balance		$9,504 98
		$1,284 14
		$10,789 12

Specials.

Balance 25th March, 1903		$2,187 42
Clergy House, &c	$ 300 00	
Sanctuary	2,047 03	
J. D. Memorial	5 00	
Burial Lot	22 50	
Parish Building	45 50	
		2,420 03
Endowment		1,318 84
		$5,926 29
Clergy House	$ 643 04	
Penna. Co. Trustee	1,318 84	
		$1,961 88
Balance:		
Sanctuary	3,128 03	
Burial Lot	568 88	
J. D. Memorial	222 00	
Parish Building	45 50	
Cash in account		3,964 41
		$5,926 29

SPECIAL MONIES.

Receipts.

Rector's Discretion		$1,760 33
Theological Education		100 00
Crypt		81 24
Vestments		13 97
Mission Work		157 00
Children		89 00
Early Masses		1,592 90
Porch		84 00
All Saints, Elevator, &c		1,286 75
		$5,165 19
Nashotah		$ 100 00
Poor		353 85
Crypt		41 70
Vestments and Altar		454 08
Mission Work		1,200 41
Children		96 65
Repairs (porch, &c.)		1,141 08
Sundries		276 05
All Saints (elevator, &c.)		1,571 95
Special		153 05
		$5,388 82

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CLERGY HOUSE FUND.

Balance		$232 92
Cash		50 05
		$282 97
Furnishings		$203 12
Balance		79 85
		$282 97

THE ENDOWMENT FUND.

The Sixth Annual Statement of the Pennsylvania Co., Trustee, is as follows:

March 1, 1903.

On hand	$9,181 70	
Interest	370 46	
Cash for year	955 73	
		$10,507 89
Expenses		7 35
Amount in Penna. Co.		$10,500 54

The investments remain as at last report, and the uninvested cash amounts to $4,352 62.

It is much to be desired that thank offerings for blessings and privileges should be made to this fund, also legacies should be arranged for.

The St. Clement's Day offering ($747 62) was a very generous one.

POOR FUND.

Balance March 25, 1903 $109 96

Receipts.

Donations through Rector	$117 71	
Other Donations	200 50	
Proceeds of Sales	72 05	
Parish Tea, Bal.	47 39	
Thanksgiving Day	54 05	
For Children	30 00	
		$621 70
		$731 26

Expenditures.

Work	$134 80
Material for Work	78 68
Clothing	97 39
Groceries and Food	74 75
Coal	19 09
Carfares and Stationery	33 66
Books for Mission Work	12 62
Sundries	19 32
Thanksgiving Dinners	16 20
Christmas Dinners	45 76
Christmas Supper	98 36
	$630 54
Balance	100 72
	$731 26

Thirteen tons of coal given by Union Benevolent Society.

ALTAR GUILD.

Receipts.

Balance	$ 71 97
From all Sources	576 44
	$648 41

Expenditures.

For all Purposes	$604 78
Balance	43 63
	$648 41
Value of Work	1566 50

36 members.

GUILD OF THE HOLY CROSS.

Receipts.

Balance		$36 23
Members Dues and Donations	$64 20	
Interest on Deposit	1 41	
Veils and Ribbon	4 00	
		69 61
		$105 84

Expenditures.

For Guild Teas	$ 5 55
Postage	35
Sea Shore Home	65 00
Ribbons and Veils	3 20
	$74 10
Balance	31 74
	$105 84

22 members.

ST. MARY'S GUILD.

Receipts.

Balance		$18 31
Associates' Dues	$31 50	
Members' Dues	25 61	
Donations	16 75	
Veils, Ribbons, Medals	4 20	
		78 06
		$96 37

Expenditures.

Retreat Expenses	$14 00
Christmas and Easter Treats	19 43
Guild Teas	13 19
Sundries	2 80
Veils, Ribbons, Medals	8 65
Poor Fund for Mothers' Meeting	8 48
Donation to Mission House	10 00
	$76 55
Balance	19 82
	$96 37

42 members, 15 associates.

MOTHERS' MEETING.

Receipts.

Offerings at Service	$27 99
From St. Mary's Guild	8 48
	$36 47

Expenditures.

Teas	$25 81
Sea Shore Home	10 00
	$35 81
Balance	.66
	$36 47

68 members.

MOTHERS' BIBLE CLASS.

Receipts.

Offerings	$7 12

Expenditures.

Sea Shore Home	$7 00
Balance	12
	$7 12

26 members.

ST. KATHARINE'S GUILD.

Receipts.

Balance	$ 1 40
Members' Dues	$ 3 59
Donations	11 00
	14 59
	$15 99

Expenditures.

Materials for Work	$7 03
Christmas Treat	7 00
Medals and Ribbons	1 80
	$15 83
Balance	16
	$15 99

10 members, 2 associates.

THE CATECHISM.

Receipts.

Balance	$10 21
Offerings	38 83
	$46 04

Expenditures.

Books, Prizes, etc	$ 4 10
Sea Shore Home	10 00
St. Mary's Home, Baltimore	10 00
All Saints' Home	10 00
	$34 10
Balance	11 94
	$46 04

53 scholars, 8 teachers.

THE LITTLE CATECHISM.

Receipts.

Balance	$ 5 33
Offerings	$21 45
Donations	48 47
Lent Offerings	10 40
	80 32
	$85 65

Expenditures.

Sea Shore Home	$ 5 00
Christmas Box, St. Mary's Home, Baltimore	4 00
All Saints Children's Home	12 39
Books, Pictures, etc	57 57
	$78 96
Balance	6 69
	$85 65

85 scholars, 9 teachers.

GUILD OF THE HOLY CHILD.

Receipts.

Balance	$2 47
Members' Dues	$10 61
Donations	56 80
Articles Sold	2 30
	69 71
	$72 18

Expenditures.

Easter and Christmas Treats	$29 44
Picnic	18 81
Materials for Work and Play	7 63
Sundries	4 80
Sea Shore Home	5 00
	$65 68
Balance	6 50
	72 18

50 members, 10 associates.

ST. NICHOLAS GUILD.

Receipts.

Donations	$26 32

Expenditures.

Treats, etc.	$23 41
All Saints' Home, Baltimore	1 34
	$24 75
Balance	1 57
	$26 32

28 boys, 5 associates.

LEAGUE OF PERSEVERENCE.

Receipts.

Balance	$4 25
Donations	4 90
	$9 15

Expenditures.

Treats and Games	$8 25
Balance	90
	$9 15

7 boys

GUILD OF ST. LAWRENCE.

Receipts.

Balance	$16 35
Poor Box	$15 33
	15 33
	$31 68

Expenditures.

Charity	$18 60
Balance	23 08
	$31 68

Several donations of tickets for Samaritan Shelter and Wayfarers' Lodge were distributed.

GUILD OF ST. VINCENT.

Receipts.

Balance	$2 45
Offerings	3 71
	$6 16

Expenditures.

Medals	$3 00
Balance	3 16
	$6 16

20 members.

ST. SAVIOUR'S WARD, C. B. S.

Receipts.

Balance	$76 16
Associates' Dues	$101 17
Offerings	24 00
Offerings Special for Japan	51 00
Medals and Manuals	3 00
	179 17
	$255 33

Expenditures.

To Secretary-General	$97 22
Sacred Vessels (China)	63 50
Medals and Manuals	4 50
	$165 22
Balance	90 11
	$255 33

CRYPT FLOWERS.

Receipts.

Balance	33
Donations, thro' Rector	$25 00
Other Donations	21 00
	46 00
	$46 33

Expenditures.

Flowers	$39 19
Balance	7 14
	$46 33

ALTAR FLOWERS.

Receipts.

Balance	$25 17
Easter Subscriptions (28)	$70 50
Box	23 21
St. Clement's and Christmas Subscriptions (30)	86 50
Donations	18 32
Box	12 85
	211 38
	$236 55

Expenditures.

Eastertide	$126 00
St. Clement's and Christmastide	86 50
Sundries	2 19
	$214 69
Balance	21 86
	$236 55

THE ASCENSION.

While they beheld, He was taken up, and a cloud received Him out of their sight." Behold Jesus Christ ascending into Heaven! As His Apostles are gathered around Him on Mount Olivet, He lifts His hands in blessing, His feet leave the ground, His sacred Body rises slowly into the air. Breathlessly they watch Him, worshiping whilst He rises higher and higher, straining their eyes to catch the last glimpse as the cloud shuts Him off from their sight. Their eyes fall to earth and see two of the myriads of angels who have accompanied His triumph into Heaven. They hear the message: "This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." The same Body, the same glorified Humanity, the Lamb of the Passion, the Lion of the Resurrection, the Eagle of the Ascension, shall return from its Heavenly throne where now it sits in glory at the right hand of God.

It makes so clear to us the permanency of the Incarnation. When we bow our knee to the ground at the words, "And was incarnate by the Holy Ghost of the Virgin Mary and was made man," we are worshiping not only the Sacred Humanity as it once moved among men, but also that same Humanity now glorified and resident in Heaven. Eye witnesses of the Ascension have given us their testimony. By the eye of faith we, too, see the Man Christ Jesus leave this earth for Heaven. We know that He is there now; we saw Him go. The Son of God is God and Man forevermore.



St. Clement's Magazine

Vol. XX PHILADELPHIA, JUNE, 1904 No. 6

KALENDAR FOR JUNE.

1. Wednesday (*St. Nicomede, Pr. M.*).....Masses, 6.30, 7 and 7.30 a. m. C. B. S. Vespers, 5.15 p. m. Guild of St. Vincent, 8 p. m.
2. Thursday (*Corpus Christi*).....Masses, 6.30, 7 and 7.30 a. m. Solemn Mass, 9 a. m.
3. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
4. Saturday.....Masses, 7 and 7.30 a. m.
5. **Sunday** (*i Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 4.30 p. m. Solemn Even-song, 8 p. m.
6. Monday.....Masses, 7 and (Requiem) 7.30 a. m. Guild of St. Mary, 8 p. m.
7. Tuesday.....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
8. Wednesday (*St. William of York, B. C.*).....Masses, 7 and 7.30 a. m.
9. Thursday (*St. Columba. Ab. C.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
10. Friday (*Trans. of St. Margaret, Q. Abstinence*).....Masses, 7 and 7.30 a. m.
11. Saturday (*St. Barnabas, Apostle*).....Masses, 7, 7.30 and 9.30 a. m.
12. **Sunday** (*ii Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
13. Monday.....Masses, 6.45 (Requiem in Crypt) and 7 a. m.
14. Tuesday (*St. Basil, B. C. Doct.*).....Masses, 7 and 9.30 a. m.
15. Wednesday.....Mass, 7 a. m.
16. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
17. Friday (*Abstinence*).....Mass, 7 a. m.
18. Saturday.....Mass, 7 a. m.
19. **Sunday** (*iii Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
20. Monday (*Trans. of St. Edward, K. M.*).....Masses, 6.45 (Requiem in Crypt) and 7 a. m.
21. Tuesday.....Masses, 7 and 9.30 a. m.
22. Wednesday (*St. Alban, Protomartyr of England*).....Mass, 7 a. m.
23. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
24. Friday (*Nativity of St. John Baptist. Abstinence*).....Masses, 7 and 9.30 a. m.
25. Saturday.....Mass, 7 a. m.
26. **Sunday** (*iv Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
27. Monday.....Masses, 6.45 (Requiem in Crypt) and 7 a. m.
28. Tuesday.....Masses, 7 and 9.30 a. m.
29. Wednesday (*St. Peter, Apostle*).....Masses, 7 and 9.30 a. m.
30. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.

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ST. CLEMENT'S MAGAZINE

VOL. XX PHILADELPHIA, JUNE, 1904 NO. 6

PARISH NOTES.

The Sexton now occupies the house 2026 Cherry street.

The Catechism, Little Catechism and Bible Classes are discontinued.

The offerings on Whitsunday for repairs to fabric amounted to $149.33.

The sermon on Sunday mornings will be at the end of High Mass. At 9:15 there will be a low Mass and no instruction.

The 7:30 Mass on Week-days will be discontinued after June 12th and the weekly requiem will be said in the Crypt Chapel at 6:45.

The Vestry has given Mr. Sears leave of absence. He sails for England May 31st. While he is away Mr. S. Tudor Strang will take the duty.

Guild of Holy Child had a very pleasant picnic at Chamounix on Saturday afternoon, May 14th. Special trolley car left Twenty-first and Cherry streets at 1 P. M.

The day for Confirmation was changed by the Bishop Coadjutor to Wednesday, May 25th, when 11 males and 15 females received the Sacrament. First Communion was given on Trinity Sunday.

First Vespers of Corpus Christi on Wednesday, June 1st at 5:15 P. M. in S. John's Chapel; annual meeting of S. Saviour's Ward, C. B. S., in lower vestry room immediately after. Solemn Mass on Feast of Corpus Christi at 9 o'clock.

The Rogations were very faithfully observed, but not as many pledged themselves for a stated time as usual. From 6 A. M. to midnight on the three days the intercessions were kept up and many came as they were able.

The blessing of Holy Cross Monastery at West Park on July 19th was an interesting and important event. Representatives of the various religious communities, clergy interested in the Order, men and women whose thoughts and aims are Christian, were present in goodly number.

The Diocesan Convention had the merit of despatching all business in two days. The resolution as to extra Diocesan Courts and Courts of Appeal was a good one. The election of Rev. Robert Ritchie as a deputy to General Convention also manifested a Christian spirit. In our opinion the request for permission to use some other version of Holy Scripture than that of King James we cannot think wise.

Ascension Day was duly observed by faithful ones. After breakfast the choir boys literally ran for the 9 o'clock train to Laurel Springs, under Mr. Sears' care. Later the Chaplain and other Clergy joined the party. Boats and lunch were provided. The day was happily spent without accident. A tired company returned at night, satisfied with the day's outing. The offerings on Ascension Day for Seashore Home were $61.53; $2.55 has since been put in box—total, $64.08.

St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, Jr.

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PHILADELPHIA, JUNE, 1904.

HYMNS FOR JUNE.

2d, 9 A. M., 311, *Pt. i*, 309.
5th, 11 A. M., 316, 309, 322.
8 P. M., 316, 309, 311, 315, 322.
12th, 11 A. M., 179, 303, 165.
8 P. M., 179, 38, 22, 193, 165.
19th, 11 A. M., 270, 306, 291.
8 P. M., 270, 38, 24, 194, 291.
26th, 11 A. M., 224, 303, 222.
8 P. M., 224, 38, 21, 234, 222.

OFFERTORY ACCOUNT.

May 1st—Cash	$37 60
Envelopes (140)	42 00
May 8th—Cash	32 33
Envelopes (126)	41 55
May 15th—Cash	68 81
Envelopes (198)	83 00
May 22d—Cash	149 33
Envelopes	98 30
Early Masses	53 18
	$606 10

SPECIAL FUNDS.

Sanctuary (41)	$24 71
Endowment (5)	6 37
Am. Guild Organists	48 81
Sea Shore Home	62 08
Other	462 27
	$604 24

SANCTUARY FUND.

May Magazine	$4417 08
949-990—	
2c. (3)	$ .06
5c. (6)	.30
10c. (10)	1.00
15c. (1)	.15
20c. (1)	.20
25c. (10)	2.50
50c. (3)	1.50
$1.00 (4)	4.00
$5.00 (3)	15.00
	$24 71
	$4441 79

BAPTISMS.

May 18th, William Gershom Searl.
May 19th, Henry Elmore Hilyard.
May 22d, Francis John Pryor, III.
May 24th, Mary Amelia Russell (Conditional)

COMMUNICANTS.

Added:
Kathryne Hawkins.
Confirmed:
Edington, Milton Stuart.
Hassman, David Morris.
Hawkins, John Cameron.
Herbert, William.
Jordan, William Stanley.
Longacre, Robert Neff.
McLauchlan, George Blythe Orr.
Osborne, Walter Lovett Hutchinson.
Searl, Harry Howard.
Searl, William Gershom.
Welch, Grover Cleveland.
Bambach, Ellen Maria, *nee* Garland.
Beck, Ellen Porter.
Clapper, Jane Crow, *nee* Davis.
D'Orsay, Mary Alida.
Foote, Alice Gertrude.
Garland, Madeline, *nee* Ames.
Hansam, Dorothea Sturtevant.
Linn, Madeline Buel.
Mickley, Anna Mary.
Pile, Hattie Lilian, *nee* Howard.
Pile, Lilian Marie.
Reed, Nellie Maud.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:
THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN,

Rev. G. H. Moffett, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.
Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.
Rev. F. D. Ward, in Church on Saturdays, 4-5 and 7-9 P. M.
Rev. W. A. McClenthen in Church on Saturdays, 4-5 and 7-8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.
Organist and Choir-master } Mr. S. W. Sears.
Sexton.—Harry Johnson.

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 19-18 A.
All Saints Mission House, Cherry and Lambert Sts.

Reinhard, Catherine Sharron.
Rose, Jessie Louise.
Russell, Mary Amelia, *nee* Pruett.
For Church of the Ascension,.
Emma Jane Hughes.
For S. Elizabeth's Church,
Mary Ann Hamilton.

MARRIAGES.

April 26th—Samuel Miller, Gertrude Edwards.
May 5th—George Lewis Mayer, Julia Macalester Neill.
May 18th—James Robinson, Mary Jane Cox.

BURIAL.

May 26th—Mary Jane Miles.

659 Communions, April 24th to May 22d.

DONATIONS.

The following are gratefully acknowledged.

London Guardian, weekly.

Provisions for Clergy House, Mrs. Connor, Mrs. Downey, Anon., Mrs. Lea, Miss C., Mrs. Willcox, thro' J. E. Fitzgerald, Miss Spring.

Seashore Home—Anon., $100; Mrs. J. P. Brock, $50; Miss Kates, $20; Mrs. Griffith, $25; Mrs. James Willcox, $10; Mr. G. T. Roberts, $50; Mrs. Lex, $5; Mr. and Mrs. Fryer, $10; C. F. W., $5; Miss Yarnall, $5.

Linen and lace for Crypt Altar, a thank offering.

$1.50 Miss. offer.

$5 for Endowment in memory of

$1 thank offering for blessing. Alfred Stanger Nichols.

$100, thank offering for blessing.

At Rector's discretion: $100, $50, $40, $1, $1.

Flowers, Anon. (for Ascension and Whitsunday), Mrs. Patterson, Anon; for S. Katharine's (Whitsunday), "K."; for Crypt (Whitsunday), Miss D.

Desk, Mrs. Field.

$1, in mem. Wm. G. Powell.

$10, thank offering.

Repairs, Mrs. Lex, $15.

Anon., $100.

CATECHISM PICNIC.

The annual picnic for the children of the Catechism, their families and friends, will go this year to Almonesson Lake, N. J., on Saturday, June 11th. It is hoped to take along some music. This can be done if enough people will take an interest in selling as many tickets as possible. As usual, tickets will be given to the children belonging to the Catechisms. Others may get them from the Clergy and Sisters, at 40 cents for adults' and 20 cents for children's tickets. The picnic goes by ferry from the Chestnut street wharf at 9:30, to Camden, where

special cars will be in waiting to carry the party to the lake. The trip from Camden takes about an hour. Returning, cars leave the lake at 6 P. M. The tickets are good only on the special cars.

AMERICAN GUILD OF ORGANISTS.

The ninth public service in Philadelphia on Tuesday, May 17th. Solemn Vespers were sung. The music was: Magnificat in B♭, Smart; Anthem, "Give ear unto my prayer," Arcadelt; Offertorium, "Worthy is the Lamb," Handel; Te Deum in C, Warwick Jordan; Organ prelude, "Overture in C Major," Hollins, by Mr. Fred Maxson; Voluntary, "Pastorale in G Major," Merkel, by Mr. William C. Carl; Postlude, Toccata and Fugue in F Major, Bach, by Mr. Minton Pyne. The middle alley was reserved for members. The Church was well filled. The collection was for the Guild, but only amounted to $48.80 (of which 128 pennies and 287 nickels).

SEA ISLE CITY.

The enlargement of the house with other necessary improvements and repairs are finished, and all will be in readiness to welcome the first party on June 27th. We hope that kind friends of former years will continue their interest and send generous donations. The proceeds of the sale at Mrs. Keyes' house—$130—was a pleasant surprise. A good deal of money is needed for the repairs and for carrying on the work during the summer. Already applications have been handed in to fill the house during the whole season, but experience shows that changes occur.

It is expected that services will be maintained as in previous years, including the daily Mass. Last year Mass was said in the temporary Chapel on 69 days and 192 Communions were made, report of all services being sent to the Bishop of New Jersey.

Offerings on Ascension Day were $161.53; $55 also in three subscriptions coming in at that time.

Members of S. Mary's Guild are arranging for a strawberry festival on Thursday evening, June 2d, and our Sea Isle friends promise even a more substantial evidence of their interest in the shape of the annual sale, in August, for the benefit of the Home.

Several persons have enquired as to board at Sea Isle City during the summer, and this is particularly encouraging, as Spiritual privileges are provided and our end of the beach is very quiet and desirable. We are not without hope that comfortable provision may be arranged for Christian people whenever there is sufficient demand.

The report just issued says "beds, washstands, tablecloths, sheets, towels, tea towels, porch chairs and articles for the Fair we hope to have this summer" are needed. Other things will be useful; groceries and provisions of all kinds are valuable. Seventy individuals gave for support, 41 firms gave donations in kind, both smaller than in former years.

The Treasurer will be glad to receive subscriptions and donations.

W. J. RULE
Bell Telephone, Preston 26-15 A
Keystone Telephone, West 44-47 D
Funeral Director
Refers to St. Clement's Clergy.
Orders may be left at the Clergy House.
4812 WOODLAND AVENUE
4835 BALTIMORE AVENUE
West Philadelphia

Patronize our Advertisers and mention St. Clement's Magazine.

There is also a box in north corridor of the Church.

The Treasurer's report is printed.

TREASURER'S REPORT, 1903.

Receipts.

Balance, 1902		$ 129 55
Subscriptions		914 47
Special Donations		425 70
Entertainments		277 00
Offertories		65 65
Board		90 00
Railroad tickets		95 00
Sale of Coal		7 00
Interest on deposits		10 32
		$2,020 69

Expenditures.

Alterations and Repairs	$ 63 92	
Housefurnishing	108 14	
Housekeeping	752 24	
Medicines	6 80	
Wages	91 50	
Railroad tickets and carfare	158 50	
Freight and Express	27 99	
Printing, Stationery and Postage	31 70	
Water Rent	31 10	
Trolley Rides	13 50	
Bathing Suits	16 50	
Priests' Board	100 00	
Balance	618 80	
		$2,020 69

JOHN DOUGLASS BROWN,
Treasurer.

Account of the Secretary-Treasurer of S. Saviour's Ward, C. B. S., year ending May 20, 1904:

Receipts.

Balance from old account	$ 3 55
Dues received	82 00
Offerings received	15 00
Extra postage received	60
	$101 15

Expenditures.

Stationery and postage	$15 77
Remittances to the Secretary-General	76 50
Balance	8 88
	$101 15

PAUL F. MOWRY,
Secretary-Treasurer.

Number of Associates, 82.

THE "MISSION" VESTMENTS

Rev. R. E. Wood writes from Wuchang, China: "I must send another line of thanks to you and the Guild of S. Clement's Church for sending those beautiful vestments. They were used on Christmas and Easter and were a great addition to the beauty and solemnity of the Mass on those days. * * * I wish you and the Guild could have looked in at S. Saviour's on Easter morning at 7 o'clock and seen the Chinese Priest vested for the High Mass. We had a procession around the Church with Cross and lights. The altar was lovely, with its flowers and candles and a Paschal candlestick of native workmanship, made the whole service very much like an Easter service at home. At S. Mark's (the new Church) the service was fine, too. Just before the Mass began a penitent who had been under public penance for about two years for taking opium, knelt before the altar and made a public confession and was restored to the ranks of the faithful again. * * * in that he had been publicly suspended from the Holy Communion, he was required to give public evidence of his contrition before he could be permitted to receive the Blessed Sacrament. The Discipline of the Church in China is modeled on the basis of the primitive Church. Public Penance for notorious sins is required, and this ends in public confession before the Church, and the prayers of the faithful are asked for the penitent. It is very solemn and impressive, and helps to impress the high standard of the Catholic Church upon the infant converts. * * * Your lovely gifts are a great encouragement and help. God bless all the givers."

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JEWELER,
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PHILADELPHIA.
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St. Clement's Magazine

Vol. XX PHILADELPHIA, JULY, 1904 No. 7

KALENDAR FOR JULY.

1. Friday (*Abstinence*) ..... Mass, 7 a. m.
2. Saturday (*Visitation of B. V. M.*) ..... Mass, 7 a. m.
3. **Sunday** (*v Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
4. Monday (*Trans. of St. Martin, B. C.*) ..... Masses, 6.40 (Requiem in Crypt) and 7 a. m.
5. Tuesday ..... Masses, 7 and 9.30 a. m.
6. Wednesday ..... Masses, 6.30 and 7 a. m. Guild of St. Vincent, 8 p. m.
7. Thursday (*Trans. of St. Thomas, Abp., M.*) ..... Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
8. Friday (*Abstinence*) ..... Mass, 7 a. m.
9. Saturday ..... Mass, 7 a. m.
10. **Sunday** (*vi Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
11. Monday ..... Masses, 6.40 (Requiem in Crypt) and 7 a. m.
12. Tuesday ..... Masses, 7 and 9.30 a. m.
13. Wednesday ..... Mass, 7 a. m.
14. Thursday (*St. Bonaventure, B. C., Doct.*) ..... Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
15. Friday (*St. Swithin, B. C. Abstinence*) ..... Mass, 7 a. m.
16. Saturday ..... Mass, 7 a. m.
17. **Sunday** (*vii Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
18. Monday (*St. Thomas Aquinas, Pr. C., Doct.*) ..... Masses, 6.40 (Requiem in Crypt) and 7 a. m.
19. Tuesday (*St. Vincent de Paul, Pr. C.*) ..... Masses, 7 and 9.30 a. m.
20. Wednesday (*St. Margaret, V. M.*) ..... Mass, 7 a. m.
21. Thursday ..... Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
22. Friday (*St. Mary Magdalene. Abstinence*) ..... Mass, 7 a. m.
23. Saturday ..... Mass, 7 a. m.
24. **Sunday** (*viii Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
25. Monday (*St. James, Apostle*) ..... Masses, 6.35, 7 and 9.30 a. m.
26. Tuesday (*St. Anne, Mother of B. V. M.*) ..... Masses, 7 and 9.30 a. m.
27. Wednesday ..... Mass, 7 a. m.
28. Thursday ..... Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
29. Friday (*St. Martha, V. Abstinence*) ..... Mass, 7 a. m.
30. Saturday ..... Masses, 7 a. m.
31. **Sunday** (*ix Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.

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are made and sold by the
ALL SAINTS SISTERS
Cherry and Lambert Sts.

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ST. CLEMENT'S MAGAZINE

VOL. XX PHILADELPHIA, JULY, 1904 NO. 7

PARISH NOTES.

It is intended to cover the partitioned space, outside the Crypt Chapel, with a plain brown linoleum.

Communicants are not expected at 9.15 on Sunday or 9.30 on weekdays, unless notice has been previously given to the celebrant.

The attendance of men at the week-day masses has increased in a very encouraging manner; it is the very greatest encouragement.

The Rev. F. D. Ward will be away during July. The Rev. W. A. McClenthen has been away during latter part of June, but returns for July.

Flowers for the Altar on Sundays are asked during the summer. They should be sent to the Church by four o'clock on Saturday afternoon.

The closing Fete of the Catechisms was held on Trinity Sunday, the examinations having taken place on Whitsunday. Prizes were awarded.

It is a great disappointment, that the work on the Sanctuary cannot be begun this year, certain necessary drawings have not been completed.

A goodly number of persons have, with kind forethought, sent money for their envelopes before they left for their summer places; others forward theirs from time to time. This enables the various payments to be made promptly. Pew rents have, for the most part, also been paid.

Members of the congregation are reminded of their Christian duty during the Summer, they should not let anything of an ordinary character, such as their own convenience or comfort, interfere with the hearing of the Mass on Sundays, for God's glory, their own soul's health and welfare. The influence they may have on the lives of others, make this very important.

First Vespers were sung on Eve of Corpus Christi and the annual meeting of S. Saviour's Ward was held immediately afterward. The Treasurer presented his annual report, which has been already printed in May Magazine. There are 82 members. Mr. Mowry was re-elected. Solemn Mass was sung at nine o'clock on Corpus Christi.

Changes in the services are as follows: During July and August the 7.30 Mass on weekdays and the 8 o'clock on Sundays are discontinued; the night service on Sunday is omitted and Evensong will be said at 5 o'clock; the Monday requiem will be said in the Crypt at 6.40 A. M.; the hours for confessions may be learned from the notices for each week.

The annual picnic on Saturday, June 11th, had a bright and pleasant day, much to the joy of the 150 who took advantage of it. Almonesson Park, beyond Woodbury, N. J., was the place selected: Ferry to Kaighn's Point, then by special trolleys to the park. A harp and violin gave an added pleasure to some in the afternoon, while boats and bathing, with other simple pleasures, filled the day. Soon after six o'clock the party started on the return trip, with the memories of a happy day.

St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, Jr.

Single Copy, 5 Cents. Yearly, 50 Cents

Copies may be had at WARWICK'S BOOK STORE 262 South Eleventh Street.

Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, JULY, 1904.

Murmuring and complaint is indulged in by some people, because they think they are neglected by the clergy; almost always, they expect each one of the clergy to visit them —this is absolutely unreasonable, under ordinary circumstances, each Priest looks after his own guilds and penitents and it may be, some others. It may be thought pleasant for some to have all the clergy come to see them, but it is not possible, and would not be right, in fact some one else would be deprived of their share. It is rarely possible for all the clergy to be present on any occasion, and it is asked that this be kept in mind, and also that people be content with the care of that one of the clergy who is particularly responsible for them.

The will of Miss Annie Munroe provides that upon the death of her sister, that "The principal of the remaining half of my said residuary estate exclusive of premises, 1812 Wallace street, I give, devise and bequeath to the Penna. Co., etc. * * * in trust for St. Clement's Church Endowment Fund, etc. * * * free and discharged of all taxes."

The will of Miss Mary Miles provides that after sale of certain property, that the executor pay the sum of $5000 to St. Clement's Church, for Endowment Fund. To the Corporation of All Saints' Sisters of the Poor, attached to St. Clement's Church, $10,000, to be applied to the purchase of a suitable piece of ground at Sea Isle City, N. J., and the erection of a building suitable for a Home or Sea Shore House in connection with St. Clement's Church, Philadelphia, to be named St. Clement's Sea Shore Home, and to be under the charge of All Saints Sisters of the Poor. "I would like the building suitable for a winter as well as a summer Home, this Home as a memorial of my sister, Elizabeth Miles. I also give to the said Sisterhood $2500 to purchase furniture, buildings and kitchen utensils for the use of the Sea Shore Home, also $2500 as an Endowment Fund for the said House. Also $2000 to St. Clement's Church for Mission purposes.

By another will just executed the parish will receive $5000 for Endowment, the interest of which becomes immediately available, the first half-yearly payment is hereby acknowledged.

SEA ISLE CITY.

The Strawberry Festival, under the charge of St. Mary's Guild, on June 2d, did not bring together as many people as we hoped.

The enlargement of the house and exterior painting have been completed, the one adds to its convenience in many ways, and the other truly makes it more attractive within. It has all been thoroughly cleaned and made ready to receive the first party on June 27th. The addition was blessed on June 22 (S. Alban's Day. The Pennsylvania Railroad have courteously arranged for transportation at reduced rates in a special car, from Camden, stopping at Ludlam street, directly back of the house. Mass will be said each morning in San Clemente, during July and August. On Sundays, Evensong with an address in the afternoon. There will be no late morning service. A small cottage has been acquired, about two squares below the house, which will be used for the Priest who may be taking duty.

The cottage contains reception room, dining room, kitchen and pantry. Underneath half is cemented, with a room partitioned off, the rest has wash tubs; the front half has a lattice screen.

The upper floor contains four sleeping rooms and a bath room, with an unfinished attic above. There is abundance of closet room, a coal range, with boiler. The floor space throughout the house has been finished with shellac. A porch is on the front and north side of the house. In the exterior the shingles of roof forms a sufficient contrast to the dark green color of the rest of the house. Water and sewer connection has been made.

The legacies from Miss Miles' estate may not be available for some time, meanwhile there will be opportunity to decide what is best adapted for the purpose and to prepare plans. Subscriptions and donations for the expenses during the coming summer are greatly needed and will be gladly received. Kindly send to Sister in charge, Lambert and Cherry streets or to the Treasurer, John Douglass Brown, Esq., 426, Drexel Building. The enlargement of house, with other necessary repairs and painting, have cost about $750. A happy season is, we trust, before us. Joy for those who are to receive the change of air and scene, with rest from ordinary duties in case of some, as well as satisfaction for those who provide the means and those who so gladly give of their time, energy and service in carrying out the objects.

Fancy articles for the bazaar to be held at Sea Isle in August are urgently asked for and will be of great assistance. It is much to be desired that many people should, in view of the spiritual privileges they may have at Sea Isle, consider its advantages as a place for summer relaxation and change.

Some members of the Guild of St. Vincent expect to spend the Fourth at Sea Isle. The Rev. C. C. Quin, the chaplain, Mr. J. C. Goodwin, Jr., the warden, will arrange the various details and look after their welfare and pleasure. They will go down Saturday, July 2d and return (probably) the evening of Monday. Cots will be put up in the new cottage for them to sleep on, and meals provided. Perhaps this, which is a kind of an experiment, will lead to something of the nature of a yearly custom.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

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THE REV. C. C. QUIN,
THE REV. F. D. WARD,
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Rev. G. H. Moffett, in Church on Saturdays, 4-5 and 7-9 P. M.

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Rev. W. A. McClenthen in Church on Saturdays, 4-5 and 7-8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

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Sexton.—Harry Johnson, 2026 Cherry Street.

Clergy House, Twentieth and Appletree Streets.

Bell Telephone—Locust 19-18 A.

All Saints Mission House, Cherry and Lambert Sts.

OFFERTORY ACCOUNT.

May 29, Cash,	$21.68
Envelopes (159)	50.75
June 5th, Cash,	19.90
Envelopes (128)	51.35
June 12th, Cash,	22.57
Envelopes (143)	68.25
June 19th, Cash,	21.35
Envelopes (101)	32.05
Early Masses,	52.74
	$340.74

SPECIAL FUNDS.

Bishops' Fund,	$9.72
Sanctuary (25)	11.97
Endowment,	125.00
Other,	101.66
	$247.35

SANCTUARY FUND.

June Magazine,		$4441.79
Interest, May 1st,		37.71
2c. (1)	$ .02	
5c. (1)	.05	
10c. (9)	.90	
25c. (8)	2.00	
50c. (4)	2.00	
$2.00 (1)	2.00	
$5.00 (1)	5.00	
990-1015	11.97	
		$4491.47

DONATIONS.

The following are thankfully acknowledged:

$2, Parish Building (Thank Offering for Baptism through Rev. F. D. Ward).

Provisions for Clergy House: Mrs. Willcox, Mrs. Connor, Mrs. Downey.

Old Silver, W. A. M.; forks for Sea Isle, Miss Getz; provisions for Clergy House, Mrs. H. Johnson; alms, Corpus Xti, $11.66.

Desk, sideboard, table china (anon).

Sea Shore House, $5, Miss Rogers; C. F. W., $5.

The Treasurer further reports: $50, Mr. F. D. Wetherill; $25, Mr. Travis Cochran; $5, Mr. J. D. Brown; $10, anon.

Thank offering, $50.

$25 for Endowment.

$5 " "

FLOWERS FOR CRYPT.
(Trinity.)

Anon, Lilies for Corpus Xt (anon); 25c. from Mrs. P.

BAPTISMS.

June 5th—Harry David Grace.
June 9th—Frances Carol Stuart,
Henry Wilbert Sessinger,
Elizabeth Sessinger,
Jennie Sessinger.

COMMUNICANTS.

Added:
Ernest H. Brown.
Anna P. Brown.

BURIALS.

May 10th—Pauline de Groote.
May 11th—Emmeline Georgina Watmough.

HYMNS FOR JULY.

3d—215, 604, 273.
10th—235, 306, 106.
17th—176, 305, 217.
24th—270, 307, 224.
31st—291, 287, 271.

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THE VISITATION, B. V. M.
(July 11.)

"A young maiden, poorly clad and footsore, comes down the street of a small country town, and, stopping at a low door, asks if Elizabeth is at home. She is met by a woman advanced in years, whom she greets as her cousin, and with whom she has come to spend the next three months. These are the facts and they are such as may occur any day in common life. The picture of two women, a young girl and a gray haired wife, meeting after long absence, happy in another's company, is not one, it might be thought, upon which we need linger long. Yet no meeting of crowned heads, upon whom the destiny of nations depends, has ever been so worthy of a place in the memory of men. For, of these two poor country women, one was the Mother of the Saviour of the world and the other the Mother of the Forerunner. The Holy Ghost enabled both to see in an instant the greatness of the occasion. In the slender ill-clad figure before her Elizabeth discerned the Mother of her Lord. Mary's answer was a Song, which, for much more than a thousand years, has been sung by the whole Church as a Daily Memorial of the Incarnation. But the *Magnificat* is not only merely the noblest of Church songs. It is a revelation of the heart of Mary, of the beauty of holiness as it was seen in the flower of consecrated womanhood. Mary's life was for the most part one of silent devotion; it was hers to lay up the treasures of holy thought rather than to bring them forth. But on this one occasion she speaks out of the abundance of her heart, and discloses to us the inner life of the Saint. What a depth of humility is in her Song! What a triumph of Faith! She has been magnified; all generations shall call her blessed; already across the centuries to come she can hear her own name coupled with all the honors that the lips of man can give to the sweetest and the best. Yet, in her exultation there is no taint of self-conceit. She accepts her great destiny only to offer it up to Him from Whom it comes * * * And notwithstanding her unique honor, she is fully conscious that she does not stand alone in the favor of God; she is but one among the Saints * * In her, God has declared his purpose of exalting the humble and meek wherever they may be found; of filling the hungry with good things. The Magnificat strikes the very key note of the teaching of Him who was anointed to preach the Gospel to the poor; we can already hear in it the blessing which the lips of Christ have pronounced upon all who are poor in spirit, who hunger after righteousness. Mary was the first of the long line of those whose history is a comment on the opening words of the Sermon on the Mount. In the world she was known as the wife of a village carpenter. In Religion she was the absolutely trustful and obedient servant of God. Follow Mary in her faith, in her obedience, in her humility, and as her *Magnificat* teaches you, you will share her blessedness."—From Daily Lections, Vol. II.

IRA D. GARMAN,
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St. Clement's Magazine

Vol. XX PHILADELPHIA, AUGUST, 1904 No. 8

KALENDAR FOR AUGUST.

1. Monday (*The Claims of St. Peter, or Lammas Day*).....Masses, 6.40 (Requiem in Crypt) and 7 a. m. Guild of St. Mary, 8 p. m.
2. Tuesday.....Masses, 7 and 9.30 a. m.
3. Wednesday.....Masses, 6.30 and 7 a. m.
4. Thursday (*St. Dominic, C.*).....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
5. Friday (*St. Oswald, K. M. Abstinence*).....Mass, 7 a. m.
6. Saturday (*Transfiguration of Our Lord*).....Mass, 7 and 9.30 a. m.
7. **Sunday** (*x Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
8. Monday.....Masses, 6.40 (Requiem in Crypt) and 7 a. m.
9. Tuesday.....Masses, 7 and 9.30 a. m.
10. Wednesday (*St. Laurence, M.*).....Mass, 7 a. m.
11. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
12. Friday (*St. Clara, V. Abstinence*).....Mass, 7 a. m.
13. Saturday.....Mass, 7 a. m.
14. **Sunday** (*xi Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
15. Monday (*Assumption of B. V. M.*).....Masses, 6.40 (in Crypt) and 7 a. m.
16. Tuesday.....Masses, 7 and 9.30 a. m.
17. Wednesday.....Mass, 7 a. m.
18. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
19. Friday (*Abstinence*).....Mass, 7 a. m.
20. Saturday (*St. Bernard, C., Ab. Doct.*).....Mass, 7 a. m.
21. **Sunday** (*xii Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
22. Monday.....Masses, 6.40 (Requiem in Crypt) and 7 a. m.
23. Tuesday.....Masses, 7 and 9.30 a. m.
24. Wednesday (*St. Bartholomew, Apostle*).....Masses, 7 and 9.30 a. m.
25. Thursday (*St. Louis, K. C.*).....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
26. Friday (*Abstinence*).....Mass, 7 a. m.
27. Saturday.....Mass, 7 a. m.
28. **Sunday** (*xiii Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
29. Monday (*Beheading of St. John Baptist*).....Masses, 6.40 (Requiem in Crypt) and 7 a. m.
30. Tuesday.....Masses, 7 and 9.30 a. m.
31. Wednesday (*St. Aidan, B. C.*).....Mass, 7 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.

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ST. CLEMENT'S MAGAZINE

VOL. XX PHILADELPHIA, AUGUST, 1904 NO. 8

PARISH NOTES.

No Choir during August; low mass at 11 o'clock on Sundays with hymns.

The annual subscription for members of C. B. S. has been reduced to 50 cents, but this does not include postage and privileges.

Rev. C. C. Quin and Rev. W. A. McClenthen have been in the city during the past month. Rev. C. C. Quin will be away during August.

Rev. Erskine Wright, who resigned his parish in the early part of the year on account of ill health, hopes to resume active work in October.

Rev. Herbert Parrish has resigned the Church of the Advent, San Francisco. He will take up special work, at the request of the Bishop of California.

Mr. Sears writes of many courtesies and privileges extended to him by Sir Frederick Bridges, of Westminster Abbey. Dr. Mann, of King's College Chapel, Cambridge; Rev. J. Baden Powell, Preceptor of St. Paul's, Knightsbridge. He is now in Paris; Monsieur Widor, of San Sulpice, having promised a favorable opportunity.

HYMNS FOR AUGUST.

7th—176, 306, 191.
14th—297, 172, 177.
21st—298, 322, 231.
28th—240, 315, 242.

PAROCHIAL REPORT.

The following items are from the annual report of St. Clement's parish to the 120th Convention of the Diocese of Pennsylvania:

Baptisms—Adults, 7; infants, 36; 43.

Confirmed—Male, 9; female, 20; 29.

Communicants added—New, 31; by transfer, 14; 45.

Removed—Died, 9; by revision of list, 18; by transfer, 6; present number, 699.

Marriages, 8; burials, 29.

Public Services—On Sunday, 388; on other days, 2019; 2407. Holy Communion, 1483; Children catechized, 37 times; Sunday-school and Bible Classes—Officers and teachers, 17; scholars, 164; total, 181.

Members of Guilds, 416.

Receipts.

Pew rents	$3482.95
Offerings for all parish purposes	7853.36
Offerings for purposes outside	1781.42
Donations	7341.27
Investments	34.90
Other sources	156.00
Sunday School	167.95
Other societies	1619.44
	$22,437.29

Expenditures.

Parochial—

Current Expenses	$7211.62
Improvements	2471.27

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PUBLISHED MONTHLY BY
J. C. GOODWIN, Jr.

Single Copy, 5 Cents. Yearly, 50 Cents

Copies may be had at WARWICK'S BOOK STORE
262 South Eleventh Street.

Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, AUGUST, 1904.

Support of Sunday Schools	158.32
Parish Mission work	907.54
For the Poor	1018.80
Endowment and special funds	3438.87
Special work	2080.96
	$17,287.38

Diocesan—

Episcopal and Convention Fund	$ 213.49
Missions, Diocesan	259.40
Episcopal Hospital	54.50
Bishop's Charity Fund	12.69
All Saints' Mission House	2291.95
All Saints Seashore Home	1401.89
	$4233.92

Extra Diocesan—

Missions, Foreign	$134.86
Missions, Domestic	37.50
Missions, Indian	46.00
Theological Education	100.00
Book Societies	161.00
Baltimore Fire Sufferers	238.72
Miscellaneous	452.05
	$1170.13
Total for all objects	$22,691.43
Boxes sent, value	$1288.80

The report for Sea Isle City services was sent to the Bishop of New Jersey.

SEA ISLE CITY.

June was a busy month with the various repairs, additions, renovation. The first party went down on Monday, June 27th; the courtesy of the Pennsylvania Railroad Company provided a special car which stopped at Ludlam siding, letting out the happy company with their bundles, delighted to see the sandy shore once more. Only one misfortune, owing to the illness of one of the children, the party was sent home two days ahead of time, the case did not, however, turn out a serious one. The second party went down on Monday, July 11th, and returned on July 22nd; the third party on July 25th. The first mass was said on Feast of St. Peter (29th), later on the same day the Sea Hut (Casa-Mare) was blessed. The Sisters, the people staying at the Home, and a few St. Clement's people were present. Rev. F. D. Ward said mass later in the week. On Saturday, July 2nd, a number of the Guild of St. Vincent went down with Rev. C. C. Quin, the Chaplain (who took the services during the stay), stayed at Casa-Mare until the evening of the 4th, and they say they had a very good time. Mrs. Downey and Miss Offer kindly looked after their comfort. Rev. G. H. Moffett, Rev. W. A. McClenthen have divided the duty during the month.

Friends old and new have sent their subscriptions and donations, but a considerable sum of money is needed—the repairs, &c., of the Home, cost nearly $900—so we ask the generous thought and interest of all. A sale of fancy work, &c., will be held at Sea Isle in August, for which we should be glad to have donations and orders. Our neighbor, Mr. Taws, still continues to show his interest by sharing his fish catches.

Dr. Wells and Dr. Stimas, at Sea Isle, and Dr. Sinnexon, in the city, ungrudgingly give their valuable services.

We are grateful for the courtesy of our neighbors at Holy Trinity, Ocean City, who in response to a telephone request, kindly sent over by messenger their sacred vessels for our use on St. Peter's Day; this required a night's stay, taking back the vessels in the morning.

The household numbered 41 during the stay of the first party and 51 during the second.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN,

Rev. G. H. Moffett, in Church on Saturdays, 4-5 and 7-9 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4-5 and 7-9 P. M.

Rev. W. A. McClenthen in Church on Saturdays, 4–5 and 7–8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master } Mr. S. W. Sears.

Sexton.—Harry Johnson, 2026 Cherry Street.

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OFFERTORY ACCOUNT.

June 26, cash	$19.60
" " envelopes (105)	39.00
July 3rd, cash	6.08
" " envelopes (123)	50.70
" 10th, cash	8.41
" " envelopes (78)	30.15
" 17th, cash	4.44
" " envelopes (86)	32.30
" 24th, cash	4.56
" " envelopes (48)	10.90
Early Masses	35.97
	$242.11

SPECIALS.

Endowment (2)	$ .60
Sanctuary (8)	2.43
Other	50.67
	$53.70

SANCTUARY FUND.

July Magazine	$4491.47
50c. (2)	$1.00
38c.	.38
35c.	.35
25c. (2)	.50
10c. (2)	.20
1016-1024.	
	$2.43
	$4493.90

BAPTISMS.

June 23—George Sylvester Barraclough.

June 27—Dorothy Keyes Bichner.

June 30—William Malcolm Roberts.

BURIALS.

July 1—Charlotte M. Colston.

July 13—Josephine Miller.

July 20—Margaret L. McNamara.

COMMUNICANT.

Added:

Mary Rushton Rogers.

DONATIONS.

The following are gratefully acknowledged:

Guardian (London) each week.

Provisions for clergy house—Mrs. Connor, Mrs. Wilcox, Mrs. H. Johnson, Anon.

$1.00 thank offering for mercies and blessings.

Flowers for Crypt Chapel, Visitation B. V. M.—Mrs. Taylor.

$10.00 at Rector's discretion—Miss Hartshorne.

$5.00 for sick, through Miss Perrine.

Flowers, Anon, for each Altar.

Sea Isle City—F. D. Wetherill, $50.00 (2nd donation); Mr. and Mrs. G. E. Fryer, $20.00, (2nd donation); Miss Hoyt, $10.00; Miss Taylor, $1.00; Mrs. Decatur Smith, $6.57; savings of Morris, $5.21; Mrs. Travis Cochran, $25.

Framed Arundel print, Van Eyck's "Adoration of the Lamb." Mr. Geo. R. Van Reed, in mem.

"Apostle" bell, Miss Freeman.

ECCLESIASTICAL DISCIPLINE.

This is the title of a charge delivered by the Bishop of Vermont at the Diocesan Convention. It has been received through the courtesy of the Bishop. The Church in this country is under obligations to him for his former charges. "Marriage and Divorce" and "Kindred and Affinity," in both of which he spoke with no uncertain sound, and now again, at an opportune moment, he sets forth and pleads for a high, sober and just standard, particularly, we may be grateful for the stand he takes against the sentimental notions of admitting pseudo-Christians, semi-Christians, pagans, unitarians and others occasionally to Holy Communion, and to the other mistaken notions that all sorts of self-styled ministers should be permitted to occupy our pulpits.

The matter of Courts of Appeal is referred to. Undoubtedly it is desirable they should be provided. The reference to frequent depositions, largely due to mis-conduct, seems to show as he phrases it, "a real effort to get rid of unfit priests." Sometimes it is due to the desire of a Bishop to get rid of the trouble and anxiety of restoring such an one in the spirit of meekness. It is a short and easy method of dealing with a duty for which the Bishop has no aptitude or inclination. Men are robbed of character and self-respect—the instances of such cruel treatment are pitiable and outrageous. In may cases patience and care would save the church from disgrace.

Sometimes it is difficult to judge whose is the sadder lot, the irresponsible Bishop, who so easily does his duty, or shirk it—does the whole matter up in a hurry, because some one requires him to do so; or, the unfrocked Priest, who is thrown out on the world unjustly and unnecessarily ruined and disgraced by a snap and one-sided judgment from which there is no appeal in this world. But this is an aspect of the case into which the charge does not enter. It is, however, an important one, as involving discipline, considered as penitential.

It is always to be remembered that "deposition" does not take away the "indelible character" received in Holy Orders, but only forbids its exercise. Even then there are circumstances when the acts are "valid," even if "irregular." Our canons are deficient in this, as they are in other rather important points, due largely to ill instructed laymen having a share in such legislation.

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SOCIETY OF ST. JOHN, EVANGELIST.

The Society's House in Westminster, London, is rising rapidly above the level of Great College Street, just outside the Dean's Yard, a splendid and valuable location. The present plan needs $46,000 to be carried out, or with the large chapel for spiritual instructions and retreats $61,000, of which about $23,000 is available. The principal stone was laid on June 17th, by the Bishop of Stepney. It may be remembered that for several years some of the Society have been in residence in Dartmouth Street, Westminster.

The development of the Foreign Missionary work progresses in a wonderful way, especially in India, the letters from Bombay and Poona being always full of interest and joy. In South Africa, it has been decided to withdraw from the English work (S. Philip's) and to undertake a work among the Kaffirs, S. Cuthbert's Griqua-Land East, at the request of the Bishop of S. John's Umtata, which has been under the charge of a small community of Priests, who have offered themselves for the Noviciate of the Society. Father Puller has already sailed for South Africa, to take charge of this work, he has had a good deal of experience there already, having spent several years in Cape Town, and later his work in the instruction of the members of the order of Ethiopia.

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St. Clement's Magazine

Vol. XX PHILADELPHIA, SEPTEMBER, 1904 No. 9

KALENDAR FOR SEPTEMBER.

1. Thursday (*St. Giles, Ab. C.*) ..... Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
2. Friday (*St. Lazarus. Abstinence*) ..... Mass, 7 a. m.
3. Saturday ..... Mass, 7 a. m.
4. **Sunday** (*xiv Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
5. Monday ..... Masses, 6.40 (Requiem in Crypt) and 7 a. m.
6. Tuesday ..... Masses, 7 and 9.30 a. m.
7. Wednesday (*St. Evortius, B. C.*) ..... Masses, 6.30 and 7 a. m. Guild of St. Vincent, 8 p. m.
8. Thursday (*Nativity of B. V. M.*) ..... Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
9. Friday (*Abstinence*) ..... Mass, 7 a. m.
10. Saturday ..... Mass, 7 a. m.
11. **Sunday** (*xv Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
12. Monday ..... Masses, 7 and (Requiem) 7.30 a. m. Guild of St. Mary, 8 p. m.
13. Tuesday ..... Masses, 7 and 9.30 a. m.
14. Wednesday (*Exaltation of Holy Cross*) ..... Masses, 6.30, 7 and 7.30 a. m.
15. Thursday (*St. Vincian, B. C.*) ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
16. Friday (*Edward Bouverie Pusey, Priest and Confessor. Abstinence*) ..... Masses, 7 and 7.30 a. m.
17. Saturday (*St. Lambert, B. M.*) ..... Masses, 7 and 7.30 a. m.
18. **Sunday** (*xvi Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
19. Monday ..... Masses, 7 and (Requiem) 7.30 a. m.
20. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
21. Wednesday (*St. Matthew, Ap. and Ev. Ember Day. Abstinence*) ..... Masses, 7, 7.30 and 9.30 a. m.
22. Thursday (*St. Maurice and his Companions, M. M.*) ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
23. Friday (*St. Thecla, V. M. Ember Day. Abstinence*) ..... Masses, 7 and 7.30 a. m.
24. Saturday (*Ember Day. Abstinence*) ..... Masses, 7 and 7.30 a. m.
25. **Sunday** (*xvii Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
26. Monday (*St. Cyprian, Archbp. M.*) ..... Masses, 7 and (Requiem) 7.30 a. m.
27. Tuesday (*SS. Cosmas and Damien, MM.*) ..... Masses, 7, 7.30 and 9.30 a. m.
28. Wednesday ..... Masses, 7 and 7.30 a. m.
29. Thursday (*St. Michael and All Angels*) ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
30. Friday (*St. Jerome, Pr. C., Doct. Abstinence*) ..... Masses, 7 and 7.30 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.

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PARISH NOTES.

Choir returns Sept. 4th.

Catechisms meet on Sunday, Sept. 18th.

Office of S. Mary's Guild on Monday, Sept. 12th.

Anniversary Mass for repose of soul of Hannah P. Smith was said on Saturday, Aug. 13th.

Eight o'clock Mass Sunday, Sept. 18th; 7.30 Mass on weekdays will be resumed Sept. 12th.

The Rev. W. A. McClenthen will be away until the middle of the month, the other clergy will be in residence.

The attention of parents is called to All Saints School, Germantown, as furnishing complete education, spiritual as well as intellectual.

Wednesday, Sept. 14th (Exaltation of Holy Cross), special Mass for Guild of Holy Cross; members should make corporate communion.

Communions on Sunday during the month have been encouraging, yet there must have been many, yielding to the spiritual disease of accedie, who have failed in their duty to God, some who, forgetting responsibility, have not taken care that their children fulfilled their duty.

Mr. Sears, upon examination, has received the degree of Associate of the Royal College of Organists (A. R. C. O.), he was presented by Sir Frederick Brydges, Mus. Doc. of Westminster Abbey, who spoke of his ability in terms of commendation; Mr. Sears during August went to Paris for further instruction under Monsieur Widow of S. Sulpice and hopes to return early in September.

A summer scandal that calls for some attention is, parishes left without any one to minister to the sick, prepare the dying, bury the dead, the only spiritual provision being for Morning Prayer said on Sunday—in some country districts, the Rector goes for his holiday and services are maintained by a lay reader. Such a condition of affairs is not consistent with love of God or zeal for souls, and yet it is not rare or uncommon.

Never before has the south garden looked so delightful, the grass has been well kept, the vines have been luxuriant, the trees have been in good condition, the rose of Sharon bushes have been laden with blossoms, while other shrubs and bushes have bloomed in pleasing variety. All this despite the fact that owing to our neighbors' careless and selfish attitude, dogs and cats and children have destroyed, broken and injured our plants.

With the passing of the summer, with its incidents of change, refreshment and recreation our hearts should turn to our Lord with renewed devotion and vigor—it means for the faithful, regular confession, devout communions, frequent attendance at Mass, beside the Sunday obligation. Many have drifted into carelessness and worldliness,

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PHILADELPHIA, SEPTEMBER, 1904.

another call comes to such that they pause and consider before it is too late, "amend your ways."

An attempt has been made to get a complete list of the communicants of the Parish since the foundation; the task has not been easy, nor the results very satisfactory, partly because many names do not seem to have been entered at all, and partly, because Christian names are entirely lacking in many cases; however, it is now in such shape as to be more generally useful; one of the saddest marks of all are the notes "lapsed," "removed," "left," "disappeared," it means something in God's eternal purpose.

Not only the faithful at home, but the others scattered in many directions have been true to their principles and have without doubt left a lasting spiritual impression by their devotion to our Blessed Lord, in particular taking advantage of privileges provided or asking for such when not the custom; some few may lose their first love and throw in their lot with others who do not believe in confession, i. e., the Precious Blood Cleansing the Soul, or, practice Fasting Communion, that custom of the Holy Ghost, of Apostolic authority, for the honor of our Lord, but many in different and distant places are bearing their witness. Said a man brought up at S. Clements, as he stopped on Chestnut Street, "there were seven of us at the early Mass the other Sunday, all of them are or had been members of S. Clements"—to our mind that fact was more glorious than endowing a scholarship for educating some pagan Jap in wisdom that is of this world only.

Of your charity, pray for the souls of
The Sister Mary Cicely of All Saints (29th July).
The Sister Petronilla of All Saints (11th August).
Julia Macalester Mayer (4th August).
Grant them a joyful resurrection.

SEA ISLE CITY.

The household during the stay of the third party (July 26th to August 5th) numbered 50. The fourth (August 8th to 19th), 54. This completed the regular number provided for, the rest of the season a smaller household and then the shutting up. It has been a satisfactory year, with no serious accidents and for the most part, happy contented people and children; there are always some people to complain.

The daily Mass has been maintained, though fewer than last year have attended during the week; always there have been some who have not forgotten.

Mrs. Wells and Mrs. Taylor took charge of the sale (August 12th and 13th); it was held in Dr. Wells' cottage, a real interest was manifested, both in donations of fancy articles, cakes and candies and generous buying. The attendance was very good, nearly $250 was realized, considerably more than last year. Miss Anderson and several others assisted by taking charge of the tables, etc.

There are some subscriptions still unpaid, and we shall soon have to meet the cost of the repairs and enlargement. Miss Miles' legacy may not be paid for several years, and even then will not assist in the general maintenance.

Several have helped in the care of the children. These August days the meadows have been clothed with a most bewildering variety of blossoms, most delicate and exquisite coloring.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:
THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN,

Rev. G. H. Moffett, in Church on Saturdays, 4-5 and 7-9 P. M.
Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.
Rev. F. D. Ward, in Church on Saturdays, 4-5 and 7-9 P. M.
Rev. W. A. McClenthen in Church on Saturdays, 4–5 and 7–8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.
Organist and Choir-master } Mr. S. W. Sears, A. R. C. O.
Sexton.—Harry Johnson, 2026 Cherry Street.

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 19-18 A.
All Saints Mission House, Cherry and Lambert Sts.

OFFERTORY ACCOUNT.

July 31st, cash	$10.09
Envelopes (75)	24.15
August 7th, cash	7.30
Envelopes (69)	23.85
August 14th, cash	7.87
Envelopes (57)	16.50
August 21st, cash	10.54
Envelopes (74)	27.70
Early Masses	23.62
	$151.62

SPECIAL FUNDS.

Endowment (1)	$0.05
Sanctuary (19)	2.60
Other	30.55
	$33.20

SANCTUARY FUND.

August Magazine	$4493.90
25c. (7), $1.75	
15c. (1), .15	
10c. (3), .30	
5c. (8), .40	
1025-1044	2.60
	$4496.50

DONATIONS.

The following are gratefully acknowledged:

Guardian (London), each week.

Provisions for Clergy House: Anon., Miss R., Mrs. Harry Johnson, Mrs. Connor.

Flowers for High Altar and Crypt Chapel each week; $1.00 Crypt flowers; anon.; Mrs. Taylor, roses for Crypt; Feast of Assumption B. V. M.; Miss Josephine Johnson.

$10 (anon.), at Rector's discretion; $10 in memory, anon.; $5, Miss A.; oil for Crypt; $3; $5 (anon.) thank offering, Domestic and Foreign Missions.

Sea Isle City, $1.00 anon.; $2, Mrs. Geo. H. Keyes; $5.00, Mr. Geo. Lewis Mayer.

BAPTISMS.

August 9th, Hattie Elizabeth Daw.

August 18th, Charles Herbert Priest.

COMMUNICANT.

Transferred:

Virginia I. Finney.

MARRIAGES.

August 9th—Cecil A. Iffler and Hattie E. Daw.

August 9th—James T. S. Kelly and Katharine F. Neaves.

BURIALS.

July 20th, Margaret McNamara.

August 4th, Catherine Ball.

August 9th, Julia Macalester Mayer.

August 23, Richard Moffett Rommel.

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703 Communions, May 22d to June 19th.

443 Communions, June 19th to July 24th.

305 Communions, July 24th to August 21st.

HYMNS FOR SEPTEMBER.

4th—11 a. m., 390, 316, 228.
8 p. m., 390, 38, 24, 210, 228.
11th—11 a. m., 270, 322, 274.
8 p. m., 270, 38, 27, 200, 274.
18th—11 a. m., 392, 304, 604.
8 p. m., 392, 38, 27, 221, 604.
25th—11 a. m., 228, 306, 271.
8 p. m., 228, 38, 422, 24, 271.

DR. PUSEY.

Sept. XVI.

"The real hero . . . is unquestionably Pusey. And this is not wonderful, when we consider the extraordinary difficulty of his position during these years, with the majority of Englishmen firmly convinced that he was a Romanist at heart, and only waiting his time to go over; with those of his friends who had already gone, taunting him with not carrying out his principles to their logical conclusion; with the Bishops trying to get him to issue anti-Roman manifestos, and him steadfastly refusing; with friends falling away day by day; with the repeated disappointments at his beloved Church of St. Saviour's, Leeds. When we see him silenced, slandered, abused and yet all the time, through evil report and good report, always keeping his head; never carried away by popular clamor or Episcopal injustice, preserving his unshaken faith in the Church of England as the Catholic Church of the country. Whether we agree with him in everything or not, we can only admire the stability of his conviction and the tenacity of his purpose."—Church Times (London).

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EMBER DAYS.

During Ember Days we are again compelled to face the fact of the Priesthood and its meaning; this is God's appointed means for carrying on His work in the world, His way of bringing fallen men back to God, all the ministrations will have this for the object, to unite men to God, to renew that union when broken, to strengthen it when weak, it is partly missionary, partly pastoral. "Sacerdos alter Christus." It is the highest of all vocations. That they may accept this call, certain men are given life by God, they are chosen and may accept this choice, to the glory of God and to their unspeakable happiness. They will be supremely discontented until they seek the Face of God and in its brightness see the object of their own existence. In the misery of this world, what is the deepest? Truly the loss of vocation, men and women who have known the Will of God and have not obeyed, their life has in it nothing of joy, they have refused and despised the Lord of Life. In an atmosphere of worldliness, and under selfish influences, they lost sight of the true object—our Lord humbled Himself and surrendered all, and the secular Priest as well as the religious must resolve to accept his vocation in poverty and humility; not all he can get, but all that he can give—not to seek great things, but those of no value, laboring to save the souls of men, to spend and be spent for the Master.

Holy Orders is a supernatural gift conveying sanctifying grace, this is not from any election or selection of men, but God's Love bestowed by these who are His Ministers to those "called of God"; the "character" so conferred is indelible, it is the brand of a bond-slave of Christ—an "unfrocked" cleric is one of the most miserable of all creatures. The clergy need the prayers of God's people that they may be entirely devoted to God's service and not to their own advancement.

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St. Clement's Magazine

Vol. XX PHILADELPHIA, OCTOBER, 1904 No. 10

KALENDAR FOR OCTOBER.

1.	Saturday (*St. Remigius, B. C.*)	Masses, 7 and 7.30 a. m.
2.	**Sunday** (*xxiii Trinity*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 4.30 p. m. Solemn Even-song, 8 p. m.
3.	Monday (*St. Thomas of Hereford, B. C.*)	Masses, 7 and (Requiem) 7.30 a. m. Guild of St. Mary, 8 p. m.
4.	Tuesday (*St. Francis, C.*)	Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
5.	Wednesday	Masses, 6.30, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
6.	Thursday (*St. Faith, V. M.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
7.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m.
8.	Saturday	Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
9.	**Sunday** (*xxiv Trinity*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
10.	Monday (*St. Paulinus of York, B. C.*)	Masses, 7 and (Requiem) 7.30 a. m.
11.	Tuesday (*St. Ethelburga, V. Ab.*)	Masses, 7, 7.30 and 9.30 a. m.
12.	Wednesday (*St. Wilfrid, B. C.*)	Masses, 7 and 7.30 a. m.
13.	Thursday (*Trans. of St. Edward, K. C.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
14.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m.
15.	Saturday (*St. Theresa, V.*)	Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
16.	**Sunday** (*xxv Trinity*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
17.	Monday (*St. Ethelreda, Q. V., Ab.*)	Masses, 7 and (Requiem) 7.30 a. m.
18.	Tuesday (*St. Luke, Evangelist*)	Masses, 7, 7.30 and 9.30 a. m.
19.	Wednesday (*St. Frideswide, V.*)	Masses, 7 and 7.30 a. m.
20.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
21.	Friday (*St. Ursula and her Companions, VV., MM. Abstinence*)	Masses, 7 and 7.30 a. m.
22.	Saturday	Masses, 7 and 7.30 a. m.
23.	**Sunday** (*xxvi Trinity*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
24.	Monday	Masses, 7 and (Requiem) 7.30 a. m.
25.	Tuesday (*SS. Crispin and Crispinian, MM.*)	Masses, 7, 7.30 and 9.30 a. m.
26.	Wednesday	Masses, 7 and 7.30 a. m.
27.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
28.	Friday (*SS. Simon and Jude. Abstinence*)	Masses, 7, 7.30 and 9.30 a. m.
29.	Saturday	Masses, 7 and 7.30 a. m.
30.	**Sunday** (*xxvii Trinity*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
31.	Monday	Masses, 7 and (Requiem) 7.30 a. m.

Matins, daily, 9 a. m. **The Catechism, every Sunday, 3 p. m.**
Even-song, daily, 5 p. m. **Little Catechism, every Sunday, 3 p. m.**
Women's Bible Class, every Sunday, 3 p. m.

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ST. CLEMENT'S MAGAZINE

VOL. XX PHILADELPHIA, OCTOBER, 1904 NO. 10

THE CATECHISM.

The Catechism opened for the winter's work, Sunday, September 18th. The duty of instructing children in Christian faith and life is a most important one and one in which every person who is not prevented should be glad to share. Properly done, it should increase in children the love of God, and have a controlling effect upon their lives. Then when they hear the Faith attacked, when they hear that some sectarian body is as good as the Catholic Church, when they hear that there is no harm in going to irregular places of worship, they will know the truth opposite to these falsities. When they are tempted to sin, or to indifference in their religious duties, or to give up practices which they have learned, they will remember they have learned that such things are opposed to the love of God. Religion must be a reality, a live, working principle, and it must be this, for children as well as for adults. The help of the congregation is asked in this work. Teachers are needed both for the Catechism and for the Little Catechism. No one need hesitate to volunteer on the ground of being unfitted for the work: good-will and faithfulness are the chief requisites. An especial effort is to be made this winter to teach the children to assist at Mass more intelligently, also to teach them more prayers for their private use, and to help them in their confessions. They will be provided with cards containing suitable prayers for morning and evening, which they will be expected to learn, and with a new leaflet designed to make their confessions simple, natural, thorough and contrite.

SEA ISLE CITY.

All Saints Seashore House was shut in for winter on September 6th. Four parties in all went down and although some subscriptions and donations did not come in and our Philadelphia friends omitted their usual entertainment, the money received covered all expenses also the additions. This was largely due to the fact that the sale at Sea Isle City realized a very large sum (about $250) and Mrs. Keyes' sale after Easter brought $130. The daily mass in the chapel (*San Clemente sub mare*) was maintained from July 3rd to September 3d. This privilege was availed of by several persons staying at Sea Isle. The St. Clement's clergy undertook the whole duty, Casa-Mare proving a comfortable, satisfactory shelter.

HYMNS FOR OCTOBER.

Oct. 2—11 A. M.—391, 423, 421.
8 P. M.—391, 38, 617, 423, 421.
Oct. 9—11 A. M.—287, 203, 207.
8 P. M.—287, 38, 424, 477, 207.
Oct. 16—11 A. M.—240, 309, 303.
8 P. M.—240, 38, 421, 23, 303.
Oct. 23—11 A. M.—391, 555, 545.
8 P. M.—391, 38, 617, 21, 545.
Oct. 30—11 A. M.—215, 169, 604,
8 P. M.—215, 38, 292, 172, 604.

St. Clement's Magazine.
PUBLISHED MONTHLY BY
J. C. GOODWIN, Jr.

Single Copy, 5 Cents. Yearly, 50 Cents

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Entered in Philadelphia Post-office as second-class mail matter.

PHILADELPHIA, OCTOBER, 1904.

THE GENERAL CONVENTION.

This body, composed of all the Bishops of the Church, together with four clerical and four lay delegates from each diocese, begins its sessions in Boston on Wednesday, October 5th, and usually continues three weeks. Matters of great importance in the way of reports, administration and routine are acted upon, plans for the welfare and progress of the Church are decided upon. Anxiously the faithful await the result of the discussion and deliberation of some very important matters. Divorce, Courts of Appeal, Provinces, Correction of the legal title of our Communion—it can hardly be expected that anything approaching final action in any of these matters should be taken, each must make its way slowly, meanwhile in "quietness and confidence must be our strength," for in the end our cause must prosper (as indeed it does now) and prevail. Let each one plead the Holy Sacrifice and intercede with God.

CONFRATERNITY OF THE BLESSED SACRAMENT.

The annual dues of the C. B. S. have been reduced to fifty cents. This brings membership within the reach of all who are interested in the principles for which it exists.

I. The honor due to the Person of Our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood.

II. Mutual and Special Intercession at the time of and in union with the Eucharistic Sacrifice.

III. The promotion of the observance of the Catholic and primitive law of receiving the Holy Communion fasting.

Vespers, with an instruction, are sung on the second Sunday afternoon in each month at four-thirty o'clock: Application blanks for membership in St. Saviour's Ward, and leaflet explaining the object of the Confraternity, obligations, privileges, etc., may be had from the Clergy.

THE MAGAZINE.

The MAGAZINE is a convenient method of keeping those who are interested fully informed of the work of the parish and its needs. The services, meetings, instructions, hours of clergy and other arrangements are published with such accuracy and completeness as is possible. From time to time advice is given in a plain definite manner, and attention called to affairs of general or special importance. Occasionally some one objects to the tone or matter of some article, but we can recall no subject which facts did not warrant at the time, and subsequent developments did not support. Further, there is hardly an issue some article or item of which is not quoted by Church papers elsewhere. The subscriptions do not cover the expenses, the generosity of two or three lightens the burden, but copies are placed in the vestibule, at the disposal of those who are unwilling or unable to pay.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:
THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN,

Rev. G. H. Moffett, in Church on Saturdays, 11-12, 3-5 and 7-9 P. M.
Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.
Rev. F. D. Ward, in Church on Saturdays, 4-5 and 7-9 P. M.
Rev. W. A. McClenthen in Church on Saturdays. 4–5 and 7–8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.
Organist and Choir-master } Mr. S. W. Sears, A. R. C. O.
Sexton.—Harry Johnson, 2026 Cherry Street.

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 19-18 A.
All Saints Mission House, Cherry and Lambert Sts.

PARISH NOTES.

Information has been received of a generous legacy for the Endowment Fund from the estate of Mrs. Mayer.

Requiem Mass for the repose of the soul of Miss Julia Dunlap, a benefactress of the parish, was said on the anniversary, September 16th.

Pew rents are due, *in advance*, October 1st. Checks should be made payable to *St. Clement's Church*, and may be addressed 20th and Cherry Streets.

All sorts of articles, household goods and clothing will be gladly received for the annual "Jumble" sale in November. They should be sent to the Mission House.

The usual Sunday and weekday services have been resumed as well as the customary hours for confession. Offices and instructions for the various guilds will be said according to the Kalendar.

Mr. John W. Wood, corresponding secretary General Board of Missions, is quoted by the *Living Church* as writing to a Boston paper to correct an unfair statement in regard to St. Clement's and parishes of same position offerings for missions.

The clergy are always glad and willing to arrange to communicate the sick at home. Persons should not wait to be asked, but should themselves request the blessed privilege. An eager hunger begs this nourishment, always our Lord is ready to bestow Himself.

Whole pews and single sittings may be rented. Persons may write to the Accounting Warden for an appointment, when location and price may be agreed upon. The south isle is *free* to all, and persons are asked *not* to appropriate sittings in other parts of the Church without the permission of the ushers, and any such permission is liable to be withdrawn upon the rental of such sittings.

Each member of the Sodality of St. Clement has solemnly promised Almighty God to receive Holy Communion each month, yet many fail to fulfil this obligation without any excuse. Without any doubt this injures their whole spiritual life. God's time for renewed efforts in the way of perseverance has again come to all.

The Clergy will be glad to receive the names and addresses of new comers in the parish and call upon them. Those who desire to be identified with the parish should present their letters of transfer that they may be enrolled upon the communicant list. The clergy and the Sisters are always ready to arrange for the instruction of people in general as well as in preparation for the Sacrament of Confirmation, or First Communion.

OFFERTORY ACCOUNT.

August 28th, Cash	$5.93
Envelopes (80)	46.25
September 4th, Cash	11.14
Envelopes (121)	37.40
September 11th, Cash	15.42
Envelopes (75)	23.80
September 18th, Cash	15.28
Envelopes (124)	50.60
September 25th, Cash	18.38
Envelopes (85)	34.95
Early Masses	52.45
	$311.60

SPECIAL FUNDS.

Endowment (5)	$ .40
Sanctuary (16)	3.27
Other	62.00
	$65.67

SANCTUARY FUND.

September Magazine			$4496.50
50c.	(1)	$0.50	
25c.	(10)	2.50	
10c.	(1)	.10	
5c.	(3)	.15	
2c.	(1)	.02	3.27
1045-1061			
			$4499.77

BAPTISMS.

August 23d—Joseph Smith Patterson.

September 12th—Ethel Conell McDowell.

COMMUNICANTS.

Added—Martin G. Culleney.

Transferred—John Cameron Hawkins.

MARRIAGE.

September 15th—R. Leo Black, Anna M. Clash.

BURIALS.

September 7th—Martin G. Culleney.

September 17th—Mabel Nowacky.

514 Communions August 21st, September 25th.

DONATIONS.

The following are thankfully acknowledged:

London Guardian, each week.

Provisions for Clergy House, Miss R., Mrs. Connor, Mrs. Harry Johnson, anon., Mrs. O'Brien, Mrs. Willcox.

Flowers for High Altar and Crypt, weekly, anon. Roses for Crypt, Nativity B. V. M., Mrs. Taylor.

Chair—Mr. Wm. A. Davis.

Tree for garden, Mr. Geo. M. Johnson.

Trees for garden, Mrs. Connor.

Flowers for Altar, Mrs. Linnell.

The Clergy are especially grateful for the generous supplies of fresh vegetables, eggs and garden flowers that have been received so regularly during the summer from several friends. We can assure them that these and the other provisions sent from time to time during the year are not only appreciated and enjoyed, but also help to eke out the support which otherwise would be more of a problem, also enables us to dispense a somewhat generous hospitality to guests.

The Sister in Charge desires to acknowledge $100 for Seashore Home received anonymously.

W. J. RULE Bell Telephone, Preston 26-15 A Keystone Telephone, West 44-47 D

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THE CLAIMS OF CHRISTIANITY.

The distinguishing marks of Christianity are sacrifice and struggle, not the pale face and lacerated body and the constant thwarting of the body—these if necessary—it means death to the lower to live in the higher—a sacrifice of much that the world values, because the Church has found something higher because the soul loves to be with God better than eating forbidden fruit, rather be an outcast with Christ than be popular without Him. A Christian is one who is able to say "Thou art worthy, for Thou wast slain, and hast redeemed us to God by Thy Blood."

Are you quite content to go with the multitude, to eat and drink and sleep, without one noble aspiration after higher things? Do you go as near to sin as you dare and think yourself to have done wonders if you escape without singeing your wings? Do you think a great deal of what the world says of you, so you are a captive to its shifting applause? Is your aim directed solely and simply to getting on and amassing luxuries and comforts? Is religion an occasional conformity to custom which you dislike and even dread? Then you are not a Christian. The tremendous price of the cross was not paid, the suffering and anguish endured that you should drift along with an occasional glimpse at the form of the Crucified as you are speeding further and further away. A life which has no mark of sacrifice upon it, no cross, cannot be a Christian life—we ought to be exhibiting in our lives the seriousness of Christ's sacrifice, the strength of this sacrifice and the power of it is sacrifice. The figure of the crucified projects over all Christianity, an image of great seriousness. Would that the Church could impart to the butterfly Christian something of its own seriousness, that which underlies the great machinery of her sanctification and the simplicity of her rites! Holy Baptism which seems to us such a simple thing, connected with innocent infancy, yet to those who know, speaks of a death unto sin, with far reaching pledges and enlisting into the army of the Cross. Confirmation tells of the battle shock, the rush of temptation, the persistence of trial, the spiritual bracing of the soul by the power of the Holy Ghost. The altar is ever red with the blood of the sacrifice—the perpetual pleading mounts to God. In all the Church does and says is the seriousness of those who know the tremendous issues at stake—no uncertain voice, no arbitrary decree—mere caprice or love of absolute truth. Baptism is known to be the way of Salvation, Holy Communion the accredited way. Christianity is no grace appendage to life, an afterthought.

Suppose you put it all to the test, you will then find religion a strength. Weakness is not due to innate viciousness, intemperance, gambling, impurity, worldliness do not flourish through necessity, but because we do not make proper use of the strength at our disposal. Christianity still carries with it that wonderful strength which enables a few fishermen and slaves to bear up against the weight of public opinion, the wisdom of the world and worldly policy—it is still the power of God to salvation. It does not need to be re-stated, but revived; it can only be seen from the inside and cannot be proved—for we must take Christ at his Word and do what He tells you to do, then all difficulties vanish. To do this you must believe rightly the Incarnation of Our Lord, Jesus Christ—Adapted from Canon Newbolt's Sermon at S. Paul's Cathedral.



St. Clement's Magazine

Vol. XX PHILADELPHIA, NOVEMBER, 1904 No. 11

KALENDAR FOR NOVEMBER.

1. Tuesday (*All Saints*).....Masses, 7, 7.30 and 9.30 a. m. Vespers of the Dead 5.15 p. m. Guild of St. Katharine, 8 p. m.
2. Wednesday (*All Souls*).....Masses, 6.30, 7 and 7.30 a. m. Solemn Mass, 9 a. m. Guild of St. Vincent, 8 p. m.
3. Thursday (*St. Winifrid, V. M.*).....Masses, 7, 7.30 (Requiem) and 9.30 a. m. Altar Guild 10 a. m. Mothers' Meeting, 8 p. m.
4. Friday (*St. Charles Borromeo, B. C. Abstinence*).....Masses, 7 and 7.30 a. m. (Requiem).
5. Saturday.....Masses, 7 and 7.30 a. m. (Requiem).
6. **Sunday** (*xxiii Trinity*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 4.30 p. m. Solemn Even-song, 8 p. m.
7. Monday (*St. Willibrord, B. C.*).....Masses, 7 and 7.30 a. m. (Requiem). Guild of St. Mary, 8 p. m.
8. Tuesday (*Octave of All Saints*).....Masses, 7, 7.30 and 9.30 a. m.
9. Wednesday.....Masses, 7 and 7.30 a. m. (Requiem).
10. Thursday.....Masses, 7, 7.30 (Requiem) and 9.30 a. m. Mothers' Meeting, 8 p. m.
11. Friday (*St. Martin, B. C. Abstinence*).....Masses, 7 and 7.30 a. m.
12. Saturday.....Masses, 7 and 7.30 a. m. (Requiem). Guild of St. Nicholas, 10 a. m.
13. **Sunday** (*xxiv Trinity*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
14. Monday.....Masses, 7 and 7.30 a. m. (Requiem).
15. Tuesday (*St. Machutus, B. C.*).....Masses, 7, 7.30 (Requiem) and 9.30 a. m.
16. Wednesday (*St. Edmund, B. C.*).....Masses, 7 and 7.30 a. m. (Requiem)
17. Thursday (*St. Hugh, B. C.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
18. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m. (Requiem).
19. Saturday (*St. Elizabeth, W.*).....Masses, 7 and 7.30 a. m. (Requiem). Guild of Holy Child, 3 p. m.
20. **Sunday** (*next before Advent*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
21. Monday (*Presentation of B. V. M.*).....Masses, 7 and 7.30 a. m.
22. Tuesday (*St. Cecilia, V. M.*).....Masses, 7, 7.30 and 9.30 a. m. First Vespers of St. Clement, 8 p. m. (in Chapel).
23. **Wednesday** (*ST. CLEMENT, B. M.*).....Masses, 6, 7 and 8 a. m. Solemn Mass and Procession, 11 a. m. Matins, 10.30 a. m. Parish Tea, 8 p. m.
24. Thursday (*Thanksgiving Day and Commemoration of Dedication*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m.
25. Friday (*St. Katharine, V. M. Abstinence*).....Masses, 7 and 7.30 a. m. Solemn Vespers and Procession of Sodality, 8 p. m.
26. Saturday.....Masses, 7 and 7.30 a. m.
27. **Sunday** (*i Advent*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
28. Monday.....Masses, 7 and 7.30 a. m. (Requiem for Benefactors and Communicants).
29. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
30. Wednesday (*St. Andrew, Apostle, and Octave of St. Clement*).....Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.

Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

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ST. CLEMENT'S MAGAZINE

VOL. XX PHILADELPHIA, NOVEMBER, 1904 NO. 11

ALL SAINTS AND ALL SOULS.

Generous offerings are asked on All Saints Day for the payment of the mortgage interest on All Saints Mission House, and the Sea Shore House, the total amount is $460 a year and water rents must be added to this.

Vespers of the Dead will be sung on Tuesday, November 1st, at 5.15 in St. John's Chapel. The Masses on All Souls' Day (Nov. 2d) will be at 6.30, 7, 7.30 and Solemn Mass at 9. Names of baptized persons should be written out, at least one Christian name, (not initials, or terms like "Father," etc.) and handed in by Tuesday afternoon at the latest. They will be read out at one Mass only and that may be specified.

We would remind Communicants that those intending to make their communion at Solemn Mass (9 o'clock), should give notice to that effect beforehand; this is also the custom at the 9.15 on Sundays and the 9.30 on weekdays. Otherwise the Celebrant does not make provision.

NOVENA—NOV. 14-23.

Memorial for the Parish (to be said daily):

Ant.—I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring.

V.—O Lord, look down from heaven.

R.—Behold, and visit this vine.

Let us pray.

Almighty and everlasting God, who does govern all things in heaven and earth, mercifully hear our supplications, and grant unto this Parish all things that are needful for its spiritual welfare; schools in which to train the young in Thy faith and fear; ministers to labor in this portion of Thy vineyard; a Church restored to the beauty of holiness. Strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; rouse the careless; recover the fallen; restore the penitent; remove all hindrances to the advancement of Thy truth; bring all to be of one heart and one mind within the fold of Thy Holy Church; to the honor and glory of Thy Holy Name; through Jesus Christ our Lord. Amen.

HYMNS FOR NOVEMBER.

Nov. 2d, 9 A. M.—398, 401, 311 pt. ii.
Nov. 6th, 11 A. M.—618, 619, Jerusalem, etc., 428.
8 P. M—618, 619, 225, Jerusalem, etc., 428.
Ps.—112, 121, 149.
Nov. 13th, 11 A. M.—287, 292, 227, 304.
8 P. M.—287, 38, 22, 234, 304.
Nov. 20th—11 A. M.—160, 165, 296, 288.
8 P. M.—160, 38, 268, 172, 288.
Nov. 23rd, 11 A. M.—Jerusalem, etc., 440, 437, 456.
Nov. 24th—11 A. M.—383, 379, 382, 381.
Nov. 25th—8 P. M.—391, 442, 440, 396, Jerusalem, etc., 392, 215, 274.
Nov. 27th, 11 A. M.—48, 49, 437, 311 *pt ii*, 51.
8 P. M.—2, 185, Dies Irae, 14.

St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, Jr.

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Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

Solemn Mass at eleven o'clock on Sundays.

Bona Mors each Monday after Even Song.

A Requiem will be said on each permissible day at 7.30 A. M. (consult Calendar). Names must be written and given to one of the Clergy the day before.

Articles for Rummage Sale will be gratefully received by the Sisters.

Annual Meeting of Altar Guild on Thursday, Nov. 3, reports, etc. Regular workers are greatly needed.

Subscriptions and donations for Altar flowers are asked for All Saints, St. Clement's and Christmastide. Small envelopes marked will be found in the corridor.

The set of white silk Vestments made for the Mission in Japan are ready to be sent; it is hoped again this year to furnish a set to some foreign Missionary Jurisdiction.

Offerings are asked from Associates of St. Saviour's Ward, C. B. S., again this year to provide Sacred Vessels for some (if possible) foreign missionary jurisdiction.

The Bishop of Fond du Lac has asked that a Missionary box be prepared and given to one of the parishes in his diocese. The matter will be laid before the Altar Guild. Subscriptions and donations for this will be acceptable.

Servers are in attendance at the Parish Mass on weekdays. This adds dignity to the Offering of the Holy Sacrifice and is as it should be. It would be cause of great thankfulness if the general attendance on weekdays was larger. There are many who could come if they made an effort, loved our Lord, valued the inestimable privilege.

Mr. Sears has arranged to post the prelude and postlude in addition to the other music on the list in the corridor. He will also give an Organ Recital on Saturday, November 12th, at 4 o'clock. A short recital (7.30 to 8) will be given on Sunday evenings; the continuance of this depends on the quiet and reverent behaviour of those who attend.

St. Saviours Ward, C. B. S. has sent $65.00 to the Bishop of Tokio, Japan, to provide Sacred Vessels for use in the Mission Stations of his jurisdiction. Bishop McKim has accepted it and they will be made by a Japanese silversmith. Bishop Griswold has accepted the sacred vessels now being made from old family silver of a member of the Ward, and they will be used for Mission Stations in his jurisdiction

ST. CLEMENT'S TIDE, MCMIV

Tuesday, xxii November—8 P. M., First Vespers (St. John's Chapel.)

Wednesday, xxiii November—St. Clement, B. and M. (General Communion). Mass, 6, 7, 8; Solemn Mass and Procession, 11 A. M. (Thanksgiving for God's blessings on the Parish). 8 P. M., Parish Tea.

Thursday, xxiv November—Thanksgiving Day, (Commemoration of Dedication). Mass 7, 8, 9.15; Solemn Mass, 11 A. M. (Thanksgiving for Harvest, God's blessing on Country and Rulers).

Friday, xxv November, St. Katharine, V. and M. Mass, 7, 7.30. (For the Clergy)—8 P. M., Solemn Vespers, Procession of Sodality and Solemn Te Deum.

Saturday, xxvi November, Mass 7, 7.30, (The Sisters and Mission Work).

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:
THE REV. G. H. MOFFETT,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN,

Rev. G. H. Moffett, in Church on Saturdays, 11-12, 3-5 and 7-9 P. M.

Rev. C. C. Quin, in Church on Saturdays, 7-8 P. M.

Rev. F. D. Ward, in Church on Saturdays, 4-5 and 7-9 P. M.

Rev. W. A. McClenthen in Church on Saturdays, 4–5 and 7–8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master } Mr. S. W. Sears, A. R. C. O.

Sexton.—Harry Johnson, 2026 Cherry Street.

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Advent Sunday, xxvii November, Mass 7, 8, 9.15, Solemn Mass 11 A. M., (The Faithful and the Sodality); 3 P. M., The Catechism; 8 P. M., Solemn Litany and Sermon.

Monday, xxviii November, Mass, 6.45 (Crypt), 7, 7.30 (Requiem) (for Benefactors and Communicants); 8 P. M., Children's Entertainment.

Tuesday, xxix November, Mass, 7, 7.30, 9.30 (Penitents and Lapsed).

Wednesday, xxx November, St. Andrew, Ap, and Octave of St. Clement. Mass, 7, 7.30, 9.30 (Perseverance and Zeal).

Collect:

O God, Who maketh us to rejoice in the yearly solemnity of Blessed Clement, Thy Martyr and Bishop, favorably grant that we, who keep his festival, may likewise imitate his fortitude in suffering, through Jesus Christ, our Lord. Amen.

The Epistle: Phil. iii, 17—iv, 4.

The Holy Gospel: St. Matthew, xxiv, 42—48.

Licensed for use in St. Clement's Church during the Octave of the Anniversary.

(Signed) O. W. WHITAKER,
Bishop of Pennsylvania.

Your generous alms and offerings at all the services on the Feast Day are asked for the Endowment Fund in the care of the Penna. Co., which amounts to $10,707.26. About $30,000 more has been left to us, but is not yet available. It is very much to be desired that the encouraging condition of this fund may prompt many to leave a legacy, as it seems to assure the continuance of the work.

Thanksgiving Day, the alms are for the Poor Fund. Will not those who are able make a generous offering? The Episcopal Hospital also asks for help. Put offerings in envelope and mark "Hospital."

Confessions for the festival may be made on the Monday and Tuesday before. Hours will be posted. All should prepare to make a good communion.

Will not all members and associates of Sodality make a special effort to take part in the Procession of the Sodality as loyal and faithful? The necessity of having it on a weeknight is some hindrance; there will be no sermon. Each one should wear their medal. Women and girls wear veils and meet in the upper school room at 7.30 P. M. Boys and men will assemble in St. John's Chapel.

The Clergy urge every member of the congregation to come to the Parish Tea. Cards of admission may be obtained from the Sisters.

The music for Solemn Mass on the Patronal Feast, will be Saint Caecilia, with orchestral accompaniment.

OFFERTORY ACCOUNT.

Oct. 2d, Cash	$18.18
Envelopes (150)	84.15
Oct. 9th, Cash	27.47
Envelopes (180)	58.65
Oct. 16th, Cash	22.29
Envelopes (157)	55.25
Oct. 23d, Cash	32.95
Envelopes (127)	57.55
Early Masses	60.40
	$416.89

SPECIAL FUNDS.

Endowment	$ .50
Sanctuary (23)	3.70
Special	506.55
	$510.75

SANCTUARY FUND.

October Magazine		$4499.77
$1.00 (1)	$1.00	
25c. (8)	2.00	
10c. (3)	.30	
5c. (6)	.30	
2c. (5)	.10	
1062—1085		3.70
		$4503.47

DONATIONS.

The following are gratefully acknowledged: *London Guardian;* also Boston papers. For Clergy House, anon.: Mrs. Willcox; Mrs. Connor, Mrs. H. Johnson, Miss R.

Flowers for Altars, anon., Mrs. Wood, Mrs. Connor. A package of books, Mrs. Speakman; plants for garden, Miss C.; $100 for the poor (anon.), $50 for Choir Fund. Trees for Garden, Mrs. Connor.

At Rector's discretion: $5.00 Thankoffering, Mrs. McIlhenny. Special, $250; $100.

BAPTISMS.

Oct. 8th—Charles John Taylor.
13th—Anna Elizabeth Roach.
13th—George Robert MacFarland.
14th—Walter Scott.

COMMUNICANTS.

(Added.)

Irene H. Clark,
L. F. Mines,
Anna F. Woodruff.

MARRIAGES.

Sept. 28th—Samuel W. Foster. Amy M. Downey.
Oct. 11th—Romaine Keyser, Irene H. Clark.

620 Communions, Sept. 25-Oct. 23.

ADVENT.

"Christ's coming to be acknowledged as the Lord of all things, and His coming to purge His Church of the sinners who defile and disgrace it—are the two principal things to be thought of in connection with His second coming.

In some ways Christ is still to us what He was to the Jews. True, we even now acknowledge Him as our King. But just as He was to the Jewish multitudes, so is He to many of us. We hear of His life and wonderful works, we hear of his love towards us; we hear of His coming back again to wind up all things and to judge us for good and all. But our thoughts about

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all these things are few and faint in proportion to their reality and greatness. We hear without laying to heart. But the day must come to us, as it came to the Jews, when He shall ask us—ask in most serious earnest—what has come of all this that you have heard and seen of Christ's works and words? What do you really think of Him? Is He your King, or is He not? Will you have Him to rule over your hearts and souls or not? You must answer yes, or no, and say it in earnest; not as you say it now, saying and unsaying, eager to-day and luke-warm to-morrow. But your real will must go with your words, and you must say it once for all—for good and forever."—*Dean Church.*

THE POWER OF BAPTISM.

The births into the world of new human beings produces very far-reaching and practical consequences, but all these are nothing compared to the consequences of its new birth into Jesus Christ, that is to say, its Baptism. Every natural consequence finds a supernatural parallel, and in addition, there are supernatural consequences which are not reflected in the natural life. In all these, the energy which produces them is divine. It is impossible to do more than suggest the results which come from the new birth into the life of God, but at least it is evident that regeneration opens up the unsearchable riches of God to every one who will consent to carry out these consequences to their farthest limits. This natural life may be a vale of tears, but if souls lived in the power of their Baptism, it would not matter whether it is or not.

Why then are the results of Baptism so little considered? Their estimation seems to have shrunk so as to be in proportion to the size of the being who is baptized. It is so long before the baptized infant attains the use of his faculties that adults lose the thought of the Baptism as making any difference in that gradually developing life. They know vaguely that it was the best thing that the baby was baptized, but it never enters their minds that there is more difference in the sight of God between that child and an unbaptized one than there is between light and darkness. They quite forget that each faculty in the young nature is endowed with supernatural grace and power, that the will is released from slavery to sin and is free to turn the whole life to God.

Again, we regard our own Baptism with the same inattention. It is a vague far-off thing which was done for us, and which went on record in Heaven and on earth, but we fail to regard it as a source of power for to-day. All the other sacraments we have received loom up far larger in our estimation, and we are liable to regard their results as more important. Theoretically, of course, we know that this is not true; theoretically we know that our Baptism is the one thing which makes all the rest possible. But we need to know it practically, so that life will rest upon the true basis. In Baptism God called us to perfection, and the graves which flow from the results of that sacrament are sufficient to attain that end. They may be lost and regained; but it is still the baptismal life and not a new and different one. If we lived, and taught others to live, in the power of Baptism, the possibility of holiness would be considerably plainer before us, the tone of the spiritual life would be much healthier and there would not be so much need of the Sacrament in which God restores us to baptismal grace, when we have lost it.



St. Clement's Magazine

Vol. XX PHILADELPHIA, DECEMBER, 1904 No. 12

KALENDAR FOR DECEMBER.

1.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
2.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m.
3.	Saturday (*St. Francis Xavier, P. C.*)	Masses, 7 and 7.30 a. m.
4.	**Sunday** (*ii Advent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
5.	Monday	Masses, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
6.	Tuesday (*St. Nicholas, B. C.*)	Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
7.	Wednesday	Masses, 6.30, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
8.	Thursday (*Conception of B. V. M.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
9.	Friday	Masses, 7 and 7.30 a. m.
10.	Saturday	Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
11.	**Sunday** (*iii Advent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
12.	Monday	Masses, 7 and 7.30 a. m.
13.	Tuesday (*St. Lucy, V. M.*)	Masses, 7, 7.30 and 9.30 a. m.
14.	Wednesday (*Ember Day. Abstinence*)	Masses, 7 and 7.30 a. m.
15.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
16.	Friday (*Ember Day. Abstinence*)	Masses, 7 and 7.30 a. m.
17.	Saturday (*Ember Day. Abstinence*)	Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
18.	**Sunday** (*iv Advent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
19.	Monday	Masses, 7 and 7.30 a. m.
20.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
21.	Wednesday (*St. Thomas, Apostle*)	Masses, 7, 7.30 and 9.30 a. m.
22.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
23.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m.
24.	Saturday	Masses, 7 and 7.30 a. m. First Vespers of Christmas, 8 p. m.
25.	**Christmas Day**	Masses, 12.01 (midnight), 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
26.	Monday (*St. Stephen, Proto. Martyr*)	Masses, 7, 7.30 and 9.30 a. m.
27.	Tuesday (*St. John, Apostle and Evangelist*)	Masses, 7, 7.30 and 9.30 a. m.
28.	Wednesday (*The Holy Innocents*)	Masses, 7, 7.30 and 9.30 a. m.
29.	Thursday (*St. Thomas of Canterbury, Abp. M.*)	Masses, 7, 7.30 and 9.30 a. m.
30.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m.
31.	Saturday (*St. Silvester, B. C.*)	Masses, 7 and 7.30 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.
Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

ST. CLEMENT'S MAGAZINE

VOL. XX PHILADELPHIA, DECEMBER, 1904 NO. 12

The Rev. George Herbert Moffett died suddenly from heart failure on Saturday, Nov. 12, at 9.30 A. M. There had been nothing noticed the day before which would indicate that he was in any poorer health than usual. Saturday morning, at seven, he went, as was his custom on that day, to the Mission House for Mass. Just inside the door he collapsed, and had to be assisted back to the clergy house, where he lingered until half-past nine, in what seemed a state of semi-consciousness. Extreme Unction was administered by Rev. C. C. Quin. Monday evening the body was taken to the Crypt Chapel, where watch was kept during the night hours by the acolytes and some other devoted laymen. Tuesday the Sisters kept the watch, others coming in as they could. Tuesday evening the body was taken into the choir of the church. Vespers of the Dead were said by Rev. C. C. Quin. After the service a large number of people testified their respect and devotion. The night watch was again kept by faithful acolytes and others. Beginning at six on Wednesday, the day of the burial, Requiem Masses were said every half hour until nine o'clock, by Rev. W. A. McClenthen, Rev. F. D. Ward, Rev. R. H. Paine, Rector of Mount Calvary Church, Baltimore; Rev. Wm. McGarvey, C. S. S. S., Rector of S. Elizabeth's Church, Philadelphia; Rev. D. I. Odell, Rector of the Church of the Annunciation, Philadelphia; and the Rev. C. N. Field, S. S. J. E. Provincial Superior of the Society. Rev. H. R. Sargent, O. H. C., said the Requiem in the Mission House Chapel at seven. At ten the final services were begun. The procession consisted of the crucifer and choir, a large number of visiting clergy, the clergy of the parish, the Rt. Rev. O. W. Whitaker, D. D., Bishop of Pennsylvania; the Rt. Rev. Alexander Mackay-Smith, D. D., Bishop-Coadjutor of Pennsylvania; the bier, the honorary pall-bearers, the family, the Mother Superior of All Saints, with others of the community; the vestry. The honorary pall-bearers were the Rev. R. H. Paine, the Rev. C. N. Field, S. S. J. E.; the Rev. H. R. Sargent, O. H. C.; the Rev. Wm. McGarvey, C. S. S. S.; the Rev. Dr. Mortimer, the Rev. Dr. Upjohn, the Rev. D. I. Odell, the Rev. Robert Ritchie. The Burial Office was read by the Bishop of Pennsylvania. The Solemn Mass and Absolutions were sung by the Rev. C. C. Quin, celebrant; the Rev. F. D. Ward, deacon; the Rev. W. A. McClenthen, sub-deacon. The absolution and benediction in the Mass were pronounced by the Bishop-Coadjutor of Pennsylvania. The sad journey to Woodlawn, New York, where interment was to be made, was taken by the family, the clergy and a few others.

The Committal was said by the Rev. R. H. Paine.

R. I. P.

THE REV. GEORGE HERBERT MOFFETT, M. A., S. T. B.

The death of the Rev. George Herbert Moffett, rector of St. Clement's Church, Philadelphia, is a grievous and almost irreparable loss to his own parish, and a distinct loss to the work of the whole church. In the nine years, during which he had been in charge of St. Clement's parish, he had accomplished results seldom achieved by the ministry of a long life. When he was called to it the church was in debt, and the congregation depleted and discouraged. To-day the parish is free from debt, prosperous, united, with a beautiful new parish house, a Sisters' house, manifold charities and abounding in activities. To this work Mr. Moffett gave his life, and God blessed him. A man of lofty purity, of splendid devotion and intense conviction, he made a profound spiritual impression upon everyone with whom he came in contact. He was a rare and utterly consecrated spirit, called of God to the life of service, and giving himself wholly and without reserve to the office and ministry of the priesthood. To-day he rests from his labors and his works do follow him. Brave, true, sincere, unselfish, sanctified by suffering, ennobled by hardship, he was a true and faithful servant of the Lord Jesus Christ.

Mr. Moffett was born in Cincinnati, O., on February 5, 1858; was graduated from Trinity College, Hartford, in 1878, and from the General Theological Seminary in 1881. For several years he was an assistant at Mount Calvary, Baltimore, and then took charge of the Church of the Holy Innocents, Hoboken, N. J., until he was called to St. Clement's, Philadelphia, in March, 1895.

"Right dear in the sight of the Lord is the death of His saints." "The path of the just is as a shining light, that shineth more and more unto the perfect day."—(The Bishop of Tennessee in the "Living Church.")

IN MEMORIAM.

George Herbert Moffett, Priest.

Tidings of the sudden death of the Rev. G. H. Moffett, rector of St. Clement's, Philadelphia, Pa., have brought a sense of keen personal sorrow, not only to those who, during the last ten years or more, have had the privilege of his ministrations, but to very many outside Philadelphia to whom Father Moffett has been a valued friend and beautiful example of the saintly life. The son of an earnest and devout layman—one of that type of business men to whose devotion the Church in America owes much—George Herbert Moffett has in his priestly life approached very nearly the beautiful ideal set forth by that old English poet whose name he bore. Alike in his work at Baltimore, at the beginning of his ministerial career; at Holy Innocents', Hoboken, N. J., and at St. Clement's, there could never be any mistaking the root-principle of all Father Moffett's work. It lay in his intense and ever-deepening devotion to the Sacrament of the altar, from which he daily derived fresh strength with which to live his holy life of constant self-sacrifice and unwearying helpfulness to those souls committed to his charge. Self-denial and intense devotion were the great notes of the life just closed on earth; the weapons with which his splendid battle against sin, the world, and the devil was fought. And with these there was found in him an intense, and at times almost unreasoning, loyalty to his friends, a loyalty which would lead him to hope all things, even of those who disappointed him most, or who tried him most sorely.

A breakdown in 1888, followed by other breakdowns at intervals, have been warnings of the inevitable end that must come to the strenuous work carried on by a body not physically strong, and the power of which has again and again been taxed to the uttermost in the service of his Master. Even his holiday a short while ago was spent mainly in one of the great religious houses of England, where, among friends like-minded to himself, Father Moffett sought to live even more closely the spiritual life—to gain, if it might be, fresh strength for the battle now ended. Of an intensely shy and sensitive nature, he ever shrank from association with others, even among his fellow-clergy; he was, in fact, wrapped up in the work that he had undertaken to do, to the exclusion of almost everything else. The mission house at Holy Innocents', Hoboken; the clergy house at St. Clement's, Philadelphia—these and many other works of brick and stone, valuable as they are, seem but little after all in comparison with that holiness of life, that unwearying devotion to God and his fellow-men, that over-mastering yearning to save souls, which all who were

privileged to know Father Moffett will ever remember as combining to make up the saintliness of his beautiful character.

For him the struggle on earth has ended; the tired warrior has laid down his arms, passing to that peace and rest which we, who are left, pray may ever be his in increasing measure. And with that prayer there is the feeling of thankfulness that we have been privileged to witness such a life; of gratitude that we have known such a Christ-like character.

Let us thank God, amid our dust and heat,
Our fierce self-love in triumph or defeat—
Let us at least thank God that he has lived
And helped to keep our human nature sweet.

—(A. C. K., from "The Churchman.")

ST. CLEMENT'S TIDE.

The patronal feast brought a new sense this year of triumph and a deeper knowledge of the power of the Sacred Humanity in weak human flesh. Yet no one could escape the tone of sadness which hung about the observance, for it seemed to bring personal messages. The words of the epistle, "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved," surely came as the words of one at the end of his earthly course, to the souls for whom he had labored. And, as we remembered him, who struggled out in the midst of pain and suffering, in one last attempt to offer the Holy Sacrifice, the words of the Gospel gained a new association: "Who then is a faithful and ise servant whom his Lord hath made ruler over His household, to give them meat in due season? Blessed is that servant whom his Lord when He cometh shall find so doing."

The social side of the festival was omitted. There was no parish tea, and no entertainment for the children. No one had the heart for these things. But the worship of Almighty God, in honor of St. Clement, Bishop and Martyr was offered with all care and loving reverence, at it had been planned. Extra energy was needed to prepare the church and its furnishings, but all was faithfully done and finished, so that the last few hours before the feast day could be spent quietly in the spiritual side of the preparation. Many were faithful about their confessions, and one hundred and ninety-two communions were made from the altar here, as well as others in various places.

At 11 the Solemn Mass was sung, preceded by a solemn procession of thanksgiving. The sacred ministers were the Rev. F. D. Ward, the Rev. C. C. Quin and the Rev. W. A. McClenthen. The Rev. R. H. Paine, who came on from Baltimore for the festival, and the Rev. D. I. Odell were in the choir. The music was Gounod's "St. Cecilia," with orchestral accompaniment under the direction of Mr. William Stoll, wtih Mr. Sears at the organ. The soprano solo work was done by Masters Charles Snyder, William Kiernan and Charles Clark, of our own choir. The tenor soloist was Mr. George Dundas, and the bass, Mr. Harry Hotz. The whole service was in every way a fit and worthy offering to Almighty God, which did not fail to inspire devotion and stimulate the worship of the large congregation. The offering for the Endowment Fund amounted to $1,198.37, and some offerings the next day made this up to $1,200.00.

Solemn Vespers of the feast were sung, and the Procession of the Guilds of the Sodality was held Friday, the 25th, at 8 in the evening. A larger number than usual took part in the Procession, and it was a very impressive act of worship. The choir was accompanied by tympani and a quartette of horns. The Magnificat sung in the Vespers was Smart in B flat, and the glorious Te Deum was Warwick Jordan in C. It seemed as if everything worked together to produce worthy results, and a double blessing will surely come upon all those who have so bravely shown their loyalty and steadfastness.

MISSIONARY BOX.

The Altar Guild, having accepted the charge of preparing the Missionary Box for a parish in the diocese of Fond du Lac, as mentioned in the November magazine, desires especially at this that the request so intrusted to it may be generously fulfilled, and therefore asks contributions in money or material, which may be sent to Mrs. Arthur Brock, Secretary, 2101 Spruce street; Miss Mary F. Lex, Treasurer, 11 South Twenty-first street, or handed to the Reverend Clergy.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN,

Rev. C. C. Quin, in Church on Saturdays, 3-5 and 7-9 P. M.

Rev. F. D. Ward, in Church on Saturdays, 11-12 A. M., 4-5 and 7-9 P. M.

Rev. W. A. McClenthen in Church on Saturdays, 3-5 and 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master.—Mr. S. Wesley Sears, A. R. C. O.

Sexton.—Harry Johnson, 2026 Cherry Street.

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 19-18 A.

All Saints Mission House, Cherry and Lambert Sts.

PARISH NOTES.

Purple silk was brought from England for a new chasuble for the parish.

The Masses on St. John's Day, December 27th, will be said in St. John's Chapel.

Latches to match their general design, have been promised for the confessional boxes.

Through the courtesy of Mr. Sears, the music at the 9.15 Mass on Sundays was resumed Advent Sunday.

The Masses on All Saints' Day were very well attended. The alms for the mortgage interest on All Saints' Mission House amounted to $327.73.

The Sisters ask donations in order that the worthy poor may have a share in the Christmas cheer, which they otherwies could not have.

The new red c pes were used for the first time at the Solemn Vespers and Procession of Guilds. They were cut and partly made in England, and then finished here by the Altar Guild.

The organ recitals before the Sunday evening service were interrupted, but Mr. Sears intends to continue them. The special recital planned for November 12, of course, was not given.

The Altar Guild is planning another set of vestments to be sent to China, the color to be determined by the priest in charge, for whose help they will be sent. Donations are asked to cover expense of materials.

A silver wafer box has been given as a memorial of a little child, for use at the Seashore Home. It is marked on the bottom, "+ A. M. D. G. In loving memory of Richard Moffett Rommel. In Christ, XX August, MCMIV."

The Sacred Vessels made from old silver for the Bishop of Salina have been finished. If the donor of the silver has not seen the vessels and so desires, the Clergy will be glad to learn the identity. Otherwise they will shortly be sent as planned.

The Mothers' Christmas Supper will be on Wednesday, December 28th, at 8 o'clock. The Mothers' Meeting will be omitted Thursday, December 29th. The Christmas festival of the Catechisms will be on Monday, December 26th, 2 and 8 P. M.

The outside woodwork of the church and parish buildings, as also the interior woodwork of the windows in the church, has been repainted a brown to correspond with the stone work. The iron fence surrounding the property has also been repainted.

Following the precedent of last year, the generous offerings of the people are asked on Christmas Day for the Sanctuary Fund. Gifts for that purpose must be placed in a stamped or otherwise plainly marked envelope. Stamped envelopes for the fund are provided in the corridors.

The Rummage Sale will be held in the parish building Wednesday afternoon, December 7. It is open to persons not members of the parish. Articles for the sale will be gratefully received by the Sisters. It is all for the benefit of the poor, and in that direction there is need of help on account of the shortness of work in the city.

Many names were sent in for remembrance on All Souls' Day, in most cases written on the blanks furnished for the purpose. In some few cases offerings were enclosed. When the Mass preferred was not specified, the names were read at the Mass thought to be desired. Vespers of the dead were sung at 5.15 on All Souls' Eve. At 9 A. M. on All Souls' Day there was sung a Solemn Mass of Requiem, with the Absolutions. The total offerings were $23.52.

OFFERTORY ACCOUNT.

Oct. 30th—Cash,	$33.31
Envelopes (127),	52.35
Nov. 6th—Cash,	20.07
Envelopes (157),	60.40
Nov. 13th—Cash,	36.13
Envelopes (102),	43.05
Nov. 20th—Cash,	42.83
Envelopes (194),	57.50
Nov. 27th—Cash,	58.03
Envelopes,	50.50
	$454.17

SPECIAL FUNDS.

Sisters, All Saints' Day,	$327.73
All Souls' Day,	23.52
Sanctuary (37)	26.40
Poor,	160.45
Flowers (13),	9.85
Episcopal Hospital,	21.00
Children's,	35.00
Endowment,	26.33
	$630.28

CHILDREN'S FUND.

Receipts.

Dec., 1903—Balance,	$34.08
Donations (19),	74.00
	$108.08

Expenditures.

Christmas festival,	$27.89
Children's clothing,	10.00
Excursion,	10.24
Sundries,	7.50
	$55.63
Balance,	$52.45

Donations in money are asked for the coming year; necessary expenses will considerably exceed the money in sight.

770 Communions Oct. 23, Nov. 23. 8026 Communions for the year.

DONATIONS.

The following are gratefully acknowledged: *The Guardian*, flowers for the altar, All Saints'; Mrs. Goodwin, Miss Dickson—in memory (K).

Provisions for Clergy House, Mrs. Willcox, Mrs. H. Johnson, Mrs. Connor, Miss Howe, Miss Howell, Anon, Miss R., Miss Kates, Mrs. Wetherill.

$25, Thankoffering for privileges (Endowment).

Missionary Box (Fond du Lac) $10.00, $3.00.

Oneida Indians, $3.00; Bishop Ingle Memorial, $2.00.

Altar Society, $10.00; Sacred Vessels for China, $10.00.

Repairs, $50.00; Poor, $25.00; Children, $15.00; Magazine, $10.00; Thankofferings, $5, $5, $2 (vestment fund) $10.00 (sanctuary). $10 (children), $10 (children).

COMMUNICANTS.

Added—Ralph D. Patterson, (Mrs.) Alice Van Voorhees Powell.

Transferred—Jay R. Taylor.

BAPTISMS.

Oct. 27.—Elmer Brown McDowell.
Nov. 19.—Frank Raymond Craige.
Nov. 20. — Alexander Macomb Lukens.

MARRIAGE.

Nov. 17—Sidney Greenfield. Edith Watson.

BURIALS.

Oct. 31—Margaret Freeman.
Nov. 15—Helen Wilson Thompson.
Nov. 16—George Herbert Moffett, Priest.

W. J. RULE
Bell Telephone, Preston 26-15 A
Keystone Telephone, West 44-47 D
Funeral Director
Refers to St. Clement's Clergy.
Orders may be left at the Clergy House.
4812 WOODLAND AVENUE
4835 BALTIMORE AVENUE
West Philadelphia

Patronize our Advertisers and mention St. Clement's Magazine.

CHRISTMAS TIDE.

The Holy Child in the manger, His mother turned rudely away from the inn, calls us to follow His humility, calls us to emulate His simplicity. From Him we can learn to be content with the lowest and meanest of things, and to endure insults where we looked for courtesy. In such humility and simplicity sins should be confessed and His most Blessed Body and Blood received. No one can be really sure of making a good Communion until they have done all they can to prove their sorrow for their sins, and that all is not done until those sins have been humbly and simply confessed to the Holy Child's duly authorized priests. So shall souls be made ready to share in the Nativity by worthily receiving the Body and Blood of Him Who was born. This alone constitutes true Christmas joy. Let this congregation help to dispel the idea that people do not go to church on Christmas Day.

Special hours for Confessions will be duly announced. The Masses will be as usual. The Feast falling on Sunday will enable the Solemn Evensong of Christmas to be sung at night. The Midnight Mass will be said in St. John's Chapel. Persons compelled to receive Holy Communion then are expected to observe the six hours immediately preceding as a fast of devotion, and to hand their names to one of the Clergy the day before.

HYMNS FOR DECEMBER.

4th—11 A. M.—46, 49, 311 *pt. ii*, 45.
8 P. M.—254, 398 (A. & M.), 59.
11th—11 A. M.—50, 49, 311 *pt. ii*, 52.
8 P. M.—65, 136, (398 A. & M.), 1.
18th—11 A. M.—48, 49, 311, *pt. ii*, 203.
8 P. M.—57, 197, 398 (A. & M.), 14.
25th—11 A. M.—59, 60, 482, 56, 61, 58, 62.
8 P. M.—61, 57, 65, 58, 59, 60, 482, 62.

Sunday nights in Advent, the Litany is sung in Procession, and S. Mary's Hymnal used.

IRA D. GARMAN,
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St. Clement's Magazine

Vol. XXI PHILADELPHIA, JANUARY, 1905 No. 1

KALENDAR FOR JANUARY.

1. **Sunday** (*Circumcision of Our Lord*)..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 4.30 p. m. Solemn Even-song, 8 p. m.
2. Monday..... Masses, 7 and 7.30 a. m.
3. Tuesday..... Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
4. Wednesday..... Masses, 6.30, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
5. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
6. Friday (*Epiphany of Our Lord. Abstinence*). Masses, 7, 7.30 and 9.30 a. m.
7. Saturday..... Masses, 7 and 7.30 a. m.
8. **Sunday** (*i Epiphany*)..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
9. Monday..... Masses, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
10. Tuesday..... Masses, 7, 7.30 and 9.30 a. m.
11. Wednesday..... Masses, 7 and 7.30 a. m.
12. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
13. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m.
14. Saturday..... Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
15. **Sunday** (*ii Epiphany*)..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
16. Monday..... Masses, 7 and 7.30 a. m.
17. Tuesday (*St. Anthony, Ab. C.*)..... Masses, 7, 7.30 and 9.30 a. m.
18. Wednesday (*St. Prisca, V. M.*)..... Masses, 7 and 7.30 a. m.
19. Thursday (*St. Wolstan, B. C.*)..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
20. Friday (*St. Fabian, B., and St. Sebastian, M. M. Abstinence*)..... Masses, 7 and 7.30 a. m.
21. Saturday (*St. Agnes, V. M.*)..... Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
22. **Sunday** (*iii Epiphany. St. Vincent, D. M.*). Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
23. Monday..... Masses, 7 and 7.30 a. m.
24. Tuesday (*St. Timothy, B. M.*)..... Masses, 7, 7.30 and 9.30 a. m.
25. Wednesday (*Conversion of St. Paul, Apostle*). Masses, 7, 7.30 and 9.30 a. m.
26. Thursday (*St. Polycarp, B. M.*)..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
27. Friday (*St. John Chrysostom, B. C. Doct. Abstinence*)..... Masses, 7 and 7.30 a. m.
28. Saturday..... Masses, 7 and 7.30 a. m.
29. **Sunday** (*iv Epiphany*)..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
30. Monday..... Masses, 7 and 7.30 a. m.
31. Tuesday..... Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.
Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

ST. CLEMENT'S MAGAZINE

VOL. XXI PHILADELPHIA, JANUARY, 1905 NO. 1

St. Clement's Magazine.
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J. C. GOODWIN, JR.

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Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

Fifty-five persons gave $204.50 for Christmas dinners and the Mothers' Supper.

There has been at least one Requiem a week for the repose of the soul of the Rev. G. H. Moffett.

An anniversary Requiem for the repose of the soul of John Neill was said in the Crypt on December 12th.

The Litany was sung in procession on the Sunday nights in Advent. Good congregations were in attendance.

The annual dinner for the Guild of S. Vincent will be in the Clergy House on Wednesday evening, January 25th.

Attention is called to the fact that contributions had been asked toward Sacred Vessels for China. Some have given for this purpose.

Services during the week preceding Christmas Day, as also on the feast of S. John the Evangelist, were held in S. John's Chapel.

An envelope marked "Altar Flowers," containing a blank cheque on the Girard Trust Company was found in the alms basin on Christmas Day.

The Vestry has authorized the repair of the lower part of the memorial window in the south wall of the Church. It will be done as soon as the weather permits.

The proceeds of the Rummage Sale amounted to about $95, which were added to the Poor Fund. Money for the Parish Tea was also added to this fund; it amounted to $60.50.

Eight Thanksgiving and twenty-eight Christmas dinners were given away, and were gratefully received. About eighty invitations to the Mothers' Supper were given, not counting the choir boys and Acolytes.

The Sisters are thankful for the bounty freely given for the Mission House at Christmas Tide. There were many practical and helpful things which lighten burdens and give more time for spiritual work.

No one need suppose that S. Clement's Magazine is a money-making institution, nor that it comes near paying for itself. Every year there is a deficit to be made up. This year it had to be paid out of special funds.

The Rev. J. B. Sill, of New York, assisted with the work over Christmas Day. The Rev. W. H. Hance, of New York, came after Christmas, and will be with the Clergy as much as possible during the next few weeks.

The silver Crucifix, "in memory of Eleanor," given to the member of the Guild of the Holy Child, who has been most faithful and regular in attendance at the 9.15 Mass on Sundays during the year, has been awarded to Elizabeth Fortune.

A silver Crucifix, "in memory of George Herbert Moffett, Priest," has been awarded on the same principle to William Fortune.

The Mission House of the Sisters has undergone a thorough repairing and painting. The repairing is not the kind of work which shows, but it is very important. The House is a hard and expensive one to keep in repair, just because there are so many little things coming up all the time. Money for the repairing just done came from the balance of the elevator fund, which the donors kindly allowed to be used for this purpose. The money was also sufficient to provide proper stalls for the Sisters in the Chapel. These were greatly needed.

THE MONTH'S MIND.

The Month's Mind for the repose of the soul of George Herbert Moffett, Priest, was kept on Friday, December 16th. Requiems were said at six, seven, and seven-thirty; at ten, a Solemn Requiem with the Absolutions was sung by the clergy of the parish. The Rev. D. I. Odell and the Rev. G. R. Underhill showed their respect by being in the choir.

CHRISTMAS TIDE.

It was truly an act of self-oblation for those who came early to worship the Holy Child on the Feast of His Nativity. So bad was the walking that the infirm were quite unable to be out; but there was the joy in the snow, with all its suggestions of old traditions. There were 306 Communions made at the early Masses, and the Clergy had been busy during the preceding days hearing the Confessions of the faithful. The Church fabric had been made ready, and the beautiful Christmas rood-screen had been raised and decorated by faithful hands among the Acolytes and others. In S. John's Chapel, the creche was arranged to bring more vividly before our minds the love and poverty of our Infant Saviour.

At the Solemn Mass, the processional was Schubert's "Schiller March,"—music well-beloved of one who, indeed, seemed present spiritually, although physically removed from our sight. The music of the Mass was Schubert in G, full of triumph and devotion. At night Solemn Evensong, with Procession, was sung at eight o'clock. There was no preaching either morning or night; the worship was sufficient to raise the minds and souls of loving people to devotion and adoration.

The customary treats for guilds, etc., were as follows: The Catechisms, Monday; S. Nicholas, Tuesday; Mother's Supper, Wednesday; Holy Child, Saturday. The Catechism entertainment on Monday evening consisted of stereopticon views of the early life of our Lord, from the pictures painted by the late J. J. Tissot. Preliminary views of Bethlehem, Nazareth and Egypt were shown as illustrating different places where our Lord spent time. The Rev. W. N. Clapp, of S. Luke's, Germantown, very courteously came in to explain the pictures and added much to the interest of the entertainment by his clear descriptions.

The Clergy are very grateful indeed to all those whose kind thoughtfulness led them to send remembrances. The Clergy House was well supplied with the good cheer of the season; individuals were also remembered in affectionate ways. For it all we are grateful and pray for God's blessing upon all the faithful souls who acted as His stewards.

THE ENDOWMENT FUND.

The present total of the Endowment Fund is $12,199.23. Of this $6,000 is invested and brings a yearly income of $240. The balance will be invested as soon as satisfactory securities are to be had. At present it brings at ordinary interest about $180 a year. By the terms of the trust deed, all income is added to the principal until the yearly income reaches $1,000; then one-fifth of it may be taken by the Vestry, the other one-fifth being reinvested. At prevailing rates of interest, a principal of at least $25,000 will be required before any portion of the income may be paid into the parish treasury. It is encouraging to realize that nearly half of this sum is at hand, as an indication that Christian people love this parish as a place where the whole Christian faith is appreciated and taught; and that they desire to secure the permanency of such a blessed privilege. The Endowment Fund was started just after the successful crusade for the ransom of the church from its long-standing debt. It was Tuesday evening, January 11, 1898, that the Vestry formally executed the deed of trust establishing the fund. The first payment to the trustee, i. e., the Pennsylvania Company for Insurances on Lives and Granting Annuities, consisted of $2,000 in investments and $169.46 in cash. Since then the fund has grown steadily, and there are some legacies outstanding, which will considerably increase the total. It was the openly-expressed hope of the late rector that the parish never would be obliged to use any of the income until it reached $5,000 a year, so that all interest might be steadily added to the principal. The fund was intended to provide for future contingencies; such as change of neighborhood, personal losses by death and removal. The constant westward trend of business on Arch street points to a time when S. Clement's may be the centre of a wholesale district. At present, there is less need to worry about this side of things, and it would seem as if energy might well be expended in one or two other directions. A full account of the Endowment Fund trust deed, as well as forms for legacies, was published in the magazine of January, 1898.

OFFERTORY ACCOUNT.

Dec. 4th—Cash,	$26.10
Envelopes (131)	56.55
Dec. 11th—Cash,	32.27
Envelopes (105),	48.90
Dec. 18th—Cash,	32.35
Envelopes (100),	37.65
Dec. 25th—Cash,	243.78
Envelopes (150),	69.80
	$547.40

SPECIAL FUNDS.

Children's (8),	$18.00
Flowers (15),	6.17
Sanctuary (34), (December)	5.00
Sanctuary Xmas (73)	345.45
Endowment (20),	29.19
Poor (5),	19.00
Sisters,	6.00
Other,	52.00
	$476.81

CHRISTMAS OFFERINGS.

Cash	$243.78
Envelopes (150)	69.80
Endowment (4)	57.02
Poor (3)	4.00
Special	15.00
Sisters	5.00
Children (3)	6.00
Sanctuary (73)	345.45
	$746.05

These figures will make it clear why the Christmas Offerings were disappointing. Much less has been given this year for the Children's Fund, and the amount for the Sanctuary is a falling off from last year of more than half.

The Sanctuary Fund now amounts to $4,880.32; 1,229 contributions having been received.

COMMUNICANTS.

Added—
Samuel Hall Day,
(Mrs.) Isabel J. H. Day,
Margery Isabel Day,
(Mrs.) Loretta Marie Goodwin.

BAPTISMS.

Nov. 27.—Thomas Albert McCormick.
Dec. 4.—Letitia Mountjoy Seaman.

BURIAL.

Dec. 14—Samuel Ezra Marsh.

759 Communions, November 23 to December 23.

DONATIONS.

The "Guardian," Provisions for the Clergy House, Mrs. Willcox, Mrs. Woldill, Mr. Colston, W. T. M., Anon., Miss R., Mrs. Connor, Mrs. H. Johnson. At Christmas time, Mrs. Bayard, Mr. James Boulter, Miss Howell, Anon., Mrs. Field, Mrs Speakman, Mrs. Lea, Anon, Mrs. Wetherill, Miss Kates, Mrs. and Miss McIlhenny, Miss Gibbs, Mrs. Stevenson, Mrs. Woldill, Mr. H. Johnson, Miss Josephine Johnson, Miss Spring, Dr. and Mrs. Lambdin, the Mission House, Bradley's Market, California Wine and Brandy Company.

$4.38, Sea Shore Home, (Anon.); $11.00 Special; $10.00, $5.00, $2.00, $1.00, $1.00 (Poor); $1.00 (Mission House), $5.00 (Sisters); $5.00, $2.00, $2.00, $1.00, $1.00, $1.00, $5.00, $1.00 (Children); $10.00 (Clergy House); $2.00 (Flowers, Mrs. McIlhenny in mem.), $30.00 (Sanctuary in mem. M. C. F.); $5.00, $1.00 (Sacred Vessels for China), $5.00 (Vestments for China); $5.00, $1.00 (Missionary Box); $15.00 (Special); Special for Children's Entertainment, Some old copies of Magazine.

PARISH BUILDING FUND.

This is the youngest of the special funds, and now amounts to $690.50. This is a good beginning for a very important purpose. The parish needs a more adequate building for its guilds and meetings of various kinds. The inadequacy of the present facilities has been apparent for a long time. But in addition to this, there is another consideration which should have great weight. The parish is under a moral obligation to the city of Philadelphia to erect a new parish building as soon as it can. In the summer of 1902 an official inspection of the building was made, with unsatisfactory results. Two representations were made to the building inspectors; first, that any change in the building at that time would occasion loss to the parish in good building material, etc.; second, that it was the intention of the parish to erect a new building at the earliest possible date. In consideration of these things, permission was given for such repairs as were necessary. Consequently the new parish building is not merely a matter of parochial convenience.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN,

Rev. C. C. Quin, in Church on Saturdays, 3-5 and 7-9 P. M.

Rev. F. D. Ward, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

Rev. W. A. McClenthen in Church on Saturdays, 3-5 and 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master.—Mr. S. Wesley Sears, A. R. C. O.

Sexton.—Harry Johnson, 2026 Cherry Street.

Clergy House, Twentieth and Appletree Streets.

Bell Telephone—Locust 19-18 A.

All Saints Mission House, Cherry and Lambert Sts.

THE SANCTUARY FUND.

The first mention of the Sanctuary Fund is in the Magazine of April, 1900, where $16.50 is acknowledged for Chancel Repair and a brief statement is made concerning the Sanctuary. Part of it is as follows: "The sanctuary walls of the Church are in a very bad condition, the paint and plaster are coming off, and it does not require a very close inspection to show the dilapidated condition. There is $16.50 on hand, but to make any proper repairs will require a very large sum of money, because we do not want to do anything except it be in a very proper way. A beginning might be made by putting a marble wainscot on the lower part of the wall. This would seem to be an appropriate memorial of the work that the Society of S. John the Evangelist did in the parish (for which one person has made an offering.")

The fund grew steadily, but in the Magazine of January, 1901, the idea of making it an S. S. J. E. memorial was abandoned because no special interest was shown. At that time the Magazine said: "We hope only greater efforts may be made to increase the fund for finishing the walls with marble, putting in stone Credence, Piscina and Sedilia. One of these might well serve as an appropriate memorial of S. S. J. E. Eventually we would wish to have a stone Altar and Baldachino after the pattern of the one at San Clemente, Rome."

March, 1901, the Magazine said, "The enrichment of the Sanctuary ought next to claim our loving thought and care. Marble and mosaic should be the chief materials; a wainscot of marble might be a beginning, then in turn, Credence, Piscina, Sedilia, upper walls, roof, steps, Altar, Baldachino, together with a proper scheme of lighting and ventilation."

The last mention of the subject is in the July number of this year. "It is a great disappointment that the work on the Sanctuary cannot be begun this year, certain necessary drawings not having been completed." The "necessary drawings" were ground plans and elevations of San Clemente, Rome, which the Rector had written for and was eagerly awaiting.

So it is evident how much thought was being given this subject. Indeed, nothing was so often mentioned among plans for the future as the enrichment of the Sanctuary and the rearrangement of organ and so on which would be required. And now there are $4,880.32 for this purpose. It is not a trust fund in the legal sense in which the Endowment Fund is; but it certainly is a trust fund in a moral sense. It is money given for doing a definite thing in a definite way, and that is, the refinishing of the Sanctuary of S. Clement's Church after the pattern of the Sanctuary of San Clemente, Rome. Faithful people have given money because they clearly understood that this was the general plan to be followed. The plan was not fully worked out in detail; there were many things to be settled, but the preliminary working drawings had been sent for, and if they had arrived the fulfilment of this cherished hope would have been begun. In consideration of these things it would, in a clear sense, be a betrayal of trust not to go on with the matter as it has been started. On that basis, the people of the congregation need have no hesitation in contributing to the fund, for they may be assured that whatever is right will be done.

ST. CLEMENT'S ALTAR GUILD.

Officers, 1904-5.

Chaplain—
Directress—Mrs. Harry Connelly.
Treasurer—Miss Mary F. Lex.
Secretary—Mrs. Arthur Brock.

Committee of Management—The Directress and the Secretary, ex-officia; Miss Neill, Mrs. S. McKean Bayard, Mrs. Wm. Halsey Wood.

Report of the silk and linen work of the Altar Guild, 1903-4:

Summary—Two altar cloths, 1 super frontal, 5 chasubles, 5 apparelled amices, 7 stoles, 4 maniples, 5 bursas and veils, 2 fair linens, 1 cotta. Total value, $704.00.

Orders—Green altar cloth and stole, white super frontal, violet altar cloth and stole, corporal and purificators. Value, $211.00. Received, $136.55.

Gifts—White silk chasuble, apparelled amice, maniple, stole, burse, veil, alb and girdle for Japan, white silk chasuble, apparelled amice (materials paid), fair linen, green burse and veil. Value, $191.00.

For St. Clement's—Two violet silk chasubles, apparelled amices, stoles, maniples, bursas and veils, green silk chasuble, apparelled amice, stole, maniple, burse and veil, fair linen, cotta and double stole. Value, $302.00.

Stamping—Two altar cloths, 2 chasubles, 2 pulpit falls, 2 bursas and veils, 7 stoles, 3 maniples, 7 amices, 1 monogram, 1 agnus, 1 corporal, 2 fair linen (30 articles). Value, $24.55.

Treasurer's Report.

Dr.

To balance, Nov. 1904		$43.63
Dues of members, 1903-4	$106.50	
Donations	53.00	
Sales	162.29	
		321.79
Total		$365.42

Cr.

Instruction	$126.60	
Materials, etc	155.42	
Sundries	13.97	
		$295.99
Balance, Nov. 1, 1904		69.43
Total		$365.42

The Altar Guild will be glad to receive donations for the purchase of materials for a set of vestments for China, also toward the cost of vestments for poorer parishes, where opportunity is given for obedience to Prayer Book rule and Holy Communion at least on Sundays and Holy Days.

The only money available for renewal of the parish vestments is such offerings as may be made at marriages and occasional gifts of a few of the people.

THE REV. R. A. J. SUCKLING ON "ROMAN UNITY."

The Rev. R. A. J. Suckling, vicar of S. Alban's, Holborn, London, in a series of remarkable lectures, delivered one on Roman Unity. This, he said, was the most powerful weapon in the armory of Roman controversialists, who contrasted the "High," "Low," and "Broad" divisions of the Anglican Church with their own alleged unity. But the divisions of Anglicans were much exaggerated, for all held the same creed, while the unity of the Roman Church was mere superficial uniformity. This uniformity had been obtained by terrible processes of bloodshed and forgery, which had stained the history of Christendom. The Anglican Church and other communities calling themselves Christian had also persecuted, but they now repented of their error; but the Roman Church expressed no contrition for her merciless massacres and infamous Inquisition, and, indeed, how could she consistently do so when her proud boast is that she never changes? Again the Greek Bishops in their reply to the Encyclical of Pope Leo XIII in 1895, said: "For though the Papal Church now admits the spurious and counterfeit nature of those decretals, on which her pretensions were then founded, yet she refuses stubbornly to return to the canons and decrees of the Aecumenical Councils." Moreover, the laxity in our part of the Church Universal had certain compensations. An eminent Frenchman expressed his amazement that the Church of England had produced two successive orthodox Christian Prime Ministers, like Mr. Gladstone and Lord Salisbury, who could not possibly have been produced under the system of the Church of Rome.—Guardian.

CHILDREN'S HONOR ROLL.

During the last Guild Year, the following children have been regular at the 9.15 Mass on Sundays: No absences, Alice Fortune, Clara Fortune, Elizabeth Fortune, Elsie Forrester, William Fortune. One absence: Christina Boyle, Phoebe Roach, Margaret Welch, Helen Wennard, Charles Fullerton. Three absences: Masie Bambach, Olive Daniels, Edward Boyle. Four absences: Florence Roach, Bernice Herbert, Louis Ehlers, Charles Perkis, Herbert Daniels. Each of these received a special prize.

The Crucifixes, prizes for the best examination in the Catechism, were awarded to Lilian Pile and John McLauchlan, at the Catechism fete on the feast of the Circumcision.

HYMNS FOR JANUARY.

1st—11 A. M.—59, 60, 482, 70, 56, 62.
8 P. M.—61, 57, 70, 58, 59, 60, 482, 62.
8th—11 A. M.—79, 78, 81, 219.
8 P. M.—79, 75, 76, 81, 219.
15th—11 A.M.—215, 351, 358,604.
8 P. M.—215, 38, 22, 358, 604.
22d—11 A. M.—219, 292, 296, 192.
8 P. M.—219, 38, 477, 296, 192.
29th—11 A. M.—179, 180, 303, 274.
8 P. M.—179, 38, 21, 303.

All Saints School, Germantown, under the care of the All Saints Sisters; a thoroughly good Church school—college preparatory—for girls. Is strongly recommended by the Clergy and others. Terms, $300 to $400 a year.

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St. Clement's Magazine

Vol. XXI PHILADELPHIA, FEBRUARY, 1905 No. 2

KALENDAR FOR FEBRUARY.

1. Wednesday (*St. Ignatius, B. C.*)..... Masses, 6.30, 7 and (Requiem) 7.30 a. m.
2. Thursday (*Purification of B. V. M.*)..... Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
3. Friday (*St. Blasius, B. M. Abstinence*)..... Masses, 7 and 7.30 a. m.
4. Saturday (*St. Gilbert of Sempringham, Ab. C.*) Masses, 7 and 7.30 a. m.
5. **Sunday** (*v Epiphany*)..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of the Holy Cross, 4.30 p. m. Solemn Even-song, 8 p. m.
6. Monday (*St. Dorothea, V. M.*)..... Masses, 7 and (Requiem) 7.30 a. m. Guild of St. Mary, 8 p. m.
7. Tuesday..... Masses, 7, 7.30 and 9.30 a. m.
8. Wednesday..... Masses, 7 and (Requiem) 7.30 a. m.
9. Thursday (*St. Apollonia, V. M.*)..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
10. Friday (*St. Scholastica, V. Abstinence*)..... Masses, 7 and 7.30 a. m.
11. Saturday..... Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
12. **Sunday** (*vi Epiphany*)..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
13. Monday..... Masses, 7 and (Requiem) 7.30 a. m.
14. Tuesday (*St. Valentine, B. C.*)..... Masses, 7, 7.30 and 9.30 a. m.
15. Wednesday..... Masses, 7 and 7.30 a. m. (Requiem).
16. Thursday..... Masses, 7 and (Requiems) 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
17. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m.
18. Saturday (*St. Colman, B. C.*)..... Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
19. **Sunday** (*Septuagesima*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of St. Vincent, 4.30 p. m. Solemn Even-song, 8 p. m.
20. Monday..... Masses, 7 and (Requiem) 7.30 a. m.
21. Tuesday..... Masses, 7, 7.30 and 9.30 a. m.
22. Wednesday..... Masses, 7 and (Requiem) 7.30 a. m.
23. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
24. Friday (*St. Matthias, Apostle. Abstinence*)... Masses, 7, 7.30 and 9.30 a. m.
25. Saturday..... Masses, 7 and 7.30 a. m.
26. **Sunday** (*Sexagesima*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
27. Monday..... Masses, 7 and (Requiem) 7.30 a. m.
28. Tuesday..... Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.

Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

ST. CLEMENT'S MAGAZINE

VOL. XXI PHILADELPHIA, FEBRUARY, 1905 NO. 2

St. Clement's Magazine.
PUBLISHED MONTHLY BY
J. C. GOODWIN, Jr.

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Copies may be had at WARWICK'S BOOK STORE 262 South Eleventh Street.

Entered in Philadelphia Post-office as second-class mail matter.

VESTRY RESOLUTIONS.

The Secretary of the Vestry has kindly furnished the following resolution:

At a special meeting of the Vestry of St. Clement's Church, held on the 8th day of December, A. D. 1904, the following resolutions were unanimously adopted:

Resolved, That in the death of our late Rector, the Reverend George Herbert Moffett, this Parish mourns a faithful and devoted Priest, whose zeal in the work of his high calling was fervent and unceasing. His sympathy and kind offices were always at the service of those who were sick or in sorrow, and that ministry to which his life was consecrated found him at all times a ready and faithful servant. He truly exemplified his faith by his works. And when his summons came, he was at his post, and in the service of that communion he loved so well.

Resolved, That on behalf of themselves and of the parishioners of St. Clement's Church, the Vestry record this testimony to his worth and services. And though he has fallen, and at the noonday of his life, his memory will abide, and his example will be an incentive and stimulus to those who loved him, as well as to his successors in the high office which he filled with so much devotion and with such successful results.

HENRY FLANDERS,
F. D. WETHERILL,
E. C. CLAY,
Committee.

PARISH NOTES.

The Missionary Box was packed and sent during the week of the 15th.

The Rev. W. W. Hance will assist in the work of the parish until the coming of a new rector.

Mr. Sears will play a Widor recital in the Church on Saturday, February 18th, at four P. M.

The anniversary Mass for the repose of the soul of Annie Munroe was said on Friday the 20th.

The money in hand for Sacred Vessels for China amounts to $28.50. This, of course, is not enough.

The Christmas supper and entertainment for the men of the choir was held on Wednesday evening, January 18th.

Candles will be blessed on Candlemas Day (February 2), in accordance with ancient custom. Persons may leave them beforehand, the parcels being plainly marked, and obtain them later.

The Mission House, Cherry and Lambert Streets, is now provided with a Bell telephone. The number is Locust 26-74A. Persons are not expected to call up the Sisters after eight o'clock in the evening.

The Chalice and Paten, made from old family silver for the Bishop of Salina, were sent in time to be used by a newly-ordained priest in a mission station, where there was absolutely nothing pertaining to a Church or Altar.

The sixty-fifth Annual Report of The Bishop White Parish Library Association shows an income of $1882.33. Thirty-three libraries have been distributed during the year; $32 was given by this Parish, which is represented by Mrs. William Halsey Wood.

It may be generally understood, that until further notice the 7.30 Mass on Wednesdays will be a Requiem for the repose of the soul of George Herbert Moffett, priest. On Thursday, February 16th, the Masses at 7.30 and 9.30 will be Requiems with the same intention, this being the three months' mind.

The annual dinner of the Guild of S. Vincent was held at the Clergy House on Wednesday evening, January 25th, and was a very enjoyable occasion. The Corporate Communion of the Guild was on Sunday the 22nd (S. Vincent's Day) at the seven o'clock Mass. The annual meeting for elections will be on February 19th.

The Catechism sent $10.00 to S. Mary's Home, Baltimore. The Rev. Mother writes in acknowledgment, "It comes in a time of great need and is most acceptable." S. Mary's Home is an institution under the care of the All Saints Sisters for little colored boys, and is a most worthy charity.

THE ORGAN.

A necessary part of the improvement of the Sanctuary will be the redisposition of the organ. No architectural designs would include it in its present position, and the plan for following San Clemente, Rome, will involve its removal. It would be possible either to move it into the gallery, or to arrange an organ chamber in the tower; in either case, leaving a small choir organ above the choir and having the console in the choir. This would restore the lines of the Church, and make valuable space available.

Such a removal would amount to rebuilding the organ, and this is much needed, aside from other considerations. The tone and quality need no improvement, but the mechanical action is much worn and therefore is noisy. The tuners say that it is rapidly deteriorating. Also, the pipes themselves are dirty, and need a thorough cleaning. Such an operation would cost a considerable sum; it is ordinarily calculated that it takes half the original cost of an instrument to rebuild it. The work might well be done very soon, perhaps next summer, if there were any funds for it, but there are none. So it must wait. It will be far more economical to put the present instrument into proper condition and a proper place, than to build an entirely new one. For so many years it was the finest organ in Philadelphia, that it will be a pity for it to be superseded, as long as there remains opportunity of restoring it by rebuilding and a few additions.

BAPTISM.

Jan. 1—Ruth Carroll Morris.

896 Communions, December 23d to January 23d.

COMMUNICANTS.

Confirmed—Elizabeth Vanderslice Clemens, Arthur Folsom Paul.

OFFERTORY ACCOUNT.

Jan. 1. Cash,		$44 33
Envelopes (181),		93 85
8. Cash,		36 31
Envelopes (153),		49 55
15. Cash,		31 35
Envelopes (116),		45 35
22. Cash,		26 05
Envelopes (114),		37 75
		$364 54

SANCTUARY FUND.

January Magazine,		$4880 32
$5 00 (2),	$10 00	
2 00 (1),	2 00	
1 00 (3),	3 00	
25 (20),	5 00	
10 (8),	80	
05 (7),	35	
		21 15
1230—1270		$4901 47

SPECIAL FUNDS.

Sanctuary (41),	$21 15
Endowment (11)	421 50
Parish Building (1),	25 00
Flowers (5),	5 60
Poor (1),	20 00
Other,	71 50
Board of Missions (1),	5 00
Diocesan Christmas Fund (1),	1 00
Children (1),	1 00
	$571 75

DONATIONS.

"The Guardian."

Provisions for the Clergy House. Mrs. Willcox Miss R., Mrs. Downey, Mrs. Connor, Mrs. H. Johnson. $5.00, $5.00, $2.50. Sacred vessels for China.

$1.00, Missionary Box.

$13.00 (4) Special.

$15.00, $30.00, Discretion.

$380.00, special for Endowment.

HYMNS FOR FEBRUARY.

5th—11 A. M., 215, 221, 235, 224.
8 P. M., 215, 38, 23, 235, 224.

12th—11 A. M., 270, 261, 322, 82.
8 P. M., 270, 38, 27, 191, 82.

19th—11 A. M., 240, 225, 311 pt. ii, 271.
8 P. M., 240, 38, 477, 629, 271.

26th—11 A. M., 254, 305, 311 pt. ii, 280.
8 P. M., 254, 38, 21, 184, 280.

MISSIONARY BOX REPORT.

Mary F. Lex, Treasurer, in account with the Altar Guild of S. Clement's Church, as per Missionary Box, sent to Fond du Lac.

Dr.

1904.		
Nov. 3.	To amount received from Miss Kates,	$5 00
	Per Rev. G. H. Moffett,	10 00
8.	Per Rev. G. H. Moffett,	3 00
Dec. 8.	C——	25 00
14.	Mrs. Fryer,	2 00
15.	Mrs. Wetherill,	10 00
	Mrs. Boudinot,	5 00
	Per Rev. Clergy,	5 00
20.	Per Rev. Wm. McClenthen,	1 00
21.	Per Miss A. Howell,	1 00
22.	Mrs. Halsey Wood,	5 00
1905.		
Jan. 7.	Mrs. John Bernadou,	3 00
10.	Miss Ruff,	1 00
	Miss Lex,	5 00
	Miss F. P. Lex,	5 00
17.	Per Rev. Wm. McClenthen,	1 00
		$87 00

Donations—Clothing from Miss Neill, one new clerical suit and overcoat from a number of the Guild; value, $35.00

Cr.

1905.		
Jan. 14.	By amount paid W. J. Neill for Cassock,	$18 00
17.	Wanamaker,	59 85
18.	Freight, 56c. and porterage, 25c.,	81
	Cheque for balance to Missionary,	8 34
		$87 00

Examined and found correct.

SARAH VAUX CONNELLY,
SARAH G. BROCK.

FOR THE FEAST OF THE PURIFICATION.

"And with this same cheer of mirth and joy our good Lord looked down on the right side and brought to my mind where our Lady stood in the time of His Passion; and said, *Wilt thou see her?* And in this sweet word, it was as if He said, *I wot well that thou wouldst see My blessed Mother; for, after Myself, she is the highest joy that I might show thee and most pleasance and worship to Me: and most she is desired to be seen of My blessed creatures.* And for the high, marvelous, singular love that He hath to this sweet Maiden, His blessed Mother, our Lady Saint Mary, He showed her highly rejoicing as by the meaning of these sweet words; as if He said, *Wilt thou see how I love her, that thou mightest joy with Me in the love that I have in her and she in Me?*

And also (unto more understanding this sweet word) our Lord speaketh to all mankind that shall be saved, as it were all to one person, as if He said, *Wilt thou see in her how thou art loved? For thy love I made her so high, so noble and so worthy; and this pleaseth Me and so will I that it doeth thee.*

For after Himself, she is the most blissful sight.

But hereof am I not learned to long to see her bodily presence while I am here, but the virtues of her blessed soul: her truth, her wisdom, her charity; whereby I may learn to know myself and reverently dread my God. And when our good Lord had shewed me this, and said this word: *Wilt thou see her?* I answered and said: *Yea, good Lord, I thank Thee; yea, good Lord, if it be Thy will.* Often times I prayed this, and I weened to have seen her in bodily presence, but I saw her not so. And Jesus in that word shewed me ghostly sight of her: right as I had seen her before little and simple, so He shewed her then, high and noble and glorious, and pleasing to Him above all creatures.

And He willeth that it be known; that all those that please them in Him, should please them in her, and in the pleasance that He hath in her and she in Him. And to more understanding He shewed this example: *As if a man love a creature singularly, above all creatures,* he willeth to make all creatures love and have pleasance in that creature that he loveth so greatly."

(Revelations of Divine Love—Mother Julian of Norwich.)

CLERICAL STIPENDS.

In the West it is sometimes necessary to say Mass with a pewter cup. In the East it sometimes happens that a priest receives four times as much money as he should, has a luxurious rectory on a fashionable street, has three months' vacation in summer (with full pay), another house at the seashore and another salary for being there. In the West a priest gets up at two in the morning, drives twenty miles in the face of a piercing wind, to catch the only train which will take him to a mission station. In the East, it frequently happens that on a Saint's Day, either

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN,

Rev. C. C. Quin, in Church on Saturdays, 3-5 and 7-9 P. M.

Rev. F. D. Ward, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

Rev. W. A. McClenthen in Church on Saturdays, 3–5 and 7–9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master.—S. Wesley Sears, A. R. C. O.

Sexton.—Harry Johnson, 2026 Cherry Street.

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All Saints Mission House, Cherry and Lambert Sts.
Bell Telephone—Locust 26-74 A.

there will be no Mass at all, or it will be so late in the morning as to deprive faithful Christians of their Communions, if they are unable to fast. All of which indicates that poverty and spiritual efficiency may sometimes go together.

It is good for priests to be poor; in fact, for them to be very poor, so that they must deny themselves, so that they cannot indulge their whims and the luxurious tastes of undisciplined nature. And since few men will lay such poverty upon themselves, it is the providence of God that in many cases it is laid upon them by exterior circumstances. It may be made a source of strength and sanctity, if it is accepted in union with the poverty of our Lord.

No priest has a right to expect more than a bare living from the Church. The idea of paying him for his services should not enter into the consideration; the only reason he should take anything at all is that he may have the necessities of life and work. His service is rendered primarily to God; when the idea of rendering it to a vestry or a congregation becomes predominant, his spiritual tone is promptly lowered. Spiritual efficiency in the priesthood is bound to be in proportion, among other things, to the acceptance of the principle of poverty.

Another consideration is this: The Church is much too poor in this day to give any priest more than he actually needs for himself. It is too poor to support them in luxury; it is too poor to support wives and families. If a celibate clergy were not right by principle, it would be right on the basis of practical economy. The spectacle of priests publicly bewailing their inability to keep up their families would be pathetic, if there were any real call for it. But it is a situation which should never have arisen. The solution of it lay in the avoidance of the cause.

It is to the credit of any parish that it offers only a living, and not a salary; it means that the priests of God are assisted by their people to keep up their spiritual tone, and that they are regarded first as the ambassadors of Jesus Christ and not as the salaried head of an ecclesiastical corporation.

EVENING MASS.

The impropriety of celebrating Mass in the evening is something which most people instinctively feel, although they may not have any clearly defined arguments against the practice. Even those whose sentimentality gets the better of their judgment in the case of celebrating on Maunday-Thursday evening, would not often do the same thing on other occasions. Yet we sometimes are shocked to hear of afternoon and evening Masses, and then are still more shocked by the flimsy excuses given for them. Laymen should have their consciences so well instructed that they will not accept such a perversion of Church discipline, and will properly condemn the practice. The "Church Times" has a leader on the subject, and presents points which are of value.

"It is impossible to produce any express prohibition of Evening Communion, binding in England," and the same is true of the American Church. There are to-day and there always have been instances of Mass being said late in the day, but even in these cases the discipline of the Church is preserved, except in the English and American Churches. As a matter of tradition and antiquity, Evening Communion may be accounted for, but "it is a practical question that we have to face and it must be faced in a practical manner.

There are two practical objections of overpowering weight."

"The first has to do with the rule of the Church, that those who communicate, priest or people, shall be fasting." The origin of this rule is lost in antiquity. The early Christians were so in the habit of fasting that it probably never occurred to them to do otherwise themselves, or to suppose that anyone else would require a rule laid down to hold them to such a primal matter of bodily discipline. By the time of S. Augustine such a rule was laid down and has been steadily and uniformly in force ever since. People who disregard it are living contrary to the instinct and rule of the Church. "Fasting means, in this connection, one thing and one only. It means that the communicant shall have taken no food or drink since the beginning of the day. Our convention determines that the day begins at midnight. Therefore the fast also is reckoned from midnight." To fast from midnight until the next evening is not impossible; people sometimes do it; as for instance, on Ash Wednesday and Good Friday. But it is confessedly difficult, and does become almost impossible when people are engaged in their usual activities. Consequently, "for all ordinary purposes, the hour at which the Lord's Supper is celebrated must be one to which priest and people may reasonably be expected to prolong their fast. This consideration is fatal to the general introduction of Evening Masses."

The second objection is one which can be even more abundantly verified from our own experience. "For several hundred years the practice was unknown in England, whatever may have been the case elsewhere. . . The innovation of Evening Communion has coincided with a general decay of discipline, and the coincidence has not been one only of time, but also of cause and sentiment." . . . "The practice of Evening Communion stands condemned on the ground of its association with a general laxity. It is the fruit of self-will; it ministers to that religious slovenliness which gives the morning of Sunday to sloth, and devotes the fag-end of the day to a condescending observance of religion." With us in America, there does not seem to be the same disposition on the part of some to make it a common practice, but it is sometimes urged on the basis of expediency. Observation shows that the necessity of such expediency could be obviated by greater self-denial on the part of priest and people. And beyond all doubt, a true spiritual tone is secured by discipline and adherence to principle, not by expediency.

LIFE AND LETTERS OF HENRY PARRY LIDDON.

The new biography of Canon Liddon, by the Rev. J. O. Johnston, is a book of much vigor and strength. The character of the man depicted is such a charming one, that the reader is filled with admiration for him and the Church which bore him. One's confidence in the Anglican Church is assured, and his respect deepened by the narrative of Liddon's life and work. Difficulties were greater in his day than they are in ours; during his early years English-speaking people had far less certainty concerning the Catholicity of this branch of the Church than they have now. The claims of Rome were very specious and very insistent. On the other side, the attacks of German rationalism were fierce, and many fell from the Faith under their influence. In the midst of it all, Liddon, the spiritual child of Pusey and Keble, preserved the calm and strength which witness a life hidden in Christ. His character was one in which the spiritual life had permeated his whole being; there was nothing in deportment, thought or exterior personality, but what was a proper exponent of his spiritual development.

Chief among Liddon's qualities was his intellectual clarity. The human mind has power, when illuminated by the Holy Ghost, to see and hold divine truth, even in the midst of confusion and subtle attack. His was such a mind. It is well illustrated by his experience in Rome just after his graduation from Oxford and before his Ordination. He had the acquaintance of a pervert from the Anglican Church, who used every means to lure him into becoming a Roman. His emotions were worked upon, and his imagination cleverly appealed to; but he saw that this was the case and that these things did not affect the knowledge of his mind that the Anglican Church was truly the Catholic Church. So his allegiance was preserved and the tenor of his life kept in the right way. His zeal for souls was very great. He examined himself in all that he did as to whether he was really working for the good of souls. He seems to have lost no opportunity for reaching after any one with whom he came in contact. Like this zeal was his adherence to principle. Three successive years he declined Dean Stanley's invitation to preach in Westminster Abbey (no small honor), because he felt doing so would be a giving up of principle. Stanley and his friends represented things Liddon believed to be wrong; therefore, he could not conscientiously associate himself with them. In the same way, he would not give up his principle of not being a candidate for ecclesiastical preferment.

Out of such qualities as these, coupled with his learning and constant sense of the presence of God, came his marvelous power as a preacher: lucid, strong, convincing, practical. One need only to imagine S. Paul's Cathedral filled with the crowds who went to hear him, to know that God's truth spoken by a man of God finds its response in man's heart.

There was, after all, nothing especially unusual in Liddon's life; other men have possessed his gifts, sometimes in greater degree; others have been truly spiritual men, who lived in God. But in his case, God gave him a prominent position, such as He has not given to others of perhaps equal powers; and the secret of his greatness was that he simply and faithfully used his gifts for God's purposes, in an abiding spirit of self-abasement.

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St. Clement's Magazine

Vol. XXI PHILADELPHIA, MARCH, 1905 No. 3

KALENDAR FOR MARCH.

1. Wednesday (*St. David, Archp. C.*)..... Masses, 6.30, 7 and (Requiem) 7.30 a. m.
2. Thursday (*St. Chad, B. C.*)..... Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
3. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m.
4. Saturday..... Masses, 7 and 7.30 a. m.
5. **Sunday** (*Quinquagesima*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 4.30 p. m. Solemn Even-song, 8 p. m.
6. Monday..... Masses, 7 and (Requiem) 7.30 a. m. Guild of St. Mary, 8 p. m.
7. Tuesday (*SS. Perpetua and Felicitas, M. M.*)..... Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
8. **Ash-Wednesday**..... Masses, 6, 7, 8 and 9 a. m. Parish Retreat, Addresses, 10 a. m., 12 m., 3 and 5.15 p. m. Penitential Office, 8. p. m.
9. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
10. Friday (*Abstinence*)..... Masses, 6.30, 7 and 7.30 a. m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
11. Saturday (*St. Constantine, K. M.*)..... Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
12. **Sunday** (*i in Lent*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
13. Monday..... Masses, 7 and (Requiem) 7.30 a. m.
14. Tuesday..... Masses, 7, 7.30 and 9.30 a. m.
15. Wednesday (*Ember Day. Abstinence*)..... Masses, 6.30, 7 and (Requiem) 7.30 a. m.
16. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
17. Friday (*St. Patrick, B. C. Ember Day. Abstinence*)..... Masses, 6.30, 7 and 7.30 a. m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
18. Saturday (*St. Edward, K. M. Ember Day. Abstinence*)..... Masses, 6.30, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
19. **Sunday** (*ii in Lent*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of St. Vincent, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
20. Monday (*St. Cuthbert, B. C.*)..... Masses, 7 and (Requiem) 7.30 a. m.
21. Tuesday (*St. Benedict, Ab. C.*)..... Masses, 7 and 7.30 a. m.
22. Wednesday (*Abstinence*)..... Masses, 6.30, 7 and (Requiem) 7.30 a. m.
23. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
24. Friday (*Abstinence*)..... Masses, 6.30, 7 and 7.30 a. m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
25. Saturday (*Annunciation of B. V. M.*)..... Masses, 7, 7.30 and 9.30 a. m.
26. **Sunday** (*iii in Lent*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
27. Monday..... Masses, 7 and (Requiem) 7.30 a. m.
28. Tuesday..... Masses, 7, 7.30 and 9.30 a. m.
29. Wednesday (*Abstinence*..... Masses, 6.30, 7 and 7.30 a. m.
30. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
31. Friday (*Abstinence*)..... Masses, 6.30, 7 and 7.30 a. m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.

Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

ST. CLEMENT'S MAGAZINE

VOL. XXI PHILADELPHIA, MARCH, 1905 NO. 3

St. Clement's Magazine.
PUBLISHED MONTHLY BY
J. C. GOODWIN, Jr.

Single Copy, 5 Cents. Yearly, 50 Cents

Please address all mail to Twentieth and Appletree Streets.

Copies may be had at WARWICK'S BOOK STORE 262 South Eleventh Street.

Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

The list of Lenten services will be ready on Quinquagesima Sunday.

The Sister Frances Virginia is to be in charge of the mission work and Little Catechism from now on.

Special hours for Confessions on Shrove Tuesday will be announced and posted on the bulletin boards.

Ashes will be blessed on Ash Wednesday at 6 A. M., and will be imposed upon those who are minded to observe the ancient discipline.

The fiscal year ends March 24th. Arrears in pew rents and envelope pledges should be paid up at once, so that the Accounting Warden's books may be properly closed.

If there seemed to be any call for them, envelopes marked "Parish Building Fund" would be provided. At present they are not needed.

The Bishop has appointed the evening of Friday, May 19th, as the time for administering the Sacrament of Confirmation in this Church.

The sexton reports a small pocketbook, containing something over a dollar. It was found last Lent and has been awaiting a claimant ever since.

It is not customary to use flowers for the Altar at Requiems. It sometimes happens through inadvertence that they are left on the gradine from a previous Mass.

The Outer Sisters' Retreat will be, during the week of the first Sunday in Lent. The Retreat for the Guild of the Holy Cross will be on the second Sunday in Lent.

The severe storms found a few weak places in the roofs and gutters, but, fortunately, they were not many. Outlets were frozen and the water that came later found its way inside.

Mr. Sears' Widor recital on the 18th was well attended. It was of special interest, as adequately representing the compositions of a great musician too little known in this country.

The Bishop of Salina writes especially to thank the donor of the Chalice and Paten sent him for his jurisdiction. As the donor is still unknown to the present clergy, public acknowledgment is made.

The finances of the parish are in excellent condition, and everything is encouraging. The offerings have kept up steadily. The funds for special purposes grow in a normal and satisfactory way. The people of the parish understand their duties and try to fulfil them.

The Society for the Promotion of Church Work among the Blind reports a list of the books already made, with a balance on hand of $190.04. The Office of the Holy Communion, also Morning and Evening Prayer, may now be had in three different types. The report includes a sympathetic obituary of the Rev. G. H. Moffett, who, in a quiet way, did much to further the work.

PAROCHIAL RETREAT.

The parochial Retreat will be held as usual on Ash Wednesday, March 8th. Addresses will be given at 10, 12, 3 and 5.15. Breakfast at 8 A. M., and luncheon at 1 P. M. will be provided for those who give in their names by Tuesday morning.

This opportunity for a day's Retreat is a real spiritual privilege, and as many as possible should avail themselves of it. The greatest benefit is gained by beginning with the Mass, and staying all day. Strict silence should be kept throughout the day. The addresses are intended to furnish material for silent reflection and meditation. A good way is to note down the main points, or to keep them carefully in mind, and then make a meditation on them during the next period of silence. It is also a good plan to be provided with spiritual reading. All this gives God a special opportunity to speak to the soul: the day should not pass without trying to hear that Voice, and making some definite, practical resolution.

ENVELOPE SYSTEM.

This system is part of the authorized manner of supporting the parish. Its essence is that a person promises God to give so much a week. For aiding in the fulfillment of this promise, the parish provides a package of fifty-two envelopes, each bearing the same number, and dated for the Sundays of the fiscal year. Pledges are identified by the number. One of these envelopes is supposed to be placed in the alms basin at Mass every Sunday. One of the many advantages of the system is that if anyone has unhappily been absent from Church, the unused envelope stares him in the face as a reminder that he must give just the same, present or absent. It might help some people to overcome a certain inertia on Sunday mornings, if they made a rule with themselves to double their usual amount for "absent" Sundays.

The envelopes for the coming year will be ready Sunday, March 19th. It is hoped that many more will feel disposed to use them. Applications should be made to the clergy.

MEN'S RETREAT.

The attention of the men in the parish is called to their opportunity for sharing in the day's Retreat, which will be held, as usual, on Midlent Sunday. The date this year is April 2nd, and the notice is given now, lest the notice in the April Magazine should be too late for some to make arrangements. This is an opportunity which should be greatly valued. All the men are welcome: it is only asked that they hand in their names to the clergy a few days beforehand, so that adequate provision for them may be made. Any who wish further information as to the Retreat, its method, meaning and so on, should not hesitate to consult the clergy.

MISSIONARY BOX.

The priest in Fond du Lac to whom was sent the missionary box writes thankfully and appreciatively: "The box arrived safely and it was a splendid one, everything bespoke the kindness and earnest sympathy which you all have in the pioneer work of God's Holy Church. Kindly extend thanks to all. It is truly helpful, amid the storms of life, to feel a silent power reaching out to cheer and to encourage."

The labor of establishing and maintaining the full faith and discipline of the Church is arduous, and those who are so striving need the alms and prayers of those whose privileges are assured.

THE LENTEN RULE.

Each person should begin Lent with a definite rule, covering special devotions, prayers, almsgiving, fasting and other mortifications. The rule as to fasting is to eat no flesh meat on Wednesdays, Fridays, Ember Saturday and Easter Even, and only once on other days. Sundays are not counted in the forty days. The principle of fasting is to refuse the body full satisfaction in food, whether it be fish or flesh.

As to Almsgiving, one should give at least double the ordinary amount, since so few give all they really can afford; and there should be a steady refusal to spend upon personal pleasure, so that one may be able to make a generous thank-offering for our Lord's Resurrection.

Further suggestions, among which some may find opportunity for devotion and self-denial, are:

To hear Mass each day, if possible.

To receive Holy Communion more frequently.

To deepen contrition by more frequent Confessions.

To adopt some mortification which will act upon the besetting sin.

To give more time to meditation and spiritual reading.

To attend no theatres, operas, balls or parties.

To cultivate a habit of silence.

HYMNS FOR MARCH.

5th—11 A. M., 200, 255. 311 pt. ii, 192.
8 P. M., 200, 38, 22, 637, 192.

12th—11 A. M., 84, 263, 311 pt. ii, 92.
8 P. M., 148, 49, 70.

19th—11 A. M., 91, 637, 311 pt. ii, 287.
8 P. M., 146, 50, 69.

26th—11 A. M., 254, 186, 311 pt. ii, 198.
8 P. M., 8, 42, 2.

The Litany will be sung in Procession Sunday nights in Lent, and S. Mary's Hymnal used. The Fifty-first Psalm will be sung after the Benediction.

OFFERTORY ACCOUNT.

Jan. 29—Cash	$30.26
Envelopes (120),	44.60
Feb. 5th—Cash	34.10
Envelopes (151)),	69.75
12th—Cash	21.57
Envelopes (121),	40.90
19th—Cash	28.12
Envelopes (165),	63.05
	$332.35

SANCTUARY FUND.

February Magazine,			$4901.47
$1.50	(1)	$1.50	
1.00	(2)	2.00	
50	(3)	1.50	
25	(19)	4.75	
10	(13)	1.30	
05	(11)	.55	
03	(1)	.03	
02	(3)	.06	
01	(1)	.01	11.70
			$4913.17

1271—1324.

SPECIAL FUNDS.

Sanctuary (54),	$11.70
Endowment (13),	50.55
Parish Building (2),	20.75
Flowers (10),	7.45
Other,	53.00
	$143.45

DONATIONS.

Flowers. In mem.

The Guardian.

Provisions for Clergy House—Mrs. Willcox, Mrs. H. Johnson, Mr. James Boulter, Mr. Colston, Mr. H. Johnson, Miss R., Mrs. Field, Mrs. Downey, Mrs. Reed.

Clothing—Mrs. Jordan, Mrs. Woodruff.

Purple ribbon for candlesticks.

Tickets for "Samaritan Shelter."

$5.00 special for magazine.

$10.00 special for Holy Cross House.

$5.00, $25.00 in mem.

$5.00, $2.00, $1.00 special.

$1.00 Thank offering, special for Sanctuary.

$20.00 special for Parish Building Fund.

BAPTISM.

Feb. 2, Ellwood Butler Doran.

COMMUNICANTS.

Transferred (Mrs.) Susan C. Ferguson.

495 Communions, Jan. 23d to Feb. 26th.

BURIALS.

Feb. 8th, Ethel Connell McDowell.
9th, William Henry Benjamin.
13th, Edward Henry Heintze.
17th, Howard Stanley McCormick.

LENT.

"To increase in the knowledge and love of God." This is one way to express the purpose of life, and a very illuminating way at that. The purpose is a standing one—not temporary, not occasional. But because our minds are frivolous and our wills wayward, it is frequently necessary to reshape that purpose and drive it home. The Church provides a time for doing this in her season of Lent. She provides a time for finding out what we are doing, energetically correcting it, if it is wrong, energetically furthering it, if it is right. So it is not merely a time for building up one's character, but for learning to know God better and to love Him more. Its observances are instruments for that end. They are specified duties and obligations, tested by centuries of experience, having about them nothing vague, nothing experimental.

How do these things, classed together as prayer, fasting, alms giving, help us to know and love God? They help in this way, that they are a reasonable, practical way of taking the Cross into our lives. They are the things our Lord Himself did. They made up part of His Cross; and they will bring us to the sublime knowledge of that Cross. If we are to be His disciples, that is, if we are to learn of Him, we must take the Cross and follow Him. As we gradually learn the Cross, we learn Him, and we love Him: and that love and knowledge open to us the infinite treasures of Heaven. For consider:

We know God only through Jesus Christ, His Son. We are able to know Him because we are members of that Son's Body, recipients of His Holy Spirit. "In Him dwelleth all the fulness of the Godhead bodily." (Col. ii : 9.) If we know Him we will know the fulness of the Godhead. If we possess Him we possess that fulness. We love God only through Jesus Christ. The complete expression of God's eternal merciful love, He was sent into this world that through Him we might be sure that God still loved us, and so return that love. "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins." "We love Him because He first loved us" (S. John iv : 10, 19).

Is it not clear that we are to increase in the knowledge and love of God, only by "the royal way of the Holy Cross"? Then let us seize eagerly upon the mortification and prayer of Lent as tried means for getting that Cross into our lives. Once having it, let us give up everything else first.

"The penitent must come to Him in His humiliation—follow Him step by step in His endurance—His Cross and Passion. Then shall he follow Him in the glory of His Ascension. They who will not seek Christ in His lowliness cannot find Him in His glory. We must know Him as taking away our own sins, ere we can rejoice to know Him as giving to us the glory of the Divine Sonship."

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THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN.

Rev. C. C. Quin, in Church on Saturdays, 3-5 and 7-9 P. M.

Rev. F. D. Ward, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

Rev. W. A. McClenthen in Church on Saturdays, 3-5 and 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

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MORTIFICATION.

Mortification is the technical name for the process whereby we get ourselves ready for God. Our souls and bodies, with their irregularities and sins, with all the unhappy results of the past, are not as fit as they should be; they need thorough cleansing and training. So mortification is the continual sweeping and garnishing of our life for the Divine King, Who is to dwell in us. Looked at in this light, it becomes something more than enduring unpleasant things or inflicting them upon ourselves; it becomes a pleasant task, with a definite end in view. Just as nothing is too much trouble in making ready for the coming of a friend we dearly love, so nothing will be too much trouble to make ourselves ready for union with God.

This may involve some suffering of body and spirit: it probably will. But that will not matter. What difference should it make to us whether we have food or sleep, whether we are cold or hot, whether we are in pain or out of it, provided we have God? To be sure, these things do disturb us now, but it is against just such things, amongst others, that we are to strive in mortifying ourselves. If we had over our physical nature such a control as that, temptations, both of body and mind, would be resisted with surprising ease.

God creates such difficult conditions for us to discipline us. He knows it will be good for us to meet them; so He prepares them for us. We must co-operate in this by accepting them as from Him, by offering them to Him, and then by ignoring them. If we focus our attention on the things themselves, we shall find them painful; but if we fix our thoughts on God, then all things will be light and easy for His sake.

God knows the diseases of our souls which need healing. He, accordingly, provides some mortification for us. But in addition to that, He expects us to show a zeal for revenge upon ourselves on account of our sins, and so we are to inflict some mortification upon ourselves: deprivation of food, of pleasures, rising earlier, talking less, praying more, working harder, giving more. Whatever it may be, the principle we are to follow is that the mortification shall be of a kind which will reach our particular besetting sins. If we thus aid in the work of preparing ourselves for God, it will give our prayers and spiritual life new vitality. Ability to pray is directly proportionate to our degree of mortification.

IN MEMORIAM.

George Herbert Moffett.

Among the many proofs which God has given us of the presence of the divine life in the Anglican Communion, none is more cogent than the many holy priests in whose lives Christ was made manifest. Among these is George Herbert Moffett, the late rector of St. Clement's Church in this city. And we, the members of the Catholic Club of Philadelphia, desire to place on record our grateful appreciation of the example of priestly self-sacrifice which he has given us.

His ideal of the priesthood was high; it was no less than that perfection of holiness which the Great High Priest has set before all his priests when He said, "Follow Me," and than which there can be nothing higher. To that ideal he tried to attain by the complete surrender of all that he was and of all that he had. And in the exercise of the priesthood and of the pastoral office he found all the helps possible to perfection. His life was one of stern although unseen poverty. Having food and raiment he was therewith content, and every penny beyond went to the Church's work. His heart was filled with the thought of his Divine Master and of the souls which God had committed to his care, so that it had no room for anything else. If at times he seemed reserved, it was a reserve begotten of zeal for Jesus and for souls. Those who knew him as their friend or pastor experienced the tenderness of his heart, and saw how completely the Divine love dominated him and how its fires were slowly consuming him. And he had the obedience of his Master. None were more loyal than he to that part of the Church Catholic in which God had placed him; none more obedient to its representatives. The circumstances of his life were not without much pain and humiliation, but he accepted them all submissively as the expression of the will of God. And that obedience identified him more and more with the Divine will, and helped him to look forward with desire and confidence to the unveiled presence of God. It was while on his way to the altar that he at length met his Master face to face, and with Him he passed from death unto life.

A life so consecrated in following the steps of his Divine Master was the secret power which gave to Father Moffett's work for souls that reality and spiritual force which characterized his parochial administration in St. Clement's Church in this city, and made it a notable memorial of piety and zeal.

May God speedily number him with His saints in Glory everlasting, and may He grant unto us that we too may walk worthy of our priestly vocation.

Minute passed at the January meeting of the Catholic Club.

Philadelphia, January, 1905.

ON RECEIVING THE BLESSED SACRAMENT.

Many times it is helpful to be reminded of things once learned, but partially forgotten. The following suggestions as to the manner of receiving the Blessed Sacrament are made with this end in view, and also with a hope of helping some whose instruction was perhaps incomplete.

One should never sit in the presence of the Blessed Sacrament, except for reasons of physical infirmity. Adoration of our Lord is expressed bodily either by standing or by kneeling. In the East, the faithful are accustomed to stand, but in the West, the ordinary convention is to kneel. Kneeling here, and at all times, means placing both knees upon the floor,—not sitting upon a seat and bending forward.

When it is time to go to the Altar rail, one should start promptly, genuflecting on leaving the seat, and again just before kneeling at the rail. Genuflecting means bending the right knee so that it lightly touches the floor and then immediately rising. Genuflections are made when moving about an Altar when the Blessed Sacrament is upon it; on other occasions, a bow suffices.

As the priest always begins communicating the people at the epistle end of the rail, go as far as possible to the right if there are any vacant places. It is wise to condense one's self into the smallest possible space if the rail be crowded, and kneel upright. There is no special devotion in crouching, and it increases the difficulties of the priest. It is a pious custom to sign one's self with the cross before and after being communicated in each kind.

For receiving our Lord's Body, hold the ungloved right hand open, the palm upward and flat, resting it upon the palm of the left hand. Hold the hands well up toward the face, not resting them upon the rail. Convey the Host immediately to the mouth, with the utmost care, reverence and recollection.

For receiving our Lord's Blood, hold the back straight, and the head up; assist the priest in guiding the Chalice to the lips by taking hold of the front base of the Chalice with the right hand. This should be done quietly and without any haste or force. The hand should never be put upon the bowl of the Chalice. The smallest portion of the Chalice suffices, but the ministering priest is often worried as to whether a person has been fully communicated. This arises from several causes: One, because people crouch down at the rail; another, because they do not guide the Chalice; a third (and the most frequent and distressing), because women wear large hats and do not hold up their heads. People may always be sure, if they are not properly communicated from the Chalice, that the priest is quite as much concerned about it as they are. He will appreciate whatever they can do to help him. Men wearing moustaches should use every pains to brush them back, and neither they nor the lips should ever be wiped with the fingers or handkerchief.

Remain kneeling until the next person has been communicated: then rise, genuflect, proceed to the pew by the way causing least confusion to those coming forward, and genuflect again before kneeling in one's place.

These matters here spoken of have been found by experience to afford the simplest and most reverent way of receiving the Blessed Sacrament. They are an adequate expression of the outward reverence which should accompany this highest act of Christian privilege: and they form no hindrance to interior recollection and devotion.

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St. Clement's Magazine

Vol. XXI PHILADELPHIA, APRIL, 1905 No. 4

KALENDAR FOR APRIL.

1. Saturday (*St. Gilbert, B. C.*)	Masses, 7 and 7.30 a. m.
2. **Sunday** (*in the Lent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
3. Monday (*St. Richard, B. C.*)	Masses, 7 and (Requiem) 7.30 a. m. Guild of St. Mary, 8 p. m.
4. Tuesday (*St. Ambrose, B. C.*)	Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
5. Wednesday (*Abstinence*)	Masses, 6.30, 7 and (Requiem) 7.30 a. m.
6. Thursday	Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
7. Friday (*Abstinence*)	Masses, 6.30, 7 and 7.30 a. m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
8. Saturday	Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
9. **Sunday** (*Passion Sunday*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
10. Monday	Masses, 7 and (Requiem) 7.30 a. m.
11. Tuesday (*St. Leo, B. C.*)	Masses, 7, 7.30 and 9.30 a. m.
12. Wednesday	Masses, 6.30, 7 and (Requiem) 7.30 a. m.
13. Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
14. Friday (*Abstinence*)	Masses, 6.30, 7 and 7.30 a. m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
15. Saturday	Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
16. **Sunday** (*Palm Sunday*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
17. Monday (*before Easter*)	Masses, 7, 7.30 and 9.30 a. m. Meditation, 10 a. m. Stations of the Cross, 8 p. m.
18. Tuesday (*before Easter*)	Masses, 7, 7.30 and 9.30 a. m. Meditation, 10 a. m. Stations of the Cross, 8 p. m.
19. Wednesday (*before Easter. Abstinence*)	Masses, 6.30, 7, 7.30 and 9.30 a. m. Meditation, 10 a. m. Stations of the Cross, 8 p. m.
20. **Maundy Thursday**	Masses, 6, 7 and 8 a. m. Solemn Mass, 9 a. m. Meditation, 10 a. m. Stations of the Cross, 8 p. m.
21. **Good Friday**	Matins, 7 a. m. Meditation, 8 a. m. Children's Service, 9 a. m. Altar Service and Reproaches, 11 a. m. The Passion, 12 m. to 3 p. m. Stations of the Cross, 8 p. m.
22. Saturday (*Easter Even*)	Mass, 7 a. m. (St. John's Chapel). First Vespers of Easter, 8 p. m.
23. **Easter Day**	Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Children's Service, 3 p. m. Solemn Even-song, 8 p. m.
24. Monday (*in Easter week*)	Masses, 7, 7.30 and 9.30 a. m.
25. Tuesday (*in Easter week. St. Mark, Evangelist*)	Masses, 7, 7.30 and 9.30 a. m.
26. Wednesday	Masses, 7 and 7.30 a. m.
27. Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
28. Friday (*Abstinence*)	Masses, 7 and 7.30 a. m.
29. Saturday	Masses, 7 and 7.30 a. m.
30. **Low Sunday**	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.

Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

ST. CLEMENT'S MAGAZINE

VOL. XXI PHILADELPHIA, APRIL, 1905 NO. 4

St. Clement's Magazine.
PUBLISHED MONTHLY BY
J. C. GOODWIN, Jr.

Single Copy, 5 Cents. Yearly, 50 Cents

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Copies may be had at WARWICK'S BOOK STORE 262 South Eleventh Street.

Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

Please do not forget to fill out and send in your Easter card.

There will be no sermon at Solemn Evensong on Easter Day.

Palms will be blessed as usual on Palm Sunday at 6.30 A. M.

The office of the Guild of the Holy Cross will be omitted this month.

Spohr's oratorio, "Calvary," will be sung in the church on the evening of Tuesday, April 11th, at 8 o'clock.

More of the insurance on the church property has been turned into perpetual policies.

The music for Easter Day will be Gounod's St. Cecilia, with orchestral accompaniment.

The Story of the Cross will be sung at the Litany service on Passion Sunday and Palm Sunday.

The gallery will not be open on Palm Sunday or Easter Day. Persons are requested not to try to evade this rule.

Pew rents are due in advance April 1st. Checks should be made payable to St. Clement's Church, and may be sent by mail.

Donations are asked for the Easter flowers. They may be put in the envelopes or in the corridor box, marked for the purpose.

The Rev. C. C. Quin has assisted at the Church of the Annunciation each week by singing the Litany on Wednesday evenings.

The annual election of vestrymen will take place on Easter Monday, April 24th; the polls will be open from 12 M. to 2 P. M.

Envelopes for the Parish Building Fund having been asked for, they will now be found in the corridor with the other special fund envelopes.

The Retreat for the Guild of the Holy Cross was held Sunday, March 26th, instead of March 19th. It was given by the Rev. W. H. McClellan, C. S. S. S.

Congregations at the Stations of the Cross on Friday nights have been good. F. Powell says of the Stations that in the experience of the Society of St. John the Evangelist, it is an especially "converting service."

The annual Retreat for Outer Sisters was given at the Mission House, Mar. 13th-17th, by the Rev. F. C. Powell, S. S. J. E. Fr. Powell also very kindly gave most helpful instruction at Evensong during the same week.

The parochial Retreat on Ash Wednesday was well attended. Some came from out of town, that they might spend the day with God, in union with this parish. Two other parishes in the city have introduced a day's Retreat in Lent. This is a true sign of spiritual growth.

Candidates for Confirmation should give in their names to the Clergy or Sisters. The attention of godfathers and godmothers is called to their obligation toward their godchildren. Children should be brought to the Bishop at an early age. Fallacious ideas about children not being old enough have often chilled childhood's piety and wrought evil effects in after years.

At the January meeting of the Guild of St. Vincent, the following resolution was passed:

Resolved, That we, the members of the Guild of St. Vincent, desire to record our sincere sorrow at the death of our rector, the Rev. George Herbert Moffett, who was suddenly called to rest November twelfth, nineteen hundred and four. The influence of his life and advice while at St. Clement's Church has always been with the Guild of St. Vincent, and helped them in their Christian duty.

He will always be in our memory as a self-sacrificing, true priest. May he rest in peace.

CHAS. H. GOODWIN,
ALFRED G. HOLLOWAY,
FRANK B. HOMAN,
Committee.

EASTER CARDS.

It is especially important this year that every member of the parish should fill out and hand in an Easter card. These cards serve three purposes. First, they indicate about how many communicants may be expected at each Mass. Second, they are a means of identifying people, of securing correct addresses and of noting changes in address. Third, they show what communicants are in good standing.

The communicant list is revised after Easter, and those who are not known to have made their Communions within the year past cannot be considered in good standing. So their names cannot be included in the report to the Registrar of the Diocese; but according to Canon, must be removed from the list.

As the present clergy are not acquainted with the circumstances and history of each individual, as was the late rector, the Easter cards will play a very important part in keeping the list correct. They are particularly essential in the cases of parishioners unable to come to the parish church for their Communions.

EASTER CONFESSIONS.

The hours of the Clergy for hearing Confessions during Holy Week will be as follows:

Rev. C. C. Quin—Tuesday, Wednesday, Thursday, 11 to 12, 4 to 5, 7 to 8; Good Friday, 3 to 5, 7 to 9; Easter Even, 9.30 to 12, 2 to 5, 7 to 10.

Rev. F. D. Ward—Tuesday, Wednesday, Thursday, 11 to 12, 4 to 5, 7 to 8; Good Friday, 4 to 5, 7 to 9; Easter Even, 9.30 to 12, 2 to 5, 7 to 10.

Rev. W. A. McClenthen—Tuesday, Wednesday, Thursday, 11 to 12, 4 to 5, 7 to 8; Good Friday, 3 to 5, 7 to 9; Easter Even, 9.30 to 12, 2 to 5, 7 to 10.

It is hoped that many will take advantage of the earlier days and not put off their Confessions until the last moment.

EASTER DAY.

Members of the congregation will be admitted for the Solemn Mass through the doors of the Parish Building until 10.30. At that hour the main corridor doors will be opened.

Communicants of the parish are reminded of the privilege and benefit of their Easter Communions and are warned to prepare themselves, that they may with proper dispositions receive the Sacred Body and Blood of Christ to their soul's health and salvation.

Real preparation includes thorough self-examination and confession of sins before God's priest. This is the one way of proving sorrow for sin, of testifying the purpose of amendment. A perfect act of contrition may be made without making a confession, but it is not likely.

HYMNS FOR APRIL.

2nd—11 A. M.—197, 277, 311 pt. ii, 192; 8 P. M.—28, 26, 135.
9th—11 A. M.—96, 97, 311 pt. ii, 200; 8 P. M.—93, 65, 48, 104.
16th—11 A. M.—90, 96, 98, 99, 111, 97, 311 pt. ii, 192; 8 P. M.—93, 49, 41, 104.
20th—Maunday Thursday, 9 A. M.—309, 109, 322, Ps. xxii.
21st—Good Friday, 11 A. M.—111.
23d—11 A. M.—130, Hail Festal Day, 131, 134, 128, 135.
8 P. M.—137, 128, 131, 134, 130, Hail Festal Day, 135.
Proper Psalms—113, 114, 118; Te Deum.
30th—11 A. M.—130, Hail Festal Day, 131, 134, 128, 135.
8 P. M.—137, 128, 131, 134, 130, Hail Festal Day, 135.
Proper Psalms—113, 114, 118.

ALMSGIVING.

The secret of having money to give to God through the Church lies in not spending it in self-indulgence. If men, women and children gave a tenth part of what they spend for their own pleasure, Church treasuries would be full. The fact remains that they do not do so, and Lent is a time of year for reminding them of their obligation.

Of course, the true basis of giving is one-tenth of the whole income at all times, and more on special occasions. But as one observes the way in which people spend their money, such an ideal standard seems almost like a dream. Here and there are found faithful souls who arrange their expenditures on that true basis, but they are most rare. So there would be a start toward a better condition and the ultimate realization of the standard, if people would give one-tenth of what their pleasures cost.

Any child can do that much. Any boy, no matter how small his weekly wage, can give to the church a tenth part of what he spends merely on himself. Ask an average boy, earning say five dollars a week, if he spends a dollar a week on himself, and he will say "at least that." Then does he give ten

cents every week to the church? Not often; unless, indeed, he has been instructed about it. Consequently, as in many other matters, what is needed is instruction. Children should be taught to give not merely the extra coin the father hands out to put on the plate, but something out of their own little store, something they will miss because they might have spent it upon themselves. Then when later years come they will realize that their own pleasures must not absorb every dollar.

As children need to be instructed, so do also older people. Much of the prevailing laxity arises from thoughtlessness and carelessness. The attention of men, and young men in particular, should be called to the matter. When one knows how much they spend on self-indulgence and idle gratification, and how they give practically nothing to God, the future, both for them and for the Church, is dubious. It is a disgrace to them to leave all the religious generosity to the women. It is to the young churchmen of to-day that the Church must look for its support thirty and forty years hence. There will not be time enough for them to learn their duty unles they begin now.

oneself strikes down to the very roots of the moral character. It develops a

This principle of not spending upon strength and a fibre which are needed in the fight against the world and the flesh. It developes an unselfishness which vitalizes every family and social relation. Most of all, it makes distracted minds think about God; it makes worldly hearts feel the prior claims of God. It breaks the sordid bonds which hamper weak souls. It is the way in which worldly possessions may be signed with the Cross. People should stop and consider wether they cannot give God a share in their pleasure money, and then rise from that to the true basis of giving Him His due share in all they have.

DONATIONS.

The Guardian.

For the Clergy House.—Mrs. Willcox, Katherine, Anon., Mrs. Connor, Mr. James Boulter, Mr. M., Mrs. H. Johnson, Miss R., Miss J. Johnson, Mrs. Downey, Mrs. Reed, Anon.

Clothing—Mrs. Austin.

$125, special for Endowment Fund.

$10, Thanksgiving offering for Sanctuary Fund.

$10, $10, thank offerings.

$10.33, in memoriam.

$2.00, $1.00, $1.00, $2.00, $0.25, $0.25, $2.00, special.

$10.00, special for sick poor.

OFFERTORY ACCOUNT.

Feb. 26th—Cash	$ 26.11
Envelopes (113)	38.30
March 5th—Cash,	32.10
Envelopes (140)	53.05
March 12th—Cash,	37.42
Envelopes (186)	84.85
March 19th—Cash,	25.32
Envelopes (182)	65.95
	$363.10

SANCTUARY FUND.

March Magazine		$4913.17
Interest		55.08
$10.00 (1)	$10.00	
.50 (3)	1.50	
.25 (23)	5.75	
.15 (1)	.15	
.10 (15)	1.50	
.09 (1)	.09	
.05 (8)	.40	
.02 (1)	.02	19.41
		$4987.66

1325-1377

SPECIAL FUNDS.

Sanctuary (53)	$ 19.41
Endowment (16)	177.12
Parish Building (18)	2.30
Flowers (9)	1.79
Other	49.13
	$249.75

COMMUNICANTS.

Transferred:
Samuel Williams
(Mrs.) Lucy E. Williams.
Added:
(Miss) Catherine Tuckerman.

BAPTISMS.

March 12th—Frances McKean Bayard.
16th—Anna Elizabeth Taylor, Estella Maud Taylor (conditional), Samuel David Searles.
19th—Leonard Schwab Wall.
20th—Frederick Sadgwar Manley.
26th—William Clark Stevenson, 3d; John Greenfield Rommel.

BURIALS.

Feb. 26.—Martha Templer.
Mar. 8.—Charles F. Howell.

933 Communions Feb. 20, March 27.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. W. A. MCCLENTHEN,

Rev. C. C. Quin, in Church on Saturdays, 3-5 and 7-9 P. M.

Rev. F. D. Ward, in Church on Saturdays, 11-12 A. M, 3-5 and 7-9 P. M.

Rev. W. A. McClenthen in Church on Saturdays, 3-5 and 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master.—S. Wesley Sears, A. R. C. O.

Sexton.—Harry Johnson, 2026 Cherry Street.

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PRAYER.

Christian life is in its essence a life of prayer: that is to say, a life of constant communication between a rational, dependent creature and an omnipotent, omniscient God. The particular manner of the communication is of little importance, as compared with the fact itself. And this fact is, that it is possible for every baptized person to be in constant intercourse with God. This is tremendous, awe-inspiring, beyond all words. Consequently, any one who is not striving to realize this life of prayer is living in a stifling, self-inflicted deprivation worse than any human slavery ever known. It is worth while for people to rouse up to a sense of what they are doing to themselves in not being persons of prayer. They need to be awakened to a sense of the immensity of the privilege in belonging to God, and in having the power to communicate with Him.

This privilege and power is not a one-sided thing. We can receive messages from God, as well as send them to Him. As a matter of fact, what God does is more important than what we do. He is directing all our activities, interior and exterior, toward Himself, and this is prayer in the most far-reaching sense. As God draws us away from the world by mortification, so He draws us to Himself by prayer. And "prayer itself is the most effectual mortification, for in and by it the most secret risings of inordinate passions are contradicted, the mind and superior will are wholly abstracted and elevated above nature, so that for the time all passions are quieted, and all creatures, especially ourselves, transcended, forgotten, and in a sort annihilated."

A momentary glance at our own experience will show us plainly enough that such prayer as is here described is something different from what we ordinarily describe by that name. This is that true prayer, in which God transcends our activities and holds us in Himself. It forces us to realize that there are unexplored heights and depths of prayer which we have never even approached. What we know of the possibilities of the communion between God and a soul represents about as much of the possibilities in prayer as the reasoning of a child represents the reasoning of a philosopher. And yet no comparison is adequate, because the union of the soul with God—which is what prayer is—will go on increasing throughout eternity.

So, as we struggle along with our little efforts at union with God in prayer, we may at least try to know what a future there is for the well-disposed soul who co-operates with Him in this incomprehensible work. Prayer does not consist alone in reading to God words out of a book, no matter how devoutly it may be done. It is something more than working through three points of a mediation, with a fitting resolution at the end, no matter how tender the emotion, or how gratifying the flavor of such prayer. These things are only preparation. As such they should be carefully done, but not rested in as a final end.

Once more, the main part of prayer is not what we do, but what God does. As we grow into more perfect union with Him, He will continually do more so that the soul will become more and more silent, not disturbing itself with imaginations of God, or discoursings about Him, but immediately clinging to Him. The will and the affections will adhere to Him and He will communicate Himself to us, so that, indeed, "all creatures, especially ourselves, will be transcended, forgotten, annihilated."

SOME THOUGHTS ABOUT LENT.

Lent is a time of self-denial, but it should also be a time of special delight, the tranquil delight of a soul rejoicing in the presence of God. There is, indeed, a spurious form of religious excitement popular at such a season, but needing to be carefully avoided. We must take care that we are really drawing nearer to God by all the practices upon which we enter. Sermons and Passion music are helpful within certain limits, but they need to be subordinated to the great end of the season, which is the prostration of the soul in penitence before God.....

We must take care that whatever we hear shall supply us with a law of life, so that we may form some practical rules suitable for our own position. The same sermon may suggest to persons in various conditions of life very various rules, and those rules should be renewed with care as a Lenten pledge of Divine service. If they are rules suitable to us under our ordinary circumstances, we must see that the habit formed during Lent does not slip from us when Easter comes.....

Our meditations at this season will naturally be occupied with the thought of Christ's sufferings beneath the assaults of the evil one. Satan will very likely be more busy now than at any other time to assail us in our meditations. He desires to separate us from Christ. We must come in our helplessness to give ourselves up to Christ, so that we may be sustained by His love. We must recognize His personal love to ourselves, while in His divine calmness He provides the grace whereby He holds us to Himself. We cannot cling to Him save by watching how He holds us to Himself.—From The Cowley Evangelist.

INCENSE.

The use of incense in the Christian worship of Almighty God, is a thing right in itself and stands upon a firm basis of Biblical authority and Catholic tradition. It is at present a feature of the Liturgy in every part of the Church, and is peculiar to no one part. Its use belongs primarily to that which is the central act of worship in the religion of the Incarnation, i. e., the Mass; it is thence extended to other offices and services, because in them the Incarnation is the main thought.

In the Old Covenant, the use of incense was prescribed to the Jews directly by God. It was an important and significant part of their worship. That its use in Christian worship is in accord with Biblical authority is shown by two facts. Before the ending of the Jewish Dispensation, Malachi prophesied, "In every place incense shall be offered unto My name and a pure offering." This "pure offering" is understood by Catholic commentators to refer to the offering of our Lord's Body and Blood in the holy sacrifice of the Altar. As incense is directly coupled with it by the inspired prophet, it seems clear that such a use in Christian worship was foretold. Again, the eternal worship of God in Heaven pictured to us in the Revelation of St. John the Divine, has as an integral part the use of incense. So it will be clear that it is in no way repugnant to the divine revelation in the Scriptures.

Its use in the Catholic Church became universal just so soon as the Church was freed from the terrors and trammels of heathen persecution, and could order her external ritual according to her mind. Before that time incense was not used in the Church to any extent, although, as no less a scholar than Dr. Sanday says, "It would, therefore, be precarious to say that incense was certainly not in use in the Church for even two hundred years after the Apostolic times, not to speak of 'at least three hundred.'"

The use of incense is Scriptural, primitive and catholic, and it is for these reasons that it is used in this parish and others.

When we come to consider the meaning of incense as used in the different parts of the Liturgy and in different services, it is best to arrive at a general principle, which will apply in each case. We may gain such a principle by these considerations. Incense in itself signifies prayer, and is also the symbol of the acceptance and blessing by God of human worship and sacrifice. Incense in Christian use symbolizes the one prayer which makes all other prayer valid and meritorious. This is the high priestly intercession of our Lord, which He ever liveth to make for us at the right hand of His Father in Heaven.

And this all-embracing, all-prevailing intercession makes meritorious and acceptable, not only prayer, but all that we are and have, from our immortal souls down to the metal we shape into a censer. Incense, therefore, is the symbol of our Lord's perpetual intercession and sacrifice, through which alone we and ours have access to God, and are sure of acceptance. Since the holy sacrifice at our altars is the earthly presentation of that same eternal sacrifice which the Incarnate Son of God made on Calvary, and presents in Heaven, the use of incense at the Mass is peculiarly fitting. So by the natural extension of thought it is fitting at all special memorials of the Incarnation.

The application of this principle to the various uses of incense now becomes clear. "Each part of the divine service can be rightly used only so far as the use of it is given its place in the pleading of Christ's merits." So when each thing is censed, it is given its place in that pleading. "The altar, the cross, the book of the Gospels, the elements of bread and wine are all, with their different functions brought into the divine service." When they are censed, it shows that they are accepted and blessed by God, in and because of Christ's merits. The celebrant is censed; it shows that God wills to accept and bless his offering in and because of Christ's merits. The assisting clergy, the acolytes, the choir, the congregation all have their share in the offering, and when they are censed it shows that it is the will of God to accept and bless that share, because of the merits of Christ.

At a Requiem, the censing of the dead body signifies the acceptance and blessing of the completed life because of Christ. The principle holds again in processions. "The Procession is the Church's supplication, or thanksgiving, or act of praise;" whichever bearing any procession may have the incense signifies that God wills to accept and bless it, because of the merits of Christ. At the Magnificat, which is a very special memorial of the Incarnation, it signifies, as elsewhere, acceptance and blessing through the merits of the Incarnate Lord. So, in whatever connection incense may be used, this principle may be applied, and we realize that everything is enwrapped in the mystical cloud of Christ's intercession, and so taken up into Heaven.

From these considerations we gain a conception of the positive value of the use of incense. This has been accurately stated thus: "(i) It is a witness to the scope of the Incarnation in bringing the material and the human into union with the Divine work. (ii) It is a witness that the material and human cannot be acceptable to God except by virtue of the Divine blessing and of the merits of Christ."

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34 SOUTH THIRD STREET
PHILADELPHIA

J. C. GOODWIN, JR.

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St. Clement's Magazine

Vol. XXI PHILADELPHIA, MAY, 1905 No. 5

KALENDAR FOR MAY.

1. Monday (*SS. Philip and James, Apostles*).....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Mary, 8 p. m.
2. Tuesday (*St. Athanasius, B. C. Doct.*).....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
3. Wednesday (*Invention of the Holy Cross*)....Masses, 6.30, 7 and 7.30 a. m.
4. Thursday (*St. Monica, W.*).....Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
5. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
6. Saturday (*St. John, Evan., before the Latin Gate*).....Masses, 6.30, 7 and 7.30 a. m. (St. John's Chapel.)
7. **Sunday** (*ii Easter*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of the Holy Cross, 4.30 p. m. Solemn Even-song, 8 p. m.
8. Monday.....Masses, 7 and (Requiem) 7.30 a. m.
9. Tuesday (*St. Gregory of Nazianzen, B. C. Doct.*).....Masses, 7, 7.30 and 9.30 a. m.
10. Wednesday.....Masses, 7 and 7.30 a. m.
11. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
12. Friday (*St. Pancras, M.*).....Masses, 7 and 7.30 a. m.
13. Saturday.....Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
14. **Sunday** (*iii Easter*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 a. m.
15. Monday.....Masses, 7 and (Requiem) 7.30 a. m.
16. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
17. Wednesday.....Masses, 7 and 7.30 a. m.
18. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
19. Friday (*St. Dunstan, Archbp. Abstinence*)...Masses, 7 and 7.30 a. m.
20. Saturday.....Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
21. **Sunday** (*iv Easter*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of St. Vincent, 4.30 p. m. Solemn Even-song, 8 p. m.
22. Monday.....Masses, 7 and (Requiem) 7.30 a. m.
23. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
24. Wednesday.....Masses, 7 and 7.30 a. m.
25. Thursday (*St. Aldhelm, B. C.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
26. Friday (*St. Augustine, Archbp. C. Abstinence*).....Masses, 7 and 7.30 a. m.
27. Saturday (*Venerable Bede, Pr. C.*).....Masses, 7 and 7.30 a. m.
28. **Sunday** (*v Easter. Rogation*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
29. Monday (*Rogation Day. Abstinence*).....Masses, 7, 7.30 (Requiem) and 9.30 a. m.
30. Tuesday (*Rogation Day. Abstinence*).....Masses, 7, 7.30 and 9.30 a. m.
31. Wednesday (*Rogation Day. Abstinence*)....Masses, 7, 7.30 and 9.30 a. m.

Intercessions.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.

Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

ST. CLEMENT'S MAGAZINE

VOL. XXI PHILADELPHIA, MAY, 1905 NO. 5

St. Clement's Magazine.
PUBLISHED MONTHLY BY
J. C. GOODWIN, Jr.

Single Copy, 5 Cents. Yearly, 50 Cents

Please address all mail to Twentieth and Appletree Streets.

Copies may be had at WARWICK'S BOOK STORE 267 South Eleventh Street.

Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

The Sanctuary Fund now amounts to $5,172.73.

The Mass on Easter Even was said in St. John's Chapel.

The Paschal Candle was beautifully decorated by Miss Bloomfield.

The Catechism sent $15 as a Lenten offering to All Saints' Home, Baltimore.

The Credence Table for the new Sanctuary has been promised as a memorial.

The Diocesan Convention meets Tuesday, May 2d, in the Church of St. Luke and the Epiphany.

The dust cloths for the Altars have been renovated and a new one provided in St. John's Chapel.

The Rev. W. A. McClenthen has resigned his position on the clergy staff, the resignation taking effect May First.

There were 391 Communions made from our Altar on Easter Day. Many of the congregation made theirs elsewhere.

The Rev. R. H. Paine, the Rev. D. I. Odell, and the Rev. W. N. Clapp very kindly gave instructions at Evensong during Lent.

The Mission House Chapel is now provided with a gold pyx and chain, "In pious memory of George Herbert Moffett, Priest".

A handsome lace alb has been given to the parish for use on high festivals. It was blessed Easter Even and used Easter Day.

The Bishop Coadjutor will administer the Sacrament of Confirmation on the evening of May 19th. Prayers are asked for those being prepared.

The plan of singing the St. Cecilia music on Easter Day had to be given up, owing to the impossibility of securing the requisite outside help.

The boys of the Guild of St. Nicholas have promised a silver lavabo pitcher for St. Katharine's Altar, as a memorial of Mrs. G. Lewis Mayer.

The continual intercessions will be kept up as usual on the Rogation Days, May 29th, 30th, 31st. The schedule of hours will be arranged the preceding Sunday.

Tre Rev. F. M. W. Schneeweiss will come into residence May First. He will assist the present clergy until the coming of the new Rector, when he will have a permanent position on the staff of clergy.

The Missionary District of Salina is commended to the prayers and alms of the people, as a place where those in authority withstand worldly power and declare the Faith and discipline of the Church.

Spohr's "Calvary" was sung by the combined choirs of St. Paul's, Camden, and St. Clement's, on Tuesday, April 11th. A large congregation was present. The offering amounted to $72.34, and was applied to the expenses of the oratorio.

A handsome wrought-iron lantern has been hung in the south porch. It supplies much needed light for the steps there, and also serves as a guide for strangers trying to find their way into the Church. The lantern was designed by our dear friend Mr. Sellers, to whom the parish owes the Crypt Chapel, the Clergy House, the Confessionals, as well as much courteous help in many smaller things. The design was executed by the Lloyd-Garrett Company.

THE REV. C. S. HUTCHINSON.

The Rev. Charles Samuel Hutchinson has been elected by the parish vestry as Rector of St. Clement's, and he has accepted the election. Mr. Hutchinson has been for seven years Rector of St. Luke's, Chelsea, Mass., a parish where the faith has been taught, and the worship of the Church conducted with proper reverence. He expects to come into residence about Trinity Sunday, but will not enter upon the full responsibility until the Fall. He made a short visit at the Clergy House after receiving the call, and said Mass at St. Katherine's Altar, Tuesday, April 4th.

EASTER.

Easter Day was full of spiritual joy; the brightness of the clear spring day helped minds and bodies to realize the truths which were occupying souls, and everything bore witness to God's love and glory. There had been intense reality of preparation in the parish; Holy Week had been well kept; the clergy were kept busy hearing confessions; and the Church fabric, with all the ornaments, was made bright and beautiful. Loving souls met their risen Lord at His Altar, and the gladness of seeking "those things which are above" was shown in many ways.

The Sisters and clergy are very grateful for the many things, thoughtfully sent in, and for the many kindnesses received. The clergy desire especially to acknowledge with gratitude all the help which has lifted burdens and relieved responsibilities.

EASTER DAY.

Altar Fund Memorial to the Rev. G. H. Moffett	$3126.30
Sanctuary Fund (25)	152.80
Endowment Fund (4)	26.00
Current Expenses	50.00
Parish Building Fund (2)	6.00
Children	5.00
Sea Shore Home (2)	6.50
Foreign and Domestic Missions (2)	10.00
	$3382.60
Cash	273.25
Envelopes (205)	79.65
	$3735.50

ALTAR FUND MEMORIAL TO THE REV. GEORGE HERBERT MOFFETT.

The offerings of the people are asked toward a fund for placing in the sanctuary of this Church a suitable Altar of stone or marble, as the memorial to the late Rev. George Herbert Moffett. Such offerings may be placed in the envelopes provided for the purpose, which are to be found in racks on the bulletin boards in the corridor; or they may be sent directly to the Accounting Warden.

This fund is to be known as the "Altar Fund—Memorial to the Rev. George Herbert Moffett", and is entirely distinct and separate from the fund now accumulating, known as the "Sanctuary Fund". It is essential that these two funds shall grow simultaneously, as it will be impossible to erect the memorial Altar until the renovation of the Sanctuary is at least under way. This matter of renovating the Sanctuary was very dear to the late Rector's heart; so that it is hoped a beginning of the work may soon be made. The completed Sanctuary and Altar will form a harmonious whole.

The splendid response of the people on Easter Day for the Altar Fund is most encouraging, especially as the matter had been before them less than two weeks. The sum in hand represents 138 separate contributions. There are many more who will want to give largely; many who, having given once, will give again. As the people value the memory of a life given for their sakes, and are grateful for his godly teaching and holy life, so they will give for this Altar in large numbers, and as generously as God has given to them. It will stand in after years as a worthy expression of love for a friend found faithful and as a witness that the souls whose names he bears in his bosom are loyal to our Lord and zealous for His Glory.

VESTRY ELECTION AND MEETING.

The annual election of the vestrymen for St. Clement's Parish was held on Easter Monday. The following communicants were elected to serve for the ensuing year: S. McKean Bayard, Francis M. Berry, Walter A. Buchanan, E. C. Clay, Harry Connelly, Henry Flanders, Greville E. Fryer, Romaine Keyser, G. Theo. Roberts, W. H. Wells, M. D., Francis D. Wetherill, Clinton Rogers Woodruff.

At the stated meeting for organization, held on Tuesday, April 25, Mr. S. McK. Bayard was re-elected Accounting Warden; Mr. Greville E. Fryer was appointed Rector's Warden; Mr. Romaine Keyser was re-elected Secretary.

The annual report is as follows:

Receipts.

Balance, March 25, 1904	$1284.14
Anna Sophia Brown Fund	10.00
American Guild of Organists—offertory at Guild service	48.81
Bishops' Fund—offertory at Confirmation	9.72
Convention Fund assessments	118.00
Choir Fund	100.00
Christmas Fund—Diocese of Pennsylvania	1.00
Episcopal Hospital	21.00
Insurance—"Cash" for premiums	50.00
Interest	50.07
Missions—Foreign and Domestic	22.00
Offerings—Cash	2225.90
Offerings—Envelopes	2605.48
Pew rentals	3605.33
Repairs	315.33
All Saints' Sisters—offertory on All Saints' Day	327.72
All Saints' Sea Shore Home	164.08
Tax—Discount on City tax	.53
	$10,959.12

Expenditures.

American Guild of Organists—offertory at Guild service	$48.81
Bishops' Fund—offertory at Confirmation	9.72
Choir Music	2206.74
Clergy	2750 00
Coal	471.50
Convention Fund—Diocese of Pennsylvania	69.44
Christmas Fund—Diocese of Pennsylvania	1.00
Episcopal Fund—Diocese of Pennsylvania	138.88
Episcopal Hospital	21.00
Gas	196.90
Insurance premiums	360.00
Incidentals	62.23
Missions—Foreign and Domestic	22.00
Organ, care of, tuning, etc	120.00
Repairs	734.46
Sexton	600.00
All Saints' Sisters	1047.73
All Saints' Sea Shore Home	164.08
Taxes and water rents	200.00
	$9224.49
Balance, March 25, 1905	1734.63
	$10,959.12

SPECIAL ACCOUNT.

Balance, March 25, 1904	$3964.41

Sanctuary Fund.

March 25, 1904	$3128.03	
Receipts	1872.53	
		5000.56

Parish Building Fund.

March 25, 1904	$45.50	
Receipts	190.75	
		236.25

Julia Dunlap Memorial.

March 25, 1904	$222.00	
Receipts	10.00	
		232.00
Burial Plot Fund		568.88
Balance, March 25, 1905		$6037.69

Endowment Fund.

Balance, March 1, 1904	$10,500.54
Receipts from offerings	1,991.81
Interest from invested and uninvested funds	425.48
	$12,917.83
Trustees' Commissions	7.35
Balance, March 1, 1905	$12,910.48

JULIA DUNLAP MEMORIAL.

The plan which the late Rector had in mind for a memorial to Miss Dunlap was to erect a reredos for St. Katherine's Altar. She gave the Altar, and so it seemed fitting that a memorial should be connected with it. The idea was to put up an oak reredos to match the Altar, which would have panels filled in with paintings. The Rev. V. B. Lucas, who once spent some time here, and who has designed some of the parish vestments, has sent over plans drawn from his sketches, as suggestions for the woodwork. The paintings for the panels were to have been done by the Sister Catherine Ruth of All Saints.

There is on hand $282 for this memorial, which is not enough to warrant even a beginning of the woodwork, which would probably cost in the neighborhood of $400. If the woodwork would be finished as the memorial to Miss Dunlap, persons might be interested to put in the paintings as individual memorials. There were seven or nine of these planned for; the central panel at $250; six at $100, or five at $100 and four at $50. This matter is published because inquiry has been made as to what the late Rector's intentions were, and because, a special offering having been made to pay for them, the plans are now in the hands of the priest-in-charge, and may be seen by anyone interested.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. C. C. QUIN,
THE REV. F. D. WARD,

Rev. C. C. Quin, in Church on Saturdays, 3-5 and 7-9 P. M.

Rev. F. D. Ward, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.
Organist and Choir-master.—S. Wesley Sears, A. R. C. O.
Sexton.—Harry Johnson, 2026 Cherry Street.

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 19-18 A.

All Saints Mission House, Cherry and Lambert Sts.
Bell Telephone—Locust 26 74 A.

DONATIONS.

The Guardian

Provisions for the Clergy House.—Mrs. Willcox, Miss Kates, Katherine, Miss R., Anon, Mr. Boulter, Mrs. Garland, Mrs. Downey, Mrs. Reed, Anon, Mrs. H. Johnson.

Flowers for Maundy Thursday.—Miss Josephine Johnson, in memory of Rev. G. H. Moffett.

Flowers for Easter.—Mrs. J. C. Goodwin, in memory of William Alfred Goodwin; Mrs. McIlhenny, in memory.

$50, Julia Dunlap Memorial.

$25, Special for Sanctuary.

$40, Expense of plans for S. Katherine's Altar Reredos.

$10, $1, Special for Clergy House.

$5, Special for S. Vincent's Guild.

$1.50, Special for Industrial School, Valle Crucis, N. C.

$6, $1, $2, $2, $1, Special.

$2, Thank offering, special for Crypt.

1015 Communions, March 27-April 24.

OFFERTORY ACCOUNT.

March 26, cash	$30.04
Envelopes (104)	37.75
April 2, cash	31.73
Envelopes (158)	53.55
April 9, cash	38.76
Envelopes (142)	44.40
April 16, cash	58.70
Envelopes (161)	54.65
April 23, cash	273.25
Envelopes (205)	79.65
	$702.48

SPECIAL FUNDS.

Sanctuary (49)	$19.37
Endowment (8)	30.27
Parish Building (49)	13.01
Altar Flowers (26)	36.78
Julia Dunlap Memorial	50.00
St. Katharine's Reredos plans	40.00
	$189.43

SANCTUARY FUND.

April Report (corrected)		$5000.56
$100.00 (1)	$100.00	
25.00 (1)	25.00	
5.00 (4)	20.00	
2.00 (5)	10.00	
1.00 (8)	8.00	
.50 (6)	3.00	
.25 (14)	3.50	
.15 (1)	.15	
.10 (17)	1.70	
.05 (16)	.80	
.02 (1)	.02	
		172.17
		$5172.73

1378-1451.

BAPTISMS.

April 9th—Charles Elwell Brown.
23rd—Bessie Armstrong,
Harry Graeme Armstrong,
Marjorie Zell Shute.

BURIALS.

March 31st—Emily Freeman.
April 10th—Francis M. Elliott.
19th—Frederick S. Manley.

COMMUNICANTS.

Transferred—Elizabeth Wandell,
Abram Lincoln Dillon,
Frank E. Nichols,
(Mrs.) Georgia F. Nichols,
Donald Foster Nichols,
Ethel Foster Nichols.

HYMNS FOR MAY.

May 7th—11 A. M., 138, 131, 137, 197. 8 P. M., 138, 128, 132, 137, 197.

May 14th—11 A. M., 138, 131, 232, 302. 8 P. M., 138, 126, 125, 232, 302.

May 21st—11 A. M., 138, 131, 140, 316. 8 P. M., 138, 126, 132, 140, 316.

May 28th—11 A. M., 232, 131, 142, 179. 8 P. M., 232, 128, 125, 275, 468.

POOR FUND.

Receipts.

March 25, 1904, balance	$100.72
Through St. Clement's Clergy	87.63
Through St. Clement's pr. children	25.00
Other Donations, Xmas, etc.	295.00
Proceeds of sale	95.00
Thanksgiving Day offering	150.20
	$753.55

The Union Benevolent gave 5 tons of coal.

Expenditures.

Work	$140.20
Material for work	32.54
Clothing	60.30
Groceries and food	78.03
Coal	13.50
Thanksgiving dinners	16.80
Christmas dinners	55.85
Christmas supper	96.25
Other Christmas charities	50.00
Books for mission work	6.80
Medicine	8.00
Stamps and car fares	13.27
	$571.54
Balance, March 25, 1905	182.01
	$753.55

GUILD OF THE HOLY CROSS.

Receipts.

Balance March 25, 1904	$31.74
Members' dues	38.97
Veils and medals	2.00
	$72.71

Expenditures.

For Guild teas	$4.50
Ribbons and veils	4.60
Postage	.55
Gave Treasurer of Sea Shore Home	48.00
	$57.65
Balance March 25, 1905	15.06
	$72.71

22 members of Guild.

ST. MARY'S GUILD.

Receipts.

Balance, March 25, 1904	$19.82
Members' dues	23.20
Associates' dues	28.55
Offertory	15.48
Donations	6.03
Ribbons, veils, etc	1.80
	$94.88

Expenditures.

Retreat expenses	$19.65
Easter and Xmas treats	18.72
Guild teas	18.18
For Mothers' Meeting teas	4.75
To Mission House	10.00
Sundries	5.16
	$76.46
Balance, March 25, 1905	18.42
	$94.88

Members of Guild, 38; Associates, 11.

MOTHERS' MEETING.

Receipts.

Balance, March 25, 1904	$ .66
Offerings at services	28.16
	$28.82

Expenditures.

For teas	$21.08
Gave to Sea Shore Home	7.00
	$28.08
Balance, March 25, 1905	.74
	$28.82

Members, 56.

MOTHERS' BIBLE CLASS.

Offerings	$5.15
Gave to Sea Shore Home	5.15

18 members.

ST. KATHERINE'S GUILD.

Receipts.

Balance, March 25, 1904	$ .16
Members' dues	5.02
From Associates	37.75
	$42.93

Expenditures.

Material for work	$17.89
Printing Guild Manuals	7.00
Christmas party	14.45
	$39.34
Balance, March 25, 1905	3.59
	$42.93

Members of Guild, 20; Associates, 4.

SPECIAL MONEYS.

Receipts.

"Discretion"	$1884.84
Crypt	73.34
Vestments	166.87
Children	138.54
Early Masses	948.75
	$3212.34

Expenditures.

Discretion	$1076.17
Crypt	63.69
Vestments	154.09
Children	19.65
From Communion alms	732.45
	$2106.05

THE CATECHISM.

Receipts.

Balance	$11.94
Receipts	42.15
	$54.09

Expenditures.

All Saints' Home	$10.00
Sea Shore Home	9.00
St. Mary's Home	10.00
Supplies, prizes, etc	9.69
	$38.69
Balance	15.40
	$54.09

65 Scholars, 9 Teachers.

THE LITTLE CATECHISM.

Receipts.

Balance, March 25, 1904	$6.69
S. S. offerings	30.53
Lent mite boxes	8.75
Donations	27.00
Catechisms sold	.27
	$73.24

Expenditures.

Easter eggs	$2.40
Christmas gifts, etc	27.00
Christmas box for St. Mary's Home, Baltimore	5.80
All Saints' Home for Girls	14.34
Sea Shore Home	5.00
Books, cards and prizes	7.19
	$61.73
Balance, March 25, 1905	11.51
	$73.24

Pupils, 109; teachers, 10.

The Statement of the remaining Guilds, etc., will be printed in the June number of the Magazine.

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Ladies' Suits made to order from $30 up
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KALENDAR FOR JUNE.

1. Thursday (*Ascension Day*).....Masses, 6, 7 (Solemn), 8 and 9.30 a. m.
2. Friday (*SS. Pothinus, B., Blandina, V. Abstinence*).....Masses, 7 and 7.30 a. m.
3. Saturday.....Masses, 7 and 7.30 a. m.
4. **Sunday** (*after Ascension*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 4.30 p. m. Solemn Even-song, 8 p. m.
5. Monday (*St. Boniface, B., and his Companions, MM.*).....Masses, 7, and (Requiem) 7.30 a. m. Guild of St. Mary, 8 p. m.
6. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
7. Wednesday.....Masses, 6.30, 7 and 7.30 a. m.
8. Thursday (*St. William of York, B. C.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
9. Friday (*St. Columba, Ab. C. Abstinence*).....Masses, 7 and 7.30 a. m.
10. Saturday (*Trans. of St. Margaret, Q.*).....Masses, 7 and 7.30 a. m.
11. **Witsun Day**.....Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
12. Monday (*in Witsun Week*).....Masses, 7, 7.30 and 9.30 a. m.
13. Tuesday (*in Witsun Week*).....Masses, 7, 7.30 and 9.30 a. m.
14. Wednesday (*St. Basil, B. C. Doct. Ember Day. Abstinence*).....Masses, 7 and 7.30 a. m.
15. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
16. Friday (*Ember Day. Abstinence*).....Masses, 7 and 7.30 a. m.
17. Saturday (*Ember Day. Abstinence*).....Masses, 7 and 7.30 a. m.
18. **Trinity Sunday**.....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of St. Vincent, 4.30 p. m. Solemn Even-song, 8 p. m.
19. Monday (*St. Barnabas, Apostle, transferred*).....Masses, 7, 7.30 and 9.30 a. m.
20. Tuesday (*Trans. of St. Edward, K. M.*).....Masses, 7, 7.30 and 9.30 a. m.
21. Wednesday.....Masses, 7 and 7.30 a. m. C. B. S. Vespers, 5.15 p. m.
22. Thursday (*Corpus Christi*).....Masses, 6.30, 7 and 7.30 a. m. Solemn Mass, 10.30 a. m. Mothers' Meeting, 8 p. m.
23. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
24. Saturday (*Nativity of St. John Baptist*).....Masses, 7, 7.30 and 9.30 a. m.
25. **Sunday** (*i Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
26. Monday.....Masses, 6.45 (Requiem in Crypt) and 7 a. m.
27. Tuesday.....Masses, 7 and 9.30 a. m.
28. Wednesday.....Mass, 7 a. m.
29. Thursday (*St. Peter, Apostle*).....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
30. Friday (*Abstinence*).....Mass, 7 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.

Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

ST. CLEMENT'S MAGAZINE

VOL. XXI PHILADELPHIA, JUNE, 1905 NO. 6

St. Clement's Magazine.
PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

Single Copy, 5 Cents. Yearly, 50 Cents

Please address all mail to Twentieth and Appletree Streets.

Copies may be had at WARWICK'S BOOK STORE 262 South Eleventh Street.

Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

On Ascension Day no Mothers' Meeting.

The Sea Shore Home will be opened on July 3d.

There will be no meeting of C. B. S. on Whitsunday.

The Rector will come into residence in the parish during Whitsun-Week.

The altar flowers for Ascension Day were given by Mr. Clinton Rogers Woodruff.

The Catechism, Little Catechism, and Bible Classes will be discontinued after Trinity Sunday.

The Strawberry Festival for the benefit of the Sea Shore Home will be held June 6th, at 8 P. M., in the Parish Building.

On week days after June 26th, the 7.30 Mass will be discontinued. The weekly Requiem will be said in the Crypt Chapel, at 6.45.

The newly confirmed are preparing for their First Communion on Whitsunday. They will make their Communion at the 7 o'clock Mass.

After Trinity Sunday the sermon on Sunday mornings will be at the end of High Mass, At 9.15 there will be a Low Mass and no instruction.

Members of the congregation who are absent all summer should remember to make their offerings either before they leave town or during their absence.

First Vespers of Corpus Christi on Wednesday, June 21st, at 5.15 P. M., in St. John's Chapel; annual meeting of St. Saviour's Ward, C. B. S., in lower vestry room immediately after.

Donations of fancy and other articles suitable for the annual fair for the Sea Shore Home, or money towards their purchase, are especially asked for. In comparison with former years, there is almost nothing in stock this year for the purpose.

The annual festival of the Confraternity of the Blessed Sacrament will be held on the Feast of Corpus Christi, Thursday, June 22d. Solemn High Mass will be sung in this church at 10.30 o'clock. The purpose of the annual festival is to bring together as many as possible of the Priests' Associates and lay members, and other interested friends in order that all may better realize their oneness in the objects of the Confraternity.

The congregation will surely feel most grateful to the noble and most generous donor of a new parish building for S. Clement's. It was much needed and it has come at a time when much anxious thought was weighing on the minds of the vestry (as the west wall of the present building was regarded by some as unsafe). how this was to be accomplished, as very little money was on hand in this fund for the purpose, so that this providential gift is most acceptable at this time. How our late rector's works do follow him!

OFFERTORY ACCOUNT.

April 30, cash	$52 78
Envelopes (133)	45 10
May 7, cash	28 60
Envelopes (118)	36 00
May 14, cash	30 23
Envelopes (121)	46 90
May 21, cash	49 43
Envelopes (127)	42 01
	$331 05

SPECIAL FUNDS.

Sanctuary (18)	$55 78
Altar (Memorial) (61)..	85 32
Endowment (2)	50
Parish Building (4)	1 60
Altar Flowers (1)	02
Bishop's Visitation	13 62
	$156 84

DONATIONS.

The following are gratefully acknowledged:

London Guardian, Weekly.
Provisions for the Clergy House.
Mrs. Willcox.
Anon.
Mrs. Johnson.
Mrs. Woidill.
Mrs. Downey.
Mrs. H. S. Reed.
Mr. Colston.
Katharine.
Preaching in the Russian Church, by Sebastian Dabovich.
The Holy Orthodox Church, by the Rev. Sebastian Dabovich.
Nineteen copies of Hymns A. and M. with music.
One hundred and fifty without music.

BAPTISMS.

April 30—Emma Marion Brown.
May 14—Mary Eleanor Fortune.
May 18—Anna Maria Ward.
May 21—Frederick Ward Coles, Esther Catharine Coles.

CONFIRMATION.

The Right Rev. Alexander Mackay-Smith, D.D., gave the Sacrament of Confirmation on Friday, May 19, at 8 P. M., to the following persons:

Barraclough, Oliver West
Boyle, Peter Joseph
Browne, Samuel
Buchanan, Robert Hahn
Cripps, Joseph H.
Dean, Winfield Scott
Farrell, Andrew
Haskins, Norman Tempest
Hawkins, Louis T.
Johnson, Alfred Theodore
Kraft, Leon Gordon
Patton, Howard Atchison
Rose, Samuel Francis
Sechler, Roy William
Wells, Frederic Harry
Woidill, Rudolph Oscar
Woidill, Waldemar Ernest
Browne, Florence née Huff
Clark, Helen
Colston, Laura
Colston, Mildred
Downey, Edith
Haskins, Meta
Mays, Mary Emma
Hughes, Esther
McCreary, Emily
Priest, Annie née Norris
Promis, Anita
Pyne, Emily
Woidill, Pauline née Heintze
Woidill, Pauline

MARRIAGES.

April 26—Charles H. Bowers, Dorothy Holt.

May 17—Wiliam Williams, Mary E. Horan.

BURIALS.

April 26—Samuel H. Griffith.

April 27—Andrew Douglass Hall.

April 28—Emma Frances Moffitt.

May 23—Fannie C. Cooper.

ALL SAINTS' SEA SHORE HOME.

The Sea Shore Home has always proved itself of most real and practical benefit to the work of the parish. Those for whom it is intended, and who are enabled to enjoy its privileges are ever ready with the expression of their gratitude for the two weeks of pleasant and restful recreation with which it provides them, and which without the Sea Shore Home, it would be impossible for them to have.

All through the year the memory of the happy life-giving days spent in the summer on the delightful beach at Sea Isle City, is with them, to cheer and to encourage, when life with its privations and trials presses hard upon them.

To make all this possible, however, the generous help of the friends of the Home is needed now, as much as ever before. In order to remove what may be a somewhat widespread misapprehension, we quote from the Annual Report of the Sea Shore Home:

"Many may feel the Home will not need the same help as before, since receiving such a generous gift in the legacy left it by Miss Miles; it is better to explain that the bequest can only be obtained in case of the sale of a certain piece of property in which the money is invested, and this may not be accomplished for years. Even if it were, the will requests that the money be almost entirely used in building a new house, which, when built, will require more funds to maintain it than before.

"The yearly subscription received by the Home during Miss Miles' lifetime will now cease, until the legacy is received, making our usual support that much less."

We also quote the following from the Report:

"We need specially for the coming year—double sheets, and pillow cases, towels, pitchers and basins, large cooking pots, porch chairs, and articles for the Fair. Subscriptions and donations in money may be sent to the Treasurer, Mr. John Douglass Brown, 426 Drexel Building, or to the Sister in Charge, All Saints' Mission House, Lambert and Cherry Streets, Philadelphia."

The Treasurer's report is printed.

Treasurer's Report, 1904.

RECEIPTS.

Balance, 1903	$618 80
Subscriptions	1,082 10
Special Donations	37 18
Entertainments	460 00
Offertories	87 66
Board	49 00
Railroad Tickets	150 50
Interest on Deposits	7 25
	$2,492 49

EXPENDITURES.

Alterations and Repairs	953 35
Housefurnishing	66 27
Housekeeping	676 28
Wages	98 00
Medicines	12 85
Railroad Tickets	147 00
Freight and Express	32 03
Printing, Stationery and Postage	34 50
Water Rent	25 55
Sundries at Sea Isle City	10 90
Balance	435 76
	$2,492 49

JOHN DOUGLASS BROWN,
Treasurer.

December 31, 1904.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. C. C. QUIN,
THE REV. F. D. WARD,

Rev. C. C. Quin, in Church on Saturdays, 3-5 and 7-9 P. M.

Rev. F. D. Ward, in Church on Saturdays, 11-12 A. M., 3-5 and 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.
Organist and Choir-master.—S. Wesley Sears, A. R. C. O.
Sexton.—Harry Johnson, 2026 Cherry Street.

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 19-18 A.
All Saints Mission House, Cherry and Lambert Sts.
Bell Telephone—Locust 26-74 A.

HYMNS FOR JUNE.

4th—11 A. M., 147, 150, 148, 146.
8 P. M., 304, 150, 144, 148, 147, 146.
Ps. 24, 47, 108.

11th—11 A. M., 157, 508, 156, 152, 210, 154.
8 P. M., 207, 157, 155, 152, 210, 156, 508, 154.
Ps. 104, 145.

18th—11 A. M., 160, 163, 601, 165.
8 P. M., 160, 14, 163, 172, 601, 165.
Ps. 93, 97, 150.

22nd—10.30 A. M., 316, 311, pt. i, 309, 322.

25th—11 A. M., 316, 309, 322.
8 P. M., 316, 309, 311, 315, 322.

SECOND-HAND CLOTHING.

The stock of second-hand clothing at the Mission House of the All Saints' Sisters is very low, in fact, almost exhausted. Donations in this line will be most acceptable to the Sisters in their work. With the coming on of summer, and the putting away of winter clothing, it seems most likely that there are many who will find wearing apparel which may be no longer of use to them, but which can be of service to those whose wants the Sisters are engaged in supplying. Will not all who can, contribute to the store of clothing from which the Sisters may draw during next winter?

ALTAR FLOWERS.

RECEIPTS.

Balance		$21 86
Easter Subscriptions	$75 75	
Donations	2 00	
Box	16 79	
St. Clement's and Christmas Subscriptions	79 00	
Donations	2 50	
Box	20 90	
From Sister for plants hired	2 50	
		$199 44
		$221 30

1904-1905.

EXPENDITURES.

Eastertide	$106 00
St. Clement's and Christmastide	97 00
Sundries	1 78
Balance	16 52
	$221 30

Extract from the convention address of the Bishop of Pennsylvania:

The Rev. George Herbert Moffett died November 12th, in his forty-seventh year. He was born in Ohio, was graduated from Trinity College, Hartford, in 1878, and from the General Theological Seminary in 1881. For several years he was an assistant at Mount Calvary, Baltimore, and then was in charge of Holy Innocents', Hoboken, New Jersey, until he became rector of St. Clement's, Philadelphia, in 1895. From the beginning of this rectorship to the end he manifested a remarkable administrative ability, which, joined with a loving devotion to the welfare of those committed to his charge, soon won their confidence and affection and made the parish stronger in every respect than it had ever been before. The debts were paid, its parish building and Sisters' house secured, and its activities increased. In these results he rejoiced, but they were only the accessories of his supreme desire and effort. He gave himself body and soul to the fulfilment of his conception of the office of the priesthood to which he had been called. His devotion was intense. He literally wore himself out in unremitting ministries; and when he died there were many who felt their best earthly friend had gone. He rests from his labors, and his works do follow him.

GUILD OF ST. VINCENT.

On hand 1904	$3 16	
Offertory	4 82	
Sale of Medal	50	
Special Donation	5 00	
		$13 48
Paid for Medals	3 00	
Paid for Stationery	2 50	
		5 50
Balance on hand		$7 98

April 25, 1905.

GUILD OF THE HOLY CHILD.

Receipts.

Balance, March 25, 1904	$6.50
Members' dues	12.66
From Associates	59.35
	$78.51

Expenditures.

Easter and Xmas parties	$30.39
Picnic	14.05
Materials for work and play	5.04
Hire of Mission room	5.00
Stationery and stamps	1.51
Gave Sea Shore Home	5.00
	$60.99
Balance March 25, 1905	17.52
	$78.51

Members of Guild, 56; Associates, 10.

ST. NICHOLAS GUILD.

Receipts.

Donations and collections	$32.29

Expenditures.

Treats, games, etc	$27.12
Balance	5.17
	$32.29

40 Boys, 4 Associates.

GUILD OF ST. LAWRENCE.

Receipts.

Balance	$23.08
Poor Box	24.98
	$48.06

Expenditures.

Charity	$29.05
Balance	19.01
	$48.06

Donations of tickets for Samaritan Shelter were distributed.

ST. SAVIOUR'S WARD, C. B. S.

Receipts.

Balance	$90.11
Dues	76.55
Sacred Vessels for China	28.50
Offerings	18.66
Medals and Manuals	2.35
	$216.17

Expenditures.

To Secretary General	$80.22
For Sacred Vessels for Japan	65.00
Making Vessels for Salina	13.50
Medals and Manuals	4.50
	$163.22
Balance	52.95
	$216.17

CRYPT FLOWERS.

Receipts.

Balance, March 25, 1904	$7.14
Donations through Clergy	10.00
Other donations	14.25
	$31.39

Expenditures.

For flowers	$31.05
Balance, March 25, 1905	.34
	$31.39

I SIGN ME WITH THE HOLY CROSS.

I sign me with the Holy Cross
That conquered Satan's power;
That so he may behold and flee,
And leave my spirit pure and free,
Grant Lord, the strength that comes from Thee
To meet temptation's hour.

I sign me with the Holy Cross
On which my Master died.
Through it approach to God is given,
Through it alone I hope for heaven,
O Father, may I be forgiven,
Through Him, the Crucified.

I sign me with the Holy Cross
Once stamped upon my brow,
That I should own the Christian faith
And fight against its foes till death;
O help me, till my dying breath
To keep that solemn vow.

I sign me with the Holy Cross,
For I must crucify
The sins that in my flesh remain,
And keep it pure and free from stain,
At the last day to rise again,
And ever live on high.

O Thou who on the Holy Cross
Thyself for me didst give,
May I remember by this sign,
That wondrous sacrifice of thine,
And by Thy Cross my Lord divine,
And for Thy glory live.

—Selected.

IRA D. GARMAN,
JEWELER,
101 S. ELEVENTH STREET
(a few doors below Chestnut Street),
PHILADELPHIA.
Diamonds Reset. Fine Watch and Clock Repairing at Moderate Rates.
Formerly with late firm of David F. Conover & Co.

JULIUS WOIDILL
Ladies' and Gents' Fine Tailoring
13 North 20th St., Phila.
Cleaning, Dyeing and Repairing done at reasonable rates. Gents' Suits made to order from $18 up. Pants from $5 up. Overcoats from $18 up.
Ladies' Suits made to order from $30 up
Refers to S. Clement's Clergy.

All Saints School, Germantown, under the care of the All Saints Sisters; a thoroughly good Church school—college preparatory—for girls. Is strongly recommended by the Clergy and others. Terms, $300 to $400 a year.

ST. CLEMENT'S ALTAR GUILD,
2024 Cherry Street,
Receives orders for VESTMENTS, ALTAR HANGINGS and ALTAR LINEN. Estimates furnished upon application.

Pure Wafers for Communion
Orders are Solicited
are made and sold by the
ALL SAINTS SISTERS
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CALIFORNIA WINE & BRANDY CO.
WINES, etc., direct from the vineyard. Church Wines, fermented and unfermented. Family Wines a specialty. Please send for price list.
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Dando Printing and Publishing Co.
34 SOUTH THIRD STREET
PHILADELPHIA

J. C. GOODWIN, JR.

Patronize our Advertisers and mention St. Clement's Magazine



St. Clement's Magazine

Vol. XXI PHILADELPHIA, JULY, 1905 No. 7

KALENDAR FOR JULY.

1. Saturday ..... Mass, 7 a. m.
2. **Sunday** (*iv Trinity. Visitation of B. V. M.*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
3. Monday (*St. Irenæus, B., and his Companions, MM.*) ..... Masses, 6.45 (Requiem in Crypt) and 7 a. m.
4. Tuesday (*Trans. of St. Martin, B. C.*) ..... Masses, 7 and 9.30 a. m.
5. Wednesday ..... Mass, 7 a. m.
6. Thursday ..... Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
7. Friday (*Trans. of St. Thomas, Abp. M. Abstinence*) ..... Mass, 7 a. m.
8. Saturday ..... Mass, 7 a. m.
9. **Sunday** (*v Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
10. Monday ..... Masses, 6.45 (Requiem in Crypt) and 7 a. m.
11. Tuesday ..... Masses, 7 and 9.30 a. m.
12. Wednesday ..... Mass, 7 a. m.
13. Thursday ..... Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
14. Friday (*St. Bonaventure, B. C., Doct. Abstinence*) ..... Mass, 7 a. m.
15. Saturday (*Trans. of St. Swithun, B. C.*) ..... Mass, 7 a. m.
16. **Sunday** (*vi Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of St. Vincent, 4.30 p. m. Even-song, 5 p. m.
17. Monday (*Trans. of St. Osmund, B. C.*) ..... Masses, 6.45 (Requiem in Crypt) and 7 a. m.
18. Tuesday (*St. Thomas Aquinas, Pr. C., Doct.*) ..... Masses, 7 and 9.30 a. m.
19. Wednesday (*St. Vincent de Paul, Pr. C.*) ..... Mass, 7 a. m.
20. Thursday (*St. Margaret, V. M.*) ..... Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
21. Friday (*Abstinence*) ..... Mass, 7 a. m.
22. Saturday (*St. Mary Magdalene*) ..... Mass, 7 a. m.
23. **Sunday** (*vii Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
24. Monday ..... Masses, 6.45 (Requiem in Crypt) and 7 a. m.
25. Tuesday (*St. James, Apostle*) ..... Masses, 7 and 9.30 a. m.
26. Wednesday (*St. Anne, Mother of B. V. M.*) ..... Mass, 7 a. m.
27. Thursday ..... Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
28. Friday (*Abstinence*) ..... Mass, 7 a. m.
29. Saturday (*St. Martha, V.*) ..... Mass, 7 a. m.
30. **Sunday** (*viii Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
31. Monday (*St. Germanus, B. C.*) ..... Masses, 6.45 (Requiem in Crypt) and 7 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.

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TO THE PARISHIONERS OF OF S. CLEMENTS'.

My dear People:

As I take up my residence among you, I cannot refrain from sending a word of greeting through the pages of the "Magazine," asking your prayers and sympathetic co-operation in the work that lies before us all.

You will agree with me, I am sure, that, under God's providence, the outlook for the future seems to promise much.

The holy life that has been your inspiration for the last ten years, has left an indelible mark upon the parish, and has kindled in your hearts a real devotion and love for that Blessed Master, from whom it drew its strength and power. Let us ask God that in the midst of any material prosperity that He may send us, He will keep alive in our souls this same spirit of self-sacrificing love, and that both clergy and people may desire nothing but the glory of God and the knowledge of Jesus crucified.

The clergy of S. Clements' offer themselves, as your servants for Jesus' sake, and humbly ask your prayers that their ministrations among you may be acceptable to God and for the salvation of many souls.

Faithfully yours in Christ Jesus,

CHARLES S. HUTCHINSON.

CATECHISM PICNIC.

The annual picnic for the children of the Catechism, their families and friends, will go this year to Almonesson Lake, near Woodbury, N. J., on Wednesday, July 12th.

In the selection of a place none was found which offered the same combination of attractions as Almonesson Lake. This year, however, on account of the lateness of the season, and the rush of people to the parks on their line of road, the trolley company could not arrange for special cars on any Saturday.

It became necessary in consequence to choose some other day of the week, and to postpone the date of the picnic until the closing of the public schools on 30th June. On account of the "Fourth," a further postponement seemed advisable, and the 12th of July was fixed for the excursion.

It is hoped that no one will be prevented by the change of day from attending the picnic, but that every one will prepare for an enjoyable day in the country.

Boat leaves Chestnut Street wharf at 9.30 A. M., to meet special cars, leaving Camden. Returning cars leave Lake at 6 P. M.

As usual, tickets will be given to the children. Others may have them at 35 cents for adults' tickets, and 20 cents for a child's.

The closing of the catechism was held on Trinity Sunday, the examinations having taken place on Whitsun Day. Prizes were awarded.

PARISH NOTES.

Flowers for the Altar on Sundays are asked during the summer. They should be sent to the church by four o'clock on Saturday afternoon.

Commencing with the first Sunday in July, the evening service will be discontinued for the summer. Evensong will be read in the church at five o'clock.

Rev. Nelson Kellogg, of the Diocese of Albany, came to the parish on June 24th. Mr. Kellogg graduated from the General Theological Seminary last month, and was ordained to the diaconate by Bishop Nelson, in the Cathedral at Albany, on June 10th.

Rev. F. M. W. Schneeweiss will be absent from the parish during the first two weeks of July, and the Rev. F. D. Ward, the latter part of the month. The Rev. C. C. Quin will take the month of August, and the rector will also be absent at that time for six weeks, returning for the second Sunday in September.

First Vespers of Corpus Christi were sung in S. John's Chapel, on Wednesday, June 21st. One member was admitted to S. Saviour's Ward, and the annual ward meeting followed in the lower vestry room. Mr. Mowry was re-elected Secretary-Treasurer. The Confraternity of the Blessed Sacrament celebrated its annual festival by a Solemn High Mass, at 10.30 o'clock, on the Feast of Corpus Christi. A number of the Priests' Associate were present. There was no sermon, it having been found impossible to procure a preacher.

HYMNS FOR JULY.

2nd—215, 604, 273.
9th—235, 106, 306.
16th—395, 176, 217.
23rd—270, 307, 224.
30th—291, 287, 271.

OFFERTORY ACCOUNT.

May 28—Cash	$24.02
Envelopes (264)	99.20
June 4—Cash	26.22
Envelopes (166)	50.05
Whitsunday—Cash	30.92
Envelopes (188)	52.80
Trinity—Cash	55.23
Envelopes (144)	47.70
	$386.14

SPECIAL FUNDS.

Sanctuary (19)	$8.25
Altar—Memorial (45)	116.80
Endowment (3)	20.10
Parish Building (2)	.50
Altar flowers (5)	3.00
	$148.65

BAPTISMS.

William Henry McCurdy, Edmund McCurdy.

BURIALS.

June 1st—Mary Ethel Fansan.
June 20th—Sarah Morgan Getz.

DONATIONS.

Thank offering, $5.00, to Vestment Fund.

Flowers for the High Altar for Trinity Sunday and Corpus Christi.

Provisions for the Clergy House: Mrs. Willcox, Mr. Colston, Mrs. H. Johnson, Mrs. H. S. Reed, Anon.

THE CATECHISM.

The closing fete of the Catechism was held on Trinity Sunday.

Lilian Pile and Alice Fortune received the highest number of marks for examination papers, at the examination held on Whitsunday, but as they had both been awarded the crucifix for the best examination paper in other years, it was awarded to Helen Clarke,

who received the next highest number of marks.

Among the boys, George Maclauchlan received the highest number of marks.

In the Little Catechism, the following received prizes for being present every Sunday: William Fortune, Elizabeth Fortune, Margaret Welch.

"I BELIEVE IN THE COMMUNION OF SAINTS."

I believe in Paradise are pleading
Some blessed ones, for my eternal bliss,
Who in that unknown land are interceding
For me; still struggling, whom they loved in this.
And they know better what my soul is needing,
Than I, who in my blindness pray amiss.

I believe, before Thine Altar bending,
My feeble prayers commingle round the Throne
With like petitions, which are ever blending
In a mysterious union with my own,
And so my heart with all I love ascending,
I never need feel utterly alone.

I believe—I joy in thus believing—
And when my earth-born soul can hardly pray,
It comforts me, while for my coldness grieving
To know that prayers for me are on the way.
Ah, Lord! I would Thou mightest be receiving
Such faithful prayers from one I love, to-day.

SAINT BONAVENTURA.

July 14.

S. Bonaventura was born at Bagnarea, in Tuscany, in the year 1221; his father's name was John de Fidenza, his mother's, Maria de Ritelli. His parents were in comfortable circumstances, and God-fearing people. At his baptism he received the name of John. Four years later, he fell sick, and his mother then vowed him to the Order of S. Francis, should he recover. His restoration to health was instantaneous, and the mother cried out in delight, "O, bonaventura!" and the name Bonaventura clung to him ever after.

At the age of twenty-one, a serious, studious youth, he presented himself before the gates of a Franciscan Convent, and demanded the habit of a novice. As he gave great tokens of ability, his superiors sent him to Paris to study theology, where he soon became celebrated for his learning and humility.

At the age of thirty-six, in the thirteenth of his profession, Bonaventura was unanimously elected General of his Order. During the eighteen years that he filled this office, he was indefatigable in maintaining the true spirit of the Order, in repressing the dissension which was constantly threatening it with schism and in controlling the fanatical and mystic vagaries of some of its members.

S. Bonaventura worked diligently with his pen; he had a great horror of idleness. He wrote on theology and philosophy, and composed commentaries on Holy Scripture. He was a poet and some of his hymns breathe the tenderest, most loving piety. He was requested by a chapter of the Order to undertake a life of their great founder S. Francis. It was a labor of love. As he was engaged on it one day, in his cell, S. Thomas Aquinas came to see him; before opening the door he looked through a clink, and saw in the rapt expression of the writer that he was absorbed in his work. He withdrew saying to those who

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Twentieth and Cherry Streets.

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accompanied him, "Let us not disturb the saint laboring for the saint."

"How do you find time to read, what do you study?" asked the Angelical Doctor one day of him; wondering at his sweetness, his depth, and knowing what distraction he had in regulating the affairs of the Order. "My book," answered Bonaventura, "is the crucifix."

He was appointed Archbishop of York but declined the honor. At length he was made Cardinal and Bishop of Albano. When the Pope's nuncios carried him the Cardinal's hat they found him in the garden of a convent near Florence washing the plate from which he had just eaten, and he requested them to hang the hat on a tree until he could take it. In 1274, when a council was held at Lyons to reconcile the Greek and Latin Churches, he, being one of the most distinguished of preachers, first addressed the assembly. The fatigues of his labors here brought on a fever of which he died, being fifty-three years old.

S. Bonaventura is usually represented with an angel communicating him. According to the legend, his humility was so great that he would not draw near to the altar, and an angel therefore visited him, and gave him the holy Sacrament.

"JESU DULCIS MEMORIA."

From the "Holy Cross Magazine."

I heard that hymn of St. Bernard of Clairvaux sung at Mass last week, and sung to the severe, chaste tune of ancient Plain-song—

Jesu, the very thought is sweet!
In that dear Name all heart-joys meet.
Then as the last words died way,
That He at last may make us meet
With Him to gain the heav'nly seat,

it seemed as though I were listening to other voices calling upon that sweet and saving Name. In the presence of the Most Holy above me at the altar I appeared to be associated with a multitude of souls, all gathered close about Him and all speaking at once, yet without clamor or discord,—on the contrary, a perfect harmony of sound went out as all their supplications struck upon the chords of His great and tender Heart. I drew nearer, as it were, and tried to catch the words they spoke into that fountain of love and pity. They had come hither for "comfort," so they sang to "the Son of God Most High." These were the "souls forlorn" crying to Him: I thought of weeping Rachels, mothers going back from the grave-side to homes where the shades had been drawn and the footfalls hushed, to put away what had been the simple joys of some child life, but not to put away from their breaking hearts the memories of the boy or girl called from earth so early.

And in His Heart, to whom that little son or daughter had been and is incomparably dearer than to the parents, these forlorn ones might find consolation and strength and that which hope could feed on in the journey to the City where the boys and girls play in the streets. There were little children and youths, fatherless, motherless, friendless, left to battle with a great, cold world, or to become objects of its "charity." Forlorn, indeed, be such as they, yet the Heart of their Saviour and Elder Brother opens to them and takes them in, and an impulse of its abounding love goes out to some heart on earth and stirs, not pity alone, but love, to cherish and protect these young lives so appealing in their need and loneliness.

Then, too, there were those "for sin that mourn," Davids and Magdalenes, penitents of every sort and all degrees, converts of an hour turning to the call of redeeming love, and those who for long years had lived lives and done deeds of penance in reparation to that love they had sorely wounded by sin. He seemed to bend over these with a peculiar tenderness, and I thought He laid His pierced right hand upon every several head, and the sacred lips moved as if they said, Go in peace; thy sins are forgiven thee. He had looked upon the children with a sweet, bright smile full of gladness; upon these His eyes rested not less lovingly, but in the Face were lines of a mingled pain and joy, as if joy being uppermost yet could not quite conceal the pain once felt—yes, as if the pain had left all but ineffaceable marks that only the full reconciliation of the Great Day would blot out.

I saw "them that seek" their Saviour. Some were wonderfully real in their quest and spared no labor in it, generous souls, full of zeal and eager in the pursuit of an ideal that something or somebody had suggested to them. "It will be realized," I said, "when these knightly ones have found their way into the palace of the King." Others there were, less earnest, still held in bondage to the flesh or the powers of this world, yet longing to escape, hating their spotted garments even while they had not strength of will to put them off, and looking in their weakness and misery to a liberator. But St. Michael and his legions of light were there; there rose high the standard of victory, the holy Cross, and the voice of the Lord of glory sounded above the songs of the world and called them to venture all for His sake.

Still others, the indifferent, the selfish, the proud, appeared before my sight. It was like a valley of dry bones I saw before me and I asked if these could live. Even these, I seemed to hear that voice say, even these, when they should seek, would find Him, their kind and patient Saviour, whose love nothing can daunt but one thing only, the persistent and final rejection of its appeal.

Yes, a great host of them there were, as I looked or listened—"the tribulations of the people, the perils of the nations, the sorrowful sighing of prisoners, the miseries of orphans, the necessities of strangers, the helplessness of the weak, the hopelessness of the weary, the weakness of the aged, the aspirations of the young men, the vows of virgins, the lamentations of widows. . . . Thou hast compassion upon all, O Lord, and hatest nothing that Thou hast made," thus it was I lifted up my prayer to the Victim of Salvation, as yonder the priest at the altar stood between a dying world and its Maker, pleading in its behalf the Sacrifice of the Eternal Son.

I wonder if the honey-mouthed Doctor could have estimated the joy, the comfort, the hope he was to bring into human hearts when he wrote that hymn of surpassing beauty. Could he have told, as he sat in his bare and cold cell writing the words, how his mention of that "dear Name" would stir souls to a deeper love for Jesus, and urge them on to nobler efforts against evil and to higher ideals of holiness? Could the monk with drawn hood and bent head, kneeling in the stillness of the night before the altar—where, more likely, the hymn was written—could even his prophetic soul have foreseen the glorious conquests to be won under the inspiration of the Name of Jesus, conquests to which he himself was making the contribution of his heart and pen? Yet his "Jesu dulcis memoria" will never be forgotten. Clairvaux lies in ruins, Bernard's name and history are unknown by many, but the song he sang "with love's most earnest cry" will never be lost from the world as long as there are tongues to praise the most sweet Name of Jesus.

The Mass was over; they put out the lights and left me alone in the chapel. And again my mind went out over the great world outside, its ignorance, its sin, its needs and its misery. It seemed, that scene as it quickly passed before me, so sad and dreary. A world without God! And so without love! A perishing world that knows not what a Saviour's love has done and can do! And out of the depths of my heart that His had stirred to pity, I prayed for all who have never sought and found Him, that as I by His grace alone could say, so might other souls for which He had laid down His life, say in St. Bernard's words,—

"I long for Jesus evermore."

—Henry Matthews.

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St. Clement's Magazine

Vol. XXI PHILADELPHIA, AUGUST, 1905 No. 8

KALENDAR FOR AUGUST.

1. Tuesday (*The Chains of St. Peter or Lammas Day*).....Masses, 7 and 9.30 a. m.
2. Wednesday.....Mass, 7 a. m.
3. Thursday.....Masses, 7 and 9.30 a. m. Mothers' meeting, 8 p. m.
4. Friday (*St. Dominic, C. Abstinence*).....Mass, 7 a. m.
5. Saturday (*St. Oswald, K. M.*).....Mass, 7 a. m.
6. **Sunday** (*Transfiguration of Our Lord. viii Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
7. Monday (*Holy Name of Jesus*).....Masses, 6.45 (Requiem in Crypt) and 7 a. m.
8. Tuesday.....Masses, 7 and 9.30 a. m.
9. Wednesday.....Mass, 7 a. m.
10. Thursday (*St. Lawrence, M.*).....Masses, 7 and 9.30 a. m. Mothers' meeting, 8 p. m.
11. Friday (*Abstinence*).....Mass, 7 a. m.
12. Saturday (*St. Clara, V.*).....Mass, 7 a. m.
13. **Sunday** (*viii Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
14. Monday.....Masses, 6.45 (Requiem in Crypt) and 7 a. m.
15. Tuesday (*Assumption of B. V. M.*).....Masses, 7 and 9.30 a. m.
16. Wednesday.....Mass, 7 a. m.
17. Thursday.....Masses, 7 and 9.30 a. m. Mothers' meeting, 8 p. m.
18. Friday (*Abstinence*).....Mass, 7 a. m.
19. Saturday.....Mass, 7 a. m.
20. **Sunday** (*ix Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
21. Monday (*St. Jane Frances, W.*).....Masses, 6.45 (Requiem in Crypt) and 7 a. m.
22. Tuesday.....Masses, 7 and 9.30 a. m.
23. Wednesday.....Mass, 7 a. m.
24. Thursday (*St. Bartholomew, Apostle*).....Masses, 7 and 9.30 a. m. Mothers' meeting, 8 p. m.
25. Friday (*St. Louis, K. C. Abstinence*).....Mass, 7 a. m.
26. Saturday.....Mass, 7 a. m.
27. **Sunday** (*x Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
28. Monday (*St. Augustine, B. C., Doct. of the Church*).....Masses, 6.45 (Requiem in Crypt) and 7 a. m.
29. Tuesday (*Beheading of St. John Baptist*).....Masses, 7 and 9.30 a. m.
30. Wednesday.....Mass, 7 a. m.
31. Thursday (*St. Aidan, B. C.*).....Masses, 7 and 9.30 a. m. Mothers' meeting, 8 p. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.

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One of the worst failings of the present day is the perversion and abuse of noble terms. Take these three, "liberal," "charitable," "practical," how often, as applied to Christianity, have they been used as an excuse for the wilful neglect of religious duties. How many shirkers of duty have sneaked out of their obligations by posing as the exponents of liberal and practical Christianity. As an unerring rule the higher pitched the excuse the greater the humbug. The man who excuses himself on high grounds for neglect of some common duty, proportionately condemns himself. Beware of the man who calls himself a liberal and practical Christian. He is just as much to be distrusted as the man who is always protesting his honesty. A man's self praise is generally the measure of his own secret self-distrust. But it is funny that people, who can see through the one kind of humbug, cannot see through the other.—C. H. Work.

During the spring Bishop Roots has been making a visitation of the Hankow district in Central China, going as far west as Ichang and south of Changsha. Everywhere he has found conditions full of encouragement. The American missionaries are prolific in plans for extension. The native clergy are working with fine faithfulness and the catechists and school teachers are for the most part doing effective work. The result is seen in numerous candidates for baptism and confirmation. Boone School is flourishing, with many more applicants for admission than it can possibly accommodate, until the Church provides the $5,000 still lacking for the erection of Ingle Memorial Hall. The Normal School for native teachers is making steady progress at Ichang. The S. James's Memorial Church at Wuhu is nearing completion, and at Gankin and Wuchang the hospital work is accomplishing the usual good results. Interesting native development is seen in the numerous government schools established in some of the cities in the upper Yangtse. It is estimated that there are 7,000 government students in Wuchang alone. They offer a fine field for young men interested in education and willing to work among students from the Christian standpoint. The Bishop is certain that if he could add to his staff one man acquainted with the language to work among these young men, the Church could have an immense influence in moulding all their thoughts and ideals. This work would be quite independent of the regular educational effort of the mission in Boone School.

Julia W. H. Brock.

On June 29, 1905, after a prolonged and painful illness, entered into rest Julia Watts Hall Brock, for many years a faithful communicant of S. Clement's parish.

Confirmed on the tenth of March, 1875, during the thirty years that followed, a Sunday rarely passed that did not find her in her accustomed place, joining with the faithful in offering the Holy Sacrifice.

As generous as she was devout, Mrs. Brock was in many ways a benefactress to the parish, and her deeds of charity, which she would fain have hidden, were made manifest by the gratitude and love she inspired in the hearts of the poor.

She bore her last illness with rare fortitude, an unfailing patience and at last, strengthened by the Body and Blood of her Divine Redeemer, and fortified by the final rites of the Church, she fell asleep peacefully in Jesus.

The body was brought to the Church on the night before the burial, where it rested before the High Altar until after the mass of requiem, which was sung by the Rev. Charles C. Quin, at half past ten o'clock, on Saturday, July the first.

Grant unto her, O Lord, eternal rest, and may light perpetual shine upon her.

S. Vincent's Guild.

Alloway, New Jersey, was shaken to its foundations, during the first few days of July, by the sudden descent upon it of S. Vincent's Guild bent on enjoying its annual outing.

Sixteen boys, under the care of Mr. J. C. Goodwin Jr., availed themselves of the accommodations which had been secured for them at Mr. Elkinton's farm house, and for several days enjoyed the country air. Our good Mrs. Johnson went along to minister to hearty appetites, and she was ably assisted by Mrs. Charles Goodwin.

A large lake supplied facilities for swimming and boating, while an adjacent pasture served for baseball. On Independence Day, the Rector and Mr. Kellogg accepted the invitation of the Guild to visit Alloway, and were royally entertained, returning to Philadelphia in the evening.

The boys came home on Friday, and are looking forward to another visit to Mr. Elkinton next year.

The Waiting City.

A city throned upon the height behold,
Wherein no foot of man as yet has trod;
The City of Man's Life fulfilled in God.
Bathed all in light, with open gates of gold,
Perfect the City is in tower and street;
And there a Palace for each mortal waits,
Complete and perfect, at whose outer gates
An angel stands its occupant to greet.
Still shine O patient City! on the height,
The while our race in hut and hovel dwells.
It hears the music of thy heavenly bells
And its dull soul is haunted by thy light.
Lo! once the Son of Man hath heard thy call
And the dear Christ hath claimed thee for us all.

—Phillips Brooks.

Offertory Account.

June 25—Cash	$19.76
Envelopes (99)	36.55
July 2—Cash	19.16
Envelopes (96)	32.85
July 9—Cash	7.09
Envelopes (95)	39.20
July 16—Cash	14.81
Envelopes (89)	39.75
	$209.17

Special Funds.

Sanctuary (13)	$1.68
Altar, Memorial (15)	7.97
Endowment (2)	2.35
	$12.00

Donations.

Piece of lace for the High Altar. Flowers for High Altar.

Provisions for the Clergy House, Mrs. Willcox, Mrs. Downey, Mrs. H. S. Reed, Mrs. H. Johnson, Anon.

Baptism.

June 29—Lena Sarah Becker.

Marriage.

July 1—John M. Schwartz.
Mary Fisher.

Burials.

July 1—Julia Watts Brock.
6—George W. Bratton.
11—Esther Catherine Coles.
21—Mary Eleanor Fortune.

The Difference.

On one of those terrible hot Sundays in July, one of our communicants was returning home through the broiling sun from the eleven o'clock service when a neighbor called out: "Well, you are awfully good to go to Church a day like this. I wouldn't go in such heat to hear the greatest preacher in America." And our brave little communicant replied, "Neither would I. I did not go to hear preaching. I went to worship God."—Easton Churchman.

Sacraments, Like Medicine, Must Be Used.

If the doctor were to give you some healing lotion when you were burned or wounded, and you were to say that you fully trusted in the doctor and his medicine, but yet did not use it, how foolish that would be. It is not enough to believe in the medicine—you must apply it. When the Destroying Angel passed over the houses of the Israelites in Egypt, it was only those that had their doorposts actually sprinkled with the blood of the Paschal Lamb that were saved from death. So it is with us. The blood of our Paschal Lamb shed on the cross will not save us unless it is applied to each one of us separately. And it is in the Sacraments that Christ has commanded that this should be done. Hence the Church teaches us that they "are generally (that is, by all) necessary for salvation."—Selected.

St. Louis, King and Confessor.

1270.

Crowned king at the age of twelve, St. Louis was exposed to all those temptations into which youthful kings are apt to fall. But through the care and diligence of his mother, Queen Blanche, he was kept pure and honorable and trained to realize his kingdom was a trust from God, not a mere thing to give him pleasure. His mother once said: "I had rather he were dead than that he should commit sin," and this was his own attitude all through his life, whether in the court of justice or in private matters, in his dealings with king and noble, Pope or pagan, in every decision he had to make.

He was often at war, at home and abroad, but he had sufficient sense of right to go even against the Pope's wishes and to refuse

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to make war on the German Emperor because he had no just quarrel with him. His victories were never stained by wanton usage or abuse of power.

As reigning monarch he won all hearts by his virtue and by his amiability. Severe and hard on himself, even to the most fearful penance, yet in his relations to others there was gentleness, affability and a passionate love of justice and truth.

He spent all the time possible in prayer and good works without in any way neglecting his public duties as king. He gave large alms to the poor and visited the sick and infirm himself.

As a warrior he never excelled, but during an illness he vowed to fight for the Holy Sepulchre. Against the wishes and advice of all he embarked in accordance with his vow. Finally landing in Egypt, his army suffered terribly from sickness and lack of provisions, and nothing was accomplished. The distress of the army grew more and more every day, and the king spent all his time in tending the sick and suffering.

St. Louis was finally taken captive, a truce declared and his ransom paid. When he found one of his generals had cheated the Saracens in the payment of the ransom Louis demanded that the full amount be paid.

Even when free he would not return to France until the affairs of state absolutely demanded it; spending his time in Palestine, ransoming slaves. He returned to France without warlike fame to find every one impressed with his sanctity.

He now lived even a more austere life than before. He delighted in the society of learned men and especially of theologians, among whom was St. Thomas Aquinas. The bringing up of his children as true sons of the Church and France was his especial care. He continued to stand out for what he believed to be justice, even against the Pope, especially in the matter of the punishment of eccleciastics.

He never relinquished the idea of another crusade, and in 1279 he carried it out. It was fatal to him. The army landed in Africa and was attacked by disease. His favorite son died and St. Louis soon followed him.

After he had received the Viaticum, he said, "We will go to Jerusalem." The next day he said, "I will come into Thy house, even to the multitude of Thy mercy and in Thy fear will I worship toward Thy Holy Temple." With his last sigh he breathed, "Lord, into Thy hands I commend my spirit," and died.

Gibbon says of him, "He united the virtues of a king, a hero, and a man," and even Voltaire could not refrain from saying, "Never has it been accorded to man to push virtue further."—(Adapted from Rev. S. Baring Gould.)

The appended sonnet was written by George John Romanes, one of the ablest of modern English biologists, who, after a life spent in agnosticism, returned to the bosom of the Catholic Church before his death.

I ask not for Thy love, O Lord; the days
Can never come when anguish shall atone.
Enough for me were but Thy pity shown,
To me as to the stricken sheep that stays
With ceaseless cry for unforgotten ways—
O lead me back to pastures I have known,
Or find me in the wilderness alone
And slay me as the hand of mercy slays.

I ask not for Thy love; nor e'en as much
As for a hope on Thy dear breast to lie;
But be Thou still my Shepherd—still with such
Compassion as may melt and such a cry;
That so I hear Thy feet, and feel Thy touch,
And dimly see Thy face, ere yet I die.

Of Singing the Praises of God.

The difference between singing and reading a psalm will be easily understood, if you consider the difference between reading and singing a common song that you like. Whilst you only read it, you only like it and that is all; but as soon as you sing it, then you enjoy it, you feel the delight of it, it has got hold of you, your passions keep pace with it, and you feel the same spirit within you that seems to be in the words. If you were to tell a person that has such a song that he need not sing it, that it was sufficient to peruse it, he would wonder what you mean; and would think you absurd, if you were to tell him that he should only look at his food to see if it was good, but need not eat it; for a song of praise not sung is very like any other good thing not made use of.

You will perhaps say that singing is a particular talent, that belongs only to a particular people, and that you have neither voice nor ear to make any music. If you had said singing is a general talent, and that people differ in that as they do in other things, you had said something much truer. In how vastly do people differ in the talent of thinking, which is not only common to all men, but seems to be of the very essence of human nature! How readily do some people discourse upon the most abstruse matters. And how confusedly do others talk upon the plainest subjects. Yet no one desires to be excused from thought or reason or discourse because he has not these talents as some people have them. But it is full as just for a person to think himself excused from thinking upon God, or reasoning about his duty to Him, or discoursing about the means of salvation, because he has not these talents in any fine degree; this is full as just as for the person to think himself excused from singing the praises of God because he has not a musical voice. For as it is speaking and not graceful speaking, that is a required part of prayer; as it is bowing and not genteel bowing that is a proper part of adoration; so it is singing, and not fine singing, that is a required way of praising God.

If a person was to forbear praying, because he had an odd tone in his voice, he would have as good an excuse as he that forbears from singing psalms, because he has but little management of his voice. And as a man's speaking his prayers, though in an odd tone, may yet sufficiently answer all the ends of his own devotion, so a man's singing of a psalm, though not in a very musical way, may yet sufficiently answer all the ends of rejoicing in and praising God.

Our Blessed Saviour and His Apostles sang a hymn; but it may reasonably be supposed that they rather rejoiced in God than made fine music. Do but so live that your heart may truly rejoice in God, that it may feel itself affected with the praises of God, and then you will find that this state of your heart will neither want a voice nor ear to find a tune for a psalm. Everyone at some time or other finds himself able to sing in some degree; there are some times and occasions of joy that make all people ready to express their sense of it in some sort of harmony. The joy that they feel forces them to let their voice have a part in it. He therefore that saith he wants a voice, or an ear, to sing a psalm mistakes the case; he wants that spirit that really rejoices in God; the dulness is in his heart, and not in his ear; and when his heart feels a true joy in God, when it has a full relish of what is expressed in the psalms, he will find it very pleasant to make the motions of his voice express the motions of his heart.—(From William Laws' "Serious Call to a Devout and Holy Life.")

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Liabilities, (including Capital Stock)	$9,279,375 99	
Surplus and Contingent Fund	2,729,166 37	
		$12,008,542 36

Surplus as to policy-holders $5,729,166 37

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Patronize our Advertisers and mention St. Clement's Magazine.



St. Clement's Magazine

Vol. XXI PHILADELPHIA, SEPTEMBER, 1905 No. 9

KALENDAR FOR SEPTEMBER.

1. Friday (*St. Giles, Ab. C. Abstinence*).....Mass, 7 a. m.
2. Saturday (*St. Lazarus*).....Mass, 7 a. m.
3. **Sunday** (*xi Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
4. Monday.....Masses, 6.45 (Requiem in Crypt) and 7 a. m. Guild of St. Mary, 8 p. m.
5. Tuesday.....Masses, 7 and 9.30 a. m.
6. Wednesday.....Mass, 7 a. m.
7. Thursday (*St. Eurtius, B. C.*).....Masses, 7 and 9.30 a. m. Mothers' meeting, 8 p. m.
8. Friday (*Nativity of B. V. M. Abstinence*).....Mass, 7 a. m.
9. Saturday.....Mass, 7 a. m.
10. **Sunday** (*xii Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
11. Monday.....Masses, 6.45 (Requiem in Crypt) and 7 a. m.
12. Tuesday.....Masses, 7 and 9.30 a. m.
13. Wednesday.....Mass, 7 a. m.
14. Thursday (*Exaltation of Holy Cross*).....Masses, 6.30, 7 and 9.30 a. m. Mothers' meeting, 8 p. m.
15. Friday (*Abstinence*).....Mass, 7 a. m.
16. Saturday (*St. Ninian, B. C.*).....Mass, 7 a. m.
17. **Sunday** (*xiii Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
18. Monday.....Masses, 7 and (Requiem) 7.30 a. m.
19. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
20. Wednesday (*Ember Day. Abstinence*).....Masses, 7 and 7.30 a. m.
21. Thursday (*St. Matthew, Ap. and Ev.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' meeting, 8 p. m.
22. Friday (*St. Maurice and His Companions, M. M. Ember Day. Abstinence*).....Masses, 7 and 7.30 a. m.
23. Saturday *St. Thecla, V. M. Ember Day. Abstinence*).....Masses, 7 and 7.30 a. m.
24. **Sunday** (*xiv Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
25. Monday.....Masses, 7 and (Requiem) 7.30 a. m.
26. Tuesday (*St. Cyprian, Archbp., M.*).....Masses, 7, 7.30 and 9.30 a. m.
27. Wednesday (*SS. Cosmas and Damian, M. M.*).Masses, 7 and 7.30 a. m.
28. Thursday.....Masses, 7 and 7.30 a. m. Mothers' meeting, 8 p. m.
29. Friday (*St. Michael and All Angels. Abstinence*).....Masses, 7, 7.30 and 9.30 a. m.
30. Saturday (*St. Jerome, Pr. C., Doct.*).....Masses, 7 and 7.30 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.

ST. CLEMENT'S MAGAZINE

VOL. XXI PHILADELPHIA, SEPTEMBER, 1905 No. 9

St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, Jr.

Single Copy, 5 Cents. Yearly, 50 Cents

Please address all mail to Twentieth and Appletree Streets.

Entered in Philadelphia Post-office as second-class mail matter.

Parish Notes.

Choir returns September 3d.

Catechisms meet on Sunday, September 17th.

The Masses on Sunday have been well attended.

The Rector will return for the second Sunday in September—the 10th.

On account of work on the organ the daily Masses and Offices have been said in S. John's Chapel except on Sundays.

Eight o'clock Mass will be resumed Sunday, September 17th. 7.30 Mass on week-days will be resumed September 18th.

Thursday, September 14th, (Exaltation of Holy Cross) special Mass for Guild of Holy Cross: members should make corporate communion.

The Rev. C. C. Quin, who has been absent during August, will return the first of September. The Rev. F. D. Ward will be absent from September 8th until September 22d. The Rev. F. M. W. Schneeweiss will be absent from September 1st until September 16th. The Rev. Nelson Kellogg will be away during the month of September.

Sea Isle City.

Word comes from the Seashore Home that the season has been a specially happy one. There has been a household averaging fifty since the Home was opened at the beginning of July. The last party came down from August 14th to 25th. The volume of appreciation of the Home and its benefits seems to have increased with the stay of each fresh party. Every one has been well, and the weather has been very pleasant, and, wonderful to relate, mosquitoes, the plague in so many places of the New Jersey coast, have not been troublesome.

The absence of these usually prevalent visitors has been hailed with delight! Can it be that there was no land breeze to convey them from their usual haunts to the shore, or has the systematic cutting of grass on the vacant lots of Sea Isle City caused them to emigrate, perhaps, to Wildwood?

The beach, with its unfailing attractions, has been for the children the true palace of delight, which it always is. Bathing has been much enjoyed, and the ocean has exerted the never-ending fascination of its charms in one way or another upon all.

The fair held on August 17th and 18th was quite a success, about $215 being cleared. Through the kindness of Mrs. S. W. H. Wells it was held at her cottage, where she and several other ladies busied themselves most assiduously and kindly in helping with it. Great thanks are due to Mrs. Taylor, always so interested in the Home, for the indefatigable manner in which she undertook, on this occasion, the whole responsibility of the fair, and carried it through so successfully.

The chapel services have been very well attended, although the number of those from Sea Isle City at the 10.30 service on Sundays has not been large.

The Catechism.

The Great and Little Catechism will open Sunday, September 17, at 3 P. M.

It is hoped that all the former members will return, and that many new names will be added to the roll.

Of all parochial activities, the Sunday School, as it is popularly called, is most beset with difficulties and obstacles. The work of teaching the children of the church the Faith of our forefathers is so important that we may be sure Satan and the powers of the world will do their utmost to hinder and destroy all our efforts. Since the outside pressure is so strong, there is need that all good Christians should give their aid to this important work.

To the children we speak first.

The Little Catechism will go on as usual under the good care and guidance of Sister Frances Virginia.

This year, you of the Great Catechism will have new catechists. It will be a matter of regret not to see in their accustomed places the faces of those you have known so well and loved. But remember that those who now come to you desire to do just as much for your welfare and happiness.

Let us, then, see each one back on the opening day. One way to make the Catechism a pleasure is to be regular and punctual throughout the year. See if you can't persuade some friend to come with you and help us increase the number of members.

Then we ask the parents to assist us in supporting the Catechism by their influence. If it is possible see that the children join the Catechism. True, some live too far away from the church to make attendance practical; but those who are within that limit, do all in your power to have the children come here, and not go elsewhere. Help them to be regular and punctual. Show an interest in their studies by asking them about the Catechism, and sometimes by attending the instructions. Create in the home an esteem for it that the children may consider it a privilege and a pleasure to be allowed to go.

Without the aid of religion who can hope to pass through unscathed the trials and temptations of life? If with great difficulty we can do it with the many helps of our Holy Faith, how utterly impossible without them!

A derogatory word, a little indifference from you can often entirely undo months of labor on the part of the parish priests. Give us, then, all the aid you can.

Will those who have assisted in the labor of the Catechism so faithfully and so effectually give us their aid this coming year? Do not feel that you have little to do and therefore you can easily be spared. The littleness or greatness depends entirely upon the zeal you have, not upon the position you are asked to fill. Do give us your sincere interest and hearty support.

We commend ourselves and our work to the attention of all the parishioners, asking your earnest and frequent prayers, and especially at the offering of the Holy Sacrifice, for God's richest blessing upon this most difficult but most interesting department of parish work.

Offertory Account.

July 23, cash	$8.96
Envelopes (77)	24.00
July 30, cash	15.74
Envelopes (69)	12.40
Aug. 6, cash	2.97
Envelopes (32)	8.70
Aug. 13, cash	4.17
Envelopes (59)	25.35
Aug. 20, cash	5.85
Envelopes (49)	20.60
	$128.74

Special Funds.

Endowment (1)	$ .25
Sanctuary (11)	1.43
Altar (14)	15.25
	$16.93

Donations.

Provisions for the Clergy House—Mrs. Connelly, Mrs. Downey, Mrs. H. S. Reed, Mr. Colston.

Six dollars for sick, through Miss Perrine.

Sea Isle City—Mrs. F. D. Wetherill, baptismal shell and lace for the altar.

Mrs. Young—Ice cream and cake on S. Lawrence's Day.

Baptisms.

August 3.—Annie May Clark.

August 17.—James Aloysius Keys.

Marriages.

August 9.—James Cooper and Hannah Donohue.

August 14.—William W. Fricker and Blanche V. Falls.

Burials

August 5.—Clara Wills Von Leer.

August 8.—John R. Appenzeller.

August 19.—Anna B. Stevens.

291 Communions July 21st to August 21st.

Hymns for September.

3rd—11 A. M., 179, 197, 274. P. M., 179, 38, 255, 172, 274.

10th—11 A. M., 392, 260, 305. P. M., 392, 38, 261, 20, 305.

17th—11 A. M., 391, 235, 271. P. M., 391, 38, 477, 193, 271.

24th—11 A. M., 390, 316, 228. P. M., 390, 38, 24, 210, 228.

A Correction.

In the "Magazine" for August the date of (Mrs.) Julia Watts Hall Brock's Confirmation was stated incorrectly, owing to a daughter having a similar name, and being on the Parish Register for that date. Mrs. Brock became identified with S. Clement's Parish about 1868, the Rev. H. G. Batterson being Rector.

The Feast of the Exultation of the Holy Cross.

Since the fourth century the church has kept two days in honor of the Cross, thereby showing her love for the very instruments of the Passion and telling it forth to all the world that she did glory in the Cross of Christ. These days are May 3d, the Feast of the Invention, and September 14th, the Feast of the Exaltation of the Holy Cross.

When St. Helena, mother of the Emperor Constantine, was converted, although almost eighty years old, she set out on a pilgrimage to Jerusalem, there to see the very places where her Saviour lived, died, was buried and rose again. Above all, she wished to discern the true cross which had been lost. She is said to have found the Cross, with two others, near the Holy Sepulchre in a hole where it had been placed after the Crucifixion. She took it up, and after having encased it in a silver box, carried it to the Church of the Holy Cross. This happened on the 3d of May, and is

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. C. S. HUTCHINSON,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. F. M. W. SCHNEEWEISS,
THE REV. NELSON KELLOGG.

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Bell Telephone—Locust 19-18 A.

All Saints Mission House, Cherry and Lambert Sts.
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called the finding or Invention of the Cross.

Ten years later, A. D. 335, Constantine dedicated a church in Jerusalem, and the Cross was exalted or set up in the great Church of the Resurrection, Sunday, September 14th, of that same year. Thus the second feast arose and both have been kept in the Calendars of East and West ever since.

The Feast of the Exaltation was very popular in England, over an hundred churches being dedicated to it. Both days are retained in the English Prayer Book as "black letter days."

Certainly on these feasts, dedicated to the Holy Cross, all Christians can meet together with one consent, forgetful of differences, and offer praise and thanksgiving for the Cross of Jesus Christ. Surely all devout people must feel that in the subordinate positions they have occupied since the reformation much good has been lost which we might well have had. It is a matter for deep thankfulness that the two festivals are more generally being observed among us here in America.

The picture of St. Helena, mother of the emperor, and but lately converted to the Catholic faith, going on the long and toilsome journey from Constantinople to Jerusalem to venerate the Holy Places, to walk along the Via Dolorosa, and searching for and finally finding the Wood of the True Cross, ought to give strength and courage to us who, in our daily lives, shrink from any toil and trouble, from any real searching after Divine things, and who find it so hard to bow our will to the Will of God.

Surely St. Helena might have felt herself excused from attempting to search in her own person by reason of her age. But, no! What an inspiration it is to see her go forth in love for her Divine Master, seeking the very instrument of His Sufferings, dear to her because so intimately connected with her salvation. Truly, "king's daughters were among thy honorable women," and the daughter of Tyre was there with a gift."

How real must have been the sufferings of our Lord to her! Can we not feel with her the great anxiety as she searched day by day? Can we not feel the thrill of joy when her love was rewarded and she was permitted to behold the very wood on which her Saviour died?

The same joy may be ours if, imitating her humility and love, we, too, should seek for the Cross Jesus puts in our own lives, and accept it as a token of His love.

Surely, we, too, may have the joy and glory also of finding the Cross and using it in triumph to the Church of the Heavenly Jerusalem if we will take up our own cross daily and follow Him; and be ye sure if we will let Him, He

will carry the heavy end of it Himself.

"Blessed," said our Lord, "are those which have not seen and yet have believed." Blessed was Helena, who found the Wood of the Cross; yea, and blessed indeed is each of us who grasps the full privilege of accepting from our Divine Master our daily trials and troubles, nailing them all to His Cross in full confidence as we have suffered with Him here, we shall reign with Him in glory.

But St. Helena not only found the Cross, but lifted it up and enclosed it in a box which was only opened on great festivals.

So let us also, when we find our cross, hide it in the golden casket of our hearts, remembering it is an individual gift to us from Him; as it were a gift from a Friend which loses its very sweetness in being known.

Let us remember that our trials are a sacred thing, not to be told every chance passerby, but to be kept in the secret recesses of our hearts; to be told to those alone who will receive them from us as a sacred trust, as we have received them from Jesus.

So many opportunities of self-humiliation, of knowing the sweetness and joy of the Royal road of the Cross, are lost by our talking about them. Let us be careful to whom we show the inmost recesses of our hearts where Jesus dwells.

How differently, too, did St. Helena carry the Cross from the way which Simon of Cyrene carried it only three hundred years before. He was compelled to carry it. St. Helena carried it with holy joy and reverence and every possible honor.

So, too, never let us be ashamed to confess the Cross of Jesus should we be called upon to do so. Then let no false pride prevent our bearing it before all men.

From the time of St. Helena onward the Cross is no longer the sign of the despised Nazarene, but it has been honored by prince and peasant alike. No longer to the Jews a stumbling block and to the Greeks' foolishness, but to all men the power of God and the wisdom of God. Truly, indeed, we do well to set apart in honor of this great mystery two days out of each year.

Piety.

There is a home, poor, cramped and mean. Only a few necessary pieces of furniture fill the small room which is the principal one of the house. In the doorway sits the father of the family plying his trade.

Towards evening, chancing to pass by and getting a glimpse of the room, a daughter was seen lighting the candles of the family shrine. About this spot centred the life and beauty of the home. There was the "lace," the bit of bright color, the sacred picture, the holy crucifix, eloquently speaking of love, the soft yellow light of the candles lighting up the gloom, and their tiny flames flickering a salute of love to the Throne of Heaven from the loving hearts that placed them there.

About the shrine the family gathered, and, led by the father, offered up the evening prayer. Each one realizes the unity, the oneness of the Body of Christ. The spirit world is a reality, not a mere sterile, intellectual theory. All are conscious of joining with saints and angels in praising the Lord of heaven and earth.

Some passing by might have a feeling of pity for those poor souls held fast by "superstition." Held by superstition? Possibly; God knows. However, if we look at the calm, silent joy in those faces, we shall rather conjecture that their hearts are filled with happiness in doing these simple, natural acts filial love suggests might please the Sacred Heart of their Divine Lord.

Many are taught the truths of our holy religion. Many are led to become devout, but how few stir up the gift of piety; or, as our Prayer Book calls it, "true godliness!" This is the gift that puts to flight coldness and formalism in religion, as it seeks to express love for God in every possible way. This is the gift that has built our beautiful cathedrals and churches; that has written the soul-stirring hymns and composed the sacred music which lifts the soul to heaven; that endeavors to make the House of God and all connected with it most glorious and magnifical.

It is this gift that prevents the soul from going through the forms of religion thoughtlessly; for it is ever alert to find, even in the habitual forms, some new act, some new meaning, whereby to stir up and feed the burning love of the heart.

This it is which erects the family altar, institutes the family worship, and creates the religious atmosphere of the home.

The devout apostles murmured against Martha's sister when she "wasted" the precious ointment on the feet of JESUS. But He, Who alone knows the Heart of God, was pleased with the piety, "the true godliness," of Mary, and has, for this reason, erected a monument which neither material nor spiritual powers can destroy or obliterate, for it is part of the Holy Gospel.

The devout soul may be given to good works and deeds of mercy, and lay up for itself a good reward. But it comes far behind the soul endowed with the gift of piety which is so generous that it lavishes upon God Himself its most precious possession. It heeds not the unkind criticism, but is led on by the desire to hear those words which ravished the heart of Mary: "Let her alone; why trouble ye her? She hath wrought a good work on Me." "Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

"Because of the Angels."

How apt are men either to forget altogether or to slight the truth of their relationship to the Holy Angels, those beings who are the fellow-creatures of man in the universe of God, and who with Him were called into existence to do God's will and to show forth His glory!

The world outside of the church is always ready to dismiss the belief in angels as merely imaginative or fanciful, and certainly as serving no practical purpose in everyday life.

Yet the church is true both to history and fact when she reminds her faithful children every year in the Feast of S. Michael and All Angels that "God has ordained and constituted the services of angels and men in a wonderful order," and bids them think upon the twofold occupation of those spiritual beings who "always do God service in heaven," while at the same time by His appointment "they succor and defend" His human children on earth.

When we look in the pages of Holy Scripture we find them full of references to the existence and the work of the Angels in connection with this earth, since that first day of creation, "when the morning stars sang together, and

all the Sons of God shouted for joy."

We find that it is truly an important part which Angels have played in the history of the world. "The Bible begins in almost its first page with Cherubims at the gate of Paradise, and closes with the Angel who tells S. John not to seal up the Revelation." They are Angels who wield the wrath of God, in the destruction of Sodom and Gomorrah; in the plague sent upon Jerusalem; in the destruction of the hosts of Sennacherib. Angels lead and guide God's chosen people; the Angel of the Covenant goes before them. They release S. Peter from prison; they are the guardians of little children. Angels trouble the healing pool to give it its efficacy. Angels wait closely on the Incarnation. Gabriel heralds the approach of the King; the Angels rush out of heaven on Christmas night to supply man's lack of service to the new-born King; Angels minister to the tempted and wearied Lord in the desert; an Angel strengthens Him in His agony; the earthquake at the resurrection was the work of an Angel; Angels wait on the Ascension; "The chariots of God are twenty thousand, even thousands of Angels, and the Lord is among them, as in the holy place of Sinai." And Angels will come with Him to judgment at the last; so that if any say they wish to think of the King, and not of His servants, Michaelmas Day will show us that He at least did not disdain their presence and aid, and that they are still "ministering spirits, sent forth to minister for them who shall be heirs of salvation." (Newbolt.)

How much the thought of our association with the Angels is calculated to strengthen our so often flagging service of God. This thought of their presence with us in the world will be one to restrain and check in us what is wrong; to develop and improve what within us is good. "Because of the Angels!" These words ought to stir us continually to emulation of those bright beings which see God and see us, and wing their way between God and man! How it will encourage us here on earth as we think of these glorious creatures of God continually engaged in doing His will in Heaven! They are the courtiers in the palace of the Great King. They stand before the throne chanting the everlasting praises of God. Day and night they fall on their faces as they cry, "Holy, Holy, Holy," and swing their censers filled with sweet odors before the presence of the Most High. And when sent as messengers from Almighty God to His people here on earth, they perform this lower service just as willingly. Indeed, for these blessed spirits, the will of God has no higher or lower. To serve Him completely is the one consuming joy of their whole existence.

Shall not the example of the Holy Angels correct the pride of man which so much disturbs the order of God's universe? As has been said, "Man is ever trying to push himself out of his place in creation. There are those who, in a rebellious spirit, would climb Heaven and thrust God down; who have tasted of the tree of knowledge, and now would claim to be as gods. They should think of the Angels who see God, and are contented to do His will as in Heaven, so in earth, and be humble. Or, if there be any one who is in any sense unreal, let him feel that in affecting to be something which he is not, he is destroying the order of God's appointment; let him, too, remind himself that he must keep in his place, because of those bright Beings who tend the universe with anxious care; who are made by their Creator to be winds and ministers in the flame of fire."

The names of some of the Angels of God have been revealed in Holy Scripture. We are told of Michael the archangel, to whom it was given to lead the heavenly armies against rebellious Lucifer, and to drive him out, and those Angels who had joined him in defying the almighty power of God. In the Book of Daniel, Michael also is represented as the Angel who guarded God's chosen people. We know the gracious Angel of the Annunciation, Gabriel, who was sent on God's embassy to lowly Nazareth to salute Mary the Blessed Virgin, chosen to be Mother of the Son of God. The Angel Raphael, who is mentioned in the Book of Tobit, speaks of himself as "one of the seven Holy Angels who present the prayers of the saints, and who go in and out before the glory of the Holy One."

Our Lord has told us how the Angels in Heaven rejoice over the perseverance of righteous souls, and the conversion of sinners; and in His Parable of the Rich Man and Lazarus, our Lord teaches how departing souls are accompanied by Angels into the other life, as He pictures Lazarus being "carried by the Angels into Abraham's bosom."

It will be good for us to remember more often the "innumerable company of Angels," those blessed servants of God, who have never tasted of sin; who are among us, though unseen, ever serving God joyfully on earth as well as in Heaven, helping and comforting always in this earthly life those who "shall be heirs of salvation."

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Assets January 1st, 1905	$12,008,542 36
Liabilities, (including Capital Stock).	$9,279,375 99
Surplus and Contingent Fund	2,729,166 37
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Surplus as to policy-holders	$5,729,166 37

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St. Clement's Magazine

Vol. XXI PHILADELPHIA, OCTOBER, 1905 No. 10

KALENDAR FOR OCTOBER.

1. **Sunday** (*xv Trinity*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 4.30 p. m. Solemn Even-song, 8 p. m.
2. Monday (*The Guardian Angels*)..... Masses, 7 and (Requiem) 7.30 a. m. Guild of St. Mary, 8 p. m.
3. Tuesday (*St. Thomas of Hereford, B. C.*)..... Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
4. Wednesday (*St. Francis, C.*)..... Masses, 6.30, 7 and 7.30 a. m.
5. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Mothers' meeting, 8 p. m.
6. Friday (*St. Faith, V. M. Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany and Intercessions, 12 m.
7. Saturday..... Masses, 7 and 7.30 a. m.
8. **Sunday** (*xvi Trinity*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
9. Monday (*St. Denys, B. M.*)..... Masses, 7 and (Requiem) 7.30 a. m.
10. Tuesday (*St. Paulinus of York, B. C.*)..... Masses, 7, 7.30 and 9.30 a. m.
11. Wednesday (*St. Ethelburga, V. Ab.*)..... Masses, 7 and 7.30 a. m.
12. Thursday (*St. Wilfrid, B. C.*)..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
13. Friday (*Trans. of St. Edward, K. C. Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany and Intercessions, 12 m.
14. Saturday..... Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
15. **Sunday** (*xvii Trinity*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of St. Vincent, 4.30 p. m. Solemn Even-song, 8 p. m.
16. Monday..... Masses, 7 and (Requiem) 7.30 a. m.
17. Tuesday (*St. Etheldreda, Q. V., Ab.*)..... Masses, 7, 7.30 and 9.30 a. m.
18. Wednesday (*St. Luke, Evangelist*)..... Masses, 7, 7.30 and 9.30 a. m.
19. Thursday (*St. Frideswide, V.*)..... Masses, 7, 7.30 and 9.30 a. m. Mothers' meeting, 8 p. m.
20. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany and Intercessions, 12 m.
21. Saturday (*St. Ursula and her Companions, V. V., M. M.*)..... Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
22. **Sunday** (*xviii Trinity*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
23. Monday..... Masses, 7 and (Requiem) 7.30 a. m.
24. Tuesday..... Masses, 7, 7.30 and 9.30 a. m.
25. Wednesday (*SS. Crispin and Crispinian, M. M.*)..... Masses, 7 and 7.30 a. m.
26. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Mothers' meeting, 8 p. m.
27. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany and Intercessions, 12 m.
28. Saturday (*SS. Simon and Jude, Apostles*)..... Masses, 7, 7.30 and 9.30 a. m.
29. **Sunday** (*xix Trinity*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
30. Monday..... Masses, 7 and (Requiem) 7.30 a. m.
31. Tuesday..... Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m. **The Catechism, every Sunday, 3 p. m.**
Even-song, daily, 5 p. m. **Little Catechism, every Sunday, 3 p. m.**
Women's Bible Class, every Sunday, 3 p. m.

ST. CLEMENT'S MAGAZINE

VOL. XXI PHILADELPHIA, OCTOBER, 1905 NO. 10

St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

Single Copy, 3 Cents. Yearly, 30 Cents

Please address all mail to Twentieth and Appletree Streets.

Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

S. Nicholas Guild will resume its meetings on Saturday, October fourteenth.

Pew holders will notice an addition of one dollar to their bills this month. This is an assessment for the Convention fund of the diocese.

After October 1st the rector's hours for hearing confessions will be as follows. Friday afternoon 3-5. Saturday 11-12 a. m.; 7-9 p. m.

The Confraternity of The Blessed Sacrament will resume its monthly meetings on Sunday afternoon, October 8th, and the Guild of the Holy Cross on Sunday, October 1st.

The Magazine will be grateful for renewed subscriptions. Several have expired and have not been continued. Every one in the parish should be a subscriber to S. Clement's Magazine.

The acolytes are sadly in need of new cassocks. Our present supply is sadly out of repair, and will not bear further mending and alteration. May we not hope for contributions for this object?

If there are any men in the parish who would like to sing in the choir, will they kindly give their names to Mr. Sears? The faithful attendance upon rehearsals is of course a requisite for membership.

The Rev. Arthur Ritchie, of St. Ignatius' Church, New York City, has consented to deliver the eulogy at the solemn mass of requiem which is to be celebrated in memory of the Rev. G. H. Moffett, on November 16th, the anniversary of his burial.

Will those who come to the week-day services kindly take places as far forward as possible. It is the custom of many to sit in the rear of the church, which renders the greater part of the services unintelligible to them, unless the priest puts an undue strain upon his voice. Many do not realize how very difficult it is to make the voice fill an empty building. "Sitting next the door" seems to be a peculiarly American disease. Let us all try to correct the malady.

The Catechism opened on Sunday, September 17th. There was a goodly number present, but it is to be hoped that many more will come. *Every child in the parish* should join the Catechism, unless hindered by some *reasonable* excuse. Will not the parents co-operate with the clergy in their endeavor to teach the young people of the parish the things pertaining to the Kingdom of God? Fr. Schneeweiss and Mr. Kellogg are to be in charge of the Catechism this winter.

Commencing the first Friday in October, and continuing on Fridays throughout the winter, there will be a service of intercession in St. John's Chapel. The service will begin at noon, and will last from twenty minutes to a half hour. It will consist of the Litany, followed by prayer for missions and various persons and objects. Requests for intercessions may be dropped through the slide in the sacristy door opening from the church corridor. It is to be hoped that many will avail themselves of this opportunity to perform a Christian duty, and aid the clergy of the church by joining them in this creditable work of intercession for others.

"The Spirit of Missions" is recommended to the members of the congregation. This is the official organ of the Board of Missions, and contains valuable and interesting information concerning the work of the Church in the western and foreign field. Every loyal churchman should be taking an intelligent interest in the spreading of Christ's Kingdom. We may be able to do very little in a material way, but all may do very much by prayer and the study of the mission field. The magazine is made attractive by illustrations and anecdotes, and the subscription price is one dollar. Subscriptions may be handed to the rector, or forwarded directly to the "Spirit of Missions," Church Mission House, 281, Fourth Avenue, N. Y. City.

OFFERTORY ACCOUNT.

Sept. 3—Cash,		$9.85
	Envelopes (105)	58.25
Sept. 10—Cash,		16.32
	Envelopes (108)	46.37
Sept. 17—Cash,		29.41
	Envelopes (134)	50.95
Sept. 24—Cash,		24.43
	Envelopes (120)	31.60
		$267.18

SPECIAL FUNDS.

Foreign Missions,	$5.00
Altar (Memorial),	37.21
Sanctuary,	1.50
Endowment,	.85
	$44.56

DONATIONS.

The following are thankfully acknowledged:

Provisions for the Clergy House. Anon. Mrs. H. Johnson. Anon. Mrs. Woodill.

Flowers for High Altar. Weekly.

BAPTISMS.

August 27—Winston Edward Foster.
September 7—Florence Barrett McDowell.
September 12—Francis Humboldt Maurer.
September 12—Frances Margaret Maurer.

COMMUNICANTS.

Added:
Rowland C. Sheldon.
Emily Bolland.
Transferred:
Mary Hastings Sherman.
Alice G. Doolittle.
L. Isbell Doolittle.

MARRIAGE.

September 2—Walter Talcott Bronson. Laura Louisa Oldenburg Dickinson.

BURIALS.

September 7—George Johnson.
September 7—George William Johnson.
September 8—Neill Wolfe.

HYMNS FOR OCTOBER.

Oct. 1—11 A. M., 391, 423, 421.
8 P. M., 391, 38, 617, 423, 421.
Oct. 8—11 A. M., 287, 203, 207.
8 P. M., 287, 38, 424, 477, 207.
Oct. 15—11 A. M., 240, 309, 303.
8 P. M., 240, 38, 421, 23, 303.
Oct. 22—11 A. M., 391, 555, 545.
8 P. M., 391, 38, 617, 21, 545.
Oct. 29—11 A. M., 215, 169, 604.
8 P. M., 215, 38, 292, 172, 604.

THE RUSSIAN SERVICE AT PORTSMOUTH.

Tuesday, September 5th, was a momentous day in the annals of the American Church. For many years there has been a growing cordiality and interest between the Eastern Church and the Anglican Communion, but not since the Great Schism has there been a service in which Eastern and Western Christendom have united.

Christ Church, which is the Catholic parish of Portsmouth, N. H., was the religious home of the Russian envoys during their stay in America, and it was at the request of M. Witte that a service of thanksgiving was held after the signing of the Russo-Japanese Peace Treaty.

Father Brine, the rector of the parish, cordially assented to the request, and Fr. Hodovitsky, the Arch-Priest of the Russian Church in America, went to Portsmouth, accompanied by three other priests of the Russian communion, and several choristers.

Realizing the importance of the occasion, Fr. Brine sent an invitation to the members of the Catholic Club in the vicinity of Boston, and seven priests, including the rector of S. Clement's, went down to Portsmouth and were present at the service.

They arrived in the city just as the treaty was being signed, and the ringing of bells and booming of cannon at the Navy Yard greeted their ears as they alighted from the train. They were cordially received at the rectory and presented to the Russian clergy.

By the time all was in readiness the church was filled to its utmost capacity, and the churchyard thronged with people unable to gain admittance. Mr. and Mrs. Bayard, of S. Clement's, were in the congregation.

The altar was made beautiful with lights and flowers, and the church was decorated with palms sent by M. Witte. The choir stalls had been removed and two chairs were placed just within the choir gates, and to the right of the lectern, for the plenipotentiaries. The procession entering the church was most imposing. First the choir, led by the crucifer, torch bearers, and thurifer, then the Russian priests in their glittering vestments of silver and gold, followed by the American clergy vested in copes. The processional hymn was one of those appointed for Trinity Sunday, "Holy. Holy, Holy, Lord God Almighty."

On entering the church the choir was grouped on the left, with the Russian clergy opposite, while the American

priests occupied the presbytery on the gospel side. Within the sanctuary were Bishop Potter, and his chaplain, the Rev. Dr. Roberts, of Concord, N. H. Father Field, Provincial Superior of the Society of St. John the Evangelist, and Father Prime, of Brighton, the president of the Massachusetts Catholic Club.

A shortened form of Evensong was solemnly rendered, and at its close the Russian hymn was sung, and the Russian priests and choir gathered about a lectern in the centre of the chancel, while Father Hodovitsky ascended to the Altar. A Russian Te Deum was most beautifully rendered, followed by a service of prayers and versicles which were profoundly reverent. The supreme moment came at the close of the service, when M. Witte and Baron Rosen came forward with tear-dimmed eyes and prostrated themselves before the crucifix held by the Arch-Priest, and reverently kissed the image of the Divine Redeemer.

A short address in Russian followed and the benediction was given by Bishop Potter.

Perhaps one of the most moving incidents was the use by Father Hodovitsky of the American prayers for Church unity, and for the President, into which last was inserted the name of the Czar.

After the service there was a brief reception in the choir room, where the clergy had the opportunity of greeting the Russian envoys.

INTERCESSORY PRAYER.

There are many people who have a sincere desire to do something for God, and yet have no clear idea what to do. It may be that they are unable to contribute largely to the finances of their parish and the various activities may not appeal to them, or their strength may be insufficient for the performance of any church work, in addition to the necessary duties of every day. In such cases, the question, "What shall I do that I might work the works of God?" oftentimes goes unanswered.

There is one thing that everyone can do, and which if left undone, renders our life and service of little worth in the eyes of our Maker; every Christian man and woman can pray for others.

Throughout Holy Scripture we are bidden to lead prayerful lives. "Pray without ceasing," is the urgent command of St. Paul, and in obedience to apostolic precept and example the Catholic Church lifts her voice in "prayer and supplication for all men."

In so doing she is but following the example of her Divine Head. In St. John's Gospel we read the great Intercession of our Redeemer, and we are told by St. Paul that this has never ceased, but that as our High Priest within the veil Jesus Christ "ever liveth and makes intercession for us." The Divine Victim forever pleads the merits of His Sacrifice before the Throne of God.

My soul in baptism is made a partaker of Christ's life, and shares in all its functions. Each Christian then has a share in Christ's priesthood. "Ye are a royal priesthood," we are told. We must, then, if faithful to our baptismal vows, be showing forth this life day by day. We must unite our intercessions to that of the Heavenly Intercessor and plead that the merits of His Cross and Passion may be applied to the souls of men.

This ought to form a very definite and practical part of our spiritual life. There should be an ever increasing number of names and objects which we bring before God daily.

It is not an easy task, and not always interesting. We are so much more concerned with our own sins or necessities than with those of other people, and it is so much easier to ask for ourselves than for others. This is in harmony with the general selfishness of our fallen nature. We shall find, however, that in just such proportion as we forget self in another's service, shall we receive that strength and illumination that we most sorely need. "Give and it shall be given unto you" finds its fulfilment quite as truly in the life of prayer as in the more material sphere, and the soul that prays for others truly labors for God. The parish that is composed of souls thus praying is blessed of God. Let us strive to bring God's special blessing upon the parish that we love.

THE CONFRATERNITY OF THE BLESSED SACRAMENT.

For the benefit of those who are not associates of the Confraternity of the Blessed Sacrament, and who are ignorant of, or do not understand its object, we append a reprint from the pamphlet issued by the Confraternity.

S. Saviour's Ward, in this parish, is one of the oldest and largest in the country. We have now on our rolls the names of about eighty persons. The meetings are held the second Sunday in every month in St. John's Chapel, at half past four in the afternoon. It is

St. Clement's Church.

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CLERGY:

THE REV. C. S. HUTCHINSON,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. F. M. W. SCHNEEWEISS,
THE REV. NELSON KELLOGG.

Rev. C. S. Hutchinson in Church, Fridays, 3-5 P. M.; Saturdays, 11-12 A. M., 7-9 P. M.

Rev. C. C. Quin in Church, Saturdays, 3-5, 7-9 P. M.

Rev. F. D. Ward in Church, Saturdays, 3-5, 7-9 P. M.

Rev. F. M. W. Schneeweiss in Church, Saturdays, 3-5, 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

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to be hoped that we may have an increase of membership this winter.

WHAT IS IT?

It is a society of clergy and communicants of the Anglican Church, founded in England in 1862, and introduced into the United States in 1867. The English Branch now numbers about 20,000 Associates, of whom about 2000 are Priests, with 325 Wards. There are branches also in Scotland, Canada and the United States, but each Branch is autonomous, or perfectly independent of the others. The American, in which American Churchmen are chiefly interested, has on its roll about 1900 Associates, of whom 375 are Priests. It is an incorporated society and so capable of holding any property which may be given to it by will or in any way.

ITS OBJECTS.

1. To promote the honor, worship and Reverence due to the person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood.

2. To make mutual and special intercessions at the time of and in union with the Eucharistic Sacrifice.

3. To promote the observance of the Catholic and primitive law of receiving the Holy Communion fasting.

And it endeavors to carry out these most desirable objects, not by controversy, but by united intercessory prayer. For nearly forty years it has defended the faith and teaching of the Church by prayer—especially in union with the Eucharistic Sacrifice.

ITS RULES.

Its rules are very simple—only such as every faithful communicant of the Church is supposed to observe, viz:

1. To communicate, or at least to be present, on Sunday and the greater festivals and other holy days, when the Holy Eucharist is celebrated, unless prevented by sickness or other urgent cause.

2. To promote, by all legitimate means, frequent and reverent celebrations of the Holy Eucharist, as the chief act of Divine service.

3. To make such special intercessions as shall be from time to time directed.

ITS GOVERNMENT, ETC.

Its government is lodged in a Superior General, a Secretary General, a Treasurer General, and a Council of twenty Priests Associate, all of whom are elected annually on the Thursday following Trinity Sunday.

Its internal machinery is of the simplest kind, and is largely the work of the Secretary General. It consists mainly of classifying and arranging the petitions which the Associates send him. They are arranged and printed monthly in a small book, and sent to each Associate. Every Associate has the privilege of sending three petitions each month, relating to the spiritual life in connection with the Blessed Sacrament. The Confraternity does not undertake to pray for temporal blessings, or anything not bearing on the Holy Eucharist.

As its funds permit the Confraternity makes grants to needy parishes and missions of one-half the cost of Holy Vessels, Burses, Veils, Albs and the proper colored vestments for the celebration of the Eucharist.

The expenses of the Confraternity are met by the freewill offerings of the Associates and an annual subscription of 50c., payable in advance on June 1st of each year. Candidates for holy orders,

and members of the religious orders are exempt from the annual subscription.

IS SUCH A SOCIETY OR CONFRATERNITY NECESSARY?

This question is sometimes asked as an excuse for not belonging to the Confraternity, and in most cases there is a certain amount of insincerity about it. It is said "the Church is society enough for me." It is rather late to maintain the uselessness of Guilds, Brotherhoods, Confraternities, etc. It is perfectly true that the Church as the Divine Society is more than all of these. Yet her members have always emphasized and called attention to certain principles by united effort in a Society or Confraternity. Missionary societies emphasize the importance of missions; temperance societies emphasize and call attention to the great sin of intemperance. It is too true that the majority of our communicants do not recognize the Supernatural, Divine and Real Presence of Jesus Christ in the Eucharist; it is too true that the Eucharist as the divinely appointed act of worship for Sunday has been thrust aside and Matins and Litany substituted for it; it is too true that the large majority of our clergy and laity do not communicate fasting. The Confraternity was begun to emphasize the supreme importance of these essentials of the Christian religion.

The great purpose of the Confraternity is to unite Catholic minded people in the maintenance of three great principles of the Catholic religion, viz:

(*a*) *The Real Presence of our Lord Jesus Christ in the Sacrament of His Body and Blood, and consequently the Honour due to His Person in the Sacrament;* (*b*) *The sacrificial nature of the Blessed Sacrament and consequently its obligatory character as the chief Sunday Service and the chief Act of Worship;* (*c*) *The continued and binding force of the primitive law of fasting Communion.*

A great and radical change for the better has taken place in the Anglican Church in the last fifty years. Much that we all appreciate in multiplied Spiritual privileges, in the quickened life of devotion—who can tell how much of all this is owing to the quiet work of intercessory prayer in which the Confraternity of the Blessed Sacrament has been engaged for the last forty years? The Confraternity has been shunned, spoken against, looked upon with suspicion, bitterly attacked, yet no one has ever been able to prove that it has ever been in the slightest degree disloyal to the doctrines of the Book of Common Prayer and the traditions of the Church. It is in the highest sense of the word a purely devotional society.

MEMBERSHIP.

You who read these lines, if not already an Associate, can do a great work for the glory of God by asking a Priest Associate to admit you as an Associate. If you do not know a Priest Associate, write to the Secretary General, who will send you a form of application for membership. All necessary information may be obtained from the Manual, the price of which is twenty-five cents. The Medal costs fifty cents.

THE CANTICLE OF THE SUN.

On October fourth the Church celebrates the feast of S. Francis, "the little poor man of Assisi," one of the greatest of God's saints, whose influence accomplished the practical reformation of the Christian Church of his time. We print here the "Lauds of the Creatures," which he composed, and which is taken from the "Mirror of Perfection," the oldest biography of the Saint, written by his beloved disciple, Brother Leo.

HOW S. FRANCIS COMMENDED THE SUN AND THE FIRE ABOVE OTHER CREATURES.

Above all creatures lacking reason he did love the sun and fire with most affection, for he would say: "In the morning when the sun ariseth every man ought to praise God that did create him for our use, for that by him are our eyes enlightened by day; but in the evening when the night cometh, every man ought to praise Him for brother fire, for that by him are our eyes enlightened by night, for we be, as it were, all blind, and the Lord by these two brothers doth enlumine our eyes; and therefore specially for these and the other creatures whereof we do daily make use, ought we to praise the Creator." The which himself did always unto his dying day.

"Yea, when he was grieved of a sore infirmity, he did begin to sing the Laudes Domini that he had made as concerning the creatures, and afterwards did make his companions sing, so as that in meditating on the praise of God he might forget his pains and the bitterness of his infirmities."

"And for that he did deem and say that the sun is fairer than other creatures, and a nigher similitude of our Lord, and that the Lord Himself is called the 'Sun of Justice.' When he would give a title to the Laudes that he made of the creatures of the Lord, to wit, what time the Lord did certify him of His Kingdom, he did therefore call them 'The Song of Brother Sun.'"

These be the Lauds that he made.

"Most High, Almighty and most gracious Lord: Thine be the praises and the glory and the honour and every blessing, for unto Thee alone, O most highest, do they belong, and no man is worthy to make mention of Thy Name.

"Praised be Thou, O Lord, of all Thy creatures, and above all of Brother Sun, my lord, that doth illumine us with the dawning of the day.

"For he is fair and bright, and the brightness of his glory doth signify Thee, O Thou Most Highest.

"Praised be Thou, O my Lord, of Sister Moon, and the stars that Thou hast shapen in the heavens, bright and precious and comely.

"Praised be Thou, O my Lord, of Brother Wind, and the air, and of the clouds, and the clear, and of all the times of the sky whereby Thou dost make provision for Thy creatures.

"Praised be Thou, O my Lord, of Sister Water, for manifold is her use, and humble is she, and precious and chaste.

"Praised be Thou, O my Lord, of Brother Fire, by whom Thou dost lighten our darkness, and comely is he, and joyful and masterful and strong.

"Praised be Thou, O my Lord, of Sister Earth, our mother, that doth cherish us, and hath us in keeping, and doth bring forth fruit in abundance and flowers of many colours, and the grass.

"Praised be Thou, O my Lord, of them that do show forgiveness unto others for love of Thee, and do endure sickness and tribulation. Yea, blessed be they that do endure in peace, for of Thee, O Thou most highest, shall they be crowned.

"Praised be Thou, O my Lord, of Sister Death; the death of the body from whom no man living may escape; but woe unto them that shall die in deadly sin, and blessed be they that shall walk according unto Thy most holy will, for unto them shall the second death do no hurt.

"Praise ye and bless my Lord, and give thanks unto Him and serve Him in all humbleness."

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Surplus and Contingent Fund	2,729,166 37
	$12,008,542 36
Surplus as to policy-holders	$5,729,166 37

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St. Clement's Magazine

Vol. XXI PHILADELPHIA, NOVEMBER, 1905 No. 11

KALENDAR FOR NOVEMBER.

1. Wednesday (*All Saints*) ..... Masses, 7, 7.30 and 9.30 a. m. Vespers of the Dead, 5.15 p. m.
2. Thursday (*All Souls*) ..... Masses, 7 and 7.30 a. m. Solemn Mass, 9 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
3. Friday (*St. Winifrid, V. M. Abstinence*) ..... Masses, 7 and (Requiem) 7.30 a. m. The Litany, 12 m.
4. Saturday (*St. Charles Borromeo, B. C.*) ..... Masses, 7 and (Requiem) 7.30 a. m.
5. **Sunday** (*xx Trinity*) ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 4.30 p. m. Solemn Even-song, 8 p. m.
6. Monday (*St. Leonard, D. C.*) ..... Masses, 6.45, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
7. Tuesday (*St. Willibrord, B. C.*) ..... Masses, 7, 7.30 (Requiem) and 9.30 a. m. Guild of St. Katharine, 8 p. m.
8. Wednesday (*Octave of All Saints*) ..... Masses, 7 and 7.30 a. m.
9. Thursday ..... Masses, 7, 7.30 (Requiem) and 9.30 a. m. Mothers' Meeting, 8 p. m.
10. Friday (*Abstinence*) ..... Masses, 7 and (Requiem) 7.30 a. m. The Litany, 12 m.
11. Saturday (*St. Martin, B. C.*) ..... Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
12. **Sunday** (*xxi Trinity*) ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
13. Monday (*St. Brithus, B. C.*) ..... Masses, 6.45, 7 and (Requiem) 7.30 a. m.
14. Tuesday ..... Masses, 7, 7.30 (Requiem) and 9.30 a. m.
15. Wednesday (*St. Machutus, B. C.*) ..... Masses, 7 and (Requiem) 7.30 a. m.
16. Thursday (*St. Edmund, B. C.*) ..... Masses, 6.45 (in Crypt), 7, and (Requiems) 7.30 and 8 a. m. Solemn Requiem, 11 a. m. Mothers' Meeting, 8 p. m.
17. Friday (*St. Hugh, B. C. Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
18. Saturday ..... Masses, 7 and (Requiem) 7.30 a. m. Guild of Holy Child, 3 p. m.
19. **Sunday** (*xxii Trinity*) ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of St. Vincent, 4.30 p. m. Solemn Even-song, 8 p. m.
20. Monday (*St. Edmund, K. M.*) ..... Masses, 6.45, 7 and 7.30 a. m.
21. Tuesday (*Presentation of B. V. M.*) ..... Masses, 7, 7.30 and 9.30 a. m.
22. Wednesday (*St. Cecilia, V. M.*) ..... Masses, 7 and 7.30 a. m. First Vespers of St. Clement, 8 p. m. (in Chapel).
23. **Thursday** (*St. Clement, B. M.*) ..... Masses, 6, 7 and 8 a. m. Solemn Mass and Procession, 11 a. m. Matins, 10.30 a. m. Parish Tea, 8 p. m.
24. Friday (*St. John of the Cross. Commemoration of Dedication. Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
25. Saturday (*St. Katharine, V. M.*) ..... Masses, 7 and 7.30 a. m.
26. **Sunday** (*Next before Advent*) ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass and Procession, 11 a. m. Matins, 10.30 a. m. Solemn Even-song and Procession of Sodality, 8 p. m.
27. Monday (*St. Ode, V.*) ..... Masses, 6.45, 7 and (Requiem for Benefactors and Communicants) 7.30 a. m.
28. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
29. Wednesday ..... Masses, 7 and 7.30 a. m.
30. Thursday (*St. Andrew, Apostle. Thanksgiving Day*) ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.

Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

ST. CLEMENT'S MAGAZINE

VOL. XXI PHILADELPHIA, NOVEMBER, 1905 NO. II

St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

Single Copy, 5 Cents. Yearly, 50 Cents

Please address all mail to Twentieth and Appletree Streets.

Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

The Sisters ask for contributions of cast-off clothing for distribution among the poor.

The Altar Guild will hold its first meeting on All Souls' Day after the Solemn Mass.

Work on the new parish building has been deferred, but will be commenced shortly after Easter.

The music for the Solemn Mass on St. Clement's day will be Saint Cæcelia, with orchestral accompaniment.

Subscriptions and donations for Altar flowers are asked for All Saints', St. Clement's and Christmastide. Small envelopes marked will be found in the corridor.

Confessions for the festival may be made on the Tuesday and Wednesday before. The hours will be posted later. The entire parish should make a good communion.

The offerings on Thanksgiving Day will be for the poor fund. Donations are also asked for the Episcopal Hospital. Put these offerings in an envelope marked "Hospital."

The clergy hope that every member of the parish will come to the parish tea on Thursday evening, November 23d. Cards of admission may be obtained from the Sisters.

During November a Requiem Mass will be said on each allowable day at 7.30 o'clock. Names to be mentioned should be written down and given to the clergy at least the day before.

According to our previous custom, the offerings on All Saints' Day will be devoted to the payment of the mortgage interest on All Saints' Mission House and the Seashore Home. A generous contribution is asked.

May we not have a larger attendance at the week-day Masses? There can be no better way of commencing our daily work than by offering ourselves to God in the Holy Sacrifice. The blessing that comes to us in these hours spent "with Jesus" is surely worth the slight inconvenience of early rising.

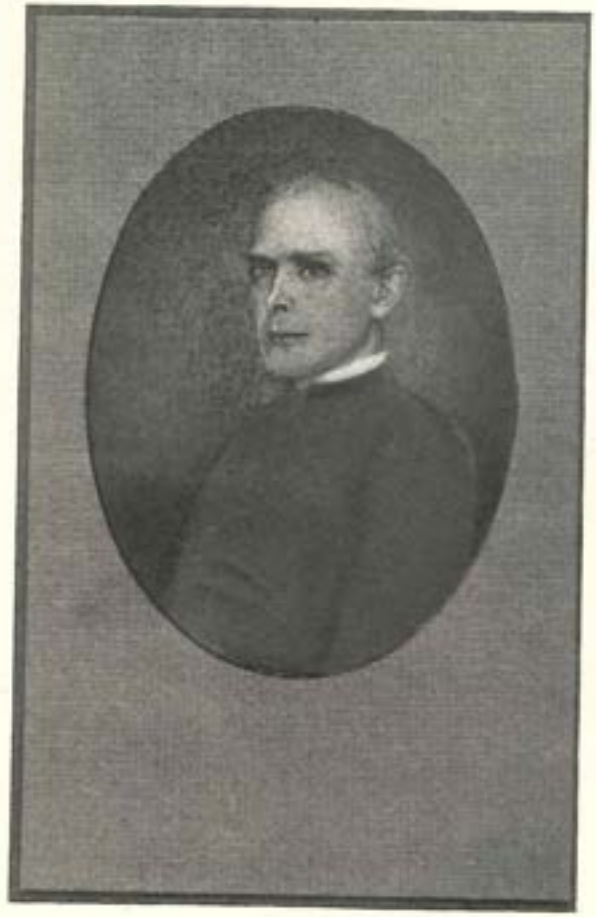
The Rev. W. A. McClenthen sailed for England on Saturday, September 30th. He said Mass at St. Katharine's Altar on Michaelmas and in the crypt on the morning of his departure. He carried with him the earnest prayers of St. Clement's people, that he may be abundantly blessed in his new life.

Commencing with Advent Sunday a Bible class for men will be held in St. John's Chapel every Sunday evening at 7.15. Questions on church doctrine or ritual will be received and answered at these instructions. It is hoped that many men will avail themselves of this opportunity to learn more of God's Word.

Our patronal feast this year falls on Thursday, November 23d. The following special preachers are expected to occupy St. Clement's pulpit during the octave: St. Clement's day, 11 A. M., Rev. Harvey Officer, Princeton, N. J.; Sunday, November 26, 11 A. M., Fr. Sargent, O. H. C.; 8 P. M., Rev. A. G. Mortimer, D. D.

The annual service for the Sodality, with solemn procession, will be held on the Sunday evening in the octave. It is to be hoped that all the members and associates will make a special effort to be present and take part in the procession. All should wear their medals. Women and girls wear veils, and should assemble in the upper school room at 7.30 P. M. Men and boys meet in St. John's Chapel.

On November 16th, the anniversary of the burial of Rev. G. H. Moffett, a Solemn Mass of Requiem will be sung at 11 o'clock. The eulogy will be delivered by the Rev. Arthur Ritchie, of St. Ignatius' Church, New York City. On that day the usual parish Mass will be said at 7 o'clock, but there will be additional requiems as follows: 6.45 (crypt), 7.30 and 8. All the members of the parish will, therefore, have the privilege of remembering before the Altar one who gave His life for the good of His people.



G. H. Moffett

Vespers of the Dead will be sung on Wednesday, November 1, at 5.15, in St. John's Chapel. The Masses on All Souls' Day will be at 6.30, 7 and 7.30 and Solemn Mass at 9. Names of baptized persons should be written out, at least one Christian name (not initials or terms like "father," etc.), and handed in by Wednesday afternoon at the latest. They will be read out at one Mass, and that may be specified.

Those intending to make their communion at the Solemn Mass (9 o'clock) should give notice to that effect beforehand. Otherwise the celebrant does not make provision. Bona Mors on Mondays during November will be after Evensong.

Persons who enter the church after the Gospel is read should not make their communions at that Mass. We cannot be too careful in our preparation to receive our Lord, and there should never be any sense of hurry or breathlessness. Some of us are not careful to be in church when the Mass commences. This is a serious fault, and not only is a dishonor to God, but is likewise most disturbing to the devotions of others. There seems to be a growing tendency on the part of many to be a trifle late for the services. This arises usually from the bad habit of giving one's self barely time to reach the church and making no allowance for possible delay. A few quiet moments on one's knees before the Altar would seem to be a fitting preparation for offering the Holy Sacrifice. It is hardly necessary to comment upon the shocking habit of entering the church and going at once to the Altar rail if the priest is communicating the people. There can be no blessing in a communion thus sacrilegiously made. Let us all try to be in time to say our prayers before the beginning of Mass.

HYMNS FOR NOVEMBER.

Nov. 2—9.30 A. M., 398, 608, 311, pt. II.

Nov. 5—11 A. M., 618, 437, 235, 222.
8 P. M., 618, 438, 437, 235, 222. Ps. 112, 121, 149.

Nov. 12—11 A. M., 305,292,227,304.
8 P. M., 305, 38, 22, 304.

Nov. 19—11 A. M., 601, 165, 298, 392.
8 P. M., 601, 38, 178 (pt. I) 172, 392.

Nov. 23—11 A. M., Jerusalem, etc., 442, 440, 436.

Nov. 26— 11 A. M., Jerusalem, etc., 442, 440, 436.
8 P. M., 391, 442, 440, 396. Jerusalem, etc., 392, 215, 274.

Nov. 30—11 A. M., 383, 379, 382, 381.

OFFERTORY ACCOUNT.

Oct. 1. Cash	$41.03
Envelopes	36.60
Oct. 8. Cash	30.48
Envelopes	47.70
Oct. 15. Cash	26.91
Envelopes	64.25
Oct. 22. Cash	33.57
Envelopes	43.10
	$323.64

SPECIAL FUNDS.

Poor	$100.00
Cassocks	25.00
Cassocks	50.00
Cassocks	5.00
Cassocks	15.00
Altar	17.84
Sanctuary	3.30
Endowment	.61
	$216.75

BAPTISMS.

Oct. 11. Cara (Springer) Thomas.
Oct. 14. John Kennedy Freeman Stites.
Oct. 15. Beatrice Marie Dietrich.
Oct. 19. Edward Joseph Blue.

COMMUNICANTS.

Added:
William W. Montgomery.
Anna M. Montgomery.
Jessie C. Chapman.
Frank P. Bushey.

MARRIAGE.

Oct. 18. Samuel Love.
Margaret Wallace.

BURIALS.

Oct. 8. Mary Montgomery.
Oct. 16. Cara (Springer) Thomas.
Oct. 18. Benjamin McCready.

DONATIONS.

The following are gratefully acknowledged:

For Clergy House:
Mrs. Wilcox Anon—Mr. Colston.
Mrs. Downey—Anon—Mrs. H. Johnson. Mrs. Patterson, R. C. Sheldon, Mrs. Woidill.

Flowers for Altars:
Miss Lea, Miss Josephine Johnson—Anon—Mrs. Linnell.

ST. CLEMENT'S TIDE, 1905.

Wednesday, 22 Nov. 8 P. M., First Vespers (St. John's Chapel).

Thursday, 23 Nov., St. Clement, B. and M. (General Communion). Masses, 6, 7, 8; Solemn Mass Procession and Sermon, 11 A. M. (Thanksgiving for God's blessings on the parish), 8 P. M., Parish Tea.

Friday, 24 Nov., Masses, 7 and 7.30 (Commemoration of Dedication).

Saturday, 25 Nov., St. Katharine, V. and M. Masses 7 and 7.30 (For the Clergy).

Sunday, 26 Nov., Masses 7, 8, 9.15; Solemn Mass and Procession, 11 A. M. (for the Faithful and Sodality); 8 P. M., Solemn Vespers, Procession of Sodality and Te Deum.

Monday, 27 Nov., Masses 6.45 (crypt) 7, 7.30; Requiem for Benefactors and Communicants; 8 P. M., Children's Entertainment.

Tuesday, 28 Nov., Masses 7, 7.30 and 9.30 (The Sisters and Mission Work).

Wednesday, 29 Nov., Masses 7 and 7.30 (Penitents and Lapsed).

Thursday, 30 Nov., St. Andrew, Ap., Octave of St. Clement and Thanksgiving Day. Masses 7, 8, 9.15, and Solemn Mass 11 A. M. (Thanksgiving for Harvest, God's blessing on country and rulers.)

Collect:—O God, who makest us to rejoice in the yearly solemnity of blessed Clement, Thy martyr and bishop, favorably grant that we who keep his festival may likewise imitate his fortitude in suffering, through Jesus Christ our Lord. Amen.

The Epistle: Phil. iii:17—iv:4.

The Holy Gospel: St. Matthew, xxiv: 42-48.

Licensed for use in St. Clement's Church during the octave of the anniversary.

(Signed) O. W. WHITTAKER.
Bishop of Pennsylvania.

St. Luke's Day, October, 1905.

NOVENA—NOV. 14-23.

Memorial for the parish (to be said daily):

Ant.—I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring.

V.—O Lord, look down from heaven.
R.—Behold, and visit this vine.

Let us pray.

Almighty and everlasting God, who does govern all things in heaven and earth, mercifully hear our supplications, and grant unto this parish all things that are needful for its spiritual welfare; schools in which to train the young in Thy faith and fear; ministers to labor in this portion of Thy vineyard; a Church restored to the beauty of holiness. Strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; rouse the careless; recover the fallen; restore the penitent; remove all hindrances to the advancement of Thy truth; bring all to be of one heart and one mind within the fold of Thy Holy Church; to the honor and glory of Thy Holy Name; through Jesus Christ our Lord. Amen.

THE MEMORIAL ALTAR.

The offerings on St. Clement's Day will be devoted to the Altar which it is proposed to place in the sanctuary as a memorial to the late rector. Following as closely as it does the anniversary of Fr. Moffett's death, we should make our feast day one of thanksgiving for his life and work among us. We trust that there may be a generous response to this appeal, and that we may be able to raise a worthy altar to God's glory, which may be a fitting expression of our gratitude for the "good example" of one of His servants.

ALL SOULS' DAY.

In Jesus' heart they rest,
  Our precious dead.
No sadness in the breast,
  No fear, no dread;
From every care, release,
  Pain left behind,
And only perfect peace
  In Him they find.
Under His nail-pierced hand
  Each wound is healed,
And now they understand
  God's plan, revealed.
All earthly trials sink
  To nothingness.
Deep of Christ's love they drink
  O wondrous bliss!
Ah, Jesu! God! we pray
  On Thy dear Breast,
May those we name to-day
  Find endless rest.
Grant unto us a part
  In their reward.
Open thy sacred heart
  To us, dear Lord!

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CLERGY:

THE REV. C. S. HUTCHINSON,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. F. M. W. SCHNEEWEISS,
THE REV. NELSON KELLOGG.

Rev. C. S. Hutchinson in Church, Fridays, 3-5 P. M.; Saturdays, 11-12 A. M., 7-9 P. M.

Rev. C. C. Quin in Church, Saturdays, 3-5, 7-9 P. M.

Rev. F. D. Ward in Church, Thursdays, 8.30-9.30 P. M.; Saturdays, 3-5, 7-9 P. M.

Rev. F. M. W. Schneeweiss in Church, Saturdays, 3-5, 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master.—S. Wesley Sears, A. R. C. O.

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ALL SAINTS AND ALL SOULS'.

The Christian year is closing. Many are the festivals which the Church has celebrated in her annual course, most sacred the mysteries of faith and love to which they have been dedicated. And every feast day has held up to us a mirror of life, in which we might see something shadowing forth our own course. And now, after she has finished this, her loving duty with great benefit to souls, the Church leads her children once more to the threshold of Eternity, and with her finger points twice, significantly, into the space beyond the world.

At the first indication, the eyes of the faithful look into the open heaven in all its glory and beauty. They see Christ seated in the midst of His saints and chosen ones, triumphing in them and they in Him; celebrating that eternal feast day, of which All Hallows, in which the Church yearly calls her children to rejoice, is but a dull reflection for the earthly pilgrim.

But on account of the glory that will be, the Feast of All Saints here on earth is dear, and looked forward to by the weary pilgrim. It is to him a day of home-sickness, of yearning for his true Home; it recalls to him the fact that he is one of a mighty communion which embraces Christ and all His elect. It establishes his faith, strengthens his courage, stimulates his watchfulness, blows his love to an intenser ardor. It is a worthy close to all the festivals of the Church year. The Christian festivals begin with the Babe in the Manger and end with the triumph of the same in Heaven in the midst of His ransomed people, of those whom His flesh-taking has won for glory.

But the pulse of the Church throbs with provident love and active pity. While gazing, as at All Hallows, into the splendors of the elect and perfected, who are enthroned with Christ in ineffable light, she does not forget herself in dumb ecstasy. She wonders, and prays, and praises and thinks; but with the uneasiness of love, she turns to look for those of her children who did, indeed, pass into eternity with faith and love, but who were yet full of human infirmity; halting, wavering, imperfect souls, who cannot be counted with the saints; who have much to learn, much to forget, powers to acquire, habits to cast off, before they can see God face to face and live. She finds them elsewhere in a state of purification; this is why she points once more. Her compassionate heart turns to them in pity and with longing, and for the sake of these souls, she cuts short, she hastens over the festival of the Saints in Heaven, and already on the afternoon of All Saints' Day, begins the octave of supplication for the souls that are being purged. Verily, love has in its precipitancy something unreasonable to casual eyes. Love is drawn nearer to those that suffer than to those that rejoice.

The soul, after parting from the body,

has necessarily to go through a condition of purification before it is meet to behold God in His glory. The time of growth is not cut short by death, it continues till the soul disengages itself from those aims that debased and restrained it whilst on earth. Here it was distracted from its true aim, its hidden powers had not scope for expansion, or were arrested by circumstances, or by want of will or knowledge to direct and discipline them aright. When the soul wakes to a sight of God as He is, it is filled with a sense of its imperfections, its lost opportunities, its miserable shortcomings, its incapacity for enjoyment of God in His glory, goodness and beauty. Consequently it has to overcome its ignorance, which obscures the sight of Him in His splendor; its grossness, which has entangled it in the pursuit of carnal aims, so that it has lost its appetite for holiness; and its vitiated taste, which interferes with its loving that which is beautiful from a sense of the perfection of what is lovely. The soul has much to unlearn, much to cast off, much to acquire. The realization of its imperfections causes it distress and pain, the yearning for perfection is the travail of the soul to its new birth. Thus its condition, after death, is one of waiting, watching, growing, suffering. And yet this pain and suffering is far removed from that of earth. No longer is there fear of eternal separation from God. The soul rests from the travail of its earthly life and temptation and sin are no longer possible. The throes of the new birth, painful as they may be, are yet consistent with deep happiness, in the knowledge of God's love, and the assurance of salvation.

It is when the soul is in this condition that the prayers of the Church assist it. Real compassion, that human sympathy which binds every member of the body mystical together, comes into action, and when one member suffers, all the members suffer sympathetically with it, and the prayers of men on earth and saints in heaven assist the poor, fainting, yearning spirit in its upward course.

The Scriptures give us plain directions to pray one for another, to make prayers, supplications and giving of thanks for all men, to pray for all saints, etc. And if all belong to the same society, if there be one body and one spirit; if that one body be Christ Himself, from whom no faithful soul can be separated by life or death, it does not appear how any soul, united to the head, can be excluded from the prayers which the Church offers for the whole body, or from participation in the virtues of that sacrifice, without which no human soul can live. If it is the duty of all Christians to pray one for another, our prayers will necessarily comprehend all who can derive benefit from them; that is, all who are united with us in the household of God. Wherever they are, they are in the one kingdom of the Redeemer, and have their life from the same Body and Blood which are the nourishment of ours. No distance can divide them from our charity or from the life of Christ; for whether near or afar off all are made nigh by the Blood of Christ; nigh to God, nigh to each other, nigh to all the saints.

Adapted from Baring-Gould.

"We find in the legendary history of St. Patrick a noble use of the verse, 'Some put their trust in chariots, and some in horses; but we will remember the Name of the Lord our God' (Ps. xx, verse 7). Every third year, at the spring equinox, which closed the Celtic year, the festival of Tara was held on the great plain of Breg. Here were gathered the five kings of Ireland, the twenty-five tutelary kings, their attendants, their warriors, and their chariots. In nine triple circles, as night fell, they took their places round the huge flower-strewn pyre, which rose on the terrace of the palace of Tara. Throughout all Ireland, every hearth was cold. The people waited to rekindle their fires from the sacred flame which descended from heaven upon the pyre.

"Suddenly, as the vast throng was hushed in anxious expectation, a bright light shone out on the extreme verge of the plain. 'Who,' cried King Laeghaire, in his rage, 'has dared to commit this sacrilege?' and all the counsellors, the bards, the judges, and the nobles answered, 'We know not.' But the chief of the Druids cried aloud to Laeghaire, 'O King, if that distant flame be not now extinguished, it will never be put out. Before it our sacred flame will pale, and the man who has lighted it will destroy thy kingdom. Over thee and over us he will bear rule, and he and his successors will reign forever in Ireland.' Then the king ordered the Druids to seize the sacrilegious wretch, and bring him to Tara. So the Druids, with their chariots, their horses, and their spearmen, set forth on their mission, They found that the light was shining upon a little altar set up in a rude hut, and before the shrine knelt white-robed men in prayer. They were St. Patrick, his twelve priests, and the boy, Benignus, who were celebrating their midnight service to welcome the dawn of Easter morning.

"The Druids dared not enter. Standing without, they bade the men come forth. Patrick obeyed the summons, and followed the Druids to the palace of Tara, chanting as he went, 'Some put their trust in chariots, and some in horses; but we will remember the Name of the Lord our God.' Before the assembled hosts he spoke of the Kingdom founded by the King of kings, and of Him who reigns from the Cross. With words of such power did he speak, that nature was hushed in stillness; the ebbing tide ceased to sink; the branches stirred not in the woods; the eagle checked his flight; the white stag of Mulla, bending over the stream, forbore to drink. The power of the Druids was broken. As day dawned, the magic circles were dispersed, the sacred pyre was cold, and the only flame that shone through the twilight was the altar-fire which the Christians had kindled to hail the resurrection of their Lord."

(Extract from "The Psalms in Human Life." By ROWLAND E. PROTHERO.

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Assets January 1st, 1905		$12,008,542 36
Liabilities, (including Capital Stock)	$9,279,375 99	
Surplus and Contingent Fund	2,729,166 37	
		$12,008,542 36

Surplus as to policy-holders $5,729,166 37

CHARLES PLATT, President,
EUGENE L. ELLISON, Vice-President.
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HENRY W. FARNUM, Marine Secretary.



St. Clement's Magazine

Vol. XXI PHILADELPHIA, DECEMBER, 1905 No. 12

KALENDAR FOR DECEMBER.

1. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
2. Saturday..... Masses, 7 and 7.30 a. m.
3. **Sunday** (*i Advent*)..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
4. Monday..... Masses, 6.45, 7 and (Requiem) 7.30 a. m. Guild of St. Mary, 8 p. m.
5. Tuesday..... Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
6. Wednesday (*St. Nicholas, B. C.*)..... Masses, 7 and 7.30 a. m.
7. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
8. Friday (*Conception of B. V. M. Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
9. Saturday..... Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
10. **Sunday** (*ii Advent*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
11. Monday..... Masses, 6.45, 7 and (Requiem) 7.30 a. m.
12. Tuesday..... Masses, 7, 7.30 and 9.30 a. m.
13. Wednesday (*St. Lucy, V. M.*)..... Masses, 7 and 7.30 a. m.
14. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
15. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
16. Saturday..... Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
17. **Sunday** (*iii Advent*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of St. Vincent, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
18. Monday..... Masses, 6.45, 7 and (Requiem) 7.30 a. m.
19. Tuesday..... Masses, 7, 7.30 and 9.30 a. m.
20. Wednesday (*Ember Day. Abstinence*)..... Masses, 7 and 7.30 a. m.
21. Thursday (*St. Thomas, Apostle*)..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
22. Friday (*Ember Day. Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
23. Saturday (*Ember Day. Abstinence*)..... Masses, 7 and 7.30 a. m.
24. **Sunday** (*iv Advent*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. First Vespers of Christmas, 8 p. m.
25. **Christmas Day**..... Masses, 12.01 (midnight); 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
26. Tuesday (*St. Stephen, Proto Martyr*)..... Masses, 6.45, 7, 7.30 and 9.30 a. m.
27. Wednesday (*St. John, Apostle and Evangelist*) Masses, 7, 7.30 and 9.30 a. m.
28. Thursday (*The Holy Innocents*)..... Masses, 7, 7.30 and 9.30 a. m.
29. Friday (*St. Thomas of Canterbury, Bp. M. Abstinence*)..... Masses, 7, 7.30 and 9.30 a. m.
30. Saturday..... Masses, 7 and 7.30 a. m.
31. **Sunday** (*i after Christmas*)..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.

Matins, daily, 9 a. m.
The Catechism, every Sunday, 3 p. m.
Even-song, daily, 5 p. m.
Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 7.15 p. m.

ST. CLEMENT'S MAGAZINE

VOL. XXI PHILADELPHIA, DECEMBER, 1905 NO. 12

St. Clement's Magazine.
PUBLISHED MONTHLY BY
J. C. GOODWIN, Jr.

Single Copy, 5 Cents. Yearly, 50 Cents

Please address all mail to Twentieth and Appletree Streets.

Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

The Masses on S. John's Day will be celebrated in S. John's Chapel.

There have been 7710 communions made in the parish during the past year.

The Mothers' Turkey Supper will be held on Thursday, December twenty-eighth.

The Sisters ask, as usual, for donations for the worthy poor, for Christmastide.

On Saturday, December ninth, Mr. Sears will give an organ recital in the church at four o'clock.

According to the custom in previous years, the collection on Christmas Day will be devoted to the Sanctuary Fund.

The eulogy delivered by the Rev. Arthur Ritchie on November sixteenth is to be printed by the vestry.

The alms on All Saints' Day, for the mortgage interest on the Mission House, amounted to $151.16. This has since been increased by fifty dollars. About one hundred dollars more is needed.

The offering on S. Clement's Day, for the Memorial Altar Fund, amounted to $2,416.07. The designs for the new altar is now being drawn, and we hope before long, to be able to exhibit them to the parish.

The Masses on All Souls' Day were well attended and many names were remembered at the altar. The Solemn Requiem was sung by the Rev. C. C. Quin, with the Rev. F. D. Ward, and the Rev. F. M. W. Schneeweiss as deacon and subdeacon. The collection, which was devoted to the Burial Fund, amounted to $24.46.

The children of the Catechism are preparing a Christmas Mystery, which will be produced during Christmas tide. The play was written by Father Field and has been given several times in Boston under his direction and with marked success. The work of learning the carols, and the parts is arduous, but is progressing smoothly under the direction of Fr. Schneeweiss and Mr. Kellogg. All the members of the parish are urged to encourage the children by their attendance on the night of the presentation of the Mystery.

Several memorials were presented to the parish during the last month. These include the following:

A silver lavabo dish and pitcher for the crypt chapel, and a silver mounted missal for the high altar, to be used at low masses. (These three are marked, "To the Glory of God, and in loving memory of Julia Neill Mayer.") A red cope, the work of All Saints' Sisters, a memorial to the Rev. G. H. Moffett. This was worn for the first time on S. Clement's Day.

Two cushions for the missal rest at the high altar, also memorials to the Rev. G. H. Moffett.

At the parish tea the rector announced that it will be necessary to raise about 1200 dollars for necessary repairs in the church, in connection with the new parish building. Just before the festival the sexton reported that one of the posts that support the gallery, from the basement, had fallen, and this necessitates the immediate removal of the gallery, which has been unsafe for a long time. In addition to this, the vestibule of the church must be renovated and made worthy of its new surroundings, and a few minor changes will be necessary in the clergy house. Contributions for this object may be handed to the clergy or sent to the Accounting Warden.

The Rev. Mr. Claiborne, of Sewanee, Tennessee, has been in the city recently, presenting the needs of the Industrial School for Boys, which has been founded in his parish. This is a mission work and would seem to come within the control of the Board of Missions, but as the work is in the diocese of Tennessee, it is not in the Missionary jurisdiction. The sum of five thousand dollars is urgently needed to build a dormitory. The school is for the benefit of the mountaineers of the district and receives the warm commendation and support of Bishop Gailor.

Subscriptions may be sent (however small your means may make them) to Miss Fanny Brock, Treasurer, 2101 Spruce Street.

S. CLEMENT'S TIDE.

The Feast of S. Clement, Bishop and Martyr, and Patron of this Parish, was celebrated with an earnestness of devotion and spiritual enthusiasm, which continued throughout the whole festival.

Loving labor had been given by faithful ones in preparing vestments, sacred vessels, and ornaments, that all might be bright and ready, and in keeping with the joy of the feast. Nor was the spiritual preparation lost sight of. During the two preceding days, many prepared themselves by making their confessions, and a very good number made their communions at the early Masses on S. Clement's Day.

At the Solemn Mass at 11, the Altar was made glorious with red vestments and abundance of red flowers and lights. The music was Gounod's "S. Cecilia," which was splendidly sung by the choir, assisted by special soloists, Mr. George Dundas, tenor, and Mr. Harry Hotz, bass. The soprano solos were sung by Robert Kneedler and Leon Kraft, of our own choir. The organist, Mr. Sears, had arranged, as on former occasions, for an orchestral accompaniment, under the direction of Mr. William Stoll. The whole service raised and sustained the devotion of the large congregation throughout, and seemed a worthy offering and act of worship to Almighty God. The Mass was preceded by a Solemn Procession. The Rector was Celebrant, with the Revs. C. C. Quin and F. D. Ward as Deacon and Sub-Deacon. The preacher was the Rev. Harvey Officer, of Princeton, N. J.

The offerings, which were for the Fund for an Altar in memory of the Rev. George Herbert Moffett, amounted to $2393.

The Parish Tea on the evening of S. Clement's Day was largely attended by the parishioners, and the occasion was a very happy one.

The Procession of the Sodality on Sunday night in the Octave drew all the faithful ones of the various Guilds to join in an act of most real devotion and worship; as like an army, they followed their banners, and sang their hymns of longing for the heavenly country and for steadfastness in earthly warfare until the "Home" be reached. The choir was accompanied by a quartette of horns and drums.

The Rev. Alfred G. Mortimer, D. D., preached the sermon, which sounded the note of obedience to "the heavenly vision," and was full of inspiration to Christian loyalty and heroism.

On Monday night the children were entertained by Professor Elwood with most astonishing tricks of sleight of hand. They were further made happy with ice cream afterwards. There was a good attendance.

THE REQUIEM ON NOVEMBER 16.

On November sixteenth, a solemn mass of requiem was offered for the repose of the soul of the Rev. Geo. Herbert Moffett. There were three requiems celebrated early in the morning, at 6.30, 7.30 and 8, by Rev. C. C. Quin, Rev. F. D. Ward, and Rev. H. R. Sargent, O. H. C. The solemn mass at 11 was sung by the Rev. C. S. Hutchinson, with Fr. Quin and Fr. Ward as deacon and subdeacon. A number of clergy took places in the choir. Among those were: Rev. Robt. Paine, of Mt. Calvary, Balto., Rev. D. I. Odell, Rev. Robert Ritchie, Rev. Dr. Upjohn, Rev. H. P. Dyer, Rev. Walter Clapp, Rev. C. M. Armstrong, Rev. W. L. Hayward, Rev. F. D. Lobdell, Rev. J. K. Underhill, Fr. Sargent, O. H. C., Rev. H. P. Roche.

At the end of the mass, Rev. Arthur Ritchie, D. D., rector of S. Ignatius Church, New York City, delivered a most eloquent and touching eulogy. The sermon was followed by the absolution.

HYMNS FOR DECEMBER.

Dec. 3rd.—11 A. M., 47, 49, 203, 311 pt. ii., 51.
8 P. M., 204, 45, 54.

Dec. 10th.—11 A. M., 46, 49, 311 pt. ii., 45.
8 P. M., 51, 49, 398, 217.

Dec. 17th.—11 A. M., 50, 49, 311 pt. ii., 52.
8 P. M., 50, 205, 398, 226.

Dec. 24th.—11 A. M., 48, 49, 311 pt. ii., 203.
8 P. M., 61, 483, 60, 58, 59.
329, 482, 62..

Dec. 25th.—59, 329, 60, 56, 61, 62, 482.

OFFERTORY ACCOUNT.

Oct. 29, Cash,	$62.80
Envelopes,	34.55
Nov. 5—Cash,	41.68
Envelopes,	50.99
Nov. 12—Cash,	35.09
Envelopes,	55.31
Nov. 19—Cash,	35.60
Envelopes,	65.99
Nov. 26—Cash,	76.05
Envelopes,	40.05
	$498.11

SPECIAL FUNDS.

Memorial Altar	$2,482.48
Sanctuary	7.75
Endowment	5.70
Burial Fund	39.46
All Saints' Day	151.16
For Mortgage Interest	50.00
	$2,736.55

Donations to Clergy House—Mrs. Willcox, Mrs. H. C. Reed, anon., Mr. Boulter, anon., Mrs. H. Johnson, Mr. Caleb F. Wright. The Guardian, Littell's Living Age.

Donations to Church—Flowers, Mrs. J. C. Goodwin, All Saints, anon., Miss Lizzie Offer. Material for Cleaning Brass, Mr. Caleb F. Wright.

BAPTISMS.

Nov. 2—Edward Allen St. Clair.
Nov. 15—Catharine Elizabeth Hampton.
Nov. 26—John Benner Ward.

MARRIAGE.

Nov. 8—Heidel Howe H. Wentz, Mary Gardner Cannon.

BURIALS.

Nov. 21—Elizabeth Dougherty.
Nov. 22—Thomas McKenna.
Nov. 27—Jane Thorp Watson.

ALTAR GUILD REPORT.

Report of the Committee of Management of S. Clement's Altar Guild, November, 1904, to November, 1905.

Orders in Silk—1 white stole, 4 burses and veils.

Orders in Linen—1 alb, 1 amice, 2 girdles, 1 palla cover, value $168.75

Gifts:—

In Silk—1 red frontal for altar, value	$75.00
In Linen—Alb, amice and girdle, value,	13.50
	$88.50

For S. Clement's Parish:—

2 Priests' surplices, value,	$16.00
acolytes' cottas,	12.00
	$28.00

The Guild has been working on a green chasuble, amice, stoles, maniple, burse, and veil for S. Clement's, which are not yet finished, but which it hopes to complete this year.

Report of the Stamping Department S. Clement's Church:

Season 1904-5.

4 amice,	$1.35
1 fair linen,	.30
1 palla,	.10
4 purificators,	.20
1 corporal,	.05
1 credence,	.05
7 burse and veil,	6.75
1 monogram,	.25
7 stole,	7.25
1 maniple,	1.00
1 chasuble,	1.00
1 super frontal,	3.00
30	$21.30

IDA S. M. MOWRY.

ANNUAL REPORT.

Mary F. Lex, Treasurer, in account with The Altar Guild of St. Clement's Church.

1904-1905.

Dr.

To balance in bank, Nov. 3d, 1904,	$57.56
To cash on hand, Nov. 3d, 1904,	11.87
Dues of members,	90.00
Donations.	
To Guild,	17.00
For foreign vestments,	27.00
For linen vestments for Parish,	10.48
Sale of work,	$168.75
Sale of materials,	1.80
Stamping,	5.95
Cash returned,	1.04
Interest on deposit,	1.18
	392.63

Cr.

By amount expended,	$304.86
Cash on hand,	12.00
Balance in bank,	75.77
	$392.63

Examined and found correct.

SARAH VAUX CONNELLY.
SARAH C. BROCK.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. C. S. HUTCHINSON,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. F. M. W. SCHNEEWEISS,
THE REV. NELSON KELLOGG.

Rev. C. S. Hutchinson in Church, Fridays, 3-5 P. M.; Saturdays, 11-12 A. M., 7-9 P. M.

Rev. C. C. Quin in Church, Saturdays, 3-5, 7-9 P. M.

Rev. F. D. Ward in Church, Thursdays, 8.30-9.30 P. M.; Saturdays, 3-5, 7-9 P. M.

Rev. F. M. W. Schneeweiss in Church, Saturdays, 3-5, 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master.—S. Wesley Sears, A. R. C. O.

Sexton.—Harry Johnson, 2026 Cherry Street.

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 19-18 A.

All Saints Mission House, Cherry and Lambert Sts.
Bell Telephone—Locust 26-74 A.

ADVENT.

With the joy of our parish festival lingering in our hearts, we enter into the solemn season of Advent, when the church assumes her garb of penitence and bids us look forward to the second coming of her Divine Lord, of which no man knoweth the day nor the hour. We are reminded of that great day when all must render an account of the things done in the flesh and receive the due reward for our deeds. It is a season which brings with it searching of heart and trembling of spirit, but the note of solemnity is relieved, and souls gladdened, by the near approach of the great feast that is peculiarly dear to the Christian, and as we prepare our hearts for the reception of the Christ Child, in all humility and tender love, we shall at the same time be rendering ourselves fit for His coming, whether in the hour of our death, or when he shall come in glory and judge both quick and dead.

The masses on Christmas day will be as usual. Any who may feel constrained to receive at the midnight mass are expected to keep a fast of devotion for six hours previous, and must hand their names to the clergy the day before.

LITANY.

Mary, Mother, O how blest!
Jesu's head lay on thy breast,
Jesu's eyes on thee didst shine
While His hands tight clasped in thine
Knew thy kisses warm and sweet,
And His heart on thine didst beat!

Mary, Mother of God's dear Son,
Pray for us sinners, every one.
By Thy holy infancy,
Hear us, Jesu, when we cry!

Through the streets of Nazareth town,
Thy dear Son played up and down,
And at even when play was o'er,
Sought thee sitting before the door,
Finding there, in the loved embrace
Of thy tender arms, a resting place.

Mary, Mother of God's dear Son,
Pray for us sinners, every one.
By Thy Childhood's purity,
Hear us, Jesu, when we cry!

Mary, Mother, how dread thy pain
When thy Son was foully slain,
Hanging there on the cruel tree,
A Sacrifice for thee and me,
While, as of old in Nazareth,
He owned thy love, with failing breath.

Mary, Mother of God's dear Son,
Pray for us sinners, every one.
By Thy bitter agony,
Save us, Jesu, when we cry!

Mary, Mother, joy is thine!
Blessed Saints around thee shine,
Bending at His Sacred Feet,
Giving worship as is meet,
To thy Son, Whom all must own
King and Saviour, on His throne.

Mary, Mother of God's dear Son,
Pray for us sinners, every one.
Jesu, from Thy throne on high,
Hear Thy children as they cry!

A LETTER FROM FR. CLAPP.

A letter has just reached us from Rev. W. C. Clapp, an old friend of S. Clement's, which encloses his annual report to Bishop Brent. As we are sure that this "bulletin" will be of interest to the parish, we are printing it in full, in two numbers of the magazine. In his letter, Fr. Clapp says: "I feel bold to send you this because I can absolutely disclaim any desire to extract a contribution. I do want to give such information about one of the few missions conducted on Catholic lines, as shall arouse real interest at S. Clement's, and give us prayers. The things we most need money cannot buy."

BONTOC BULLETIN, NO. 4.

(Being a report from Jan. 1, 1904, to July 1, 1905, recently submitted to the Bishop.)

Since the beginning of the year 1904 and up to July 1, 1905, I have baptized 31 persons, 2 of these in San Emilio, the others in Bontoc. Of this number 6 were Ilokanos, purely or of mixed blood, the others were Igorrotes. Fifteen were either infants or children under fifteen years of age. Of the whole number only 6 could be given anything like adequate instruction. Only by degrees can a definite catechumenate be established. At first the only way seemed to be to baptize all who applied or were brought. Too often, doubtless, the motives which brought them were dim and insufficient. An Ilokano would want a servant for a wage of little more than food and shelter and a certain protecting, paternal interest. This seems to be about what was implied in the relation of sponsor and Godchild. Sometimes the relationship had a reality which was acknowledged on both sides, and it was a continually strengthening bond. But more often, I fear, that, as between Igorrotes and Ilokanos, the relationship was limited by the material advantages which were experienced. Inquiry for those who have been baptized in this way, frequently discovers that they have departed for their native town, which means, of course, that there is no longer a reasonable possibility that they may be taught the things which a Christian ought to know and believe and live by for his soul's health. At the Bishop's recent visitation, June 25, 1905, 20 persons were confirmed, the majority of whom were children who had been under instruction for many months. Half of the candidates were Igorrotes. These confirmed persons are being trained to prepare for and make their communions each month. Previously, at odd times, about fifteen of the natives had communicated. The people seemed to have no idea of the joy and duty of frequent approach to the altar, and the men came practically not at all. There have been 5 marriages and 6 burials. The foregoing statistics relative to spiritual ministrations go to emphasize the dependence of real progress upon the development of our means of intercourse with the minds of the people. If we could speak their language, or they ours, there could be, in all cases, a measure of instruction before admission to Baptism, rules of probation, discipline, and gradual approach, such as should characterize a proper catechumenate, could be made and enforced; confessions could be intelligently heard and spiritual advice given. The conduct of the Church's services would speak more distinctly to those who attend. As a matter of fact, the only satisfactory instances, absolutely considered of our work with Igorrotes, have been those of a few of the brightest boys, who have first learned some English at the public school and through the start thus gained, have been drawn to us. It is for the interest of the Mission that the public school should be supported and made more efficient. Much depends upon the congeniality and good will of those who manage the school, and in this we are singularly favored at present in the persons of Mr. and Mrs. Smith. But no local effort without governmental recognition of the peculiar conditions existing among these people can ever do what ought to be done to stimulate the Igorrotes and cause them to learn the ways of progress. There must be the wise, gentle and gradual, but inexorable push of State authority, along with the efforts and example of individuals who work among them in the missionary spirit. These seem to me the two necessary elements. The number of those extraordinary boys in Bontoc who will first, through natural desire for progress, attend the school, and then from there be led to us, must be very limited. Of girls, owing to the strength of, we can hardly hope to get any by such a process. In the absence of any governmental authority, which would, I believe, in many cases, be just the necessary thing to turn the tide toward education and civilization, the mission must organize its own methods as best it can. We hope that before long some good woman will come, whose work it will be to win her way, and the mission's way into the hearts of the women and girls. We must pay great immediate attention to that side of the work, if we are to take any precautions against the heart-breaking falling-off among the boys as they approach manhood. And, further, we hope to establish an Orphanage or Home, which shall be at the same time a school for unfortunate children gathered here and there from the Igorrote region. Plans have already been made looking toward such an institution and I hope, if they can be carried through, we may have a definite leverage on at least a few souls to train in the Eternal Kingdom. Meantime, the study of the language goes on, a little, sometimes a very little each day. In July of last year, we issued a mimeographed vocabulary of some 1800 words. If we should print our present collection it would be at least fifty per cent. larger. We have also in MS. a Catechism of nearly four hundred questions and answers in English and Igorrote; the Creed, Lord's Prayer and Ten Commandments have been done into the vernacular, and parts of the daily Evensong are said in the same. The Offices for Holy Baptism and Holy Matrimony have been translated. At present we are working on a revised vocabulary, which shall proceed from Igorrote to English, with examples of idiomatic usage; and on a translation of the Gospel, according to St. Mark. But while these and other similar activities make a considerable record on paper, and while we can, after a fashion, understand and communicate with the people, mostly children, who throng around the Mission House daily, the real ability to think and speak in Igorrote seems about as far off as ever, and the one thing which would enable us to speak directly of the religion of Jesus to these people apparently refuses to be hurried.

(To be concluded.)

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Assets January 1st, 1905		$12,008,542 36
Liabilities, (including Capital Stock)	$9,279,375 99	
Surplus and Contingent Fund	2,729,166 37	
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St. Clement's Magazine

Vol. XXII PHILADELPHIA, JANUARY, 1906 No. 1

KALENDAR FOR JANUARY.

1.	Monday (*Circumcision of our Lord*)	Masses, 6.45, 7, 7.30 and 9.30 a. m.
2.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
3.	Wednesday	Masses, 7 and 7.30 a. m.
4.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
5.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
6.	Saturday (*Epiphany of our Lord*)	Masses, 7, 7.30 and 9.30 a. m.
7.	**Sunday** (*i Epiphany*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 4.30 p. m. Solemn Even-song, 8 p. m.
8.	Monday	Masses, 6.45, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
9.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
10.	Wednesday	Masses, 7 and 7.30 a. m.
11.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
12.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
13.	Saturday	Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
14.	**Sunday** (*ii Epiphany*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
15.	Monday (*St. Paul, the first Hermit*)	Masses, 6.45, 7 and 7.30 a. m.
16.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
17.	Wednesday (*St. Anthony, Ab. C.*)	Masses, 7 and 7.30 a. m.
18.	Thursday (*St. Prisca, V. M.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
19.	Friday (*St. Wolston, B. C. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
20.	Saturday (*St. Fabian, B., and St. Sebastian, M. M.*)	Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
21.	**Sunday** (*iii Epiphany*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. M. Matins, 10.30 a. m. Guild of St. Vincent, 4.30 p. m. Solemn Even-song, 8 p. m.
22.	Monday (*St. Vincent, D. M.*)	Masses, 6.45, 7 and 7.30 a. m.
23.	Tuesday	Masses, 7 and 7.30 a. m.
24.	Wednesday (*St. Timothy, B. M.*)	Masses, 7 and 7.30 a. m.
25.	Thursday (*Conversion of St. Paul, Apostle*)	Masses, 7, 7.30 and 9.30 a. m.
26.	Friday (*St. Polycarp, B. M. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
27.	Saturday (*St. John Chrysostom, B. C., Doct.*)	Masses, 7 and 7.30 a. m.
28.	**Sunday** (*iv Epiphany*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
29.	Monday (*St. Francis of Sales, B. C.*)	Masses, 6.45, 7 and 7.30 a. m.
30.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
31.	Wednesday	Masses, 7 and 7.30 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.

The Catechism, every Sunday, 3 p. m.
Infant Class, every Sunday, 3 p. m.

Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 7.15 p. m.

ST. CLEMENT'S MAGAZINE

VOL. XXII PHILADELPHIA, JANUARY, 1906 NO. 1

St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, Jr.

Single Copy, 5 Cents. Yearly, 50 Cents

Please address all mail to Twentieth and Appletree Streets.

Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

The offering on Christmas Day was as follows: For the Sanctuary Fund, $849.92; for the Memorial Altar, $52.

The Guild of S. Vincent will hold its annual reunion and dinner at the clergy house on Wednesday evening, January 24th.

The memorial sermon preached by Rev. Arthur Ritchie on November 16th, has been printed. A copy will be mailed to each communicant, and a limited number of extra copies may be procured from the Rector.

One of the younger members of the Altar Guild, has finished recently and presented to the church a very beautiful stole and maniple, for use at solemn requiems. The vestments were used for the first time at the Requiem for Rev. G. H. Moffett.

On Sunday morning, December 21st, the preacher was the Rev. R. M. Sherman, from the diocese of Hankow, China. Mr. Sherman has been working in the mission field for seven years, and is now taking his furlough, but returns to Hankow in the course of a few months.

The subscriptions for Altar flowers for S. Clement's Day and Christmas, 1905, amount to $76.25; from the box, $4.14. Total, $80.39. This sum falls far below the subscription of last year, which was $102.40. Those who have charge of the Altar flowers will be much inconvenienced if the amount this year is not increased. May we not hope for a generous response from those who have not already contributed, that the Altar of God may be suitably adorned for the coming of Jesus Christ in the Sacrament of His Love?

MARY FREDERICKA LEX.

On December sixteenth, entered into Life Eternal, Mary Fredericka Lex, a faithful member of this congregation, and one who had been identified with the parish since 1878. She was a woman of rare qualities of mind and soul—and blessed with a large-hearted sympathy, which never failed toward any who stood in need of encouragement or cheer.

Loyal and devoted to the Church, she stood by the parish bravely through all its vicissitudes, and manifested in her life the Catholic principles in which she believed and the grace which she received at St. Clement's Altar.

She entered into the nearer presence of God, only a few days after the death of her aged mother, to whom she had long been a devoted daughter and companion.

The prayers of many hearts ascend to God, that she may find refreshment, light and peace on the breast of that adorable Lord, whom she loved and served.

CHRISTMAS TIDE.

This year Advent passed so quickly into Christmas, that the work of preparing the Church for the Feast of our Lord's Nativity, had to be crowded into the few hours between the late Mass of Fourth Sunday in Advent and the First Evensong of Christmas.

Members of St. Vincent's Guild, however, with willing and skilful hands, carried through the work of decorating and setting up the rood-screen, and at the time of Evensong, a wonderful transformation had been effected at the entrance to the chancel, the sight of Christmas greens telling all that the happy feast of the Christ-child of Bethlehem had begun.

Solemn Evensong was sung by the Rector with the Revs. C. C. Quin and F. D. Ward as attendant sacred ministers. At the end of Evensong, a Solemn Procession was made about the church and Solemn Te Deum sung before the Altar.

Masses of Christmas began at midnight, and at the hour when in the field, near Bethlehem, the listening shepherds heard the "multitude of the heavenly host praising God" for the birth of the world's Saviour, the faithful came to sing their hymns and lift their hearts in adoring worship to the Child of Mary, born at Bethlehem on that first Christmas.

At the Masses which followed at 6, 7, 8 and 9.15 a large number of Communions was made. The weather being so favorable, a greater number than usual made their Communions on the Feast-day itself, and did not defer them until during the Octave.

After the Mass at 9.15, the children visited the Creche in St. John's Chapel, and sang carols of adoration to the new-born Child in the manger.

For the Solemn Mass, the choir sang Mozart's Seventh, the music of the soprano solos being especially well given.

The Mothers' Christmas supper on Thursday, 28th December, was largely attended, and all enjoyed the good things which had been bountifully provided. After the supper, Mrs. Hackerberger very kindly and cheerfully gave several solos on the saxophone, which were highly appreciated, as was also the vocal solo by Miss Fryer.

The Treats for Guilds still to come in January are St. Katharine's on Tuesday, 2d, St. Mary's on Monday, 8th, St. Vincent's on Wednesday, 24th.

True Christmas joy, which only comes from heaven, has found its welcome and resting place in many grateful hearts, who have learned that earthly joy can only find second place there. May this joy, which God alone can give, abide with all through the coming year!

THE CATECHISM FESTIVAL.

The Christmas fete of the Catechism was held in the parish hall on St. Stephen's day at eight o'clock.

The service was Fr. Field's "Christmas Mystery," which was written for the use of his children at St. Augustin's, Boston. It consisted of the Christmas story, told by means of carols and tableaux. We tried to make this part of the festival a real act of worship and the children were quite reverent throughout.

The principal characters were Charles Patterson as St. Gabriel, Thomas Sharpe as St. Joseph, Meta Haskins as St. Elizabeth, and Alice Fortune as St. Mary.

The Mystery began with a prelude sung by all the children, telling of man's creation and fall, and the expectation of the Saviour.

The first scene was the Annunciation, the chorus responding to the words of St. Mary and St. Gabriel.

At the Visitation, the chorus sang Magnificat, and at each tableau sang some of the familiar Christmas carols, thus bringing all the children into the act of worship.

The Annunciation to St. Joseph was followed by the Nativity. At the representation of this Mystery. Cleon Throckmorton, Alfred Johnson, Louis Ehlers, Charles Clark, William and James MacLaughlin appeared as the angels.

The next picture of the "angels and shepherds," Bayard Goodwin, George MacLaughlin and Samuel McConnell, was very beautiful. The chorus sang "Hail,, thou ever blessed Morn." There was a sudden change in the next scene to Herod's Court. Halsey Wood as Herod, and Norman Haskins, Peter Boyle, Alex. Wood and Samuel Kay as the attendant Roman soldiers, made a striking tableau, while the chorus sang the "Black Decree." It brought about a change of scene and thought, and made the adoration in the last scene more impressive. In the last scene Grover Welch, James Covert, and Herbert Daniels as the three kings, came in singing "We three kings of Orient are" and offered their gifts; and at the end, while the children were singing "Venite Adoramus," all those who had taken part came in and worshipped.

The teachers worked very hard over the costumes and stage hangings.

After the service was over the children had refreshments and their presents.

HYMNS FOR JANUARY.

Jan. 7.—11 A. M., 79, 76, 81, 219.
8 P. M., 79, 75, 77, 81, 219.
Jan. 14.—11 A. M., 179, 486, 175, 303.
8 P. M., 179, 38, 20, 175, 303.
Jan. 21.—11 A. M., 215, 170, 220, 604.
8 P. M., 215, 38, 165, 170, 604.
Jan. 28.—11 A. M., 219, 180, 177, 306.
8 P. M., 219, 38, 173, 177, 306.

Generous offerings are asked on January 21st for the missions of the church. Please place offerings in envelopes marked "Foreign," "Domestic," or "Diocesan," as you may feel disposed to contribute. Offerings are asked especially for the work of Bishop Rowe in Alaska, and Fr. Wood, in Wuchang, China.

OFFERTORY ACCOUNT.

December 3—Cash		$25.50
	Envelopes	30.10
December 10—Cash		36.52
	Envelopes	116.30
December 17—Cash		38.78
	Envelopes	38.91
December 24—Cash		48.65
	Envelopes	47.55
December 31—Cash		48.53
	Envelopes	45.85
		$476.69

SPECIAL FUNDS.

Memorial Altar	$91.56
Sanctuary Fund	858.69
Endowment Fund	8.20
Repairs	20.00
Poor Fund	70.50
Children's Fund	64.05
Missions	55.00
	$1,168.00

DONATIONS.

The clergy wish to thank the many members of the parish for the generous donations that were sent to the clergy house for Christmas tide. The list of the names of benefactors are too numerous to publish, but the clergy take this means of expressing their gratitude to one and all.

BAPTISMS.

Dec. 11—Emma Maud Butler.
" 11—Howard Hastings Butler.
" 14—Mary Isabel Bustard.
" 20—Florence Eleanor Lessinger.

MARRIAGES.

Dec. 19—H. L. Earl.
Rachel G. Barker.

BURIALS.

Dec. 12—Mary Murdock Lex.
" 19—Mary Fredericka Lex.
" 26—Anna Maria Ward.
" 31—John Hopkins.

THE GUILD OF THE HOLY CHILD.

The Guild of the Holy Child had its Christmas party at the Mission House Saturday in Christmas week.

The Sisters and associates had made the tables very attractive and the members of the Guild seemed very happy. After the refreshments, the presents were given out and then the prizes.

Several of the girls received a dress pattern for attendance at Mass and then it was announced that four girls had been every Sunday to Mass and also at every Guild meeting since last January. Of these Olive Daniels and Maisie Bambach were among the older girls and Margaret Welch has missed the opening meeting this fall, so the Silver Crucifix was awarded to Sadie McElroy, as it is always given to the smallest girl eligible.

THE GUILD OF ST. NICHOLAS.

The Guild of St. Nicholas had its Christmas party on Saturday in Christmas week in the parish hall.

The boys went into the chapel for a brief service at the Creche and then went upstairs. They all sat down at the tables and ate ice cream and cake and nearly blew the roof off with the noise from the musical instruments in their bonbons. Then the presents were given out. No prizes are given in the Guild, but Alfred Johnson, Charles and William Fortune, Cleon Throckmorton, Grover Welch, and George James and William McLaughlin have been present at Guild every time this fall; and also John and Edward Boyle, Charles Clarke, William and Charles Fortune, Cleon Throckmorton and Charles Fullerton, have been at 9.15 Mass every Sunday since they began to have their attendance marked this fall. There have also been several more of the boys present at Mass every Sunday, but they have been at one of the other Masses, where it is impossible to keep a record of.

THE EPIPHANY.

The principal design of the Church in celebrating this feast is, that her members may show gratitude to God for manifesting the Gospel to the Gentile world, and vouchsafing to it the same privileges as to the Jews, who had hitherto been His chosen and peculiar people. The first instance of this Divine favor was the Manifestation of Christ to the Wise Men of the East. These, who are called Magi in Greek, were doubtless men of high rank; tradition holds them to have been kings or princes. The Scripture is silent as to their number, but the general opinion, supported by the authority of St. Leo and others, declares for three, and they are given the names of Gaspar, Melchior, and Balthasar. It has never been questioned but that they spent the rest of their lives in the fervent service of God; they are said to have been baptized by the Apostle Thomas, and to have preached the Gospel in Persia. There bodies were brought by the first Christian Emperors from the East to Constantinople, whence they were conveyed to Milan; the Emperor Frederick I. translated them in 1162 to Cologne, in Germany, where they still remain.

Many very curious traditions of no authority have attached to these three holy men. They are said to have been Shem, Ham, and Japhet, who had fallen asleep in a cave, and to have awakened only at the Nativity of Christ, when they came to adore Him; and then to have returned to their cave to die. A much more trustworthy tradition is to the effect that each wise man belonged to a different stock; that one was of the seed of Shem, another of the family of Japhet, and that the third, represented in art as black, belonged to the descendants of Ham.

Some authors have suggested that the seeming star, which appeared to the Magi in the East, might be that glorious light which shone upon the shepherds of Bethlehem, when the Angel came to impart to them the tidings of the Saviour's birth, which, at a distance, might appear like a star.

According to an ancient commentator on St. Matthew, this star, on its first appearance to the Magi, had the form of a radiant child, bearing a sceptre or cross, and in some early Italian frescoes it is so depicted.

The Epiphany has always been regarded as a principal festival of the Church. It is referred to by Clement of Alexandria, who was born about fifty years after the death of St. John the Evangelist.

The Son of Righteousness arose to be a Light to lighten the Gentiles, as well as the Glory of His people Israel the Wise Men, who knelt as on this day before their infant King in Bethlehem, were an earnest and promise of those multitudes of all people and tongues, which should hereafter be brought into the Church and shine in the Light of Christ. Time was, when the inhabitants of this country lay in as gross darkness as the most degraded heathen; but, by the grace of God, and the self-denying labors of Christian men, we have been brought to the Light, and have received the blessed revelation of the love of God. Let us magnify the riches of God's grace, and pray it may not have been vouchsafed to us in vain. We might have been still heathen, but God has embraced us in the arms of His mercy, and brought us near to Himself. Shall not the day on which we commemorate His mercy be a day of real and heartfelt thankfulness?

S Baring Gould.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. C. S. HUTCHINSON,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. F. M. W. SCHNEEWEISS,
THE REV. NELSON KELLOGG.

Rev. C. S. Hutchinson in Church, Fridays, 3-5 P. M.; Saturdays, 11-12 A. M., 7-9 P. M.

Rev. C. C. Quin in Church, Saturdays, 3-5, 7-9 P. M.

Rev. F. D. Ward in Church, Thursdays, 8.30-9.30 P. M.; Saturdays, 3-5, 7-9 P. M.

Rev. F. M. W. Schneeweiss in Church, Saturdays, 3-5, 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master.—S. Wesley Sears, A. R. C. O.

Sexton.—Harry Johnson, 2026 Cherry Street.

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 19-18 A.

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Bell Telephone—Locust 26-74 A.

ALL THINGS NEW.

Another year has passed away; another year with its joys, its sorrows, its successes, its failures; with its delightful associations and dark memories; with its toils, its trivialities, its regrets; with its partial achievements, its phantom hopes, its unrealized possibilities.

The last chapters of the last books of the Bible, are not, as one might have expected, a summary of the past, but an anticipation of the future. They are a magnificent prophecy of things to come; they tell of a great renewal, when everything which mars the happiness, or sullies the life, of man here, shall be removed; there shall be no more pain, no more sorrow, no more sin, no more death. Yes, God shall

make His tabernacle with men, shall be seen of men, shall be known of men. And where God is, there no evil can exist. Hope, not regret, is the watch-word of the Christian. Forward, not backward, is the key-note of the Bible.

The past year has had its sorrows. It has brought its bereavements. The associations of half a life time have been suddenly snapped asunder. This last year has made a terrible blank in your life. What, then? Will you say that a light has been forever quenched; or will you not rather believe that it burns more brightly elsewhere to gladden you with a clearer flame hereafter? Or how you had trials of another kind? Your business has gone wrong; your character has been attacked; your affections have been spurned and blighted. It has been a dark year for you. Again, I say, turn your back upon the past. The past will give you no strength; the past will only tempt you to indifference or to despair. But look in front of you; for there is the secret of strength, there is the promise of victory, there is the clean heart and the right spirit, there is the Vision of Glory, there is the very presence of God Himself: "Behold, I make all things new."

BISHOP LIGHTFOOT.

Letter from Fr. Clapp.

(Concluded.)

The whole case of the evangelization of the Igorrote country is one where preparation and foresight and the distribution of a wide influence are likely to produce effects out of proportion to the numbers engaged. Without disparaging the work of a priest, single-handed, in an isolated point, it yet seems true that the multiplication of workers and agencies, judiciously placed, is what is required for duly impressing the people with the earnestness and permanency of the church's purpose. Some should devote themselves almost wholly to the learning of the language, from books (which we hope gradually to construct) and from close, long-continued contact with the people, and this should be so systematized that a course of instruction, with competent teachers, could be placed before the newcomer. Two lots of land have been recently acquired by the purchase of the rights of the previous occupants. If now some portions of land that were used by the Spanish Government can be added to these, we shall have a large, shapely tract, stretching from the Plaza to the river bank, and affording a fine site for the grouping of our mission buildings. The lots purchased have some trees which are prolific in fruit—mangoes, citrons, and an excellent kind of grape-fruit—as well as some coffee. Properly fenced and cultivated, the land in question will make a most attractive mission "compound." If means could be devised for securing a supply of running water for household and especially for irrigation purposes, the prospects for the development of such an area would be greatly increased. The practical matter of providing daily bread for a remote mountain station in these islands presents a considerable difficulty. The priest of Bontoc, as postmaster, has access to the Civil Commissary, at Cervantes, yet that is but indifferently supplied, and nearly all provisions have to be brought from Manila, at great cost for carrying. On this account, and to prove the agricultural possibilities of the soil and climate, the mission, in the person of Mr. Mackenzie and an Igorrote helper, has spent much time and labor in the effort to cultivate a garden. Viewed absolutely, the results have not been very successful, but considering the conditions, they are gratifying, and increased experience of seasons and crops will doubtless bring more fruits for the mission's use. The pack-train of burros, which the Bishop has secured, ought to facilitate very much the bringing up of supplies from the coast—both food supplies and building materials. Heretofore all labor that is done by the Igorrotes, such as the bringing in of lumber, or carrying of goods on the trail, or handling of the soil for agriculture or building, has been secured through the friendly intervention of the local government officials, in continuance of the Spanish practice which the Igorrotes understand. Departure from this custom will work a hardship the extent of which we can hardly forecast. Certainly a system of free contract and prices based on commercial principles would be more comfortable ordinarily. But when an Igorrote has done the work which brings him his sufficient food supply of rice and camotes—(and each member of the community can apparently do this without the touch of money) he sees no further need for work, either for his own benefit or for that of other people. Social obligation beyond the limits of his own town, he does not realize he has no commercial instinct; he wears no clothes; he needs no money. It will be seen at once what an impossible factor such an unwilling and undeveloped laborer would be without some properly coercing force, in a scheme which involved building and progressive improvements. It remains to be seen what can be done if, with only ordinary resources, we are called upon to face such abnormal conditions. As soon as the saw-mill is in operation, we shall be in a position, barring these labor difficulties, to go ahead with the building of a church and the two or three other structures that seem most necessary. Slow as is the progress of supplying these material needs, there is apparently much less prospect of getting the men and women who will be ready for that expansion which would take possession of the whole Igorrote region in the Name of Christ and His Church. Faith can contemplate no smaller vision than this. A foretaste of the joyful sense of a truly united work for the evangelization of these hill tribes has been experienced since the opening of the mission at Sagada, where conditions differentiate the work very much from that in Bontoc, but where one feels that there is priestly and brotherly sympathy, and an identity of faith and purpose. May it not be in God's will that these shall be two points in a long chain of missions, that shall follow water courses, and cross mountain heights, and dip into deep-cut gorges, to find and win to Christ these primitive people! The dispensary which we rightly regard as one of the chief activities of the mission, has proceeded quietly and efficiently, under Miss Oakes, during this period. Such work, amid untaught people and amid crude conditions, must always be subject to great limitations, and will be disappointing from a purely professional standpoint. It will vary with the whims and superstitions of a childish folk, who know nothing of the nature of disease, or of the method of medical treatment, whose estimate of ailments is often in inverse ratio to their seriousness, who will make much ado over a cut or burn, while a grave functional derangement will never be brought to the notice of the one who stands ready to minister to them. The way of progress seems to be the way of education, and we shall welcome the day, when God sending us a physician, we can start a small hospital, where may be demonstrated before the eyes of the people the real uses of medicine and surgery. To conclude—Bontoc is the stronghold of the conservative Igorrotes. Here tradition and custom and superstition hold full sway, as they do not, either toward the west coast or toward the Cagayan Valley. Here the people do not want to change. But along with this, which makes the ground hard to break, there is a naturalness, a virility and simplicity, which convince one that it is worth while to try. There is nothing in the situation which promises large immediate returns. It seems as if the course of events in our Mission would be marked by the slow, quiet progress and growth, which mark the ordinary workings of the Holy Spirit. The outward agencies will be natural—we shall need a good equipment of workers, materials, buildings—but the inner life, the influence, the power, must be God's own. As the cultus of many spirits ("anito") dreaded, mischievous and disease-bearing, is the pervading religious influence among the Igorrotes, so the practical and ready antidote to this fearsome religion seems to be the whole truth regarding God's spiritual world—of God the Holy Ghost, with His "Comfort, Life and Fire of Love," bringing the Lord Jesus to be powerfully present in Word and Sacrament, animating the hearts of all the Faithful with zeal and wisdom and patience; or all the Holy Angels as beneficent, guarding, ministering spirits, dispelling fear and giving confidence; and of the Blessed Communion of Saints, Holy Souls of the Departed, in league with, not against, the Faithful on earth, lifting up holy hands for them and anxious for their victory. On account of this evident antithesis between what the Bontoc Igorrotes believe and what the Christian Church can teach them, we have asked that this Mission may be dedicatel to God the Holy Ghost.

WALTER C. CLAPP.

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Surplus as to policy-holders	$5,729,166 37

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St. Clement's Magazine

Vol. XXII PHILADELPHIA, FEBRUARY, 1906 No. 2

KALENDAR FOR FEBRUARY.

1.	Thursday (*St. Ignatius, B. M.*)	Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
2.	Friday (*Purification of B. V. M. Abstinence*)	Masses, 7, 7.30 and 9.30 a. m. The Litany, 12 m.
3.	Saturday (*St. Blasius, B. M.*)	Masses, 7 and 7.30 a. m.
4.	**Sunday** (*v Epiphany*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of the Holy Cross, 4.30 p. m. Solemn Even-song, 8 p. m.
5.	Monday (*St. Agatha, V. M.*)	Masses, 6.45, 7 and (Requiem) 7.30 a. m. Guild of St. Mary, 8 p. m.
6.	Tuesday (*St. Dorothea, V. M.*)	Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
7.	Wednesday	Masses, 7 and 7.30 a. m.
8.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
9.	Friday (*St. Apollonia, V. M. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
10.	Saturday (*St. Scholastica, V.*)	Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
11.	**Sunday** (*Septuagesima*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m
12.	Monday	Masses, 6.45, 7 and (Requiem) 7.30 a. m.
13.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
14.	Wednesday (*St. Valentine, Pr. M.*)	Masses, 7 and 7.30 a. m.
15.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
16.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
17.	Saturday	Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
18.	**Sunday** (*Sexagesima*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of St. Vincent, 4.30 p. m. Solemn Even-song, 8 p. m.
19.	Monday	Masses, 6.45, 7, and (Requiem) 7.30 a. m.
20.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
21.	Wednesday	Masses, 7 and 7.30 a. m.
22.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
23.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
24.	Saturday (*St. Matthias, Apostle*)	Masses, 7, 7.30 and 9.30 a. m.
25.	**Sunday** (*Quinquagesima*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
26.	Monday	Masses, 6.45, 7 and (Requiem) 7.30 a. m.
27.	Tuesday (Shrove)	Masses, 7, 7.30 and 9.30 a. m.
28	**Ash Wednesday**	Masses, 6, 7, 8 and 9 a. m. Parish Retreat Addresses, 10 a. m., 12 m., 3 and 5.15 p. m. Penitential Office, 8 p. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.

The Catechism, every Sunday, 3 p. m.
Infant Class, every Sunday, 3 p. m.

Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 7.15 p. m.

ST. CLEMENT'S MAGAZINE

VOL. XXII PHILADELPHIA, FEBRUARY, 1906 NO. 2

St. Clement's Magazine.

PUBLISHED MONTHLY BY
J. C. GOODWIN, Jr.

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Please address all mail to Twentieth and Appletree Streets.

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PARISH NOTES.

The Lenten list of services and instructions will be ready on Quinquagesima.

Ashes, after the ancient custom, will be blessed at 6.30 A. M., and may be received by those who are so minded before each succeeding Mass.

Candles, in accordance with old ecclesiastical custom, will be blessed on the Feast of the Purification B. V. M. Such persons as desire can leave candles of their own, with name written on package, and obtain same afterwards.

The Altar Guild is at present working upon a set of green vestments for Rev. Fr. Claiborne, Sewanee, Tennessee. The very beautiful green chasuble which was designed by Fr. Lucas some time ago, is nearing completion, and will be for the use of S. Clement's Parish.

We print in this number of the Magazine a letter from our very dear friend, Rev. R. E. Wood, who has given his life to the work in China. We trust that the interest of all who read it may be aroused, and that they may give at least their prayers for God's blessing upon his labors.

S. Vincent's Guild held its annual supper at the Clergy House on Wednesday evening, January 24th. All the active members of the Guild were present, and of the honorary members Mr. Wright, Mr. Rommel and Mr. Linton. Covers were laid for twenty-eight, and a bountiful repast was served by S. Mary's Guild.

After supper the Rector, in behalf of the Guild, presented the Warden, Mr. J. C. Goodwin, Jr., with a crucifix and devotional manual. Games and music served to while away the evening, and all voted the occasion a great success.

The Missionary Offering on Sunday, January the 21st, was most gratifying, and was as follows:

Bishop Rowe	$29.00
Wuchang	47.50
Rev. A. M. Sherman	52.50
General	119.00
	$248.00

The Annual Parish Retreat will be held, as usual, on Ash Wednesday, February 28th. Food for those who signify their desire beforehand, to the Clergy or Sisters, may be had in the upper school room at 8 A. M. and 1 P. M. Addresses at 10 A. M., 12 M., 3 and 5.15 P. M. It is hoped that as many as possible may spend the entire day within the Church. Confessions should be made on Shrove Tuesday.

On the evening of January 2d, S. Katherine's Guild held its annual supper. Twenty-two members with the Chaplain were present. The Sisters arranged the table very prettily and prepared delicious viands, increasing appetites already keen. The principal feature of the supper was the cake containing a dime, a thimble and a ring. Ethel Mullen found the dime, Christine Boyle the thimble and Katie Gibson the ring. In drawing for Saints and Virtues, Christine Boyle drew S. Katherine and was given the rose. After supper a jolly evening was spent in playing games.

S. MARY'S GUILD.

On Monday, the 8th of January, after the singing of the Guild Office in the Chapel of S. John the Evangelist, the members of S. Mary's Guild sat down to their annual supper in the Parish Hall.

There was a full attendance, and all helped to make the occasion a most enjoyable one.

After supper there was a short programme. Miss Fryer kindly contributed two vocal solos, and Mrs. Davis gave several readings. Mr. Auguste Hofmann also played several solos on the piano.

The Guild felt much honored by the presence of the Right Reverend Edward W. Osborne, D.D., Bishop of Springfield, who discovered several friends among the older members.

The time for departure came all too soon, and everyone went away with the remembrance of another happy occasion to be added to the number of pleasant memories already connected with the Guild and its meetings.

OFFERTORY ACCOUNT.

January 7—Cash		$41.38
	Envelopes	46.10
January 14—Cash		35.00
	Envelopes	40.35
January 21—Cash		210.19
	Envelopes	45.37
		$418.39

SPECIAL FUNDS.

Memorial Altar	$29.60
Sanctuary Fund	4.35
Endowment Fund	.37
Missions	248.90
	$283.22

Donations to Clergy House.—Mrs. Willcox, Mrs. H. C. Reed, Anon, Mrs. Downey, Mrs. H. Johnson, Anon, Mrs. Caleb F. Wright.

Donations to Church Flowers.—Miss Josephine Johnson.

MARRIAGE.

January 16.—H. Stanley Hughes, Bertha C. Perrine.

BURIALS.

January 20.—Ellen Jane Hill.
January 22.—Frederick W. Coles.

FEBRUARY HYMNS.

Feb. 4—11 A. M., 298, 292, 296, 82.
8 P. M., 298, 38, 297, 296, 82.
Feb. 11—11 A. M., 240, 225, 311 (pt. II), 540.
8 P. M., 240, 38, 477, 172, 540.
Feb. 18—11 A. M., 305, 307, 311 (pt. II), 542.
8 P. M., 305, 38, 19, 307, 542.
Feb. 25—11 A. M., 200, 210, 311 (pt. II), 291.
8 P. M., 200, 38, 169, 210, 291.

FRIDAY OBSERVANCE.

There is one portion of the Book of Common Prayer which seems to be very generally neglected by church people. If we take our prayer books and turn to page xxiv we shall read the following:

A Table of Fasts.—Ash Wednesday, Good Friday.

Other days of fasting, on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion:

I. The Forty Days of Lent.

II. The Ember-days at the Four Seasons, being the Wednesday, Friday and Saturday after the First Sunday in Lent, the Feast of Pentecost, September 14 and December 13.

III. The three Rogation-days, being the Monday, Tuesday and Wednesday before Holy Thursday, or the Ascension of our Lord.

IV. All the Fridays in the Year, except Christmas-day.

It would be interesting to ascertain how many communicants of the Church have ever noticed this Table of Fasts. We are all of us quite familiar with the Feast days. We love Christmas with its message of love and peace, we rejoice with our Risen Lord at Easter, we gaze after Him with awed wonder as He is taken up to God's Throne on Ascension Day. Each Sunday brings its own spiritual gladness to our hearts; but while we are eager to accept all that is attractive and beautiful in our religion, while we willingly join in an elaborate worship, and delight to have our emotions stirred by solemn music, we are very apt to forget that the religion of Jesus Christ is not made up entirely of these things.

Following the command of His Divine Head, and the example of the Holy Apostles, the Catholic Church appoints certain days upon which her children are to bewail their sins and to supplicate God's mercy with prayer and fasting. Of these days Ash Wednesday and Good Friday are the chief. These are fast days, when the faithful Catholic abstains entirely from food, taking no refreshment until six o'clock in the evening. But there are other lesser fast days, when, as will be seen by the list, the "Church *requires* such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." Among these days we find every *Friday* in the year except Christmas day.

As each returning Sunday is a festival of the Resurrection of Jesus Christ, every Friday is a memorial of His death. As the Church bids us rejoice on the Lord's Day, so she bids us mourn on the day of His crucifixion.

From very early times Catholic Christians have abstained from flesh meat on Friday, and have likewise marked the day by additional devotions and by refraining from all worldly pleasures. There are still some devout souls in the Church who endeavor to obey her commands, but it is to be feared that among the majority of her children there is a

widespread disregard of her mandates. And yet the Church requires nothing unreasonable and nothing that would not commend itself to those who love Jesus Christ and have a realizing sense of all that His Cross and Passion means.

Surely if we believe that on a Friday long ago God the Son died on Calvary, and that our own sin was the cause of that death, then should we on that day remember with sadness all our human frailty and express that sadness outwardly by fasting and by prayer.

But the spirit of this world is as strong to-day as in the first years of the Christian Church, and some of us are willing to forget the Cross, and some of us make our Friday "acts of devotion" to consist in a frivolous round of social pleasures, of dinners and theatre-going, while in the midst of all our sinful thoughtlessness the Church points to a Figure, hanging broken and torn, upon the Cross, stretching out loving arms to a "disobedient and gainsaying people."

LETTER FROM FR. WOOD.

American Church Mission,

Wuchang, November 9, 1905.

Wuchang is the capital of the two Provinces of Hupeh and Hunan, and a most important educational and military center. There is a great movement toward Western Learning just now, and a number of very large and pretentious school-buildings, constructed in foreign style, are going up in all parts of the city. Five of them are designed to be boarding-schools for primary scholars, and will accommodate about six hundred each. Two of these are already completed and the others are nearly so. The old historic Examination Halls, which for so long a time have accommodated the thousands who have thronged to the great Provincial Examinations, have now been turned over to the ues of young school boys, while their own school-houses are being built. It is rumored that the old Halls must soon go, now that the great change has come in the Examination system. Schools of the New Learning are to take their place. The change that is coming over conservative old China is so radical that one can hardly realize that it is true. I have only mentioned the Primary Schools. But Intermediate, Collegiate and Normal Schools and Schools for girls, all under Government control, are rapidly filling up the available space of our city. The soldiers' camps and barracks, in and about the city, afford accommodation for thousands more of young men, and they, like the students, come from all parts of the Empire. They are trained in Western tactics and use foreign uniforms and guns. There is, indeed, a genuine desire to adopt the customs of the rest of the world. The soldiers tell us that already it is permitted them to cut off at least a part of the queue. This in reality indicates a decided change, and it is astonishing when one thinks of what has been already accomplished. The Red Cross Society, for instance, has already found its way into the heathen camps of Wuchang. Thus the Cross with its message of love to all mankind has set up its standard in these Dragon Strongholds. But what seems to us the most complete change of all is the making of Sunday a rest-day, both in the schools and barracks. Of course we welcome any recognition given to the Lord's Day, but we see the great danger of a complete relaxation of discipline on one day in seven, as is the case with the schools, and turning hundreds of young students loose to go where they like amid the terrible temptations of a heathen city, with no restraint and no one to guide them aright and keep them out of mischief. Every Sunday the streets are full of these straying young sheep having no shepherd, and one longs to lead them to the Fold where they will be safe from harm. It is the greatest possible opportunity to labor for the extension of Christ's Kingdom among young men.

At St. Saviour's, Wuchang, there is a very good Reading Room, supplied with the best Chinese papers and periodicals. It is open Sundays as well as weekdays, with the idea of attracting students from the streets. On Sunday afternoons there is a special sermon to educated non-Christians in the chapel alongside, to which all are cordially welcome. These afternoon services are very bright and attractive, and the school-children do their best with the singing, and at least succeed in making a joyful noise. Music is very popular at present, and our Viceroy has invited musical teachers over from Japan to teach patriotic songs and other music in the Government schools and camps. Students and soldiers go singing these songs through the streets. Our friends who attend St. Saviour's seem to enjoy the hymns and other musical parts of the service very much. We use patriotic hymns, too, and thus show that patriotism and loyalty to the powers that be are Christian virtues. The Chinese priest is delivering a fine course of sermons, and considerable interest is being aroused. We have had also a few popular lectures under the auspices of the Reading Club to audiences of two or three hundred. There is no room at St. Saviour's large enough to hold such a number, but, as the weather was fine in each case, the lecture was delivered in the open air in the school playground. All who came were invited and were admitted by ticket only. There is no telling how many would attend meetings of this kind if we only had a hall large enough to seat them.

Enough has been said to show how tremendous the opportunities for work in Wuchang are. Our plans for aggressive work are many. If ever the time was ripe for such plans, the present is pre-eminently so in this centre, where influences are so far-reaching and men are so eager and ready for what we are longing to give them. If the Church really wants to convert China to Christ, then such centers of influence should be strongly occupied.

St. Clement's Church.

Twentieth and Cherry Streets.

CLERGY:

THE REV. C. S. HUTCHINSON,
THE REV. C. C. QUIN,
THE REV. F. D. WARD,
THE REV. F. M. W. SCHNEEWEISS,
THE REV. NELSON KELLOGG.

Rev. C. S. Hutchinson in Church, Fridays, 3-5 P. M.; Saturdays, 11-12 A. M., 7-9 P. M.

Rev. C. C. Quin in Church, Saturdays, 3-5, 7-9 P. M.

Rev. F. D. Ward in Church, Thursdays, 8.30-9.30 P. M.; Saturdays, 3-5, 7-9 P. M.

Rev. F. M. W. Schneeweiss in Church, Saturdays, 3-5, 7-9 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master.—S. Wesley Sears, A. R. C. O.

Sexton.—Harry Johnson, 2026 Cherry Street.

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 19-18 A.

All Saints Mission House, Cherry and Lambert Sts.
Bell Telephone—Locust 26-74 A.

II.

Our proposed scheme for meeting these opportunities is as follows: To establish a fine, large, completely equipped mission plant in the very heart of the city, where there would be ample accommodation for work on all lines—1, Evangelistic; 2, Medical; 3, Educational; 4, Parochial.

1. Evangelistic. In order to reach out and attract the young men there should be a gymnasium, recreation rooms and a reading room well stocked with both Chinese and English papers, periodicals and books (for many of the young men in the schools are eager students of English), and, above all, a lecture hall of large proportions, where public lectures and illustrated talks could be frequenly given. All kinds of subjects of interest to students and others could be expounded in this way, such as elementary Physical Science, Astronomy, natural wonders, travel, etc. In this way many crude notions of this earth of ours and many superstitions could be driven away. The lecture hall, I am sure, would be a great attraction to students, especially on Sundays, when they all have leisure. A suitable lecture would serve the double purpose of keeping young men out of temptation and of imparting a great deal of useful knowledge, which would probably be gotten in no other way. A lecture on Sunday would, of course, always be delivered with a religious purpose in view, leading directly to some great truth about God. Furthermore, men who came to lectures could easily be interested in the Church Services, and, I am sure, be brought to attend them when once they got into the way of coming to the Mission.

2. Medical. The Dispensary, with its preaching hall, where at every clinic numbers of heathen could be brought within hearing of the Gospel of Christ, ought to be in immediate connection with the other missionary activities of the place. Men who came for treatment to the same place again and again, could the more easily be persuaded to come on Sundays, and so be brought to attend the special services for non-Christians in the Church. Our present dispensary work at the Wuchang street chapel is very successful indeed in point of numbers, but its greatest drawback is the fact that it is carried on in a building quite apart from any chapel or church. One can hardly expect people to search around for the Church. St. Saviour's is on a back street and very hard to find. The church should be on the spot, and so should all the preachers

and others who are working by these various means to lead men to it.

3. Educational. Around the church should be gathered the day-schools for boys and girls, which are the regular accompaniment of all our large mission stations. Only in this place they should be larger and provided with a fuller equipment and a more extended curriculum. The Middle School (now at St. Saviour's) and the Boone Mission School, with a night school for young men, should all be here together. Help could easily be gotten for this kind of work from Christian students in Boone School and College. The pupils of all the schools would, of course, be required to attend certain services and to receive regular religious instruction as a part of their course. Thus heathen children would begin early to learn the truths of religion. It really is surprising to see how easily they take to the Church's ways and how much interest they show in the services, especially in the singing. Our services should be an object lesson to all who come. The music, although plain and simple, should be rendered as well as possible. It behooves us to pay all due attention to music, owing to the great interest shown in it now by all. But this means long and careful training of the boys' voices. A Choir School at the place would be of the greatest usefulness in making the services attractive and helpful. Such a school would also afford a golden opportunity for our Christians to have their children trained up in a thoroughly Christian atmosphere. One of the greatest hindrances to the development of Christian character is heathen home surroundings.

4. Parochial. Our Church would also be the center for the principal parochial activities of Wuchang. St. Mark's and St. Andrews's, situated at opposite siles of the city outside the gates, would remain branch stations and chapels, but the principal work would center at the Parish Church, and in this all the Christians would have a common share. It would not be inaccessible to any of them and would be large enough to accommodate them all on great festivals or special occasions. Classes and meetings for Enquirers, Catechumens and Christians, both men and women, guilds and societies, would all be centered here. The Eucharist and other services for Christians only would be celebrated regularly, and every effort made to keep the Christians up to their duties and privileges. But the fact would always be borne in mind that our Church was much more than an ordinary parish church. For in its influence and activity it would far outstretch any parochial limits and cast its light far out into the surrounding darkness of heathen ignorance and superstition. Special services for non-Christians would be as regular a part of its routine as anything else. Men attracted to the Mission by lectures, reading room, dispensary, gymnasium, night school or any other means, would be made to feel at home in this place. A service, simple enough for them to understand and enter into, I am sure, would be well attended. The size of such a church, then, must not be measured by our present number of Christians. It should be built to seat a congregation of several hundred, for we hope to see frequently that number of non-Christians assembled to witness a common worship rendered to the one God and Father of all men, and to hear about Him and Jesus Christ His Son, whom to know is life everlasting.

III.

The advantages of such a scheme need only to be recapitulated, as they have already been touched upon in the foregoing sketch.

(a) Centrally located on one of the principal streets, the place would be easily accessible from all parts of the city. We have no such place at present. St. Saviour's is on a side street, hard to find, and is only a Chinese house made over for present needs. Our street chapel, while centrally located, is far too small, and no land lying adjacent can be bought.

(b) All work concentrated in one spot would be far more efficient and mutually helpful, each department to each. If all clergy and other workers, foreign and native, were resident on the spot the combined activities could be carried on in a far more satisfactory and economical way, and the efficiency increased many fold.

The Associate Mission at Wuchang has never enjoyed the advantage of living near the stations where its work is, having been from the outset housed at the Boone School Compound, at an inconvenient distance from work.

(c) And yet a centrally located station would not be too far away for occasional visitors from Boone College, such as lecturers or teachers for the night school. We would naturally be largely dependent for these upon Boone School and College. A quarter of an hours walk or rikisha ride to the center of the city would not be thought a hardship for a young man who had the trip to make but a few times a week, or at most but once a day. The work centering around such a station would be a natural outlet for the surplus energies of the Christian young men of the School and College. It would afford them a sphere of great usefulness to the Church during their student days. Furthermore, if Normal, Medical and Theological Schools grow up about Boone College, there is not one of these but what could find abundant opportunities for practice and experience and wide fields for activity at such a mission station as I have been describing.

IV.

(a) Need of men.
(b) Need of means.

(a) To carry out such a plan as has been outlined above it is needless to say that a large staff of workers would be required. Scope and opportunity would be afforded for the use of many and varied talents and gifts. Preaching to men in large numbers or individual work with the few, the moulding and forming of the Christian character and other pastoral work with the converts or the laboring to bring the Gospel of Christ, to the heathen, and in fact, all kinds of activity could be represented. The various departments of the work would afford an abundance of material to work upon. An enlarged and fully developed Associate Mission of clergy would be an ideal means for working, especially amongst the young men, but also for other widely extended mission work. Wuchang is on the Yang-tse River, opposite Hankow and the mouth of the Han River. From it as a center many chains of stations could be visited and worked by itinerating clergy. They would make the Clergy-house at Wuchang their permanent residence, and from it as a centre they could travel out in almost every direction, either by land or by water. Now that the Hankow-Pekin Railroad is running, they could by means of it easily work back into the interior. An Associate Mission thus located would really have no limits to its sphere of usefulness, and could be increased indefinitely and still have plenty of work for all. But at present we ask for but three unmarried clergy in addition to the two already here, making a total of five, certainly small enough when one considers the amount of work that might be done if there were a sufficient staff.

(b) We have estimated the cost of the land for such a plant at $10,000. This is really not too high when one considers the value of land in the city at present, especially in the desirable locations. Such an establishment as we contemplate would cover a large area of ground. The grouping together of so many kinds of work all in one place has sufficient advantages about it to justify the purchase of a site large enough for all. The Government has already bought up almost every available piece of ground for its own use. It will soon be impossible to get satisfactory property at any price. Real estate is rapidly increasing in value, and it is imperative that our land should be secured at once if these plans of ours are ever to be realized.

The church we have estimated at another $10,000. It must be large enough to serve all the purposes of a central parish church for the whole of Wuchang for many years to come. But this is not the only justification for the building of a church of such large proportions. As has been above described, it would be a mission church in more senses than one. In it numbers who had not yet confessed Christ could be gathered to hear of Him. All the other activities of the place would point to the one great end of bringing men to Christ and His Church. I have mentioned the church first because it naturally belongs first in importance. All the other activities of the place would group themselves around it. Of course at present it is impossible to say what kind of buildings should be put up and how they should be arranged, there being no land in immediate prospect and much less any definite plan. But it would be a saving of space, in any case, to make one main building three stories high. The Dispensary, Preaching Hall, Women's Guest Hall, Girls' School and residence for Chinese workers, might be on the ground floor. On the second floor the Lecture Hall, Reading and Recreation Rooms and Boys' School Rooms. The third floor could be the Clergy-house, with room enough for the Choir School Dormitory and the Gymnasium. Such a building, fully equipped, would need another $20,000. And a separate double house for women workers, and possibly a married man and family, would require $5,000 more. This would bring the total up to $45,000.

Yours sincerely, ROBERT E. WOOD.

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Surplus and Contingent Fund	3,626,730 57
	$13,024,882 85
Surplus as to policy-holders	$6,629,730 57

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St. Clement's Magazine

VOL. XXII PHILADELPHIA, MARCH, 1906 No. 3

KALENDAR FOR MARCH

1.	Thursday (*St. David, Archbp. C.*)	Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
2.	Friday (*St. Chad, B. C. Abstinence*)	Masses, 6.30, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
3.	Saturday	Masses, 6.30, 7 and 7.30 a. m.
4.	**Sunday** (*i in Lent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
5.	Monday	Masses, 6.45, 7 and (Requiem) 7.30 a. m. Guild of St. Mary, 8. p. m.
6.	Tuesday	Masses, 7, 7.30 and 930 a. m. Guild of St. Katharine, 8 p. m.
7.	Wednesday (*SS. Perpetua and Felicitas, mm. Ember Day, Abstinence*)	Masses, 6.30, 7 and 7.30 a. m.
8.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
9.	Friday (*Ember Day, Abstinence*)	Masses, 6.30, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
10.	Saturday (*Ember Day, Abstinence*)	Masses, 6.30, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
11.	**Sunday** (*ii in Lent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
12.	Monday (*St. Gregory, B. C. Doc.*)	Masses, 6.45, 7 and (Requiem) 7.30 a. m.
13.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
14.	Wednesday	Masses, 6.30, 7 and 7.30 a. m.
15.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
16.	Friday (*Abstinence*)	Masses, 6.30, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
17.	Saturday (*St. Patrick, B. C.*)	Masses, 6.30, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
18.	**Sunday** (*iii in Lent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
19.	Monday (*St. Joseph, Spouse of B.V.M., C.*)	Masses, 6.45, 7 and (Requiem) 7.30 a. m.
20.	Tuesday (*St Cuthbert, B. C.*)	Masses, 7, 7.30 and 9.30 a. m.
21.	Wednesday (*St. Benedict, Ab. C.*)	Masses, 6.30, 7 and 7.30 a. m.
22.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
23.	Friday (*Abstinence*)	Masses, 6.30, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
24.	Saturday	Masses, 6.30, 7 and 7.30 a. m.
25.	**Sunday** (*iv in Lent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
26.	Monday (*Annunciation of B. V. M.*) (Transferred)	Masses, 6.45, 7, 7.30 and 9.30 a. m.
27.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
28.	Wednesday	Masses, 6.30, 7 and 7.30 a. m.
29.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
30.	Friday (*Abstinence*)	Masses, 6.30, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
31.	Saturday	Masses, 6.30, 7 and 7.30 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.

The Catechism, every Sunday, 3 p. m.
Infant Class, every Sunday, 3 p. m.

Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 7.15 p. m.

ST. CLEMENT'S MAGAZINE

VOL. XXII PHILADELPHIA, MARCH, 1906 No. 3

St. Clement's Magazine

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

SINGLE COPY, 5 CENTS YEARLY, 50 CENTS

Please address all mail to Twentieth and Appletree Streets.

Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

All the services during Lent will be held in the Church, with the exception of the Guild offices.

The design for the Memorial Altar is delayed pending the receipt of sketches, which are now being made in Rome.

The books of the Accounting Warden close on March 24th. It is important that all pew rents and "pledges" be paid before that time.

The attendance at the intercession service on Fridays at noon is not what it should be. Can we not make this a part of our Lenten Rule?

Those who desire the Clergy to visit the sick, are asked to write the name and address of the sick person plainly on a piece of paper, and to follow the same rule in asking for prayers of the Church.

The plans of the Parish House are nearing completion, and the work of pulling down the old buildings will be commenced about the first of May. It is hoped that the new building may be ready for use by Saint Clement's Day.

The Bishop Coadjutor will visit Saint Clement's Parish on the twenty-third of May, and will administer the Sacrament of Confirmation. Confirmation classes will be formed at an early date, and any persons looking forward to being Confirmed, or who consider Confirmation a possibility, are asked to hand their names to the Clergy.

Persons desiring to make appointments with the Clergy, or to speak with them at length on any matter, are asked to come to them at another time than at the close of the service on Sunday morning or evening. The number of requests made at these times is becoming distressingly large, and it is very difficult to keep every one in mind.

The Memorial Sermon, preached by Fr. Ritchie at the Requiem for Rev. G. H. Moffett in November, has been printed and copies mailed each family in the parish, as well as to the clergy of the diocese. If any one has been overlooked, or desires extra copies, a limited number are in the hands of the Rector, and can be had on application.

The Church Periodical Club, which was formed in 1888 and has since grown with wonderful rapidity, is an institution which should appeal to all church people. Its object is to supply clergymen and missionaries in remote parts of our country with such periodicals as may be useful to them in their work. Large supplies of books and magazines are also sent to hospitals, prisons, and other institutions, and the demand is becoming greater than the supply. Miss Adelaide F. Howell, No. 2121 DeLancey Street, is the representative of the club for Saint Clement's Parish. Any who may be interested may obtain further information from her, together with the addresses of persons or places where books or magazines may be sent. Donations of money are also requested, for the defraying of necessary expenses.

MARCH HYMNS.

March 4—11 a. m., 92, 91, 311 pt. II., 87.
8 p. m., 92, 637, 87
11—11 a. m., 287, 106, 311 pt. II., 89
8 p. m., 108, 254, 89
18—11 a. m., 86, 200, 311 pt. II., 291
8 p. m., 94, 200, 291
25—11 a. m., 197, 190, 311 pt. II., 196
8 p. m., 409, 450, 196.

OFFERTORY ACCOUNT.

January 28—Cash		$56.31
	Envelopes	42.70
February 4—Cash		78.36
	Envelopes	39.80
February 11—Cash		39.64
	Envelopes	43.19
February 18—Cash		36.10
	Envelopes	31.80
		$367.90

SPECIAL FUND.

Altar	$34.35
Sanctuary	4.55
Endowment	.56
Missions	6.00
	$45.46

Donations to Clergy House—Mrs. Wilcox, Anon, Mrs. Downey, Mrs. H. Johnson.

Flowers—Crypt. In Memoriam.—George Herbert Moffett, Priest.

Flannel for cleaning brasses—Mr. C. F. Wright.

The Guardian.
The Spectator.
Littell's Living Age.

BAPTISMS.

February 8th—Edward Zeins Grace.
February 12th—Alberta Moore.

BURIAL.

January 29th—Caroline Kuebler Jaus.

TRANSFERRED.

E. J. Forrest Greenfield.

BOOKS FOR LENTEN READING.

The Spiritual Combat.....Scupoli
Introduction to a Devout Life, S. Francis de Sales
Our Lord's Entrance on His Ministry .....T. T. Carter
The Spirit of Discipline..Francis Paget
Self Discipline.....A. C. A. Hall
Life of Canon Liddon.....Johnston
Life of Robert Dolling.....Osborne
Catholic Principles .....Westcott
The Heart of Catholicity.....Westcott

PRAYERS FOR LENT.

We beseech Thee, O Lord, let Thy gracious favour carry us through the fast which we have begun; that as we observe it by bodily discipline, so may we be able to fulfil it with sincerity of mind; through Jesus Christ our Lord.

Grant, we beseech Thee, O Lord, Eternal King of all, that being purified by the sacred fast, we may come with sincere minds to partake of Thy holy things; through Jesus Christ our Lord.

Lord Jesus Christ, who didst stretch out Thine hands upon the Cross and redeem us by Thy Blood, forgive me, a sinner, for none of my thoughts are hid from Thee. Pardon I ask, pardon I hope for, pardon I trust to have. Thou Who art pitiful and merciful, spare and forgive me.

We beseech Thee, Almighty God, look not upon the multitude of our wickednesses; but draw away our weakness from sin, and guide the wills of Thy servants to what is right; through Jesus Christ our Lord.

Jesu, our Master, do Thou meet us while we walk in the way, and long to reach the Country; so that following Thy light, we may keep in the way of righteousness, and never wander away into the horrible darkness of this world's night, while Thou Who art the Way, the Truth and the Life art shining within us, Who liveth God forever and ever.

Grant us, O Lord, not to mind earthly things, but to love things heavenly; and even now while we are placed among things that are passing away, to cleave to those that shall abide; through Jesus Christ our Lord.

RETREATS.

Ash Wednesday.—The Parochial Retreat. Addresses at 10 a. m., 12 m., 3 and 5.15 p. m. Food for those who signify their desire before hand to the Clergy or Sisters may be had in the upper school room at 8 a. m. or 1 p. m.

Second Sunday in Lent, March 11th.—Guild of the Holy Cross at the Mission House.

Mid-Lent Sunday, March 25.—Parochial Retreat for men: Addresses (S. John's Chapel), 9.30 a. m., 2.30 and 5 p. m. The Clergy will provide meals for any who give in their names before Friday, the 23rd.

Passion Sunday, April 1st.—Retreat for Guild of S. Vincent. Addresses at 9, 3, and 5.15.

Thursday in Passion Week, April 5th.—(S. John's Chapel.) Retreat for Guild of S. Mary.

It is expected that strict silence will be observed during the period of each retreat.

By request we gladly print the following, and endorse most cordially the objects of the association:

THE BISHOP WHITE PARISH LIBRARY ASSOCIATION.

Its Nature and Objects.

At the request of the many friends of the Bishop White Parish Library Association, a few words have been set forth with regard to the exact character and design of its work.

This Association was organized in the City of Philadelphia, in the year 1830, by an earnest churchwoman of the same city, for the purpose of supplying feeble Parishes and Missionary Stations with Theological Books for the use of the Rectors or Missionaries in charge.

The libraries so given consist of twenty-five volumes each, to be selected by the Rector or Missionary from a catalogue sent him on receipt of the endorsement of his application by his Bishop. These libraries are in all cases a gift *to the Parish*, and intended to remain there in the event of a change of Rectorship. It is the only organization of the kind in the country; wholly dependent upon voluntary subscriptions, and during an existence of 65 years, has distributed over thirty-five thousand volumes. In order to appreciate the value of these donations, it would be necessary to see the mass of letters constantly received, expressive of the great need felt by the Clergy for books, and also of gratitude for the libraries sent. Let one extract suffice. "How can words tell you the blessing you have sent me? for *ten years* I have not seen a new book!" Surely these words are the most touching form of appeal for aid to carry on the work.

PENITENTIAL ASHES.

The use of ashes as a sign of mourning and repentance is, of course, of Old Testament authority, as may be seen, for instance, in this well-known passage of the Prophecy of Jonah: "So the people of Nineveh believed God and proclaimed a fast and put on sackcloth, from the greatest of them even unto the least of them.

For word came unto the king of Nineveh and he arose from his throne, and he laid his robes from him, and covered him with sackcloth and sat in ashes."

Tertullian, in his *De Poenitentia*, counts it among the external works of penance. He speaks of the reluctance of the imperfect and slothful to face the bodily discomforts of repentance, that they should have to go "unmasked and dust-stained, that they must live without joy in the roughness of sackcloth and the squalor of ashes, and with the ungrateful palate that fasting imposes." So a sermon ascribed to S. Maximus of Turin, in the fifth century, speaks of "the blessed ashes placed upon our heads at the beginning of Lent, that we may be mindful of our first beginning and our last end."

In the early days of the Church, when notorious sinners were obliged to do public penance, they were bidden to the church on Ash Wednesday in mean apparel and with bare feet. A list of their names, and offences was then presented to the bishop, who assigned a definite term of penance for each one. Ashes were then placed upon their heads and they were sent from the church. The sturdy Christians of an earlier age thought that there was much to be learnt by such humiliation. Moreover, it would appear that even those whose lives were free from more grievous transgressions sought to be partakers in the ceremony of the sprinkling of the ashes. It was in this way that the ceremony of the ashes, accompanied for the most part by a penitential procession, in which the English use prescribed the carrying of a "sack-cloth banner" came to be practiced in every parish church. The ashes, which were made out of the blessed palms of the preceding year, were solemnly hallowed for this special function.

Selected.

St. Clement's Church

Twentieth and Cherry Streets

CLERGY:

The Rev. C. S. Hutchinson
The Rev. C. C. Quin
The Rev. F. D. Ward
The Rev. F. M. W. Schneeweiss
The Rev. Nelson Kellogg

Rev. C. S. Hutchinson in Church, Fridays, 3-5 P.M.; Saturdays, 11-12 A.M., 7-9 P.M.

Rev. C. C. Quin in Church, Saturdays, 3-5, 7-9 P.M.

Rev. F. D. Ward in Church, Thursdays, 8.30-9.30 P.M.; Saturdays, 3-5, 7-9 P.M.

Rev. F. M. W. Schneeweiss in Church, Saturdays, 3-5, 7-9 P.M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master.—S. Wesley Sears, A.R.C.O.

Sexton.—Harry Johnson, 2026 Cherry Street.

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 19-18 A.

All Saints Mission House, Cherry and Lambert Streets.
Bell Telephone—Locust 26-74 A.

"Remember, man, that thou art mortal." Death (or its equivalent at our Lord's coming) is the one certain event before us all, and yet the most uncertain as to its time and circumstances.

Could we do better than say, "I will try to make this Lent a preparation for death, and so to spend the season that if it should prove to be my last Lent I should be the better prepared for death and for all to which death introduces us?

1. This would bar out unreality and formality from our observance of Lent.

2. It would give a point for self-examination and penitential exercises, to review one's life, and make one's peace with God, so as to be able with humble confidence to pass into His more immediate presence.

3. It would teach us to subject the body to the Spirit, which, along with the expression of sorrow, is the purpose of fasting.

4. It would bid us seek reconciliation with any from whom we may be estranged.

5. It would bid us value all means of instruction whereby our knowledge of spiritual things may be increased, and seek the Sacraments whereby God's pardon and grace are pledged to us.

6. It would bid us set ourselves in earnest to overcome faults that mar our peace; to put right whatever burdens our conscience, and to take up any duty we may hitherto have shirked.

7. To question ourselves as to our alms and offerings in the light of the responsibility for all our gifts that death will bring home to us, and as

to the use we shall then wish we had made of them, might well effect a change in our habits in this respect.

Thus to keep in mind the thought of death will not unfit us for ordinary duties. It will indeed teach us to sit lightly to outward things; but we should learn to fulfil all duties—in the family, in society, in business, in the State as well as in the Church—with greater diligence and faithfulness, because we should view all in the light of higher interests and claims.

THE BISHOP OF VERMONT.

THE QUEST.

I sometimes wonder, if in those first days
I had seen Mary with the Child alone,
Would some sweet instinct to my heart have shown
Heaven's glory hallowed in a child's soft gaze?

I sometimes wonder, had I heard Him say
In tender human voice—"Come unto me"—
Should I, undoubting the supremacy
Of Love's appeal, have risen to obey?

Yes, it is difficult through storms that beat
To find through devious paths the way to Him;
Yet, was the way less fear-beset and dim—
To those who followed on the brier-strewn street?

And so I like to dream—with love's glad light
Touching with radiance the distant grey.
He is not further from my heart to-day
Because earth-shadows veil Him from my sight.

—*Selected...*

THE GREAT RESPONSE.

Thou hast heard, O Virgin, what God will do; thou hast heard, also, the way in which it shall be accomplished; all alike marvelous, all gladsome, and full of joy. "Rejoice" then, "greatly, O daughter of Jerusalem!" And, since joy and gladness have been given to thine ears, let us, too, hear from thee the answer of thy joy, that the bones that have been broken may rejoice. Thou hast heard, I say, what God will do, and thou hast believed; believe also what thou hearest of the way; thou shalt conceive and bear a Son; thou shalt conceive not of man, but of the Holy Ghost. The Angel hath declared this much unto thee; now he is waiting for thine answer; it is time that he return to God Who sent him. We, too, are waiting, O Lady, for the word of pity, even we who are overwhelmed in wretchedness by the sentence of damnation. Behold, to thee is intrusted the price of our salvation. If thou consent, straightway shall we be freed.

In the Eternal Word of God we all were made, yet lo! we die. By one answering word of thine shall we all be made alive. Adam looks to thee O loving Virgin—poor Adam exiled from Paradise with all his wretched children; Abraham looks to thee, with David, and all the holy Fathers, even thy fathers, who themselves dwell in the shadow of death; the whole world waits for thine answer. Yea, on thy lips is hanging the Consolation of the poor, the Redemption of the captive, the speedy Deliverance of all who are lost; the Salvation of all the Sons of Adam, of all thy race.

Answer, O Virgin, answer quickly. O Lady speak the word, which Heaven and Earth and all beneath the Earth are waiting for. Nay, the King and Lord of all, Who hath pleasure in thy beauty, He too awaits thy answer and thy assent; for by it He has decreed the Salvation of the world. Thou hast pleased Him by thy silence, now thou wilt please Him more by thy word, for He Himself is calling to thee from Heaven: "Let me hear thy voice for thy voice is sweet." Let Him hear thy voice, and He will cause thee to see our Salvation. Is it not this that thou art seeking for in prayer both night and day? What then? To thee is the promise. Shall we look for another? Nay it is thyself and not another; it is thyself that art the promised one; it is thyself that the world has waited for, and longed after, from whom the holy Patriarch Jacob, even in the midst of death, hoped for life everlasting; "I have waited for Thy salvation O Lord." It is thou in whom, and by whom, God our King has decreed, before the ages, to work salvation in the midst of the earth. Dost thou expect from another what is offered unto thyself?

Answer, then, the Angel, answer quickly; nay, through the Angel, answer thy Lord. Speak the word, and receive the Word; offer what is thine, and conceive what is of God; give what is temporal, and embrace what is Eternal. Why delayest thou? Why tremblest thou? Believe, speak, receive! Oh! let thy humility put on boldness, and thy modesty be clothed with confidence. Forget not wisdom in thy virginal simplicity. O wise and prudent Virgin, fear not to be over bold. Thy silence, thy meekness is well pleasing; but now is needed one word of loving kindness.

Open, O Blessed Virgin, thy heart to faith; open thy lips to speak; open thy bosom to thy Maker. Behold! the Desired of all Nations is without, knocking at thy door. Oh! What if, by thy delay, He should pass by, and again in sorrow thou begin to seek for Him, Whom thy soul loveth! Arise, then, run and open! Arise by faith; run by the devotion of thy heart; open by thy word.

And Mary said, Behold the hand-maid of the Lord, be it unto me according to thy Word."

S. Bernard of Clairvaux.

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Surplus and Contingent Fund .	3,626,730.57
	$13,024,882.85
Surplus as to policy-holders . .	$6,629,730.57

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St. Clement's Magazine

VOL. XXII PHILADELPHIA, APRIL, 1906 No. 4

KALENDAR FOR APRIL

1.	**Sunday** (*Passion Sunday*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
2.	Monday (*St. Francis, of Paula, C.*)	Masses, 6.45, 7 and (Requiem) 7.30 a. m. Guild of St. Mary, 8. p. m.
3.	Tuesday (*St. Richard, B. C.*)	Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p.m.
4.	Wednesday (*St. Ambrose, B. C.*)	Masses, 6.30, 7 and 7.30 a. m.
5.	Thursday	Masses, 7, 7.30 and 9.30 a.m. Altar Guild, 10 a.m. Mothers' Meeting, 8 p. m.
6.	Friday (*Abstinence*)	Masses, 6.30, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
7.	Saturday	Masses, 6.30, 7 and 7.30 a. m.
8.	**Sunday** (*Palm Sunday*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
9.	Monday (*before Easter*)	Masses, 6.45, 7, 7.30 and 9.30 a. m. Meditation, 10 a. m. Stations of the Cross, 8 p. m.
10.	Tuesday (*before Easter*)	Masses, 7, 7.30 and 9.30 a. m. Meditation, 10 a. m. Stations of the Cross, 8 p. m.
11.	Wednesday (*before Easter. St. Leo, B.C.*)	Masses, 6.30, 7, 7.30 and 9.30 a. m. Meditation, 10 a. m. Stations of the Cross, 8 p. m.
12.	Maundy Thursday	Masses, 6, 7 and 8 a. m. Solemn Mass, 9 a. m. Meditation, 10 a. m. Stations of the Cross, 8 p. m.
13.	Good Friday	Matins, 7 a. m. Meditation, 8 a. m. Children's Service, 9 a. m. Altar Service and Reproaches, 11 a. m. The Passion, 12 m. to 3 p. m. Even-song, 5 p. m. Stations of the Cross, 8 p. m.
14.	Saturday (*Easter Eve*)	Mass, 7 a. m. (St. John's Chapel. First Vespers of Easter, 8 p. m.
15.	**Easter Day**	Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Children's Service, 3 p. m. Solemn Even-song, 8 p. m.
16.	Monday (*in Easter Week*)	Masses, 6.15, 7, 7.30 and 9.30 a. m.
17.	Tuesday (*in Easter Week*)	Masses, 7, 7.30 and 9.30 a. m.
18.	Wednesday	Masses, 7 and 7.30 a. m.
19.	Thursday (*St. Alphege, B. M.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
20.	Friday (*St. Serf, B. C. Abstinence*)	Masses, 7 and 7.30 a. m.
21.	Saturday (*St. Anselm, B. C.*)	Masses, 7 and 7.30 a. m.
22.	**Low Sunday**	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
23.	Monday	Masses, 6.45, 7, and 7.30 a. m.
24.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
25.	Wednesday (*St. Mark, Evangelist*)	Masses, 7, 7.30 and 9.30 a. m.
26.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
27.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m.
28.	Saturday	Masses, 7 and 7.30 a. m.
29.	**Sunday** (*ii after Easter*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
30	Monday	Masses, 6.45, 7 and (Requiem) 7.30 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.

The Catechism, every Sunday, 3 p. m.
Infant Class, every Sunday, 3 p. m.

Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 7.15 p. m.

ST. CLEMENT'S MAGAZINE

VOL. XXII PHILADELPHIA, APRIL, 1906 No. 4

St. Clement's Magazine

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

SINGLE COPY, 5 CENTS YEARLY, 50 CENTS

Please address all mail to Twentieth and Appletree Streets.

Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

Palms will be blessed as usual at 6.30 A. M. on Palm Sunday, and Procession at 11.

The vestry election is on Easter Monday, April 16. Polls open from 12 M. to 2 P. M.

Fr. Parish, O. S. B., gave a retreat for the outer Sisters of All Saints March 26-28.

Donations for Easter flowers may be put in the box in the corridor or sent to the Misses Arnold.

The discipline of ashes was observed on Ash Wednesday and a goodly number of persons made the parochial retreat.

Every communicant should fill out and send in an Easter Communion card. The communicant list is revised after Easter.

The retreat for the Guild of the Holy Cross was held at All Saints' Mission House on Sunday, March 11. It was conducted by Fr. Schneeweiss.

The envelopes for the ensuing year are ready, and most of them have been distributed. Members of S. Vincent's Guild did the work of dating and numbering.

For the Solemn Mass on Easter Day the parishioners will be admitted by the Parish House door, on Cherry Street, up to 10.30 o'clock, when the corridor doors will be opened.

A new burse and veil for festal use are being made by a member of the Altar Guild, and are the gift of a member of the parish. The fabric is cloth of gold adorned with pearls.

On April 4 the combined Choirs of S. Clement's and St. Paul's, Camden, will render Spohr's "Calvary" in S. Clement's Church at 8 o'clock in the evening. Special tickets of admission will be required, and may be obtained from the clergy.

Confirmation classes for women will begin March 31, and will be held at the Mission House, as follows:

For *Women*, Saturdays, 7.30 P. M.
For *Girls*, Wednesdays, 4.30 P. M.; Saturdays, 4.30 P. M.

The classes for men and boys will be arranged later.

Some additional hymns have been introduced at the Children's Mass. This renders the service brighter and more intelligible for the children, and restores practically the same service that was introduced many years ago by Father Field, and was used during the time the Cowley Fathers were at S. Clement's.

The Seventy-first Annual Report of the Female Protestant Episcopal Prayer Book Society has been received. 1612 prayer books and 1247 hymnals have been distributed. Annual subscriptions from 29 parishes amount to $535.75. Thirty persons in S. Clement's Parish gave $57, the largest sum from any parish. Mrs. G. E. Fryer will be glad to receive contributions.

On Wednesday afternoon and evening, April 18, a Fair in the interest of All Saints' Seashore Home will be held in the Parish Building. Any who may be desirous of sending contributions may address them to the Mission House. The congregation is reminded that according to the new regulations the half-rate tickets on the railroads cannot be obtained this year. Especial contributions are asked toward the defraying of the traveling expenses of those who may go down to the Home this summer.

Your generous offerings are asked on Easter Day for the current expenses. Special offerings are also asked for the necessary improvements that must be made in the Church and Clergy House when the Parish Building is built. A new heating apparatus must be installed

in the basement of the Clergy House, as with the new building the present arrangement will not suffice, the heat now being supplied from boilers under the Church. This must be done at once, so that all may be in readiness by the fall. The cost is estimated at about $300.

The vestibule of the Church will also be renovated, so that it may be in harmony with the new surroundings.

Any persons wishing to contribute toward these special objects may put their offering in an envelope marked "repairs."

EASTER CONFESSIONS.

The hours of the clergy during Holy Week will be as follows:

Rev. C. S. Hutchinson:
Tuesday, Wednesday and Thursday, 10.30-11, 4-5, 7-8.
Good Friday, 4-5, 7-8.
Easter Eve, 10-12, 3-5, 7-9.

Rev. C. C. Quin:
Thursday, 4-5.
Good Friday, 4-5, 8-9.
Easter Eve, 4-5, 8-10.

Rev. F. D. Ward:
Thursday, 4-5, 7-8.
Good Friday, 8-9.
Easter Eve, 3-5, 7-10.

Rev. F. M. W. Schneeweiss:
Thursday, 4-5.
Good Friday, 7-8.
Easter Eve, 4-5, 7-10.

It is hoped that many will take advantage of the earlier days.

APRIL HYMNS.

1st—11 A. M., 96, 97, 311 (ii), 107.
8 P. M., 96, 97, 200.
8th—11 A. M., 99, 96, 98, 99, 111, 97, 311 (ii), 107.
8 P. M., 98, 99, 107.
12th—9 A. M., 315, 309, 311, Psalm xxii, 197.
13th—11 A. M., 111.
15th—11 A. M., 130, Hail festal day, 131, 134, 140, 135.
8 P. M., 137, 131, 140, 134, 130, Hail, etc., 135.
22d—As last Sunday.
29th—11 A. M., 138, 131, 137, 133.
8 P. M., 138, 127, 132, 137, 133.

756 Communions since Ash Wednesday.

OFFERTORY ACCOUNT.

Feb. 25.—Cash	$31.63
Envelopes,	40.10
March 4.—Cash,	38.63
Envelopes,	49.75
March 11.—Cash,	50.89
Envelopes,	41.60
March 18.—Cash,	109.01
Envelopes,	64.70
	$426.31

SPECIAL FUNDS.

Altar,	$26.92
Sanctuary,	4.11
Endowment,	2.75
Missions, general,	2.00
China,	5.00
In memoriam, S. S.,	10.00
Poor fund,	10.00
Magazine,	2.00
Rector's discretion,	1.50
For repairing cellar,	3.50
Missions,	25.00
	$240.36

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DONATIONS TO CLERGY HOUSE.

Mrs. Willcox, Mrs. H. Johnson, Mrs. Downey, Mrs. Woidill, "Anon," Mr. Boulter, Mr. C. F. Wright, "Anon."

BAPTISMS.

Feb. 21.—Irene Siverd.
Feb. 23.—Helen Ward.
March 14.—Francis Virginia Appenzeller.

COMMUNICANTS.

Received:
C. Ernest Broecker.
M. A. Craige.
Transferred:
Herbert M. Morris.
Romaine Keyser.
Helen Clark.

MARRIAGE.

Feb. 20.—Franklin Cuningham Mowry, Blanche Ethyl Fisher.

BURIALS.

Feb. 21.—George W. Culleney.
Feb. 27.—Irene Siverd.
March 6.—Henry G. Irvine.

THE PARISH HOUSE.

It has been suggested that a brief description of the new parish building may prove of interest, now that the plans have been accepted and work is about to commence. The demolition of the present parish house and of the old clergy house will be begun soon after Easter, and by St. Clements' tide we hope to have the new structure very near completion.

The present church entrance on Cherry Street will become the main entrance of the new building. A dignified vestibule will open into the present corridor, which will be entirely renovated, and will become part of the parish house.

The main entrance to the church will be through the present porch on Appletree Street, and the south end of the corridor will be made the church vestibule.

In the basement of the parish building will be a large room, with cemented floor, which may be used as a supper-room—and which will be provided with a kitchen.

On the first floor will be found:

1. S. John's Chapel. This will be located on Cherry Street, running east and west, and will be large and bright. There will be two entrances; one from Cherry Street, and the other from the hallway of the parish house. At the eastern end will be built a large priest's sacristy, which is much needed.

2. An altar sacristy, occupying the space of the present sacristy, where the altar hangings and ornaments may be kept, and where the work of cleansing and polishing the sacred vessels and brasses may be done.

3. The choir room, located on the site of our present chapel.

4. The acolytes room, next to the chapel and choir room.

On the second floor will be two large halls for the Sunday Schools and parish gatherings, a guild room, and a reception room for the women of the parish.

The greater part of the third floor will be occupied by accommodations for S. Nicholas Guild. A commodious reading room, gymnasium, and dressing room, fitted with lockers and shower baths, will minister to the mental and physical needs of our boys and young men.

There will also be commodious provisions for the work of the Altar Guild, and also an additional room for the use of the clergy house.

With this equipment, S. Clements should be able to do a splendid work in the future, and it behooves every member of the parish to do his utmost to rise to the opportunities that will be offered for working for the glory of God.

THE MISSIONARY THANK-OFFERING.

In connection with the meeting of the General Convention of the American Church in Richmond, Va., in October, 1907, will be celebrated the tri-centenary of the planting of English Catholic Christianity upon the American continent.

In the spring of 1607 a little band of Englishmen sailed up the James River, and at Jamestown established a colony. Their first church on American soil was a canvas awning stretched between two trees, and a rude pine table was their first altar.

In commemoration of this event it is proposed to give God, in gratitude for the establishment of the American Church, a thank offering, which shall be dedicated to the spreading of Christ's Kingdom.

The memorial will be presented by the men of the American Catholic Church. For many years loyal church women have been giving of their goods in the United Offering which is presented at each General Convention and which is collected under the auspices of the Woman's Auxiliary to the Board of Missions.

St. Clement's Church

Twentieth and Cherry Streets

CLERGY:

THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. F. D. WARD
THE REV. F. M. W. SCHNEEWEISS
THE REV. NELSON KELLOGG

Rev. C. S. Hutchinson in Church, Fridays, 3-5 P.M.; Saturdays, 11-12 A.M., 7-9 P.M.

Rev. C. C. Quin in Church, Saturdays, 3-5, 7-9 P.M.

Rev. F. D. Ward in Church, Thursdays, 8.30-9.30 P.M.; Saturdays, 3-5, 7-9 P.M.

Rev. F. M. W. Schneeweiss in Church, Saturdays, 3-5, 7-9 P.M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master.—S. Wesley Sears, A.R.C.O.

Sexton.—Harry Johnson, 2026 Cherry Street.

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 19-18 A.

All Saints Mission House, Cherry and Lambert Streets.
Bell Telephone—Locust 26-74 A.

Now the men of the Church will be given a glorious opportunity to prove their love and devotion to Jesus Christ. So far as possible every man in each parish will be personally interviewed and asked to contribtue to the fund. A central committee for the whole Church was appointed at the last General Convention, which includes the Bishop-Coadjutor of New York, Mr. George C. Thomas and Mr. George W. Pepper. In addition, each diocese has its committee, and the rector of every parish has been asked to appoint four men to appeal to each man in the Church in a face-to-face interview.

In our own diocese the work of organization has been completed, and we are ready to do our utmost in the furtherance of a movement which may be considered one of the most momentous in the Church's history.

The rector of St. Clement's takes this opportunity to appeal to every man and boy in the parish to give not only his money but his prayers and interest to the "Men's Forward Movement."

The parochial committee as appointed is as follows:

Mr. C. R. Woodruff, *chairman;* Messrs. Caleb F. Wright, G. Louis Mayer and William W. Lukens. Mr. Wright has been appointed the Treasurer of the fund.

We earnestly hope that these gentlemen may be aided and encouraged in their labors by the hearty co-operation of the men of St. Clement's Church, and that our parish may stand among the first in the generosity of its offering.

EASTER JOY.

For us, in a distant age, this fact, that Christ rose from death is not less full of precious hope and joy than for our first forefathers in the Faith. In our day there has been another resurrection, a resurrection of doubt. And the gloomy uncertainties about the future which were dissipated by Christ again threaten to overshadow sections of Christendom with little less than pagan darkness. But while negative speculation is ever active, the broad facts of human life remain what they always have been. Death claims, year by year, month by month, its victims from every household; science and thought, it may be reluctantly, bow their heads at the presence of death. They confess his power; they can suggest nothing to relieve the gloom which surrounds his empire. Only beside the tomb of Jesus Christ can this generation, or those who will succeed us, recover any true hope in the destinies of man; for "Christ is risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection from the dead. For as in Adam all die, even so in Christ shall all be made alive."

It is this invigorating and joyous hope which Easter bestows upon us. Unbelief once wrote at the entrance of a cemetery "*Fuerunt*" ("They have been.") Faith always writes over the gate of

a churchyard, "I am the Resurection and the Life." To unbelief the dead are but memories, memories of beings who have ceased to be. To Faith the dead are living, working, praying friends, whom nothing but the dullness of sense hides from sight.

The Resurection of Christ has done its work; it has quickened our perceptions of the unseen and the future; the hope of meeting those whom we have loved and lost; of renewing in a brighter atmosphere all that was worth keeping in the intercourse of earthly life; above all, the hope of seeing and being welcomed by Him, their Lord and ours, who in His human body is set at God's right hand in heavenly places. This hope, glorious and inspiring, springs directly from Easter Day.

Easter Day is a day for Christian joy. Of this joy the outward signs are around us. Nature and art are here; the flowers from the garden and the music of the choir, each contributes its best to the honor of our risen Lord May He grant that outward token of joy may be for us all, in keeping with an inward experience. The reality of a man's Easter joy is a fair test of his Christian sincerity. If we have at all felt sympathy with Christ in His sufferings, we must rejoice at the triumph which has ended them. If we do account our Christian faith as indeed the pearl of great price, we must rejoice at the event, which, more than any other, demonstrates its value; if we have staked our all upon the eternal future, our hearts must indeed abound with delight at the memory of that majestic fact, which shows that we have not wasted our efforts on an unsubstantial fancy. May Christ our Lord vouchsafe to deepen in us this joy in His Blessed Resurection, to give it more and more practical expression in our lives, and to satisfy it perfectly hereafter in that world where, through His death and resurrection, we shall be like Him, and shall see Him as He is.

CANON LIDDON.

THE DAUGHTERS OF JERUSALEM.

It has been allowed to condemned men in all ages to speak to the crowds assembled to witness their death. The dying speech used in this country to be a regular feature of executions. Even in ages of persecution the martyrs were usually allowed, as they ascended the ladder, to address the multitude; and these testimonies, some of which were of singular power and beauty, were treasured by the religious section of the community. It is nothing surprising, therefore, that Jesus should have addressed those who followed Him or should have been permitted to do so. No doubt He was at the last point of exhaustion, but, when He was relieved of the weight of the cross, He was able to rally strength sufficient for this effort. Pausing in the road and turning to the women, whose weeping and wailing were filling His ears, He addressed Himself to them.

His words are, in the first place, a revelation of Himself. They show what was demonstrated again and again during the crucifixion—how completely He could forget His own sufferings in care and anxiety for others. His sufferings had already been extreme; His soul had been filled with injustice and insult; at this very moment His body was quivering with pain and His mind darkened with the approach of still more atrocious agonies. Yet, when He heard behind Him the sobs of the daughters of Jerusalem, there rushed over His soul a wave of compassion in which for the moment His own troubles were submerged.

We see in His words, too, the depth and fervour of His patriotism. When He saw the tears of the women, the spectacle raised in His mind an image of the doom impending over the city whose daughters they were. Jerusalem, as has been already said, had always been extremely unresponsive to Him; she had played to Him an unmotherly part. None the less, however, did He feel for her the love of a loyal son. He had shown this a few days before, when, in the midst of His triumph, He paused on the brow of Olivet, where the city came into view, and burst into a flood of tears, accompanied with such a lyric cry of affection as has never been addressed to any other city on earth. Subsequently, sitting with His disciples over against the temple. He showed how well He foreknew the terrible fate which hung over the capital of His country, and how poignantly He felt it. The city's doom was nigh at hand: less than half a century distant: and it was to be unparalleled in its horror. The secular historian of it, himself a Jew, says in his narrative: "There has never been a race on earth, and there never will be one, whose sufferings can be matched with those of Jerusalem in the days of the siege." It was the foresight of this which made Jesus now say "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children."

His words, still further, reveal His consideration for women and children. The tears of the women displayed an appreciation and sympathy for Him such as the men were incapable of; but well did He deserve them, for His words show that He had a comprehension of women and a sympathy with them such as had never before existed in the world. With the force of the imagination and the heart He realized how, in the approaching siege, the heaviest end of the misery would fall on the female portion of the population, and how the mothers would be wounded through their children. In that country, where children were regarded as the crown and glory of womanhood, the currents of nature would be so completely reversed by the madness of hunger and paid that barreness would be esteemed fortunate; and in a country where length of days had been considered the supreme blessings of life they would long and cry for sudden and early death.

Finally, there was in the words addressed to the daughters of Jerusalem an exhortation to repentance. When Jesus said, "Weep for yourselves and for your children." He was referring not merely to the approaching calamities of the city, but to its guilt. This was indicated most clearly in the closing words of His address to them—"For if they do these things in a green tree, what shall be done in the dry?"

He could speak of Himself as a green tree. He was young and He was innocent; to this the tears of the women testified; there was no reason why He should die; yet God permitted all these things to happen to Him. The Jewish nation ought also to have been a green tree. God had planted and tended it; it had enjoyed every advantage; but, when He came seeking fruit on it, He found none. It was withered; the sap of virtue and godliness had gone out of it; it was dry and ready for the burning; and, when the enemy came to apply the firebrand, why should God interpose? Thus did Jesus attempt once more to awaken repentance. He wished to thrust the impressions of the daughters of Jerusalem down from the region of feeling into a deeper place. They had given Him tears of emotion: He desired, besides these, tears of contrition; for in religion nothing is accomplished till impression touches the conscience.

Sin must be wept for some time—if not before punishment has fallen, then after; if not in time, then in eternity. This is a lesson for all. And has not that final word of Jesus a meaning for us even more solemn than it had for those to whom it was first addressed—"If these things be done in a green tree, what shall be done in the dry?" If woe and anguish fell, as they did, even on the Son of God, when He was bearing the sins of the world, what will be the portion of those who have to bear their own?

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THE "Practical" TROUSER-HANGER AND PRESS

is the only perfect device for the care of trousers. It is made of quartered oak, therefore no metal to stain the cloth. It will make no disfiguring marks on the garment. It will double the capacity of your closet, keep your trousers "smooth as if ironed," make every pair separately get-at-able and is so easy to use, that "it's quicker than carelessness."

It has been on the market for ten years and there is not one dissatisfied customer.

OUR 52-PAGE BOOK

will convince you that you need the "Practical." Send for it now—or send us FIVE DOLLARS and we will send you, EXPRESS PAID,

A set of 5 Trousers-Hangers and 3 Closet Rods—or—4 Trousers-Hangers, 3 Rods and 6 Coat Hangers.

For $1.00 we will send, prepaid, 1 Trousers-Hanger, and afterward the balance of either set for $4.00, and if you are not satisfied, return the articles at our expense and we will refund the full purchase price.

Practical Novelty Co., 427 Walnut St., Phila.

J. HOWARD BROWN & CO.

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BOTH PHONES

On March 15, 1906

McVEY

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of every description, new and second-hand, removed from his old location, 39 North 13th Street, to his new building,

1229 Arch Street, Philadelphia

and extends a cordial invitation to his many patrons to visit the new store.

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FINE BREAD AND CAKE BAKERY

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French and Cream Rolls
Biscuits of all kinds

ICE CREAM IN BRICKS AND FANCY FORMS

Special Prices for Large Orders—Apartment and Boarding Houses, Churches, Hotels, Clubs and Cafes

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PHILADELPHIA

Founded A. D. 1792. 114th ANNUAL STATEMENT Chartered A. D. 1794

Insurance Company of North America

PHILADELPHIA, PA.

FIRE, MARINE AND INLAND INSURANCE

Passengers' baggage insured while travelling, whether at home or abroad

Assets January 1, 1906	$13,024,882.85
Liabilities, (including Capital Stock),	$9,398,152.28
Surplus and Contingent Fund .	3,626,730.57
	$13,024,882.85
Surplus as to policy-holders . .	$6,629,730.57

CHARLES PLATT, President
EUGENE L. ELLISON, Vice-President
BENJAMIN RUSH, Second Vice-Pres.
GREVILLE E. FRYER, Secretary and Treas.
T. HOUARD WRIGHT, Assistant Secretary
HENRY W. FARNUM, Marine Secretary

Patronize our Advertisers and mention St. Clement's Magazine.



St. Clement's Magazine

Vol. XXII PHILADELPHIA, MAY, 1906 No. 5

KALENDAR FOR MAY

1.	Tuesday (*SS. Philip and James, Apostles*)	Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p.m.
2.	Wednesday (*St. Athanasius, B. C., Doct.*)	Masses, 7 and 7.30 a. m.
3.	Thursday (*Invention of The Holy Cross*)	Masses, 6.30, 7, 7.30 and 9.30 a.m.
4.	Friday (*St. Monica, W., Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
5.	Saturday	Masses, 7 and 7.30 a. m.
6.	**Sunday** (*iii Easter*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of Holy Cross, 4.30 p. m. Solemn Evensong, 8 p. m.
7.	Monday (*St. John, of Beverly, B. C.*)	Masses, 6.45, 7 and (Requiem) 7.30 a. m. Guild of St. Mary, 8 p. m.
8.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
9.	Wednesday (*St. Gregory, of Nazianzum, B. C.*)	Masses, 7 and 7.30 a. m.
10.	Thursday	Masses, 7, 7.30 and 9.30 a. m.
11.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
12.	Saturday (*St. Pancras, M.*)	Masses, 7 and 7.30 a. m.
13.	**Sunday** (*iv Easter*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Evensong, 8 p. m.
14.	Monday	Masses, 6.45, 7 and (Requiem) 7.30 a. m.
15.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
16.	Wednesday	Masses, 7 and 7.30 a. m.
17.	Thursday	Masses, 7, 7.30 and 9.30 a. m.
18.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
19.	Saturday (*St. Dunstan, Archbp., c.*)	Masses, 7 and 7.30 a. m.
20.	**Sunday** (*v Easter. Rogation*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Guild of St. Vincent, 4.30 p. m. Solemn Even-song, 8 p. m.
21.	Monday (*Rogation-day. Abstinence*)	Masses, 6.45, 7, 7.30 (Requiem) and 9.30 a. m. } Intercessions.
22.	Tuesday (*Rogation-day. Abstinence*)	Masses, 7, 7.30 and 9.30 a. m. } Intercessions.
23.	Wednesday (*Rogation-day. Abstinence*)	Masses, 7, 7.30 and 9.30 a. m. } Intercessions.
24.	**Ascension Day**	Masses, 6, 7 (Solemn), 8 and 9.30 a. m.
25.	Friday (*St. Aldhelm, B. C. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
26.	Saturday (*St. Augustine, Archbp., c.*)	Masses, 7 and 7.30 a. m.
27.	**Sunday** (*after Ascension*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
28.	Monday	Masses, 6.45, 7 and 7.30 a. m.
29.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
30.	Wednesday	Masses, 7 and 7.30 a. m.
31.	Thursday	Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m.

Even-song, daily, 5 p. m.

Infant Class, every Sunday, 3 p. m.

Women's Bible Class, every Sunday, 3 p. m.

ST. CLEMENT'S MAGAZINE

VOL. XXII PHILADELPHIA, MAY, 1906 No. 5

St. Clement's Magazine

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

SINGLE COPY, 5 CENTS YEARLY, 50 CENTS

Please address all mail to Twentieth and Appletree Streets.

Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

The Paschal candle was beautifully decorated this year by Miss McIlhenny.

The offerings on Ascension Day will be for All Saints' Seashore Home, Sea Isle City.

Confirmation is on May 23d. Prayers are asked for those who are preparing for the Sacrament.

A silver lavabo pitcher for S. Katharine's Altar has been presented by St. Nicholas Guild, in memory of Julia Neill Mayer.

Until the new parish building is erected, the choir will occupy temporary quarters in the basement of the Church, and will enter by the door under the organ.

On Wednesday in Passion Week Spohr's "Calvary" was sung by the combined choirs of S. Paul's, Camden, and S. Clement's. There was a large congregation.

In spite of the severe storm the Easter communion was a large one. The offering for all purposes amounted to $2553. The Mass sung was "The Sacred Heart" by Gounod.

The card for Rogation Intercession may be found in the corridor on Sunday, May 20th. The church will be open from 6 A. M. to 10 P. M. during the Rogation Days.

On Wednesday in Easter week a fair for the benefit of the Seashore Home was held in the parish hall. The whole was under the direction of Mrs. Keyes, and was an entire success. Too much cannot be said in praise of those who worked long and arduously in setting up the booths and decorating the hall. Something over three hundred dollars was realized.

The last service in S. John's Chapel was held on Monday evening, April 23d, when there was a meeting of S. Mary's Guild. Father Ward sang the office, and there was an address by the Rector. After the service ice cream and cake was served in the choir room. The Altar in the Chapel was taken out out on Tuesday morning, and has been offered to Father Field.

The clergy gratefully acknowledge many gifts that came to them on Easter, and especially the following donations from twenty-seven members of the congregation: 8 table cloths, 5 dozen napkins, 1 Canton flannel cover for dining table, 5 bed spreads, 1 dozen linen sheets, 1 dozen muslin sheets, 1 dozen linen bolster cases, 2 dozen linen pillow cases, 8 muslin pillow cases, 6½ dozen towels, 1 dozen Turkish towels, 1 dozen kitchen towels.

On Easter day the fete of the Catechism was held in the Church at 3 P. M., and a number of prizes were distributed asfollows:

Medals for attendance: Christine Boyle, Peter Boyle, Mildred Colston, Laura Colston, Henry Clay, Edith Downey, Louisa Dybeck, Jessie Forrester, Alice Fortune, Clara Fortune, Dorothea Haussam, Meta Haskins, Ethel Haskins, Norman Haskins, Cameron Hawkins, Alfred Johnson, John McLaughlan, Geo. McLaughlan, Thomas Sharpe, Grover Welch, Alex. Wood, Halsey Wood, Charles Decker.

2. Prize for diligences: Alice Fortune, Alex. Wood.

3. For recitations and examinations: Alice Fortune, George McLaughlin.

4. For reciting Gospel: Alex. Wood, Alice Fortune, Christine Boyle.

Solid silver crucifix, for perfect Gospel recitations: Meta Haskins.

The Greater Catechism has closed for the summer, and the Little Catechism meets in the church. Any of the older scholars who may desire to continue their instructions until June, will be provided with a teacher if they come to the Little Catechism.

Pictures and post cards of St. Clements' may be had at the Mission House at very reasonable prices.

OFFERTORY ACCOUNT.

April 1—Cash,	$93.69		
Envelopes,	51.10		
		$144.79	
April 8—Cash,	75.08		
Envelopes,	50.95		
		126.03	
April 15—Cash,	306.24		
Envelopes,	55.70		
		361.94	
April 22—Cash,	373.87		
Envelopes,	41.65		
		415.52	
		$1,048.28	

SPECIAL FUNDS.

Repairs	$1923.25
Missions	29.00
Altar	221.07
Sanctuary	33.51
Endowment	13.74
	$2220.57

MAY HYMNS.

May 6—A. M., 138, 131, 302, 316.
P. M., 138, 125, 128, 302, 316.
May 13—A. M., 137, 131, 140, 127.
P. M., 137, 131, 136, 140, 127.
May 20—A. M., 232, 131, 142, 179.
P. M., 232, 128, 125, 142, 179.
May 24—A. M., 147, 150, 148, i, 316, 304, 300, 146.
May 27—A. M., 147, 150, 148, i, 304.
P. M., 304, 150, 144, 148, 147, 146.

VESTRY ELECTION AND MEETING.

The annual election of the Vestrymen of St. Clements' Parish was held on Easter Monday. The following communicants were elected to serve for the ensuing year:

Messrs. S. McKean Bayard, Francis M. Berry, Walter A. Buchanan, Edward C. Clay, Harry Connelly, Greville E. Fryer, George H. Lea, G. Theodore Roberts, William H. Wells, Francis D. Wetherill, Clinton R. Woodruff, Caleb F. Wright.

At the stated meeting for organization held on Tuesday, April 17th, Mr. S. McKean Bayard was re-elected Accounting Warden; Mr. Greville E. Fryer was appointed Rector's Warden, and Mr. Caleb F. Wright was elected Secretary.

Messrs. Wetherill, Clay and Lea were elected as Finance Committee; Messrs. Clay, Bayard and Wells were elected delegates to the General Convention.

The annual report is as follows:

S. CLEMENT'S CHURCH.

Report of the Accounting Warden for the parochial year ending March 24, 1906:

Receipts.

Balance, March 25, 1905	$1734.63
Offerings, cash	2224.46
Offerings, envelopes	2363.91
Pew rents	3282.09
Insurance—"Cash" for premium	50.00
Poor Fund—Part of offertory on Thanksgiving Day	136.90
All Souls' Church for the Deaf—offertory on Ash Wednesday	29.80
Episcopal Hospital—Part of offertory on Thanksgiving Day	12.00
Anna Sophia Brown Fund	10.00
Bishop's Fund—Offertory at confirmation	13.02
For Choir at Requiem, November 16th	38.00
Repairs	20.00
For All Saints' Sisters' interest on Mission House mortgage	154.16
For support of Parochial Clergy	20.00
Incidentals—Transferred to Garden account	92.60
Discount on city tax	.50
Interest on church account at Penna Co.	35.90
Convention Fund assessments	128.00
Missions	223.00
From Vestry for printing and mailing eulogy on Rev. G. H. Moffett	54.00
	$10,623.57

Expenditures.

Insurance	$446.00
Organ, care of, cleaning, etc.	410.00
All Saints' Sisters, Poor Fund, part of Thanksgiving Day offertory	136.90
All Souls' Church for the Deaf, offertory on Ash Wednesday	29.80
Episcopal Hospital, part of Thanksgiving Day offertory	12.00
Paschal Candle—Anna Sophia Brown Fund	3.50
Bishop's Fund—offertory at Confirmation	13.62
Choirmaster and choir	2435.33
Episcopal Fund, Diocese of Pennsylvania	180.29
Repairs	59.33
Sexton	600.00
All Saints' Sisters	874.16

Clergy	3750.09
Gas	227.60
Incidentals	167.91
Coal	453.30
Special Account—transferred from General Account	41.14
Taxes, water rents	200.00
Garden items, transferred from Incidental Account	92.60
Missions	223.00
Sustentation Fund, Diocese of Pennsylvania	47.31
Eulogy on Rev. G. H. Moffett, printing and mailing, also honorarium voted Dr. Ritchie	165.75
Convention Fund, Diocese of Pennsylvania	36.06
	$10,605.69
Balance, March 24, 1906	17.88
	$10,623.57

SPECIAL ACCOUNT.

Julia Dunlap Memorial.

Balance, March 25, 1905	$232.00
Receipts	50.00
Balance, March 24, 1906	$282.00

Parish Building Fund.

Balance, March 25, 1905	$235.25
Receipts, including $41.14 transferred from General Account	163.75
	$400.00
Transferred to Altar Fund at donor's requests	150.00
	$250.00
March 25, 1906—Paid Arthur H. Williams' Sons for taking down gallery, etc.	250.00

Burial Plot Fund.

Balance, March 25, 1905	$568.08
Receipts	39.46
Balance, March 24, 1906	$608.34

Memorial Altar Fund.

Started Easter Sunday, 1905.

Receipts	$6243.74

Sanctuary Fund.

Balance, March, 1905	$5000.56
Receipts	1283.65
	$6284.21

Balance to credit of Special Account, March 24, 1906, $13,418.29.

ENDOWMENT FUND.

Entire fund to date $13,436.42

SPECIAL MONEYS.

Receipts.

Rector's discretion	$1813.17
Early Masses	1033.13
Porch	132.13
Crypt	107.61
Missions	693.50
Lenten offerings	52.05
Cassocks	95.00
Children	127.91
Confessional curtains	1.00
Vestments	18.83
	$4071.46

Expenditures.

Missions	$718.51
Priest's board at Sea Isle	100.00
Children	99.60
Furnishings	55.00
Crypt	43.69
Various objects	1789.27
Lanterns for porch	72.00
	$2878.07

POOR FUND.

Receipts.

Balance, March 25, 1905	$182.01
Through the Rector	177.00
Thanksgiving Offertory	136.90
Balance from Parish Tea	46.59
For Christmas Charities	162.00
	$704.50

Expenditures.

Work	$128.31
Material for work	53.60
Clothing	22.40
Groceries and food	65.62
Coal	15.00
Thanksgiving dinners	20.00
Christmas dinners	56.46
Christmas supper	101.00
Other Christmas charities	47.00
Books for Mission work	18.51
Expended for Mothers' meeting	18.82
Medicines	6.17
Stamps and stationery	6.35
Carfares	14.31
Paid for lodging	6.25
	$580.03
Balance, March 25, 1906	124.47
	$704.50

GUILD OF THE HOLY CROSS.

Receipts.

Balance, March 25, 1905	$15.06
Members' dues	35.00
For veils and medals	2.00
	$52.06

St. Clement's Church

Twentieth and Cherry Streets

CLERGY:

THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. F. D. WARD
THE REV. F. M. W. SCHNEEWEISS
THE REV. NELSON KELLOGG

Rev. C. S. Hutchinson in Church, Fridays, 3-5 P.M.; Saturdays, 11-12 A.M., 7-9 P.M.

Rev. C. C. Quin in Church, Saturdays, 3-5, 7-9 P.M.

Rev. F. D. Ward in Church, Thursdays, 8.30-9.30 P.M.; Saturdays, 3-5, 7-9 P.M.

Rev. F. M. W. Schneeweiss in Church, Saturdays, 3-5, 7-9 P.M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master.—S. Wesley Sears, A.R.C.O.

Sexton.—Harry Johnson, 2026 Cherry Street.

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 19-18 A.

All Saints Mission House, Cherry and Lambert Streets.
Bell Telephone—Locust 26-74 A.

Expenditures.

For Guild teas	$3.55
Postage, etc.	.25
Ribbon	.80
Gave Seashore Home	25.00
	$29.60
Balance, March 25, 1906	22.46
	$52.06

Members, 18.

GUILD OF ST. MARY.

Receipts.

Balance, March 25, 1905	$18.42
Members' dues	26.17
Associates' dues	33.00
Offertory	11.37
Donations	5.72
Ribbons, veils, etc.	2.40
	$97.08

Expenditures.

Retreat expenses	$18.05
Christmas and Easter teas	19.32
Guild teas	19.91
Gave Seashore Home	10.00
Veils and ribbon	4.55
Tablecloths	2.55
Material for work	1.98
	$76.36
Balance, March 25, 1906	20.72
	$97.08

Members, 42.
Associates, 12.

GUILD OF ST. KATHARINE.

Receipts.

Balance, March 25, 1905	$3.59
Members' dues	10.10
From associates	32.00
	$45.69

Expenditures.

Material for work	$12.20
Box to All Saints' Orphanage, Baltimore	4.00
Christmas and Easter teas	20.68
Medals and ribbons	3.24
	$40.12
Balance, March 25, 1906	5.57
	$45.69

Members, 26.
Associates, 4.

GUILD OF THE HOLY CHILD.

Receipts.

Balance, March 25, 1905	$17.52
Members' dues	14.52
From associates	45.75
	$77.79

Expenditures.

Material for work	$7.45
Christmas party	24.33
Easter treat	10.63
Picnic	15.00
Gave Seashore Home	5.00
Hire of Mission room	5.00
	$67.41
Balance, March 25, 1906	10.38
	$77.79

Members, 39.
Associates, 8.

MOTHERS' MEETING.

Receipts.

Balance, March 25, 1905	$ .74
Offertory	29.59
Donations	3.69
	$34.02

Expenditures.

Missionary box	$15.75
Seashore Home	8.25
Sundries	1.28
	$25.28
Balance, March 25, 1906	8.74
	$34.02

Members, 68.
Associates, 10.

BIBLE CLASS.

Receipts.

Offerings	$4.70

Expenditures.

Gave Seashore Home	$4.70

Members, 15.

THE INFANT CLASS OF THE LITTLE CATECHISM.

Receipts.

Balance, March 25, 1905	$11.51
Sunday School Offerings	36.00
Lent mite boxes	12.32
Donations	1.75
Catechisms sold, etc.	2.60
From Rector for Christmas toys, etc.	25.00
	$89.18

Expenditures.

Books, cards, etc.	$12.12
Christmas toys, etc.	26.36
Box to St. Mary's Orphanage	6.13
Easter eggs	2.80
Gave Seashore Home	17.32
Music	.90
	$65.63
Balance, March 25, 1906	23.55
	$89.18

Scholars, 112.

THE CATECHISM.

Receipts.

Balance	$1.66
Offerings	27.63
Lenten offering	70.75
Donation	5.29
	$105.33

Expenditures.

Prizes, etc.	$5.95
Valley Forge Chapel	7.00
Domestic and Foreign Missionary Society of the Church	70.75
	$83.70
Balance	21.63
	$105.33

Scholars, 52.
Teachers, 8.

CRYPT ALTAR FLOWERS.

Receipts.

Balance, March 25, 1905	$ .34
Through Clergy of S. Clements	12.50
Donations	5.00
	$17.84

Expenditures.

For flowers	$12.40
Gave Mr. Kellogg, July 1, 1905	5.44
	$17.84

ST CLEMENTS' CHURCH ALTAR FLOWERS.

Receipts.

Balance	$16.52
Easter Subscriptions	87.50
Box	22.29
St. Clements' and Christians' Subscriptions	81.75
Box	4.14
Box, June and February	40.68
	$252.88

Expenditures.

Eastertide	$106.60
St. Clements' and Christmastide	122.67
Balance	23.61
	$252.88

1905-'06.

ST. NICHOLAS' GUILD ACCOUNT.

April, 1905, to April, 1906.

April, 1905.

Receipts	$8.37
Expenses	2.52
Balance J. N. M. Fund	$5.85

October, 1905.

Receipts	$63.49
Expenses	7.00
Balance	$56.49

November, 1905.

Receipts	$59.27
Expenses	9.48
Balance	$49.79

December, 1905.

Receipts	$55.44
Expenses	$23.33
Balance	$32.11

January, 1906.

Receipts	$33.74
Expenses	2.00
Balance	$31.74

February, 1906.

Receipts	$33.43
Expenses	
Balance	$33.43

March, 1906.

Receipts	$36.44
Expenses	7.65
Balance	28.79
Balance in bank April 1, 1906	$28.79
Less J. N. M. Fund	11.25
	$17.54

E. W. FRYER, Treasurer.

REPORT OF ST. SAVIOUR'S WARD, C. B. S.

March 25, 1905, to April 25, 1906.

Cash balance, previous report.... $14.61

Receipts:

For dues	$69.50	
" postage	.25	
" medals and manuals.	1.75	
" offering	4.25	
" sacred vessels for China	5.00	
		80.75
		$95.36

Payments:

To the Secretary General.	$57.25	
" the Rector of St. Clements'	5.00	
For postage, etc.	16.50	
" medals and manuals.	4.50	
		83.25
Cash balance April 25, 1906		$12.11

PAUL F. MOWRY, Sec'y-Treas.

GUILD OF ST. VINCENT.

Dr.

Balance on hand April 25, 1905	$7.98
By amount of offering at Guild offices	6.08
	$14.06

Cr.

May 6th—		
To 6 medals	$3.00	
Nov. 11th—		
To 3 medals	1.50	
		4.50
Balance on hand		$9.56

THEO. G. HOMAN, Sec'y-Treas.
25th April, 1906.

IRA D. GARMAN
Jeweler
101 SOUTH ELEVENTH STREET
First Door below Chestnut Street
PHILADELPHIA
Diamonds Reset. Fine Watch and Clock Repairing at Moderate Rates
Formerly with late firm of David F. Conover & Co.

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Ladies' and Gents' Fine Tailoring
13 NORTH 20th ST., PHILA.
Scouring, Dyeing and Repairing done at reasonable rates. Gents' Suits made to order from $18 up. Pants from $5 up. Overcoats from $18 up.
LADIES' SUITS MADE TO ORDER FROM $30 UP
Refers to S. Clement's Clergy

ST. CLEMENT'S ALTAR GUILD
2024 Cherry Street
Receives orders for *Vestments, Altar Hangings and Altar Linen.* Estimates furnished upon application.

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GERMANTOWN
Under the care of the All Saints Sisters
A thoroughly good Church School, College Preparatory, for Girls
Is strongly recommended by the Clergy and others
Terms, $300 to $400 a year.

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FOR COMMUNION
Are made and sold by the
ALL SAINTS SISTERS....
Cherry and Lambert Sts.
Orders are Solicited

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Wine and Brandy Company
Wines, etc., direct from the vineyard.
CHURCH WINES
Family Wines a specialty. Please send for price list.
WM. J. JOHNSTON
SUCCESSOR TO WM. M'PATRICK, M.D.
BELOW WALNUT 213 S. TENTH STREET

Patronize our Advertisers and mention St. Clement's Magazine.



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For $1.00 we will send, prepaid, 1 Trousers-Hanger, and afterward the balance of either set for $4.00, and if you are not satisfied, return the articles at our expense and we will refund the full purchase price.

Practical Novelty Co., 427 Walnut St., Phila.

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PHILADELPHIA, PA.

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Passengers' baggage insured while travelling, whether at home or abroad

Assets January 1, 1906	$13,024,882.85
Liabilities, (including Capital Stock), $9,398,152.28	
Surplus and Contingent Fund . 3,626,730.57	
	$13,024,882.85
Surplus as to policy-holders . .	$6,629,730.57

CHARLES PLATT, President
EUGENE L. ELLISON, Vice-President
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T. HOUARD WRIGHT, Assistant Secretary
HENRY W. FARNUM, Marine Secretary

St. Clement's Magazine

XXII PHILADELPHIA, JUNE, 1906 No. 6



THE OLD PARISH BUILDING AND CLERGY HOUSE

KALENDAR FOR JUNE

1. Friday (*St. Nicomede, Pr. M. Abstinence*) Masses, 7 and 7.30 a. m. The Litany, 12 m.
2. Saturday (*SS. Pothinus, B., Blandina, V. and their Companions, MM.*) ..... Masses, 7 and 7.30 a.m.
3. **Whitsun-Day** ..... Masses, 6, 7, 8, and 9.15 a. m. Solemn Mass, 11 a.m. Matins 7.30 a. m. Solemn Even-song, 8 p. m.
4. Monday (*in Whitsun Week*) ..... Masses, 6.45, 7, 7.30 and 9.30 a. m.
5. Tuesday (*in Whitsun Week*) ..... Masses, 7, 7.30 and 9.30 a. m.
6. Wednesday (*Ember Day. Abstinence*) ..... Masses, 7, and 7.30 a. m.
7. Thursday ..... Masses, 7, 7.30 and 9.30 a. m.
8. Friday (*St. William, of York, B.C. Ember Day. Abstinence*) ..... Masses, 7, 7.30 a. m. The Litany, 12 m.
9. Saturday (*St. Columba, Ab., C. Ember Day. Abstinence*) ..... Masses, 7, 7.30 a. m.
10. **Trinity Sunday** ..... Masses, 7, 8, and 9.15 a. m. Solemn Mass, 11 a.m. Matins 7.30 a. m. Solemn Even-song, 8 p. m.
11. Monday (*St. Barnabas, Apostle*) ..... Masses, 6.45, 7, 7.30 and 9.30 a. m.
12. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
13. Wednesday ..... Masses, 7 and 7.30 a. m. C. B. S. Vespers, 5.15 p. m.
14. Thursday (*Corpus Christi*) ..... Masses, 6.30, 7 and 7.30 a. m. Solemn Mass, 9 a. m.
15. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
16. Saturday ..... Masses, 7 and 7.30 a. m.
17. **Sunday** (*i Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 7.30 a. m. Guild of St. Vincent, 4.30 p. m. Solemn Even-song, 8 p. m.
18. Monday ..... Masses, 6.45, 7 and (Requiem) 7.30 a. m.
19. Tuesday (*SS. Gervase and Protase, MM.*) Masses, 7, 7.30 and 9.30 a. m.
20. Wednesday (*Trans. of St. Edward, K.M.*) Masses, 7 and 7.30 a. m.
21. Thursday ..... Masses, 7, 7.30 and 9.30 a. m.
22. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
23. Saturday ..... Masses, 7 and 7.30 a. m.
24. **Sunday** (*Nativity St. John Baptist. ii Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 7.30 a. m. Solemn Even-song, 8 p. m.
25. Monday ..... Masses, 6.45, 7, and 7.30 a. m.
26. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
27. Wednesday ..... Masses, 7, 7.30 a. m.
28. Thursday ..... Masses, 7, 7.30 and 9.30 a. m.
29. Friday (*St. Peter, Apostle. Abstinence*) ..... Masses, 7, 7.30 and 9.30 a. m. The Litany, 12. m.
30. Saturday ..... Masses, 7, and 7.30 a. m.

MATINS, DAILY, 9 A. M.
EVEN-SONG, DAILY, 5 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXII PHILADELPHIA, JUNE, 1906 No. 6

St. Clement's Magazine
PUBLISHED MONTHLY BY
J. C. GOODWIN, Jr.

SINGLE COPY, 5 CENTS YEARLY, 50 CENTS

Please address all mail to Twentieth and Appletree Streets.

Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

Contributions are asked toward the expense of the *Magazine*.

The Sacrament of Confirmation was administered by the Bishop Coadjutor, on Wednesday evening, May 23d—twenty-five persons were confirmed.

During the building of the parish house, while the choir is obliged to occupy temporary quarters in the basement, Morning Prayer will be said at 7.30 on Sunday mornings.

The annual festival of the Confraternity of the Blessed Sacrament will be held on the feast of Corpus Christi, Thursday, June 14. Solemn High Mass will be sung at 9 o'clock.

Very excellent photographs of Saint John's Chapel can be obtained from Mr. Belinfante The larger size will cost $1.00, the smaller, 50 cents.

First Vespers of Corpus Christi will be sung on Wednesday, June 13, at 5.15 P. M., in the church—annual meeting of S. Saviour's Ward, in the rear of the church, immediately afterward.

A new picture has been hung on the south wall of the church, and is the gift of Mr. G. Theodore Roberts. The painting is a copy by Miss Roberts, of Bolticelli's Madonna of the Rosebush.

On week days, after July first, the 7.30 Mass will be discontinued. The weekly requiem will be said at 6.45 in the crypt. Also, after this date, there will be a low Mass on Sunday at 9.15 and no instruction, and the eight o'clock Mass will be omitted.

The clergy have secured the Smith cottage at Sea Isle City for the season. It is situated conveniently near All Saints' Home, and will enable a priest to be in residence all summer, so that a daily Mass can be said in the Sisters' Chapel.

The Sunday School picnic will be held at Almonesson Lake on Tuesday, July 10th. Tickets for the same will be ready for sale about a fortnight before that date. The children of the Sunday School are taken free. Tickets for adults at 40 cents; children at 20 cents.

The churchyard is looking its best during these Spring days. The shrubs and vines have been carefully trimmed and a number of plants set out. A new lawn-mower proves effectual in keeping the grass in condition, and the clergy have a pleasant garden spot for recreation on a summer's evening.

During the summer, the rector will be absent from the middle of July until September first. Father Quin will take his holiday during the first two weeks of July and the month of September. Fathers Ward and Schneeweiss will have the months of July and August respectively, and Father Kellogg will be away in September.

Solemn Mass was sung on Ascension Day at seven o'clock, with the rector as celebrant, and Fr. Quin and Fr. Ward as deacon and subdeacon. Later in the day the choir boys enjoyed their annual picnic at Laurel Springs, N. J. The outing was under the direction of Mr. Sears and Fr. Hutchinson. Fr. Quin and Fr. Kellogg were the guests of the day.

During the past month the work of dismantling the parish house has been accomplished. The Chapel Altar has been sent to Father Field, the chapel chairs given to the Mission House, and a vestment case presented to Calvary parish, W. Philadelphia. The vestments have been carefully laid away in the clergy house, and temporary quarters have been provided for the Choir in the basement of the church.

On Saturday morning, May 19, Rev. Nelson Kellogg was advanced to the priesthood by Bishop Doane in the Cathedral at Albany. The service in its simplicity was most impressive, there being hardly more than a dozen persons gathered in the choir of the Cathedral. Matins was followed by a low Mass with the bishop as celebrant, and the ordination took place immediately after the Gospel, the bishop sitting before the Altar, wearing the Mass vestments, and holding his pastoral staff. The candidate was presented by the Rev. C. S. Hutchinson, who, with the Rev. Fr. Stockitt, of Roxborough, Philadelphia, and two clergy of the diocese of Albany, assisted at the imposition of hands. The Philadelphia clergy returned on Saturday night, and Father Kellogg said his first Mass at the High Altar at eight o'clock on Sunday morning.

OFFERTORY ACCOUNT.

April 29.—Cash,	$33.49
Envelopes,	35.25
May 6.—Cash,	49.46
Envelopes,	37.70
May 13.—Cash,	42.47
Envelopes,	63.48
May 20.—Cash,	31.29
Envelopes,	45.65
	$338.77

SPECIAL FUNDS.

Altar,	$20.93
Sanctuary,	3.15
Endowment,	5.35
	$29.43

CONFIRMED.

Auchter, Frederick John
Casey, Herbert Stephen
Casey, Theodore Murdock
Daniels, Herbert Williams
Ertel, Richard Green Bernhard
Goodwin, Bayard Heylin
Hofman, August
Keyes, Norman Chase
Nolan, Edward Francis
Perret, Walter Henry
Auchter, Leonora Leona
Brannon, Estella May
Colston, Maria
Cunningham, Susan Eva
Decker, Lucy May
Hagert, Edna Louise
Johnson, May Catherine
Kennedy, May
Miller, Emma
Naglee, Emily Tathem
Perret, Mary Emma
Stiles, Agnes Segtmeier
Stokes, Rachel Keys
Throckmorton, Roberta
Ward, Dorothy
Wistar, May Margaret.

BURIALS.

April 10—Emeline Tryon.
May 16—Margaret Bryant.
May 17—Beulah Breeding.

St. Clement's Church

Twentieth and Cherry Streets

CLERGY:

THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. F. D. WARD
THE REV. F. M. W. SCHNEEWEISS
THE REV. NELSON KELLOGG

Rev. C. S. Hutchinson in Church, Fridays, 3-5 P. M.; Saturdays, 11-12 A. M., 7-9 P. M.

Rev. C. C. Quin in Church, Saturdays, 3-5, 7-9 P. M.

Rev. F. D. Ward in Church, Thursdays, 8.30-9.30 P. M.; Saturdays, 3-5, 7-9 P. M.

Rev. F. M. W. Schneeweiss in Church, Saturdays, 3-5, 7-9 P. M.

Rev. Nelson Kellogg in Church, Saturdays, 4-5, 7-8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.
Organist and Choir-master.—S. Wesley Sears, A. R. C. O.
Sexton.—Harry Johnson, 2039 Appletree Street

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 417.
All Saints Mission House, Cherry and Lambert Streets.
Bell Telephone—Locust 26-74 A.

HYMNS FOR JUNE.

3. 11 A. M.—157, 508, 156, 152, 210, 154.
8 P. M.—207, 157, 155, 152, 210, 156, 508, 154.
10. 11 A. M.—160, 163, 601, 165.
8 P. M.—160, 14, 163, 601, 165.
14. 9 A. M.—316, 311, 309, 322.
17. 11 A. M.—316, 309, 322.
8 P. M.—316, 309, 311, 315, 322.
24. 11 A. M.—414, 415, 436.
8 P. M.—414, 415, 438, 448, 436.

BAPTISMS.

April 15—Harriet Elizabeth Colston.
April 19—Frank Charles Moore.
April 28—George Miller.
April 30—William Harry Aldinger.
April 30—Beulah Breeding (Née Leek). (Conditional.)
May 4—Edwin Raymond (Clinic).
May 6—William John Haley.
May 21—Mary Catharine Johnson.
May 21—Edna May Brannon (Conditional).
May 21—Estella May Brannon (Conditional).
May 21—Mary Emma Perret (Conditional).
May 21—Mary Kennedy (Conditional).
May 21—Agnes Segtmeier Stiles (Conditional).

SAINT BARNABAS.

June 11.

Of Saint Barnabas we read that he was a good man, and full of the Holy Ghost and of faith. What words are these! "Full of the Holy Ghost." We have often heard them, and so our ears become dull to them. We know but little of it, and so we pass it by, as it were some ordinary thing. Yet so does Scripture entitle only one human being besides, and him one that was chosen to the high dignity of being first in "the noble army of Martyrs;" first to be "baptized in the Baptism" of his Lord, to share His Death, to confess Him before men, to be "confessed by Him before His Father, which is in Heaven." For, although the Apostles bid their brethren "look out among you seven men of honest report, full of the Holy Ghost," yet, among the seven so chosen, Holy Scripture singles out S. Stephen only for this great title: "They chose Stephen, a man full of faith and of the Holy Ghost;" this it

repeats of him, just on the eve of his martyrdom, when his whole countenance, gleaming with the holy light of the indwelling Spirit, was visibly, to all who beheld "like the face of an angel," and he, through that Spirit, saw through the Heaven of Heavens, to the very throne of God, "and the Son of Man standing at the Right Hand of God." To him alone, besides S. Barnabas, does Scripture bear witness, that he was "full of the Holy Ghost;" doubtless it was so with the Twelve; it may have belonged to those who were thought worthy to be called Apostles; as, when our Lord called His "chosen vessel," S. Paul, at once to the Faith and to his Apostleship, Ananias was sent unto him, that he might be baptized and wash away his sins," and "receive his sight and be filled with the Holy Ghost;" doubtless, not for the time only (as is related of others), but to abide in him. Yet, so far, it has pleased God, that of these two only it should be accorded that they were full of the Holy Ghost; Nay, the mysterious depth of the title is thereby enlarged, that Scripture does so speak of One besides, Him, "in whom dwelt all the fullness of the God head," our very Blessed Lord Himself. Again, think of the title in itself: he saith not only, as at other times "filled," but "full of the Holy Ghost," *i. e.*, not only filled for a time, but lastingly, abidingly; and full of Whom? Of the Holy Ghost, of God. Why, if we have from time to time some faint visitings of Him; if we are stirred up to conquer self more resolutely; to serve God more fervently; to deny ourselves more for God's glory or man's salvation, or, in the language of our Church, "feel in ourselves the Spirit of Christ, mortifying the works of the flesh and our earthly members, and drawing up our minds to high and heavenly things, it filleth us with joy, and doth greatly establish and confirm our faith of Eternal Salvation to be enjoyed through Christ." Men treasure through years the memory of such moments as these; amid much weakness and unsteadiness of purpose they turn back in thought to these bright spots; they often build their hope of salvation on them, although love has since waxed cold; but to be ever thus, to be ever *filled* with the Holy Ghost, to be able to endure in every part His Fiery Presence which consumeth all that is corrupt, or earthly, or defiled, "with the Spirit of judgment and the Spirit of burning," how can our dull hearts even think of this? "God is a consuming fire," and where He dwells, He must consume all that is alien or offensive to Him; and He dwelleth in us, in proportion as we shrink not from that burning touch, which (often with much pain that reaches to the very inmost soul) cleanses and makes us meet for His indwelling, by consuming what is unfit. What, then, must he have been, in whose whole self He dwelt? Who "was full of the Holy Ghost;" whose capacity of God's Presence had been so enlarged, in whom the earthly dross had been so refined, the interior of the temple of his body so purified from mere earthly garnishings, that it could be filled with God, full in every part, nothing excluded, every thought, wish, desire, feeling, action, motion, pulse of his whole frame, instinct with God; every chord of his whole heart vibrating truly to the touch of God, and answering to no other impulse—self wholly subdued, and God "all in all." his spirit, soul and body. Should I say that this is to be full of the Holy Ghost? No! I have spoken only of some accidents of it, some modes of His manifestation, some things without which it could not be, but what in itself it is, he only could tell, who himself were so filled, or God, Who filleth him. Others could as little conceive of it as the joys of Heaven, which heart hath never conceived, and to which it were most like; it were probably as little like what most Christians can guess of, as the midday sun is to the first faint gleam of twilight, which breaks through our darkness.

REV. E. B. PUSEY, D. D.

THE GARDENER.

"I am come into My Garden."
Cant. v:1.

Why bows the lily's lustrous head?
Why burns the rose with deeper glow?
What lightens every flower-bed?
He cometh, Whom thy heart doth know.

He cometh! Dews of herbs arise,
Sweet veils of wreathed fragrance float,
The lark, high hid in melting skies
Makes welcome from a blitheful throat.

He cometh! wondrous brightness lies
About His path on either hand,
Whilst every chilling shadow flies
From Light that glads a Heavenly Land.

Beams from their gentle Gardener's sight
Search all those glowing roses through:
And light your lily's lustrous white,
With opal gleams of rainbow hue.

Therefore, your lily bows her head;
Therefore, the roses deeper glow;
His sunshine o'er each floweret spread
He cometh, Whom thy soul doth know.

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A thoroughly good Church School, College Preparatory, for Girls
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CHURCH WINES
Family Wines a specialty. Please send for price list.
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It has been on the market for ten years and there is not one dissatisfied customer.

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will convince you that you need the "Practical." Send for it now—or send us FIVE DOLLARS and we will send you, EXPRESS PAID,

A set of 5 Trousers-Hangers and 3 Closet Rods—or—4 Trousers-Hangers, 3 Rods and 6 Coat Hangers.

For $1.00 we will send, prepaid, 1 Trousers-Hanger, and afterward the balance of either set for $4.00, and if you are not satisfied, return the articles at our expense and we will refund the full purchase price.

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St. Clement's Magazine

XXII PHILADELPHIA, JULY, 1906 No. 7

KALENDAR FOR JULY

1.	**Sunday** (*iii Trinity*)	Masses, 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Even-song, 5 p. m.
2.	Monday (*Visitation of B. V. M.*)	Masses, 6.45 (in Crypt) and 7 a. m.
3.	Tuesday (*St. Irenaeus, B. and his Companions, MM.*)	Masses, 7 and 9.30 a. m.
4.	Wednesday (*Trans. of St. Martin, B. C.*)	Mass, 7 a. m.
5.	Thursday	Masses, 7 and 9.30 a. m.
6.	Friday (*Abstinence*)	Mass, 7 a. m.
7.	Saturday (*Trans. of St. Thomas, Abp., M.*)	Mass, 7 a. m.
8.	**Sunday** (*iv Trinity*)	Masses, 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Even-song, 5 p. m.
9.	Monday	Masses, 6.45 (Requiem in Crypt) and 7 a. m.
10.	Tuesday	Masses, 7 and 9.30 a. m.
11.	Wednesday	Mass, 7 a. m.
12.	Thursday	Masses, 7 and 9.30 a. m.
13.	Friday (*Abstinence*)	Mass, 7 a. m.
14.	Saturday (*St. Bonaventura, B.C., Doct.*)	Mass, 7 a. m.
15.	**Sunday** (*v Trinity*)	Masses, 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Even-song, 5 p. m.
16.	Monday	Masses, 6.45 (Requiem in Crypt) and 7 a. m.
17.	Tuesday (*Trans. of St. Osmund, B.C.*)	Masses, 7 and 9.30 a. m.
18.	Wednesday (*St. Thomas Aquinas, Pr.C., Doct.*)	Mass, 7 a. m.
19.	Thursday (*St. Vincent de Paul, Pr. C.*)	Masses, 7 and 9.30 a. m.
20.	Friday (*St. Margaret, V. M. Abstinence*)	Mass, 7 a. m.
21.	Saturday	Mass, 7 a. m.
22.	**Sunday** (*vi Trinity*)	Masses, 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Even-song, 5 p. m.
23.	Monday	Masses, 6.45 (Requiem in Crypt) and 7 a. m.
24.	Tuesday	Masses, 7 and 9.30 a. m.
25.	Wednesday (*St. James, Apostle*)	Masses, 7 and 9.30 a. m.
26.	Thursday (*St. Anne, Mother of B.V.M.*)	Masses, 7 and 9.30 a. m.
27.	Friday (*Abstinence*)	Mass, 7 a. m.
28.	Saturday	Mass, 7 a. m.
29.	**Sunday** (*vii Trinity*)	Masses, 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Even-song, 5 p. m.
30.	Monday	Masses, 6.45 (Requiem in Crypt) and 7 a. m.
31.	Tuesday (*St. Germanus, B. C.*)	Masses, 7 and 9.30 a. m.

MATINS, DAILY, 9 A. M.
EVEN-SONG, DAILY, 5 P. M.

ST. CLEMENT'S MAGAZINE

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J. C. GOODWIN, JR.

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PARISH NOTES.

A new veil and burse have been given for use in the crypt chapel.

The Rev. Fr. Ward sailed for Bermuda on the 20th of June. He returns to the parish the first of August.

Flowers for the Altar are required during the summer. Please send them to the clergy house by 4 o'clock, Saturday afternoons.

Commencing July 1st, the eight o'clock Mass on Sunday will be discontinued until further notice, and Even-song will be said at five o'clock. There will be no 7.30 Mass on weekdays during the summer.

The Confraternity of the Blessed Sacrament held its annual meeting on the eve of Corpus Christi. Mr. Mowry was re-elected treasurer, and it was voted to make a contribution for the benefit of the Church of the Advent, San Francisco.

Notices have been sent to the men of the parish asking for subscriptions to the Men's Thank Offering to be presented at Richmond in 1907. It is to be hoped that every man in St. Clement's may do his part in giving a truly generous offering. It is understood that this may be applied to the relief of San Francisco.

The Catechism Pic-nic will be Tuesday, July 10th, at Almonesson Lake. The ferry leaves Chestnut Street Wharf at 9.30 a. m., to meet special cars leaving Camden. Returning, cars will leave the Lake at 6 p. m. All the children of the Catechism will receive free tickets. They may be had either from Fr. Schneeweiss or Fr. Kellogg, after July 1st. Tickets for adults will be 40 cents; for children, 20 cents. If any children wish to help in selling tickets, they may be had from the clergy at any time.

THE "MOTHERS' MEETING" MISSIONARY BOX

A few words of appreciation are due the "Mothers" for the valuable box sent to the Mountain District of North Carolina.

Not valuable with a money value, but because freighted with love.

Faithful attendance and willing hands soon gave us many finished garments.

A quilt and knitted garments, made by those too ill to attend the meetings, two aprons by one who is totally blind, have shown what a loving interest *can* do. Interesting books and pictures were sent, and many little gifts from unexpected sources.

So we trust the hearts of those at work in the Mission field we have chosen, will be cheered by this assurance of our friendship and prayers.

St. Clement's Church

Twentieth and Cherry Streets

CLERGY:

THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. F. D. WARD
THE REV. F. M. W. SCHNEEWEISS
THE REV. NELSON KELLOGG

Rev. C. S. Hutchinson in Church, Fridays, 3-5 P. M.; Saturdays, 11-12 A. M., 7-9 P. M.

Rev. C. C. Quin in Church, Saturdays, 3-5, 7-9 P. M.

Rev. F. D. Ward in Church, Thursdays, 8.30-9.30 P. M.; Saturdays, 3-5, 7-9 P. M.

Rev. F. M. W. Schneeweiss in Church, Saturdays, 3-5, 7-9 P. M.

Rev. Nelson Kellogg in Church, Saturdays, 4-5, 7-8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master.—S. Wesley Sears, A. R. C. O.

Sexton.—Harry Johnson, 2039 Appletree Street

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 417.
All Saints Mission House, Cherry and Lambert Streets.
Bell Telephone—Locust 26-74 A.

HYMNS FOR JULY

1st—303, 304
8th—545, 298.
15th—556, 297.
22d—307, 240.
29th—306, 228.

OFFERTORY ACCOUNT

June 3—Cash	$36.90
Envelopes	59.39
June 10—Cash	25.39
Envelopes	48.35
June 17—Cash	22.12
Envelopes	40.75
	$232.90

SPECIAL FUNDS

Altar	$28.71
Sanctuary . . .	2.65
Endowment . .	.02
Burial Lot . . .	10.00
Church Students' Miss. Association . .	18.80
	$60.18

BAPTISM

June 18—Herbert Moffett McLauchlan (Clinic).

MARRIAGES

June 4—James Martin Hancock, Elizabeth Blattner Spangler.

June 19—Arthur Folsom Paul, Elizabeth Vanderslice Clemens.

June 20—Albert Hofmann, Elizabeth Schumann.

BURIALS

June 13—John Andrew Welch.
" Elizabeth Lithgow.

"Bring not my son thither again."

The patriarch Abraham was nearing the end of his days on earth. He knew himself as chosen by Almighty God out of all the world, to hold and teach among men the religion of the true God. He had been set apart from all others and honored by God with the gracious promise that "all the nations of the earth should be blessed in him."

The time came when a wife must be chosen for Abraham's son Isaac, who had been granted to him as his heir in his old age. We find Abraham fully realizing the danger for his son in meeting or mingling in any way with those, who although his own relatives, were still pagans in the old home at Haran in Mesopotamia.

She who was to become the wife of Abraham's son must be brought from the ancestral home to the land where Abraham and Isaac dwelt. Isaac, who was to be the successor of Abraham as the chosen of God, to represent the true religion in the world must on no account be exposed to the danger of being tempted to idolatry, and of weakening his faith in God, by going into heathen Mesopotamia. Hence the peremptory instruction of Abraham to his steward Eliezer, who was to choose the wife for Isaac: "Beware thou that thou bring not my son thither again."

We notice in Abraham the carefulness, the jealous devotion with which he strove to hold and preserve the faith which had been delivered by God to him, in trust for the nations of the world. There is in him no sign of the spirit of temporizing, or of compromise of the slightest kind when the service and honor due to the true God are in question.

And modern Christians may learn the lesson of constancy and consistency in God's service from Abraham "the Friend of God."

For there are modern Mesopotamias where it is not safe for the children of God to come or to tarry. There are modern pagans and idolaters to whom the service of the true God means nothing. In association with these the Christian is sure to find his religion in danger of being weakened, and the strength of his devotion to God sapped.

The Christian can never have the right to expose himself voluntarily to spiritual dangers. There are atmospheres which are unfit and dangerous for his soul as surely as there are localities where physical dangers lurk, and where his bodily health must suffer if he should remain in such places.

In choosing a place in which to spend the summer no one would knowingly select a spot where there was sure danger of contracting malaria. Yet it is only too true that very many who call themselves Christians choose their home for the summer with little or no regard as to whether or not they will be deprived of the spiritual helps which they have always been accustomed to use and enjoy. There is very little thought of any danger to their souls, and they run the risk of the spiritual counterpart to bodily malaria, which will mark its traces on their souls in a certain dullness and inactivity, an incapacity for the least spiritual effort. From such a condition the soul can only recover slowly, and with difficulty, as it becomes again earnest and faithful in the use of God's grace, and strives to renew its devotion to Him.

The tendency to yield to a spirit of laxity in the affairs of the spiritual life is a most real danger for those Christians who find themselves separated for any time from their accustomed spiritual surroundings.

Surely, then, they are more than ever called upon at such times to redouble their efforts to be consistent and earnest in their service of God. His claim upon Christians in all the affairs of their lives is of the first importance, and can never be trifled with or set aside without danger and loss to that part of their being which was bestowed upon them at the beginning when God "breathed into man's nostrils the breath of life, and man became a living soul."

To all the injunction comes at all times, "glorify God in your body and in your spirit, which are God's.

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PHILADELPHIA, PA.

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Passengers' baggage insured while travelling, whether at home or abroad

Assets January 1, 1906		$13,024,882.85
Liabilities, (including Capital Stock),	$9,398,152.28	
Surplus and Contingent Fund	3,626,730.57	
		$13,024,882.85
Surplus as to policy-holders	$6,629,730.57	

CHARLES PLATT, President
EUGENE L. ELLISON, Vice-President
BENJAMIN RUSH, Second Vice-Pres.
GREVILLE E. FRYER, Secretary and Treas.
T. HOUARD WRIGHT, Assistant Secretary
HENRY W. FARNUM, Marine Secretary

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St. Clement's Magazine

VOL. XXII PHILADELPHIA, AUGUST, 1906 No. 8

KALENDAR FOR AUGUST

1. Wednesday (*The Chains of St. Peter, or Lammas Day*) ..... Mass, 7 a. m.
2. Thursday ..... Masses, 7 and 9.30 a. m.
3. Friday (*Abstinence*) ..... Mass, 7 a. m.
4. Saturday (*St. Dominic, c.*) ..... Mass, 7 a. m.
5. **Sunday** (*viii Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Even-song, 5 p. m.
6. Monday (*Transfiguration of Our Lord*) ... Masses, 7 and 9.30 a. m.
7. Tuesday ... (*Holy Name of Jesus*) ..... Masses, 7 and 9.30 a. m.
8. Wednesday ..... Mass, 6.45 (in Crypt) and 7 a. m.
9. Thursday ..... Masses, 7 and 9.30 a. m.
10. Friday (*St. Lawrence, M. Abstinence*) ... Mass, 7 a. m.
11. Saturday ..... Mass, 7 a. m.
12. **Sunday** (*ix Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Even-song, 5 p. m.
13. Monday ..... Masses, 6.45 and 7 a. m.
14. Tuesday ..... Masses, 7 and 9.30 a. m.
15. Wednesday (*Assumption of B.V.M.*) ..... Mass, 7 a. m.
16. Thursday ..... Masses, 7 and 9.30 a. m.
17. Friday (*Abstinence*) ..... Mass, 7 a. m.
18. Saturday ..... Mass, 7 a. m.
19. **Sunday** (*x Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Even-song, 5 p. m.
20. Monday (*St. Bernard, C., Ab., Doct.*) ..... Masses, 6.45 and 7 a. m.
21. Tuesday (*St. Jane Frances, w.*) ..... Masses, 7 and 9.30 a. m.
22. Wednesday ..... Mass, 7 a. m.
23. Thursday ..... Masses, 7 and 9.30 a. m.
24. Friday (*St. Bartholomew, Apostle. Abstinence*) ..... Masses, 7 and 9.30 a. m.
25. Saturday (*St. Louis, K. C.*) ..... Mass, 7 a. m.
26. **Sunday** (*xi Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Even-song, 5 p. m.
27. Monday ..... Masses, 6.45 and 7 a. m.
28. Tuesday (*St. Augustin, B.C., Doct. of the Church*) ..... Masses, 7 and 9.30 a. m.
29. Wednesday (*Beheading of St. John Baptist*) Mass, 7 a. m.
30. Thursday ..... Masses, 7 and 9.30 a. m.
31. Friday (*St. Aidan, B.C. Abstinence*) ..... Mass, 7 a. m.

MATINS, DAILY, 9 A. M.
EVEN-SONG, DAILY, 5 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXII PHILADELPHIA, AUGUST, 1906 No. 7

St. Clement's Magazine

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

SINGLE COPY, 5 CENTS YEARLY, 50 CENTS

Please address all mail to Twentieth and Appletree Streets.

Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

The number of communions made this month has been good.

Father Schneeweiss will leave for his vacation the first of August, returning the first of September.

It is hoped that more flowers will be given for the altars. We thank all those who have so thoughtfully sent them this summer.

Father Hutchinson left July 10th for Canada. Later he will go to Massachusetts, and will return September 1st. He spent the Fourth of July at Sea Isle.

The choir will have its vacation during August. During that month the eleven o'clock Mass will be a low Mass with hymns. There will be a sermon after the Mass.

The work on the new parish building is going on steadily. The old building and the old clergy house have been taken down. The men are now deepening the cellar, and new stone for the foundation has already arrived.

On Tuesday, the day before the Fourth of July, the Acolytes started for their annual outing together, under the care of Mr. Goodwin. They spent a very happy time at Elkinton's Farm, Alloway, New Jersey, and returned the following Monday.

The Feast of the Transfiguration, August 6th, falling on Monday this year, makes it necessary to omit the Mass in the crypt on that day. There will be instead the usual holy day Mass at half-past nine. There will be a requiem said on Wednesday, August 8th, at a quarter before seven in the crypt chapel.

The attendance at the Children's Mass has been very encouraging this summer. While not so many children come as do in winter, yet there are a goodly number. The Mass being a low Mass without hymns makes it harder for the children, but their coming shows a real desire to be present at the Holy Sacrifice.

The church garden is unusually pleasant this time of year, when it is the only spot of green in the neighborhood. Many new flowers have been put in the beds, and some new ivy has also been given. We are told that people who are accustomed to pass in the cars wait for a glimpse of our garden. It makes us realize all the more the need of a children's play ground in this part of town.

The All Saints' Sisters' Home at Sea Isle City is again open this summer. The second crowd has gone down to enjoy the coolness and the rest; while the children's delight in the bathing and in having the beach to play on is an ever increasing pleasure to those who have the privilege of being with them. The clergy have the house next but one to the "Home," and one of them is always in residence.

St. Clement's Church

Twentieth and Cherry Streets

CLERGY:

THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. F. D. WARD
THE REV. F. M. W. SCHNEEWEISS
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Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 417.

All Saints Mission House, Cherry and Lambert Streets.
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HYMNS FOR AUGUST.

5th—176, 306, 191.
12th—297, 172, 177.
19th—298, 322, 231.
26th—240, 315, 242.

OFFERTORY ACCOUNT.

June 25—Cash,	$17.42
Envelopes,	34.37
July 1—Cash,	9.13
Envelopes,	36.65
July 8—Cash,	7.92
Envelopes,	38.25
July 15—Cash,	10.80
Envelopes,	27.35
	181.89

SPECIAL FUNDS.

Altar,	$11.35
Sanctuary,	1.05
	$12.40

BAPTISMS.

June 27—John Clifton Gould.
July 3—Charles Russell.
July 11—David MacFarlane.
July 14—Charles Herman Bene.

MARRIAGES.

June 27—William Garrett Bayley, Florence May Forbes.
June 28—Carl H. Dryer, Rachel Lillian Curl.

BURIALS.

June 26.—Harry Aldinger.
June 30—John Clifton Gould.
July 5—John Edward Barker.

THE CATECHISM PICNIC.

July tenth came, bright and fair, and about fifty of us left for Almonesson Lake. There was the usual scramble for front seats in the car, and we started for the lake. It was almost impossible for us to wait till we arrived, so anxious were we for a row and a swim and something to eat.

Soon we were in the boats, but a most appalling sign met the boys: "No swimming in this lake." But soon we found the rule was relaxed "on the other side." Swimming and boating and eating and ball playing filled the day till at a few minutes after five we had to seek shelter from the sudden rain. The car came for us at six, and we were able to get home between the showers. There were no accidents, and it was a very happy day for all of us, only we wished more of the catechism could have been there too.

NEW CHURCH IN SOUTH AFRICA.

A new church under the patronage of St. Cuthbert, the Saint of Lindisfarne, has just been built and dedicated by the Cowley fathers in their South African mission.

The preparations for the consecration were enormous, for not only did all who came have to be sheltered, but also feasted. It was necessary to have 150 big pots for preparing the food.

The service took place in May, the Bishop and several clergy coming for the occasion.

The church is simple and severe, but very beautiful and much larger than the old church. In the new one there is room for the heathen at the west end. They depart after the sermon, for only Christians may rightly assist at the Holy Sacrifice.

Another feature of the church would seem strange to us—the baptismal tank instead of a font. At the time of the consecration the Bishop baptized, by immersion, eight men. Fr. Puller says it carried one back to apostolic days to see the ceremony.

The figures of our Lord, Blessed Mary and St. John on the rood made a deep impression on many of the heathen who came to take part in the feast. A service was arranged for them in the afternoon, after the dedication proper was over.

Some of them were talking to Fr. Puller after the service about the rood, and as he was explaining to them about the rood and our Lord's death, one of them said: "Then now He is dead;" and another heathen answered, "No, He rose again on the third day," showing how carefully he had listened to the instruction given a few minutes before.

The service of consecration began at seven o'clock in the morning, having been preceded by a Mass in the old church. Seven or eight hundred native Christians came from the out stations of the parish, each headed by their preacher in surplice and a banner bearing the name of the station. The procession passed around the outside of the church, headed by the Incense. Brother Maynard, whom many will remember, carried the beautiful processional crucifix belonging to the mission.

The service was entirely in Kaffir. The singing was especially remarkable. The choir sat in the front seats of the nave and merely led the congregation, as is their usual custom. After the various parts of the church had been consecrated, the Bishop began the Mass. The whole ceremony took about three hours.

After the consecration, about noon, the Bishop presided at the "opening meeting," at which people give their gifts in kind.

After the service for the heathen in the afternoon came the feast so long prepared for. Seven oxen had been killed for it. Every body sat down on the ground, and the chief personally supervised the distribution of the provisions. After this was over the heathen returned home, but the Christians stayed for evensong. It was at this service the baptisms took place. The men had been fasting all day.

Next morning about five hundred natives made their communions. Thus was fittingly closed the day of dedication of St. Cuthbert's Church, showing what can be done by devotion and self-sacrifice in heathen lands.

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Surplus and Contingent Fund	3,626,730.57	
		$13,024,882.85
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CHARLES PLATT, President
EUGENE L. ELLISON, Vice-President
BENJAMIN RUSH, Second Vice-Pres.
GREVILLE E. FRYER, Secretary and Treas.
T. HOUARD WRIGHT, Assistant Secretary
HENRY W. FARNUM, Marine Secretary

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St. Clement's Magazine

VOL. XXII PHILADELPHIA, SEPTEMBER, 1906 No. 9

KALENDAR FOR SEPTEMBER

1.	Saturday (*St. Giles, Ab., C.*)	Mass, 7 a. m.
2.	**Sunday** (*xii Trinity*)	Masses, 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Even-song, 8 p. m.
3.	Monday	Masses, 6.45 (Requiem, in Crypt) and 7 a. m. Guild of St. Mary, 8 p. m.
4.	Tuesday	Masses, 7 and 9.30 a. m.
5.	Wednesday	Mass, 7 a. m.
6.	Thursday	Masses, 7 and 9.30 a. m.
7.	Friday (*St. Evortius, B. C. Abstinence*)	Mass, 7 a. m.
8.	Saturday (*Nativity of B. V. M.*)	Mass, 7 a. m.
9.	**Sunday** (*xiii Trinity*)	Masses, 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Even-song, 8 p. m.
10.	Monday	Mass, 6.45 (Requiem) and 7 a. m.
11.	Tuesday	Masses, 7 and 9.30 a. m.
12.	Wednesday	Mass, 7 a. m.
13.	Thursday	Masses, 7 and 9.30 a. m.
14.	Friday (*Exaltation of Holy Cross. Abstinence*)	Mass, 7 a. m.
15.	Saturday	Mass, 7 a. m.
16.	**Sunday** (*xiv Trinity*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 7.30 a. m. Even-song, 8 p. m.
17.	Monday (*St. Lambert, B. M.*)	Masses, 6.45, 7 and (Requiem) 7.30 a. m.
18.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
19.	Wednesday (*Ember Day. Abstinence*)	Masses, 7 and 7.30 a. m.
20.	Thursday	Masses, 7, 7.30 and 9.30 a. m.
21.	Friday (*St. Matthew, Ap. and Ev. Ember Day. Abstinence*)	Masses, 7, 7.30 and 9.30 a. m.
22.	Saturday (*St. Maurice and his Companions, MM. Ember Day*)	Masses, 7 and 7.30 a. m.
23.	**Sunday** (*xv Trinity*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 7.30 a. m. Even-song, 8 p. m.
24.	Monday	Masses, 6.45, 7 and (Requiem) 7.30 a. m.
25.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
26.	Wednesday (*St. Cyprian, Archbp. M.*)	Masses, 7 and 7.30 a. m.
27.	Thursday (*SS. Cosmos and Damien, MM.*)	Masses, 7, 7.30 and 9.30 a. m.
28.	Friday	Masses, 7 and 7.30 a. m.
29.	Saturday (*St. Michael and All Angels*)	Masses, 7, 7.30 and 9.30 a. m.
30.	**Sunday** (*xvi Trinity*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 7.30 a. m. Even-song, 8 p. m.

MATINS, DAILY, 9 A. M.
EVEN-SONG, DAILY, 5 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXII PHILADELPHIA, SEPTEMBER, 1906 No. 9

St. Clement's Magazine

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

SINGLE COPY, 5 CENTS YEARLY, 50 CENTS

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Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

The choir returns for the first Sunday in September.

Evensong will be sung at eight o'clock, beginning Sunday, September 2.

Wednesday, Friday and Saturday, September 19, 21 and 22, are Ember days.

The eight o'clock Sunday Mass will be resumed September 16, the third Sunday of the month.

Fr. Hutchinson will return for the first Sunday in September. Frs. Quin and Kellogg go away for September.

On Monday, September 17, the seven-thirty Mass will be resumed, and the requiem said on Mondays at that hour.

The Little Catechism will begin the third Sunday in September, and the Great Catechism the first Sunday in October.

Friday, September 14, is the Feast of the Exaltation of the Holy Cross. Members of the Guild of the Holy Cross should be careful to receive Holy Communion.

The work on the parish building is progressing. The walls are nearly all up to the top of the first story, and one can gain some very tangible idea of the size and shape of the various rooms.

The number of flowers given during the summer is very gratifying. Flowers have been given every week for the crypt, and sometimes more often; and nearly every Sunday for the high altar. We are very thankful to those who have been so kind.

From the ninth to the eleventh of August a very successful fair was held at Mrs. Wells' cottage, Sea Isle City, for the benefit of the All Saints' Seashore Home. A goodly sum of money was realized, showing how much hard work had been done in preparation by the ladies. Sea Isle City was as thoroughly enjoyed during August as it had been during July. The last party returned on the twenty-fourth.

HYMNS FOR SEPTEMBER.

2. 11 A. M.—179, 197, 274.
   8 P. M.—179, 38, 255, 172, 274.
9. 11 A. M.—392, 260, 305.
   8 P. M.—392, 38, 261, 20, 305.
16. 11 A. M.—391, 235, 271.
   8 P. M.—391, 38, 477, 193, 271.
23. 11 A. M.—390, 316, 228.
   8 P. M.—390, 38, 24, 210, 228.
30. 11 A. M.—179, 423, 421.
   8 P. M.—179, 38, 617, 423, 421.

THE CATECHISMS.

The Little Catechism will begin the third Sunday in September, the sixteenth, at three o'clock.

St. Clement's Church

Twentieth and Cherry Streets

CLERGY:

THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. F. D. WARD
THE REV. F. M. W. SCHNEEWEISS
THE REV. NELSON KELLOGG

Rev. C. S. Hutchinson in Church, Fridays, 3-5 P. M.; Saturdays, 11-12 A. M., 7-9 P. M.

Rev. C. C. Quin in Church, Saturdays, 3-5, 7-9 P. M.

Rev. F. D. Ward in Church, Thursdays, 8.30-9.30 P. M.; Saturdays, 3-5, 7-9 P. M.

Rev. F. M. W. Schneeweiss in Church, Saturdays, 3-5, 7-9 P. M.

Rev. Nelson Kellogg in Church, Saturdays, 4-5, 7-8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master.—S. Wesley Sears, A. R. C. O.

Sexton.—Harry Johnson, 2039 Appletree Street

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 417.

All Saints Mission House, Cherry and Lambert Streets.
Bell Telephone—Locust 26-74 A.

The Great Catechism will begin the first Sunday in October, the seventh, at three o'clock.

At present the sessions will be held in the church.

It is our intention to begin a Bible Class Department in October, into which those who have finished the Great Catechism are expected to enter, and all others who wish to take up the study of Holy Scripture.

OFFERTORY ACCOUNT.

July 22.—Cash,	$4.62
Envelopes,	12.00
July 21.—Cash,	15.35
Envelopes,	41.90
August 5.—Cash,	1.52
Envelopes,	14.85
August 12.—Cash,	5.27
Envelopes,	27.60
August 19.—Cash,	4.95
Envelopes,	19.75
	$147.81

SPECIAL FUNDS.

Altar,	$.25
Sanctuary,	1.10
	$1.35

BURIALS.

July 23—Emma Florence Thomson.
July 28—Charles Russell.
August 2—George Miller.
August 14—Catherine Standbridge.

Of your charity pray for the souls of

Emma Florence Thomson (July 20th).

Catherine Standbridge (August 13th).

Lord, all pitying, Jesu blest
Grant them Thine eternal rest.

BROTHERHOOD OF ST. ANDREW.

Program for National Convention, Memphis.

The provisional program for the Twenty-first Annual Convention to be held in Memphis, October 18-21, has been announced, and while not yet completed, the subjects and

speakers definitely arranged for indicate that same will be an extremely excellent one and should be of great interest to all attending, not only to Brotherhood men, but all who have the welfare of the Church at heart.

The subjects for the addresses are live questions of the day, and are pertinent to the work of the Brotherhood and the forward movement of the Church. The speakers include Bishops Bratton, of the Diocese of Mississippi; Kinsolving, of Texas; Anderson, of Chicago, and Gailor, of Tennessee. Among the laymen who will address the Convention are Jas. L. Houghteling, Founder of the Brotherhood; H. D. W. English, of Pittsburg, Pa., former President of the Brotherhood; E. H. Bonsall, of Philadelphia; J. H. Smale and Courtenay Barber, of Chicago; Hubert Carlton, General Secretary, and Traveling Secretaries Shelby, Randall and McAllister.

The Corporate Communion of the Brotherhood will be held at 7.00 A. M., October 20. Public meetings will be held on the night of October 18 and afternoon and night of October 21. All meetings, however, are open to those desiring to attend.

There will be several conferences and also several addresses for the Juniors, who will be a prominent part of the Convention. Considerable interest having been shown by those expecting to attend, in the University of the South at Sewanee, Tenn., the Transportation Committee is making arrangements with the railroads for stop-overs on Memphis excursion tickets and for an excursion from Memphis to Sewanee immediately following the Convention.

Excursion rates of approximately one fare for the round trip to Memphis have been announced by the railroads from all parts of the United States, except the Pacific coast. The Publicity Committee has issued a Convention folder which includes detailed information regarding Memphis hotel rates and also railroad excursion rates, a copy of which, with other information, may be obtained by addressing W. R. Fearon, Convention Secretary, 1312 Memphis Trust Building, Memphis, Tenn.

EXTREME UNCTION.

Forty years ago Bishop Forbes called unction of the sick "the lost pleiad of the Anglican firmament." And now, when church people have begun to know the Mass and are coming in increasing numbers to their confessions, extreme unction is still little better known, if we may judge from its use, than it was in Bishop Forbes' time.

Extreme unction is so-called from its being the last administration to the devout person of the various unctions or anointings of the body with Holy Oil which have been so common throughout the history of the church. Many people have the idea that the name comes from its being received in extremis, but it is usually only when the families of the sick are negligent that the reception of the sacrament is put off till a veritable miracle would be necessary to save the life of the dying person.

But let us look at the directions for this sacrament. If one can use the expression, it is one of the most scriptural of all the sacraments.

St. James says in his epistle: "Is there any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." (St. James, 5:14-15.)

Clearly here we are told to send for the elders (the priests) when we

are sick; not to wait till death is imminent. When we or our friends realize the sickness is really severe, it is our duty to send for the presbyters that they may pray over us and anoint us with oil in the name of the Lord, and the effect will be that the prayer of faith will save the sick. This is the first and great effect of the sacrament: to "support the divine life by cleansing the soul from the remains of sin." To give the soul such sanctifying grace as may avail to restore and strengthen the sick for the trials and pains attendant upon sickness and even death, for even though we have fought a good fight all our lives, yet there is terrible danger of our falling away during especial times of trial, such as severe sickness, when the body is giving way and the will is weakened. It is not so much to relieve the defects that take away the spiritual life, i. e., mortal sin, for unction is a "sacrament of the living" that is like Holy Communion—it is to be received by those in a stage of grace, for Almighty God has ordained the sacrament of penance for those who have been so separated from Him. Again this holy anointing prepares the soul for its entrance into glory by washing away any sins that are still unabsolved, "and if he hath committed any sins they shall be forgiven him." It is on this account that some of the fathers call it the "Perfection and Consummation of Penance," and, thirdly, it is God's will for the good of the soul, there is given the healing of the body also. This sacrament was instituted "not to suspend the laws of nature, but to assist them." (And it is probable that because this fact was overlooked that Protestism in the church overreached itself and took the office for the anointing of the sick out of the prayer-book at the second revision under Edward VI, and to which it never has been restored.)

The fact that God gave the sacrament to assert the laws of nature, not to override them, goes to show us how wrong we are if we put off asking for this sacrament till by God's will we are about to draw our last breath; and, again, it is not meant to supersede the usual medicines God in His mercy has prepared for our use. We have no right to say that because we have received holy unction, therefore we need no more care, any more than we have a right to say that when we have delayed till the last moment of life according to nature, then by some tremenodus upheaval there will be given us new bodily life through His sacrament. God in His wisdom does either of these two things, but they are not a necessary part of the sacrament.

In order to receive the sacrament we must, of course, be baptized, as is always necessary. Then, too, we must have the use of our reason —it is no mere superstitious form— and again it is a sacrament for those really dangerously ill, for, as we have said, the purpose of the sacrament is to increase the sanctifying grace so that if it be God's will that we die, we may die in Him, and as these refer more especially to what we might call our bodily preparation, it is also necessary to be free from known mortal sin, for remember this is not the sacrament which primarily remits sin.

Then, too, we ought to make the most fervent acts of faith, hope and love, even as those who came to be healed by our blessed Lord came

in faith that they would be healed, in a real hope of being healed and with as fervent love of the divine Lord as they were capable of giving.

What an awful thing it is for our friends to keep from us a knowledge of our state till we are really incapable of receiving the consolations of religion that the Sacred Heart of Jesus so lovingly longs to give us. It is a sin for which they will have to be answerable at the last day.

A word about the sacrament itself: The prayer of the priests and the anointing with oil is the outward sign, and we ought to be careful to have washed the parts of the body to be anointed, either as the first prayer-book of Edward VI directs—the forehead or the breast—or the five senses, as many theologians say. A table with a crucifix and two candles should, if possible, be placed near the bed of the sick person, that the sacrament may be administered more reverently.

The Guild of All Souls has for years used this prayer weekly for the restoration of holy unction:

"O blessed Lord, who didst send forth Thy disciples to anoint with oil the sick, of Thy loving kindness restore to use in this branch of Thy Church the comfortable sacrament of holy unction, that not only the sickness of our bodies, but the diseases of our souls may be driven out by the virtue of this holy anointing and the merits of Thy saving cross."

Surely many more faithful Christians could use this prayer that our Church may not be the only part of Christendom where this gift of God is so painfully neglected, especially now when it is so necessary for the Church to take a stand in regard to various practices which have sprung up, doubtless through our own fault in this regard.

Let us close with some pointed words from the Bishop of Brechin, from his work on the Thirty-nine Articles:

"One must at once confess and deplore that a distinctly scriptural practice has ceased to be commanded in the Church of England. Excuses may be made of 'corrupt following of the Apostles' in that it was used contrary to the mind of St. James when all hope of restoration of bodily health was gone; but it cannot be denied that there has been practically lost an Apostolic practice whereby, in case of grievous sickness the faithful were anointed and prayed over for the forgiveness of their sins, and to restore them, if God so willed, or to give them spiritual support in their maladies. . . . The rite was restored by the nonjuring bishops. Meanwhile, until it can be generally restored, it may be observed that it was never considered necessary to salvation, as is formally laid down by St. Thomas. It is rather a privilege of the devout."

It is needless to say that, like the rest of the Catholic faith and practice, this sacrament has been restored at St. Clement's, and the clergy are always ready and willing to administer it.

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Liabilities, (including Capital Stock),	$9,398,152.28
Surplus and Contingent Fund .	3,626,730.57
	$13,024,882.85
Surplus as to policy-holders . .	$6,629,730.57

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EUGENE L. ELLISON, Vice-President
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HENRY W. FARNUM, Marine Secretary

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St. Clement's Magazine

VOL. XXII PHILADELPHIA, OCTOBER, 1906 No. 10

KALENDAR FOR OCTOBER

1.	Monday (*St. Remigius, B. C.*)	Masses, 6.45, 7 and (Requiem) 7.30 a. m. Guild of St. Mary, 8 p. m.
2.	Tuesday (*The Holy Guardian Angels*)	Masses, 7, 7.30 and 9.30 a. m.
3.	Wednesday (*St. Thomas of Hereford, B. C.*)	Masses, 7 and 7.30 a. m.
4.	Thursday (*St. Francis, C.*)	Masses, 7, 7.30 and 9.30 a. m.
5.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
6.	Saturday (*St. Faith, V. M.*)	Masses, 7 and 7.30 a. m.
7.	**Sunday** (*xvii Trinity*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 7.30 a. m. Solemn Even-song, 8 p. m.
8.	Monday	Masses, 6.45, 7 and (Requiem) 7.30 a. m.
9.	Tuesday (*St. Denys, B. M.*)	Masses, 7, 7.30 and 9.30 a. m.
10.	Wednesday (*St. Paulinus of York, B. C.*)	Masses, 7 and 7.30 a. m.
11.	Thursday (*St. Ethelburga, V. Ab.*)	Masses, 7, 7.30 and 9.30 a. m.
12.	Friday (*St. Wilfrid, B. C., Abstinence.*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
13.	Saturday (*Trans. of St. Edward, K. C.*)	Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
14.	**Sunday** (*xviii Trinity*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 7.30 a. m. C. E. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
15.	Monday (*St. Theresa, V.*)	Masses, 6.45, 7 and (Requiem) 7.30 a. m.
16.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
17.	Wednesday (*St. Etheldreda, Q. V., Ab.*)	Masses, 7 and 7.30 a. m.
18.	Thursday (*St. Luke, Evangelist.*)	Masses, 7, 7.30 and 9.30 a. m.
19.	Friday (*St. Frideswide, V., Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
20.	Saturday	Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
21.	**Sunday** (*xix Trinity*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 7.30 a. m. Guild of St. Vincent, 4.30 p. m. Solemn Even-song, 8 p. m.
22.	Monday	Masses, 6.45, 7 and (Requiem) 7.30 a. m.
23.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
24.	Wednesday	Masses, 7 and 7.30 a. m.
25.	Thursday (*SS. Crispin and Crispinian, MM.*)	Masses, 7, 7.30 and 9.30 a. m.
26.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
27.	Saturday	Masses, 7 and 7.30 a. m.
28.	**Sunday** (*SS. Simon and Jude, Apostles. xx Trinity*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 7.30 a. m. Solemn Even-song, 8 p. m.
29.	Monday	Masses, 6.45, 7 and (Requiem) 7.30 a. m.
30.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
31.	Wednesday	Masses, 7 and 7.30 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.

The Catechism, every Sunday, 3 p. m.
Little Catechism, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

ST. CLEMENT'S MAGAZINE

VOL. XXII PHILADELPHIA, OCTOBER, 1906 No. 10

St. Clement's Magazine

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

SINGLE COPY, 5 CENTS YEARLY, 50 CENTS

Please address all mail to Twentieth and Appletree Streets.

Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

The offering on All Saints day will be for the All Saints Sisters, as usual.

Mr. Sears needs boys for the choir. Are there no boys in the church who are willing to offer themselves for this work, or has no one any boy acquaintance who is able to sing?

The clergy are grateful for many donations to the clergy house during the summer. Their friends have been most generous in supplying the "fruits of the earth" for their enjoyment.

Mr. Sears will resume his Sunday evening organ recitals on the first Sunday in October. He will also give four recitals in the church, on Tuesday evenings, October 23d and 30th and November 6th and 13th.

Owing to the extreme heat, the congregations during the summer have been even smaller than usual. As a consequence the parish treasury has suffered. We would be grateful for generous offerings toward the current expenses.

We must repeat a request made about a year ago, that those who come to the services during the week will sit as far forward as possible and make audible responses. This is specially necessary at present, as the noise of the work in the parish house renders it increasingly difficult to fill the church.

We shall need a new piano for the choir room in the parish building. It would be to our advantage to place the order at once and dispose of the old instrument. If this can be done we will also be able to lessen the expense now incurred in renting a piano for the church. Is there not some one who will contribute toward this object?

The work in the parish house has progressed slowly this summer, but within the last two weeks rapid strides have been made toward its completion, and some general idea can be gathered as to what the final result will be. It is hoped that the lower floor may be ready for use by St. Clement's Day. The whole to be completed early in the new year.

The month of October finds a full staff of clergy at St. Clement's. All are refreshed by their summer's rest and ready for the activities of the winter. There will be great need of efficient helpers in various departments, especially in the Sunday school. Are there not some faithful communicants who are willing to give a portion of their time each Sunday afternoon, and cannot parents endeavor to send their children to the Catechism, rather than to the Protestant Sunday schools of the neighborhood? This last is found to be the case only too often, and among those who consider themselves loyal to the Catholic faith. Protestant Sunday schools will never make Catholics of the children who attend them.

St. Clement's Church

Twentieth and Cherry Streets

CLERGY:

THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. F. D. WARD
THE REV. F. M. W. SCHNEEWEISS
THE REV. NELSON KELLOGG

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Sexton.—Harry Johnson, 2039 Appletree Street

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 417.
All Saints Mission House, Cherry and Lambert Streets.
Bell Telephone—Locust 26-74 A.

Of your charity pray for the repose of the souls of

Edward Cook Clay.
Amy McIlhenny.

Grant unto them, O Lord, eternal rest, and may light perpetual shine upon them. Amen.

OFFERTORY ACCOUNT.

Sept. 2.—Cash,	$10.92
Envelopes,	38.30
Sept. 9.—Cash,	54.85
Envelopes,	21.20
Sept. 16.—Cash,	15.56
Envelopes,	29.40
Sept. 23.—Cash,	20.61
Envelopes,	25.10
	$215.94

SPECIAL FUNDS.

Altar	$2.05
Sanctuary	.50
Endowment	2.25
	$4.80

BAPTIZED.

Sept. 23—Margaret Katharine Kennedy.

BURIED.

Sept. 5—Edward Cook Clay.
Sept. 8—Matthew O'Hanessian.
Sept. 26—George W. Tichenor.
Sept. 27—Letitia Seaman.
Sept. 28—Amy McIlhenny.

HYMNS FOR OCTOBER.

Oct. 7th, A. M.—178, 179.
P. M.—202, 38, 178, 175, 179.
14th, A. M.—303, 165.
P. M.—215, 38, 23, 303, 165.
21st, A. M.—555, 545.
P. M.—228, 38, 21, 172, 545.
28th, A. M.—426, 235.
P. M.—222, 440, 438, 426, 235.

THE ORGAN.

Now that the new parish building is well under way, our thoughts naturally turn to the decoration of the sanctuary and the placing of a new memorial altar, two objects very dear to the heart of every loyal member of St. Clement's parish.

In order that this work may be carried out effectively it will be necessary to make some disposition of the organ, which as it now stands is anything but artistic or beautiful, looking merely like an aggregation of large, glaring tin pipes, so placed as to detract very materially from the appearance of the present sanctuary, and would mar entirely the color scheme of the contemplated decorations.

To move the organ, which is most essential to the carrying out of the sanctuary plans, means that it must be entirely rebuilt, placing it perhaps in an organ chamber especially constructed for the purpose, or perhaps put it in the space formerly occupied by the west gallery.

Our organ has for many years been one of the largest and finest in Philadelphia, and now that rebuilding seems to be a real necessity we should consider having the work so thoroughly and effectively done that we may have one of the noteworthy instruments of the country for many years to come.

To accomplish this will, of course, require a considerable amount of money, but there may be someone who would feel it a privilege to provide for it as a memorial to some friend or loved one.

"Make the praise of my name to be glorious," says Holy Scripture, and there could be no more fitting way of showing one's desire to do this than by improving the organ, which would also (by permitting the sanctuary to be, as it should, the prominent feature of the east end of the church) make more clear the marvelous beauty and dignity of our altar service and worship.

THE BURIAL OF RAYMOND

A very striking legend in the life of St. Bruno, which led to his conversion, according to the Carthusian tradition is said to have taken place while he was a student at Paris.

There was a certain canon of the Cathedral of Paris, a doctor and lecturer in the university, of great renown for his learning, and generally regarded as a man of blameless life. He died, and all the members of the University attended his funeral. While the body lay on the bier between flaming tapers of yellow unbleached nux, the clergy chanted around it and the officiating priest recited the proper lesson from the book of Job:

"Hear diligently my speech, and my declaration with your ears.
Behold, now, I have ordered my course; I know that I shall be justified.
Who is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost.
Only do not two things unto me: then will I not hide myself from thee.
Withdraw thine hand far from me: and let not thy dread make me afraid.
Then call thou, and I will answer: or let me speak, and answer thou me."

At that moment the corpse opened it eyes, rose slowly on the bier, and said in a low voice: "I am accused at the just judgment-seat of God."

A horror fell on all present: they fled from the church, and the corpse, which had sunk back upon the bier was left alone.

Next day the funeral ceremony was re-commenced. With trembling voice the priest began the lesson:

"Hear diligently my speech, and my declaration with your ears.

. . . . . .

Then call thou, and I will answer."

He paused. His nervous fingers could hardly hold the book. With an effort he proceeded:

"Let me speak, and answer thou me."

Again the corpse arose and opened its dead blank eyes; no color shot into the sallow cheeks, but the livid lips opened, and the words issued: "I am judged at the just Tribunal of God."

And again it fell back motionless as before.

The same panic fell on priests and assistants. The service was not concluded that day.

On the third day a crowd of wondering people attended, with faces blank with alarm. Amid the funeral trappings the yellow tapers seemed to burn faintly. A silence most profound fell on all as the choir began to intone the mournful psalms for the dead.

Then the Bishop himself advanced to read the dreaded lesson, and every breath was hushed in an agony of suspense.

"Then call thou, and I will answer: or let me speak and answer thou me."

Once more the corpse sat up, and with a loud and lamentable cry, that rang through the church, exclaimed:

"I am condemned by the just judgment of God."

As before the people were flying, and the clergy were looking this way and that in amazement—when the Bishop spoke: "Stay," said he, in a clear firm voice. "Take the body and carry it forth from the church and thrust it into the ground where ye will. That shall have no portion in holy earth which can only come forth to the Resurrection of Damnation."

Bruno, so runs the tale, was present during those awful scenes. The shock, the horror, overcame him, and he resolved forever to quit the world, its pomps and vanities and live with the just judgment of God ever before his eyes.

Dr. Neall remarks: "The terrible story of Raymond has, I fear, been well-nigh disproved as a piece of history. But the allegory is neither the less true nor the less striking."

REV. S. BARING-GOULD.

SAINT ETHELDREDA

Queen, Virgin, Abbess.
October 17.

Sometimes we have to speak of a servant; to-day we speak of a queen. See then how glorious a thing this is that we believe, that all those who belong to God's Holy Church, and have departed in His Faith and fear, are knit together in one communion and fellowship. None too low to be shut out from it; none too high to make it their chief glory.

We have an especial interest in Saint Etheldreda because she was an English queen, and we know the Cathedral in which she is now awaiting her Lord's second coming, the Cathedral of Ely. Her whole life was one long tissue of troubles. That is the way the Saints get to heaven; but we seem to fancy that we have found out a pleasanter road. "That we must through much tribulation enter into the Kingdom of God." Saint Luke says; but we have discovered that this is too troublesome a text; and one would think we had altered it, too; that we must through much pleasure enter into the Kingdom of God; God grant that they who do so may not find themselves bitterly mistaken when it is too late.

Hear what Saint Etheldreda thought of worldly pleasure. She was seized with a disease in the throat; very painful to bear. "Yes," she said "and it is a fit punishment to me for the pleasure I once took in wearing necklaces and jewels there."

We all of us, more or less, know what suffering means; all of us, as time goes on must expect to know more of it than we do now. Therefore this question of St. Paul's is very useful, "Have ye suffered so many things in vain?" For it shows that we may suffer in vain. Christ suffered that He

might be like us; but we may suffer and not be at all like Christ. Take care that it be not said of us, "This is that man or that woman, whom God sought to bring to holiness; who was afflicted that he might see how vain everything in this world was; who had pain that he might learn to look forward to that world where there is no pain; who had tribulation enough here, but it did not make him fit for eternal happiness hereafter."

This is the most miserable of all states—to lose this world and not to gain the next; to be unable to have the pleasures of one, such as they are, and yet not to attain to the pleasures which are at God's right hand forever more. "If in this life only we have hope in Christ we are of all men most miserable."

Lazarus, that was laid at the rich man's gate, full of sores, if he, when he died, had in hell lifted up his eyes being in torments, he would have been wretched indeed. But do not deceive yourselves. It is not because Lazarus was poor and afflicted that he was carried by angels into Abraham's bosom. It was because his poverty and his sores made him a true servant of Him that was wounded for our transgressions and bruised for our iniquities. You may be as poor as Lazarus here, and yet have your portion with the rich man hereafter; just as St. Etheldreda had her portion with the rich man here, and yet now rests like Lazarus on Abraham's bosom.

There are two dangers in suffering. St. Paul tells us of them both: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him." We ought neither to determine not to feel them,. not to care about them, to go our own ways, to think our own thoughts, to do our own deeds all the same; nor yet so to murmur, so to repine, so to be discontented about them, as if we were treated cruelly or unjustly.—Rev. Dr. Neale.

Etheldreda is said to have been of dazzling beauty, so that she was sought in marriage by all the princes around. Of these suitors, the promise of her hand was won from her father by Toubert, an East Anglian prince. But from her earliest years she had devoted her virginity to God. The prince reverenced her, respected her vow, and, dying in two years, left her, as her dower, the Isle of Ely.

In her second marriage with Egfrid, son and heir of the powerful Osry, King of North Umbria, into which she was reluctantly compelled, the prince vainly endeavored to induce her to renounce her monastic purpose. On the other hand, Wilfred, Archbishop of York, counselled her to ask from her husband a formal separation that she might consecrate herself to God in a nunnery. Furnished with Egfrid's tardy permission, she fled to Coldingham, the great seaside monastery. There Wilfred gave her the veil and black robe, which should forever cut her off from her husband and from the pursuit of any earthly admirer. Egfrid, however, followed her to her retreat, unable to endure her absence, and the sacrifice she she had imposed upon him. The Abbess Ebba saw that she was powerless against her nephew; she therefore advised the queen to flee, and Etheldreda wandered away with one attendant, and lay hidden for a time in lonely places. At last she ventured to return to her own territories, the Isle of Ely, dower of her first husband, and there she founded an Abbey, of which Wilfred consecrated her Abbess, where she ruled for the remaining seven years of her life, over two houses, one a community of monks, the other of nuns. Many of her old servants and members of her household followed her, desiring to place themselves under the firm and gentle guidance of their beloved queen and mistress.

She gave her disciples, during the seven years that she passed at their head, an example of all the monastic virtues, and especially of fasting and prayer; it was her custom to continue in church, engaged in her devotions from Matin's till daybreak, and she seldom ate more than once in the twenty-four hours, except in great festivals. Few details exist of this period of her life; but the holiness of that life must have left deep traces in the memory of the Anglo-Saxon Christians, to have enabled it to triumph over time and human forgetfulness beyond that of any woman of her race.

She died young, and was buried by her own desire in the graveyard in the midst of her sisters, without any mark of distinction, and so remained until her celebrated translation into the Saxon Church, which took place on October 17, after an interval of sixteen years, under the Abbess of Sexburga, her own sister, who had succeeded her as head of the convent. Her remains were then placed in a beautiful marble sarcophagus of Roman workmanship, which had been dug up in the neighborhood.

There is little doubt that her remains still rest in her cathedral at Ely, though the exact spot is unknown.—Selected.

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Assets January 1, 1906		$13,024,882.85
Liabilities, (including Capital Stock),	$9,398,152.28	
Surplus and Contingent Fund	3,626,730.57	
		$13,024,882.85
Surplus as to policy-holders	$6,629,730.57	

CHARLES PLATT, President
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St. Clement's Magazine

VOL. XXII PHILADELPHIA, NOVEMBER, 1906 No. 11

KALENDAR FOR NOVEMBER

1	Thursday (*All Saints*)	Masses, 6.30, 7, 7.30 and 9.30 a. m. Altar Guild 10 a. m. Vespers of the Dead, 5.15 p. m. Mothers' Meeting, 8 p. m.
2	Friday (*All Souls. Abstinence*)	Masses, 6.30, 7, 7.30 a. m. Solemn Requiem Mass, 9 a. m. The Litany, 12 m.
3	Saturday (*St. Winefrid, V. M.*)	Masses, 7 and [Requiem] 7.30 a. m.
4	**Sunday** (*xxi Trinity*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 7.30 a. m. Solemn Even-song, 8 p. m.
5	Monday	Masses, 6.45, 7 and [Requiem] 7.30 a. m. Guild of St. Mary, 8 p. m.
6	Tuesday (*St. Leonard, D. C.*)	Masses, 7, 7.30 and 9.30 a. m.
7	Wednesday (*St. Willibrod, B. C.*)	Masses, 7 and [Requiem] 7.30 a. m.
8	Thursday (*Octave of All Saints*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
9	Friday (*Abstinence*)	Masses, 7 and [Requiem] 7.30 a. m. The Litany, 12 m.
10	Saturday	Masses, 7 and [Requiem] 7.30 a. m. Guild of St. Nicholas, 10 a. m.
11	**Sunday** (*xxii Trinity*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 7.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
12	Monday	Masses, 6.45, 7 and [Requiem] 7.30 a. m.
13	Tuesday (*St. Britius, B. C.*)	Masses, 7, 7.30 [Requiem] and 9.30 a. m.
14	Wednesday	Masses, 7 and [Requiem] 7.30 a. m.
15	Thursday (*St. Machutus, B. C.*)	Masses, 7, 7.30 [Requiem] and 9.30 a. m. Mothers' Meeting 8 p. m.
16	Friday (*St. Edmund, B. C.*)	Masses, 7 and [Requiem] 7.30 a. m. The Litany, 12 m.
17	Saturday (*St. Hugh, B. C.*)	Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
18	**Sunday** (*xxiii Trinity*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 7.30 a. m. Guild of St. Vincent, 4.30 p. m. Solemn Even-song, 8 p. m.
19	Monday (*St. Elizabeth, W.*)	Masses, 6.45, 7 and 7.30 a. m.
20	Tuesday (*St. Edmund, K. M.*)	Masses, 7, 7.30 and 9.30 a. m.
21	Wednesday (*Presentation of B. V. M.*)	Masses, 7 and 7.30 a. m.
22	Thursday (*St. Cecilia, V. M.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
23	**Friday** (**St. Clement, B. M.** *Abstinence*)	Masses, 6, 7, 8 and 8.30 a. m. Solemn Mass and Procession, 11 a. m.
24	Saturday (*St. John of the Cross, C.*)	Masses, 7 and 7.30 a. m.
25	**Sunday** (*Next before Advent*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass and Procession, 11 a. m. Matins, 7.30 a. m. Solemn Even-song and Procession of Sodality, 8 p. m.
26	Monday	Masses, 6.45, 7 and [Requiem for Benefactors and Communicants] 7.30 a. m.
27	Tuesday (*St. Ode, V.*)	Masses, 7, 7.30 and 9.30 a. m.
28	Wednesday	Masses, 7 and 7.30 a. m.
29	Thursday (*Thanksgiving Day*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 7.30 a. m.
30	Friday (*St. Andrew, Apostle. Abstinence*)	Masses, 7, 7.30, 8 and 9.30 a. m. The Litany, 12 m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.
Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.

ST. CLEMENT'S MAGAZINE

VOL. XXII PHILADELPHIA, NOVEMBER, 1906 NO. 11

St. Clement's Magazine

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

SINGLE COPY, 5 CENTS YEARLY, 50 CENTS

Please address all mail to Twentieth and Appletree Streets.

Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

Bona Mors will be said on Mondays during November after Evensong.

The offerings on All Saints' Day will be for the All Saints Sisters, as usual.

The first meeting of the Altar Guild will be held on All Souls' Day, after the Solemn Mass.

Confessions for the festival may be made on the Wednesday and Thursday before. The hours will be posted later.

A new cushion for the missal rest at Saint Katharine's altar has been presented "in loving memory of Julia Dunlap."

The Endowment Fund has been increased by a gift of $5000 in memory of "John Douglas Brown and Anna, his wife."

Commencing Sunday evening, November 11, a Bible class for men will be conducted by the rector at quarter past seven, in the clergy house.

A Requiem Mass will be said every allowable day in November, at 7.30 o'clock. Names to be mentioned should be written and handed to the clergy at least the day before.

Any who intend to make their communion at the Solemn Mass (9 o'clock) should give notice to that effect beforehand. Otherwise the celebrant makes no provision for them.

On November 16, at 11 o'clock, a Solemn Requiem will be sung for the repose of the soul of George Herbert Moffett, Priest. At this time an offering will be taken for the memorial altar.

As usual, the offerings on Thanksgiving Day will be for the poor fund. Donations are also asked for the Episcopal Hospital. Offerings for the last-named object should be placed in marked envelopes.

A number of small devotional books have been taken from the crypt chapel. Will those who are using them be good enough to return them, as they are intended for any who may come to the crypt for their devotions.

Vespers of the dead will be sung on Thursday, November 1, at 5.15 in the church. The Masses on All Souls' Day will be at 6.30, 7 and 7.30, and Solemn Mass at 9 A. M. The Christian names of baptized persons to be remembered should be written out, and handed to the clergy by Thursday afternoon at the latest. They will be read out at one Mass which may be specified.

Beginning in Advent a mission study class for women will be held weekly in the mission house under the direction of Sister Frances Virginia. It will be carried on as S. Clement's Branch of the Woman's Auxiliary to the Board of Missions. The day and hour of the meetings will be announced later, and it is hoped that the women of the parish will give the class their cordial and interested support.

At a vestry meeting, held October 9, Messrs. George Lewis Mayer and W. W. Lukens were elected to fill the vacancies caused by the death of Mr. Clay and the resignation of Dr. Wells. It is with regret that we announce that the demands of his practice have compelled Dr. Wells to give up his position as vestryman. He has been a most valuable member of the Board, and will be missed by all.

Owing to the failure of the Real Estate Trust Company, the various funds which were at the rector's disposal have been temporarily lost. It is hoped that the full amount may in time be restored. At present the sum owing to us reaches $852. This does not include the poor fund, which is also a total loss. May we not ask for a special effort to restore at least the poor money, as the activities of the parish have been much embarrassed by the failure.

The number of communions, both on Sundays and weekdays has diminished very considerably during the last few months. Can it be that the devotion of S. Clement's people to the Blessed Sacrament is waning, or that their love for their Divine Lord is growing cold? It seems hardly possible that this can be the case, and yet one is at a loss to account for the condition in any other way. May we not all make a resolution to overcome our sloth and indifference and to increase our communions? The mark of the success or failure of any parish is the spiritual life that is manifested within it. The gauge of the spiritual life is the frequency with which the faithful make their communions. Without this life, all the parochial activity is a mockery—a mere empty shell from which the soul has been withdrawn. Let us during the coming festival offer ourselves anew to Jesus Christ, and let every communicant of S. Clement's parish receive his Lord during the octave of our feast.

St. Clement's Church

Twentieth and Cherry Streets

CLERGY:

THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. F. D. WARD
THE REV. F. M. W. SCHNEEWEISS
THE REV. NELSON KELLOGG

Rev. C. S. Hutchinson in Church, Fridays, 3-5 P.M.; Saturdays, 11-12 A.M., 7-9 P.M.

Rev. C. C. Quin in Church, Saturdays, 3-5, 7-9 P.M.

Rev. F. D. Ward in Church, Thursdays, 8.30-9.30 P.M.; Saturdays, 3-5, 7-9 P.M.

Rev. F. M. W. Schneeweiss in Church, Saturdays, 3-5, 7-9 P.M.

Rev. Nelson Kellogg in Church, Saturdays, 4-5, 7-8 P.M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master.—S. Wesley Sears, A. R. C. O.

Sexton.—Harry Johnson, 2039 Appletree Street

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 417.

All Saints Mission House, Cherry and Lambert Streets.
Bell Telephone—Locust 26-74 A.

OFFERTORY ACCOUNT.

Sept. 30—Cash	$29.36
Envelopes	32.95
Oct. 7—Cash	63.40
Envelopes	58.40
Oct. 14—Cash	33.63
Envelopes	37.05
Oct. 21—Cash	18.39
Envelopes	30.40
	$303.58

SPECIAL FUNDS.

Altar	$3.50
Sanctuary	.50
Endowment	.25
Confessional curtains	1.00
	$5.25

BAPTISMS.

Sept. 30—Margaret Katharine Kennedy.

Oct. 21—Margaret Emma Hansam.

Oct. 21—Margaret Gladys McCormick.

BURIALS.

Oct. 3—Annie Daniels.
Oct. 11—Henry Mayo.
Oct. 16—Caleb Wright.
Oct. 19—Lillian Roach.

NOVEMBER HYMNS.

2d, A. M.—398, 608, 311, Pt. II.
4th, A. M.—235, 437, 436.
P. M.—428, 235, 437, 436, 427.
11th, A. M.—292, 601, 545.
P. M.—292, 38, 23, 601, 545.
18th, A. M.—299, 305, 298.
P. M.—274, 38, 24, 305, 298.
23d, A. M.—Jerusalem, etc., 442, 440, 436.
25th, A. M.—Jerusalem, etc., 442, 440, 436.
P. M.—391, 442, 440, 396, Jerusalem, etc., 392, 215, 274.

On the 2d of September, 1906, entered into life eternal Edward Cook Clay, for many years a devout communicant and vestryman of Saint Clement's Church, Philadelphia.

Devoted to the Catholic Church, Mr. Clay believed with all his heart the "faith once delivered unto the Saints," and continually manifested in his life and conversation those Christian graces which, through that faith, were bestowed upon him.

The rector, wardens and vestry of Saint Clement's parish desire to record their deep appreciation of the singular beauty of his character, the purity of his life, his unswerving loyalty, and his untiring zeal in the performance of any duty laid upon him, and they humbly commend his soul to the keeping of that Divine Lord, whom while on earth he acknowledged as his God and his Redeemer. May he rest in peace. Amen.

CHARLES S. HUTCHINSON,
Rector.
GREVILLE E. FRYER,
S. McKEAN BAYARD,
Wardens.

S. CLEMENT'S TIDE, 1906.

This year our patronal feast will be celebrated on Friday, November 23. The preacher at the Solemn Mass will be the Rev. Edward M. Jefferys, rector of S. Peter's Church, Philadelphia. On Sunday morning it is hoped that Father McGarvey, of S. Elizabeth's, will occupy the pulpit, and on Sunday evening Dr. Christian, of the Church of S. Mary the Virgin, New York, will preach for the Sodality of S. Clement. The Solemn Procession of the Sodality will take place at this service, and it is desirable that all members of the guilds should endeavor to be present. Let us have as large a representation as last year. It is probable that the lower floor of the parish building will be sufficiently in order to admit of its temporary use. Owing to the uncertain conditions at present, no announcement can be made concerning the parish tea, but information will be given later.

Thursday, Nov. 22, 8 P. M.—First Vespers at S. Katharine's Altar.

Friday, Nov. 23—St. Clement, B. and M. (General Communion). Masses 6, 7, 8 and 8.30.

Solemn Mass, Procession and Sermon 11 A. M. (Thanksgiving for God's blessings on the parish).

Saturday, Nov. 24—Masses 7 and 7.30. (Commemoration of Dedication.)

Sunday, Nov. 25—St. Katharine V. and M. Masses 7, 8 and 9.15. Solemn Mass and Procession 11 A. M. (for the Faithful and the Sodality). 8 P. M., Solemn Vespers, Procession of Sodality and Te Deum.

Monday, Nov. 26—Masses 6.45 (Crypt), 7 and 7.30. Requiem for Benefactors and Communicants; 8 P. M., Children's Entertainment.

Tuesday, Nov. 27—Masses 7, 7.30 and 9.30 (The Sisters and Mission Work).

Wednesday, Nov. 28—Masses 7 and 7.30 (Penitents and Lapsed).

Thursday, Nov. 29—Thanksgiving Day Masses, 7, 8, 9.15 and Solemn Mass 11 A. M. (Thanksgiving for Harvest, God's Blessing on Country and Rulers).

Friday, Nov. 30—S. Andrew Ap. Octave of S. Clement. Masses 7, 7.30, 8, 9.30 (For the clergy).

Collect:—O God, who makest us to rejoice in the yearly solemnity of blessed Clement, Thy martyr and bishop, favorably grant that we who keep his festival may likewise imitate his fortitude in suffering, through Jesus Christ our Lord. Amen.

The Epistle: Phil. iii: 17—iv: 4.

The Holy Gospel: St. Matthew, xiv: 42-48.

Licensed for use in St. Clement's Church during the octave of the anniversary.

(Signed) O. W. WHITTAKER,
Bishop of Pennsylvania.

NOVENA—NOV. 14-23.

Memorial for the parish (to be said daily):

Ant.—I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring.

V.—O Lord, look down from heaven.

R.—Behold, and visit this vine.

Let us pray.

Almighty and everlasting God, who does govern all things in heaven and earth, mercifully hear our supplications, and grant unto this parish all things that are needful for its spiritual welfare; schools in which to train the young in Thy faith and fear; ministers to labor in this portion of Thy vineyard; a Church restored to the beauty of holiness. Strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; rouse the careless; recover the fallen; restore the penitent; remove all hindrances to the advancement of Thy truth; bring all to be of one heart and one mind within the fold of Thy Holy Church; to the honor and glory of Thy Holy Name; through Jesus Christ our Lord. Amen.

THE FIRST EPISTLE OF CLEMENT.

The first Epistle of S. Clement, Bishop of Rome, has been preserved in a single manuscript only. Though very frequently referred to by ancient Christian writers, it remained unknown to the scholars of Western Europe, until happily discovered in the Alexandrian manuscript. This manuscript of the Sacred Scriptures was presented in 1628 by Cyril, Patriarch of Constantinople to Charles I, and is now in the British Museum. The epistle was held in very great esteem by the early Church. The account given of it by Eusebius is as count given of it by Eusebius is as Epistle of Clement, great and admirable, which he wrote in the name of the Church of Rome to the Church at Corinth, sedition having then arisen in the latter church. We are aware that this epistle has been publicly read in very many churches both in old times and also in our own day." The epistle thus appears to have been read in numerous churches as being almost on a level with the canonical writings. And its place in the Alexandrian manuscript, immediately after

the inspired books, is in harmony with the position thus assigned it by the primitive church.

Chapter I: The Salutaion. Praise of the Corinthians before the breaking forth of Schism among them.

The Church of God which sojourns at Rome to the Church of God, sojourning at Corinth, to them that are called and sanctified by the will of God, through our Lord Jesus Christ: Grace unto you and peace, from Almighty God through Jesus Christ be multiplied.

Owing, dear brethren to the sudden and successive calamitous events, which have happened to ourselves, we feel that we have been somewhat tardy in turning our attention to the points respecting which you consulted us; and especially to that shameful and detestable sedition, utterly abhorrent to the elect of God, which a few rash and self-confident persons have kindled to such a pitch of frenzy that your venerable and illustrious name, worthy to be universally loved, has suffered grievous injury. For whoever dwelt even for a short time among you, and did not find your faith to be as fruitful of virtue as it was firmly established?

Who did not admire the sobriety and moderation of your godliness in Christ? Who did not proclaim the magnificence of your habitual hospitality? And who did not rejoice over your perfect and well-grounded knowledge? For ye did all things without respect of persons, and walked in the commandments of God, being obedient to those who had the rule over you, and giving fitting honor to the presbyters among you. Ye enjoined young men to be of a sober and serious mind; ye instructed your wives to do all things with a blameless, becoming and pure conscience, loving their husbands as in duty bound, and ye taught them that living in the rule of obedience, they should manage their household affairs becomingly and in every respect marked by discretion.

Chapter III: The sad state of the Corinthian Church after sedition arose in it from envy and emulation.

Every kind of honor and happiness was bestowed upon you and there was fulfilled that which is written, "My beloved did eat and drink, and was enlarged and became fat and kicked." Hence flowed emulation and envy, strife and sedition, persecution and disorder, war and captivity. So the worthless rose up against the honored, those of no reputation against such as were renowned, the foolish against the wise, the young against those advanced in years. For this reason righteousness and peace are now far departed from you, inasmuch as every one abandons the fear of God, and is become blind in his faith, neither walks in the ordinances of his appointment, nor acts a part becoming a Christian, but walks after his own wicked lusts, resuming the practice of an unrighteous and ungodly envy, by which death itself entered into the world.

Chapter IV: Many evils have already flowed from this source in ancient times.

For thus it is written: "And it came to pass after certain days, that Cain brought of the fruits of the earth for a sacrifice unto God; and Abel also brought of the first things of his sheep and of the fat thereof. And God had respect unto Abel and to his offerings, but Cain and his sacrifices He did not regard. . . . And it came to pass, while they were in the field that Cain rose up against Abel, his brother, and slew him." Ye see, brethren, how envy and jealousy led to the murder of a brother. . . . On account of envy Aaron and Miriam had to make their abode without the camp. Through envy David underwent the hatred not only of foreigners, but was also persecuted by Saul, King of Israel.

Chapter V: No less evils have arisen from the same source in the most recent times.

But not to dwell upon ancient examples, let us come to the most recent spiritual heroes. Let us take the noble examples furnished in our own generation. Through envy and jealousy the greatest and most righteous pillars of the Church have been persecuted and put to death. Let us set before our eyes the illustrious apostles. Peter, through unrighteous envy, endured not one or two, but numerous labors; and when he had at length suffered martyrdom, departed to the place of glory due to him. Owing to envy, Paul also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee, and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having preached righteousness to the whole world, and come to the extreme limit of the west, and suffered martyrdom under the prefects. Thus he was removed from the world and went into the holy place, having proved himself a striking example of patience.

Chapter VII: An exhortation to repentance.

These things, beloved, we write unto you, not merely to admonish you of your duty, but also to remind ourselves. For we are struggling in the same arena, and the same conflict is assigned to both of us. Wherefore let us give up vain and fruitless cares, and approach to the glorious and venerable rule of our holy calling. Let us attend to what is good, acceptable and pleasing in the sight of Him who formed us. Let us steadfastly look to the Blood of Christ, and see how precious that Blood is to God, which, having been shed for our salvation, has set the grace of repentance before the whole world. Let us turn to every age that has passed, and learn that from generation to generation, the Lord has granted a place of repentance to all such as would be converted unto Him. Noah preached repentance and as many as listened to him were saved. Jonah proclaimed destruction to the Ninevites, but they, repenting of their sins, propitiated God by prayer and obtained salvation, although they were aliens to the covenant of God. The ministers of the grace of God have by the Holy Spirit spoken of repentance, and the Lord of all things has Himself declared with an oath regarding it, "As I live, saith the Lord, I desire not the death of a sinner, but his repentance;" adding moreover this gracious declaration, "Repent, O house of Israel, of your iniquity. Say to the children of my people, Though your sins reach from earth to heaven, and though they be redder than scarlet, and blacker than sackcloth, yet if ye turn to Me with your whole heart and say Father! I will listen to you as a holy people." . . . Desiring, therefore, that all His beloved should be partakers of repentance, He has, by His almighty will, established these declarations.

Chapter IX: Examples of the Saints.

Wherefore, let us yield obedience to His excellent and glorious will; and imploring His mercy and loving kindness, while we forsake all fruitless labors and strife and envy, which leads to His compassions. Let us contemplate those who have ministered to His excellent glory. . . .

(To be continued.)

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Assets January 1, 1906		$13,024,882.85
Liabilities, (including Capital Stock),	$9,398,152.28	
Surplus and Contingent Fund .	3,626,730.57	
		$13,024,882.85
Surplus as to policy-holders . .	$6,629,730.57	

CHARLES PLATT, President
EUGENE L. ELLISON, Vice-President
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St. Clement's Magazine

XXII PHILADELPHIA, DECEMBER, 1906 No. 12

KALENDAR FOR DECEMBER

1	Saturday	Masses, 7 and 7.30 a. m.
2	**Sunday** (*i Advent*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 7.30 a. m. Guild of Holy Cross, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
3	Monday (*St. Francis Xavier, Pr., C.*)	Masses, 6.45, 7 and [Requiem] 7.30 a. m. Guild of St. Mary, 8 p. m.
4	Tuesday	Masses, 7, 7.30 and 9.30 a.m. Guild of St. Katharine, 8 p.m.
5	Wednesday	Masses, 7 and 7.30 a. m.
6	Thursday (*St. Nicholas, B.C.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
7	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
8	Saturday (*Conception of B.V.M.*)	Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
9	**Sunday** (*ii Advent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 7.30 a. m. C. E. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
10	Monday	Masses, 6.45, 7 and [Requiem] 7.30 a. m.
11	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
12	Wednesday	Masses, 7 and 7.30 a. m.
13	Thursday (*St. Lucy, V, M.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
14	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
15	Saturday	Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
16	**Sunday** (*iii Advent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 7.30 a. m. Guild of St. Vincent, 4.30 p.m. Even-song, 5 p. m. The Litany, 8 p. m.
17	Monday	Masses, 6.45, 7 and [Requiem] 7.30 a. m.
18	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
19	Wednesday (*Ember Day. Abstinence*)	Masses, 6.30, 7 and 7.30 a. m.
20	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
21	Friday (*St. Thomas, Apostle, Abstinence*)	Masses, 6.30, 7, 7.30 and 9.30 a.m. The Litany, 12 m.
22	Saturday (*Ember Day. Abstinence*)	Masses, 6.30, 7 and 7.30 a. m.
23	**Sunday** (*iv Advent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 7.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
24	Monday	Masses, 6.45, 7 and [Requiem] 7.30 a. m. First Vespers of Christmas, 8 p. m.
25	**CHRISTMAS DAY**	Masses, 12.01 [Midnight], 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 7.30 a. m. Even-song, 5 p. m.
26	Wednesday (*St. Stephen, Proto Mart(yr)*)	Masses, 7, 7.30 and 9.30 a. m.
27	Thursday (*St. John, Apostle and Evangelist*)	Masses, 7, 7.30 and 9.30 a. m.
28	Friday (*The Holy Innocents. Abstinence*)	Masses, 7, 7.30 and 9.30 a. m. The Litany, 12 m.
29	Saturday (*St. Thomas of Canterbury, Bp., M.*)	Masses, 7 and 7.30 a. m.
30	**Sunday** (*i after Christmas*)	masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 7.30 a. m. Even-Song, 8 p. m.
31	Monday (*St. Silvester, B.C.*)	Masses, 6.45, 7 and 7.30 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.
Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 7.15 p. m.

ST. CLEMENT'S MAGAZINE

VOL. XXII PHILADELPHIA, DECEMBER, 1906 No. 12

St. Clement's Magazine

PUBLISHED MONTHLY BY
J. C. GOODWIN, Jr.

SINGLE COPY, 5 CENTS YEARLY, 50 CENTS

Please address all mail to Twentieth and Appletree Streets.

Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

The clergy are grateful for many kindnesses received during the patronal feast.

It has been decided to postpone the parish tea until the completion of the new building.

During the last month there have been most generous gifts of flowers, both for the high altar and the crypt chapel.

Those who make their communions at the midnight mass on Christmas are asked to keep a fast of devotion for the six hours immediately preceding.

A Bible class is now held for women on Friday evenings at 8 o'clock in the Mission House of the All Saints' Sisters. It was begun at the request of the Guild of the Holy Cross, but the instructions are open to women who might find them helpful.

On the morning of December 16 Bishop Van Buren, of Porto Rico, is expected to preach, and on the same day in the evening the Bishop of Delaware will preach before the Church Association in the interests of labor. His subject will be "Christ's Attitude Toward Social Problems."

On November 16 a Solemn Mass of Requiem was sung for the repose of the soul of George Herbert Moffett, priest. In the enforced absence of the rector, the celebrant was the Rev. C. C. Quin, Father Ward being deacon, and Father Schneeweiss sub-deacon. The offering for the Memorial Altar amounted to $290.67.

On Sunday evening, November 18, Bishop Osborne, coadjutor of the Diocese of Springfield, Ill., preached at St. Clement's. He gave a most interesting account of his work in the Middle West, where the Church is weak and struggling, and the distances between the mission stations are very great. In the whole of his great diocese there are but thirty-one clergy. Anyone desiring to make a special offering to the mission field could not do better than to help the diocese of Springfield, and the rector will gladly forward any contributions that may be sent him for this purpose.

SAINT CLEMENT'S TIDE.

The patronal feast of St. Clement's Parish was observed with the customary devotion, on St. Clement's day, and the Sunday following.

On Friday, November 23, a good number of communions were made, and at 11 o'clock Gounod's Saint Cecelia Mass was sung to an orchestral accompaniment. Too much praise cannot be accorded Mr. Sears for the beautiful rendition of the service. The preacher for the occasion was the Rev. E. M. Jefferys, of St. Peter's Church, who delivered a remarkably powerful and inspiring sermon, summoning all to loyalty and chivalric devotion the to person of our Blessed Lord.

On Sunday morning Schubert's Mass in G was rendered by the choir and the Very Rev. Dean Vernon, of St. Luke's Cathedral, Portland, Me., was the preacher. He held before us with prophetic power the picture of the future which is in store for the American Catholic Church.

A large number joined in the procession of the Sodality in the evening, and Dr. Christian, of the Church of St. Mary the Virgin, New York city, touched all hearts by his searching words, on the right use of our Catholic privileges.

The parish building, although only partially completed, was opened for the feast, and thus the procession on Sunday evening was made possible.

It is to be hoped that the inspiration and blessing that God has bestowed upon us during the festival may have its lasting effect upon the life of St. Clement's Parish.

St. Clement's Church

Twentieth and Cherry Streets

CLERGY:

THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. F. D. WARD
THE REV. F. M. W. SCHNEEWEISS
THE REV. NELSON KELLOGG

Rev. C. S. Hutchinson in Church, Fridays, 3-5 P. M.; Saturdays, 11-12 A. M., 7-9 P. M.

Rev. C. C. Quin in Church, Saturdays, 3-5, 7-9 P. M.

Rev. F. D. Ward in Church, Thursdays, 8.30-9.30 P. M.; Saturdays, 3-5, 7-9 P. M.

Rev. F. M. W. Schneeweiss in Church, Saturdays, 3-5, 7-9 P. M.

Rev. Nelson Kellogg in Church, Saturdays, 4-5, 7-8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master.—S. Wesley Sears, A. R. C. O.

Sexton.—Harry Johnson, 2039 Appletree Street

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 417.

All Saints Mission House, Cherry and Lambert Streets.
Bell Telephone—Locust 26-74 A.

HYMNS FOR DECEMBER.

December 2—11 A. M., 49, 311, pt. II; 51; 8 P. M., 204, 45, 398, 54.
December 9—11 A. M., 49, 311, pt. II; 45; 8 P. M., 51, 49, 398, 217.
December 16—11 A. M., 49, 311, pt. II; 52; 8 P. M., 50, 205, 398, 226.
December 23—11 A. M., 49, 311, pt. II; 203; 8 P. M., 47, 48, 398, 54.
December 25—11 A. M., 59, 329, 60, 58, 61, 62, 482.
December 30—11 A. M., 59, 329, 60, 58, 61, 62, 482; 8 P. M., 61, 483, 60, 58, 329, 482, 62.

OFFERTORY ACCOUNT.

October 28—	
Cash	$46.81
Envelopes	88.06
November 4—	
Cash	41.20
Envelopes	54.00
November 11—	
Cash	31.15
Envelopes	32.85
November 18—	
Cash	45.23
Envelopes	44.06
November 25—	
Cash	94.83
Envelopes	50.15
Total	$528.34

SPECIAL FUNDS.

All Saints' Sisters	$145.76
Burial Fund	14.90
Memorial Altar	326.64
Sanctuary	8.45
Endowment	347.65
Current expenses	520.00
Bishop Osborne	18.00
St. Andrew's School, Lawrence, Tenn.	100.00
Total	$1481.40

PARISH COMMUNION.

As there has been a misapprehension on the part of some, as to the decrease in the number of communions, we reprint the record of communions since 1899.

Year.	No. of com.	Decrease.
1899	8094	...
1900	8705	*611
1901	9606	*901
1902	9219	387
1903	8669	550
1904	8026	643
1905	7710	310
1906	7400	310

*Increase.

This shows a steady decrease since 1901. The number is reckoned from St. Clement's Day of each year. During the last year one daily communion has ceased to be recorded, which accounts in some measure, for the decrease.

ALTAR GUILD REPORT.

Work done by the Altar Guild of St. Clement's, the season of 1905 and 1906.

For St. Clement's Parish:

SILK WORK.

	Value.
Burse and veil, cloth of gold and pearls	$100.00
Burse and veil, blue damask	25.00
Violet stole	5.00
Total	$130.00

LINEN WORK.

Two priest's cottas	$20.00
Two acolytes festival cottas	10.00
Two acolytes linen cottas	10.00
One dozen purificators	2.25
Total	$42.25

ORDERED WORK—SILK.

	Value.
Violet pall	$100.00
Red burse and veil	10.00
Violet burse and veil	8.00
Green burse and veil, stamped, etc.	2.50
Blue burse and veil	12.00
White super-frontal	25.00
Blue dossal, made up	2.50
Red stole	5.00
Green stole	5.00
White stole	16.00
Violet stole	15.00
Red stole	8.00
Silk for white stole	2.00
Total	$211.00

ORDERED WORK—LINEN.

One surplice, linen and cutting. $5.00

GIFTS TO OTHER CHURCHES. SILK WORK.

Green chasuble, stole and maniple	$75.00
White burse and veil	8.00
Total	$83.00

LINEN WORK.

Palla and four purificators .. $5.80

SUMMARY.

Work done for St. Clement's Parish	$172.25
Work ordered from other churches	216.00
Gifts to other churches	88.80
Total	$477.05

Articles, 51.

STAMPING DEPARTMENT OF ST. CLEMENT'S ALTAR GUILD. SEASON 1905—1906.

Four burse and veils	$2.00
Six stoles	3.75
One maniple	.50
One banner	.50
Total	$6.75

Respectfully,
IDA S. M. MOWRY.

ANNUAL REPORT.

Caroline B. Wetherill, treasurer, in account with the Altar Guild of St. Clement's Church.

1905—1906—Dr.

To balance in bank, Nov. 1, 1905	$75.77
To cash on hand Nov. 1, 1905	12.00
Dues of members	104.50
Donations	27.00
Sale of material	6.25
Sale of work	177.86
Sundries	28.84
Medal	.50
Interest on deposit	1.30
Total	$434.02

Cr.

By amount expended	$286.18
Balance in bank	147.84
Total	$434.02

THE MEN'S THANK OFFERING.

To commemorate the 300th anniversary of the first English celebration of the Holy Communion on American soil, the men of the Episcopal Church will present to the next general convention of the Church, to be held in Richmond, Va., in 1907, a "Missionary Thank Offering." This is the first time that the men as such will make a formal offering for missionary purposes.

The Bishop Coadjutor of New York is chairman of the Central Committee having in charge the work. Every diocese thus far, save one, is represented by a district committee, and more than a majority of the parishes are represented by parochial committees. The size of the offering is being subordinated to the desire to have every man in every parish in every diocese directly represented.

A further object of the movement, which has come to be known popularly as the "M. T. O. Movement," is the educational side. The laymen are being instructed not only in the history of the Church, but in the extent and character of its work, especially along missionary lines.

Dean Hodges, of the Cambridge Theological Seminary, has written, as a contribution to the movement, an interesting book, "Three Hundred Years of the Episcopal Church in America," giving in concise form a statement of what the Church has accomplished, and that it has contributed to the civilization of our land.

Another incident of the movement will be the compiling of a great "muster roll of the laymen" to be utilized in keeping them in touch with the work of the Church. A series of mass meetings are to be held in various parts of the country, the first of which was held in Philadelphia, where 3000 men and a surpliced choir of 500 men and boys filled the great Academy of Music to overflowing. The whole movement is revivifying the work of the laymen and bringing them into closer touch with the many lines of churchly activity, and at the same time awakening them to a realizing sense of the Church's great responsibilities and opportunities here and abroad.

St. Clement's is represented at the Diocesan Committee and it has a Parochial Committee, consisting of the Rector, Caleb F. Wright, William Weaver Lukens, G. Lewis Mayer and Clinton Rogers Woodruff, chairman.

An informal meeting to stimulate interest in the movement in this parish will be held in the Clergy House on the evening of December 5.

CHRISTIAN SOCIAL UNION.

The Executive Committee of the Christian Social Union in this city has made arrangements for the following sermons to be delivered during the coming winter and spring:

"The Relation of Labor to the Church," the Bishop Coadjutor of Pennsylvania, the Right Rev. Alexander Mackay-Smith, D. D., Church of the Holy Trinity, November 11, 1906, at 11 A. M.

"Church's Attitude Toward Social Problems," the Bishop of Delaware, the Right Rev. Leighton Coleman, D. D., St. Clement's Church, December 16, 1906, at 8 P. M.

"What Should be the Ultimate Authority in Social Practice?" Rev. Nathaniel S. Thomas, Church of the Holy Apostles, at Church of the Savior, January 13, 1907, at 8 P. M.

"The Social Teachings of the Lord's Prayer," Rev. W. M. Groton, S. T. D., Dean of Philadelphia Divinity School, Church of the Holy Apostles, February 10, 1907, at 8 P. M.

"The Kingdom of God and Democracy," Rev. Charles S. Hutchinson, of St. Clement's Church, Church of St. Simeon's, March 10, 1907, at 8 P. M.

The Rev. George Woolsey Hodge will also preach at St. Luke's Church, Germantown, and Dean Groton, at St. Peter's Church, Germantown, the topics and dates to be announced later.

On Monday evening, January 25, 1907, Dean Hodges, of the Cambridge Theological School, will address the Church Club on "The Christian Employer, Involving the Church's Relation to the Problem of Employer and Employe."

Other meetings and other forms of useful activity to promote the objects of this society are under consideration.

ADVENT.

Who comes? Christ, the King of Eternal Glory.

He came as a little Child, and was held in the arms of Mary, His Mother, and lay in the manger in Bethlehem. He, the holy, just and merciful Saviour; a little child, and yet a king—the Prince of Peace. He comes again, to dwell in our hearts by faith, and again He will come at the last great Day. All of life, with its varied experiences, its trials, successes and failures, its joys and its sorrows, its temptations and discipline, is given us by God to prepare us for the second coming of the Incarnate Lord. God now offers us new opportunities. It is for us to use them; for "the night cometh when no man can work."

To whom does He come? To us, sinners, who need His grace. There are, each year, new advents of Christ, in the present world. The holy Sacraments of the Church are special means of preparing us for the coming of Christ and ways by which Christ comes to us. By the help of the Sacraments we are prepared for death, for judgment and for eternity, as well as for holier lives in the present time. The Lord comes to us in baptism to unite our lives to His life and take from us the guilt of sin, making us sharers of His glory. He comes in Confirmation to strengthen our souls by the gifts of the Holy Spirit and

prepare us for conflict with evil. He comes in Absolution to cleanse us from our sins, that so we may offer Him purer, better lives and be more fit for His abiding presence. He comes in the Blessed Sacrament, hiding His glory as in Bethlehem, to reveal Himself to us, to nourish us and unite us more closely with God and prepare us for the world to come. He comes to raise us from the darkness of this world to the Light of God's Presence in heaven above. Daily, we should learn better how to say: "The Lord is my light and my salvation, whom then shall I fear? The Lord is the strength of my life, of whom then shall I be afraid?"

How shall I prepare for Christ's coming?

Prepare to meet Him, by sorrow for past neglects of grace, by a broken and contrite spirit, by new purpose and resolution. By careful self-examination see what hinders you from making a perfect offering of your life to God. Is it a cowardly yielding to the temptations of the world or sense, a return to former sins, a lack of patience and steadfastness in serving God; bad associations, evil habits or a willful seeking of the occasions of sin? "Behold thy King cometh unto thee."

REV. JAS. G. CAMERON.

A PRAYER FOR ADVENT.

V. Come, Thou and save us, O Lord God of Hosts.

R. Show the Light of Thy Countenance and we shall be whole.

O God, who hast sent Thine only-Begotten Son into the world that we may live in Him: stir up our wills, blot out our sins, purify our hearts and strengthen our lives, that Thy Son when He cometh may find in us a dwelling-place, and that by His grace at last we may enter into the joys of Life Eternal. Through Jesus Christ, our Lord. Amen.

ADVENT COUNSELS.

1. Attend the Sunday services faithfully, morning and evening.

2. Attend the special week-day services, and give more time to your daily prayers. Add to them an Advent prayer.

3. Prepare for your Christmas communion, seeking the benefit of Absolution and making a good confession, before receiving the holy Sacrament.

4. Read your Bible oftener, exercising yourself in works of charity and trying to make progress in your spiritual life.

5. Try to save something by self-denial for a Christmas offering.

BISHOP SCHERESCHEWSKY

The Right Rev. Samuel I. J. Schereschewsky, D. D., some time Missionary Bishop of China, died in Toyko, Japan, October 14. Bishop Schereschewsky was one of the most remarkable men in the long history of the Christian Church. Born in Poland of Jewish parents, about seventy-five years ago, he became a Christian through his study of the Old Testament. To escape threatened persecution, he came to this country, met the late Bishop Kerfoot, of Pittsburg, decided to study for the ministry, and was sent to the General Theological Seminary in New York. While there he offered for the China Mission, and in July, 1859, started from New York in a clipper ship, reaching Shanghai in December.

He showed marvelous facility in acquiring Chinese and within two years began the series of translations which have placed him in the first rank of those who have made the Scriptures available for people of other tongues. Within a few years he had translated into the Mandarin dialect the entire Bible and a large part of the Prayer Book.

In 1877 he returned to the United States and was consecrated third Bishop of China. Returning to that country he continued his literary work besides carrying the heavy burdens of the episcopate.

While on a visitation during the intense heat of the summer of 1881, the Bishop was stricken down with a disease that developed into almost complete paralysis. Unable to do his work he resigned his see, but could not content himself with idleness. He resolved to translate the entire Bible into the Wen-li, or classical written language of China. But what could a man smitten with paralysis do? Unable to use a pen he procured a typewrite only to find that he lacked muscular energy sufficient to move the keys.

After some months he was able to use the middle finger of his right hand, but sometimes even this failed, and he used a stick to press down the keys one by one. Thus he toiled through nine years, writing the Chinese words phonetically in Roman letters.

In 1895 he returned to the Far East and since 1896 has made his home in Tokyo. Here, with the aid of a Japanese and a Chinese secretary, he rewrote the Romanized typewritten pages into the Chinese characters. In 1903 the monumental work was completed and was published by the American Bible Society. Through all these years the Bishop was helpless. Whenever he left the house he was carried from his chair to a carriage, but in spite of all, he bent to his self-imposed task in the spirit of a hero.

China's spoken language is broken up into a multitude of dialects. The the man from Shanghai, and neither can understand the Cantonese. Classman from Pekin cannot understand ical Wen-li is the universally written language. So Bishop Schereschewsky's years of heroic labor turned the Scriptures into the written language of more than 300,000,000 people, or nearly one-quarter of the population of the world.

Samuel I. J. Schereschewsky—bishop, missionary, scholar, translator, hero! A man for whom the Church may well thank God. His life work must ever be precious and inspiring memories.

THE EPISTLE OF CLEMENT.

(Continued.)

Chapter XIII: An exhortation and Humility.

Let us therefore, brethren, be of humble mind, laying aside all haughtiness, and pride, and foolishness, and angry feelings; and let us act according to that which is written (for the Holy Spirit saith, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, neither let the rich man glory in his riches; but let him that glorieth glory in the Lord, in diligently seeking Him, and doing judgment and righteousness"), being especially mindful of the words of the Lord Jesus which He spake, teaching us meekness and long-suffering. For thus He spoke: "Be ye merciful that ye may obtain mercy; forgive, that it may be forgiven to you; as ye do, so shall it be done unto you; as ye judge so shall ye be judged; as ye are kind so shall kindness be shown to you; with what measure ye mete, with the same it shall be measured to you." By this precept and by these rules, let us establish ourselves, that we will walk with humility in obedience to His holy words. For the holy word saith: "On whom shall I look but on Him that is meek and peacable, and that trembleth at my words?"

(To be continued.)

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Liabilities, (including Capital Stock),	$9,398,152.28	
Surplus and Contingent Fund .	3,626,730.57	
		$13,024,882.85
Surplus as to policy-holders . .	$6,629,730.57	

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St. Clement's Magazine

VOL. XXIII PHILADELPHIA, JANUARY, 1907 No. 1

KALENDAR FOR JANUARY

1.	Tuesday. (*Circumcision of Our Lord*)	Masses, 7, 7.30.
2.	Wednesday	Masses, 7 and 7.30 a. m.
3.	Thursday	Masses, 7, 7.30 and 9.30 a.m. Altar Guild, 10 a.m. Mothers' Meeting, 8 p. m.
4.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
5.	Saturday	Masses, 7 and 7.30 a. m.
6.	**Sunday** (*Epiphany of Our Lord. 1st after Xmas*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 7.30 a. m. Guild of Holy Cross, 4.30 p. m. Solemn Even-song, 8 p. m.
7.	Monday	Masses, 6.45, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
8.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
9.	Wednesday	Masses, 7 and 7.30 a. m.
10.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
11.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
12.	Saturday	Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
13.	**Sunday** (*1 Epiphany*)	masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 7.30 a.m. C. B. S. Vespers, 4.30 p.m. Solemn Even-Song, 8 p. m.
14.	Monday	Masses, 6.45, 7 and 7.30 a. m.
15.	Tuesday (*St. Paul, the first Hermit*)	Masses, 7, 7.30 and 9.30 a. m.
16.	Wednesday	Masses, 6.30, 7 and 7.30 a. m.
17.	Thursday (*St. Anthony, Ab. C.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
18.	Friday (*St. Prisca, V. M. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
19.	Saturday (*St. Wolston, B. C.*)	Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
20.	**Sunday** (*11 Epiphany*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 7.30 a. m. Guild of St. Vincent, 4.30 p. m. Solemn Even-song, 8 p. m.
21.	Monday (*St. Agnes, V. M.*)	Masses, 6.45, 7 and 7.30 a. m.
22.	Tuesday (*St. Vincent, D. M.*)	Masses, 7, 7.30 and 9.30 a. m.
23.	Wednesday	Masses, 7 and 7.30 a. m.
24.	Thursday (*St. Timothy, B. M.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
25.	Friday (*Conversion of St. Paul, Apostle. Abstinence*)	Masses, 7, 7.30 and 9.30 a. m. The Litany, 12 m.
26.	Saturday (*St. Polycarp, B. M.*)	Masses, 7 and 7.30 a. m.
27.	**Sunday** (*Septuagesima*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 7.30 a. m. Even-song, 8 p. m.
28.	Monday	Masses, 6.45, 7 and 7.30 a. m.
29.	Tuesday (*St. Francis of Sales, B. C.*)	Masses, 7, 7.30 and 9.30 a. m,
30.	Wednesday	Masses, 7 and 7.30 a. m.
31.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.
The Catechism, every Sunday, 3 p. m.
Infant Class, every Sunday, 3 p. m.
Girls' Bible Class, every Sunday, 3 p. m.
Women's Bible Class, every Sunday, 3 p. m.
Men's Bible Class, every Sunday, 7.15 p. m.

ST. CLEMENT'S MAGAZINE

VOL. XXIII PHILADELPHIA, JANUARY, 1907 No. 1

St. Clement's Magazine

PUBLISHED MONTHLY BY
J. C. GOODWIN, Jr.

SINGLE COPY, 5 CENTS YEARLY, 50 CENTS

Please address all mail to Twentieth and Appletree Streets.

Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

A new carpet has been given for St. Katharine's altar by certain members of St. Vincent's Guild.

During Lent the Friday evening Bible class for women will be changed from Friday evening to Wednesday evening.

During the last few weeks the church windows have been thoroughly repaired and present a much better appearance.

The corridor of the parish building is now practically completed, and work has been commenced upon the church vestibule. As soon as the new doors are in place the corridor will be opened for use on Sundays.

Owing to the delay on the parish building the festivities usually held at Christmastide have been unavoidably postponed. It is hoped that when the new building is formally opened each Guild may have its part in the festival.

A new missal has been presented for use in the Crypt Chapel as a memorial to Rev. G. H. Moffett. It is beautifully bound in blue leather and contains the proper Collects, Epistles and Gospels for the Black Letter Holy Days and for special occasions.

Generous offerings are asked on January 20th for the missions of the church. Please place offerings in envelopes marked "foreign," "domestic" or "diocesan," as you may desire to contribute. Offerings are specially asked for the work of Bishop Osborne in the diocese of Springfield.

On Wednesday evening, the fifth of December, an informal smoker was held in the clergy house in the interest of the M. T. O. The speakers for the evening were Rev. Fr. Damuth, of Calvary Church, West Philadelphia; Mr. Norris Earle and Mr. Clinton Rogers Woodruff. In spite of the inclement weather about sixty of the men of the parish were present. A light refreshment was served, and the evening passed most pleasantly.

On December fifth a branch of the Woman's Auxiliary was inaugurated in the parish. The meetings are to be held at the Mission House, on Wednesday afternoon of each week, at 3 o'clock. The officers are as follows: President, Miss Lawson; secretary-treasurer, Miss Hutchinson; Foreign Committee, Mrs. Penrose; Indian Committee, Miss Ruff; Domestic Committee, Miss Hutchinson; Colored Committee, Mrs. Grubb; Diocesan Committee, Miss Klapp. In connection with the Auxiliary a mission study class will be conducted by Sister Frances Virginia, of All Saints'. All the women of the parish are urged to attend.

The church carpet, which after years of constant use had become very shabby and unsanitary, has been removed, and the floors have been stained to harmonize with the wainscoting of the church. We now need new cushions for the pews. The present cushions have been in the church for a long time and were not new when they were purchased. Estimates have been made by the Ostermoor Company for the refitting of the pews and choir stalls. The cost will be about thirteen hundred dollars. This does not include the kneeling pads. The generous donations of the parishioners are urgently requested to meet this need. The condition of the present cushions is a disgrace to the parish.

HYMNS FOR JANUARY.

January 6, 11 A. M.—Nos. 79, 76, 77, 81, 219. 8 P. M., Nos. 75, 77, 81, 76, 77, 219.

January 13—11 A. M., Nos. 179, 486, 175, 303. 8 P. M., Nos. 179, 38, 20, 175, 303.

January 20—11 A. M., Nos. 215, 170, 220, 82. 8 P. M., Nos. 215, 38, 165, 170, 82.

January 27—11 A. M., Nos. 240, 225, 311 (part ii), 540. 8 P. M., Nos. 240, 38, 477, 172, 540.

St. Clement's Church

Twentieth and Cherry Streets

CLERGY:

THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. F. D. WARD
THE REV. F. M. W. SCHNEEWEISS
THE REV. NELSON KELLOGG

Rev. C. S. Hutchinson in Church, Fridays, 3-5 P. M.; Saturdays, 11-12 A. M., 7-9 P. M.

Rev. C. C. Quin in Church, Saturdays, 3-5, 7-9 P. M.

Rev. F. D. Ward in Church, Thursdays, 8.30-9.30 P. M.; Saturdays, 3-5, 7-9 P. M.

Rev. F. M. W. Schneeweiss in Church, Saturdays, 3-5, 7-9 P. M.

Rev. Nelson Kellogg in Church, Saturdays, 4-5, 7-8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master.—S. Wesley Sears, A. R. C. O.

Sexton.—Harry Johnson, 2039 Appletree Street

Clergy House, Twentieth and Appletree Streets.
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All Saints Mission House, Cherry and Lambert Streets.
Bell Telephone—Locust 26-74 A.

CHRISTMASTIDE.

Christmas, the feast of our Lord's Nativity, was most fittingly celebrated in St. Clement's. After the Solemn Litany on Sunday night, the Guild of St. Vincent, trimmed the choir screen and placed it in position and decorated the church. The Creche which has heretofore been placed in St. John's Chapel was put up this year at the end of the north aisle, and gives an added touch of beauty to the church.

First vespers of Christmas were sung on Monday evening, at 8 o'clock, by Father Quin, and there were 309 communions made at all the early masses. At the solemn high mass Father Quin was celebrant, and Fathers Ward and Schneeweiss deacon and sub-deacon. Gounod's Sacred Heart Mass was beautifully rendered by the choir.

The Christmas tree for the children was held in the church on Wednesday evening. The tree was placed in the midst of the choir, and decorated with candles only, which were lit during the singing of the first carol. The sight from the church was very beautiful and spoke to all of the Light of Lights, who was manifested in the flesh on Christmas day. The packages were not opened until the children left the church and the conduct of all was most seemly and discreet, and yet there was an underlying note of Christmas joy.

OFFERTORY ACCOUNT.

December 2—	
Cash	$9 37
Envelopes	37 15
December 9—	
Cash	42 06
Envelopes	40 00
December 16—	
Cash	46 00
Envelopes	78 60
December 23—	
Cash	43 45
Envelopes	50 60
Total	$347 23

Special Account.

Poor fund	$199 06
All Saints' Sisters	50 00
Episcopal Hospital	25 91
Bishop Whittaker Memorial	54 61
Sanctuary	450 60
Altar	24 70
Endowment	3 27
Current expenses	150 00
Children's Fund	33 50
Clergy House expenses	10 00
Total	$1001 65

THE EPISTLE OF CLEMENT.
(Continued.)

Chap. xxxvii.—Christ is our Leader, and we His soldiers.

Let us then, men and brethren, with all energy, act the part of soldiers, in accordance with His holy commandments. Let us consider those who serve under our generals, with what order, obedience and submissiveness, they perform the things that are commanded them. All are not prefects, nor commanders of a thousand, nor of a hundred, nor of fifty, nor the like, but each one in his own rank performs the things commanded by the king and the generals. The great cannot subsist without the small, nor the small without the great. There is a kind of mixture in all things and thence arises mutual advantage. Let us take our body for example. The head is nothing without the feet, and the feet are nothing without the head; yea, the very smallest members of our body are necessary and useful to the whole body. But all work harmoniously together, and are under one rule for the preservation of the whole body.

Chap.—xl.—Let us preserve in the church, the order appointed by God.

These things, therefore, being manifest to us, and since we look into the depths of the divine knowledge, it behooves us to do all things in their proper order, which the Lord has commanded us to perform at stated times. He has enjoined offerings to be presented and service to be performed, and that not carelessly or irregularly, but at the appointed times and hours. Where and by whom He desires these things to be done He Himself has fixed by His own supreme will, in order that all things being piously done according to His good pleasure may be acceptable unto Him. Those, therefore, who present their offerings at the appointed times are accepted and blessed. . . . For his own peculiar service is assigned to the high priest, and their own proper place is prescribed to the priests, and their own special ministrations devolve upon the Levites.

Chap. xlii.—The order of ministers in the Church.

The Apostles have preached the Gospel to us from the Lord Jesus Christ; Jesus Christ has done so from God. Christ, therefore, was sent forth by God and the Apostles by Christ. Both these appointments, then, were made in an orderly way, according to the Will of God. Having, therefore, received their orders, and being fully assured by the resurrection of Jesus Christ, and established in the Word of God, with full assurance of the Holy Ghost, they went forth proclaiming that the kingdom of God was at hand. And thus preaching through countries and cities, they appointed the first fruits of their labors, having first proved them by the Spirit, to be bishops and deacons of those who should afterwards believe.

Chap. xliv.—The ordinances of the Apostles, that there might be no contention respecting the priestly office.

Our Apostles also knew, through our Lord Jesus Christ, that there would be strife on account of the office of the episcopate. For this reason, therefore, in as much as they had obtained a perfect foreknowledge of this, they appointed those already mentioned, and afterwards gave instructions that when these should fall asleep others approved now should succeed them in the ministry. We are of opinion, therefore, that those appointed by them, or afterwards by other eminent men, with the consent of the whole church, and who have blamelessly served the flock of Christ in a humble, peaceable and disinterested spirit, and have for a long time possessed the good opinion of all, cannot be justly dismissed from the ministry. . . . But we see that ye have removed some men of excellent behavior from the ministry which they fulfilled blamelessly and with honor.

Chap. xlviii.—Let us return to the practice of brotherly love.

Let us, therefore, with all haste, put an end to this state of things and let us fall down before the Lord and beseech Him with tears, that He would mercifully be reconciled to us and restore to us our former seemly and holy practice of brotherly love. For such conduct is the gate of righteousness, which is set open for the attainment of life, as it is written, "Open to me the gates of righteousness; I will go in by them, and will praise the Lord; this is the gate of the Lord; the righteous shall enter in by it."

Although, therefore, many gates have been set open, yet this gate of righteousness is that gate in Christ by which blessed are all they that have entered in and have directed their way in holiness and righteousness, doing all things without disorder.

Chap. xlix.—The praise of Love.

Let him who has love in Christ keep the commandments of Christ. Who can describe the blessed bond of the love of God? What man is able to tell the excellence of its beauty as it ought to be told. The height to which love exalts is misspeakable. Love unites us to God. Love covers a multitude of sins. Love heareth all things, is long-suffering in all things. There is nothing base, nothing arrogant in love. Love admits of no schisms; love gives rise to no seditions; love does all things in harmony. By love have all the elect of God been made perfect, without love nothing is well pleasing to God. In love has the Lord taken us to Himself. On account of the love He bore us Jesus Christ, our Lord, gave His blood for us, by the will of God; His flesh for our flesh, and His soul for our soul.

Chap. lviii.—Blessings sought for all who call upon God.

May God, who seeth all things, and who is the Ruler of all spirits and the Lord of all flesh—who chose our Lord Jesus Christ and us through Him to be a peculiar people—grant to every soul that calleth upon His glorious and holy Name, faith, fear, peace, patience, long-suffering, self-control, purity and sobriety, to the well pleasing of His Name, through our High Priest and Protector, Jesus Christ, by whom be to Him glory and majesty, and power and honor, both now and evermore. Amen.

Chap. lix.—The Corinthians are exhorted speedily to send back word that peace has been restored. The Benediction.

Send back speedily to us in peace, and with joy, these messengers to you: Claudius Ephebers, and Valerius Bito, with Fortunatis; that they may the sooner announce to us the peace and harmony we so earnestly desire and long for among you, and that we may the more quickly rejoice over the good order re-established among you. The grace of our Lord Jesus Christ be with you, and with all everywhere that are the called of God through Him, by whom be to Him glory, honor, power, majesty and eternal dominion from everlasting to everlasting and everlasting. Amen.

ST. POLYCARP.

January 26.

In the year 167 a fierce persecution of the Christians broke out in Smyrna. The aged Bishop Polycarp, who had been the disciple and a friend of the evangelist, St. John, was advised to withdraw from the storm, and be concealed himself for some time at a short distance from the city. But his retreat was betrayed by a boy, who was threatened with the rack, unless he discovered him. When Polycarp heard that his pursuers were at the door he refused to make his escape, saying "God's will be done," and, meeting them, he begged to be left alone for a little time, which he spent in prayer. The aged Saint was brought into Smyrna early on Holy Saturday, and, as he entered the city, a voice came from heaven, and was heard by many: "Polycarp, be strong!" He was led directly to the Tribunal of the Proconsul, who exhorted him to respect his own age, to swear by the genius of the Emperor, and to blaspheme Christ. Polycarp replied: "I have served him the four-score and six years, and He never did me any harm, but much good. How can I then blaspheme my King and my Saviour? Instead of an oath by the genius of Caesar, hear my free confession. I am a Christian; but if you desire to learn the Christian religion, appoint a time and hear me."

When the Proconsul threatened him with fire Polycarp told him that the fire of this world would burn but for a short time, while the fire prepared for the wicked lasteth forever. He added: "Why do you delay? Bring against me what you please."

Whilst he said this his countenance shone with a certain heavenly grace, insomuch that the Proconsul was struck with admiration. However, he ordered a proclamation to be made three times: "Polycarp has confessed himself a Christian," whereupon the whole multitude of Jews and Gentiles gave a great shout, and unanimously demanded that he should be burned alive. Their request was no sooner granted than every one ran, with all speed, to fetch wood. The Jews were particularly active and busy on this occasion. The pile being prepared, Polycarp put off his garments, untied his girdle and began to take off his shoes. The executioners would have attached him to the stake, but he said to them: "Suffer me to be as I am. He who

gives me grace to endure this fire will enable me to stand still without that precaution." The fire was lighted, but the flames formed themselves into an arch around the body of the martyr, so they stabbed him to the heart, and his dead body was burned. "Then," say the writers of his acts, "we took up the bones more precious than the richest jewels or gold, and deposited them in a fitting place.

Thus was Polycarp faithful unto death, so as to receive a Crown of life. His tomb is still honored, near Smyrna, which continues to remain a Christian city, in the midst of Mohammedanism. It possesses many churches, though that which is believed to have been the first has become a Mosque; but the long line of Bishops and the Christian worship has never ceased in Smyrna since St. Polycarp gained his crown.

—Rev. S. Baring Gould's Lives.

THE BEATIFIC VISION.

"Beatific Vision" is composed of three Latin words—beatus, happy; facio, I make, and visio, a sight, all of which taken together make up and mean a happy-making sight. Therefore, in its very etymology, Beatific Vision means a sight which contains in itself the power of banishing all pain, all sorrow, from the beholder, and of infusing in their stead, joy and happiness.

Theologians tell us that the Beatific Vision, considered as a perfect and permanent state, consists of three acts, which are so many elements essential to its integrity and perfection. These are, first, the sight or vision of God; second, the love of God, and, third, the enjoyment of God. These three acts, though really distinct from each other, are not separable, for, if even one of them be excluded, the Beatific Vision no longer exists in its integrity. We will now say a few words on each of these constituents of heavenly bliss.

1. First, the sight or vision of God means that the intellect, which is the noblest faculty of the soul, is suddenly elevated by the light of glory and enabled to see God as He is, by a clear and unclouded perception of His Divine essence. It is, therefore, a vision in which the soul sees God face to face; not indeed with the eyes of the body, but with the intellect. For God is a Spirit, and cannot be seen with material eyes. And, if our bodily eyes were necessary for that vision, we could not see God until the day of judgment, for it is only then that our eyes will be restored to us. Hence it is the soul that sees God; but, then, she sees Him more clearly and perfectly than she can now see anything with her material eyes.

2. The second element of the Beatific Vision is an act of perfect and inexpressible love. It is the sight or knowledge of God as He is that produces this love; because it is impossible for the soul to see God in His Divine beauty, goodness and unspeakable love for her without loving Him with all the power of her being. It were easier to go near an immense fire and not feel the heat than to see God in His very essence, and yet not be inflamed with Divine Love. It is, therefore, a necessary act; that is, one which the Blessed could not possibly withhold as we now can do in this world. For, with our imperfect vision of God, as He is reflected from the mirror of creation, we can, and unfortunately do, withhold our love from Him—even when the light of faith is superadded to the knowledge we may have of Him from the teachings of nature. Not so in heaven. There the Blessed see God as He is; and, therefore, they love Him spontaneously, intensely and supremely.

3. The third element of the Beatific Vision is an act of excessive joy, which proceeds spontaneously from both the vision and the love of God. It is an act by which the soul rejoices in the possession of God, who is the Supreme Good.

He is her own God, her own possession and in the enjoyment of Him her cravings for happiness are completely gratified. Evidently, then, the Beatific Vision necessarily includes the possession of God, for without it this last act could have no existence, and the happiness of the Blessed would not be complete, could we suppose it to have existence at all. A moment's reflection will make this as evident as the light of day. A beggar, for instance, gazes upon a magnificent palace, filled with untold wealth, and all that can gratify the sense. Does the mere sight of it make him happy? It certainly does not, because it is not and never can be his. He may admire its grand architecture and exquisite workmanship, and thus receive some trifling pleasure, but as he can never call that palace nor its wealth his own, the mere gazing upon, and even loving its beauty, can never render him happy. For this the possession of it is essential. Again, the starving beggar gazes upon the rich man's table, loaded with every imaginable luxury. Does that mere sight relieve the pangs of hunger? It certainly does not. It rather adds to his wretchedness by intensifying his hunger without satisfying its cravings. Even so would it be in heaven, could we suppose a soul admitted there and allowed to gaze upon the beauty of God while she cannot possess or enjoy Him. Such a sight would be no Beatific Vision for her. The possession of God is, therefore, absolutely necessary in order that the soul may enjoy Him, and rest in Him as her last end. Hence the act of seeing God is also the act by which the Blessed possess God, and enter into the joy of their Lord.

Speaking of the three acts which constitute the Beatific Vision, the great theologian, Lessius, says: In these three acts resides God's chiefest glory which He Himself intended in all His works, and so, likewise, in these acts reside the highest good and formal beatitude of men and angels. By these acts the Blessed Spirits are vastly elevated above themselves, and, in their union with God, become God-like by a most lofty and supereminent similitude with God, so that the mind can conceive no greater.

In heaven the occupation of the Saints will be to contemplate the infinite beauty of God, to love His infinite goodness, to enjoy His infinite sweetness, to be filled to overflowing with the torrent of His pleasures, and to exult with an unspeakable delight in His infinite glory, and in all the good things which He and they possess. Hence come perpetual praise, and benedictions, and thanksgivings, and thus the Blessed, having reached the consummation of all their desires and knowing not what more to crave rest in God as their last end.—Selected.

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Surplus as to policy-holders . .	$6,626,730.57

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ST. CLEMENT'S MAGAZINE

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St. Clement's Magazine

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J. C. GOODWIN, JR.

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Please address all mail to Twentieth and Appletree Streets.

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PARISH NOTES.

Communions for December, 1260.

Communions Jan. 1st, 13th, 259.

The Rev. Father Powell, of the Society of St. John the Evangelist, is expected to preach on Good Friday.

The chairs used at the "smoker" recently held in the clergy house, were very generously lent to us by Mr. J. J. Earley.

Work has been commenced on the church vestibule, and it is hoped that the parish building will be ready for occupancy by Easter.

Candles will be blessed as usual on the Feast of the Purification. Such persons as desire can leave candles of their own with name written on the package.

Ashes, after the ancient custom, will be blessed before the 6.30 mass on Ash Wednesday, and may be received by those who are so minded before each succeeding mass.

Two new rugs have been purchased for the Sanctuary to replace those in front of the sedilia, which are very much worn. New carpet has also been provided for the Crypt and the Sacristy.

It is recommended that during the present prosecution of the French Church, the members of the congregation add to their daily intercessions a special petition for the Catholic Church in France. The Collects for the Sixteenth and Twenty-second Sundays after Trinity.

We are printing in successive numbers of the Magazine, a list of the male communicants of the parish with their addresses. We should be very glad for any corrections that may be necessary either in name or address. It is of the utmost importance that we should have a correct list.

The Parish Retreat will be held as usual on Ash Wednesday, but owing to the condition of the parish building it will not be possible to offer refreshments to those who may come. In this connection it may be as well to remind the congregation that Ash Wednesday should be kept as a strict fast.

The daily masses are very poorly attended. Will we not, during the Lenten season, make an effort to repair in some measure our neglect of our Blessed Lord in the Sacrament of the Altar. Every communicant of St. Clement's should make it a Lenten rule, to assist at one early mass, at least, on weekdays in Lent.

Our hymnal is imported from England, and is more costly than the American Church hymnal, and its evident superiority makes the additional cost quite worth while. We need two hundred and eighty dollars to pay for the new books. Will not the members of the congregation make contributions for this object?

In the service of the church, the congregation should stand and sit with the Choir. The prevailing custom of remaining seated until the first note of the canticle or hymn is sung, and then rising, is most unseemly. The first words are often wholly lost in the disturbance that is made by a large number of people rising to their feet simultaneously.

The list of Lenten services will be ready by Quinquagesima. During Lent there will be an additional Mass daily at 6.30 A. M., Sundays excepted. The daily afternoon addresses will be discontinued this year, but the Penitential office will be said after Evensong. Addresses will be given at 10 A. M. on Tuesdays and Thursdays, an instruction on Wednesdays at 5.15 P. M., and a sermon followed by the Stations of the Cross on Friday evenings.

The purchase of new hymnals and prayer books for the Church, having become a necessity, a fresh supply has been ordered. This involves considerable expense, as the books must be stamped with the name of the Church in order to prevent unscrupulous persons from carrying them away. It is surprising how prevalent this form of stealing is, among occasional churchgoers. It will be remembered that some weeks ago mention was made in the Magazine of certain devotional books which have been stolen from the Crypt Chapel, and which have not been returned at the present writing.

The parishioners are reminded that those who attend the service of the Stations of the Cross during Lent, are expected to join in the procession and must not remain in their pews. The only valid excuses for not following our Lord in the Way of Sorrows, are extreme age or physical disability. There are very few of St. Clement's people who can be placed in either of these classes. It is an act of pure slothfulness to remain in one's pew turning about as if one were on a pivot while more devout souls proceed around the church, and this form of taking part in the Stations cannot be of great benefit to any, as it empties the service of the meaning.

St. Clement's Church

Twentieth and Cherry Streets

CLERGY:

THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. F. D. WARD
THE REV. F. M. W. SCHNEEWEISS
THE REV. NELSON KELLOGG

Rev. C. S. Hutchinson in Church, Fridays, 3-5 P.M.; Saturdays, 11-12 A.M., 7-9 P.M.

Rev. C. C. Quin in Church, Saturdays, 3-5, 7-9 P.M.

Rev. F. D. Ward in Church, Thursdays, 8.30-9.30 P.M.; Saturdays, 3-5, 7-9 P.M.

Rev. F. M. W. Schneeweiss in Church, Saturdays, 3-5, 7-9 P.M.

Rev. Nelson Kellogg in Church, Saturdays, 4-5, 7-8 P.M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master.—S. Wesley Sears, A.R.C.O.

Sexton.—Harry Johnson, 2039 Appletree Street

OFFERTORY ACCOUNT.

Dec. 30th,	Cash	$43.03
	Envelopes	25.45
Jan. 6th,	Cash	49.04
	Envelopes	47.80
Jan. 13th,	Cash	43.96
	Envelopes	57.35
		$266.63

SPECIAL FUNDS.

Altar	$13.50
Sanctuary	32.05
Endowment	5.00
Current Expenses	5.00
Rector's Discretion	29.00
	$84.55

RECEIVED.

Wallace Woodward Fisher, Marion King, Mary G. Paton.

TRANSFERRED.

William L. Little, Elizabeth Bayly.

BAPTISMS.

George Alfred Spears, Dec. 27, 1906. Clinic.

1907.

Henry Hoffman Mulholland, Jan. 13.

BURIALS.

Dec. 8.—Thomas Henry Cripps.
" 10.—Elizabeth Blattner Hancock.
" 13.—Charles Spears.
" 15.—Mary Ellen Johnson.
Jan. 10.—Elizabeth Pierce Frost Fryer.

MARRIAGES.

Dec. 26.—John A. Dailey, Florence E. Downey.
Jan. 16.—Penrose Jones, Margaret A. Rommel.

HYMNS FOR FEBRUARY.

3d, 11 A. M.—307, 311 (part 2), 542.
8 P. M.—305, 38, 19, 307, 542.
10th, 11 A. M.—210, 311 (part 2), 291.
8 P. M.—200, 38, 169, 210, 291.
17th, 11 A. M.—91, 311 (part 2), 87.
8 P. M.—92, 637, 87.
24th, 11 A. M.—106, 311 (part 2), 89.
8 P. M.—108, 254, 89.

ELIZABETH PIERCE FRYER.

On the seventh day of January, after long weeks of illness, Mrs. Elizabeth P. Fryer entered into rest. Mrs. Fryer was for many years a devoted member of St. Clement's parish. Of a singularly sweet and sympathetic nature she won the affection of all with whom she came in contact. With a wonderful insight with things spiritual, she bore her suffering with the patience and fortitude of one who had been "with Jesus," and her quiet falling asleep was the fitting consummation of a life of deep interior peace. Grant unto her, O Lord, eternal rest, and let bright perpetual shine upon her. Amen.

SAINT MARY'S GUILD.

St. Mary's Guild gathered before St. Katharine's Altar on Monday evening in the Octave of the Epiphany, to sing the Office of the Guild, and then adjourned to the Mission House to enjoy the supper and entertainment which had been provided there.

The tables prepared for supper made a pretty sight, and when supper was over, each member of the Guild was invited to "pull out a plum" from little Jack Horner's Christmas Pie. And how good these "plums" were, could be seen by the pleased faces of those who had "put in their thumbs" in search of them!

On a small Christmas tree at the other end of the room were stars of red and gold, containing names of saints and virtues. With a wand each one pointed out the stars they would have, and so learned the name of the saint and virtue which would be theirs during the coming year.

Mrs. Davis, once again, as on former occasions, delighted the Guild with several bright and humorous readings.

Only relentless time brought to an end a very happy evening, whose memory will long be treasured up by the members of St. Mary's Guild.

THE MOTHERS' MEETING—CHRISTMAS, 1906.

To many of the mothers it was quite a surprise when on going to the Mission House after the usual service on Thursday, January 3d, they found a Christmas treat awaiting them.

The unavoidable disappointment of not having the Christmas supper was almost forgotten in the pleasant evening which followed at the Mission House.

After all had partaken of ice cream and cake, a musical programme was enjoyed. The Misses Nowell very kindly and graciously sang a number of songs and duets, which were greatly appreciated, and Mrs. Hackenberger, who has become an especial favorite with the mothers, very kindly gave several beautiful solos on the saxophone. Her playing of this instrument, with its rich contralto tones, is always full of feeling, and reaches the hearts of all who listen.

The time for departure came all too soon, but they were all happy faces which said good-night to the Sisters.

S. KATHARINE'S GUILD.

On the evening of the Feast of the Circumcision, S. Katharine's Guild held its Christmas party. The Guild Office was sung in Church at eight o'clock, after which the members met in the Mission House. The Sisters and Associates of the Guild had prepared a delicious supper and the cake which always excites much interest, for it contained the usual ring, thimble, and dime. Only a very few of the members were absent, and that on account of sickness. After supper the cake was cut, and Ethel Haskins was the fortunate one to find the ring; Nellie Finney found the dime, and Jessie Forrester the thimble.

The Christmas tree was in bloom with red buds containing a saint and white containing a virtue. These were plucked by members, the one lucky enough to draw St. Katharine getting the prize. Then followed a game of guessing the names of prepared liquids and powders by smelling and tasting, a prize to be given for the one making the best guesses.

The evening was so jolly that it seemed very short, although the Sister Superior was most indulgent in granting a longer extension of time.

ST. NICHOLAS GUILD.

St. Nicholas Guild met Saturday afternoon, December twenty-ninth, for their Christmas party. The Guild is now meeting in a room at Twentieth and Carlton streets, and it was impossible to have the usual Christmas decorations. But all the boys seemed to enjoy themselves just as thoroughly as ever and everybody was very happy and jolly. After the boys had received their presents, they sat down at a long table, it was rather crowded but everybody was all the merrier for it, to eat the refreshments. This made the end of the festivities and everybody went home happy and contented.

THE GUILD OF THE HOLY CHILD.

The Guild of the Holy Child had its usual Christmas festivity at the Mission House, Saturday, December twenty-ninth, at half past three in the afternoon. Before the children arrived the tables were beautifully decorated by the Associates. They were in the form of the letter T and on each was a miniature Christmas tree, and at one end a huge cake, while at each plate there was, besides many goods things to eat, a little red Christmas candle burning. The children marched to their places and then sang a carol. Grace was said and all sat down. Much anxiety was caused by the fact that the cake had in it, a ring, a dime and a thimble. But after each had been found, everyone was able to pay more strict attention to the good things set before them. Mysterious papers were then given out, containing a part of a rhyme from Mother Goose, the presents had the corresponding part of the stanza and were given out not by the calling of the name but by the reading of the verse. A great deal of merriment was caused by this novel method. Each child received then its saint and virtue for the year. Then after singing a carol all went home with the joy of a very happy party in their hearts.

F. Ward was a most welcome guest of the Guild at its party.

The Silver Crucifix usually awarded at this time was given to Margaret Welch in acknowledgement of her truly remarkable record of attendance at Mass, Guild and Catechism.

LENT.

The object of Lent is spiritual growth. If we are to make a good Lent, if our Easter Communion is to be a real resurrection unto newness of life, we must keep this object of Lent always before us. Many souls have come to their Easter Communions, having fearfully misused Lent because they have had some other object, the keeping of a rule for the rule's sake, or worse, even trying to see how much they could "do," being in a state of feverish, unspiritual excitement, rushing off to church, making Evensong a sort of fetish, and neglecting some plain duty at home, losing their tempers twenty times a day, and only too, often forgetful of a mortal sin unconfessed, blackening their souls, destroying their spiritual life and leaving them unprepared for eternity. Therefore it behooves us to have constantly in sight the fact that Almighty God is giving us another Lent for our spiritual growth. And the way we are to grow spiritually is to strive earnestly towards some one virtue we need to acquire; and that one will be the virtue opposite to our besetting sin. Let us examine ourselves carefully as to this sin; it is apt to be the one we most often in our inmost thoughts accuse others of committing, and having found that sin to bend all our energies in this Lent the gaining of the necessary virtue. If, for example, our besetting sin is pride, let us strive earnestly for the virtue of humanity, and be content to strive in that one direction all through Lent. It is very easy indeed to ruin what would otherwise be a very well kept Lent by seeking growth in too many ways at once.

The first point then in keeping Lent is to concentrate our efforts towards growth where we each of us most fearfully need it.

Next let each one who would use this coming Lent for the Glory of God and the Salvation of his own soul, having always in mind the virtue he would gain, write out a sensible definite rule, which he can keep. It is far better to make a rule to do one definite act during Lent, simple as may be, and keep it, than to make out a most elaborate rule that is impossible to keep, or that in all probability will be broken. The rule must be definite that you may know whether you are keeping it or not. For example, to make a rule you will go to mass often during the week is a poor rule, for it might mean twice or seven times. A better rule would be to promise to go to mass three times a week, and then go oftener if possible; but to let nothing interfere with the absolute rule of three times a week.

Then the rule must be written out and kept safe. If this is not done, some day when you are tempted to break your rule, you may perhaps salve your conscience by saying I did not promise to do that every day, and so take back the gift you have offered to Almighty God. But if the rule is written out in black and white, the one way you can quiet your conscience is by keeping it, the second point in the observance of Lent then is a sensible, definite, written rule.

When Lent is over keep some one thing that you have added to your devotional life as a matter of daily habit throughout the year. It is a sad thing that many people think by keeping Lent well, they may be excused from further trouble, as it were, during the year.

If a monthly communion has been the habit and the Blessed Sacrament is received more often during Lent, don't go back after Easter to the old rule, but let there be some real, however slight, advance in the number of communions during the year. The third rule in the observance of Lent then is to keep the standard of the rest of the year higher in some real way than it had been before Lent.

And lastly, if the sin of pride has kept you up to this time from accepting God's mercy and securing forgiveness of Him through the Sacrament of Penance, God's ordained way, do not let another Easter pass without humbling yourself before God and making your confession.

SOME SUGGESTIONS FOR MAKING A LENTEN RULE.

1. Strive for greater reality in whatever you do.
2. Let the centre of your rule be Holy Communion.
3. Keep in view the three great duties:
   A. Prayer—Private;
      Public; Mass, Evensong, Stations of the Cross.
      For Others; The Friday Noon Intercessions.
   B. Tasting.
      The church directs a flesh fast on Wednesdays and Fridays and the Ember days during Lent. Flesh is to be eaten only once a day on the other days. Ash Wednesday and Good Friday are strict fasts from twelve midnight till six in the evening.
   C. Almsgiving. Prepare daily for your Easter offering.

COMMUNICANTS' LIST.

Men.

Alexander, William, 320 N. 42d street.
Ashhurst, Richard, Jr., 1524 Pine street.
Ashmead, Lehman P., 1615 Arch street.
Austin, Charles L., 6201 Main street, Germantown.
Austin, Leonard B., 6201 Main street, Germantown.
Ball, Wilfred, Jr., 1924 North street.
Bambach, Joseph N., 113 N. Woodstock street.
Barnes, William, 127 Croskey street.
Barnes, Frank, 127 Croskey street.
Barraclough, Oliver W., 138 N. 23d street.
Bauer, Irwin H., 1916 E. Dauphin street.
Bausch, Jacob P., 63d and Lancaster avenue.
Bayard, S. McKean, 122 Bethlehem pike.
Benjamin, Charles, 2115 Winter street.
Benjamin, Howard M., 2115 Winter street.
Berry, Frank M., 752 N. 24th street.
Berry, Edward Vane, 2637 Aspen street.
Bethell, Wm. R., 2130 Norris street.
Blake, Henry Moore, Wyncote.
Borden, H. Clay, Manoa, Pa.
Borden, George W., Manoa, Pa.
Boulter, Joseph, 2036 DeLancey street.
Boyd, Rowland Carlisle, Gravers lane.
Bramin, Samuel G.
Brown, Ernest Hudson, Lansdowne, Pa.
Brown, William Rowle, 2224 Pine.
Bruner, William H., 1727 Wylie street.
Buchanan, Robt. H., 1734 Wylie street.
Buchanan, Walter A.
Carr, John H., 1326 S. Broad street.
Casey, Edward A., Merion Sta.
Casey, Francis Y., Merion Sta.
Casey, Theodore M., Merion Sta.
Casey, Herbert S., Merion Sta.
Chrisman, William 251 Wyoming avenue.
Chrisman, Ernest S., 5715 N. 15th street.
Church, John R., 324 N. 62d street.
Clay, Harry S., 2119 Cuthbert street.
Clay, Edward B., The Warwick.
Clemenson, Silas G.
Coles, David J.
Cogswell, Frederick J., 2226 Fairmount avenue.
Cogswell, Richard D., 2226 Fairmount avenue.
Connelly, Harry, 731 S. Broad street.
Covert, James L., 1713 Ranstead street.
Cowperthwaite, Milton, 132 N. 18th.
Cripps, Jos. H.
Crossland, Frederick, 203 Tree street.
Crossland, William, 203 Tree street.
Cuff, Albert, 766 S. Cleveland avenue.
Cuff, Albert, Jr., 766 S. Cleveland avenue.

(To be continued.)

THE PASSING OF CONFUCIUS

Kwang Su, the Emperor of China, by an imperial edict published in Pekin on December 31, 1906, raised the rank of Confucius to the highest degree—equal to Heaven and Earth—a rank so high that in future no one but the Emperor himself will be permitted to worship him.

The reason given for this action is, that the Christian students, who are fast becoming the leaders in every progressive movement are not willing to participate in the idolatrous ceremonies each month in the newly-opened government schools. For centuries, worship of the tablet of Confucius at regular periods has been required, yet latterly for all practical purposes it has become a custom more honored in the breach than in the observance. About two years ago a group of officials, realizing that Confucianism as a force in the life of the people was dead, made a vigorous effort to revive it. At their request an order was given by the Throne, compelling all students to worship the Sage's tablet, or else to leave the schools. From the first it was felt to be an artificial movement, and the worship soon became merely a hollow show and ceremony. This development the Emperor has seen, and in true Chinese fashion, instead of admitting his error and revoking the order, he has changed his tactics, and now forbids the worship of Confucius by those whom he commanded to worship him two years ago. This he does by exalting Confucius to a sphere equal to the highest known Powers; above the reach of all but himself, beyond the worship of those who have no desire to worship him even if they could! If Confucianism is to be a dead letter, he argues, it would be well to anticipate popular action and make it such by Imperial decree—and that while appearing to exalt it—and so save his position in the matter by indirectly sanctioning that which he cannot prevent.

This action is a presage, which the Chinese will quickly recognize, of the passing of Confucianism as a religious factor in the nation. Confucianism is largely responsible for the backward view which has prevailed hitherto in China. It is, too, chiefly responsible for the degradation of women and the low estimate of girls.

The edict is convincing testimony to the ever-increasing influence of Chinese Christians. The past decades of Christian education and training have produced thousands of men and women of such intelligence and character, that the people of the country are greatly impressed and in many cases, desire to be like the Christians. Among the Chinese who have become followers of Christ, is no less a person, than a direct lineal descendant of Confucius himself. This young man, now studying in America, still bears the surname of his distinguished ancestor, and is preparing to return to his native land to preach the Gospel to his own people.

The cable message telling of this remarkable edict, states that the removal of Confucius from the worship of the Chinese people is "in deference to the religious scruples of the Christian students in the government colleges." Such action is another instance of the increasing tolerance and friendliness on the part of the rulers of the land—a fact to which missionaries are constantly bearing witness. Too many proofs of official favor and approval have been given of late years to doubt their appreciation of missionary activities.

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LADIES' SUITS MADE TO ORDER FROM $30 UP
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ST. CLEMENT'S MAGAZINE

VOL. XXIII PHILADELPHIA, MARCH, 1907 No. 3

St. Clement's Magazine

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

SINGLE COPY, 5 CENTS YEARLY, 50 CENTS

Please address all mail to Twentieth and Appletree Streets.

Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

Any who desire to make their communions at the 9.15 Mass on Sunday are requested to notify the priest beforehand; otherwise provision will not be made for them.

The Retreat for the Guild of the Holy Cross was held at the Mission House on the second Sunday in Lent. About forty were in retreat. Fr. Schneeweiss was the Conductor.

The fiscal year of the parish will commence March 25th. All pew rents and pledges should be paid by March 24th, as the books of the Accounting Warden close on that date. The pledge envelopes will be ready for distribution on Palm Sunday.

The parochial retreat on Ash Wednesday was conducted by the Rev. Fr. Brookins, curate of St. Mark's Church, and vicar of St. Mary's. Three most helpful addresses were given on the healing of Blind Bartimaeus. A good number was in attendance throughout the day.

A new chalice and paten have been presented to the parish. The chalice is of frosted silver with six carbuncles inserted in the knop. It bears the following inscription: "Presented to St. Clements Church by Mary L. Freeman, to the Glory of God, and in loving memory of my sisters, Margaret C. and Emily H. Freeman, 1907."

The new hymnals have been placed in the church, and the prayer books will be supplied as soon as the Sunday School is removed to the parish house. The rector earnestly desires contributions to pay for the new books. At the present writing twenty-five dollars has been received. The bill, as noted in the previous number of the Magazine, amounts to two hundred and eighty dollars.

On Monday, Feb. 11th, the Pre-Lenten service for the clergy of the diocese was held at the Church of St. Luke and the Epiphany. The Bishop of the diocese said Mass and there were a number of priests present. This was made the occasion for presenting to Bishop Whitaker addresses from the General Convention and from the clergy and the laity. At the same time the sum of money collected for the endowment of the Deaconess House was laid upon the altar. Our venerable diocesan replied to the addresses with his usual directness and sincerity. In all his intercourse with St. Clements during the past twenty years, he has proved himself a veritable Father in God to the parish, and the rector and people have received the utmost consideration at his hands. We trust that God may grant a much longer continuance among us, and pledge him our unfeigned loyalty and obedience.

St. Clement's Church

Twentieth and Cherry Streets

CLERGY:

THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. F. D. WARD
THE REV. F. M. W. SCHNEEWEISS
THE REV. NELSON KELLOGG

Rev. C. S. Hutchinson in Church, Fridays, 3-5 P. M.; Saturdays, 11-12 A. M., 7-9 P. M.

Rev. C. C. Quin in Church, Saturdays, 3-5, 7-9 P. M.

Rev. F. D. Ward in Church, Thursdays, 8.30-9.30 P. M.; Saturdays, 3-5, 7-9 P. M.

Rev. F. M. W. Schneeweiss in Church, Saturdays, 3-5, 7-9 P. M.

Rev. Nelson Kellogg in Church, Saturdays, 4-5, 7-8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master.—S. Wesley Sears, A. R. C. O.

Sexton.—Harry Johnson, 2039 Appletree Street

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 417.
All Saints Mission House, Cherry and Lambert Streets.
Bell Telephone—Locust 26-74 A.

ANNIVERSARY.

On Feb. 26th, Rev. Chas. C. Quin celebrated the 25th anniversary of his ordination to the diaconate. He was made deacon by Bishop Theodore Benedict Lyman, in Christ Church, Raleigh, North Carolina, Feb. 26, 1882, but was not ordained priest until four years later.

OFFERTORY ACCOUNT.

Jan. 20—	
Envelopes	$ 42.40
Jan. 28—	
Cash	44.71
Envelopes	34.65
Feb. 3—	
Cash	97.55
Envelopes	55.30
Feb. 10—	
Cash	34.25
Envelopes	34.70
Feb. 17—	
Cash	48.86
Envelopes	48.10
	$440.52

SPECIAL FUNDS.

Missions—	
Bp. Osborne	$162.11
Fr. Littell	50.00
Diocese of Hankow	31.00
S. Andrew's Sewanee	38.00
	$281.11
Altar	$ 8.27
Sanctuary	7.36
Cushions	2.00
Prayer Books	25.00
Endowment	2.30
	$ 44.93
Rector's discretion	64.00
	$108.93

BAPTISMS.

Feb. 3—Florence Spears.
Feb. 3—Josephine Spears.
Feb. 11—Rachel Demaris.

BURIALS.

Jan. 15—Ester Culleny.
Feb. 9—Susannah Blanchard Perrine.
Feb. 11—Samuel Johnson.
Feb. 16—Frederick L. Johnson.
Feb. 20—Clara Hannah Lerch.
Feb. 22—James Durham.

HYMNS FOR MARCH.

March 3—11 A. M., 200, 311 (ii), 291.
8 P. M., 94, 200, 291.
10—11 A. M., 190, 311 (ii), 196.
8 P. M., 409, 450, 196.
17—11 A. M., 96, 97, 311 (ii), 107.
8 P. M., 96, 97, 200.
24—11 A. M., 99, 96, 98, 99, 111, 97 (ii), 311 (ii), 107.
8 P. M., 98, 99, 107.
28— 9 A. M., 319, 311, Psalm xxii.
29—10.30 A. M., 96.
31—11 A. M., 130, Hail Festal Day, 131, 134, 140, 135.
8 P. M., 137, 131, 140, 134, 130, Hail, etc., 135.

EASTER CONFESSIONS.

The hours of the clergy during Holy Week will be as follows:

Fr. Hutchinson—
Tuesday, Wednesday and Thursday, 10.30-12, 4-5, 7-8.
Good Friday, 3-5, 7-8.
Easter Eve, 10-12, 7-9.

Fr. Quin—
Thursday, 4-5.
Good Friday, 3-5, 8-9.
Easter Eve, 4-5, 8-10.

Fr. Ward—
Thursday, 4-5, 7-8.
Good Friday, 3-5, 8-9.
Easter Eve, 3-5, 7-10.

Fr. Schneeweiss—
Thursday, 4-5.
Good Friday, 3-5.
Easter Eve, 3-5, 7-10.

Fr. Kellogg—
Thursday, 4-5.
Good Friday, 3-5, 7-8.
Easter Eve, 4-5, 7-9.

It is hoped that many will take advantage of the earlier days.

COMMUNICANTS' LIST.
(Continued.)

Dady, William, 868 Ringgold St.
Daniels, Herbert Wm., 2046 Cherry St.
Davis, Chas. A., 1102 Walnut St.
Davis, Leicester K., 1102 Walnut St.
Davis, Wm. A., 1712 Arch St.
Day, Saml. K., 826 N. 63d St.
Dean, Winfield Scott, 868 Ringgold St.
Decker, Fredk. W., 1314 Callowhill St.
Decker, Geo., 1314 Callowhill St.
Decker, Chas. K., 1314 Callowhill St.
Dillon, Abraham L., 1824 North St.
Dinning, J. Austin.
Dixie, Herbert W., 111 N. 16th St.
Durang, Geo., 1850 Wylie St.
Durborow Saml., 2011 Vine St.
Dunn, Thomas.
Dubois, Daniel.
Dodson, Chas P.
Downey E. Basil, 2203 Wood St.
Edgington Milton S., 2205 Aspen St.
Edgington Wm. W., 2205 Aspen St.
Ertel Richard G. B., 4328 Waln St.
Evans, Howard.
Farrell Andrew, 45 Cemetery Ave.
Finney Andrew, 533 N. 24th St.
Fisher, Wallis W., 1737 Vine St.
Flanders, Henry, 406 S. Broad St.
Forrester Peter, 2213 Wood St.
Foote, Andrew H., 1600 Summer St.
Foote, John Samuel, 1600 Summer St.
Fortune, John Henry, 119 Van Pelt St.
Flood, Anthony B.
Fryer Greville E., 2305 DeLancey St.
Garrett, William.
Gibison John, 1617 Vine St.
Gibison Wm., 1617 Vine St.
Goodwin, Jos. C., 2013 Arch St.
Goodwin, Jos. C., Jr., 2013 Arch St.
Goodwin, Chas. H., 106 Woodstock St.
Graham, Harold S., 37 N. 20th St.
Greenfield, Arthur.
Greenfield, Sidney.
Hall, W. Coleman, 5137 Pulaski Ave.
Hancock, Jas. Martin, 1538 N. 18th St.
Haney, Wm. H., 2233 Fairmount Ave.
Hannins, Charles.
Hausam, Adam, 2216 Wood St.
Haskins, Norman T., 149 N. 15th St.
Hassam, D. M.
Hawkins, J. Cameron.
Hawkins, Louis T.
Hazlehurst, Geo. A., 1334 Pine St.
Hepburn, Wm. J., 406 N. 22d St.
Herbert, Wm., 3243 Lombard St.
Hipple, J. Alex., 1529 Marshall St.
Hoffman, Henry, 222 N. 22d St.
Hofman, Albert, 2409 Carlton St.
Hofman, Fredk. W., 2409 Carlton St.
Hofman, August E., 2409 Carlton St.
Holloway, Alfred G. V., 250 N. 20th St.
Holloway, Edward S., 250 N. 20th St.
Homan Theo., 2011 Pearl St.
Homan, Frank, 2011 Pearl St.
Homan, Mason, 2011 Pearl St.
Hosfeld, John Henry, 1647 Francis St.
Howes, Arthur W.
Hughes, Albert E., 1337 N. 60th St.
Hull, Wm.
Hutt, Wm. H., Jr., 1908 Fairmount Ave.

THE ANNUNCIATION.

Falling as it does this year on the Monday in Holy Week, the feast of the Annunciation is, according to Catholic custom, transferred to the first free day, which will be the Monday following Low Sunday. On Sunday evening, first Vespers of the feast will be sung, with procession and solemn Te Deum, and on Monday morning there will be a Solemn Mass at seven o'clock, which it is hoped the parishioners will make every effort to attend.

In these days, when within the ranks of our own clergy, the Virginity of the Mother of God is denied, and the doctrine of the Incarnation explained away, it behooves every Catholic parish to celebrate with great devotion this great "Feast of the Incarnation," when the Second Person of the Blessed Trinity took flesh of the substance of a pure Virgin. St. Clement's parish, which has always stood in the forefront of the battle for Catholicity in the American Church, ought not to remain in the background when the honor of our dear Lord, and of His blessed Mother is at stake. We should be among the first to show by our increased devotion to Jesus Christ of and by our loving reverence for her who bore Him, that in the midst of an age of scepticism and of doubt, St. Clement's Church as always, holds "the faith once delivered unto the Saints," and especially should we unite in asking the intercession of the Blessed Virgin, that by her prayers and the prayers of all Saints this branch of the Catholic Church may be preserved from the growth of heresy and false teaching within her fold, and above all from that subtly false interpretation of the Catholic creeds, which can only end in the denial of the God-Head of Jesus Christ.

AVE, MARIS STELLA.

Hail, O Star that pointest
Towards the port of heaven,
Thou to whom as maiden
God for Son was given.
When the salutation
Gabriel had spoken,
Peace was shed upon us,
Eden's bonds were broken.
Bound by Satan's fetters,
Health and vision needing,
God will aid and light us
At thy gentle pleading.
Jesus' tender Mother
Make thy supplication
Unto Him who chose thee,
At His Incarnation.
That, O matchless Maiden,
Passing meek and lowly,
Thy dear Son may make us
Blameless, chaste and holy.
So, as now we journey,
Aid our week endeavor,
Till we gaze on Jesus,
And rejoice forever.
Father, Son and Spirit,
Three in One confessing;
Give me equal glory,
Equal praise and blessing.
—From the "English Hymnal," translated from a hymn of the 9th century.

THE MASS OF THE PRE-SANCTIFIED.

It hardly need be said that the "Mass of the Pre-sanctified," as it is commonly called, is no true Mass; that is to say, it is not theologically speaking, a sacrifice. In reality, the rite which closes the ceremonies of Good Friday is no more than a Communion Service, although a certain solemnity is given to it by the employments of liturgical forms and acts which are usually associated only with the Mass itself. In the Greek Church throughout Lent the Mass of the Pre-sanctified is celebrated every day, but the Holy Sacrifice itself is offered only on Sundays. It has been maintained that this custom can be traced back to the time of the Councils of Faodicea (a. d. 314) and Trullo, but the matter is very uncertain. In the Western Church it is probable that the Sacrifice was not much more frequently offered than in the Eastern, although in this case we have not the same evidence of the use of any rite which simulated the forms and ceremonies of the Mass itself. Mgr. Duchesne professes to have proved that in the time of Pope Innocent I, about the beginning of the fifth century, there was usually no sacrifice celebrated in Rome, even on Wednesdays and Fridays. There was indeed a "station" which involved a fast, and there was a *synaxis* or religious service. It also seems very probable that this service, which no doubt resembled closely the earlier portion of the Good Friday Office was terminated by a reception of the Holy Communion. To pass from this to a rite, which might deserve to be called a Mass of the Pre-sanctified, required but a very short step indeed. However on this point no satisfactory evidence is forthcoming. All that can be said is that the concluding ceremonies of the present Good Friday function were probably to be witnessed in the early Church repeatedly throughout the year, but that while greater and greater freedom was gradually permitted in offering the Holy Sacrifice of the Mass, extending first to Sundays and festivals, and then to certain defined days in the week, and then to all week days, a feeling of respect for the sublime mystery enacted on Mt. Calvary has always prevented the Church from permitting Mass to be offered on this one day in the year, and on this one day alone.

It may be interesting to quote a popular description of the Good Friday ritual written nine hundred years ago, in Anglo-Saxon, by Abbot Aelfric.

"I pray you that you take heed of yourselves, so as your books instruct you how you should do in these days to come. Housel may not be allowed on Good Friday, because Christ suffered on that day for us; but there must nevertheless, be done what appertains to that day; so that two lessons be read, with two tracts, and with two collects, and Christ's Passion; and afterwards the prayers. And let them pray to the holy rood, so that they all greet the rood of God with a kiss. Let the priest then go to the altar of God with the housel bread that he hallowed on Thursday, and with unhallowed wine mixed with water, and cover it with his corporale, and then immediately say: *"Oremus; Praeceptis salutaribus moniti*, and *"Pater noster"* to the end. And then let him put a part of the housel into the Chalice, as it is, however, usual; then let him go silently to housel; and for the rest let look who will." Selected from Lent and Holy Week, by Thurston.

S. CHAD.

March 2.

Bede says, S. Chad's death was announced by a call of Heavenly music. His disciple, the monk Owen, had followed him to Lichfield. Owen had once been a great man, Chamberlain and Councillor of Queen Etheldreda. He was a Monk of great merit, having forsaken the world with the pure intention of obtaining the Heavenly reward; worthy in all respects to have the secrets of the Lord revealed to him, and worthy to have credit given by his hearers to what he said. One day, when Owen was employed abroad, and his companions had gone to the Church, and the Bishop was alone in his oratory, Owen heard voices singing most sweetly, and appearing to descend from heaven. This sound seemed to come from the south-east, and it afterwards drew nigh the oratory, where the Bishop then was, and entering therein, filled the same and all around. Owen listened attentively to what he heard, and after about half an hour, noticed the same strain of joy ascend from the oratory with inexpressible sweetness and return to Heaven. When he had stood for some time wondering, the Bishop opened the windows of the oratory, and making a sign with his hand, as he was often wont to do, ordered him to come in to him. He accordingly went hastily in. Then the holy Chad told Owen that the day of his death was at hand; for, said he, "That amiable guest, who was wont to visit our brethren, has vouchsafed also to visit me this day, and to summon me out of this world." The Bishop added: "Return to the Church, and speak to the brethren, that they, in their prayers, recommend my passage to our Lord, and that they be careful to provide for their own departure out of this world, the hour whereof is uncertain, by watching prayer and good works."

And so it was; seven days after, on the 2d of March, 672, S. Chad entered into his rest, and was buried in Litchfield, by St. Mary's Church. In 1236 the Chapel of S. Chad was added to the Cathedral, and there the Saint's head was long preserved as a precious relique. In 1296 Bishop Walter Langton added the Lady Chapel, and erected in it a costly shrine to contain the body of the Saint. The Chapel erected in 1236, was unroofed at the seige of Lichfield (1643) but was beautifully restored by Dean Luckrock in 1897.

Though S. Chad's episcopate was short (he was Bishop of Lichfield only two and a half years), it was abundantly esteemed by the warm hearted Mercians, for thirty-one churches (including the fair Cathedral) are dedicated in his honour, in or near his ancient diocese.

As long as the virtues of chastity, humility, and a forsaking of all for Christ's sake, are esteemed among men, the name of the Apostle of the Mercians ought not to be forgotten.

S. BARING GOULD.

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PARISH NOTES.

The vestry election will be held on Easter Monday in the reception room of the clergy house. Polls open from 12 M. to 2 P. M.

Donations are asked for Easter flowers. They may be handed to the clergy or sent to the Misses Arnold, 3722 Locust street.

Every communicant should fill out and send in an Easter Communion card. The communicant list is revised after Easter.

"To the glory of God, and in loving memory of Helen Wilson Thomson and Emma Florence Thomson. Christmas, 1906."

The envelopes for the ensuing year are ready for distribution. Members of S. Vincent's Guild did the work of dating and numbering.

For the Solemn Mass on Easter Day the parishioners will be admitted by the Cherry street door until 10.30 o'clock, when the corridor doors will be opened.

The retreat for men on mid-Lent Sunday was well attended, there being fourteen in retreat. The retreat for S. Vincent's Guild was held on Passion Sunday.

The Bishop Coadjutor has signified his intention of visiting the parish on the evening of June 12th. Confirmation classes will be formed immediately after Easter.

The Office of the Guild of the Holy Cross will be sung on the first Friday evening of the month, instead of the first Sunday of the month. This change begins in April.

The Bible class held by the members of the Guild of the Holy Cross will meet on Friday evenings. During Lent we were obliged to meet on Wednesdays, but will now return to the usual time of meeting.

A very beautiful pyx has been presented and is in use at S. Clement's. It has been most skillfully made from a gold watch case, which was an heirloom, and a very fine gold chain forms part of the gift. It is inscribed as follows:

Many questions are being asked as to what is being done for the restoration of the church interior. It is hoped that in a few weeks a colored sketch of the proposed alterations may be put before the parish. It must be remembered, however, that we have before us a very difficult problem, and the work cannot be accomplished quickly or in any hurried fashion. The organ must be entirely rebuilt, which will be a most expensive undertaking, and the marble work which is contemplated will necessitate the expenditure of a very large sum of money. In fact, the new plans will require practically the renovation of the interior of the entire church. The plans must be prepared with great care and deliberation. It is possible that in the course of a year we may be able to make a beginning, but it will not be practicable to attempt anything before that time.

We are grateful to the "Crusader," a church paper, of San Diego, Cal., for the following very gracious notice of our parish. At the same time it should bring to us the deepest sense of humility and unworthiness. God has indeed blessed S. Clement's, and we pray that He may always bless it, but we must all be fully conscious of our sad neglect of the opportunities that He has given us. We do not deserve the warm praise that we have received. Let us all strive to be more worthy of it in the future. "Unto whomsoever much is given, of him shall much be required:"

St. Clement's Church

Twentieth and Cherry Streets

CLERGY:

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THE REV. C. C. QUIN
THE REV. F. D. WARD
THE REV. F. M. W. SCHNEEWEISS
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All Saints Mission House, Cherry and Lambert Streets.
Bell Telephone—Locust 26-74 A.

"In your last issue something was said in this column about certain parishes which seemed full of devotion, around whose shrines the faithful seem to gather, both more frequently and more fervently. Such a place is historic S. Clement's, in Philadelphia. Five priests are now ministering there and living almost the community life. The preaching of the Cowley Fathers and the force and character of the late Moffett have left their mighty impress. Another influence must not be disregarded, the long service of the curates, two of whom have remained there for ten years under different rectorships. The glory of S. Clement's is that the people are converted; nearly everybody goes to confession, young and old; there is always a priest to be had on the premises; the Communions are many; not alone Easter, but all the time. The congregation hear Mass; the great privileges are appreciated. Philadelphia would be a heap poorer without S. Clement's."

THE EASTER OFFERING.

The vestry ask the generous contributions of the congregation on Easter Day for the current expenses of the parish. At the present meeting there are several outstanding bills which must be paid, and it is imperative that enough should be contributed to meet not only our present indebtedness, but also to support the parish during the summer months, when the contributions often do not exceed $5 a Sunday. In a parish of this size the expenses are many, and there are continual expenditures necessary which cannot be foreseen.

We need also about $300 to complete the vestibule of the church.

If the sum of $3000 can be given at Easter we will be placed once more on a firm financial basis. Will not each member of the parish give

as generously as he may be able, for the furtherance of God's Kingdom in the city of Philadelphia?

OFFERTORY ACCOUNT.

Feb. 24 —	
Cash	$ 36.85
Envelopes	47.86
March 3—	
Cash	46.11
Envelopes	44.65
March 10—	
Cash	34.65
Envelopes	44.35
	$254.47

SPECIAL FUNDS.

Rector's discretion	$ 50.00
Altar	1.90
Sanctuary	5.50
Hymnals	16.00
Cushions	6.00
Endowment	.56
China Relief Fund	50.00
	$129.96

Donations to Clergy house:
Anon., Mrs. H. Johnson, Mrs. Willcox

BAPTIZED.

Feb. 28—Albertina Searles.
March 7—Edwina Frances Nutall.
March 13—Sarah Wilson.

CONFIRMED.

March 7—Burgess, Gordon Hinman.

RECEIVED.

Wilson, Mary A. L.
Blair, Elizabeth C.
Wagner, Laura Elizabeth.
Cline, Jane Wood.

BURIED.

March 1—Baker, John C.
March 7—Craige, Frank Raymond.

HYMNS FOR APRIL.

April 7—
11 A. M.—As on Easter Day
8 P. M.—409, 622, 455, 450.
Procession (special), 393.
April 14—
11 A. M.—138, 131, 137, 133.
8 P. M.—138, 127, 132, 137, 133
April 21—
11 A. M.—134, 131, 302, 316.
8 P. M.—134, 125, 128, 302, 316.
April 27—
11 A. M.—137, 131, 140, 127.
8 P. M.—137, 131, 136, 140, 127

COMMUNICANT'S LIST.
(Continued)

Johnson, Alfred, 2329 Aspen St.
Johnson, Alfred Theo., 2039 Appletree St.
Johnson, Geo. M., 1927 Fairmount Ave.
Johnson, Henry, 2039 Appletree St.
Johnson, Henry, Jr., 2039 Appletree St.
Johnson, Wm. A. S., 2329 Aspen St.
Jones, Ray W., 1111 Walnut St.
Jordan, Earle Scott, 2337 Berks St.
Jordan, Wm. Stanley, 2337 Berks St.
Keesbury, Geo. Maynard, Lansdowne, Pa.
Kennedy, Saml J., 1706 Mt. Vernon St.
Keyes, Geo. Harvey, 429 Redfield St.
Keyes, Norman Chase, 429 Redfield St.
Kneedler, Harry, Glenolden, Pa.
Kraft, Leon Gordon, 534 N. 13th St.
Kugler, John L., 7000 Paschal Ave.
Lambdin, Alfred C., 2124 DeLancey St.
Lea, Geo. H.
Lea, Francis L.
Lea, Van Antwerp.
Linton, I. Ernest, 3744 Powelton Ave.
Longacre, Robt. Neff, 114 S. 43d St.

Mann, Thos. Michael, 2233 Brandywine St.
Manthorpe, Thos., 2145 Summer St.
Manthorpe, Wm., 2145 Summer St.
Maxwell, Jos. H., 1706 Chadwick St.
Mayer Geo. Lewis, 108 S. 21st St.
Mellor, Clarence L., 836 N. 24th St.
Meyers, George.
Miller, Chas. Redell, 3603 Melon St.
Morris, Herbert M., Riverton, N.J.
Morrison, Sigismund H., Sharon Hill.
Motherwell, Wm. Alexander, 1820 Green St.
Mowry, Paul F., 844 N. 63d St.
Mowry, Franklin C.
Mulholland, Thos. J., 222 N. 22d St.
Mullen, Merritt, 156 N. 20th St.
Mullen, Walter, 156 N. 20th St.
Munn, Frank, 614 Spring Garden St.
Montgomery, Wm. W.
MacLean, Andrew.
McClenthen, Wm. T., 703 N. 16th St.
McCormick, Thos., 3200 Latona St.
McElroy, James, 2049 Pearl St.
McElroy, Singleton, 2049 Pearl St.
McKenna, Jas., 502 N. 23d St.
McLauchlan, Peter, 2312 Meredith St.
McLauchlan, John H., 2312 Meredith St.
McLauchlan, Geo. B. O., 2312 Meredith St.
McMullen, Walter O., 1619 Ridge Ave.
McNutt, Jas., 706 S. 16th St.
Newbaker, Chas. Atwood, 3708 Spring Garden St.
Nixon, Wm. H., 1901 N. 12th St.
Nolan, Edward Francis, 2011 Cherry St.
Odenheimer, Frank J.
Oliver, Charles F.
Osborne, Walton L. H., 4315 Sansom St.
Patterson, Ralph D.
Patterson, John Chas., 1713 Ranstead St.
Patton, Howard A., 2335 Meredith St.
Paul, Arthur Folsom, 325 Earlham Terrace.
Penrose, Chas., 2212 DeLancey St.
Peppercorn, Howard G.
Pike, John H. R., 1726 N. Park Ave.
Promis, Eugene, 3227 Powelton Ave.
Preston, Adam R., 2107 Spring Garden St.
Price, Oscar, 3126 Westmont St.
Pryor, Frank, 4921 Warrington Ave.
Pyne, Ernest S. W., 1339 L St., Washington, D. C.
Perrett, Walter Harry.
Randall, Harry F., 1518 N. 27th St.
Reed, Henry S., 3632 Powelton Ave.
Reeves, Chas. G., 2528 N. 29th St.
Rementer, Louis.
Remont, Frank E., Moylan, Pa.
Remont, Wm. S.
Remondt, Andrew F., 2013 Winter St.
Rigby, Percy G., Holmes, Pa.
Ritter, Nelson J.
Rommel, Albert C., 216 Rochelle Ave., Wissa.
Rommel, Wm.
Rose, Samuel Francis.
Russell, Ralph.
Searl, Harry Howard, 208 N. 15th St.
Searl, Wm. G., 208 N. 15th St.
Searle, Clinton, 208 N. 15th St.
Sears, S. W., 1720 Chestnut St.
Sechler, Roy W., 1205 Erie Ave.
Sharpe, Edwin F., 1910 Wood St.
Sharpe, Thos. A., 1910 Wood St.
Shugars, Louis, 2134 Corlies Ave.
Shugars, Wm., 2134 Corlies Ave.
Smith, Chas. H., Harrisburg, Pa.
Smith, Percival C.
Smith, S. Decatur.
Steel, Wm. F., 3204 Turner St.
Stevenson, W. L., 586 Jamestown Ave.

Stewart, Irving H., 3214 Spencer Terrace.
Stewart, Harrison H., 3214 Spencer Terrace.
Stewart, Collins, 3214 Spencer Terrace.
Struthers, Simon C., 252 N. 12th St.
Sunderland, Henry, 2463 N. 30th St.
Sheldon, R. C.
Stites, J. K. F.
Tilden, Alonzo, 1311 Brown St.
Trotter, Alfred P.
Turner, Francis M., 1224 S. 57th St.
Von Lohr, Morgan W., 1941 Wallace St.
Walsh, Stevenson H., 1804 Pine St.
Walsh, Geo. Herbert, 1804 Pine St.
Wagner, Alphonso B., 2517 Gordon St.
Wainwright, Chandler P., 1812 Wallace St.
Wells, Fredk. H., 2532 N. 11th St.
Wells, Wm. H., 333 Pine St.
Welch, Edwin A., 1848 Hamilton St.
Welch, Grover C., 1848 Hamilton St.
Welch, Jos., 1848 Hamilton St.
Wenard, Siebert A., 2216 Cuthbert St.
Wetherill, Brinton, 1723 Pine St.
Wetherill, Frank D., 1723 Pine St.
Wetherill, Lawrence, 1723 Pine St.
Wine, D. Edward, Bustleton, Pa.
Williams, Samuel, Jr.
20th St.
Woidill, Rudolph Oscar, 13 N.
Woidill, Waldemar E., 13 N. 20th St.
Wood, Wm. Halsey.
Wood, Alex. H.
Woodruff, Clinton R., 2219 Spruce St.
Wright, Caleb F., 1808 N. 13th St.
Yarnall, Ellis H., 3824 Spruce St.

The following has been received from Bishop Graves:

"American Church Mission,
"Shanghai, Feb. 4, 1907.

"Will you oblige me by inserting in your parish paper a paragraph conveying my thanks on behalf of the mission to the unknown friend in St. Clement's parish who sent $500 through the treasurer in New York and stating that the money has been devoted to the building of the chapel in Tsingpoo?

"The late rector, Father Moffett, was a very dear friend of mine, and for his sake, as well as for the good work that is done there by yourself and others, I wish all success to St. Clement's.

"Yours faithfully in Christ,
"J. R. GRAVES."

THE PIERCED SIDE.

Ancient ecclesiastical history tells us that the man who pierced our Lord's side was called Longinus; and some writers tell us he was blind, and that some drops of our Lord's blood issuing from the wound reached his eyes and straightway cured him. But if not in body, most certainly he was spiritually so blind as not to discover the Lord hanging on the cross before him, nor the benefits which he himself was conferring on the whole world by opening our Lord's side. He was, however, so highly favored that the wound opened by the lance opened also the eyes of his soul, and in him the heart of Jesus received the first fruits of those souls, which hereafter should be supported by the riches of His side.

From the wound in our Lord's side came forth blood and water, and so largely and so distinct one from the other that St. John could bear witness to it as having seen it, which could not have been had the blood and water issued forth mingled together. And since water is the element appointed to be employed in the Holy Sacrament of baptism, and since the most sacred blood of Christ alone gives to it all the efficacy it possesses to sanctify souls, let no one doubt that from the divine side of Jesus came forth that holy laver which cleanses us from all sin, and makes us the sons of God. And so of any sacrament, if it conveys in any way the virtue of Christ's blood, it also proceeded from the same sacred source, the spring of every stream of grace, and of all spiritual and heavenly blessings. Christ called the sacrament of baptism, regeneration, because we, who are by nature the offspring of sinful Adam, and the children of wrath, in holy Baptism are made the children of mercy and of God; and as we are born from our mother's womb to exile and death, so in baptism are we born again to the inheritance of eternal life. We must understand then that, if through the water and blood which flowed from His side we are born holy, and the sons of God, all we who are baptized are without doubt the sons of His bowels, for to them we owe our spiritual birth. And thus our Lord would pledge Himself to bear to us a mother's love, although already in so many ways He has shown us the love of a father, in order that He might infinitely exceed all others in the immensity of those natural claims which He has to our love. Seeing, then, that we are so loved in every way and by every means by Him, in every way let us repay Him, by loving Him as our father and our mother, our master, servant, brother, son, companion, our dearest friend; and let us not regard with less love and confidence the Lord's side, whence we were born again to heaven, than we do the bosom of our mother, from whom we were born into this fallen world.—Selected.

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Jeweler
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LADIES' SUITS MADE TO ORDER FROM $30 UP
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ST. CLEMENT'S MAGAZINE

VOL. XXIII PHILADELPHIA, MAY, 1907 No. 5

St. Clement's Magazine

PUBLISHED MONTHLY BY
J. C. GOODWIN, Jr.

SINGLE COPY, 5 CENTS YEARLY, 50 CENTS

Please address all mail to Twentieth and Appletree Streets.

Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

Four hundred and fifteen communions on Easter day.

The Catechism and Bible Classes will close on Trinity Sunday.

The Paschal candle was very beautifully decorated by Miss McIlhenny.

The Annual Convention of the Diocese of Pennsylvania will meet in the Church of St. Luke and Epiphany, May 7 and 8.

The regular meeting of the Confraternity of the Blessed Sacrament on Sunday, May 12, will be omitted.

The Rev. R. E. Wood, of Wuchang, in the Diocese of Hankow, China, preached at the Solemn High Mass on Low Sunday.

A very fine hood for the black cope has been embroidered by a member of the parish, and given in memory of George Herbert Moffett, priest.

The continual intercessions will be kept up as usual in the Rogation days, May 6, 7 and 8. The schedule of hours will be arranged the preceding Sunday.

After Trinity Sunday the sermon at the 9.15 Mass will be discontinued. The sermon at the High Mass will be preached at the close of the service, and Evensong will be read at 5 o'clock.

On the Third Sunday after Trinity there will be a special sermon preached in behalf of the M. T. O. and also a corporate communion of all the men of the parish. A collection for the fund will also be taken on this Sunday.

The meeting of the Convention of North Philadelphia will be held in St. Clement's Parish House on May 14. A business meeting will be held at 5 o'clock. Supper will be served at 6, and there will be a missionary meeting in the church in the evening.

Solemn High Mass will be sung on Ascension day at 7 A. M., and on Corpus Christi at 9 A. M. First Vespers of Corpus Christi will be sung on Wednesday, May 29, at 5.15 P. M., at S. Katherine's altar. The annual meeting of S. Saviour's Ward, C. B. S., will follow immediately.

The following memorials have been recently given:

Flowers for the Crypt Chapel in memory of Amy P. McIlhenny.

Miss J. E. Johnson—Flowers in memory of Father Moffett.

Miss J. A. Cadwallader—Easter flowers for the high altar in memory of Edith Cadwallader Crowder.

The M. T. O. movement is meeting with marked success throughout the Church. In our own parish about three hundred dollars has been thus far collected. During the next few months the parochial committee will canvass the parish, and so far as possible each man will be given the opportunity of adding his contribution to the fund.

St. Clement's Church

Twentieth and Cherry Streets

CLERGY:

THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. F. D. WARD
THE REV. F. M. W. SCHNEEWEISS
THE REV. NELSON KELLOGG

Rev. C. S. Hutchinson in Church, Fridays, 3-5 P. M.; Saturdays, 11-12 A. M., 7-9 P. M.

Rev. C. C. Quin in Church, Saturdays, 3-5, 7-9 P. M.

Rev. F. D. Ward in Church, Thursdays, 8.30-9.30 P. M.; Saturdays, 3-5, 7-9 P. M.

Rev. F. M. W. Schneeweiss in Church, Saturdays, 3-5, 7-9 P. M.

Rev. Nelson Kellogg in Church, Saturdays, 4-5, 7-8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master.—S. Wesley Sears, A. R. C. O.

Sexton.—Harry Johnson, 2039 Appletree Street

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 417.

All Saints Mission House, Cherry and Lambert Streets.
Bell Telephone—Locust 26-74 A.

The united offering of the Woman's Auxiliary to the Board of Missions will be presented during the meeting of the General Convention at Richmond, in October. It is desirable that the mite boxes which have been distributed in the parish should be returned as soon as possible, as the treasurer desires to send the amount to the Central Committee soon after May 1st. Any women who may have the mite boxes are asked to send their contents to Miss Hutchinson, 2413 Spruce street, by May 1st.

The Bishop Coadjutor will make his annual visitation, and administer the Sacrament of Confirmation on June 12. Confirmation classes are now being held as follows:

For men, Friday evenings, at 8, at the clergy house.

For boys, Tuesdays and Fridays, at noon, at the clergy house.

For girls, Wednesdays, at 4 P. M., at the mission house.

For women, Tuesdays, at 7.30 P. M., at the mission house.

Special arrangement can be made for private instruction if these hours should prove inconvenient to any.

HOLY WEEK AND EASTER.

Holy week and Easter brought many blessings to the parish, and were full of spiritual uplift. On Maundy Thursday, after the Solemn Mass, the Blessed Sacrament was carried to the Crypt Chapel by the celebrant, preceded by incense and cross, with acolytes and clergy carrying lighted tapers. On Good Friday the Mass of the pre-Sanctified was celebrated, and the reproaches sung at 10.30 A. M. The Rev. Fr. Powel, S. S. J. E., preached the "Three Hours." The addresses were full of spiritul power and helpfulness. The congregation was very large, and the majority remained until the end. The congregational singing of the hymns was unusually good. On Easter day there was a slight increase in communions over last year. At 11 o'clock Solemn High Mass was sung, with Fr. Quin as celebrant and Frs. Ward and Schneeweiss as deacon and subdeacon. Gounod's Third Mass was beautifully rendered by the choir.

In the evening a quartet of horns with drums added to the beauty of the service. On Low Sunday the music was repeated,

but in the evening the first Vespers of the Annunciation were sung with appropriate hymns. On Monday, April 8, the Feast of the Annunciation was observed by a Solemn High Mass at 7 o'clock.

OFFERTORY ACCOUNT.

March 17.	
Cash	$52.45
Envelopes	48.05
March 24.	
Cash	105.03
Envelopes	49.85
Easter Day.	
Cash	1806.96
Rector's discretion	200.00
Envelopes	85.10
April 7.	
Cash	166.16
Envelopes	55.15
April 14.	
Cash	65.90
Envelopes	52.00
	$2686.65

SPECIAL FUNDS.

Rector's discretion	$63.00
Clergy house	10.00
Altar	33.40
Sanctuary	4.81
Hymnals	255.00
Endowments	2.70
Fr. Wood	55.00
Fr. Clapp	1.00
	$424.91

BAPTISED.

March 7—Nuttall, Edwina Frances.

March 24—Moore, Bessie Evelyn.

March 31—Shute, Francis Alphonso Mautz.

April 7—Coles, George Herbert.

April 7—Becker, Anthony John

April 10—Bronson, Marion.

CONFIRMED.

March 25—Agnew, George Smyser; Muhlhausen, John Henry.

RECEIVED.

Miller, Frank Wildey.
Miller, Anna T.
Martin, Sarah.

TRANSFERRED.

Staunton, Florence T.

BURIED.

April 7—Fisher, Catharine G.

HYMNS FOR MAY.

5th—11 A. M., 232, 131, 142, 179.
8 P. M., 232, 128, 125, 142, 179.

9th—7 A. M., 147, 150, 148, pt. 1; 304, 300, 146.

12th—11 A. M., 147, 150, 148: 1, 304.
8 P. M., 304, 150, 144, 148, 147, 146.

19th—11 A. M., 157, 508, 156, 152, 210, 154.
8 P. M., 207, 157, 155, 152, 210, 156, 508, 154.
Ps. 104, 145.

26th—11 A. M., 160, 163, 601, 165.
8 P. M., 160, 14, 163, 172, 601, 175.
Ps. 93, 97, 150.

30th—9 A. M., 316, 311, pt. 1; 309, 322.

VESTRY ELECTION AND MEETING.

The annual election of the Vestrymen for S. Clement's Parish was held on Easter Monday. The following communicants were elected to serve for the ensuing year: Messrs. S. McKean Bayard, Francis M. Berry, Walter A. Buchanan, Harry Connelly, Greville E. Fryer, W. W. Lukens, Geo. Lewis Mayer, G. Theo. Roberts, Francis D. Wetherill, Clinton Rogers Woodruff, Caleb F. Wright.

At the stated meeting for organization, held on Easter Tuesday, Mr. Greville E. Fryer was appointed rector's warden, Mr. S. McK. Bayard was re-elected accounting warden, Mr. Caleb F. Wright was re-elected clerk. Mr. Stevenson H. Walsh was elected to fill the vacancy caused by the resignation of Mr. Harry Connelly.

The following is an abstract of the Accounting Warden's report for the parochial year ending March 24, 1907:

RECEIPTS.

Balance on hand	$17.88
Anna Sophia Brown	10.00
Bishop's Fund—Offertory at Confirmation	12.87
Convention Fund Assessments	101.00
Offertory at service under auspices of C. S. M. A.	18.71
Episcopal Hospital	25.91
Eulogy on Rev. G. H. Moffett	12.00
For Church garden	50.00
New Prayer Books and Hymnals	296.00
Interest	18.06
Missions	1,292.11
China Famine Relief Fund	50.00
Offerings—Cash	3,662.69
Offerings—Envelopes	2,301.95
Pew Rents	3,074.24
Poor Fund	186.56
Repairs	9.50
All Saints' Sisters—All Saints' Day offertory	145.76
San Francisco Relief	378.87
Discount on City Tax	.45
Special Account — Bishop Whitaker Anniversary Fund	64.61
	$11,729.17

Condition of Special Funds:	
Julia Dunlap Memorial	$282.00
Taylor Memorial	275.00
Burial Plot Fund	618.34
Memorial Altar Fund	6,936.52
Sanctuary Fund	6,852.44
Special repairs	1,482.98
Endowment Fund	20,063.65

EXPENDITURES.

Anna Sophia Brown Fund—Paschal Candle	$7.00
Bonding Accounting Warden.	75.00
Choir, Choirmaster and Music	2,248.74
Clergy	4,000.03
Coal	499.95
Diocese of Pennsylvania—Convention Fund	34.84
Episcopal Fund	174.18
Church Students' Missionary Association	18.71
Episcopal Hospital	25.91
Gas	264.60
Church Garden	47.30
Hymnals and Prayer Books	277.00
Insurance	30.00
Incidentals	35.06
Missions	1,029.00
Organ—Care of tuning	120.00
Poor Fund	186.56
Repairs	236.76
Robbery at Clergy House—Detectives' bill	75.33
Sexton	600.00
All Saints' Sisters	865.76
Stationery	18.50
Sustentation Fund—Diocese of Pennsylvania	45.26
Sale of old Radiators—Transferred to Special Account	7.00
San Francisco Relief	378.87
Taxes, Water Rents	198.00
Bishop Whitaker Anniversary Fund	64.61
	$11,563.97
Balance March 25, 1907	165.20
	$11,729.17

POOR FUND.

RECEIPTS.

Balance, March 25, 1906	$124.47
Through the Rector	1.00
Throug the Rev. Nelson Kellogg	50.00
Thanksgiving Offertory	189.56
Donations	17.00
For Christmas Charities	183.00
	$565.03

EXPENDITURES.

Material for work	$1.03
Clothing	34.55
Groceries and Food	96.26
Coal	1.75
Thanksgiving dinners	12.20
Christmas dinners	58.81
Other Christmas Charities	18.10
Books for Mission Work	6.00
Expended for Mothers' Meeting	8.79
Medicines	3.50
Stamps and Stationery	3.82
Car fares	16.72
Railroad fares	21.00
Rents paid	12.00
	$294.53
Balance, March 25, 1907	270.50
	$565.03

One hundred and sixteen dollars has been reserved for the Christmas festivities, which were postponed on account of the delay in the completion of the parish building.

GUILD OF ST. MARY.

RECEIPTS.

Balance, March 25, 1906	$20.72
Members' dues	24.90
Associates' dues	29.37
Offertory	12.12
Donations	3.25
Ribbons, Veils, etc.	3.40
	$93.76

EXPENDITURES.

Retreat expenses	$21.58
Christmas and Easter Teas	21.35
Guild Teas	9.50
Gave Seashore Home	10.00
Veils and Ribbon	6.52
Donation to Guild Member in need	3.00
Material for work	1.11
Medals	1.20
	$74.36
Balance, March 25, 1907	19.40
	$93.76

Members, 40; Associates, 14.

MOTHERS' MEETING.

RECEIPTS.

Balance, March 25, 1906	$8.74
Offertory	16.88
	$25.62

EXPENDITURES.

Material for work	$4.92
Donation for China	5.00
Donation for the Rev. Father Hughson	5.00
Donation for Seashore Home	5.00
Freight for Missionary Box	1.94
	$21.86
Balance, March 25, 1907	3.76
	$25.62

Members, 56.

WOMEN'S BIBLE CLASS.

RECEIPTS.

Offerings	$4.49
	$4.49

EXPENDITURES.

Gave Seashore Home	$4.03
Material for work	.46
	$4.49

Members, 12.

GUILD OF THE HOLY CROSS.

RECEIPTS.

Balance, March 25, 1906	$22.46
Members' dues	22.27
	$44.73

EXPENDITURES.

For Guild Teas	$1.10
Gave Seashore Home	25.00
	$26.10
Balance, March 25, 1907	18.63
	$44.73

Members, 17.

GUILD OF ST. KATHARINE.

RECEIPTS.

Balance, March 25, 1906	$5.57
Members' dues	10.15
From Associates	14.35
Gift to Guild	5.00
	$34.07

EXPENDITURES.

Material for work	$12.09
Box to All Saints' Orphanage, Baltimore	2.60
Christmas and Easter Teas	18.10
Ribbon for Medals	.30
	$33.09
Balance, March 25, 1907	1.88
	$34.97

Members, 30; Associates, 4.

GUILD OF THE HOLY CHILD.

RECEIPTS.

Balance, March 25, 1906	$10.38
Members' dues	11.00
From Associates	47.25
Special Donations	20.00
	$88.63

EXPENDITURES.

Material for work	$9.42
Easter Treat	14.35
Picnic	9.80
Christmas Party	27.55
Gave Seashore Home	5.00
Hire of Mission Room	5.00
Tuning Piano	2.00
	$73.12
Balance, March 25, 1907	15.51
	$88.63

Members, 44; Associates, 9.

THE INFANT CLASS OF THE LITTLE CATECHISM.

RECEIPTS.

Balance, March 25, 1906	$23.55
Sunday School Offerings	30.00
Lent Mite Boxes	23.67
Donation	2.00
Sale of Catechisms	.14
	$79.36

EXPENDITURES.

Books, Prizes, etc.	$7.57
Easter Eggs	2.80
Christmas Toys, etc.	22.51
Box to St. Mary's Orphanage	7.34
Gave Seashore Home	23.67
	$63.89
Balance, March 25, 1907	15.47
	$79.36

Scholars, 72.

ST. NICHOLAS GUILD ACCOUNT.

1906-1907.

RECEIPTS.

October, balance on hand	$17.99
Receipts	26.21
	$44.20
November, brought forward	$38.12
Receipts	11.80
	$39.92
December, brought forward	$39.68
Receipts	4.89
	$44.57
January, brought forward	$26.25
Receipts	5.46
	$31.71
February, brought forward	$25.83
Receipts	1.63
	$27.46
March, brought forward	$26.51
Receipts	1.36
	$27.87

EXPENDITURES.

Expenditures	$6.08
Balance	38.12
	$44.20
Expenditures	$ .24
Balance	39.68
	$39.92
Expenditures	$18.32
Balance	26.25
	$44.57
Expenditures	$5.88
Balance	25.83
	$31.71
Expenditures	$ .95
Balance	26.51
	$27.46
Expenditures	$3.25
Balance	24.62
	$27.87

E. M. FRYER, Treasurer.

ALTAR FLOWERS.

RECEIPTS.

Balance	$23.61
Easter Subscription	70.00
Box	18.54
St. Clement's Day and Christmas	88.50
Box	27.09
For Crypt	19.00
	$246.74

EXPENDITURES.

Eastertide	$99.50
St. Clement's Day and Christmas	119.13
Balance	28.11
	$246.74

GUILD OF ST. VINCENT.

Balance on hand March 25, 1906	$9.56
Offertory at Guild Offices	3.76

Amount on hand March 25, '07 $13.32

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PARISH NOTES.

Solemn Evensong will be continued through the month of June at 8 o'clock on Sunday evenings.

New dust covers have been given for all the altars, including the crypt chapel.

The name of Mr. George H. Lea should have been included in the list of the vestry, printed last month.

The Bishop-Coadjutor will administer the Sacrament of Confirmation on the evening of June 12th at 8 o'clock.

The Magazine, which has never been self-supporting, is in need of donations. Will not our friends make some contributions toward "current expenses?"

On St. Barnabas' day Fr. Hutchinson and Fr. Schneeweiss will celebrate the tenth anniversary of their ordination to the priesthood, and ask the prayers of the congregation at the Masses on June 11th.

Commencing June 16th, the third Sunday after Trinity, the 8 o'clock Mass on Sundays will be omitted. The Litany at noon on Fridays will be omitted after June 1st, and the 7.30 Mass on week days will be omitted after the first of July.

The clergy will take their holidays as follows: Fr. Hutchinson, June 29-Oct. 1; Fr. Quin, Sept. 1-Oct. 19; Fr. Ward, June 13-Aug. 1; Fr. Schneeweiss, June 13-July 1 and the month of August; Fr. Kellogg, Sept. 1-Oct. 19. There will be two clergy resident in Philadelphia during the summer and one at Sea Isle City.

On Sunday, June 16th, there will be a corporate communion of the men of the parish at 7 o'clock. This day is the three hundredth anniversary of the first Mass celebrated in English on the American Continent. Will not the men of S. Clement's make a special effort to communicate on this day? A similar corporate communion will be made in all the Philadelphia churches. A collection will be taken for the men's thank offering. At the 11 o'clock Mass a special sermon will be preached.

Owing to the inclement weather the choir picnic on Ascension Day was abandoned of necessity. The boys had breakfast in the clergy house, and then adjourned to the choir room, where they spent the morning in playing games, and at noon disposed of the good things that had been prepared for their outing. Mr. Colston generously donated the fruit. In the afternoon they were taken to Keith's Theatre and the day was voted a success. Later in the summer it is hoped that an outing may be arranged.

St. Clement's Church

Twentieth and Cherry Streets

CLERGY:

THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. F. D. WARD
THE REV. F. M. W. SCHNEEWEISS
THE REV. NELSON KELLOGG

Rev. C. S. Hutchinson in Church, Fridays, 3-5 P. M.; Saturdays, 11-12 A. M., 7-9 P. M.

Rev. C. C. Quin in Church, Saturdays, 3-5, 7-9 P. M.

Rev. F. D. Ward in Church, Thursdays, 8.30-9.30 P. M.; Saturdays, 3-5, 7-9 P. M.

Rev. F. M. W. Schneeweiss in Church, Saturdays, 3-5, 7-9 P. M.

Rev. Nelson Kellogg in Church, Saturdays, 4-5, 7-8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master.—S. Wesley Sears, A. R. C. O.

Sexton.—Harry Johnson, 2039 Appletree Street

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 417.

All Saints Mission House, Cherry and Lambert Streets.
Bell Telephone—Locust 26-74 A.

It is the duty of every Christian person to attend Mass on Sunday, whether it be in August or December. So far as one can gather, it is the custom of some so-called Catholics to make no effort during the holidays to keep up their Sunday duty. This means that they have little conception of the Catholic faith. Everyone of the parishioners is urged so to arrange his holiday that he may not be deprived of church privileges, and also to make some effort to live as a Catholic on Sunday, even if it does mean some slight effort and inconvenience.

The Convocation of North Philadelphia held its quarterly meeting at St. Clement's on May 14th. The parish hall was used for the first time and proved in every way satisfactory. There was a business meeting at 5 o'clock, at which the Bishop-Coadjutor presided. After the meeting, supper was served by some ladies of the parish and at 8 o'clock there was a missionary meeting in the church. The Rev. Fr. Brookins, Vicar of S. Mary's Chapel, St. Mark's parish, spoke of his work among the colored people and Rev. Dr. Duhring, of the City Mission, gave an interesting address. The Convocation has in charge the missionary work of North Philadelphia.

The picture of the Last Supper, which formed a portion of the reredos in the chapel of S. John Evangelist, in the old parish building, has been sent to an art dealer for renovation. It is found that the copy is exceedingly valuable, being appraised at $1500. It will cost $100 to restore the picture properly and another one hundred to frame and glaze it, so that it may be protected. When finished it will hang on the west wall of S. John's Chapel in the new building. Will not some interested persons contribute toward this sum of $200? The picture should be preserved, and we are assured that if the work is done now in the best way possible it will last for many years. Contributions may be sent to the rector.

We commence in the present issue the list of female communicants. It is possible that there are

some errors or omissions. These are not intentional. If any name has been omitted the rector will be glad to restore such an one, if he is informed. If he is not informed it is manifestly impossible for the correction to be made. In this connection it may be as well to repeat an announcement, which was made by Fr. Moffett in the November issue of the Magazine in 1901: "The present addresses of certain parishioners are unknown to the clergy, and this prevents their being visited. It is the intention that every faithful and regular member of the congregation shall be visited, as far as possible, by one of the clergy at least once during each year." If there is any person in the parish who has been overlooked, will such an one please write name and address on a card and send to the rector? The rector again urges that requests for prayers, or for sick calls should be written. If the clergy are not informed as to changed addresses or sickness they cannot be responsible for any oversights, as they have not been endowed with the gift of omniscience.

HYMNS FOR JUNE.

2d—A. M., 316, 309, 197.
P. M., 316, 309, 311, 315, 197.
9th—A. M., 601, 298, 306.
P. M., 601, 38, 20, 298, 306.
16th—A. M., 297, 232, 291.
P. M., 297, 38, 477, 232, 291.
23d—A. M., 215, 175, 196.
P. M., 414, 415, 438, 448, 436.
30th—A. M., 202, 227, 225.
P. M., 202, 38, 240, 227, 225.

OFFERTORY ACCOUNT.

April 21—Cash	$48.02
Envelopes	53.40
April 28—Cash	39.15
Envelopes	56.75
May 5—Cash	47.81
Envelopes	47.45
May 12—Cash	49.28
Envelopes	74.51
	$416.37

SPECIAL FUNDS.

Altar	$12.00
Sanctuary	.60
Ascension Day (Sea Isle City)	86.45
Rector's Discretion	52.00
Flowers for Ascension (C. R. W.)	5.00
	$156.05

BAPTIZED.

April 28—Benjamin, Marian Elizabeth.
May 16—Armstrong, Joseph.

CONFIRMED.

March 16—Woodruff, Anna Florence.

RECEIVED.

May 4—Buvinger, Eugenia.
May 5—Dougherty, Catharine.
May 7—Lukens, Wm. Weaver.
May 19—Smith, Elmer O.

MARRIED.

April 25—William Cross'and and Annie P. Bird.

BURIED.

April 24—Bradfield, Clement John
May 3—Cullen, Maud.
May 11—Wenerd, Annie.
May 16—Tarr, Mary A.
May 16—Walker James.

REPORT OF S. SAVIOUR'S WARD, C. B. S., 1906-7.

Balance May 31, 1906		$16.86
Dues received	$29.00	
Offerings received	18.25	
Offerings, special for Advent Church, S. F.	52.75	
Manuals and medals sold	3.50	
		103.50
		$120.36
Stationery & postage	$12.66	
Dues forwarded to Sec'y General	29.00	
Offering forwarded to Sec'y General	4.00	
Offering (Advent S. F.) forwarded to Sec'y Gen'l.	$52.75	
Amount voted for same by Ward	5.00	
		57.75
Manuals and medals purchased	9.00	
		112.41
Bal. May 14, 1907		$7.95

No. of members: 5 clergy, 79 lay.

PAUL F. MOWRY,
Sec'y-Treasurer.

THE S. CLEMENTS BRANCH OF THE WOMAN'S AUXILIARY.

From Dec., 1906, to June, 1907.

Receipts.

Members' dues	$13.00
Mite chest in Mission Class	1.30
Woman's U. O. in Dec.	53.80
Rev. Mr. Littell in China	55.00
Rev. Father Hughson, Sewanee, Tenn.	100.00
S. Mary's Sisters, Sewanee, Tenn.	22.00
S. Paul's College, Japan	2.00
Rev. Robt. Wood, China	2.00
Candlesticks for Japan	10.00
Woman's U. O. in May	118.88
	$377.98

Expenditures.

Expenses of Mission Class.	$3.30
Woman's U. O. in Dec.	53.80
Rev. Mr. Littell	55.00
Rev. Father Hughson	100.00
S. Mary's Sisters	22.00
S. Paul's College, Japan	2.00
Rev. Robt. Ward, China	2.00
Woman's U. O. in May	118.88
	$356.98
Balance	21.00
	$377.98

LAURA H. HUTCHINSON,
Treasurer.

COMMUNICANTS' LIST.

(Women.)

Adams, Mary Frances, 1726 Kater St.
Aimes, Anna Peale, 1734 Oxford St.
Alexander, Nelly, 320 N. 42d St.
Alexander, Sarah, 320 N. 42d St.
Allibone, Florence H.
Andree, Fanny, 3245 Lombard St.
Andree, Fanny Margaret, 3245 Lombard St.
Arnold, Grace O'Neill, 3722 Locust St.
Arnold, Susan H., 3722 Locust St.
Auchter, Leonora Leona, 151 N. 5th St.
Austin, Emma B., 6201 Germantown Ave.
Ball, Esther, 1924 North St.
Ball, Kate, 1924 North St.
Bambach, Ellen Maria, 113 N. Woodstock St.
Banner, Gertrude, 2036 DeLancey St.
Barger, Emma, 244 N. 21st St.
Barger, Caroline, 244 N. 21st St.
Barnes, Mary, 127 Croskey St.
Barr, Adelaide, 1437 Allison St.
Barraclough, Elizabeth, 138 N. 23d St.
Barraclough, Emma Lucilla, 138 N. 23d St.
Barraclough, Lucilla, 138 N. 23d St.

Barren, Annie B., Wayne, Pa.
Barker, Mary, 201 S. 12th St.
Barrow, Mary E. O., Penna Hospital.
Bates, Aura F., 1325 Pine St.
Bayard, Esther L., Chestnut Hill.
Beck, Ellen Porter, 3914 Pennsgrove St.
Beck, Helen Watson, 1906 Sansom St.
Benjamin, Serena, 2115 Winter St.
Benners, Kate L., 2410 Spruce St.
Bennett Katharine, 2331 Carlton St.
Bergstresser, Rebecca, 1923 Mt. Vernon St.
Berry, Helen L., 752 N. 24th St.
Berry, Mina, 752 N. 24th St.
Bethell, Lida Lord, 12 N. 50th St.
Black, Jessie May, 502 N. 23d St.
Blair, E. C., 859 N. 20th St.
Blue, Eleanor, 131 N. Mole St.
Bolland, Emily.
Borden, Emma, Manoa, Pa.
Borden, Lydia P., Manoa, Pa.
Boudinot, Elizabeth Coleman, 313 S. 13th St.
Boulter, Sylvinia, 2036 DeLancey Pl.
Boyd, E. Florence, 1800 Arch St.
Boyd, Phoebe A., 1102 Walnut St.
Boyer, Emma, School for the Blind, Overbrook.
Boyle, Christina Anna, 228 N. 22d St.
Brannon, Estella May.
Brechin, Selina, 50 N. 23d St.
Brown, Annie G., 2118 Ontario St.
Brown, Annie, 2118 Ontario St.
Brown, Anna P., Lansdowne, Pa.
Brown, Caroline, 2224 Pine St.
Brown, Elizabeth H., 220 S. 45th St.
Brown, Florence H., 220 S. 45th St.
Brown, M. Augusta, 2024 Arch St.
Bruner, Mary E., 1727 Wylie St.
Bustard, Margaret, 24th and Perot Sts.
Buvinger, Eugenia, Overbrook.

SAINT BOTOLPH.

June 22.

Sts. Botolph and Adulph were two nobly-born English brothers, whose eyes were opened to the light of faith at the time that the Gospel day first dawned upon our ancestors. Astonished at the great truths which they had learned, and penetrated with the most profound sentiments which religion inspires, they went abroad to Saxony, or more probably to Gaul, there to find some religious houses and school of virtue, which were then scarce in England. They attached themselves to a monastery, and assumed the clerical habit, and in a short time made great progress in virtue and knowledge. Nor was it long before Adulph, on the urgent petition of the people, was promoted to the Episcopal dignity, which he administered in so holy a manner that he is honored in France among the Saints, on the 17th of June.

S. Botolph returned to England to bring to his own country the treasure he had found. Having met in Gaul the sisters of the sub-King Ethelmund, who reigned over South Anglia, he begged of him some barren spot of ground on which to found a monastery. Free permission was given him to choose any unoccupied land which might suit him best, and, after mature deliberation, he selected Shanhoe, generally supposed to be near Boston, in Lincolnshire. It is described as a God-forsaken, devil-possessed spot, on a hoe or mound, covered with trees, girdled with rushes in a vast, stagnant morass, the haunt of wild fowl. Here he laid the foundations of his monastery in the year 654, and in a short time he collected a community, whom he trained according to the rule of S. Benedict. His life appears to have been singularly barren of stirring events, but he was beloved by all who came near him, on account of his humility, gentleness and affability. All his discourse was on things which tended to edification, and his example was still more efficacious to instill the true spirit of every virtue. When he was oppressed by any sickness, he never ceased thanking and praising God with holy Job. His extraordinary sanctity attracted many visitors, among whom was S. Coelfrid, who would gladly have remained with him had he not been called by S. Benedict Biscop to take part in his work at Wearmouth.

Botolph lived to a good old age, and was purified by a long illness before his happy death, which occurred in 680, in the same year with that of S. Hilda.

His monastery, probably a few huts of wood and thatch, having been destroyed by the Danes in 870, his reliques were carried, part to the monastery of Ely, and part to that of Thorny. S. Edward the Confessor, afterward bestowed some portion of them on his own Abbey of Westminster. A certain proof of the great veneration in which S. Botolph was held by our ancestors is the number of churches dedicated to his honor. Three parishes in London, and innumerable others throughout the country bear his name. Botolph's town (Boston), in Lincolnshire, and Botolph's Bridge (Brattlebridge), in Huntingdonshire, are called after him.—Selected.

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ST. CLEMENT'S MAGAZINE

VOL. XXIII PHILADELPHIA, JULY, 1907 No. 7

St. Clement's Magazine

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

SINGLE COPY, 5 CENTS YEARLY, 50 CENTS

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PARISH NOTES.

Fr. Quin will be in charge of the parish during July and August, and Fr. Ward in September.

Owing to the delay in completing the parish building, the consecration will be postponed until the autumn.

The Bishop Coadjutor visited S. Clement's on Wednesday evening, June 12th, and confirmed twenty-nine persons, one of whom was a candidate from S. Elizabeth's parish.

The Sister Superior has gone down to Sea Isle City to prepare for the opening of the Sea Shore home which is set for July 1st. The clergy will occupy an adjacent cottage during the summer.

A slip of ivy from Melrose Abbey, Scotland, which was presented by Mr. Caleb F. Wright some two years ago, is apparently flourishing. It is growing under the second window from the entrance, on the south side of the church.

The publication of the list of communicants is already bearing fruit. Several addresses have been changed, one or two names added. It is most important that the list be absolutely correct. Will not each one take an active interest in making it so?

We repeat the notice that after the first of July the 7.30 mass on week days will be discontinued, and the 8 o'clock service on Sunday evening given up. Even-song will be read on Sunday at 5 o'clock. The 8 o'clock mass on Sunday has been discontinued.

The Rector sailed for England on the S. S. Minnetonka on June 29th. He is due in London, July 8th, and will pass the greater part of the summer in Cornwall, sailing for home the twenty-first of September. Fr. Ward will spend his holiday in the middle west.

The tile mosaic which has been inserted in the tabernacle door in the new chapel, is a copy of a mediaeval design and represents the pelican feeding her young with her own blood. This symbol of our Lord comes down to us from very ancient times. The coloring of the door is remarkably soft and pleasing.

Word has come to us from Fr. Field that Fr. Waggett S. S. J. E., who is to visit this country in the early fall, will preach at S. Clement's on the evening of October 13th. Fr. Waggett is one the foremost preachers of the Society and has done remarkable work for the church along apologetic lines, being a man well versed in modern science.

On the third Sunday after Trinity, June 16th, at the request of the bishop, there was a corporate communion of the men of the parish. The occasion was the 300th anniversary of the first English Mass, celebrated on the American continent, in Jamestown, 1607. The amount of the offering for the M. T. O. from S. Clement's has reached the neighborhood of $500. It is hoped that this full amount may be sent to the treasurer.

St. Clement's Church

Twentieth and Cherry Streets

CLERGY:

THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. F. D. WARD
THE REV. F. M. W. SCHNEEWEISS
THE REV. NELSON KELLOGG

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master.—S. Wesley Sears, A. R. C. O.

Sexton.—Harry Johnson, 2039 Appletree Street

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HYMNS FOR JULY

7th—11 A. M., 217, 227, 236.
14th—11 A. M., 270, 303, 274.
21st—11 A. M., 305, 307, 306.
28th—11 A. M. 392, 545, 540.

OFFERTORY ACCOUNT.

May 19—Cash		$50.87
	Envelopes	49.63
May 26—Cash		38.55
	Envelopes	36.62
June 2—Cash		125.95
	Envelopes	64.35
June 9—Cash		27.72
	Envelopes	58.70
June 16—Cash		30.04
	Envelopes	68.65
		$551.08

SPECIAL FUNDS.

Altar	$103.00
Sanctuary	.52
Restoration of Picture	27.00
Magazine	14.00
Rector's Discretion	20.00
Confessional Curtains	1.00
Bishops' Fund	12.95
Sunday School Picnic	5.00
Convocation	27.61
Seashore Home	25.00
	$236.08

BAPTIZED.

June 14—Sessinger, William Burton.

CONFIRMED.

Barrett, Chas. Otto
Johnson, Charles Theodore
Lautenbacher, William Henry
Linn, Charles Gamble
Moore, Horace Roy
Rigg, Frederick James
Vellenoweth, Henry Carah
Walters, Samuel Abraham
Wenerd, Siebert Armstrong
Bambach, Amalia Maria
Berry, Ada Margaret
Bird, Ethel Louisa
Bird, Margaret Sarah Esmeralda
Crossland, Ruth
Daniels, Lucy Adelaide
Davis, Frances Louise
Erhardt, Mary Barbara
Forrester, Elizabeth Rebecca
Fortune, Elizabeth Catherine
Hunt, Katharine Rhoads

Kelly, Jane
McElroy, Sarah
Nolan, Mary Marguerite
Roach, Phoebe
Shultz, Mae Josephine
Vellenoweth, Margaret Maud
Vroom, Constance
Vroom, Geltine

MARRIED.

June 6—George I. Sload, Elizabeth S. Oberholtzer.

June 13—Francisco I. de Barbadillo, Elsie Josephine Stauffer.

BURIED.

June 6—Hannah Cooper.

COMMUNICANTS' LIST.

Cake, Mary M., Cape May, N. J.
Cameron, Sally, 1920 Jefferson St.
Carson, Annie, 344 S. 15th St.
Carter, Matilda, 5226 Master St.
Casey, Caroline C., Merion, Pa.
Casey, Mary Yarnall, Merion, Pa.
Chapman, Agnes Kate.
Chapman, Jessie C.
Chrisman, Annie Pierce, 5127 Wayne Ave., Germantown.
Clapper, Jane Crow, 2313 Fairmount Ave.
Clark, Elizabeth.
Clash, Mary E., 2007 Summer St.
Clay, Laura, 2119 Cuthbert St.
Cleeland, Emeline, 731 N. 50th St.
Clendenning, Martha I.
Cline, Jane Wood, 1335 Girard Ave.
Clough, Mary, 168 N. 22nd St.
Cockett, Marguerite, 2231 Thompson St.
Coles, Elizabeth.
Coles, Mary Ellen.
Colston, Laura, 2013 Arch St.
Colston, Maria, 2013 Arch St.
Colston, Mildred, 2013 Arch St.
Colburn, Cornelia P., 1802 Green St.
Collum, Hannah, 1802 Green St.
Collum, Rose Lee, 1802 Green St.
Connelly, Averyl, 731 S. Broad St.
Connelly, Gladys, 731 S. Broad St.
Connelly, Sarah Vaux, 731 S. Broad St.
Cook, Isabella.
Cotton, Lillie E., 2014 Master St.
Cottrell, Annie P. S., 3213 Spencer Terrace.
Correll, Elizabeth K., 3923 Pine St.
Cox, Mary.
Craige, M. A., 3830 Brown St.
Cuff, Annie, 766 S. Cleveland Ave.
Cunningham, Louise E.
Dady, Amelia, 868 Ringold St.
Dady, Mary Louise, 868 Ringold St.
Dailey, Florence Ella, 1923 Brown St.
Dallett, Margaret M., 256 S. 21st St.
Daniel, Louisa, Townsend, Del.
Darrach, Fanny, 4429 Sansom St.
Davis, Alida Knickerbocker, 1102 Walnut St.
Day, Mabel J. H., Narberth, Pa.
Day, Margaret Mabel, Narberth, Pa.
Day, Martha M.
Dean, Gertrude, 868 Ringold St.
Decker, Jennie, 1314 Callowhill St.
Decker, Lucy May, 749 N. 39th St.
Decker, Mary, 749 N. 39th St.
Dee, Olga J. V., Media, Pa.
Dickinson, Laura Oldenburg, 35 N. Wycombe Ave., Lansdowne, Pa.
Dodson, Emma.
Donahoe, Anna.
D'Orsay, Mary Alida, 128 S. Redfield St.
Dougherty, Catherine.
Downey, Edith, 2203 Wood St.
Downey, Emma, 2203 Wood St.
Dreyer, Rachel, 127 Fern St., Darby, Pa.
Durang, Eliabeth, 2016 Ogden St.
Durang, Louise, 2016 Ogden St.
Durany, Louise, 2016 Ogden St.
Durborow, Emily M., 2011 Vine St.
Durham, Caroline Grace, 823 Pennock St.
Durham, Mary Anna H., 823 Pennock St.
Dybeck, Annie Louise, 1724 Wood St.
Dybeck, Louise C. E., 1724 Wood St.
Edginton, Ada, 2205 Aspen St.

Edginton, Mabel Ella, 2205 Aspen St.
Elliott, Catherine, 1333 S. 16th St.
Elliott, Jane, 2435 Meredith St.
Elliott, Letitia, 2435 Meredith St.
Engle, Emma L., 1426 S. Conestoga St.
Ewing, Margaret.
Field, Kate.
Finney, Annie, 533 N. 24th St.
Finney, Ellen Anna, 533 N. 24th St.
Fitzsimmons, Mary.
Flick, Ada, 433 N. 32nd St.
Foote, Alice Gertrude, 1600 Summer St.
Foote, Anne B., 1600 Summer St.
Foote, Margaret, 3954 Pine St.
Foote, Mary H.
Foote, Wilhelmina.
Forrester, Jessie Kathleen, 2215 Wood St.
Forrester, Margaret, 2215 Wood St.
Fortune, Alice H., 119 Van Pelt St.
Fortune, Clara Jane, 119 Van Pelt St.
Fortune, Elizabeth, 119 Van Pelt St.
Fox, Marion F., Clinton St.
Fox, Rebecca C., Clinton St.
Freeman, Isabella.
Freeman, Mary Louise, 125 N. 20th St.
Fullerton, May, 1300 Butler St.
Fryer, Eugenie, 2305 De Lancey St.

AN ALLEGORY.

An Angel and a woman stood in a railway station on a day in the early Autumn. "How well all these people look," said the woman. "They are returning from their summer holidays."

"You cannot see," said the Angel. "I will show you their souls," and passed a hand over her eyes.

"Alas," cried the woman; "see that young girl who but now looked so rosy. She is white and ill."

"She has had no fresh air all summer," said the Angel. "She has not been to church once and has said her prayers but rarely. And that emaciated woman beside her?"

"She has had no food," said the Angel. "All summer she has neglected the Blessed Sacrament."

"And the two behind them? One limps,—and has an unsightly hump on her back." "She has either talked of herself, or gossiped unkindly about others."

"And her companion walks with uncertain step." "Yes," said the Angel. "She could not see God's love in the beauties of His Kingdom—river and ocean, forest and mountain, sunset and sunrise, and the sound of the wind and rain gave her no thought of Him. She is blind."

"And oh, this poor little dwarf—shriveled and withered."

"He grew smaller this summer," said the Angel sadly. "He has thought only of himself and his own happiness; with self-denial and unselfishness he would have grown, but at the end of each summer I see him smaller. He will dwindle away entirely in a few years."

"But here is one who really looks well," said the woman eagerly. "How tall and strong and bronzed he looks." "Ah!" replied the Angel. "he has had food—and air—and sunlight. He has made the best of such spiritual opportunities as were given him. He has thought of others, and forgotten himself—and he has seen and thanked God in the beauties of His world."

"Give me back my earthly sight," said the woman. But when it was done she saw that the man was a shabby white-faced cripple.

"He has not been away at all," said the Angel.—*St. Mark's Messenger.*

IRA D. GARMAN
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ST. CLEMENT'S MAGAZINE

VOL. XXIII PHILADELPHIA, AUGUST, 1907 No. 8

St. Clement's Magazine

PUBLISHED MONTHLY BY
J. C. GOODWIN, Jr.

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Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

Fr. Schneeweiss will leave for his holiday on the 1st of August.

Prayers are asked for the repose of the soul of Alice Elizabeth Leigh, wife of Thomas Leigh, who departed this life May 6, 1907, aged 60 years.

The choir takes its vacation during August. There will be a Low Mass with hymns, followed by a sermon at eleven o'clock, on Sundays during the month.

The choir picnic, which was delayed by the stormy weather on Ascension Day, took place on Monday, July 1st. The boys, under the leadership of Mr. Sears, went to Laurel Springs. They had a most enjoyable time.

The Sea Shore Home opened on the 1st of July, although the Sister Superior and some of the helpers had been there before. The second crowd went down on the 15th. The Sunday services at the Sisters' chapel are especially well attended this year.

The Acolytes had their yearly outing, under the direction of Mr. Goodwin, from the 3rd to the 8th of July. They went, as for the two years past, to Alloway, New Jersey, but to a house near a different lake. The change gave an added pleasure to the delights of Alloway.

This year the Catechism went on a "combination" picnic with the churches of St. John and Our Saviour, Camden, to Grenlock Park, New Jersey. About seventy-five of our own people went. The day was beautiful, and boating and other amusements helped to make a very happy time. The boys were especially interested in the swimming. The picnic left Philadelphia at 8.30 in the morning, and left the park at 7.30 in the evening. There was neither rain nor accidents to mar the pleasure of the day.

An attempt is being made to have a "vacation school" in the parish during July and August. It will meet every day in the week except Saturday and Sunday from nine till twelve in the Parish Building. The first hour will be devoted to religious instruction, the next to a modified form of manual training, and the third hour to games. The plan is to take any and all children from the neighborhood from the age of three to twelve.

The clergy are very thankful to all who have given flowers for the altars this summer. Flowers for the altars should be sent to the Clergy House as early as possible on Saturday.

HOURS FOR CONFESSION.

Saturday, eleven to twelve; three to five; seven to nine.

St. Clement's Church

Twentieth and Cherry Streets

CLERGY:

THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. F. D. WARD
THE REV. F. M. W. SCHNEEWEISS
THE REV. NELSON KELLOGG

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.
Organist and Choir-master.—S. Wesley Sears, A. R. C. O.
Sexton.—Harry Johnson, 2039 Appletree Street

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 417.
All Saints Mission House, Cherry and Lambert Streets.
Bell Telephone—Locust 26-74 A.

OFFERTORY ACCOUNT.

June 23—Cash		$19.62
	Envelopes	53.75
June 30—Cash		27.47
	Envelopes	25.86
July 7—Cash		59.03
	Envelopes	27.80
July 14—Cash		8.27
	Envelopes	34.30
		$256.10

SPECIAL FUNDS.

Endowment	$0.29
Sanctuary	.40
Altar	.50
	$1.19

BAPTIZED.

June 30—Katharine Chrisman.
July 2—Mildred May Alexander.
July 12—Percy Myrell Jones.

MARRIED.

June 29—William C. Wolfersberger, Helen B. Craige.

BURIED.

July 8—Frank Huckel.
July 11—Charles McFarland.

COMMUNICANTS' LIST.

(Continued.)

Garland, Madeline, 125 N. 20th St.
Garrigues, Rebecca A., 439 N. 32d St.
Gibbs, Elizabeth S., 1602 Master St.
Gibson, Katherine Margaret.
Goodwin, Loretta Marie, 254 N. 20th St.
Goodwin, Maria A., 2013 Arch St.
Gould, Sarah, 150 N. 23rd St.
Greene, Ella M., 304 Redman Ave., W. Haddonfield, N. J.
Gregg, Ethel O.
Griffith, Ellen Washington, D. C.
Griffith, Frances B., San Juan, P. R.
Grubb, Ellen, S. 16th St.
Grubb, Elien F., 253S. 16th St.
Hagert, Agnes H., 1414 Spruce St.
Hagert, Edna Louise, 1414 Spruce St.
Haley, Priscilla, 2323 Carlton St.
Hall, Harriet, Llanerch, Pa.
Haney, Martha.
Hansam, Dorothea S., 214 N. 2nd St., Darby.
Hansam, Elizabeth B., 214 N. 2nd St., Darby.
Hansam, Sarah N., 214 N. 2nd St., Darby.
Hare, Kate K., 1202 Stiles St.
Harman, Martha N., 168 N. 22nd St.
Hartshorne, Virginia, 60 E. Penn St., Germantown.
Haskins, Meta, 149 N. 15th St.
Hawkins, Marian.
Hazen, Frances F., 1230 N. 56th St.
Hemsley, Elizabeth, The Warwick.
Hepburn, Emma Bella, 406 N. 22nd St.
Herbert, Elizabeth, 3243 Lombard St.
Hetherington, Florence.
Hewes, Frances C, 1713 Ranstead St.
Hill, Margaret, 1735 N. 27th St.
Hoffman, Georgianna, 222 N. 22nd St.
Hoffman, Mary, 222 N. 22nd St.
Hofmann, Annie M., 2409 Carlton St.
Holloway, Clara G., 250 S. 13th St.
Hopkins, Margaret, 1802 Green St.
Horne, Emma J., 2028 Race St.
Howe, Kate, 3705 Locust St.
Howell, Adelaide F., 2121 Delancey St.
Howell, Emily M., 2121 Delancey St.
Hughes, Emma C., 1337 N. 60th St.
Hughes, Esther, 1337 N. 60th St.
Hutchinson, Laura S., 2413 Spruce St.
Hutchinson, Virginia G., 2413 Spruce St.
Hyneman, Frances R., 2028 Race St.
Hynson, Emma D., 43 S. 19th St.
Ireland, Amelia.
Ireland, Marianne.
Iaus, Carrie, 1836 Mt. Vernon St.
Jenkins, Edith Elizabeth, 2121 Sansom St.
Jenkins, Ellen Martha, 2121 Sansom St.
Jenkins, Mary A., 2121 Sansom St.
Johnson, Annie, 2039 Appletree St.
Johnson, Blanche, 254 Perry St.
Johnson, Cassie L., 1927 Fairmount Ave.
Johnson, Edith Jane, 2039 Appletree St.
Johnson, Josephine, 631 N. 20th St.
Johnson, Lily May, 2039 Appletree St.

Johnson, Marion.
Johnson, Mary Catharine, Quarry Court.
Johnson, Maud, 122 Lambert St.
Johnson, Rachel, 214 N. 2nd St., Darby.
Johnson, Rachel Eleanor.
Joline, Lucie C., Merchantville, N. J.
Jones, May Howell.
Kates, Catherine D., 1606 Arch St.
Kean, Elizabeth, 2017 Wallace St.
Kean, Emily, 2017 Wallace St.
Kean, Julia, 2017 Wallace St.
Keown, Elizabeth, 810 S. 16th St.
Kendig, Elizabeth, 2024 Winter St.
Kelly, Emma May, 2217 Race St.
Kennedy, May, 729 Shirley St.
Keyes, Georgianna, 429 Redfield St.
King, Marian.
Klapp, Laura E.
Kneedler, Eliqabeth M., Glenolden, Pa.
Lambdin, Katharine, 2124 Delancey St.
Lawson, Elizabeth, 1322 Spruce St.
Lawson, Rebecca, 1322 Spruce St.
Lea, Alice Van Antwerp, 345 S. 19th St.
Lea, Elsie J., 345 S. 19th St.
Leach, Annie Adele, 2118 Spruce St.
Leach, Elizabeth T., 2118 Spruce St.
Lees, Mary E., 1846 Master St.
Leslie, Kate.
Leslie, Mary.
Lex, Frances.
Linn, Madeline B., 2329 Carlton St.
Linn, Mary A., 2329 Carlton St.
Linnell, Ann, 6201 Main St.
Linton, Margaret A., 3744 Powelton Ave.
Lisle, Meta, 1602 Spruce St.
Lithgow, Susan, 2036 Wood St.
Love, Margaret, 1314 Wanamaker St.
Lukens, Isabella M., 2318 Pine St.
Lyons, Margaret.
Lytle, Eva M. B., San Juan, P. R.
Lytle, Frances, San Juan, P. R.
Mahaffy, Susan.
Mahle, Julia, 839 N. 12th St.
Mahle, Mary, 839 N. 12th St.
Manifold, Isabella, 1722 Vine St.
Mann, Anna Lydia, 2233 Brandywine St.
Mann, Matilda, 2213 Brandywine St.
Manthorpe, Hannah, 2145 Summer St.
Manthorpe, Mrs. S., 2145 Summer St.
Marshall, Jane, Jenkintown.
Martin, Elizabeth A., 1716 N. 16th St.
Martin, Helen H., 116 S. 5th St., Darby.
Martin, Sarah, 2047 Brandywine St.
Mason, Emma, 618 N. May St.
Mayer, Mary F., 108 S. 21st St.
Mayo, Christiana F., 1840 Callowhill St.
Mayo, Mary E.
Mickley, Anna M., Wayne, Pa.
Miller, Anna F.
Miller, Emma, 3603 Melon St.
Miller, Isabella, 2416 Perot St.
Miller, Jennie, 2416 Perot St.
Miller, Mary Emily, 2416 Perot St.
Molony, Helen G., 1506 N. 16th St.
Montgomery, Anna M., 1815 Delancey St.
Morrison, Elizabeth R., 2219 N. 29th St.
Motherwell, Lilian E., 1830 Green St.
Mowry, Ida S. M., 844 N. 63rd St.
Mullholland, Elizabeth, 222 N. 22nd St.
Mulholland, Kate, 3438 Lancaster Ave.
Mullen, Ethel, 156 N. 20th St.
Mullen, Theresa M., 156 N. 20th St.
Munn, Ella M., 614 Spring Garden St.
Myers, Annetta M., 1708 N. 17th St.
MacFarland, Margaret A., 2040 Urbanna St.
McClary, Bertha.
McConnell, Alice, 2114 Appletree St.
McCormick, Margaret, 3200 Latrona St.
McCreery, Emily, 506 Stillman St.
McCreery, Georgianna Ethel.
McElroy, Rebecca, 3938 Pine St.
McElroy, Mrs. S., 2033 Winter St.
McDowell, Emma D., 2329 Oxford St.
McIlhenny, Edith P.
McKenna, Anna Theresa, 502 N. 23rd St.
McKenna, Rebecca, 502 N. 23rd St.
McKittrick, Anna.
McKittrick, Annie.
McLauchlan, Isabella, 2312 Meredith St.
McMullen, Annie, 1629 N. 15th St.
McMullen, Sophie, 1619 Ridge Ave.
McQuaide, Florence Q., 2045 Chestnut St.
Naglee, Emily.
Neill, Patty D., 2118 Delancey St.
Neilson, Emma F., 325 S. 12th St.
Neilson, Mary A. L., 325 S. 12th St.
Newman, Janette, 2015 Norris St.
Newman, Maud, 2015 Norris St.
Norris, Helena May, 3043 Wharton St.
Norris, Sarah Agnes, 3043 Wharton St.

A CRISIS.

There are certain alarmists in evidence among us who apparently find a morbid satisfaction in proclaiming that the Church is, to use a well-worn phrase, "on the eve of a crisis." Now, is this really so, or is it simply a spirit of pessimism? In one sense the Church is necessarily ever dealing with a crisis—the crisis in individual souls who may, perhaps, be tempted to neglect "the time of their visitation"—but as to the crisis which is so often thought to be pending we surely need not be especially perturbed. If it is only the fact that we are face to face with most perplexing questions and tremendous difficulties in setting forth the Catholic faith, we need not assume that this is anything novel or unusual, for the Church has been dealing with such conditions from the very beginning.

The Apostolic College itself was not free from sharp dissensions, nor need we expect to escape them. As we cast our eye over the pages of ecclesiastical history, we find in the very ages which cover a united Christendom disputations and quarrels before which those of the present day are as nothing. We are very apt to draw a line of distinction between past periods and our own times, mentally giving the former a glamour which does not belong to them and looking upon our own days as particularly evil. We think of the Church of the Middle Ages, for instance, as a vision of harmony and beauty, even in its earthly aspect; but is not this rather a picturesque delusion than an absolute reality? We certainly know with what facility we can turn to many and many an instance during those supposed halcyon days of the Church's glory, when the conduct of her sons was too shameful even to be recalled to mind. The most indifferent and careless churchman among us to-day would be shocked beyond measure could the happenings of those times be repeated now. We all remember the case of St. Thomas of Canterbury—to take but a single illustration. What would be thought if the present King of England were to subject the Archbishop of Canterbury to the effrontery and brutality to which the Catholic King, Henry II., subjected his great primate. It is not the most pleasant of occupations to dwell on such historical facts, but it is sometimes salutary if only to show that our Lord's prediction that the wheat and the tares should grow together is fulfilled in every age. The human element must ever be manifest, and we know by experience what to expect from it. And yet, as even in the most troublous times, the Church went straight on with her divine mission to souls, so now, though bishops and priests quarrel and recriminate, though dissensions take place even as to the very faith itself, yet the Church goes on the regular tenor of her way, giving the sacraments and upbuilding souls. The same human element is present that showed itself in Apostolic times and that will continue to show itself until the end; but though "the waves of the sea are mighty and rage horribly," yet we are sure that "One who dwelleth on high is mightier," and that God can and does overrule for the enlightenment of His Church, and the perfecting of His children, these very upheavals.

We are not to think chaos is reigning, and we become doubtful and discouraged; but let us have recourse to the Blessed Sacrament, and behold! all the clouds are dissipated, and we hear the "still, small voice" from the Altar speaking to us words of peace and comfort. Here, in the contemplation of this tremendous mystery, the human element fades away, and there is a transcending of all worldly feelings, and although our daily duties require that we should come out from the heavenly vision and return to the discord of temporal matters, yet our souls may reflect the brightness of the light which shone upon us, and we may carry with us the "peace which passeth all understanding." We cannot think of controversies and quarrels when our hearts are filled with the realization of the abiding presence of our Lord Himself, and in this we have the cure for all our discontent and discouragement. We forget sometimes, in our desire to escape trouble, that we are not placed in this world to do that which most ministers to our tastes or ease, but simply and solely to do the will of God. Outside of this we can have no vocation; without it, life is worthless—yes, worse than worthless.

If God has ordered that we should be born in practical America or stolid England instead of in the Catholic atmosphere which surrounds the "Eternal City," and that we should be made heirs of the Kingdom of Heaven by holy baptism in a Low Church parish, at the hands of an "Episcopal minister" instead of in an Italian cathedral by a Latin priest, let us accept this as His all-wise purpose, and feel sure that no better lot could befall us than the infinite blessing of being admitted to the Catholic Church at all, where we are called to be saints, and are given the means of attaining our high calling. If we are compelled to attend a service which to our devotional aspirations is cold and bare, let us associate ourselves in spirit with the early Christians, whose ritual was of necessity the plainest, and whose temples were caves and dens of the earth, and let us endeavor to emulate the wonderful lives that age produced. We may not, indeed, be required to figure prominently as champions of the faith, but the most obscure life may patiently witness for the truth by loyalty and perseverance.

For those who look only at God's most blessed will there is no fear of a crisis. The faith, even as a grain of mustard-seed, will remove mountains of difficulty, and there will come to the soul such a cheerfulness and tranquillity as will lift it far above all discouragement and will place it in the company of those "who, going through the vale of misery, use it for a well, and the pools are filled with water."

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ST. CLEMENT'S MAGAZINE

VOL. XXIII PHILADELPHIA, SEPTEMBER, 1907 No. 8

St. Clement's Magazine

PUBLISHED MONTHLY BY
J. C. GOODWIN, Jr.

SINGLE COPY, 5 CENTS YEARLY, 50 CENTS

Please address all mail to Twentieth and Appletree Streets.

Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

The attendance at the Masses has been fairly good during the summer.

There were 313 Communions made in the parish from July 20 to August 20.

Father Quin and Father Kellogg leave for their holidays the first of September.

The Sunday services will be Low Mass at 7 and 9.15, Missa Cantata at 11 and Evensong at 8.

Evensong will be sung Sunday evening at 8 o'clock, beginning with the first Sunday in September.

The choir, which had its vacation during August, will begin work again on the first Sunday in September.

Your offerings are asked for the poor fund. There have been many calls, and the fund is very low indeed.

Saturday, September 14, is the feast of the Exaltation of the Holy Cross. Masses at 6.30 and 7. Members of the Guild of the Holy Cross are reminded of the corporate Communion.

Wednesday, Friday and Saturday, September 18, 20 and 21, are Ember days, on which it is incumbent on all Catholics to abstain from flesh-meat and to give themselves to prayer for those to be ordained on the Lord's Day following.

The Kindergarten, started about the middle of July under the superintendence of Sister Elisabeth Paula and Miss Matilda Clair, has succeeded beyond our expectations. The school is for children between the ages of 3 and 12 years. The attendance at the last report was an average of over twenty. We take this opportunity to express our gratitude to those who have labored so faithfully and aided the work by their generous gifts.

The Little and Great Catechisms will begin the Sixteenth Sunday after Trinity, September 15, at 3 o'clock. The Great Catechism will meet in S. John's Chapel and the Little Catechism in the large room on the second floor. The Bible Classes will meet in the Parish Building on the Nineteenth Sunday after Trinity, October 6, after the close of the Children's Mass. The session will end in time to allow those who have not been to Mass to be present at the High Mass.

With the close of summer coming on it is time for us to ask ourselves whether we have diligently kept the precepts of God's Catholic Church. Whether we have remembered, wherever we were and however warm it has been, that the Church commands our attendance at Mass every Sunday during the year. Has there been any lessening in the frequency of our Communion? Have our Confessions been carefully made? Have we been diligent in prayer and in reading God's Word? If we have not — if, through the wiles of Satan and our own weaknesses, we have neglected our regular duties—it is now time to turn and repent and "amend our ways."

St. Clement's Church

Twentieth and Cherry Streets

CLERGY:

THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. F. D. WARD
THE REV. F. M. W. SCHNEEWEISS
THE REV. NELSON KELLOGG

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.
Organist and Choir-master.—S. Wesley Sears, A. R. C. O.
Sexton.—Harry Johnson, 2039 Appletree Street

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 417.
All Saints Mission House, Cherry and Lambert Streets.
Bell Telephone—Locust 26-74 A.

The Sisters request that cast-off clothing be sent to the Mission House. It will be a great help in the work of the year if we have generous gifts, for we have many calls for clothing, and it is only by such gifts that we can supply it.

HOURS FOR CONFESSION.

Saturday, 11 to 12; 3 to 5; 7 to 9. Father Ward and Father Schneeweiss are in residence.

HYMNS FOR SEPTEMBER.

September 1—
11 A. M.—396, 172, 601.
8 P. M.—396, 38, 300, 172, 601.
September 8—
11 A. M.—392, 450, 449.
8 P. M.—392, 622, 450, 455, 449.
September 15—
11 A. M.—228, 233, 217.
8 P. M.—228, 38, 223, 172, 217.
September 22—
11 A. M.—542, 545, 165.
8 P. M.—542, 38, 545, 20, 165.
September 29—
11 A. M.—421, 423, 616.
8 P. M.—421, 617, 423, 424, 616.

OFFERTORY ACCOUNT.

July 21—	
Cash	$15.16
Envelopes	22.15
July 28—	
Cash	57.12
Envelopes	28.25
August 4—	
Cash	7.32
Envelopes	5.25
August 11—	
Cash	7.15
Envelopes	51.75
August 18—	
Cash	6.77
Envelopes	24.15
	$225.07

SPECIAL FUNDS.

Altar	$ .15
Sanctuary	.50
	$ .65

ACKNOWLEDGMENTS.

Flowers for the High Altar.
Flowers for the Crypt.
Poor Fund, $5.00, $10.00.
Provisions for the Clergy House.

MARRIED.

Krekor G. Kazanjian
Rebecca Zobian.

BURIED.

July 17—William Buxton Sessinger.
July 17—Henrietta Hopkins.
August 9—Sarah Menge.

BAPTIZED.

August 16—Denard Beckley Peters (Clinic).
August 18—Doris Chase Rigby.

SEA ISLE CITY.

The work at The Sea Shore Home came to an end for this summer on August 23, when the last

party of mothers and children returned to the city. The weather has been unusually kind this year; there has been scarcely a day when it was impossible to go out. Fortunately, there have been no serious illness or other mishaps.

As usual, there have been only four parties of visitors; but we still hope that another year may so increase the subscriptions that it may be possible to take another set.

So many who would be helped by the change of air have always to be refused.

The Chapel has been very well attended by summer visitors to Sea Isle City. It is a pleasure to provide for the needs of others besides our own immediate circle, and to make the services of the Church accessible to many who would otherwise be cut off from them.

SOCIETY OF S. JOHN THE EVANGELIST.

It will interest many readers of S. CLEMENT'S MAGAZINE to know that Father Page has resigned his office as Superior General. He had held the office for seventeen years. At the Chapter held on Tuesday, July 30, Father Maxwell was elected as his successor.

The Society has lately opened a "House of Retreat" at Iona, where S. Columba and his twelve companions took up their abode on leaving Ireland. The monastery founded so long ago had for hundreds of years been ruinous, and it is near the old ruins that the Cowley Fathers have started their house. So again, after a long lapse of years, prayer and sacrifice are daily offered to Almighty God at the shrine of one of the greatest of the early Christian missionaries.

EMBERTIDE.

In the Parish Notes is a notice of the three Ember Days occurring in the middle of September. Four times a year—in Lent, before Trinity Sunday, in September and December—the Church sets apart a week of special prayer and three days of abstinence for those who are about to be ordained to any holy function.

The Church lays this prayer and fasting on us as a duty, and doubtless the reason the Church lacks priests is neglect of the people of the Church to obey her express command.

The Church owes it to herself to pray and fast diligently, that God may raise up faithful priests to serve at her altars. And when one reads sometimes that a priest is unfaithful, is it not largely the fault of the Church in neglecting to pray for her priests?

In providing the Ember Seasons the Church accentuates this duty, especially for those who have not yet received the yoke of Christ, or for those who are about to receive a heavier form of that yoke.

The Sacrament of Order, that which confers the powers of the priesthood, gives a character to the soul which is indelible. "Once a priest always a priest, in heaven or in hell," and the very fearfulness of the office demands our prayers at all times, and especially at the times of ordination.

Neglect of this duty involves sin on our part and a certain lack of grace in those who have a right to our prayers. Special prayers for the Ember Days are to be found on page 40 of the Prayer Book.

THE HOLY CROSS.

The 3d of May and the 14th of September are the two days set apart by the Church every year in honor of the Holy Cross. While the origin of these feasts may be more or less a matter of legend, yet few days have been more carefully observed throughout the ages than these. There are very many churches in England dedicated to this most holy Symbol of the Catholic Faith.

Throughout the whole Church relics of the wood of the True Cross, supposed to have been discovered by S. Helena, the mother of the Emperor Constantine, were treated with the greatest veneration, as being the most likely reminder of the Passion and Death of our Divine Lord. The description given by Scott in "The Talisman" of the honor paid to a piece of the True Cross is without doubt a very good account of the reverence felt and the reverent feelings awakened in the hearts of the faithful from the earliest times until now when in the presence of an undoubted relic of the Tree of Glory on which our Saviour died.

Faithful Cross! above all other,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peers may be;
Sweetest Wood and sweetest Iron,
Sweetest Weight is hung on thee!

The poets of the Church have loved to tell its glories and the faithful have sung its praises.

And yet, while all this is good and laudable, unless there is something deeper and more like a cross in our own lives, our merely singing its praises will help but little on the path of Perfection.

He Who died on the Cross said, "Learn of Me, for I am meek and lowly, and ye shall find rest for your souls." And He also said, "Take up your cross daily." The cross that Jesus gives us is to be borne, not to be put on high, admired and covered with kisses. But, as when He went along the Royal Road to Calvary, His shoulder was bruised and torn by the weight of the Cross, so we must bear our cross, feeling its weight, letting it make its mark on our souls. When Calais was lost to England Queen Mary said at her death the word Calais would be written in her heart; so on the heart of every Christian must be the sign of the cross which he so often marks outwardly on his breast.

A Christian without a cross is a stranger in the land of his fathers. He hath no part or lot in this matter. But the Christian who with firm trust and confidence in Jesus accepts his cross and tries to carry it will find Jesus will carry the heavy end of it Himself, and his cross, which seemed to him before a burden too heavy to be borne, will carry him.

COMMUNICANT LIST

(Continued)

O'Brien, Sarah, 1720 Vine St.
O'Bryan, Mathilda F., 116 Tremont Ave., Orange, N. J.
Offer, Elizabeth, 2226 Race St.
Parker, Sarah V.
Paton, Mary S.
Patterson, Catherine V., 1713 Ranstead St.
Patterson, Helen K.
Patterson, Laura E.
Paul, Elizabeth V., 7800 Cresham Rd.
Penrose, Emily, 2212 De Lancey St.
Perrett, Mary E., Camden
Peterson, Mary
Pile, Hattie L., 1616 Summer St.
Pile, Lilian M., 1616 Summer St.
Powell, Mary Ann, 1825 Vineyard St.
Powell, Mary Jane, 325 N. 21st St.
Pridham, Margaret P., Jewish Hospital
Priest, Annie, 154 N. 22d St.
Pritchett, Anna P., 4419 Sansom St.
Promis, Anita, 3227 Powelton Ave.
Promis, Carrie L., 3227 Powelton Ave.
Promis, Marian L., 3227 Powelton Ave.
Pryor, Florence E., 4921 Warrington Ave.
Pyne, Emily, 1339 L St., Washington, D. C.

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ST. CLEMENT'S MAGAZINE

VOL. XXIII PHILADELPHIA, OCTOBER, 1907 No. 10

St. Clement's Magazine

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

SINGLE COPY, 5 CENTS YEARLY, 50 CENTS

Please address all mail to Twentieth and Appletree Streets.

Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

Since Sunday, September 15, the Children's Mass, at 9.15, has been Missa Cantata, with sermon. All are glad to have music at the Mass once more.

The Choir returned to work on the first Sunday in September. There are a number of new voices among the boys, while some familiar faces are missed.

It is necessary to repeat the call for offerings for the Poor Fund. At this time it is very low, while the demands upon it are not lessened. It, consequently, becomes a difficult matter to provide for the needs of many who are dependent for support upon the alms of the faithful.

THE SUMMER SCHOOL

began with twelve children, boys and girls, Tuesday, July 16, in the new Parish Hall; by the following Monday there were twenty-five; very soon, however, this number increased to sixty-five as the knowledge of the work spread. Of these, twenty-four belong to the Church, several are sectarians, and the remaining ones of the Latin Church.

Considering the season of the year and the counter attractions, namely, excursions and the Fresh Air Society trips for different little ones, the average attendance of twenty-three was good.

Boys outnumbered the girls, an agreeable surprise, knowing that the typical small boy has a greater fondness for the street than for any indoor occupation, however attractive it may be.

This points out somewhat the kind of work a summer school may do.

Boys must have a vent for their overactivity, and during the weeks without regular school a way besides being in the streets ought to be provided. How to use the scroll-saw, to cane chairs, to make hammocks, etc., are means to that end.

Furthermore, there is a responsibility in the spiritual as well as the mental and physical development of the children of our own Parish.

It is an impressionable age at which they come to us; and, surely, there is encouragement for the work of future summers when we realize that these little boys and girls willingly spent three hours, morning after morning, during the hot summer days, not only learning to play intelligently and trying to finish the work begun, but were attentive and interested in the daily catechizing and instruction; until, on the closing morning, more than two tables were covered with their handiwork, including their manual work illustrating the spiritual instruction, and reed baskets, blotters, a variety of kindergarten work, also wooden match holders cut out by the older boys, and lastly all sorts of designs molded from clay, which boys and girls alike enjoyed doing.

It was difficult for one teacher to instruct all and do justice to the different ages. Our efforts this summer prove the necessity of having one person responsible for the older scholars, who are able to do work beyond the ability of the younger ones, and some one for them also, as they need special care and watchful guidance.

Miss Clair, the kindergarten teacher, who kindly undertook the school, very bravely met the emergency, and St. Clement's Summer School is grateful to her, and also to the other ladies who generously gave of their time and leisure to assisting regularly on special days every week: Mrs. Cline, Miss Esther Ball, Miss Sammis, Miss Paton, and Miss Averyl Connelly, who also added to the children's pleasure by sending twice a week a quantity of flowers that were distributed in bunches to each child as he or she went home.

One small boy casually remarked one afternoon, "My grandmother always likes the flowers I bring her, and puts them in water to keep them."

The school closed Thursday morning, August 29, after a happy morning, when rewards were given and all had enjoyed a treat of ice cream, cake, and candy, provided through the generosity of interested friends.

St. Clement's Church

Twentieth and Cherry Streets

CLERGY:

THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. F. D. WARD
THE REV. F. M. W. SCHNEEWEISS
THE REV. NELSON KELLOGG

Rev. C. S. Hutchinson in Church, Fridays, 3-5 P.M.; Saturdays, 11-12 A.M., 7-9 P.M.

Rev. C. C. Quin in Church, Saturdays, 3-5, 7-9 P.M.

Rev. F. D. Ward in Church, Thursdays, 8.30-9.30 P.M.; Saturdays, 3-5, 7-9 P.M.

Rev. F. M. W. Schneeweiss in Church, Saturdays, 3-5, 7-9 P.M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.
Organist and Choir-master.—S. Wesley Sears, A.R.C.O.
Sexton.—Harry Johnson, 2046 Cherry Street

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 417.
All Saints Mission House, Cherry and Lambert Streets.
Bell Telephone—Locust 26-74 A.

FATHER WAGGETT, S. S. J. E.

The Rev. P. N. Waggett, S. S. J. E., is expected to be the preacher at Solemn Evensong, on October 13.

It is with very pleasurable anticipation that we look for the coming of Father Waggett to St. Clement's. He has given in London, Oxford, and Cambridge, from time to time, several notable series of sermons. He is much in demand as a preacher, and has the distinction of being the first member of a religious order who has preached in Westminster Abbey since the Reformation. In his preaching he is said to deal with old truths in a most novel and striking manner, so that his originality never fails to hold the attention and interest of those who hear him. From September 9 to 13 he gave a retreat at Holy Cross Monastery, West Park on the Hudson, at which two bishops and fifty-five priests were present.

A volume of addresses by Father Waggett, published under the title, "The Scientific Temper in Religion," is now well known in religious literature.

ACKNOWLEDGMENTS.

Flowers for the High Altar.
Flowers for the Crypt.
Provisions for the Clergy House.

OFFERTORY ACCOUNT.

August 25—	
Cash	$ 6.51
Envelopes	23.10
September 1—	
Cash	560.29
Envelopes	18.50
September 8—	
Cash	19.47
Envelopes	26.20
September 15—	
Cash	16.45
Envelopes	38.60
	$709.12

SPECIAL FUNDS.

Sanctuary	$ .10
Endowment	.17
	$ .27

BAPTIZED.

August 25 — William Joseph Phillips.

MARRIED.

August 21—Albert E. Daniels, Claressa L. Brown.

September 2 — William Ross, Elizabeth Robinson.

BURIED.

August 24—Anna Maria Gough.

August 26—William Miller.

August 27—Mary Eleanor Cartin.

August 28—Jessie S. Evans.

September 3—Rachel Damaris Stites.

HYMNS FOR OCTOBER.

October 6—
11 A. M.—161, 423, 291.
8 P. M.—161, 617, 20, 477, 291.

October 13—
11 A. M.—396, 423, 429.
8 P. M.—396, 617, 178, 23, 429.

October 20—
11 A. M.—179, 423, 520.
8 P. M.—179, 617, 232, 233, 520.

October 27—
11 A M.—228, 423, 227.
8 P. M.—439, 440, 426, 620, 222.

COMMUNICANT LIST

(Concluded)

Ramee, Emma V., Leamy House, Mt. Airy
Randall, Elizabeth N., 1322 Green St.
Reed, Mary, 3632 Powelton Ave.
Reed, Nellie Maud, 3632 Powelton Ave.
Reeves, Annie, 2528 N. 29th St.
Reinhard, Catherine S., 1908 Ingersoll St.
Renkauff, Laura C., 1808 N. 13th St.
Roach, Mary A., 215 N. 22d St.
Robertson, Emma S., 3705 Locust St.
Robertson, Jessie S., 3705 Locust St.
Robertson, Katharine McT., 3705 Locust St.
Rommel, Lucie M., 216 Rochelle Ave., Wissahickon
Rogers, Mary R., 207 N. 34th St.
Rose, Angeline
Rose, Emily Gertrude
Rose, Jessie L.
Rosengarten, Christine, 2212 De Lancey St.
Rudolph, Susanna, 1611 Parrish St.
Ruff, Margaret, 4117 Walnut St.
Sammis, Lena F., 1913 Judson St.
Sanford, Amelia, S. Broad St.
Sankey, Annie, Episcopal Hospital
Schell, S. Imogene, 1414 Spruce St.
Segan, Mildred
Sellers, Mathilda, 3705 Locust St.
Sharpe, Margaret, 1923 Wood St.
Smart, Rose Dede, 111 Woodstock St.
Smith, Elizabeth C., The Rittenhouse
Smith, Elva V., Harrisburg, Pa.
Smith, Katharine, 2104 Chestnut St.
Speakman, Anna W., 1913 Arch St.
Spring, Helen M., 2007 Chestnut St.
Sterrett, Elizabeth, 1615 Christian St.
Sterrett, Pauline, 1615 Christian St.
Stevenson, Mrs., 586 Jamestown Ave., Roxborough
Stewart, Sarah H., 3214 Spencer Ter.
Stiles, Agnes T., Wood St.
Stokes, Rachel
Stuard, Mary C., 2040 Cherry St.
Sullivan, Margaret, 3411 Merrill Ave., Camden
Taylor, Margaret, 1223 Snyder Ave.
Taylor, Mildred H., Episcopal Hospital
Taylor, Rebecca
Thompson, Mary, 2417 Perot St.
Thomson, Josephine, 115 N. 18th St.
Tilden, Jennie R., 1311 Brown St.
Trego, Effie S., 1802 Green St.
Tuckerman, Catharine, Girard College
Unitt, Rebecca, 2130 S. 68th St.
Van Camp, Florence, 5610 Haverford Ave.
Villenoweth, Josephine
Villenoweth, Mary
Von Löhr, Ailien D.
Wagner, Laura E., 2113 Chestnut St.
Walsh, Roberta, 1804 Pine St.
Walshe, Elizabeth H., 158 N. 20th St.
Walls, Elizabeth P.
Ward, Dorothy, 408 N. 24th St.
Ward, Harriet, 2428 Hamilton St.
Watson, Martha M., 1030 Spruce St.
Weidmann, Therese, 5137 Pulaski Ave.
Weiser, Sarah P., 139 N. 20th St.
Welch, Rebecca, 1848 Hamilton St.
Wentz, Mary G., Ashbourne, Pa.
Wetherill, Caroline B., 1723 Pine St.
Wetherill, Caroline J., 1723 Pine St.
White, Elizabeth, 2013 Appletree St.
White, Mary L., 2013 Appletree St.
Willcox, E. P. C., The Clinton.
Wistar, Mary M.
Woidill, Pauline, Mrs., 13 N. 20th St.
Woidill, Pauline, 13 N. 20th St.
Wood, Elizabeth
Wood, Emily H., The Warwick
Wood, Florence, Baltimore, Md.
Wolfe, Lydia M., 4426 Pine St.
Woodruff, Anna F., 2219 Spruce St.
Woodruff, Anna Florence, 2219 Spruce St.
Woolverton, Sarah T., 2057 Kater St.
Wright, Annie B., Riverton, N. J.
Yarnall, Emily, 3824 Spruce St.

DAILY MASS.

There is a tendency, quite peculiarly Protestant, to draw the distinction between Sunday and the rest of the week, as though the affairs of a man's religion were to be confined for the most part to the first day of the week, and secular concerns were to engross him almost exclusively during the other days. And we find such a tendency strongly surviving among certain Church people, and we even discover it strongly prevalent in some who have had Catholic teaching. They do not seem to realize that religious acts have just as much efficacy and value on Monday or any other day of the week as on Sunday.

In the case of such persons it becomes necessary from time to time to emphasize the fact and the meaning of the daily offering of the Holy Sacrifice at the Parish altar.

The number of those who are able to attend daily Mass may for good and well-explained reasons be small, even in a Parish with as large a list of communicants as St. Clement's. In the case of many, the conditions of their daily work, or the demands upon them in the household, may prevent attendance at the church on other days than Sunday. Yet such persons are by no means excused, whether at work in city offices and stores or factories, or busy with necessary household duties, from taking a few moments every day to remember the daily Mass being said by God's priest on behalf of themselves as well as for those who are present in the church.

The priest standing at the Altar to offer the Holy Sacrifice makes supplication for every member of the Parish when he says, *"to all Thy people give Thy Heavenly grace."* Should not all then gladly claim their share in this daily supplication by uniting themselves in spirit with their priest and those parishioners present with him? Do you, who read this now, esteem as you should this great privilege and opportunity of associating yourself with the offering of the daily Mass? Or are you content to forget altogether our Lord's Presence on the Altar each morning, and so lose the blessing which He is ready to bestow upon you as the new day begins? Surely the work of the day will be lightened, troubles and difficulties which arise be more bravely faced and endured, and temptations of every kind be more completely overcome, by this daily thought of the great Sacrifice being offered up before God, and the promised presence of our Lord and Saviour with His people!

There are many who, if they are honest with themselves and with God, would confess that they could attend Mass several times at least during the week besides Sunday. And there are none who, though unable to be present in the church, could not associate themselves each morning with their Lord in the Blessed Sacrament of the Altar, and receive His blessing upon their lives.

Let all examine themselves in this matter.

WHAT CONSTITUTES THE FULFILLING THE DUTY OF ASSISTING AT MASS.

One well instructed in the Faith knows that he must be present at Mass every Sunday under pain of committing sin, unless for some good reason he is prevented from doing so. Just how serious the sin is can be determined by the intention that keeps him away. So, from being no sin, because the person is detained at home by his own illness, or for the sake of some charitable act, it may become even mortal, as our Lord teaches in the parable of the Marriage of the King's Son.

Now, must he be present at the entire Mass, or may he fail to assist at a part, and yet fulfill the obligation? Of course, he is bound to hear the entire Mass in order to fulfill the obligation, and so if he be late, or leave before the Mass is finished, he has failed to render all that is due, and so is guilty of sin.

Some one, however, who fully accepts the teaching of Holy Church, may, on account of some uncontrollable circumstances, come into the church after the priest has begun Mass; or through illness, or for the sake of charity, may be obliged to leave before the Mass is ended: what, under such circumstances, would constitute fulfilling the obligation?

Take, for example, a man who started for church in plenty of time, and, on account of the distance, was obliged to make use of the cars, which were delayed by accident. He enters the church after the Mass is begun. Should he enter in time to hear the Mass from the beginning of the Epistle and remain throughout the rest of the service he would then fulfill the obligation. Or, supposing he were taken ill and was obliged to leave, or some urgent duty of charity forced him to leave after the Communion of the priest, then again he would fulfill the obligation.

So, if a man assists from the beginning of the Epistle until after the Communion of the priest, he can be considered to have fulfilled the obligation.

Carelessness in starting for church in plenty of time, or attending to some unimportant business or household duties, or for a woman to leave the church before the close of Mass to get breakfast two or three minutes earlier, cannot be regarded as sufficient to excuse from some guilt of sin.

Again: one does not fulfill the obligation of assisting at Mass by being present at the ending of one Mass and the beginning of another; that is to say, to be present from the Prayer of Consecration of the first Mass until the end, and to hear another from the beginning of the Mass up to the Prayer of Consecration. It is necessary to assist at least from the Epistle until after the Communion of the priest. Failing in this, it will be necessary to assist at another Mass.

These are the conclusions of excellent moral theologians, and we should be guided by these rules when examining ourselves as to whether or not we have fulfilled our obligations.

It is sometimes noticed that a person will come to Mass after the Confession has been said, and then go to the Altar to receive Holy Communion. If the rubrics mean anything, this is altogether wrong. Such a one ought not to make his Communion; for the Church orders that he first shall make the general Confession before doing so. Let him wait for another Mass.

Should a person, wishing to receive Holy Communion, enter the church in time to join in the Confession, he may make his Communion. But let him know that this does not fulfill the obligation of assisting at Mass. It is irregular; it is making his Communion out of Mass, a concession allowed only under exceptional circumstances; *e. g.*, when a person is sick and unable to go to church, but feels the need of the Blessed Sacrament, or is prevented from some other weighty cause.

As this service is so awful and holy, we cannot be too careful of the part we have in it, or the use to which we put it. As the benefit is inestimable in its proper use, so is the danger great if there is any irreverence.

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ST. CLEMENT'S MAGAZINE

VOL. XXIII PHILADELPHIA, NOVEMBER, 1907 No. 11

St. Clement's Magazine

PUBLISHED MONTHLY BY
J. C. GOODWIN, JR.

SINGLE COPY, 5 CENTS YEARLY, 50 CENTS

Please address all mail to Twentieth and Appletree Streets.

Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

The rector's Bible Class for men will commence in Advent.

Bona Mass will be said on Mondays during November after Evensong.

The offering on All Saints' Day will be given, as usual, to the All Saints' Sisters.

A Requiem Mass will be said every allowable day in November at 7.30 o'clock.

The Poor Fund is sadly in need of replenishing. Remember the poor on Thanksgiving Day.

A low Mass of Requiem will be said for the repose of the soul of George Herbert Moffett, priest, on Saturday, November 16, at 9.30 A. M.

Confessions before the patronal feast may be made on the Thursday and Friday before. The hours will be posted later. The entire parish should make a devout Communion during the octave.

The Rev. Charles Fiske, rector of St. John's Church, Somerville, N. J., will preach on St. Clement's Day at 11 o'clock; and the Rev. Dr. Tomkins, rector of Holy Trinity, Philadelphia, will be the preacher at the guild service on the Sunday evening in the octave. The preacher for Sunday morning will be announced later.

The rector returned from his holiday on September 30, after a delightful sojourn of three months in Devonshire and Cornwall. During his absence the parish prospered under the care of the various curates in charge. All the clergy have now returned from their vacations, and are ready and eager for the winter's work.

On November 2, All Souls' Day, Masses will be said at 6.30, 7, and 7.30, and Solemn Mass at 9 o'clock. Any who intend to communicate at the Solemn Mass should give notice to that effect beforehand; otherwise the celebrant will make no provision for them. The Christian names of baptized persons to be remembered should be written out and handed to the clergy not later than Friday afternoon. They will be read at one Mass, which may be specified.

The Bible Classes will meet this winter immediately after the 9.15 Mass, and the Catechism at 3 o'clock, as heretofore. It is greatly to be wished that parents would make an effort to send their children to the Catechism, and also to influence the children in their immediate neighborhood to come to St. Clement's if they do not go elsewhere. We must endeavor to do the work of real missionaries in spreading the Catholic Faith in Philadelphia. We have too long held ourselves aloof in self-satisfied isolation. Those who appreciate the blessings of Catholic privileges should be anxious to have others share them.

St. Clement's Church

Twentieth and Cherry Streets

CLERGY:

THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. F. D. WARD
THE REV. F. M. W. SCHNEEWEISS
THE REV. NELSON KELLOGG

Rev. C. S. Hutchinson in Church, Fridays, 3-5 P. M.; Saturdays, 11-12 A. M., 7-9 P. M.

Rev. C. C. Quin in Church, Saturdays, 3-5, 7-9 P. M.

Rev. F. D. Ward in Church, Thursdays, 8.30-9.30 P. M.; Saturdays, 3-5, 7-9 P. M.

Rev. F. M. W. Schneeweiss in Church, Saturdays, 3-5, 7-9 P. M.

Rev. Nelson Kellogg in Church, Saturdays, 4-5, 7-8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.
Organist and Choir-master.—S. Wesley Sears, A. R. C. O.
Sexton.—Harry Johnson, 2046 Cherry Street

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HYMNS FOR NOVEMBER.

2. A. M.—398, 311 (Pt. II), 608.
3. A. M.—235, 438, 437, 436.
   P. M.—438, 235, 437, 436, 427.
10. A. M.—601, 292, 545.
    P. M.—601, 38, 23, 545.
17. A. M.—274, 299, 305, 298.
    P. M.—274, 38, 24, 305, 298.
23. A. M.—"Jerusalem," etc., 442, 440, 436.
24. A. M.—"Jerusalem," etc., 442, 440, 436.
    P. M.—391, 442, 440, 396, "Jerusalem," etc., 392, 215, 274.

FRANK EDWARD REMONT.

On the 15th of October Frank Edward Remont entered into rest. In the death of Mr. Remont St. Clement's loses from its midst one of God's saints. Connected with the parish for forty years, and for eighteen years a member of the choir, Mr. Remont was a familiar figure to every member of the congregation, and his simple and unaffected Christian charity made him beloved by all. Holy lives are very rare among us, and the age of saints is manifestly not the twentieth century. It is especially well for us, therefore, to mark those in whom God's Holy Spirit has brought forth the fruits of his indwelling. If one looks for the source of the beauty of our dear friend's life it will require no prolonged search. The wellspring of Mr. Remont's life was the Blessed Sacrament of the Body and Blood of Christ. Every Sunday, with but one exception, for twenty years, Mr. Remont has made his communion at St. Clement's altar. During the last few years of his life this necessitated his rising soon after 3 o'clock on Sunday morning and walking seven miles, often through snow or rain, in order to be present at the 7 o'clock Mass. Early in the dark hours on a Sunday morning in winter he would be seen going up the north side of the church on his way to the chapel of the Blessed Sacrament, where he made the preparation for his communion, and for which he had a great devotion. It was his custom to offer many intercessions for the parish and for its members, mentioning each one by name before God. About the first of last September he found it necessary to give up his connection with the parish, and sent the following letter to the rector:

"I have just learned that it will be necessary for me to withdraw from St. Clement's Church. After almost forty (though not consecutive) years' connection with our dear old parish, you can, perhaps, get some idea of the agony of grief this separation costs me. I went there in my youth, full of energy, earnestness and enthusiasm, as one of a little band to help start the Catholic movement, and soon it grew, little by little, to its present full development. I had hoped to end my days there, but God has said, "No," and to His Will I submit. The prayers I have for so long

daily offered for St. Clement's, its clergy, its people in general, and its many dear saints who have done so much to aid my spiritual life, will surely bring it many future victories and blessings. I am sure, because I believe God will fulfil His promises and hear our prayers and grant us what we desire. I leave with you kind and loving remembrances for all my friends."

To the great regret of the clergy they were not informed of Mr. Remont's illness, and were not aware of his death until the day before the funeral, which was held in Mt. Moriah Cemetery. They would gladly have journeyed any distance to have administered the last sacrament of the Church to such a faithful communicant, and St. Clement's would have opened wide her doors to give him the burial which was his due.

A Solemn Mass of Requiem will be sung on November 18, the thirtieth day after his burial, at 11 o'clock.

May he rest in peace and pray for us.

OFFERTORY ACCOUNT.

September 22.—Cash	$20.44
Envelopes	33.70
September 29.—Cash	22.09
Envelopes	85.25
October 6.—Cash	28.53
Envelopes	55.85
October 13.—Cash	38.32
Envelopes	56.00
	$340.18

SPECIAL FUNDS.

Endowment	$2.00
Poor Fund	5.00
Rector's discretion	50.00
Communion alms	26.91
	$83.91

ACKNOWLEDGMENTS.

Flowers for High Altar.

Flowers for the Crypt.

Provisions for the Clergy House.

BAPTIZED.

October 8.—Henry Blanchard Curran.

BURIED.

September 27.—George Greenwood.

September 30.—Alexander Searles.

October 18.—Frank Edward Rémont.

ST. CLEMENT'S-TIDE, 1907.

Friday, November 22, at 7.45 P. M., first Vespers at St. Katharine's altar.

Saturday, November 23, St. Clement B. & M. (General Communion), Masses 6, 7, 8 and 8.30 A. M.

Solemn Mass and Procession at 11 A. M. (thanksgiving for God's blessing on this parish).

Sunday, November 24 (commemoration of dedication), Masses at 7, 8 and 9.15 A. M.

Solemn Mass and Procession at 11 A. M. (for the faithful and the Sodality); 8 P. M., Solemn Vespers and Procession of Sodality and Te Deum.

Monday, November 25, St. Katharine V. & M., Masses at 6.45 (crypt), 7 and 7.30 A. M. (the sisters and mission work).

Tuesday, November 26, Masses at 7, 7.30 and 9.30 A. M. (requiem for benefactors); parish tea, 8 P. M.

Wednesday, November 27, Masses at 7 and 7.30 (penitents and lapsed).

Thursday, November 28, Thanksgiving Day, Masses at 7, 8, 9.15, and solemn Mass at 11 A. M. (Thanksgiving for harvest, God's blessing on country and rulers).

Friday, November 29, Masses at 7 and 7.30 (the children of the parish).

Saturday, November 30, St. Andrew Ap. Octave of St. Clement. Masses at 6.30, 7, 7.30 and 9.30 A. M. (for the clergy).

Collect:—O God, who makest us to rejoice in the yearly solemnity of blessed Clement, Thy martyr and bishop, favorably grant that we who keep his festival may likewise imitate his fortitude in suffering, through Jesus Christ our Lord. Amen.

The Epistle: Phil. iii: 17—iv: 4.

The Holy Gospel: St. Matthew, xxiv: 42-48.

Licensed for use in St. Clement's Church during the octave of the anniversary.

(Signed) O. W. WHITAKER,
Bishop of Pennsylvania.

NOCTNA—NOVEMBER 14-23.

Memorial for the parish (to be said daily):

Ant.—I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring.

V.—O Lord, look down from heaven.

R.—Behold, and visit this vine.

Let us pray:

Almighty and everlasting God, who dost govern all things in heaven and earth, mercifully hear our supplications, and grant unto this parish all things that are needful for its spiritual welfare; schools in which to train the young in Thy faith and fear; ministers to labor in this portion of Thy vineyard; a church restored to the beauty of holiness. Strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; rouse the careless; recover the fallen; restore the penitent; remove all hindrances to the advancement of Thy truth; bring all to be of one heart and one mind within the fold of Thy Holy Church; to the honor and glory of Thy Holy Name; through Jesus Christ our Lord. Amen.

ST. CLEMENT'S CHURCH, 1857-1907.

The date which we read upon the tower of St. Clement's Church reminds us that with this present year the building completes fifty years of its history. It has been a period full of momentous happenings, both in the parish and the Church at large. It would seem fitting that we should mark our coming festival in some special way and make a special thank offering to Almighty God for His marvelous loving kindness to us during half a century of parish life. Since the laying of the corner-stone of this church in 1856, and its ultimate consecration in 1864, there have been many changes wrought in the interior. We are told by an early parishioner that in those first days the altar was a small wooden table, covered on "Communion Sunday" with a white linen cloth, but at other times quite unadorned. The choir and organ were in the old west gallery, and at times of prayer the congregation rose in a body, faced the west end of the church, turning their backs to the sanctuary, and said their prayers with their heads hidden by the backs of the pews. At a little later date an altar was erected in the church, which was of dark oak and in harmony with the present sedilia, which were placed in the sanctuary at the same time. The holy place was further adorned by angel figures which are now in St. Mary's Chapel, Baltimore, and there were stained windows in the apse, two of which have been preserved in the south aisle of the church. When the surpliced choir was instituted the stalls were placed within the chancel arch, but Father Prescott built the present choir and enlarged the sanctuary to its present size. In the summer of 1879 Brother Maynard decorated the walls of the sanctuary and church, cutting his own stencils and making his own design. The sunflowers upon the ceiling were copied from those in the garden in the rear of St. John's Chapel. He was assisted in his work by three acolytes, one of which is now the clerk of the vestry.

On Friday, September 21, 1883, being the Feast of St. Matthew, the present high altar was used for the first time. The furnishings were entirely new, including the cross, candlesticks and lamps, and all were memorials. Our present festal baldachino had been made some time before, largely under the superintendence of Miss Mary F. Lex. In November of the same year the organ was removed from the west end of the church and placed in its present position. In the summer of 1885 the last two pews on either side of the broad aisle were removed and the floor replaced by tile, thus providing a passageway around the church, which was needed for processions.

From the record in the old magazines it would appear that at one time a choir screen was erected of light wood, which was removed in 1883, a new one having been promised, which was never built.

For a number of years there seems to have been no change in the interior of the church, until Christmas, 1898, when St. Katharine's altar, the gift of Miss Julia Dunlap, was erected at the head of the south aisle. It was blessed and the first Mass said on Christmas Eve. About this time the font was placed in its present position. In Holy Week, 1898, the confessionals were used for the first time. Heretofore confessions had been heard in St. John's Chapel. On the Wednesday in Holy Week of this same year the altar of Our Lady in the Crypt Chapel was dedicated and the Blessed Sacrament reserved. The altar was erected in memory of Wm. Halsey Wood. This chapel secured for St. Clement's the inestimable privilege of the continual sacramental presence of Jesus Christ in the tabernacle. In 1904 the old gallery was removed from the west end of the church, as it had become unsafe.

It will be seen from this brief record that, while much has been done to improve the interior, nothing has been done since 1854 toward preserving the building itself. For two or three years we have been endeavoring to raise a sum of money sufficient to place a new memorial altar in the sanctuary, and to redecorate the walls of the chancel and the church. It is hoped that we may be able to place the church at the disposal of the architect early next summer for the much-needed improvements.

In connection with the drawing up of the plans for the proposed renovation, it was deemed prudent to examine the building and ascertain its exact condition. The report is not encouraging. There are many repairs necessary for the preservation of the building itself, which must not be long delayed. Such items as decaying beams and crumbling walls cannot be lightly disregarded. What, then, is to be done?

Does it not seem fitting that the offertory on St. Clement's Day should be made a great thank offering for these fifty years of blessing, and that it should be devoted to the *preservation* of St. Clement's Church?

For many, the old building is full of most tender associations; its walls are redolent with the incense of prayer and praise; the odor of sanctity lurks in its every part; it stands as the venerable monument of the Catholic faith in the American Church, and is regarded as a place of pilgrimage by many devout souls. It must be preserved, and its preservation means prompt action. Years ago, we read in the pages of *St. Clement's Magazine* a *crusade* was organized by the late rector for the payment of the parish debt. Shall we not at this time start such a crusade for the preservation of our church building, and with this end in view will not each parishioner, during St. Clement's-tide, contribute as the Lord hath prospered him to the repair fund of the church?

SONG FOR ALL SOULS.

(November Second.)

God bless all poor souls to-day,
Those who weep or those who pray;
Those who sing or those who sigh
Underneath the roof-tree sky;
North, or east, or far, or near,
Kinsmen linked by a tear.

Thou, that art my brother, say
God bless all poor souls to-day.

God bless all poor souls to-day,
Love alone doth reign alway;
Bold or brave, or weak or worn,
Jewel-decked or tatter-torn;
Beggar, prince, or clown or king,
Weeping bird with bruised wing.

All within Love's sov'reign sway,—
God bless all poor souls to-day.

—Robert Loveman.

THE CORNFIELDS ON THE SABBATH DAY.

As I went, by chance, through the waving fields of gold one peaceful Sunday evening, I saw before me, as in a moving picture, the scene that has been painted for us in those words of the synoptic Gospels: "It came to pass that Jesus walked through the cornfields on the Sabbath day, and His disciples, being hungry, began to go forward and to pluck the ears of corn and to eat, rubbing them in their hands." Following from afar, like an unworthy disciple, I also plucked a few ears as I passed—for they were friendly fields—feeling that I should be absolved by the Lord of the Sabbath, as the first followers were, I and the "Sabbath-breaking quail" that was piping among the neighboring sheaves.

"The Holy time (was) quiet as a nun,
Breathless with adoration."

And, under its influence, I hurried to catch up with that blessed company, that I also might adore; but only to find that I had been day-dreaming of the far-away and the long-ago. But soon as I looked along the golden path before me, my narrowing way seemed like some chapel's central aisle that lets you see the tabernacle, and I was already less lonely and alone, for I could conjure up some shadow of the Divine presence surrounded, as I was, by the living symbol of the Eucharist, and I wondered what, in the fulness of time, that ripened grain would be. For some of it, I said, the unfrightened birds will come, harvesting in their way, and later on the timorous legions of the fledglings of the year will eke out many a meal where the villagers no longer glean. And in thought I set apart the title of those little tax gatherers of God, remembering the *Magna Charta* of their liberties: "Behold the fowls of the air, they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them." And some, no doubt, would some day be the alms bestowed by the poor on the poorer than themselves, that are our Lord's own proxies; and I asked a blessing on that breakfast of the beggar at the door. And some, I was sure—here an ear and there an ear, undistinguished by the eye of man, but not unknown to God—would be consecrated somewhere in some morning Mass, or to be the little hosts of some ciborium hidden away in some lonely tabernacle, and lying in wait for the needy souls of men. In southern lands, in the "dim religious light" of the summer evening, I had often seen upon my homeward way the little glowworm flames that, twinkling here and there in the harvest fields, seemed like so many tiny altar lamps, which night, like dark-robed nun, had lit before the chosen ears that should some day be the Holy Eucharist, or at least be changed, by the almost priestly power of Christian charity, into the real presence of our blessed Saviour in His poor. But lo! the whispering wheat on either side, just reaching to my knees, seemed to woo them down to the worship of the Blessed Sacrament; and as I genuflected upon a step of that green altar-stair the incense of a natural prayer rose up to God from my heart's red thurible.—From "Eucharistic Elevations," by Rev. John Fitzpatrick.

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St. Clement's Magazine

Vol. XXIII PHILADELPHIA, DECEMBER, 1907 No. 12

KALENDAR FOR DECEMBER

1.	**Sunday** (*i Advent*)	Masses, 7, 8, and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
2.	Monday	Masses, 6.45, 7, and [Requiem] 7.30 a. m. Guild of St. Mary, 8 p. m.
3.	Tuesday (*St. Francis Xavier, Pr. C.*)	Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
4.	Wednesday	Masses, 7 and 7.30 a. m. Guild of St. Vincent, 7.30 p. m.
5.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
6.	Friday (*St. Nicolas, B. C. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
7.	Saturday	Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
8.	**Sunday** (*ii Advent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. F. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
9.	Monday	Masses, 6.45, 7 and [Requiem] 7.30 a. m.
10.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
11.	Wednesday	Masses, 7 and 7.30 a. m.
12.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
13.	Friday (*St. Lucy, V. M. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
14.	Saturday	Masses, 7 and 7.30 a. m.
15.	**Sunday** (*iii Advent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
16.	Monday	Masses, 6.45, 7 and [Requiem] 7.30 a. m.
17.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
18.	Wednesday (*Ember Day. Abstinence*)	Masses, 6.30, 7 and 7.30 a. m.
19.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
20.	Friday (*Ember Day. Abstinence*)	Masses, 6.30, 7 and 7.30 a. m. The Litany, 12 m.
21.	Saturday (*St. Thomas, Apostle, Ember Day. Abstinence*)	Masses, 6.30, 7, 7.30 and 9.30 a. m. Guild of Holy Child, 3 p. m.
22.	**Sunday** (*iv Advent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
23.	Monday	Masses, 6.45, 7 and [Requiem] 7.30 a. m.
24.	Tuesday	Masses, 7, 7.30 and 9.30 a. m. First Vespers of Christmas, 8 p. m.
25.	**CHRISTMAS DAY**	Masses, 12.01 [Midnight], 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
26.	Thursday (*St. Stephen, Proto Mart(yr)*)	Masses, 7, 7.30 and 9.30 a. m.
27.	Friday (*St. John, Apostle and Evangelist. Abstinence*)	Masses, 7, 7.30 and 9.30 a. m. The Litany, 12 m.
28.	Saturday (*The Holy Innocents*)	Masses, 7, 7.30 and 9.30 a. m.
29.	**Sunday** (*i after Christmas*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
30.	Monday	Masses, 6.45, 7, and 7.30 a. m.
31.	Tuesday (*St. Silvester, B. C.*)	Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.

Bible Classes, every Sunday, 10 a. m.
The Catechisms, every Sunday, 3 p. m.
Bible Class for Women, Fridays, 8 p. m.
Men's Bible Class, every Sunday, 7 p. m.

ST. CLEMENT'S MAGAZINE

VOL. XXIII PHILADELPHIA, DECEMBER, 1907 No. 12

St. Clement's Magazine

PUBLISHED MONTHLY

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Please address all mail to St. Clement's Magazine, Twentieth and Appletree Streets.

Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

The rector's Bible class for men will meet in the second floor of the parish building every Sunday evening at 7 o'clock, until further notice.

Contributions are asked toward the "Children's Christmas Fund." This supplies presents and entertainment for the children during the holidays.

Immediately after the service on the last two Sundays in Advent the choir, under the direction of Mr. Sears, will render Spohr's "Last Judgment."

The weekday services are now held in St. John's Chapel. The rear door of the chapel, on Cherry street, will be open for Mass and evensong, and, also, the entrance to the corridor from Appletree street.

Designs for the new altar are in progress, and it is hoped may be completed so that the work may be commenced soon after Easter. A sketch of the proposed design was exhibited at the parish tea.

Boxes are to be sent by the Woman's Auxiliary to the boys of S. Andrew's School. Sewanee, Tenn., and S. Mary's School for girls, at the same place. Contributions for these objects may be sent to the Clergy House.

On Christmas Day there will be a Mass at midnight in St. John's Chapel, and Masses at 6, 7, 8, 9.15 and Solemn Mass at 11 A. M. Those who feel constrained to make their communion at midnight are urged to keep a fast of devotion for the six hours previous.

The hours for confession before Christmas will be as follows: Father Hutchinson—Monday, 10-12, 3-5 P. M. Tuesday, 11-12, 7-9 P. M. The other clergy—Monday, 7-9 P. M.; Tuesday, 3-5, 7-9 P. M.

The rector will not be in church on Saturday, December 21, from 11-12.

The number of communions made during the past year in the parish was 7,622, an increase of 200 over last year. To these should be added the communions made at Sea Isle City, which have heretofore been counted with the rest. The number of these last has not yet been ascertained.

A red light burning before St. Katharine's Altar signifies that the Blessed Sacrament is reserved in the Tabernacle. A genuflection should be made on entering and leaving the church as an act of adoration to our Lord Jesus Christ, really and objectively present under the Sacramental veils.

It is with regret that we announce the resignation of Mr. Harry Johnson as sexton of St. Clement's. He has held his position for a number of years, and has been uniformly courteous and considerate to every one. He will be missed by all, and we tender him our heartiest wishes for success in his new work.

On Sundays pews will be reserved by the ushers until the commencement of the Introit. On great feasts sittings will be reserved until ten minutes before the commencement of the service. Pew holders desiring to have their sittings held longer on these days will confer a favor by informing the clergy.

During Advent the Blessed Sacrament will be reserved at St. Katharine's altar on weekdays, excepting at those times when the church is being put in order. It is to be hoped that many will avail themselves of this opportunity for intercession before the Tabernacle. If all respond to the appeal of the Sacramental Presence of our Lord, the Christmas feast will be abundantly blessed.

Intercessions are still said with the Litany, every Friday at noon in St. John's Chapel. The attendance is not as large as it might be. Let each one endeavor to come to this service weekly, and bring some one else. We ought to have the chapel filled. The parishioners are asked to send subjects for intercession and the names of persons to be prayed for.

A new cross for the gospel procession was blessed on St. Clement's eve. The cross is of ivory, mounted in brass, with the figure in silver. The staff is of oak, with brass mountings. This was purchased with a fund made up by the accumulation of small memorial gifts of money, and was specially designed and executed by Gorham, of New York. It will be used at all the High Masses for the procession of the gospel, and on the great feasts will be carried in the solemn procession.

For the information of those who may be contemplating gifts to the church, we print a list of articles that are needed, and special funds that should be increased:

The endowment fund.
The repair fund.
The restoration fund (for restoring the nave).
Rug for the altar steps in chapel.
For St. John's altar: Cruets, lavabo and pitcher, sanctus bell, linen.
New curtains for confessionals in church.
Piano for choir room.
Restoration and framing of picture of "The Last Supper."
Kneeling cushions for St. John's Chapel.

St. Clement's Church

Twentieth and Cherry Streets

CLERGY:

THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. F. D. WARD
THE REV. F. M. W. SCHNEEWEISS
THE REV. NELSON KELLOGG

Rev. C. S. Hutchinson in Church, Fridays 1-3-5 P.M.; Saturdays, 11-12 A. M., 7-9 P. M.

Rev. C. C. Quin in Church, Saturdays, 3-5, 7-9 P. M.

Rev. F. D. Ward in Church, Thursdays, 8.30-9.30 P. M.; Saturdays, 3-5, 7-9 P. M.

Rev. F. M. W. Schneeweiss in Church, Saturdays, 3-5, 7-9 P. M.

Rev. Nelson Kellogg in Church, Saturdays, 4-5, 7-8 P. M.

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 417.

All Saints Mission House, Cherry and Lambert Streets.
Bell Telephone—Locust 26-74 A.

†

VIRGINIA GRAY HUTCHINSON

Every life has its message for the world. To us, Virginia Hutchinson seems to have been the embodiment of Christian joy. She brought with her always the impression of splendid vitality, of glad enjoyment of life, of triumphant cheerfulness. And underlying all the brightness of disposition there was a deep perception of spiritual things and an entire devotion to our Blessed Lord, which found its expression in a rare sweetness and sympathy. Hers was that lightness of heart that is the portion of souls who have found the "hidden treasure" and exult in the knowledge of Jesus Christ.

From her early childhood a member of the parish, she had won its heart, and St. Clement's people truly mourn her loss, while they rejoice at her release from the bondage of this world. Fortified in the early days of her illness by the Holy Oil, and living in frequent communion with our Lord, Who came to her weekly in the Blessed Sacrament, she suddenly fell asleep on the 20th of November. May she find abundant refreshment and light in the nearer presence of her Lord and Redeemer.

HYMNS FOR DECEMBER.

1st—A. M., 51, 47, 49, 311 pt. II, 226.
P. M., 49, 51, 398.

8th—A. M., 47, 49, 311 pt. II, 45.
P. M., 47, 50, 398.

15th—A. M., 226, 49, 311 pt. II, 52.
P. M., 50, 205, 398.

22d —47, 49, 311 pt. II, 203.
P. M., 47, 48, 398.

25th—59, 329, 60, 56, 61, 62, 482.

29th—A. M., 59, 329, 60, 56, 61, 62, 482.
P. M., 61, 483, 60, 58, 329, 482, 62.

ST. CLEMENT'S TIDE, 1907.

It seems to be the consensus of opinion that the parish festival this year was one of the happiest that we have celebrated for a long time. The Novena was kept with much more devotion than in the past, numbers visited the Blessed Sacrament, and the result was made evident in an increased number of communions and in the largely attended services. First Vespers were sung on Friday evening in St. John's Chapel by Father Quin. The new altar was adorned with the candlesticks that were in the old chapel, and which will be replaced eventually by a set that have been especially designed and will be memorials. The chapel was filled, and Mr. Sears very kindly presided at the organ and permitted the choir boys to assist in the singing.

On Saturday morning the early Masses was well attended, and the number of communions was slightly larger than last year. At the Solemn High Mass every seat in the church was taken, and there were people kneeling in the aisles. In this connection, it was pleasant to note the spirit of Christian hospitality which everywhere prevailed. St. Clement's people seemed happy that others came to rejoice with them in their feast. Father Quin was the celebrant of the High Mass, with Father Hutchinson and Father Ward as deacon and sub-deacon. The preacher was the Rev. Charles Fiske, of Somerville, N. J., who gave a most helpful sermon on the "Proper Use of a Christian Church." The music was superbly rendered by the choir, with Messrs. Dundas and Holtz and Master Bert Poland as soloists. The choir was assisted by twenty members from the Philadelphia Orchestra. Mr. Sears directed the orchestra and choir, while Mr. Fry, the organist of Holy Trinity Chapel, presided at the organ. Too much praise cannot be accorded to Mr. Sears for his work. The parish should consider itself fortunate in the possession of an organist of such ability and a choir that is willing to work so arduously for the glory of God. On Sunday, in spite of the inclement weather, there were large communions, and a good congregation at High Mass. Father Powell, of the Society of St. John the Evangelist, preached on the "Invocation of Saints." The guild service was most inspiring. The night was very stormy, but it did not prevent the attendance of another large congregation, and nearly every member of the Sodality took part in the procession. Dr. Tomkins, of Holy Trinity Parish, preached an admirable sermon, and the service closed with a solemn Te Deum sung before the altar, with an accompaniment of horns and tympani.

On Tuesday night the parish tea was held, after a lapse of two years. There was a large gathering in the parish hall, and the building was open for inspection. The following ladies presided at the tables: Miss Kates, Mrs. Boudinot, Mrs. Lea, Mrs. Woodruff, Mrs. Brock, Miss Lawson and Mrs. Lukens. Mrs. Hackenberger kindly gave two selections on the saxaphone. One feels that in our recent festival God has been pleased to bless us most abundantly, and we should show our thankfulness by the fruit of good living.

THE PARISH BUILDING

On Thursday, November 21, being the Feast of the Presentation of the Blessed Virgin Mary, the new parish house was blessed. The ceremonies were of the simplest character possible. The Bishop Coadjutor arrived at half-past 10 o'clock, and with the clergy and wardens, went quietly through the building, blessing each room and consecrating the Chapel altar. A low Mass was celebrated immediately afterward. St. John's Chapel has now been properly consecrated and set apart by episcopal authority, and in consequence possesses the same sacred character as the church, which was not the case with the old chapel. The building proves to be most satisfactory, and all are rejoicing in the increased facilities for work. The gymnasium will prove of especial value for our young people. Definite nights have been set apart for its use, and on Thursday nights it will be given up to the young women and girls of the parish.

ACKNOWLEDGMENT.

The Clergy desire to express their sincere appreciation of the kindness shown them by many of the parishioners during the festival.

OFFERTORY ACCOUNT.

Oct. 27—	
Cash	$ 59.46
Envelopes	43.70
Nov. 3—	
Cash	98.43
Envelopes	89.05
Nov. 10—	
Cash	54.94
Envelopes	41.37
Nov. 17—	
Cash	47.37
Envelopes	42.85
Nov. 23—	
Cash	1,727.05
Nov. 24—	
Cash	126.76
Envelopes	47.00
	$2,377.59

SPECIAL FUNDS.

Altar	$ 15.00
Sanctuary	3.10
Endowment	101.01
All Saints' Sisters	74.95
All Souls' Day	13.10
Rector's discretion	260.00
Thanksgiving Day	141.16
	$608.32

BAPTISMS

Orr, Edward Martin.
Dailey, John Basil.
Hober, Rose Durham
Hamilton, James Alexander.
Hamilton, Holland Wheeler.

MARRIAGES.

Nov. 6.—Joseph Charles Kiefe, Rachel Eleanor Johnson.

BURIALS.

Oct. 18—Fairman, Elizabeth.
Oct. 21.—Sneakman, Thomas Henry.
Oct. 30—Butler, Anna.
Nov. 22—Hutchinson, Virginia Gray.

ANNUAL REPORT OF ST. CLEMENT'S ALTAR GUILD, 1906-1907.

Account of former Treasurer:

Balance in bank Nov. 3, 1905	$147.85
Dr.:	
To amount received—	
Dues	$71.00
Donations	30.00
Returned by Miss Jones	8.25
Interest on deposit	1.93
	$259.03
Cr.:	
By amount paid—	
Miss Davis	$26.00
Rent of rooms	30.00
Wanamaker bill	8.78
Balance transferred to present treasurer	194.25
	$259.03
Balance in bank January, 1907	$194.25
Dr.:	
To amount received—	
Dues	$12.00
Sale of work	46.40
Sale of materials	2.35
Sale of medal	.50
Interest on deposit	1.40
Cr.:	
By amount paid—	
Miss Davis	$84.00
Wanamaker bills	23.00
C. C. Berglund	7.09
Rent of rooms	32.50
Moving	1.75
Materials	12.54
Stamping	11.10
Postal cards	.75
Balance in bank	83.74
	$255.90

FRANCES P. LEX, Treasurer.

Examined and found correct.
SARAH V. CONNELLY.
PHOEBE A. BOYD.

THE GENERAL CONVENTION.

The General Convention has come to an end, and we most heartily thank God that it had not a longer session. Absolutely nothing seems to have been accomplished, and we breathe a sigh of relief as we settle down to three more years of undisturbed tranquillity, so far as church legislation is concerned. It is a humiliating spectacle for any loyal Catholic—this triennial assemblage of the Church. There is so much foolish and sentimental twaddle indulged in by lay members who are filled with an exaggerated sense of their own importance and feel qualified to give dogmatic statements concerning the mysteries of the faith, and to talk wildly upon any subject that may be presented. An illustration of the extremes to which these self-sufficient laymen can venture is furnished us by recent numbers of *The Church Standard*, in which a certain delegate to the convention gives his individual opinion concerning the doings

of the august body of which he is a member, and delivers his utterances with an exaggeration of the "ego" which makes it not unlike a "bull" emanating from the Holy See itself, filled with a cheap wit that holds nothing sacred, and displaying no apparent knowledge of the principles upon which the Church is founded. If only our laymen would content themselves with saying their prayers, and would cease to regard the Church as a fair field for exhibiting their political ability, we might hope for great results in the future. Until such a happy condition prevails, it is to be feared that there will be but little advancement along spiritual lines. It is likewise discouraging to find certain members of the "upper house" who have watered down their former Catholicity to suit the "present expediency," endeavoring to render it increasingly difficult to provide dying souls with the viaticum. We thank God most heartily that He has, in His love, saved the Church from the grievous mistake of separating herself still further from primitive Catholicity, and from the other branches of the Church, by restricting or forbidding the reservation of the Blessed Sacrament.

Yet, notwithstanding present discouragement, the Church is God's, not man's. She is the Bride of Jesus Christ. She does not depend for her life and power upon individual bishops or conceited laymen. She lives by the Sacramental Life of her Divine Head, and the gates of hell shall not prevail against her. Strong in this faith, we look forward to the next three years realizing that they must be years of increasing prayer, devotion and self-sacrifice. And humbly trusting that out of all the laxity and weakness and the dreadful subserviency to worldly riches, God will in His own good time bring forth a "glorious Church without spot or wrinkle or any such thing."

THE CONCEPTION OF THE BLESSED VIRGIN MARY.

December 8.

In this Advent season we begin to have a glimmering of the approach of the Incarnate Son of God, whose advent had been long expected and desired. Prophecies, types, revelations, and foreshadowings of the Coming One had been long given; age after age had passed away, and still no signs appeared of the Deliverer of the Chosen People. The hatred between the seed of the Woman and the seed of the Serpent had continued for generation after generation. The people of Israel—that nation which Abraham saw in prophetic reality as the possessors of Canaan—had long been the inhabitants of the Land of Promise, had been in captivity in Babylon, and again restored to their adopted home. The nation was now in subjection to a Proconsul, who exacted his yearly tribute for the Cæsars. The people had begun to hope for a temporal deliverer who would rescue them from bondage. But their real Deliverer was to be no temporal one, rescuing them from captivity and tribute. That day was now gone. Their darkness, wanderings, captivities and bondage were not material—those of the nation; they were moral and spiritual, extending to the depths of their very souls, in the corruptions of the nation's ways.

The Conception of Mary was like the dawning of the early day, breaking stilly upon the slumberer, in the midst of the blackest darkness of the long-drawn night. It was like the first genial blowing of the springtide wind, when men feel the approach of warmth after the fogs and mists of dreary winter. In the time of renovation woman—the first to fall—was the first to rise, a second Mother of the Human Race. We may adopt the metaphor of the wise man, and say of Mary, that she was among the daughters of Eve "as the lily among thorns." She was as "a garden enclosed," which the serpent could not enter, "a spring shut up, a fountain sealed," which Satan could not defile. Like the Throne and Tabernacle of Solomon, and the Ark of the Testament, she contained all that there was of the New Law, which claims our highest, deepest reverence. Jesus, the Saviour, called her not a servant in whom He gloried; she was more. She could say with Isaiah, "The Lord hath called me from the womb; from the bowels of my mother hath He made mention of my name."

The Festival of the Conception of the Blessed Virgin Mary has been observed from very ancient times in Eastern Christendom, but its observance in the West is of later institution. The Church of England honors the Conception of Mary, as she does also her nativity, and, by appointing these festivals in her honor, shows that she at least is far from showing that disregard, not to say contempt, which much of our popular teaching has contrived to fasten upon her holy name. Our Church would rather lead us to think of the graces and virtues with which the Holy Virgin must have been filled, so that she was worthy to be the Temple of the Incarnate God. From her very Conception, she was marked out as the Mother of the Eternal: the Lord possessed her in the beginning of His way, "before His works of old."

Let us learn by the Festival of the Conception to thank God for the Incarnation of His Son Jesus Christ our Lord, by whom we have been redeemed and brought back to God; reverencing also the memory of His mother, by whom He was pleased to enter the world; remembering that, though she was a creature, she was nearer to the Eternal Son than any of us, inasmuch as for a period she was the very shrine of the Incarnate One; to whom, with the Father and the Holy Spirit, be all glory and worship throughout the ages. Amen. —*Selected.*

ST NICOLAS, BISHOP OF MYRA.

December 5.

One of the few Saints, whose name is in all the Kalendars, whose praise is in all the churches, the Patron of little children, of friendless maidens; the Saint of the people, of the oppressed, of strangers; the "Santa Claus" of the children; chief Patron of Russia; with more churches dedicated to him than any Saint in the Kalendar. In England there is scarcely a town without a church dedicated to his name.

St. John Chrysostom calls him "Father of the friendless, and the standard of the faith." St. Peter Damian, "The joy of the aged, the glory of the young, the light of Priests."

Justinian built a church under his invocation at Constantinople, A.D. 560, two hundred years after his death.

Such a memory of graciousness, gentleness, insight into sin and sorrow, and power to succor, has that life shed forth, bearing witness to the presence of a real star at the heart of the prismatic halo of quaint, wild legend which surrounds it. For, unfortunately, we have little trustworthy information concerning the probably most popular Saint in Christendom. All we can say for certain is that he was born somewhere about the beginning of the fourth century, at Patara, a town of Lycia, in Asia Minor; that he became Bishop of Myra, the capital of the province, a city only three miles from his birthplace; that there he spent his life, and that there he was buried. His remains reposed at Myra until the eleventh century. But he was often called St. Nicolas of Bari, on account of the translation of his body from Myra to Bari, in the Neapolitan territory, by a daring band of Italian sailors, after Mohammedanism had swept over Asia. They landed at Bari, on May 9, 1087, with their sacred treasure, which was deposited by the Archbishop in the Church of St. Stephen.

St. Nicolas is said to have been imprisoned and tortured in the persecutions under Diocletian and Maximin, and afterwards to have been among the Confessors who appeared with their glorious scars at the Council of Nicæ.

There is a story told of his rushing to the place of execution to deliver two innocent men, who had been unjustly condemned to death. Finding the victims on their knees, their eyes bandaged, ready to receive the fatal blow, St. Nicolas stopped the executioner, took away his sword, sent for the Judge, reproved him for his mercenary cruelty, in virtue of his authority as Bishop reversed the sentence, and sent the men to their homes free and rejoicing.

And so this gracious vision of the protector of the weak and the oppressed shone on the toiling people through the strong mediæval oppression and tumult and of the rule of the strongest. East and West, North and South recognized in St. Nicolas the disciple and reflection of Him who went about doing good.—*Selected.*

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Surplus as to policy-holders . .	$4,042,994.56

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St. Clement's Magazine

VOL. XXIV PHILADELPHIA, JANUARY, 1908 No. 1

KALENDAR FOR JANUARY

1. Wednesday (*Circumcision of Our Lord*)...Masses, 6.30, 7, 7.30 and 9.30 a. m.
2. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
3. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
4. Saturday.....Masses, 7 and 7.30 a. m.
5. **Sunday** (*ii after Christmas*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
6. Monday (*Epiphany of Our Lord*).....Masses, 6.45, 7, 7.30 and 9.30 a. m. Guild of St. Mary, 8 p. m.
7. Tuesday.....Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
8. Wednesday.....Masses, 7 and 7.30 a. m. Guild of St. Vincent, 7.30 p. m.
9. Thursday.....Masses, 7, 7.30 and 9.30 a. m.
10. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m. The Litany, 12 m.
11. Saturday.....Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
12. **Sunday** (*i Epiphany*).....Masses, 7, 8, and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p.m. Solemn Even-song, 8 p. m.
13. Monday.....Masses, 6.45, 7 and 7.30 a. m.
14. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
15. Wednesday (*St. Paul, the First Hermit*)...Masses, 7 and 7.30 a. m.
16. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
17. Friday (*St. Anthony, Ab. C. Abstinence*)...Masses, 7 and 7.30 a. m. The Litany, 12 m.
18. Saturday (*St. Prisca, V. M.*).....Masses, 7 and 7.30 a. m. Guild of Holy Child 3 p. m.
19. **Sunday** (*ii Epiphany*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
20. Monday (*St. Fabian, B. and St. Sebastian, M. M.*).....Masses, 6.45, 7, and 7.30 a. m.
21. Tuesday (*St. Agnes, V. M.*).....Masses, 7, 7.30 and 9.30 a. m.
22. Wednesday (*St. Vincent, D. M.*).....Masses, 7 and 7.30 a. m.
23. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
24. Friday (*St. Timothy, B. M. Abstinence*)...Masses, 7 and 7.30 a. m. The Litany, 12 m.
25. Saturday (*Conversion of St. Paul, Apostle*).Masses, 6.30, 7, 7.30 and 9.30 a. m.
26. **Sunday** (*iii Epiphany*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
27. Monday (*St. John, Chrysostom, B. C. Doct.*).....Masses, 6.45, 7 and 7.30 a. m.
28. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
29. Wednesday (*St. Francis of Sales, B. C.*)...Masses, 7 and 7.30 a. m.
30. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
31. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m. The Litany, 12 m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.

Bible Classes, every Sunday, 10 a. m.
The Catechisms, every Sunday, 3 p. m.
Bible Class for Women, Fridays, 8 p. m.
Men's Bible Class, every Sunday, 7 p. m.

ST. CLEMENT'S MAGAZINE

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St. Clement's Magazine

PUBLISHED MONTHLY

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Please address all mail to St. Clement's Magazine, Twentieth and Appletree Streets.

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PARISH NOTES.

A friend has presented St. Mary's Guild with a supply of cups and saucers.

A silver lavabo has been presented for St. John's Chapel and a rug to lie before the prayer desk.

The box for St. Andrew's School has been sent to Fr. Hughson, but the barrel for St. Mary's School has not yet been filled. We would be glad for further contributions in the way of clothing or canned goods.

The annual turkey supper will take place on January 9. This is the first one to be held in the new building. The dinner for St. Vincent's Guild will be given on St. Vincent's night, January 22, at 7 o'clock. The Guild of the Holy Child will hold its festival on Saturday, January 11.

On January 8, at 3.30 P. M., Miss Byerly, of St. Hilda's School, Wuchang, will address the Woman's Auxiliary in the parish hall. Miss Byerly worked for some time with our Sisters in Baltimore, and is an associate of All Saints' Community. It is to be hoped that she may receive a warm welcome from St. Clement's people, and all the women of the parish are urged to attend the meeting.

OFFERTORY ACCOUNT.

December 8—	
Cash	$ 49.77
Envelopes	102.85
December 15—	
Cash	46.19
Envelopes	38.50
December 22—	
Cash	44.68
Envelopes	49.90
December 25—	
Cash	443.04
	$774.93

SPECIAL.

Altar	$ 24.20
Sanctuary	3.05
Repairs (December 25)	323.00
Missions	10.00
Clergy House expenses	10.00
Children's Fund	53.00
Rug for St. John's Chapel	5.00
Kneeling cushions	10.00
Rector's discretion	14.00
	$452.25

BAPTISMS.

Dec. 1.—Brown, Walter LeRoy.
Dec. 5.—Dreyer, Ruth Nilsson.

MARRIAGES.

Dec. 17.—James S. Latimer, Jr., Alice E. Russell.
Dec. 26.—Edward Rahter Keffer, Lida Jane Rhoads.

BURIALS.

Dec. 2.—Susan Lithgow.
Dec. 11.—Sigismond H. Morrison.
Dec. 21.—Ellis Hornor Yarnall.
Dec. 23.—Sarah E. Showers.

St. Clement's Church

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CLERGY:

THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. F. D. WARD
THE REV. F. M. W. SCHNEEWEISS
THE REV. NELSON KELLOGG

Rev. C. S. Hutchinson in Church, Fridays, 3-5 P.M.; Saturdays, 11-12 A.M., 7-9 P.M.

Rev. C. C. Quin in Church, Saturdays, 3-5, 7-9 P.M.

Rev. F. D. Ward in Church, Thursdays, 8.30-9.30 P.M.; Saturdays, 3-5, 7-9 P.M.

Rev. F. M. W. Schneeweiss in Church, Saturdays, 3-5, 7-9 P.M.

Rev. Nelson Kellogg in Church, Saturdays, 4-5, 7-8 P.M.

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HYMNS FOR JANUARY.

5—A. M., 175, 176, 56, 179.
P. M., 75, 77, 80, 486, 76, 79, 81, 219.

12—A. M., 79, 76, 81, 219.
P. M., 79, 76, 77, 81, 219.

19—A. M., 179, 81, 487, 303.
P. M., 179, 76, 487, 175, 303.

26—A. M., 304, 81, 488, 306.
P. M., 304, 76, 488, 170, 306.



ELLIS HORNOR YARNALL.

St. Clement's has suffered much in the last few years through the death of many of the old members of the parish. On December 18 Ellis Hornor Yarnall entered into rest. He had been for many years connected with St. Clement's, and was for some time a member of the vestry. Uncompromising in his churchmanship, Mr. Yarnall was a staunch Catholic, and was a true defender of the Faith in the early history of the parish. Devout in his Christian life, and sincere and straightforward in his dealings with others, he was respected by all who knew him. His illness was of brief duration, and his death came as a surprise to many. May he rest in peace.

CHRISTMASTIDE.

The Feast of Christmas began with First Vespers in St. John's Chapel at 8, sung by Fr. Quin.

The Midnight Mass was well attended, and in its simplicity, accompanied by the Christmas hymns, it took the thoughts of those who worshipped and sang back to that first early Christmas morning, when the "watchful shepherds heard the good tidings of great joy" brought by the angels who sang in the skies over Bethlehem, and heralded the birth of man's Saviour and Redeemer.

A large number of communions was made at the Masses at 6, 7, 8, and 9.15.

The choir sang Schubert in G for the Solemn Mass at 11.

On the Sunday after Christmas the music was repeated, and after Solemn Evensong there was a procession, ending with Solemn Te Deum.

On the evening of St. Stephen's Day, the Festival of the Catechism and Bible Classes was held in the parish hall. The "Christmas Mystery," which was given by the children two years ago, was repeated at this time. The various parts were carefully prepared, and very well taken. Presents were given out afterwards.

THE CHILDREN'S FESTIVAL.

On Thursday, the Feast of St. Stephen, the children had their Christmas tree and festival.

Before the presents were given the children performed Fr. Field's mystery play, which was given two years ago. A new stage was put up in the parish hall, and the ladies of the parish were most kind in making the curtains and in preparing both the children and their costumes for the play.

Masie Bambach represented St. Elizabeth, and Elizabeth Fortune St. Mary the Virgin.

Alfred Johnson was St. Gabriel and Herbert Daniels was St. Joseph.

The three magi were Horace Moore, Walter Fairbanks and Bayard Goodwin.

Charles Johnson was King Herod, and his soldiers were Samuel Kay, James McLaughlin, Thomas Mulholland and Frank Dean.

William Kay, William McLaughlin and Charles Fortune were the shepherds, the angels being Kenneth Haskins, Alfred Cody, Patricius Daly, Francis McLaughlin and Russell Copstick.

Harry Johnson and Charles Decker were the curtain raisers.

The play went off very well. It was rather hard getting used to the new stage, and many ways of improvement have presented themselves for future productions. Too much praise cannot be given the ladies for their most kind and untiring help.

THE CRIB.

Not many people who kneel before the Crib in the church realize that we owe to the devotion of St. Francis of Assisi what has become throughout the world one of the most tender associations of the Christmastide.

The Christmas tree, with its home associations; the carols, dear to young and old, have not so much reality to most of us as the Crib, with its little plaster figures and its straw and little lights.

St. Francis desired above all things to teach his people the love of God in becoming man for us. So, in order to bring before people's minds the reality of the Incarnation, in the year 1223 he had a rustic manger prepared in the church. It was fitted up as any stable in the country round about, with a live ox and ass, to convey the idea that the Incarnation is as real for us to-day as it was when our Lord was born.

St. Francis was a deacon, and he sang the Holy Gospel at the Midnight Mass. After the Mass was over St. Francis and the friars went to the manger and stood there singing songs of the Incarnation, while multitudes of people came to receive from the crude representation of the miracle of the Incarnation a renewal of their faith. We can see the church lit up by the torches of those who came to visit the manger; their faces lit with new love for the Divine Child and His pure Mother.

From that time to this the custom has grown of having the Crèche in almost every church of Catholic Christendom. In some places infinite care and ingenuity make the Christmas manger a most wonderful piece of art, while in others a little straw and a few cheap figures of plaster tell the story of the love and humility of the Incarnation. There is something about the rudeness and lack of show indeed that seems to bring home to our hearts, more than the mere ornate representations, the fact that when He who while on earth had nowhere to lay His head met His first rebuff from the world at His Birth, when there was "no room for them in the inn."

But in whatever way it is represented it seems to bring home to our minds more perhaps than hearing the story read, more than any picture of the Nativity, the graciousness and reality of Our Lord's becoming Man for us.

THE PRESENT DISTRESS!

It is the tendency of human nature to minimize past distresses and exaggerate present evils, to throw a halo of romance about the past and to be profoundly discouraged by the present. We must take account of this tendency if we would form any calm judgment of the conditions in the Church today.

The spirit of discouragement seems to be in the air. Many Catholic Churchmen are asking in agitated tones what is to become of the Church. Some express their opinion that the situation is hopeless, others that it is bad, but not so bad as it might be; others shake their heads ominously and say nothing, which is by far the better policy usually.

One must frankly acknowledge that certain results of the present Convention are not encouraging, but surely we can conceive of a state of things far worse. The Convention might have acknowledged sectarian orders, or have given permission in no uncertain language to Protestant ministers to occupy our pulpits; it might have forbidden the reservation of the Blessed Sacrament, or even have denied an article of the Faith. But it did none of these things.

As a matter of fact, the Convention did pass an amendment to Canon 19, whereby permission is given to the bishop of a diocese to allow Christian men not ministers of this Church to deliver addresses in church on special occasions. Of course, this was a compromise. The amendment as it came up from the lower house was a practical acknowledgment of the sectarian ministers. In order to defeat this more radical measure, some of the bishops thought it expedient to present a milder "amendment to the amendment." Of course, they did not clearly see where the "amended amendment" would land them, and they did not foresee the sectarian ministers preaching and officiating in Conshohocken, nor the Campbellite preacher at High Mass in a Western diocese, nor the Unitarian minister in the church at Winchester, Mass. The "prophetic office" having fallen into disrepute among us, and being in this present generation apparently a gift bestowed exclusively on sectarians, our Reverend Fathers in God were unable in this instance to discern the signs of the times. Neither did they realize the burden they were placing on their own shoulders nor the seed of discord they were sowing among themselves. It will be interesting, and no doubt amusing, as time goes on to observe the action of individual bishops in the matter of the so-called open pulpit and the various interpretations of the term "Christian man." In Massachusetts it may mean a Unitarian, in Utah an elder in the "Church of

Jesus Christ of the Latter-day Saints," while in Fond du Lac it will mean a person baptized with water in the name of the Blessed Trinity.

We may have an Eddyite, a Unitarian, a Universalist, and a Roman Catholic, each exercising the "prophetic office" in Albany Cathedral, and afterwards kneeling side by side at the altar rail, receiving the Holy Communion from the hands of the Bishop. The situation we have no doubt will be sufficiently farcical in many instances, and it is a brave man indeed who is not afraid of ridicule. Just at present a good many of our separated brethren are inclined to laugh; at least, those among them who are not offended at what they choose to consider an insult. If they will only laugh long and loud enough the canon will doubtless be repealed at the next Convention. In the meantime Catholics need not be panic-stricken. This is not the first time that the Church has been confronted by perplexing problems or has suffered from foolish lawmaking and the silly whims and prejudices of her members. If our present distress has the effect of bringing Catholic-minded clergy and laity closer together, and causing them to stand shoulder to shoulder, laying aside stupid jealousy and parochialism, the much-heralded amendment will have wrought a miracle. This is a time when the greatest patience is needed, and clear, sane judgment as well. Let us avoid controversy and excitement. Let us to prayer! For the next three years let leagues of intercession be formed in the various parishes, let Masses be frequently offered for the guidance and protection of the Church. Let us pray especially for the next General Convention. Let us beseech God, who alone can bring good out of evil, to deliver us in these troublous times, and to overrule for good the ill-considered utterances of bishops, priests and laymen. Above all, let us be striving to live more earnest Christian lives, lives that may bear witness to the sacramental life within our souls and to the truth of the Catholic Faith.

LETTERS OF A DIOCESAN.

I.

Episcopal Residence,
Compromise, P. E., Jan. 1, 1908.

To the Rev. B. Easy Jones,
Church of Perpetual Elocution,
Milk and Water Streets.

My Very Dear Brother: I am in receipt of your letter, and hasten to grant the desired license. There is, of course, no objection to your inviting Mrs. Hazy to speak from your pulpit on the occasion of your grand Hodge Podge service. This great Church of ours must be truly comprehensive if it is to fulfill its mission as the Church of the English-speaking race. It must be as universal as Truth itself, and must always be ready to acknowledge its own providential ignorance. The search for Truth is never-ending, and the Protestant Episcopal Church must be eager to welcome information from any quarter and to learn from any source what she has never yet been able to discover for herself. At present it would seem, as you say so wisely, that Christian Science is a true light in the darkness, if one can judge (as one must in this modern world of ours) by the number of its adherents and the wealth that it possesses.

Your points concerning the "open pulpit" I most heartily indorse. The amendment was evidently intended to give the Bishops a free rein to do anything that might commend itself to their judgment. It was most certainly not "restrictive" for the episcopate.

As you say, the word "men" must be taken in its broader sense, and must refer to the human race in general. It would be exceedingly narrow to press the point that no women were to deliver addresses from our pulpits. We have outgrown St. Paul in these more enlightened days.

Your comment on the prophetic office is admirable also. There can be no question that under the old covenant women were allowed to prophesy. Deborah and Miriam are cases in point. As, therefore, the Church is anxious to recognize the prophetic office more generally, it would seem quite within the spirit of the canon to permit women to occupy our pulpits, and, in fact, would be unscriptural to forbid it.

May I take this ocasion to commend most heartily your work in your present parish. I am told that the other denominations in your vicinity, Methodists, Baptists, and even Unitarians, have come to feel that there is after all no definite principle for which our Church stands. This is a great triumph.

While I am not quite ready to indorse your suggestion that for a time you relinquish the exercise of the prophetic office, and open your pulpit regularly to the ministers of various denominations, I would go very far toward recommending it. It would do much to widen the Church's influence, and would give you time and opportunity for your more priestly ministrations. I congratulate you upon the growth of the Creedless Club for Men, and on the large amount you have raised for the diocesan fund.

I remain, my dear Jones,

Your friend and Bishop,

I. N. Dotage.

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St. Clement's Magazine

Vol. XXIV PHILADELPHIA, FEBRUARY, 1908 No. 2

KALENDAR FOR FEBRUARY

1.	Saturday (*St. Ignatius, B. M.*)	Masses, 7 and 7.30 a. m.
2.	**Sunday** (*Purification of B. V. M. or Epiphany*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass and Procession, 11 a. m. Matins 10.30 a. m. Solemn Even-song and Procession, 8 p. m.
3.	Monday (*St. Blasius, B. M.*)	Masses, 6.45, 7 and [Requiem] 7.30 a. m. Guild of St. Mary, 8 p. m.
4.	Tuesday (*St. Gilbert of Sempringham, Ab. C.*)	Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
5.	Wednesday (*St. Agatha, V. M.*)	Masses, 7 and 7.30 a. m. Guild of St. Vincent, 7.30 p. m.
6.	Thursday (*St. Dorothea, V. M.*)	Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
7.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m. Guild of Holy Cross, 7.30 p. m.
8.	Saturday	Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
9.	**Sunday** (*Epiphany*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
10.	Monday (*St. Scholastica, V.*)	Masses, 6.45, 7 and [Requiem] 7.30 a. m.
11.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
12.	Wednesday	Masses, 7 and 7.30 a. m.
13.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
14.	Friday (*St. Valentine, Pr, M. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
15.	Saturday	Masses, 7 and 7.30 a. m. Guild of Holy Child 3 p. m.
16.	**Sunday** (*Septuagesima*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
17.	Monday	Masses, 6.45, 7 and [Requiem] 7.30 a. m.
18.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
19.	Wednesday	Masses, 7 and 7.30 a. m.
20.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
21.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
22.	Saturday	Masses, 7 and 7.30 a. m.
23.	**Sunday** (*Sexagesima*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
24.	Monday (*St. Matthias, Apostle*)	Masses, 6.30, 6.45, 7, 7.30 and 9.30 a. m.
25.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
26.	Wednesday	Masses, 7 and 7.30 a. m.
27.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
28.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
29.	Saturday	Masses, 7 and 7.30 a. m.

Matins, daily, 9 a. m.
Even-song, daily, 5 p. m.

Bible Classes, every Sunday, 10 a. m.
The Catechisms, every Sunday, 3 p. m.

Bible Class for Women, Fridays, 8 p. m.
Men's Bible Class, every Sunday, 7 p. m.

ST. CLEMENT'S MAGAZINE

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St. Clement's Magazine

PUBLISHED MONTHLY

SINGLE COPY, 5 CENTS YEARLY, 50 CENTS

Please address all mail to St. Clement's Magazine, Twentieth and Appletree Streets.

Entered in Philadelphia Post-office as second-class mail matter.

PARISH NOTES.

The Holy Cross monthly meeting will be held at 7.30 instead of 8 o'clock this month.

Altar vases should have been included in the list of articles needed for St. John's Chapel. A box for altar breads has been promised.

The December offering of the Sunday School for the Diocesan Mission Fund was $10; for the Washington Chapter, Valley Forge, $7.

Two new notice boards have been placed in the church corridor. They are on standards of wrought iron, and present a very neat appearance.

Persons coming to the church for their confessions are asked to kneel in front of the confessional they intend to use. This will avoid much confusion, especially before the great feasts.

We most heartily endorse the excellent editorial of *The Church Standard* under date of January 25, entitled "Why Churchmen Go to Rome," and recommend its perusal by our readers.

The Blessed Sacrament will be reserved permanently on St. Catherine's altar, excepting on Sundays.

Any who may be willing to sing at evensong during Lent are asked to send their names to the rector.

The choir boys, under the protection of Father Quin and Mr. Sears, enjoyed a theatre party on January 21. The annual dinner of choir men was held on the 23d, and St. Vincent's Guild dinner on the 22d.

Candles will be blessed as usual before the 7 o'clock Mass on the Feast of the Purification. As Candlemas falls upon Sunday this year, there will be a solemn procession before the High Mass and at evensong.

Two photographs have been presented to the parish by an interested friend, one of the former high altar and one of the old garden before the erection of the present clergy house. Both pictures will be hung in the parish hall.

THE CHRISTMAS SUPPER.

On Thursday, January 9, the mothers' Christmas supper was held in the parish hall. The various tables arranged about the hall presented a most inviting appearance, and at 8 o'clock a very goodly number sat down to enjoy the turkey and other good things which were bountifully provided.

After supper several friends kindly contributed a programme of music and recitations, which was greatly appreciated.

St. Clement's Church

Twentieth and Cherry Streets

CLERGY:

THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. F. D. WARD
THE REV. F. M. W. SCHNEEWEISS
THE REV. NELSON KELLOGG

Rev. C. S. Hutchinson in Church, Fridays, 3-5 P. M.; Saturdays, 11-12 A. M., 7-9 P. M.

Rev. C. C. Quin in Church, Saturdays, 3-5, 7-9 P. M.

Rev. F. D. Ward in Church, Thursdays, 8.30-9.30 P. M.; Saturdays, 3-5, 7-9 P. M.

Rev. F. M. W. Schneeweiss in Church, Saturdays, 3-5, 7-9 P. M.

Rev. Nelson Kellogg in Church, Saturdays, 4-5, 7-8 P. M.

Wardens.—Mr. Greville E. Fryer, Mr. S. McKean Bayard.

Organist and Choir-master.—S. Wesley Sears, A. R. C. O.

Clergy House, Twentieth and Appletree Streets.
Bell Telephone—Locust 417.

All Saints Mission House, Cherry and Lambert Streets.
Bell Telephone—Locust 26-74 A.

HYMNS FOR FEBRUARY.

2—A. M., Special processionals, 407, 450, 611.
P. M., 449, 622, 407, 450; special processional, 611.

9—A. M., 298, 292, 296, 82.
P. M., 298, 8, 297, 296, 82.

16—A. M., 240, 225, 311 (Part II), 540.
P. M., 240, 38, 477, 172, 540.

23—A. M., 305, 307, 311 (Part II), 542.
P. M., 439, 408, 440, 620, 222.

OFFERTORY ACCOUNT.

December 29—	
Cash	$53.59
Envelopes	49.55
January 5—	
Cash	66.37
Envelopes	41.45
January 12—	
Cash	48.59
Envelopes	66.50
January 19—	
Cash	56.93
Envelopes	85.10
	$468.08

SPECIAL FUNDS.

Altar	$10.25
Sanctuary	7.50
Endowment	11.65
Taylor Memorial	25.00
Miners' Relief	115.00
Rector's discretion	36.00
	$205.40

BURIALS.

Jan. 4—John T. Gough.
Jan. 9—Mary Barnes.
Jan. 17—Catherine Covert.

MARRIAGES.

Dec. 30—Percy L. Bruner, Ethel L. Bird.

Jan. 15—Edward File Sharp, Margaret Dodd Schaeffer.

CATECHISM FETE

On Sunday in the octave of the Epiphany the Sunday School held the Epiphany fete in the church. Three of the girls of the Great Catechism recited the Gospel of the feast; then followed a recitation of the prophecies of the coming and work of Christ by the boys, and the fulfillments by the girls of the Little Catechism. Six members of the Great Catechism recited billets which explained the meaning of the feast. After the homily given by the rector, three boys, representing the wise men, went to the altar steps to receive light from a candle, which represented our Lord in Bethlehem, and then passed down the aisle, giving light to children, to whom candles had been distributed, and they in turn passed the light on to those inside the pews, thus showing how the knowledge of Christ and the good news of the Gospel are spread throughout the world. After all had their candles lighted there was a solemn procession about the church. Returning to their seats, the candles were extinguished and the school was dismissed with the benediction of the rector.

ST. KATHARINE'S GUILD

St. Katharine's Guild held their holiday party on New Year's night in the parish hall. Twenty-three of the members were present, beside the associates. The evening was spent in dancing, and during the intermission refreshments were served. In the cake Nelly Finney found the ring, Masie Bambach the thimble and Christine Boyle the dime. The associates had made chrysanthemums of paper, in which were pinned the names of saints and virtues. The chaplain was the favored one in this lottery in drawing the name of St. Katharine, thereby winning the picture of the saint.

THE GUILD OF THE HOLY CHILD.

At 2.30 on the Saturday in the octave of the Epiphany the Guild of the Holy Child had its Christmas celebration.

The tables were laid in the parish hall. The children assembled around the piano and marched to their places singing a carol. Father Hutchinson and Father Ward were guests of the guild. As usual, great commotion was caused by finding the ring, the thimble and the 10-cent piece in the cake.

At the table Father Hutchinson presented the usual silver crucifix for good attendance at Mass and Guild to Anna Louise Forrester, After we left the tables the children were presented with their guild gifts. The whole party was very pleasant indeed.

ST. NICHOLAS' GUILD.

St. Nicholas' Guild had its Christmas party Saturday in the octave at 3 in the afternoon. The associates had provided presents for all the boys, and ice cream and cake. Snapping bon-bons was a great feature of the occasion, and added much to the merriment. The boys all had a very good time, and the afternoon passed delightfully.

THE WOMAN'S AUXILIARY.

On the 8th of January a very interesting address was given in the parish hall by Miss Byerly, of St. Hilda's School, Wuchang, China. Miss Byerly brought with her a number of photographs to illustrate her subject, and also some specimens of Chinese art and two Buddhist idols, one of which she had obtained personally from a Chinese temple. Her account of a visit to a lady of rank in Wuchang was most entertaining, and the large number of ladies who were present thoroughly enjoyed the afternoon. Miss Byerly spoke a second time at the Christmas dinner, and interested every one. On the first Wednesday in February Miss Grace Lindley will address the auxiliary at 4 P. M. Miss Lindley is at present conducting a Thursday Bible class at the Church House. There should be greater interest manifested in the work of the Auxiliary by the women of the parish. The meetings are held the first and third Wednesdays of each month, in the parish building, at 3.30 in the afternoon. Will not those who have not attended the meetings endeavor to be present on February 5?

THE ANGELUS.

As several persons have asked for the correct form of the prayer called the Angelus, it is printed here:

At 6 o'clock, 12 and 6 is said as follows:

1. The angel of the Lord announced unto Mary, and she conceived of the Holy Ghost.

Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners now and at the hour of our death.

2. Behold the handmaid of the Lord; be it unto me according to Thy word.

Hail, Mary, etc.

3. And the Word was made Flesh, and dwelt among us.

Hail, Mary, etc.

We beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the Incarnation of Thy Son, Jesus Christ, by the message of an angel, so by His cross and passion we may be brought unto the glory of His resurrection through the same Jesus Christ, our Lord. Amen.

THE PURIFICATION.

FEBRUARY 2.

The Feast of the Purification is probably the first festival instituted in memory of our Lady. It is referred to by Cyril of Alexandria and by others of very early date. The epistle and gospel now in use is the same as that appointed for it in the lectionary of St. Jerome, and the germ of the present collect is found in the Sacramentary of Gelasius. It was at first observed on the 14th of January, until the reign of

Justinian, A. D. 542, but in the Calendar of St. Jerome it precedes the feast of St. Agatha (February 5).

In the popular name, "Candlemas," is perpetuated the memory of a very ancient observance. It was formerly the custom of the faithful to walk in procession on this feast, bearing lighted tapers. Alcuin says (A. D. 790): "The whole multitude of the city, collecting together, devoutly celebrate the solemnity of the Mass, bearing a vast number of wax lights, and no one enters any public place in the city without a taper in his hand."

St. Bernard (A. D. 1153) gives the following description: "We go in procession, two by two, carrying candles in our hands which are lighted, not at a common fire, but at a fire first blessed in church by the Bishop. They that go out first return last, and in the way we sing, 'Great is the glory of the Lord.' We go two by two in commendation of charity and a social life, for so our Saviour sent out His disciples. We carry lights in our hands: first, to signify that our light should shine before men; secondly, this we do this day especially in memory of the Wise Virgins (of whom this blessed Virgin is the chief) that went to meet their Lord with their lamps lit and burning. And from this usage and the many lights set up in church this day, it is called Candelaria or Candlemas. Because our works should all be done in the holy fire of charity, therefore the candles are lit with holy fire. They that go out first return last, to teach humility, 'in honor preferring one another.' Because God loveth a cheerful giver, therefore we sing in the way. The procession itself is to teach us that we should not stand idle in the way of life, but 'go from strength to strength,' not looking back at that which is behind, but reaching forward to that which is before."

The festival is placed forty days after Christmas, this being the interval directed by the Jewish law. It was on this day St. Simeon uttered the Nunc Dimittis and the Blessed Virgin first learned that she was to share in the Passion of her Son.

The submission of the Blessed Virgin to the ceremony of purification, and of her Divine Son to that of presentation in the temple, were each an illustration of the perfect humiliation of our Lord to the likeness of sinful man.

In the price of redemption there was a typical meaning, finding now for the first time its true signification. The two turtle doves, or young pigeons, were expressive of lowliness at all times, as offerings of the poor, but in the offering of one by fire and the eating of the other by the priest, or those who offered it, are now to be seen types of Christ offering Himself for sin, and also giving Himself to be the spiritual food and sustenance of His people.

Although the English Church, at the time of the Reformation, was foolish enough to change nearly all the collects for Saints' Day, the original collects for the Purification and the Annunciation were retained. The first title of this feast as found in the Prayer Book was inserted by Bishop Cosin, in 1661.

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Vol. XXIV PHILADELPHIA, MARCH, 1908 No. 3



ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR MARCH 1908

1.	**Sunday** (*Quinquagesima*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
2.	Monday (*St. Chad, B. C.*)	Masses, 6.45, 7 and [Requiem] 7.30 a. m. Guild of St. Mary, 8 p. m.
3.	Tuesday (*Shrove*)	Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m.
4.	**ASH WEDNESDAY** (*Fast*)	Masses 6, 7, 8, 8.30 and 9 a. m. Parish Retreat. Addresses 10 a. m. 12 m. and 3 p. m. Penitential Office with address, 8 p. m.
5.	Thursday	Masses, 6.30, 7, 7.30 and 9.30 a. m. Address 10 a. m. Mother's Meeting, 8 p. m.
6.	Friday	Masses, 6.30, 7 and 7.30 a. m. The Litany and address 12 m. Children's Service 4 p. m. Guild of Holy Cross, 7.30 p. m. Stations of the Cross with address, 8 p. m.
7.	Saturday (*SS. Perpetua & Felicitas, M. M.*)	Masses, 6.30, 7 and 7.30 a. m.
8.	**Sunday** (*I in Lent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song 5 p. m. The Litany, 8 p. m.
9.	Monday	Masses, 6.30, 6.45, 7 and [Requiem] 7.30 a. m. Address, 5.15 p. m.
10.	Tuesday	Masses, 6.30, 7, 7.30 and 9.30 a. m. Address, 10 a. m.
11.	Wednesday (*St. Constantine, K. M. Ember Day*)	Masses, 6.30, 7, 7.30, and 9.30 a. m. Missionary Conference 4 p. m. Address 5.15 p. m. Guild of St. Vincent, 8 p. m.
12.	Thursday (*St. Gregory, B. C. Doct.*)	Masses, 6.30, 7, 7.30 and 9.30 a. m. Address, 10.00 a. m. Mothers Meeting, 8 p. m.
13.	Friday (*Ember Day*)	Masses 6.30, 7, 7.30 and 9.30 a. m. The Litany and Address, 12 m. Children's Service, 4 p. m. Stations of the Cross with address, 8 p. m.
14.	Saturday (*Ember Day*)	Masses, 6.30, 7, 7.30, and 9.30 a. m. Guild of St. Nicholas, 10 a. m.
15.	**Sunday** (*II in Lent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
16.	Monday	Masses, 6.30, 6.45, 7 and [Requiem] 7.30 a. m. Address, 5.15 p. m.
17.	Tuesday (*St. Patrick, B. C.*)	Masses, 6.30, 7, 7.30 and 9.30 a. m. Address, 10 a. m.
18.	Wednesday (*St. Edward, K. M.*)	Masses, 6.30, 7 and 7.30 a. m. Missionary Conference, 4 p. m. Address, 5.15 p. m.
19.	Thursday (*St. Joseph, Spouse of B. V. M.*)	Masses, 6.30, 7, 7.30 and 9.30 a. m. Address, 10 a. m. Mothers' Meeting, 8 p. m.
20.	Friday (*St. Cuthbert, B. C.*)	Masses, 6.30, 7 and 7.30 a. m. The Litany and Address, 12 m. Children's Service, 4 p. m. Stations of the Cross, with address, 8 p. m.
21.	Saturday (*St. Benedict, Ab. C.*)	Masses, 6.30, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
22.	**Sunday** (*III in Lent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
23.	Monday	Masses, 6.30, 6.45, 7 and [Requiem] 7.30 a. m. Address, 5.15 p. m.
24.	Tuesday	Masses, 6.30, 7, 7.30 and 9.30 a. m. Address, 10 a. m.
25.	Wednesday (*Annunciation, of B. V. M.*)	Masses, 6.30, 7, 7.30 and 9.30 a. m. Missionary Conference 4 p. m. Address, 5.15 p. m.
26.	Thursday	Masses, 6.30, 7, 7.30 and 9.30 a. m. Address, 10 a. m. Mothers' Meeting, 8 p. m.
27.	Friday	Masses 6.30, 7 and 7.30 a. m. The Litany and Address, 12 m. Childrens Service 4 p. m. Stations of the Cross with address, 8 p. m.
28.	Saturday	Masses, 6.30, 7, and 7.30 a. m.
29.	**Sunday** (*IV in Lent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song 5 p. m. The Litany, 8 p. m.
30.	Monday	Masses, 6.30, 6.45, 7 and [Requiem] 7.30 a. m. Address, 5.15 p. m.
31.	Tuesday	Masses, 6.30, 7, 7.30 and 9.30 a. m. Address, 10 a. m.

Matins, daily, 9 a. m.
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Mr. Stevenson H. Walsh
Mr. Francis D. Wetherill
Mr. Clinton Rogers Woodruff
Mr. Caleb F. Wright, *Secretary*

OFFERTORY ACCOUNT.

January 26—	
Cash	$44.65
Envelopes	31.30
February 2—	
Cash	52.22
Envelopes	35.30
February 9—	
Cash	48.04
Envelopes	50.86
	$262.37

SPECIAL FUNDS.

Sanctuary	$1.02
Altar	11.50
Endowment	.01
Repairs	5.00
Laundry	50.00
Poor	61.00
Discretionary	6.60
	$135.13

BAPTISMS.

Feb. 9 — Jeanette Good Van Camp.

CONFIRMATIONS.

Jan. 30—Marion Wilmer Beck.

MARRIAGES.

Jan. 20—Samuel D. Long, Albertina B. Gough.

Feb. 12—Alexander Durbin Lauer, Sarah Harriet Lithgow.

TRANSFERRED.

Feb. 6—Louis T. Hawkins.

BURIALS.

Feb. 13—Clara Culleney.

HYMNS FOR MARCH.

1—11 A. M., 291, 210, 311 (Part II), 540.
8 P. M., 291, 38, 169, 210, 540.
8—11 A. M., 84, 91, 311 (Part II), 87.
8 P. M., 92, 637, 87.
15—11 A. M., 90, 106, 311 (Part II), 89.
8 P. M., 108, 254, 89.
23—11 A. M., 92, 200, 311 (Part II), 291.
8 P. M., 94, 200, 201.
29—11 A. M., 85, 190, 311 (Part II), 196.
8 P. M.—197, 190, 196.

PARISH NOTES.

A rug has been presented for the guild room in which St. Andrew's Brotherhood holds its meetings.

As has been our custom, the blessing of the ashes on Ash Wednesday will take place before the 6.30 Mass, and will be imposed before each succeeding Mass.

During Lent the Guild of the Holy Cross will hold its meetings on Wednesday evenings. The Guild office will be sung on the first Friday of the month, as usual, at 7.30 P. M.

The Rev. Ernest Breakwell, an English priest, under the Bishop of Stepney, is expected to preach on Good Friday. Father Breakwell was in charge of a parish in Poplar, in the East End of London, and is a warm friend of Father Waggett.

Altar vases have been promised for St. John's Chapel, and a new missal has been given as well. The book is handsomely bound in red morocco, and contains the proper collects, epistles and gospels for black-letter days.

The fiscal year of the parish will commence March 25th. All pew rents and pledges should be paid by March 24th, as the books of the accounting warden close on that day. The pledge envelopes will be ready for distribution on Sunday, March 22d.

The Parish Retreat will be held as usual on Ash Wednesday. Addresses will be made at 10, 12 and 3, and the retreat will close at Evensong. For those who for any reason are unable to keep the strict fast, coffee and rolls will be provided in the parish hall after the noon address.

The Bishop of the Diocese has appointed April 28th for his annual visitation. The confirmation classes will meet as follows: Men, Wednesday evenings, at 8 P. M., in the Clergy House; Boys, to be announced; Women, Thursdays, 7.30 P. M., at the Mission House; Girls, Thursdays, at 4 P. M., at the Mission House.

On Wednesday afternoons during Lent the rector purposes giving a series of conferences on missions. The meetings will be held in the parish hall at 4 o'clock, and the members of the parish are urged to attend them. The general subject will be "The Foundation Principles of Mission Work." The first conference will be given on Wednesday, March 11th.

Miss Grace Lindley, of Englewood, N. J., gave a helpful address before the Woman's Auxiliary on Wednesday, February 5th. At this meeting it was voted to send $50 a year to Bishop Osborne, to be applied by him to some special need in his diocese. A sufficient sum has been raised for the purchase of a sewing machine for St. Kelda's School, Wuchang, China.

The list of Lenten services will be ready by Quinquagesima. During Lent there will be an additional Mass at 6.30 A. M., Sundays excepted. There will be an address after the 9.30 mass on Tuesdays and Thursdays, and also at Evensong on Mondays and Wednesdays. A short address will be made at the Intercession on Friday noon, and a sermon, followed by the Stations of the Cross, on Friday evening.

The annual collection for missions will be taken on Quinquagesima Sunday, March 1st. The congregation are asked to make special offerings for Bishop Osborne's work, Father Wood's work in Wuchang, and St. Andrew's Mission, Sewanee, Tenn. Offerings should be placed in envelopes and marked as desired. The unassigned collection will be sent to some Catholic work at the rector's discretion. It is hoped that the offering will be a generous one.

LENTEN PREPARATION.

The holy season of Lent is now at hand. With what dispositions and with what resolutions of self-denial are we to enter into it?

Before we make out our rule, let as first consider the state of the Church at large. Do we not find in it much disturbance? Not only is there great laxity of life, but we see that people are losing their grasp on the great fundamentals of the faith. Laxity of life and error in belief go hand in hand; where you find the one, you find the other also.

Who is responsible for this sad state of affairs? You will say, and rightly too, the fault lies with the priests. But that is only partly true; for though the priests are the pastors and are to show the people the pattern life, yet the people have their share of the responsibility and exert an influence upon the priests. We are all members of the same body, the Church; and what affects one affects all.

Do we wish these party strifes to end, peace to be restored and the pure doctrine to be preached from our pulpits? Then we all must do our part to bring about this greatly desired result.

Lent is the most opportune season to accomplish this purpose. If we desire purity of doctrine and teaching, it is requisite that there be strictness of living. When we are willing to deny ourselves many things which at first seem harmless, for the purpose of strengthening the will and building up character, then may we expect true religion to flourish.

Let us then not be afraid to lead a strict life during Lent. Let us be willing to put a curb upon our pleasures and selfish indulgences. Let us be glad to endure some suffering for our Lord.

Whatever our rule may be, whether it demands little or much, let it be with the intention that it is to bring us into a closer and more vital relation to our Lord; that what we do is done for His glory alone. If our rule is irksome, and we are longing for the coming of Easter Day, that we may once more become thoughtless and self-indulgent, we may be sure that our intention to keep the Lenten fast is not pure and our labor will be without fruit. Let us repress immediately this wrong desire when it arises and renew our intention to abstain for Jesus Christ's sake.

Let each one consider the important part we are to take in the battle against sin and the great responsibility that rests upon us, by making this Lent the best we have ever kept.

THE ASHES.

The ashes blessed on the first day of Lent are from the palms which

have been blessed for the procession on the previous Palm Sunday. There should be no palms left up during Lent. If they are not needed for the ashes on Ash Wednesday, they should be reverently burned before Lent begins. Sometimes one sees palms which have been kept for years to grow old and dusty. This is absolutely unnecessary and lacking in the reverent spirit with which the blessed palms should be regarded.

The ashes of the palms especially burnt for use in the Church are carefully collected in a small dish and blessed before the first Mass on Ash Wednesday.

The service of blessing is simple. After the customary versicles before any blessing the priest, calling upon God to bless and sanctify these ashes, prays that those who bear these ashes on their heads, after the manner of the ancient Ninivites, in token of repentance may receive the pardon of all their sins, and so begin this holy Fast, that with pure minds they may be admitted to the Paschal Feast, and at length obtain everlasting life. Then the ashes are sprinkled with Holy Water, and another collect is said. The priest prays God to vouchsafe to bless and sanctify these ashes in token of humility and contrition, that, since we know we are but dust and ashes, we may receive forgiveness of sins through unfeigned repentance.

Then all, the priests and acolytes first, are signed with the blest ashes on the forehead, and the words, "Remember, O man, that thou art dust, and unto dust shalt thou return," are said.

Then each person is blessed with the words: "In the Name of the Father, and of the Son and of the Holy Ghost."

The ashes are imposed at each Mass, but, of course, they are only blessed once.

The blessing and imposition of the ashes is the first of numerous ceremonies of Lent by which the Holy Church teaches her children that only by the merits of Jesus Christ can they be saved from their sins.

LENTEN READING.

"What shall I read during Lent?" This is a question usually asked by many when the holy season draws near. And how often do many in anticipation picture to themselves the great amount of reading they expect to achieve before the forty days are over! Yet, how often does it happen that when the end of Lent is reached there are numbers of people found who are regretfully confessing that they have done almost no reading which amounted to anything or which, they really feel helped them in their spiritual life! If such persons are honest with themselves they will seek the reason for this failure with regard to spiritual reading.

For, as writers on the spiritual life tell us, there can be no question as to the immense benefit to be derived from spiritual reading. By this means we can occupy and garrison the mind with thoughts directly or indirectly bearing upon God; and, as Faber happily says, "By this occupation of your thoughts reading hinders castle-building, which is an inward disease wholly incompatible with devotion. It is also of great help in temptations by furnishing an actual distraction against their assaults and giving us light in our warfare with them. Spiritual reading also delivers us from listlessness, so dangerous an enemy to devotion, especially to those who live in the world. To sit down in a chair without an object is to jump into a thicket of temptations. A vacant hour is the devil's hour. When time hangs heavy, then it is that a book is a strong tower—nay, a very church, with angels hovering about us.

Reading will also tend to lessen the ignorant narrow-mindedness which so often makes people uncharitable, censorious and even irreverent. We find in our reading the companionship of great and holy minds. Their judgments give the law to ours. They introduce us into another world, where right measures and true standards prevail. Hence, the judgments of that little, inefficient circle immediately around ourselves, which we surname the world, are less important in our eyes than they used to be. We have got accustomed to higher things, to wider prospects, to greater worlds."

Like other good things, however, spiritual reading needs certain safeguards and rules.

We should be *regular*. No day should be allowed to pass without its portion of reading, whether large or small. Often one sentence of Holy Scripture will be sufficient to fill the mind and uphold and strengthen it through the day.

And, again, spiritual reading should be *slow and deliberate*. We should pause on what is read and lift up the heart to God, often forming our thoughts into some special prayer to Him. So it is that one book, after being thoughtfully gone through, will help more than a great many hastily read.

The following list of books is offered in the hope that it may prove helpful to many in arranging for their reading during Lent:

Waggett—"The Holy Eucharist." Besides the paper which gives its title to the volume, there are excellent ones on Bible reading, worship and the manifold unity of Christian life.

Waggett—"Hope and Strength."

Waggett—"The Age of Decision; Five Sermons to Young Men."

Congreve—"The Parable of the Ten Virgins," "The Spiritual Order."

Maturin—"Some Principles and Practices of the Spiritual Life," "Self-Knowledge and Discipline," "Laws of the Spiritual Life" (new, 1907), "Studies on the Beatitudes."

Brett, Jesse—"The Altar and the Life," "Humility: A Devotional Treatise," "Anima Christi," "The Blessed Life."

Newbolt—"Penitence and Peace," "The Fruit of the Spirit."

De Lehen—"The Way of Interior Peace."

Robinson, Forbes—"Letters to His Friends" (full of helpful spiritual thoughts).

De Sales—"Spiritual Letters."

Fenelon—"Spiritual Letters."

Lacordaire—"Conferences."

Sidney Lear—"Various Spiritual Biographies."

Russell, G. W.—"The Household of Faith" (short essays upon English Churchmen.

"The Soul's Escape" (most beautiful and devotional).

Among books newly published are:

Holden, G. F. (vicar of All Saints, Margaret street)—"The Holy Ghost, the Comforter," 1908.

Heibitz, J. H.—"Gloria Crucis," 1908. (Holy Week and Good Friday addresses in Lichfield Cathedral.)

"Those men are truly great who place their ambition rather in acquiring to themselves the conscience of worthy enterprises than in the prospect of glory which attends them. These exalted spirits would rather be secretly the authors of events which are serviceable to mankind than, without being such, to have the public fame of it. Where, therefore, an eminent merit is robbed by artifice or detraction, it does but increase by such endeavors of its enemies. The impotent pains which are taken to sully it or diffuse it among a crowd, to the injury of a single person, will naturally produce the contrary effect; the fire will blaze out and burn up all that

attempt to smother what they cannot extinguish."

"There is but one thing necessary to keep the possession of true glory, which is to hear the opposers of it with patience and preserve the virtue by which it was acquired. When a man is thoroughly persuaded that he ought neither to admire, wish for or pursue anything but what is exactly his duty, it is not in the power of seasons, persons or accidents to diminish his value. He only is a great man who can neglect the applause of the multitude and enjoy himself independent of its favor. This is, indeed, an arduous task, but it should comfort a glorious spirit that it is the highest step to which human nature can arrive. Triumph, applause, acclamation, are dear to the mind of man; but it is still a more exquisite delight to say to yourself, you have done well, than to hear the whole human race pronounce you glorious, except you yourself can join with them in your own reflections. A mind thus equal and uniform may be deserted by little fashionable admirers and followers, but will ever be held in reverence by souls like itself. The branches of the oak endure all the seasons of the year, though its leaves fall off in autumn; and these, too, will be restored with the returning spring.—Extract from *The Spectator*.

THE MORNING WALK OF M. LE CURE.

M. le Curé lives in Bois Gerome, a little Norman town tucked away in a fo'd of the great plateau that forms the eastern wall of the Seine valley; just a narrow street, with the village cross at one end and the Curé's church at the other, and a straggling line of thatched cottages between them. There are but few sheep in the Curé's flock, and the little church is far too large for the pious souls who kneel before the altar for the Sunday Mass. It is old and no longer beautiful, although here and there a sculptured vine or an angelic face calls up a vision of past loveliness. However the Curé and his people are quite content with the plastered walls and paper flowers and the red lamp that struggles bravely to burn. They have no ambition for a restoration of former glories, and they have no money with which to accomplish it.

M. le Curé dwells quite snugly beside the House of God. A lattice gate gives entrance from the churchyard to his garden, where madame, his sister, plants her roses and her cabbages side by side. It is a cool and quiet spot, screened from the road by a high stuccoed wall that supports the grape trellis and provides a convenient ledge where the gray cat suns himself.

When we pay our occasional visit to his parish the father meets us at a door in this same wall, and, with a restraining gesture, silences the barking of the ever-watchful "Toto," and leads us to the presbytery at the end of the garden. It is a house like all the others, thatched and old, with plastered walls and clambering rose vines.

In the dim twilight of the low rooms the red tiling of the floors gives just the needed touch of comfort and cheer. We sit in the simple study while madame brings the wine flask and the plate of cakes (not too large a flask and not too many cakes, for every one is poor in Bois Gerome. The Curé asks us of the news from Paris, where he has not been for many months, or shows us the treasures of his herbarium, preserved in presses built along the wall for he is a botanist, M. le Curé. Perhaps he plays a little on his violin, or bids us try the organ that has been given him quite recently. Then, as we take our leave, he guides us once more past "Toto.'s" threatening jaws and

stands in the garden door, watching us as we go along the road to Giverny, where we lodge, two miles away.

It is a walk well known to M. le Curé, for the people in the valley are in his care also and every Lord's Day he goes down the hill to say a second Mass. Mass is at 7 at Bois Gerome on a Sunday morning, and the father has no scruples as to being expeditious in the saying of it; so in half an hour he takes his breviary and his broad hat and shuts the garden door behind him.

If it be a fine summer day, he stands a moment, drinking deep of the fresh, cool air, and then opening his book, he commences both his office and his walk. One can say many prayers when one knows the way so well that there is no need to lift the eyes.

The road he follows is hard and white. It dips into a hollow after passing the church, and then ascends to the level plain, where the golden wheat fields stretch for miles on either hand, and the larks fly up in the clear air, adding their music to the office hymns. All is blue and gold and radiant just before the reaping of the fields.

Soon the Curé leaves the high road, and a grass-grown track leads him through "the forest." There are no great trees here, only a maze of birch and poplar growing in an impenetrable thicket, pierced at intervals by long green aisles over arched by slender boughs. Here, if the Curé lifts his eyes, he sees sunlight sprinkled through leaves of varied green, while perhaps at the end of a bosky vista a gorgeous pheasant reconnoitres or a rabbit scampers into the coppice. It is very sweet and cool among the leaves. The echo of a lark's song sounds from the wheat field, and less ambitious songsters twitter among the branches. Now he hears the baying of the hounds safely kenneled at the gamekeeper's lodge, and all the air is filled with the murmur of joyous life.

As he emerges from the wood the bell of the church below the hill calls his people to the Holy Sacrifice, and yet a moment he pauses—always here, for he stands just on the brow of the hill and far below him stretches the lovely valley of the Seine. He sees the gentle river winding through yellow fields and green meadows, bordered by the silvery plumes of the soaring poplar trees. On the further side the land rises again abruptly, misty in the purple haze of the distance and near the sky line shines a cliff like a red gash in the purple. He knows this marks the site of the ancient Roman camp. To the right, far down the valley Vernon glitters in the sun and he can discern, rising above the roofs the fair lines of its lovely church, "the jewel of Normandy."

A little path runs down the hill to the inn garden. It is a steep descent and it is easier to climb than to go down. The Curés' breath comes quickly and his heart beats fast when he reaches the garden gate. Maman Claire, who peels potatoes by the kitchen door, nods amiably and Gaston smiles good morning as the father hurries by. They do not go to Mass. Giverny, though Catholic, is not pious, and there will be an opportunity to go to church once and for all when one is dead.

However, he finds Mère Oudinet, bent and old in her place and the schoolmaster, wearing his best clothes; and the grandchildren of the great French artist who has his habitation among them, and old Pierre, in his peasant's frock, cutting the morsels for the "blessed bread" from the great loaf before him.

Throughout the Mass the stuffy organ wheezes and groans. There are none to sing, but one may, at least hear music, and the young art-

ist who spends his summers at the inn is kind enough to play. Three small acolytes, in red cassocks that hardly reach their knees and do not pretend to cover the bare legs between knee and short stocking, kneel behind M. le Curé as he says Mass, and lend a touch of splendor to the occasion. At the Sanctus all three clutch the great bell rope that hangs in the midst of the choir and tug manfully until one is lifted from the ground and his heels clatter noisily on the stone floor.

There is no sermon, and Mass is soon over, as the faithful make their Communions only twice a year; so M. le Curé locks the door of the sacristy, wipes his forehead and seeks his breakfast at the inn, where he jokes with Gaston and hears the news of the week. And then to the road again, the hill to climb, the fields to cross, and a pipe in his own garden under his single pear tree, with "Toto's" head resting against his knees.

The Holy Cross Fathers have been holding a general mission in the several churches in New Haven, and the following notes are taken from the *Christ Church Chronicle*, of that city:

"The innocence of childhood and the ignorance of the ubiquitous reporter brought their delicious unconscious touches of humor into successful combination during our recent mission. Our noonday service at Trinity Church was described as a "service of Intermission. Father Schlueter, preaching from the text, "Behold, now is the accepted time; behold, now is the day of salvation," was said to have chosen for his subject, "Now is the Day of Privation.' A Sunday school instruction given by Father Sill at St. Paul's upon prayer is thus graphically described: "Father Sill said: "Children, knees on the ground." Father Anderson knelt. "Eyes on the Cross." Father Anderson fixed his eyes on the Cross. "Hearts in heaven." Father Anderson sat down. But the extent of innocent merriment caused by a little girl at Trinity Church compels even the reporter to take a back seat. Father Huntington had been speaking of sin as resulting in pain and sorrow, sickness and death. "Now," said he (having reference to the City Hospital), 'children, I have this day been in a place where I have seen the results of sin. Where do you suppose it was?' 'I know, I know!' eagerly exclaimed a little girl, 'Where was it?' asked the Father, eager to find that the deep spiritual lesson he would impart had sunk into this little girl's mind. 'The Young Men's Christian Association,' was the reply."

The following dispensation has been granted by Bishop Whitaker:

"I am very glad to accede to your suggestion in your note of the 12th, and shall heartily approve the relaxation of the strict Lenten rule regarding fasting in Lent. There is surely abundant reason for giving much consideration to the physical health of those committed to our spiritual charge. I will make no specification, but will leave the matter to your own judgment.

"Faithfully yours,

"O. W. WHITAKER."

In accordance with the Bishop's letter, the strict fast on Ash Wednesday and Good Friday may be relaxed and needed nourishment may be taken through the Lenten season. The dispensation from fasting, however, should not make us less careful in things spiritual. If we are unable to keep the days of fasting strictly, we should be all the more rigorous as to our worldly pleasures. It is, of course, needless to remind our parishioners that the theatre, bridge whist, dinners and such entertainments are never suitable diversions during Lent.

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St. Clement's Magazine

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ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR JANUARY, 1909

1. Friday (*Circumcision of Our Lord. Abstinence*)—Masses, 7, 7.30 and 9.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
2. Saturday—Masses, 7 and 7.30 a. m.
3. **Sunday** (*II after Christmas*)—Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
4. Monday—Masses, 6.45, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
5. Tuesday—Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, (G. F. S.) 8 p. m.
6. Wednesday (*Epiphany of Our Lord*)—Masses, 7, 7.30 and 9.30 a. m. Guild of St. Vincent, 8 p. m.
7. Thursday—Masses, 7, 7.30 and 9.30 a.m. Altar Guild, 10 a.m. Mothers' Meeting, 8 p. m.
8. Friday (*Abstinence*)—Masses, 7 and 7.30 a. m. The Litany, 12 m.
9. Saturday—Masses, 7 and 7.30 a. m.
10. **Sunday** (*I Epiphany*)—Masses, 7, 8, and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. E. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
11. Monday—Masses, 6.45, 7 and 7.30 a. m.
12. Tuesday—Masses, 7, 7.30 and 9.30 a. m.
13. Wednesday—Masses, 7 and 7.30 a. m.
14. Thursday—Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
15. Friday (*St. Paul, the First Hermit. Abstinence*)—Masses, 7 and 7.30 a. m. The Litany, 12 m.
16. Saturday (*St. Anthony, Ab. C.*)—Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m. Guild of Holy Child, 3 p. m.
17. **Sunday** (*II Epiphany*)—Masses, 7, 8, and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p.m.
18. Monday (*St. Prisca, V. M.*)—Masses, 6.45, 7 and 7.30 a. m.
19. Tuesday (*St. Wulstan, B. C.*)—Masses, 7, 7.30 and 9.30 a. m.
20. Wednesday (*St. Fabian, B. and St. Sebastian, M. M.*)—Masses, 7 and 7.30 a. m.
21. Thursday (*St. Agnes, V. M.*)—Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
22. Friday (*St. Vincent, D. M. Abstinence*)—Masses, 7 and 7.30 a. m.
23. Saturday—Masses, 7 and 7.30 a. m.
24. **Sunday** (*III Epiphany*)—Masses, 7, 8, and 9.15 a. m. Solemn Mass, 11 a. m. Matins 10.30 a. m. Solemn Even-song, 8 p. m.
25. Monday (*Conversion of St. Paul, Apostle*)—Masses, 7, 7.30 and 9.30 a. m.
26. Tuesday (*St. Polycarp, B. M.*)—Masses, 7, 7.30 and 9.30 a. m.
27. Wednesday (*St. John Chrysostom, B. C. Doct.*)—Masses, 7 and 7.30 a. m.
28. Thursday—Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
29. Friday (*St. Francis of Sales, B. C. Abstinence*)—Masses, 7 and 7.30 a. m. The Litany, 12 m.
30. Saturday—Masses, 7 and 7.30 a. m.
31. **Sunday** (*IV Epiphany*)—Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m Solemn Even-song, 8 p. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Bible Classes, every Sunday, 10 a. m. The Catechisms, every Sunday, 3 p. m.

Bible Class for Women, every Friday, 8 p. m.

HOURS FOR THE CLERGY IN CHURCH

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.

Father Quin . . Saturdays, 3-5, 7-9 P. M.

Father Schneeweiss . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXV PHILADELPHIA, JANUARY, 1909 No. 1

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ST. MARY'S GUILD

Meets first Monday in the month, 8 P. M.
Chaplain, the Rector.

THE MOTHERS' MEETING

Meets every Thursday, 7.30 P. M.
Chaplain, the Rector.

GIRLS' FRIENDLY SOCIETY
(ST. KATHARINE GUILD)

Meets every Tuesday, 8 P. M.
Chaplain, the Rev. F. M. W. Schneeweiss.
Branch Secretary, Miss Mary A. L. Neilson.

HOLY CROSS GUILD

Meets every Friday, 8 P. M.
Chaplain, the Rev. F. M. W. Schneeweiss.

GUILD OF HOLY CHILD

Meets third Saturday in the month, 3 p. m.
Chaplain, the Rector.

THE ALTAR GUILD

Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Phoebe Boyd.
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD

Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Theodore Homan.

ST. NICHOLAS CHILD

Meets second Saturday in the month, 10 A. M.
Chaplain, the Rev. F. M. W. Schneeweiss.
Treasurer, Miss Eugenie M. Fryer.

BROTHERHOOD OF ST. ANDREW
ST. CLEMENT'S CHAPTER

Meets Thursday preceding third Sunday in the month, 8 P. M.
Chaplain, the Rector.
Director, Mr. Wm. A. Motherwell.
Secretary, Mr. Roy Hamilton.
Treasurer, Mr. Richard Ashurst, Jr.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD

Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.



THE REBUILT SANCTUARY AND NEW ALTAR

PARISH NOTES.

The number of communions made during the year was 7,521. On St. Clement's day the communions numbered 188, which is a slight gain over last year.

The Guild of St. Vincent will have its annual dinner at the Clergy House on Tuesday, January 26. The Guild of the Holy Child will have its Christmas party on January 9.

There is an average attendance of ten persons at the service of intercession on Friday noons. The communicant list of the parish numbers about seven hundred. Comment is unnecessary.

Persons who reach the church after the gospel has been said should not make their communions at that mass unless they have been delayed by some reasonable cause. Late rising is not a reasonable cause. It has been noticed that a number leave the church before the mass is finished. This is irreverent and a dishonor to Almighty God, and should never occur except for weighty reasons.

OFFERTORY ACCOUNT.

November 29—Cash		$66 60
	Envelopes	49 11
December 6—Cash		63 57
	Eevelopes	44 00
December 13—Cash		57 60
	Envelopes	88 15
		$369 03

SPECIAL.

Restoration of nave	$1,000 00
Organ fund	10 00
Altar	25 13
Sanctuary	2 00
Poor	168 00
Endowment	10 00
	$1,215 13

BAPTISMS.

November 29—Margaret Dodd Sharpe.
December 1—Charles Coleman Sellers.
Jesse Sellers.

RECEIVED.

December 2—Anna M. Rawlins.
Mary Florence Brodie.

HYMNS FOR JANUARY.

3rd, A. M.—175, 70, 56, 179.
P. M.—175, 70, 176, 56, 179.
10th, A. M.—70, 76, 81, 219.
P. M.—79, 76, 77, 81, 219.
17th, A. M.—179, 286, 175, 303.
P. M.—179, 38, 20, 175, 303.
24th, A. M.—215, 202, 220, 307.
P. M.—215, 38, 165, 172, 307.
31st, A. M.—601, 202, 82, 306.
P. M.—601, 28, 177, 82, 306.

We publish below part of a subscriber's response to an appeal for funds to defray the extra expense of making ST. CLEMENT'S MAGAZINE stand for *something*. There are at least three hundred copies of the magazine distributed each month in the corridor, and if these were paid for no deficit would exist.

"I have a suggestion to make, however, which may or may not appeal to you as worth consideration. It it this: That present subscribers be asked to subscribe for one or more additional copies, these extra copies to be either placed in the corridor of the church for free distribution or be sent to the subscribers to do with what they please. Personally, I am willing to subscribe for two additional copies, making three in all for my subscription, the two extra ones to be placed in the corridor. The excellence of the magazine is beyond question, and it has been a great pleasure to me to find each number so replete with interesting matter. I do not know how large the subscription list is, but I imagine if each subscriber would take at least one additional copy (and there must be quite a number who would take more) your deficit would be covered.

"A notice in the magazine, or a slip accompanying it, with an envelope addressed to yourself for a response, would be apt to bring the matter to a head, or if possible personal solicitation, where it would be advisable, might accomplish much in the way of financial results.

"I should be sorry to see the magazine take any backward step as to tone, for the possibilities of such a periodical are great. There are, as you quite well know, many people who simply take for granted that the magazine will come out at the proper date, without considering the expense and time involved in having it do so.

"If my sugestion should strike you favorably, and you will let me know, I will at once make my subscription for three copies and will remit the equivalent.

"Should these extra subscriptions come in you would have a more reliable financial backing than if you depended merely upon chance contributions to make up the amount necessary."

ST. NICHOLAS GUILD.

The Guild has become very interesting this year. As the restriction that only boys of the parish could belong has been removed, the number of names on the list has increased to forty.

We have introduced industrial work, such as hammock making, raphia, brasswork and wood carving, the instruction being divided among the associates. The boys are allowed to choose what work they like to do, and having chosen it, must persevere until they have finished the work they have once begun. The very little boys who are too small to do any of this work can amuse themselves with games.

At present we have not enough associates to direct all these boys in their work and amusements. But in spite of this lack

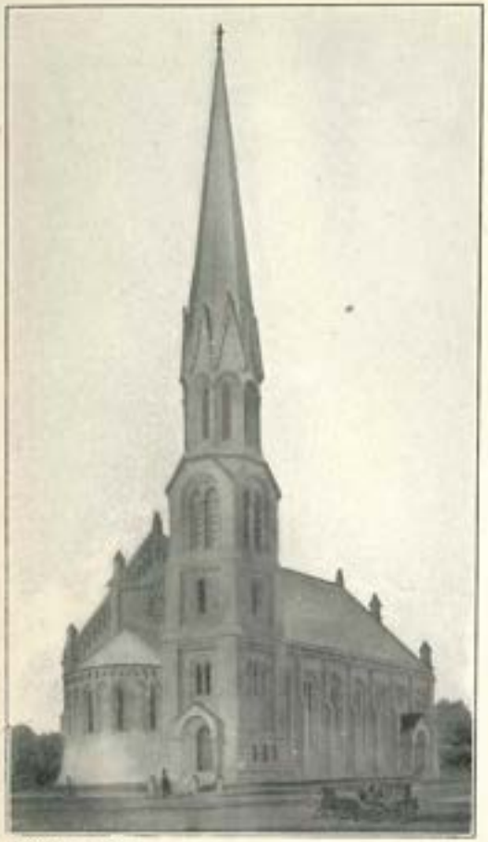


PHOTO BY BELLINGHAM

St. Clement's Church when first built.
The steeple was removed because of its unsafe condition.

of teachers we find the boys very orderly and obedient.

After an hour spent on this work, the gymnasium class, under the direction of Mr. Carr begins, in which all the boys are expected to take part, and then follows play time, when they can do what their fancy dictates.

Our aim is to bring as many boys as possible under the influence of the Church, and so a very simple rule of life is given them, with a monthly service in the chapel. Gradually we hope to persuade to come to the Sunday school boys who have no church home, or are wandering aimlessly to different schools.

NEWS FROM WUCHANG.

We are certain that our readers will be interested in this account of the starting of a community of priests in Wuchang. Father Wood, the writer, is a devoted friend of the clergy and the parish of St. Clement's. It is encouraging to learn of really Catholic work in the mission field:

"Our community has really started. We drew up our tentative rule based on that of the Oxford Mission at Calcutta, where the conditions are similar to ours. Everything in the Oblates Rule is included, and in addition to these obligations there are certain others. Those added are certain ones on Poverty, Chastity and Obedience, a house-rule, etc. We submitted our Rule to the Bishop, kept a brief retreat and received each other to the year's "novitiate" or probation, provided by the Rule, at the close of the retreat, when I celebrated, and Father Cooper made his communion. This was on the visit of All Saints. We are "the Community of St. Saviour," and we are under the invocation of St. Mary, St. Joseph, and All Saints.

"On All Saints' Day we had early masses in our three Wuchang chapels, and a Solemn Mass at St. Saviour's later. I was celebrant, and Father Cooper deacon. It was for us a solemn thanksgiving for our long wished-for plans. During the octave we blessed our house. Each room is named after a saint, and as we went to each we used the collect for that saint's day from the breviary. With the exception of St. Mary, St. Joseph, and St. Michael, the saints chosen are missionaries and monks. Our refectory is St. Vincent de Paul, the Patron Saint of the Oblates.

During the octave also Miss Byerly opened her new Industrial School for Chinese women and girls at St. Saviour's, in the house which a number of kind friends helped to purchase. We are building on this property at present "The House of the Visitation." It is to be our old ladies' home down stairs (St. Mary's and St. Elizabeth's) and upstairs the Industrial girls are to have a new dormitory when they reopen after Chinese New Year. The school opened with twenty-two scholars.

THE LORD'S PRAYER.

The Lord's Prayer, as its name implies, was composed by our Lord Jesus Christ; it is the best of all prayers, and that which the Christian should most frequently use. It comes to us hallowed by great associations. It was first uttered by the lips of our incarnate Lord, as He gave it to his Church; it is written in the Gospels; it has been used by apostles, martyrs, and saints, in all languages; it is the prayer of kings and

peasants, of old men and little children; it is the prayer of the whole Church of God in all countries, and in all ages. And so the Church has specially honoured the Lord's Prayer, giving it a place in every office of the Prayer Book, and causing it to be repeated twice in the three chief services,—the Holy Eucharist, Matins, and Evensong. The Lord's Prayer contains God's own statement of the needs of man; and, in using it, we have divine authority for believing that all we ask is according to the mind of God. Nine hundred years ago, the bishops under King Canute beautifully said, —'It contains a message to God regarding every need a man may have, either for this life or for that to come.'

The 'Our Father' consists of seven petitions, which fall into one of two divisions, marked by the use of the words *Thy*, and *us* and *our*. The Prayer places God's glory first, and our needs in the second place. The seven petitions may be summarized thus:—

God's glory.	Man's Needs.
We pray for,	*We pray for,*
1. Reverence.	4. Food.
2. Loyalty.	5. Forgiveness.
3. Obedience.	6. Guidance.
	7. Deliverance.

"Our Father, which art in heaven."

The Lord's Prayer is the prayer of the baptized. It addresses God as Father, and thus can only be used by those who have been made His children in Holy Baptism, and so adopted into His family,—the Church. In the early days of the Church, no unbaptized person was permitted to say the 'Our Father.' Persons under preparation for Holy Baptism were instructed in its meaning, as part of such preparation, and learnt it by heart the week preceding baptism; but they were not allowed to use it is a prayer, until they had received that Sacrament. Thus, we find St. Augustine, in his sermon to candidates for baptism, saying, "For how can they say the 'Our Father' who are not yet born?" He is referring to the new birth in baptism.

St. Augustine speaks of the Lord's Prayer as 'the fraternal prayer.' We do not address God as '*my* Father,' but as '*our* Father.' If He is our Father, then we are brethren. The Lord's Prayer is a great bond of unity, for we never say it without praying for the whole Church, thus making a great act of intercession.

i. "Hallowed be thy Name."

The word *hallow*, means 'to account sacred,' or 'to reverence.' By God's name, we are to understand God himself, as revealed to man. His name is so used frequently in the Holy Scriptures. Our Lord said to his apostles,—"I have manifested thy name unto the men which thou gavest me;" by which He meant that He had revealed God to them.

By the name of God, we are also to understand the things which concern him, such as his house, his day, his word, his sacraments, his ministers; all of which are to be treated with reverence because they belong to him. In praying "hallowed be thy name," we ask for grace to keep the third Commandment, which forbids the taking of God's name in vain. Christians are to sanctify everything upon which God has placed his name. The way of the world is to scoff at all sanctifying, and to treat all things as common. It is the duty of the children of God, who pray the Lord's Prayer, to redeem common things, and to restore their relation to him.

ii. "Thy kingdom come."

In this petition we chiefly pray that God's rule may be everywhere accepted. That this happy result may be effected, we are first of all to be careful that the kingdom of God may come to our own souls. Of the true servants of God, Jesus Christ has said, —"the kingdom of God is within you." St. Paul writes,—"Let not sin therefore reign in your mortal body." Within the soul of every man is a throne, upon which either



The Sanctuary as it appeared forty years ago.

God or sin sits as a king. We pray that God alone may occupy the throne of the heart. When this is so, we shall be able to influence others for good, and so God's kingdom will spread in the world.

He who prays this petition should take a real interest in the Church's missions to the heathen. If we can not give alms, we can offer our prayers that God will bless and prosper the missionary work of his Church.

In this petition we pray for Christ's second coming to judgment, when all remaining enemies shall be put under his feet. Unless the kingdom has come to our hearts, we are not ready for Christ's coming at the end of the world. As we can not alter the Prayer, we must alter our lives, and thus be getting ready for the second coming of our Lord.

iii. "THY WILL BE DONE ON EARTH, AS IT IN HEAVEN."

This is the most sacred of all the seven petitions of the Lord's Prayer, for it was the prayer of Jesus Christ. In the Garden of Gethsemane, on the eve of his sacrifice, Jesus thrice prayed this prayer. God's will is a wise and good will, and nothing can really go well with us until we are yielding to, and fulfilling it. Our blessed Lord said,—"My meat is to do the will of him that sent me, and to finish his work." God's will represents the highest good that can happen to us, for even the evils we suffer, work together for good to them that love God, and keep his commandments. Anything which is not according to his will is under a curse.

By "Thy will be done," we not only mean that all God's appointments of trial, or suffering are to be patiently borne, but also that his will may be actively carried out by us. The will of God is not only to be accepted, but it is also to be fulfilled. God has given us a free will, and we pray that in all things, great and small, our wills may follow his, choosing that which He chooses, and rejecting that which He rejects. The rule of life is the same under all circumstances,—to do God's will as we see it.

We pray that his will may be done in earth as it is in heaven. In heaven it is done by the holy angels, consciously and completely, cheerfully and continually.

iv. "GIVE US THIS DAY OUR DAILY BREAD."

This petition speaks of our dependence upon God; for, in it, we pray for all things needful for the welfare of soul and body.

We ask him for our food, and this day by day. We are apt to take our food as a matter of course, forgetting from whose hand it comes. We must remember too that our food would not nourish us apart from God's blessing. It is a holy practice never to take our food without first asking God to bless it to our use, and to return thanks to him after meals.

But in this petition we pray also for the food of our souls. Our Lord taught that the food of the soul is of more importance that that of the body, when He said,—"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." He is referring to the Sacrament of his body and blood, which He spoke of as the Bread of Life. They who do not go to Communion, are not living as they pray in this fourth petition.

v. "FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US."

Our Lord meant us to use the 'Our Father' daily: we learn this from the last petition, which asks for *daily* bread. We are to pray too for daily forgiveness; for, however good we are, we never pass a day without falling into some sin, however small. "A just man" saith Solomon, "falleth seven times." It was the great Augustine who taught his hearers that the earnest use of this petition obtains pardon for such daily imperfections. We do not in this petition pray for first forgiveness, but to cover the daily sins which, even in a state of grace, by our frailty we commit. St. Augustine's words are,—"Baptism is provided on account of all sins; prayer is provided on account of little sins, without which no one is able to live. What does the Prayer say? 'Forgive us our trespasses, as we forgive them that trespass against us.' We are cleaned once for all in baptism, we are cleansed daily by prayer."

We pray that God will so forgive us, as we forgive others. This is the only petition in the 'Our Father' conditional upon our doing something. "As we forgive," means in like manner as we forgive. The reason why Christ has thus taught us to pray is, because we are not fit to receive mercy from God until we have shown it to others. "Blessed are the merciful; for they shall obtain mercy." It has been said, "He that can not forgive others, breaks down the bridge over which he must pass himself."

vi. "AND LEAD US NOT INTO TEMPTATION."

The last petition teaches that, as sinful creatures, we need pardon: this petition teaches that, as helpless and weak, we need guidance and succor. The petition may mean either,—Do not permit us to fall into temptation, or in other words, Suffer us not to be placed in positions dangerous to our spiritual safety; in accordance with our Lord's words, "Watch ye and pray, lest ye enter into temptation:" or it may mean,—Suffer us not to be overwhelmed when tempted. It is no sin to be tempted: the sin begins when we consent to the temptation. As we use this petition, we ought to be careful not to put ourselves in the way of danger; and if danger comes, to be earnest and prompt in prayer for help.

vii. "BUT DELIVER US FROM EVIL."

In this petition we ask God to save us from all manner of harm both to soul and body. It is probable that our Lord meant, Deliver us from the Evil One, i. e., our great enemy; and, if so, the words include all moral evil, which is the work of the Evil One. We are quite sure that it is God's will to save us from moral evil, or sin; for sin does the soul infinite harm. The Christian is daily subject to evils of all kinds, let him therefore pray this prayer very earnestly. It has been well said,—'When prayer leads the van, deliverance brings up the rear.' Although it is not wrong to ask God to save us from physical evil, such as pain or disease, yet it may not please him always to answer our prayer; for He often turns physical evils into real blessings, and then we should be patient, trusting that He will order all for our highest good.

"FOR THINE IS THE KINGDOM, THE POWER, AND THE GLORY, FOR EVER AND EVER. AMEN."

These words form what is known as the doxology. They are sometimes omitted from the Lord's Prayer in the Prayer Book. Some doubt has been expressed as to whether they form part of the Prayer as given by our Lord. They are found in the Prayer as printed in St. Matthew's Gospel, but they are wanting in that given in St. Luke's Gospel. But as the Lord's Prayer was given by Christ on two occasions, He may possibly have omitted the doxology in the one case, and added it in the other.

The Catholic Religion.

THE LONELY ONE.

The Lonely One understood not one word of the sibilant English speech. He was of an alien race and an alien faith, and had lived too short a time among these people to have learned their language and their curious modes of life. Hardly had he set foot on the strange shores when the fever had seized him, and now for days he had lain in the colorless room of the hospital, his dark eyes roving wearily to find some respite from the monotony of the inoxorable white walls, but even the windows permitted him to see only a gray expanse of December sky. At first he had been very ill, and then it had not mattered, for always his dreams were of his old home, and dearly loved faces floated before his vision, but of late the loneliness had become intolerable.

Christians were for him a despised race, and their religion a hateful thing, and yet they had been kind to him. So kind that he found himself wondering whether the tales of his childhood could be true. The hands of the nurse were soft and cool and gentle, and there were tender modulations of sympathy in the physician's voice, although his words were unintelligible.

Yesterday a new interest had developed. The stiff white bed against the opposite wall, that had always seemed as lonely as he felt, received an occupant—a young lad who lay very still with closed eyes, and a brow so white under the fair hair that the Lonely One marveled as he looked. Once the eyes had opened and looked straight into his own. Such a clear direct gaze that it seemed to penetrate his very heart, and a smile had quivered on the pale lips; but only for a moment. After that he had watched breathlessly for a repetition of the miracle.

He had not seen the eyes again, however, for that was yesterday, and this morning when he woke in the chill light a screen was drawn around the other bed. As he glanced at it, surprised, disappointed, questioning, the nurse smiled and pointed to the table near his head. There was a flower, a tender bud, full of soft color, and with a fragrance that touched mysteriously some hidden depth of his being, for the dark eyes filled with tears. This was his new friend's gift, so he lay quietly and watched the rose.

Then, as he waited for the feeble sun, steps sounded in the corridor, and the door opened without a sound. The nurse entered softly, bearing a lighted taper. She disappeared behind the screen and he saw the glow of the flame through the thin muslin. Behind her came a white robed man, old and gray, with bowed head and lips moving noiselessly, bearing something in his hands. A Presence filled the room. Whence it came he did not know, but It seemed focused near the candle flame. He heard low-murmured words, and felt an unseen Hand resting upon his brow, upon his heart. Rest, peace, comfort filled him. A wave of perfume swept across his face. The rose had opened wide.

THE LEGEND BEAUTIFUL.

"Hadst thou stayed, I must have fled!"
That is what the Vision said.

In his chamber, all alone,
Kneeling on the floor of stone,
Prayed the monk in deep contrition
For his sins of indecision;
Prayed for greater self-denial
In temptation and in trial.
It was noonday by the dial
And the monk was all alone.

Suddenly, as if it lightened,
An unwonted splendor brightened
All within him and without him
In that narrow cell of stone,
And he saw the Blessed Vision
Of our Lord, with light Elysian,
Like a vesture wrapped about him;
Like a garment round him thrown.

Not as crucified and slain,
Not in agonies of pain,
Not with bleeding hands and feet
Did the monk his Master see;
But as in the village street,
In the house or harvest field,
Halt and lame and blind He healed
When He walked in Galilee.

In an attitude imploring,
Hands upon his bosom crossed,
Wondering, worshiping, adoring,
Knelt the monk, in rapture lost.
Lord, he thought, in heaven that reignest,
Who am I, that thus Thou deignest
To reveal Thyself to me?
Who am I, that from the center
Of Thy glory Thou should'st enter
This poor cell my guest to be?

Then, amid his exaltation,
Loud the convent bell appalling,
From its belfry calling, calling,
Rang through court and corridor
With persistent iteration
He had never heard before.
It was now the appointed hour,
When alike in shine or shower,
Winter's cold or summer's heat,
To the convent portals came
All the blind and halt and lame,
All the beggars of the street
For their daily dole of food
Dealt them by the brotherhood;
And their almoner was he,
Who upon his bended knee,
Wrapt in silent ecstasy
Of divinest self-surrender,
Saw the Vision and the Splendor.

Deep distress and hesitation
Mingled with his adoration.
Should he go or should he stay?
Should he leave the poor to wait
Hungry at the convent gate
Till the Vision passed away?
Should he slight his radiant guest,
Slight this visitant celestial,
For a crowd of ragged, bestial
Beggars at the convent gate?
Would the Vision there remain?
Would the Vision come again?

Then a voice within his breast
Whispered, audible and clear,
As if to the outward ear:
"Do thy duty; that is best;
Leave unto thy Lord the rest!"

Straightway to his feet he started,
And a longing look intent
On the Blessed Vision bent,
Slowly from his cell departed;
Slowly on his errand went.

At the gate the poor were waiting,
Looking through the iron grating
With that terror in the eye
That is only seen in those
Who amid their wants and woes
Hear the sound of doors that close,
And of feet that pass them by;
Grown familiar with disfavor,
Grown familiar with the savor
Of the bread by which men die!
But today, they know not why,
Like the gate of Paradise
Seemed the convent gate to rise
Like a sacrament divine;
Seemed to them the bread and wine.
In his heart the monk was praying,
Thinking of the homeless poor,
What they suffer and endure;
What we see not, what we see;
And the inward voice was saying:
"Whatsoever thing thou doest
To the least of Mine and lowest,
That thou doest unto Me!"

Unto Me! but had the Vision
Come to him in beggar's clothing,
Come a mendicant imploring,
Would he then have knelt adoring,
Or have listened with derision
And have turned away with loathing?

Thus his conscience put the question,
Full of troublesome suggestion,
As at length, with hurried pace,
Towards his cell he turned his face
And beheld the convent bright
With a supernatural light,
Like a luminous cloud expanding
Over floor and wall and ceiling.

But he paused with awe-struck feeling
At the threshold of his door,
For the Vision still was standing
As he left it there before,
When the convent bell appalling,
From its belfry calling, calling,
Summoned him to feed the poor.
Through the long hour intervening
It had waited his return,
And he felt his bosom burn,
Comprehending all the meaning
When the Blessed Vision said:
"Hadst thou stayed, I must have fled!"

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St. Clement's Magazine

ol. XXV PHILADELPHIA, FEBRUARY, 1909 No. 2



PHOTO BY ECKHARDT

ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR FEBRUARY, 1909

1. Monday (*St. Ignatius, B. M.*)..... Masses, 6.45, 7 and (Requiem) 7.30 a. m. Guild of St. Mary, 8 p. m.
2. Tuesday (*Purification of B. V. M.*)..... Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, (G. F. S.) 8 p. m.
3. Wednesday (*St. Blasius, B. M.*)..... Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
4. Thursday (*St. Gilbert of Sempringham, Ab. C.*)..... Masses, 7, 7.30 and 9.30 a.m. Altar Guild, 10 a.m. Mothers' Meeting, 8 p. m.
5. Friday (*St. Agatha, V. M. Abstinence*)... Masses, 7 and 7.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
6. Saturday (*St. Dorothea, V. M.*)..... Masses, 7 and 7.30 a. m.
7. **Sunday** (*Septuagesima*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m Solemn Even-song, 8 p. m.
8. Monday ..... Masses, 6.45, 7 and (Requiem) 7.30 a. m.
9. Tuesday (*St. Apollonia, V. M.*..... Masses, 7, 7.30 and 9.30 a. m.
10. Wednesday (*St. Scholastica, V.*)..... Masses, 7 and 7.30 a. m.
11. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
12. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
13. Saturday..... Masses, 7 and 7.30 a. m.
14. **Sunday** (*Sexagesima*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
15. Monday ..... Masses, 6.45, 7 and (Requiem) 7.30 a. m.
16. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
17. Wednesday ..... Masses, 7 and 7.30 a. m.
18. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
19. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
20. Saturday..... Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m. Guild of Holy Child, 3 p. m.
21. **Sunday** (*Quinquagesima*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m Solemn Even-song, 8 p. m.
22. Monday ..... Masses, 6.45, 7 and (Requiem) 7.30 a. m.
23. Tuesday (*Shrove*)..... Masses, 7, 7.30 and 9.30 a. m.
24. **Ash Wednesday** (*Fast*)..... Masses, 6, 7, 8 and 9.30 a. m. Parish Retreat. Addresses 10 a. m., 12 m and 3 p. m. Penitential Office with Address, 8 p. m.
25. Thursday (*St. Matthias, Apostle. Transferred*)..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
26. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany and Address, 12 m Children's Service, 4 p. m. Stations of the Cross, with Address, 8 p. m.
27. Saturday..... Masses, 7 and 7.30 a. m.
28. **Sunday** (*1 in Lent*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins 10.30 a. m Solemn Even-song, 5 p. m. The Litany, 8 p. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

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ST. CLEMENT'S MAGAZINE

VOL. XXV PHILADELPHIA, FEBRUARY, 1909 No. 2

St. Clement's Magazine
PUBLISHED MONTHLY

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ALBERT C. ROMMEL, PUBLISHER
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Meets third Saturday in the month, 3 p. m.
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ST. SAVIOUR'S WARD

Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

Candles will be blessed as usual on the Feast of the Purification, at the 7 o'clock mass.

A very handsome piece of lace has been given for the high altar, and a missal bound in dark leather for use in Advent and Lent.

The blessing of the ashes on Ash Wednesday will take place at 5.45, and the imposition will take place before and after each succeeding mass.

The Bishop Coadjutor will visit the parish on April twentieth. Any who may be considering Coadjutor will please give their names to the Rector.

At the meeting of the vestry on Tuesday evening, January 12, Messrs. Edward F. Casey and J. Lawrence Wetherill were elected to fill the vacancies on the board.

With the publication of this number, Mr. Rommel retires as publisher of the Magazine. Until further notice, all communications may be addressed to the Rector.

Sunday, February 14, will be set apart for the annual offering for missions. Dr. Lloyd, the general secretary of the Board of Missions, will preach at the 11 o'clock mass.

A very beautiful sanctuary lamp has been given for St. John's Chapel. It is in memory of Mrs. Mary Lex and Miss Mary Fredericka Lex. The design, which is in harmony with the other chapel ornaments, was made by Mr. Sellers.

The parish retreat will be held as usual on Ash Wednesday; addresses at 10 a. m., 12 m. and 3 p. m. The retreat will close with Evensong. The Penitential office will be said at 8 o'clock in the evening. During Lent there will be addresses every Monday after Evensong, on Wednesdays in the parish hall at 4 o'clock and before the Stations of the Cross on Friday evenings.

Contributions are asked for the following objects:

Fund for rebuilding San Francisco churches (requested by the Bishop of Pennsylvania).

For the work of Bishop Weller, of the Diocese of Fond du Lac, and Bishop Osborne, of the Diocese of Springfield.

The parishioners are also asked for special offerings toward the assessment made by the Convocation of North Philadelphia, which has under its care the missions in the northern section of the city. The amount asked of St. Clement's is $150.

The January meeting of St. Clement's Branch of the Woman's Auxiliary was held on the Feast of the Epiphany in the parish hall. It was voted to aid the following objects:

The endowment of St. Clement's Day in the Japanese Leper Hospital.

The salary of a nurse in the hospital at Shanghai.

The Oneida Indian Mission.

Candlesticks for Fr. Sweet, of Tokio.

Any desiring to contribute toward these objects are asked to send their offerings to Miss Laura Hutchinson, 2413 Spruce street.

The following item from the *Churchman* of January 9 will be of interest to every member of this parish:

"The high altar presented to the Bishop of Southern Florida by St. Clement's Church, Philadelphia, was used for the first time in the Orlando Cathedral at the midnight service on Christmas Eve. The memorial window which occupied the east end of the chancel has been moved to the north side to make room for the carved altar and reredos. Dean Spencer read the service and Bishop Gray preached a forceful sermon, dwelling upon the gift of St. Clement's to the church in far-away Southern Florida, and speaking at length of all for which the holy altar stands. A large congregation filled the church."

OFFERTORY ACCOUNT.

December 20.—Cash	$500.00
December 21.—Cash	63.36
Envelopes	95.06
December 25.—Cash	586.82
December 27.—Cash	119.66
Envelopes	43.75
January 3.—Cash	77.75
Envelopes	36.11
January 10.—Cash	80.19
Envelopes	55.36
	$1,668.06

BAPTISMS.

December 26.—Charles Edward Perkis.
December 27.—Francis Thomas Hyett.
January 3.—Albert William Summerlee.

BURIALS.

January 18.—August Hofmann.
January 18.—Agnes Kate Chapman.

HYMNS FOR FEBRUARY

Feb. 7.—A. M., 250, 225, 311 (pt. II), 540.
P. M., 240, 38, 477, 172, 540.
Feb. 14.—A. M., 217, 584, 311 (pt. II), 220.
P. M., 305, 38, 307, 28, 542.
Feb. 21.—A. M., 291, 210, 311 (pt. II), 540.
P. M., 291, 38, 169, 210, 540.
Feb. 28.—A. M., 85, 91, 311 (pt. II), 87.
P. M., 92, 637, 87.

CHRISTMASTIDE.

We had a joyous Christmastide at St. Clement's. Thanks to many willing hearts and hands the preparations for the festival were made more quickly and easily than has been the case for many years. The acolytes trimmed the screen as usual, and it was in place Tuesday night. The central arch has been widened so that an unobstructed view is given of the high altar, which is a great improvement. The crèche stood in the corridor as usual, and every Sunday the children have gathered about the manger to sing hymns to the Infant Christ.

The communions on Christmas Day numbered the same as last year. This was the one disappointment. There ought to be a continual increase. At the 11 o'clock mass the choir rendered St. Cecilia by Gounod, and the officiant was Father Quin, with Father Schneeweis and the rector as deacon and sub-deacon.

The various Christmas parties were all thoroughly enjoyed.

The Christmas festival of the Sunday school was held on the Feast of the Holy Innocents. After a brief service was held in the church, the school adjourned to the parish hall, where a gorgeous Christmas tree was divested of its mysterious fruits to gladden small hearts.

On New Year's Eve a goodly number sat down at a feast of good things at the annual turkey supper, and St. Mary's Guild held its service and festival on the following Monday, while St. Nicholas' Guild and the Guild of the Holy Child had their merrymaking on Saturday, January 9. May McLauchlan was given the silver cross and chain in the Holy Child Guild, which each year is awarded for excellence in attendance. She had missed only one mass, two sessions of Sunday school and three meetings of the guild throughout the entire year.

Throughout all the festival there were evidences of the true joy of the Christmastide, and we believe that our Lord sent us many blessings on the feast of His Nativity.

LENT.

The great temptation of the Christian soul to-day is worldliness. Everywhere we see evidences of the lowering of moral standards and an increasing tendency toward ease and luxury. The religion of the Cross, never popular, is now something to be forgotten or avoided. We do not want to be unselfish or true or pure if these things militate in any way against our enjoying worldly pleasure, or prevent our full enjoyment of the lusts of the flesh.

The exceeding carelessness of people nowadays in the observance of the holy season of Lent is one of the strongest indications of this modern temper. One is distressed every year by the notices that appear in so-called "social columns" of dinners, receptions, teas and "box parties" that are given by church people or in which they participate without any thought of the Church's law. One feels relieved to know that up to this time Good Friday is held sacred by these lukewarm Christians, but one hardly dares expect that this will long be the case. It would require only the giving of some specially popular opera with a fine cast to overthrow even the slight barrier that remains, and if the world runs on much longer in present channels we shall have the remarkable exhibition of some great social function given on the Great Fast Day of the Church, when our people will hurry from the three hours' service to prepare for an entertainment from which they dare not absent themselves lest their names be omitted from a desirable list.

May we people of St. Clement's endeavor to do *something* toward correcting this tendency? Is it too much to ask that no communicant of this parish may be seen at any social function for forty days? That the opera boxes may be empty and the theaters closed so far as the people of this parish are concerned. That we may all spend our time in withdrawing from the feverish world, with all its silly glitter and unreality, and try to do something for our souls—an occupation much too long neglected by the majority of us?

Let the coming Lent be a real thing, not a sentimental playing with special services while the deep matters of the spirit are forgotten and the old worldly life goes on unchecked.

In any rule we may be making for our Lenten discipline, let us rule out *all* the "pomps and vanities of this wicked world" and *all* "the sinful lusts of the flesh." Let us scar Calvary in our hearts, not Babylon.

REQUIEM SERVICES.

As several persons have asked for the special collects, epistles and gospels in use at St. Clement's for the regular masses, we print them below:

At Burials.

Collect—O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions for the soul of Thy servant,

N., which Thou hast commanded to pass out of this world, deliver it not into the hands of the enemy, neither forget it at the last, but command it to be received by Thy holy angels, and to be carried into the land of the living; and, forasmuch as *he* hoped, and believed in Thee, let *him* be counted worthy to rejoice in the fellowship of Thy saints. Through our Lord Jesus Christ Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, forever and ever. Amen.

The Epistles: 1 Thess. iv:13.—I would not have you to be ignorant brethren concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so then also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord. Wherefore comfort one another with these words.

The Gospel: St. John, xi:21.—At that time Martha said unto Jesus, Lord, if Thou hadst been here my brother had not died. But I know that even now, whatsoever Thou wilt ask of God, God will will it Thee. Jesus saith unto her, Thy brother shall rise again. Martha said unto Him, I know that he shall rise again at the last day. Jesus saith unto her, I am the Resurrection and the Life: he that believeth in Me, though he were dead yet shall he live, and he that liveth and believeth in Me shall never die. Believeth Thou this? She saith unto Him, Yea, Lord, I believe that Thou are the Christ, the Son of God, which should come unto the world.

Collects: On all Souls Day and for All the Faithful Departed—O God, the Creator and Redeemer of all them that believe, grant unto the souls of all the faithful departed, remission of all their sins: that through devout supplications they may obtain the pardon they have always desired. Who lovest and request, world without end. *Amen.*

For Bishops.—O God, who hast caused Thy servants to be reckoned among those of Episcopal dignity in the apostolic ministry, grant we beseech Thee, that they may rejoice in the everlasting fellowship in Heaven of those whose office they love while on earth. Through Jesus Christ our Lord. *Amen.*

For Brethren, Relatives and Benefactors—O God, the Giver of Pardon and Author of Man's Salvation: we beseech Thee, of Thy mercy to grant that the brethren and sisters of our congregation, with our relations and benefactors, who have passed away from this world (Blessed Mary, ever virgin, and all Thy saints praying for them) may come to the fellowship of eternal blessedness. Through Jesus Christ, our Lord. *Amen.*

These three collects are said ordinarily, but on anniversaries the following alone is used:

O God, the Lord of Forgiveness, grant unto the soul of Thy servant, N.; the anniversary of whose burial we have in remembrance, a place of refreshment, the blessedness of rest, and the brightness of Thy divine light. Through Jesus Christ, our Lord. *Amen.*

Epistles: On All Souls' Day.—1 Cor. xv:51.—Behold, I shew you a mystery: We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave where is thy victory? The sting of death is sin and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord, Jesus Christ.

At other times: Rev. xiv.:13.—And I heard a Voice from Heaven, saying unto me, Write, Blessed are the dead, who died in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors and their works do follow them.

Gospels: On All Souls' Day: St. John v:25.—Verily, Verily, I say unto you, The hour is coming and now is, when the dead shall hear the Voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also because He is the Son of Man. Marvel not at this: for the hour is coming in which all that are in the graves shall hear His voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.

At other times: St. John, vi:51.—I am the living Bread which came down from Heaven: if any man eat of this Bread he shall live forever: and the Bread that I will give is My Flesh, which I will give for the life of the world. The Jews, therefore, strove among themselves, saying: How can this Man give us His Flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the Flesh of the Son of Man and drink His Blood ye have no life in you. Whoso eateth My Flesh and drinketh My Blood hath eternal life and I will raise him up at the last day.

In connection with this subject a few words of instruction on the subject of the proper conduct of Catholic Christians in the presence of serious illness and of death may not be untimely.

For any serious illness the priest should be summoned with as great speed as the physician. The parish clergy should invariably be notified and the name of the sick person entered upon the list of intercessions. The priest should find no difficulty in entering the sick room when he calls. The notion seems to be deep-seated in the minds of many people that the ministrations of the Church must of necessity inspire terror, and the note of anxious warning that appears in the admonition, "The doctor says he must not be excited," would be ludicrous were it not so pitiable. The priest's one object in the sick room is to soothe and comfort the soul, and one who knows the solace that the Church can bring to the sufferer will be anxious only that the priest may be unhindered in the performances of his sacred offices.

When the priest enters the sick room he should be left alone with the patient. His call is not a social one, and it may be necessary to hear the sick patient's confession and prepare him for death. This can not be done with friends and neighbors sitting about in rocking chairs and vying each with the other in giving a graphic description of the sufferings of the invalid.

Due inquiry should be made as to whether or not the priest needs anything for the due performance of his duties. The reception of the Blessed Sacrament should be as immediate as possible. A confession might be made the day before, or it can be made immediately before communion.

Where notice is given that Christ is to be brought to the sick room, a small table should be prepared near the bedside, covered with a fresh napkin or towel. On the table should be placed a small bowl of water, and, if possible, a crucifix and two candles, which should be lighted before the priest enters the room. If the invalid is a woman a cap or scarf should be placed upon her head, and any female attendant should wear a cap or hat.

When the priest rings the bell he should be met by a person bearing a lighted candle, and, if a woman, with covered head. As he enters the house the person meeting him should genuflect before the Sacramental Presence, and without any conversation should precede the priest to the sick chamber, genuflect as he enters, and remain in the room, kneeling, unless a confession is to be made before communion.

If the sick person is to be anointed, which is always desirable if the illness be serious, this may be done immediately after the confession.

As the person approaches death, the priest should be summoned to say the commendatory prayers.

Immediately after death the clergy should be consulted as to the day and hour of the funeral, which should never take place in a dwelling house. The Church provides no service for such a place. She contemplates the use of the church always. The funeral should take place in the morning, and there should be a requiem mass. The burial service without the mass is protestant and meaningless. Under no consideration should the clergy be asked to conduct a funeral service in the evening, and under no circumstances will the clergy of St. Clement's consent to do so.

In the matter of the funeral, there should be no needless and foolish expense. There should be no expensive coffin, nor should there be any profusion of flowers. No floral display should be made in the church. The coffin should be placed on a bier and covered by a pall.

Under no circumstances should the coffin be opened after it leaves the house, and St. Clement's clergy will not be present when this rule is infringed upon.

If the cemetery is at a distance from the church the funeral procession should be as small as possible, and the group about the grave should consist only of the immediate family and very near friends.

Those who may be called upon to bury any who may be dear to them should remember always that the funeral services are for the benefit of the dead, not for the living, and that the right of the dead person to all that the Church can give is to be paramount. Too often protestant or irreligious friends and neighbors are allowed to determine matters over which they should have no control. We shall all need many masses after our death; let us see to it that we do not deny this blessing to those who go before us.

A PRAYER FOR LENT.

Forgive me my sins, O Lord, forgive me; the sins of my youth and the sins of mine age; the sins of my soul and the sins of my body; my secret and my whispering sins, my presumptuous and my crying sins; the sins I have done to please myself, and the sins I have done to please others. Forgive me those sins which I know, and those sins which I know not; the good I have omitted to do, as well as the evil I have done; forgive me, O Lord forgive me all, of thy great goodness, through Jesus Christ thy Son. Amen.

THE PURIFICATION.

"Dear Joseph says
We are not able to present a lamb,
My little Son;
But art not Thou the promised Lamb of God,
My Holy One?

"Then let him take the pretty turtle-doves
For sacrifice,
But I will carry Thee, my spotless Lamb
Beyond all price.
"My Son, my first-born Son! And not yet mine
Till with Thyself
In Thine own Temple Courts I do redeem
Thee to myself.

"Dear Joseph waits;
Then come, my Holy Lamb, with dew of heaven
In Thy white fleece.
My Wonderful, my Counsellor, my God,
My Prince of Peace."

THE USE AND VALUE OF EUCHARISTIC VESTMENTS AND CEREMONIAL.

What are the reasons why the wearing of the Eucharistic vestments, that is the Chasuble, and the other vestments which go with it, in the Church of England is desired?

What are the reasons why there is a wish for the type of ceremonial which often accompanies the use of the vestments?

In the first place, the use of the vestments and ceremonial is an outward mark of the true history and real position of the Church of England. The Church of England of to-day is the living heir of the Catholic Church in this country of the fourth century or the sixth or eleventh or the fifteenth. It is no new body freshly formed in the days of the Reformation. The aim of the Anglican Reformers, plainly set out in their own words in the Preface of "The form and manner of making, ordaining, and consecrating Bishops, Priests and Deacons," was to continue the same ministry of Bishops, Priests and Deacons which had been in the Church since the days of the Apostles; and in continuing the same ministry, to preserve the life of the same Church. Whatever was accomplished or destroyed by the storms or by the constructive movements of the period of the Reformation, there was no break or interruption in the life of the Church of England. The Church here was the same Church in the year 1662 as it had been in the year 1509. Now, no vestments, no ceremonial, could make this continuity if it did not already exist. But, supposing that it does exist, an outward sign of it may have its value, as supplying what is easily seen and known of men. Such a sign there is in the use of vestments and ceremonial which bear some general resemblance to those of an earlier time.

It is a momentous fact of the Church of England that its life can be traced back beyond the peroid of the Reformation, and to the days of the Apostles themselves. With this fact must be linked another. Whatever the outward division may be, the Church of England at this moment is in real living union with the Churches of the East and the Church of Rome. These all, however externally sundered, are but different parts of the one Church of Christ. Alike they trace their ministries back through the course of ages to Apostolic hands. Alike they have preserved the orders of Bishops, Priests, and Deacons. Alike they claim and own the Divine revelation of the Holy Scriptures as the foundation of their beliefs and life. Alike they proclaim the doctrine of the historic creeds as their rule of faith—the Church of England and the Church of Rome, the three identical creeds; the Churches of the East, with the exception of the *Filioque* clause, the creed of our Communion Office. Alike they possess the same sacramental life, imparted in the sacraments of Holy Baptism and Holy Communion, and thereby share in the same sacramental union with our Lord and Saviour, the Head of the Church. Here, perhaps, you may trace excess, and there defect; here, perhaps, you may put your finger on abuse of one kind, and there on an abuse of a different kind. Easterns, Roman Catholics, Anglicans—we all have the treasure of divine truth and grace in earthen vessels. But, whatever exess or defect or differing abuses there may be, these make up one Church, and hold one religion. As part of the practice and life of that religion, they have the same great Sacrament of the Eucharist. In St. Petersburg and Constantinople, in Rome and in Paris, in St. Paul's Cathedral, in the churches of the country districts of Spain and of the villages of England, there is the same Eucharist as the center of sacramental life. Here, again, no vestments, no ceremonial, could create this real union if it did not already exist. But, since it exists and is too little recognized, it may well be marked by an outward sign which may plainly be seen. Such an external mark may be found in vestments and ceremonial having some sufficient general resemblance. I say, general resemblance. East and West have their own characteristic ways of thought and habit. North and South of necessity do not view all things alike. The Church has occasions of stately functions of most solemn worship, and occasions also of the greatest simplicity. Different minds will be most attracted, or most repelled, by the distinctive features of the gorgeous Liturgies of the East, or of the elaborate pomp of the Roman Catholic High Mass, or of the quiet and unassuming prayer of the Roman Catholic Low Mass, or of the structure of the rite in the Book of Common Prayer. In each and all of these there is the same Sacrament, the Eucharist ordained by our Lord and Saviour and preserved throughout the Church; and a needed sign of this identity may be shown in our English churches by the use of the Eucharistic vestments and of such harmonious ceremonial as may be appropriate in any particular case.

The use of Eucharistic vestments and ceremonial is also a witness to doctrine. It is, of course, the case that the vestments were originally a form of the dress of ordinary life, and that they were retained by the Church when no longer otherwise used. It is no less true that very much in Eucharistic ceremonial was an adaptation of ceremonies in use in courts of the state. But the meaning of an act or thing is not always to be wholly known from its origin. Eucharistic vestments and ceremonial, whatever their history, have, as a matter of fact, come to mark a doctrine. As the use of them in the Church of England illustrates the continuity between the existing Church and the Church of past ages, and the living sacramental union between the Church of England and the Churches of the East and the Church of Rome at the present time, so it marks a common doctrine in regard to the Eucharist in the past and the present and in different parts of the Church to-day. When I speak of common doctrine some may think that I am idealizing. I do not plead guilty to the charge. The most serious and sustained study of my life has been the study of the history of Christian doctrine. That study has left me with the knowledge of plenty of facts which are awkward for any theory on this subject, which any one may choose to propound. But when I have considered what I am saying in the light of the facts that are awkward, as well as those that are harmonious, I repeat, with the fullest sense of responsibility, a *common doctrine;* a common doctrine, that is, lawfully held now in the Church of England by those who wish to adopt Eucharistic vestments and ceremonial, held in the Church of England before the Reformation, and held in the Churches of the East and the Church of Rome. In regard to the doctrine of the Eucharist there have not been wanting distortions and misconceptions at many different times of the Church's history. You can find them in the Church of the first six centuries. You can find them in the Church of the Middle Ages, both in the East and in the West. I do not suppose that they are wholly lacking to-day in Russia, or in Greece, or in Italy, or among English Church people. Moreover, both in the early Church and in the Middle Ages there were widely divergent ways of expressing and explaining what was believed. Further, the Church of England by the methods in which its formularies are phrased has left room within its borders for very different types of opinions on this subject. When the due allowance is made for distortions and misconceptions and divergent ways of thought and expression, there remains what I call a *common doctrine* between those who now wish for the use of Eucharistic vestments and ceremonial in the Church of England, the Church of England in the Middle Ages, and the Churches of the East. It is the doctrine that in Holy Communion Christians receive the life of their Lord and Saviour; that the consecrated Sacrament is His spiritual and risen and ascended Body and Blood; that the Eucharist is the presentation before God of His merits and life—of His human life taken for us in the Incarnation, surrendered unto death for us on the Cross, shown as His eternal possession for our sakes as well as for Himself in the Resurrection and Ascension—and of His abiding pleading in Heaven. The witness to this doctrine is not impaired by such a survival as that of the use of the vestments among the Lutherans in Scandinavia. If the common doctrine did not already exist, no vestments and no ceremonial could bring it about. Seeing that it does exist, they may afford a valuable outward testimony to this fact.

At this time the air is full of ideas and projects of reunion. Many such ideas and projects concern the relation of Protestants to ourselves. Far be it from me to say one word in discouragement of so holy a cause as any which may plan such a reuniting on principles which are consistent with the constitution and history of the Church. In our mindfulness of these projects, do not let us forget the great historic Churches of the East and of the West. Certainly, to have realized only a little of their life and power is to be filled with hope that we may not always be outwardly sundered from them. Eucharistic vestments and ceremonial may have some part to play in bearing witness to facts, the acknowledgment of which tends toward reunion. They, indeed, have value, as they give dignity to worship, or as they may aid devotion and prayer; but this is not all. I would not share for a moment in any defence of them which claims that they are but of little meaning. Rather, I would insist on their value, not because they mean little, but because they mean much; not because they are unimportant, but because they add emphasis to important truths. REV. D. STONE.

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ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR MARCH, 1909

1. Monday (*St. David, Archbp., C.*)—Masses, 6.45, 7 and (Requiem) 7.30 a. m. Address, 5.15 p. m. Guild of St. Mary, 8 p. m.
2. Tuesday (*St. Chad, B. C.*)—Masses, 7, 7.30 and 9.30 a. m. Girls Friendly Society, 8 p. m.
3. Wednesday (*Ember Day*)—Masses, 7 and 7.30 a. m. Address, 4 p. m. Guild of St. Vincent, 8 p. m.
4. Thursday—Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
5. Friday (*Ember Day*)—Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Stations of the Cross with Address, 8 p. m. Guild of Holy Cross, 7.30 p. m.
6. Saturday (*Ember Day*)—Masses, 7 and 7.30 a. m.
7. **Sunday** (*II in Lent*)—Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
8. Monday—Masses, 6.45, 7 and (Requiem) 7.30 a. m. Address, 5.15 p. m.
9. Tuesday—Masses, 7, 7.30 and 9.30 a. m. G. F. S., 8 p. m.
10. Wednesday—Masses, 7 and 7.30 a. m. Address, 4 p. m. Guild of St. Katharine, 8 p. m.
11. Thursday (*St. Constantine, K. M.*)—Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
12. Friday (*St. Gregory, B. C. D.*)—Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Stations of the Cross with Address, 8 p. m.
13. Saturday—Masses, 7 and 7.30 a. m.
14. **Sunday** (*III in Lent*)—Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 12 m.
15. Monday—Masses, 6.45, 7 and (Requim) 7.30 a. m. Address, 5.15 p. m.
16. Tuesday—Masses, 7, 7.30 and 9.30 a. m. G. F. S. 8 p. m.
17. Wednesday (*St. Patrick, B. C.*)—Masses, 7 and 7.30 a. m. Address, 4 p. m.
18. Thursday *St. Edward, K. M.*)—Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
19. Friday (*St. Joseph, Spouse of B. V. M.*)—Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Stations of the Cross with Address, 8 p. m.
20. Saturday (*St. Cuthbert, B. C.*)—Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m. Guild of Holy Child, 3 p. m.
21. **Sunday** (*IV in Lent*)—Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
22. Monday—Masses, 6.45, 7 and (Requiem) 7.30 a. m. Address, 5.15 p. m.
23. Tuesday—Masses, 7, 7.30 and 9.30 a. m. G. F. S., 8 p. m.
24. Wednesday—Masses, 7 and 7.30 a. m. Address, 4 p. m.
25. Thursday (*Annunciation of B. V. M.*)—Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
26. Friday—Masses, 7 and 7.30 a. m. The Litany 12 m. Children's Service, 4 p. m. Stations of the Cross, with Address, 8 p. m.
27. Saturday—Masses, 7 and 7.30 a. m.
28. **Sunday** (*Passion Sunday*)—Masses, 7, 8, 9.15 and 11 a. m. Matins 10.30 a. m. Even-song 5 p. m. The Litany, 8 p. m.
29. Monday—Masses, 6.45, 7 and (Requiem) 7.30 a. m. Address, 5.15 p. m.
30. Tuesday—Masses, 7, 7.30 and 9.30 a. m. G. F. S., 8 p. m.
31. Wednesday—Masses, 7, and 7.30 a. m. Adress, 4 p. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Bible Classes, every Sunday, 10 a. m. The Catechisms, every Sunday, 3 p. m.

Bible Class for Women, every Friday, 8 p. m.

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Father Schneeweiss . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

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PARISH NOTES.

The Bible Class of the Guild of the Holy Cross will be discontinued during Lent.

The parishioners are reminded that the fiscal year of the parish begins on the 25th of March. All pew rents should be sent to the accounting warden before that date that he may close his books on March 24.

The following Retreats will be held during Lent:

Holy Cross Guild, second Sunday in Lent.
St. Katherine's, third Sunday in Lent.
Men of the parish, Mid-Lent Sunday.
St. Mary's, Thursdays in Passion Week.

The Rector desires to recommend to those of the congregation who desire a Church paper on Catholic lines, *The American Catholic*, which is published in the West. Subscriptions may be sent to Henry B. Ely, Colorado Springs, Colo. The price is $1.00 per year.

The Rector requests the members of the congregation to refrain from conversation in the church. If it is necessary to talk with one's friends, this may be done in subdued tones in the corridor before entering the church, or after leaving it. Conversation in the pews *at any time* is unseemly and very disturbing to those who worship.

The Rector wishes to announce, through the columns of the magazine, that the use of his name as a member of a "Committee of Publicity" for the "Home Missions Council of the so-called Federation of Churches," was entirely without his authorization or consent. He has no connection with the organization and has had his name withdrawn.

On the evening of January 27 a very interesting lecture was delivered by Dr. Grenfell in the parish hall. Dr. Grenfell is a medical missionary for the Church of England, who is carrying on a most splendid work among the fishermen on the coast of Labrador. He is a man of magnetic personality, and his lecture and illustrations were very fine. The hall was filled to its utmost capacity, so that very many of our own people were unable to gain entrance. A collection was taken up to the amount of $160.

An undisputed authority on ecclesiastical architecture, whose own work has made a strong appeal for the revival of true Christian art, refers to the photograph of the new reredos and sanctuary of St. Clement's, as follows:

"I have the utmost difficulty in expressing my admiration for this singularly beautiful piece of work. It appeals to me in every particular, and if it is as fine in color as it is in design, it must be one of the most notable examples of sound ecclesiastical art in America."

The Order of the Holy Cross has been the recipient of a beautiful gift in the shape of a high altar for the chapel of the monastery at West Park. The altar, designed by Ralph Adams Crane, of Boston, is of Caen stone, and the treatment is very beautiful in its dignified simplicity. The service of consecration took place on Candlemas Day, when many friends of the Order were present. The Bishop of Salina was the consecrator, and the service used was the same as at the consecration of St. Clement's altar. The gift is from the Rev. Elliot White, of Newark, and is a memorial to his parents.

A Missionary Rally, under the auspices of the Pennsylvania Branch of the Woman's Auxiliary and a committee of the Church Club, will be held in Witherspoon Hall, Walnut and Juniper streets, on Tuesday evening, March 23, at 8 o'clock.

Mr. George C. Thomas will preside. Mr. George Wharton Pepper will speak of Diocesan Missions, and Mr. W. R. Butler, of Mauch Chunk, will speak of the missions of our country, including work among the colored people and Indians.

The offering will be for missions.

It is with real regret that we note the retirement of Mr. Rommel as publisher of this magazine. During the year that it has been under his management, it has been excellently conducted and much improved.

In this connection it may be as well to say a word as to the support of the magazine. In all its history it has never paid for itself. The cost of publishing varies from $350 to $400 a year. Of this amount about $131 is furnished by subscriptions, and $160 by advertising. The sale of the magazine last year brought in only $19. We trust that the people of the parish will manifest enough interest in the continuance of the magazine to pay for its support. If not, it may be discontinued after another year.

The following reports have been received:

Through Miss Fryer—The report of the Prayer Book Society, St. Clement's Church, has given $65 and, as heretofore, is the largest contributor.

Through Mrs. Brock—The report of the Bishop White Parish Library Association. This society supplies books to the number of twenty-five to clergy who are unable to purchase large libraries. St. Clement has contributed $77.

Through Miss Adelaide Howell—The Church Periodical Club. This club distributes books and magazine to missions and clergy in distant fields. Eleven persons in St. Clement's parish have sent literature. Five hundred and sixty-three magazines have been received.

PARISH FINANCES.

For many years St. Clement's Parish has been endeavoring to raise large sums of money for special objects. Since the advent of Father Moffett as Rector, and under his incomparable leadership, the debt which was a heavy burden has been removed, the new clergy house erected, an endowment fund of generous proportions has been accumulated, and the new altar and sanctuary completed. That these things have been possible betokens a devotion on the part of the congregation that is beyond praise. To have raised in fifteen years a sum aggregating roughly $90,000 shows a large generosity of spirit and real self-denial for the glory of God.

But as we look back upon the past with gratitude and satisfaction, we must not forget that we are to provide for the future. The parish resources have been drained to their fullest extent up to the present time, and while we have been generous in contributing to special funds, the current expense account has suffered.

During the last twenty years the expenses of the parish have been steadily increasing for one cause or another. The new parish house has meant greater activity in certain lines of work. The building is in use every night of the week excepting Saturday, and the cost of heating and lighting is a considerable item. Other expenses have increased in proportion, and we find that at the present writing our people are not supporting the church. There is a deficit every month in the current expense account.

This is not an unusual condition in the life of any parish, but it is a condition that ought not to exist. That it does exist is an evidence that while many are doing all that they are able to do, others are doing far less than they are able, or nothing at all. We have reached a period in our parish history where we must consider this subject seriously, and we surely could have no better time than the present.

We have reached the end of our "special funds." It will be a long time before we can think of any further outlay upon the church edifice, excepting such repairs as are necessary for the preservation of the fabric. We must, for the next few years, concentrate all our efforts on putting the parish on an honest financial basis. The obligation to pay debts rests upon a church as well as upon an individual.

The vestry have considered the subject seriously, and ask the co-operation of every member in the task of providing adequate parish support.

One realizes that this is not a popular subject. Persons who come to church on Sundays only, and ask for occasional ministrations from the clergy, are not often concerned with, or do not reflect upon the fact that the existence of the parish church, and the possibility of priestly ministrations are both dependent upon a financial income—and if any person accepts the benefits of the church, and does nothing or next to nothing for its support, he is as dishonorable as a man who contracts bills which he can not pay.

For example, many persons realize the importance of keeping the buildings clean and in good repair. One is never liable to forget this, as complaints are often made upon the slightest pretext. But those who complain are oftentimes not inclined to contribute generously toward the support of a competent sexton, who may employ needed assistance; still less are they inclined to pay for needed repairs. It is, of course, necessary that the sick should be visited, the dead buried, marriages solemnized, and the consolations of religion brought to human souls; but this necessity does not often inspire a man to contribute generously to the parish funds. Yet, if such a one were asked for a donation toward altar flowers, or a memorial window, the response would probably be immediate and generous. In the one case he has visible evidences of his generosity, in the other he has not. If one compares the amounts contributed for "current expenses" and those taken for "special funds," we may easily discern which object is the more popular.

At this present juncture in our parochial history the members of the congregation are asked to remedy this condition, and turn their liberality in the direction of church support, where offerings are really needed.

Toward the furtherance of this object the Rector and vestry would state that, until furher notice, no special funds will be created, and that the only special object at present for which contributions will be received is the endowment fund. This, of course, does not exclude offerings for special memorials of a personal nature.

In order that every member of the parish may have an opportunity to contribute something toward its support, a package of envelopes for the weekly offering will be sent to each communicant. Every person in the parish should take these envelopes, and no one need feel that his offering is too insignificant, even if he can afford only a cent a week. The envelope system secures a regular income to the church and also is a continual reminder of one's obligation. We trust that no one will refuse to do his part.

We are confronted by a condition which demands the interest and attention of every member of St. Clement's. The church can not exist without funds. This message is sent to every member of the congregation.

"What are *you* doing for the church?" "Is it the very *best* that you can do?"

BAPTISMS.

February 11.—John Priest.

BURIALS.

February 9.—Oliver Barraclough.
February 10.—Rebecca Louisa Welch.

OFFERINGS.

January 17.—Cash		$73.19
	Envelopes	41.36
January 24.—Cash		64.00
	Envelopes	32.40
January 31.—Cash		134.84
	Envelopes	47.93
		$393.72

SPECIAL.

Poor fund	$2
Acolytes shoes	5
	$7

HYMNS FOR MARCH.

March 7.—A. M., 90, 106, 311 (pt. II), 89.
P. M., 108, 254, 89.
March 14.—A. M., 92, 200, 311 (pt. II), 291.
P. M., 94, 200, 201.
March 21.—A. M., 85, 190, 311 (pt. II), 196.
P. M., 197, 190, 196.
March 28.—A. M., 96, 97 (pt. II), 311 (pt. II), 107.
P. M., 96, 97 (pt. II), 200.

The attitude of the future Archbishop of York with regard to Catholics may be gathered from the following statement made by him as Bishop of Stepney not long ago:

Bishops must recognize a wide zone of toleration, and within that zone must now be included the Eastward position, vestments, lights at the celebraton of the Holy Communion, unleavened bread, the mixed chalice either before or at the offertory, and incense, in the sense that it is a scriptural and historical adjunct to the services of the Church.

It is also necessary for a Bishop to permit reservation of the Sacrament, simply for the purpose of communicating the sick, because many of the clergy have a conscientious objection to consecrate, and therefore communicate, after they have broken their fast.—*American Catholic.*

THE MISSIONARY OFFERING.

On Sexigesima Sunday, Dr. Lloyd, the General Secretary of the Board of Missions, preached at the 11 o'clock mass, and the offerings at all masses were devoted to the mission work of the church. The total amount given amounted to $276, apportioned as follows:

Special, Bishop Weller	$50
Special, Bishop Osborne	30
Special, Dr. Grenfell	5
Special, Bishop Spalding Estate	3
Special, Bishop Rowe	5
Special, Archdeacon Stuck	2
Special, Rev. Edward Newton	3
Special, Bishop Restarich, St. Andrew's School	3
Special, Archdeacon Russell, St. Paul's School	2
Special, Rev. Robert E. Wood, Wuchang	50
Diocesan	2
San Francisco Building Fund	12
St. Agnes' Hospital, Raleigh, N. C.	25
General	34
Convocation North Philadelphia	50
	$276

In addition to this amount $100 was sent direct to Fr. Lobdell, and $100 to Bishop Griswold.

THE WORK AMONG DELINQUENT CHILDREN.

Every week, in a court room on the sixth floor of the City Hall, is held a session of the Juvenile Court. Boys and girls under the age of sixteen, dependent and delinquent, are there heard, and great pains are taken to start the wayward little feet in the right track again. Dependent children—homeless, neglected or abused—are consigned to proper care. Very delinquent children are committed to reformatories. Those who show a wish to be better, and whose parents are capable of restraining them, are returned to their homes, in the care of the probation officer.

It is this part of the work that the writer has been asked to describe, as few know how actively our own church is helping it.

The probation officer is appointed to assist the court in getting such information about each child as may help to decide what is best for him; if he is placed on probation, she must watch him, reporting to the court if he does not make good probation. She is sworn in and works under the court's direction. But this department of the city's work was started as an experiment and has not yet been placed on the city pay roll. It is carried on chiefly through the efforts of the Juvenile Court Association, which has asked various churches and organizations to pledge enough for the salaries and expenses of suitable women. "Suitable" means experienced and old enough to use mature judgment and common sense in emergencies, and above all devoted to the holy cause of saving helpless, ignorant children from the temptations placed in their way. "Whoever shall offend one of these little ones . . . it were better that a millstone were hanged about his neck, and he were drowned in the depths of the sea!" What will Divine mercy have left for the man who teaches eleven-year-old boys the cocaine habit, at 10 cents apiece; for the man who waits at the doors of the nickel theaters to seduce fourteen-year-old girls; for the woman who teaches little girls shop-lifting ("Put on my big shawl, and you kin swipe a hat"); for the junk-dealers who buy miscellaneous articles from children on the sly?

There are at present thirteen probation officers working under the auspices of the Association, besides some appointed by the court and doing special work. One of the thirteen is colored, and has the work among colored delinquent children. She is very efficient, and needs to be.

Two have the Jewish children, one north and one south of Market street. The city is divided into sections, and the rest of the probation officers have each a section. Their work generally is about the same, and so it may be as well to take up the work of the trained worker whom the Bishop appointed to represent our church in this undertaking.

She is in care of all Juvenile Court cases in the section extending from Broad and Chestnut streets south to League Island and west to the Schuylkill River, investigating those held for the court, and looking after the probationers. There is the routine work of calling at each child's home once a month, or once a week, as his parents may need more or less help. There are the regular office hours, held at a house on South Twenty-third, in the very heart of the district; Saturday mornings for schoolboys, Monday evenings for working boys. There are the long consultations with those who are minded to help wayward or discouraged children. There are heart-to-heart talks with young offenders facing the unknown terrors of "court." There are last hurried interviews with anxious parents at the very door of the court room. There is the very bad quarter-of-an-hour at the bar of the court, while Johnny wonders if "the lady what gits 'em off" will speak for him. The ordinary monthly report shows about three hundred visits made and fifteen cases in court.

Here comes in the interesting part. A great deal of "preventive" work can be done among the children of a neighborhood, if the probation officer comes to be recognized by the children as their friend. And in this particular section the "social" place is used as the basis and lots of good volunteer work has grown out of it. You know little about a child till you know his playmates. Rev. Dr. Richardson has cordially endorsed the plan, and given the use of the assembly hall at St. James' Guild House, for the second and fourth Tuesday evenings of the month. Each probationer receives a printed postal card, addressed to himself. He writes on the space left on the reverse side the name and address of any boy he brings with him. He is met at the door and on the stairs by members of the "committee," chiefly big fellows who have outgrown probation and been honorably discharged, coming back with their friends "to give the kids a good time." Coming into the hall, the floor manager meets him and gives him the number of the group with which he is to play. Miss Julia N. Sinkler, who with Miss Henry represents the church in the Juvenile Court Association, comes in and furnishes delicious cakes for the further enjoyment of the company. (A boy may be ever so bad; his appetite is invariably good.) The committee's part of the plan may interest those who have heard of the "Big Brother" movement. The older boys—ex-probationers—held a meeting at the office, talked over the situation, and decided (fifteen of them) to be "big brothers." They are efficient, courteous, and always ready to do "one more thing." At Christmas time two of them worked all day, marking and tying up the gifts for the seventy-five boys then on probation. At the City Mission Christmas Tree five of them volunteered to help, and handled a very rude set of ragamuffins in a masterly way. They are the probation officer's chief dependence now, in getting at those wild little boys—and they themselves? Too big to be treated as children, few realize that they can be treated as men. Oh, they *do* need

help so! They are too old for a woman to help very much, but if any man wants to do a little "big brothering" now, there is one particular young fellow, motherless, out of work, in rather poor health, and needing a good, strong friend.

Which reminds me. I recently saw two of my boys cruelly wronged for the lack of competent legal advice. One offer to help in that way would be warmly appreciated.

This article must not close without a reference to the warm-hearted women among whom the probation officers find many helpers. Poor themselves, they nevertheless supported a homeless boy for two months. They had a small rummage sale in the office one month. The next month they carried a subscription paper; the names made a lonely record of neighborly kindness—amounts were from 2 cents up, and many of them so poor they hardly could spare that. They came to the socials, and are a blessing generally.

Just now the preventive work is about as follows:

(a) During office hours a large table in the middle of the room is used for playing games. Under cover of that cheerful sound, quiet talks go on at the desk in the corner. Many of the company are merely friends of the probationers, some of "de gang"—Schuyler Rangers, Ramcats, Flatters, or Chow-Chow gangs—from ten to twenty boys at a time.

(b) Social order, forty to ninety boys.

(c) Ladies' Aid. Lots of quiet personal missionary work among the mothers; there are saints among these poor, tired women.

(d) Summer outings. From ten to a hundred at a time.

(e) The little girls on Gray's Ferry road. A little meeting is held in the parish house at Twenty-seventh and Wharton, Saturdays at 3 p. m. Help is *urgently* needed here. A sort of dolls' sewing meeting is intended to attract some of those lawless little girls and give them one innocent pleasure. They are very wild. They want a cooking-class, and the kitchen is available, if we had $2 a week to spend on materials, etc. This would provide for a class of ten, part to sew and part to cook, each week, and it would be a tremendous help.

During the past year about $125 was spent in the above ways. Most of it was given by the City Mission, in addition to paying the salary and expenses of the probation officer. The people themselves help in every way they can.

Sometimes the effort to win these children from their evil companions, to keep them steady at school or work, to train them to faithfulness in church duties and love of God and country—yes, it does seem like "trying to bail out the ocean with a dipper." But even after three years of it, one finds encouragement. Three years ago you were asked by the Magistrate to talk to a sullen-looking boy whom the police consider "a bad 'un." Now he is your right hand almost, a polite, manly, splendid fellow. You meet a big chap on the street who is eager to tell you where he is working. He is the one for whom you begged "one more chance" at the bar, when he suddenly reformed and was a comfort during his mother's last illness. She prayed God to bless you and you feel you are blessed.

Yes, it is worth while.

This is missionary work to the little strangers at your gates.

Would you like to help?

A BALLAD OF TREES AND THE MASTER.

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came
Forspent with love and shame.
But the olives they were not blind to Him,
And the little gray leaves were kind to Him;
The thorn tree had a mind to Him
When into the woods He came.

Out of the woods my Master went,
And he was well content.
Out of the woods my Master came
Content with death and shame.
When Death and Shame would woo Him last
From under the trees they drew Him last:
'Twas on a tree they slew him—last
When out of the woods He came.

SIDNEY LANIER.

CATHOLICISM AND RATIONALISM.

By the Rev. Harvey Officer, O. H. C.

(Reprinted from the *American Catholic.*)

Some time ago I heard of a man who propounded what seemed to me a most paradoxical and absurd doctrine, the doctrine that nobody had any business with opinions. It had seemed to me previously, as probably it seems to most men, that my opinions, at least, were my own. They might be wrong, I would admit; might be quite untenable, but still they were mine. And I should have said, surely I have a right to my own opinions.

Yet it is just this last statement which the paradox which I have quoted is concerned with denying; yet and denying very strenuously. We have, it seems, not only no right to our own opinions, but we have strictly no business to have opinions at all.

If, for example, I say, "It's my opinion that, in view of certain circumstances, it will be right for me to steal the double-eagle from the cashier at the bank while he is not looking," people do not trouble much about the sanctity of my personal opinion in the matter, but they take good care to see that I am put in a place where my opinions as to gold pieces will not be put into practice. Again, if I am convinced that the people about me are in a conspiracy to deprive me of my right to the throne of Portugal I shall find that they will care very little about showing me the fallacy underlying my views, but will simply be concerned about seeing that I am housed in such a manner as befits my claim. And the world in general will approve their action, and will not repeat its accustomed formulas about "liberty of thought," but will treat me as sensible people must treat lunatics and criminals.

It appears, then, that in certain directions it is quite generally recognized that a man has no business having opinions. Yet here we may notice a difference. If I can carefully conceal my undoubted right to the Portuguese throne, keep it as a secret in the depths of my own soul, and however much I may feel the blood of kings stirring in my veins, am resolutely determined that no one shall pierce my identity, it is altogether probable that I shall be let go scot free. Nobody objects to an opinion that is carefully bottled up. If Mr. Dick could only have kept his interesting opinions on Charles the First from getting in the open he might really have become the model of wisdom which Miss Trotwood considered him to be. And in the case of the double-eagle, it is plain that a man who resists the inner feeling that urges him to regard the piece of gold as his own, is really only doing that still quite common and glorious thing—resisting temptation.

But people who will not give the criminal and the lunatic the sacred right to their opinions are still ready to declare that in the mere matter of his creed a man must have a right to believe whatever he likes. If a man holds queer and individualistic views about himself we put him in the asylum; if he is is inclined to confuse the lines of property rights we shut him up in jail; but if he holds a peculiar faith about God, which no one believes but himself, he must be treated with great consideration. Maybe, we say, he is a prophet of a new faith; or maybe he has a special revelation. At any rate, he must be allowed to hold his own views. For a man who is crazy as to what he is himself, we build a sanitarium; but for a man who is crazy as to what God is, we like enough build an auditorium.

It has come to pass that we have given a name to men who thus have what is called the courage of their convictions; who give free rein to their own individual opinions. We call them rationalists. It is a good name for them, for it means that they know the reason for everything. There are a good many rationalistic people about us; people that is, who have adopted a certain opinion about the meaning and issues of life, and have founded their creed upon that opinion. In general, the opinions that lie beneath their elaborate and complicated systems resolve themselves into two. There is the opinion that matter alone is real: a view which we call materialism; and there is the opinion that soul or mind alone is real: a view which we call spiritualism.

Now, both these opinions are, at first glance, very easy to hold; for, in the first place, neither is mysterious. Our inheritance from the nineteenth century includes the idea that it is difficult to believe in mysteries; and so when a man tells us that his spiritualistic doctrine, whatever form it may take, is a perfectly logical one; and then proceeds to show that God is all, and all is God; that God is mind, and therefore mind is God; that nothing else but God exists, and seeming mortal existence is merely a dream; we say this is all perfectly logical and consistent. There is not a flaw in the argument. In like manner the materialist, arguing from his scientific knowledge, assumes that matter and force alone have existence; that their laws are immutable, and that there is no evidence of any free will in the universe; we say this system of thought is complete and convincing. Nothing is left for me to believe in but the changeless law by which my life is bound. As a matter of fact, it appears to be almost a toss-up, whether a man will be materialist or spiritualist in these days. It seems to depend on which side gets at him first. We note, merely as a trend of the time, that just as, thirty years ago, the materialists had it mostly their way, so now, in our own day, the spiritualists are drawing the crowds. Exeter Hall was the temple in 1880—but in 1908 the Greek columns of the Christian Scientists symbolize the fashion.

But in the meantime, having put all mystery from their convincing creeds, the men who believe in them are obliged to face

mystery in their daily lives. The "Scientist" who goes to the Greek Temple and listens to Mrs. Eddy's mystical formulae, comes home to Sunday dinner and faces the mystery, for which his creed makes no provision, that he is hungry. The "Scientist" who all her life has given herself to the doctrine that disease is the result of "mortal mind," whatever that may mean, must perhaps some day face the fact that she is dying of cancer of the liver, and in that slow and painful death her creed again fails her. It coldly says that pain and death do not exist. She must draw near to that non-existent agony with the belief that her pain might not be if only she could believe.

Or again, the materialist, confident of his godless and law-ordained universe, must come to the moment when his child disobeys him; when he, forgetting his creed, appeals to the child's love, to his willingness to sacrifice himself for others, to his desire to do something for others; and for all such persuasion he can find no reason in his reasonable creed. When men eliminate all mystery from their creeds they must face mystery all the more in the ordinary practical life of every day. If I deny the mystery of the creation of the world, I can not understand how the last society novel came into existence; if I deny the marvel of the love of God for man, I am at loss to explain the love of a mother for her child.

Now, there is only one faith in the world, one view of what God is and of what man is, which is not the result of man's opinions, but is the result of God's revelations. That faith is called the Catholic Faith. Its doctrines are all mysterious, but in the light of these mysteries we understand what our life is meant to be. It is not a series of opinions, thought out by this or that man, and based upon an ultimate denial. It is a consistent body of doctrine based upon the eternal and historical fact that God has entered this human life of ours—that the Word was made Flesh.

To the Catholic, then, there is a certain folly about what men call rationalism. He sees people about him taking up with one fad of thought after another, with one creed after another. And his verdict of it all can only be: "These people do not really believe what they profess to believe; they do not yet know what it is to have a creed." For a creed is not an opinion, but is the statement of that truth by which a man may live. There is only one such creed that comes to us with the authority of all times back of it—with the authority, that is, of being a creed that all men may live by, that all men may believe. That is the Creed of the Catholic Church into which we were baptized, in the faith of which we live.

I am not concerned to-day with the proof of this creed of ours, nor with the disproof of the varying opinions which the men around us strive to uphold. I wish merely to emphasize the great difference between the Catholic and the Rationalist point of view. There are times when the clash of opinions around him seems to the Catholic almost ludicrous. It is as if he saw men who possessed no notion of the true meaning and sanctity of the marriage relation; who had been born, let us say, into a society where moral life was founded upon the principles of the divorce court, painfully striving by argument and bitter experience to get at the true doctrine of the marriage relation. The Catholic knows the truth about God and about his own duty to God. Such questions are to him no longer open questions, to be reconsidered in the light of every fresh magazine article. They are, as some one said, no longer issues. As issues they are dead; but as truths they are, like the Lord Christ Himself, "alive for evermore." This is why the Catholic sometimes seems to the ordinary serious rationalist too "cocksure" about truth. Doubtless Columbus seemed too cocksure to the rationalists and dilettantes of the Court of Ferdinand. The man who is sure of his creed can go ahead and act on it, can make day by day the venture of faith, can put to the proof of his inheritance of sonship. Of course, he may *not* do so. But he is far more likely to do so than is the man who is still trying to find out how much or how little he can believe—or whose creed, logically perfect, is found to be practically worthless.

For us, as Catholics, the great words of the Epistles become true. It is the faith that is our strength. We are bidden to resist the onslaught of Satan, the devouring lion, "steadfast in the Faith." We are to built up our lives, day by day, "on our most holy Faith." Our whole moral conflict is to be waged in the power of this fact, that we are "rooted and built up in him and established in the Faith."

ENGLISH NOTES

From the "Canadian Churchman"

In 909, when King Edward the Elder had been eight years upon the throne, Archbishop Plegmund consecrated in one day the seven Bishops of Winchester, Selsey, Sherborne, Dorchester, Ramsbury, Wells, and Crediton, and the three last were newly-founded sees. Ramsbury was some 830 years ago united with Sherborne, and the bishop of Salisbury now rules the two former dioceses. Winchester and Wells still have the cathedrals of their respective bishops. Dorchester, after belonging to the Diocese of Lincoln, is now represented by Oxford, and Crediton has since 1050 been transferred to Exeter, but provides a title for the popular Suffragan-Bishop, Dr. Terfusis. A commemoration service, at which the Bishop of Bristol will preach, is to be held early in June at Holy Cross Church, Crediton, which has been in turn monastic, cathedral, collegiate, and now parochial. The bishops of Exeter, Crediton and Marlborough intend to be present, and Archbishop Plegmund's successor at Canterbury will be there if his engagements permit. The successors of the other bishops consecrated in 909 have also been invited. Wells also intends to celebrate its millenary this year

—

Bishopthorpe Palace, near York, will be the richer by two interesting features when Dr. Lang comes into possession than it was when Dr. Maclagan succeeded to the Primacy of York. The palace, which was built by Archbishop Walter Gray In the reign of Henry III., contains a beautiful Early English Chapel, which was allowed to fall into great disrepair. Dr. Maclagan has, however, restored it to its ancient beauty. He has also erected a memorial here to Archbishop Scroope, who met with so tragic and summary a fate in a field near Clementthorpe.

We feel and see with different hearts and eyes:
Ah, Christ, if all our hearts could meet in Thee
How well it were for them and well for me,
Our hearts Thy dear accepted sacrifice.
Thou, only life of hearts and light of eyes,
Our life, our light, if once we turn to Thee,
So be it, O Lord, to them and so to me;
Be all alike Thine own dear sacrifice.
Thou who by death hast ransomed us from death,
Thyself God's sole well-pleasing sacrifice,
Thine only Sacred Self I plead with Thee:
Make Thou it well for them and well for me
That Thou hast given us souls, and wills and breath;
And hearts to love Thee; and to see Thee, eyes.

CHRISTINA ROSETTI.

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St. Clement's Magazine

. XXV PHILADELPHIA, APRIL, 1909 No. 4

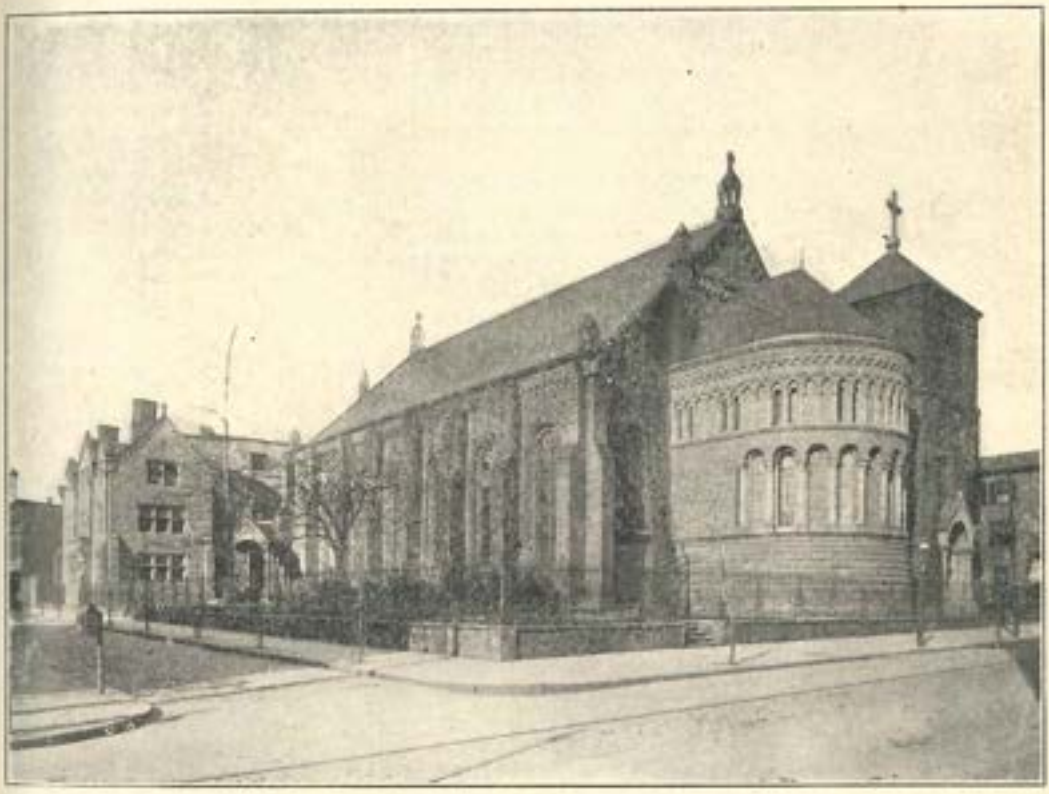


PHOTO BY KELMPHAYE

ST. CLEMENT'S CHURCH, PHILADELPHIA PENNA.



A Holy, Happy Easter

"But thanks be to God, which giveth us the victory. Through our Lord, Jesus Christ."

Jesus lebt! mit ihm auch ich

Jesus lives! Thy terrors now
Can, O Death, no more appal me:
Jesus lives! By this I know
From the grave he can recall me:
Brighter scenes at death commence
This shall be my confidence.

Jesus lives! To him the throne
High o'er heav'n and earth is given;
I may go where he is gone,
Live and reign with him in heaven:
God, through Christ, forgives offence;
This shall be my confidence.

Jesus lives! Who now despairs,
Spurns the word which God hath spoken:
Grace to all that word declares,
Grace, whereby sin's yoke is broken:
Christ rejects not penitence;
This shall be my confidence.

Jesus lives! For me he died
Hence will I, to Jesus living,
Pure in heart and act abide,
Praise to him and glory giving:
Freely God doth aid despense;
This shall be my confidence.

Jesus lives! My heart knows well
Nought from me his love shall sever;
Life, nor death, nor powers of hell
Part me now from Chrfst for ever:
God will be a sure defence;
This shall be my confidence.

Jesus lives! Henceforth is death
Entrace-gate of life immortal:
This shall calm my trembling breath
When I pass its gloomy portal:
Faith shall cry, as fails each sense,
'Lord, thou art my confiidence.

ST. CLEMENT'S CHURCH

KALENDAR FOR APRIL, 1909

1.	Thursday (*St. Gilbert, B. C.*)	Masses, 7, 7.30 and 9.30 a.m. Altar Guild, 10 a.m. Mothers' Meeting, 8 p. m.
2.	Friday (*St. Francis of Paula, C. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Stations of the Cross with Address, 8 p. m. Guild of Holy Cross, 7.30 p. m.
3.	Saturday (*St. Richard, B. C.*)	Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
4.	**PALM SUNDAY**	Masses, 7, 8 and 9.15. Solemn Mass and Procession, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
5.	Monday (*before Easter*)	Masses, 6.45, 7, 7.30 and 9.30 a. m. Meditation, 10 a. m. Stations of the Cross, 8 p. m.
6.	Tuesday (*before Easter*)	Masses, 7, 7.30 and 9.30 a. m. Meditation, 10 a. m. Stations of the Cross, 8 p. m.
7.	Wednesday (*before Easter*)	Masses, 7, 7.30 and 9.30 a. m. Meditation, 10 a. m. Address, 4 p. m Station of the Cross, 8 p. m.
8.	**MAUNDAY THURSDAY**	Masses, 7 and 8 a. m. (Solemn) 9 a. m. Matins and Meditation, 10 a. m Stations of the Cross, 8 p. m.
9.	**GOOD FRIDAY**	Matins, 7 a. m. Children's Service, 9 a. m. Mass of the Pre-Sanctified and Reproaches, 10 a. m. The Passion, 12-3 p. m. Stations of the Cross 6 p. m.
10.	**EASTER EVE**	Mass, 7 a. m. First Vespers of Easter, 8 p. m.
11.	**EASTER DAY**	Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Childrens' Services, 3 p. m. Solemn Even-song, 8 p. m.
12.	Monday (*in Easter Week*)	Masses, 6.45, 7, 7.30 and 9.30 a. m.
13.	Tuesday (*in Easter Week*)	Masses, 7, 7.30 and 9.30 a. m. G. F. S. 8 p. m.
14.	Wednesday	Masses, 7 and 7.30 a. m. Guild of St. Katharine, 8 p. m.
15.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
16.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
17.	Saturday	Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
18.	**Low Sunday**	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
19.	Monday (*St. Alphege, Archbp., M.*)	Masses, 6.45, 7 and 7.30 a. m.
20.	Tuesday (*St. Seef, B. C.*)	Masses, 7, 7.30 and 9.30 a. m. G. F. S., 8 p. m.
21.	Wednesday (*St. Anselm, B. C., Doct.*)	Masses, 7 and 7.30 a. m.
22.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
23.	Friday (*St. George, Patron of England. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany 12 m
24.	Saturday	Masses, 7 and 7.30 a. m.
25.	**Sunday** (*St. Mark, Evangelist. II after Easter*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins 10.30 a. m. Solemn Even-song 8 p. m.
26.	Monday	Masses, 6.45, 7 and 7.30 a. m.
27.	Tuesday	Masses, 7, 7.30 and 9.30 a. m. G. F. S., 8 p. m.
28.	Wednesday	Masses, 7, and 7.30 a. m.
29.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
30.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Bible Classes, every Sunday, 10 a. m. The Catechisms, every Sunday, 3 p. m.

Bible Class for Women, every Friday, 8 p. m.

HOURS FOR THE CLERGY IN CHURCH

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.

Father Quin . . Saturdays, 3-5, 7-9 P. M.

Father Schneeweiss . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXV PHILADELPHIA, APRIL, 1909 No. 4

St. Clement's Magazine
PUBLISHED MONTHLY

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THE EDITOR
2013 APPLETREE STREET

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GUILDS OF THE PARISH

ST. MARY'S GUILD

Meets first Monday in the month, 8 P. M.
Chaplain, the Rector.

THE MOTHERS' MEETING

Meets every Thursday, 7.30 P. M.
Chaplain, the Rector.

GIRLS' FRIENDLY SOCIETY

Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD

Meets second Wednesday, 8 p. m.
Chaplain, the Rev. F. M. W. Schneeweiss.

HOLY CROSS GUILD

Meets every Friday, 8 P. M.
Chaplain, the Rev. F. M. W. Schneeweiss.

GUILD OF HOLY CHILD

Meets third Saturday in the month, 3 p. m.
Chaplain, the Rector.

THE ALTAR GUILD

Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Phoebe Boyd.
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD

Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Theodore Homan.

ST. NICHOLAS CHILD

Meets second Saturday in the month, 10 A. M.
Chaplain, the Rev. F. M. W. Schneeweiss.
Treasurer, Miss Eugenie M. Fryer.

BROTHERHOOD OF ST. ANDREW
ST. CLEMENT'S CHAPTER

Meets Thursday preceding third Sunday in the month, 8 P. M.
Chaplain, the Rector.
Director, Mr. Wm. A. Motherwell.
Secretary, Mr. Roy Hamilton.
Treasurer, Mr. Richard Ashurst, Jr.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD

Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

The parish election will be held on Easter Monday in the vestry room of the parish building. Pools open from 12 m. to 2 p. m.

The Rev. Father Fiske, of Norristown, will preach in St. Clement's on Sunday evening, May 2, in behalf of the Christian Social Union.

The communicants are reminded that they should fill out an Easter communion card, to insure the preservation of their names on the parish list.

On Sunday, March 14, Father Schneeweiss conducted the retreat for Saint Katharine's Guild, and the retreat for men was conducted by the Rector on March 21.

As in former years, the parishioners are asked to lighten the burden of the clergy during Holy Week by making their confessions as early in the week as possible.

The offering on Easter Day will be devoted to current expenses. If an amount approximating $3,000 was raised, the expenses for the summer would be provided for.

The retreat for the Guild of the Holy Cross was held on Sunday, March 7, at the Mission House. The conductor was the Rev. Father Huntington, O. H. C. A large number made the retreat.

Contributions are asked for the flowers for the altar of the Blessed Sacrament on Maunday Thursday, and for the high altar at Easter. Money may be sent to Miss Arnold, 3803 Spruce Street.

OFFERTORY ACCOUNT.

February 7—Cash		$81.26
	Envelopes	109.62
February 14—Cash		12.32
	Envelopes	44.51
February 21—Cash		80.50
	Envelopes	64.70
February 28—Cash		134.66
	Envelopes	45.33
March 7—Cash		67.49
	Envelopes	55.40
March 8—Cash		50.00
		$745.79

SPECIAL.

Endowment fund	$100.00
Poor fund	16.00
	$116.00

BAPTISMS.

February 26—Isabella Bloomfield Lukens.
March 14—Elizabeth Covert.
March 17—John Walcott Patterson.

BURIALS.

March 6—Florence V. Elliott.
March 13—William A. Haford.
" —Marion Price.

TRANSFERRED.

February 1—Anna W. Speakman.
February 20—Charles Augustus Davis.
" —Alida K. Davis.
March 8—Victor MacPhie.

RECEIVED.

February 27—Mabel Ella Allen.
March 9—Frank J. Pryor.
" —Florence C. Pryor.

HYMNS FOR APRIL.

April 4—A. M., 99, 96, 98, 111, 97 (Pt. II), 311 (Pt. II), 107.
P. M., 98, 99, 107.
April 8—A. M., 315, 319, 311, 309, Psalm xxii.
April 9—A. M., 96.
April 11—A. M., 130, Hail Festal Day, 131, 134, 140, 135.
P. M., 137, 131, 140, 134, 130, Hail Festal Day, 135.
April 18.—As April 11.
April 25—A. M., 410, 434, 440, 442.
P. M., 222, 410, 440, 442, 439.

EASTER CONFESSIONS.

The hours of the clergy for Holy Week will be as follows:

Father Hutchinson—Tuesday, Wednesday and Thursday, 10.30 to 12 a. m., 4 to 5, 7 to 8 p. m. Good Friday, 4 to 5, 7 to 8 p. m. Easter Even, 10 to 12 a. m., 7 to 9 p. m.

Father Quin—Thursday, 4 to 5 p. m. Good Friday, 3 to 5, 7 to 8 p. m. Easter Even, 3 to 5, 7 to 10 p. m.

Father Schneeweiss—Thursday, 4 to 5 p. m. Good Friday, 3 to 5, 7 to 8 p. m. Easter Even, 3 to 5, 7 to 10 p. m.

A PRAYER FOR GOOD FRIDAY—SUNSET.

Blessed Lord with whom I have striven to abide this day; abide Thou with me in all the great and agonizing days of my life. I have stood by Thy Cross while Thou hast suffered; stand Thou O Lord by me when I am suffering! Forget that I have been wearied and listless, and have in vain

striven to keep my soul altogether faithful. Forget that I have counted the hours long that I have spent by Thee. Remember only that I *have* striven, and that I have truly loved and that I have earnestly believed. Strengthen Thou the weak places of my soul; keep out the tempter now and ever. O my Lord do not listen to his accusations of me. Love me, love me for whom Thou wast willing to die. Bind my heart in the strongest bands of love for Thee, and make me willing to die for Thee. When I come to die be Thou to me a friend and comforter: do not leave my side for weariness—for the call of others who may say they need Thee. Do not count the hours long that Thou mayest watch me dying—shorten them in Thy good mercy, but do not leave me till I die. Give me visions of Thyself: O do not leave me nor forsake me. The dread of that day weighs upon my soul. O make that day Thine as this day has been Thine. I have tried not to think my own thoughts this day, O do Thou in that day give me thoughts to think. I have fasted this day for Thee: O do Thou on that day give me of Thyself to eat and drink. The sun has gone and the Fast is over. When my last sun goes down may my fast be over forever, and refreshment and perpetual life begin. Amen.

PRAYER TO OUR LORD CRUCIFIED.

O Lord Jesus Christ, who for our sakes wast lifted up on the cross, lifted up from the grave, lifted up into glory; draw me unto Thee, good Lord, that in heart and mind I may ascend to Thee: may set my affections on Thee and things above; and with Thee continually dwell where Thou sittest, at the right hand of God.

Thou who wast lifted up upon the cross, draw me unto Thee, good Lord.

Thou who wast lifted up from the grave, make me to know the power of Thy resurrection.

Thou who wast lifted up into glory, make me set my affections on things above, not on things on the earth.

O Thou whose hands for my sake were pierced with sharp nails! whatsoever evil I have by my hands committed, whatsoever good I have left unwrought: forgive me, good Lord.

O Thou whose feet for my sake were fastened to the accursed tree, whereinsoever my feet have been swift to do evil, or have been slow on errands of love and mercy; forgive me, good Lord.

O Thou Whose side for my sake was pierced with a spear, in whatsoever my mind has been vain and foolish, and my heart evil and corrupt; forgive me, good Lord.

O Thou Who didst bear my sins in Thine own Body on the tree, forgive me that I have yielded my body an instrument of unrighteousness unto sin, and grant me grace to present it a living sacrifice, holy, acceptable unto God, which is my reasonable service.

NEWS FROM WUCHANG.

(LETTER FROM FATHER COOPER.)

"JANUARY 15.

"We are now just about to begin one grand round of days in Hankow, in attendance at, first, on Sunday, the ordination to the diaconate, of six new graduates from our Divinity School, and then on Monday till Wednesday, inclusive, a conference of Shanghai and Hankow (the two districts) workers. It promises to be very interesting. Father Wood is to have a paper on evangelical work, that is as distinct from other branches of the work as educational, literary or medical.

"A telegram came the other day, telling us to buy a certain bit of land much needed by Boone College. It is a piece that juts into our property, and is necessary in order to complete harmoniously the building plans that were formed when Ingle Hall was built. This telegram also enabled the Bishop indirectly to go ahead on the purchase of a site for the Women's Hospital, and that, in turn, leaves the old quarters (rented) of the Women's Hospital for Miss Byerly's school for high-class girls, the daughters of mandarins, rich merchants, etc. These two latter are both on the other side of the city (hill intervening), and so we get a foothold in the midst of new neighbors, and where missionaries are scarcer than on this side of the hill. I think I have told you that for some reason all the missions at work in Wuchang, with but one exception, are huddled together in this part of the city—the Swedish, our St. Saviour's, the Roman Catholic, the London, and our Boone School are in an almost continuous line. The Alliance Mission is not far away. Of course, we have two churches, one outside the North and one outside the South Gates. But the large tract on the south side of the hill is vacant except for the Wesleyan Mission. Now we are to establish our Women's Hospital and a girls' school out there. After the Chinese New Year, a Chinese priest is to go to St. Mark's (outside the South Gate), and a catechist is to be stationed within the wall in a rented house; the beginning of a new parish in what we might call South Wuchang. The Chinese say 'Hill Back' and 'Hill Front' for North and South Wuchang, respectively.

"One wonders to see the work grow with such rapid strides, and now, today, January 17, we have had another decided advance in the ordination to the diaconate of six young men, graduate of the Div. School, whose instruction has been mostly in English. It is a remarkable advance, for they are the best trained Chinese clergy that have, as yet, been possible. The advantage of their training in English is that they have a larger and freer access to books. It was a real pleasure to send them such of our duplicates as we thought would be useful to them."

THE BISHOP OF LONDON AND HENRY VIII.

Some of you, says the Rector of the Church of the Advent, Boston, in his "Weekly Message" to his flock, may have read a famous Unitarian's words before the recent "Liberal Religion Congress" in Boston, about the English Government's "robbery of the Roman Catholic Church in the sixteenth century to endow a new Church of its own creating." It was in answer to that unpardonable falsehood that the Bishop of London spoke so plainly in Richmond, as here below:

"The religion that was at the very back of all was the religion of the old Church of England. Now I find one or two people even in this up-to-date America a little ignorant about ancient Church history, and I find some so absolutely in the depths of ignorance as to imagine that the Church of England began in the reign of Henry VIII. I want to say to you that the Bishops of London have sat in Fulham Palace without a single break for 1,300 years. The very frogs in the moat at Fulham know better than this, and all the jackdaws in the tower of Fulham Church are astonished that up-to-date America can make such an extraordinary mistake."

Apropos of this utterance, the witty Bishop of Marquette wrote the following lines:

DROP THE TAIL.

A thousand tadpoles dive and float
In quiet, mossy Fulham moat,
Who recently were much confounded
To hear that Henry VIII had founded
That Church, with jurisdiction wide,
Where Fulham Bishops still preside.
Alarmed, they ask the frogs and daws,
If they can show sufficient cause,
Such gloomy tidings for believing.
The answer comes, and is relieving.
The daws and all their kindred rooks
Find nothing like it in the books.
They join in clamor, all assuring,
That XIII centuries enduring
An Anglo-Saxon or a Latin
London's historic see has set in.
And thus, with common croaks and cries,
These callow tadpoles they advise,
That lest their growth in Knowledge fail,
'Twere best that they should "drop the tail."

NEWS FROM WUCHANG.

THE WOMEN'S HOSPITAL.

Just a year ago, in a fit of desperation, we broke loose from the compound, and gave the Elizabeth Bunn, the Women's Hospital, a new start on the other side of the city. The year was not what might be called an easy one, it was one of experiment. Should the experiment fail, on our own heads be it; should it succeed, the immediate future spread out in a rosy hue, but all conveniences and comforts in work and in living must needs retire into the shade, and a very deep shade at that. But American enterprise rarely cries quit, and so it was with us. We more than doubled our work of the preceding year in most branches, and as things are going now we are afraid to predict how many times the work of the preceding year will go into this.

For the first time in the history of the hospital we were able to keep it open in its time of greatest need—the hot, weary, sick summer months. There were two unavoidable weeks without foreign supervision, and only one of those with no foreign doctor within call, and the history of the cases who owe their lives to the intelligent care of those hot, sick summer weeks have more than repaid us for the prickly heat and washed-out appearance that in ourselves were the only marks of the summer work. Next summer we hope to arrange it so that one of us will be on the ground all the time.

Of course, there were cases that could not be saved, such as Asiatic cholera (it was a cholera summer) and two or three of Noma, that dreadful gangrene of the cheek that attacks poorly nourished infants, and one or two newly born who came into the world without even a fighting chance. But many were relieved and helped, and the chorus of howling babies that may be heard at each session of the dispensary shows that we are still popular, and the loudness of the howls that there is still some strength left.

Three out of five little cribs are occupied, one by an old friend, Lieo Chen Sen, who has outgrown his hip splint to such a degree that it was necessary to have a larger one made by the brass smith. Chen Sen had three months in Kuling, and he has changed so from the little scrap that used to spend all his days in bed, dreading our approach, to a round-faced, romping, happy boy, that we wonder how in the world his brace ever holds together—such is the usage he gives it.

We have four tubercular cases in at present, one of them a schoolgirl, the senior two of these have come up wonderfully under those fine physicians' samples that have come to us recently from New York and Philadelphia. Another has, in addition to her lung disease, an enormous abscess which projects just above the hip as large as a cocoanut, we are waiting for her hus-

band's consent to open and drain; we want him here in case of collapse and possible death. Later—Abscess opened and the patient is enjoying her first painless moments for many a day. Still later—She has been taken home to die.

We have, coming to the dispensary daily, a dear old lady, who came with a carbuncle at the back of her neck reaching almost from ear to ear, and from the hair line to the vertebra prominens. The odor was so bad at first that her son requested that no other patients be in the room while it was being dressed, as it would be embarrassing for her. She is sixty-seven. Where would she be now if there had been no one here in August when she came to us? The place has so filled up that in another few days it will be like an ordinary carbuncle, and she is ready and willing to cast in her lot with the rest, and have her dressing done when it is most convenient. Condition, excellent; attitude, overwhelmingly grateful. She is a superior old body, her son is a teacher in one of the government schools, his concern for and care of his mother in her days of feebleness were all that could be desired in any man.

We have one baby coming daily that is literally covered with abscesses, she takes as long to have her dressings changed as do five or six of the others, and, to add to the troubles of the poor little scrap, her mother has carried infection to her eye from one of her numerous abscesses, and she has a Purulent Opththalmia.

The summer at home is a time of rest and recreation for most of us, rather a hard time for the slum babies, but the various fresh air funds and seaside charities help these little ones, but here it is the same old story for the rich and poor, high and low, a time of abscesses and carbuncles, of fevers and pestilence, and they know no help but the little we can give—one or two foreigners among so many.

Our nurses have risen to the occasion nobly. We were obliged to drop one, but the others are ready and willing, and a great comfort to us.

We are much encouraged by the interest shown by our friends, standbys and mainstays, in the homeland.

Keep it up and we will keep you informed.

Remember us in that moment
"When none but God is near."

Sincerely and gratefully,

(Signed) MARY V. GLENTON.

WUCHANG.

THE VALLEY OF SILENCE.

In the hush of the Valley of Silence
I dream all the songs that I sing,
And the music floats down the dim valley
Till each finds a word for a wing,
That to hearts, like the dove of the deluge
A message of peace they may bring.

But far on the deep there are billows
That never shall break on the beach,
And I have heard songs in the silence
That never shall float into speech;
And I have had dreams in the valley,
Too lofty for language to reach.

And I have seen thoughts in the valley—
Ah, me! How my spirit was stirred!
And they wear holy veils on their faces—
Their footsteps can scarcely be heard;
They pass through the valley like virgins,
Too pure for the touch of a word.

Do you ask me the place of the valley,
Ye hearts that are harrowed with care?
It lieth afar between mountains,
And God and His angels are there;
One is the dark Mountain of Sorrow
And one the bright Mountain of Prayer.

FATHER A. J. RYAN.

THE CATHOLIC ADVANCE.

Time was, and not so long ago as to be outside the memory of all but octogenarians, when a weekly Eucharist was one of the marks of an extremely High Churchman and a daily celebration of the Divine Mysteries was unheard of except in a very few parishes in England and America.

The news now comes that Ash Wednesday will see the restoration of the daily Mass at Rochester Cathedral, bringing the number of English Cathedrals where the daily Oblation is offered to thirteen. The fact that this vital point, for which Catholics have labored since 1840, is becoming a commonplace in the routine of some of our greatest Cathedrals and parish Churches is an augury of good to the Anglician Communion, and earnest Catholics may well rejoice that the essentials of the Church's doctrines and practices are no longer confined to those Churches which were of old labelled ritualistic.—*American Catholic.*

ENVELOPE SYSTEM.

As empowered by the Rector and Vestry, the committee appointed to place in the hands of each parishioner a package of fifty-two envelopes for regular weekly contributions to the current expenses of the Church for the year 1909-10, have completed their work. To each member of the parish has been mailed a package of envelopes with a statement from the Finance Committee. (If any one received duplicates, please return to the Rector.) Each package of envelopes is numbered and a record kept to whom sent, to wit: No. 10, John Jones; No. 11, Mary Smith, etc. If by chance any names have been overlooked, it is earnestly asked that the Secretary of the Vestry be notified at once. The envelopes should have reached each parishioner not later than March 27. The Rector and Finance Committee have said all that need be said on the subject, but that our memories may be refreshed a little and as a further understanding of the envelope system to those of modest means—of whom the writer of this article is one—we print herewith an extract from the July (1908) issue of the Magazine:

"If one hundred of our boys and girls would each contribute through the envelopes five cents per week, it would give us the tidy sum of two hundred and sixty dollars ($260.00) per year. If one hundred parishioners would give ten cents per week, we should have another five hundred and twenty dollars ($520.00), and then if one hundred others gave twenty-five cents per week, we should have still another large amount—thirteen hundred dollars ($1,300.00)—these three groups of contributors aggregating two thousand and eighty dollars ($2,080.00) additional to the income, which would enable the Rector and Vestry to further the interests of the parish in innumerable directions. The above three hundred contributors would still leave nearly one hundred of our people to be heard from. Among these, of course, would be our sick and our poor. The Vestry do not expect those who can not afford to contribute to give anything. The clergy are ready to administer a loving service to all such gladly, and the resources of the church are at the command of the humblest parishioner, so far as it is in the power of the Rector and his curates to use them, and this is one of the strongest arguments for each member of the parish who can afford to contribute to do so in proportion to his or her blessings. It enables the corporation to care for those less fortunate than 'we ourselves.' Therefore, the support of the parish becomes a privilege, a matter of conscience, a matter of honor, a matter of duty."

Up until the present time only a small one-third of the members of the parish have used the envelopes for their weekly offerings. The Finance Committee are confident that not a single man or woman, boy or girl of St. Clement's parish will disappoint them, now that the proposition has been so clearly brought to their notice. Give what you can. Give as generously as you can, and give regularly.

CHURCH LIGHTS OF THE PAST.

Until comparatively recent times the means for the artificial lighting of churches were of a most inadequate kind, judged by modern standards and requirements.

During the Middle Ages two kinds of lights only were in use—lamps and candles. The lamps were of the primitive sort, in which a small wick floating on the surface of the oil is contained in a vessel of glass or metal. These might be permanently fixed on stone standards, or suspended from the roof by ornamental chains.

The amount of light afforded by this arrangement, which could be depended upon for purposes of illumination, can be gauged by any one who has observed the feeble rays given out by the seven Sanctuary lights when burning alone in the Chancel.

To supplement this meagre form of illuminant, the candle was naturally the only alternative, not only as being more reliable from a practical standpoint, but from a ritual one as well. For use in processions and to stand upon and about the various altars, and on each side of the great lectern in the choir, they have ever been regarded as especially appropriate and proper.

It must be remembered that anything approaching the brilliantly lighted modern church, in which the worshipers can follow the evening services in their books, was altogether unknown in mediaeval times, when responses, chants, and hymns had to be known by heart if they were to be sung at all.

The usual offices were arranged to be said by daylight, except the early masses, and these latter were in many cases endowed to provide for a sufficient number of candles to make bright at least the immediate surroundings of the altar where they were celebrated.

From the thirteenth century onward a perpetual lamp burned, at least in the larger churches, before the high altar, in honor of the reservation of the Blessed Sacrament. This was usually of the floating-wick variety, before mentioned, and was suspended from the chancel roof. Many references to these in wills, inventories, and church wardens' accounts testify to the widespread use of these aids to devotion.

Candlesticks for the altar also came into general use in the thirteenth century, although they had been customary in many churches for a long period before this. They were usually in pairs, and in the larger churches and cathedrals were almost invariably of silver. Practically all of these, with the other rich fittings to which the piety of the Middle Ages had given such beautiful expression, were removed by the self-constituted "reformers" of the sixteenth century, who, while they saw much danger to souls in the rich adornments of God's House, had no such scruples when the same articles which had beautified the altar were transferred to their own homes.

In this connection it is interesting to note how frequent are the cases in which the impulse of the Church revival of the early seventeenth century, and after the Restoration of 1660, had inspired various donors to enrich the churches once more, and among the numerous benefactions the mention of altar candlesticks often occurs. The cathedrals of York, Rochester, Salisbury, Norwich, Exeter, and Durham might be cited, and in these are fine examples still remaining, in most cases made of silver.

In the early part of the eighteenth century the custom became very general of lighting the churches with chandeliers of brass. These for the most part were composed of a large central ball, with graceful branching stems for the candles. Many of them are still found, and visitors to Stratford-on-Avon Church may have noted the particularly fine one hanging in the north transept. The ones in Christ Church, Philadelphia, belong to the same class, and will be remembered by most persons who have studied this, the finest of our Colonial churches.

With these examples the period of illumination by candles alone comes to a close, and as the era of gas and electricity is now with us, the use of the candle and the hanging lamp has become altogether a ritual one, and their beauty and fitness for this purpose being unquestioned, they will never be superseded, but will continue to be a help and a delight to future generations, as they have been in the past.

PERCY LIVINGSTON FOWLER.
Christ Church, Bordentown, N. J.

CROSSING THE BAR.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea;

But such a tide as, moving, seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.

For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

—Alfred Tennyson.

LITTLE THINGS WORTH REMEMBERING.

Human companionship counts for so much in this life—but, after all, the sharpest corners are to be turned alone.—Elizabeth Stuart Phelps.

The truth which another man has won from nature or from life is not our truth until we have lived it. Only that becomes real or helpful to any man which has cost the sweat of his brow, the effort of his brain, or the anguish of his soul. He who would be wise must daily earn his wisdom. —David Starr Jordan.

FORBEARANCE.

Hast thou named all the birds without a gun?
Loved the wood-rose and left it on its stalk?
At rich men's tables eaten bread and pulse?
Unarmed, faced danger with a heart of trust?
And loved so well a high behavior,
In man or maid, that thou from speech refrained,
Nobility more nobly to repay?
Oh, be my friend, and teach me to be thine!

—Emerson.

The truly religious soul needs no miraculous proof of the goodness of Christ. —Tyndall.

Remember the week-day to keep holy!

Those who try to do something and fail are infinitely better than those who try to do nothing and beautifully succeed. —Jenkin Lloyd Jones.

Happy is he who can find time and heart to stand on the edge of spring and listen for the coming of the birds and flowers.

ENGLISH NOTES

From the "Canadian Churchman"

The excavations now proceeding for underpinning purposes outside the north transept of Winchester Cathedral have brought to light, from a depth of 10 feet, what is believed by some to be a Druidical altar and by others a saxon font. It takes the shape of a block of stone, some 2 feet high, worked into a circle, with a shallow cavity in the top, and weighing about 6 cwt. The stone has been placed in the crypt to await expert opinion.

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St. Clement's Magazine

Vol. XXV PHILADELPHIA, MAY, 1909 No. 5

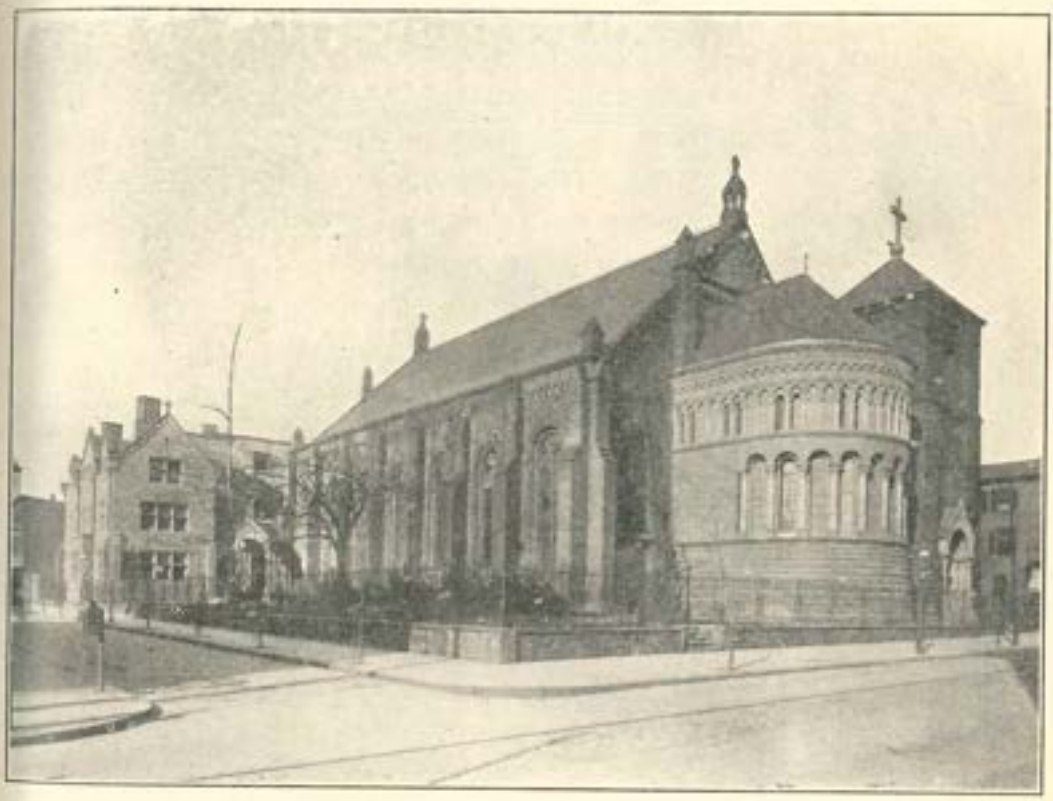


PHOTO BY KELMPANTS

ST. CLEMENT'S CHURCH, PHILADELPHIA PENNA.

St. Clement's

1855-1909

Eastertide



✝

An Invocation

The Lord preserve thy going out,
  The Lord preserve thy coming in,
God send his angels round about
  To keep thy soul from every sin.
And when thy going out is done,
  And when thy coming in is o'er,
When in death's darkness all alone,
  Thy feet can come and go no more,
The Lord preserve thy going out
  From this dark world of grief and sin.
While angels standing round about
  Sing, "God preserve thy coming in."

ST. CLEMENT'S CHURCH

KALENDAR FOR MAY, 1909

1. Saturday (*S. S. Philip and James, Apostles*)..Masses, 7, 7.30 and 9.30 a. m.
2. **Sunday** (*III after Easter*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
3. Monday (*Invention of the Holy Cross*).....Masses, 6.45, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
4. Tuesday (*St. Monica, W.*).....Masses, 7, 7.30 and 9.30 a. m. G. F. S., 8 p. m.
5. Wednesday.....Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
6. Thursday (*St. John Ev. before the Latin Gate*).....Masses, 7, 7.30 and 9.30 a.m. Altar Guild, 10 a.m. Mothers' Meeting, 8 p. m.
7. Friday (*St. John of Beverly, B. C. Abstinence*).....Masses, 7 and 7.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p.m.
8. Saturday.....Masses, 7 and 7.30 a. m.
9. **Sunday** (*IV after Easter*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. E. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
10. Monday.....Masses, 6.45, 7 and (Requiem) 7.30 a. m.
11. Tuesday.....Masses, 7, 7.30 and 9.30 a. m. G. F. S., 8 p. m.
12. Wednesday (*St. Pancras, M.*).....Masses, 7 and 7.30 a. m. Guild of St. Katharine, 8 p. m.
13. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
14. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m. The Litany, 12 m.
15. Saturday.....Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
16. **Sunday** (*V after Easter. Rogation*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
17. Monday (*Rogation. Abstinence*).....Masses, 6.45, 7, 7.30 and 9.30 a. m. } Intercessions
18. Tuesday (*Rogation. Abstinence*).....Masses, 7, 7.30 and 9.30 a. m. } Intercessions
19. Wednesday (*Rogation. Abstinence*).....Masses, 7, 7.30 and 9.30 a. m. } Intercessions
20. **ASCENSION DAY**.....Masses, 6, 7 Solemn, 8 and 9.30 a. m.
21. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
22. Saturday.....Masses, 7 and 7.30 a. m.
23. **Sunday** (*after Ascension*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins 10.30 a. m. Solemn Even-song 8 p. m.
24. Monday.....Masses, 6.45, 7 and 7.30 a. m.
25. Tuesday (*St. Aldhelm, B. C.*).....Masses, 7, 7.30 and 9.30 a. m. G. F. S., 8 p. m.
26. Wednesday (*St. Augustine, Archbp., C.*)...Masses, 7, and 7.30 a. m.
27. Thursday (*Venerable Bede, Pr. C.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
28. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m. The Litany, 12 m.
29. Saturday.....Masses, 7 and 7.30 a. m.
30. **Whitsun-Day**.....Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
31. Monday (*in Whitsun Week*).....Masses, 6.45, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Bible Classes, every Sunday, 10 a. m. The Catechisms, every Sunday, 3 p. m.

Bible Class for Women, every Friday, 8 p. m.

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Father Schneeweiss . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXV PHILADELPHIA, MAY, 1909 No. 5

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PUBLISHED MONTHLY

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Mr. Francis M. Berry
Mr. George H. Lea
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Mr. Clinton Rogers Woodruff
Mr. Caleb F. Wright, *Secretary*
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Mr. Stevenson H. Walsh
Mr. Edward A. Casey
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Chaplain, the Rector.

THE MOTHERS' MEETING

Meets every Thursday, 7.30 P. M.
Chaplain, the Rector.

GIRLS' FRIENDLY SOCIETY

Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD

Meets second Wednesday, 8 p. m.
Chaplain, the Rev. F. M. W. Schneeweiss.

HOLY CROSS GUILD

Meets every Friday, 8 P. M.
Chaplain, the Rev. F. M. W. Schneeweiss.

GUILD OF HOLY CHILD

Meets third Saturday in the month, 3 p. m.
Chaplain, the Rector.

THE ALTAR GUILD

Meets Tuesdays and Thursdays, 10 A. M.
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Treasurer, Miss Frances M. Lex.

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Secretary and Treasurer,
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ST. NICHOLAS CHILD

Meets second Saturday in the month, 10 A. M.
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Meets Thursday preceding third Sunday in the month, 8 P. M.
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CONFRATERNITY OF THE BLESSED SACRAMENT
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Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North ixty-third Street, Philadelphia.

PARISH NOTES.

EASTER ELECTION FOR VESTRYMEN AND MEETING FOR RE-ORGANIZATION

The annual election for twelve Vestrymen was held in the Parish House, Easter Monday, April 12, 1909. Polls being open from 12 to 2 P. M. The following communicants of the parish were elected to serve for the ensuing year.

Francis D. Wetherill, G. Theodore Roberts, Francis M. Berry, George H. Lea, S. McKean Bayard, Clinton Rogers Woodruff, Caleb F. Wright, G. Lewis Mayer, William Weaver Lukens, Stevenson Hockley Walsh, Edward A. Casey, J. Lawrence Wetherill.

At the meeting for re-organization Mr. Francis D. Wetherill was appointed Rector's Warden; Mr. Stevenson Hockley Walsh elected Accounting Warden; Mr. Caleb F. Wright elected Secretary of the Vestry.

Delegates elected to the General Convention, Mr. S. McKean Bayard; Mr. J. Lawrence Wetherill; Mr. Clinton Rogers Woodruff.

EASTER TIDE.

The day broke most gloriously. The air was cold and bracing, and as the sun was seen to rise—as we say—higher and higher in the heavens, the faithful were found in the streets in all parts of the city, making their way with joy in their hearts to their parish churches. The song on their lips was the grand old hymn of praise of which this world will never tire, "He is Risen!" The disappointments, the heartaches, the big, sad spots of the last year were for the moment forgotten in the great song of our holy religion—"He lives! Death is swallowed up in victory. . . . But thanks be to God who giveth us the victory through our Lord Jesus Christ!" All the services at dear old St. Clement's were well attended—the 7 o'clock Mass particularly so. Four hundred—more than two-thirds of the members of the parish—made their communions, and, of course, there were a number of our people, living at a distance, who made their communions at churches nearest their homes.

Oh, the joy, the sweetness of that celestial moment, as we knelt in adoration and peace before our own beautiful altar, and listened to the words of consecration which made the pure, the holy sacrifice just what our dear Lord meant it to be to each one of us. Definitions lost their meaning—they were not needed. After the heavenly, the spiritual manner, our Risen Lord was really and truly present in the great sacrament, and we had come early in the morning to meet Him.

The music at the late Mass was Gounod's "Sacred Heart of Jesus," first sung by St. Clement's Choir when Dr. Mortimer was with us in 1878. If memory serves, Dr. Mortimer, who was then Choirmaster, adapted Gounod's music to the English words, and the choir sang it from his manuscript. The choir on Easter Day used the full printed score gotten from England and presented to them by a parishioner, a mighty good friend of the choir and of us all.

At the night service Smart's B flat Magnificat and Nunc Dimitus and Jordan's Festival Te Deum in C were sung with a quartette of horns and tympani. At the late Mass and Evening Service every seat in the church was occupied. The highest mete of praise must justly be given our faithful Choirmaster, S. Wesley Sears, for the intelligent and masterful way the men and boys rendered the music. The attacks were fine, the concerted parts—especially The Benedictus of the Mass—and the fugues were most beautifully and accurately sung. The night service was exceedingly well done. The Te Deum went along like one triumphant shout of joy and gladness. Mr. Sears had a handicap in not having the services of our solo tenor, who was suffering from a bad throat, but, in spite of that fact, we heard praise on all sides, and most often was mentioned the devotional spirit of the work throughout. The Mass, as will be remembered, was rendered without the aid of instruments other than the king of instruments—the organ.

May thoughts of this holy, happy Easter be with us during the coming year, and go with us throughout the journey of life, and at the end may the bliss of Paradise be our portion.

The afternoon of Easter Day the Sunday School service was held, at which the money from the Lenten self denials was presented. This money will be sent to Father Lobdell for his work in Rutherfordton, N. C.

The Pascal candle was decorated this year by Miss Anna P. Prichett. The design, though not elaborate, was beautifully worked out, and the colors used were of bright festive hues. We are very grateful for this service.

A Pascal candle and standard were sent to Christ Church, Bordentown, N. J., by a member of the parish, in pious memory of Father Moffett. The candle was decorated by an old artist not a member of St. Clement's.

During Eastertide, it is the pleasant duty of the secretary of the vestry to write a line or two of appreciation to the various lay folk engaged in active parish work. This has been done this year as usual. The secretary makes special note in this issue of the magazine, of the conscientious and faithful efforts of our sexton, Thomas Williams. All winter long the Church has been scrupulously clean. This condition has called forth favorable mention by the rector and vestry. We thank the sexton heartily.

We all remember that the Queen of Festivals fell on April the eleventh of this year. It may be interesting to many of the readers of the Magazine to learn that Easter Day does not again fall on April the eleventh until 1971, sixty-two years.

The Altar Guild has just presented to the Rev. Nelson Kellogg, of St. John's Church, Poultney, Vt., a most beautiful set of white Eucharist vestments, chasuble, maniple, stole and burse and veil. The silk was a rich cream brocade, the design one of pomegranates worked in reds, with much gold thread. The sacred monogram in the center of the Cross. A letter received from him tells how much they have been appreciated and admired by his people. It was a great pleasure to the Guild to be able to work them for him.

The writer of this article has often thought, when looking at a congregation from the rear of a church, how very little attention was given to their attitudes when taking part in the service. Some bend languidly forward while praying, others kneel, but sprawl their elbows on the back of the front pew and bury their faces, and still others disappear almost entirely from view. So much for their attitudes in prayer. When then stand, they nonchalently fold their arms or strike some other equally irreverent and disrespectful pose. And then, how they crane their necks to be sure to not miss seeing any one around them, or how early or late they may be in arriving or departing. Should it ever be the lot of any of these individuals to be presented at some foreign court, how anxious and careful they would be not to make any mistakes while in the presence of royalty, and how earnestly they would pour over rules of court etiquette, etc., in order that they might go through the ceremony without any *faux pas*. Yet, when it is their privilege to worship before the King of kings and Lord of Lords, how indifferent and careless they are! It is very hard always to keep our minds and thoughts from wandering during our devotions, but it is possible to keep our bodies in an erect and reverent position, and by so doing the worship we offer Almighty God would surely be more acceptable.

ST. MARY'S GUILD.

Receipts.

Balance March 25, 1908	$6.66
Members' dues	31.63
Associates' dues	34.25
For retreat	23.00
Offertory	5.47
For ribbon for medals	.30
Total	$101.31

Expenditures.

Retreat expenses	$18.17
Christmas and Easter treats	28.04
Guild teas	15.56
Ribbon and materials for work	3.07
Donation to Seashore Home	10.00
Donation to Garretson Hospital	5.00
For sick members	2.14
Car fare	.25
Railroad fare	1.50
	$83.73
Balance March 25, 1909	17.58
Total	$101.31

Members, 43; associates, 16.

MOTHERS' MEETING.

Receipts.

Balance March 25, 1908	$3.99
Offerings	28.03
Total	$32.02

Expenditures.

Materials for missionary box	$7.70
Materials for work	1.64
Payment for work	7.52
Closing treat	1.59
	$18.45
Balance March 25, 1909	13.57
Total	$32.02

Members, 66; associates, 16.

HOLY CROSS GUILD.

Receipts.

Balance March 25, 1908	$19.42
Members' dues	25.25
For veils and medals	2.00
Offertory	.52
Total	$47.19

Expenditures.

Donation to Seashore Home	$25.00
Postage	2.20
Rule book	.25
	$27.45
Balance March 25, 1909	19.74
Total	$47.19

Members, 19.

ST. CATHARINE'S GUILD.

Receipts.

Balance March 25, 1908	$26.22
Members' dues	2.20
From associates	8.75
Offertory	1.70
Total	$38.87

Expenditures.

To the Hodgson Memorial Infirmary	$26.23
To expenses of gymnasium suits	9.62
To the G. F. S.	.98
For missionary box	1.14
Postage	.50
	$38.47
Balance March 25, 1909	.40
Total	$38.87

Members, 16.
Probationers, 3.

GUILD OF THE HOLY CHILD.

Receipts.

Balance March 25, 1908	$7.93
Members' dues	20.22
From associates	78.10
Donations	9.50
Total	$115.75

Expenditures.

Materials for missionary purposes, etc.	$37.31
Treats: Christmas, Easter, picnic	53.71
Carfares	5.31
Postage and stationery	3.49
Gave to Sea Shore Home	10.00
	$109.82
Balance March 25, 1909	5.93
Total	$115.75

Number of members, 29.
Number of probationers, 31.
Number of associates, 14.

THE LITTLE CATECHISM.

Receipts.

Balance March 25, 1908	$7.88
Sunday-school offerings	19.29
For Christmas	10.30
Total	$37.47

Expenditures.

Books, prizes, materials	$10.21
Easter eggs	1.25
Christmas toys	9.30
Carfares	3.84
Sea Shore Home	5.00
	$29.60
Balance March 25, 1909	7.87
Total	$37.47

Number of scholars, 40.

ST. NICHOLAS GUILD ACCOUNT, 1908-1909.

Receipts.

Balance April, 1908	$40.99
From April, 1908, to April, 1909	66.00
Total	$106.99

Expenses.

From April, 1908, to April, 1909	$79.59
Balance	27.40
Total	$106.99

E. M. Fryer, *Treas.*

REPORT OF G. F. S. BRANCH OF ST. CLEMENT'S.

Receipts.

Dues from thirty members, probationers; six working associates, four honorary associates	$20.15
Gifts for missions	10.00
Total	$30.15

Expenses.

For cards, guides, and badges	$7.32
For G. F. S. Endowment Fund	5.00
For Travelers' Aid Society of Pa.	5.00
For mission at Rutherfordton, N. C.	5.00
For heat and light at meetings	5.00
Balance	2.83
Total	$30.15

Respectfully submitted,

Mary A. L. Neilson, *Br. Secretary.*

ST. CLEMENT'S BRANCH OF WOMAN'S AUXILIARY.

May 1, 1909.

Balance in bank	$14.46
Spirit of Missions	1.00
China	5.00
Anking Fund, China	5.00
Cuba	10.00
St. Hilda's School, Wuchang	10.00
Rev. Mr. Bogert	25.00
Rev. Fred. Lobdell	55.00
Mrs. Whitaker's Memorial	6.00
Father Hughson	10.00
Christ School, Arden, N. C.	25.00
Rev. Mr. Thomas, Indians	5.00
Leper Hospital, Japan	10.00
Nurses' salary, St. Luke's Hospital, Shanghai	5.00
Hospital instruments, Anking	7.00
St. James' Hospital, Anking	11.00
Miss Wood, Alaska	25.00
Missionary Bishop's salary	10.00
Grace Hospital, Morgantown, N. C.	10.00
Free surgical bed in St. James' Hospital, Shanghai	50.00
Bishop Osborne	25.00
Bishop Weller	25.00
Bishop White	25.00
Bishop Rowe	25.00
Bishop Robinson	25.00
Bishop Gray	50.00
Woman's united offering	80.00
Balance in bank	14.96
Total	$569.42

Laura H. Hutchinson, *Treas.*

SUNDAY SCHOOL.

Balance April 22, 1908	$58.43
Cash received	96.63
Total	$155.05

Expenditures.

Rev. R. E. Wood, Wuchang (Lenten collection)	$40.28
J. Lee Patten, Sunday School Association	10.00
Advent offering for diocesan missions	10.00
Picnic for Guild of the Holy Child	10.00
Trinity fête	4.10
Current expenses	12.75
	$87.13
Balance April 16, 1909	67.93
Total	$155.06

SUMMER SCHOOL.

Balance April 13, 1908	$12.80
Cash received	161.37
Total	$174.17

Expenditures.

Salary for teacher	$60.00
Current expenses	90.05
	$150.05
Balance April 16, 1909	24.12
Total	$174.17

POOR FUND.

Receipts.

Balance March 25, 1908	$195.75
Through the Rector	130.00
Thanksgiving Day Offertory	35.73
Through Offertory	90.00
Donations	46.00
For Christmas charities	183.25
Balance from parish tea	18.81
Interest on bank deposit	1.51
Total	$701.05

Expenditures.

Groceries and provisions	$89.83
Clothing	13.50
Thanksgiving dinners	18.00
Christmas dinners	63.31
Christmas supper	102.81
Other Christmas charities	5.62
Expended for Mothers' Meeting	24.16
Books for mission work	.70
Stamps and stationery	4.72
Carfares	17.56
Railroad fares	2.92
Rents paid	97.75
Funeral expenses	37.00
Medicine	5.30
Carfare of sick persons	90.46
Paid for work	1.64
	$575.28
Balance March 25, 1909	125.77
Total	$701.05

BAPTISMS.

March 23—Henry Clay Blake.
April 11—William Frederick Wheeler.
April 13—Sarah Hester Stuart.
April 19—Maurice Taylor (conditional).
April 19—Eleanor Margaretta Gerlach (conditional).
April 19—Elsie Elizabeth Guenther (conditional).
April 19—Anna Louise Meil (conditional).
April 19—Mary Belle Radford Longshore (conditional).

CONFIRMATION.

On account of the illness of the Bishop Coadjutor of the Diocese, the Rt. Rev. Henry D. Robinson, D.D., Bishop of Nevada, on April 20, administered the Sacrament of Confirmation to seventeen candidates, five of whom came from the sects. Their names are as follows:

Maurice Oswald Taylor,
Warren Williard Hobson,
Paul Augustus Casey,
Georgina Clark,
Edna Mary Decker,
Eleanor Margaretta Gerlach,
Elsie Elizabeth Guenther,
Geordie Paleske Joline,
Edna Hannah Manthorpe,
Anna Louise Elizabeth Meil,
Mary Martin McLaughlin,
Florence Margaret Roach,
Margaret Emma Welch,
Katie Wiley,
Sarah Jane Barraclough,
Elsie Emma Fellenbaum,
Mary Belle Radford Longshore.

MARRIAGE.

April 20—Charles Marletter, Marion Moore.

BURIALS.

March 27—John R. Stokes.
March 31—Josephine Chamberlain Thomson.
April 3—Mary Ann Powell.
April 14—Elizabeth Philipson Morgan Willcox.

It is with an ever increasing sense of obligation that the Secretary of the Vestry takes this opportunity to thank the good friends of the parish for the vestments presented to Christ Church, Bordentown, N. J. They were as follows:

A white set, including a cope, in memory of Alice Elizabeth Leigh.

Green set in memory of Father Moffet.

Red set in memory or Neill Wolff.

Violet set in memory of Annie Monroe.

Black set in memory of Laura Compton Wright Reukauff.

Three red cassocks in memory of Charles Tate Holl, sometimes Crucifer at St. Clement's Church.

A beautifully embroidered Amice in memory of Alida V. R. Throckmorten.

We feel sure St. Clement's parishioners will be glad to learn of the splendid work being done by the new Rector of Christ Church, Bordentown, the Rev. Harry St. Clair Hathaway, who was a choir boy at St. Clement's from 1878 on. Mr. Hathaway was called to Christ Church parish late last year. He found a spirit of apathy prevailing. He at once set to work visiting his people—marshalling his forces—and by the time the Bishop came for his yearly visitation, there was a confirmation class of thirty-three—the largest in the history of the parish. His little conferences on Catholic religion and ritual have awakened a sincere interest among his people and a new impetus has been given parish life. Mr. Hathaway asked his people for $500 to "put them on their feet." The Easter offering amounted to $533, Sunday School for missions, $41.63—total $574.63—a very large amount for a country parish, and stood for "giving until you felt it" for a great number of his people. We are often asked the question, "What becomes of the choir boys?" Here is one from whom we have heard. Mr. Hathaway has asked the Secretary of the Vestry to express to the friends of St. Clement's his gratitude for what we have done for him and his parish, and to tell them of the deep appreciation of his Vestry who will later formally acknowledge our gifts. No one can know, so well as the shepherd of the flock, of the perfect joy it is to a Catholic priest to stand before God's altar properly vested, and which at last, after years and years of waiting, the Rector of this old Catholic parish is now able to do. A word of special thanks is due Mrs. Connelly and the woman of our Altar Guide, also the all Saints Sisters, of Baltimore, for their beautiful embroidery, and the perfect way in which the colors of the Orphrys were blended and the vestments made. Just as our MSS. goes to the printer, word reaches us that one of Mr. Hathaway's choir boys, Winfield Carr, a faithful little lad, had been killed in a trolley accident. He sang on Low Sunday night for the last time. He lost his life the next morning. God's great love and pity be with those who mourn his loss and may he rest in peace, and pray for that portion of the vineyard he served so well.

TWO WONDERFULLY BEAUTIFUL MUSICAL SACRED COMPOSITIONS.

Gounod's greatest contributions to church music are the St. Cecelia Mass and the Mass of the Sacred Heart of Jesus. Both of these masses are intensely devotional and both are intensely dramatic, and they are likewise both so beautiful that one can hardly say which is the more so. As we listen to the St. Cecelia Kyrie, with its glorious trio soaring above the chorus, we might almost think it the music of the angels; and yet, is not the Kyrie from the Sacred Heart just as effective in its more quiet and less brilliant way?

Then, again, to quote from a recent number of St. Clement's Magazine, when we hear the Incarnatus sung pianissimo to the beautiful harmonies of the St. Cecelia Mass, what a wealth of devotion springs from the heart as we feel inwardly rather than realize intellectually the marvelous mystery of the Incarnation of our Blessed Lord. But is this any greater or even as great as the Crucifixus from the Sacred Heart, with its rhythmic, throbbing accompaniment, representative of the full loving pulsations of His Sacred Heart, which make our souls quiver with feelings too deep for any expression save

tears—of anguish at the thought of His suffering; of contrition because that suffering was caused by our sins, and was endured "for us men and for our salvation."

In the Sanctus of the St. Cecelia, with its remarkable tenor solo and its magnificent crescendo of cumulative "Holy's," it would almost seem as though we had reached the greatest ecstatic height of praise; yet we turn to the Sacred Heart and find a Sanctus which is more satisfying, perhaps because more simple, and also because of being sung by the full choir throughout. The Prayer Book says: "Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name, etc." This would surely admit of no such thing as a solo for any voice, but should be one grand acclamation of praise from all the people.

The Benedictus from St. Cecelia, with its quiet, almost Gregorian spirit, is most impressive, but the effect is much more real and beautiful when the quartette sings "Blessed is he that cometh in the name of the Lord," to the exquisite melodies of the Sacret Heart, with the responsive "Hosanna in the Highest" by the full choir. And we should all know that the Benedictus is really a song of triumph, and should therefore be set to music of a triumphant character.

The Agnus Dei from St. Cecelia is perhaps the most satisfying of any that have ever been written; and how splendidly Gounod has divided the three sections by placing a tenor solo between the first and second, and a soprano solo between the second and third, using the words, "Lord, I am not worthy that Thou shouldst come under my roof, but speak Thou the word only and my soul shall be healed."

Of the two Glorias, one really must say that the Sacred Heart is more beautiful, with its pianissimo "Glory be to God on High," first sung by the trebles alone, then by trebles and altos, next with tenors added, and finally by all the voices, followed by a glorious outburst on the words "We praise Thee, etc." working up brighter and brighter, and culminating in the fine short fugue "In the glory of God the Father," and the stirring Amen Chorus.

But we love both masses so much, and each one seems to touch our religious emotions so deeply, that we can really scarcely say that we like either one better than the other.

A friend who visited St. Paul's, London, a few years ago, was told that Gounod frequently went to Christopher Wren's magnificent cathedral to hear the famous choir sing the St. Cecelia Mass. This says much for the adaptiveness and the work of English men and boys.

ST. MARK'S, WHITECHAPEL.

"Some of you at a distance 'let your voice rise like a fountain for us day and night.' We want wisdom, grace, zeal, courage and tact."

The above message has lately come to us across the Atlantic from the vicar of St. Mark's, Whitechapel, London. Some few of us are familiar with the name, as the conversion of the Jews in that particular parish has been one of the petitions offered weekly in our noon-tide intercessions on Fridays, and it is with the hope of interesting others to join us in pleading for these people that these lines are written. St. Mark's Church stands in the very heart of one of the most characteristically Jewish neighborhoods in London, and the Rev. Lionel S. Lewis is vicar alike to the Christian and the Jew. He has a small but devoted band of workers, principally women, but he is the only priest. The work is formidable, but intensely interesting. Not only does the desire exist to make disciples of these people, but in many cases the natural hostility between the two races has first to be overcome—a more friendly feeling is showing itself. The method of teaching the children in the Sunday school is the laying of a foundation through the Old Testament Scriptures, according to the teaching of our blessed Lord: "They are they which testify of Me." The parables of the New Testament are also taught. One feels constrained to desire that St. Paul or Apollos might come back to prove to these souls that Jesus is the Christ.

There are social and football clubs for the Jewish lads, and a debating society is to be started which should be helpful, as interesting discussions on religion arise in the club.

Religion is not thrust upon them, but when they begin to speak, answers are fearlessly given. No discussion on the Divinity of our Lord or the Person of the Holy Ghost takes place as long as the child is at school, but when it ceases to be a member of the school and desires to build upon the foundation already laid, it comes back to its teacher to be instructed.

The work seems to be in an initial stage, as no information is forthcoming respecting the adult population, beyond the fact that they send their children to the Sunday school, and are visited systematically in their own homes by the lady workers.

In these days of religious activity in every department of church work we are apt to forget, or at least to minimize, that which should ever be the most important factor, viz., Intercessory prayer. Yet what says the Psalmist: "Except the Lord build the house, their labor is but lost that build it." It is surely the one activity with which no one can interfere, the fervent intercession does reach the throne of God if we will only cry mightily. Can there be a more interesting subject for intercession than the conversion of the Jew? Should we who are living in the stream forget the source? If so, let us read Romans xi until our hearts burn within us.

Alone in foreign lands, they wondered how
Their feeble word had power.
At home the Christians, two or three, had met
To pray *an hour*.

Let us pray earnestly "for the opening of the eyes of the synagogue officials," and may the light of God's Holy Spirit so penetrate the darkness of this once favored people that they may be enabled to see Him who came to be the glory of His people Israel as well as a light to lighten the Gentiles.

GEORGE CLIFFORD THOMAS.

MAY HE REST IN PEACE.

On April 21st, 1909, just at eventide, George C. Thomas, one of the most distinguished laymen of the Anglican communion, passed to his rest and reward. We, especially of the Diocese of Pennsylvania, know well of his splendid loyalty to our Holy Mother the Church—his devotion to her missions—his unostentatious and almost limitless charities. There is a record on the minutes of this parish, March 26th, 1897, of a most substantial and friendly action of this good and great man to us in a time of stress. We recall it today with gratitude and extend to our sister parish of the Holy Apostles, our sympathy deep and heartfelt, in their loss. In Philadelphia his name will always be one of our gentlest memories.

On the day of his burial, Saturday, April 24th, a choir of fifty, his colleagues of the vestry, his rector, one deacon, one hundred and twenty priests and six bishops formed in procession on the sidewalk and preceded the coffin into the parish church he loved with such signal devotion—his immediate family and servants following. Hundreds who could not be accommodated in the church, stood reverently in the street, the men with uncovered heads.

At St. Clement's altar we commended the soul of this faithful son to the Loving Father, with the prayer: "Rest eternal grant him, O Lord, and let light perpetual shine upon him. Amen."

Life! I know not what thou art,
But know that thou and I must part;
And when, or how, or where we met
I own to me's a secret yet.

Life! we've been long together
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear—
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thin own time;
Say not Good night,—but in some brighter clime
Bid me Good morning.

A. L. Barrauld.

THE ROGATION FASTS.

There is much to endear Vienne to the hearts of all who loving the Mother of saints love her children also. It can not be amiss, therefore, that we pause to recall it as an ancient Roman colony in Gaul, where, about the same as in Lyons hard by, the Church had been planted by Christians of Asia Minor. It was here that near the close of the reign of Marcus Aurelius, as related in a letter from the churches in these places to the churches in Phyrgia and Asia Minor, some rising of the townspeople against Christians cost the torture and the especially heroic martyrdom of very many saints whose blood has made ever sacred the soil of Vienne.

Its name, more than three centuries later, we find historically united with that of St. Mamertus. On Easter night, A. D. 46, there was a great fire. Earthquakes and other calamities had preceded it, and St. Mamertus, Bishop of Vienne, now appointed fasting and special prayers for the three days which immediately precede the Ascension Festival. Already the religious propriety of entering upon this Holy Day through a somewhat protracted vigil had

been recognized, but the ways and the time of its observance were various and uncertain, and were chiefly by prayers which regarded the fruits of the earth—its seed time and harvest. The great Litany sung in procession at this season was written by Gregory the Great, who commanded its first recitation to be upon St. Mark's Day, A. D. 590, that a pestilence at that time raging in Rome might be stayed through invocation. Afterwards it came into use upon the Rogation Days.

The Rogations met early acceptance in the English Church, for the holy keeping of these three days was appointed at the Council of Cloveshoo, A. D. 747. In the early Church the solemn supplications were alternate petition and response of priest and people in their walk from house to house—literally a walking prayer, and in England a parish use of these perambulations was long retained. In fact, at one time they were made to establish the bounds of parish territory, and a special homily was provided to emphasize the teachings of the season. The cross carried at the head of the processions marked them in a special way, and hence the name Cross Week. In the present Prayer Book, use of these three days before Holy Thursday is enjoined upon us in the table of fasts, and we may consider them a minor Lent.

Ever is it the way of Holy Church that we eat the feast "with bitter herbs"—keep vigil ere we feast, approach a festival through the lowly door of a fast. Indeed, the note of preparation runs through all our earthly life. Accept we it ever so joyously, life here is yet the season of bitter herbs, and it is through our eating now "with fear"—seeking to be purged, purified, enriched, in God's appointed ways for us, that we may hope to enjoy the Marriage Feast hereafter. Then do we not find it a special lesson of the days so close at hand that before joy comes penitence?—that we must be severe with ourselves would we be satisfied of God, must prepare for what we would receive of Him?

"The time of the singing of birds is come"—alike the planting time of nature's year, and if the year of grace, and the Church according to her bidding of the olden time, would have us now ask of God His blessings unto the increase of what is sown in soil that has been prepared for it. All the Christian year is the planting time of the Church, but she hath especially her Lenten sowing, and it is much to us that upon these blessed asking days she calls her children unto special discipline, bidding them seek God's further gifts of renewal and of perseverance upon whatever Lenten work has been done in the soul.

It is just here, ere the soul actually enters upon whatever mission journey of the year, that Holy Church cries a halt, and like Jacob when "the sun was set," we are to tarry as for a night. And when the day breaketh, going on our way, God's angels shall meet us at every turn. Of His infinite mercy may He give us the sight to see them, and grace to bear all the answer which they bring.

THE ASCENSION DAY.

Grant, we beseech Thee, Almighty God, that like as we do believe Thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

Concede, quasumus, omnipotens Deus, ut qui hodierna die Unigenetum tuum redempturem nostrum ad coelos ascendisse credimus, ipsi quoque mente in coelestibus trabitemus. Per eundem—*Greg Sac—Miss. Sar.*

In its germ form our Ascension Day collect is due to St. Gelasious. A century later St. Gregory clothed anew the old thoughts, and so passing into the Sarum Missal, the whole came under translation and revision of Archbishop Cranmer.

Looking into the text we may think gratefully of Cranmer, since it was he who inserted the word "heart," and who thus reminds us that not only are we to think of the place whither our Lord ascended, but that it is upon things above we are to set our affections. "Ascend" is new in the translation, and as we see, the Latin has no words asking that we may dwell "with Him continually."

It is supposed that our Lord Jesus ascended at Nones, and hence, according to to some old rituals, there was a specially solemn observance of this hour of the Holy Day. Many and beautiful and helpful, are this day's teachings. The Blessed Human Soul, and the Glorified Human Body of our Lord Jesus Christ with all the marks of the passion upon Him, are now at God's

Right Hand. There He forever maketh intercession for us whom yet He wills ever to feed with His own Precious Body and Blood that so we too, at His call, shall rise again, and one day be with Him where He is gone to prepare a place for us.

If really we come so to love our Blessed Lord that now whilst on earth we seek alway to be with Him in heart and mind, it shall pass into a continual dwelling with Him forever. This is submitted as but a homely way of putting it, yet as we carefully read our collect words, and thoughtfully dwell upon them, perhaps we have one of the most comforting thoughts they hold for us.

But the Ascension Day, above all other days, should call us out and away from ourselves, that so we may rejoice with our Saviour Himself in His glory and great joy. A doctor of the Church has written: "It is the crown of all creation, the wonder of the blessed angels, the union of all being, the finishing of the earthly course of the Son of God, His entrance into glory."

THE THIRD COLLECT AT THE END OF THE COMMUNION OFFICE.

Direct us, O Lord, in all our doings with Thy most gracious favor, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

Actiones nostras, quaesumus, Dom ne, et aspirando praeveni, et adjuvando prosequere: ut cuncta nostra operatio a te semper incipiat, et per te coepta finiatur. Per Dominum.—*Sac. Greg.—Miss. Sar.*

This Collect we find also in our Institution Office. In the Sarum Missal it is the prayer appointed for the priest's private use after taking off his Eucharistic vestments, and in the same Missal it is an Ember Day prayer preparatory to the ordination appointed for Lent. This also is the place assigned to it in the sacramentary of St. Gregory, and to him the Latin original is due.

In the Prayer Book of present use in England, the collect translation still is faithful to the Latin text, giving "prevent" in the old time sense of going before, whereas in our American Offices the word is "direct." "That we may glorify Thy Holy Name" is an addition which first appears in 1549.

The petition that God's "gracious favor" go before us does but embody the words of our Easter Day collect: "By Thy special grace preventing us," and this favor is the "special grace" of our Mother's catechism injunction unto "diligent prayer." But her seal is set upon the entire teaching of our present collect, in the Tenth Article.

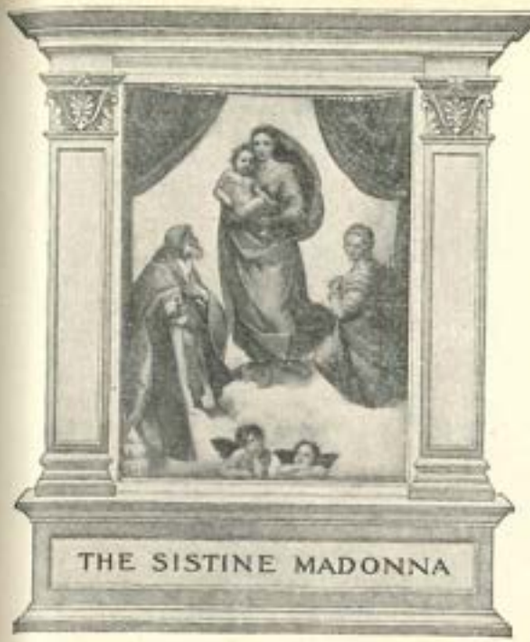
As a prayer for the work unto which priests are ordained, the meanings are beautifully emphasized, but just here it has the wider application which embraces all our daily life. It is much, if in whatever deeps of suffering we are called, the sorrows are accepted as "the blessings of goodness" with which as the Psalmist has written, our Heavenly Father "prevents" us. We ask God to direct us with His gracious favor, yet so constantly forget that as members of Him Who suffered for us, suffering is the very sign of His favor. We are slow in learning that it is by the sweet drawings of the Cross, Christ leads His own.

Though it be darkness where one had expected light, it is the shield of God's favor. Difficulties? "This is God's host"—it is only that human eyes may not see the shining of their garments. So weary in following, doing, suffering? The mystic ladder ever is set beside thee, and the holy angels ascending and descending for ministering unto thee. Doing thy work in the path where God hath set thee, do the prejudice and misunderstanding of others make all thy doings seem as naught? Are others' jealousy and mistrust ever sowing as it were dragon's teeth to come up against thee? Then be very sure it is thy Lord Himself Who laying upon thee this honor, by His own personal touch is giving the continued help which shall further thee unto the desired Heaven.

Nor has he aught to fear from it, who asking God's direction finds the leading is apart from busy ways and common haunts of men. Though his heart ache under the mysteriousness of this, God's special grace to him, there is always one work of love by which he may glorify God's holy Name, for between mountains lieth the valley of Silence:—

"One is the dark mountain of Sorrow,
And one the bright mountain of Prayer."

Ended in Thee. Who does not long that all our work be thus ended? Therefore is the seeking of the altar help which continually Christ wills to give—"that He may dwell in them and they in Him." For our encouragement it has been written. "Christ carrieth us on as our leader, carrieth us in Him as the way, carrieth us up to Him as our home."



THE SISTINE MADONNA

THE STORY OF THE SISTINE MADONNA.

By Professor John C. Van Dyke.

This is a story that will bear repeating because it has never been more than half told, and because people never weary of seeing and hearing about the wondrous picture. It is perhaps the most popular picture in the world; and that is a little singular, too, when we consider that not one person in a hundred fully understands its meaning. It is a church picture and originally belonged to the Church of San Sisto at Piacenza. In that sanctuary it was a part of worship and meant more to the kneeling Lombardy peasants than the chanted prayers of the clergy or the open leaves of the Bible. To-day the picture is in a separate room in the Dresden Gallery, where it has little meaning aside from its art, and where it is almost as much out of place as a statue of Buddha might be in the House of Lords. It has been taken from its original home, set up anew at Dresden, and misunderstood by the world ever since. But all that is a part of the story.

The Figures Are Life-Size.

Raphael was about 36 years of age when he painted the Sistine Madonna. Though still young he had passed through all the pupilage stages. Perugino and the Umbrian sentiment were left far behind. He had absorbed from the work of Fra Bartolommeo, Leonardo, Michael Angelo, all that appealed to him; and he was now adding to his learning the stamp of his own inimitable individuality. The great works, by which he is known to-day, had been painted and applauded to the echo. His name was on every one's lips. Noblemen were glad to count him as a friend, the Pope was his constant patron and admirer, the writers wrote of him as one inspired, and the painters followed him in schools. He was in the zenith of his power. It was at this time (about 1518) that the Black Monks of San Sisto at Piacenza asked him to paint for their church a Madonna attended by San Sisto and Santa Barbara. This was the order that produced the Madonna di San Sisto, or, as it is usually called, the Sistine Madonna.

It is said that the idea of the picture came to Raphael in a dream, as the vision of Kubla Khan to Coleridge, and that he painted the Madonna as he saw her in his sleep. The story may be true, but the construction of the picture does not show the dreamer. Raphael was a practical workman and considered material conditions very closely. This picture was to be an altar-piece; and for those who have never been in Italy it is perhaps necessary to say that an altar-piece was a picture placed directly back of the altar and forming a part of it, much as a mirror forms part of a dressing-table. It was the one object that the worshipers looked at as they said their prayers or heard the mass. During the service the curtains that protected the picture from dust and smoke were looped at the sides, and the picture was thus revealed.

Raphael's picture was painted for the high altar—the chief altar at the extreme end of the building—and it had to be of large proportions. It measured something like ten feet in height by seven feet in width. The figures in it were life-size, well-rounded, realistic, moving. They could be seen the whole length of the church. And the painter meant that the worshipers in looking at them should believe they saw the real Madonna and Child rather than a painted likeness. Illusions in art are not considered the best of motives, but Raphael certainly planned one here; and, as we shall see, he was

justified in doing so. His altar-piece taught art, but he saw to it that it should also fulfill its religious purpose and teach the Faith.

The Madonna Appears as if in the Clouds.

Look now at the reproduction of the picture given herewith. The ledge or shelf at the bottom, where the tiara of San Sisto stands and where the two cherubs are poised, is intended to represent a part of the altar-top. That portion of the picture was to fit close up against the back of the altar and give the impression that the tiara and the cherubs are resting on the altar itself. The green curtains at the top, looped up on each side and originally hung from a pole with rings, are again intended to be the real altar-curtains used to screen the altar-piece. These features, all of them in the foreground, are the only objects that are supposed to belong to the church building. The rest of the picture is back of the altar, back of the curtains, on the clouds, in the air. The foreground is terrestrial and material; the background is to be regarded as celestial and spiritual.

We should understand the intention better, perhaps, were we back in the sixteenth century and in this church at Piacenza during service. We should then see the darkened recesses of the church, the kneeling body of worshipers, the moving priests; and we should hear the chanted prayers, the voices of the choir sounding from the nave, and the low tones of the responding believers. We should see the high altar lighted by candles; mass is being said, the curtains of the picture are drawn, and, as in response to prayer, the glorious Madonna with the Christ-Child in her arms appears walking down upon the clouds to meet the congregation. The two cherubs, part of the heavenly host about the Madonna, have already arrived and are leaning on the altar-edge; Santa Barbara at the left is kneeling and turning her face away, dazzled and blinded, perhaps afraid to look up at the celestial visitors; and at the right kneels the patron of the church, San Sisto the martyr, who, all unmindful of himself, is pointing with his finger out toward his people in the church and beseeching the Madonna to intercede for them—to save them. And finally, beyond the Madonna, beyond the saints and the clouds, there is given a glimpse of whence the visitors came. A great aureole made up of the faces of innumerable following cherubs is back of the Madonna. These are rarely discernible in any reproduction. They are clear in the original painting. The throng of these angels seems unending, reaching in waves of radiance from Heaven to earth, and all of them glowing with a strange light never seen before on land or sea—the dawning light of the Eternal Day.

The Painting Was Sold for About $40,000.

Such in brief was the liturgical significance of this noble altar-piece in its original church-setting at Piacenza. For two centuries it fulfilled its maker's design and answered its purpose well. Then in the eighteenth century came emissaries of Augustus III, Elector of Saxony and King of Poland, who sought to buy the picture. The Black Monks were afraid to sell it and yet were sorely tempted by the money. After years of haggling and bargaining they finally let it go for forty thousand Roman crowns (about forty thousand dollars). The picture was taken down secretly and a prepared copy put in its place. The original was then covered with some design in sepia (which could be washed off) to hide its true character and was smuggled across the frontier into Germany. When it arrived in Dresden it was received with enthusiasm, and Augustus even placed it in his throne-room, making at the time some theatrical speech about "Room for the great Raphael." At last it was put in the cabinet of the Dresden Gallery, where it is to be seen at this day.

In its present home, of course, its religious meaning is no longer apparent. The church with its dim-lighted nave, the altar, the acolytes, the swinging censer and the kneeling worshipers have disappeared; and there is no sound of chanting priest and answering choir echoing down the columned aisles. In their place there is a bare room lighted by side windows and a boxlike structure upon which the picture stands. And now the beautiful Madonna walks down upon the clouds not to meet a kneeling host, but perhaps a group of alleged critics who are wrangling about whether she is an intellectual or a spiritual creation; and now the good San Sisto no longer points out to his beloved people, but possibly to an unbelieving mob of oversea tourists who are standing about making ridiculous remarks and wondering what people can see that is interesting in "those old church pictures of the Madonna."

Probably there never was a greater desecration of a noble picture than when the Sistine Madonna was taken down from the altar-niche where it served religion, and set up in the Dresden Gallery where it serves chiefly civic vanity.

It Has Lost Its Religious Import.

Still the picture is well preserved in its present resting place, and though its religious import and much of its decorative charm are gone it is still a work of art. People may read into the faces of the characters what fancies they choose, but Raphael's meaning is not far to seek. The Madonna is of the "Donna Velata" type, and no doubt the young woman with whom he was in love, and who is known to romance as "the Fornarina," was the model for it. It is her features that we see, only they are softened and varied somewhat. The contours are rounded and the eyes are painted very large and wide apart to give the effect of wonder—something that Raphael learned from old Byzantine art. The figure is perhaps not so willowy, not so sinuous, as a Greek would have painted it. It is a little square, a trifle robust, but beautifully drawn and superb in motion. The position of the feet shows that the Madonna is stepping forward, and the flutter of the headdress and the lines of the robe indicate that she is moving against a breeze. The great beauty of the figure lies in its graceful lines and its fine sense of form and movement. But it also has a charm of color. The undervest is a delicate crimson edged with gold; the long flowing robe is blue; the scarf across the throat is of transparent material, and the headdress is an indescribable drab. All the colors are kept in the one key of light and harmonize very well.

The Child Seems Conscious of His Destiny.

The Child is perhaps conceived as the Hope of the World, and the Madonna is holding Him up in her arms—half in awe and half in pride—that the congregation may see Him, may look upon Him, and believing in Him be saved. The look of the face is preternaturally solemn for a Child, as though some glimmering of His mission upon earth had already made the brow thoughtful. The large round eyes placed wide apart are there again as with the mother, and the look of mystery and wonder are there also. Both mother and Child seem conscious of their destiny and yet tremble and are afraid. The modeling of the child's figure is unusually fine. He rests easily and gracefully in His mother's arms with a gentle dignity and yet not unchildlike in the action of the bent knee and the little hand clasping the ankle. Truly a superb mother and child whether of Heaven or of earth!

Santa Barbara, who kneels at the Madonna's left, was a Christian martyr under Maximin. The story of her martyrdom can be read in almost any encyclopædia. The tower in which she was imprisoned, shown here symbolically, is seen directly back of her. The Black Monks at Piacenza had chosen her as one of their patron saints, and that is why she appears in this picture. She kneels gracefully with the head turned to one side and the face averted. There are those, somewhat wiser than their generation, who think they see something coquettish in this action; but Raphael probably intended that the averted face should indicate timidity in looking up at the Madonna and Child. She looks down toward the altar and is possibly praying for those beyond it who are under her protection. She is of fair complexion and wears a dull green, tunic with yellow sleeves, and a red Italian scarf.

The figure again is substantial but graceful, convincing as to its reality, and effective as a balance to the saint on the opposite side—San Sisto (Sixtus II), who was Bishop of Rome for only a year and then suffered martyrdom in the cemetery of Calixtus, A. D. 258. It was for him that the church of the Black Monks at Piacenza was named and he was their chief patron. Raphael has painted him in his ecclesiastical robe—an alba of white linen, a silk handkerchief, a cope of gold brocade lined with red. His whole attitude is beseeching. The left hand placed across the breast and the right hand pointing out seem to say: "Not for me, but for these poor souls that are in my charge."

The cherubs resting below and looking up are so well known that they need no description. They are the vanguard of the angel throng that served the painter by emphasizing the altar-top and connecting the heavenly visitors with the church and its people.

About the Last of Raphael's Great Work.

The whole picture is a pyramidal composition—the apex of the pyramid being the head of the Madonna, and the base being formed by the altar-top. The kneeling saints balance each other, and the figure of the Madonna acts somewhat like a keystone in holding them together. The relief of the figures is emphasized by placing them against the great halo of light at the back and against the white clouds upon which they rest. The curtains at the top, the figures at the sides, and the altar below close out the light somewhat and center attention on the Madonna and Child. And this is as the painter intended it should be.

The Sistine Madonna was about the last of Raphael's great altar-pieces—for it was not long after the painting of it that the famous painter was seized with a violent fever, which, as Vasari tells us, the physicians mistook for a cold and caused him to be bled, "whereupon he found himself exhausted when he rather required to be strengthened. Thereupon he made his will, and as a good Christian he sent the object of his attachment from the house, but left her a sufficient provision whereby she might live in decency; having done so much he divided his property among his disciples. . . . He then confessed, and in much contrition completed the course of his life on the day whereon it had commenced, which was Good Friday." This was in 1520 and Raphael was in his thirty-seventh year. The "object of his attachment," whom he sent away, was none other than "the Fornarina"—the model for the Sistine Madonna. No one knows who she was, and the name of "Fornarina" was not invented until the eighteenth century. Her portrait, attributed to Raphael, is still in the Barberini palace—a beautiful portrait with a circlet of gold garnished with jewels about the head—and on the bare left arm is a bracelet upon which the painter has inscribed "Raphael Urbinus."

Courtesy of Frank S. Guild, Esq., of the Curtis Publishing Company.

LITTLE GEMS OF SERIOUS THINKERS.

THE COMIC SPIRIT.

How low men were, and how they rise,
How high they were, and how they tumble;
O vanity of vanities!
O laughable, pathetic jumble;
O vanity of vanities!
How wayward the decrees of Fate are,
How very weak the very wise,
How very small the very great are.

—Thackeray.

"What does it take to make a rose,
Mother mine?"
"The God that died to make it knows:
It takes the world's eternal wars,
It takes the moon and all the stars,
It takes the might of Heaven and Hell,
And the everlasting Love as well,
Little child."

—Quoted in Harper's Weekly.

DUTY.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpet, ring no bells;
The Book of Life the shining record tells.

Thy love shall chant its own beautitudes
After its own life working. A child's kiss
Set on thy singing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.

—Browning.

A PRAYER.

Let me do my work each day; and if the
Darkening hours of despair overcome me,
May I not forget the strength that comforted me
In the desolation of other times. May I
Still remember the bright hours that found me
Walking over the silent hills of my childhood,
Or dreaming on the margin of the quiet river,
When a light glowed within me
And I promised my early God to have
Courage amid the temptations of the changing years.
Spare me from the bitterness and the sharp passion
Of unguarded moments. May I not forget
That poverty and riches are of the spirit.
Though the world knows me not,
May my thoughts and actions be such
As shall keep me friendly with myself.
Lift my eyes from the earth and let me
Not forget the uses of the stars.
Forbid that I should judge others, lest
I condemn myself.
Let me not feel the glamour of the world,
But walk calmly in my path. Give me
A few friends that will love me for what I am;
And keep ever burning before my vagrant steps
The kindly light of hope, and though
Age and infirmity overtake me, and I
Come not within sight of the castle of my dreams,
Teach me still to be thankful for life,
And for time's olden memories that are
Good and sweet: and may the evening twilight
Find me gentle still.

—Max Ehrman.

But if I plan a little sin,
So small no eye can enter in?

Thou fool! If thy own soul can see,
What need for God to look at thee?

—Evelyn Phinney.

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Vol. XXV PHILADELPHIA, JUNE, 1909 No. 6

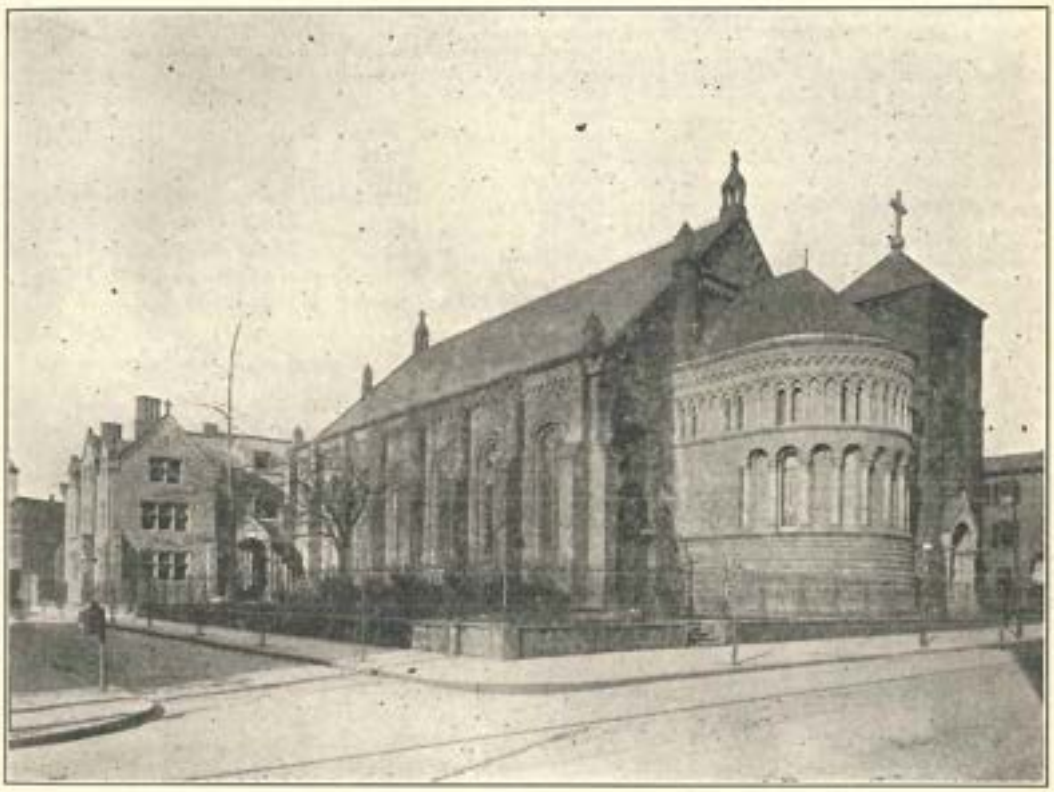


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ST. CLEMENT'S CHURCH

KALENDAR FOR JUNE, 1909

1. Tuesday (*in Whitsun Week*).....Masses, 7, 7.30 and 9.30 a. m.
2. Wednesday (*SS. Pothinus, Blandina, V. and their Companions, MM. Ember Day. Abstinence*).....Masses, 7 and 7.30 a. m.
3. Thursday.....Masses, 7, 7.30 and 9.30 a.m. Mothers' Meeting, 8 p. m.
4. Friday (*Ember Day. Abstinence*).....Masses, 7 and 7.30 a. m. Guild of Holy Cross, 8 p.m.
5. Saturday (*St. Boniface, B., and his Companions, MM. Ember Day. Abstinence*).....Masses, 7 and 7.30 a. m.
6. **Trinity Sunday**.....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Sunday School, 3 p. m. Solemn Even-song, 8 p. m.
7. Monday.....Masses, 6.45, 7 and (Requiem) 7.30 a. m. Guild of St. Mary, 8 p. m.
8. Tuesday (*St. William, of York, B. C.*).....Masses, 7, 7.30 and 9.30 a. m.
9. Wednesday (*St. Columba, Ab., C.*).....Masses, 7 and 7.30 a. m. Guild of St. Katharine, 8 p. m.
10. Thursday (*Corpus Christi*).....Masses, 7 and 7.30 a. m. Solemn Mass, 9 a. m. Mothers' Meeting, 8 p. m.
11. Friday (*St. Barnabas, Apostle. Abstinence*).....Masses, 7, 7.30 and 9.30 a. m.
12. Saturday.....Masses, 7 and 7.30 a. m.
13. **Sunday** (*I Trinity*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m. C. B. S. Vespers, 4.30 p. m.
14. Monday (*St. Basil, B. C., Doct.*).....Masses, 6.45, (Crypt) and 7 a. m.
15. Tuesday.....Masses, 7 and 9.30 a. m.
16. Wednesday.....Mass, 7 a. m.
17. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
18. Friday (*Abstinence*).....Mass, 7 a. m.
19. Saturday.....Mass, 7 a. m.
20. **Sunday** (*II Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins 10.30 a. m. Solemn Even-song, 8 p. m.
21. Monday.....Masses, 6.45, (Crypt) and 7 a. m.
22. Tuesday.....Masses, 7 and 9.30 a. m.
23. Wednesday.....Mass, 7 a. m.
24. Thursday (*Nativity of St. John Baptist*).....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
25. Friday (*Abstinence*).....Mass, 7 a. m.
26. Saturday.....Mass, 7 a. m.
27. **Sunday** (*III Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song 8 p. m.
28. Monday.....Masses, 6.45 (Crypt) and 7 a. m.
29. Tuesday (*St. Peter, Apostle*).....Masses, 7 and 9.30 a. m.
30. Wednesday.....Mass, 7 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

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ST. CLEMENT'S MAGAZINE

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Treasurer, Miss Eugenie M. Fryer.

BROTHERHOOD OF ST. ANDREW
ST. CLEMENT'S CHAPTER

Meets Thursday preceding third Sunday in the month, 8 P. M.
Chaplain, the Rector.
Director, Mr. H. Walston Dixie.
Secretary, Mr. Roy Hamilton.
Treasurer, Mr. Richard Ashurst, Jr.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD

Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

The Summer School will open on July 12. Contributions for the maintenance of this work are urgently requested, and may be sent to Father Schneeweiss.

The half-past seven mass on weekdays will be discontinued after June 13; also the 8 o'clock mass on Sunday. The 9.15 mass will be a low mass with hymns and without a sermon.

The amount contributed by St. Clement's Branch of the Woman's Auxiliary to the united offering, reached $114. The entire amount raised for missions this winter by the Auxiliary was $216 in excess of last year.

The annual spring meeting of the Philadelphia Social Assembly of the Brotherhood of St. Andrew will be held in St. Peter's Church, Wayne and Harvey streets, Germantown, on the afternoon and evening of Thursday, June 3.

This year the annual meeting of the confraternity of the Blessed Sacrament will be held on the Sunday in the octave of Corpus Christi. Vespers will be sung at 4 o'clock in St. John's Chapel, followed by the business meeting in the choir room.

Again we urge upon those who are leaving the city for the summer to make provision for the support of the parish during their absence. Each year the Accounting Warden is perplexed by the lack of funds during July, August and September. May it not be possible this year to relieve him of anxiety in this matter?

On the first of October, God willing, the Rev. J. Gilbert Underhill will come to St. Clement's as one of our clerical staff. Father Underhill is a warm friend of the clergy, and for the past fourteen years has been Rector of St. John's Church, Camden, N. J. He will have charge of the mission work. Father Venables will remain with us until October first.

It is the hope of the Rector that it may be found possible to hold a mission in the parish next November during the weeks immediately preceding our parish festival. If the plan proves feasible, a more detailed account of the subject will be given in the next issue of the magazine. In the meantime the prayers of the congregation are ask for this object.

BAPTISMS.

April 25—Mary Crerar Miller.
May 9—Alfred Peter Davis.
May 16—Grace Mary Griffith.

MARRIAGES.

April 24—Benjamin Vail Marsh.
Dorothy Vaughan Ritter.

BURIALS.

April 20—Ella Kitchen Curran.
April 26—Emma Reese.
May 15—William Harrison Barnes.

Received.

Elizabeth C. Simpson.
Mabel Irene Irvin Baxter.
Ellen Fisher.
Jane L. T. Joline.

TRANSFERRED.

Helen Watson Beck.

DISCRETIONARY FUNDS.

Receipts.

Balance May 1, 1908	$264.42
Communion alms	523.12
Rector's discretion	464.67
Lenten offering	185.05
Christmas fund	74.50
Cassocks	66.19
Japanese Literature fund	2.00
Vestments	20.00
	$1,599.95

EXPENDITURES.

Clerical supply	$216.64
Episcopal Hospital	100.00
Convention North Philadelphia	119.00
Garden	50.00
Confessional curtains	25.00
Chapel rug	40.00
Picnics	16.71
Christmas greens	36.73
Gymnasium instructress	32.00
Palms	16.00
Tabernacle (high altar)	14.44
Kneeling benches (chapel)	10.80
Ropes for aisles	14.93
Sacristy matting	5.80
Express	6.18
Printing	$2.75
Repairs	6.50
Magazine	4.49
Basket ball	5.40
St. Clement's tide expenses	200.00
Acolytes' shoes	5.00
Charity	175.13
Supplies for parish house, etc	112.84
Cassocks	66.19
Christmas fund	74.50
Music	90.93
Japanese Literature fund	2.00
Balance	99.99
	$1,599.95

ALTAR FLOWERS.

Receipts.

Balance	$39.79
Easter Subscriptions	88.41
St. Clement's Day and Christmas Subscriptions	120.06
	$248.26

Expenditures.

Eastertide	$111.75
St. Clement's and Christmastide	99.00
Balance	37.51
	$248.26

March, 1908—March, 1909.

ACCOUNTS OF THE TREASURER OF ST. SAVIOUR'S WARD C. B. S.

Balance from last Report	$6.70
Received for Dues	44.00
" " Offerings	30.50
" " Medals and Manuals Sold	2.75
	$83.95
Paid for Postage and Stationery	$17.96
" " Secretary Generals—Dues	44.00
" " " " Offering	21.90
	$83.95

ASSOCIATES.

Clergy	3
Lay	82

Paul F. Moury,
Secretary-Treasurer.

OFFERINGS.

March 14	Cash	$108.32
	Envelopes	56.55
March 21	Cash	271.92
	Envelopes	61.35
March 28	Cash	148.48
	Envelopes	53.90
April 4	Cash	87.12
	Envelopes	85.22
April 11	Cash	1,648.79
	Envelopes	85.22
April 18	Cash	12.95
	Envelopes	72.33
April 25	Cash	64.15
	Envelopes	92.83
May 2	Cash	166.28
	Envelopes	87.07
May 9	Cash	9.74
	Envelopes	86.80
May 16	Cash	61.16
	Envelopes	78.82
		$3,375.10

SPECIAL FUNDS.

Restoration of Nave	$1,050.00
St. Marks, Whitechapel, London	5.00
General Missions	5.00
	$1,060.00

HYMNS FOR JUNE.

June 6, A. M.—160, 163, 601, 161.
P. M.—160, 14, 163, 601, 161.
June 10, A. M.—316, 311, pt. 1, 309, 197.
June 13, A. M.—316, 311, pt. 1, 309, 197.
P. M.—316, 309, 311, 315, 197.
June 20, A. M.—601, 298, 306.
P. M.—601, 38, 20, 298, 306.
June 27, A. M.—297, 232, 291.
P. M.—297, 38, 477, 232, 291.

ALL SAINTS' MISSION HOUSE AND THE SEASHORE HOME.

By the next issue of the Magazine the Mission House of All Saints will be located on the southwest corner of Race and Woodstock streets. There will be regret, doubtless, in the minds of some that the old building, endeared by many associations, has been abandoned, but the step has been taken only after very deliberate and careful consideration on the part of the corporation, and was a question both of expediency and common sense.

The Lambert Street House was acquired in the year 1900, when the first mass was said in the chapel on June 25. The amount paid for the building was $8,500. Of this amount $2,500 was paid in cash, $2,000 being borrowed from the Community in Baltimore and $6,000 was raised by mortgage. Something over $5,000 was contributed by the outer sisters and friends of the Community, but this amount was used for necessary alterations. The debt upon the house was not paid until October, 1906, when, through the Community in Baltimore, a gift of $6,000 canceled the mortgage, and in 1908 a legacy was used to pay the $2,000 loan.

It has been increasingly evident for the past few years that the Mission House was much larger than the work demanded, and the expense of keeping it up was greater than its usefulness warranted. Formerly, the women's guilds met in the rooms on the lower floors, and many of the parish activities were carried on there. When our new parish building was completed, the meetings of all the societies were transferred to the Parish Hall, and the entire lower floor of the Mission House was useless.

Repairs and heating became a serious problem also. The sisters have never been adequately supported by the parish, and it became a question as to how ordinary expenses were to be met. An enormous amount of repairing had already been done, but when the north wall of the house reached such a condition that torrents of water poured down the inside of the building during a heavy rain, and the kitchen floor gave way, it became evident that the difficulty must be met in some way. The cost of continued repairing was out of the question, owing to the very slender resources of the corporation, and as the building became increasingly damp and unwholesome for a residence, the obvious course was followed. The corporation voted unanimously to sell the present property and to purchase a smaller house, better adapted to changed conditions.

The desirable house on Race street, which is now undergoing needful alteration, was purchased at the low figure of $6,000, and the old property sold for $9,200. When the new house is finished the sisters will have a home much better suited to their needs, with a modern heating plant and proper plumbing. There will still be a

chapel large enough to accommodate retreatants and it is hoped that all will be ready for occupancy by the first of July.

The Seashore Home at Sea Isle City was opened in July, 1902. Since that date our people have enjoyed the hospitality of the sisters during the warm summer days; the stay of each person being limited to two weeks. While at first the location seemed to have many advantages, the character of the place has been gradually changing and has become undesirable. Last year a large camp of the State militia was established in the lots adjoining the sisters' property, and brought with it an element which rendered the place most unsuitable for young women and girls. The corporation decided therefore to look for property elsewhere, and the house has been offered for sale.

At the same time, providentially as it seems, St. Margaret's Community relinquished their House of Rest at Cape May, and the sisters of All Saints were asked to undertake its management. The same advantages will be secured for our own people, as heretofore, with the wise exception that a nominal board of $2.50 per week will be asked of those who are able to pay this amount. The railway fare will be free, as formerly.

This arrangement is not permanent, and it is hoped that in a short time another home may be erected. In the meanwhile the sisters still ask for contributions to their summer work.

THE WORK FOR ALASKA.

The week before Lent the Rector appointed a committee to organize a Sewing Society to work for a missionary box to be sent to Miss Woods at Fort Yukon, Alaska, where she is carrying on a good work on Catholic lines. Notices were sent out to the women of the parish asking them to meet in the Parish House on Friday afternoons during Lent to make articles of clothing, etc. The appeal from the committee met with a most generous response both in regard to work and money, the amount contributed being $97.50, $76.42 of which was used for material.

Miss Woods came from the parish of St. John the Evangelist, in Boston, and received her training as a nurse at the Massachusetts General Hospital. Her first work, after receiving her appointment by the Board of Missions was at Circle City, Alaska. After three years, Bishop Rowe transferred her to Fort Yukon, which was at that time a new mission station and where she has done splendid work for five years. Miss Woods is now at home on furlough until September, and being in Philadelphia at the beginning of Lent, stayed over the first Friday to tell the ladies something of her work.

The contents of the box is valued at about $300, and is as follows:

6 women's shirtwaists.
6 large children's dresses.
11 small children's dresses.
3 large girls' dresses.
19 girls' gingham aprons.
18 women's gingham aprons.
10 children's flannel skirts.
7 women's flannel skirts.
33 baby caps.
14 long baby dresses.
1 baby's kimona, knitted.
13 baby slips.
5 boys' blouses.
10 pairs wristlets.
38 knitted scarfs
1 baby's blanket.
2 boys' knitted caps.
9 knitted helmets.
½ dozen wash cloths.
2 dozen towels.
3 dozen napkins.
32 work bags.
10 picture cards.
4 books on Abraham Lincoln.
25 brass trays, made and donated by the members of St. Nicholas Guild.
1 shawl, for Miss Woods.
1 pair blankets.
Amount donated, $97.50.

Spent for materials	$76 67
Freight	5 00
	$81 67
Balance	15 83
	$97.50

Balance sent to Miss Woods to be used at her discretion.

IN MEMORIAM.

Many times during the last four years have we written these words! God has seen fit to take from us very many familiar faces and many staunch friends and supporters of the parish have entered upon their eternal reward. Last month, within a period of two weeks, the clergy laid to rest three members of St. Clement's congregation:

Josephine Chamberlain Thomson.
Mary Ann Powell.
Elizabeth Philipson Morgan Willcox.

We write their names only. The sweetness and simplicity of their Christian lives need no praise, nor would those whom we lovingly remember desire it. Enough for us and them that in the communion of saints our prayers unite before the Throne of God.

May they rest in peace.

The following lines were written by the late Lord Mount-Temple on the Crucifix that can still be seen on the outer wall of Romsey Abbey Church, Hampshire.

There are fifteen stanzas in all, but those omitted do not contain anything that would in the least qualify the sentiments expressed in the five selected:

It stands in a quiet corner
Which care'ess eyes might miss,
That Image of the Sorrow,
And fountain of our bliss.

Low within reach it standeth,
Close to the old church door,
And by the common pathway,
Appealing evermore.

Low on the wall, that never
The dimmest eyes may miss,
And the lips of little children
May reach the feet to kiss.

Lord, are Thou call'st our spirits
Within Thy Hands to be
Leave us some such dear likeness
To leave behind—of Thee.

Give us to see that Image
By the common paths, like this;
Low, where the dimmest vision
The Features need not miss;
Low, where the lips of children
May reach to cling, and kiss.

THE SOCIETY FOR THE PROMOTION OF CHURCH WORK AMONG THE BLIND.

Some years ago the School for the Blind was located at the northwest corner of Twentieth and Race streets, in the building now occupied by St. Vincent's Asylum. Then, as now, on Sundays the pupils were sent to the neighboring churches, parties being made up to suit the various religious preferences. There were many who really did not belong anywhere, and these were most often sent to one of our Sunday schools, gradually became attached to the Church's ways, were baptized and confirmed. This was a blessed state of things for them, but even so there were a great many who went through their religious duties with the gentle docility of the average blind child, asking no questions, not at all realizing what they were about. The writer, suspecting this, started a class for young communicants and those preparing for the sacraments. One day, after a long, quiet talk, one of the little girls gave a deep sigh:

"I wish now I could be confirmed over again; I'd enjoy it so, now I know what it means." Poor little Annie; she dearly loved her new-found faith; but when she left school, she was with relatives who did not care for "Piscopal ways," and at last went over to their denomination, from sheer loneliness.

Real missionary work is needed among the blind who nominally belong to our Church. Many of them are, like little Annie, taught to love it during their school days, and then when they leave the neighborhood, lose the connection. They can not attend without guides. They should be looked up, and the necessary help given. Or, if too infirm or too far from a church, they should have the help of the Church's books of worship.

They very especially need the Church's ministrations. Blindness always causes a certain lowering of the nervous system and a tendency to emotional excitement—and a deep, intense *loneliness*. We know saintly blind people, models of cheerful industry, beloved by all who know them, who are often, under it all, so sad that they dread each new day as it comes. It is a condition which calls for patience with difficulties in doing the simplest every-day things; patience in constant dependence on the pleasure of others; patience with the recurrence of subtle temptations assailing these lonely, introspective people.

The work of embossing for them in Braille the most-needed selections from our services, was begun by Miss Mary Lex, of blessed memory, who with infinite pains learned to emboss the devotional readings which she gave out to those under her care. This idea was carried along for a while by one of the teachers, who used a Braille machine to get out a little weekly pamphlet collects, hymns, Epistle and Gospel for the

Sundays and Holy Days of each week, in their season. At last this was taken up by the Rev. S. P. Kelly and Mr. John Cadwalader, the latter generously heading a subscription which paid for the first volume from the prayer book. Later, this Society was organized. Father Moffett was one of the first members, and with his help a manual of devotions and instructions was prepared to go with the communion service, St. Clement's paying for this volume. With the Bishop's approval, the manual was put into use at once, as meeting a need. But, as a rule, we confined ourselves at first to embossing with the utmost exactness from the prayer book and hymnal so that the blind should have exactly the same books of worship as the seeing. We are, therefore, the Church's authorized workers; our selections from the prayer book being certified to, volume by volume, by the custodian (cf., page ii of the Prayer Book, next to the title page). We have embossed the hymnal entire, and it is certified by the Hymnal Commission; the first complete Church Hymnal ever embossed for the blind.

But when the books were ready, it was difficult to get at the people by whom they were most needed. Copies were sent to free libraries and schools, but the blind in their homes were hardly touched at all. So a missionary visitor was appointed, Miss Lillie Rendall. She is a young blind girl, a graduate of the Overbrook Institution, widely known and loved among the blind of this locality, and working untiringly for their good. She is studying the needs of blind church members in this city, and has already made it possible to bring quite a number into touch with the nearest parishes.

A practical plan seems to be for the Society to employ a number of suitable persons as guides, securing the privilege of regular attendance at public worship. To some of our "blind brothers" Sunday will then cease to be a homesick, much-dreaded day. There are many ways, not so very difficult or expensive, of helping individuals. We suggest that those interested write directly to Miss Lillie Rendall, 4904 Walton avenue. They are sure of receiving a neatly typewritten reply, interesting and to the point.

A circular describing the plans and work of this Society will soon be ready for distribution. A card index of the blind church members of this diocese is now accessible at 1217 Chestnut street, and we hope a real personal share of the life and work of the Church may ere long become theirs to a greater degree.

The Diocesan Commission on Church Work among the Blind:

The Rev. L. M. Robinson, S.T.D.
The Rev. S. P. Kelly.
The Rev. R. M. Harrison, D.D.
The Rev. C. S. Hutchinson.
The Rev. W. Herbert Burk.
Mr. John E. Baird.
Mr. John Cadwalader.
Mr. Edward Brooks.
Mr. John Thomson.

We ask that those who read this article will remember this work definitely in their prayers. The following hymn was at one time a great favorite with the pupils of the Overbrook Institution at evening prayers. It almost seemed as if it must have been written especially for them:

I do not ask, oh Lord, that life may be a
pleasant road;
I do not ask that Thou shouldst take from
me aught of its load;
For one thing only, Lord, dear Lord, I
plead—lead me aright,
Though strength should falter and though
heart should bleed, through peace to
light.

I do not ask my cross to understand, my
way to see.
Better in darkness just to feel Try Hand,
and follow Thee.
Joy is like restless day; but peace divine
like quiet night;
Lead me, oh Lord, till perfect day shall
shine through peace to light.

LETTER FROM WUCHANG.

St. Saviour's, Easter Tuesday.

So much has happened since my last letter that I want to tell you of now. We had a full church for the Three Hours on Good Friday, and some people were seated on benches in the aisles. It was a very reverent and attentive congregation all through, and I never enjoyed preaching more in my life. We had Stations of the Cross in the evening and the Chinese deacon preached. Next morning after Mass we rehearsed music and the ceremonies of the Solemn Mass; one of the divinity students came down to act as sub-deacon. In the afternoon I had some confessions of former pupils of mine now in Boone College to hear. They were excused for the afternoon and after preparing themselves in our quite oratory made their confessions in the church and stayed to Evensong at 3. At this service we had twenty-five baptisms and a number were admitted as catechumens. The jailer whom I wrote about was one of those baptized, and you never saw a happier man. In the evening I was kept busy hearing confessions until about 10 o'clock (my total number since Advent reached 140). Then, as the last thing in preparation for the great feast, I went and made my own confession.

Easter Day was glorious. Just the one early Mass at St. Saviour's preceded by a brief devotional address, after which we had the Solemn Procession with cope and incense. This Mass was solemn, with deacon and sub-deacon, and there were many Communions made. Miss Byerly and another friend came in to breakfast.

At the midday service there were numbers of non-Christians present and the place was crowded to overflowing. There were almost no Christians present who had not previously heard Mass. The girls of St. Mary and All Saints attended all the services of the day in fine, new blue cotton uniforms, with collars of crochet, which they had made themselves, and they certainly were a fine sight. The boys of St. Joseph's School also had white cotton uniforms ornamented with Chinese Imperial yellow. They spent most of the time between the services marching round and round the little playground or out in the streets adjacent. There was no one anywhere near us who did not know that the "Holy Catholic Church was keeping a festival."

At Evensong (time, 3 o'clock), we formed our procession in the playground and marched into church singing "The Strife is O'er." It was a solemn procession, with incense, Cross, processional lights, choir, priest in cope and school boys in uniform, and was really a great joy. The people, the big, yellow Chinese flag of the dragon swallowing the sun, and the flashing red flags of St. Joseph's School accompanied the procession to the church door, but were too big to carry into the small, crowded church.

I took off my cope to read and expound the sacred lesson (St. Luke's account of the Resurrection), and illustrated it by a large picture of the Marys at the Tomb, which was hung up for the occasion on the reed screen back of the lectern.

After Evensong, I went up to the compound for a farewell tea which was being given for the Rev. Fr. Jackson, Rec. of Boone College, and his wife, who are just leaving on furlough. Later, I ran off to make my apologies to a young man who should have made his confession on the preceding day, but whom I overlooked and forgot to notify along with the others. Think of apologizing to one for not inviting him to come to Confession! We had our usual Sunday Evensong in English at Holy Nativity, and my sister, Doctor Glenton and Miss Higgins came to St. Saviour's house for dinner.

On Easter Monday there was a Chinese wedding and a baptism of a Manchu woman, now a teacher at Miss Byerly's school, at Holy Nativity, which I attended, and in the afternoon I went out to look at a piece of property which has been offered us at a very reasonable price in a part of the city where we have been wanting to open work for years, and where there is absolutely no Christian work of any name being done. We really must spread out into this unoccupied part of our great city, and St. Saviour is already crowded to its last limit. We never can have one central parish church here because it isn't large enough, is too near Boone and the other stations, and is not really central; the Hill divides our city practically into two. We must be nearer the tunnel which runs through the hill if we want to minister to people on both sides. So far as I know we have not a single Christian at St. Saviours, from the other side of the Hill. St. Saviour's is an admirable location for a Chapel and for Parochial Schools, etc., but not for the great central parochial church which is to minister to the whole city.

The place I looked at is a large one facing on one of the principal streets, and extending back to another street. The street on which it faces is one large thoroughfare leading to one of the city gates and the river front. This property has two shops on the street side, a number of Chinese houses, a garden, and a well; the whole thing is quite large enough for our big Parish Church, school buildings and residences of workers. It is a chance we seldom get. It is *very, very* difficult to get property large enough for such uses without paying exorbitant prices. The government has bought up nearly all desirable large pieces for its new schools, which are springing up everywhere. This is a golden opportunity to provide for the future for all time, and to lay foundations for the work for years to come. I am going to write at once to the Spirit of Missions to beg for the entire amount which is needed for the property, about $4,200, and I feel sure that it will come in time. I am so full of this matter that I can hardly think of anything else, as,

if we once get the property secured, we can afford to wait for years before we put up our church and other buildings. Land is the first thing, and we must get it when we can.

Father Cooper reached home yesterday, after ten days in the country stations. It was fine to have him back again. I ran over to Hankow in the afternoon to say goodbye to Mr. and Mrs. Sherman, who are going home with their little girl who is to undergo an operation.

Father Cooper and I went to Boone College to attend a concert given by the band and glee club in honor of Mr. and Mrs. Jackson. It is really wonderful what good musicians Chinese boys can make.

P. S. I forgot to tell you about the Repository I made for the Blessed Sacrament in our Lady Chapel on Maundy Thursday. The Cross was veiled in white and the Altar decked with green leaves and violets, which my sister and I gathered in the compound. At night, when the day's duties were over, I lighted all the lights and went to "watch" with my Lord "for one hour." It was very peaceful and sweet and quiet.

Yours in Christ,

ROBERT E. WOODS.

DESTRUCTION OF ST. MARY'S-ON-THE-MOUNTAIN BY FIRE.

On the night of May 3 our most dear and beautiful home was burned to the ground.

The fire began in the shingle roof and was caused probably by a coal of fire from the hand-furnace of a tinner who had been mending the tin flashing around the chimney on that day; or it may have been caused by some defect in the chimney flue.

We were awakened at 2 o'clock in the night by a rushing, roaring sound above and around us. We thought it was the wind. The moonlight was too bright for us to notice any glare of the fire through the windows, but in a minute we were aware that the roof and the whole of the linen room on the third floor were in flames. The first thought was to save life. There were twenty-eight girls sleeping in the dormitories on the third floor and thirty-five persons in all in the house. The first direction was—"Get the children out of the house, take them to the cottage and keep them there." They all escaped unhurt, in their gowns, with bare feet. The next thought was to save the sacred vessels and other most precious things in the Chapel. At the same time we were telephoning to the central office notice of the fire. There is no fire engine on the mountain and we knew that it would be impossible to extinguish the fire, and the thought was to save some of the contents of the house if men could reach us in time. In a little while three men were here and they saved the beautiful Altar, other chapel furnishings and the furniture from the front hall and parlor; at the same time five of the older girls helped us remove the best pictures from the walls on the first floor, some of the table linen and silver, some books, crosses, etc. The fire had now reached the first floor, and was falling from the ceiling above our heads. In a half hour after the alarm of fire was given there were some fifty men and boys here to render help, but it was too late to enter the main house. The men, however, rescued from a store room a quantity of groceries, china and kitchen utensils; also some clothing from the mission rooms which were in the basement of the house, having doors opening out on the grounds. We were eager to get this clothing for the children who were cold and shivering at the cottage.

The great heat from the burning house, which was now one mass of flames, put the cottage in danger and the men poured water constantly upon the roof for a half hour, then all was safe and we could calmly realize the wonderful protection of God and His angels through the night. The strongest emotion of our hearts was that of thankfulness that all had escaped unhurt. At four o'clock the Rev. Haskel DuBose, standing before the Altar, which had been placed in the recreation room at the cottage, offered thanksgiving and praises to our Heavenly Father for our deliverance from the flames. During the prayers the children sobbed aloud, giving way to their feelings for the first time in those two long hours. The *obedience* of the children saved their lives. The girls have behaved beautifully during the whole trouble.

We have gone thus into the full particulars of the fire for the satisfaction of the many absent ones who love us and this work at St. Mary's-on-the-Mountain. We have not the time to write individual letters.

THE PRESENT CONDITIONS.

It is now Saturday morning, four days after the fire. One half of the school have been allowed to go to their relations till more room is provided here. We are living in the weaving cottage—two Sisters, two helpers and fourteen pupils. This two-room cottage was built many years ago and was on the place when we purchased the property twenty-one years ago. Last summer, through the kindness of many of you, our dear friends, we added to it a large recreation room, in which to entertain the poor and for school uses. This house has proven a great blessing to us in this emergency.

FINANCIAL CONDITION.

The house and furniture which were burned had cost us about $13,500. There was a fire insurance on this for $3,000.

Our purpose is to rebuild. If sufficient help is given us we will build as good a house as we have lost, perhaps a better house, one more perfectly appointed for a training school and the Mountain Mission.

We believe that funds for rebuilding will be obtained, for St. Mary's-on-the-Mountain is not only a work that interests, but it is one that holds its place in the hearts and prayers of many loving friends.

PRESENT NEEDS.

As we are sure that many friends will desire to help us supply the pressing needs of the work, occasioned by our loss, we give here a list of things needed:

Summer outfits for fourteen girls (measurements will be sent on application). Winter outfits for thirty girls.

Blankets (white), sheets, pillow cases, pillows, and white spreads for single beds.

Table linen, china and plated silver spoons, knives and forks.

Sewing material, tablets, pencils and other writing materials.

Ten Bibles, ten Prayer Books and Hymnals.

A poor carpenter, who had been working here, lost his box of tools. We would be glad to replace them.

MANICURING

MISS BATES
223 MINT ARCADE
PHILADELPHIA

WALNUT 3642 D

Photographs of St Clements Church Past and Present, can be ordered from

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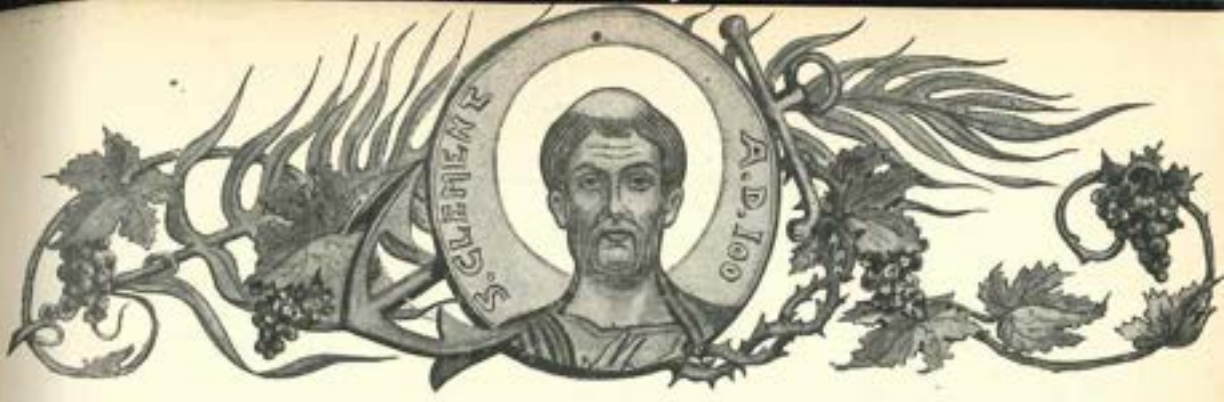
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St. Clement's Magazine

Vol. XXV PHILADELPHIA, JULY, 1909 No. 7

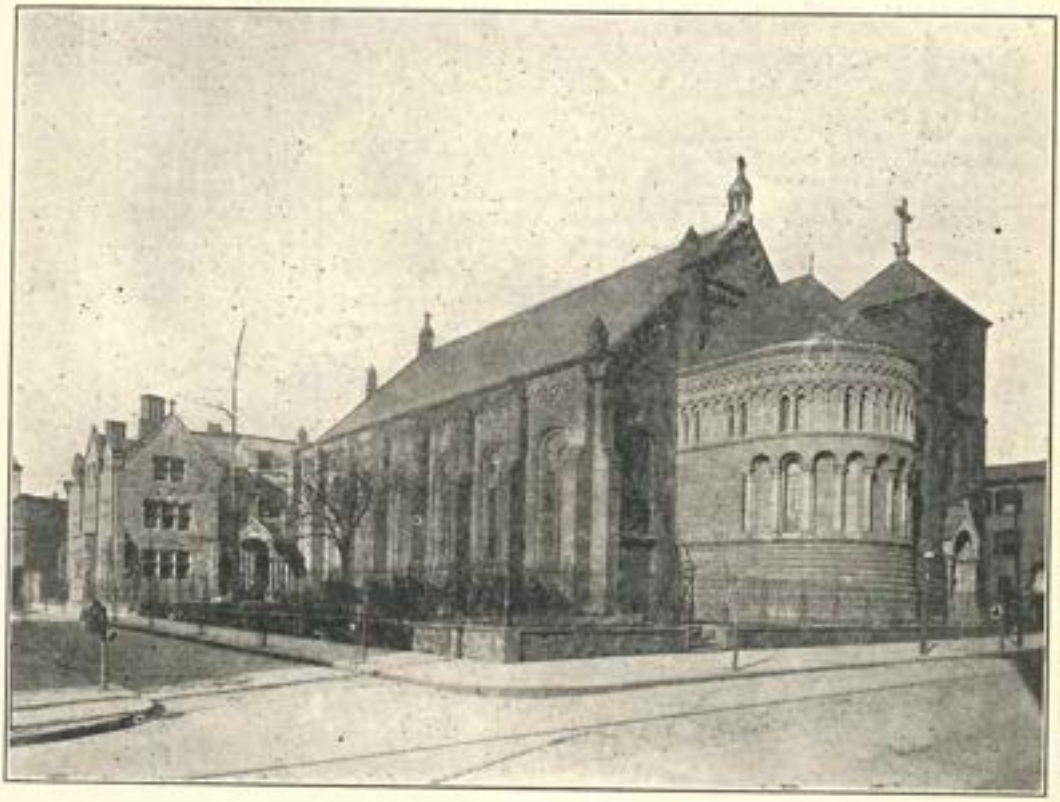


PHOTO BY BELMONTE

ST. CLEMENT'S CHURCH, PHILADELPHIA PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR JULY, 1909

1.	Thursday	Masses, 7 and 9.30 a. m.		
2.	Friday (*Visitation of B.V. M. Abstinence*)	Mass, 7 a. m.		
3.	Saturday (*St. Irenæus, B. and his Companions, MM.*)	Mass, 7 a. m.		
4.	**Sunday** (*IV Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.
5	Monday	Masses, 6.45 (Crypt) and 7 a. m.		
6.	Tuesday	Masses, 7 and 9.30 a. m.		
7.	Wednesday (*Trans. of St. Thomas, Abp., M.*)	Mass, 7 a. m.		
8.	Thursday	Masses, 7 and 9.30 a. m.		
9.	Friday (*Abstinence*)	Mass, 7 a. m.		
10.	Saturday	Mass, 7 a. m.		
11.	**Sunday** (*V Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.
12.	Monday	Masses, 6.45 (Crypt) and 7 a. m.		
13.	Tuesday	Masses, 7 and 9.30 a. m.		
14.	Wednesday (*St. Bonaventure, B. C., Doct.*)	Mass, 7 a. m.		
15.	Thursday (*Trans. of St. Swithin, B. C.*)	Masses, 7 and 9.30 a. m.		
16.	Friday (*Abstinence*)	Mass, 7 a. m.		
17.	Saturday (*Trans. of St. Osmund, B. C.*)	Mass, 7 a. m.		
18.	**Sunday** (*VI Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.
19.	Monday (*St. Vincent de Paul, Pr. C.*)	Masses, 6.45 (Crypt) and 7 a. m.		
20.	Tuesday (*St. Margaret, V. M.*)	Masses, 7 and 9.30 a. m.		
21.	Wednesday	Mass, 7 a. m.		
22.	Thursday (*St. Mary, Magdalene*)	Masses, 7 and 9.30 a. m.		
23.	Friday (*Abstinence*)	Mass, 7 a. m.		
24.	Saturday	Mass, 7 a. m.		
25.	**Sunday** (*St. James, Apostle. VII Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.
26.	Monday (*St. Anne, Mother of B.V.M.*)	Masses, 6.45 (Crypt) and 7 a. m.		
27.	Tuesday	Masses, 7 and 9.30 a. m.		
28.	Wednesday	Mass, 7 a. m.		
29.	Thursday (*St. Martha, V.*)	Masses, 7 and 9.30 a. m.		
30.	Friday (*Abstinence*)	Mass, 7 a. m.		
31.	Saturday (*St. Germanus, B. C.*)	Mass, 7 a. m.		

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, 3-5, 7-9 p. m.

ST. CLEMENT'S MAGAZINE

VOL. XXV PHILADELPHIA, JULY, 1909 No. 7

St. Clement's Magazine
PUBLISHED MONTHLY

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THE EDITOR
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Meets every Thursday, 7.30 P. M.
Chaplain, the Rector.

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Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD

Meets second Wednesday, 8 p. m.
Chaplain, the Rev. F. M. W. Schneeweiss.

HOLY CROSS GUILD

Meets every Friday, 8 P. M.
Chaplain, the Rev. F. M. W. Schneeweiss.

GUILD OF HOLY CHILD

Meets third Saturday in the month, 3 p. m.
Chaplain, the Rector.

THE ALTAR GUILD

Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
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ST. VINCENT'S GUILD

Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
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ST. NICHOLAS CHILD

Meets second Saturday in the month, 10 A. M.
Chaplain, the Rev. F. M. W. Schneeweiss.
Treasurer, Miss Eugenie M. Fryer.

BROTHERHOOD OF ST. ANDREW
ST. CLEMENT'S CHAPTER

Meets Thursday preceding third Sunday in the month, 8 P. M.
Chaplain, the Rector.
Director, Mr. H. Walston Dixie.
Secretary, Mr. Roy Hamilton.
Treasurer, Mr. Richard Ashurst, Jr.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD

Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

Commencing July 1 evensong on Sunday will be read at 5 o'clock, and there will be no later service.

The Endowment Fund has recently been increased by the gift of a bond of the Reading Railroad Company for $1,000.

During the summer the clergy in residence will be found in Church for confessions on Saturday afternoon and evening.

As noted in the June number, the summer school will open July 13 and contributions are asked for the support of this important work.

On June 30 Mr. Sears sailed for a three-months rest in Europe. He will return for the third Sunday in September. During his absence Mr. Gaff will have charge of the choir.

The clergy have commenced their holiday. Father Quin has been away for three weeks this past month and will take the month of September. Father Schneeweiss goes on his vacation from the middle of July to September 1, and the rector will be absent from July 6 until the middle of September.

On Sunday evening, June 13, St. Barnabas' Guild for Nurses, which was founded in this country many years ago by Father Osborne, S.S.J.E., attended service at St. Clement's. After evensong a service of admission was held in St. John's Chapel, conducted by the Chaplain of the Guild, the Rev. G. Woolsey Hodge.

Whitsunday proved a very joyous festival at St. Clement's. In spite of the great inconvenience caused by the trolley strike the communions were equal in number to those of last year and the congregations were large at all the services. Every one seemed to realize the meaning of the festival and the spirit of joy and peace was very manifest.

On Wednesday, June 2, the Guild of the Holy Child held its annual outing. An attractive invitation had been extended to the Guild by Mrs. Dentzel, to spend the afternoon at Willow Grove. As the trolley strike prevented the carrying out of this plan the members were taken in busses to Bartram's Gardens, where some very happy hours were spent, and ice cream was served under the trees. Mrs. Johnson and Mrs. Hoffman, and Father Schneeweiss and Father Hutchinson were guests for the occasion.

On the afternoon of Trinity Sunday, the Bible Classes, Great and Little Catechisms, closed the year's work by holding a fete. The Sunday school entered the Church in procession. After the opening service, again forming a procession, all the members proceeded to the choir gate and each gave a small bunch of flowers to be placed in frame having the form of a triangle enclosing a circle.

Then followed the catechising of the Little and Great Catechisms, the Little Catechism doing especially well.

The rector then gave prizes for attendance and recitations.

Bibles were given to Mildred Linscott, May McLauchlan and Rhoda Cody, of the Great Catechism, for good recitations during the year.

"Children's Round of Fast and Festival" were given to Elizabeth Fortune, Mildred Linscott, William Fortune and Rhoda Cody for attendance. (Only two absences are allowed for the year.)

Diplomas for finishing the course of the Great Catechism and admitting to the Bible Class Department were given to Rhoda Cody, Emma Dybeck, Elizabeth Fortune, William Fortune, Thomas Hobson, Warren Hobson, Mildred Linscott, William McLauchlan and May McLauchlan.

Prizes for attendance, lessons and behavior, in the Little Catechism were awarded to Kenneth Haskins and Alfred Cody. For lessons and behavior, to James McLauchlan. For attendance and improvement, to Matilda Dybeck.

Charles Fortune and Kenneth Haskins have not been absent any Sunday. Alfred Cody and Matilda Dybeck have been absent twice.

The following children passed an examination and were advanced: James McLauchlan, to the Great Catechism; from the second to the first year, Francis McLauchlan and Russel Copstick; from the third to the second year, Lionel Bergin, Kenneth Haskins and Alfred Cody; from the Infant Department to the Primary, Ruth Forrester, Alberta Priest, Mary Searles, Francis Haagland, Mabel Lykens, Josephine Boyle. Fifty-nine children have been enrolled during the year, and eight teachers.

OFFERINGS.

May 23—Cash	$89.01
Envelopes	58.11
May 30—Cash	177.69
Envelopes	79.41
June 6—Cash	138.63
Envelopes	88.16
June 13—Envelopes	89.18
Ascension Day—Cash	100.00
Envelopes	12.85
	$833.08

SPECIAL FUNDS.

All Saints' Seashore Home	$79.37
Poor Fund	20.00
General Missions	5.00
Endowment Fund (Reading R. R. Bond)	1,000.00
	$1,104.37

BAPTISMS.

May 29—James Folsom Paul.
June 1—Elizabeth Radcliffe Winkler.
June 5—Mary Ann Markley.
June 6—Joseph Miller.
June 12—Alice Wetherill.

BURIALS.

May 19—Merwyn Francis Alexander.

RECEIVED

Elizabeth Stuart Thompson.
Christianoa J. Anness.
Frances Elizabeth Sailor.
Florence Bernadou.
Thomas Huston Craige.

HYMNS FOR JULY.

July 4.—297, 232, 291.
July 11.—215, 175, 196.
July 18.—202, 227, 225.
July 25.—439, 418, 222.

THE MISSION.

November 7-21.

The Father Superior of the Order of the Holy Cross has consented to undertake a mission at St. Clement's for the two weeks immediately preceding our patronal feast. The mission will commence on Sunday, November 7, and end with a corporate communion of the Parish on Sunday morning November 21.

We have not had a mission at St. Clement's for a number of years, but there are members of the Parish who recall with joy the stirring eloquence of Knox Little or of Luke Rivington. Many date their conversion to the Catholic faith to one of these missions of the past. And now it seems expedient to make another effort. All about us we hear of growing apathy and a disregard of the things of the spirit. From parishes of differing forms of churchmanship comes the same cry. We are not without our apathy at St. Clement's. Too often our attitude toward God is one of smug self-complacency and an assurance of salvation that rises from spiritual pride. Each one of us, if he searches his heart truly, will find much that is amiss, and doubtless a lack of interest in spiritual things that increases as the years go by. Before it proves too late, we should make an earnest effort to fan into flames the dying embers of faith and aspiration in our souls.

The mission will be first and foremost an endeavor to deepen the spiritual life of the Parish. God, undoubtedly, will send some special lesson to us during our fortnight which we will consecrate especially to Him. Secondarily, the mission will be a means to bring to a full acceptance of the Catholic faith those who as yet have not comprehended it in its fulness.

As a means to the first object let us prepare ourselves by praying daily for the enlightening power of the Holy Ghost that He may give us both the will and power to enter into the mission entirely and unreservedly. Let us in anticipation set apart this period of two weeks as a time when all other engagements shall be laid aside and let us consider nothing of greater importance than the salvation of our souls.

As a means to the second object, let us spread the news of the mission widely among our friends. Let us talk much of it through the Parish and urge each person whom we meet to enter into it earnestly and heartily. Let us all try to realize that with the opportunity that God is giving us there comes likewise a tremendous responsibility to our own souls and to our fellowmen.

November 7 to November 21. A period of two weeks to be set apart for the salvation of souls, and above all, for the salvation of one's own.

RESERVATION OF THE BLESSED SACRAMENT.

According to the *Strangers' Guide*, issued by the *American Catholic*, there are seventy-five parishes in the American Church today where the Blessed Sacrament is reserved. Of these, thirty-three reserve occasionally, the remainder perpetually. The list is not complete, but it bears evidence to the growth of the practice in the last few years.

In our own city reservation is practiced

in six parishes: St. Elizabeth's, St. Mark's, the Annunciation, the Transfiguration, Calvary, West Philadelphia, and St. Clement's. In New York there are seven: The Transfiguration, St. Mary the Virgin, St. Ignatius, Corpus Christi, the Redeemer, St. Edward the Martyr, and St. Martin's, Brooklyn. In Newark three: Grace Church, the House of Prayer, and St. Alban's. In Jersey City two: St. Mark's and Holy Cross. In Boston and vicinity: St. John the Evangelist, Church of the Advent, St. John's, Roxbury; St. Luke's, Chelsea; St. Philip's, Cambridge, and St. Stephen's, Providence.

It may be interesting to trace the history of the practice in St. Clement's Parish as we find it in past issues of the MAGAZINE.

Although for many years it has been the custom at St. Clement's to carry the Sacrament from the altar to any sick person who desired to make his communion, there was no altar in the Church provided with a tabernacle; so that perpetual reservation was not a possibility.

In 1897, however, the stone altar that had been erected in the private oratory of Mr. William Halsey Wood, in Newark, was, at his death, presented to the Parish, and the crypt chapel was built to receive it. In the May number of the MAGAZINE for that year the gift is mentioned, and Father Moffett also inserted the following article on "Reservation:"

"There is no reason except it may be the opinions and prejudices of individuals founded on no certain warrant of Holy Scripture, or ancient custom why the Blessed Sacrament should not be reserved in our churches, and as a matter of fact the number in which there is reservation is increasing. The custom is a very early one in the history of the Church, and a very necessary one in the experience of parochial work. The pastoral letter of the House of Bishops spoke of it as not contrary to our rubrics or canons. It is not contrary to post-Reformation practice, for the Latin Prayer Book, prepared in Queen Elizabeth's time provided for it, as well as the first book of Edward VI. while provision is still found in the liturgy of the Scotch Church for it. Until the last few years it was constantly practiced in Evangelical Churches, although not with the reverence due to the Sacrament. The religion of some people seems to be the compulsory carrying out of their whims and prejudices, although this may mean the sacrifice of reverence, ancient custom and devout practice. Nameless dread and fear is the atmosphere in which some people live. Our Risen Lord never gets a chance to walk with them or manifest Himself to them for cheer and comfort. Others may have sorrow for a time, but after a while it is turned into joy which no man can take away from them. In this Christo-Pagan age we ought not to be afraid to be real about religion; it is very needful to accentuate the spiritual and heavenly aspects of what we know and believe."

In June, 1897, a picture of this crypt altar appears, with an announcement that enough money is in hand to pay for cementing the space in the cellar under the high altar and that it is hoped that a stairway may be made from the Church into this Chapel. The following editorial also appears on "Reservation:"

"We quote from Doctor Mortimer's book, 'Catholic Faith and Practice':

"'The rubric in the English book was introduced in the year 1664, and is from the hand of Bishop Cosin. We have in Cosin's own handwriting a comment entitled "Suggested Corrections in the Prayer Book," which formed the basis of the alterations made at the Savoy Conference. In this we read: It is likewise here ordered (in the book of 1664) that if any of the bread and wine remain the curate shall have it to his own use, which words some curates have abused and extended so far that they suppose they may take all that remains of the *consecrated* bread and wine itself to their homes and there eat and drink the same with their other common meats. . . . Some words are needful here to be added. . . . If any of the *consecrated* elements be left, etc. This rubric then was put in by the Catholic party after their victory over the Puritans at the Savoy Conference to prevent a specific practice which then prevailed. This is not a matter of opinion, but of history. We have in Cosin's handwriting the above statement; and it is preposterous to say that the rubric refers to the twenty-eight articles which had been drawn up for more than one hundred years, during which period reservation for the purpose of adoration was not the practice of the English Communion.'

"Bishop Forbes says: 'The article does not prohibit the practices mentioned but merely states that the reservation, circumgestation, elevation and adoration of the *sanctissimum* is no part of Christ's institution; such ceremonies may be and are omitted without breaking our Lord's enactment touching the Eucharist. The Church might leave them out and yet leave the whole of His institution untouched. So much is really the whole amount of the prohibition as far as the sentence is concerned.

"'That the Sacrament of the "Eucharist" as the Latin articles term it was not by Christ's ordinance reserved is admitted on all hands. The Council of Trent asserts that "it was instituted that it might be received," but the Church has from the earliest times reserved the Holy Sacrament, regarding it as a most precious pledge from heaven and the miracle of divine love.

"'Till the thirteenth century we have distinct evidence that in different ways, sometimes suspended over the altar enveloped in veils, sometimes in tabernacles in the form of a dove, sometimes in ambries beside the altar, sometimes along with images and relics of saints, and sometimes in towers a few feet from the high altar, the Blessed Sacrament was reserved with great dignity and honor.'"—Bishop Forbes.

"It may not be generally known that to a certain extent the American Church is pledged to the restoration of reservation of the Sacrament. When Doctor Seabury was consecrated in Scotland, one of the things he promised was that he would endeavor to have provision made in the Prayer Book for reserving the Sacrament for the sick. It was, we may say, one of the conditions on which the Episcopal office was first given to us—the phrase 'we and all others who shall be partakers of this Holy Communion' was held to refer to this."

In August, 1897, the following clipping from the *Church Times* appears, which is so good that we insert it here:

"An attempt is now being made to spread the suggestion that we have got all we want. There are people who were regarded as extreme men twenty years ago or less, who are disposed to assert that all they themselves do is English, and all that goes beyond their own practice Roman. Such people should ask themselves what they would have thought in the past of an attempt to separate the extreme and the moderate men. As there are doctrines to be more widely spread, so there are practices to be more generally revived; for instance, the Reservation of the Blessed Sacrament, the anointing of the sick, the use of incense, strangely neglected considering its Scriptural authority. To carry on the work that has been going on so well during the last sixty years it is necessary for all Catholics to stand shoulder to shoulder. There were many who hesitated about introducing the Eucharistic vestments themselves who stood nobly by those who were persecuted for doing so. There ought to be the same kind of feeling now. There may be mistakes and errors in judgments; there may be excess and defect, but the only clear distinction is between Catholics and Protestants, and all Catholics ought to stand together for the defense of the Catholic faith and for the full expression of that faith in Catholic worship."

In October, 1897, plans were ordered for an altar in the Church at the head of the South Aisle. In November, 1897, the plans are reported to have been submitted by Mr. Vaughan, and plans for the "Lady Chapel" (the crypt) are reported as progressing. In December, 1897, a sketch appears of the side altar, and a Parish Note says it will be under the dedication of St. Katharine, and the hope is expressed that work on the crypt may begin immediately.

In the January, 1898, number of the MAGAZINE appears the following notice:

"It seems fitting that we should follow the example of the older St. Clement's, and place our side altar under the dedication of St. Katharine, Virgin and Martyr. The altar, which is the offering of a member of the parish, was designed together with the ornament by Mr. Henry Vaughan, of Boston, who also designed the high altar some years before. It arrived just before Christmas and was blessed, and the first Mass said on Christmas Eve."

This was the first altar with a tabernacle ever erected in St. Clement's. With this number of the MAGAZINE a supplement was published containing a photograph of the new altar, and an article on "Idolatry," which we reproduce:

"The old cry of "Idolatry" is still sometimes raised against those who adore the Real Presence of Christ in the Holy Eucharist. This cry is the last resort of ignorant prejudice. "Idolatry" might be applied to the adoration of some image or token of a false god, but it never could be applied properly to an adoration intended for Almighty God even if that adoration were addressed to an image.

A lover's devotion to his loved one's portrait is not considered false devotion. It would be considered false only when directed to the portrait of some other person.

Even if adoration of the Blessed Sacrament were not justified by the certainty of the Real Presence of Christ, it could never properly be called idolatry, because the *intention* of the worshiper is to adore Almighty God and nothing else.

The difficulty is that ignorant prejudice does not understand how God, who is omnipresent, can also be present in special ways, at special times and in special places.

Nevertheless that God can do this is the teaching of the Bible. The Jews believed that God was omnipresent (see Psalm 139), but they also believed that He could, when He chose, as it were, *localize His Presence.* Again and again in the Old Testament He manifested His *localized* Presence, the angel of the Lord, the flame of fire, the pillar of smoke, the shekinah, rendering the very ground holy ground, and making a meeting place for God and man.

In the Incarnation of Christ God was present in human form. "In Him dwelt all the fullness of the Godhead bodily." This Christ said: "He that hath seen Me hath seen the Father," and He allowed men to kneel and adore Him as their Lord and God. Surely the Presence of God was local in Christ.

And so in the Blessed Sacrament of the Body and Blood of our Lord, a way, a "point of contact" has been provided by which we approach in a special place the Divine Essence.

The cry of "Idolatry" is absurd. It shows an ignorance of what God has done, and a lack of faith in what He can do."

In February, 1898, the following note is significant: "The candlesticks for St. Katharine's altar have arrived, and are now in place; the crucifix was sent, but not being entirely satisfactory, has been delayed. . . . A lamp has been promised also to hang before the altar. *The tabernacle is also being fittingly prepared for use."* (Italics ours.)

During Holy Week, 1898, the crypt chapel was completed, and the following account appears in the MAGAZINE for May:

"The portion of the altar beneath the sanctuary is at last arranged, the small fourth century altar is in place. The dedication in honor of the Blessed Virgin Mary took place on Wednesday in Holy Week, after the 7 o'clock Parochial Mass, and many availed themselves of its privileges for devotion. On Maundy Thursday the altar was beautiful with flowers and lighted candlesticks, to the glory of our Lord, and in honor of the Blessed Sacrament."

From this time the Blessed Sacrament has been reserved perpetually at St. Clement's. In June, 1898, the people were informed through the MAGAZINE that "the Lady Chapel in the crypt was usually open during the whole day for devotions."

In July, 1898, the following Parish Note is inserted:

"The Rev. F. E. Mortimer sends us a little book which we are glad to commend to the notice of our people—"Devotions before the Blessed Sacrament." It consists of litanies, hymns, intercessions; particularly we would speak of the 'Holy Place of the Tabernacle and Subjects for Special Prayer,' as likely to be helpful to many in the practice of intercessory prayer."

In Advent, 1907, the tabernacle on St. Katharine's altar was put to "the use" for which it had been prepared and since that date the Blessed Sacrament has been reserved in the Church.

As a result of making the Sacramental Presence more accessible there has been a notable increase in the number of persons who come to offer their adoration to our Divine Lord, and to make their intercession in His Covenanted Presence. That the number will increase as we come to appreciate more and more all that the Sacred Presence means we have no doubt. Nor do we doubt that the blessings showered upon the Parish for many years have been the direct result of the devotion of the people to Our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood. We can not close this article more appropriately than by reprinting the following verses from the June number of the MAGAZINE, 1899:

THE SACRAMENT LIGHT.

Oh! happy light, whose shining
Guides us to Jesus' throne;
How many a heart is pining
To make Thy lot its own;

To live within His presence:
To spend one's self for Him;
With joy to furnish guidance
For other's eyes grown dim?

Like Bethlehem's star thou standest
Above where Jesus lies;
Yet, like God's sword, defendest
The gate of Paradise.

Now, Eye of God, thou seemest
To search the sinful soul;
Then, Jesus' heart, thou beamest
To cleanse and make us whole.

On high Thy sign of warning
His second advent tells;
Yet, like His Spirit's yearning,
The fluttering radiance swells.

Oh! blessed lamp, like Mary,
The Lord is e'er with you;
Guide me with steps unweary,
To gain His blessing, too.

SALVATOR MUNDI.

O Saviour of the world, Who by Thy Cross and Precious Blood hast redeemed me—
Save me, and help me, I humbly beseech Thee, O Lord.

Save me—
from the weariness and despondency of living;
from looking to earth for comfort and release;
from clinging to any lower consolation;
from encouraging melanchly forebodings;
from any shadow of doubt and unbelief;
from all impatience under the burden of life;
from ceasing to resist the assaults of Satan;
from losing trust and confidence in Thee.

Help me—
to persevere hopefully to the end;
to keep Thee in sight and ever follow Thee;
to be courageous and cheerful under afflictions;
to cast upon Thee all my care for those I love;
to pray better, and live more nearly as I pray;
to live this day as if my last;
to rejoice more and more in Thy Sacramental Presence;
to count it all joy when I fall into temptation.
In my cross and in my passion;
Save me and help me, I humbly beseech Thee, O Lord.

THE AMERICAN CHURCH UNION.

We publish below the principles of this organization which has been formed recently and urge upon every Catholic the privilege and duty of identifying himself with this movement. Perhaps never before in the history of the American Church has the necessity of unanimity of action on the part of the loyal churchman been so urgent. Since the Richmond Convention we have been sailing on troubled seas, and if we would save the Church from shipwreck each one of us must "lend a hand." The American Union gives every one an opportunity to do his part.

A Declaration of Principles of the American Church Union.

The American Church Union is formed to defend and maintain unimpaired the doctrine, discipline and worship of the Church against laxity and indifference within and hindrance and aggression from without.

It gives its unreserved assent to the following principles:

1. That the Protestant Episcopal Church is an integral part of the historic Catholic Church.

2. That the Church's creeds are to be interpreted and believed in their traditional sense.

3. That, as declared in the Preface to the Ordinal, the Ministry of the Church has been from the Apostles' time, threefold; and those only are to execute the functions of this Ministry in the Church who have had Episcopal consecration or ordination.

4. That the Scriptures of the Old and New Testaments are the Word of God.

5. That the Church's Sacraments possess vital power to confer grace.

6. That the marriage tie is indissoluble, as set forth in the Church's Form of Solemnization of Matrimony.

The gravity of the present situation is that the boldest attacks on the Faith and Order of the Church are made by those within her own household. Of these attacks we signal the following as requiring immediate attention:

1. The denial of the inspiration of Holy Writ.

2. The admission to the Holy Communion of persons who have not been confirmed by Bishops of the Church, and who have not professed their desire to be so confirmed.

3. The permission to persons not communicants of the Anglican body to teach and preach to our congregations.

The American Church Union pledges itself to resist these and all other contraventions of the Faith of the Church as enshrined in the Book of Common Prayer.

"Membership in the American Church Union shall consist of three classes: Life members, ordinary members and associate members. They must be communicants of the Church; life and ordinary members must be men, associate members may be either men or women. Application for membership shall be made to the Council and endorsed by two members of the Union. It shall contain a written assent to the Declaration of Principles. The application shall lie over one month, when, if no objection be made, the applicant shall become a member on payment of his dues. In case objection be made, the Council shall, at its discretion, elect or reject the applicant."

"Life members shall pay a fee of $20; ordinary members, $1 annually; associate members, 50 cents a year. Life and ordinary members shall alone be entitled to vote."

MR. KENSIT AGAIN.

Mr. Kensit, the younger, is following faithfully in his father's footsteps, and, like his father, is always amusing. The following is from a London paper:

The decorous dulness of a small street in Westminster was suddenly enlivened yesterday morning by the appearance of four young men carrying a large banner which bore these words: "Warning! The new Archbishop is a Romanizer."

In front of the banner walked another young man in a silk hat, wearing a large

paper scarf inscribed, "Oh, for another Cromwell." Other placards were exhibited declaring "We want no Popery," and denouncing "Asquith's betrayal of Protestantism."

Arrived outside Church House, this odd little procession halted, and Mr. Kensit, a small and nervous figure, detached himself from it. Accompanied by two older men, he knocked at the door, and, after a little parley, was admitted.

His object was to protest against the confirmation of the Bishop of Stepney's election to be Archbishop of York. This he was obliged to do, not in the large hall where the ceremony took place, but in a committee room, to which the general public were not admitted.

Around a green baize table sat the Archbishop of Canterbury with six other prelates, all in their robes. There was the Bishop of Durham, with a rosy countenance like that of the conventional John Bull, the Bishop of Rochester, with a legal air about him, and the Bishops of Winchester, Worcester, Southwark, and St. Albans, all bearded, spectacled, and scholarly of mien. There were also several lawyers, gowned and bewigged; Mr. Cripps, the Vicar-General, looking like a legal portrait that had stepped from some eighteenth century frame.

The proceedings were short and business like, Mr. Kensit read his protest, the Primate ruled it out of order, and that was all. The Archbishop made it quite clear that he was expressing no personal opinion as to the acts alleged against Doctor Cosmo Gordon Lang (toleration of and participation in "Mass practices," defense of "confession," and so forth). The subject was, he admitted, "open to wide differences of opinion." But the law laid down on the subject was definite and distinct. As Royal Commissioners appointed to confirm the election he and the other prelates had no power to consider such allegations.

Half an hour later the Commissioners and lawyers filed into the Great Hall sparsely occupied by spectators and the legal formalities were gone through. The Archbishop-designate took the oath to be faithful to King Edward, and swore that he had not obtained his office by means of bribery! His appointment was declared valid. A young clergyman read the litany with a special clause in it for Doctor Lang. The Primate pronounced the blessing and the congregation dispersed.—*American Catholic.*

Grant unto us, Almighty God, that when our vision fails, and our understanding is darkened; when the ways of life seem hard, and the brightness of life is gone; to us grant the wisdom that deepens faith when the sight is dim, and enlarges trust when the understanding is not clear. And whensoever Thy ways in nature or in the soul are hard to be understood, then may our quiet confidence, our patient trust, our loving faith in Thee be great, and as children, knowing that they are loved, cared for, guarded, kept, may we with a quiet mind at all times put our trust in the unseen God. So may we face life without fear, and death without fainting; and, whatsoever may be in the life to come give us confident hope that whatsoever is best for us both here and hereafter is Thy good pleasure, and will be Thy law. Amen.

VERSES BY THE REV. BROTHER BEALE, S.S.J.E.

The following lines and few introductory words appeared in the Lent number of our Mazagon Parish paper:

The beautiful verses in our present issue will be valued by many of our readers for the sake of the author. They appear in the Memoir "Dorothea Beale of Cheltenham" by Elizabeth Raikes, with this introduction: "The following lines in her brother Edward's handwriting, found among Miss Beale's papers, seem to be undoubtedly original, and to tell the history of his consecrated life."

Written in India in illness, *1884.*

Once I was wont to prize
Glance from approving eyes,
And sun myself too fondly in their light.
Too eager to entwine
The flowers about Love's shrine
With pulses throbbing with a wild delight.
And one who loved me said,
With voice of boding dread,
"Oh! child, these hopes will fade, these flowers will die,
And what will then remain
To ease the long, slow pain,
Unless your heart be lifted up on high?"

Once, when I heard a name
Of high heroic fame,
Of lives of lasting influence for good,
I felt my heart on fire
With one long vague desire
To join the ranks of those who have withstood.
But now I do not ask
For such heroic task,
My heart is all too faint to stand the glare,
My eyes too weak to see
The path laid out for me,
I only wait and feel that One is there.

One at whose blessed feet
I lie in silence sweet
Perhaps unheeded as the world goes by,
There only lying still
Waiting to know His Will
Till He shall bend on me His gracious eye.
Then in that glorious gleam
Shall every earthborn dream
Darkness, delusion, doubt all flee away:
Truth shall be brought to light,
Faith shall be lost in sight,
In the clear shining of the perfect day!

E. H. B.

Brother Beale made his profession in the Society of St. John the Evangelist on St. Matthew's Day, 1891, after a novitiate which, owing to ill health, had been much longer than is usual among us. He had been admitted to the diaconate, but the same ill health prevented his ordination to the priesthood. He was called to his rest on February 2, 1893.—From the *Cowley Evangelist.*

CHURCH SOCIABILITY

It has been pointed out to us lately how one notable difference between a Protestant and a Catholic Church seems to be that the Protestant Church is a club, but the Catholic Church is the House of God.

That being so we must be careful not to use the Church before or after a Service, or at any other time, as a place for ordinary conversation. The Catholic on going to Church expects no human welcome; his welcome comes from the depths of the tabernacle. He goes to his Church because he has a right and because it is his duty. Bound together by a common belief, afire with the same love, urgent on the same purpose, all the worshippers are brethren—brethren whether on the African Veldt, the Islands of the South Seas or in the crowded city Church. There are no strangers.

From the Messenger—Parish paper of the Cowley Fathers in Boston.

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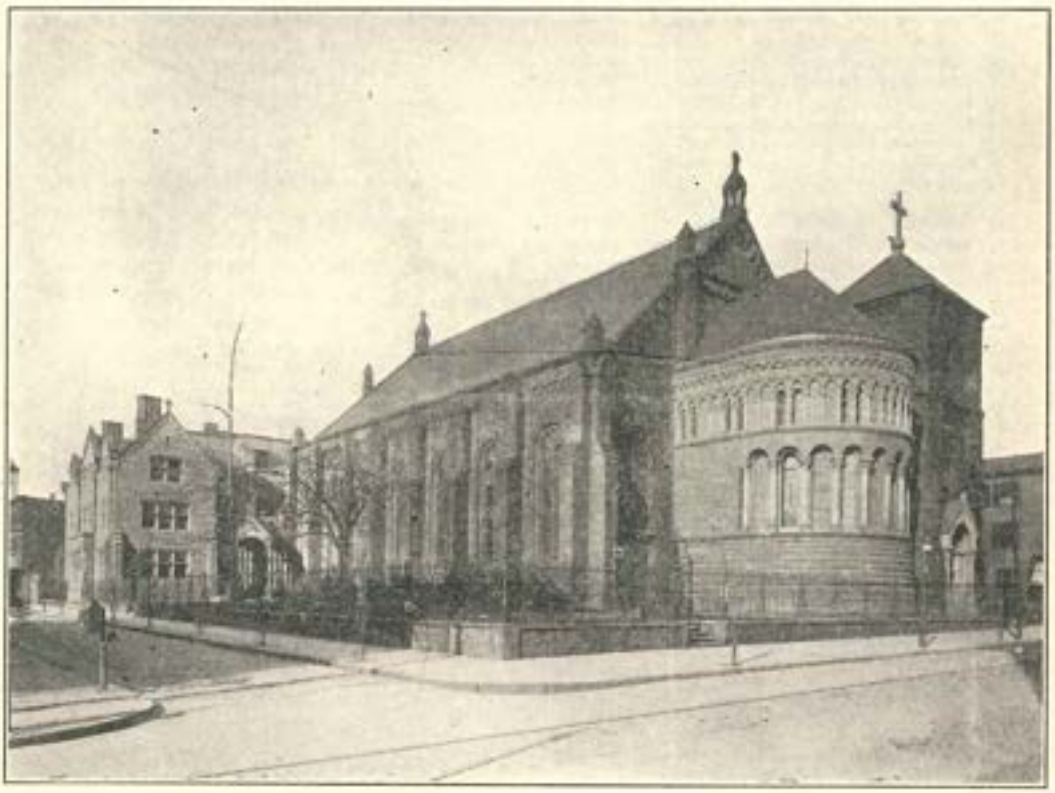
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St. Clement's Magazine

Vol. XXV PHILADELPHIA, SEPTEMBER, 1909 No. 9



ST. CLEMENT'S CHURCH PHILADELPHIA PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR SEPTEMBER, 1909

1. Wednesday (*St. Giles, Ab., C.*)..... Mass, 7 a. m.
2. Thursday (*St. Lazarus*)..... Masses, 7 and 9.30 a. m.
3. Friday (*Abstinence*)..... Mass, 7 a. m.
4. Saturday..... Mass, 7 a. m.
5. **Sunday** (*XIII Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
6. Monday..... Masses, 6.45 and 7 a. m.
7. Tuesday (*St. Evurtius, B. C.*)..... Masses, 7 and 9.30 a. m.
8. Wednesday (*Nativity of B. V. M.*)..... Mass, 7 a. m.
9. Thursday..... Masses, 7 and 9.30 a. m.
10. Friday (*Abstinence*)..... Mass, 7 a. m.
11. Saturday..... Mass, 7 a. m.
12. **Sunday** (*XIV Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
13. Monday..... Masses, 6.45 and 7 a. m.
14. Tuesday (*Exaltation of the Holy Cross*)..... Masses, 7 and 9.30 a. m.
15. Wednesday (*Ember Day. Abstinence*)..... Mass, 7 a. m.
16. Thursday..... Masses, 7 and 9.30 a. m.
17. Friday (*St. Lambert, B. M. Ember Day Abstinence*)..... Mass, 7 a. m.
18. Saturday (*Ember Day. Abstinence*)..... Mass, 7 a. m.
19. **Sunday** (*XV Trinity*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
20. Monday..... Masses, 6.45, 7 and (Requiem) 7.30 a. m.
21. Tuesday (*St. Matthew, Apostle and Ev.*)..... Masses, 7, 7.30 and 9.30 a. m.
22. Wednesday (*St. Maurice and his Companions, MM.*)..... Masses, 7 and 7.30 a. m.
23. Thursday (*St. Thecla, V. M.*)..... Masses, 7, 7.30 and 9.30 a. m.
24. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m.
25. Saturday..... Masses, 7 and 7.30 a. m.
26. **Sunday** (*XVI Trinity*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
27. Monday (*SS. Cosmas and Damien, MM.*)..... Masses, 6.45, 7 and (Requiem) 7.30 a. m.
28. Tuesday..... Masses, 7, 7.30 and 9.30 a. m.
29. Wednesday (*St. Michael and All Angels*)..... Masses, 7, 7.30 and 9.30 a. m.
30. Thursday (*St. Jerome, Pr. C., Doct.*)..... Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, 3-5, 7-9 p. m.

ST. CLEMENT'S MAGAZINE

VOL. XXV PHILADELPHIA, SEPTEMBER, 1909 No. 9

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PUBLISHED MONTHLY

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THE MOTHERS' MEETING

Meets every Thursday, 7.30 P. M.
Chaplain, the Rector.

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Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD

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GUILD OF HOLY CHILD

Meets third Saturday in the month, 3 p. m.
Chaplain, the Rector.

THE ALTAR GUILD

Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Phoebe Boyd.
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD

Meets first Wednesday in the month, 8 P. M.
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Meets second Saturday in the month, 10 A. M.
Chaplain, the Rev. F. M. W. Schneeweiss.
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BROTHERHOOD OF ST. ANDREW
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Meets Thursday preceding third Sunday in the month, 8 P. M.
Chaplain, the Rector.
Director, Mr. H. Walston Dixie.
Secretary, Mr. Roy Hamilton.
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CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD

Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

The Catechism will begin the third Sunday in September, and the Bible Classes the first Sunday in October.

Parents are requested to see to it that their children attend either the Catechism or the Bible Classes.

The 8 o'clock Mass on Sundays will be resumed on the third Sunday in September, and Solemn evensong will be sung at 8 o'clock.

By the will of the late Elizabeth Morgan Willcox $500 has been added to the Endowment Fund, in memory of George Herbert Moffett, and a like amount bequeathed to All Saints' Seashore Home.

During the summer a new chimney has been erected for the church boilers. The old flues were found to be in bad condition and quite insufficient for the new heating plant. The new chimney has been built in the wall at the end of the south aisle. This has involved an expense of about $1,000. The Accounting Warden would be glad to receive contributions toward this sum.

NEXT WINTER.

As we return from our more or less protracted holidays, it is natural that plans should be formed for the coming winter. It would be well, perhaps, among other things, to consider what is to be the work of the parish, and what part each one is to take in it, for each one is expected and ought to take a part.

The first topic of general interest is the coming mission, to be preached during the two weeks preceding the parish festival. We trust that every member of the congregation is, at least, saying daily the prayer which was published in the August magazine. Much of the success of the mission will depend upon the earnest prayers of our people. And, in addition to our prayers, we should be trying to interest others. If we know any member of St. Clement's to be lukewarm or careless about his religious duties, or any one who does not go to church, or has never been confirmed, then we should tell such an one of the services that are to be held and urge him to come, giving him a card with the list of mission services. There will be special services for men and women, besides the children's mission, and the general service every night. Possibly a Bible Class will be held each morning, and there will be special intercessions offered daily for various objects and persons. Let us endeavor to take advantage of this very great opportunity which God is giving us to stir up and perpetuate a real spirit of devotion to Christ and His church.

The Sunday School is another extremely important feature of our work. We can not hope to have a really vigorous parish life unless we are educating the children in the love and fear of God, and instructing them in the principles of the Catholic religion. For many years the Sunday School at St. Clement's has been pitiably small. How may this be remedied? Could not each person endeavor to urge one child to join the Catechism or the Bible Class? This might be done in connection with the children's mission in November. And will not parents, whose children already attend our Sunday School, urge their boys and girls to ask others to go with them?

One great problem of our Sunday School is our lack of teachers. It is very difficult to find men and women who are willing to undertake this exceedingly important task, and yet there is perhaps no other that means so much, or that accomplishes such large results. Our Bible Classes meet immediately after the 9.15 Mass on Sundays, for a little less than an hour. Does not this offer an opportunity for some one to help in the work of the parish?

When the new sanctuary was completed, an old member of the parish remarked that we must have many prayers to sanctify it—the old sanctuary was a place made holy by the petitions of many faithful souls. The atmosphere of prayer has been noticeable always to those who have come to St. Clement's for the first time. There is no doubt that the devotions and aspirations of the past leave their subtle influence within material walls. We have had many saints among us, and their influence is felt today; but too often we are apt to rest solely upon a sacred past, not realizing that it means only reproach if the sanctity be not carried into the present, that the future may be made holy. The sanctifying of the present is our work, and there can be no surer way of helping forward the parish life than by striving to cultivate the life of prayer within our souls.

For many years we have had the privilege of from two to three masses daily. Here is the best and truest means of worship and intercession. How many

St. Clement's people come to mass on a week-day morning? Some, of course, are honestly prevented, but surely there are a number of persons who, in spite of duties, could make the effort to be present at least on one week day and unite in offering the Holy Sacrifice for some special object. The clergy are always ready and willing to make mention of special intercessions at mass.

In this connection we might mention the weekly service of Intercession at noon on Fridays. Very few persons take advantage of this service by sending in topics for intercession, and only a handful think of coming.

It would be well if every communicant would join the Confraternity of the Blessed Sacrament, which is a society of the American and English churches, founded for the purpose of promoting intercessory prayer, especially in connection with the Eucharistic Sacrifice. St. Saviour's Ward of St. Clement's parish is one of the oldest and the largest in the country. Applications for admission may be obtained from the Rector.

This winter we shall be confronted by the missionary problem. Most of us have learned, doubtless through the church papers, of the deficit in the appropriation of the Board of Missions. The death of Mr. Thomas revealed a financial weakness, both in the church at large and in our own diocese, which is appalling. Heretofore Mr. Thomas, with his large-hearted charity, has met the deficiency from his own pocket. Now, the situation must be faced if the church is to carry on even the amount of work already begun. St. Clement's parish must take its share of responsibility and make up its own share of the appropriation, and more if possible. We shall know a little later just the amount asked of us, and we must make every effort to meet the assessment. The Catholic parishes have too long held aloof in the missionary cause, and if we expect to have anything like fair recognition from the Missionary Board we must show ourselves deserving of such recognition. There is no reason why the Catholic parishes should not have as much weight in missionary matters as any others, if they would earnestly endeavor to do their part. If all stand aside and regard others with suspicion, we can not expect, nor do we deserve to exercise any influence at all.

It is the duty of every member of St. Clement's to take an intelligent interest in the spread of Christ's Kingdom, and each one is urged to attend any missionary meetings that may be held in the parish and to give generously for this object through the offertory or otherwise. The women of the parish should join the auxiliary, and the men should respond by their interest and co-operation. Let us make St. Clement's a parish burning with missionary zeal, that the faith we have learned from its pulpit, and the grace we have received from its altar, may be given to others less fortunate than ourselves.

Church support, of course, is an ever-present problem. It was gratifying to learn that the finances at the beginning of the summer were in better condition than has been the case for many years. This should encourage us to yet greater effort that the affairs of the parish may be put upon a substantial business basis. If each one will continue to do his part, we shall soon be able to issue a very satisfactory statement. This can only be attained by real devotion and self-sacrifice for the glory of God on the part of every one.

Let each one resolve that during the coming winter Almighty God shall be considered first in any plans for the future, and that any thought, word or deed that can not honestly be offered to His Glory shall have no part in lives which have been consecrated to His service.

BAPTISMS.

July 25—Violet June Goodwin.
July 25—Grace Casaline Patton.
July 31—Harold Dewees Bilyeu.
Aug. 6—Isabella Ruth Fogel.

MARRIAGES.

July 31—Harold Dewees Bilyeu and Madeline E. Wilson.

BURIAL.

July 28—Adelaide F. Howell.

†

Of your charity pray for the soul of Adelaide F. Howell.

Rest eternal grant to her, O Lord: and let light perpetual shine upon her.

OF CHIMES AND BELLS.

The other day I read that Spain early developed a romantic poetry for the reason that her people dwelt alone, cut off by the Pyrenees from the commercializing spirit of other countries more given over to trading. It was spring; the book slipped all too readily from my hand, and I fell into a dream or study. Why was it, I wondered, that our country lacked so many elements of the romantic we associate with other countries? Was it because of our newness? For that need hardly be. Can not the elements of romance lurk in new things? Or is it that we are too busy? Are we too open and attainable to commerce? Must a country in reality be hidden away behind impregnable mountains, driven to bay for amusements before it can truly become that most engaging of things, a romantic country with kings and castles, poet-lore, and chimes? For, to me, chimes are the gauge by which to measure the beauty-loving spirit of a nation. By their frequency and tone I judge the emotional response to life and beauty of its people. A set of lilting chimes is to me as sure an indication of the instinct for beauty and a brooding fondness for the past as the quiver of the rod in the well-diviner's hand is of his approach to water.

But we live in a chimeless country and mourn it not. Indeed, I believe a large majority of Americans look upon chimes as jangling, barbaric disturbers of the peace. As an instance of this I recall lunching with a friend who lives within earshot of the chimes on a new city church. When their notes rolled out over the city at noon-tide I exclaimed with sheer joy, albeit these chimes are modern, twentieth-century chimes with a lusty, youthful tone, unmellowed, unhallowed by the experiences of dead centuries, the sweet, thin voices of old chimes are like the sweet, thin voices of old men and women such as have filled a noble part in life—but my friend feeling no sympathetic responses to the chime-spirit, said with impatience in tone and gesture, "O those horrid chimes! I am so tired of them!" For her no pretty fancies wove themselves about the notes, or memories of other chimes in other lands came to haunt, and now and then to torment with their lost, quivering loveliness.

In my own city, across the Charles, is a set of chimes on Christ Church; and these are old, perhaps, for all I know, so old that when the spirit of devotion led thither George and Martha Washington—if the tradition that they worshipped there for a time has due foundation—they too may have listened in pleasure while for the moment the fair sounds drowned the tramp of marching feet and the sound of fife and drum. Today they are seldom rung, and seem faint and frail as they reverberate, a little languid and halting, but infinitely sweet. After all is said, however, the best chimes are those the memory gropes for—dancing bells, ringing on a fair day in French cities; mellow bells stealing over an English landscape at evensong; bells which have called the people of other days to their daily work and play, to christenings and funerals, to coronations and to prayers for victory over invaders camped near. Such bells ring across picturesque Rouen from a slender, gracious tower.

Among the foreign bells which I remember is a bell on a little Catholic church in the Highlands, which held a power to stir my emotions. It rang through an historic pass; and the bell heather quivered in response on all the mountains, while the old gray Scottish castles turned grim, disapproving faces on the intruder which symbolized to them perhaps a troubled reign. Though this was a tiny, solitary bell, its clear note comes floating back to me with curious frequency.

Bells there are—like the Sunken Bell—fraught with meaning, foreboding tragedy, more notable perhaps for their melancholy mystery than for their tunefulness. Nevertheless, I count them also among the assets of a country's charm. Such a bell I heard in Scotland bitterly rebelling against its lot whenever a servant tugged it in the pursuance of domestic routine. I could never be quite sure at the time I knew this bell whether I was sorry for it, or ashamed of it for a naughty, wilful bell; but always when its voice spoke to the household at the dressing hour, in the late, unnatural twilight, I shivered in my tower room, and looking down upon the slender, rippling Dee following its world-long course among the mountains, drew the curtains with fingers which trembled slightly, and a mind troubled with a nameless trouble. Once this bell had done service as a ship's bell, voyaging from England to the far East and coming back with strange and beautiful cargoes; but the winds destroyed the ship and the bell went down into the foreign seas, where it lay for many a day, to be recovered later and taken back to England. The new laird of Dinnet Lodge, seeing it in the shipmaster's study, bought it and sent it off to Scotland with a collection of curios which included a sphinx and a mummy from Cairo; and shortly before my arrival in the house as guest he had raised it over the entrance hall, where straightway it began its misdemeanors. First, it threw its tongue to the ground, drawing attention by this means to its state of nerves and temper. Next, it brought about a series of domestic misfortunes, some comic, others increasingly serious. Objects were mysteriously lost or broken, causing great regret often, and often inconvenience when they could be replaced only from London. A crucifix fell in the boudoir of the lady of the Lodge, breaking into bits on the wooden floor; and a puffin which had dwelt contentedly enough under glass for years suddenly burst its case one night, and was discovered in the morning apparently on the verge of flight. The sphinx began to disintegrate; and I often secretly suspected the mummy of turning in its coffin at midnight; while we all fell ill, and ere the spring came our beautiful chatelaine had died. I have never known what punishment was meted out to the malignant bell, or, in fact, if any punishment befell it; but that it was a bell of spells and charms none of us who knew it at that time must doubt. Had it learned such terrible secrets under seas that its whole nature had become warped and its tone permeated with a *je ne sais quoi* of lurking mysteries and terrors? Had it preferred its life in the shipmaster's study, silent although it could tell of such adventures? Or had it begun to crave the wild caress of the salt wave and its oldtime pitch and toss on angry depths and limitless waters globed in by an all but limitless sky? Who knows the heart of a bell? He that doth, let him answer.

Next to chimes and bells I love a harpsichord. There is the same wistful quality in a good one that there is in an old set of chimes. What true lover of bygone days has stood before a collection of old instruments without thrills of excitement and quickening of "the inward eye?" And who has ever heard a concert on the harpsichord and clavichord without gaining from it a new idea of the music of Bach, and Handel and Haydn, and ever afterward being a little impatient of the modern pianos which deaden and smother the delicate melodies? Our attention is being called of late to the real joys of the old-time music and the beauty of the earlier instruments with their faint, wistful tones which penetrate to the imagination; the lovely poignancy of the harpsichord; the clavichord, winsomely melodious, full of homely, domestic charm, suggestive of ripening wheat and fattening sheep and happy family life indoors. Well did Bach characterize it as "well-tempered," so gentle, sweet, and ready to serve, so devoid of all harshness seems this instrument.

To me, these precursors of the pianoforte have a very special charm—the charm of early association. To be sure, growing up in a musical library is not the common lot of little girls, so that perhaps my affection for them is a peculiarity. However that may be, the fact remains that I have derived a special pleasure throughout my life from all that has served to make real the people who wrote for and played upon the clavichord and harpsichord and the primitive piano. I learned to read from the lives of the composers, knowing nothing of "Mother Goose" or "Alice in Wonderland" till much, much later than the average child, whereas well do I remember with what palpitating interest I read the life of Wolfgang Mozart from a much-thumbed red book, and studied the full length engraving of that jaunty gentleman upon our parlor wall. How greatly I admired the fit of his embroidered waistcoat, and his fine features, as he stood beside a marble settle in a bower of roses, a sheaf of manuscript on the seat beside him; and with what awe did I contemplate the companion engraving of Ludwig van Beethoven overtaken by a thunderstorm on a wild moor. His greatcoat was wrapped about him, and with one foot he trod down a clump of thistles while the great fury of genius was represented as playing across his face. What message was the storm bringing to this man, I used to wonder, struggling in my childish fashion to understand the mystery of the creative power.

In lesser degree I have felt the same mysterious power of music coming from the fingers of a world-weary old musician whom I knew as a fellow boarder in a little country house. This man was rapidly going down into the shadowland; and the single, wistful, penetrating strain I used to hear steal sometimes from the music room when he thought himself

alone, although I can not find it in the keyboard, has left a groove somewhere in my memory as sharply defined as the cutting of a diamond on glass. It used to seem to me like an answer to the great Summoner.

Sometimes I ask myself what it is that makes for so much love of all beautiful sounds, and find it hard to reach a conclusion. Is it the love of beauty for its own sake? Is it the intellectual stimulus music gives? Perhaps it is chiefly the memories called into life again; music and memory are so closely related. The voice of the singer we loved formerly, so clear, so true in its every intonation, we never forget; or the great cathedral organ, or the chimes, or the lonely bell—all of them come trooping back at a touch of the right chord, almost causing us pain in their near-reality.

Whatever evokes lovely memories, whether great or small, may surely be worthy of a place in our country. I, for one, claim it for chimes, for deep-toned bells, and many, many other missing things which have the gift to foster our imaginations and a musical spirit in us. We may not have the kings of other countries, we may not want them; we may not have the heather or the mediaeval castle, chateau, ruined church, or battlefield surcharged with the pageantlike interest of an early epoch; but we have youth and strength and promise, and let us have chimes that are young and strong and bells with a valiant tone.

Do I hear the great majority protesting against so much din and clatter? Ah, my dear great majority, I respect you and sympathize with you in your wish for quiet. I do not like steam rollers nor elevated trains under my own study windows, but since in the march of human progress I am at any moment threatened with them, give me in addition, please, one little nearby belfry, filled with sweet-voiced chimes to which my weary imagination may take flight, and out of which it may slake its thirst and live.

EDITH MENDALL TAYLOR.

SOME MESSENGERS, AND WHERE THEY WENT.

I.

One Sunday evening in early summer, a short time before Father Moffett died, he preached a sermon of which the text was, "The love of Christ constraineth us." His thought, all through it, was that the missionary spirit—the spirit of self-effacement in drawing others to Christ—was an essential part of the Christian character.

Not because he knows he ought, does the really successful servant work for Christ, but because he can not be contented unless he is doing his utmost, all the time, everywhere. In these times, when mission work is so thoroughly organized, and specialists are everywhere in training for it; when the idea is to send well-equipped and well-prepared workers; when, in other words, it is, as a careless observer once remarked, "getting to be quite a business"; then, with the thankfulness that it so well arranged, comes the fear that we every-day sort of folks, who have to stay at home, may forget that the Church itself is the great Missionary Society, and we ourselves its messengers. It may never be your lot to convert a heathen philosopher; but it is quite likely that you will find some room mate or fellow worker in dense ignorance of the real comforts of religion in some trying hour, and you may, by the grace of God, become a "messenger" when you least expect it. That is, of course, if you are ready. One may use a parish retreat or mission simply as a time to pray for or acquire holiness for oneself, or one may use it as a time for preparation for the next opportunity God may send us.

One thing is certain: the sort of church member who spends all times of devotion before the Sacrament in prayer for self, even for personal sanctity, will lose wonderful chances. It is prayer for others which draws us nearest God; it is work for others which leads us in the very footprints of the Master. It was this spirit of utter self-sacrifice for others that made Moses cry out in that awful appeal which he made to God for his miserable people (Exod. xxxii: 32); that St. Paul expressed in his bitter cry for his "brethren" (Romans ix: 3). . . . But sentiments such as these are quite obsolete; we read the daily newspaper record of sin, but we don't let it spoil our breakfast; we may, if we are very, very devout, spend a few quiet moments in church on our way to work, praying for God's blessing on our own particular friends and interests. We all make little dabs at the wretchedness around us, calling it charity; but we don't throw ourselves at God with passionate prayers that would bless and save them at any

expense to ourselves. In some future time, when the great Church of China is a completely organized and established force of the kingdom, it may have to send missionaries back to lead poor, dull, money-clogged America back to God again.

The writer, in this little mission study, preferred to use St. Paul's word for a missionary (Phil. ii: 25) "One sent forth."

It is an old, old office, beginning with Abraham, who was sent forth from his own country and from his own people. Divine love constrained him, a man fearless, devoted, and full of faith. Through his efforts, Palestine became the nursery of the true religion, in the earliest times, till the days of the Apostles. Then, suddenly, in the very times of the Apostles themselves, a new place was found in which the kingdom might grow without observation, safely and surely, for a thousand years.

For five hundred years, beginning about 55 A. D., the Romans maintained an army in Britain, consisting most of the time of about 48,000 men. Britain was known to the Romans at the time St. Paul was first imprisoned there, and ancient Welsh tradition holds that Cunobelinus, father of Caratacos, was at that very time in Rome as a hostage, and there learned Christ, devotedly serving Him after his return to Britain. St. Paul's own guard very likely heard and repeated to him many tales of the strange West. There is no record of St. Paul's going to Britain, but he certainly went to Spain, as he had intended, for St. Clement mentions that. "To the further limit of the West," he says. This may include Britain.

At any rate, Christianity went into Britain with the Roman invasion, in the first century, and in the simplest, most every-day fashion. "In those days," says one writer, with perhaps unconscious sarcasm, "every Christian was, as a matter of course, a missionary." Roman soldiers caught up the word while on duty about the "palace," to which St. Paul lovingly alludes, where the household contained many Christians; Roman Christian ladies spoke quietly to their British slaves—nay, better: slaves were purchased, taught the truth as it is in Jesus, and sent home to teach it; captives otherwise freed, or hostages released, went back as Christians; many Spanish traders were of the faith; best of all, missionaries from Gaul went over, to preach with a pure heart, fervently.

By the time of the Welsh monk, called Gildas the Wise (A. D. 520), Christianity had such a hold on Britain that he could write as follows:

"The Church is spread over the nation, organized, endowed, having sacred edifices and altars, the three orders of the ministry, monastic institutions embracing the people of all ranks and classes. It has spread, moreover, into Ireland and Scotland. It is also a learned Church; it has its own version of the Bible, and its own ritual."

More than once, British missionary bishops went to councils over on the Continent, sitting patiently and meekly while their more "advanced" brethren wrangled over questions of theology and discipline. There were such conventions during the fourth century.

As the Roman power waned, Britain became a prey to hordes of pirates, and Divine Providence ordered that the Faith should be sheltered and nourished in Ireland. So, if we want to understand the Irish missionaries, we shall have to begin with the Saint who especially belongs to Ireland and Ireland to him. Let him being the story himself:

"I, Patrick, a sinner, the rudest, and least of all the faithful, and the most despicable among men, had for my father Calpurnius, a deacon, son of the late Potitus. . . . We had gone back from God's Commandments, and had not been obedient to our priests, who used to warn us for our salvation. And the Lord brought upon us the wrath of His displeasure, and scattered us among many nations."

This refers to a terrible raid of pirates when he was sixteen. He was carried to Ireland, and then became one of the slaves of Milchu, King of the Dalriads, the most powerful king in Ireland, ruling in the northwest. Here the lad was set to tend swine for six long years, and he afterward compared that time to the case of the Prodigal Son. For, in these weary straits, his heart turned to his Father. As with Moses in exile, Joseph in Egypt, St. Paul at Damascus, the time of discipline became one of blessing, and he remembers it as a time when for very joy "my spirit burned within me." Ability to bear any amount of discomfort is a prime need in missionary labor, and St. Patrick then acquired it. Summer heat and winter snows, hunger, weariness,

cruelty, discouragement, loneliness, he bore them all, and meanwhile did his humble menial tasks so well that his rough companions noticed it with praise.

Finally, in a dream, he was told that a ship was ready a hundred miles away and that he would be carried home on it. Following this advice, he escaped and reached the ship, whose captain rather unwillingly took him on board. After many misadventures, during which the ship's company more than once cried, "Christian, pray for us," he reached his home. But in the midst of his joy there came another dream. He seemed to see a man coming to him with letters, one of which was inscribed "The Voice of the Irish." As he began to read he heard voices, "We beseech thee, holy youth, come back and walk among us." He therefore gave himself up to incessant study and preparation, studying in Gaul and elsewhere, feeling keenly his need, as he speaks of himself then as "ignorant, slow of speech, rustic, a fugitive, and moreover unlearned." When he finally went to Ireland he went straight to the old scenes, to King Milchu's territory, and made his first convert there.

But his chief object was Tara, the land of King Loaghaire, where assemblies were held, and the harps of the poets used to hang. Its distance across the stormy Irish Sea kept Ireland immune from Roman invasion, so St. Patrick found there the ancient seat of the Druid worship, and Tara was its stronghold.

Here, on Easter Eve, he lit the sacred fire as a challenge to the Druids. And soon after he overcame them and baptized the king and most of his followers.

St. Patrick lived to extreme old age, loving and serving his people, and even to this day is preserved the beautiful hymn with which he fortified himself for his great struggle with the Druids.

I bind to myself today,
The strong power of the invocation of the Trinity,
The faith of the Trinity in Unity,
The Creator of the elements.

I bind to myself today,
The power of the Incarnation of Christ with that of His Baptism,
The power of the Crucifixion with that of His Burial,
The power of the Resurrection with the Ascension,
The power of the coming to the Sentence of Judgment.

* * * * * * *

Christ protect me today,
Against poison, against burning,
Against drowning, against wound,
That I may receive abundant reward.

Christ with me, Christ before me,
Christ within me, Christ behind me,
Christ beneath me, Christ above me,
Christ at my right, Christ at my left,
Christ in the heart of every man who thinks of me,
Christ in the mouth of every man who speaks to me,
Christ in every eye that sees me,
Christ in every ear that hears me.

I bind to myself today,
The strong power of an invocation of the Trinity,
The faith of the Trinity in Unity,
The Creator of the elements.

Salvation dwells with the Lord,
With Christ the omnipotent word,
From generation to generation,
Grant, us, oh Lord, thy grace and salvation. —Amen.

ST. JOHN EVANGELIST'S IN BOSTON.

The staunch old Boston Methodists, in years gone by, took pride in their new stone meeting house that reared its massive tower on the slope of Beacon Hill, back of the State House. Today, it is to be feared, they would turn away with heavy Protestant hearts were they to enter those familiar portals. The old pulpit and the somber walls are things of the far-away past, and a Catholic altar stands in the shallow apse, for the edifice is now the Church of St. John the Evangelist, and the home of our old friends, the Cowley Fathers.

As we pass from the vestibule, with its familiar notice board and the lists of sick and dead to be remembered in our prayers and enter the church, symbols of the Catholic Faith greet us on every hand. The stoup of holy water bids us purify our hearts and minds as we make the holy sign and bless ourselves before we kneel to pray, and the red light before the tabernacle gladdens us, as it speaks of the perpetual presence of Jesus Christ under the veils of Bread and Wine.

The church is square and plain, with a gallery on three sides. The old-fashioned pews were replaced long ago by oaken benches and a low platform erected at the east end to form a choir and sanctuary. Across the chancel thus formed, stretches a beautiful oak rood screen, surmounted by a Calvary and the figures of our Lady and St. John. The High Altar is of carved oak, and the dossal which hangs behind it reminds us of the old sanctuary of St. Clement's, for the embroidered crucifix is a copy of that which we loved on the old blue baldachino.

At the head of the north aisle under the gallery is the Altar of the Sacrament, surmounted by a Tabernacle, where the Blessed Sacrament is always reserved, and on the other side of the church, in a corresponding position, is the Altar of our Lady, backed by a carved oak screen, behind which is the Baptistery.

The Stations of the Cross are of plaster in low relief, and are of a soft ivory tone—these, as well as all the ornaments of the church, show the artistic hand of Father Field.

A sweet odor of incense lingers about the sanctuary, and there is the same atmosphere of reverence and devotion which we know in our St. Clement's and which bids us kneel and pray.

There is no parish building, but in the basement of the church are several large choir and Sunday School rooms, and an oratory where the community recites the Breviary offices.

The clergy house adjoins the church. Some years ago the Fathers occupied a wooden dwelling in the rear, old and dark within and with a tiny garden at the side. The old house was not fashioned for comfort or convenience, but those who dwelt there gave an atmosphere of quiet charm to the old low studded rooms, for here were Father Benson, Father Longridge, Father Field, and many others whom we know well. It was in this house that Father Benson once was asked his opinion concerning a projected "Home for Disabled Clergy." "I have little knowledge of such matters," he replied; "but in disabled homes for the clergy I have had some experience."

The present house is an old brick dwelling that has been remodeled to meet requirements. On the left of the narrow hall is a small reception room, and beyond the swinging doors, the Fathers' common room and the kitchen. On the floor above a cheerful library extends acrosss the front of the house, and back of this are the Superior's office and the refectory.

One finds here warm hospitality, especially if one lets it be known that St. Clement's is his spiritual home, for no Cowley Father ever forgets Philadelphia and the old days of warfare for the Catholic Faith. The Provincial Superior is our good friend, Father Field, who looks upon all St. Clement's people as, in a sense, a portion of his own flock, and he is ever ready to hear news of old friends. A "Clementine" visiting Boston need never feel himself a stranger while St. John's and the Cowley Fathers bear witness to the Catholic Faith.

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PHOTO BY BELINFANTE

ST. CLEMENT'S CHURCH PHILADELPHIA PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR OCTOBER, 1909

1. Friday (*St. Reigius, B. C. Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
2. Saturday (*The Holy Guardian Angels*) ..... Masses, 7 and 7.30 a. m.
3. **Sunday** (*XVII Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
4. Monday (*St. Francis, C.*) ..... Masses, 6.45, (Crypt) 7 and (Requiem) 7.30 a. m. Guild of St. Mary, 8 p. m.
5. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m. G. F. S. 8 p. m.
6. Wednesday (*St. Faith, V. M.*) ..... Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
7. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
8. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m
9. Saturday (*St. Denys, B. M.*) ..... Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
10. **Sunday** (*XVIII Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
11. Monday (*St. Ethelburga, V. Ab.*) ..... Masses, 6.45, (Crypt) 7 and (Requiem) 7.30 a. m.
12. Tuesday (*St. Wilfred, B. C.*) ..... Masses, 7, 7.30 and 9.30 a. m. G. F. S. 8 p. m.
13. Wednesday (*Trans. of St. Edward, K.C.*) ..... Masses, 7 and 7.30 a. m. Guild of St. Katharine, 8 p. m.
14. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
15. Friday (*St. Theresa, V. Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
16. Saturday ..... Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
17. **Sunday** (*XIX Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
18. Monday *St. Luke, Evangelist*) ..... Masses, 6.45 (Crypt), 7, 7.30 and 9.30 a. m.
19. Tuesday (*St. Frideswide, V.*) ..... Masses, 7 and 7.30 a. m. G. F. S. 8 p. m.
20. Wednesday ..... Masses, 7 and 7.30 a. m.
21. Thursday (*St. Ursula and her Companions, VV. MM.*) ..... Masses, 7 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
22. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
23. Saturday ..... Masses, 7 and 7.30 a. m.
24. **Sunday** (*XX Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
25. Monday (*SS. Crispin and Crispinian, MM.*) Masses, 6.45, (Crypt) 7 and (Requiem) 7.30 a. m.
26. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m. G. F. S. 8 p. m.
27. Wednesday ..... Masses, 7 and 7.30 a. m.
28. Thursday (*SS. Simon and Jude, Apostles*) ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
29. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
30. Saturday ..... Masses, 7 and 7.30 a. m.
31. **Sunday** (*XXI Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even song, 8 p. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Bible Classes, every Sunday, 10 a. m. The Catechisms, every Sunday, 3 p. m.

Bible Class for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Schneeweiss Saturdays, 3-5, 7-9 P. M.
Father Underhill . Saturdays, 3-5, 7-9 p. m.

ST. CLEMENT'S MAGAZINE

VOL. XXV PHILADELPHIA, OCTOBER, 1909 No. 10

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PUBLISHED MONTHLY

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THE EDITOR
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Chaplain, Father Underhill.

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ST. KATHARINE'S GUILD

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HOLY CROSS GUILD

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GUILD OF HOLY CHILD

Meets third Saturday in the month, 3 p. m.
Chaplain, the Rector.

THE ALTAR GUILD

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Chaplain, the Rector.
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Meets Thursday preceding third Sunday in the month, 8 P. M.
Chaplain, the Rector.
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Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

The Friday Evening Bible Class for Women will commence the first Friday in October.

Fr. Quin left for his holiday on September 1 and has been spending some weeks in Canada.

Solemn Evensong was begun on the third Sunday in September and the 8 o'clock Mass resumed.

Parishioners are reminded that the list of names for All Souls' Day is made up by noon of the previous day. They are asked to send in any names to be included in the list as early as possible, and not later than the 31st of October.

We welcome Fr. Underhill as one of the regular staff of St. Clement's clergy. He enters into residence the 1st of October and will have charge of the Mission work. At the same time it is with regret that we part with Fr. Venables, who goes to Baltimore as curate at Mount Calvary. During his residence in the Parish he has made many friends and the prayers and good wishes of our people follow him.

The services of intercession on Friday noons will be resumed on the 3d of October. It is hoped that very many of our people will make an effort to be present at this service throughout the winter. Names and subjects for intercession may be written out and dropped through the letter-slide in the door of the Clergy House. Will not every member of the congregation use his influence to fill the Chapel at these services?

HYMNS FOR OCTOBER.

October 3, A. M.—421, 423, 616.
P. M.—421, 617, 423, 424, 616.
October 10, A. M.—215, 671, 291.
P. M.—215, 617, 20, 291.
October 17, A. M.—179, 316, 520.
P. M.—235, 425, 435, 433, 436.
October 24, A. M.—217, 219, 270.
P. M.—217, 617, 165, 172, 220.
October 31, A. M.—278, 307, 306, 222.

BAPTISMS.

August 21—William John Searles.
September 9—Clifford Prime.

BURIAL.

August 14—Joseph Culleney.

THE NEW CHIMNEY.

Our friend, Mr. Sellers, tells us that with the new chimney which has just been completed, we will have a warm Church and Parish Building this winter. It was found possible to build the flues without encroaching upon either the Church or the corridor. We trust that the members of the Parish may contribute to the expense of this work. The cost will be $1,100 and the Accounting Warden is anxious to meet this bill without encroaching upon the current expense account or borrowing from other funds. The building of the chimney was a necessity at this time if we were to pass the winter with any degree of comfort.

THE MISSION.

Following is the list of services suggested for the Mission; a corrected list will be printed on slips for circulation later:

Masses on Sundays as usual; on weekdays, 6.30, 7, 7.30 and 9.30 a. m.

General Mission services every evening at 8 o'clock.

Bible Class weekdays at 10 a. m.

Services for Men every Sunday at 4 o'clock.

Services for Women every weekday at 3 p. m.

Children's Mission every weekday at 4 p. m.

Every one in the Parish should be spreading the news of the Mission through the neighborhood in which he lives and should be urging people to attend it. The best way to fill the Church is to come oneself and bring some one else.

Do not hesitate to ask others to come. We can not tell what soul Almighty God may be leading to Himself through our instrumentality. And be quite sure that He has a message for you.

The Mission will commence on Sunday night, November 7, and will end with a corporate Communion of the Parish on Sunday, September 21, and a closing service, with renewal of baptismal vows, at night.

THE SUMMER SCHOOL.

The Summer School opened this year on July 12 with real interest and enthusiasm shown by the first day's attendance of forty-nine. As many of the children were pupils of last summer Mrs. Root had the advantage of meeting the children as friends whose dispositions and characteristics she had already learned through last year's experience as teacher in the Summer School.

Every one came eager to make something and the spirit of work which prevailed throughout the seven weeks of school found employment for each child in the classes of chair-caning, sewing, basket and raffia work besides the usual kindergarten occupations for the little ones.

The chairs caned by the boys were brought from home and were very proudly carried back the last day of school, not only caned, but varnished as well.

The older girls were interested in making shirt waists for themselves and the smaller girls in making aprons. Most of the children had a share in the reed and Indian basket work while the raffia boxes, picture frames and napkin rings were made even by the small children with great delight and care.

The usual religious instruction was given each day by the Sister for an hour, and the children were both attentive and responsive. An effort was made to help them in their everyday contact with each other to put in practice the lessons taught.

Much credit is due to Mrs. Root for the energy and patience with which she kept the children interested and happy, as well as for the general order maintained rather by the attention and encouragement given to each child than by collective discipline.

We owe our hearty thanks to the ladies who so kindly gave a morning each week to help in the work, to Miss Elizabeth Stecher for her interest and kindness in sending books, and also to Miss Helen C. Mason who came from a distance every morning to assist Mrs. Root.

The average daily attendance was thirty and in many cases either illness or a trip to the country accounted for the absentees.

The school closed on August 27 with an exhibition of work, kindergarten games and songs, and the usual closing treat to which the parents were invited.

THE NEW MISSION HOUSE.

The Sisters are finally installed in their new house at 2016 Race street and have a most comfortable and cheerful home, much better adapted to their needs than the old house on Lambert street.

The building is in a quiet neighborhood on the corner of Woodstock street, and is also near the Church.

On the first floor are two pleasant reception rooms, which are a marked contrast to the small, dark room with which we are familiar. The additional room was much needed. On the same floor are the Sisters' refectory, kitchen and laundry.

The second floor has a bedroom and sitting room for a guest, a light and convenient office for the Superior, and the Chapel and sacristy. The Chapel has been simply but tastefully furnished after plans by Mr. Sellers, and the result is devotional and satisfying.

The upper floors are occupied by the Community common room and cells. All who have seen the new house are much impressed by its cheerfulness and convenience.

SOME MESSENGERS, AND WHERE THEY WENT.

II.

On the map Great Britain looks somewhat like a very fussy old lady with a much-ruffled cap and flying skirts. The ancient boundaries being a little difficult to follow, suppose we accept the childish fancy and say: the ancient Picts, northern and southern, occupied the region indicated by the frill and peak of the old lady's cap; the Scots, along the battered cap strings; the Romanized Britons occupied all the rest.

The word "Scot" is very misleading, and has confused historians because in early times only a few Scots were in what is now Scotland. Most of the Scots were in the northern part of Ireland. Across the region occupied by the Picts, obliquely southwest to northeast, ran a chain of mountains dividing the northern from the southern Picts. Among these heathen the principal objects of popular worship were the personified powers of nature. The spirits supposed to be dwelling in mountains, valleys, and seas were to be feared and propitiated.

About the year 350 was born the Apostle of the Southern Picts, St. Ninian, on the banks of the Galway. His father was a chieftain, probably a man of some authority, and Ninian was baptized and grew up an earnest student of the Scriptures. He longed for more light on some points and better training. So he went to Rome. It was a placid and orderly journey along the well-managed Roman roads, through Britain and Gaul. Either then, or on his return journey, he made the acquaintance of the beloved soldier-bishop, St. Martin of Tours, who took a kind interest in his plans and hopes. Some writers state that the plans and workmen for the new church building were obtained from St. Martin.

Reaching home, St. Ninian began his church, taking for his missionary center Whitehaven, in Wigtonshire, on the north bank of the Galway. Withern, or "White House," was a Roman seat of government, probably the Cathedral buildings. "Candida Cara" took their name from the town. This was half sanctuary, half shelter—St. Ninian's building; as it was nearing completeness he heard of the death of St. Martin and named the Cathedral in memory of him.

Then the ardent spirit looked out to the adjacent heathen tribes on the Grampian Hills. He *might* have been satisfied, as it was; the church buildings were of stone, stately and beautiful, so that people came from far away to see them, perhaps disturbing the worshipers with their comments. A sort of dioceson government was worked out. St. Ninian was a busy and successful ecclesiastic. But "the stranger at his gates" appealed to him, and finally he went in person among the southern Picts. In required consummate tact and patience, this mission. The Picts, joined by the Scots, in an invasion into the southern country, had just been put down by the Romans with a strong hand. Roman manners and ways, such as St. Ninian had acquired from his long residence on the Continent, were bitterly disliked. Moreover, he was a "Ritualist," so to speak, preferring a rather crude worship, and one would think he was about the last man to go among primitive people to lead them in prayer in the wilderness. But if Catholic privileges are really effective they make men *Christ*-like, and the Christlike man serves God anywhere. The true Catholic lays up treasures of worship and devotion; then, as others need them, prayerfully, unobtrusively, draws upon his store.

In some such way as this St. Ninian made his way among his heathen neighbors, and so won them to Christ that he has ever since been known as the Apostle of the Southern Picts.

Long after him, more than a century, St. Columba broke away from the monastery where he had been trained, in the northern part of Ireland, and with twelve companions, crossed to the small Scot's kingdom on the opposite coast, ruled by his cousin, King Canal. This king gave him the small island of Iona for his work. Massive stones were St. Ninian's protection; the waves were St. Columba's barrier. His community built its own walled huts and worked there happily, becoming a center for good missionary work among the northern tribes. Little by little the wild tribes were won; day by day the community plied its humble tasks and ministered to body as well as soul. St. Columba began this work at 40 years of age. Of princely descent and high authority in his own country his impetuous spirit had led him into some political struggles and the worst side of his nature, the ambitious, contentious, domineering side, was uppermost when God in His mercy brought him to Himself, humbled and penitent, and the Saint went over the sea, away from temptations and dangers, as Moses had fled from Egypt, and like Moses, at 40 years of age, he clearly saw his work, and followed it.

St. Columba is a favorite subject of ancient song and story; it is difficult to get at the facts of his life through the thick mists of legend. But it is certain that he converted the north as St. Ninian the south. Totally different types of men, different in circumstances, they are side by side as conquerors for the Kingdom of our Lord and of His Christ, for the love of Christ constrained them. St. Columba, in those days of hand-written books, himself transcribed hundreds of copies of the Scriptures. On the day of his death he was at work on the Thirty-ninth Psalm, stopping at the words "They who seek the Lord shall want no manner of thing that is good."

He was very weak but took his usual place at Evensong, and again at midnight went into the chapel to recite the office. As he knelt before the altar he sank to the floor, and so fell asleep in Jesus.

Onward, therefore, pilgrim brothers;
Onward, with the Cross our aid;
Bear its shame and fights its battles,
Till we rest beneath its shade.

THE SECOND CRUCIFIXION.

Loud mockers in the roaring street
Say Christ is crucified again;
Twice perished His gospel-bearing feet,
Twice broken His great heart in vain.
I hear and to myself I smile,
For Christ talks with me all the while.

No angel now to roll the stone
From off His unawakening sleep;
In vain shall Mary watch alone,
In vain the soldiers vigil keep.
Yet while they deem my Lord is dead
My eyes are on His shining Head.

Ah! never more shall Mary hear
That Voice exceeding sweet and low
Within the garden calling clear;
Her Lord is gone, and she must go.
Yet all the while my Lord I meet
In every London lane and street.

Poor Lazarus shall wait in vain
And Bartimaeus still go blind;
The healing hem shall ne'er again
Be touched by suffering humankind.
Yet all the while I see them rest,
The poor and outcast on His breast.

No more unto the stubborn heart
With gentle knocking shall He plead;
No more the mystic pity start,
For Christ twice dead is dead indeed.
So in the street I hear men say;
Yet Christ is with me all the day.

—*Richard Le Gallienne.*

Our prayers fail of their fulfilment because we do not ask aright. We ask for wrong things in a wrong way. The church in our Prayer Book gives us a lesson in this respect, in showing us the sort of things that we should ask for, instead of the childish asking for everything we see and everything we fancy, or the minute dictation to God which our fancied superiority suggests to us.

It comes to us as a beautiful legend from later mediæval times There was once an aged hermit in the Egyptian desert, who thought it would be well with him if he had an olive tree near his cave. So he planted a little tree, and thinking it might want water, he prayed to God for rain; so rain came and watered his olive tree. Then he thought that some warm sun to swell its buds would be advisable; so he prayed, and the sun shone out. Now the nursling looked feeble, and the old man deemed it would be well for the tree if frosts were to come and brace it. He prayed for the frost, and hoar-frost settled that night on bar and beam. Next he believed a hot, southerly wind would suit his tree, and, after prayer, the south wind blew upon his olive tree and it died. Some little while after the hermit visited a brother hermit, and, lo! at his cell door stood a flourishing olive tree. "How come that goodly plant there, brother?" asked the unsuccessful hermit. "I planted, God blessed it, and it grew."

"Ah! brother, I, too, planted an olive tree, and when I thought it wanted water, I asked God for rain, and rain came, and when I thought it wanted sun, I asked and the sun shone, and when I deemed that it needed strength, I prayed, and frost came. God gave me all I demanded for my tree as I saw fit, yet is it dead." "And I, my brother," replied the other hermit, "I left my tree in God's hands, for He knew what it wanted better than I."

We must trust God more than we do to give us those things which, for our unworthiness we dare not, and for our blindness we cannot, ask, through Jesus Christ our Lord.—*Canon Newbolt.*

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Vol. XXV PHILADELPHIA, NOVEMBER, 1909 No. 11

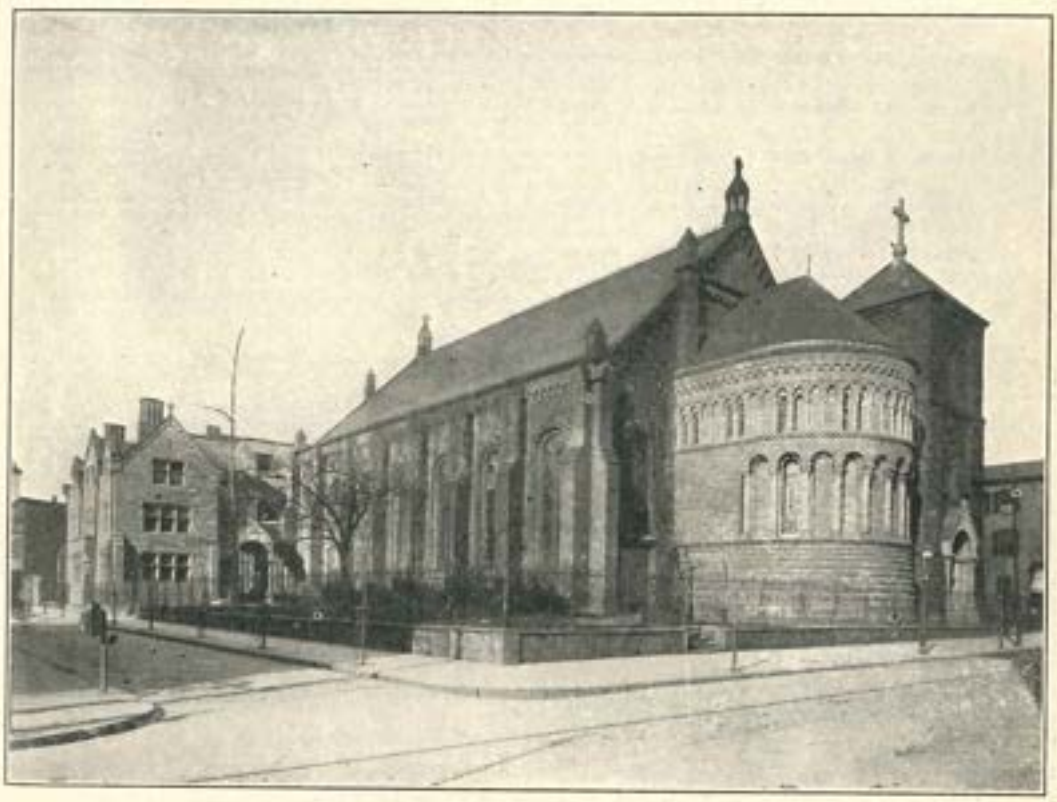


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ST. CLEMENT'S CHURCH PHILADELPHIA PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR NOVEMBER, 1909

1. Monday (*All Saints*) ..... Masses, 6.45, 7, 7.30 and 9.30 a. m. Vespers of the Dead, 5.15 p. m. Guild of St. Mary, 8 p. m.
2. Tuesday *All Souls*) ..... Masses, 6.30, 7 and 7.30 a. m. Solemn Mass, 9 a. m.
3. Wednesday (*St. Winifrid, V. M.*) ..... Masses, 7 and (Requiem) 7.30 a. m. Guild of St. Vincent, 8 p. m. Guild of St. Katharine, 8 p. m.
4. Thursday (*St. Charles Borromeo, B. C.*) ..... Masses, 7, 7.30 (Requiem) and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
5. Friday (*Abstinence*) ..... Masses, 7 and (Requiem) 7.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
6. Saturday (*St. Leonard, D. C.*) ..... Masses, 7 and (Requiem) 7.30 a. m.
7. **Sunday** (*XXII Trinity*) ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Children's Service, 3 p. m. Service for Men, 4 p. m. Even-song, 5.15 p. m. Mission Service, 8 p. m.
8. Monday ..... Masses, 6.30, 7, 7.30 and 9.30 a. m. Bible Class, 10 a. m. Intercessions, 12 m. Service for Women, 3 p. m. Children's Service, 4 p. m. Bona Mors, 5.15 p. m. Mission Service, 8 p. m.
9. Tuesday ..... Masses, 6.30, 7, 7.30 and 9.30 a. m. Bible Class, 10 a. m. Intercessions, 12 m. Service for Women, 3 p. m. Children's Service, 4 p. m. Mission Service, 8 p. m.
10. Wednesday ..... Masses, 6.30, 7, 7.30 and 9.30 a. m. Bible Class, 10 a. m. Intercessions, 12 m. Service for Women, 3 p. m. Children's Service, 4 p. m. Mission Serivce, 8 p. m.
11. Thursday (*St. Martin, B. C.*) ..... Masses, 6.30, 7, 7.30 and 9.30 a. m. Bible Class, 10 a. m. Intercessions, 12 m. Service for Women, 3 p. m. Children's Service, 4 p. m. Mission Service, 8 p. m.
12. Friday (*Abstinence*) ..... Masses, 6.30, 7, 7.30 and 9.30 a. m. Bible Class, 10 a. m. Intercessions, 12 m. Service for Women, 3 p. m. Children's Service, 4 p. m. Mission Service, 8 p. m.
13. Saturday (*St. Britius, B. C.*) ..... Masses, 6.30, 7, 7.30 and 9.30 a. m. Bible Class, 10 a. m. Intercessions, 12 m. Service for Women, 3 p. m. Children's Service, 4 p. m. Mission Service, 8 p. m.
14. **Sunday** (*XXIII Trinity*) ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Childrens' Service, 3 p. m. Service for Men, 4 p. m. Even-song, 5.15 p. m. Mission Service, 8 p. m.
15. Monday (*St. Machutus, B. C.*) ..... Masses, 6.30, 7, 7.30 and 9.30 a. m. Bible Class, 10 a. m. Intercessions, 12 m. Service for Women, 3 p. m. Children's Service, 4 p. m. Bona Mors, 5.15 p. m. Mission Service, 8 p. m.
16. Tuesday (*St. Edmund, B. C.*) ..... Masses, 6.30, 7, 7.30 and 9.30 a. m. Bible Class, 10 a. m. Intercessions, 12 m. Service for Women, 3 p. m. Children's Service, 4 p. m. Mission Service, 8 p. m.
17. Wednesday (*St. Hugh, B. C.*) ..... Masses, 6.30, 7, 7.30 and 9.30 a. m. Bible Class, 10 a. m. Intercessions, 12 m. Service for Women, 3 p. m. Children's Service, 4 p. m. Mission Service, 8 p. m.
18. Thursday ..... Masses, 6.30, 7, 7.30 and 9.30 a. m. Bible Class, 10 a. m. Intercessions, 12 m. Service for Women, 3 p. m. Children's Service, 4 p. m. Mission Service, 8 p. m.
19. Friday (*St. Elizabeth, W. Abstinence*) ..... Masses, 6.30, 7, 7.30 and 9.30 a. m. Bible Class, 10 a. m. Intercessions, 12 m. Service for Women, 3 p. m. Children's Service, 4 p. m. Mission Service, 8 p. m.
20. Saturday (*St. Edmund, K. M.*) ..... Masses, 6.30, 7, 7.30 and 9.30 a. m. Bible Class, 10 a. m. Intercessions, 12 m. Service for Women, 3 p. m. Children's Service, 4 p. m. Mission Service, 8 p. m.
21. **Sunday** (*Next before Advent. Corporate Communion of the Parish*) ..... Masses, 7, 8, Childrens' Mass, 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Service for Men, 4 p. m. Even-song, 5.15 p. m. Closing Service, 8 p. m.
22. Monday (*St. Cecilia, V. M.*) ..... Masses, 6.45, 7 and 7.30 a. m. Bona Mors, 5.15 p. m.
23. Tuesday (**ST. CLEMENT, B. M.** *General Commemoration*) ..... Masses, 6, 7, 8 a. m. Solemn Mass with procession, 11 a. m. Parish Tea, 8 p. m.
24. Wednesday (*St. John of the Cross, C. Commemoration of Dedication*) ..... Masses, 7 and 7.30 a. m.
25. Thursday (*St. Katharine, V. M. Thanksgiving Day*) ..... Masses, 7, 8, 9.15 a. m. Solemn Mass, 11 a. m.
26. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. Solemn Even-song with procession of Sodality, 8 p. m.
27. Saturday (*St. Ode, V.*) ..... Masses, 7 and 7.30 a. m.
28. **Sunday** (*1st in Advent*) ..... Masses, 7, 8, 9.15 a. m. Solemn Mass, 11 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
29. Monday ..... Masses, 6.45 (Crypt) 7 and 7.30 a. m. (Requiem for Benefactors) Bona Mors, 5.15 p. m.
30. Tuesday (*St. Andrew, Apostle*) ..... Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.
Bible Classes, every Sunday, 10 a. m. The Catechisms, every Sunday, 3 p. m.
Bible Class for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Schneeweiss Saturdays, 3-5, 7-9 P. M.
Father Underhill . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXV PHILADELPHIA, NOVEMBER, 1909 No. 11

St. Clement's Magazine
PUBLISHED MONTHLY

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THE EDITOR
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THE REV. G. R. UNDERHILL

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Accounting Warden.—
Mr. Stevenson Hockley Walsh
Organist and Choir-master.—
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Sexton, Thomas L. Williams.

GUILDS OF THE PARISH

ST. MARY'S GUILD

Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING

Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY

Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD

Meets second Wednesday, 8 p. m.
Chaplain, the Rev. F. M. W. Schneeweiss.

HOLY CROSS GUILD

Meets every Friday, 8 P. M.
Chaplain, the Rev. F. M. W. Schneeweiss.

GUILD OF HOLY CHILD

Meets third Saturday in the month, 3 p. m.
Chaplain, the Rector.

THE ALTAR GUILD

Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Phoebe Boyd.
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD

Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Theodore Homan.

ST. NICHOLAS CHILD

Meets second Saturday in the month, 10 A. M.
Chaplain, the Rev. F. M. W. Schneeweiss.
Treasurer, Miss Eugenie M. Fryer.

BROTHERHOOD OF ST. ANDREW
ST. CLEMENT'S CHAPTER

Meets Thursday preceding third Sunday in the month, 8 P. M.
Chaplain, the Rector.
Director, Mr. H. Walston Dixie.
Secretary, Mr. Roy Hamilton.
Treasurer, Mr. Richard Ashurst, Jr.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD

Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

LETTER FROM BISHOP WHITAKER.

The following letter has been received from our Bishop concerning the Mission:

DIOCESE OF PENNSYLVANIA.
THE CHURCH HOUSE,
TWELFTH AND WALNUT STREETS.

PHILADELPHIA, Oct. 6, 1909.

My Dear Rev. Brother:—I sincerely hope the Mission which you purpose holding in St. Clement's in November, may by God's blessing, be the means of quickening and deepening the spiritual life of your congregation. If the earnest prayers of your people are united with the prayers of those who minister to them in Holy Things, God will surely be with you, and as you draw nigh to Him He will draw nigh to you and bless you abundantly. That this may be so, is the prayer of your friend and Bishop,

O. W. WHITAKER.

THE MISSION.

There seems to be a general interest through the parish concerning the Mission which commences the 7th of this month. We trust that every one is striving to awaken this interest in others. Particularly are the congregation asked to send children to the special services whih are to be held for them every weekday at 4 o'clock, or immediately after school. Every child attending all the services will receive a "remembrance" of the Mission at its close. The instructions are full of interest for the young people, and it is hoped that the children of our parish will endeavor to bring their friends. Each child will be given a card on which will be kept the record of attendance. These should be procured before the Mission commences. Those in charge will be in the Parish Hall on Saturday, October 29, and November 6, to register the children. The boys are asked to come in the morning at 10 o'clock and the girls at 3 in the afternoon. In addition, they may come directly from school on Friday afternoon, November 5. Will *you* not try to make the young people's services a success?

There will be special services for women at 3 every weekday, and a service for men on each Sunday at 4 o'clock. The church should be filled for these services. It will be if we all do our duty.

Extra copies of the lists of services may be obtained from the clergy.

Bring some one to the Mission.

PARISH NOTES.

Bona Mors will be said every Monday during November after evensong.

During the Mission evensong will be sung on Sundays at 5.15 p. m.

The service for the Confraternity of the Blessed Sacrament will be omitted in November.

Vespers of the dead will be said immediately after evensong on Monday, November 1.

The parish tea will be held on St. Clement's night. This ought to be the occasion when the entire congregation comes together as one family. Let every one make a real effort to be present.

The Rt. Rev. Frederick J. Kinsman, Bishop of Delaware, is expected to preach on St. Clement's Day, and the Rev. Elliot White, of Newark, will preach for the Sodality on the Friday in the octave. It is hoped that all of the congregation will endeavor to make a devout communion on the patronal feast. Let us try to make the coming festival the very best that we have ever held.

The following special offerings will be taken during the month of November:

Monday, November 1 (All Saints' Day)—For the Sisters of All Saints.

Sunday, November 14—For the expenses of the Mission.

Tuesday, November 23 (St. Clement's Day)—For the repair fund. To be applied especially to defraying of expenses of the new chimney, the renovation of the clergy house, and the building of a new sidewalk on Cherry street. The sum of $2,700 is needed for these objects, and all are necessities.

Thursday, November 25 (Thanksgiving Day)—For the poor and for the Episcopal Hospital. The hospital has opened its doors many times to our people and it deserves our support.

HYMNS FOR NOVEMBER.

November 1—A. M., 618, 435, 437, 436.
November 2—398, 311; pt. ii., 608.
November 7—618, 435, 437, 436.
November 14—305, 292, 542, 307.
November 21—300, 304, 316, 540.
November 23—Jerusalem, 442, 440, 436.
November 26—P. M., 391, 442, 440, 396; Jerusalem, 392, 215, 274.
November 28—A. M., 47, 49, 311 pt. ii., 51; P. M., 49, 51, 398.

BAPTISMS.

October 2—Elizabeth Sarah Hoffmann.
October 3—Kathryn Bernice Arnreich.
October 13—John Milton Ford.

ST. CLEMENT, MARTYR AND BISHOP.

Collect:

O God, who makest us to rejoice in the yearly solemnity of Blessed Clement, Thy Martyr and Bishop, favorably grant that we who keep his festival may likewise imitate his fortitude in suffering, through Jesus Christ our Lord. Amen.

The Epistle; Phil. iii: 17; iv: 4.

Brethren, be followers—together of me and mark them which walk so as ye have us for an example. (For many walk of whom I have told you often and now tell you even weeping that they are the enemies of the Cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour the Lord Jesus Christ who shall change our vile body that it may be fashioned like unto His own glorious body, according to the working whereby he is able even to subdue all things unto Himself. Therefore, my brethren, dearly beloved and longed for, my joy and my crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias and beseech Syntyche, that they be of the same mind in the Lord. And I entreat thee also true yoke fellow help those women which labored with me in the gospel, with Clement also, and with other, my fellow-laborers, whose names are in the book of life.

The Gospel, St. Matt. xxiv: 42-48.

Watch, therefore, for ye know not what hour your Lord doth come. But know this: that if the good man of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh. Who, then, is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily, I say unto you, that he shall make him ruler over all his goods.

Licensed for use in St. Clement's Church during the octave of the anniversary.

Signed: O. W. WHITAKER,
Bishop of Pennsylvania.

MARRIAGES.

September 29—Frank Benesole Homan, Katharine Mary Gibison.

ST. CLEMENT'S TIDE, 1909.

Tuesday, November 23—St. Clement, Bishop and Martyr. (General communion.) Masses, 6, 7, 8 a. m.; Solemn Mass with procession, 11 a. m. (Thanksgiving for God's blessing upon this parish); parish tea, 8 p. m.

Wednesday, November 24—(Commemoration of dedication). Masses, 7 and 7.30.

Thursday, November 25—St. Katherine, V. and M. (Thanksgiving Day.) Masses, 7, 8, 9.15; Solemn Mass, 11 a. m. (Thanksgiving for harvest, God's blessing on country and rulers.)

Friday, November 26—Masses, 7, 7.30 a. m. (Penitent and lapsed.) Solemn Evensong with procession of Sodality, 8 p. m.

Saturday, November 27—Masses, 7 and 7.30. (Sisters and Mission work.)

Sunday, November 28—(First in Advent.) Masses, 7, 8, 9.15 a. m.; Solemn Mass, 11 a. m. (for the children of the parish); Evensong, 5 p. m.; Litany, 8 p. m.

Monday, November 29—Masses, 6.45 (Crypt); 7 and 7.30 (Requiem for benefactors).

Tuesday, November 30—(St. Andrew Ap.). Masses, 7, 7.30, 9.30 (for the clergy).

NOVENA, NOVEMBER 14-23.

Memorial for the Parish (to be said daily).

Ant.—I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring.

V.—O Lord look down from heaven.

R.—Behold and visit this vine.

LET US PRAY.

Almighty and everlasting God, who dost govern all things in heaven and earth, mercifully hear our supplications, and grant unto this parish all things that are needful for its spiritual welfare; schools in which to train up Thy young in Thy faith and fear; ministers to labor in this portion of Thy vineyard; a Church restored to the beauty of holiness; strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; rouse the careless; recover the fallen; restore the penitent; remove all hindrances to the advancement of Thy truth; bring all to be of one heart and one mind within the fold of Thy Holy Church, to the honor and glory of Thy Holy Name; through Jesus Christ our Lord. Amen.

OFFERINGS.

September 19—	Cash	$20.26
	Envelopes	68.60
September 26—	Cash	27.23
	Envelopes	67.82
October 3—	Cash	34.06
	Envelopes	66.73
October 10—	Envelopes	107.42
		$392.17

SPECIAL.

Expenses of Mission	$5.00
Missions (variously designated)	35.00
	$40.00

SOME MESSENGERS, AND WHERE THEY WENT.

III.

In telling about St. Ninian, we said that he went easily through Britain by means of the well-guarded Roman roads. But that was previous to the time of the northern invasions of the Jutes, Saxons and Angles, who came over in 449. Beginning on the southeast coast, they drove the Britons back, and back, and back, sometimes destroying whole communities. They were not only cruel, but derisive—they gave the Britons the name of "Welsh," or unintelligible. Any one who has struggled with the Welsh language will appreciate this; but the bitter feelings engendered last even to the present day between the Celtic and Anglo-Saxon descendants, and British politics testify to it.

So in the fifth century, and for a long time after, it would be well-nigh impossible for Celtic missionaries to make any impression on the heathen of the southeast. St. Patrick, St. Columba, and St. Ninian having Christianized the north and west, nothing remained for one with the pioneer spirit but to set his face toward the Continent.

There was plenty of room for missionary effort there. Since the time when, more than a century before, Constantine had destroyed the edicts of persecution, the countries around the Mediterranean had been nominally Christian. But as Christianity became a matter of less effort, it was embraced by a less heroic sort of folk. "Blessed are ye when men shall persecute you," says the Lord. There was time now for Christians to quarrel with each other, which they proceeded to do. The Church within was poisoned with heresy; its clergy wrangled among themselves, and were discreetly blind to the vices of their masters, the kings and princes. So it was for a short distance north of the great sea; then, far, far northward, for thousands of miles, stretched the awful wilds—the wild and lofty mountains, whose peaks towered above the great tracts of the densest forest. The border-land still bore the traces of Roman camps or Frankish town-life. But the barbarian invasions, especially those of Attila, had left desolation everywhere. The forlorn peasantry crept a little way into the woods, here and there, to get fagots for their fires. Bands of merchants went through, now and then, accompanied by the strongest guards.

And the people's souls were as neglected as their bodies. There were hordes of heathen, worshipping the powers of nature which they feared. There were, here and there, little bands of Christian descent, forgotten by the Frankish clergy in their comfortable city homes. One young Christian soldier of the British Church thought this a good place to endure hardness. In the face of much opposition St. Columbanus sailed from Britain with twelve followers.

He was thirty years of age—does any one ever think what a beautiful age that is to be? Just the age when Our Lord began His work—with mature judgment, and still with the vigor of youth. Yet many a one, because of some bereavement, or loss, or disappointment, finds the thirtieth birthday a bitter time. This is so especially with the lonely ones—they are beginning to be a little, just a little, discontented and wistful.

"There are long, plain spaces without a break,
Which in youth are hard to bear."

In the thirties, your share of the world's burdens is taken for granted—and you are not yet old enough to feel any of that serene content with your daily work which does, believe me, come later. But this is the very finest age for one who aims to become a missionary. The best for beginners in the foreign field, by all means. The best for the charities nearer home. And if God will not make a way for either of these, there is, there must be, some one—perhaps in your own home—for whom you can do something that no one else can. There must be, or you wouldn't be living. You stay in this world only so long as that need lasts which God put you into this world to fill. How glorious if one might come definitely into one's vocation, as the Lord began His work, at thirty years of age! He began—as was pointed out to us in a recent sermon—just among His own friends, at a humble, little up-country wedding. Festive occasions may not be numerous in your circle—how about our little parish gatherings, meant to draw us together—for instance, how about the next parish tea? It makes no difference where one may be set to work—here at home, or perhaps in settlement "evenings," or with fellow-workers in China, or among the North Carolina mountaineers. The true missionary must exercise sympathy, tact, self-forgetfulness, and love of the humanity which Christ so loved that he spent thirty-three years of intercourse with it, and even faced death for it, when He began to be about thirty years of age.

St. Columbanus landed in France in 580, and made his way across to the Vosges Mountains, on the eastern border of Gaul. Here, on the outskirts of the wild forest, as the love of Christ constrained them, Columbanus and his monks gradually won the wild heathen and heart-sick Frankish stragglers, and led them from mischievous idleness to industry and the worship of God.

The little community had its buildings grouped around the church, and that had a strongly fortified tower, as a place to flee unto in times of danger. The *tower* of a church was more than an architectural feature in those days. The brethren worked cheerfully and humbly with their converts, felling trees, ploughing, planting, and making a place of comfort to all around. Their own life within doors was no easy one; the Rule of St. Columbanus was one of the severest ever known. But his monks did not seem to object. They loved their work, and they glorified in endurance. If some of those who write for our magazines on the subject "Why are there so few candidates for the Ministry?" would utilize that much-wasted space in telling definitely and strongly just what kinds of men are needed, in just what places, and what their sacrifices would have to be—numerous would be the responses. There is a certain amount of nobility in men which can be stirred by the earnest cry for help. "The ministry as a paid profession" is despicable. So are the men who write about it in that tone, and no young man was ever yet led to devote his life to the service by any such article as that.

The monasteries at Luxeuil, Fontenay, and Anegray, infused new life into the Christianity of Gaul. But these methods were bitterly resented by the self-indulgent Frankish clergy, who tried to get rid of Columbanus by involving him in a discussion with Gregory the Great as to Irish customs and observances, to which he clung. At the same time, the abbot was engaged in a struggle with the notorious Brunehaut, mother of King Thierri of Burgundy, who incited her weak son to all kinds of vice, through which she ruled him and controlled the kingdom. Didier, Bishop of Vienne, had paid with his life for rebuking the king. But Columbanus somehow escaped this fate, and was some restraint upon the wretched king. Brunehaut revenged herself by petty persecution and especially by cutting off his supplies from Ireland. Finally she had him forcibly carried away, down the Loire to the coast, and put on a ship which was to take him back to Ireland. But a great storm arose and cast the ship upon the coast of Neustria, whose king readily gave Columbanus a safe conduct to King Theodebert.

His kingdom covered what is now Switzerland. St. Columbanus set out to explore the neighborhood. On the southern shores of Lake Constance he found traces of Christianity, and especially in the southeast. There he found one lonely priest, who guided his party to the ruins of a Roman camp. There they found a church. The heathen had fixed three idols to the chancel wall, and worshipped them with much ceremony. In the presence of a vast multitude these were torn down, broken to pieces, and thrown into the lake.

The heathen looked on with much interest; many of them observed how helpless their gods were and forsook them accordingly. But the majority were indignant. The "poor heathen" often do not consider themselves poor at all, and object to being interfered with. Nevertheless, the community struggled along for a while, St. Columbanus hoping to penetrate further into the wilds, but was warned in a dream not to attempt it. He therefore, after many patient efforts, gave up his work on Lake Constance and made his way down into Lombardy. There he was eagerly welcomed and received the territory called "Bobbio," in a defile of the beautiful Apennines, between Genoa and Milan. Here he found a ruined church, which had been dedicated to St. Peter; and here, by degrees, he built up a famous monastery.

Meanwhile, there was left behind, on the shores of Lake Constance, a devoted follower, whom the master's departure left very lonely. Gallus, better known as St. Gall, had followed St. Columbanus faithfully, and when the heathen hostility left the little band almost starving, this gentle saint applied himself to net making, and fished along the shores of the lake. Then, as now, there was an abundance of delicious fish, and they got on pretty well. One can

not but linger over the thought of the holy man, gifted beyond the average, who humbly plied this daily toil in all kinds of weather to save his brethren. Still it comes to us, doesn't it, that cheerful and kindly acceptance of things as they are, is a necessary quality of the church worker.

St. Gall was very ill with a fever; that was why he couldn't go to Lombardy. On his recovery, he set about looking for work of some kind. Accompanied by one deacon, he wandered about, till a site was found suitable for a mission. Little by little he won converts. Little by little they worked out their plans. At last the mustard seed became a great tree, and the great monastery of St. Gall stood in northeastern Switzerland, and the saint himself was sought far and near, as his wisdom was recognized and his genial and kindly disposition won him friends.

Hearing of the death of St. Columbanus, he sent messengers to Bobbio for particulars. In reply the brethren sent him a letter and the abbot's pastoral which had been bequeathed to him.

But dearest to him must have been the memory and example of St. Columbanus, the secret of whose success in his arduous work may be found in his own words:

"Whosoever overcomes himself, treads the world under foot.

"No one who spares himself, can truly hate the world.

"If Christ be truly in us, we can not live to ourselves.

"If we have conquered ourselves, we have conquered all things.

"Let us live in Christ that Christ may live in us."

Go, labor on! spend and be spent;
Thy joy to do the Father's will;
It is the way the Master went—
Should not the servant tread it still?

Go, labor on! 'tis not for naught;
Thine earthy loss is heavenly gain;
Man heed thee, love thee, praise thee not;
The Master praises—what are men?

Go, labor on; enough, while here,
If He shall praise thee, if He deign
The willing heart to mark and cheer;
No toil for Him shall be in vain.

THE "APOCRYPHA."

The omission from Christian Bibles of the books known as the Apocrypha is one of the strange results of the Reformation. From the time of the Apostles they had been read by the Christian Church as part of Holy Scripture. They were included in that collection of sacred books published in Greek by the Jews of Alexandria, which we know as the Septuagint. This was the common Bible used by the Jews wherever the Greek language was spoken. It was used as such by the Apostles and all the first preachers of Christianity; it was always current in the Church, and was soon rendered into Latin for the use of Western Christians. There seems, however, to have been a narrower tradition among the Jews of Palestine. They reckoned a smaller number of sacred books, existing in the ancient Hebrew or the current Aramaic text, gathered into several collections. During the second Christian century, these collections were carefully revised and amalgamated by the labors of the Massoretic scribes and thus the Hebrew Bible was formed.

The Hebrew Bible had for some time no currency among the Christians. They knew it, but they held it of little account. It belonged to a hostile tradition, the tradition of those who had rejected Christ. Origen, for example, noted the fact that the book of Tobit was rejected by "them of the Circumcision," but was read by "the Churches." Other books omitted from the Hebrew canon were accepted without hesitation by men like Ireneus, Athanasius and Cyril of Jerusalem, in the list of sacred Scriptures which they carefully distinguished from Apocryphal. St. Jerome was the author of a new tradition. An ardent scholar and a critic of no mean skill, he sought the original text of the sacred books. He plunged into the task of learning Hebrew, and finding the Jews of his age in possession of a compact Bible, with a carefully edited text, he was led to attribute to this an importance never before dreamt of. He translated some books anew, and revised the old version of others from the Massoretic text. He did not attempt to cut the Latin Bible down to the limits of the Hebrew canon, but he suggested a new distinction between the books which were common to the two collections and those which were peculiar to the Septuagint. He assigned to the former a far higher authority than to the latter.

There was some critical ground for this distinction. The books retained in the Hebrew were supported by two separate and hostile traditions. The Septuagint, though still used by some Jewish synagogues, was supported in the main by the Christian tradition only. The bulk of the Jews disliked it so much as to provide a new Greek version closely following the Hebrew text. But Christians naturally preferred their own tradition. They unanimously held to it, using the Hebrew only for critical purposes, and that very sparingly until the sixteenth century. The Swiss Reformers then led a revolt. They attacked the Latin rendering of the Vulgate—for no obvious reason, unless it were for the sake of breaking the tradition—and encouraged the use of Castellio's new version. They quarreled also with the Christian canon of Scripture, acknowledging only the books of the Jewish canon. Their movement was not without influence in England. St. Jerome's distinction was emphasized, and found conspicuous expression in the Thirty-nine Articles. The books omitted from the Hebrew were not, however, in any way rejected. They were printed in all editions of the English Bible, even those that issued from Geneva. They were appointed to be read in church, and were constantly and familiarly quoted by ecclesiastical writers. But they were carefully gathered together in a place by themselves, and were usually marked by the title of Apocrypha. The title was singularly inept, for it properly means private or secret writings which are not publicly read, while these were so read in Divine Service; it also acquired a popular sense implying worthlessness or falsehood. For this cause, or because of some fanatical devotion to the Jewish canon, the English Puritans fiercely assailed these books. Many of the Non-Conformists refused to read them when appointed for use in Divine Service, and strove eagerly for their exclusion at the revision of the Prayer Book in 1661. This kind of nonconformity continued in spite of all authority, and continues to our day.

Copies of the Bible were multiplied from which the "Apocrypha" were omitted altogether.

It is possible to justify the neglect into which these books have fallen. They are of unequal merit and importance. So also are the books of the Hebrew canon. The distinction is, indeed, purely accidental. On no intelligible principle can the book of Esther be received and the book of Tobit rejected; Ecclesiastes be honored and the wisdom of the son of Sirach set aside. On no Christian principle can the canon of Rabbinical Jews be exalted above that of the Christian Fathers. It is reasonable, with St. Jerome, to prefer those books which are in both canons to those which are in only one. Further, we dare not go. Citation in the New Testament is sometimes taken as defining the authority of the Old Testament and quotations of Scripture in the New Testament are almost always taken from the Septuagint, of which these books were an integral part. Critics have noted two hundred and twelve places where these quotations differ textually from the Massoretic Hebrew; in only fifty places do they differ materially from the Septuagint. The Hebrew text is of first-rate value for those books which exist in Hebrew; the Scribes were jealous for the smallest variation, while the Greek translators were notoriously careless. Yet even here scholars prefer in some cases the testimony of the Greek version as preserving an original reading, and for the inclusion or exclusion of a book there is little to choose between the two authorities. The question which has arisen regarding the Coronation Bible will serve to inform the English public, and we may reasonably hope that English Christians, when duly informed, will show some preference for the Christian canon of Scripture.—*Church Times, London.*

Lessons from the "Apocrypha" are appointed to be read at Morning and Evening Prayer during the month of November and on a few other occasions as St. Paul's and St. Luke's Day. These books therefore are bound up in all lectern Bibles, *i. e.*, those used at Church services, but too rarely in other editions which are commonly found on sale and in private use. The "Apocrypha" is bound separately.

The Children's Corner

DEAR CHILDREN:

Have you ever wondered, as you kept your happy Christmas and Easter festivals, or—we hope—tried in Lent to deny yourselves "for Jesus' sake," how these things first started, or who first thought of doing them?

Of course, you have been taught what the Church Seasons *mean;* but there's much hidden away between the covers of your Prayer-book, which you might enjoy finding.

Right here, let me say, this is not going to be all hunted up for you; but we will tell where to find the things to which we refer in these talks; and you can look for them; the Prayer-book is yours—use it.

It's an old book. It was first printed in 1549; when the Church was well-started in America, the book was Americanized in 1789; and only one change was made, in 1892. But the prayers and services, of which the book is composed, date far, far back; at least one-third of the Collects were composed in 490, and there are some prayers older yet.

Let us begin, now, at the beginning of the Christian Year. Not the first of January. No, our Christian Year is so arranged as to follow the events of our Lord's life, and so we must begin with His Birth, which was in December.

For a long time after Jesus had ascended into Heaven, His disciples dated their year from the anniversary of His Resurrection, that is, Easter. But about three hundred years later, two men named Arius and Apollinaris, made a great deal of trouble in the Church. Arius taught that Jesus was not really God; that He was just a very good man whom God especially sent. This was so dreadful that a great Church Council met and denounced it; that was where we get the Nicene Creed, which is said or sung at Mass.

Do you notice in that Creed what a long paragraph there is about Jesus Christ? Get a Prayer-book, American edition, such as we have in all the pews, and look at the top of page 225. Not easy to understand, is it? Well, we are not expected to understand. It was Infinite Wisdom which did this for us; we are only human beings. God is a Wonderful Mystery, and no human being can explain Him. But still, they went on trying to, and a little later, a teacher named Apollinaris said that Jesus was only God; that when He came to earth He took the body and mind of a man, His Divinity took the place of His soul. This is just as much of a mistake the other way. Our blessed Lord and Saviour Jesus Christ was perfect man as well as perfect God. He took our nature upon Him, in everything, only without spot of sin. So, with the mind and body of man, He took the soul of man. That is how He knows so well how we feel; for, especially as we grow older, we suffer through the soul more than any other way.

It was the soul of Jesus Christ which suffered in the desert, when the Devil tempted Him; it was the human soul of Jesus which cried, "My God, why hast thou forsaken Me?" It is the soul of Jesus which feels for you, when you are sorry and ashamed of something and want God to help you. That is why, dear children, we Catholic Christians show such reverence when the choir sings "And was made man."

So the Church decided to make people remember that Jesus was made man by keeping His Birthday.

If you want to keep a great Church feast rightly, you should get ready by special prayer and watchfulness. So, about the middle of the fifth century, Advent was finally set apart as a time of self-examination and preparation for Christ's coming. He came the first time as a little child; He shall come the second time as our Mighty King.

There has to be some rule for Advent-Sunday, so the whole Church will keep the day together. Now for your hunt:

Take your Prayer-book and look in the fine-print pages at the beginning. You will see that they are numbered in Roman numerals. Find the page marked "xxiv," which has the heading "Tables and Rules for the Movable and Immovable Feasts." Then look down till you find the paragraph beginning "Advent-Sunday is always"—Then look on page xxii, down near the foot of the page, and you will find St. Andrew's Day.

There is another way to find out: Look on page xxvi, and see when Easter was this year. Then look on the next page, find that date, and follow it across the page to the column marked "Advent-Sunday."

Get into the habit of looking up such things with your own Prayer-book. Then, no matter how far away you may be, some time, from Church surroundings and helps, you may, with the aid of your Prayer-book, keep the dear days as they come and worship in spirit with the loved ones at home.

St. Andrew is said to have been the founder of Christianity in Russia, and to have been put to death in Greece. You have all seen the St. Andrew's Brotherhood men, wearing a small button marked with the letter "X." Well, that was the shape of the cross on which St. Andrew was nailed, and there he suffered for two days before he died, preaching and praying in the midst of torment, to the end. The Collect for his day, therefore, was:

"Almighty God, which hast given such grace to Thy Apostle St. Andrew, that he counted the sharp and painful death of the Cross to be an high honor and a great glory; grant us to take and esteem all troubles and adversities which shall come upon us for Thy sake as things profitable for us toward the obtaining of everlasting life; through Jesus Christ our Lord."

As this festival came so near to Advent, it was changed to the one which you will find on page 188.

The Collect for Advent-Sunday was written to go with the Epistle. See page 52.

* * *

Who is going to write to the Children's Corner of the magazine this month, and tell what they found in the Prayer-book hunt?

We should be glad to hear from some bright boys or girls.

See also how many Collects there are in the Prayer-book. And if there is something you come across, or think of, that you would like to have explained, write us that, too, and we will try to find an answer. Sometimes children ask us grown-ups very hard questions; but this is to be your own corner, and you may use it as much as you please.

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St. Clement's Magazine

Vol. XXV PHILADELPHIA, DECEMBER, 1909 No. 12

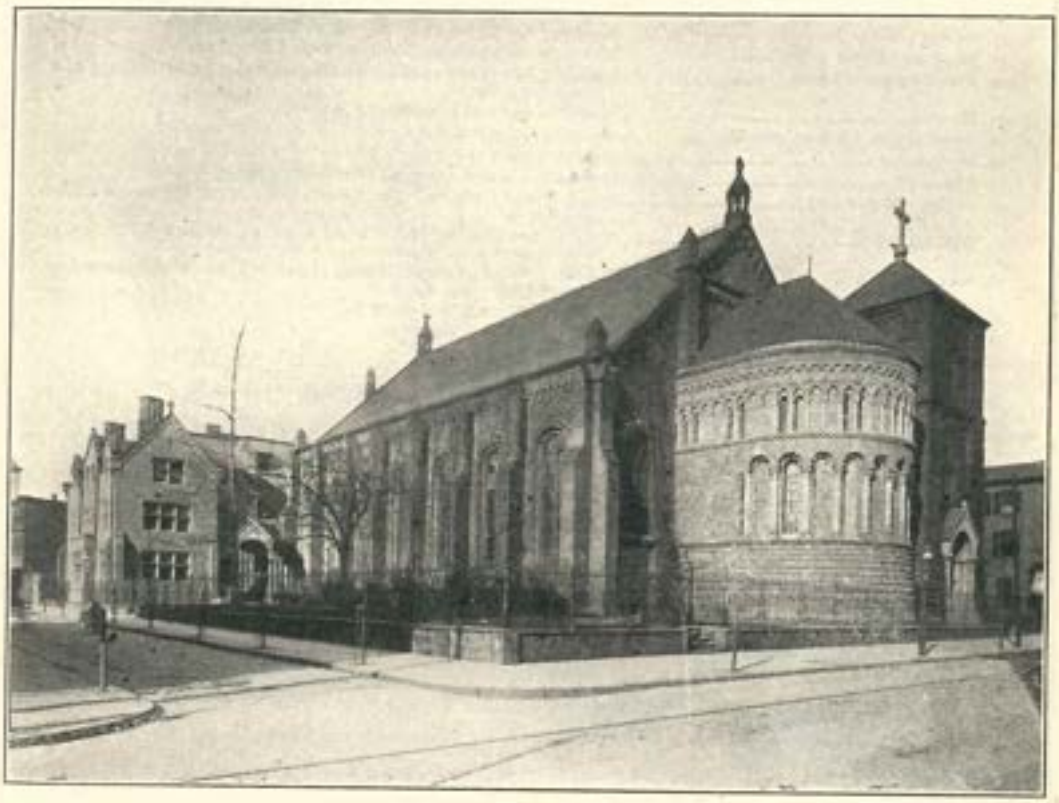


PHOTO BY BELINPANTE

ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR DECEMBER, 1909

1. Wednesday ..... Masses, 7 and 7.30 a. m.
2. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
3. Friday (*St. Francis Xavier, Pr., C.*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
4. Saturday ..... Masses, 7 and 7.30 a. m.
5. **Sunday** (*ii Advent*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
6. Monday (*St. Nicholas, B. C.*) ..... Masses, 6.45, 7 and (Requiem) 7.30 a. m. Guild of St. Mary, 8 p. m.
7. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
8. Wednesday (*Conception of B. V. M.*) ..... Masses, 7 and 7.30 a. m. Guild of St. Katharine, 8 p. m.
9. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
10. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m.
11. Saturday ..... Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
12. **Sunday** (*iii Advent*) ..... Masses, 7, 8 9.15 and 11 a. m. Matins, 10.30 a. m. Vespers of C. B. S. 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
13. Monday (*St. Lucy, V. M.*) ..... Masses, 6.45, 7 and (Requiem) 7.30 a. m.
14. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m. G. F. S. 8 p. m.
15. Wednesday (*Ember Day. Abstinence*) ..... Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
16. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
17. Friday (*Ember Day. Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
18. Saturday (*Ember Day. Abstinence*) ..... Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
19. **Sunday** (*iv Advent*) ..... Masses, 7, 8, 9 15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
20. Monday ..... Masses, 6.45, 7 and (Requiem) 7.30 a. m.
21. Tuesday (*St. Thomas, Apostle*) ..... Masssses, 7, 7.30 and 9.30 a. m.
22. Wednesday ..... Masses, 7 and 7.30 a. m.
23. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
24. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m. First Vespers of Christmas, 8 p. m.
25. **CHRISTMAS DAY** ..... Masses, 12.01 (Midnight) 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
26. **Sunday** (*St. Stephen, Proto Martyr*) ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10 30 a. m. Solemn Even-song, 8 p. m.
27. Monday (*St. John, Apostle and Evangelist*. Masses, 6.45, 7, 7.30 and 9.30 a. m.
28. Tuesday (*The Holy Innocents*) ..... Masses, 7, 7.30 and 9.30 a. m.
29. Wednesday (*St. Thomas of Canterbury, Bp. M.*) ..... Masses, 7 and 7.30 a. m.
30. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
31. Friday (*St. Silvester, B. C. Abstinence*) ... Masses, 7 and 7.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.
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Bible Class for Women, every Friday, 8 p. m.

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Father Schneeweiss Saturdays, 3-5, 7-9 P. M.
Father Underhill . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXV PHILADELPHIA, DECEMBER, 1909 No. 12

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PUBLISHED MONTHLY

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Meets second Sunday of the month, 4.30 P. M.
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PARISH NOTES.

Contributions are asked for the Christmas fund. Amounts may be sent to the rector or to Sister Catherine Angela.

To spread missionary knowledge; to arouse interest and to secure daily intercessory prayer for missions.

The offering on St. Clement's day amounted to $1,244. This was not the full amount desired but was a generous offering.

The price of the calendar is 50 cents. Copies may be obtained from Mrs. J. Nicholas Mitchell, 1505 Spruce street, Philadelphia.

The present issue of the magazine has been delayed until we might have some news of the mission and the parish festival. The finances of the magazine are sadly in need of replenishing and contributions are earnestly requested for this purpose. May we not have more subscriptions?

The masses on Christmas Day will be as usual, 12.01 (midnight), 6, 7, 8, 9.15, and Solemn Mass at 11 a. m. Any who desire to make their communions at the midnight mass should keep a fast of devotion from 6 p. m. The proper preparation for the Christmas communion is to make a good confession and receive absolution from a priest.

We are happy to acknowledge the receipt of many flowers for the altar during the last three months.

Gifts of flowers or of money for the altar of the Blessed Sacrament are always desired. We are asked to bring before the notice of the members of the parish the "Church Missionary Calendar for 1910." The calendar has been compiled by Mrs. J. Nicholas Mitchell and its objects are threefold.

Again it seems necessary to remind the congregation that it is exceedingly irreverent to make one's communion if one is late at mass. No one should ever come up to the Altar rail to receive if he has not been in church in season to hear the gospel. On the last Sunday of the mission twenty persons entered the church after the offertory and received. As no provision had been made for them it was with difficulty that they were communicated. Not long since a member of the parish came directly from the door to the Altar. Hereafter the sacrament will be refused in such a case, if it is known to the priest. Many persons have also the irreverent habit of leaving the church before the service is over. It is extraordinary how little time many of us are willing to give to Almighty God.

AFTER THE MISSION.

The parish has a tremendous responsibility resting upon it as a result of the mission that has but just finished. For two weeks the missioners have set before our people the supreme claim of Jesus Christ upon their hearts and lives. It was a lesson that was sorely needed in St. Clement's, despite the fact that many seem to realize it very little. The great danger that lies before us is the possibility that we shall refuse to accept it. The many years of struggle for the faith and the long period of persecution through which many passed in times gone by have resulted, quite naturally, perhaps, in a subtle form of spiritual pride, that, if not striven against, will lead us into self-righteousness. A spirit has been manifest among us for some time that seems to consider devotion to St. Clement's Parish as synonymous with devotion to our Blessed Lord. Of course, nothing could be more disastrous than such a mistaken conception. The soul must first give itself to God and value the parish only as it finds there the means of grace, whereby the union with God is made possible. It was with this thought in mind that the plan of a mission was first conceived. It was to be a mission primarily for our own people; for our own conversion, as well as the conversion of others. We believe that the mission has accomplished this result. The note of the mission preaching was "service;" "service to God and to man." The congregations were large during the two weeks, and on the last Sunday night all who came could not be accommodated. Many souls have been reached and first confessions made.

We trust, however, that the fruit of these two weeks may be abundant and lasting, and that a spirit of real humility and entire surrender to God's service may be manifest among us.

As the Advent season brings us near to the Birthday of the Redeemer, let each one examine his heart and soul, asking of himself: "Is it well with thee?"

ST. CLEMENT'S TIDE

In spite of the threatening weather our parish festival this year seems to have been more generally celebrated and its joy more keenly realized than has been the case in many years. The communion was a large one and this is the more encouraging inasmuch as nearly all who came had gone to the corporate communion which closed the mission only the Sunday previous. At 11 o'clock the choir rendered Gounod's Mass of the Sacred Heart with the usual orchestral accompaniment and the choir did more uniformly excellent work than it has for a long time. The Bishop of Delaware was the preacher for the occasion. The parish tea in the evening was largely attended and the spirit of real unity prevailed. It was voted the most successful "tea" that has been held in the parish for a long time.

The procession of the Sodality took place on the Friday night in the octave when Rev. Elliot White, rector of Grace Church, Newark, was the preacher.

CAROLINE JACOBS WETHERILL.

The passing of Caroline Jacobs Wetherill, on the third day of November, brought to every member of St. Clement's a keen sense of personal loss. For many years Mrs. Wetherill had been a most devoted member of the parish and an ardent supporter of the Catholic faith.

Hers was a rich and generous nature that never spared itself in labor for others or in devotion to our Divine Lord. Singularly earnest and devout, she bore rare witness to the power and beauty of the Christian life. To her had been granted a clear vision of things unseen. Angels and Saints were to her the friends and companions of every day, and it would seem strangely fitting that she fell asleep during that great feast which held for her a special joy.

Give rest, O Christ, to Thy servant with Thy Saints, where sorrow and pain are no more; neither sighing, but life everlasting. Amen.

BAPTISED.

November 21—Lee Jackson Walters.

MARRIED.

November 12—George Heber Weller, Violetta Matthews.

BURIED.

Buried. October 20. Mary Foster Green Wright.
November 6. Caroline Jacobs Wetherill.

HYMNS FOR DECEMBER.

December 5—A. M., 47, 49, 311 pt. ii., 226; P. M., 49, 51, 398.

December 12—A. M., 53, 50, 49, 311 pt. ii., 45; P. M., 50, 205, 398.

December 19—A. M., 47, 49, 311 pt. ii., 203; P. M., 47, 203, 398.

December 25—A. M., 59, 329, 60, 56, 61, 62, 482.

December 26—A. M., 59, 329, 60, 65, 64, 62, 482; P. M., 61, 67, 60, 56, 329, 482, 62.

OFFERINGS.

October 17—Cash	$	67.80
Envelopes		57.07
October 24—Cash		33.95
Envelopes		47.79
October 30—Cash		88.90
Envelopes		98.20
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November 21—Cash		114.82
Envelopes		91.61
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SOME MESSENGERS AND WHERE THEY WENT.

IV.

The seventh century, at length, after the conversion of the greater part of northern Europe by British missionaries, saw the Christianizing of the home-land. The missionaries had converted the north and west portions of the British Isles, and then—it does at first seem strange—passed over to the Continent, leaving all the central and southeastern parts of Britain in the hands of heathen. But they were brave even to travel through that section ruled by the "Heptarchy"—the Anglo-Saxon rule of seven kingdoms. As the work of St. Augustine for England is all that many people think of, in connection with this subject, and the British missionaries are seldom given sufficient credit for their part in it, let us, in this chapter, take up these Saxon kingdoms, and see how they were gradually reached by the Italian and British missions.

(a) Kent.—When the Romans ceased to occupy Britain, the country was straightway overrun by barbarous northerners. The Britons, in despair, receiving

no help from the Romans, invited the Jutland warriors to come and drive out the northerners. In 449, accordingly, the Jutes landed south of the Thames, and were given the southeast country, extending from the mouth of the Thames to the Isle of Wight. It was like the story of the camel's nose; the door having been thus opened, the Jutes proceeded to make themselves masters of the land. In the next century, Ethelbert, their king, married a princess, daughter of the king of Paris. But one condition—the principal one—was that she should be permitted to continue in the Christian religion, to which she was devoted. She brought with her her own clergy, and the little church of St. Martin's, dating from the time of the Roman occupation, was rescued from heathen desecration. This church still stands, and the walls of the nave are the very same walls.

Meantime, Rome itself was having trouble. The government had been transferred to Constantinople, and the city was left a prey, ravaged by savage hordes of barbarians. The Bishop of Rome had to be a man of firmness and courage. Gregory the Great possessed the necessary qualities to a remarkable degree. When affairs were well in hand, he turned his attention to the needs of Britain.

Some years before, while still in a subordinate position, he had observed with interest the beautiful fair-haired boys, English slaves, for sale in the markets. These were from the part of Britain most sunk in heathenism, and the thought of converting that region became very dear to Gregory. Accordingly, after his consecration, he ordered many English slaves to be bought, and brought up in monasteries, that they might be set free later to work in their native land.

Gregory had established at Rome a Benedictine monastery, and was deeply attached to its prior, Augustine. Him he appointed, with forty monks, to go to Britain, and assisted him on his way by letters to the bishops through whose dioceses he had to pass; no expense was spared as to outfit; numerous interpreters were provided. Further, he made the company an independent brotherhood, with Augustine as their head. On their arrival in Kent, they were received with courtesy by King Ethelbert and with sincere joy by Queen Bertha. And this Augustine mission is often written up, with minute descriptions of the "procession" at the head of which the clergy met the king; of the ruined British churches restored and re-dedicated by the king's permission; of the ten thousand persons baptized on Christmas Day in the fords of the Swale; of the pall (or palladium) sent by Gregory. This was a white collar, or rather a deep circular band fitting the shoulders, having pendants before and behind. It was made from the wool of lambs blessed on St. Agnes' Day, and embroidered with purple crosses. This was the insignia of rank as the "Metropolitan of the Angels."

But the Kingdom of God cometh not with observation. It grows by the fervent devotion and courage of its messengers, and their appeal to the hearts of their hearers. As a matter of fact, the actual achievements of St. Augustine were confined to the region in which he first landed.

St. Augustine was an extremely pious man, showing to great advantage in a well-organized community, where he could, without opposition, arrange matters of discipline, but hardly religious in the best sense of the word. He had to be ordered by Gregory to finish his journey to Britain. While in France he was terrified by the accounts he heard of the rough people to whom he was going, and went all the way back to Rome to beg permission to give up the expedition. Notwithstanding, when he met in a conference with the British missionaries who had so faithfully labored for centuries in the north and west, he derided them for their "cowardice" in not attempting to minister to the Saxons. Christianity being the royal religion in Kent, it was easy enough to make converts there, but the Augustinian mission did little else; and, a quarter of a century later, almost decided to abandon the work when a heathen king came to the throne.

In conjunction with the British missionaries, the Italians could very likely have done a wonderful work among the Saxons. The British clergy were practical, clear-sighted men, knowing the locality and its needs. The workers under Augustine were well disciplined, well equipped, and had the support of the Church in Rome and Gaul. But they were narrow minded, arrogant, discourteous. St. Augustine claimed jurisdiction even over the Welsh Bishops. Meeting them at a conference, especially arranged at his request, to which they sent their most venerable clergy, he remained seated when they advanced to greet him, as if their superior. What they finally, after many efforts at friendship, realized, was that they were to be tolerated by the Italian mission and allowed to go on with their labors if they would obey as inferiors, and give up their ancient observances and customs. The Roman Bishop was to be their lord, Roman uses must be followed. Now, the British Church had its own well-established customs, and a perfect right to use them. There were at that time four "Uses" in the Church. The British Christians, driven by the Anglo-Saxons into the fastnesses of the Welsh mountains, still retained the Gallican Use. They had divided what land remained to them into ecclesiastical districts; each had its bishop, cathedral, and seminary. The Bishop of Caerleon-on-Usk was the principal overseer, and so the delegates told St. Augustine. The British monks shaved their heads so that the tonsure, or circle of hair, was in the form of a crescent, while the Benedictines and other Italians wore theirs in a circle. "What did that matter?" you may ask. It should not have mattered, had the love of Christ constrained the newcomers; but British monks sent to Canterbury, later, were treated with the greatest rudeness and ridiculed for this thing.

But the hottest discussion was that concerning Easter. The British Church held to the rule laid down by the Council of Arles, A. D. 314, which appointed the fourteenth day of the Paschal moon, no matter what day of the week, to be kept as if it were Sunday.

The question of Baptism also came up. Immersion was the rule, then, and the Romans dipped the candidates first on the right side, then on the left side, then face downward. The Britons (perhaps the coldness of their mountain streams compelled it), dipped their candidates once only, in the Name of the Holy Trinity. With mutual dislike and distrust, the delegations parted, and the fact that the Christian religion in Britain survived the constant friction which ensued, is a proof of Divine Patience with the unruly affections of sinful men.

(b) East Anglia.—So it came about that any work done from Canterbury had to be supported continually from the Continent. But the problem was worked out very successfully along the right lines in East Anglia. This was the part now covered by the East Anglian Hills, in eastern England, north of the Thames. King Sigberct, while a political exile in Gaul, had embraced the Christian religion. Wishing to bring this blessing to his subjects, he made a home for a Burgundian bishop, called Felix—still revered in Norfolk and Suffolk as "the Apostle of East Anglia." He achieved his success by taking as his assistant a British monk named Fursey, of a noble Scotch family, who brought a band of Irish monks with him. These won the hearts of the Anglians completely, and Christianity took a firmer hold than it had yet among the Anglo-Saxons. The monks of Canterbury resented this deeply, and protested against it. But the work went on till in 647 a native clergyman named Thomas was consecrated to succeed Felix. From this time the Church in East Anglia, having reached the point where it could supply its own bishops, was independent of Continental help.

(c) Wessex.—Birinus, a monk of Gaul, heard with joy of the success of Felix, and begged permission to go to some other Saxon people. He was consecrated as a missionary bishop, giving a promise that he would never intrude on any work already managed by Canterbury.

He landed on the south coast, west of the Isle of Wight, in 634. He had, perhaps, the hardest task of any Continental missionary so far, for he had to overcome the unwillingness of the home authorities to do anything that might reflect on Augustine's work; he had the ill will of the Augustinian clergy, his nearest neighbors on the east; he had the prejudice of the British clergy against foreign workers; and with all these, the work which he had chosen, the conversion of the heathen. But he persevered, and in later years the land he had converted became the greatest stronghold of Christianity.

(d) Northumbria.—But, after all, the greater part of the Heptarchy was converted by British clergy. The foreigners had done their part; they had gained the favor of kings, and overcome the fiercest hostility of the heathen. But they only made a way for others. Their missions occupied only the extreme southeastern part of Britain, extending from Wells to Torquay, with a bad break from the Stour to the Thames, where the East Saxon kingdom came down to the sea. Mellitus of Rome did work there in 606, but his converts apostated in 633. The work done thereafter was part of a great work which began in the northern parts in 626.

When Ethelbert died, Kent rapidly de-

clined in strength, and the leadership of the Heptarchy fell to Edwin, King of Northumbria (the eastern part, from the Humber to the Forth). Edwin obtained Ethelbert's daughter for his queen, on condition that she be permitted, as was her mother, to take with her her own clergy, and follow the Christian faith. This was readily granted, because the king was rather indifferent to the matter, anyhow, and didn't care what his religion was, so long as his family affairs were satisfactory. The queen took Paulinus with them, who held long conferences with the Witan, or Counsel, as to the merits of Christianity. Some very pretty and romantic stories are told as to this conference; but the fact is, they all decided to become Christians, because, as one of the wise men said, "our old religion is rather useless; this new one can not be worse, and it may be better." Rather a queer way to adopt the Faith of Christ Crucified, but it worked pretty well so long as things were comfortable. But the heathen had a stronghold in the Midlands, in the kingdom of Mercia, governed by a fierce king named Penda. He was noble in his heathenism; he saw the ancient religions dying out, the old customs forgotten, the fierce, frank ways which he loved done away with. So he descended in might upon the kingdom of Northumbria, killed King Edwin, and frightened his subjects back into paganism. It was a strange campaign. The warcries were the holy names of the rival religions. Paulinus fled, carrying the gold chalice and altar furniture, and escorting the queen and her children to Kent—and staying there. One wonders if his mind ever reverted to the time when the Roman missionaries jeered at the British clergy for not making wholesale conversion of the Saxons! The kingdom of Northumbria was now divided, the little son of King Edwin being kept at Kent by Paulinus.

The divided kingdom was ruled by two young men, who tried to ingratiate themselves with Penda by renouncing the Christian faith. But Penda was not satisfied; he wanted the entire dominion himself, so he again made war upon them, and both were killed. One of these kings, Eanfred, should have held on to his faith, for with two younger brothers, he had been carefully reared in the holy community of Iona. On his death, his brother Oswald raised a small army, pitifully small in the face of such enemies, and putting his whole trust in God, recovered Northumbria. Now he wanted Christianity restored, and to this end looked for a bishop. Paulinus was out of the question. He had become so entangled with politics, and showed so little courage in times of danger that Oswald did not consider him at all. What more natural than to send back to his childhood advisers, and ask for a bishop from Iona?

Aidan was finally consecrated, but he would not live at the cathedral city of York. Canonically, that still belonged to Paulinus. The most sensible plan seemed to be to found an entirely new community, and this Aidan did, with monks from Iona. Oswald gave them Lindisfarne, now called Holy Island, up near the Scotch border, and there began and grew up a work which influenced the whole Heptarchy.

(e) Mercia.—Oswald, the brave soldier of Jesus Christ, finally gave up his life in a last struggle with the heathen, and Northumbria was again divided. Oswald's youngest brother reigned in the northern part — Oswy — and Paulinus' ward, Oswine, son of Edwin, in the southern part. But Oswy was jealous and distrustful of Oswine, and had him killed by treachery. His repentance was bitter, when he afterward realized the enormity of his crime, and he devoted himself to helping the Church in every way.

Penda had a son who later embraced the Christian faith. This was a sore trial to the fierce old warrior, though he said his objection to Christianity consisted chiefly in the cowardice and time-serving of those who professed it. When the old man died, his son and Oswy came to an agreement, their families intermarried, and bishops from Iona and Lindisfarne converted the Mercians.

(f) Essex.—The kingdom of the East Saxons, to which we have alluded above, now asked for Christian teachers. The works of Aidan and his followers in the north were greatly admired, and men like them were earnestly asked for by the king of the East Saxons. But the Lindisfarne monastery was overworked. There were volunteers enough, and they were well qualified, but it takes time to train a missionary, and the accommodations of the community were heavily taxed by those who came there to study. The wise plan, therefore, was adopted of recalling one who had already had experience in the field. Cedd was transferred from his work in Mercia to the East Saxons.

(g) Sussex.—The South Saxons remained untouched by the wave of Christian influence. Separated from their nearest neighbors by dense forests, and being a rough people with little interest in the ways of civilization, they were not converted till the end of the seventh century. Finally, in 681, Wilfred, of Lindisfarne, worked among them with considerable success, and the cathedral at Chichester is his monument.

I fear, dear readers, this chapter has been rather dry. But there is so little known of the real history of our Church in early times in Britain, that it seemed best to make this effort to give a short and simple account of it. All the way through, the deepest veneration attaches to those Christian heroes who, for the love of Christ, taught the truth as it is in Jesus with meekness and long-suffering. Courage, patiencee, trust in God rather than man, and the humble waiting for God's time—these planted the Word in the British Isles, where it has ever since been held in a sort of sturdy reliance of the individual man on his Maker, with Saxon honesty and Celtic spirituality.

Oh dear, dear Church! our heart, our lot,
  On earth, in Heaven, is linked with thine;
Oh keep thy vesture pure from spot,
  And let thy bridal jewels shine!
While thine own Priest presents thy prayer
  And thou unroll'st His promise free,
For thee to toil is all we dare,
  And all we hope, to rest in thee.

The Children's Corner

Dear Children:

This month we have a great many Collects, because so many Saints' Days cluster around Our Lord's Birthday. But, before the Birthday, comes the solemn season of Advent. The Collects for this season were, for the most part, written in 1549.

Suppose I stop here, and tell you something about what occurred in 1549, for that was a very important and wonderful time—the translation into English of the Services of the Church, so that every one who went to church could understand and take part in them.

Of course you know that the most important Service of all is the Mass, or Holy Communion. From earliest times the Church cared so much for this, which Christ Himself instituted, that it was carefully kept in books, although books were scarce in the days when there was no printing press. Holy men spent a great deal of time making copies of the Service, so that it should never be lost or forgotten. But, as the Church spread to different countries, and different languages, little changes crept in. The Canon of the Mass—that is, the solemn part where Our Lord's own words are used—remained the same in all, but the parts before and after were added to here and there. The book of the Mass was generally called "The Liturgy," and of course the most important bishop in any part of the world would arrange the Liturgy as he best could, and all the churches in touch with him would use that. Our own St. Clement arranged one. As time went on, other service books, for use in other services, were written out and used. When there came to be a great many of them, it grew very confusing, and the clergy had hard work to keep the services in their minds. Another trouble was, that everything was in Latin, for that was the language used when the books were first written, and the Church had never changed them.

The Church of England decided to have everything in English, in the time of King Edward VI, and appointed a Committee to look over all the old service books, select what seemed the most approved and most ancient things, and write in whatever was necessary to make a Book of Common Prayer; that is, that all people could use in common.

There were certain books, written in Latin, which the clergy at that time had to use: the Missal, Breviary, Manual, and Pontifical. Besides these, there was a book called the Primer, which was in English and Latin both, and contained many prayers for personal use. So you see, it was very hard to say your prayers in those days, so many books, so different, printed in Latin.

It was a hard task, wasn't it, to get together the most necessary parts of these, translate them into English, and make up such a volume as our Prayer-book?

For your Prayer-book hunt, this month, let us consider the Collects. A Collect, you know, is a short prayer meant to be said by the Priest for the people—he collects their needs in one prayer. There are many Collects scattered through the general services, but you take your Pray-

er-book, begin at page 52, and hunt through to page 220. See how many there are. I will tell you that there are fifty-nine which were taken from the old service books, and of those many date clear back to the fourth century. That being the case, how many did the Reformers have to write?

If you have a Prayer-book of your own—you ought to have—ask your father or mother to let you write the date of each Collect in the margin, as you get it; little notes like that, carefully made, make a treasury of your Prayer-book, which you will value always.

Here are the dates for this month's Collects:—

December 5. Second Sunday in Advent, 1549.

December 12. Third Sunday in Advent, 1662.

December 19. Fourth Sunday in Advent, 492.

December 21. St. Thomas, 1549.

December 25. Christmas Day, 1549.

December 26. St. Stephen's, 1661.

December 27. St. John the Evangelist, 590.

December 28. Holy Innocents, 492.

Long, long ago—at least twelve hundred years ago—Advent, the time of preparation for the Coming of Our Lord, began November 11. This is an old holyday named after St. Martin, and St. Martin's Mass, or Martinmas, was the end of the Christian year. People used to count from that day, and even now, in some parts of England, you'll hear some one say, "That was a year ago last Martinmas," or something like that. You see that made Advent six weeks long.

The Collects for Advent are very beautiful, in the way they speak of Christ's Coming. The Collect for the First Sunday reminds us that He is coming to be our Judge; the Second, that He comes to us in His Holy Word; the Third, that He comes to us through the ministry of His Ministers, in the Sacraments; the Fourth, that He comes to each one of us, daily, as we need Him, in the power of the Holy Spirit, to help and comfort us at all times. Please try to realize what that means—"at all times." Every time you are afraid, or tired, or have something to do that you don't understand very well; every time your feelings are hurt; think that God Himself knows just how you feel, because He came to earth on purpose to find out what it meant to be a Human Child and to suffer as Man. People often speak of Jesus, as if His sufferings for us began when He was crucified. No, indeed; He learned, by experience, everything that any child has to bear. When you read your Bible, remember that He had the Old Testament part of it, and knew it well, especially the Psalms. He knew those so well, that when He suffered, His pitiful cry was a verse from the Psalms.

When your mother calls you, and tells you to do this and that, think how sweetly Jesus waited on His mother, and cared for her, always. Remembering that, try every day to do something especially for your mother, that you know she wants; watch for a chance to do it, and please her, and so unite yourself with Jesus and His blessed Mother.

When you start for school, think of the little, rough, uncomfortable school where Jesus went: no songs, or pictures, or comfortable writing desks; just to sit on the hard floor, and study the lesson, whether He could understand it or not.

If you have to get a working certificate and help your father support the family, as many other children do, think of the long hours Jesus spent in the carpenter's shop with St. Joseph.

He did all this, as a Child, so that He might understand you, and help you. Can't you remember, then, when things get too hard, to ask Jesus for help, first, before you do anything about it? Just make a silent prayer, quickly, as to a near Friend "Dear Lord, help me to get this lesson"—"Saviour, I am afraid, help me;" "Lord, make me patient," and so on. It is a sweet and cheering habit to form, and you will find it takes away that feeling of terror, or helps you not to mind doing things that are tiresome.

Begin right away now, and see if you don't feel such a difference, that, when His Birthday comes, you will say with all your heart, "Thanks be to God for His unspeakable Gift."

AMONG THE UTES.

The following letter from Miss Helen A. Weston, of White Rocks, Utah, gives a graphic picture of the customs among one of the most neglected Indian tribes, and comes in time to illustrate the forceful work of Bishop Spalding, during his visit to the coast, as to the responsibility of the Church towards these people:

Although we live in a little agency at White Rocks, in the northwestern part of Utah, eighty-six miles from the railroad, we are not without some striking adventures. I should like to tell you of one of these, as it happaned to be one in which I had a part.

In the early part of July the Ute Indians have what they call a "Sun Dance." It is the only thing they have which comes any where near worship of any kind. In this they worship the sun, and ask it to remove any illnesses they may have. With the young braves it is somewhat of a test of endurance. From the beginning to the end the whole affair is very solemn. Early in the morning of the first day the poles are carried at the end of a long procession of gaily dressed squaws and braves, and raised into place with chanting and droning. Before they are raised, and the enclosure of green boughs and bushes built, a sham battle is fought with visiting braves, after which the two head chiefs of the opposing sides shake hands and say it was only in fun. Then a little play is acted. One Indian is dressed as a buffalo and others as cowboys. The supposed buffalo antics and paws the ground; the cowboys lasso him, and one draws a pistol and pretends to shoot him, and he is dragged out of sight in a second. We should rightly call this in English, "The Passing of the Buffalo."

Then the whole army gets into line and goes on to raise the Sun Dance enclosure. This is not a tent, as the whole of the top is open to the sky. In one corner is the big drum, around which are seated the wives, mothers or sisters of the young men who take part in the dance. When the young men once enter, they do not leave the enclosure for three days and nights. During this time they go without food. The dancing is continuous, the dancers relieving each other by turns. They are naked, except for a loin cloth, and are painted a brimstone color, which makes the scene at night, when it is lit up with a bonfire, look like the abode of his Satanic majesty. The Indians for miles around come and camp on the grounds, and sometimes stay a week or two. As they only have tents it does not take long to move from place to place. White people pay 25 cents to enter the enclosure and watch the dance.

It was on the third evening that a friend and myself rode into the grounds to see the dance. A man drove up and said that at a little distance from the dance enclosure a baby had been born, and the mother had died at sundown. Would I go and get the baby, as the Indians intended to bury it with the mother the next morning? I went off in the direction pointed to, over sage brush and rocks, but soon came back and asked an Indian woman to mount my friend's pony and show me the way. She went with me, and we found a tent made of rushes and dead trees. It was very dark and we had no light, but we found a pile of quilts on the ground of the tent, and after taking off a few of these, we came to a bundle of rags, with the tiny bit of humanity inside the bundle. I mounted my pony, carrying the baby in my arms, and we went back to this Indian woman's tent. She agreed to keep the baby until the next morning, when my friend and myself went for him. He is being lovingly cared for by Miss Canfield, one of our missionaries here, and she would now find it hard to part with the dear little fellow, who has won his way to her motherly heart. When he was ten days old the child was taken to the church and baptized Weston Yanawardes, the last being his mother's name

The burial of a living infant with its dead mother has happened often, nor is this the first time that we have been able to avert the tragedy. We thought, however, that the custom had died out, but the light is not shining yet for these heathen people The Mission here is soon to be opened as a hospital, but what to do with this waif, whose father is crazy, and with other motherless children, is a question. We need a home for orphan children and we need it badly. And as these few lines go on their way, we hope they will fall into the hands of some who will help us to build a shelter for these children belonging to the most neglected tribe among us today. We have here several missionaries, all of them estimable, hard-working women, who are trying to show the heathen a better way. Who will help them over some of the rough places in their work?

Our work is difficult, and we need infinite patience to cope with the heathen mind, but, at the same time, there is much that is lovable and good in each child we have. So let us give them a chance to stand on equal ground with the white man. This can hardly be brought about without careful moral and religious training. We must overcome their mistrust and superstition by sound instruction about the Christ and His Blessed Gospel of Redemption for all.—From the *Pacific Churchman*.

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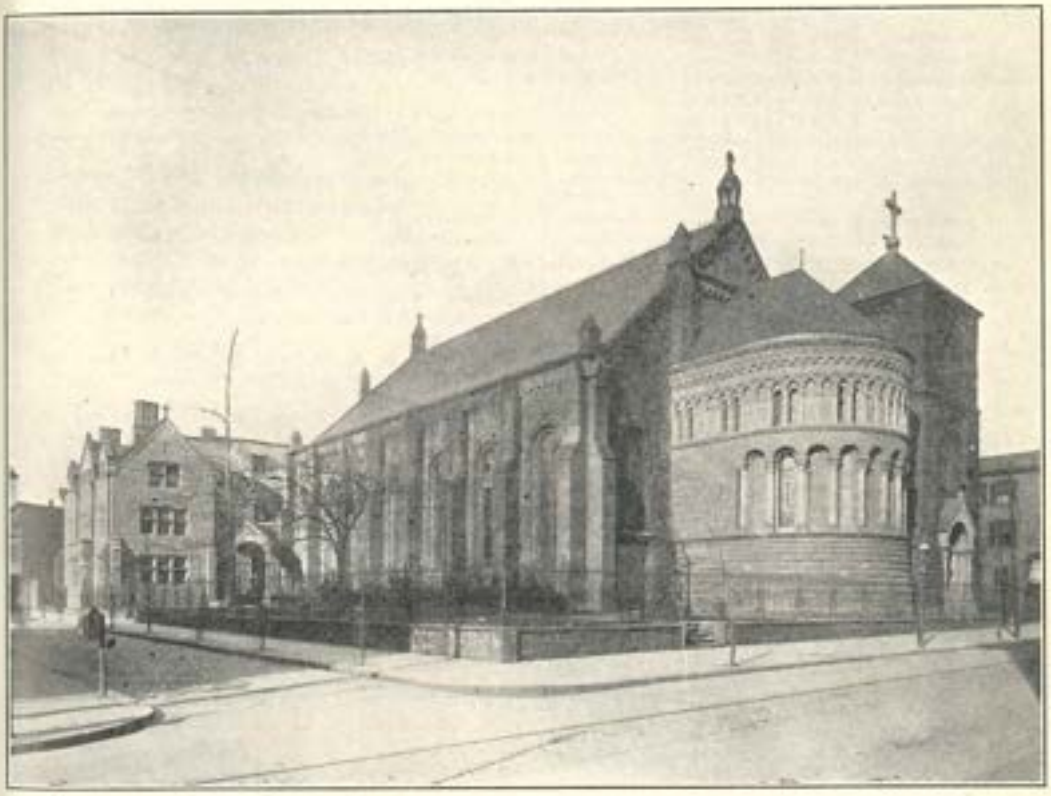


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ST. CLEMENT'S CHURCH

KALENDAR FOR JANUARY, 1910

1. Saturday (*Circumcision of Our Lord*) ..... Masses, 7, 7.30 and 9.30 a. m.
2. **Sunday** (*ii after Christmas*) ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
3. Monday ..... Masses, 6.45, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
4. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
5. Wednesday ..... Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
6. Thursday (*Epiphany of our Lord*) ..... Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
7. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
8. Saturday ..... Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
9. **Sunday** (*i Epiphany*) ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Vespers, C. B. S. 4.30 p. m. Solemn Even-song, 8 p. m.
10. Monday ..... Masses, 6.45, 7 and 7.30 a. m.
11. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
12. Wednesday ..... Masses, 7 and 7.30 a. m. Guild of St. Katharine, 8 p. m.
13. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
14. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
15. Saturday (*St. Paul, the first Hermit*) ..... Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
16. **Sunday** (*ii Epiphany*) ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
17. Monday (*St. Anthony, Ab. C.*) ..... Masses, 6.45, 7 and 7.30 a. m.
18. Tuesday (*St. Prisca, V. M.*) ..... Masses, 7, 7.30 and 9.30 a. m.
19. Wednesday (*St. Wolstan, B. C.*) ..... Masses, 7 and 7.30 a. m.
20. Thursday (*St. Fabian, B. and St. Sebastian, M M.*) ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
21. Friday (*St. Agnes, V. M. Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
22. Saturday (*St. Vincent, D. M.*) ..... Masses, 7 and 7.30 a. m.
23. **Sunday** (*Septuagesima*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
24. Monday (*St. Timothy, B. M.*) ..... Masses, 6.45, 7 and 7.30 a. m.
25. Tuesday (*Conversion of St. Paul, Apostle*) ..... Masses, 7, 7.30 and 9.30 a. m.
26. Wednesday (*St. Polycarp, B. M.*) ..... Masses, 7 and 7.30 a. m.
27. Thursday (*St. John Chrysostom, B. C. Doct.*) ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
28. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
29. Saturday (*St. Francis of Sales, B. C.*) ..... Masses, 7 and 7.30 a. m.
30. **Sunday** (*Sexagesima*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
31. Monday ..... Masses, 6.45, 7 and 7.30 a. m.

Matins, daily, 9 a. m. — Even-song, daily, 5 p. m.

Bible Classes, every Sunday, 10 a. m. — The Catechisms, every Sunday, 3 p. m.

Bible Class for Women, every Wednesday at 4 p. m. Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Schneeweiss Saturdays, 3-5, 7-9 P. M.
Father Underhill . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVI PHILADELPHIA, JANUARY, 1910 No. 1

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PUBLISHED MONTHLY

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Mr. Stevenson Hockley Walsh
Organist and Choir-master.—
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Sexton, Thomas L. Williams.

GUILDS OF THE PARISH

ST. MARY'S GUILD

Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING

Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY

Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD

Meets second Wednesday, 8 p. m.
Chaplain, the Rev. F. M. W. Schneeweiss.

HOLY CROSS GUILD

Meets every Friday, 8 P. M.
Chaplain, the Rev. F. M. W. Schneeweiss.

GUILD OF HOLY CHILD

Meets third Saturday in the month, 3 p. m.
Chaplain, the Rector.

THE ALTAR GUILD

Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Phoebe Boyd.
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD

Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Theodore Homan.

ST. NICHOLAS CHILD

Meets second Saturday in the month, 10 A. M.
Chaplain, the Rev. F. M. W. Schneeweiss.
Treasurer, Miss Eugenie M. Fryer.

BROTHERHOOD OF ST. ANDREW
ST. CLEMENT'S CHAPTER

Meets Thursday preceding third Sunday in the month, 8 P. M.
Chaplain, the Rector.
Director, Mr. H. Walston Dixie.
Secretary, Mr. Roy Hamilton.
Treasurer, Mr. Richard Ashurst, Jr.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD

Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

THE EPIPHANY.

The manifestation of our Lord to the Gentiles on His Epiphany should be to us a constant reminder of our responsibility as His disciples. If we are to be "as our Master" then must there be a "showing forth" of Christ in our own lives. We are to be "manifestations" of Jesus Christ in the world; the means whereby His gospel and His grace are carried to all mankind. But in order that any attempt to spread Christ's kingdom may be blessed there must be entire consecration of life on the part of those who would carry the message. We must earn our right to a share in His work by endeavoring ourselves to do His will. It is worse than useless for a person to give generously for missions, for instance, who is not himself striving after the life of perfection. So soon as this is realized among ourselves there will be little need to "stir up" enthusiasm for missions. The fire will have been already kindled. Any man or woman who is thoroughly imbued with the desire to serve Jesus Christ and who knows the meaning of the Christian faith will not only be ready but eager to give both life and means to the advancement of His glory. The secret of the wonderful spread of the faith in early days lay in the burning zeal of the disciples. Until such a zeal can be awakened in the hearts of people today we cannot hope for the "conversion of the Gentiles." The responsibility is put upon each one of us to "stir up the gift" which is within our souls that so we may speak to others of Jesus Christ with some semblance of sincerity and truth. Until this shall have been accomplished our solemn platitudes are a mockery. We cannot have wide influence in spreading a faith to which we give only a conventional and half-hearted consent.

Let us endeavor during the Epiphany season to discover how much we are willing to do and to sacrifice for Jesus Christ and the spread of His Kingdom. And let us be quite sure that if our desire is weak and our interest luke-warm there is something radically wrong with our souls and something quite mistaken in our conception of the Catholic faith. The Feast o the Epiphany will hold little meaning for us if we "do not believe in Missions."

PARISH NOTES.

A Bible class for women meets in the parish hall every Wednesday afternoon at 4 o'clock. Any who may be interested will be made welcome.

The annual dinner of St. Vincent's Guild will be held in the clergy house on Wednesday evening, January 19. The Guild of the Holy Child will have its Christmas party on the Feast of the Circumcision.

A very beautiful set of rose-colored vestments, including dalmatic and tunicle, has been presented to the parish. According to ancient custom, they are to be used on the third Sunday in Advent and on Mid-Lent "Refreshment" Sunday.

The acolytes have been provided with new black cassocks, which were sorely needed. There are at present twenty-two members in the Guild, and a few more will probably be admitted within a few weeks.

Mrs. Wetmore, of Christ School, Arden, N. C., will speak in the parish hall on Friday afternoon, January 21, at 4 o'clock. All the women of the parish are urged to be present and to bring any of their friends who may be interested.

The Confraternity of the Blessed Sacrament will have a Solemn Requiem for departed members in St. Clement's on January 19 at 11 a. m. It is expected that Fr. Armstrong, of Palmyra, will preach. This requiem is according to the custom of the Confraternity, celebrated annually. Last year the service was held in St. Elizabeth's, Philadelphia.

The Annual Parish Retreat will be held this year on Shrove Tuesday, February 8. A light luncheon for those who may desire it will be served in the parish hall at 1 o'clock. It is believed that the change will prove most satisfactory. It will be a fitting preparation for entering upon the lenten season and for the Ash Wednesday communion, and will be much easier for those who have heretofore found it difficult to make a helpful retreat on a fast day.

On Sunday morning, January 9, Bishop Griswold, of the diocese of Salina, will preach at the solemn mass. The offerings on that day will be devoted to the Mission field. Offerings may be designated for the work of Bishop Griswold, Bishop Weller and Bishop White, of Michigan City. Also for St. Paul's College, Tokio, for the the general mission field, or for the Northern Convocation of Philadelphia. We hope very much that the missionary offering may be a generous one, and that every person in the parish may give something to the furtherance of the missionary work of the Church.

The first meeting of St. Clement's Branch of the Woman's Auxiliary was held in the parish hall on Wednesday, December 1. Mrs. George H. Lea was elected president and Miss Laura H. Hutchinson secretary and treasurer. It was voted to send contributions to Bishop Weller, Bishop White and Bishop Johnson. Also to provide for St. Clement's day in the leper hospital in Japan; to contribute to the salary of a nurse in S. Luke's Hospital, Shanghai, and to aid in the work of St. Andrew's School and St. Mary's School, Sewanee, Tenn. Any in the parish who may desire to contribute to any or all of these objects are asked to send their offerings to Miss Hutchinson, 2413 Spruce street.

MARRIED.

December 1—Richard McMurtrie and Marion Frances Fox.

BURIED.

November 30—Richard Woods.
December 15—Mary A. Reed.

ANNUAL REPORT ST. CLEMENT'S ALTAR GUILD.

AMOUNT RECEIVED.

Balance from former account	$100.51
Dues of members	92.00
Sale of one medal	.50
One fair linen	7.00
One linen pala top	1.00
For sale of materials	25.98
For making vestments	51.00
Green super frontal	25.00
Black super frontal	10.00
Donation	25.00
	$337.99

AMOUNT PAID.

Miss Davis	$135.00
C. C. Berglund	37.31
Material for work	13.17
Postage	.40
Express	.25
Postal cards	3.25
For caning chairs	2.55
Wanamaker bills	16.75
Damask from England	26.48
Duties on damask	12.75
Strawbridge & Clothier	8.75
M. Perkins & Son, London	14.61
Duties on silk	8.00
For making design	10.00
Balance in bank	48.72
	$337.99

FRANCES P. LEX,
Treasurer.

OFFERINGS.

Nov. 28.	Cash	$67.42
	Envelopes	117.75
Dec. 5.	Cash	361.18
	Envelopes	84.68
Dec. 12.	Cash	6.77
	Envelopes	121.68
		$759.48

SPECIAL FUNDS.

Poor fund	$81.60
Episcopal Hospital	51.00
	$132.60

HYMNS FOR JANUARY.

January 2, a. m., 175, 70, 56, 179; p. m., 175, 70, 176, 56, 179.

January 9, a. m., 79, 76, 81, 219; p. m., 79, 76, 77, 81, 219.

January 16, a. m., 601, 202, 82, 306; p. m., 601, 38, 177, 82, 306.

January 23 a. m., 240, 225, 311 (pt. ii), 220; p. m., 240, 38, 477, 172, 540.

January 30, a. m., 305, 307, 311 (pt. ii), 540; p. m., 305, 38, 307, 28, 542.

TRANSFERRED.

Phoebe Amelia Boyd.
Roy W. Seckler.
George Harvey Keyes.
Georgianna Keyes.
Norman Chase Keyes.
Elizabeth Strawbridge Gibbs.

RECEIVED.

Ethel George Coen.
Amy Cathers.
Marion B. Monroe.

SOME MESSENGERS AND WHERE THEY WENT.

V.

For seven centuries, as we have seen in previous chapters, missionaries labored in the north and west of Europe—the missionaries of the Western Church. But there remained a great region, stretching eastward from the Elbe, untouched by the light of Christianity for nearly 900 years.

It bears an old, old name now; for the original of "chief prince," in Ezekiel xxxviii: 3, and xxxix: 1, is "Rosh" or "Russ," the only name of a modern nation found in the Old Testament. The original settlers of Russia were simple nomadic tribes, wandering from river to river, settling contentedly in the lands not occupied by the Germans. But these, as well as the Turks on the south and the Mongols on the east, harried and oppressed the Slavs, till they became famous for their duplicity and cunning in weakness, and their cruelty when strong.

Ancient tradition has it that St. Andrew visited the south coast of Russia, and pointing to the highland of Kieff said: "On these hills the Cross shall be planted." Hence he is the patron saint of Russia.

But as a matter of fact, it was not until the end of the ninth century that the Slavs began to embrace Christianity. At that time the Prince of Bulgaria, who had conquered and ruled the Slavs in the southeast, had a sister who was taken captive to Constantinople. He had among his captives at home a monk named Cupharis, and managed to exchange prisoners and recovered his sister. During her stay in Constantinople she had become a Christian, and as Cupharis had worked with some effect among the Bulgarians she found many to listen to her when she returned, eager to give the blessings of religion to her brother's people. He himself, however, did not take much interest in the matter. Idol worship among the Russians was conducted with a great deal of ceremony. Their chief idol was Swantevit. He stood in the inner shrine of a temple, beautifully built, attended with much mystery by priests. The idol was of gigantic size, with four heads, one looking to each point of the compass. He was attired in flowing robes reaching to the ground, holding in one hand a cup made of many metals, which the priest on certain festivals filled with mead. A special tax was levied for the maintenance of this temple, and a guard of three cavalry was specially detailed on duty all the time to protect it from profanation. It was believed that in times of war the god himself rode forth on a white horse, which was so sacred that none but a priest might mount it, and to pull a hair from its mane or tail brought death. When war was to be declared three rows of spears were brought out and laid in front of the horse, who was then led forth amid solemn prayers. If the horse, in stepping over the spears, lifted its right foot first the war was declared acceptable to the god; if the left foot, no one would dare to proceed. This particular idol was not destroyed till the twelfth century.

But at last a great famine devastated the land, and Bogoris was induced, in desperation, to say that if the Christians' God would help him he would become a Christian. Prayers were offered, led by the princess, and, the famine being over, Bogoris had to make good his promise. Now he was overwhelmed by zealous missionaries, Greek, Roman and Armenian, who confused him with the claims of their rival churches. It was so evident that what they really aimed at was temporal power for their respective bodies, that the prince was uneasy and unsettled. But he was kept from relapsing into heathenism by the labors of a monk who had been asked to decorate his great hall with hunting scenes. Instead of these the wise monk used the chance for an object lesson. He painted vivid scenes, supposed to represent the punishment of the wicked in the last judgment. Here was something the prince could understand, and he really at last felt the need of casting away the works of darkness. So, as a matter of fact, the great conversion of the Slav people dates from the painting of a picture. This may account for the deep reverence shown by them to this day for sacred pictures. The struggle, harder there than in any other field of missionary endeavor, to do away with idols, led the Slav Christians to forbid the use of any image. Flat pictures, such as converted Bogoris, were substituted, and are to this day the objects of deep veneration. That is so to this day:

"Every where, in public and in private, the sacred picture is the consecrating element. In the corner of every room, at the corner of every street, over gateways, in offices, in steamers, in stations, in taverns, is the picture hung, with the lamp burning before it. In domestic life it plays the part of the family Bible, of the wedding gift, of the birthday present, of the ancestral portrait. It has gone forth to meet the Tartars, or the Poles, or the French. . . . A taste, a passion for pictures, not as works of art, but as emblems, as lessons, as instructions, is thus engendered and multiplied, and in common life beyond all example elsewhere. . . . Of a whole army there is not a single man but carries in his knapsack a gaudy picture within a simple cover with which he never parts. . . . Or enter within a church. . . . From top to bottom, from side to side, walls and roof and screen and columns are a mass of gilded pictures. . . . And when we remember that some of these pictures have, beside their interest as the emblems of truth to a child-like and barbarous people, acquired the historical associations involved in the part they have taken in great national events, it is not surprising that the combination of religious and patriotic feelings in Russia should have raised their veneration to a pitch by us almost inconceivable."—Stanley, History of the Eastern Church.

Finally, Bogoris appealed to Germany and to the pope to settle the question of religious form, and Christianity was gradually established. It spread northward, through Moravia, which then covered the territory now occupied by Austria-Hungary.

But the king of Moravia wasn't satisfied. His people looked on with great respect at a mysterious ceremony, conducted entirely in Latin, by priests who spoke that strange language of the new God among themselves, and were entirely out of the ken of every day folks. So the people bowed, knelt, did as told—when they could understand it—and then went back for the other six days in the week to their familiar old family gods. Very much as some of us do, except that they didn't know any better. Of course, the Catholic religion is a beautiful and proper thing on Sundays, but among our neighbors it would be awfully in the way, and our daily life would have to be entirely rearranged and people wouldn't like us. That's the way the Slavs felt; they didn't allow their religion to "annoy" any one else, nor unset their arrangements.

But Rotislav, the Moravian ruler, was discontented. He sent to the Greek Emperor Michael and stated his difficulty. "Our land is baptized, but we have no teachers to instruct us, or translate for us the sacred books. We do not understand them. Send us teachers who may explain the Scriptures."

Two brothers, philosophers, who understood the Sclaovnic tongue, were finally induced to go to Moravia. They had to arrange an alphabet especially, as about forty characters were needed to express the sounds of the Slav language. They used the Greek as a foundation, adding characters from the Armenian and Hebrew and inventing some. Then they translated the Gospels and Acts of the Apostles, and the Psalms. This was looked upon with great disfavor by the German clergy, who regarded this as little short of heresy, this using the every day tongue in public worship. But for nearly five years Cyril and Methodius worked unmolested, and their labors were blessed and had permanent effect. Twice they were summoned to Rome to answer for the liberty they were taking, and silenced objections by quoting the Psalm, "Praise the Lord, all ye nations." How could all nations praise Him, they asked, if not in their own tongue?

But Germany could not forgive them. Rotislav was treacherously captured, blinded and dethroned, and Methodius obliged to retire for a time.

While these things were going on in the south, the north was being prepared for the Word. The Slavs of that region, fearing their powerful neighbors, begged Ruric, a Norman prince, to come and rule over them and protect them. This he did, and one of his descendants Christianized the country without the agency of missionaries. Russia stands along among European nations in this respect. The apostle of Russia is Vladimir, honored under the title of Isapostolos—"equal to an apostle."

This prince was converted through the efforts of his grandmother, Olga, who was converted while on a visit to Constantinople. She would have liked to convert his father. But that rough warrior preferred the gods of his ancestors.

In Vladimir's reign, Olga's interest in Christianity attracted notice, and many missionaries went to see what they could do with the prince. The influence of so powerful a chief was felt to be a desirable thing, and efforts on his behalf were not confined to Christians. Mahommedans went, and Jews. To the latter he said, "Where is your city?" When they admitted that their city had been taken from them by the wrath of God for their sins, he said: "Do I want anything of a people whose God has forsaken them?" Teachers came from Germany, but they mixed their teachings with denunciations of the other Christians, and Vladimir naturally remarked that as a heathen he could find plenty of quarreling to do.

At last a Greek missionary came, and again used the objective method of picture teaching, so successful with the Bulgarians. This roused Vladimir's attention and made him uneasy. But he was unsettled and dissatisfied, and finally sent his own messengers to visit all these different religions in their own homes. They returned, disgusted with the Jews and Mohammedans; the worship of the western churches was at that time very plain, and impressed them little. But they were carried away with the beauty and magnificence of the Church of St. Sophia, at Constantinople. It was the most beautiful church edifice in the world then, and held services of great impressiveness and beauty. The Russian visitors were dazzled and ready to believe anything, and the Greeks did not miss the opportunity.

What follows is amusing, but it really happened. When the acolytes entered the sanctuary with lighted candles the Russians thought they were angels. Although we know better, we can realize what a share the acolytes have in the beauty and dignity of our own glorious services, and how the strangers in the congregation sometimes learn by that spectacle the layman's part in the worship of Almighty God.

The conversion of the Russians was spectacular, and made a great impression at the time. The idol Peroun, for whose sake in other days Vladimir had put a Christian to death, was dragged forth at a horse's tail, beaten and thrown into the river. The people followed it in great trepidation for awhile; then, seeing the skies did not fall and that their ruler was displeased, turned back and were baptized by the thousands, wholesale.

The establishment of Christianity by royal edict as the State religion, from the first, instead of its slow growth in the minds and hearts of the people, has made religion to this day a very different matter from what it has come to be among the people of other countries. Still, there the Lord knows them that fear Him; in His own good time may He grant the prayer of Vladimir:

"Oh, Great God, who hast made heaven and earth, look down upon Thy people; grant unto them, Oh Lord, to know Thee, the true God, as Thou hast been made known to other Christian lands; and confirm in them a true and unfailing faith."

Resolutions adopted at a missionary conference of clergymen and laymen held in St. Mark's Church, Philadelphia, December 13, 1909:

On Monday evening, December 13, a missionary conference of the clergy of the diocese and the lay representatives, appointed by the rectors of the various parishes, was held in St. Mark's Church.

Notwithstanding the unusually severe storm which prevailed, about 250 men were present and the opinion was expressed by many that the meeting marked an epoch in the missionary history of the diocese.

Dr. Mortimer conducted a short devotional service and made an earnest and helpful address.

A letter was read from Bishop Whitaker regretting his inability to be present and encouraging the meeting with his sanction and commendation.

Addresses were made by Sheldon Potter, Edward H. Bonsall and George Wharton Pepper, after which the enclosed resolutions were unanimously adopted, and upon motion of one of the clergy were ordered to be sent to each rector in the diocese:

Resolved, (1) That it is the sense of this meeting that in each parish a permanent organization should be effected among men to disseminate information and arouse interest respecting the missionary work of the church.

(2) That those present at this meeting are requested to confer forthwith with the rectors of their respective parishes with a view to the formation of such organizations.

(3) That the bishop of the diocese be requested to appoint a committee of twelve, of whom six shall be clergymen and six laymen, to act in this diocese as an auxiliary to the General Board of Missions. This committee, when appointed, shall organize by electing officers and adopting rules for the transaction of its business. It shall be the duty of this committee to keep in touch with the several parochial organizations, stimulating their interest and requesting from time to time reports of their work. A meeting of representatives from each parochial organization shall be called by the committee of twelve within one year from this date, and preferably at the time of the diocesan convention, at which time the term of that committee shall expire and such permanent organization of a central committee or of a missionary society shall then be effected as experience gained in the interval shall suggest.

(4) That, while recognizing the different conditions that obtain in different parishes, this meeting deems it desirable for each parochial organization to consider the following suggestions respecting aims and methods of work:

1. The introduction of a system of weekly offerings for missions by which each individual shall be encouraged to set aside a weekly sum for this purpose, to the end that the giving of the parochial quota of the apportionment may be insured.

2. The formation of a mission study class within the parish or composed of members from neighboring parishes.

3. The presentation to the men of the parish of appeals for service in the mission field, to the end that the parochial offerings may be of men as well as of money.

4. The working out of a plan of cooperation with the parochial chapter of the Brotherhood of St. Andrew in order to reach and influence every man in the parish.

The Children's Corner

Dear Children: If I were to give you the dates for the Collects used by the Church this month, they would all be the same—590. Some of them are older than that, but that was the time when Gregory the Great became Bishop of Rome. He took the old service books then in use, arranged them more plainly, and wrote many of the Collects himself. He was a very wonderful man. At the time he was consecrated he didn't want to be bishop, but he was told that Rome needed him, just then. The city was having a very hard and dangerous time. It had been the capital of the Roman Empire, but the government was now removed to Constantinople, and the city of Rome was left in a very weak condition, with great hordes of barbarians coming down upon it from the north. The care and defense of the city came upon the bishop, and well did St. Gregory do his part. There are two things for which to remember him; one, that he arranged the services in an orderly manner, and wrote many beautiful Collects.

The other is a matter that he had very much at heart before he was made bishop. Passing through the market place one day he saw a number of beautiful children, especially young boys, standing in the slave market. You see that was the way the Romans got servants in those times; they went all about getting people to bring them to Rome, where they were sold. Many of those who bought the slaves had them taught the trades or arts for which they were needed. Sometimes a slave could get his freedom by long service, or by saving all the money he got till there was enough to repay his master. Sometimes his friends at home would raise the money and buy him back.

These particular boys that St. Gregory saw were from England, which was called Britain in those days. They were from a heathen kingdom in the eastern part. "England" is derived from the old name "Angle-land," land of the Angles. So, when St. Gregory asked what the boys were the dealer said, "They are Angles." "Not Angles, but Angels," said Gregory, "for they have faces like angels, and should learn to sing the praises of God as the angels in Heaven." He kept thinking about them, and asked permission to go to their country and convert the Angles. But he was, as we have just seen, very much needed at home. Afterwards, when he was bishop, he fitted up a missionary expedition to go to England. There was a monk named Augustine, and a large company with him. Traveling in those days was slow, of course, as there were no railroads, and only small ships to cross the water. They had to cross France—then called Gaul—and while there heard

good news. Bertha, a French princess, had been married to a heathen king in England, making him promise that he would let her remain a Christian. She had gone over there and taken her own clergy with her, and even had a little church for Christian worship right in the heart of heathendom. So St. Augustine and his band went on to the southeastern part of England, where they were kindly received, and after awhile converted the king and his people. This was, as I said, in the southeastern part of England, and the Cathedral of Canterbury stands there now. Even in St. Augustine's time the site was old, or a ruined church stood there, dating from the time when the Romans occupied Britain—away back before St. Paul's time. St. Augustine had it repaired, dedicating it to "The Holy Saviour, God, and Our Lord Jesus Christ." It is still called "Christ Church." All that remains of the original church is the ancient seat called "St. Augustin's chair," which the Archbishop of Canterbury uses to this day.

The feast of the Circumcision of Christ (New Year's Day) was not kept as a festival in early times. It took a long, long time after the Day of Pentecost before the heathen were converted. Remember, there were very few Christians to begin with. Little by little they spread the gospel, little by little the civilized world became a Christian world. Christian ways were as strange to most folks then, as heathen ways seem to you now. Suppose you had to go to church in some dark burying-place in underground cellars, or in some one's upstairs room, with all the blinds pulled down. Suppose all the holiday toys and games of the children you played with were in honor of heathen gods. Suppose about a week after Christmas there was a great heathen festival, with dances and games, and people drinking too much wine. It sounds unattractive, but, in fact, the children of those times found it as hard to be out of that January frolic as you would to lose Hallowe'en or Fourth of July. Christian parents would not allow their children on the streets at all at those times; they kept them close indoors, and the time was spent in fasting and praying for their ignorant, sinful neighbors. This is why the circumcision of Christ was not kept especially, though Gregory wrote a beautiful Collect in honor of it. After a long time, about 1090, people began to feel that they wanted to honor Him on that day, and so St. Gregory's Collect was looked up and an Epistle and Gospel arranged.

Yes, all the Collects for this month were arranged or written by St. Gregory; 590. See if you can find them all, so as to date them, as we began to do last month:

January 1—Circumcision of Christ.
January 6—The Epiphany.
January 9—First Sunday after Epiphany.
January 16—Second Sunday after Epiphany.
January 23—Septuagesima.
January 30—Sexagesima.

Did you notice that I omitted one Sunday? There is a Sunday in this month which has no Collect of its own. Look at the end of the Gospel for the circumcision, and read the note—page 69 in the Prayer Book. Notice carefully, when you are in church, that Sunday, and see if you haven't found the reason.

There is a saint's day this month—St. Paul. Look in the Calendar at the beginning of the Prayer Book (page xii) and see what day of the month it comes.

St. Paul's Day used to be kept with St. Peter's, because the tradition is that they were martyred on the same day. But after awhile people began to think St. Paul was such a great missionary he ought to have a day to himself, so they kept an extra day in memory of his conversion, when Jesus spoke to him from Heaven. Perhaps you think I haven't put very many Sundays after the Epiphany. There are Collects enough for more than that in the Prayer Book. But look in the beginning of the book, on pages xxvi and xxvii, and you will see I am right. You see, we are going to have a very early Easter this year.

†

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Vol. XXVI PHILADELPHIA, FEBRUARY, 1910 No. 2



ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA.

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Meets second Sunday of the month, 4.30 P. M.
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ST. CLEMENT'S CHURCH

KALENDAR FOR FEBRUARY, 1910

1.	Tuesday (*St. Ignatius, B. M.*)	Masses, 7, 7.30 and 9.30 a. m. Girls' Friendly Society, 8 p. m.
2.	Wednesday (*Purification, B. V. M.*)	Masses, 7, 7.30 and 9.30 a. m. Guild of St. Vincent, 8 p. m.
3.	Thursday (*St. Blasius, B. M.*)	Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
4.	Friday (*St. Gilbert of Sempringham, Ab. C. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
5.	Saturday (*St. Agatha, V. M.*)	Masses, 7 and 7.30 a. m.
6.	**Sunday** (*Quinquagesima*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
7.	Monday	Masses, 6.45, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
8.	Tuesday (*Shrove*)	Masses, 7, 7.30 and 9.30 a. m. Parish Retreat, Addresses, 10 a. m. 12 m. and 3 p. m.
9.	**ASH WEDNESDAY** (*Fast*)	Masses, 6, 7, 8 and 9.30 a. m. Penitential Office with Address, 8 p. m.
10.	Thursday (*St. Scholastica, V.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
11.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Stations of the Cross with Address, 8 p. m.
12.	Saturday	Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
13.	**Sunday** (*I in Lent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. S. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
14.	Monday (*St. Valentine, Pr. M.*)	Masses, 6.45, 7 and 7.30 a. m. Guild of St. Katharine, 8 p. m.
15.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
16.	Wednesday	Masses, 7 and 7.30 a. m.
17.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
18.	Friday (*St. Colman, B. C. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Stations of the Cross with Address, 8 p. m.
19.	Saturday	Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
20.	**Sunday** (*II in Lent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
21.	Monday	Masses, 6.45, 7 and 7.30 a. m.
22.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
23.	Wednesday	Masses, 7 and 7.30 a. m.
24.	Thursday (*St. Matthias, Apostle*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
25.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Stations of the Cross with Address, 8 p. m.
26.	Saturday	Masses, 7 and 7.30 a. m.
27.	**Sunday** (*III in Lent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
28.	Monday	Masses, 6.45, 7 and 7.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Bible Classes, every Sunday, 10 a. m. The Catechisms, every Sunday, 3 p. m.

Bible Class for Women, every Wednesday, 4 and 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson	Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin	Saturdays, 3-5, 7-9 P. M.
Father Schneeweiss	Saturdays, 3-5, 7-9 P. M.
Father Underhill	Saturdays, 3-5, 7-9 P. M.

PARISH NOTES.

The clergy wish to thank many friends for their generous donations to the clergy house at Christmas.

During Lent the Bible Class of the Guild of the Holy Cross will meet on Wednesday evening. This class is open to any woman who may desire to attend.

The ladies of the parish will meet every Friday afternoon, during Lent, in the parish hall, at three o'clock. As last year they will fill boxes for the mission field.

Retreats during Lent will be held as follows: For women and girls, on Mid-Lent Sunday; for men, on Passion Sunday; St. Mary's Guild, on the Thursday in Passion Week.

The parish retreat will be held on Shrove Tuesday. Addresses at 10, 12 and 3 o'clock. A light breakfast and lunch will be served in the parish hall for those who may desire it. It is requested that names may be sent to Sister Catherine Angela.

The annual dinner of St. Vincent's Guild was held in the clergy house on the evening of Wednesday, January 19. Although a number were prevented from coming by reason of illness, a most enjoyable evening was spent by both acolytes and clergy.

A Retreat for the Associates of the Girls Friendly Society will be held in the parish building, on Thursday, February 17th. This is open to any who may wish to come, whether associates or not. Names should be sent to Miss Emma J. Neilson, 325 South 12th Street.

The Annual Requiem for the departed members of the Confraternity of the Blessed Sacrament was celebrated on Wednesday morning, January 19. A number of associates, both priests and lay people, were present, including Father Taylor, the Secretary General. A carefully prepared sermon was delivered by Father Armstrong, of Palmyra.

The offering for missions was as follows:

Convocation of North Philadelphia	$100.00
Bishop Horner, Asheville	75.00
General	55.00
Bishop Weller	7.00
Bishop White	10.00
Bishop Griswold	162.50
Domestic	5.00
China	10.00
St. Paul's, Tokyo	28.00
St. Andrew's School	5.00
	$457.50

The Bishop of the diocese notifies us that Bishop Jaggar will visit the parish for confirmation on the evening of April 5. Instructions for confirmation will be given as follows: Girls, after school, on Thursday afternoons, at the mission house; women, on Tuesday afternoons, at the mission house, at 4 o'clock. (Special appointments may also be made.) Men, on Tuesday evenings, at 8 o'clock, at the clergy house. Classes for boys will be arranged by appointment.

Instructions will commence on Tuesday, February 2.

CHRISTMASTIDE

The Christmas festival at St. Clement's brought joy and peace to many souls. There was a slight increase in the number of Communions, which is always an encouraging sign of spiritual growth, and the late Mass was well attended. The choir, under the direction of Mr. Sears, rendered the Mass of the Sacred Heart. The storm which commenced on Christmas Day reached such proportions that the greater number of the parish were unable to get to Mass on St. Stephen's Day, but those who had sufficient courage to brave the elements found peculiar satisfaction in the services. In spite of small congregations and a choir of ten men and boys nothing was omitted. The solemn processions, Solemn Mass and the "Te Deum" in the evening were all rendered, and the Christmas spirit was not quenched, despite the warring of the elements.

The Christmas parties of the various Guilds were held during the Octave, and were particularly enjoyable. The turkey supper was more largely attended than usual, and a "private table" was supplied for those who were unable to find seats with the rest.

The Guild of the Holy Child held a delightful entertainment on Saturday. Refreshments were served at an early hour and afterward the members of the Guild presented a "Star Drill," for which they had been carefully trained by Miss Rogers and Miss Grover, and the performance was most successfully repeated at the Christmas party of St. Mary's Guild. Each year a small silver crucifix and chain, "in memory of Eleanor," is presented to the member of the Guild of the Holy Child who has a sufficiently commendable record of attendance at Mass, Sunday School and Guild meetings. This year it was given to Edna Decker. Georgina Clark was second in excellence of attendance.

On Tuesday, January 4, the Girls' Friendly held their Christmas gathering. A most enjoyable evening was spent in the parish hall, and the time was enlivened by games and dancing.

IN MEMORIAM.

HARRY CONNELLY.

On January 8, after an illness of some months' duration, Harry Connelly entered into Life. Mr. Connelly had been a communicant of St. Clement's parish almost from its inception, and was for many years an honored member of the vestry. About three years ago he retired from active participation in the life of the parish, but he retained to the end a deep interest in all that concerned St. Clement's. Simple in his tastes, firm in his convictions, and loyal to the Catholic faith, he was a gentleman of rare and chivalrous courtesy which was the outward manifestation of a warm and generous heart.

ISABELLA T. FREEMAN.

Among those whom God has called to Himself during the past year none were longer associated with the parish than Mrs. Freeman. Coming to St. Clement's under its first rector, she remained a faithful communicant until her death. Her devotion to the church and all for which it stood was unusual and touching. After a long and painful illness, borne with wonderful patience and Christian fortitude, she entered into rest on January 5.

Grant unto them, O Lord, eternal rest, and let light perpetual shine upon them. Amen.

LENT.

During the Lenten season a change will be made in our usual order of services. Apart from the sermon with the Stations of the Cross on Friday evening, and Bible classes for women on Wednesday afternoon and evening, there will be no extra addresses. In place of these we shall endeavor to make the holy season a time of special prayer. During the forty days the members of the parish are asked to come to church once each day, if possible, at any convenient hour, to pray for at least five minutes for the object assigned to that day. No set form of prayer will be set forth, but the use of at least an "Our Father" is suggested. Daily, at noon, a service of intercession will be held in the church, lasting from five to ten minutes. These intercessions will be based upon the needs of humanity suggested by the daily press and by the happenings in our parish life. If every man and woman will try to enter into this plan earnestly our Lent will be of far-reaching benefit and influence.

We print a list of the subjects of intercession. The Sunday Masses will be offered for the general object for the week, and the 7 o'clock Mass on weekdays will have for its intention the object for that day.

Ash Wednesday—Blessing upon the Lent of prayer.

Thursday—Spirit of faith,
Friday—Spirit of hope,
Saturday—Spirit of charity,
} For those who come to pray.

FIRST SUNDAY—THE CATHOLIC CHURCH.
Monday—American and Anglican.
Tuesday—Greek.
Wednesday—Roman.
Thursday—Unity of Christendom.
Friday—Diocese of Pennsylvania.
Saturday—Bishops and clergy.

SECOND SUNDAY—MISSIONS.
Monday—Foreign.
Tuesday—Domestic.
Wednesday—Diocesan.
Thursday—Clergy in the mission field.
Friday—Lay workers.
Saturday—Converts and catechumens.

THIRD SUNDAY—THE PARISH.
Monday—The clergy.
Tuesday—The sisters and church workers.
Wednesday—Guilds and organizations.
Thursday—Sunday school.
Friday—The choir.
Saturday—The vestry.

FOURTH SUNDAY—THE NATION.
Monday—The president and all in authority.
Tuesday—Congress and State legislatures.
Wednesday—Our cities and towns.
Thursday—Our army and navy.
Friday—Schools.
Saturday—Christian homes—sanctity of marriage bond.

FIFTH SUNDAY—ALL ESTATES OF MEN.
Monday—Rich.
Tuesday—Poor.
Wednesday—Employers and employed.
Thursday—Sick and suffering.
Friday—Insane.
Saturday—Prisoners.

SIXTH SUNDAY—UNCONVERTED.
Monday—Protestant bodies.
Tuesday—Atheists and unbelievers.
Wednesday—Lapsed.
Thursday—Impenitent sinners.
Friday—Condemned.
Saturday—The faithful departed.

EASTERDAY—THANKSGIVING FOR BLESSINGS AND ANSWERED PRAYERS.

BAPTISED.

December 19—Robert Owen Mahon.
January 9—Emily Penrose Rosengarten.

BURIED.

December 20—Stephen Decatur Smith, Jr.
December 23—Annie Baeden Graham.
December 31—Carrie Pauline Auchter.
January 5—Alexander Campbell.
January 7—Isabella T. Freeman.
January 11—Harry Connelly.

RECEIVED.

Miriam Hilda Calvert.

OFFERINGS.

Dec. 19.	Cash	$39.02
	Envelopes	74.34
Dec. 25.	Cash	586.91
Dec. 26.	Cash	14.47
	Envelopes	19.67
Jan. 2.	Cash	68.67
	Envelopes	90.46
Jan. 9.	Envelopes	71.24
Jan. 16.	Cash	54.41
	Envelopes	72.79
		$1,091.98

HYMNS FOR FEBRUARY.

February 6, a. m., 291, 210, 311 (pt. ii), 540; p. m., 291, 38, 169, 210, 540.

February 13, a. m., 85, 91, 311 (pt. ii), 87; p. m., 92, 637, 87.

February 20, a. m., 90, 106, 311 (pt. ii), 89; p. m., 108, 254, 89.

February 27, a. m., 92, 200, 311 (pt. ii), 291; p. m., 94, 200, 291.

SOME MESSENGERS AND WHERE THEY WENT.

VI.

"I have studied Arabic; I have gone abroad several times to preach the Gospel; I have, for the sake of the Faith, been cast into prison; I have been scourged; I have labored for forty-five years to win over the shepherds of the Church and the princes of Europe to the common good of Christendom. . . . Now I am old and poor, but still I am intent upon the same object, and I will persevere in it till death, if the Lord permit."

These words sound much like a certain chapter of St. Paul's writings, and their author somewhat resembled the great Apostle.

Raymond Lull, scientist, scholar, courtier and missionary, was born at Palma, in the Island of Majorca (Balearic Islands), in 1236. He was of a noble family, and his father a distinguished soldier. The lad was remarkably bright and winning, and was early introduced at Court, being made seneschal at twenty-eight. The usual temptations awaited him, and his early life was one of reckless vice and sensuality. In later years he bitterly regretted the waste of his great gifts and their misuse at this time. But, as in St. Paul's case, when he was about thirty years of age, the Lord called him. One day he was lounging in his room, writing a sensual poem, to be called "The Joys of Love." The muse was propitious, the meter went smoothly, and the verses were progressing, when suddenly he saw, as if right against the wall of the apartment, the Cross, reaching from floor to ceiling, and the dear Lord suffering thereon, turning reproachful eyes upon him. The courtier, after a startled moment, returned to his verses, but the Vision would not be ignored, and at last Lull surrendered himself to the call, threw aside his writing, and proceeded to spend the following days and weeks in tearful prayer, that, if not too late, he might be permitted to use his gifts for the Saviour.

He at last took a very different line of action from what the Christian world then followed. Missionaries had been sent to the heathen and the barbarians of the North. But the Moslems and Jews were considered simply as deadly enemies of the Cross; Lull's own father had been a famous Crusader. Lull, meditating on the dying love of Christ, could not see why "Father, forgive them," did not mean the Saviour's love and forgiveness for His enemies, to be extended to them by His followers. However, if one were to preach to the Moslems he must be well furnished with philosophical learning, and speak to them in their own tongue. Moreover, he must try to reconcile the claims of science and Christianity. Feeling a little shy about working aggressively for missions, after his notorious life, feeling also his own need of preparation, Lull spent the next few years in close study, working out a system of Christian philosophy. When he finally began lecturing, his ideas stirred Europe, and were received with enthusiasm.

No one can know, when humbly and devoutly fitting himself to follow some holy call, what effect his earnestness may have upon others. To the seminarian, absorbed in his studies and the beginnings of his ministry; to the church worker, practicing diligence in a day of small things; to any people ready to do good works, who are doing all in their power to be fit for their mission; to all these the probation time may seem merely a time of waiting and prepara-

ton. But they do more good, these earnest young students, than they can know of, in rousing attention and interest, and setting an example. The most lasting memorial of Raymond Lull's devotion is his influence on the great Thomas Aquinas, whose theological writing was begun at Lull's earnest entreaty. The Church honors Aquinas and has almost forgotten Lull; but the Lord is not forgetful.

Lull's philosophy was extremely popular, but his appeals on behalf of the Jews and Moslems fell on deaf ears. These had been fought with the sword, but the Christian philosopher tried to induce men to try the Sword of the Spirit, which is the Word of God. One thing he did accomplish—he induced the Council of Vienne, in 1311, to make a decree that the study of languages should be made a part of the regular course, with professorships, at Paris, Oxford, Salamanca, and all colleges in the papal possessions. He also induced the king of the Balearic Islands to found a monastery at Majorca, where the study of foreign languages was required as part of the training.

It is sad, but the fact is that the utter lack of interest in his missionary object and the constant temptations of his former life caused him to lose heart for a time, and he relapsed into all his old ways. It was all very well for priests and monks to be devoted to missions and the Church, but men of the world had not much in common with them, and it was a pity to lose all the pleasure of life. He'd tried, and no one wanted to go ahead; all right, let it go. But the Lord would not let *him* go. At some great public service which the Court was attending Lull was impressed by a sermon preached by a Franciscan. It was a vivid description of the early life of the great St. Francis, dwelling on his utter renunciation of the gay life to which he had been accustomed. The sermon deeply affected Lull, who returned to his missionary plans with renewed ardor. He engaged shipping from Genoa, and went there to prepare for his journey. With his usual faculty for making friends, he had the little town greatly stirred over his proposed expedition. When everything was ready, at the last moment his courage failed, and he let the ship sail without him. It was hardly out of sight before he realized how he had shamed the cause of Christ in the eyes of all the curious neighborhood. So, the historian says, "remorse brought on a violent fever." It seems more likely and more in keeping with his character that he was on the verge of the fever when ready to sail, and that the thought of the undertaking was too much for him to endure in his weak condition. Be that as it may, he at once engaged another passage, and set forth, not waiting for full recovery or heeding the protests of his friends, and as his spirits rose with the feeling of duty bravely faced, he rapidly regained health. The sea voyage did him a great deal of good, and when they landed at Tunis he was his old audacious self. He at once challenged the literati of that region to a debate, at which he enlarged upon his favorite thought, that the doctrines of the Trinity and of the Incarnation were the only means of reconciling the Divine attributes.

It made a deep impression. So much so, that one of the philosophers asked the government to execute him, saying, "This man gives us an unsettled feeling as to our own position; I fear I might become a convert to his pernicious teaching if I listened long." Lull was by order of the authorities escorted back to the ship on which he had just come, and warned that he must not again be seen on that side of the sea. He managed to slip on board another vessel in the same harbor, and for three months watched his chance to return to the town. But the authorities were vigilant, and at last he returned home.

The rest of his life was one incessant struggle to carry on his work among the Jews and Moslems. Sometimes he labored in the islands of the Mediterranean, sometimes among the Jews in his native land. At last he got back to Africa. He built up a small congregation near a place called Buggia. Here he was imprisoned at one time, being kept in a dark dungeon for eighteen months. He preached to his jailers, and write treatises on Christian philosophy, which were secretly read far and wide. All sorts of means were used to induce him to renounce Christ. Beautiful women were brought to the cell, high honors were offered and large sums of money. At last he was again banished, but he returned in his old age.

It was his last effort. He was over 70 years of age, but in vigorous health and powerful as a pleader. He was joyfully welcomed by the little company of converts, and spent some quiet years teaching them and strengthening them in the Faith.

At last, saying "Woe is me if I preach not the Gospel," he stood boldly forth in the market place and preached, denouncing Mohammedanism, and declaring the truth as it is in Jesus. The angry populace rushed upon him, dragged him out of the city, and stoned him. Some merchants from Majorca dared to go to the scene of the martyrdom and bring forth the body from its stony coverlet and take it home for Christian burial.

The love of Christ constrained him—against discouragements, illness, the threats of his enemies, the ridicule of his friends, especially against his own baser self; in difficulties, in shipwreck, in imprisonment, in persecution, in illness. The love of Christ, which sought him so remarkably in youth, was as a flame burning within him, driving him on without rest. Feeling this, he offered at one time the following prayer, and the Lord granted it: "As the needle by nature turns to the north when it is touched by the magnet, so it is fitting that Thy servant should turn to Thee, since out of love to him Thou hast endured such pain and suffering. . . . Many are wont to die, O Lord, of old age, because their natural warmth fails, and because there is excess of cold. Thus, if it be Thy will, Thy servant would not die. He would rather die in the glow of love, even as Thou wert willing to die for him."

The Children's Corner

Dear Children: There is a great deal to think about this month, with Lent close at hand, three special Holy days and the spring Ember days. Perhaps the best plan would be to take the dates as they come, and make a sort of calendar for this month.

I hope you won't forget to date the Collects in your prayerbooks this month, especially the first that comes—February 2: "The presentation of Christ in the temple, commonly called the purification of Saint Mary the Virgin." Why must this festival come on this day? Because the law required the first-born son must be brought to the priest in the Temple when he was a month old—that is, thirty days, at least. If the mother was to bring him herself, the time was made longer, about forty days. She was required to bring an offering because "victims were offered by the law of old" as types of the great death of Christ for us. The usual offering was a spotless lamb, and flocks of lambs were especially kept in the fields near Jerusalem, carefully watched by shepherds who were devoted men. (Those were the shepherds to whom the angels sang on Christmas night.) But those lambs were expensive. Besides, the Temple was the same then as church is to us. You'd hardly like to bring a lamb to church. So the lambs were provided from the Temple flocks, and the people who came to offer sacrifices only brought the *price* of the offering. Now a poor person could not possibly afford a lamb. Money was very scarce then, and the Blessed Mother of Jesus was very poor. So the law allowed her to pay just what she could—only enough for two young pigeons. Pigeons were very cheap, indeed, only fifteen cents a pair; sometimes as low as five cents a pair. In the Temple court, as you went in, were great chests shaped like trumpets, and a priest sat there, and each one offering told him how much, as the money was dropped into the "trumpet," and he made a note of it, and saw to having the right kind of sacrifice offered.

The story of Jesus' presentation in the Temple is so beautifully told by St. Luke that you had better read the Gospel for that day yourselves: St. Luke 11:22.

The Collect is found in the sacramentary of Gregory, 590. Till the ninth century this day was called by a Greek word which means "The Meeting," because St. Simeon and St. Anna met Jesus then, after they had looked so long for Him.

February 6th is Quinquagesima Sunday—"Charity Sunday." The Collect was written for the Prayer Book of 1549, and is based on what St. Paul says in the Epistle for the day.

Remember that "charity" means holy love, and God is love. So if we want to draw nearer to God and be like Him, this coming Lent, wouldn't it be a good plan on Quinquagesima Sunday to go off quietly somewhere with our prayer-books and read over the Epistle for the day? There are lots of people who practice great self-denial in Lent; who earn or save lots of money for Easter offerings; who attend many services, and yet they are the most disagreeable sort of people, and really do very little good, because they regard Lent as a time to "do stunts," as the boys say, forgetting that what God most wants, and the hardest thing to offer all the time, is the spirit of gentleness and love and self-effacement. There are many, many people doing things with the honest intention of helping the world to be better—but, oh, children, very few of them do it in the Christlike way. See if you can't practice in the ways that come up in your everyday life doing gentle things in a gentle way. If you do, when you grow up and take part in the work for God, you will be like carefully tuned violins, ringing true and sweet—not like the noisy cymbals.

of which St. Paul spoke: "The people who make a great noise and stir about everything they do, and fuss all the time they're doing it."

That brings us to February 9—Ash Wednesday. You can mark this Collect 1549, though it is really a translation and arrangement of several very ancient ones.

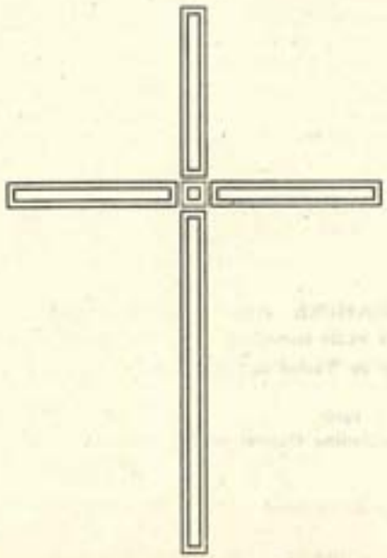
Did you know that "Lent" is an old word that means "springtime"? That was just because the season always comes in the spring of the year. But see if you can't make it really a springtime in your lives. The first thing, you know, before you can plant in the spring is to get out all the weeds. So begin weeding right away. Think, and think hard, what little pet fault there is that really interferes with your love for God. It may be a very little thing, not even wrong in itself, yet if you don't watch out it may cause you great trouble when you are older and feelings are stronger. Your parents and teachers watch out for your faults and correct them. But these are not the worst, generally. The ones that only you know about yourself, that you never speak of, are the dangerous ones. Well, if even yet you can't think what one to work at most, just say to yourself, "What would I hate to have told, just as it is?"

February 13 is the first Sunday in Lent. —Date the Collect 1549.

February 20 is the second Sunday in Lent. —Gregory wrote that Collect.

February 24 is St. Matthias' Day.—Collect was written in 1549. It is fitting that St. Matthias' Day, with its Collect praying that we may be "ordered and guided by faithful and true pastors," should come at this time, for the Ember days come in at this time. Why do we say *Ember* days? Because the word ember comes from a very old English word, "Ymbren," a regular season, and these days of self-denial and special prayer for the clergy were called in early times "the fast of the four seasons"—spring, summer, autumn and winter. Look in the small print pages at the beginning of the Prayer Book, p. xxiv, near the foot of the page, and you will see when they come.

May all wrong, unkind, angry and selfish feelings be weeded out of your hearts this dear springtime. May all that is good, lovely and Christlike get a strong new start. God give you a blessed and holy Lent.



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St. Clement's Magazine

Vol. XXVI PHILADELPHIA, MARCH, 1910 No. 3

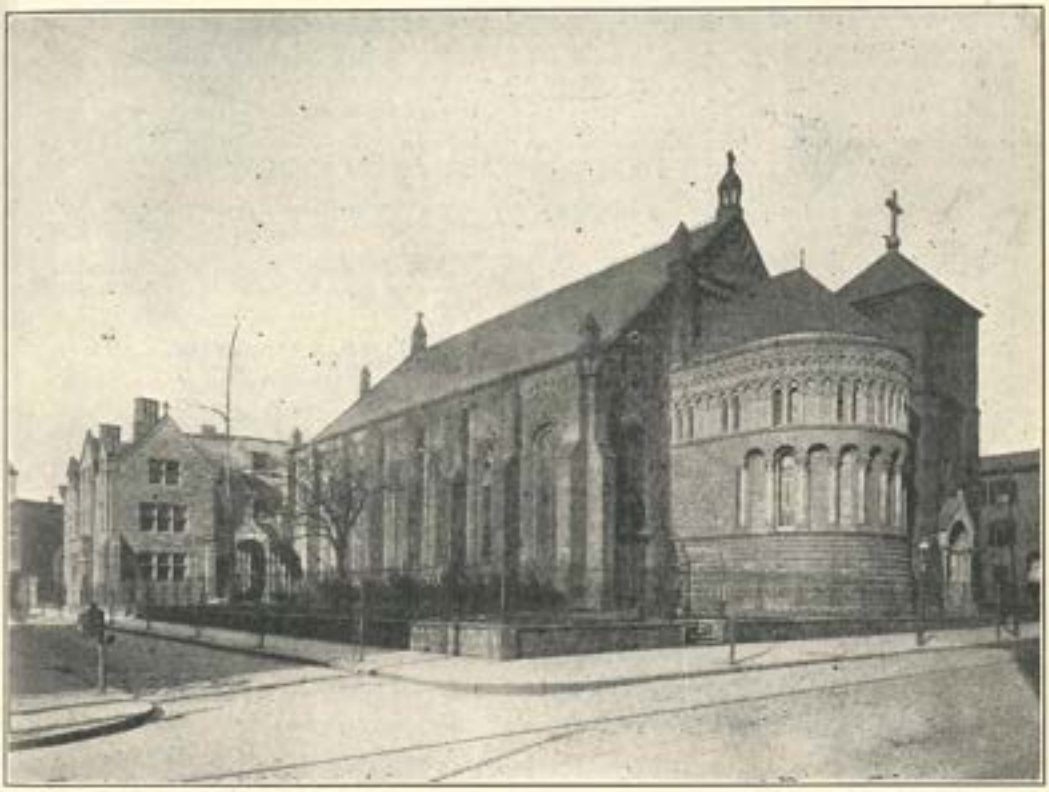


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ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR MARCH, 1910

1. Tuesday (*St. David, Archbp, C.*) ..... Masses, 6.30, 7, 7.30 and 9.30 a. m.
2. Wednesday (*St. Chad, B. C.*) ..... Masses, 6.30, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m. Holy Cross Guild, 8 p. m.
3. Thursday ..... Masses, 6.30, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
4. Friday ..... Masses, 6.30, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Stations of the Cross with Address, 8 p. m.
5. Saturday ..... Masses, 6.30, 7 and 7.30 a. m.
6. **Sunday** (*Mid-Lent*) ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
7. Monday (*SS. Perpetua and Felicitas, MM.*) ..... Masses, 6.45, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
8. Tuesday ..... Masses, 6.30, 7, 7.30 and 9.30 a. m.
9. Wednesday ..... Masses, 6.30, 7 and 7.30 a. m.
10. Thursday ..... Masses, 6.30, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
11. Friday (*St. Constantine, K. M.*) ..... Masses, 6.30, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Stations of the Cross with Address, 8 p. m.
12. Saturday (*St. Gregory, B. C. Doct.*) ..... Masses, 6.30, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
13. **Sunday** (*Passion Sunday*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. E. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
14. Monday ..... Masses, 6.45, 7 and 7.30 a. m. Guild of St. Katharine, 8 p. m.
15. Tuesday ..... Masses, 6.30, 7, 7.30 and 9.30 a. m.
16. Wednesday ..... Masses, 6.30, 7 and 7.30 a. m
17. Thursday (*St. Patrick, B. C.*) ..... Masses, 6.30, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
18. Friday (*St. Edward, K. M.*) ..... Masses, 6.30, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Stations of the Cross with Address, 8 p. m.
19. Saturday (*St. Joseph, Spouse of B. V. M.*) .. Masses, 6.30, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
20. **Sunday** (*Palm Sunday*) ..... Masses, 7, 8 and 9.15 a. m. Blessing of Palms, Solemn Mass and Procession, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
21. Monday (*before Easter*) ..... Masses, 6, 7, 7.30 and 9.30 a. m. Stations of the Cross, 8 p. m.
22. Tuesday (*before Easter*) ..... Masses, 6.30, 7, 7.30 and 9.30 a. m. Stations of the Cross, 8 p. m.
23. Wednesday (*before Easter*) ..... Masses, 6.30, 7, 7.30 and 9.30 a. m. Stations of the Cross, 8 p. m.
24. Maunday Thursday ..... Masses, 6, 7 and 8 a. m Solemn Mass, 9 a. m. Stations of the Cross, 8 p. m.
25. **GOOD FRIDAY** (*Annunciation of B. V. M.*) (Transferred) ..... Matins, 7 a. m. Childress' Service, 9 a. m. Mass of the Pre-Sanctified, 10 a. m. The Passion, 12.03 p. m. Even song, 5 p. m. Stations of the Cross, 8 p. m.
26. Saturday (*Easter Even*) ..... Mass, 7 a. m. First Vespers of Easter, 8 p. m.
27. **EASTER DAY** ..... Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Children's Service, 3 p. m. Even-song, 8 p. m.
28. Monday (*in Easter Week*) ..... Masses, 6.45, 7, 7.30 and 9.30 a. m.
29. Tuesday (*in Easter Week*) ..... Masses, 7, 7.30 and 9.30 a. m.
30. Wednesday ..... Masses, 7 and 7.30 a. m.
31. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.

Matins, daily, 9 a. m. — Even-song, daily, 5 p. m.

Bible Classes, every Sunday, 10 a. m. — The Catechisms, every Sunday, 3 p. m.

Bible Class for Women, every Wednesday, 4 and 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Schneeweiss Saturdays, 3-5, 7-9 P. M.
Father Underhill . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVI PHILADELPHIA, MARCH, 1910 NO. 3

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Chaplain, Father Underhill.

THE MOTHERS' MEETING

Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY

Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD

Meets second Wednesday, 8 p. m.
Chaplain, the Rev. F. M. W. Schneeweiss.

HOLY CROSS GUILD

Meets every Friday, 8 P. M.
Chaplain, the Rev. F. M. W. Schneeweiss.

GUILD OF HOLY CHILD

Meets third Saturday in the month, 3 p. m.
Chaplain, the Rector.

THE ALTAR GUILD

Meets Tuesdays and Thursdays, 10 A. M.
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Directress, Mrs. Harry Connelly.
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Chaplain, the Rector.
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Meets every Thursday, 8 P. M.
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CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD

Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

The annual parish election will be held in the vestry room on Easter Monday. Polls will be open from 12 o'clock until 2.

Contributions are asked toward the flowers for the Altar of Repose on Maundy Thursday and for the High Altar at Easter. Money may be sent to Miss Arnold, 102 South Thirty-sixth street.

The weekly envelopes will be ready for distribution on Palm Sunday. As the fiscal year of the parish closes on March 24 all arrears in pew rents or envelopes should be made up before that time.

The Rev. William Remington, of the Church of the Holy Communion, preached in St. Clement's on the evening of January 30. He represented the Christian Social Union and gave an interesting account of the social problems with which the church has to deal in that section of the city.

Every communicant should fill out a communion card at Easter giving his full name and address together with the hour when he expects to make his communion. If every one will do this an accurate list and correct addresses may be obtained. Those who have not made a communion in two years are removed from the list of those "in good standing." It may be as well to state at this time that the Rector will in all cases refuse to give a transfer certificate "in good standing" to any person who is not on the list or who has been negligent in church duties.

The parishioners are asked to make their Easter confession during the earlier part of Holy Week and to come at the appointed times. If it is impossible for any one to come during the hours set a special appointment may be made, but the people are urged to consider that the priests have many other duties to perform and would prefer not to make special appointments unless it is really necessary. It may be as well to say at this time that it is exceedingly ill-bred and inconsiderate for persons to enter the confessional before others who have come to the church before them. If a regular order were observed the delay need not be great. Much confusion would be obviated if penitents would kneel before the confessional they intend to enter and not be scattered all about the church. When one comes for confession he should wait until all who have come before him have made their confessions, and then enter the confessional at once without waiting to gaze about. Having made your confession go to the front of the church for the devotions afterward so that the space before the confessional may be left for others.

A violet altar cloth for St. John's chapel is being embroidered by the Altar Guild, and it is hoped that it will be ready for use very soon. It seems wise to give a key to the shields which are on the super-frontal, for otherwise the thoughts of the worshippers might be distracted by efforts to decipher them. Each shield bears one or more symbols of Our Lord's passion, and from left to right, they represent, the lantern and sword; the ladder, with the spear and sponge; the scarlet robe and dice; the crown of thorns, with the nails, the cock and the money bag; the inscription on top of the cross; the pillar, with the scourge and the reed. The work has all been done by members of the parish, even the designing of the shields.

EASTER CONFESSIONS.

The hours of the clergy for Holy Week will be as follows:

Fr. Hutchinson—Tuesday, Wednesday and Thursday, 10.30 a. m. to 12 m., 4 to 5 p. m.; Good Friday, 4 to 5, 7 to 8 p. m.; Easter even, 10 a. m. to 12 m., 7 to 9 p. m.

The other clergy—Wednesday and Thursday, 4 to 5 p. m.; Good Friday, 3 to 5, 7 to 8 p. m.; Easter even, 3 to 5, 7 to 10 p. m.

RECEIVED.

Feb. 12—Richard C. Wilde.
Maria Elizabeth Wilde.
Furman Sheppard Wilde.
Dorothea Wilde.
Laura Wilde.

BAPTIZED.

Jan. 20—James Carl Hackett.

MARRIED.

Feb. 8—James Jerrico.
Madeleine B. Linn.

BURIED.

Jan. 17—Wittington Durham.
Jan. 31—John B. Culleney.
Feb. 3—Everett Henry Murray.
Feb. 15—Charlotte Hunsburger.

OFFERINGS.

Jan. 23.	Cash	$65.45
	Envelopes	71.05
Jan. 30.	Cash	00.66
	Envelopes	57.18
Feb. 6.	Cash	55.75
	Envelopes	68.48
Feb. 13.	Cash	5.00
	Envelopes	62.52
		$447.09

HYMNS FOR MARCH.

March 6, a. m., 197, 189, 190, 311 (pt. ii), 196; p. m., 108, 254, 89.

March 13—a. m., 96, 97 (pt. ii), 311 (pt. ii), 107; p. m., 96, 97 (pt. ii), 200.

March 20, a. m., 99, 96, 98, 111, 97 (pt. ii), 311 (pt. ii), 107; p. m., 98, 99, 107.

March 24, 315, 319, 311, 309, Psalm 22.

March 25, 96.

March 27, a. m., 130, Hail Festal Day, 131, 134, 140, 135; p. m., 137, 131, 140, 134, 130, Hail Festal Day, 135.

THE LENTEN MISSIONARY WORK.

I.

Last year, it will be remembered, the women of the Parish worked during Lent for a Missionary box which was sent to Miss L. J. Woods at Fort Yukon, Alaska. Two letters have lately been received from Miss Woods with acknowledgment of the box, which reached her safely and was unpacked September 22. The contents proved to be just what was needed and everything was distributed before she had had time to write. Her letters, which did not reach here in time to be published in the February MAGAZINE, are printed now, so that all who were interested in the work may have the opportunity of reading them.

Fort Yukon, Alaska,
October 19, 1909.

"I arrived here about August 23. Men were working on the Church and the new Mission House. The old building was in a state of undress, as the plan was not to use it this winter. . . . The kitchen of the new house could not be finished, and I saw at once that I would have to live in the old house with the children, so I set to work to get things in order. We extended the hospitality of the Mission to the new government school teacher, as his house was not finished, so I had Archdeacon Stuch, his Indian, Dr. Burke, the teacher and nine children, two of them being only about 4 years old.

"During this time the supplies and the new furniture came in. I worked from 7 in the morning until after midnight every day, and by the time Miss Cady returned, I had both houses furnished and looking very well." (Miss Cady was away a month for a rest.) In the new Mission there are six rooms. The sitting room is furnished with a desk, six chairs, one morris chair, a table, a settee and a rocker. The Archdeacon's room has a chiffonier, white iron bedstead, rocker and chair. The Doctor's the same. Miss Cady has a bureau and rocker. The guest chamber has an improvised dresser and a good bed and chair. In this house I have the dining-room table and chairs and buffet, my bureau and desk. Then I was able to buy rugs for all the floors and linoleum for the reception-room floor in this house, so we feel very grand and comfortable. Much of the money for furniture was given to me in Philadelphia. The children's rooms I had covered with matting, had their little wooden bedsteads painted and tacked a little red valance around them. John and I made their wash benches, chairs, etc., so their rooms are quite cosy and the children are all happy. I wish I could have about thirty of them, so many want to come, but we already have more than we have provisions for.

"What a splendid box the one from St. Clement's was, everything useful and good. Those pretty hoods and lovely wool scarfs; the girls' dresses and petticoats; the useful kitchen aprons and aprons for girls and children. The toys and bags and nightgowns, the useful hammered brass trays from St. Nicholas Guild and other things too useful to mention. How my heart went out to you in love and gratitude for all your gifts and labor of love. Please thank the ladies for me for all their loving thoughtfulness and precious gifts, which will each bring much comfort to our less fortunate brothers and sisters.

"Today I was visiting in the Indian homes in the interest of our own Woman's Auxiliary and Juniors, and also stirring up the men to bring wood for the Church. We are going to entertain the very oldest men and women tomorrow evening with magic lantern pictures and cups of tea, etc. Thursday evening we entertain the Archdeacon's choir boys. Friday evening the Doctor has his Boys' Club, and we have our Junior Auxiliary. The work keeps us very busy. It is 9 in the evening before I get all the children off to bed and then there is always some one in, but I try to write one or two letters after 10 at night.

"The school building is about finished now and school opens next Monday. We like the new teacher very much, though he is not a Churchman.

"The river is fast freezing up and the skating has been very good on certain parts. This morning the temperature is only nine above; the lowest this fall was three below."

November 30, 1909.

"I am quite ashamed that my thanks for your lovely box has been so long delayed. The box was indeed splendid, all those nice little hoods and the warm knitted scarfs, the little dresses and aprons, the toys and bags and dresses. Everything was just what we needed. The knitted scarfs and nearly all the things are gone already. There were nice little dresses, etc., which just fitted Alfred and Nina, a little girl I have taken since my return; so please tell the ladies how grateful we are to them for all those good things, but most for the love which prompted them to do so much for us.

"We now have ten children, and there are many who want and who ought to be here, but provision has been made for but one, and I expect to be somewhat embarrassed financially before spring. However, I am so sure the work among the children is most important that I am anxious to do all in my power for them. I have had such a busy time since my return. Miss Cady went away for a month and a very sick man was brought here the day she left. He had shot his arm nearly off and we were forced to take him into the Mission. Archdeacon Stuck and his Indian have been here since then, and left a few days ago. I had the government school teacher for two months and Dr. Burke is here all the time. Those, with the children, make a very large family. Dr. Burke left last evening to visit a very sick man, about a hundred and fifty miles away. He will probably be gone a week. He left at midnight and will travel almost steadily, by dog team, of course.

"Today the temperature has been fifty degrees below zero all day. Last night and part of yesterday and the night before, sixty and sixty-five below. We are having quite a cold snap, the first of the winter, and the Archdeacon is on the trail, as we call it. It is 2.30 a. m. and as I rise at 7 a. m. I will say good-night.

"Again thank all the ladies for the pleasure and comfort they have given us and many of our people, and trusting this long delay in writing will be forgiven, I am, etc.,

"Lizzie J. Woods."

These letters not only show us how useful were the articles sent and how much they were appreciated, but they give us a very good idea of Miss Woods' work and the life at an Alaskan Mission Station. In the January number of the Spirit of Missions there is a most interesting article by Archdeacon Stuck, in which he says that he is writing in the quiet of his "fine new study at Fort Yukon, furnished beyond anything you ever saw at an Alaskan Mission, out of money given 'specifically for Miss Woods' comfort'! She bought the stuff herself, and what can I do about it? . . . In about three weeks' time I start out once more on my winter journey, and am glad of it and am looking forward to it. I am afraid that all this unwonted luxury of morris chairs and mission furniture, carpet on the floor and cathedral etchings on the wall, and gasoline-pressure-lighting-system that turns night into day, will undermine my constitution and make me languid and self-indulgent again. I am glad they are here, but I am glad to get away from them. Arthur will come back from Tanana with my dogs over the first good ice, and I will strike across the wilderness two hundred miles to the Kayukuk River."

This year it has been decided to divide the work and send two boxes of different kinds, one to the Archdeacon of Milwaukee (Bishop Webb) and the other to the Mission for the Oneida Indians at Oneida, Wis. (Diocese of Fond du Lac, Bishops Grafton and Weller). Just what the Mission is and what its needs are, can best be told by the letter from the Sister in charge and by quoting from the pamphlet which gives the history of the Mission to the Oneida Indians from its early beginning.

"The Oneida Mission is the oldest of our Church's Indian Missions. It began about 1702 or 1703, under the direction of the Society for the Propagation of the Gospel. The work of God's planting never perishes. In spite of many obstacles and setbacks the christianizing of the red men went on. Missionaries had to toil and suffer and lay down their lives, and the spirit has not died out yet.

"In the middle of the eighteenth century we find the Indians ministered to by one Rev. J. Ogilvie, who attended the troops in the expedition to Niagara. Almost all the Six Nations co-operated. The Indians' fighting men numbered nine hundred and forty. He records that 'he officiated constantly to the Mohawks and Oneidas who regularly attended Divine Service.' 'When at home,' writes another Missionary, Rev. J. Stuart, 'the Indians regularly attended service daily, and when out hunting some would come (of course on foot) sixty miles to communicate on Christmas Day.' Finally they came under the protecting care of Bishop Hobart.

"The history of the Oneidas in New York State was a glorious one, until the white man of the East dragged them out of their primitive life and placed them in surroundings which were so different from those to which they had been accustomed. Under the new temptations, especially of drink, their strength and glory disappeared like dew before the rising sun. The aims and ideals of this people were, and are today, toward a high and noble end, and they had a fond hope that in the recesses of the forests of New York they might find a safe resting place to grow up in the knowledge and arts of civilization. How soon that hope withered! A generation had scarcely passed away when the vice and degradation of an advancing civilization found its way into their midst, and there was no hope of escape except a removal from the neighborhood of their seductions. Hence their departure to their present settlement on Duck Creek in Wisconsin.

"The first Indian Church was erected in the year 1825, and was the first Church built in the whole northwest territory. Bishop Kemper, who visited the Oneida reservation in 1834, describes it as 'a log building next the parsonage.' In 1839 these Indians built for themselves a frame building. It was thought very grand and 'magnificent' in those days. Here, Dr. William Adams and the Rev. James Lloyd Breck, founders of Nashotah Seminary, came to be ordained. It was the only consecrated building in the Territory of Wisconsin. So highly did these saintly men and heroic Missonaries esteem the sacred character of the building, that they walked, following the Indian trail through the forests, a hundred miles or more to be ordained within its walls."

Such was the beginning of the Mission, and today, through the efforts of the faithful Missionaries and the Indians themselves, there stands a good stone Church building (the Church of the Holy Apostles, Hobart Memorial) consecrated by Bishop Grafton, October 27, 1897; a stone Parish House dedicated November 15, 1907; the Sisters' House and the Hospital. To quote again from the pamphlet—"One might ask, why build so large a Church in that far away part of the Mission field? The answer is that the Church is none too large for the congregation. On festivals it is filled to its utmost capacity, and there is a large congregation on all ordinary Sundays."

When we remember that in order to go to Church, the Indians have not to walk a few blocks, or ride in the cars as city folks do, but come for many miles and often on foot, the large regular attendance speaks well for their Christian principles. Among the twelve hundred who belong to the Church, there are five hundred and twenty-eight communicants, and all on the reservation are baptized. They form an excellent body of Church men, as loyal to the Church and as faithful in their Christian lives as any congregation in the land."

The Mission staff at present consists of Rev. W. B. Thorn, Sisters Lillian and Amelia, Miss Elm, Indian teacher; Dr. J. A. Powless and Mrs. Powless.

"The Hospital is dependent for support upon the aid that comes in answer to appeals and prayer. The expense of carrying on the work is exceedingly small, for the cost of maintaining the Hospital with its Doctor and Nurse, together with the food, heating, medicines and other necessary expenses, requires but fifty dollars a month. Our Hospital physician is a young Oneida Indian, Dr. Josiah A. Powless, who finished, with great credit, a four years' course at the Milwaukee Medical College. He needs all the help and encouragement that can be given him in order that he may do satisfactory work among his own people. His wife is assisting in the work as Hospital Superintendent and Nurse.

"A great educational work as well as one of the most valued agencies in our Missionary work is the help given by the Sisters of the Holy Nativity. In the year 1898 the Sisters built their own home, and they have always given their services without any cost to the Church. Their work is not confined to spiritual ministrations, but with all the other workers, they labor for the advancement of the tribe in all that helps towards civilization. The Church altar work is done by them; they help with the music both in singing and at the organ, but perhaps their most helpful work is just the living here as they do, really belonging to these dear people, who know that at any time they may call upon the Sisters for anything which lies in their power to do for their Red friends.

"When the Bishop makes his annual visitation, as near 11 o'clock as it is possible for an Indian congregation to assemble, usually 11.30, for why should anybody be in a vulgar hurry, the big bell sounds from the tower and a procession winds along to the Church. The crucifer, followed by choristers (giants, some of them) followed in their turn by the native Priest, visiting Priests, Celebrant, Bishop, and after a short space the confirmation candidates, all proceeding quietly to their respective places while a densely packed congregation waits, reverently standing. The great Altar has been decorated with the treasures from the green house and from the greater green house, the

woods, and stands in radiant significance for the King. The service flows evenly with no fear of unseemly breaks, each one knowing and doing, in exactly the right time and place, what is expected, so the spirit of devotion is unhurt by confusion in the chancel or whispered comment in the congregation; all are present to worship God and to wait upon him. Epistle and Gospel are read in the Oneida language and the sermon is interpreted by the Indian interpreter.

"Before the blessing the grand old Oneida Te Deum is sung, never to be forgotten when once heard and almost Gregorian in effect, with three strong, strange, satisfying alleluias after each verse. Finally a chair is placed outside the chancel for the Bishop, who receives every person in the Church, shaking hands with man, woman and child, laying his hand on some baby's head in blessing, and greeting all according to the old-time custom.

"The needs of the Mission are many; we are far removed from the great centers of the Church; we are easily forgotten; you must pardon our seeming importunity; it is ungracious—it is hard—to beg; it is harder still to be in want and to see the work of God straightened. Therefore, we urge in Christ's dear name the needs of our Mission upon the Oneida friends. To extend a loving and generous hand that will further lift them up, is to put in practice the great principle of the Incarnation; it is to make real our own following of Him who stooped down from heaven, and by the sacrifice of Himself lifted us up into union with Himself."

House of the Holy Nativity,
Oneida, Wisconsin.

February 10, 1910.

It is a joy to know that you are thinking of us and our Indians.

We, Sister Amelia and I, have been here a little over a year, having succeeded Sisters Katherine and Margaret, who were here about fourteen years.

It is a great privilege to help carry on the work begun by those noble pioneer missionaries, Fathers Goodnough and Burleson, and the monuments erected to their memory and marking the resting place of all that was mortal, are inspirations to carry on the work with zeal.

Our hospital is now closed on account of lack of funds, but Doctor Powless and family still occupy it, and several rooms are ready for use, as emergency calls. Any liquid foods, malted milk, beef extract, Scott's Emulsion, etc., are much needed. We distribute such to the people in their homes.

We are praying earnestly that when our hospital again opens its doors fully, it may be for tubercular patients. Tuberculosis is a terrible scourge here, and it can never be eradicated until we can take its victims from their homes. The want of care and cleanliness is so sadly neglected in the Indian home.

The lace industry still continues, over sixty of our women are making lace. It is now in the hands of a lace teacher.

There are two Sisters here. We have the care of the Church altar and choir, guilds, Junior Auxiliary, etc. Sister Amelia is organist and has a weekly instruction in the catechism in the Mission school. I have the children of our Church in the government school on Sunday afternoons. The class numbers ninety. Eighty-one were present last Sunday. They are bright and interesting and would put many a school of white children to shame in reciting the catechism. It is a joy to be with them.

The Junior Auxiliary meets at our house on Saturday afternoons. They, with the Oneida Guild women, are preparing a box of clothing this Lent for the Mission in Lincolnton, Ky. While others are working for us, we too are contributing of our mite to help in other places.

The congregation is composed entirely of Indians, except the Priest's family, Sisters and several of the teachers of the Government school. Our congregations are large (about three hundred) when the roads are passable. We have a large choir of men and women, and the singing with the full choir is beautiful. The service is in English, sermon interpreted by Brigman Cornelius, Indian interpreter, and instead of the Gloria in Excelsis, an Indian hymn is sung which inspires one.

Two Masses and Evensong on Sundays. Mass every Thursday morning in the Church, daily during Lent, with Evensong four days each week, a good attendance at all the services.

But few live within the circuit of a mile, yet there are many who do not miss a Lenten service.

Father Thorn (missionary) says Mass in our own private Chapel days when it is not at Church, so you see we are greatly blessed.

The Oneida Guild are all old Indian women, some who once wore the blankets, etc., speak no English, faithful to the fullest extent, for there is always a meeting. They come to the Thursday Mass and then spend the day sewing. They make aprons and children's clothing and then buy it themselves, but they still love to make patchwork and some of the quilts are gems. Any pieces which could be used for such work would be most acceptable. We use any material and they can be sent by mail in small quantities.

Thanking you all for the friendly interest and praying that God may bless your efforts and ours, I am,

Very faithfully and gratefully yours,

LILLIAN S. H. N.

SOME MESSENGERS AND WHERE THEY WENT. VII.

The sixteenth century was a time of discovery and exploration, and also, in many regions, of colonization. Those who read the secular histories must be impressed by the faithfulness of the clergy who accompanied the pioneers. For the most part, these were members of the Jesuit Order; it would be delightful, did space permit, to study their work among the heathen tribes of North and South America.

Laboring among the Indians of the North, they endured the greatest hardships and the most fiendish tortures, steadfastly performing their duties so long as life endured, because the love of Christ constrained them. Histories tell of one, found by old friends in the depths of the forest, hardly recognizable because of the mutilations inflicted upon him by the Indians. His extraordinary fortitude had impressed his tormentors, who respected courage, and his friends found him quietly and fearlessly going about among them, calling them his "children," and refusing to leave them.

In South America, their influence over the natives was unbounded. There were numberless little Christian communities who looked up to their "Padre' as the wisest and best of leaders. Bravery was not lacking here, also. One such missionary, who had for a long time labored unsuccessfully among some natives in the Amazon Valley, was warned that the river was rising, and urged to leave his flock and seek safety. But he stayed with the poor frightened creatures, helping them, and as the waters rose, climbing a tall tree with as many of the villagers as could get on. The village was small, and the tree was large, and some of the strongest ones may have made their escape. At any rate, the story goes, he had quite a colony with him in the tree, and as the waters came higher they climbed up farther, till at last they dared go no higher. All the time the priest had been praying aloud, and now urged them to be baptized, that they might obtain eternal life when the end of their earthly sufferings had come. At last they consented, and the priest blessed the fast-rising flood, baptizing them as rapidly as he could. Hardly was this done, then the water began to go down, and the newly-baptized, in an ecstasy of joy, devoted themselves to religion under the guidance of the missionary. In fact, the influence of the Jesuits over the natives was so great that when the Spanish traders followed dishonest practices, the Indians would shame them by asking how Christians could do such things. This was embarrassing for the traders, and they finally succeeded in getting the Jesuits recalled, claiming that they stirred up rebellions among the natives.

We have already seen in the life of Raymond Lull how the church, while zealous in its work among the heathen, regarded the Mohammedans and Jews merely as enemies of the Cross. The feeling that they too should be objects of Christian charity and effort was gaining strength. St. Ignatius Loyola himself, with his followers, longed to visit the Holy Land and work among the Mussulmans.

In 1530 he won a follower who became famous as one of the greatest of mediaeval missionaries.

Francis Xavier, then about 24 years of age, had just taken his degree of Master of Arts at the University of Paris. He was to be trained for the church, and his father, having great influence in ecclesiastical circles in Spain, was expecting him home shortly, where he could easily obtain a powerful and lucrative position.

But things were taking place in the life of the young man of which he said nothing. He had met Ignatius, and was rapidly coming under the influence of the master-spirit. Outwardly they were but pleasant and congenial acquaintances; if Ignatius saw his opportunity—and he probably did—he was too wise to push the matter.

"Fools rush in where angels fear to tread."

One must be ready to help a friend who may be seeking the truth, but one must let God direct every step of the matter, clearly, even if it does seem slow. The first, the

very first, thing to do in such a case is to pray earnestly that one may not be carried away by zeal, and choke the aspiration with too much tending.

A soul just awaking to the love of God is a tender plant, which requires careful handling.

There was a servant of Xavier who saw the effect that this friendship was having on his young master. Jealous for what he considered the best interests of the family and not being able to divert the attention of Xavier, he lay in wait for Ignatius, and very nearly succeeded in assassinating him. This was too much for Xavier's chivalrous spirit, and the danger only drew the friends nearer together.

At last, in 1535, he put himself under direction, and Ignatius took up his spiritual training in earnest. They had already, with five others, founded the Jesuit Order, making a vow of poverty and chastity, Ignatius leaving the question of obedience to work itself out later.

They couldn't do anything in the way of work just then. Their chosen field was among the Moslems in Jerusalem—a sort of crusade of love, similar to that which Raymond Lull carried on. But they couldn't start for Jerusalem till a ship should leave Venice, and besides, they had to go to Rome to get the Pope's sanction.

It was decided to spend the time among the Venetian hospitals, and Francis Xavier was appointed to attend the Hospital for Incurables. It was a severe test of love; he was to wait upon others as a servant, dress wounds, make beds, prepare sick diet, and then, in any case, to administer the Sacraments as needed; last of all, and the hardest, as any trained hospital nurse will tell you, get them ready for burial. Last of all, did I say? It was the last of the hard part; the faithful shepherd then had to take the bodies to their resting place and lay them away with words of Christian hope. It was a fearfully hard life; the suffering poor don't always make things very pleasant for their helpers, and the Order was a new venture and not immune from sneers and small annoyances from the secular clergy.

During this waiting time they made the journey to Rome and received the Pope's permission to go to Jerusalem, if they desired it. Probably he didn't mind much where they went, so it was remote, thinking them crack-brained seekers after novelty. They were glad not to be opposed, however, and returned to Venice, where they were all ordained in the summer. But Venice at this time went to war with Turkey, so an expedition to Asia Minor could not be thought of.

If you can't carry out a good and lovely plan the probabilities are that it does not seem so good and lovely to the Lord, and that the delay is His ordering. But an earnest Christian worker is like the unresting stream, which finds its way to the ocean, if not by a direct course, then by taking the first outlet which comes. The obstacle doesn't stop the brook, it only widens its path and increases its usefulness. So the workers decided to go separately to the cities of Italy, do what they could for the good of souls, and wait a definite call.

Xavier spent the year in Bologna, working in the quietest way, preaching, catechising children, nursing the sick—doing any work, however humble, that came in his way.

I suppose the reader wonders, in reading this article, why, when it was to be so short, so much space is spent in preliminaries. That's because the preliminary work has so very much to do with the after success. Francis Xavier began his studies at the age of 20; he started on his first missionary voyage on his thirty-fifth birthday. Fifteen years had been spent in preparation; much of the preparation consisted of practice in self-abnegation, so that there was no need, however humble, no suffering, however great, for which he was not in some measure prepared. So much, so very much harm, is being done in these days of missionary zeal, by well-meaning people who plunge in without counting the cost. The Church has ruled that missionaries can not be accepted till they have had a certain training; one wishes that the poor of our large towns could have the sanctity of their little homes safeguarded in some such way! The mediaeval missionaries were obliged to respect the rights and prejudices of the heathen to whom they went. We can do more good to the stranger at our gates, if we try to understand him, before taking his affairs in hand, even at his own request.

There is another thing: One lingers a little over those tender last days when Xavier was seeking every chance to be near his beloved leader; when that leader, by his gentleness, and knowledge of his workers' needs, was drawing them so close to him that they deliberately took the vow of obedience in addition to those of poverty and chastity, and chose him as their Superior.

To his own great joy Xavier was kept closely beside Ignatius, as his secretary. It

must have been a blessed, though busy time. But suddenly Ignatius was obliged to select a missionary for the East Indies. It was the first mission which had been offered to the Society, King John of Portugal being the promoter of the expedition, and Ignatius had to make the appointment at once. One of the two whom he had chosen having fallen ill, he had to send Xavier. It was hurried and a trying time, but Xavier was ready. A rapid journey to Rome for the Papal blessing, a few hours of heart-to-heart converse with his master, and then Xavier started for Lisbon, to be presented to the king, and complete the arrangements for his expedition.

There was a new Governor starting for India—Don Martin Alfonso de Sousa, with whom Xavier was to sail. As Papal Nuncio of the Indies, John III wanted to provide servants and an elegant outfit. But the king's servant felt that he would go better in light marching order and refused to accept anything but the merest necessities.

Now came what was perhaps the most trying part of all his preparation, the constant fellowship with a shipload of the most boisterous adventurers, for a voyage of six months. Only the most dare-devil characters would willingly go off on such an expedition; they were the most uncongenial companions that could be imagined for a man of refinement and spirituality. It is not the work among the miserable that tries one; it is enforced association with what is sordid, mean and profane in those whom we encounter by the way.

But the servant of the King of Love stood this test also. It is related of him that some one seeking him on religious matters was amazed to find him watching a game of chess, in a group of seamen and soldiers, treated with respect, but quite at ease and welcome. The "Padre Santo" was merely letting his light shine where it was most needed at that moment.

It is recorded as a fact that on board that particular ship profanity greatly decreased, and fighting was a rare occurrence. Many of the rough men took him as their spiritual adviser. Considering the effect which the traders sometimes had on the natives of the East, perhaps St. Francis did more for India than he had any idea. He didn't think; he just did "the next thing" as it came along, that was all.

And now came in his Venetian experience: Scurvy broke out as they were crossing the line; the sick were left to recover as best they might; supplies of every kind ran short. Francis was a blessing. He gave up his cabin as a sort of special ward for the desperately sick; he cooked their food; he nursed them; he gave them spiritual comfort; he divided among the sick the special food prepared for him by the governor's servants. Sundays they had divine services, the governor regularly attending.

Francis was very ill himself, but took his chances among the sailors, and in the intervals of delirium was found visiting and teaching the others.

After many adventures they came to the pearl fishery coast which extends from Cape Comorin, near Ceylon. The natives were ready to embrace Christianity—they had to. In a fierce war with the Mussulmans of Madura, the Portuguese had helped them, only on condition that they become Christians if victorious. Now they were ready to pay the price of their victory, probably wondering much what kind of new gods they would have to appease.

They could not have had a more blessed helper than Francis Xavier, who proceeded with the loving thoughtfulness which distinguished all his work. He first called together all the men he could find who could understand the Malabar and the Spanish. These, with much labor, finally translated the Church Catechism into the Malabar, which St. Francis learned by heart. Then he went from village to village, ringing a big bell, and so taught the Christian doctrine. Twice a day, in each village, as he came to them, he would assemble the people and teach the Catechism by rote, till they knew it by heart. He began with the Creed and as he gradually learned the language, he began simple explanations. It got so that he was able to hold a very simple responsive service with them in which they delighted, reciting the Creed with hands crossed over their breasts. In teaching the Commandments, which was harder work, especially with the examples of the Portuguêse settlers before them, he had them recite after each one: "Jesus Christ, Son of the living God, grant us the grace to love Thee above all things."

He had the very greatest success with children, and his methods much resemble those of competent infant-class teachers of later times. It is a little amusing to read his account of the way in which he trained the children to help in the abolition of idols:

"Whenever I hear of any idolatrous worship I go to the place with a great band of children who very soon load the devil with a greater amount of insult and abuse than

he has lately received of honor and worship from their parents, relations and acquaintances. The children run at the idols, upset them, dash them down, break them to pieces, spit on them, trample them under foot, kick them about, and, in short, heap upon them every sort of indignity."

Probably the children took to this sort of spiritual exercise.

During the time that St. Francis labored on the coast he spent his greatest efforts on Malacca. He effected some improvement morally, but the people were cold and indifferent. He left, finally, shaking off the dust of his feet against them. But God kept him there long enough so that a very anxious Japanese seeker was brought to him and received the truth as it is in Jesus, joyfully and simply, taking the name of Paul of the Holy Faith at his baptism. This Paul induced St. Francis to go to Japan with him. It was a weary journey and full of danger, but they reached Japan and were cordially received by Paul's family. They made their landing on the Feast of the Assumption in 1549 and went to work at once. In the intervals of teaching and visiting St. Francis spent hours in dictating to Paul, who wrote out by hand in Japanese the chief things of the Christian religion. The prince of that region was anxious to secure Portuguese trade for his ports, and so St. Francis received every honor, and the prince's subjects were informed by proclamation that they might embrace the new religion if they liked it. The trouble was that that coast was rather unprotected and the traders went past it to a better one for their purpose. Of course the prince withdrew his favor and the missionaries had to move on, but not till they had done some good work. Out started the saint on foot, carrying with him in a bundle the necessaries for celebrating Mass, and the Japanese versions of Christian doctrine. On his way he was invited in by one of the nobles who had great curiosity to hear and see the "new bonze from the West." At this castle he preached and baptized seventeen persons, the lady of the house among them. He carefully regulated their way of living according to the Christian ideas—which took some thought and tact—and left them a copy of the doctrine, going away with a yearning heart. Twenty years after this little community was found by a visiting missionary. They begged for news of "Father Francis" and rejoiced in the description of his work in other parts. They had some prayers and litanies which had been carefully preserved and the whole matter was in the care of an old man, a sort of steward of the castle, who died soon after, having guarded the faith as well as he could in that lonely spot, till the king sent another messenger to relieve him.

Portuguese traders all along the coast greeting their holy shipmate with salvos of artillery and great rejoicings, the local governments felt it wise to keep his favor. So the preaching of religion progressed rapidly in Japan. The accounts of his work there are fascinating, especially the story of his public dispute with a Japanese bonze in the presence of the king of Bungo. The bonze undertook to say that he had already met St. Francis and knew all about him fifteen hundred years before and probably was going on to say that transmigration hadn't worked any improvement, as well as other personal remarks, when the saint trapped him up by asking "Where?"

Said the bonze: "Fifteen hundred years ago you sold me fifty pieces of silk at Frenojama."

Francis politely reminded him that Japan was not settled at that time according to the teaching of the bonzes, and the critic retired in disgust.

St. Francis at last decided that he must return to the Pearl Coast, and visit and strengthen the workers whom he had left there. On his return he made one more effort to win Malacca, but was treated with the utmost insolence, the people being led by the governor. On the day he left he went into a little chapel he had used in his former mission and knelt a long time in prayer. When notified that his ship was ready he came out, took off his sandals, and solemnly beat them together, shaking the dust toward the town. The people who stood near cried out at this and asked if he were never to return. "That is as God wills," said the saint, and departed.

He had met great numbers of Chinese in his travels, who had begged him to visit their country. But he had the greatest difficulty in getting a ship, but at last reached the island of San Chan, 120 miles from Canton.

St. Francis was now only 46 years old, but hard work and illness had aged him, and he looked and felt like an old man, broken in health. He was seized with an illness just as he had secured a ship which would take him to Canton. It had taken a long time, for Portuguese sailors, wrecked on the coast of China, were even then languishing in Cantonese prisons and no crew wanted to visit that coast. When he realized that his end was near he employed all his remaining strength in writing full directions to the Christians who had been in his care, all over the East, finding faithful messengers who would take them when they could.

Then he broke down, and attended only by a little Chinese boy, a recent convert, went into delirium.

The test of a person's character is in his involuntary ejaculations when suffering. The last words on the Cross were the result of a lifetime of utter self abnegation and ended in a cry of loving trust.

In this thing St. Francis followed the Master. His cries were fragments of church prayers: "O Sanctissima Trinitas," "Jesu, Fili David, miserere mei."

At last, on a Friday in December, near the hour at which the Saviour died, he looked up happily at the crucifix, and cried "Oh, Lord, in Thee have I trusted; let me never be confounded!"

And then God took him home.

Some of his people, in fear and trembling, prepared him for burial, robing the body in the priestly vestments, and erecting a wooden cross at the head of the grave.

The distinguishing achievement of St. Francis was the carrying of the Gospel into the very heart of heathendom. Hitherto the church had been content to work at the heathen along the edges, so to speak, where they touched Christian communities. But this pioneer boldly penetrated in to the very heart of the barbarian kingdoms, shrinking from nothing, neglecting no simple opportunity, loving all. He taught little children, as they have seldom been taught anywhere, and he commanded the respect of kings and courtiers.

Having shown that such work could be done, the century saw his example followed in Japan, Canada, China. There has been a noble army of martyrs gaining recruits from that day to this. But it was the zeal of Xavier that led the way, and in China, by the grace of God, his dying prayers are being answered now.

The Children's Corner

Dear Children: Besides the Sundays and the days of Holy Week, there is only one Holy Day this month, but it is a very important one, the day on which the Angel Gabriel was sent to the Blessed Virgin Mary, to tell her that she was to be the Mother of our Lord. She was just a young girl, but such a lovely, gentle, God-fearing maiden. God did not send to a lady of high degree, living in some gorgeous palace, because God does not care at all for such things. What He wants is the person who humbly loves and serves Him, day by day, in every little thing. Only such a one can be ready for a holy call. And Mary showed she was ready. When the angel explained to her that if she received the glory of being Jesus' Mother, she would have to bear a great deal of suffering with Him, so that it would be as if a sword pierced her very heart, she said at once, "Behold the handmaid of the Lord; be it unto me according to thy word." Some people, when they are asked to do some hard thing for God, shrink back and say, "Oh, I am not good enough; I don't know enough!" But don't you do that, when you get a real chance to do some thing to help God's work; just think that if God wants you to do it, He is able to make you wise enough and good enough.

The Blessed Mother did suffer with her Son, and as you attend the stations each week, think how brave and patient she was and try to serve Him, in your own way, as well. The Feast of the Annunciation (that is, the announcement to Mary) comes on March 25, but this year we shall not be able to keep it on that day. You have already learned that Easter comes on March 27 this year, so Good Friday must be on the 25th, you see, and that is such a sad day that the feast will have to give way. When a very important church day comes on the same date with a greater, it is usually "transferred;" that is, kept on some other day as near the right time as possible. The Collect for this day is one of the oldest we have, written by Gelasius, in 490, if you want to mark it.

Have you ever noticed the Lenten Gospels?

The Gospel for the first Sunday in Lent, tells how Jesus was tried and tempted by the devil; that for the second Sunday, tells about a woman who came to Him because her daughter was tormented by a devil (not Satan himself, but one of his bad spirits.) The third Sunday in Lent, the Gospel tells how Jesus was casting a devil out of a man, and how He taught the people that they *must* fill their hearts with good things, or evil spirits will seize on their idle minds.

So, through the Gospels, we are taught that evil is ever with us, and we must keep busy with good things, and resist the devil. But it is pretty discouraging, this trying to

be good, for just as soon as you make a good resolution, the devil will start bothering and tempting you about that very thing, and put difficulties in your way. If you mean to be kind and gentle, he will stir some one up to be particularly unkind to you just then. If you feel you have been rather "piggy" about candy, and resolve that, to show your love for Jesus, you will do without it entirely this Lent, then it is certainly surprising how many times it will be harder than usual to give it up and say, "No, thank you." For instance, I know some children downtown who found it very trying to have that great candy show at the Third Regiment Armory, just at the begining of Lent.

There's always something to make it hard, but that is the test of love. So the Church gives us a "refreshment Sunday," right in the middle of Lent, the fourth Sunday in Lent. The Collect asks that we may mercifully be relieved; that God will make us feel His loving forbearance; that He will help us along through the rest of the season, and all our lives. And in the Gospel, we see how Jesus wonderfully fed a great multitude that was trying to follow Him faithfully. They had nothing themselves, but He gave them all they needed. So, in your case, perhaps you have been a little "stuck up" at the beginning of your Lent, and it hurt your feelings to find what a weak, silly, selfish little thing you really were. All right, that's good for you, now you will depend on Jesus to help you through the rest of the time, and the more you ask Him the more He will do.

The fifth Sunnday in Lent is called Passion Sunday, because both in the Epistle and the Gospel we are reminded how Christ suffered, not only by His death, but by His continual endurance of the hatefulness of wicked men.

Gregory wrote the Collect (590) and also the Collect for Palm Sunday, "the Sunday next before Easter," as the Prayerbook calls it.

Holy Week can be such a precious time, if then you will try to think especially of what our Lord did, on each day, as it comes. If I give you a summary of the week, will you remember it each day and keep your thoughts on Him in that day's acts of love?

If you want to read them, here are the Bible readings about each event:

Saturday—He went to stay at Bethany, a little village near Jerusalem, with some friends. St. John 12: 1-11.

Sunday—Jesus rode into Jerusalem. St. Mark 11: 1-11.

Monday—St. Mark 11: 12-19; St. Luke 19: 45-48.

Tuesday—(Jesus' last working day on earth). St. Luke 21.

Wednesday—Jesus stayed quietly with His friends and disciples, talking to them, and geting ready for the end. Judas went out and promised to betray Him. St. Luke 22: 1-6.

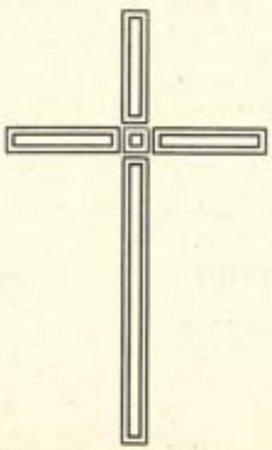
Thursday—The Last Supper, and the Agony in Gethsemane, and the Betrayal. St. Matthew 26: 17-56.

Friday—Jesus died for us. St. John 19: 1-30.

Saturday—The Sepulchre was sealed and guarded. St. Matthew 27: 62-66.

Easter Day—Jesus arose from the dead. St. Matthew 28: 1-10.

God give you a happy Easter.



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St. Clement's Magazine

Vol. XXVI PHILADELPHIA, APRIL, 1910 No. 4

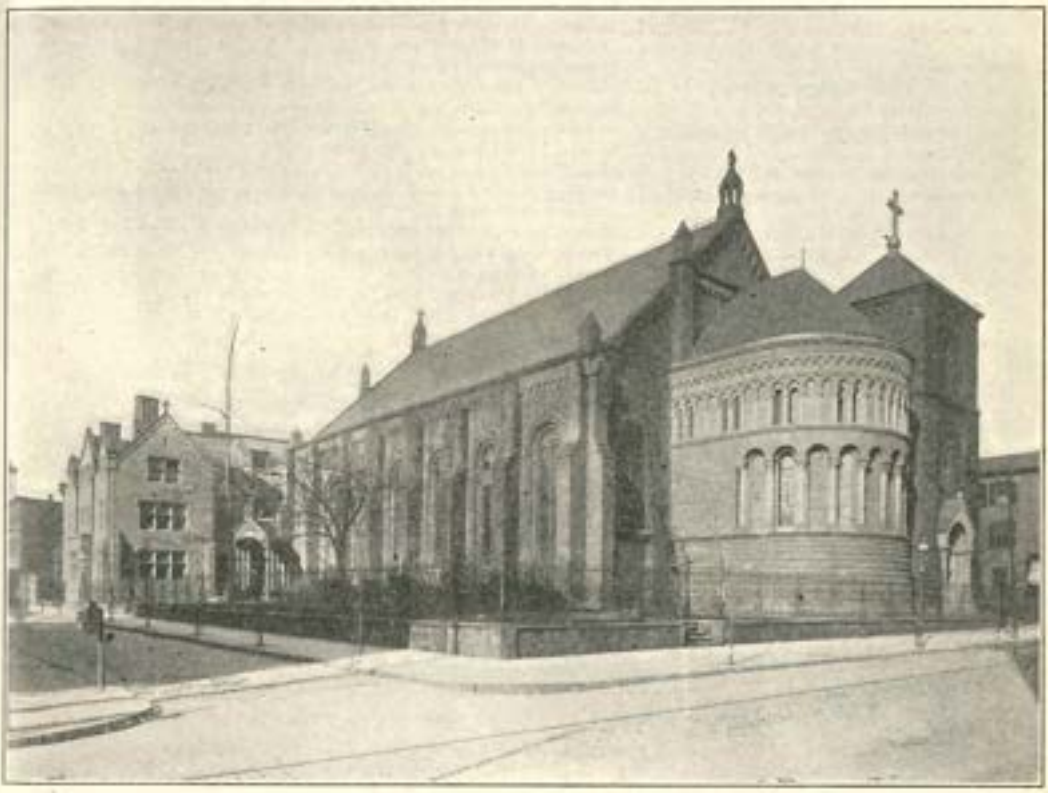


PHOTO BY DELAWARE

ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR APRIL, 1910

1.	Friday (*St. Gilbert, B. C. Abstinence*)	Masses, 7 and 7.30 a.m. The Litany, 12 m. Guild of Holy Cross, 8 p.m.
2.	Saturday (*St. Francis of Paula, C.*)	Masses, 7 and 7.30 a. m.
3.	**Low Sunday**	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
4	Monday (*Annunciation of B. V. M.*) (Transferred)	Masses, 6.45, 7, 7.30 and 9.30 a. m. Guild of St. Mary, 8 p. m.
5.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
6.	Wednesday	Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
7.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
8.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
9.	Saturday	Masses, 7 and 7.30 a. m. Guild of St. Nicholas, 10 a. m.
10.	**Sunday** (*II after Easter*)	Masses, 7, 8, and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. E. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
11.	Monday (*St. Leo, B. C. D.*)	Masses, 6.45, 7 and 7.30 a. m.
12.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
13.	Wednesday	Masses, 7 and 7.30 a. m. Guild of St. Katharine, 8 p. m.
14.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
15.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
16.	Saturday	Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
17	**Sunday** (*III after Easter*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
18.	Monday	Masses, 6.45, 7 and 7.30 a. m.
19.	Tuesday (*St. Alphege, Archbp., M.*)	Masses, 7, 7.30 and 9.30 a. m.
20.	Wednesday (*St. Sterf, B. C.*)	Masses, 7 and 7.30 a. m.
21.	Thursday (*St. Anselm, B. C., Doct.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
22.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
23.	Saturday (*St. George, M.*)	Masses, 7 and 7.30 a. m.
24.	**Sunday** (*IV after Easter*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
25.	Monday (*St. Mark, Evangelist*)	Masses, 6.45, 7, 7.30 and 9.30 a. m.
26.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
27.	Wednesday	Masses, 7 and 7.30 a. m.
28.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
29.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
30.	Saturday	Masses, 7 and 7.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Bible Classes, every Sunday, 10 a. m. The Catechisms, every Sunday, 3 p. m.

Bible Classes for Women, every Wednesday, 4 p. m.
Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Schneeweiss Saturdays, 3-5, 7-9 P. M.
Father Underhill . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

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ST. MARY'S GUILD

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Chaplain, Father Underhill.

THE MOTHERS' MEETING

Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY

Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD

Meets second Wednesday, 8 p. m.
Chaplain, the Rev. F. M. W. Schneeweiss.

HOLY CROSS GUILD

Meets every Friday, 8 P. M.
Chaplain, the Rev. F. M. W. Schneeweiss.

GUILD OF HOLY CHILD

Meets third Saturday in the month, 3 p. m.
Chaplain, the Rector.

THE ALTAR GUILD

Meets Tuesdays and Thursdays, 10 A. M.
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Meets first Wednesday in the month, 8 P. M.
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ST. SAVIOUR'S WARD

Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

The much needed repairs on the clergy house will be commenced soon after Easter.

The Feast of the Annunciation, transferred from the 25th of March, will be observed on the Monday after Low Sunday. On Sunday night the first vespers of the feast will be observed with Solemn Evensong, a special sermon and solemn procession.

A goodly number of persons have visited the church on weekdays to offer intercessions for the objects assigned, and the services at noon have been well attended. We trust that the habit thus commenced of coming to the church to pray before the Blessed Sacrament will not be given up. There should be an increasing number of our people frequenting God's house during the working days.

The Lenten retreats have been well attended. Fr. Anderson, of the Order of the Holy Cross, conducted the quiet day for women on Mid-Lent Sunday, and the parish house proved well suited for such a day. About seventy made the retreat. The retreat for men and boys was held on Passion Sunday and was conducted by the rector, about twenty being present. Fr. Underhill conducted the quiet day for St. Mary's Guild on the Thursday in Passion Week.

The envelopes for the coming year have been distributed, but there should be more sent out. The increase of our offering has been most gratifying and the parish is in a good financial condition, but if each one were doing his part we might say more than this. There are many of the communicants who are willing to take all the blessings, God is sending them through His Church, but who are unwilling to give even so small an amount as five cents a week for the support of the parish. Any man or woman who has an income from any source whatever ought not to rest content until some portion of it be regularly set aside for God.

The vestry, at its regular meeting in March, voted to divide the Easter offering between the current expenses of the parish and the mission work of the American Church. This is a remarkable step forward in the parish history, and is, we believe, one result of our Lenten prayers. There could not be a stronger witness to the growth of the spiritual life of any congregation than an act of faith such as this, and the greater number of our parishes that learn to forget self the more rapid will be the growth of our communion and the deeper its spiritual life. We urge that the members of the congregation make an act of thanksgiving at mass in acknowledgment of God's mercy in thus leading us to make this offering. "Give and it shall be given unto you; good measure, pressed down and running over."

BAPTISED.

February 20—Margaret Emily Hofmann.
February 27—Norman Glenn Shelley.
March 1—George Henry Liverd.
March 6—Mary Elizabeth Clark.
March 8—George W. Holmes.

BURIED.

March 8—Almy Warne Wills.
March 16—George W. Holmes.

OFFERINGS.

February 20	Cash	$57.62
	Envelopes	69.47
February 27	Cash	51.15
	Envelopes	54.00
March 6	Cash	57.88
	Envelopes	59.42
March 13	Cash	5.00
	Envelopes	75.96
Poor fund		100.00
		$830.50

HYMNS FOR APRIL.

3rd, A. M.—130, Hail Festal Day, 131, 140, 134, 135.
P. M.—409, 449, 622, 450, Ave Maris Stella, etc., 135.

10th, A. M.—132, 131, 136, 137.
P. M.—132, 131, 136, 138, 137.

17th. A. M.—140, 131, 127, 128.
P. M.—140, 131, 127, 136, 128.

24th, A. M.—134, 131, 133, 132.
P. M.—222, 410, 440, 442, 439.

SOME MESSENGERS AND WHERE THEY WENT.—VIII.

The sixteenth century, the time of the Reformation and the consequent disruptions and upheavals, was not a time especially conducive to missionary enterprise. But the colonists and explorers, in their travels, generally took with them their own clergy. One need only read history to appreciate the labors and hardships of these devoted men. The French and Spanish priests, who carried the Word through the North and West of our own land, have never been equaled in their understanding of the Indian character, and their success in winning those heathen to Christ.

However, we must follow the history of our own branch of the Catholic Church.

There was little done for a while. In Golden Gate Park, San Francisco, stands the stone cross erected recently to mark the spot where the crew of Drake's ship, the "Pelican," held the first English service in this country. In 1587 an Indian named Manteo was baptized on Roanoke Island. From this time on British colonists declared one of their chief objects to be the spread of Christ's Kingdom. But this was carried on by individuals, as they chose or could; there was an order of Charles I in 1634 placing foreign congregations and clergy under the care of the Bishop of London. But, as an old writer of the time quaintly said, "for a bishop to live at one end of the world and his Church at the other, must be in a great measure uncomfortable for the bishop and useless to the people." An investigation was made about forty years after which showed that there were not more than three or four English clergy in all North America.

The need of some special effort was beginning to be realized. During Puritan times John Eliot had labored among the Indians of New England. The worst obstacle in the way was the dense, stupid ignorance of the settlers themselves. Many of them did not believe that the Indians had souls; the rougher ones had fantastic ideas about the Indians, which made them cruel beyond anything. For instance, a party of men one day upset a canoe, in which was an Indian squaw with her papoose strapped to her back. The canoe was righted and the party about to go on, when one of the men exclaimed, "I've always heard that Indian babies could swim. Let's see this one do it." The baby was torn from its mother's arms and thrown into the water, where, of course, the little thing was soon drowned, the mother being forcibly held back. A Sioux Indian, who was an art student in this city a short time ago, told the writer that among his people the practice of scalping was attributed to the English settlers, who in a time of great danger offered rewards for Indian scalps.

One thing is certain, the English pioneers did not make good their promise to spread the Kingdom of God. Eliot did nobly, and his efforts attracted the attention of "The Long Parliament." Cromwell ordered a general collection to be made throughout England and Wales, which raised £12,000. The income from this maintained missionaries in New England and New York. The society for carrying on this work was known as "The New England Society." On the accession of Charles II this was reorganized, so as to use the discipline and worship of the Church of England, but men of all faiths worked together for it. After the Revolution it went on working in British America and the West Indies.

Long, long after our own American Church acknowledged its debt to John Eliot, when the Indian Bible, compiled by him with so much loving care, which had lain useless merely as a historical relic, was found to be in a dialect used by the natives in one of our Western Missions, and the clergy found it vastly helpful.

"We are not divided," the hymn is right. We disagree with each other, we have many methods, many perverted ideas of the Truth as it is in Jesus, but God takes the earnest service and unifies it all, in His own way, in His own time.

After the accession of Charles II a grave peril threatened, not only the Church, but the souls of its members. Meetings were held, which were supposed to be for the free discussion of religious matters, but which had become hot beds of heresy, or even atheism. To counteract the carelessness about holy things and to promote the spiritual life of church members many small guilds were organized all through England. In London alone there were forty-one. These became "very instrumental in promoting, in some churches, daily prayers, preparatory sermons to the Holy Communion, the administration of the Sacrament every Sunday and Lord's Day, and many other excellent designs conformable to the doctrine and constitution of the Church of England, which have not a little contributed to promote religion."

The above is quoted from a member of the Society for Promoting Christian Knowledge, which grew out of the intense desire to spread the truth.

Along with the carelessness of the times as to religion there had been a great increase in immorality and profanity. Two London clergymen had in their guilds begun the noble work, which spread, as told above, until it grew into something still higher than the safeguarding of religion—the wish to carry it to others. The first efforts of this kind were directed to establishing schools for poor children, evening schools for their ignorant elders, publishing clean literature to replace the dubious romances of the times, and theological works in simple language. Especially was interest taken in the soldiers and sailors. Conversation with them led to a keen desire to carry the gospel abroad.

At last, in 1705, the Society (known as the "S. P. C. K."), began a work which it has carried on ever since—publishing cheap editions of the Bible and Prayer Book.

The Prayer Book has been called "the Church's best missionary." There is a diocesan missionary in New England who has always made it his practice to leave copies of the Prayer Book with those who would receive it, at the various points visited. The thoughtful Yankee farmers, working out their salvation as best they may in remote settlements, are then ready for him on his next visit, with volleys of questions, which he is only too glad to answer.

In 1722 the faculty of Yale College announced to the trustees that they felt it necessary to enter the Episcopal Church and adhere to its teachings. Without acquaintance of any English clergy in a colony where Puritanism was the settled order of things, with no one to answer their questions or settle their doubts, they had literally "read their way" into the Church.

So, the reader will agree with me, it was a very providential thing that the publication of the Prayer Book in a cheap form occurred at about the time that the Church of England began definite missionary work in the American colonies.

The most devoted missionary at this time was the Rev. Thomas Bray. He was a Church clergyman, deeply interested in the movement for carrying the Church's influence abroad, and was very active in the S. P. C. K. Finally, the Bishop of London appointed him one of the two commissaries who were empowered to visit the American colonies, and encourage the few scattered clergy there, bringing back a report to the home Church.

No money was subscribed, but Doctor Bray did not wait on that account. He hastily disposed of all his small property and with the proceeds of that, and some money which he borrowed on his own credit, he sailed for Maryland. There is no doubt that the action of Convocation, March 13, 1701, was due to his vivid descriptions of what he saw and heard on this side, and his earnest pleading. The petition, praying the king, William III, to authorize the founding of a missionary society, was signed by Doctor Bray. The king very promptly referred the matter to the Solicitor-General, subscriptions came in in generous measure and the Society for the Propagation of the Gospel in Foreign Parts became a corporation and held its first regular meeting at Lambeth Palace, June 27, 1701.

Too much can not be said in praise of the Commissaries, Rev. Drs. Thomas Bray and James Blair. Chiefly at their own expense they went out on a rather unpromising errand, for the Church in the South, free from Puritan hostility, and away from Episcopal oversight and discipline, had grown lax. The tales told of the careless irreverence of that time make sad reading. This only roused the Commissaries to greater energy. Doctor Bray felt that they needed more clergy and better discipline and more direct attention from the authorities at home. Doctor Blair felt that the youth of the colony needed systematic instruction along Church lines. He founded the College of William and Mary, next to Harvard, the oldest school in this country. It has suffered so much, both in the Revolution and the Civil War, that it has never recovered, but it has a glorious record. The oldest literary society in this country, the Phi Beta Kappa, was organized there in 1776. Thomas Jefferson and John Marshall were educated there, and George Washington was Chancellor. Its direct result was the training of young men of character and ability, who were ready to minister to the Church's needs.

Before closing this account of the situation in America when the Church of England began definite work, the reader may like a sort of summary of the religious conditions in the colonies at that time.

Maine and New Hampshire were founded by Churchmen, and in the time of Charles I there was an attempt made to give them control of the regions inhabited by their Puritan neighbors. Ferdinando Gorges, the proprietor of Maine, and John Mason, the proprietor of New Hampshire, were given a sort of authority over the rest of New England. The Puritans, greatly roused, arranged for a great beacon to be lighted on a certain hill (Beacon Hill) as the signal for a general rally if the intruders should come. But the Churchmen were careless, the Puritans were vigilant, and all New England became Puritan. In Connecticut, Churchmen had a particularly hard time, for some reason. The writer, when a child, often saw the old permits issued on payment of a certain sum to the town authorities, which allowed members of the Church of England to attend services of their own. Many an out of the way farm house in Connecticut has such a certificate, and the family is justly proud of it.

In Virginia, as has been said, there was not this hostility to contend with. But perhaps the scattered Church members in the North had the best of it, with their sturdy adherence to the truth as they had learned it. The Southerners were, in the middle of the century, woefully lax about religious duties. But those who were exiled when Cromwell came into power, came to Virginia and infused new earnestness into the religious life of the colony. They were men who had sacrificed everything for king and religion; they would not take that religion lightly.

Pennsylvania and New Jersey were chiefly in the hands of the Quakers, but even there a feeling for the Church was gaining; Maryland was chiefly occupied by Churchmen.

The Society for the Propagation of the Gospel in Foreign Parts (the "S. P. G."), sent out two missionaries to make another general survey, confer with the Church clergy whom they might find, and do what work they could. They found that the majority of the clergy were in Virginia and Maryland; there were fifty altogether, of whom twenty-five were in Virginia and seventeen in Maryland.

In all the rest of the colonies there were only four Churches:

Charleston.—St. Philip's, 1682, through the gifts and efforts of Samuel and Millicent Jackson. There had been no religious work done till then, the scattered settlers living on large estates, rather far from each other.

Boston.—King's Chapel, 1689. When the Puritans got control of Maine and New Hampshire they ejected the Church clergy, of whom there were two. But the Rev. Robert Ratcliffe managed to get the assistance of the royal Governor, in Boston, and there on May 30, 1686, the Church Service was first publicly read. Three years later a church was built and called King's Chapel.

Philadelphia.—Christ Church, 1695. The S. P. G. missionary in Pennsylvania, George Keith, had been an influential Quaker, and when he came into the Church many of his friends came with him. The Rev. Evan Evans, his successor, is said to have baptized 800 Quakers in six years.

New York.—Trinity Church, 1697. In Boston and Philadelphia Church people suffered from the hostility of their Puritan and Quaker neighbors. But in New York the placid Dutch accepted the English Church as calmly as they had accepted the English Governor. There was a rough sort of building in the fort where the Dutch Reformed meetings and the Church services were held alternately. Then, after the ordination of the Rev. Mr. Vesey, Trinity parish became the home of all the English in that colony.

THE STATEMENT OF THE ROUND TABLE CONFERENCE.

Last month we could only give the bare fact of the holding of the Round Table Conference. This month we are permitted to speak of it more largely and to print the Statement in which is embodied the work of the Conference.

The two emotions that were present to all the members of the Conference were *surprise* and *gratitude*. And these emotions were due to a common cause—that not only was there a blessed sense of fellowship in Christ, of oneness of spirit, and of energetic mutual goodwill, but that all who were present found themselves in such a measure of intellectual agreement and could express themselves in the same language. At intervals, during the day, all fell to prayer, led by one or another among the priests who were present. These seasons of devotion drew all hearts together and seemed to renew the communion effected at the Altar in the morning. And it was in this atmosphere of united supplication that the Conference was conducted. There was no disposition to press, each man, his own view of truth; instead of that each man vied with others in acknowledging his own ignorance and proneness to mistake and in looking to God to make known the truth in which all could unite.

It will be seen that there is no attempt to carry out the propositions on their negative side. The Conference felt that it was far more important to affirm the truth than to rebut error, to recognize what God has done and is doing, than what men have failed to do, to dwell upon what we ought to do, than on what we ought not to do.

The subject proposed for consideration at the Conference was "Essentials for the Perpetuation of the Corporate Christian Fellowship as a Basis for Reunion." This proposition was not very definitely before the minds of those at the Conference, but the language determined the course which the Conference took. The keynote was "Fellowship," and that word received a considerable amount of definition before the Conference closed. It was taken to mean, first the life of God, then the life of men, as in Him and drawing their spiritual support from Him, then the life of the Church as the Body of Christ, "the blessed company of all faithful people." And as we have said, the Conference did not only talk about fellowship, it illustrated it.

We print the preamble and the statement.

PREAMBLE.

The undersigned, clergymen and laymen of the Protestant Episcopal Church, having met in unofficial conference at Trinity Chapel, New York, on the 27th and 28th of January, 1910, find themselves unanimously in agreement upon the following statement, which they believe to be warranted by the teaching of Holy Scripture and of the Universal Church; and they humbly recommend it to the consideration of their brethren of their own communion and of other communions as common ground upon which men of goodwill may discuss, without scruple of conscience, the manner in which those who are in the fellowship of Christ may become reunited in one communion and fellowship with each other.

STATEMENT.

1. The life of God, revealed as the life of the blessed Trinity in Unity, is a life of fellowship.

2. God has created man in His own image. This likeness He has perfected in Himself, taking human nature in the Person of Jesus Christ. As God's life is one of fellowship the life of man is also one of fellowship.

3. God's revelation of Himself in His life of fellowship is received and made our own through our fellowship with Him, and in Him with one another.

4. God's purpose to bring us into fellowship with Himself, and in Him with one another, is manifested in Jesus Christ His Son, "who for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary and was made man."

5. God's purpose to bring us into fellowship with Himself, and in Him with one another, manifested in Jesus Christ His Son, is made effectual by the operation of the Holy Ghost.

6. Our fellowship with God is in Jesus Christ through the oneness in Him of all mankind. This fellowship is a mystery so far above our natural state that by our own strength we can not attain unto it. It is God's free gift, originating in His creative will and purpose, and administered by the presence and power of the Holy Ghost.

7. God's purpose of fellowship for us as manifested in Christ to be realized in us by the gift and presence of the Holy Ghost, becomes effectual as it finds outward and visible embodiment.

8. This outward and visible embodiment which makes effectual God's purpose of fellowship for man as manifested in Christ is the Holy Catholic Church.

9. The Holy Catholic Church, which is the embodiment of God's purpose of fellowship for man as manifested in Jesus Christ, involves the fact of continuous life divinely given and outwardly and visibly assured.

10. Fellowship with Christ in His Church comes from Christ's communication of His life to us, of which the sign and means is Baptism duly administered with water in the Name of the Father and of the Son and of the Holy Ghost.

11. The fellowship of the baptized with Christ, and with one another as sharers of the one life received from Him, calls for some corporate and articulate expression of their common faith in Christ and of their worship of Him; and this common faith of those who are baptized into the fellowship of Christ and share His life is expressed in the Apostles' and Nicene Creeds.

12. For those who are in the fellowship of Christ the characteristic corporate act of worship is the Holy Communion as instituted by Christ Himself for the continual remembrance of the sacrifice of His death and for the Communion of His Body and His Blood, to those who are in fellowship with Him, for the strengthening and refreshing of their souls.

13. This corporate act of worship as instituted by Jesus Christ calls for some minister who bears Christ's commission to preside in the assembly of those who are in fellowship with Christ.

14. Jesus Christ, remaining a priest forever, ascended into heaven but present by by His Spirit in His Church on earth, now acts in the Sacrament of the Lord's Supper through those who bear His commission.

15. This continuing priesthood of the Lord Jesus Christ abides in the whole fellowship, the outward and visible organ of which priesthood is the continuous ministry.

16. As the Church is the outward and visible Body of Christ empowered by His Spirit, the Ministry, through which Christ acts in His Body, derives its powers continually from Him and receives its authority from Him by the outward sign and means of ordination.

17. The form of ordination by its essential uniformity should express the oneness of the Body of Christ, which is the blessed company of all faithful people.

18. Ordination has been effected from sub-apostolic times by the laying on of the hands of the historic episcopate and prayer; and this method of ordination, if restored to the whole fellowship, would be an effective bond of its unity in Christ.

Charles Sears Baldwin,
Loring W. Batten,
Charles L. Burch,
Robert H. Gardiner,
William M. Grosvenor,
James O. S. Huntington,
Charles W. Larned,
Alfred T. Mahan,
William T. Manning,
Alfred G. Mortimer,
Henry S. Nash,
Philip M. Rhinelander,
Leonard Kip Storrs,
Floyd W. Tomkins,
John W. Wood,
George Zabriskie.

A few remarks may be added on the Statement. Guarded as it is from any extravagance of expression it is not a series of platitudes. The very withdrawal* of one member of the Conference, who had voted for the Statement section by section, shows that it is not a colorless and pointless document. In fact, to those who are willing to examine the Statement with some care, it will become evident that there is a unity and a logical order in it that lends it force and effectiveness. There is a recognition of God as the Source of truth, and so of authority—as the Author of life, and so of unity—as the Fount of love, and so of harmony and joy. It is clearly implied that it belongs to God to *give*, that it is man's place to *receive;* that what comes from God unites us, what comes only from ourselves separates and divides. All this is fundamental and fruitful.

*Mr. William Jay Schieffelin withdraws his signature upon the ground that, on reconsideration of the Statement since its adoption by the Conference, it seems to him to contain too much of theological definition to serve as a useful basis for the discussion of Christian Unity.—*Holy Cross Magazine.*

The Children's Corner

DEAR CHILDREN: Lent is over and the happy Eastertime is here. Is it to be a blessed Easter, or are you going to say "Now Lent is over I m going to have an easy time?"

Be careful. Don't, for instance, if you have begun some special bit of work for God, drop it entirely just because Lent is over. Can't you keep it up a little longer? Lent is forty days long, I know, but the time upon which we are entering now is often called "The Great Forty Days;" it brings to mind the precious time, when Jesus Christ, in His Resurrection Body, spent hours and days and weeks with His disciples, turning their Easter joy into definite purpose that they would live and die for Him henceforth. Be earnest. Lent, if you have spent it well, has showed you how you may live nearer to Jesus; try to stay near Him and do all you can for Him, now and always.

Here are the dates for the Collects this month and then I am going to tell you a story:

First Sunday after Easter, 1549.
Second Sunday after Easter, 1549.
Third Sunday after Easter, 590 (Leo).
Fourth Sunday after Easter, 490 (Gelasius).

St. Mark's Day comes April 25. The Collect was written in 1549.

St. Mark was a very young man at the time that Jesus was teaching and working

in Palestine, but he followed with the great crowd that was always about our Lord, and there is reason to think that his was a wealthy family, which ministered to Jesus, entertaining Him and His disciples, and furnishing things that were needed. When the Apostles began to go out as missionaries St. Paul took this young man with him for a time.

St. Mark became Bishop of Alexandria and was a faithful witness to the Faith. There was a great heathen festival at which the whole city was present, and those who wished to have any of the fun must sacrifice to a heathen goddess. St. Mark forbade his people to take part and did so much to stop the festivities that the heathen in fury dragged him out and killed him.

The sacrifice was very easy, and it wasn't much of a thing to do. All you had to do was to throw some grains of incense into a little charcoal furnace which stood out in an open place. You needn't even say any heathen prayer, the person in charge would do that. A little thing to do, wasn't it? And then you would have such a nice time afterward—you could go to the theater and see the games, and have all sorts of nice things to eat, and—most of all—you would be with the crowd, and no one would make fun of you. There were lots and lots of Christians in Alexandria at that time. Probably many of them thought St. Mark was very foolish to make such a fuss over a little thing like that. But you can see, can't you, that if a thing is wrong, it is wrong all the time? What those people did would have been seen by all the people around; it would have showed that they cared more for having a good time than they did for being Christians. This is going to be a short letter, for you have a great deal to think about just now; but in all your Easter joy remember what Jesus suffered to get it for you, and try, like St. Mark, to be faithful to Him and show your love for Him, in every little thing.



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St. Clement's Magazine

Vol. XXVI PHILADELPHIA, MAY, 1910 No. 5



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ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR MAY, 1910

1.	**Sunday** (*SS. Philip and James, Apostles*).	Masses, 7, 8, and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
2.	Monday (*Rogation. Abstinence*)	Masses, 6.45, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
3.	Tuesday (*Rogation. Abstinence*)	Masses, 7, 7.30 and 9.30 a. m. G. F. S., 8 p. m.
4	Wednesday (*Rogation. Abstinence*)	Masses, 7 and 7.30 a. m.
5.	**ASCENSION DAY**	Masses, 6, 7 Solemn, 8 and 9.30 a. m.
6.	Friday (*St. John Ev before the Latin Gate. Abstinence*)	Masses, 7 and 7.30 a.m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
7.	Saturday (*St. John of Beverly, B. C.*)	Masses, 7 and 7.30 a. m.
8.	**Sunday** (*after Ascension*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m,
9.	Monday (*St. Gregory of Nazianzum, B. C.*)	Masses, 6.45, 7 and 7.30 a. m.
10.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
11.	Wednesday	Masses, 7 and 7.30 a. m. Guild of St Katharine, 8 p. m. Guild of St. Vincent, 8 p. m.
12.	Thursday (*St. Pancras, M.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
13.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
14.	Saturday	Masses, 7 and 7.30 a. m.
15.	**Whitsun-Day**	Masses, 7, 8 and 9 15 a. m. Solemn Mass, 11 a. m, Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
16.	Monday (*in Whitsun Week*)	Masses, 6.45, 7, 7.30 and 9.30 a. m.
17.	Tuesday (*in Whitsun Week*)	Masses, 7, 7.30 and 9.30 a. m.
18.	Wednesday (*Ember Day. Abstinence*)	Masses, 7 and 7.30 a. m.
19.	Thursday (*St. Dunstan, Archbp., C.*)	Masses, 7, 7.30 and 9.30 a. m Mothers' Meeting, 8 p. m.
20.	Friday (*Ember Day. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
21.	Saturday (*Ember Day. Abstinence*)	Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
22.	**TRINITY SUNDAY**	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
23.	Monday	Masses, 6.45, 7 and 7.30 a. m.
24.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
25.	Wednesday (*St. Aldhelm, B. C.*)	Masses, 7 and 7.30 a. m.
26.	Thursday (*Corpus Christi*)	Masses, 7 and 7.30 a. m. Solemn Mass, 9 a. m. Mothers' Meeting, 8 p. m.
27.	Friday (*Venerable Bede, Pr. C.*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
28.	Saturday	Masses, 7 and 7.30 a. m.
29.	**Sunday** (*i Trinity*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
30.	Monday	Masses, 6.45, 7 and 7.30 a. m.
31.	Tuesday	Masses, 7, 7.30 and 9.30 a. m

Intercessions

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Bible Classes, every Sunday, 10 a. m. The Catechisms, every Sunday, 3 p. m.

Bible Classes for Women, Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Schneeweiss Saturdays, 3-5, 7-9 P. M.
Father Underhill . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVI PHILADELPHIA, MAY, 1910 NO. 5

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GUILDS OF THE PARISH

ST. MARY'S GUILD

Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING

Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY

Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD

Meets second Wednesday, 8 p. m.
Chaplain, the Rev. F. M. W. Schneeweiss.

HOLY CROSS GUILD

Meets every Friday, 8 P. M.
Chaplain, the Rev. F. M. W. Schneeweiss.

GUILD OF HOLY CHILD

Meets third Saturday in the month, 3 p. m.
Chaplain, the Rector.

THE ALTAR GUILD

Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Mrs. John B. Bernadou
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD

Meets first Wednesday in the month, 8 P. M.
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Secretary and Treasurer,
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ST. NICHOLAS CHILD

Meets every Thursday, 8 P. M.
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CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD

Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

The Wednesday afternoon Bible Class will be discontinued after May 1.

Recently a white altar frontal was presented to St. Augustine's Mission, North Philadelphia.

The Paschal candle was decorated by Miss Prichett. The design this year is most pleasing.

A missionary mass meeting is being arranged to be held in the Academy of Music on the evening of May the 9th, the evening before the meeting of the convention.

The work of renovating the Clergy House has commenced. No repairs have been made since the house was built and there is much that needs attention.

The Sacrament of Confirmation was administered this year by the Rt. Rev. H. D. Robinson, Bishop of Nevada. The Bishop gave a most interesting account of the condition of the Church in his diocese.

The prayers of the congregation are asked for God's guidance for the Diocesan Convention, which meets in the Church of St. Luke and the Epiphany during the second week in May.

Again the magazine asks for contributions toward its expenses. As our people do not patronize our advertisers it is difficult to obtain any large number of advertisements, and aside from this the magazine should be supported by the congregation.

The Woman's Auxiliary held its last meeting for the winter on Wednesday, April 6. The report for the year was most encouraging. In addition to the money raised for various objects, two large boxes have been sent to Oneida Indians and to a missionary in the diocese of Milwaukee. The work was exhibited on the morning of April 7 and the boxes packed in the afternoon.

The Altar Guild is planning a new white cope for festivals. The cope that is at present in use was made many years ago, and is wearing out. The new vestment will be of a heavy white and yellow brocade and the orphreys will be embroidered with scenes from the life of our Lord. The Guild is also making a set of green vestments for the cathedral at Salina, Kansas, and a banner of St. Katharine for use at St. Clement's. The banner is to be a memorial.

During the Easter octave there were 472 communions made, 250 confessions heard, and 316 communion cards sent in. Those who neglected to send in their cards are asked to do so now, as the parish list is in process of revision. The communions in the octave last year were 454. The collections on Ascension Day will be used to pay the expenses of those who are in need of a holiday this summer and are unable to obtain the necessary funds. As we have no Seashore Home this year, the attempt will be made to secure accommodation for our people at various places.

ST. CLEMENT'S PARISH.

PHILADELPHIA, PA., March 28, 1910.

We, the undersigned judges, appointed by the vestry of St. Clement's Church to hold an election this day, Easter Monday, March 28, 1910, for twelve vestrymen, to serve for the ensuing parochial year, do hereby certify that pursuant to notice and in conformity with the Charter and By-Laws of said St. Clement's Church, the polls were opened this day, March 28, 1910, at 12 o'clock noon, in the Parish House, and closed at 2 p. m., and that all the votes were cast for the following named gentlemen-communicants of this parish:

Mr. Francis D. Wetherill
Mr. G. Theodore Roberts
Mr. Francis M. Berry
Mr. George H. Lea
Mr. S. McKean Bayard
Mr. Clinton Rogers Woodruff
Mr. Caleb F. Wright
Mr. George Lewis Mayer
Mr. W. W. Lafkens
Mr. Stevenson H. Walsh
Mr. Edward A. Casey
Mr. J. Lawrence Wetherill

We, therefore, certify that the above named persons were duly elected vestrymen to serve for the next parish year.

F. D. WETHERILL,
CALEB F. WRIGHT,
Judges of Election.

HYMNS FOR MAY.

1st—436, 411, 620, 447; p. m., 143, 468, 143.

5th—300, 148, 147, 316, 322, 304.

8th—300, 148, 147, 304; p. m., 300, 149, 147, 248, 304.

15th—157, 470, 209, 156, 154; p. m., 207, 157, 209, 156, 470, 154.

22d—160, 158, 601, 161; p. m., 160, 158, 163, 601, 161.

26th—316, 310, 309, 197.

29th—316, 310, 309, 297; p. m., 316, 311 pt. 1, 315, 309 (1), 197.

The annual Easter meeting of the vestry was held on the Tuesday in Easter week in the clergy house. Mr. Francis D. Wetherill was appointed Rector's warden, and Mr. Stevenson H. Walsh was elected accounting warden. Messrs. Bayard, Casey and J. Lawrence Wetherill were elected delegates to the diocesan convention.

HOLY WEEK AND EASTER.

The services during Holy Week were well attended. On Palm Sunday, for the first time at St. Clement's, the full and proper ceremonies for the blessing of the palms was carried out. The antiphons had been carefully prepared by Mr. Sears, and the service was most impressive and dignified in all its details.

On Maundy Thursday, Solemn Mass was sung at 9 o'clock and the Blessed Sacrament carried in procession to the Altar of Repose, which had been prepared in St. John's Chapel, where many visited it during the day. On Good Friday the congregations were large both at the Mass of the Pre-Sanctified and the Three Hours. Many from other parishes came to worship with us.

The communions on Easter day and during the octave were slightly in excess of last year and the spirit of joy was manifest throughout the day. At 11 o'clock the choir, under the capable leadership of Mr. Sears, rendered Mozart's Seventh Mass, with accompaniment of organ and tympani.

Lent at St. Clement's has been a time of unusual spiritual refreshment for all. To many it has proved more helpful than in many years. This is unquestionably due to the willing response of the congregation to a special work of prayer. Our Lord has abundantly blessed the prayers that have been offered in His Presence and in His Name.

SOME MESSENGERS AND WHERE THEY WENT.

IX.

Next follows a dark and shameful chapter in English Church history.

The Commissaries, at their own expense and risk, had verified the reports of Churchpeople in the colonies wanting pastors. Devoted men had gone over, under the direction of the "Venerable Society," to care for those few sheep in the wilderness. In the newly founded colleges were young men awaiting their call to their ministry. But how was that ministry to be kept up? There were many "ready and desirous," with no one to confirm them. There were candidates for Holy Orders, with no one to ordain them. All Episcopal functions had to be performed in the mother country. The clergy were either imported—foreigners, already, for the new country was growing rapidly and its clergy should have been natives—or else some few went over to England and were ordained.

It really would have been a very simple matter to have maintained an American Bishop. The colonists themselves, those who belonged to the Church, of course wanted their own Bishop very much. Burlington, N. J., was selected as the best location for an Episcopal residence, and large sums of money were subscribed by English church people. A new England clergyman bequeathed a farm for the purpose.

But the Established Church of England could not proceed without government sanction in any matter, and the peers of the realm at that time were very nervous about antagonizing the Dissenters. They were strong in the American Colonies, which were in that excited condition which finally resulted in the Revolutionary War, and even at home the Dissenting vote was highly valued in local matters. So these worthy Christian gentlemen, these Defenders of the Faith, simply ignored all efforts to get definite action in the matter of an American Bishop.

American church members in those days were martyrs in will; martyrs in the matter of petty persecutions; very nearly martyrs indeed, just before the Revolution, when the clergy were threatened and shot at in the performance of their duties. They could receive ordination only by returning to England for it, and the Ordination vow there was preceded by the following:

"Every person about to be ordained priest or deacon shall, before ordination, in the presence of the Archbishop or Bishop by whom he is about to be ordained, at such time as he may appoint, . . . take and subscribe the Oath of Allegiance and Supremacy, according to the form set forth . . ." (Act of Uniformity of 14 Car. II; amended XXIX Victoriae).

In other words, since Charles II's time, clergy at their Ordination had taken and subscribed an oath of allegiance to the realm. And, with all others who taught, in religious or secular matters, from the Archbishop to the poorest schoolmaster, they had to subscribe to the following:

"I, ———, do declare that it is not lawful upon any pretense whatever to take arms against the King; and that I do abhor that

traitorous position of taking arms by his authority against his person or against those commissionated by him; and that I will conform to the Liturgy of the Church of England, as it is now by law established."

Any schoolboy can understand what an amount of moral courage it required to subscribe to the above, and then return to work in a region controlled by the Dissenters, and preparing for an uprising against the home government. To struggle, moreover, exposed to the attacks of their own fellow-churchmen at home, who sought to ease their consciences by proving that the colonial clergy were not worthy of support. One missionary was severely dealt with, on the grounds of alleged "transgression of Church discipline." The transgression turned out to be that "he had the Blessed Sacrament as often as twice in a month . . . and other unusual observances." The most unusual observance, and no doubt the one which led to his summons, was rebuking the English Governor for some scandalous occurrence, and forbidding him that same Blessed Sacrament, as any faithful priest must do, if he is to follow his instructions:

"See that ye never cease your labor . . . until ye have done all that lieth in you . . . that there be no place left among you, either for error in religion or for viciousness in life."

The honor roll of those who kept the Church alive in this country, with the help of the noble S. P. G., is a very long one.

Oh, yes; they were Tories—most of them had to be. Their vows bound them in obedience to a Church which was controlled by the State. Many of them were Americans whose own sympathies were with the American cause, so that they struggled against their own feelings as well as the feelings of their neighbors. We can not realize it sufficiently—think, that the American was the first branch of the Catholic Church which was free from State control, and that the despised, persecuted, maligned, half-paid S. P. G. missionaries made this possible.

The Children's Corner

DEAR CHILDREN:

If you had been in Rome, about fifteen hundred years ago, you might have had your choice, on the 25th day of April, of two events. One, a great procession, with flowers and singing, passing out of the Flaminian Gate over a bridge to a strange-looking sort of shrine just outside the town. You would have heard the people praying to a god whom they called "Robigus," to protect the young corn from blight, and to give them a prosperous year. After the procession was over there would be games and the theater.

Or you could join another procession with good St. Gregory at its head, just such a procession as we shall probably have in Church on the evening of Sunday, May 1, singing a litany, and marching around the city, just as our clergy and choir march around the Church now, and back to the Church of St. Peter. You would have heard prayers offered for God's blessing on the young corn and other things they needed. Look in your Prayer Book, about page 41, in the section marked "Prayers," and read the two "For Fruitful Seasons." Then you will understand the purpose of Rogation.

Rogation means "Supplication," or special prayer. The use of Rogation Days, as we have them, began in France in 477. There had been a great earthquake, and it had destroyed the young plants, and a great deal of damage had been done by fire. So the Bishop of Vienne ordered three days' rogations—litanies on the three days before Ascension. The people took so much comfort in them that it was decided to have the rogations every year, for the good of the country. The custom spread, and the Church throughout southern Europe observed it.

This is described by an Englishman, writing in 1554, telling how the queen and four Bishops, with all sorts of great folks, went in procession to different Churches, singing litanies, on the three days before Ascension. Besides, on Rogation Sunday (Sunday before Ascension Day) the choir and clergy marched about the Church, as we do now, to definite points in the great Churches; before Mass, the procession went to the high altar; other services, to the font, or some side altar. Remember, the old English cathedrals are pretty big places, and marching about one took lots of time. So now, let us all go to Church on the evening of May 1, and as we respond in the litany, notice how it prays for every sort of trouble that human beings could have. The litany, as we have it now, was arranged by Archbishop Cranmer in 1544, when England was at war with France and Scotland. In the Prayer Books of the time it was called "this common prayer of procession." Cranmer loved processions, and spent much time arranging hymns to be sung at such times. For the Easter procession he arranged our beautiful "Hail, Festal Day," pretty much as we sing it nowadays.

You notice I didn't say Cranmer *wrote* the litany; I said he *arranged* it; he took old litanies that had been used ever since that time of which I told you, in the fifth century, and placed them in an orderly fashion, and translated them into English that the common people could sing. Now take your book, page 30; you see it is to be used on Sundays, Wednesdays, and Fridays. I wonder how many of you ever think that it is being said in our Parish Church every Friday at noon. If you can't come, try to remember to say the first part, which is really the litany proper, addressed to the Father, Son and Holy Ghost—the Blessed Trinity. Those words were found in an old litany of the tenth century. What comes after those short paragraphs are called the Suffrages. Some of them have been used a very long time. Don't you want to mark them in your own books? It is lovely to have a Prayer Book all carefully dated in that way; during the services it reminds one how many thousands of faithful Christian folks have prayed in these same words before us.

Well, then——

The first date is A. D. 1000 for the beginning of the litany, through "Holy, Blessed and Glorious Trinity." "Remember not, Lord," used to be sung at the end of the penitential Psalms, in Lent. It is very old, but I think you might mark it 1089.

Now comes a group called the "Depreciations"—prayers against evil—shortened a little from the way they were used at Salisbury and York Cathedrals, about 1089.

About the time that Archbishop Cranmer was arranging the litany in England a German Archbishop, Herman, was doing the same for his people. Sometimes Cranmer used some of those petitions. He did so in the part that begins "By the mystery of Thy Holy Incarnation," and you can mark that 1543. You notice that every clause ends with "Good Lord, deliver us." We have finished the list of dangers from which we wish God to deliver us.

Now, the next part is called the "Intercessions," or prayers for others. It is right and necessary to ask God to help and defend you, but you should never stop praying without a prayer for some one else. As one writer says, "Those who forget themselves in prayer for others are very dear to Him."

"We sinners do beseech Thee to hear us," 1089.

"Christian Rulers and Magistrates," 1789 (American).

"Bishops, Priests and Deacons," 1662.

"Laborers into Thy harvest," 1892, special for missions.

"Bless and keep all Thy people," 1089.

"To all nations unity," 500.

"An heart to love and fear Thee," "To all Thy people increase of grace," Herman, 1543.

"To bring into the way of truth," 600 (French).

"To strengthen such as do stand," from an old prayer of the fourth century, in Africa.

"Succor, help and comfort," 1549.

"Prisoners and captives," 1089; "Fatherless children and widows," "Mercy upon all men," Cranmer, 1549.

"Enemies, persecutors and slanderers," 500, that was an old, old English prayer, when the Christians had many heathen enemies.

"Kindly fruits of the earth, in England, for Rogation Days," 1089.

"That it may please Thee to give us true repentance," 1089.

All the next part that comes is as it was used by the people in a beautiful cathedral called Salisbury. That Bishop took great pains with his services, and Archbishop Cranmer used them, you see, a very great deal, because the "Sarum Use," as the folks called it, was familiar to many of them already. Just notice how many times the date 1089 occurs as you mark the litany, and notice what beautiful parts are dated thus:

"Oh, God, Merciful Father," was written by Archbishop Herman, 1543.

The next part, with the responses, used to be said in the Sarum Use on the Tuesday before Ascension. So once more put down 1089.

Probably Archbishop Cranmer himself wrote the beautiful prayer, "We humbly beseech Thee, oh, Father."

The General Thanksgiving was written by an English Bishop, and used in 1662. When our American Prayer Book was arranged this Thanksgiving was put in at the end of the litany, because some felt that, no matter in how much trouble we might be, or how much we need to ask, we ought to end by thanking God for His goodness to us in Jesus Christ. No matter how hard and dangerous a time we may have, you know, nothing can separate us from the love of Jesus.

Next comes St. Chrysostom's Prayer, a very old one, 385.

And the last of all is the oldest of all—St. Paul's beautiful prayer for himself and his people, only thirty years after Jesus had ascended into Heaven.

So we come to Ascension time.

I have written you a long letter this

month, but it seemed best to try to show you what a precious thing our Church service is, and how many people, for centuries past, have helped to make it so. People come in and say "What a beautiful service!" and go away. But we should understand and care so much for it that even in a strange place, away from organ, and lights, and incense, we could get out our Prayer Books and read over the proper service lovingly, because they are ours, wherever we are.

Here are the dates for this month's Collects:

May 1—St. Philip and St. James, 1549.
May 1—Rogation Sunday, 492.
May 5—Ascension Day, 590.
May 8—Sunday after Ascension, 1089. (They used to sing it as an anthem, in the Sarum Use, after the Gospel.)
May 15—Whitsunday, 590.
May 22—Trinity Sunday, 590.
May 29—First Sunday after Trinity, 492.

A GREEK PRAYER FOR ASCENSION-TIDE.

By John the Monk.

To God our Saviour, Who led His people through the sea dry-shod, but drowned Pharaoh and all his host in the waters, to Him alone let us sing, for He is glorified.

Sing we, all people, to Him Who was borne on the shoulders of cherubim with glory upward, even Christ; and Who seated us with Himself at the right hand of the Father, a hymn of triumph, for He is glorified.

Christ, the Mediator of God and man, the host of angels as they beheld in Body of Flesh entering the highest heavens were amazed, but in harmonious chorus sang their triumphant hymn.

To God, Who was manifested on Mt. Sinai, and gave the law to Moses, the seer of God, to Him Who in fleshly form was borne upwards from the mount of Olives, sing we all; for He is glorified.

THE SEWING SOCIETY.

The Ladies Sewing Society held its last meeting the Friday after Easter and decided upon Thursday of the following week for the exhibition of work and packing of boxes. The list of articles made and donated and the Treasurer's report is appended. This was a most successful Lent in the way of work and interest among the women of St. Clement's congregation. The work was equally divided between the two boxes packed: one going to the Rev. H. E. Chase, Shell Lake, Wis., for the use of his people, besides a good quantity of articles purchased for himself and family. The other half was sent to the Sisters of the Holy Nativity at Oneida for their work among the Indians. The remainder of the money in hand was put into hospital supplies, which were very much needed.

TREASURER'S REPORT.

Money received	$144.00
Expended:	
Materials	96.70
Freight on boxes	4.79
For hospital supplies	43.51
	$144.00

A. VANA. LEA,
Treasurer.

LIST OF ARTICLES MADE BY ST. CLEMENT'S SEWING SOCIETY.

21 women's aprons, 22 children's aprons, 24 babys' slips, 22 girls' dresses, 4 shirtwaists, 17 boys' blouses, 2 men's flannel shirts, 15 women's petticoats, 8 children's petticoats, 19 pairs of drawers, 8 drawers waists, 3 flannel sacques, 12 hoods, 24 mufflers, 1 cap, 21 work bags, and 25 head handkerchiefs for Indian women.

DONATIONS.

Six flannel petticoats, 1 nightgown, 2 women's suits, 2 cloaks, 1 quilt, 1 blanket, 1 bed spread, 1 baby's wrapper, gingham, silk pieces, 2 pairs shoes, 1 priest's cotta, 6 sheets, 7 knit hoods, 1 pair wristlets, 1 tie, 18 handkerchiefs, 1 boy's overcoat, 1 shirtwaist, games, books and pictures, 1 flannel sacque, and 6 woolen socks.

BOUGHT FOR ARCHDEACON CHASE AND FAMILY.

One pair gloves, 3 white skirts, 3 corset covers, 6 handkerchiefs, 6 pillow cases, 2 roller towels, 2 bureau scarfs, 3 kimonas, and material for shirtwaists.

BOUGHT FOR INDIAN MEN.

Twenty-four pairs men's socks, 30 ties, and 18 handkerchiefs.

FOR HOSPITAL.

One Horlick's Malted Milk, large, $3.00; 4 Scott's Emulsion, large, 67 cents; ½ dozen Steero Bouillon cubes, 4 Mulford's Predigested Beef, 4 lbs. cotton, 1 dozen Copco soap, 2 Listerine, large; 2 qts. Antiseptic Solution, U. S. P.; 2 Lavender Smelling Salts, 2 lbs. B., C. & Co.'s Peroxide Hydrogen, 1 pt. Thermos bottle, 100 Bichloride Mercury tablets, 2 2-qt. hot water bags, ½ lb. cold cream, 2 pts. Florida Water, 1 patent stopper, 3 lbs. Borated Talcum Powder, 1 doz. Colgate's Cold Cream Soap, 1 lb. Brown's Mixture Lozenges, 1 lb. Menthol and Glycerine Lozenges, 1 lb. Slippery Elm Lozenges, ½ doz. boxes Locorice Lozenges, 1 Dr. None's Mouth Wash, 3 hand scrubs, 10 cents; 5 hand scrubs, 5 cents.

BAPTIZED.

April 1—Gretchen Bender.
April 3—Mildred Edith Blake, Anna Elizabeth Nolan and Carlisle William Hyer.
April 4—Isabel Grover and Edith Gertrude Mary Mowat.

CONFIRMED.

April 5—David Frederick Craige, William Prout Fortune, Henry Schell Hagert, James Henry Hancock, Thomas John Hobson, Carlisle William Hyer, Francis Dring Wetherill Lukens, Collier Stevenson, Charles Frederick Veit, Elizabeth Norris Brock, Helen May Coward, Isabel Grover, Ethel May Haley, Blanche Hancock, Lylette Longacre, Mary Elizabeth Mahaffy, Edith Gertrude Mary Mowatt, Helen Eleanor Noble, and Laura Ruth Wilde.

BURIED.

March 21—Emily Loends Browning.

MARRIED.

Harry Mahlon Dickerson and Catharine Stinson.

OFFERINGS.

March 20.	Cash	$96.40
	Envelopes	95.10
March 27.	Cash	483.64
	Envelopes	176.00
	Missions	552.63
April 3.	Cash	94.39
	Envelopes	87.32
April 10.	Cash	106.77
	Envelopes	62.80
	Bishop's Fund	49.39
		$1,804.44

The offering for March 6, reported in the April Magazine, should read, "Cash, $357.88."

EASTER MISSIONARY OFFERING.

Missions (designated to apply on apportionment)—	
Bishop Griswold's salary	$224.00
Father Wood's salary, Wuchang, China	224.00
Missions (special)—	
Father Wood, Wuchang, China, for land	100.00
Oneida Indians	4.63
	$552.63

LENTEN OFFERING.

Received	$185.00
EXPENDITURES.	
Convocation of North Philadelphia	$50.00
Vestments for Mission	10.00
Church of the Annunciation	75.00
Holy Sacrament Mission	50.00
	$185.00

Owing to the absence of the Rector when the May MAGAZINE went to press last year the account of the Accounting Warden was omitted. It seems well to publish it at this time that it may appear in the MAGAZINE as a matter of record.

GENERAL ACCOUNT.

Report of the Accounting Warden of St. Clement's Church for the fiscal year ending March 25, 1909.

Summary of Receipts and Expenditures as Shown by Ledger Accounts.

RECEIPTS.

Cash balance on hand March 25, 1909, including fund for restoration of painting of "The Last Supper"	$45.04
Offerings, cash	4,906.80
Offerings, envelopes	2,683.77
Poor Fund	245.73
Episcopal Hospital	.50
Anna Sophia Brown Fund	10.00
Bishop's Fund	18.23
All Saints' Sisters of the Poor	204.73
Sea Shore Home—Ascension Day offering	27.85
Special Account—Loan	1,250.00
Garden	50.00
Interest	15.96
Missions	313.00
Pew rents	3,021.92
Convention Fund assessments	118.00
Choir	1,632.55
Incidentals	33.18
Repairs	2.10
Altar supplies	49.25
	$14,628.61

EXPENDITURES.

Restoration Fund "Last Supper," check to Special Account	$47.00
Insurance	6.37
Organ	120.00
Poor Fund	245.73
Episcopal Hospital	.50
Anna Sophia Brown Fund	3.50
Bishop's Fund	18.23
All Saints' Sisters	924.73
Episcopal Fund	212.93
Clergy	4,000.00
Gas	237.60
Coal	454.80
Seashore Home	27.85
Special Account—Loans repaid	650.00
Taxes—Water rent	155.60
Garden	50.60
Interest on loans from Special Account	4.32
Missions	313.00
Sustentation Fund—Diocese of Pa.	52.45
Accounting Warden's Bond	75.00
Stationery and printing	150.18
Convention Fund—Diocese of Pa.	42.59
Choir	3,960.39
Electric lighting	189.23
Incidentals	405.25
Repairs	326.68
Piano, purchase of	246.70
Altar supplies	142.22
Sexton	885.60
	$13,948.95
Balance, cash, March 25, 1909	$679.66

ENDOWMENT FUND.

Total, as per statement of Pennsylvania Company for Insurances on Lives and Granting Annuities, Trustee, dated March 2, 1909:	
Invested	$21,000.00
Cash	1,012.21
	$22,012.21
Condition of Fund, per Trustee's last report, dated March 25, 1908	$21,006.83

SPECIAL ACCOUNTS.

Burial Plot Fund	$664.91
Loaned to General Account	600.00
	$64.91

Fund for repairs to west and side walls of Nave		$1,100.00
Part of this fund represented by one $1,000 bond		1,000.00
		$100.00
Organ Fund		$10.00
Special choir		941.47
Total Special Accounts		$2,716.38
Loaned to General Account	$600.00	
One bond	1,000.00	
		1,600.00
Cash balance Special Accounts		$1,116.38

ST. CLEMENT'S CHURCH PHILADELPHIA, PENNA.

Report of the Accounting Warden for the parochial year ending March 24, 1910:

Receipts.

Balance, as shown on last annual report, March 25, 1909	$679.66
Offerings, cash	7,369.58
Offerings, envelopes	3,636.06
Pew rents	2,944.09
Convocation of North Philadelphia	239.00
Insurance, rebate on Accounting Warden's bond	50.34
Poor Fund of All Saints' Sisters	202.75
Episcopal Hospital	151.00
Anna Sophia Brown Fund, income	10.00
Bishop's Fund, Confirmation Service Offertory	10.72
Choir, from Special Choir Fund and cash	786.40
All Saints' Sisters, All Saints' Day Offertory	141.26
All Saints' Seashore Home	79.37
Church garden	50.00
Interest on deposits, Pennsylvania Company	25.52
Convention Fund assessments	114.00
Missions, Foreign and Domestic	598.29
	$17,088.04

Expenditures.

Convocation of North Philadelphia	$239.00
Insurance, $20,000, contents of church and parish house	400.00
Insurance, $4,000, organ	96.00
Insurance, $20,000, church building, perpetual	600.00
Insurance, $5,000, Accounting Warden's bond	15.00
Organ, care of	121.00
All Saints' Sisters, for Poor Fund	202.75
Episcopal Hospital	151.00
Anna Sophia Brown Fund, paschal candles	7.00
The Bishop of Pennsylvania, Bishop's Fund	10.72
Choir and choirmaster	2,889.32
Diocese of Pennsylvania, Episcopal Fund	264.41
Diocese of Pennsylvania, Convention Fund	52.88
Diocese of Pennsylvania, Sustentation Fund	72.45
Repairs to church property	1,852.99
Sexton and helper	949.20
All Saints' Sisters	861.26
Clergy	4,000.00
Gas	193.20
Incidentals	394.03
Coal	556.00
All Saints' Seashore Home	79.37
Special Account, return of loan of previous year	600.00
Water rents	128.80
Garden	61.70
Interest on Special Account loan	9.00
Missions, Foreign and Domestic	598.29
Stationery, printing and advertising	134.12
Electric lighting	219.09
Piano, purchase of	200.03
Altar Supplies	105.01
Balance, March 25, 1910	1,014.42
	$17,088.04

Special Account.

Burial Lot Fund:		
Balance, March 25, 1909	$64.91	
Return of loan and interest	609.00	
		$673.91
Restoration of Nave Fund:		
Balance, March 25, 1909	$100.00	
Cash, interest on bond, and interest on Special Account	2,207.75	
		2,307.75
Organ Fund, receipts		10.00
Special Choir Fund:		
Balance, March 25, 1909	$941.67	
Transferred to General Account for choir expenses	629.40	
Balance, March 25, 1910		312.07
General balance, Special Account, March 25, 1910		$3,303.73

SPECIAL FUNDS.

Receipts.

Balance	$79.99
Communion alms	379.10
Box	95.49
Discretionary	211.02
Christmas Fund	31.00
Magazine	34.53
	$831.13

Expenditures.

Charity		$121.00
Printing		71.50
Clerical supply		60.00
Choir—		
Corpus Christi	$13.00	
All Souls'	13.50	
C. B. S.	30.00	
"Passio"	1.06	
Easter	12.00	
		68.56
Magazine		183.59
Mission expenses		22.10
Christmas greens		36.05
Sunday School		24.98
Christmas candy		24.00
Altar linen		12.00
Retreat expenses		52.31
Picnic		12.17
Choir laundry		1.98
Stand for crucifix		12.75
Missions (colored)		20.00
Sundries for parish house and clergy house		74.83
		$797.82
Balance		33.31
		$831.13

POOR FUND.

Receipts.

Balance March 25, 1909	$125.77
Thankgiving Day Offertory	71.60
Through Offertory	141.15
Donations	20.25
Thanks offering	6.00
From the estate of Mary Anne Powell	40.00
For Christmas Charities	214.00
Balance from Parish Tea	41.73
Interest on bank deposit	3.78
Total	$664.28

Expenditures.

Groceries and provisions	$52.16
Clothing	21.26
Care of sick persons	55.50
Thanksgiving dinners	14.41
Christmas dinners	70.61
Christmas supper	114.65
Other Christian charities	17.96
Expended for Mothers' Meeting	21.48
Stamps	.25
Car fares	17.70
Railroad fares	4.80
Rents paid	16.71
Funeral expenses	48.00
Medicines	2.88
	$458.37
Balance March 25, 1910	205.91
	$664.28

SUNDAY SCHOOL.

Receipts.

Balance, April 16, 1909	$67.93
Cash received	189.44
Total	$257.37

Expenditures.

Rev. F. D. Lobdell, Rutherfordton Lenten Collection, 1909)	$55.14
Rev. W. H. Burk, "Valley Forge Memorial Chapel"	2.00
Diocese of Pennsylvania, 125th anniversary for Diocesan Missions	50.00
Mr. G. W. Jacobs, for Missions	6.32
Fr. Hughson, O. H. C., St. Andrew's, Sewanee, Tenn.	15.00
Mr. J. Lee Paton, for Sunday School Association	5.00
St. Augustine's Mission, Advent offering	6.00
Christ's School, Arden, N. C. (Lenten Collection, 1910)	60.19
Current expenses	43.24
Balance	14.48
Total	$257.37

SUMMER SCHOOL.

Receipts.

Balance, April 16, 1909	$24.12
Cash received	85.61
Total	$109.73

Expenditures.

Salary of Teacher	$75.00
Current expenses	34.73
Total	$109.73

THE LITTLE CATECHISM.

Receipts.

Balance, March 25, 1909	$7.87
Sunday School collection	16.96
For Christmas, Easter, etc.	8.05
Total	$32.88
Books, prizes, materials	$10.88
Easter, Christmas	6.73
Carfares	2.30
Postage and stationery	6.69
For the Bishop	3.62
	$30.22
Balance March 25, 1910	2.66
Total	$32.88

Children enrolled: Boys, 27; girls, 31. Number of teachers, 9.

ST CLEMENT'S BRANCH OF THE WOMAN'S AUXILIARY.

May 1, 1910.

Receipts.

Balance in bank	$15.50
Money received	358.50
	$374.00

Expenditures.

Nurses' salary, St. Luke's Hospital, Shanghai	$15.00
Miss Wood's Library, China	10.00
St. Luke's Hospital, Shanghai	50.00
Candle sticks for Japan	20.00
Bishop Johnson	25.00
Bishop Weller	25.00
Bishop White	25.00
Bishop Rowe	25.00
Bishop Griswold	9.00
Bishop Robinson	10.00
St. Mary's Sisters, Sewanee	25.00
Father Hughson, Sewanee	25.00
Rev. Fred Lobdell	25.00
United offering	85.00
	$374.00

Laura Hughes Hutchinson,
Secretary and Treasurer.

ST. NICHOLAS GUILD.

Account, 1909-1910.

October, 1909. Bank balance	$18.61
Receipts—October, 1909, to March, 1910	58.50
	$77.11
Expenditures—October, 1909, to March, 1910	57.39
Bank balance, April 1, 1910	$19.72

REPORT OF G. F. S. BRANCH OF ST. CLEMENT'S.

Receipts.

Balance from 1909	$2.83
Mite box, Lent, 1909	3.36
Gifts for pledge for salary of deacon at Battle Creek, Tenn.	6.64
Members' dues	8.90

Working and honorary associates' dues	12.00
Mite box, Lent, 1910	4.84
Sale of rag carpet	5.00
Gifts for salary of teacher at Battle Creek, Tenn.	42.89
	$86.46

EXPENDITURES.

To salary of deacon at Battle Creek, Tenn.	$10.00
To cards and badges	2.30
To weaving rag carpet	2.36
To materials for Lenten sewing	6.52
To Diocesan Secretary, percentage on dues	9.30
To salary of teacher at Battle Creek, Tenn.	50.00
To balance	5.71
	$86.46

Respectfully submitted,
MARY A. L. NEILSON,
Branch Secretary.

GUILD OF THE HOLY CHILD.

RECEIPTS.

Balance, March 25, 1909	$5.93
Members' dues	16.94
From associates	70.13
Donations	41.00
Total	$134.00

EXPENDITURES.

Material for Missionary boxes	$19.03
Treats—Christmas, Easter, picnic	62.67
Carfares	6.60
Postage, stationery	5.00
For Miss Weston's work, White Rocks, Utah	5.63
Freight on barrels to White Rocks and Sewanee	5.87
	$104.80
Balance, March 25, 1910	29.20
Total	$134.00

Children enrolled, 46; associates, 12.

ST. KATHARINE'S GUILD.

RECEIPTS.

Balance, March 25, 1909	$0.40
Members' dues	4.02
Offertory	1.75
Sale of books	.45
Total	$6.62

EXPENDITURES.

Rule book	$0.70
Toward cost of new manuals	2.50
Washing veils	1.50
Carfare	.10
Postage	1.36
	$6.16
Balance, March 25, 1910	.46
Total	$6.62

Members, 18; probationers, 3.

HOLY CROSS GUILD.

RECEIPTS.

Balance, March 25, 1909	$19.74
Members' dues	37.25
Offertory	1.45
Special donations toward support of a child at the Home of the Good Shepherd	1.55
Total	$59.99

EXPENDITURES.

Donation to Seashore Home	$25.00
Toward support of a child at the Home of the Good Shepherd	20.00
Postage	2.49
	$47.49
Balance, March 25, 1910	12.50
Total	$59.99

Members, 21.

MOTHERS' MEETING.

RECEIPTS.

Balance, March 25, 1909	$13.57
Offertory	19.57
Donations	2.00
Total	$35.14

EXPENDITURES.

Materials for Missionary box	$10.53
Freight on Missionary box	1.44
Closing treat	.40
Postage	.75
Payment for work	7.50
Donation to Seashore Home	5.00
	$25.62
Balance, March 25, 1910	9.52
Total	$35.14

ST. MARY'S GUILD.

RECEIPTS.

Balance, March 25, 1909	$17.58
Associates' dues	33.50
Members' dues	24.01
For Retreat expenses, 1909	16.41
For Retreat expenses, 1910	12.30
Total	$103.80

EXPENDITURES.

Christmas and Easter treats	$27.79
Guild teas	13.65
Donation to Seashore Home	10.00
Materials for work	.14
For veils	2.85
Postage	1.38
Retreat expenses, 1909	16.41
Retreat expenses, 1910	18.24
	$90.46
Balance, March 25, 1910	13.34
Total	$103.80

Members, 47; associates, 16.



St. Clement's Magazine

Vol. XXVI PHILADELPHIA, JUNE, 1910 No. 6



PHOTO BY HELIOTYPE ST. CLEMENT'S CHURCH PHILADELPHIA PENNA.

ST. CLEMENT'S MAGAZINE

VOL. XXVI PHILADELPHIA, JUNE, 1910 No. 6

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PUBLISHED MONTHLY

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THE EDITOR
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GUILDS OF THE PARISH

ST. MARY'S GUILD

Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING

Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY

Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD

Meets second Wednesday, 8 p. m.
Chaplain, the Rev. F. M. W. Schneeweiss.

HOLY CROSS GUILD

Meets every Friday, 8 P. M.
Chaplain, the Rev. F. M. W. Schneeweiss.

GUILD OF HOLY CHILD

Meets third Saturday in the month, 3 p. m.
Chaplain, the Rector.

THE ALTAR GUILD

Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Mrs. John B. Bernadou
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD

Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector,
Secretary and Treasurer,
Mr. Theodore Homan.

ST. NICHOLAS CHILD

Meets every Thnrsday, 8 P. M.
Chaplain, the Rev. F. M. W. Schneeweiss.
Treasurer, Miss Eugenie M. Fryer.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD

Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

ST. CLEMENT'S CHURCH

KALENDAR FOR JUNE, 1910

1.	Wednesday (*St. Nicomede, Pr. M.*)	Mass, 7 a. m.
2.	Thursday (*SS. Pothinus, B., Blandina, V. and Their Companions, MM.*)	Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
3.	Friday (*Abstinence*)	Mass, 7 a. m.
4.	Saturday	Mass 7 a. m.
5.	**Sunday** (*ii after Trinity*)	Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
6.	Monday	Masses, 6.45 and 7 a. m.
7.	Tuesday	Masses, 7 and 9.30 a. m.
8.	Wednesday (*St. William, of York, B.C.*)	Mass, 7 a. m
9.	Thursday (*St. Columba, Ab. C.*)	Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
10.	Friday (*Trans. of St. Margaret, Q. Abstinence*)	Mass, 7 a. m.
11.	Saturday (*St. Barnabas, Apostle*)	Masses, 7 and 9.30 a. m.
12.	**Sunday** (*iii after Trinity*)	Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
13.	Monday	Masses, 6.45 and 7 a. m.
14.	Tuesday (*St. Basil, B. C. Doct.*)	Masses, 7 and 9.30 a. m.
15.	Wednesday	Mass, 7 a. m.
16.	Thursday	Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
17.	Friday (*St. Alban, Protomartyr of England. Abstinence*)	Mass, 7 a. m.
18.	Saturday	Mass, 7 a. m.
19.	**Sunday** (*iv after Trinity*)	Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
20.	Monday (*Trans. of St. Edward, K. M.*)	Masses, 6.45 and 7 a. m.
21.	Tuesday	Masses, 7 and 9.30 a. m.
22.	Wednesday	Mass, 7 a. m.
23.	Thursday	Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
24.	Friday (*Nativity of St. John Baptist. Abstinence*)	Masses, 7 and 9.30 a. m.
25.	Saturday	Mass, 7 a. m.
26.	**Sunday** (*v after Trinity*)	Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
27.	Monday	Masses, 6.45 and 7 a. m.
28.	Tuesday	Masses, 7 and 9.30 a. m.
29.	Wednesday (*St. Peter, Apostle*)	Masses, 7 and 9.30 a. m.
30.	Thursday	Masses, 7 and 7.30 a. m. Mothers' Meeting, 8 p. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Father Hutchinson	Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin	Saturdays, 3-5, 7-9 P. M.
Father Schneeweiss	Saturdays, 3-5, 7-9 P. M.
Father Underhill	Saturdays, 3-5, 7-9 P. M.

PARISH NOTES

After June first, the 8 o'clock mass on Sundays and the 7.30 mass on weekdays will be omitted. The 9.15 mass on Sundays will be a low mass, with hymns, and without a sermon.

During the last month the clergy house has been thoroughly repaired and put in perfect order. There was much to be done owing to the settling of the building since its erection. The walls have been restored and tinted in soft tones, the wood work refinished and the rector's study enlarged.

On Ascension Day solemn mass was sung at seven o'clock, as usual, and a breakfast was served after the mass, in the parish building, for the choir. Owing to the coolness of the weather the boys preferred to postpone their annual picnic until the "water is warm enough for swimming," but in the evening they enjoyed a "circus party."

It is customary at this time to remind the congregation that the expenses of the parish continue during the summer. Last year the majority of the parishioners were thoughtful enough to remember this and in consequence the summer expenses were met without much difficulty. We should be careful that we do not fall behind this year.

THE CONSECRATION OF S. CLEMENT'S CHURCH

The following account is taken from a copy of the Episcopal Recorder, recently found in the Clergy House, bearing the date April 23, 1864

"S. Clement's Episcopal Church, at the corner of 20th and Cherry Streets, was consecrated on Tuesday, the 12th of April.

"The occasion was a very interesting one, and the ceremonies of a most imposing character. Three bishops and nearly a hundred clergymen, the latter mostly robed, were present. They all met first at the rectory, next store to the church and forming in procession, walked down the south side of the church and entered the porch where they were received by the wardens and vestry. The bishops and clergy then proceeded slowly up the middle aisle repeating the 24th psalm alternately. The densely crowded congregation rose and stood while they passed, and the organ sounded a low note which added to the impressiveness of the scene.

"Bishop Potter conducted the ceremony of consecration, assisted by Bishop Stevens and Bishop Lee of Delaware. Beside the Bishops, there were present inside the chancel rail, the Rev. Treadwell Walden, the rector of the church, Rev. Henry S. Spackman, the late rector, the Rev. J. Andrews Harris, the late assistant minister, and the Rev. Dr. Washburn of St Mark's, who was to preach the consecration sermon.

"Without the rails, on each side of the chancel, was a double row of clergymen; the Rev. Drs., Leeds, of S. Peters, Ogilby of Trinity Church, New York, Ducachet and Rudder of S. Stephen's, Lampson of the American Church in Paris, Dorr of Christ Church, Daniel Washburn, of Trinity Church, Philadelphia, and several others. We were especially pleased to notice the Rev. Dr. Bancroft Canon of the Cathedral, Montreal.

"The participation of this eminent gentleman in the ceremony was particularly gratifying as embodying the idea of a union of the British and American Churches. The rest of the clergy who could not find place in the chancel were gathered in pews reserved for them in the upper part of the middle aisle and their earnest sympathy and hearty responses added force to the universal interest of the occasion.

"The request to consecrate, engrossed on a roll of parchment, with pendant seal of the church, was handed to the Bishop by the rector.

"The Bishop then proceeded with the Consecration service, as arranged by the prayer book, assisted by Bishop Lee; and after the opening prayers, the sentence of Consecration was read by the Rev. Henry S. Spackman. Rev. Dr. Leeds followed with the Morning Prayers and the Rev. Mr. Lampson announced the proper Psalms, which were chanted by the choir and congregation.

"The first lesson, the magnificent Dedication of the Temple from I, Kings VIII, was now read by the Rev. Dr. Rudder; the second Lesson by Rev. Dr. Ogilby and the Creed and prayers by Rev. Dr. Dorr. After the proper selection of Psalms announced by the rector had been sung, the Ante-Communion Service was read by Bishop Stevens, and the Epistle and Gospel by the Rev. Dr. Ducachet. Old Hundred was then sung, and the Rev. Dr. Washburn taking his place in the pulpit, preached an earnest and forcible sermon, full of deep spiritual views and practical suggestions,

which must have found a response in the mind of every thoughtful listener.

"This sermon, with the concluding prayers and benediction, ended the ceremonies of the morning; and the Bishops and clergy repaired, by invitation to the rectory, and partook of a bountiful collation which awaited them there. Thus terminated the impressive occasion that has given a heartfelt satisfaction to the congregation of this church and to its earnest and faithful rector.

"Seldom, indeed, have such results been known from the work of a single year on the part of pastor and people. One year ago, this church had a small and scattered congregation; it had no regular parish organization and laboured under a debt of $33,000; now, not only is the debt extinguished, but the pressure of parish work, the great increase of Sunday school, and the formation of sewing societies, a Soldiers Aid Society, and other benevolent undertakings, has forced the church to the erection of a parish building, for which a lot has already been purchased, in the rear of the church, and the sum of $6000 towards the building, raised by the efforts of the congregation; $3300 of which was the result of a single offertory on Easter Sunday.

"We heartily congratulate both the pastor and congregation on a result so happy; and earnestly hope that the growth of this church may be commensurate with its early promise; and that 'the whole building fitly framed together' may become increasingly 'a holy temple unto the Lord.'"

BAPTISMS

April 21—Ethel May Snyder
" "—William Frederick Snyder
May 8—Harry Meeker Stuart Gimber, Jr.

MARRIED

April 30—Robert William Ligget
Helen Cope Ritter

BURIED

March 21—William Sylvester Pate
April 23—Emma Barger

RECEIVED

Emma R Lorilliere
Grace Casselbery
Martha Casselbery
Charlotte Knowles
Hannah Heller
Mary C. Smenner
Alice Powell

OFFERINGS

April 17—Cash		$40.53
	Envelopes	40.02
April 24—Cash		48.80
	Envelopes	76.62
May 1—Cash		55.99
	Envelopes	70.51
May 5—Cash		85.22
May 8—Cash		14.22
	Envelopes	59.02
May 15—Cash		94.71
	Envelopes	91.45
		$685.09

SPECIAL

Restoration of the Nave	$100.00
All Saints Sisters	100.00

ALTAR FLOWERS.

RECEIPTS.

Balance	$37.51
Easter subscriptions	83.75
Easter donations	10.71
St. Clement's Day—	
Christmas subscription	96.25
Christmas donations	33.60
	$261.82

EXPENDITURES.

Eastertide	$123.93
St. Clement's Christmastide	98.07
Balance	37.82
	$261.82

Financial report of St. Saviour's Ward of the Confraternity of the Blessed Sacrament.

April 15, 1910.

Received since last report—	
Dues	$41.50
Offerings	43.35
Medals and manuals	2.25
	$84.10
Payments—	
Postage and stationery	$19.10
Secretary-General, dues	41.50
Secretary-General, offering	14.50
Secretary-General, medals and manuals	9.00
	$84.10

PAUL F. MOWRY,
Secretary-Treasurer.

S. VINCENT'S GUILD.

RECEIPTS.

Amount on hand, April, 1909	$4.99
Offertory at Guild offices	4.07
Sale of medals	1.00
Sale of manuals	.50
	$10.56

EXPENDITURES.

Pipes, tobacco, etc	$3.55	
Medals	3.00	
		6.55
Amount on hand April, 1910		$4.01

HYMNS FOR JUNE

5th, A. M.—298, 601, 306.
P. M.—298, 38, 20, 601, 306.
11th A. M.—297, 232, 291.
P. M. 297, 38, 477, 232, 291.
19th A. M —202, 227, 225.
P. M.—202, 38, 28, 227, 225.
26th A. M.—305, 38, 233, 520, 241.

SOME MESSENGERS AND WHERE THEY WENT—X

In the case of Rev. S. Thomas, Missionary to South Carolina, persecutions began at once when he boarded the ship. On the way down the Channel, he was given the meanest accomodations, sleeping on a large box, cursed and treated with greatest unkindness He persevered in asking to read prayers daily ond after awhile this was granted with a very bad grace, and among many disturbances. When they arrived at Plymouth, he was so exhausted that he nearly died. But finally he got passage on another ship with a civil captain, and reached Charleston on Christmas Day, 1702. He had been three months on the way.

Naturally, the chief thought with him and with those who sent him, had been the opportunity of converting the heathen tribes in that part of America Much had been told about the savage Yammonsees, and the Society had voted quite a large sum of money to be spent in "stuffs for the use of wild Indians." But the devoted missionary found the greatest need among the white people at first. Nothing could be done with natives and negro slaves while the white people lived utterly godless lives, and brought up their own children in ignorance of the Christian religion. He began in a very small way among the leading families, and it was discouraging work for a long time. Only five could be found in the whole colony who would attend and receive the Blessed Sacrament. But the children are the missionary's hope. Through them, Mr Thomas gradually won the hearts of the parents, and something like real Church life began. Then he tried to help the slaves His greatest opponents were the owners, who resented the idea of slaves being equal with themselves in GOD'S sight, and the traders, who were spiritually the curse of the New World. One lady said: "if you baptize that slave of mine, I shall have to meet her in Heaven. The idea!" Another remarked that she did not think much of the Church; the highest privilege was Holy Communion, and the clergyman seemed to think the slaves had as good a right to it as the white people.

There were noble exceptions, and in time the religious education of the slaves, as held in trust for GOD, became a recognized duty. Two ladies, in particular, greatly encouraged the missionary by inviting him to visit and catechise their slaves. His first experience of this kind was described in a letter to the Society, with pathetic eagerness. It was at the end of his first year's work. He says:

> "Upon these gentlewomen's desiring me to come and examine these negroes, I went, and among other things I asked them, who CHRIST was. They readily answered, He is the Son of GOD and Saviour of the world, and told me that they embraced Him with all their hearts as such; and I desired them to rehearse the Apostles' Creed, and the 10 Commandments and the LORD'S Prayer, which they did very distinctly and perfectly. 14 of them gave me so great satisfaction and were and were so very desirious to be baptized, that I baptized these 14 last LORD'S Day"

The slaves themselves were eager, but many of their owners absolutely forbade attendance at services and instructions. However, in the case of those who where permitted, the story of the Early Church was repeated, the Christian slaves winning the confidence of even the enemies of religion by their diligence and reliability.

The Dissenters did their share in making things difficult. One leading man, visiting England ostensibly for the purpose of presenting a petition to Parliment in the interests of church people of the colony,—"being moved thereto, simply as a friend," really mis-represented them, and took his spare time in England to secure a number of Dissenting ministers, who actually came over on the same ship with one of the missionaries, and made things rather difficult for him.

The last and greatest problems lay in the condition of the natives. To this day, the Southern Indians are of two sorts: one gentle, trustworthy, having some ideas of a Deity and life after deoth. Curiously enough, they practiced circumcision The others were treacherous, hostile, and difficult to help.

In 1713, one of the natives, Prince George, was taken to England for an education. He was petted and made much of; but probably the humble work among the natives right there in the Colony did more good.

The white traders had oppressed the Indians and they brooded over their revenge, and were not prevented from it by

any amount of kindness on the part of a few. In 1715 there was a general uprising; the inhabitants of a whole Christian village were massacred; at Port Royal, the few who did not make their escape in a ship to Charleston were tortured to death. It was a glorious Good Friday for some devoted Christians, who on that day met their LORD in Paradise. Finally, June 13th, the Indians were defeated.

During this awful time, the clergy become endeared to the suffered people. One devoted man, Rev R. Maule, was shut up in a garrison all that time, and ministered to the sick and dying, until his strength gave way and he died. Moreover, those who died helped those who remained, many missionaries bequeathing whatever personal property they possessed to the Church work of the Colony.

Churches and schools were built and endowed, the local Assembly giving hearty support, and finally, in 1759, the Society decided not to fill any more vacancies, as the colony itself was able to provide for them as they occurred.

North Carolina was included in the Charter granted in 1662 to certain who claimed that their anxiety for propagating the Christian religion among the American natives induced them to ask for it. The anxiety subsided, apparently.

At the beginning of the eighteenth century, the Carolinas were in utter heathenism; children grew up unbaptized, there were no Christian observances of any kind, and the dead were buried without prayers. In North Carolina, the thing that made missionary work almost impossible was the hostility or indifference of the white people It was not mere ignorance, yielding to effort, as in South Carolina, but real animosity. On one occasion the Holy Communion was burlesqued in a neighboring tavern. The clergy were subjected to such rough treatment that some died from the effects of it. Such support as they had came from the Society; the colonists seldom contributed. Settled clergy being in so much danger and so difficult to maintain, the Society finally arranged for itinerant missionaries. In the midst of this discouragement, there came to the Society a young man from North Carolina, who had been a magistrate, but had served as lay-reader in the absence of any regular ministry. He desired Orders, and, his wish being granted, went back to the Colony and to a life of the severest labor and hardship. For twelve years he was the only clergyman in hundreds of miles. As one of themselves, he succeeded much better than any one else had done. If only there had been an American Bishop to uphold him, and ordain others who could not manage the journey to England! This clergman, Rev. Clement Hall, was so successful in arousing interest, that often his sermons had to be delivered out-doors, there being no room large enough for the crowd. Once he baptized ninety-seven in a remote place. He died, exhausted by hard work and ill treatment, twelve years after, having in that time baptized over ten thousand people.

During the Revolution, the Church clergy were great sufferers. One, who "advertised in the Gazette," did not live long after the attention this brought upon him. It was not until 1783 that the Society was able to withdraw its support, nearly up to the time that the American Church held its first Convention, acknowledging, in the Preface to its Prayer Book, "a long continuance of nursing care and protection."

The Children's Corner

DEAR CHILDREN:—Let us first get the Collects for this month marked and dated, and then I will tell you a story.

This is the Trinity season, on which our dear Church lays so much stress, that the whole summer time is given to it, in the Sundays' teachings giving us time to realize the power and love and wonderful might of the Blessed Trinity.

As I said above, our Church dwells on the lesson of the Trinity. We are the only Christians who do this. The Greek and Roman Catholics have Trinity Sunday, but they reckon it as the First Sunday after Pentecost (Whitsunday), and in a Roman Catholic Prayer-book you will find the Sundays reckoned "after Pentecost," instead of "after Trinity," as we have them.

It is strange how careless many people are about trying to remember this great truth; they eagerly learn, and are ashamed not to know, all about King Edward, or Abraham Lincoln, or some leading man of the time, but the Great GOD Who made them, and by Whose mercy they draw breath, they just take for granted, and say, "Oh, I can't understand those things!" No one can *understand* GOD, but every one ought to think about Him, all the time, and the more you think, as you think, little by little, in your own life, you learn more and more about Him, and grow like Him.

If we never studied or believed anything but what we understood, we should have to stop thinking. Can you understand how the green things grow in the fields? But you believe they grow, don't you? When you see the green vestments and hangings in Church, think of GOD's gift of life, all about you, and the eternal life promised us if we live in Him, here.

It is impossible to understand about the Three Persons of the Blessed Trinity, but it is easy to believe, because there are so many little trinities all about us. You are a trinity, yourself. You have a body, a mind, and a soul; each of these has its part in you, and in your earthly life you cannot exist without all three. Without your body, you couldn't do things for others or for yourself; without your mind, you would be an imbecile—without your soul, you would be a brute.

The world in which we live is a trinity: it is composed of earth, air, and water; all perfectly distinct, yet indivisible in the life of the earth.

Now, let's see what the Collects give us to think of "in the power of the Divine Majesty."

June 5.—*Second Sunday after Trinity.* This was written in 492. The thought is "steadfast, fear and love." That kind of fear means reverence; it goes with real love; the more you care for one who is over you, the more you dread his displeasure. You know very well that the teacher you care for most in school is the one who makes you mind. You know that along with your love for your parents, and a part of it, is the feeling that they must be obeyed.

June 12.—*Third Sunday after Trinity.* This Collect was written in 590. It is easy to understand, except, perhaps, that word "adversities." It means the things that go against us, the little every-day things, that make us impatient and fretful. By the power of the Blessed Trinity, try to rise above such things, praying for patience and cheerfulness.

June 19.—*Fourth Sunday after Trinity.* This was written in 590. Please pay special attention to this Collect, it is so very appropriate to the story which I am about to tell you. "Temporal" means of this world.

June 26.—*Fifth Sunday after Trinity.* This is a very old Collect, written by Leo in 440. Perhaps he wrote this when he was about to go out to meet a heathen army, which was coming down from the North.

Now, for our story. We want a story about a man who feared GOD, turned to Him in all troubles, followed His guidance in every-day life, and longed for the Church to serve GOD better.

Once upon a time—a wonderful time, for it was just before Columbus discovered America—there was a beautiful garden full of roses, in a city of Italy, named Florence. You couldn't see that garden from the street, for it was an open court in the center of a group of buildings, the convent of San Marco. Could you have gotten in, you would have walked through cool, quiet rooms, stone-floored, with narrow windows, following a monk or one of the novices, to a sort of long hallway, open on one side to the weather, with arches all along that side. Stepping out, you would have come into a beautiful garden, with great bushes of damask roses. There you would have seen many famous men of the city, and behind them the Brothers in their habits, and back of them, again, the novices, all in white, lined up against the old grey walls, all listening eagerly to a man who stood under one of the rose trees, teaching in wonderful language. A stern-looking man, in the Dominican habit, his face sad and even harsh, till he warmed to his subject, when his great blue eyes would brighten and his face would glow, and the listeners could not take their eyes from him.

This was Savonarola, a monk in the convent of San Marco. He was called Fra Giralomo.

At that time it had become very unfashionable to be a really good Christian, and instead of learning the Creed and studying the Bible, people thought it was the thing to imitate the ways of the ancient Greeks and Romans, and to study the heathen philosophers. These were men who had, before Jesus Christ was born, puzzled about the universe and the beginning of things; they tried to reason out things, and refused to believe what they could not understand. So the people of Florence didn't like to be told about the Trinity and how we are to love GOD, they wanted to ask each other puzzling questions, and then see who could think of the smartest answers. After Savonarola had ben teaching in Florence for a while, he saw how wicked the city was growing, as the people grew away from GOD. As the taught in the convent, he began, little by little, to show his listeners

how necessary it was to believe in God first, and to fear Him.

When he first came to Florence, people wouldn't listen to such teaching, and when he went out into the city to preach, sometimes not more than twenty people would go to hear him. But he went on with his work and preached as God inspired him, and after a while he was heard by a young man who had much influence with the city government.

At that time Florence was ruled by a wicked man named Lorenzo de' Medici. He used all the money in the treasury for pleasure and show; he was cruel to the poor, there were no schools or hospitals, such as we have, and when any offended Lorenzo he was very apt to do dreadful things to them. But the rich people didn't mind, because he gave them so much amusement, and the poor people couldn't help themselves. A great deal of money was spent on pictures and books, but the pictures were chiefly of heathen gods, and the books were often of a sort that had better never been written.

When Savonarola first came to Florence, and looked down from a hillside upon the beautiful town, he was filled with joy. Beautiful houses stood in fair gardens, and all about were olive trees and vineyards. Over all was the blue Italian sky. But later the saint's heart was sad as he saw the wickedness and suffering underneath all the beauty. He heard men who should have taught the Christian faith tell young people not to read the Bible because it "wasn't elegant language." And all by himself, in the rose garden at San Marco, as he waited for his scholars to gather for their morning lectures, he prayed God to keep him steadfast in the faith and that he might lead others into it.

The people about Lorenzo's court were not so happy as they pretended to be. When the soul is kept away from God, it gets hungry for Him, and the person to whom that soul belongs can't be really happy for any length of time. So a young man who belonged to the court, Mirandola, one of the gayest and brightest of Lorenzo's young men, and high in his favor, was yet restless and dissatisfied. One day he was present at a Council where Savonarola had to speak. The monk's earnestness and the stern, hard words he spoke, seemed to Mirandola to be just what he himself needed. He was sick of nonsense and amusement, and wanted to hear Savonarola talk about God, and justice, and preparation for another world. He felt as you might feel, if you had been where there was nothing to eat but ice cream and cake all day; when you came home, you were so glad to get some meat, after all those fluffy sweet things! Mirandola was hungry for religion, and he got Lorenzo to arrange so that Savonarola was kept at Florence all the time, instead of going through the country as a mission priest.

You who have made the Mission last fall know how it seems to see the Church filled with people come for a special preaching service. But the Florentines were not used to missions, and as soon as they knew that the court would permit, thousands went to hear Savonarola preach. Lent was his special time for these mission services, and very soon the little convent church of San Marco was too small, and he went to the Cathedral, which was soon filled, big as it was, with a great crowd.

Now, although the court had permitted this thing, when the courtiers and rulers of Florence realized what Savonarola was doing, they didn't like it at all. He preached that God would punish sinners, that men must serve God and study His Word, and that beautiful Florence would certainly suffer the penalty for its crimes. The enemies who arose against the preacher, to annoy him, and stop such teaching, were very powerful and made life very hard for him. But Savonarola prayed God to help him in all these dangers and adversities, and went right on preaching. It was a great sight, that Lenten preaching in the Cathedral. They didn't have pews, as we do, and sit comfortably back, listening. No, indeed, the congregation stood on the stone floor, and was glad of the chance to do that. One man who was there thus described it:

"The people got up in the middle of the night to get places for the sermon, and came to the door of the Cathedral, waiting outside till it should be open, making no account of any inconvenience, neither of the cold, nor the wind, nor of standing in winter with their feet on the marble; . . . then the silence was great in the Church, each one going to his place . . . and though many thousand people were thus collected together, no sound was to be heard . . . thus they waited three or four hours till the Father entered the pulpit. And the attention of so great a mass of people, all with eyes and ears attent upon the preacher, was wonderful; they listened so, that when the sermon had reached its end, it seemed to them that it had hardly begun."

I speak of the "court," as if Lorenzo had been a king or prince. Really, Florence ought to have been a republic, but Lorenzo de' Medici had gotten all the power into his own hands, the people had no sort of self-government. When he thought the people were getting discontented with his rule, he would plan some great public entertainment, and he kept things so gay that men were amused and pleased, and just let things go.

But Lorenzo himself was not happy. Down in the bottom of his heart he knew that he ought to restore the government to the people, and try to do them justice. But he couldn't make up his mind to do this. To ease his conscience, he sent all sorts of gifts to the convent, and tried to make friend with Savonarola. But the monk, who by this time was the Prior of the convent, would have nothing to do with him unless he would repent. Lorenzo would go to Mass and then hang about the convent garden in the hope of speaking to Savonarola, and dropped many gold pieces into the little alms-box, which had seldom held anything better than coppers.

Still, Savonarola let him alone, till at last Lorenzo lay dying in the midst of all the beautiful things he had loved. They only reminded him of the way he had gotten his wealth, the cities he had destroyed, the widows and orphans he had robbed. He was horribly afraid. But Savonarola was very gentle, and told him God was merciful and would surely forgive him if he would repent and try to undo some of the harm he had done, before it was too late. First, he said Lorenzo must give back their money and goods to the people he had robbed. Lorenzo didn't like that, but finally he said he would. Then Savonarola told him that he ought to sign papers and do whatever was necessary to make Florence a free city again. At this Lorenzo turned his face to the wall, and would not speak at all. So he died, and Savonarola went home, very sad. He knew that Lorenzo was a wonderful man in some ways, and he had hoped that at the last he would repent and be reconciled to God.

Lorenzo had a weak, silly son, named Piero, who governed Florence after a fashion for a while, and the people being rather easy-going and not knowing exactly how to right things, went along contentedly till a few months later. Then there came the invasion of an army from France, for Florence, with its treasures and its weak ruler, seemed like an easy prey. Piero went out to treat with the French general, but was so frightened that he surrendered the defenses to them at once. Then he scurried about like a scared rabbit, for he was afraid of the French, and the Florentines were so angry they would not let him into the town again. In their trouble the people turned to Savonarola, and he had to get up in the Cathedral pulpit every day and tell them what to do. Finally, they sent him out to see the French general. He told the general that he was probably sent by God to frighten the sinful Florentines, and urged him, for the love of God, to be merciful and spare the city.

The French invited themselves to visit for a while, and the people were taxed to the utmost to give them entertainment and not to offend them.

When they finally went away, the people felt their town needed some systematic government, so they gathered in the Cathedral, while Savonarola preached to them, and advised them how to restore the ancient freedom and train up a Godfearing people.

Particularly, he wanted to teach them to give up so much useless extravagance, and to live more simply. When the time came for the Carnival, he went to work with a will. The Carnival was a great annual festival, held just before Lent, and it had become a time for all sorts of foolishness; there were endless parades and games of all sorts. The boys of the city had great fun at that time. They used to place long rails across the street, and no one could pass till he had laid down a piece of money, which was laid aside for a great supper. They used to have immense bonfires in the middle of the street, and at these there were stone fights, at which boys were often killed. Savonarola loved boys, and they generally liked him. So, when Carnival time came, he got the boys of the city to organize into companies which patrolled the streets, working as hard for order as they had formerly worked to upset it. A spry, active boy can do a great deal when he sets about it, and these boys were the delight of Florence. Instead of the "stiles," or long poles across the street, there were small tables, at which the boys tried to see who could collect the most money for charity. Of their own accord they gave up the stone fighting, and as for the bonfire—! Savonarola gave them the biggest one they had ever had. It was called "The Bonfire of Vanity," and for days and days they collected the materials for it. The Florentines had enormous quantities of perfectly foolish trinkets, costing a great deal of money, besides bad books and pictures. Besides, they had always had a great deal of fancy dress at Carnival time, such as the New

Year's shooters have here on Broad street. All these things were turned over to the boys, who in white robes, fed them to a glorious bonfire in the public square, while Savonarola looked on, smiling.

The climax came on Palm Sunday, when the people crowded the streets to see the Palm Sunday procession, boys, clergy, and monks, with Savonarola at the end, marching about the city, sometimes shouting praises to Jesus Christ, sometimes cheering for the city, and distributing the money which they had collected for the poor.

So much had been raised that Savonarola was able to establish relief stations for charitable work. This was a matter that had lain close to his heart, and he was happy—for almost the last time on earth.

For the people of Florence, like the people of Jerusalem on that other Palm Sunday, centuries before, cheered the leader because they thought he would help them to free their city, not because they wanted to have the city made better. While he was preaching and teaching about freeing Florence, they hung on his words, but when things settled down, and he tried to lead them to better ways, they tired of him, because he spoke so constantly of the need of purifying the city through the lives of its citizens.

His enemies took advantage of this and stirred up the people, so that, only two years after the glorious Palm Sunday, his enemies had grown strong enough to send him a very strange challenge. This was that he and those who opposed him should go through a trial by fire. Each side was to send a delegate, and they were to go through a fiery path, and the one who came out unharmed would be considered as the one whom God approved as the ruler of the city. This seems rather silly and rash to us, but in those days men often did such things; besides, Savonarola's wisdom had been so wonderful that many of his friends believed he could work a miracle for his followers, and wanted to prove it. He himself did not approve this idea at all, and for a long time would not approve it. It was a fascinating plan to his boy friends, and one of them sought him out in the garden one evening and begged to be allowed to take up the challenge. Savonarola embraced him, and blessed him, and was deeply comforted in his loneliness by the boyish devotion. He blessed the boy and and sent him home.

At last he yielded to this queer request of his friends and enemies, and great preparations were made for the trial by fire.

What were his enemies to do? They felt that if Savonarola's side won and came out unhurt, the city would be in their hands forever, and all these tiresome sermons about being good, and all these rules that forbade certain kinds of fun, would be at an end. The only way was to make Savonarola ridiculous by having the whole thing fizzle out, and this they proceeded to do. They understood the Florentine nature well. These people were ready to take up any cause, but they had become accustomed for years to constant excitement and the want of something new. They had been trained, too, to cruelty also, if their wishes were crossed. When the day arrived—it was two days before the Palm Sunday—there was a great time made. Out in the square there was a pathway made, and on each side of it blazed long lines of fire. The boys hung about, fascinated, and wondered how much fire either side would be able to stand. Inside the Cathedral there was a Solemn Mass, and then a procession came forth, the choir singing the Psalm, "Let God arise, and let His enemies be scattered." The people in the streets caught up that verse and sang it as an antiphon. Soldiers lined the street, and kept the crowd back. The monk who was to go into the fire on behalf of Savonarola's side wore a red cope and all the others marched before him. Close behind him came Savonarola, carrying the Sacrament. They marched down to the very edge of the fire, and waited for their enemies to send out their delegate.

Now came the time to delay things, just as the enemy had planned, till the people should get impatient. On one excuse or another the matter was delayed till nearly six o'clock; then the fire had to be given up and the procession started to return to the Church. But, just as had been planned, the crowd broke out in a rage because there was no show, and the soldiers had all they could do to get the party back safely. Palm Sunday night the mob broke into the convent church and the monks gathered in terror before the altar. Savonarola besought them not to resist, but to die as willing martyrs. He knelt in prayer and waited for the end. But the Brothers could not give up. It was a strange sight, the church filled with noise, and smoke, and the light of the torches, while the monks and novices, in their white robes, stood within the chancel or choir, and beat the crowd back. One of Savonarola's boy friends was the first to die. He was carried up to the altar step and the Prior gave him the Sacrament, he exclaiming, "I was never so happy as now!" At last a summons came for Savonarola to go under guard to the city hall.

He went into the convent and made a beautiful farewell speech to his monks. Then he was led out, and away, for the last time. All through Holy Week, till after Easter, his enemies tortured him, trying to make him sign papers which would seem to authorize their wicked devices and renounce the principles of purity and freedom for which he had worked so hard. But the brave soul was steadfast. The torture cripped all his limbs, but the executioners took care not to injure his right hand, hoping that at the last moment he might give up and write what they wanted. When they finally left off, and he was alone in his prison cell, he spent the time writing an exposition of the 31st and 51st Psalms.

At last, late in the spring, he was led out into the public square and executed. He died bravely, and his sufferings were short. As he was going up to die, there was a great crowd looking on, and he turned and looked at them in silence. He had just been reciting the Creed, and as he finished some one asked him to make a speech protesting his innocence of the lying charges which had been trumped up so as to get his death warrant. But he said, "Christ did not do so on the cross," and kept silence, only for the words of the Creed.

After his death, his followers made a careful record of his wonderful life and kept his teachings alive in men's hearts.

All his life he had loved the truth. At his last Communion, the day of his death, he broke out into this cry:

"My Lord, I know that Thou are that Trinity,
Perfect, Indivisible, Distinct in Three Persons, Father, Son, and Holy Ghost."

To the very end he was in the holy fear of God, defended and comforted in all dangers and adversities, passing through things temporal in hope of the things eternal, by the power of the Ever-Blessed and Glorious Trinity.

INTROITS AND GRADUALS

It has been suggested that it might be helpful to the congregration if the proper Introits and Graduals were printed for the Sundays in each month. They will, therefore, appear accordingly. It would be an excellent plan to have them printed in book form, for use in the Church, if a sufficient sum could be raised to meet the expense.

Second Sunday after Trinity

INTROIT:—The Lord Who was my upholder, He brought me forth also into a place of liberty: He hath delivered me, even because he had favour unto me.

Psalm. I will love Thee O Lord my Strength: The Lord is my stony rock, my fortress and my Saviour.

Glory be to the Father, etc.

(Repeat antiphon)

GRADUAL:— When I was in trouble I called upon the Lord: and he heard me.

Deliver my soul O Lord: from lying lips and from a deceitful tongue. Alleluia, Alleluia.

God is a righteous Judge, strong and patient! and God is provoked every day. Alleluia.

Third Sunday after Trinity

INTROIT:—Turn Thee unto me and have mercy upon me O Lord, for I am desolate and in misery: look upon my adversity and misery, and forgive me all my sins, O my God.

Psalm: Unto Thee O Lord will I lift up my soul: my God I have put my trust in Thee, O let me not be confounded

Glory be, etc.

(Repeat antiphon)

GRADUAL:—O cast thy burden upon the Lord: and he shall nourish Thee.

When I cried unto the Lord He heard my voice: and delivered me from the battle that was against me. Alleluia, Alleluia.

I will love thee O Lord my Strength: the Lord is my stony rock, my defence and my Saviour. Alleluia.

Fourth Sunday after Trinity.

INTROIT:—The Lord is my light and my salvation, whom then shall I fear? The Lord is the strength of my life, of whom then shall I be afraid: When the wicked, even my enemies and my foes came upon me they stumbled and fell.

Psalm: Though an host of men were laid against me: yet shall not my heart be afraid.

Glory be, etc.

(Repeat antiphon)

GRADUAL:—Be merciful O Lord unto our sins: wherefore do the h:athen say where is now their God.

Help us O God of our salvation: and for the honour of Thy Name deliver us O God. Alleluia, Alleluia.

The King shall rejoice in Thy Str ngth O Lord: exceeding glad shall he be of Thy Salvation. Alleluia.

Fifth Sunday after Trinity

INTROIT:—Hearken unto my voice O Lord when I cry unto Thee: Thou has been my succour leave me not, reither forsake me O God of my salvation.

Psalm: The Lord is my light and my salvation: whom then shall I fear.?

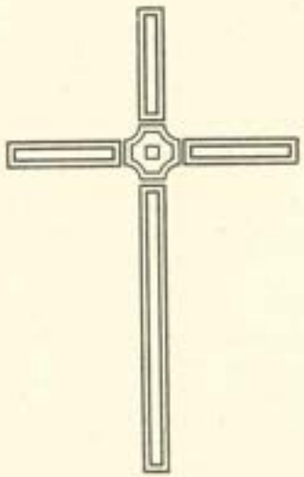
Glory be, etc.

(Repeat antiphon)

GRADUAL:—Behold O God our defender: and look upon Thy servant.

O Lord God of Hosts: hear the prayers of Thy servants. Alleluia, Alleluia.

In Thee O Lord have I put my trust, let me never be put to confusion: rid me and deliver me in Thy righteousness, bow down Thine ear to me, make haste to help me. Alleluia.



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Vol. XXVI PHILADELPHIA, JULY, 1910 No. 7



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ST. CLEMENT'S CHURCH

KALENDAR FOR JULY, 1910

1. Friday (*Abstinence*)	Mass, 7 a. m.			
2 Saturday (*Visitation of B.V.M.*)	Mass 7 a. m.			
3. **Sunday** (*vi after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.	
4. Monday (*Trans. of St. Martin, B.C.*)	Masses, 6.45 (Crypt) and 7 a. m.			
5. Tuesday	Masses, 7 and 9.30 a. m.			
6. Wednesday	Mass, 7 a. m.			
7. Thursday (*Trans. of St. Thomas, Abp. M.*)	Masses, 7 and 9.30 a. m.			
8. Friday (*Abstinence*)	Mass, 7 a. m.			
9. Saturday	Mass, 7 a. m.			
10. **Sunday** (*vii after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.	
11. Monday	Masses, 6.45 (Crypt) and 7 a. m.			
12. Tuesday	Masses, 7 and 9.30 a. m.			
13. Wednesday	Mass, 7 a. m.			
14. Thursday (*St. Bonaventure, B.C. Doct.*)	Masses, 7 and 9.30 a. m.			
15. Friday (*Trans. of St. Swithun, B.C. Abstinence*)	Mass, 7 a. m.			
16. Saturday	Mass, 7 a. m.			
17. **Sunday** (*viii after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.	
18. Monday (*St. Thomas Aquinas, Pr. C. Doct.*)	Masses, 6.45 (Crypt) and 7 a. m.			
19. Tuesday (*St. Vincent De Paul, Pr. C.*)	Masses, 7 and 9.30 a. m.			
20. Wednesday (*St. Margaret, V. M.*)	Mass, 7 a. m.			
21. Thursday	Masses, 7 and 9.30 a. m.			
22. Friday (*St. Mary Magdalene, Abstinence*)	Masses, 7 a. m.			
23. Saturday	Mass, 7 a. m.			
24. **Sunday** (*ix after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.	
25. Monday (*St. James, Apostle*)	Masses, 6.45 (Crypt), 7 and 9.30 a. m.			
26. Tuesday (*St. Anne, Mother of B.V.M.*)	Masses, 7 and 9.30 a. m.			
27. Wednesday	Mass, 7 a. m.			
28. Thursday	Masses, 7 and 9.30 a. m.			
29. Friday (*St. Martha, V. Abstinence*)	Mass, 7 a. m.			
30. Saturday	Mass, 7 a. m.			
31. **Sunday** (*x after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.	

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, - 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

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PARISH NOTES.

After July 1, Evensong on Sunday will be read in St. John's Chapel at 5 o'clock, and the service at 8 o'clock will be discontinued.

During the summer the clergy in residence will be in the church for confessions on Saturdays from 3 to 5 and from 7 to 9 p. m.

THE LENTEN BOXES.

Both letters of thanks for the Lenten boxes have been received, and in both the articles seem to have been just what was needed, and everything is appreciated and enjoyed to the fullest extent.

The Rev. Fr. Chase writes that he and Mrs. Chase spent a delightful hour in unpacking their box. He says: "The many splendid articles sent to us will save us much expense and will relieve Mrs. Chase's mind of much anxiety. Mrs. Chase says she is proud of having so many choice things in the house. The clothing is the best we have ever received, all being so fresh and clean, new and warm; a very necessary thing in this climate. We are already planning where the things are to go, and are very happy. Thanks to all for their kindness to me and my family and people."

The Sister writes from Oneida: "Many, many thanks for the box of useful articles and for the hospital supplies. It was a joy to see such good things for our men and for the sick ones. We are all so pleased. The pink sacques we put to immediate use. They were given to an Indian woman who is lying helpless with rheumatism. She is always so patient and cheerful, and was so pleased when we gave them to her."

The remaining amount of money after all expenses had been paid was sent to the Sisters for their personal use. It seems that they had needed a rug for the room used as a chapel, and had been wondering where the money would come from, when our check arrived. They are very grateful for being remembered, and send their thanks to all those who have contributed to their happiness and comfort and that of their dear people.

HYMNS FOR JULY.

July 3—215, 172, 522.
10—520, 176, 175.
17—165, 197, 196.
25—224, 227, 392.
31—230, 233, 232.

OFFERINGS.

May 22—Cash		$51.49
	Envelopes	77.23
May 26—Cash		11.45
May 29—Cash		51.07
	Envelopes	88.54
June 5—Cash		78.13
	Envelopes	83.93
June 12—Cash		4.71
	Envelopes	136.73
		$683.28

BAPTISED.

June 4—Robert Howard Lake.
June 2—Elizabeth Isabel Bustard.
June 7—Mary Catherine Long,
Nelly Louise Long.

CONFIRMED.

May 2—Helen Cox Bowerman,
Catherine Sholl Beemer.

MARRIED.

May 28—Geo. Washington Borden,
Edith Bennett.
June 4—Robert H. Lake,
Virginia L. Wentz.

BURIED.

April 30—Geo. Henry Liverd.
June 4—Josephine Rogers.

Report St. Clement's Branch of the Church Periodical Club for the year ending Easter, 1910.

Sixteen members of the parish sent regularly church, current and secular periodicals.

A testament, a prayer book and hymnal and a devotional book were sent to a mission in the south.

Four packages of magazines and papers were sent to institutions.

Five dollars was given by members of the parish toward the expense of postage, expressage, etc, and for the annual contribution sent to the Central Branch, New York.

MRS. BERNADOU, *Librarian*

SOME MESSENGERS AND WHERE THEY WENT.—XII.

The Southern colonies suffered much from the encroachments of the Spanish and French. The English government, therefore, offered inducements to any who would settle south of the Carolinas and defend those regions. It was not an attractive offer, but at that time there were thousands of German Protestants driven from their homes, 45,000 in a single Bavarian province. In England itself, the debtor's prisons were crowded with miserable wretches whose only crime was their poverty. Hard as the conditions were, therefore, many were thankful to accept them, and the first settlers were "sober and industrious people."

That's what an ancient writer calls them; but they were certainly not very religious. The colony was founded in 1733, and thirty-five years after, the Rev. Samuel Frink wrote that the white people generally were as utter heathens as the Indians, and more hopeless; that there were only two churches in the whole country, and they 150 miles apart; and that any Christian work among the natives was almost impossible because of the hostility of the degraded whites.

It is very likely this hostility dated from John Wesley's well-meaning but tactless ministry. It is pathetic to read of his labors in Georgia, so earnest and unselfish, and so utterly misdirected! He was recommended to the Society for the Propagation of the Gospel (the "venerable S. P. G.") in January, 1736. By that time, however, he was already in Georgia, having started at his own expense, full of zeal, in October, 1735. He wished to serve the Church without salary, or any compensation except the necessary food and clothing. He was finally persuaded to accept a small salary, as involving just as much sacrifice and being more suitable to his clerical dignity.

Had there only been a "spiritual overseer" in fact, instead of in name (the Bishop of London had nominal oversight), to utilize that wonderful energy, and lead the ardent spirit wisely! Here was a devotee of twenty-five, caring for nothing except his work, ascetic in life, glad to give himself to the utmost. And yet he antagonized the Georgia colonists from the outset. He never got their point of view—or, "*points*" of view; his flock was composed of English, French, Italians,—but, most of all, perhaps, the Germans perplexed him. It takes a German some time to change his ways. These had certain ideas of doctrine and practice, such as they were; probably those who had been exiled must have had ideas sacred in their eyes. The other colonists had lost their hold on religious observances; in fact, the greatest laxity prevailed. Still, they were, on the whole, a kindly people; a missionary with tact and some knowledge of human nature might have laid noble foundations. But Wesley's method was to "rebuke with authority" (forgetting that this was urged by an Apostle who also said he felt obliged to be "all things to all men," and who further said, "Be pitiful, be courteous"). As many of the people didn't recognize the authority, the method failed—and more than failed; it hopelessly antagonized. For instance, he would baptize children only by immersion, which was a pretty harsh rule under existing conditions, and not justified by the Church's practice. Many times a family in deep affliction, longing for the consolation of religion, but unused to any of the Church's ways, would have the grace to send for a clergyman, and then would very likely be brought up sharply against one of Wesley's "Apostolic Constitutions."

The climax came when a lady in one of his congregations, an old personal friend, transgressed in some way, and he rebuked her sharply. She resented it, and answered in anger. Then he proceeded to say that if she didn't ask his forgiveness, she would not be admitted to the Holy Communion. Excommunication is a serious matter, implying great wickedness in the person so dealt with. And so the woman's husband took the matter to the civil courts, proceeding against Wesley for "defaming" his parishioner. It made a dreadful disturbance, and so upset Wesley's work that he resigned in December, 1737, one year and nine months from the time he came.

This is a sad little chapter, isn't it? There were, however, some who struggled along, and exerted an influence down to the time of the Revolution. Then, in Georgia, as all through the colonies, church people suffered for their adherence to the "Tory religion." Thirty-five were deliberately put to death in Augusta, where the Rev. J. Seymour remained with his congregation till he was imprisoned. Set free at last, he returned to his family, to find they had suffered so much from ill-treatment that one child lay dead, and the others were desperately ill. Soon after that they were evicted, stripped of all valuables, and the church turned into a hospital. Nothing daunted, the brave missionary went down to Florida, where he was welcomed, and ministered to English, negroes and Indians for many years.

ST. CLEMENT'S PRAYER.

Translated by Bishop Lightfoot of Durham.

"Grant unto us, Lord, that we may set our hope on Thy Name, which is the primal source of all Creation, and open the eyes of our hearts, that we may know Thee, who alone abidest Highest in the lofty, Holy in the holy; who layest low the insolence of the proud, who scatterest the imaginings of nations; who settlest the lowly on high, and bringest the lofty low; who art the Benefactor of spirits and the God of all flesh; who lookest into the abysses, who scannest the works of men; the Succor of them that are in peril, the Saviour of them that are in despair; the Creator and Overseer of every spirit; who multipliest the nations upon earth and hast chosen out from all men those that love Thee, through Jesus Christ Thy beloved Son, through whom Thou didst instruct us, didst sanctify us, didst honor us. We beseech Thee, Lord and Master, to be our help and succour. Save those among us who are in tribulation; have mercy on the lowly; lift up the fallen; show Thyself unto the needy; heal the ungodly; convert the wanderers of Thy people; feed the hungry; release our prisoners; raise up the weak; comfort the faint hearted. Let the Gentiles know that Thou art God alone, and Jesus Christ is Thy Son, and we are Thy people and sheep of Thy pasture—O Thou who art able to do these things, and things far more exceeding good for us, we praise Thee through the High Priest and Guardian of our Souls, Jesus Christ, through whom be the glory and the majesty unto Thee both now and for all generations and for ever and ever. Amen."

INTROITS AND GRADUALS.

Sixth Sunday after Trinity.

INTROIT:—The Lord is the Strength of His people, and he is the wholesome defense of His Anointed: O Lord save Thy people and give Thy blessing unto Thine inheritance, feed them and set them up forever.

Psalm. Unto Thee will I cry O Lord my Strength: think no scorn of me lest if Thou make as if Thou hearest not I become like them that go down to the pit.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—Turn Thee again O Lord at the last; And be gracious unto Thy servants.

Lord Thou hast been our refuge; from one generation to another. Alleluia; Alleluia.

O deliver me from mine enemies: defend me from them that rise up against me. Alleluia.

Seventh Sunday after Trinity.

INTROIT:—O clap your hands together all ye people: O sing unto God with the voice of melody.

Psalm. He shall subdue the people under us: and the nations under our feet.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—Come ye children and hearken unto me: I will teach you the fear of the Lord.

Come unto me and be lightened: and your faces shall not be ashamed. Alleluia, Allelulia.

Thou, O Lord, art praised in Sion: and unto Thee shall the vow be promised in Jerusalem. Alleluia.

Eighth Sunday after Trinity.

INTROIT:—We wait for Thy Loving kindness, O God, in the midst of Thy temple: O God, according to Thy Name so is Thy praise unto the world's end; Thy right hand is full of righteousness.

Psalm. Great is the Lord and highly to be praised: in the City of our God, even upon His holy hill.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—Be Thou, O God, my strong rock and house of defense: that Thou mayest save me.

In Thee, O Lord God, have I put my trust: let me never be put to confusion. Alleluia, Alleluia.

Hear my law, O my people: Alleluia.

Ninth Sunday after Trinity.

INTROIT:—Behold God is my helper, the Lord is with them that uphold my soul; He shall reward evil unto mine enemies: Destroy Thou them in Thy truth, O Lord, my protector.

Psalm. Save me, O Lord, for Thy Name's sake: and avenge me in Thy strength.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—O Lord, our Governor: how excellent is Thy Name in all the world. Thou hast set Thy Glory above the heavens. Alleluia, Alleluia. Sing we merrily into God, our strength: make a cheerful noise unto the God of Jacob; take the psalm, the merry harp with the lute. Alleluia.

Tenth Sunday after Trinity.

INTROIT:—When I called unto the Lord He heard my voice; and delivered my soul from the battle that was against me; yes, even God, that endureth forever, hath brought them down: O cast thy burden upon the Lord and He shall nourish thee.

Psalm. Hear my prayer, O God: and hide not Thyself from my petition; take heed unto me and hear me.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—Keep me, O Lord, as the apple of an eye: hide me under the shadow of Thy wings.

Let my sentence come forth from Thy Presence: and let Thine eyes look upon the thing that is equal. Alleluia, Alleluia. O Lord God of my salvation: I have cried day and night before Thee. Alleluia.

The Children's Corner

DEAR CHILDREN: You know what is meant by the "five Senses": Sight, Touch, Taste, Hearing and Smell. You often hear people say of a pleasure "that appeals to the senses," meaning our lower nature. Let us remember, though, that our "lower nature" is our human nature, which has been glorified by Our Lord Jesus Christ; that our bodies are the temples of the Holy Ghost; and that our senses are the means by which He, "the Lord and Giver of Life," enables us to grow toward God.

From Advent to Trinity, the first half of the Christian year, we study the Life of Christ, from His Birth to His Ascension; now, these Sundays after Trinity give us a chance to think of our own lives, and what we may do with them.

The thought of the Five Senses comes in pretty well with the Church's teaching for the five Sundays which, this year, come in July. You'll enjoy your Prayer-book better this month if you take it out doors to some pleasant spot where there may be some of the out-door things which we are going to consider. Take your pencil, too; for we won't forget to date our Collects.

July 3—*Sixth Sunday after Trinity.*

The Collect was written by Gelasius, so date it 490. It is full of promise. When Gelasius wrote it, he had, "O God, who hast prepared for those that love Thee, *invisible* things." But when Cranmer put this Collect into the English Prayer-book, he changed it to "such things as pass man's understanding."

When we enjoy an innocent earthly pleasure of any kind, we shall enjoy it twice as much if we bear in mind that happiness in this world is just a sort of promise to us of what shall be given us in Heaven; God has prepared for those who love Him pleasures which we can only faintly dream of as we use His gifts here.

Now let us take the gift of SIGHT. The creatures around us have sight, and have it given to them in ways that are very strange. Some of them have different kinds, which they use at different times. Suppose, for instance, you were an insect:—on each side of your head, covering the whole side of it, would be bundles of tubes, each made like a magnifying glass. If you were a dragon-fly, you'd have about two thousand of them. Next time you are out on the river, and a dragon-fly comes along, don't dodge, but look at his great eye-bundles. Each of those tubes in the eye-bundles is at a slightly different angle, so that Mr. Dragon-fly can see all around without turning his head.

He can't turn his head; if he did it would fall off, for he hasn't any neck.

A bird's eyes magnify everything fifty times. When that little bird comes along the walk, its magnifying eyes see every tiny bug and every grain of food. But you sit still, or you'll frighten it. If you met a man two hundred feet tall when you were going to dinner, wouldn't you be frightened? But that's the way you look to a bird.

All the wonderful eyes, though, are limited in their use. They merely enable the creatures to find food and to escape their enemies; in other words, they are for creatures who know nothing except this present time, and see nothing except to escape from it or to eat it. For instance, there are many keen-sighted creatures which fly about in the night, but they never even see the stars, for they are not on their bill-of-fare. But our eyes are to look beyond this world, to the sky, and read God's promises there. We can see the stars and the planets, and we can look up and think of the time when "we shall mount up with wings as eagles."

All that is beautiful in this world is just the merest suggestion of the beauty of Heaven. And the beauty of every-day things may be a help to us; if you train

yourself to look for lovely things and enjoy them, it enables you when older to endure hard, monotonous lives.

Be on the watch for the little beauty-spots God scattered about to rest our eyes. And then, some glad day: "Thine eyes shall see the King in His beauty!"

July 10—*Seventh Sunday after Trinity.*

This Collect was, like last Sunday's, composed by Gelasius in the fifth century, and translated into English by Cranmer for the English Prayer-book. In this prayer, notice that we say, "Lord of all *power* and *might*." I suppose you think those words mean the same thing, and are just put in to sound well. Not at all! "Power" means authority, the lawful right to do things. "Might" means strength or ability to do them. You might be empowered to do a thing, but if you hadn't the might, you'd have to give up. Or you could have the might to do a thing, and no right whatever. But all power belongs to God, and all might, too.

"Graft in our hearts the love of Thy Name; increase in us true religion; nourish us with all goodness;" * * * these words apply to *living* religion. And the whole idea of the Collect is, that our God is able to make us religious. You can be pious, that is, exact about Church duties for instance, because you are used to such ways, but there are religious acts only when they are done for the love of God's Name.

If you go to Florida, and look down into the sea-water off that coast, you will see many lovely forms. Some are the branching coral, in white or lovely shades of pink, built up by time from the dead bodies of millions of tiny polyps. Others are frail sea-weeds, moving to and fro; and the poorest sea-weed is better than the most elaborate coral formation, because it has *life*. Now, there are Christian people who try to grow as the coral does, by piling works on works. They have just such things that they do in a set way; they pride themselves on the way they do everything, and all the time they are unkind, selfish and horribly conceited.

Let's go back to our sea-weeds. Down there on the rocks you may see queer, shapeless lumps of jelly-like stuff. They can't see, nor hear, nor smell, nor taste, and yet they have just one sense, the Sense of Touch. This sense is the foundation of all life, and the test of it. The jelly-fish has that sense, and sucks in any substance brought along by the water, that will nourish it. It is about the simplest form of life that there is, sensitive only to the touch of those substances on which it lives. As you go higher up in creation, this Sense of Touch begins to develop, and gradually come with it the feelings of pain or pleasure. A centipede can be fairly cut in two, and the two halves of him will go on walking for quite a while; but the mere touch of a whip will make a horse run, because the horse's feelings are so highly developed.

You see, the Sense of Touch is the test of whether a thing lives or not, and God developed that sense up through Creation, till at last he made man, whose body is furnished with thousands of tiny nerves. Our sense of touch is given, not merely to find food, as the jelly-fish, not merely for pleasure, as the cat rolling on the grass, but to bring us nearer to God.

When you go out in a motor boat, you can pull a certain rope, and the boat will point accordingly; when you drive a pet horse, you pull one rein, and the horse goes accordingly. The boat has to follow the touch of your hand, but the horse wills to; you may be driving the horse away from home, over an unpleasant, dusty road, but he overcomes his will so as to serve you; the Sense of Touch to the horse means self-denial and loving service.

How about your sense of touch, little Christian? Is it making you selfish, fond of smooth paths and easy ways, and a coward about pain? Or is it bringing you near to God, by giving you opportunities for enduring hardness as a good soldier of Jesus Christ? In the matter of pain, where our acute human sense of touch makes us capable of suffering, we can by the help of True Religion become the very highest of all created things. Yes, higher than the angels, for

> "They cannot suffer, neither can they die for Thee;
> But we can;
> And, blessed be Thy Name—let it be so." Amen.

July 17—*Eighth Sunday after Trinity.*

This is one of our oldest Collects, from the Service-book of Leo, 440. The thought is that God plans all things in heaven and earth, so as to keep hurtful things away from His creatures, down to the very smallest.

Why is it that a caterpillar crawls all over one plant and then stops at the very first leaf of the next? Because the first one was to it a "hurtful thing," the second was food; and it viewed its proper food by the Sense of Taste.

In a general way, the same is true of us. We don't want the kind of plants the caterpillar does, and they wouldn't taste good to us. But there are other plants containing substances that we need, and they do taste good.

This is going to be short in telling, but it's a life-long lesson: Upon the sense of taste depends your appetite, and your appetite can be made to serve God, by temperance and self-control, so that whether you eat or drink, you can do all to the glory of God. You can control and cultivate the Sense of Taste, as other creatures cannot. If the doctor tells you a certain kind of food is necessary, you can by degrees overcome your dislikes to it. Or you can so degrade your sense of taste—as for instance, by eating too many sweet things—that proper food won't taste good to you. Summer vacation is full of temptations of this kind; so suppose you say this Collect very often, and notice whether you are getting careless and self-indulgent. Remember, also, that this pleasurable sense is, like the other senses, a promise of better things in the Life of the World to Come, where we shall eat of the Tree of Life, which grows along the banks of the River of God.

July 27—*Ninth Sunday after Trinity.*

This is another Collect, written by Leo, but re-written by Gelasius. "The Spirit to think and do always such things as are right," to move in perfect harmony and order.

When it comes to the Sense of Hearing, it does seem at first as if other creatures had the best of it.

There goes a cricket; he can hear things that you can't, for *his* ears are on his legs. As he goes along the ground, he hears the ground-noises. The angle-worm, which to us is noiseless, is distinctly heard by the cricket; and as to a snake,—that must sound to him like a freight train!

But, in this matter of sounds, we have one great gift, a special gift of God, which utterly divides us from all other earthly creatures, and that is, Music. There is no doubt that it is a divine gift; certainly, there is no music in the natural world. Music, you know, has rhythm and melody—or, "time and tune," if you understand that better. Many naturalists have tried to reproduce birds' songs on a musical staff; they get music somewhat like the birds' song; but they don't get the song, because it really isn't music, it's just a lovely little *noise*.

Music didn't exist on this earth till long after the Creation. Then God inspired a man named Jubal, who invented a musical instrument (Gen. iv: 21), and he has special mention in the Bible as one of the early benefactors of our race.

But what has this to do with our Collect, "to think and do always such things as are right * * * we who cannot do anything that is good without Thee"? Well, to me, the Church of God is like a great chorus with different voices and different instruments, and the Master conducting it. But every performer must not only know his own part, but harmonize it with the others: he must have the "musical ear," the highest development of the Sense of Hearing, instantly distressed by a discord or false rhythm. Don't you see my little parable? We should be so sensitive to God's will, and anxious for order and harmony in His Church, that it would distress us to find a note of pride, anger, envy or any other kind of discord spoiling our part. It may be that some time you will hear a chorus of the blind children at our Overbrook School, singing the most difficult music in perfect time and tune, because the smallest child among them listens so carefully as he does his own part not to mar the general harmony. "Dearly beloved, as much as lieth in you, live peaceably with all men."

July 31—*Tenth Sunday after Trinity.*

This is another Collect, but we hardly know what the original one was. Leo wrote it, in the first place; then, when Gelasius succeeded him, he gave the Service-book a thorough going-over, and this was one of the many Collects that he changed a little; then Cranmer, in translating it into English, changed some, and added a few words; and finally Bishop Cosin went all over it again. Because a Collect has to be short, and yet the collect has to *collect* all that Sunday's lesson-thought in a very few words.

Prayer is the most important Christian duty, because it is as necessary to our souls, as breath is to our bodies. Your life without prayer must seem to God as unpleasant as a room where a person works all day with the windows shut. Now, let's see if we can't work out a little parable from the Sense of Smell. If you go into a "stuffy" room, or along a wood-path where there is a dead bird, or encounter any conditions not of purity and cleanliness, your Sense of Smell is at once offended. The other creatures don't notice a smell, except as it indicates food or danger. A dog has the keenest scent of almost any creature, but it was given him to furnish necessary information only, and thus he

uses it. But we cannot have unpleasant odors about us; we can't bear them. And so, all through the Bible, you find good and holy things mentioned as having a "Sweet Savor," (odor) to God.

God, who ordered the worship of His ancient people, the Jews, carefully arranged that the simplest act of it should be a sort of object-lesson to teach them some truth, especially commanded as to the incense. Nothing is so sweet to Him as earnest, fervent prayer, free from selfishness; and so He even gave the very names of the spices (Exodus xxx: 34), and ordered them never to offer him any "strange incense," such as you find in the Chinese joss-sticks, for instance. And so we can and ought to say, "Let my prayer be set forth in Thy sight as the incense," pure and on fire with love.

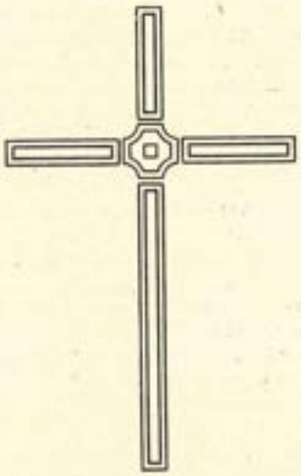
And remember that not only in the Church worship, and in your regular times of private devotion, but in every little act, your life should be purified and sweetened by that constant Sense of the Presence of God, which is higher than all the earthly senses, and their governor.

May you so learn to use your Senses, as seeing Him who is invisible, as enduring hardness, as keeping your bodies in temperance, as according to His will, as worshipping in the beauty of holiness, that your lives may be unto God "a sweet savor of Christ."

St. James' Day comes in very well with our lesson, both because of the Collect, which prays for that absolute devotion to God, and because of his teaching, generally. You date the Collect—1549—and then get your Bibles, and find St. James Epistle. He closely followed Our Lord's method of finding in natural things a lesson in heavenly things; the clouds, the sea, the harvest-time, a horse being driven—well, you count and see how many every-day" allusions you can find.

Now, here is a word from him as to the right use of the Five Senses:

"Do not err, my beloved brethren; every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning * * * but let patience have her perfect work, that ye may be perfect and entire, wanting nothing."



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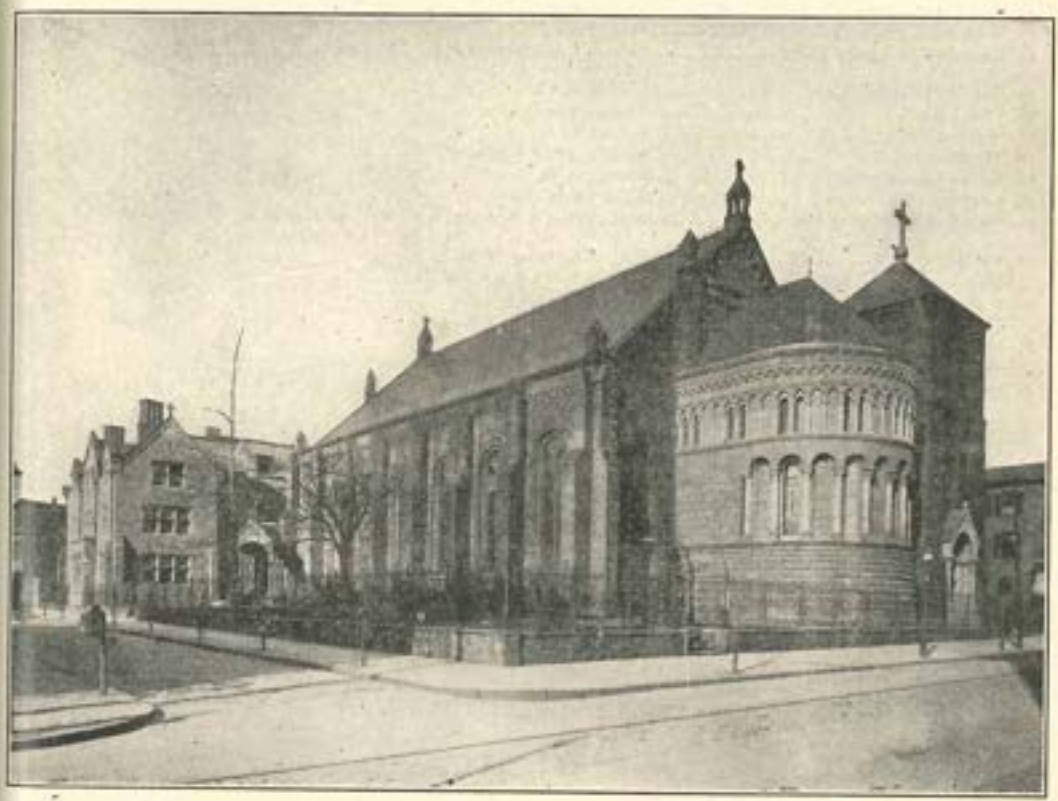


PHOTO BY ARLINGTON ST. CLEMENT'S CHURCH PHILADELPHIA PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR AUGUST, 1910

1. Monday (*The Chains of St. Peter, or Lammas Day*)	Masses, 6.45 and 7 a. m.		
2 Tuesday	Masses, 7 and 9.30 a. m.		
3. Wednesday	Mass, 7 a. m.		
4. Thursday (*St. Dominic, C.*)	Masses, 7 and 9.30 a. m.		
5. Friday (*St. Oswald, K. M. Abstinence*)	Mass, 7 a. m.		
6. Saturday (*Transfiguration of Our Lord*)	Masses, 7 and 9.30 a. m.		
7. **Sunday** (*xi after Trinity*)	Masses, 7, 9.15 and 11 a. m. 5 p. m.	Matins, 10.30 a. m.	Even-song,
8. Monday	Masses, 6.45 and 7 a. m.		
9. Tuesday	Masses, 7 and 9.30 a. m.		
10. Wednesday (*St. Lawrence, M.*)	Mass, 7 a. m.		
11. Thursday	Masses, 7 and 9.30 a. m.		
12. Friday (*St. Clara, V. Abstinence*)	Mass, 7 a. m.		
13. Saturday	Mass, 7 a. m.		
14. **Sunday** (*xii after Trinity*)	Masses, 7, 9.15 and 11 a. m. 5 p. m.	Matins, 10.30 a. m.	Even-song,
15. Monday (*Assumption of B. V. M.*)	Masses, 6.45 and 7 a. m.		
16. Tuesday	Masses, 7 and 9.30 a. m.		
17. Wednesday	Mass, 7 a. m.		
18. Thursday	Masses, 7 and 9.30 a. m.		
19. Friday (*Abstinence*)	Mass, 7 a. m.		
20. Saturday (*St. Bernard, C., Ab., Doct.*)	Mass, 7 a. m.		
21. **Sunday** (*xiii after Trinity*)	Masses, 7, 9.15 and 11 a. m. 5 p. m.	Matins, 10.30 a. m.	Even-song,
22. Monday	Masses, 6.45 and 7 a. m.		
23. Tuesday	Masses, 7 and 9.30 a. m.		
24. Wednesday (*St. Bartholomew, Apostle*)	Masses, 7 and 9.30 a. m.		
25. Thursday (*St. Louis, K. C.*)	Masses, 7 and 9.30 a. m.		
26. Friday (*Abstinence*)	Mass, 7 a. m.		
27. Saturday	Mass, 7 a. m.		
28. **Sunday** (*xiv after Trinity*)	Masses, 7, 9.15 and 11 a. m. 5 p. m.	Matins, 10.30 a. m.	Even-song,
29. Monday (*Beheading of St. John Baptist*)	Masses, 6.45 and 7 a. m.		
30. Tuesday	Masses, 7 and 9.30 a. m.		
31. Wednesday (*St. Aidan, B. C.*)	Mass, 7 a. m.		

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, - 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVI PHILADELPHIA, AUGUST, 1910 No. 8

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ST. MARY'S GUILD

Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING

Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY

Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD

Meets second Wednesday, 8 p. m.
Chaplain, the Rev. F. M. W. Schneeweiss.

HOLY CROSS GUILD

Meets every Friday, 8 P. M.
Chaplain, the Rev. F. M. W. Schneeweiss.

GUILD OF HOLY CHILD

Meets third Saturday in the month, 3 p. m.
Chaplain, the Rector.

THE ALTAR GUILD

Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
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ST. VINCENT'S GUILD

Meets first Wednesday in the month, 8 P. M.
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Meets every Thnrsday, 8 P. M.
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CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD

Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

Flowers are asked for the high altar during August. Please send them to the church on Saturday, not later than 4 P. M.

THE BISHOP OF SALINA ON CANON XIX.

We reprint from the *American Catholic* (a paper that we heartily recommend) the following excerpt from the Convention address of our good friend, Bishop Griswold. As the time of the General Convention draws near we should be making it a matter for special daily intercession.

Bishop Griswold has spoken out about Canon XIX. In his address to the Missionary District of Salina he said:

We must face honestly a question which is the greatest of all to be answered by the next Convention. Many of us are looking forward with very grave apprehension, because we have come to the point where the division of ways is clearly seen. The question is, whether this Church will remain loyal to the position she has taken throughout her whole history, or whether she will stultify herself, will give us things necessary to Catholicity, will deny her Catholicity. There are some who persist in crying "Peace, peace!" when there is no peace. It will be very difficult to be sure that we have the right solution. Let us all pray to the Holy Ghost to guide us, and to save us from a very great schism. We do not allow ourselves to be excited by the extravagant statements of a few, but aside from them, we must realize that a very large body of loyal and faithful people are seriously concerned as to the action of the Convention regarding the ministry of this Church.

In the last hours of the last Convention an amendment passed the House of Deputies which would have allowed Protestant ministers to occupy our pulpits. The House of Bishops amended it so that it allowed proper persons to be licensed by the Bishops for special occasions; and the House of Deputies accepted it in this form. The public press failed to perceive the meaning of the canon and proclaimed it as an "Open Pulpit canon." Many people supposed it was, and acted, or tried to act, accordingly; and a few Bishops—a very few—allowed such action. Attention should be drawn to the fact that an inquiry made by the American Church Union has shown that with few exceptions the canon has worked as the Bishops intended it should work.

Yet because of the doubt which exists in some minds, it is likely that a new amendment will be proposed. This proposal may come from either side, I hope it will come from neither—and if it comes, it will compel the Church to say where she stands, to make a specific statement as to her doctrine regarding the sacred ministry.

Let this be clear in your minds. Even if a crisis is coming, times that will try men's souls—even if the Convention shall seem to declare a position contrary to the Catholic Church, of the Anglican Communion, and of this American Church during her whole history—let us remember that the Church's fundamental constitution is not declared by a mere canon. A canon which goes beyond the Constitution is *ultra vires* and the Church has not changed her attitude. For one, I cannot conceive, as I hear of schism, of my being driven out of the Church by any action of that sort whatsoever, because in the Preface to the Ordinal and the Constitution, her position is declared in such a way that even if the Church seemed to declare another position, it would be the duty of every one to stand—not *contra mundum* but even *contra Ecclesiam Americanam*. Not until the Church changes her fundamental law, denies Catholicity, and becomes a Protestant sect, not until then will it be time for those who believe in Catholicity to be pushed from the position where God has placed them. Let us pray that we may be so steadfast that no man or group of men can cause us to swerve.

Let us note the bearing of this matter on our district. We recognize that the question which has been raised as to Holy Orders must be answered, and the sooner the better. If it is answered in the negative I think we have no responsibility whatever except to get out and give up.

It is not merely a question of the historic episcopate. It is a question of the authority of the Church, and whether or no the authority has been committed to an Apostolic Ministry not only of Bishops but of priests as well. If there is not this authority of an Apostolic and a mediatorial priesthood, the sooner the fact is discovered the better. If this body is a little Episcopal sect, then we have no business whatever in Western Kansas. If this doctrine is true, if there is no authority which does not abide in men of all Christian sects, then of all sects this has the least reason for existing in Western Kansas. If we are the American Catholic Church, having jurisdiction and authority in America in contradistinction to a Roman Catholic Church submitting to an authority on the banks of the Tiber, then we have a mission, and even if we have only one baptized member in a place, we are called to go forward because God has sent us. It is not a question of counting noses, it is a question of passing on the gifts which God has entrusted to us. But if we have nothing of this sort to bestow, then it is an absolute sin of very grievious character—perhaps the unpardonable sin against the Holy Ghost—for us to be working in the smaller places of Western Kansas. If we are only a little Protestant Episcopal sect it is our duty to withdraw and leave the field to the Methodists, who have done such noble service and are here in such numbers, or to those who call themselves "Christians." We might continue to support services where we have sufficient numbers to warrant us in providing a form of worship which we prefer, but we have no right to go into the little towns if we are only another sect.

If it comes to counting noses, however, we must remember that by far the largest number of Christians hold the historic ministry, not as a thing merely useful, but absolutely necessary, so much so that men have declared such things as these: "No salvation out of the Church," "No Church without the Bishop." Where this attitude has been held by Catholic Christendom: by the English Church during the eighteen or nineteen centuries of her existence and by the American Church during the one hundred and twenty-two years of her separate corporate existence, we should hardly expect to see a change of front at this day. If the Church seems to do this, such a canon would be necessarily inoperative because *ultra vires*, just as in the case of the celebrated canon against ritual, which was without force, a dead letter until repealed. If people do not foolishly lose their heads, become unduly excited or overanxious, but pray earnestly to the Holy Spirit for guidance, we may be confident that neither the one side nor the other will move, but will quietly wait for the decision of the Bishops to answer to the petition of 1,163 memorialists, which has been in their hands for a considerable time; and peace will be restored.

EUCHARIST.

Two lights on a lowly Altar,
  Two snowy cloths for a feast,
Two vases of dying roses.
  The morning comes from the East
With a gleam for the fold of the vestments
  And a grace for the face of the priest.

The sound of a low, sweet whisper
  Floats over a little bread,
And trembles around a chalice,
  And the priest bows down his head
O'er a sign of white on the Altar,
  In the cup o'er a sign of red.

As red as the red of roses,
  As white as the white of snows;
But the red is the red of a surface
  Beneath which a God's Blood flows,
And the white is the white of a sunlight
  Within which a God's Flesh glows.

Ah! words of the olden Thursday
  Ye come from the far away!
Ye bring us the Friday's victim,
  In His own love's olden way.
In the hands of the priest at the Altar
  His Heart finds Its home to-day.

The sight of a Host uplifted!
  The silver sound of a bell!
The gleam of a golden chalice!
  Be glad, sad heart, 'tis well;
He made and He keeps love's promise
  With thee all days to dwell.

From his hand to his lips that tremble,
  From his lips to his heart a thrill,
Goes the little Host on Its love path
  Still doing the Father's Will;
And over the rim of the chalice
  The Blood flows forth to fill

The heart of a man anointed
  With the waves of a wondrous grace;
A silence falls on the Altar—
  An awe on each bended face—
For the Heart that beats on Calvary
  Still beats in the Holy Place.

The priest comes down to the railing
  Where brows are bowed in prayer;
In the tender clasp of his fingers
  A Host lies pure and fair,
And the hearts of Christ and the Christian
  Meet there and only there!

Oh! love that is deep and breathless!
  Oh! faith that is strong and grand!
Oh! hope that will shine forever
  O'er the wastes of a weary land!
Christ's Heart finds an earthly Heaven
  In the palm of the priest's pure hand!

FATHER RYAN.

SOME MESSENGERS AND WHERE THEY WENT.—XII.

The work in the Carolinas, described in our last chapter, was, with that in most

of the other colonies, the outcome of long and patient effort on the part of the Venerable Society. Before proceeding any further it might be well to show how the way was prepared by the Society for those who afterward became its regular missionaries.

At the beginning of the eighteenth century, in all the length and breadth of the American colonies, there were established church services only in Virginia, Maryland, Philadelphia, New York, and Boston—and those insufficient. For the rest, John Eliot had labored among the Indians, who also had some memories of the Jesuits' teachings in earlier times. There was also a missionary society, called the "New England Society,' non-sectarian, founded in Cromwell's time, and reorganized by permission of Charles II. The Society for the Propagation of the Gospel in Foreign Parts decided to send out pioneer missionaries to see exactly what was wanted and to arouse the interest of the colonists themselves in the efforts which were being made for their spiritual welfare.

There volunteered for this work a man peculiarly well fitted—the Rev. George Keith. He had begun as a Presbyterian, then became a Quaker, and went over to Pennsylvania. There he became convinced that he had made a mistake, and returned to England to take Holy Orders in the Church. He had now just been ordained, and was eager to go back to the land whose needs he personally understood so well. With him went the Rev. Patrick Gordon in 1702. They had a very pleasant voyage, being in the company of the Governors of New England and New Jersey, who treated them most cordially. The chaplain of the ship, Rev. John Talbot, became so enthusiastic that he applied for work with the Society, and joined the Rev. Mr. Keith. All through the journals and records of that time and in the various hand-books one finds the expression "Keith and Talbot," as of a firm doing business. So it was—the *King's* business, and nobly these messengers did their part.

Mr. Keith made the following statement as to the extent of their labors:

"I have an entire journal of my two years' missionary travel and service on the continent of North America, between Piscataway River in New England and Coretuck in North Carolina; of extent in length about eight hundred miles, within which bounds are ten different colonies and governments, all under the Crown of England, viz.: Piscataway, Boston (colony called Massachusetts Bay), Rhode Island (colony included also Narragansett and other adjacent parts on the continent), Connecticut, New York, East and West Jersey, Pensilvania, Maryland, Virginia, and North Carolina. I traveled twice over most of those governments and colonies, and I preached oft in many of them, particularly in Pensilvania, West and East Jersey, and New York provinces, where we continued longest, and found the greatest occasion for our services.

"In all the places where we traveled and preached we found the people generally well affected to the doctrine that we preached among them, and they did generally join with us decently in the Liturgy and public prayers, and administration of the Holy Sacraments, after the usage of the Church of England, as we had occasion to use them. And where ministers were wanting (as there were wanting in many places), the people earnestly desired us to present their request to the Honorable Society to send ministers unto them.

"There is a mighty cry and desire, almost in all places where we have traveled, to have ministers of the Church of England sent to them in these northern parts of America. The poor Church has nobody upon the spot to comfort or confirm her children; nobody to ordain several that are willing to serve, were they authorized, for the work of the ministry."

For two years and twenty months Mr. Keith traveled through the English colonies, traveling by day, preaching, and at night writing out teachings by hand, besides circulating much devotional reading at his own expense.

The homeopathic doses of history given to the children in our public schools are generally sugar-coated. The early settlers in the various colonies are represented as exiles for their faith, martyrs to the cause of religious liberty, men who lived and died struggling for "the right to worship God according to the dictates of their own conscience." Perhaps you remember exactly how those words looked on a certain page.

Very good; except when some came into New England seeking religious freedom of some other kind. Then did the Puritans turn upon them with regular Old Testament fury. The Quakers suffered most, though tortures were generously handed out to any strangers whose theology did not suit the local powers.

The Quakers, in their turn, after being harassed and driven from place to place, found a resting place in Pennsylvania and New Jersey. And there they proceeded to add their share to the persecutions of the time. For, although their teaching forbade physical violence, it did not seem to restrain their tongues, and bitter was the war waged against the Church missionaries.

Certainly, though, it was a trial to them, this return of one who had worked in their midst for a number of years as one of themselves, and then had left them for the sort of religion which they most particularly disliked. Nevertheless, the missionaries worked quietly along, and Mr. Keith himself baptized two hundred of these very Quakers. At Frankfort, the Quakers' meeting was turned into a church.

In Virginia, although Church services had been established from the very first, the missionaries found great need of workers. Nominally the colony was divided into parishes, but these lengthened out as the colonists went farther into the wilderness, so that one was visited which was fifty miles long! In those days most of the business of Virginia was transacted with tobacco instead of money, so that even the clergy were paid in tobacco. There was one kind which had a peculiarly sweet, rich fragrance, and commanded a high price. It could be grown only in certain localities, so that one report gravely stated "the clergy show a preference for sweet-smelling parishes."

In Maryland, the missionaries were invited to a conference with the Quakers, at a place called Herring Neck. But Mr. Keith had hardly begun his discourse when he was interrupted without ceremony and abused in the most vigorous language. One sermon, however, preached in this locality, was so acceptable to the congregation that they subscribed to have it printed, and copies were circulated far and wide.

In New Jersey the missionaries had a warm welcome. The Governor—their traveling companion on the way over—had already written to the society, begging help for the colony. At Perth Amboy some faithful souls had patched up an old building into some semblance of a church and called for a gathering of the church people throughout the eastern part. They found that there were only twelve communicants to be found. Among the boys and young men gambling and drinking were on the increase, and there was little pretense at religion of any kind, except among the Quakers. Mr. Keith found there many old friends who had decided to come into the Church at about the time he did, and were glad to welcome him back as their leader. Mr. Talbot, a year after, settled down there and got the Church into very good condition, especially at Burlington.

Perhaps you have been wondering why Rev. Patrick Gordon's labors were not mentioned. He came over with Mr. Keith, but not as an itinerant. Some time before, the Society had received an urgent letter from Colonel Heathcote, commanding the militia in Westchester County, New York. He had found the people reserving Sunday for a day of general amusement, including fights and rowdyism of all kinds. After ineffectual remonstrances he had notified the militia that, as it seemed to be a day of special lawlessness, Sunday would have extra duties and special drills. To avert this severity, the men bestirred themselves and elected "Readers," who should hold some sort of devotional exercises to mark the day. Colonel Heathcote and others earnestly besought the Society to lose no time in sending over six missionaries. Mr. Gordon was the first sent in response. He laid down his life as truly as any saint of the Church ever did. Bearing his share of the fatigues and exposures belonging to an ocean voyage in those times, he reached his new parish, almost too worn out to enjoy the hearty welcome he received. He went about his work quietly, and made up his calendar for the first week, but was taken very ill the day before he was to have officiated in public for the first time, and died a few days later. This had a great effect on the colonists, and when Mr. Keith went there multitudes stood at the doors and windows to hear him—the churches being filled. At Oyster Bay, a justice of the peace was baptized, with his family.

In New England, the Puritans being so strong, there were only two Church clergymen. These received the missionaries at Boston, and a vigorous struggle began. For when, as often happened, Mr. Keith acceded to the general request of his hearers, and had his discourses printed—in New York, by the way; no Boston printer would dare—Mr. Increase Mather was moved to write and circulate many essays declaring Church teaching unscriptural. The effect was good. The young men, growing up in the northern parts, went into the arguments with interest; interest led to thought, and thought to conviction. Probably as a result of the discussions of this time, with the tracts and copies of the Prayer-book which were scattered everywhere, the president and two of the faculty of Yale College, the very stronghold of Puritanism, declared for the Church. Dr. Cutler and

Mr. Brown went to England for ordination, and returned to labor in New England for nearly half a century.

Now that we have some idea of the general state of things when the Society formally began its work in the colonies, we will go on, in the next chapters, and take up the Church growth in each colony separately, till the organization of the American Church in 1789.

It is hard for us, nowadays, to realize the bitterness of opposition from those outside the Church—yes, we ll admit that it was unchristian and in many instances shameful. But, hnmanly speaking, there was great excuse.

Was it from the Quakers? They believed in the guidance of the Holy Spirit, "lightening every man that cometh into the world," and in their own fantastic way they sought a genuine religion; not a religion protected by the government, prescribed by law; but of the individual, leading him to do right because it was right, and purifying his inner life. At that time, or just before, the spirituality of the Church seemed to be at low ebb, and many of the clergy, obtaining their livings through influence, led careless and self-indulgent lives. The very beginning of the S. P. G. was a protest against the selfish indifference of the Church generally to its people's needs. The Quaker idea is, so far as we can judge from those who live among us, a life devoid of worldliness, incessantly occupied in works of mercy. For a century, in England, for instance, the Quakers worked against the slave trade, with its unspeakable horrors. The abolition of it, in 1807, crowned the Evangelical Churchmen with glory; headed by the saintly Wilberforce, they had achieved this thing for the sake of humanity; but perhaps in God's sight, the depised Quakers had their share. And just as they had reached a point where a large region seemed to be at their disposal, in came these "hirelings of the Gospel," and the people ran after them!

Or the Puritans? When they adopted independent beliefs they had suffered exile, death, starvation; had struggled through the pioneer times; and now, into their hardly-earned homelands came preachers bringing the very sort of religion from which they had worked so hard to get away.

Or the Roman Catholics? Within the memory of some then living, the English, in the name of religion, had put Romanists to death, usually cutting the hearts out of their living bodies.

In those days religious intolerance was the lion in the way of the missionaries. Nowadays, *tolerance* is killing our spiritual life, with its cry, "One religion is as good as another; let well enough alone." Better the earnest opponent, who makes you defend your belief and live consistently in it, than the easy-going neighbors who smother every effort with good-natured ridicule and indifference. As an ancient warrior said, "God send us open enemies, and the strength to fight them!"

The Children's Corner

DEAR CHILDREN:—Here is the calendar for the month:

August 6—*Feast of the Transfiguration.*

This feast was kept by Christians in very early times, but as it was not in the English Prayer-book it was not put into our Prayer-book in America in 1789. But you know the Prayer-book was thoroughly gone over and revised in 1892, and this Collect was inserted then. I suppose you wonder why, if the Christian year from Advent to the Ascension follows the Life of Christ, this great event is not observed during that time. Probably the reason is that the first half of the Christian year follows His Human, everyday Life, as the Son of Man. It is meant as a pattern or ensample to us, to be imitated. The Transfigruation was just a momentary glimpse of His glory in heaven, which a few of His disciples were allowed to see, to strengthen them for the terrible trial of their faith which was about to follow, in His Crucifixion. As they came down from the Mount, He straitly charged them that they should tell no man about this till after His Resurrection. So you see, in following the Human Life of Jesus till His Ascension, and then, some time later, telling the story of the Transfiguration, we are doing just as the Apostles did.

It is a very good Collect to come in, just at this time, this thought of Jesus in His glory. During other parts of the year you are in harness, so to speak, and are constantly reminded of what you ought to do. But in summer there is no school and no Sunday school to make you keep up; and then we, who have to stay in town, do suffer so dreadfully from the heat that it is hard work, some days, to even say our prayers. Or perhaps you are out of town somewhere, having so much fun that you forget your prayers. Either way, people are very apt to grow careless and forgetful of heavenly things in the summer time.

Then along comes this dear Feast, and reading carefully the Gospel for the day we realize that we mustn't let the "disquietude of this world," either of discomfort or of pleasure, come between us and that dear God.

August 7—*Eleventh Sunday after Trinity.*

This Collect was written by Gelasius in 492. "Running the way of God's commandments" sounds a little like outdoor exercise, doesn't it? Once a boy I knew was training for field day in a town up in New England. Every day, when he started out, he had to think carefully what he might or might not do, so as to keep himself in good condition. And especially, the kind of food he ought to have was stated, and he had to have just so much of that—no more. So, every day, as we start out, we ought to ask God to give us just the sort of heavenly grace we need for that day's trials.

August 14—*Twelfth Sunday after Trinity.*

"Forgiving us those things whereof our conscience is afraid." Sometimes we are so ashamed of ourselves we hardly feel like praying; it seems as if God's patience must be exhausted! It's hard to understand, but it really is true: God wants our love, and the sooner we turn to Him for forgiveness the better pleased He is. Don't wait till you get over feeling so ashamed of it—you won t pray so earnestly then. This Collect is by Leo, 440.

August 21—*Thirteenth Sunday after Trinity.*

This Collect, and the next Sunday's, are also by Leo.

August 24—*St. Bartholomew.*

Collect by Gregory, 590.

August 28—*Fourteenth Sunday after Trinity.*

Both these Collects are full of reminders that on some happy day we shall go home to God, away from this world, through with all temptation and suffering forever.

I suppose you don't feel the need of such a thought so much as older people, and yet I know that a child often thinks of the Life of the World to Come, and is glad. It comes over one at unexpected times, as a child, just in a little brief flash, a glimpse, like the Transfiguration, and even if your life seems to go on in just the same old way, and some one calls you out of your happy thought to come in and set the table, or run an errand, yet you feel better for a long time. That's because, at such times, you are peculiarly close to God.

Once there was a young girl who had been away from home on a journey. She was considered old enough to come back by herself, and so she got on the train at New York and sped happily homeward. But she did not know that the train was losing so much time that she was missing the connection at the little junction town. When she reached there the local train had gone and there was no other that night. She knew this place well; she knew that on this particular night the miners were paid and the town would soon be full of rough drinking fellows. It was not possible to stay there, and there were no friends of hers living anywhere near. The only thing was to walk the long, rough way to her own home, more than five miles away, and this she did. It was pitch dark, but she was glad of that: it seemed safer. But she didn't know the way very well, and it was a very tiresome and dangerous thing for the youngster to be out alone among the iron mines at that late hour. She trudged along, and when it got almost too wearisome, she said to herself: "I'll see if I can think of a hymn that begins with A, and say it, and then I'll count a hundred steps and see how far I am then." What happened then was rather a startler—she encountered somebody's old cow, and was dreadfully afraid at first that it might be one of a herd of cross cows that occasionally wandered down from Mt. Riga. But there was only one cow, and it was good-natured, so she went on. Then she tried to think of a hymn that began with B, got one, said it, and then counted ninety steps. This really became rather interesting. I shall not tell you what the hymns were, because some time you might want to while away a hard time, and it's half the pleasure to think of the hymn yourself. When she got to G, though—I will tell you that, because it was so appropriate—the hymn was, "God shall charge His angel legions." "This certainly fits my case," she said to herself, "though these aren't 'hostile regions,' exactly." Just then she heard a loud noise, and as it came nearer she hurriedly climbed a fence and cuddled down into the grass in the dark, trembling very much. For the noise was made by a party of miners, who had been drinking, and now were quarreling. They stopped in the middle of the road and began to fight, but seemed to change their minds, and went on. So presently the little girl crept out, trembling very much, and went on. "I think these *are* 'hostile regions,' after all!" she said.

(I suppose you are asking, "Why didn't she telephone to her people?" Oh, you blessed twentieth century youngsters, they didn't have telephones in little country villages then. I don't believe there were any, anywhere, at that time.)

At last, at last, she reached her own gate, and turned in. Just for the joy of it she stopped by the window, and looked in. There were all the dear folks; the baby in his high chair by the table, playing with some blocks; her big brother, reading the evening paper. Oh, dear; how precious and comfortable it looked! She stumbled up the steps and into the house, and they all rushed to meet her, crying, "You dear child." And then, seeing how exhausted she was, her brother picked her up in his strong arms and carried her up to her own little white room, where a delicious hot supper was carried up to her, and she had all sorts of comforts and was very happy. But when she was all tucked up for the night, just as she was going to sleep, it came over her: "This is like getting to paradise, and when Brother carried me up here, it made me think of 'underneath are the everlasting arms.' I am glad, almost, that I had such a hard time to-night, it is so lovely to be safe and at home."

"Oh, Saving Victim, opening wide
The gate of Heaven to man below,
Our foes press on on every side;
Thine aid supply, Thy grace bestow."

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

God bring us all safe home.

INTROITS FOR AUGUST.

Eleventh Sunday after Trinity.

INTROIT:—God is in His holy habitation, He is the God that maketh men to be of one mind in an house: He will give strength and power unto His people.

Psalm. Let God arise and let His enemies be scattered: let them that hate Him flee before Him.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—My heart hath trusted in God and I am helped: therefore my soul danceth for joy and in my song will I praise Him. Unto Thee will I cry O Lord: be not silent O my God, nor depart from me. Alleluia. Alleluia. Lord, Thou hast been our refuge: from one generation to another.

Twelfth Sunday after Trinity.

INTROIT:—Haste Thee O God to deliver me, make haste to help me O Lord: Let mine enemies be ashamed and confounded that seek after my soul.

Psalm. Let them be turned backward and put to confusion: that wish me evil.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—I will always give thanks unto the Lord: His praise shall be ever in my mouth. My soul shall make her boast in the Lord: The humble shall hear thereof and be glad. Alleluia. Alleluia. O come let us sing unto the Lord: let us heartily rejoice in the strength of our salvation. Alleluia.

Thirteenth Sunday after Trinity.

INTROIT:—Look upon Thy Covenant O Lord: and forget not the congregation of the poor forever. Arise O God, maintain Thine own cause, and forget not the voice of them that seek Thee.

Psalm. O God wherefore art Thou absent from us so long: why is Thy wrath so hot against the sheep of Thy pasture.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—Look upon Thy Covenant O Lord: and forget not the poor forever. Arise O Lord, maintain Thine own cause: remember how the foolish man blasphemeth Thee daily. Alleluia. Alleluia. For the Lord is a great God: and a great King over all the earth. Alleluia.

Fourteenth Sunday after Trinity.

INTROIT:—Behold O God our Defender and look upon the face of Thine Anointed: for one day in Thy courts is better than a thousand.

Psalm. O how amiable are Thy dwellings, O Lord of Hosts: my soul hath a desire to enter into the courts of the Lord.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—It is a good thing to give thanks unto the Lord: and to sing praises unto Thy name O Most Highest. To tell of Thy loving kindness early in the morning; and of Thy truth in the night season. Alleluia. Alleluia. O give thanks unto the Lord and call upon His name: tell the people what things He hath done. Alleluia.

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St. Clement's Magazine

Vol. XXVI PHILADELPHIA, SEPTEMBER, 1910 No 9

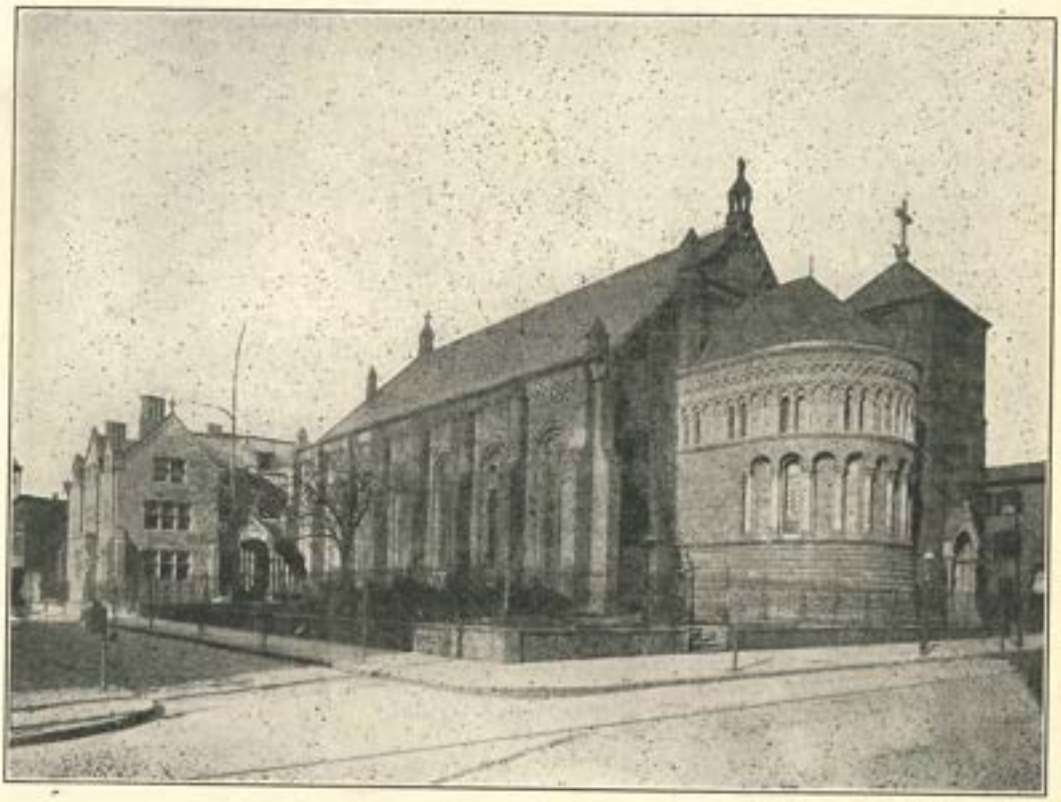


PHOTO BY BELLSMITH

ST. CLEMENT'S CHURCH PHILADELPHIA PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR SEPTEMBER, 1910

1.	Thursday (*St. Giles, Ab. C.*)	Masses, 7 and 9.30 a. m.		
2	Friday (*St. Lazarus. Abstinence*)	Mass, 7 a. m.		
3.	Saturday	Mass, 7 a. m.		
4.	**Sunday** (*xv after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.
5.	Monday	Masses, 6.45 and 7 a. m.		
6.	Tuesday	Masses, 7 and 9.30 a. m.		
7.	Wednesday (*St. Eurtius, B. C.*)	Mass, 7 a. m.		
8.	Thursday (*Nativity of B. V. M.*)	Masses, 7 and 9.30 a. m.		
9.	Friday (*Abstinence*)	Mass, 7 a. m.		
10.	Saturday	Mass, 7 a. m.		
11.	**Sunday** (*xvi after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.
12.	Monday	Masses, 6.45 and 7 a. m.		
13.	Tuesday	Masses, 7 and 9.30 a. m.		
14.	Wednesday (*Exaltation of the Holy Cross*)	Masses, 7 and 7.30 a. m.		
15.	Thursday	Masses, 7 and 9.30 a. m.		
16.	Friday (*St. Ninian, B. C. Abstinence*)	Mass, 7 a. m.		
17.	Saturday (*St. Lambert, B. M.*)	Mass, 7 a. m.		
18.	**Sunday** (*xvii after Trinity*)	Masses, 7, 8, 9.15 and 11 a. m. Even-song, 8 p. m.	Matins, 10.30 a. m.	Solemn
19.	Monday	Masses, 6.45, 7 and 7.30 a. m.		
20.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.		
21.	Wednesday (*St. Matthew, Ap. and Ev. Ember Day. Abstinence*)	Masses, 7, 7.30 and 9.30 a. m.		
22.	Thursday (*St. Maurice and his Companions, M. M.*)	Masses, 7, 7.30 and 9.30 a. m.		
23.	Friday (*St. Thecle, V. M. Ember Day Abstinence*)	Masses, 7 and 7.30 a. m.		
24.	Saturday (*Ember Day, Abstinence*)	Masses, 7 and 7.30 a. m.		
25.	**Sunday** (*xviii after Trinity*)	Masses, 7, 8, 9.15 and 11 a. m. Even-song, 8 p. m.	Matins, 10.30 a. m.	Solemn
26.	Monday (*St. Cyprian, Archbp., M.*)	Masses, 6.45, 7 and 7.30 a. m.		
27.	Tuesday (*S.S. Cosmas and Damien, M.*)	Masses, 7 and 7.30 a. m.		
28.	Wednesday	Masses, 7 and 7.30 a. m.		
29.	Thursday (*St. Michael and All Angels*)	Masses, 7, 7.30 and 9.30 a. m.		
30.	Friday (*St. Jerome, Pr. C., Doct. Abstinence*)	Masses, 7 and 7.30 a. m.		

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVI PHILADELPHIA, SEPTEMBER, 1910 No. 9

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Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
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Branch Secretary, Miss Mary A. L. Neilson.

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HOLY CROSS GUILD
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Chaplain, the Rev. F. M. W. Schneeweiss.

GUILD OF HOLY CHILD
Meets third Saturday in the month, 3 p. m.
Chaplain, the Rector.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
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ST. VINCENT'S GUILD
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CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

Commencing September 18 solemn evensong will be resumed on Sundays at 8 p. m.

New albs are needed for the clergy. Will some members of the congregation make contributions toward the cost of the linen?

During the meeting of the general convention in October a service of intercession will be held in the church every weekday afternoon at 4.45 o'clock.

After October 1 the rector may be found on Monday, Wednesday and Friday mornings, from 9.15 until 10, in the Acolytes' room in the parish building. He will be glad to see at this time any who may desire to consult with him on any matter.

THE SUNDAY SCHOOL.

We are apt to forget that, humanly speaking, the future of the American church depends upon the children of today. They are the laymen and laywomen of tomorrow. It is of the utmost importance then that the boys and girls of our communion should be receiving proper religious instruction and be in process of training to meet the responsibilities which will rest upon them in after life. Perhaps there is no department of parish work so difficult and so discouraging. Some years ago children went to Sunday school as a matter of course. In the present day and generation Sunday School is not in fashion. From many parishes we hear the same complaint—that the young people of the church are growing up in ignorance of religion which is becoming alarming. It is pitiable to-day to find, on the part of boys and girls baptized and reared in the church, an ignorance of the fundamentals of the Christian faith that seems inexcusable.

Almost at once, when such an assertion is made, the finger of criticism is pointed at the parish clergy. As they are called to instruct those in their care surely any lack of knowledge in their flocks must proceed from neglected duy. It may be—it probably is true—that no man, priest or layman, perfectly fulfills his vocation, but the fault does not lie wholly with the clergy. The children of the twentieth century are allowed to do pretty much as they please. A childish impulse to stay at home from church or Sunday School is rarely in these days over-ridden by parental authority—Jimmy or Mary must be allowed to do as they wish in the matter of religion, and while absence from day school or from work is a serious offense to the parental mind, the obligation of attendance at church or Sunday School is lightly considered, and the parish priest who tries to bring the children together for instruction on the Lord's day, is often met by the discouraging comment from a fond parent that "James doesn't like to go," which, in these days, is always a sufficient reason for his staying at home.

St. Clement's, in common with many other parishes, has had and is having its share of difficulties along these lines, and it is proposed this winter to make a radical change, both as to time and method, and to ask the earnest co-operation of the parents in this fresh effort.

The catechism, which heretofore has been held on Sunday afternoons, will be abolished. The sermon at the children's mass will be omitted and Sunday School will commence at 10 o'clock in the morning, lasting for about one hour. The children will go at once from church to the parish hall, and will be divided into classes for instruction in a regular course of lessons. It is believed that placing the Sunday School at this hour will insure a better attendance at mass and Sunday School, as there will be no further need of bringing the children to the church twice in the day, which is a burden to some who live at a distance.

The Sunday School will commence on the first Sunday in October, and it is hoped that parents will see to it that every child is there for the opening, and that the attendance may be as constant as possible. Every child belonging to the parish, without exception, who is old enough to receive instruction should be present, and should bring, if possible, some playmate who has no other religious affiliation.

Is it too much for the clergy to ask the intelligent and sympathetic interest of every father and mother in the congregation, and may we not beg the earnest intercession of all for this undertaking?

BAPTISM.

July 31—Charles Henry Love.

BURIAL.

July 14—Martin Finney.
July 30—William T. Shaw.
Aug. 15—Matilda O. Pennington.

R. I. P.

Annie Elizabeth Reeves.

SOME MESSENGERS AND WHERE THEY WENT.

We will now take up the history of each American Colony in chronological order; for the sake of clearness we may repeat some things that have already been told, so as to present the record of each from its founding down to the organization of the American Church in 1789.

VIRGINIA.—Seven attempts had been made by Sir Walter Raleigh to found a colony in the New World. The first expedition sent out by him had aroused great enthusiasm, the Queen had named the new territory "Virginia," deeming it one of the treasures of her reign, volunteers had crowded forward. But the struggle against the Spanish diverted the attention of the sea-going men till after the destruction of the Armada, and Raleigh's last colony, waiting in vain for the help which their governor had gone home to obtain if possible, had perished or been scattered among the Indians. Half a century after, there were Indians with blue eyes and brown hair among the natives of that region; later colonists occasionally came across Indians who could "talk out of a book" and knew the ways of the white people.

Raleigh, after spending more than forty thousand pounds and losing all he had, including his own son, was at last imprisoned and finally put to death on political charges. In one of his last letters he declared that "Virginia would yet be an English nation."

But the memory of the beautiful country across the sea remained, although men realized, after Raleigh's disasters, that the undertaking was too much for any individual. Business men thought of that region as a possible source of wealth; statesmen thought of it as an extension of power, and the Church thought of it as a call to missionary effort. A company was at length formed and great enthusiasm was felt on the part of leading men, clerical and lay. The military commander appointed was Captain John Smith, just returned from a campaign in the East, where he had suffered incredible hardships, only whetting his eager desire for more adventure. He was, moreover, a faithful Christian man. Churchmen were active in this enterprise, the saintly Nicholas Ferrar deeply regretting that he could not himself embark upon it. He was occupied at this time in printing the poems of George Herbert, whose last writing had been full of the subject of American Missions.

King James granted the first charter on April 10, 1606. The company was to be divided into two branches, the London and the Plymouth, one in the southern part of the territory already explored by English discoverers, the other in the northern part. An ordinance was passed, under royal authority, declaring:

"The Presidents, Councils and Ministers shall provide that the Word and Service of God be preached, planted and used, not only in the said Colonies, but also, as much as may be, among the savages bordering among them, according to the rites and doctrines of the Church of England."

The expedition sailed for the southern part on December 9, 1606, taking with it one of the bravest and most patient missionaries.

The Rev. Robert Hunt, at the time that the expedition was being prepared, was settled in a parish in Kent, where he had been vicar for over eight years. He resigned this living in 1602, so as to give his entire time to the matter of the Virginia mission, and was one of the petitioners for the charter. He and Captain Smith became warmly attached to each other, and together they struggled with the difficulties of the journey, the hardships of the first settlement and the contrariness of the settlers themselves.

At the very outset there was trouble. Adverse winds hindered them, and they were kept in sight of the English shore for six weeks. The clergyman was not a good sailor; in fact, he was in such a miserable condition that it seemed as if he might die of exhaustion before they had even started. As one of his fellow travellers remarked, "he was within twenty miles of his old home and could have been put off to return thither, yet did he not give way!" His faithfulness shamed the weak-hearted and the daily services at which he exhorted them, as his strength permitted, helped to maintain the spirit of courage and trust in God.

There were no women in the company, so that there was no incentive to steadiness of purpose, and the men were more generally soldiers of fortune or penniless gentlemen, than the sturdy artificers whose skill and resource would have been a blessing. It was hard to induce those settlers to do any manual work; it was harder still to make them do it properly; they were like a set of spoiled children. But the Chaplain, having survived the long and trying voyage—they were four months on the way—began at once to get some sort of shelter where they could assemble for

divine worship. There was about a month spent in exploring up and down the shores of Chesapeake Bay, which they had entered at Easter time; finally, May 13, the peninsula of Jamestown was determined upon. There was a great deal of quarreling, and the "sealed orders" opened as soon as the expedition landed, gave great dissatisfaction. But the messenger of the Prince of Peace proceeded quietly about his work. Captain Smith, his devoted friend and admirer, in his records of the colony, speaks thus of the services:

"I have been often demanded by so many how we began to preach the Gospel in Virginia, and by what authority, what churches we had, our order of service, and maintenance for our ministers, therefore I think it not amiss to satisfy their demands, it being the mother of all our plantations, intreating pride to spare laughter, to understand her simple beginning and proceedings. When I first went to Virgina, I well remember, we did hang an awning (which is an old sail) to three or four trees to overshadow us from the sun, our walls were rails of wood, our seats unhewed trees, till we cut planks; our pulpit a bar of wood nailed to two neighboring trees; in foul weather we shifted into an old rotten tent, for we had few better, and this came by the way of adventure for new. This was our church, till we built a homely thing like a barn, set upon cratchets, covered with rafts, sedge, and earth; so was also the walls; the best of our houses of the like curiosity, but the most part far much worse workmanship, that could neither well defend wind nor rain, yet we had daily common prayer, morning and evening, every Sunday two sermons, and every three months the Holy Communion, till our minister died. But our prayers daily, with an homily on Sunday, we continued two or three years after, till more preachers came."

It was under that "olde sayle" that the Holy Communion was given to the colonists for the first time. Bitter had been the wrangling, the faithful priest had labored to quiet it, and to minister to uneasy consciences, so that he might, at last, on the third Sunday after Trinity, June 21, 1607, feel that they were sufficiently at peace among themselves to properly attend the holy mysteries. Turn to the Collect Epistle and Gospel for that day and see how full of comfort to the lonely priest was the day's teaching, as well as to his flock, and how fitting was St. Peter's exhortation in the Epistle, "All of you be subject one to another."

The next day the missionary gathered his flock to pray for the safe passage and return of Captain Newport, who sailed for England, leaving one hundred and four men to carry on the work of the colony. Probably he had the wisdom to take the most troublesome back with him; at any rate, after his departure, the colonists seem to have set to work with, what little skill they had, to establish themselves against the coming winter and ever-present savages. So far these were not unfriendly; Smith records that the little bands, led out into the wilderness after game and fresh water, were directed to hold morning prayers and repeat a psalm at a certain hour. "The savages looked on with great amazement." Rough fortifications were thrown up, and within these houses of a sort were built. But the summer heat and the dampness brought on disease; good drinking water was not to be had. The little store of wines and liquors must be kept for the very sick; yet let it be recorded that the chaplain reserved the best of the wine for the Blessed Sacrament, for occasional services and for the dying. Let it also be recorded that the colonists seem to have agreed to this as a matter of course, while dying in torments of thirst. When we consider what sort of men many of them were, and the weakness of the governing body, it shows a wonderful hold gained over them by the devoted spirit of that brave man, Rev. Robert Hunt. He suffered with his people. Before autumn half the colonists had died and the chaplain was constantly attending the sick and reading the burial service. This had to be read, generally, within the fort, and then the dead were collected and buried hurriedly for fear the Indians would realize their losses and become bold.

Soon after Christmas a fire broke out, and the whole of the little settlement, the houses built with awkward pains, and the little rough church were destroyed. The missionary lost all he possessed, especially his precious store of books, but his courage and devotion never flagged. Smith admiringly speaks of this:

"Good Master Hunt, our preacher, lost all his library and all that he had (but the clothes on his back), yet none ever saw him repine at his loss. Upon any alarm he would be as ready for defence as any, and till he could not speak he never ceased to his utmost to animate us constantly to

persist; whose soul, questionless, is with God."

Newport opportunely arrived with fresh supplies, and the settlers took heart again. But the missionary, worn out with hardships, having seen his flock out of their danger, went home to God.

The Ghildren's Corner

DEAR CHILDREN:—Some months ago you and I began dating portions of our Prayer-books, and especially we paid attention to the Collects. There was more than one reason for this. We wished to follow the Christian Year, and the Collects were convenient little sign-posts to point us on our way.

But there is another reason—the most important act of worship that we have is the Eucharist—the Holy Communion; and the Collects were originally composed for use at that time. If you were out of school some morning at 9 o'clock and were to attend the Morning Prayer in the Chapel—don't you ever? why not?—you would hear, at the very beginning of the prayers, the same Collect which was recited by the Priest at the last Sunday or Saint's Day Communion. It serves to remind us, all through the week, of the season's teaching.

Now, if you want to get out your pencils, you may mark the oldest parts of the Service. At the very beginning, the Lord's Prayer; just write "Jesus" on the margin of that; then, in the fine print, directing as to the Epistle and Gospel, write "since about 100"; then, mark the direction as to the Sermon "Earliest times." And, by the way, look up Acts XX:7. "Breaking Bread" was the name for the Communion there, and you see St. Paul was the preacher at that Eucharist. And then write, "Earliest times" in the margin where it begins "For in the night in which he was betrayed" . . . . and by the Sacred Words write "Jesus;" and think of Him when you hear those words in the Service. You will find that on page 235.

Before we go any further, let us look for a moment at the different names by which this Service is called.

By the Apostles it was called The Lord's Supper and The Holy Communion. There is a Greek name for it, which is beautiful, because it means "Thanksgiving," and we ought never to leave after the Service without thanking God. This idea of Thanksgiving was used by the Apostles themselves; St. Paul sometimes refers to it as "Giving of Thanks," and as he wrote in Greek, "Eucharist" may be considered a very ancient and proper name for the Service.

After awhile, when the persecutions were nearly over and Christians began to worship in Churches, openly, many were attracted to the services out of curiosity and others as "hearers" not yet ready to believe; and others came as catechumes, under instructions, but not yet baptized. So when the Service began, there would be many present who were not Christians at all, who could not understand about the Communion and from whom that secret mystery should be kept hidden. So, as early as in St. Clement's time, perhaps, when the Instruction part of the Service was over, before the faithful began their preparation of prayer, a Deacon would come to the chancel steps and say "Ite, missa est," which meant that those who were not Christians should leave. Those words became dear to the congregations, they seemed to shut them in, in a sort of a holy seclusion, with Jesus, and so the word "Missa" came to be used a great deal for that service which "dismissed" all outsiders and in which Jesus came to His own, as He came to His disciples on the first Easter Day, "the doors being shut."

Later the word became "Mass," which you are accustomed to use; but I want to make you think of the other names, as they are used all through the Church, although there is not, and never will be, any name which worthily designates that great act of worship.

There is a great deal more to tell you about this Service, but I must not make this month's letter too long.

Now, what Collects have we for this month?

September 4—*Fifteenth Sunday after Trinity;* Gelasius, 492.

September 11—*Sixteenth Sunday after Trinity;* Gelasius, 492.

September 18—*Seventeenth Sunday after Trinity;* Gregory, 590.

September 21—*St. Matthew the Apostle and Evangelist.*

This Collect was written in for the English Prayer-book in 1549, though it was kept as a holy-day as far back as 703. It is very suitable, coming at this time; the Gospel for the day is taken from St. Matthew's own Gospel and tells in his own words of how he left his business and followed Jesus into Ministry.

September 25—*Eighteenth Sunday after Trinity.*

This was written by Gelasius.

September 29—*St. Michael and All Angels.*

The Collect is by Gregory.

I want you, just for a moment, to think of the *humility* of the Angels. They have their places in Heaven, near God, worshipping Him, yet "succor and defend us on earth." What a mission! To be so near to God and yet to cheerfully attend us, at His command, all through our wretched little simple lives—no place so wretched that you Angel will not follow you there, promptly and cheerfully, simply because he knows God loves you and therefore he must do the will of God and help you. Too many times we come out of Church, from the worship of God, and turn away from some person or duty, because it isn't pleasant; or worse still, despise some forlorn creature we see on the next corner. Let the holy feelings of prayer stay in our hearts and move us to pray silently to our Dear God to bless them as He is blessing us. "Acts of the Presence of God" we are often to make, but if you form a habit of making a quick, earnest prayer for every person you pass on the street who seems to need help or comfort, your whole life will be an act of the Presence of God.

INTROITS AND GRADUALS FOR SEPTEMBER.

Fifteenth Sunday after Trinity.

INTROIT:—Bow down Thine ear O Lord and hear me; My God save Thy servant that putteth his trust in Thee: be merciful unto me O Lord, for I will call daily upon Thee. Comfort the soul of Thy servant: for unto Thee O Lord do I lift up my soul.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—It is better to trust in the Lord: than to put any confidence in princes. Alleluia, Alleluia. O God, my heart is ready, my heart is ready: I will sing and give praise with the best member that I have. Alleluia.

Sixteenth Sunday after Trinity.

INTROIT:—Be merciful unto me, O Lord, for I will call daily upon Thee: for Thou Lord art good and gracious and of great mercy unto all them that call upon Thee.

Psalm. Bow down Thine ear O Lord and hear me: for I am poor and in misery.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—The heathen shall fear Thy name O Lord: and all the kings of earth Thy majesty. When the Lord shall build up Sion: and when His glory shall appear. Alleluia, Alleluia. Ye that fear the Lord put your trust in the Lord: He is their helper and defender. Alleluia.

Seventeenth Sunday after Trinity.

INTROIT—Righteous art Thou O Lord and true is Thy judgment: O deal with Thy servant according to Thy loving mercy.

Psalm. Blessed are those that are undefiled in the way: and walk in the law of the Lord.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—Blessed is the people whose God is the Lord: and blessed are the folk that He hath chosen to be His inheritance. By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth. Alleluia, Alleluia. The right hand of the Lord bringeth mighty things to pass: the right hand of the Lord hath the preeminence. Alleluia.

Eighteenth Sunday after Trinity.

INTROIT:—Give peace to them that wait for Thee O Lord and let Thy prophets be found faithful: hear the prayers of Thy servant and of Thy people Israel.

Psalm. I was glad when they said unto me: we will go into the house of the Lord.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—I was glad when they said unto me: we will go into the house of the Lord. Peace be within Thy walls: and plenteousness within Thy palaces. Alleluia, Alleluia. I was glad when they said unto me: we will go into the house of the Lord. Alleluia.

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PHILADELPHIA

St. Clement's Magazine

ol. XXVI PHILADELPHIA, OCTOBER, 1910 No. 10

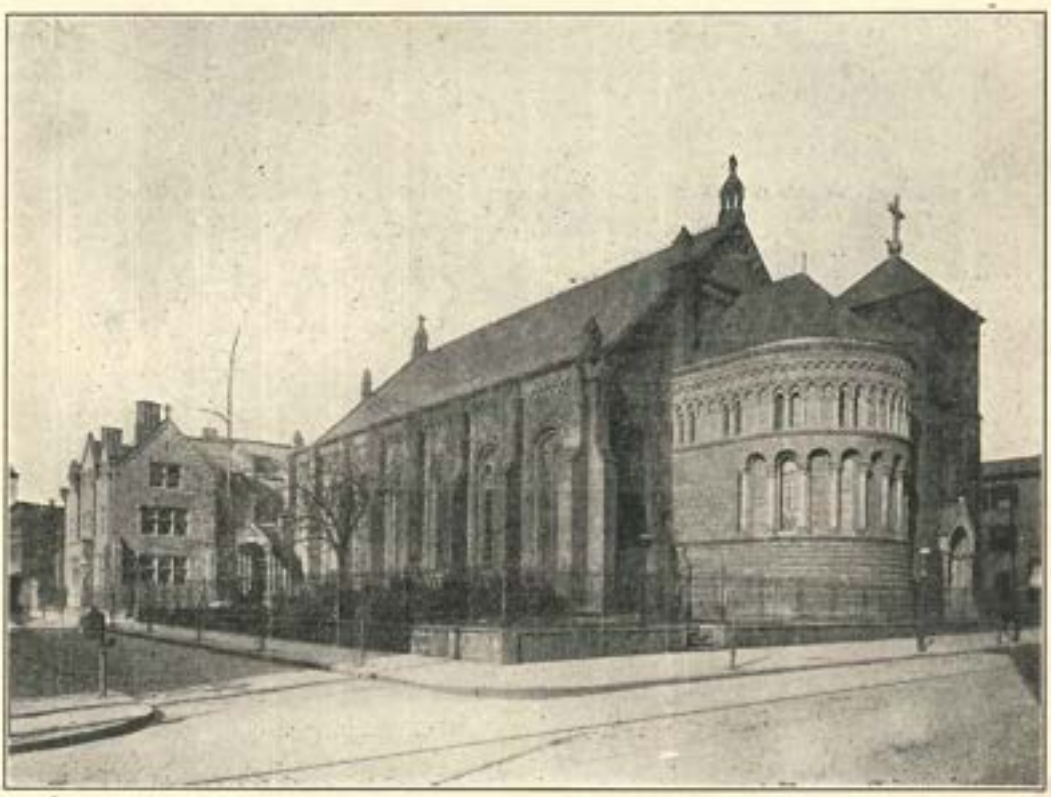


PHOTO BY KELLY-PARKS ST. CLEMENT'S CHURCH PHILADELPHIA PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR OCTOBER, 1910

1. Saturday (*St. Remigius, B. C.*) ..... Masses, 7 and 7.30 a. m.
2. **Sunday** (*xix after Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
3. Monday (*St. Thomas of Hereford, B. C.*) ... Masses, 6.45, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
4. Tuesday (*St. Francis, C.*) ..... Masses, 7, 7.30 and 9.30 a. m.
5. Wednesday ..... Masses, 7 and 7.30 a. m.
6. Thursday (*St. Faith, V. M.*) ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
7. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
8. Saturday ..... Masses, 7 and 7.30 a. m.
9. **Sunday** (*xx after Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
10. Monday (*St. Paulinus of York, B. C.*) ..... Masses, 6.45, 7 and 7.30 a. m.
11. Tuesday (*St. Ethelburga, V. Ab.*) ..... Masses, 7, 7.30 and 9.30 a. m.
12. Wednesday (*St. Wilfrid, B. C.*) ..... Masses, 7 and 7.30 a. m.
13. Thursday (*Trans. of St. Edward, K.C.*) ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
14. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
15. Saturday (*St. Theresa, V.*) ..... Masses, 7 and 7.30 a. m.
16. **Sunday** (*xxi after Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
17. Monday (*St. Etheldreda, Q. V., Ab.*) ..... Masses, 6.45, 7 and 7.30 a. m.
18. Tuesday (*St. Luke, Evangelist*) ..... Masses, 7, 7.30 and 9.30 a. m.
19. Wednesday (*St. Frideswide, V.*) ..... Masses, 7 and 7.30 a. m.
20. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers Meeting, 8 p. m.
21. Friday (*St. Ursula and her Companions, VV. MM. Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
22. Saturday ..... Masses, 7 and 7.30 a. m.
23. **Sunday** (*xxii after Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
24. Monday ..... Masses, 6.45, 7 and 7.30 a. m.
25. Tuesday (*SS. Crispin and Crispinian, MM.*) ..... Masses, 7, 7.30 and 9.30 a. m.
26. Wednesday ..... Masses, 7 and 7.30 a. m.
27. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
28. Friday (*SS. Simon and Jude, Apostles. Abstinence*) ..... Masses, 7, 7.30 and 9.30 a. m. The Litany, 12 m.
29. Saturday ..... Masses, 7 and 7.30 a. m.
30. **Sunday** (*xxiii after Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
31. Monday ..... Masses, 6.45, 7, 7.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

Bible Classes for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3- P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Schneeweiss Saturdays, 3-5, 7-9 P. M.
Father Underhill . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVI PHILADELPHIA, OCTOBER, 1910 No. 10

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PUBLISHED MONTHLY

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THE EDITOR
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GUILDS OF THE PARISH

ST. MARY'S GUILD
Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD
Meets second Wednesday, 8 p. m.
Chaplain, the Rev. F. M. W. Schneeweiss.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, the Rev. F. M. W. Schneeweiss.

GUILD OF HOLY CHILD
Meets third Saturday in the month, 3 p. m.
Chaplain, the Rector.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Mrs. John B. Bernadou
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD
Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Theodore Homan.

ST. NICHOLAS CHILD
Meets every Thursday, 8 P. M.
Chaplain, the Rev. F. M. W. Schneeweiss.
Treasurer, Miss Eugenie M. Fryer.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

The regular schedule of services for the winter has been resumed.

The poor fund is at present much in need of funds, and the rector will be glad for contributions for this object.

Rev. Fr. Day, who has been with us during the summer, has accepted a curacy at Mt. Calvary Church, Baltimore.

The parishioners are reminded that the names for commemoration on All Souls' day should be sent in not later than the 31st of October.

The clergy are again in residence after their summer holiday. As the members of the parish return one by one, let each ask himself: "What can I do this winter for the glory of God in St. Clement's Church?"

Sunday School will be resumed the first Sunday in October at 10 o'clock, as noted in the Magazine for last month. Parents are urged again to co-operate with the clergy in bringing together all the children of the parish.

A very handsome morse has been presented to the Church. It was specially designed, and consists of a large topaz, set in copper. The inscription reads "In memory of Fannie C. Cooper, died May 20, 1905. JESU, mercy."

The Summer Outing Fund amounted to $240.97.

Eighty-one women and children were invided to spend from one to two weeks in the country or at the seashore. Of this number thirty-seven declined, either because they could not leave home, or because they had made other arrangements for their holiday.

Those who accepted the invitation were much benefited by the rest and change.

On the whole, the Summer Outing Fund has proved a successful experiment.

HYMNS FOR OCTOBER.

October 2, A. M., 421, 423, 616; P. M., 421, 617, 423, 424, 616.

October 9, A. M., 215, 601, 291; P. M., 215, 617, 20, 291.

October 16, A. M., 179, 316, 520; P. M., 179, 617, 21, 316, 520.

October 23, A. M., 217, 219, 220; P. M., 217, 617, 165, 172, 220.

October 30, A. M., 228, 307, 306; P. M., 228, 617, 307, 306, 227.

BAPTIZED.

September 18—Frederick Stephen Becker.

MARRIED.

August 24—DeWitt C. Robinson, Eleanor F. Parker.

BURIED.

August 19—James C. Hackett.
August 31—Susanna Rudolph.

OFFERINGS.

June 19	Cash	.....	$ 67.86
	Env.	.....	67.24
June 26	Cash	.....	21.32
	Env.	.....	58.03
July 3	Cash	.....	4.42
	Env.	.....	64.83
July 10	Env.	.....	42.31
July 17	Cash	.....	13.39
	Env.	.....	33.47
July 24	Cash	.....	7.86
	Env.	.....	32.07
July 31	Cash	.....	256.69
	Env.	.....	26.27
Aug. 7	Cash	.....	105.44
	Env.	.....	78.72
Aug. 15	Env.	.....	17.80
Aug. 21	Cash	.....	5.81
	Env.	.....	21.15
Sept. 4	Cash	.....	12.17
	Env.	.....	39.46
Sept. 11	Env.	.....	38.65
Sept. 18	Cash	.....	28.71
	Env.	.....	59.75
			$1,104.32

SPECIAL.

Missions	$13.25
For the deaf	5.00
Alms for clergy	35.00
	$53.25

SOME MESSENGERS AND WHERE THEY WENT—XV.

After the death of their chaplain, the Virginia colonists met another disaster. Smith was so badly hurt by an explosion of gunpowder that he had to return to England. The colony struggled along as best it could. The Indians were generally hostile; while the fort was building, one Englishman was killed. The Indians hid in the long waving grass and were an ever-present terror. Still, in their ignorance of hunting and fishing, the colonists were fain to make what peace they could with the red-skins, whose visits, when they were friendly, meant supplies of food to be bartered for trinkets.

It wasn't unendurable till winter. Then the settlers had no meat, for the Indians drove away their hogs. The cold was unusually severe, and the whites were afraid to cut down wood in the forests on account of lurking Indians. Little by little, doors, furniture, even the palisades, were torn down for fuel. The death of many whole families from cold and starvation left empty cabins, which the survivors seized upon. Meanwhile at home preparations were being made for their relief. Lord de le Ware—or, as he usually is called, Delaware—was pushing forward a large expedition, and the leading men of the Church and State were assisting him. It is more than likely, however, that the first and perhaps the largest subscriptions were his own.

As a sort of object lesson, the service held in Temple Church, when the expedition was about ready, was made a very imposing occasion. There was some military display, and an enormous congregation. This was to be a missionary venture, and the sermon—the first missionary sermon preached in the English Church since the Reformation—was most inspiring.

It was not possible for Lord Delaware himself to start with the expedition, unless he delayed it for some months, so Sir Thomas Gates was appointed Lieutenant-Governor. There were nine ships, but only six of these reached Virginia. A storm wrecked them near the Bermudas and they barely escaped with their lives. Six months were spent in this enforced exile. The only thing possible seemed to be to build such craft as they could from the wrecks of their ships and what wood they could get. They seem to have found cedar and to have worked patiently at their discouraging task. The chaplain, the Rev. Richard Bucke, held daily services; there was one wedding; they were saddened by six deaths. When they finally finished their ships, after six months' hard work, they set up a cross with an inscription, as a token to any who should afterward come that way, of "God's great mercy to them."

Men of this temper could not but bring a blessing wherever they went, though when they reached Virginia, where some of their party had arrived some months before, they found a desperate state of things, to which they brought "only so many more hungry mouths," as one writer says.

But they had brought also trust in God. Landing, the first act was a solemn procession to the battered little church, where the chaplain read prayers. And then Gates formally assumed command and a council was held. It was impossible to remain as they were, and they decided, now they had at least the means of transportation, to creep up along the coast, hoping to reach the Newfoundland fishing banks.

On the morning of June 17, they left Jamestown, as they thought, forever; it had been more like a cemetery than a home, and there was no regret. But the very next day, at noon, they met the ships of Lord Delaware's own relief party, and at once turned back. Delaware's landing was worthy of all that is told about this Christian gentleman. As he stepped to the shore, he knelt at once, and there were a few moments of silent prayer. Then he headed the procession to the church, where a service was held, as before, followed by a council. It was a pitiful little colony over which he governed. Sixty half-starved people only survived the original five hundred settlers. But they went eagerly to work, and Lord Delaware devoted himself to them. There was this much in their favor, those who had survived such hardships were naturally pretty strong and would not be easily dismayed by privation or hard work. And the newcomers had been chosen more wisely than at other times, and were for the most part artisans and laborers.

The church was rebuilt and enlarged; pews were made of cedar and an altar of black walnut. Services were read daily, and on Sundays the church was decked with wildflowers and gay with the scarlet colors of the Governor's body-guard.

From the first, the Church of England was established by law; its ministers rendered an account of all baptisms, weddings, and burials, their salaries were fixed by law, and lands allotted to them. The Society for the Propagation of the Gospel, therefore, although it visited this colony, found things so much *better churchwise* that generally only two missionaries were at work there. In 1639 the brick church was built at Jamestown, whose tower still stands.

Really, the first clergymen of Virginia were its missionaries. Most of them lived to see prosperity of a sort replace the extreme suffering of the early settlers, but they were men whose ability had already earned them a place in the church at home, who sacrificed a great deal in coming to the wilderness. Especially was this the case with the Rev. Alexander Whitaker, whose delightful home in England, which he cheerfully left, called forth words of appreciation from a writer of that time. Speaking of this priest, he thanked God for the "wondrous blessing bestowed on us in this our Minister, who had left such a warm nest, to endure with us in the wilderness."

In 1685 the Rev. James Blair went as a missionary to Virginia, where he served as rector at Henrico for nine years, being made a commissary in 1698. He saw the need of a College, and in 1691 he went to

England to raise funds for it. Obtaining the patronage of the King and Queen, the College was accordingly named "William and Mary," and Doctor Blair was appointed its first president. A condition was that it should provide training for the Ministry. The buildings were designed by Sir Christopher Wren.

Doctor Blair had quite a struggle to keep up the College for a long time; as usual, the very people in whose interest it was founded took the least interest in it. It was not fashionable to educate young men in the colony; they were sent to England. Many of the clergy, too, did not favor it; so, though the first commencement, in 1700, aroused much interest, it was years before the College really had any hold on the youth of the colony.

There was another and graver reason, for which we must go back a little. The Indians had ceased their open hostility with the arrival of Delaware, and for a long time mingled with the English in the most friendly intercourse. The leaders of the colony never lost sight of their promise to convert the heathen, and steps were taken to found a school where young Indian boys should be educated till they were twenty-one years of age, and then given equal rights with the English lads. Great enthusiasm was felt at home, £3500 had been subscribed, 10,000 acres of land reserved for endowment, Bibles, Prayerbooks and Communion plate given. The Rev. George Thorpe was appointed first rector of the school, and came over, eagerly welcomed, to begin the work. Hardly had he arrived, when, without any warning, the Indians arose and slew as many of the colonists as could not fight or escape; a few families were warned, at the shortest notice, and fled with the Christian Indians who had brought them word; but there were between three and four hundred killed in the massacre. Among them was the saintly Thorpe. It is not strange, therefore, that the survivors' families could not be roused to interest in the scheme which had terminated so fatally.

The church clergy in Virginia did not have the struggle that they had in almost every other colony. Perhaps for that reason they were decidedly lax as time went on. As the situation became less difficult, it ceased to attract such ardent souls as had first come over, and probably many of the Virginia clergy could not possibly have held parishes at home. It is a fact that many parishes preferred lay-readers to clergy, when they had the choice.

The outbreak of the revolution was the test of their sincerity. Some compromised, omitting the prayers for the King objected to by the "patriots." Others closed their churches and did not officiate. Others left the country. Others enlisted, and of these two became brigadier-generals.

But there were faithful souls who did not concede the right to a council of war to absolve them from their ordination vows. These went on their way, and of one faithful priest, who kept his church open, and used the Prayer-book without change, it is recorded that he was not molested, was treated with the respect due to a brave man, and that his house became an asylum for others.

After the Revolution, when the American Church was organized, the Rt. Rev. James Madison, of Virginia, was one of its first Bishops, being consecrated in 1790.

The Ghildren's Corner

DEAR CHILDREN:—Last month we began to study the Holy Communion, to see how ancient an act of worship it was, begun by the Lord Himself, and always the essential parts retained, under the guidance of the Holy Spirit, in all lands, through all the changes of language, only added to here and there as the Church grew in the knowledge of Our Lord and Saviour, Jesus Christ. The different parts of the Service, even, are named, generally from the very beginning.

To begin with that part following the Sermon. This is called the Offertory, and was a part of the earliest worship. At first, in the times of the Apostles, the bread and wine which the Lord had commanded were not easy to get. The early Christians had to manage very carefully, you know, often at the risk of their lives, and many of them were the poorest slaves, with nothing they could call their own. Therefore the bread and wine were "offered" in those times, not only as a solemn preparation for the Communion, but also as a personal gift from some of the congregation, perhaps at the imminent danger of their lives.

But they also gave alms for the distressed, and to support the work. St. Paul directs his people very carefully: "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him." But those gifts were not laid on the altar in those times, only the "gifts" of bread and wine for the Communion. A great many people now seem to think that "Offertory" means the collection of money made by carrying the plates around. But the word means the offering to God of the elements which He has ordered for His service, and also of the very best we have. The sentences are a great many, and the Priest repeats one or more, as he thinks best. These were placed in the Prayer-book in 1549.

But you want to make some note of the fact that the Offertory has always been a part of the service; so turn to the third rubric after the sentences (rubrics are the fine-print directions), where it says, "And the Priest shall then place upon the Table . . . ," and the rubric after that mark "Earliest times."

Now do you see the line below:

"Let us pray for the whole state of Christ's Church Militant."

The prayer which follows is called the Church Militant Prayer, and you can write that on the margin, if you want, and also "Earliest times, about 100 A. D." Perhaps you remember that the Apostles and their followers could not have their services in writing, for fear the heathen might get them and profane the holy mysteries; so the wording could be changed a little, as different Priests in different places went on with the prayer. Yet, by the guidance of the Holy Spirit, the substance of the prayer was very much the same as now. The actual English wording, of course, dates from 1549.

Next comes the Exhortation:—"Dearly beloved in the Lord."

This was written for the English Prayer-book of 1549

"Ye who do truly and earnestly repent you," is called the Invitation, and was written in 1549.

Next comes the General Confession. That was also written in 1549.

The Absolution, "Almighty God, our Heavenly Father," is about the same as was used in 1089. At that time some of the Bishops of the Church found that the Mass wasn't being very carefully celebrated; sometimes very important parts were left out. So some of them worked over it and made out service-books, called "Uses," which the clergy followed exactly. The best one was arranged by Osmund, Bishop of Salisbury, and was called the "Sarum Use." It was all in Latin; otherwise, a great deal of our Prayer-book is simply taken from the Sarum Use, and translated into English. Mark the Absolution 1089.

The Comfortable Words were first used in the Prayer-book of 1549.

"Lift up your hearts," brings us back again to the earliest times. The Latin of it is "Sursum Corda," and that, and most of what follows, are in the oldest service-books that have been found. One of these ancient books is named after our own St. Clement, though it probably dated back even farther, to St. James, one of the Apostles. But it is lovely to think that our dear Saint, away back in the earliest times, was one of those who did so much to maintain our worship.

"Holy, Holy, Holy," is called the Sanctus, and is from earliest times.

There are five times in the Christian year when the Priest has to read the Preface to the Sanctus. (Look at part headed "Proper Prefaces.") These have quite a history. You are so familiar with the names of Leo, Gelasius and Gregory, from your study of the Collects, that I hardly need remind you that they were Bishops of Rome, who arranged the services for the seasons, very much as we have them now. Leo was the first, but after he had his beautiful prayers all written out—they had to be all written by hand, there was no printing in those days, you know—there was a terrible invasion by the wild Huns of the North. Perhaps some of his loving work was destroyed or lost at that time; that was about 451; but Gelasius went on with it, writing in what seemed to be needed, and Gregory at last rearranged it, and wrote some prayers of his own. Not only prayers and collects, but other parts. Here are these Prefaces. The one for Christmas Day was written in 1549, and so was the one for Whitsunday; but Gelasius wrote the Preface for Easter and Trinity, and Gregory wrote the one for Ascension.

"We do not presume to come to this, Thy Table," is the Prayer of Humble Access. It was written in 1549.

What comes next is from earliest times, the language a little changed, but the meaning just the same as it always was. First there is the History of Jesus' Sacrifice for us, and how He commanded us to do this in remembrance of Him. Then we offer ourselves and call upon the Holy Spirit; then we remember the whole Church here and in Heaven. And then we Receive. And then we say the Dear Lord's Prayer all together.

The Thanksgiving, "Almighty and Everliving God," was written in 1549.

The Gloria in Excelsis is a very, very old hymn. No one knows when it was written, some one took the angels' song and

added to it. But it is found in the oldest books. Although Christians everywhere seem to have known it, it was first published about 350. You might mark it, "Some time before 350."

We have to thank the Prayer-book of 1549 for the beautiful Blessing with which our Priests dismiss us after Communion. It is taken from the Blessings with which St. Paul used to close his Epistles to his people.

Now, the Collects for this month are very easy to understand. Although Advent does not begin till the end of next month, we might as well date all the rest of the Trinity Collects, and finish that study now. The Collects for the 19th, 20th and 21st Sundays after Trinity were written by Gelasius, 490. All the rest, to the end, were by Gregory; you may date them 500. The Collects for both the Saints' Days, this month, were written in 1549.

INTROITS AND GRADUALS FOR OCTOBER.

Nineteenth Sunday after Trinity.

INTROIT:—I am the Salvation of my people, said the Lord; out of whatsoever tribulation they shall call me, I will harken unto them; and I will be their God forever.

Psalm. Hear my law, O my people: incline your ears unto the words of my mouth.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—Let my prayer be set forth in Thy sight: O Lord as the incense. And let the lifting up of my hands; be an evening sacrifice. Alleluia. Alleluia. They that put their trust in the Lord shall be even as Mount Sion: he who dwelleth in Jerusalem may not be removed, but standeth fast forever. Alleluia.

Twentieth Sunday after Trinity.

INTROIT:—Everything that Thou hast done to us, O Lord, Thou hast done in judgment, for we have sinned and not obeyed Thy commandments: but glorify Thy Name and deal with us according to the multitude of Thy mercies.

Psalm. Great is the Lord and highly to be praised: in the city of our God, even upon His Holy Hill.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—The eyes of all wait upon Thee, O Lord: and Thou givest them their meat in due season. Thou openest Thine hand and fillest all things living with plenteousness. Alleluia. Alleluia. Out of the deep have I called unto Thee, O Lord: Lord hear my voice. Alleluia.

Twenty-first Sunday after Trinity.

INTROIT:—The whole world, O Lord, is in Thy power, and there is no man who can resist Thee: for Thou hast made all things in the heaven and the earth, and all wondrous things under the heaven; Thou art Lord of all things.

Psalm. Blessed are those that are undefiled in the way: and walk in the law of the Lord.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—Lord, Thou hast been our refuge: from one generation to another. Before the mountains were brought forth or even the earth and the world were made; Thou art God from everlasting and world without an end. Alleluia. Alleluia. Praise the Lord, O my soul, while I live I will praise the Lord: Yea, as long as I have my being I will sing praises unto my God. Alleluia.

Twenty-second Sunday after Trinity.

INTROIT:—If Thou Lord wilt be extreme to mark what is done amiss, O Lord who may abide it: for there is mercy with Thee, therefore shalt Thou be feared, O God of Israel.

Psalm. Out of the deep have I called unto Thee, O Lord: Lord hear my voice.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—Behold how good and joyful a thing it is, brethren, to dwell together in unity. It is like the precious ointment upon the head: that ran down unto the beard, even unto Aaron's beard. Alleluia. Alleluia. He healeth those that are broken in heart: and bindeth up their wounds. Alleluia.

Twenty-third Sunday after Trinity.

INTROIT:—I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not of evil: Ye shall call upon me and I will hearken unto you, and I will turn away your captivity from all places.

Psalm. Lord, Thou art become gracious unto Thy land: Thou hast turned away the captivity of Jacob.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—It is Thou, O Lord, that savest us from our enemies: and puttest them to confusion that hate us. We make our boast of the Lord all the day long: and will praise Thy Name forever.

St. Clement's Magazine

Vol. XXVI PHILADELPHIA, NOVEMBER, 1910 No 11

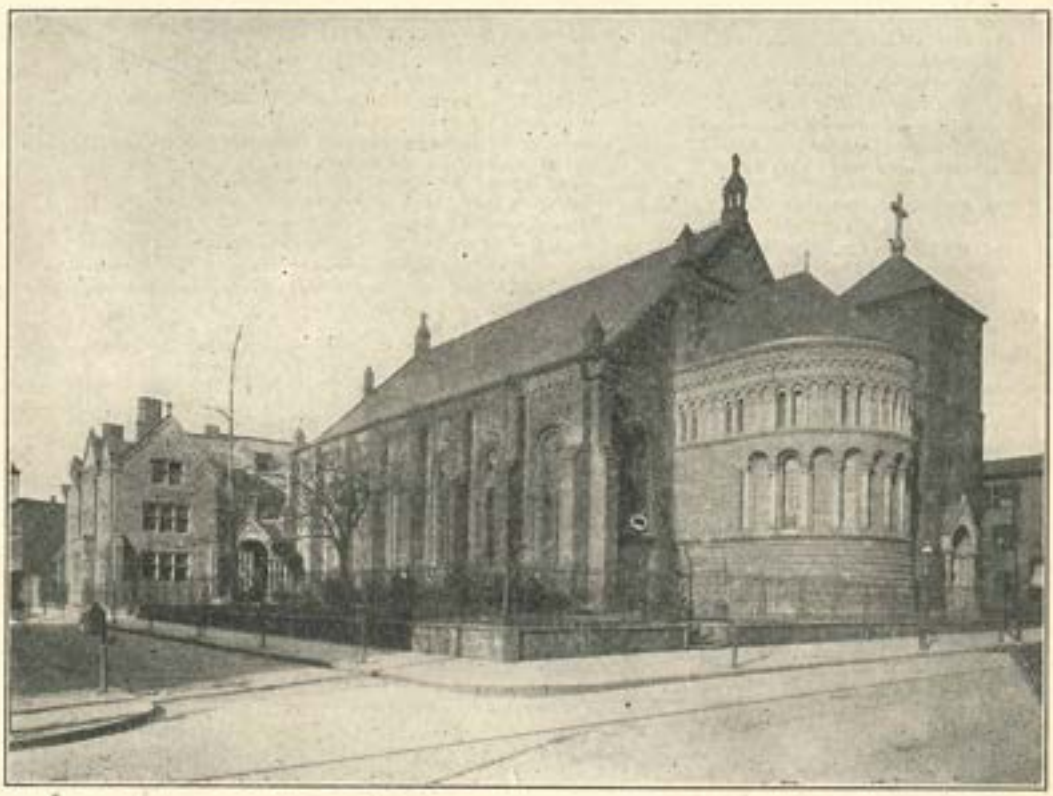


PHOTO BY BELLSCRAFTS

ST. CLEMENT'S CHURCH PHILADELPHIA PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR NOVEMBER, 1910

1. Tuesday (*All Saints*) ..... Masses, 7, 7.30 and 9.30 a. m. Vespers of the Dead, 5.15 p. m.
2. Wednesday (*All Souls*) ..... Masses, 6.30, 7 and 7.30 a. m. Solemn Mass, 9 a. m. Guild of St. Vincent, 8 p. m.
3. Thursday (*St. Winifrid, V. M.*) ..... Masses, 7, 7.30 (Requiem) and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
4. Friday (*St. Charles Borromeo, B. C. Abstinence*) ..... Masses, 7 and (Requiem) 7.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m
5. Saturday ..... Masses, 7 and (Requiem) 7.30 a. m.
6. **Sunday** (*xxiv after Trinity*) ..... Masses, 7, 8, and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
7. Monday (*St. Willibrord, B. C.*) ..... Masses, 6.45, 7 (Requiem) 7.30 a. m. Guild of St. Mary, 8 p. m. Bona Mors, 5.15 p. m.
8. Tuesday ..... Masses, 7, 7.30 (Requiem) and 9.30 a. m.
9. Wednesday ..... Masses, 7 and (Requiem) 7.30 a. m. Guild of St. Katharine, 8 p. m.
10. Thursday ..... Masses, 7, 7.30 (Requiem) and 9.30 a. m. Mothers' Meeting, 8 p. m.
11. Friday (*St. Martin, B. C Abstinence*) ..... Masses, 7 and (Requiem) 7.30 a. m. The Litany, 12 m.
12. Saturday ..... Masses, 7 and (Requiem) 7.30 a. m. Guild of St. Nicholas, 10 a. m.
13. **Sunday** (*xxv after Trinity*) ..... Masses, 7, 8, and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
14. Monday ..... Masses, 6.45, 7 and (Requiem) 7.30 a. m.
15. Tuesday (*St. Machutus, B. C.*) ..... Masses, 7, 7.30 (Requiem) and 9.30 a. m. Bona Mors, 5.15 p. m.
16. Wednesday (*St. Edmund, B. C.*) ..... Masses, 7 and (Requiem) 7.30 a. m.
17. Thursday (*St. Hugh, B. C.*) ..... Masses, 7, 7.30 (Requiem) and 9.30 a. m. Mothers' Meeting, 8 p. m.
18. Friday (*Abstinence*) ..... Masses, 7 and (Requiem) 7.30 a. m. The Litany, 12 m.
19. Saturday (*St. Elizabeth, W.*) ..... Masses, 7 and (Requiem) 7.30 a. m. Guild of Holy Child, 3 p. m.
20. **Sunday** (*Next before Advent*) ..... Masses, 7, 8, and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
21. Monday (*Presentation of B. V. M.*) ..... Masses, 6.45, 7 and 7.30 a. m. Bona Mors, 5.15 p. m.
22. Tuesday (*St. Cecilia, V. M.*) ..... Masses, 7, 7.30 and 9.30 a. m. First Vepers of St. Clement, 8 p. m.
23. Wednesday (**St. Clement, B. M.**) ..... Masses, 6, 7 and 8 a. m. Solemn Mass and Procession, 11 a. m.
24. Thursday (*Thanksgiving Day*) ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m.
25. Friday (*St. Katharine, V. M. Abstinence*) Masses, 7 and 7.30 a. m. The Litany, 12 m. Solemn Even-song and Procession of Sodality, 8 p. m.
26. Saturday ..... Masses, 7 and 7.30 a. m.
27. **Sunday** (*First in Advent*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
28. Monday ..... Masses, 6.45, 7, 7.30 a. m. (Requiem for Benefactors and Communicants.) Bona Mors, 5.15 p. m.
29. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
30. Wednesday (*St. Andrew, Apostle*) ..... Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

Bible Classes for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3- P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Schneeweiss Saturdays, 3-5, 7-9 P. M.
Father Underhill . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVI PHILADELPHIA, NOVEMBER, 1910 No. 11

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THE EDITOR
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GUILDS OF THE PARISH

ST. MARY'S GUILD
Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD
Meets second Wednesday, 8 p. m.
Chaplain, the Rev. F. M. W. Schneeweiss.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, the Rev. F. M. W. Schneeweiss.

GUILD OF HOLY CHILD
Meets third Saturday in the month, 3 p. m.
Chaplain, the Rector.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Mrs. John B. Bernadou
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD
Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Theodore Human.

ST. NICHOLAS CHILD
Meets every Thursday, 8 P. M.
Chaplain, the Rev. F. M. W. Schneeweiss.
Treasurer, Miss Eugenie M. Fryer.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES

A requiem will be said every allowable day in November at 7.30 A. M.

Bono Mors will be said every Monday during November after evensong.

Vespers of the dead will be said immediately after evensong on Tuesday, November 1.

We postpone comment upon the General Convention until next month when its deliberations will be over.

The parish tea will be held on S. Clement's night, Wednesday, November 23. All the parish is urged to attend.

Commencing November 2, a series of instructions on the Prayer Book will be given by the rector every Wednesday afternoon at four o'clock in the parish hall.

Confessions will be heard on Monday and Tuesday before the patronal feast. The hours will be posted on the bulletin board. Every parishioner should make a devout communion during the octave.

The following offerings will be taken during November: Tuesday, November 1, for the All Saints, Sisters of the Poor; S. Clement's Day, for the expenses of the parish; Thanksgiving Day, for the poor, and the Episcopal Hospital.

As the number of Sundays after Trinity exceeds twenty-five the collect epistle and gospel for the Sixth Sunday after Epiphany will be used on November thirteenth and that for the Sunday next before Advent on November twentieth.

The Rev. Dr. Barry, rector of the Church of St. Mary the Virgin, New York, is expected to preach on S. Clement's Day, and the Rev. Edward H. Schlueter, vicar of St. Luke's Chapel, New York, will preach at the Guild service Friday evening, November 25.

It is with great regret that we announce the resignation of Mr. Sears as organist of S. Clement's. Mr. Sears has held his position in the parish for nine years. During that time he has been unceasing in his endeavor to bring the music up to a high standard of excellence and has been unfailing in his kindness and consideration to the clergy. The hearty good wishes of the parish follow him to the larger opportunity which he has been called to undertake. He will remain with us until after the festival, when his place will be filled by Mr. Walter E. Hall, F. R. C. O., formerly organist at Trinity Church, Pittsburg.

BAPTISMS

Sept. 25—Lois Lansdown Bailey.
Oct. 16—Frank Benesole Homan, Jr.

CONFIRMATION

Oct. 3—Rena May Caskey.

BURIALS

Oct. 13—G. I. Jonathan Rommel.

HYMNS FOR NOVEMBER

Nov. 2—398, 311 Pt. ii, 608.
Nov. 6—618, 435, 437, 436.
P. M.—618, 435, 437, 438, 436.
Nov. 13—305, 292, 542, 307.
P. M.—305, 38, 542, 28, 307.
Nov. 20—300, 292, 304, 298.
P. M.—300, 38, 24, 304, 298.
Nov. 23—Jerusalem, 442, 440, 436.
Nov. 25, P. M.—391, 442, 440, 396, Jerusalem, 392, 215, 274.
Nov. 27—47, 49, 311, Pt. ii, 51.
P. M.—49, 51, 398.

OFFERINGS

Sept. 26—Cash		$27.09
	Envelopes	58.68
Oct. 2—Cash		43.06
	Envelopes	84.21
Oct. 9—Cash		7.90
	Envelopes	85.29
Oct. 16—Cash		39.13
	Envelopes	67.83
		$413.19

S. CLEMENT'S TIDE, 1910

Wednesday, Nov. 23—S. Clement, Bishop and Martyr. (General communion of the parish). Masses, 6, 7, 8 A. M. Solemn mass with procession, 11 A. M. (Thanksgiving for God's blessing upon this parish); parish tea, 8 P. M.

Thursday, Nov. 24—Thanksgiving Day. (Commemoration of dedication. Thanksgiving for harvest. God's blessing upon country and rulers). Masses, 7, 8, 9.15; Solemn mass, 11 A. M.

Friday, Nov. 25—S. Katharine. Masses, 7, 7.30. (Penitent and lapsed.) Solemn evensong with procession of Sodality 8 P. M.

Saturday, Nov. 26—Masses, 7, 7.30. (Sisters and Mission work.)

Sunday, Nov. 27—First in Advent. Masses, 7, 8, 9.15. Solemn mass 11 A. M. (for the children of the parish). Evensong 5 P. M. Litany 8 P. M.

Monday, Nov. 28—Masses, 6.45, 7, 7.30. (Requiem for benefactors.)

Tuesday, Nov. 29—Masses, 7, 7.30, 9.30. (For the clergy.)

Wednesday, Nov. 30—S. Andrew, Ap. Masses, 7, 7.30. (For the Guilds and associations of the parish.

S. CLEMENT, MARTYR AND BISHOP

Collect:—O God, who makest us to rejoice in the yearly solemnity of blessed Clement, Thy martyr and bishop, favorably grant that we who keep his festival may likewise imitate his fortitude in suffering, through Jesus Christ our Lord. Amen.

The Epistle: Phil. iii: 17—iv: 4.

The Holy Gospel: St. Matthew, xxiv: 42-48.

Licensed for use in S. Clement's Church during the octave of the anniversary.

O. W. WHITTAKER,
Bishop of Pennsylvania.

NOVENA—NOVEMBER 14-23

Memorial for the parish (to be said daily):

Ant.—I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring.

V.—O Lord, look down from heaven.

R.—Behold, and visit this vine.

Let us pray:

Almighty and everlasting God, who dost govern all things in heaven and earth, mercifully hear our supplications, and grant unto this parish all things that are needful for its spiritual welfare; schools in which to train the young in Thy faith and fear; ministers to labor in this portion of Thy vineyard; a church restored to the beauty of holiness. Strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; rouse the careless; recover the fallen; restore the penitent; remove all hindrances to the advancement of Thy truth; bring all to be of one heart and one mind within the fold of Thy Holy Church; to the honor and glory of Thy Holy Name; through Jesus Christ our Lord. Amen.

DECLARATION ON CANON 19

(Unanimously adopted by the House of Bishops)

The committee appointed to consider what reply should be made to the Memorial presented to the House of Bishops concerning Canon 19, having considered the matter, respectfully recommend the adoption by the House of the following reply:

In reply to a memorial signed by over eleven hundred clergymen, addressed to the House of Bishops with regard to the amendment to Canon 19 adopted by the General Convention, 1907, the Bishops would assure the memorialists of their sympathy with the anxiety expressed lest the clause in question should be misinterpreted as making light of the importance either of sound teaching in our congregations in accordance with the Church's received doctrine, or of a commission to teach in the Church's name.

The clause which restricts to the Bishop the right to give permission to those who are not ministers of this Church to make addresses in any of our churches on special occasions, was not intended to alter and cannot be fairly interpreted as in the least degree modifying the position of the Church as expressed in the Prayerbook and the Ordinal, which restricts the ministry of the Word and Sacraments in our congregations to men who have received episcopal ordination.

The Bishops are disposed to regard this declaration as almost unnecessary except as a matter of courtesy and respect to the number and character of the memorialists, since the Canon, at first popularly misnamed and misunderstood as an "Open Pulpit Canon," and perhaps in a few instances so misused, is now generally recognized as containing nothing to disturb the order or disquiet the peace of the Church.

(Signed)

WM. CROSWELL DOANE, Chairman,
THOMAS F. GAILOR,
WILLIAM LAWRENCE,
ARTHUR C. A. HALL,
REGINALD H. WELLER,
SHELDON M. GRISWOLD,
WM. WALTER WEBB.

Attest:

ARTHUR C. A. HALL, Secretary.

SOME MESSENGERS AND WHERE THEY WENT—XVI

There is a very general impression that the first worshipers in New England were the Puritans. As a matter of fact, the Church, both on the eastern and western coast, can claim that distinction.

"The Great Patent of Virginia" granted the right of colonization to two companies, in land lying on the Atlantic coast, between the thirty-fourth and forty-fifth degrees. The settlements in the southern part we have already studied, so now let us see who preceded the Puritans in the northern regions. The Virginia charter dated from 1606. Three or four years previous to that, explorers had been along the coast of what is now New England, and had brought back five Indians, whom they had kidnapped, really, "to bring them up to the glory of God." I am afraid the spiritual state of those Indians was rather a bewildered one at first, but they were docile, and their attention to the preaching and teaching and training bestowed on them was most edifying; they were missionary workers at any rate, for great interest was aroused in the matter of converting the American savages, and when the company was organized which sailed for the northern parts, one stated object was the conversion of the Indians. But the exiled savages had not reached the end of their adventures; two ships were dispatched, at different times, with some of the Indians as guides, and these were captured by the Spanish. But, finally, a third ship safely explored the Maine coast, brought back a satisfactory report, and on Trinity Sunday, May 31st, 1607, two ships sailed from Plymouth. One was the *Mary and John*, under Capt. Raleigh Gilbert, and the other the *"Gift of God,"* under Capt. Popham. Their Indian guides directed them safely along the coast to a little cove, and then across the land about three miles to an Indian village. It was not strange that they were received with considerable suspicion at first, but after an hour or so they made friends, and visited the wigwams, made welcome and treated kindly. One of the previous explorers had set up a cross, which some of the party found. It was like a ray of light in darkness to the homesick men, this silent message from other wanderers, and the following Sunday, Xth after Trinity, they held a solemn service, the Rev. Richard Seymour officiating. This was on St. George's Island, on the coast of Maine.

"Sunday being the 9th of August, in the morning the most part of our whole company of both ships landed on this island, the which we call St. George's Island, where the cross standeth, and there we heard a sermon delivered unto us by our preacher, giving God thanks for our happy meeting and safe arrival into the country, and so returned aboard again."

The "happy meeting" refers to the fact that the two ships were separated on the way over, the *Mary and John* having been captured by a Dutch vessel, and held under suspicion of piracy.

The young priest who had offered himself for this expedition, the Rev. Richard Seymour, was a great-grandson, it is believed, of the Duke of Somerset, Lord Protector during the minority of King Edward VI, of prayer-book fame; and he was related to most of the projectors of the expedition. So that, while the saintly Hunt was holding the same services in Virginia, thirteen years before the Puritans landed, "God is our Refuge and Strength" was being recited in the Psalter, for the day, on the New England coast.

After the sermon, referred to above, there was the formal inauguration of the president of the colony, George Popham, also related to the young chaplain. The commission was read, a council was formed, which included the chaplain, and laws were passed.

Busy days followed; Fort St. George was built, as well as ships for exploring the coast, and a new large ship, called the Virginia. A little rough church was built, which some writers even claim as antedating the one at Virginia; but there is not much ground for that.

The death of their most influential friends at home, as well as of the president, depriving them of the support and leadership, the colony was finally abandoned. But a few brave souls refused to return. Thirty years after, there was a little colony of fifty families, known as the "Sheepscot Farms," on the banks of the Sheepscot River, and scattered settlers and traders in other parts. Year after year Sir Francis Popham sent ships over, and Gorges struggled to found a Church colony on the Maine coast. And, furthermore, the permission to settle at Plymouth had to be obtained by the Pilgrims from Sir Ferdinando Gorges. These Pilgrims were apparently a more churchly sort than their brethren at Massachusetts Bay; but it was not long before Episcopacy was crushed out of New England, and religious freedom with it; as to authority, that is, and legal rights. As a matter of fact, there was settlement by Church people everywhere. Weymouth, Massachusetts, had a colony of Church people, and their clergyman, the Rev. William Morrell, was an Ecclesiastical Commissioner.

There was one Thomas Morton, who conducted daily prayers according to the Prayerbook. It is quite possible that this sturdy gentleman was of a militant disposition, and not anxious to follow peace with all men; possible, too, that the Puritans had some excuse for disapproving his behavior at times; true, certainly, that he brought much persecution on himself by the publication of his satire "The New English Canaan." Still, he held up bravely under violent persecution, and went home at last to England to die from the effects of it.

Then there was the famous Blackstone, who said he had left England because he did not like the lord-bishops, but he refused to be ruled by the lord-brethren. He finally went to Rhode Island, where he was the first clergyman, perhaps the first white man, in that section, and began the raising of small fruits. So one of the greatest industries in this section of the country we owe to a Church clergyman. The Rev. William Blackstone worked quietly among Indians and settlers, doing the holy work of a priest as opportunity arose, and was quaintly pleased when he could reward regular attendance on Church duties by gathering children and young people in his garden and orchards for a little feast of some rare fruit.

In 1622, under the authority of the Council of New England, Gorges and Mason founded a colony at the mouth of the Piscataqua River. One settlement was at the mouth of the river, around the fort. The other, eight miles further up, was called Dover, and there, after a few years, the fishers and settlers met to organize for mutual protection and self-government. It was Mason's idea to make this a stronghold for the Church, and a refuge for homesick Episcopalians who were paying by fines and exile for any use of the Book of Common Prayer. "Piscataquack," as they called the colony, ranked with Plymouth in size and importance for a long time, and Governor Winthrop, writing of Captain Mason's death, said, as of a much-dreaded enemy, "The Lord in mercy hath taken him away!" In 1640, at Portsmouth, there was a small church and parsonage, with fifty acres of land; the church had proper Communion silver, and altar linen, all carefully selected and brought from England by Mason's orders; the building of the rectory and clearing of the land pertaining to it being the volunteer work of devoted parishioners. This prosperity was at its height when the Piscataqua settlements passed under the authority of Massachusetts, and persecutions began, hot and heavy. The Rev. Richard Gibson, a scholarly Christian gentleman, who left his books to minister to the fishermen, was ordered to submit and give up the use of the Prayer-book. Refusing, he was banished. But the Rev. Robert Jordan had begun work a year or and he was a hard man to subdue, in things temporal as well as spiritual, having already become a man of great influence and some wealth, although only twenty-eight years of age. He was often called upon by the settlers to arbitrate and advise. He took up his predecessor's work and carried it on openly for thirty-one years. In 1665 he was "imprisoned and barbarously used," an old record says, for baptizing children. The font, small and battered, but precious for its testimony to the power of the Church even then, is still preserved by a New England family. Six years later, the Puritan authorities had a warrant against him for marrying a couple according to the English Use, "contrary to the laws of this jurisdiction."

During the Indian war, his home was attacked by the savages, and the aged priest barely escaped with his life. Weakened by hard work, abuse, old age, and disease, he took refuge on an island near Portsmouth, N. H., and there in a short time died. "Weakened in body, but of sound and perfect mind, praised be God," said the old Christian soldier, and so passed away. At the time of his death, he was the only priest of the Church remaining faithful to his ordination vows, on the coast of New Hampshire and Maine. The rest had been banished or had weakly resigned their ministry. These last, however, were not numerous, and it was not many years before the Church at home was roused to look after those few sheep in the wilderness.

INTROITS AND GRADUALS FOR NOVEMBER

Twenty-fourth Sunday after Trinity.

INTROIT:—I know the thoughts that I think towards you saith the Lord, thoughts of peace and not of evil: Ye shall call upon me and I will harken unto you, and I will turn away your captivity from all places.

Psalm. Lord Thou art become gracious unto Thy land: Thou hast turned away the captivity of Jacob.

Glory be, etc.

(Repeat antiphon).

GRADUAL:—It is Thou O Lord that savest us from our enemies: and puttest them to confusion that hate us.

We make our boast of God all day long; and will praise Thy Name forever. Alleluia, Alleluia. He maketh peace in Thy borders: and filleth Thee with the flour of wheat. Alleluia.

Twenty-fifth and Twenty-sixth Sundays after Trinity.

All Saints Day.

INTROIT:—Ye are come unto the city of the Living God, the heavenly Juresalem, and to an innumerable company of angels: to the general assembly of the Church of the first born, which are written in heaven.

Psalm. Great is the Lord and highly to be praised; in the City of our God, even upon his holy hill.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—O fear the Lord ye that are his saints; for they that fear him lack nothing. But they who seek the Lord; shall want no manner of thing that is good. Alleluia, Alleluia. The saints shall judge the nations and have dominion over the people; and their Lord shall reign forever. Alleluia.

S. Clement's Day

INTROIT:—The Lord said the words that I have put in thy mouth, shall not depart out of my mouth; and thy sacrifices shall be accepted upon mine altar.

Psalm. Blessed is the man that feareth the Lord: he hath great delight in His commandments.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—The Lord sware and will not repent; thou art a priest forever after the order of Melchizedech.

The Lord said unto my Lord: sit thou on My right hand.

Alleluia, Alleluia.

This is the priest whom the Lord hath crowned, Alleluia.

The following comes from our friend, Fr. Wood, of the Diocese of Hankow, China.

"I spent the Rogation days in the country, in preparation for Confirmation at S. James', Hau Chuan, on Ascension Day. Twenty-six were confirmed. On the morning of Ascension Day there was an early Solemn Mass at S. James, with a fine big congregation, and eighty-four communions. Some of these dear, good people getting up before dawn, and walking miles, in order to get there on time.

"On the Sunday in the Octave, I was again at home. Fr. Cooper was with me, thus enabling us to give the S. Andrew's people a Mass, instead of their coming into the city to S. Saviour's. As a result, there were ninety-four communions in the two places.

"Our Wuchang Confirmations (exclusive of Boone College and S. Hilda's School) numbered forty. These people want the Catholic religion.

"On Whit-Sunday, there was the usual one Mass, early (Missa Cantata), at S. Saviour's. There lacked only one of the seventy communicants, besides numbers who assisted. You should have been present at a sung Mass, at S. Saviour's, and see these dear boys, in red cassocks and queues, amid a cloud of sweet incense."

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St. Clement's Magazine

ol. XXVI PHILADELPHIA, DECEMBER, 1910 No. 12



ST. CLEMENT'S CHURCH PHILADELPHIA PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR DECEMBER, 1910

1. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
2. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
3. Saturday (*St. Francis Xavier, Pr. C.*) ..... Masses, 7 and 7.30 a. m.
4. **Sunday** (*ii in Advent*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
5. Monday ..... Masses, 6.45, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
6. Tuesday (*St. Nicholas, B. C.*) ..... Masses, 7, 7.30 and 9.30 a. m. G. F. S., 8 p. m.
7. Wednesday ..... Masses, 7 and 7.30 a. m. Instruction, 4 p. m. Guild of St. Vincent, 8 p. m.
8. Thursday (*Conception of B. V. M.*) ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
9. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
10. Saturday ..... Masses, 7 and 7.30 a. m.
11. **Sunday** (*iii in Advent*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
12. Monday ..... Masses, 6.45, 7 and 7.30 a. m.
13. Tuesday (*St. Lucy, V. M.*) ..... Masses, 7, 7.30 and 9.30 a. m.
14. Wednesday (*Ember Day, Abstinence*) ..... Masses, 7 and 7.30 a. m. Instruction, 4 p. m. Guild of St. Katharine, 8 p. m.
15. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
16. Friday (*Ember Day, Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
17. Saturday (*Ember Day, Abstinence*) ..... Masses, 7 and 7.30 a. m. Guild of Holy Child, 3 p. m.
18. **Sunday** (*iv in Advent*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
19. Monday ..... Masses, 6.45, 7 and 7.30 a. m.
20. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
21. Wednesday (*St. Thomas, Apostle*) ..... Masses, 7, 7.30 and 9.30 a. m. Instruction, 4 p. m.
22. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
23. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
24. Saturday ..... Masses, 7 and 7.30 a. m. The first Vespers of Christmas, 8 p. m.
25. **CHRISTMAS DAY** ..... Masses, 12 (midnight), 6.00, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
26. Monday (*St. Stephen, Protomartyr*) ..... Masses, 6.45, 7, 7.30 and 9.30 a. m.
27. Tuesday (*St. John, Apostle and Evangelist*) Masses, 7, 7.30 and 9.30 a. m.
28. Wednesday (*The Holy Innocents*) ..... Masses, 7, 7.30 and 9.30 a. m. Instruction, 4 p. m.
29. Thursday (*St. Thomas of Canterbury, Bb. M.*) ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
30. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
31. Saturday (*St. Silvester, B. C.*) ..... Masses, 7 and 7.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

Bible Classes for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3- P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Schneeweiss Saturdays, 3-5, 7-9 P. M.
Father Underhill . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVI PHILADELPHIA, DECEMBER, 1910 No. 12

St. Clement's Magazine
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GUILDS OF THE PARISH

ST. MARY'S GUILD
Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD
Meets second Wednesday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Father Underhill.

GUILD OF HOLY CHILD
Meets third Saturday in the month, 3 p. m.
Chaplain, the Rector.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Mrs. John B. Bernadou
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD
Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Theodore Homan.

ST. NICHOLAS CHILD
Meets every Thursday, 8 P. M.
Chaplain, the Rector.
Treasurer, Miss Eugenie M. Fryer.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

The masses on Christmas day will be as usual, 12.01 (midnight), 6, 7, 8, 9.15, 11 A. M. Any who may desire to make their communions at the midnight mass should keep a fast of devotion from six o'clock.

The Feast of our Lord's Nativity is not kept in any true sense unless a devout communion be made. Every confirmed member of the parish should come to the Altar on Christmas day, and nothing other than sickness should be permitted to prevent. As the feast falls on Sunday this year there will be no special hours for confession, but the clergy will be in Church on Friday and Saturdays as usual.

St. Clement's tide seems always to mark a change of one sort or another in the parish life. This year the change will be felt by every member of the congregation as not only is Mr. Sears leaving us, as has been noticed previously, but Fr. Schneeweiss is to take up work in St. Mark's parish as assistant to the Vicar of St. Mary's Chapel. St. Clement's has been fortunate always in assistant clergy who have ministered in the parish and the departure of Fr. Schneeweiss is a matter of real regret. For nearly six years he has been with us and has won a place in the affections of many. It is a matter for congratulation that he is to be still in our vicinity if not in our midst. Many prayers will go up from the parish Altar that he may be abundantly blessed in his new work.

ST. CLEMENT'S TIDE:

Our parish feast proved to be one of real joy. The day was clear, the communions slightly increased over last year and the rendition of Mozart's Seventh mass, under Mr. Sears direction, was perhaps the best in many years. We had the privilege of entertaining as our guest the Bishop of Salina, who has won our hearts and our interest in his work in the mission field and the special preacher at the mass was the Rev. Rector of the Church of St. Mary, the Virgin, of New York City. The offering which is to be devoted to parish expenses amounted to $1,385.21, and there was an additional gift of $1,000 toward the fund for the restoration of the nave.

The parish tea in the evening was largely attended and a spirit of real friendliness was evident everywhere. The Procession of the Sodality was held on Friday night, with the Vicar of St. Luke's Chapel, New York, as the preacher.

HYMNS FOR DECEMBER.

December 4, A. M., 47, 49, 311 pt. ii, 226; P. M., 49, 51, 398.

December 11, A. M., 53, 50, 49, 311 pt. ii., 45; P. M., 50, 205, 398.

December 18, A. M., 47, 49, 311 pt. ii., 203; P. M., 47, 203, 398.

December 25, A. M., 59, 329, 60, 56, 61, 62, 482; P. M., 61, 55, 60, 56, 329, 482, 62.

OFFERINGS.

Oct. 23—Cash	$36.01
Env.	66.94
Oct. 30—Cash	145.74
Env.	84.97
Nov. 6—Cash	50.56
Env.	111.61
Nov. 13—Cash	3.00
Env.	98.37
Nov. 20—Cash	68.36
Env.	67.33
Nov. 23—Cash	1,385.21
	$2,118.10

SPECIAL FUNDS.

All Saints' Day	$111.66
All Souls' Day	21.76
Restoration of the Nave	1,000.00
	$1,133.42

BAPTISMS.

Oct. 23. Ruth Welch Taylor.
Nov. 17. Paul Frederick Dreyer.

MARRIAGES.

Oct. 19, William Hector Miller and Rena May Caskey.

BURIALS.

Oct. 27. Jennie Winters.
Nov. 3. Mary Amelia Russell.
Nov. 7. John H. Blake.
Nov. 14. Harriet P. Dunn.
Nov. 21. John Allen Toole.

Annual Report St. Clement's Altar Guild.

AMOUNT RECEIVED.

Balance from former account	$48.72
Dues of members	85.25
Donations	40.00
Sale of medals	1.00
Fines	.55
Stamping	.50
Sale of materials	39.00
Sale of vestments and altar sets	169.00
For materials for cope	100.00
Linen for albs	35.00
Interest on deposit	1.26
	$520.28

AMOUNT PAID.

Wanamaker bills	$60.94
C. C. Berglund	42.84
Miss Davis	140.00
Embroidery silks	14.30
Materials for work	2.66
Printing	2.00
Postal card	5.75
Making designs and perforating	4.25
11 yards damask	40.63
Duty and postage	17.83
P. O. order to Perkins & Son	64.01
Balance in bank	123.92
	$520.28

FRANCES P. LEX. Treasurer.

SOME MESSENGERS AND WHERE THEY WENT—XV.

Under the Commonwealth, the Puritans flourished in the colonies, in New England especially. But in 1686, May 15, the Sunday after Ascension, there entered Boston harbor a "vessel freighted with woe for the Puritans." Their violated Charter had been abrogated, and the colony was a royal province. The Rev. Robert Ratcliffe looked from the deck off over the old Trimountain, one summit crowned with a windmill, another fortified, and the third bearing the "Beacon." There was a ceremonius, if not particularly hearty, reception at the wharf, and then the English priest walked up the street, "crooked, with little decency and no uniformity," to the best of the taverns, probably trying to see some spot where he could officiate on the following Sunday. Churches—or meeting-houses—there were, three of them, in different parts of the town, but the first church service was held at the Town Hall. He read the services and preached in his surplice, and a crowd gathered from curiosity; but in that place the services had to be held, for none of the three meeting-houses could be had for such purposes. The new "president," Joseph Dudley, bore in mind that he had once been a non-conformist minister, and dared not risk the popular indignation by upholding the Church too strongly. So the clergyman was granted the small room at the east end of the Town-house. A movable pulpit was made, which could be carried up and down stairs, as the congregation increased, and preaching had to be carried on both morning and afternoon to accommodate them. The missionary had as his helper for awhile Chaplain Buckley, of the ship in which he had come over. After a time "South" Church was obtained for use, at such hours as the Puritans did not use it. But there was endless bad feeling; the Puritans would gather angrily about the doors, and protest, when some extra Church season lengthened the service, when the sermon was long, or especially at the time of the Holy Communion. Those within must have felt the need of "the peace of God which passeth all understanding," as sullen murmurs came from the crowd outside, and they emerged, greeted with more or less rudeness by the rival congregations. Three or four weeks after the Church services began the Church members organized. There were ten gentlemen, beside the missionary. Their first act was to provide for a weekly offertory for the maintenance of the Church. Church wardens were elected, and a committee was appointed to prepare an address to the king and Archbishop. Twelve "forms" or benches were ordered, and a sexton appointed. There wasn't much for him to do, except dust those twelve benches, but the brave beginning won many followers, and it was only another week or two before they pledged the clergyman fifty pounds a year, besides what the Government should think fit to settle on him. Services were ordered for every Wednesday and Friday, at 7 A. M., in summer, and 9 A. M. in winter.

The record of the contention between the Church people and the Puritans is quaintly told, day by day, in an old Puritan diary. (Sir Edmund Andros had become royal governor of New England, and was actively engaged in upholding the Church worship.)

"Tuesday, Jan. 25, 1687. This day is kept for St. Paul, and the bell was rung in the morning to call persons to service; the Governor, I am told, was there.

Monday, Jan. 31. There is a meeting at the Town-house forenoon and afternoon. Bell rang for it; respecting the beheading of Charles the First. The Governor was there.

Tuesday, March 22. (Holy Week). This day his Excellency views the three Meeting Houses.

Wednesday, March 23. The Governor sent Mr. Randolph for the keys of our Meeting that he may say prayers there. Mr. Eliot, Frary, Oliver, Savage, Davis and myself, wait on his Excellency, show that the Land and House is ours, and that we can't consent to part with it to any such use; exhibit an extract of Mr. Norton's Deed and how 'twas built by particular persons, etc.

Friday March, 25, 1687. The Governor has service in the South Meeting House. Goodman Needham, the sexton, though he had resolved not to ring the bell, was prevailed upon to ring it, and to open the door at the Governor's command.

Sunday, March 27. (Easter Day). Gov- and his retinue met in our Meeting. at eleven; broke off past two, because of the Sacrament and Mr. Clark's long sermon; now we were appointed to come half hour past one, so it was a sad sight to see how full the street was with people gazing and moving to and fro, because they had not entrance into the House.

Tuesday, May 10. Mr. Bullivant, having been acquainted that May 15 was our Sacrament day, he writ to Mr. Willard that he had acquainted those principally concerned, and 'twas judged very improper and inconvenient for the Governor and his to be at any other House, it being Whitsunday, and they must have Communion, and that 'twas expected should leave off by 12, and not return again till they rung the bell, that they might have time to dispose of the Elements. So remembering how long they were at Easter, we were afraid 'twould breed much confusion in the afternoon, and so on Wednesday concluded not to have our Sacrament, for saw 'twas in vain to urge their promise * * * But see they have the advantage to lengthen or shorten the Exercises as may make for their purpose."

This last,—the postponement of their Puritan service, and the difficulties which the congregation of the South Church encountered, brought forward the best men of both sides. The matter was going too far,—there were Church people who realized that the Governor's zeal might not be altogether a holy one; most historians describe Andros as something of a tyrant. Among the Puritans there were saints indeed; some kindly tolerance on the part of the Church, some recognition of property rights, might have worked wonders; as it was, Puritans were constantly coming into the Church, many simply reading their way in. The Puritans set a special Day of Prayer, with fasting on the 1st of June. Whether those prayers included some for brotherly love, is not apparent; at any rate, there was peace for awhile. The Governor was busy with his wife, who had come over from England only to die. Her funeral was held in the South Meeting House, with as much churchly form as circumstances would permit, and the whole town turned out. This was the middle of February. Shortly after, subscriptions were raised for the Church, and "King's Chapel," was built. Andros was the largest subscriber, but before the new edifice was ready for use, trouble came thick upon him. In England, James II had put down all Protestantism with a heavy hand, and the Non-conformists suffered death, imprisonment and torture.

Then came the English Revolution, and the ascension of William and Mary. News of these things coming to New England, the Boston people proceeded to have a little revolution of their own. They took the day of a "weekly lecture," when the coming of many people to town would not attract attention especially, and assembled, —many Church people among them,—to put down Andros. The Governor fled to the fort, but was seized and imprisoned, amid general rejoicings. His downfall was a blow to the temporal prosperity of the little church building which had just been erected with so much pains and pride, and the Church people generally had much to bear. It is witness to the Christian courtesy of the Rector that he was treated with considerable consideration, though his ministrations were greatly hindered by the insurrectionists. The saddest instance was in the case of a devoted communicant whose funeral was interrupted at the grave, the Puritans not permitting burial in the consecrated ground set apart for it. The Church, a little wooden affair, on an exposed corner, was defaced and degraded in every way that any mischevious person pleased. Still the faithful priest kept on for three years longer, when he broke down, and was obliged for that and other reasons to return to England. There was a young student, one Samuel Myles, who had left the Puritans and prepared for Orders. He was probably in Deacon's Orders by this time, so the Rector waited long enough to give the people the Holy Communion, on Trinity Sunday, 1686, and then went to England. After awhile, a governor came over who was a Churchman, and the Church flourished in Boston. All sorts of furniture, cushions, prayer books, and so forth, were provided; the most handsome were ordered by Queen Mary, and sent by the King, after her death, as well as a massive set of Communion silver. Just to conclude the story of this interesting church, we have to tell, that at some later time, just before the Revolution, it was entirely rebuilt of stone. It was closed during the War, and after that its congregation took up Unitarianism, and separated from the Church, but retaining their building; and the Unitarians have had it ever since. William Price, who died in 1780, founded a lecture course, the lectures, six in number, chiefly on Church topics, such as "The Value and Necessity of Fasting," were undertaken later by Trinity Church, Boston.

INTROITS FOR DECEMBER.

Second Sunday in Advent.

INTROIT:—O people of Sion, behold, the Lord will come to save the nations; and in the gladness of your heart the Lord shall cause His glorious Voice to be heard.

Psalm. Hear, O Thou Shepherd of Israel, Thou that leadest Joseph like a sheep.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—Out of Sion hath God appeared in perfect beauty; Our God shall come manifestly. Gather my Saints together unto me; those that have made a covenant with me with sacrifice. Alleluia. Alleluia.

The powers of the heaven shall be shaken; and then shall they see the Son of Man coming in a cloud with power and great glory. Alleluia.

Third Sunday in Advent.

INTROIT:—Rejoice in the Lord alway and again I say rejoice; let your moderation be known unto all men; the Lord is at hand; be careful for nothing, but in everything by prayer let your requests be made known unto God.

And the peace of God which passeth all understanding shall keep your hearts and minds.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—Show Thyself, O Lord, Thou that sittest upon the Cherubim; stir up Thy strength and come.

Hear, O Thou Shepherd of Israel, that leadest Joseph like a sheep. Alleluia. Alleluia.

Stir up Thy Strength and come and save us Alleluia.

Fourth Sunday in Advent.

INTROIT:—Remember us, O Lord, according to the favor that Thou bearest unto Thy people; O visit us with Thy salvation, that we may see the felicity of Thy Chosen; and rejoice in the gladness of Thy people and give thanks with Thine inheritance.

We have sinned with our fathers; we have done amiss and dealt wickedly.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—The Lord is nigh unto all them that call upon Him; Yea all such as call upon Him faithfully.

My mouth shall speak the praise of the Lord, and let all flesh give thanks unto His Holy Name, Alleluia, Alleluia.

Come, O Lord, and tarry not; release Thy people Israel from their sins. Alleluia.

Christmas Day.

INTROIT:—Unto us a Child is born; unto us a Son is given; and the government shall be upon His shoulders and His name shall be called Wonderful Counsellor.

O, sing unto the Lord a new song, for He hath done marvellous things.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—All the ends of the earth have sung the salvation of our God; Show yourselves joyful unto the Lord all ye lands.

The Lord declared His salvation; His righteousness hath He openly showed in the sight of the heathen. Alleluia. Alleluia.

A hallowed day hath enlightened us; come ye Gentiles and worship the Lord, for this day a great light hath come down upon the earth. Alleluia.

MASTERS IN THIS HALL.

To Bethl'em did they go, these shepherds three;
To Bethl'em did they go, to see whe'r it were so or no,
Whether Christ were born or no
To set men free.

Masters, in this hall,
Hear ye news to-day
Brought over sea,
And ever you I pray,

Nowell! Nowell! Nowell!
Sing we clear!
Holpen are all folk on earth,
Born is God's Son so dear.

Going over the hills
Through the milk-white snow,
Heard I ewes bleat
While the wind did blow.
Nowell, etc.

Shepherds many a one
Sat among the sheep;
No man spake more word
Than they had been asleep.
Nowell, etc.

Quoth I, "Fellows mine,
Why this guise sit ye?
Making but dull cheer,
Shepherds though we be?
Nowell, etc.

"Shepherds should of right
Leap and dance and sing;
Thus to see ye sit
Is a right strange thing."
Nowell, etc.

Quoth these fellows then,
"To Bethl'em town we go,
To see a mighty Lord
Lie in a manger low."
Nowell, etc.

"How name ye this Lord,
Shepherds?" then said I.
"Very God," they said,
"Come from heaven high."
Nowell, etc.

Then to Bethle'm town
We went two and two,
In a sorry place
Heard the oxen low.
Nowell, etc.

Therein did we see
A sweet and goodly May,
And a fair old man,
Upon the straw she lay.
Nowell, etc.

And a little Child
On her arm had she:
"Wot ye who this is?"
Said the hinds to me.
Nowell, etc.

Ox and ass Him know,
Kneeling on their knee:
Wondrous joy had I
This little babe to see.
Nowell, etc.

This is Christ the Lord,
Masters be ye glad
Christmas is come in,
And no folk should be sad.
Nowell, etc.

—*William Morris.*

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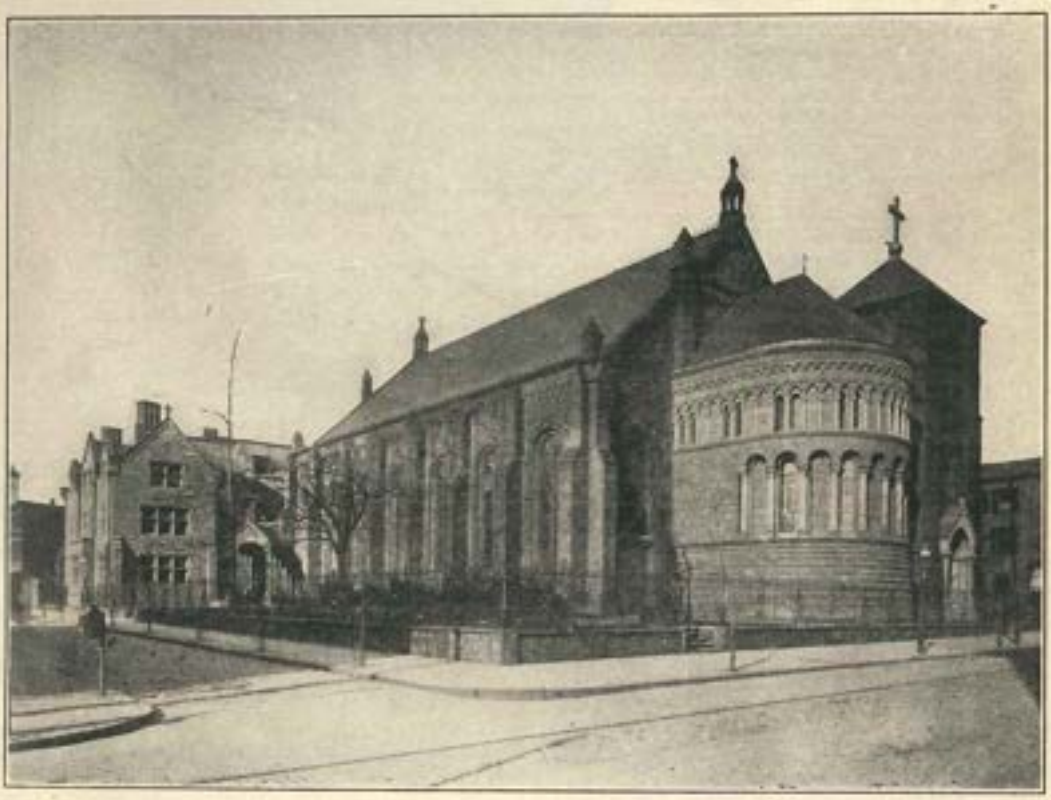
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St. Clement's Magazine

Vol. XXVII PHILADELPHIA, JANUARY, 1911 No. 1



ST. CLEMENT'S CHURCH PHILADELPHIA PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR JANUARY, 1911

1. **Sunday** (*Circumcision of Christ*) ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
2. Monday ..... Masses, 6.45, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
3. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m. G. F. S., 8 p. m.
4. Wednesday ..... Masses, 7 and 7.30 a. m. Instruction, 4 p. m. Guild of St. Vincent, 8 p. m.
5. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
6. Friday (*The Epiphany. Abstinence*) ..... Masses, 7, 7.30 and 9.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
7. Saturday ..... Masses, 7 and 7.30 a. m.
8. **Sunday** (*i after the Epiphany*) ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
9. Monday ..... Masses, 6.45, 7 and 7.30 a. m.
10. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
11. Wednesday ..... Masses, 7 and 7.30 a. m. Instruction, 4 p. m. Guild of St. Katharine, 8 p. m.
12. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
13. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m.
14. Saturday ..... Masses, 7 and 7.30 a. m.
15. **Sunday** (*ii after the Epiphany*) ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
16. Monday ..... Masses, 6.45, 7 and 7.30 a. m.
17. Tuesday (*St. Anthony, Ab. C.*) ..... Masses, 7, 7.30 and 9.30 a. m.
18. Wednesday (*St. Prisca, V. M.*) ..... Masses, 7 and 7.30 a. m. Instruction, 4 p. m.
19. Thursday (*St. Wolstan, B. C.*) ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
20. Friday (*St. Fabian, B. and St. Sebastian, MM. Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
21. Saturday (*St. Agnes, V. M.*) ..... Masses, 7 and 7.30 a. m.
22. **Sunday** (*iii after the Epiphany*) ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
23. Monday ..... Masses, 6.45, 7 and 7.30 a. m.
24. Tuesday (*St. Timothy, B. M.*) ..... Masses, 7, 7.30 and 9.30 a. m.
25. Wednesday (*Conversion of St. Paul, Apostle*) ..... Masses, 7, 7.30 and 9.30 a. m. Instruction, 4 p. m.
26. Thursday (*St. Polycarp, B. M.*) ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
27. Friday (*St. John Chrysostom, B. C., Doct. Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
28. Saturday ..... Masses, 7 and 7.30 a. m.
29. **Sunday** (*iv after the Epiphany*) ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
30. Monday ..... Masses, 6.45, 7 and 7.30 a. m.
31. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

Bible Classes for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3- P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Underhill . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVII PHILADELPHIA, JANUARY, 1911 No. 1

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GUILDS OF THE PARISH

ST. MARY'S GUILD
Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD
Meets second and fourth Wednesday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Father Underhill.

GUILD OF HOLY CHILD
Meets every Thursday in the month, 3.30 p. m.
Chaplain, the Rector.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Mrs. John B. Bernadou
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD
Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Theodore Homan.

ST. NICHOLAS CHILD
Meets every Thursday, 8 P. M.
Chaplain, the Rector.
Treasurer, Miss Eugenie M. Fryer.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

The annual dinner of St. Vincent's Guild will be held in the Clergy house on Wednesday evening, January 18.

The Rt. Rev. W. W. Webb, Bishop of Milwaukee, is expected to preach at S. Clement's on Sunday, January 1, at the Solemn Mass.

The Crèche has been placed in the Church this year at the head of the South aisle. It has received an addition in the shape of three camels and their attendants, and three sheep. These were presented by a friend of the parish and reached us from France the latter part of November.

A Missionary Meeting, under the auspices of S. Clement's Branch of the Girls' Friendly Society, will be held in the Parish Hall, on Tuesday Evening, January 10th, at eight o'clock. The speakers will be the Rt. Rev. W. W. Webb, Bishop of Milwaukee, and Dr. Mary V. Glenton, of the Chinese Mission.

The first meeting of S. Clement's branch of the Women's Auxiliary for the season was held in the parish on Wednesday, December 7. The same officers were appointed as last year, and the following were added to the special committees. To the foreign committee Miss Connelly and Mrs. Chas. Joline; Committee on Colored Work, Mrs. Decatur Smith. It was voted to send envelopes to every woman in the parish asking for contributions to the work of the Auxiliary.

The annual missionary offering will be taken on the second Sunday in February. It is hoped that each member of the parish will contribute something to the general apportionment, and let the contribution be as generous as possible. Amounts may be "designated." That is, if any person is interested in any one portion of the mission he may signify that the contribution be sent to that special work. We should make our missionary offering this year larger than ever before, that S. Clement's may take its place among those parishes that care enough for the spread of the Gospel to give to the support of the men and women who have pledged themselves to work in the mission field. Let us not be selfish.

HYMNS FOR JANUARY

Jan. 1—59, 329, (60), 70, 56, 482.
P. M.—61, 70, 60, 56, 329, 482, 62.
Jan. 8—79, 76, 81, 219.
P. M.—79, 76, 77, 81, 219.
Jan. 15—601, 202, 179, 306.
P. M.—601, 38, 175, 179, 306.
Jan. 22—240, 180, 232, 220.
P. M.—240, 38, 180, 232, 220.
Jan. 29—305, 522, 307, 540.
P. M.—305, 38, 307, 28, 540.

MARRIAGES.

November 30—Edward T. Hoffman and Mary E. Detterline.

OFFERINGS.

Nov. 28.	Cash	$176.63
	Envelope	126.00
Dec. 5.	Cash	60.80
	Envelope	77.64
Dec. 12.	Cash	63.41
	Envelope	57.03
		$561.51

SPECIAL.

Poor Fund	$ 91.46
Episcopal Hospital	41.46
Bishop Griswold	13.00
Rev. R. E. Wood	1000.00
	$1145.82

THE EPIPHANY.

Three Manifestations.

Three great manifestations of our Saviour are commemorated on this festival, all of which Saint Chrysostom says happened on the same day, though not in the same year.

(1) The first was His Manifestation by a star which conducted the wise men to come and worship Him. They were no sooner informed by the apparition of this extraordinary star of the birth of the Great King Who was to rule the world, but they set out to seek Him in Judea, where they understood, by ancient tradition and by the prophecy of Balaam, He should be born; and, as it was natural for them to expect to hear of Him in the capital city, they went thither to inquire after Him; but as His Kingdom was not of this world, He chose for His birth the humble stable of Bethlehem before any palaces of Jerusalem. To Bethlehem they were directed by the priests and scribes, who, however, while directing others to the Saviour, took no pains to seek Him themselves. The Wise men on their way were again favored by the sight of the star, which went before them and pointed out to them the place where our Saviour was. This heavenly light filled their hearts with exceeding great joy; and going in they found Him Whom their souls desired, and they paid their homage to Him. Happy are they who follow the example of these Wise men. Let us imitate them in their ready compliance with the Divine call, in their diligence in inquiring after Christ, in their perseverance through all difficulties, then we may confidently expect, like them, to find our Lord, and to rejoice in Him.

(2) The second Manifestation was that of Christ as the Son of God at His Baptism. When a multitude of Publicans and sinners resorted to John and were baptized by him in Jordan, confessing their sins, our Lord also came among them as if He had been one of their number and stood in need of the Baptism of repentance. The Baptist was astonished at the humility of the Lamb of God, Who came to take away the sin of the world, and yet here associated Himself with sinners and was willing to pass for one. He refused to baptize Him, but Jesus insisted, saying "Thus it becometh us to fulfill all righteousness." And He Who thus humbled Himself to fulfill all righteousness was presently exalted by His Heavenly Father, to teach us that humility opens Heaven, and conducts us to God and to all good; for lo! the Heavens opened and the Holy Ghost descended upon Him like a dove, and there came a Voice from Heaven, saying "Thou art my beloved Son, in Whom I am well pleased." Then did the Son descend into the waters, to sanctify them for Sacramental purposes, making the element of water to be to us the laver of regeneration.

(3) The third Manifestation was in Cana of Galilee, where Christ turned water into wine, and His disciples (astonished at His power) believed on Him. By this miracle we are reminded, that the pleasures of this world often fail us, when we expect the most from them. It is Jesus alone Who can furnish our immortal souls with the true that cheereth the heart of man; it is His love alone can present us with pure delights, which bring with them joy and peace and a certain foretaste of Heaven. He often changes, for His friends, the waters of the "brook by the way" into "good wine," by the consolations He gives them in their labors and afflictions. But the miraculous change made by our Lord on this day typified another and more momentous change which He made (by His ministers) even to the end of the world, of bread and wine into His own Body and Blood. With this wonderful miracle He daily honors the Wedding Feast of His Espousals with our souls. The corporeal food we take is (by means of our natural heat) daily changed into our flesh and blood; but this Spiritual Food, like fire which changes all things into itself, is not changed into our subtsance, but changes and transforms our souls into His own nature, to make us one with Him the Bread of Life, here by grace, hereafter by glory. Let us be thankful for all the wonders which the Son of God has wrought and continues daily to work for us. But particularly let us join with the Church in this Festival, in celebrating with love and gratitude these three Manifestations which were the forerunners of all our good. (1) In His Manifestation to the Wise men is revealed our vocation to the true faith. (2) By His Baptism in Jordan we are promised regeneration in Him in Baptism. (3) His changing water to wine at the marriage feast prefigures our admission to His Heavenly Feast in the Blessed Eucharist.—Rt. Rev. R. Challoner.

LETTER FROM ONEIDA.

From One of the Sisters of the Holy Nativity.

It is regular country; no modern conveniences and the nearest market eight miles away, and that a poor one. The good one is ten miles. We have just had a wedding; this time a great six-foot Sioux, a grandson of old Sitting Bull, who came a-wooing one of our Oneida maidens. Our maid, of course, is a Christian, and although she has been away at school and working for several years, she has not been weaned from the Church, and insisted on being married in Church. The Sioux "Strong Heart" was unbaptised and of course the missionary refused to marry them until he was baptised, so he thought about it for awhile and returned last Saturday saying he was ready for baptism if Fr. Thorne would receive and then marry him to our Leah. So on Monday at 2 p. m. James William Strongheart was baptised and at 2.30 married. The bride and her attendants always come here for the Sisters to put on their veils. Strongheart came along too and as Sister Lillian veiled the bride and I, the bridesmaids, Leah asked me to put on Strongheart's boutonniere and I had to make him sit down in order to reach. I made the maids adorn the ushers.

The romance of the work is all gone now. Our Indians are all civilized and have

received their rights as citizens and Oneida is no longer a reservation, but a township. I am sorry they have been admitted citizens, because as a whole, they are not ready for it, and I fear the white man is going to crowd in and spoil the dear simple people.

House of the Holy Nativity,
Oneida, Wis.

Oneida has become a township and our Indians are confronted by the same problems that are before the white man.

The educational question has been settled by the introduction of district schools, several of which will be established at no distant day.

The more difficult liquor problem excited much discussion. No liquor has ever been allowed to be sold on the Reservation, and the question as to whether license should be granted was bravely settled by a vote of 18 yeas to 89 nays. The Indians do not want the saloon.

The Bishop came in August, as usual, for Confirmation, and a class of forty-seven was presented. Some of our hymns have been translated into the Oneida language, and one of these is always sung at the service. On this occasion they sang the Te Deum, which has also been translated.

When the Indians sing in English, it is just good ordinary singing; but when they use their own language, which is soft and lends itself naturally to music, the result is glorious, and at the same time so pathetic that tears come to one's eyes.

I will not weary you with a description of the festivities which follow the Church service, but just ask you to imagine a gathering of about six hundred Indians spending the day in merry making. Your imagination may fancy an accompaniment of loud shouts, boisterous laughter and sometimes quarreling; but not a sound of any thing of the kind was to be heard. They had a good time and enjoyed the day immensely, but their voices were low and refined and wherever one heard laughter it was gentle and sweet.

There is nothing that strikes the visitor to our Oneida Indians more than this; their quiet, gentle, refined way of enjoying themselves.—From the *Associate Chronicle*.

THE HOSPITAL OF THE RESURRECTION OF HOPE.

IMPRESSIONS.

"Through the Shadow of an Agony Cometh Redemption."

Just outside the City of Kumamoto, on a little green hill, stands a group of buildings within a tall hedge.

Pass up the path and within the wide entrance gate.

A sense of peace and order will come to you as you look around. The walls of the low-storied houses are white, the roofs covered with curved grey tiles, a deep protecting porch shades the front door, pretty shrubs and trees meet the eye. What is this pleasant place? It is the home of the lepers.

Here more than fifty of these saddest of beings are gathered in, from all parts of Japan, and their lives are made full of interest and gladness.

They "find themselves" again as human beings, after having believed that, because they were lepers, they were "cursed of the gods" and without souls.

Who can wonder that if left to themselves they either try to end their wretchedness by suicide, or else sink into deep degradation?

Resignation and happiness are the characteristics of the dwellers in this Hospital and Home combined.

Each individual is thoughtfully considered and cared for according to his special need, and each finds scope for some special form of usefulness and of service for others.

The lepers are encouraged to make the best of themselves; they all try to dress neatly for each other's sake.

One woman is clever at hair dressing; she arranges the coiffure of others as prettily as she can, in the way so dear to the Japanese heart. Often the dread disease attacks the hair, but even then the best possible is made of it.

The men, too, help each other to dress and shave, literally supplying as fellow-members the lack of lost hand or foot; thus all live together as a self-respecting community, in charity and sympathy.

Entering by the big front door we notice first the spotless cleanliness of the floor matting and the perfect neatness everywhere. A delightful little dispensary is beyond the waiting room, looking very businesslike. Here the patients come to a side door to receive their medicine.

Here, too, people come creeping up after dark, to ask advice from the kind and clever resident doctor—perhaps in mortal terror to enquire whether the awful plague is manifesting itself in them.

A bright young medical student is in charge of the dispensary. He is gaining his experience, and studying up for his examination.

We pass on to see the kitchens and outhouses, all with special arrangement to avoid infection.

The greatest interest, however, centers in the wards, so let us go on there, through the gardens, which show promise of beauty when the spring comes.

The pergolas of vines are a special interest to the patients, some of whom are great at gardening, and some looking after poultry. Both vegetables and fowls were worked at a good rate of profit to the Hospital last year.

The wards are designed on the model of a Japanese one-storied house. They are built in two blocks, those for the men in one part of the compound and those for women in another. How homely and pleasant each little set of habitations looks.

Four patients only are in each ward. By this arrangement each can have their sleeping mats in their own corner, and their cupboards to contain special treasures. A low table in the center serves for simple meals and each has his own table for reading and writing. As we draw near, the sliding shutters which form one whole side of the ward fly open and the four inmates appear. They make low bows, touching their heads to the floor.

How glad they are to welcome Miss Riddell again after a long absence from Japan. Each patient has something to show or tell.

One young man produces a photograph taken of the chrysanthemums they had been growing in December. Another very clever man, who was formerly a University student, brings out two really beautiful large maps that he has drawn, one of Palestine, the other of the Mediterranean sea, with St. Paul's journey traced on it.

Sometimes, though, it is a pitiful affliction that we see. A poor leg, with the foot absolutely gone as far as the ankle; a poor hand, swollen and distorted beyond words. Even then these "Brave Poor Things" smile and make the best of their condition.

In the women's quarter a poor soul is lying who has been attacked internally by the disease. Day and night a terrible and distressing hiccough never ceases. She is very weak, but raises herself "little" on her "futons" to give the best bow she can and a welcoming look.

One patient has recently died; his place is at once filled by a lad of fourteen, sent through a missionary. The boy's age is a hopeful one for alleviation, but he is a very bad case.

Quite away in another part of the grounds are the isolation ward and the mortuary. In the latter stands in its case the ashes of the patient who has been so lately delivered from the "body of his humiliation," and gone with joy in Christ to find the fulfillment of hope.

The ashes are waiting to see whether the relations who could not acknowledge the leper while he lived may yet be glad to have the remains for their own funeral rites.

If not, they must be laid in a Buddhist graveyard, where they will almost certainly be desecrated, partly because they are Christian, but mostly because they are leper.

The very great need now for the Hospital is a little Church and a piece of holy ground by it, for God's Acre.

Will any reader, who perhaps has his own dear ones laid to rest in some loved corner of the earth, be moved to give for this sacred purpose? It would be a great witness to the faith to those Japanese who come to see the Hospital.

At present a large room serves as centre of the community life, but it has to be used both for worship and for other purposes. This room is a happy and pleasant place, but of course it is not really suitable for the services of the Church. Here the Christmas party was held.

How delightful it was to see the real enjoyment of the leper men and women and the leper boys and girls. They loved their presents of every kind, but the dolls were the first favorites with all. To hear their merry laughter over some selections on the graphophone did the heart good.

Here too they assemble for quiet, earnest prayer meetings, and here the Sunday services are held, under the ministry of the very able Japanese clergyman who is the chaplain of the Hospital.

It is very touching to hear the leper voices join in some familiar English hymn. How full of meaning those words must be to them—

"Nearer my God to Thee;
E'en though it be a cross
That raiseth me."

For many of them life is truly a crucifixion, but now to many of them it has become a martyrdom with Christ, and they enter into the life of peace and gladness which that means, in a way, perhaps, that others whose cross of suffering is not so heavy, can hardly imagine.

Nearly all of the fifty-two lepers who are now in the Hospital are earnest believers in the Christian faith, daring to believe in the love of God Incarnate, through the human love manifested to them there.

How beautiful it is to feel that such work is being carried on in His Name, Who was so tender in His compassion for lepers.

We came away from our visit to the House of Hope not sad, but very glad. May all who are helping in this work of direct ministry to some of the most forlorn of mankind, by their prayers, their gifts, their money, their sympathy, receive a blessing from the God of Hope.

(Reprinted from a letter of Mary Martindale, written in Kumamoto, February, 1910.)

INTROITS AND GRADUALS FOR JANUARY.

The Circumcision.

INTROIT:—God sent forth His Son made of a woman: made under the law: to redeem them that were under the law, that we might receive the adoption of Sons.

Psalm.—Lord Thou art become gracious unto Thy land: Thou has turned the captivity of Jacob.

Glory, etc.

(Repeat antiphon.)

GRADUAL:—In Christ Jesus we have redemption through His Blood: according to the riches of His grace wherein He hath abounded toward us.

And we have known and believed: the love that God hath to us. Allelulia. Alleluia.

We therefore love God because God first loved us. Alleluia.

First Sunday After Epiphany.

INTROIT:—On the highest throne I beheld a man sitting, whom a multitude of angels worship singing together. And behold His Name and empire are for everlasting.

Psalm. O be joyful in the Lord all ye lands: serve the Lord with gladness and come before His presence with a song.

Glory, etc.

(Repeat antiphon.)

GRADUAL:—Blessed be the Lord God, even the God of Israel; which only doeth wondrous things from the beginning.

The mountains also shall bring peace: and the little hills righteousness unto the people. Alleluia. Alleluia.

O be joyful in the Lord all ye lands: serve the Lord with gladness. Alleluia.

Second Sunday After Epiphany.

INTROIT:—All the world shall worship Thee O God: sing of Thee and praise Thy Name, O Thou most highest.

Psalm. O be joyful in the Lord all ye lands: Sing praise unto the Honour of His Name, make His praise to be glorious.

Glory, etc.

(Repeat antiphon.)

GRADUAL:—The Lord sent His Word and healed them: and they were saved from their destruction.

O that men would therefore praise the Lord for His goodness and declare the wonders that He doeth for the children of men. Alleluia. Alleluia.

Praise the Lord all ye Angels of His: praise Him all His Host. Alleluia.

Third Sunday After Epiphany.

INTROIT:—Worship Him all ye His angels: Sion heard of it and rejoiced, and the daughters of Judah were glad.

Psalm. The Lord is King the earth may be glad thereof; yea the multitude of the isles may be glad thereof.

Glory, etc.

(Repeat antiphon.)

GRADUAL:—The heathen shall fear Thy Name O Lord: and all the Kings of the earth Thy majesty.

When the Lord shall build up Sion; and when His glory shall appear. Alleluia. Alleluia.

The Lord is King the earth may be glad thereof: yea the multitude of the isles may be glad thereof Alleluia.

Fourth Sunday After Epiphany.

INTROIT:—O Lord God of Hosts Who is like unto Thee; Thou rulest the raging of the sea, Thou stillest the waves thereof when they arise. The heavens are Thine, the earth also is Thine: Thou hast laid the foundation of the round world, and all that therein is, Thou hast made the North and the South.

Psalm. My song shall be alway of the loving kindness of the Lord.

Glory, etc.

(Repeat antiphon.)

GRADUAL:—Waters flowed over my head: then I said I am cut off: I called upon Thy Name O Lord, Thou saidst fear not.

When my soul fainted within me I remembered the Lord, and my prayer came in unto Thee O Lord. Alleluia. Alleluia.

My help cometh even from the Lord: Who hath made heaven and earth; behold He cometh that keepeth Israel shall neither slumber nor sleep. Alleluia.

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St. Clement's Magazine

Vol. XXVII PHILADELPHIA, FEBRUARY, 1911 No. 2



ST. CLEMENT'S CHURCH. PHILADELPHIA. PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR FEBRUARY, 1911

1.	Wednesday (*St. Ignatius, B. M.*)	Masses, 7 and 7.30 a. m. Instruction, 4 p. m. Guild of St. Vincent, 8 p. m.
2.	Thursday (*Purification of B. V. M.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
3.	Friday (*St. Blasius, B. M. Abstinence*)	Masses, 7, 7.30 and 9.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
4.	Saturday (*St. Gilbert of Sempringham, Ab. C.*)	Masses, 7 and 7.30 a. m.
5.	**Sunday** (*v after the Epiphany*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
6.	Monday (*St. Dorothea, V. M.*)	Masses, 6.45, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
7.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
8.	Wednesday	Masses, 7 and 7.30 a. m.
9.	Thursday (*St. Apollonia, V. M.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m. Guild of St. Katharine, 8 p. m.
10.	Friday (*St. Scholastica, V. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
11.	Saturday	Masses, 7 and 7.30 a. m.
12.	**Sunday** (*Septuagesima*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
13.	Monday	Masses, 6.45, 7 and 7.30 a. m.
14.	Tuesday (*St. Valentine, Pr. M.*)	Masses, 7, 7.30 and 9.30 a. m.
15.	Wednesday	Masses, 7 and 7.30 a. m.
16.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
17.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
18.	Saturday (*St. Colman, B. C.*)	Masses, 7 and 7.30 a. m.
19.	**Sunday** (*Sexagesima*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
20.	Monday	Masses, 6.45, 7 and 7.30 a. m.
21.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
22.	Wednesday	Masses 7 and 7.30 a. m.
23.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m. Guild of St. Katharine, 8 p. m.
24.	Friday (*St. Matthias, Apostle. Abstinence*)	Masses, 7, 7.30 and 9.30 a. m. The Litany, 12 m.
25.	Saturday	Masses, 7 and 7.30 a. m.
26.	**Sunday** (*Quinquagesima*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
27.	Monday	Masses, 6.45, 7 and 7.30 a. m.
28.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

Bible Classes for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3- P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Underhill . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVII PHILADELPHIA, FEBRUARY, 1911 No. 2

St. Clement's Magazine
PUBLISHED MONTHLY

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GUILDS OF THE PARISH

ST. MARY'S GUILD
Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD
Meets second and fourth Thursday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Father Underhill.

GUILD OF HOLY CHILD
Meets every Thursday in the month, 3 30 p. m.
Chaplain, the Rector.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Mrs. Ellis H. Yarnall.
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD
Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
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ST. NICHOLAS CHILD
Meets every Thursday, 8 P. M.
Chaplain, the Rector.
Treasurer, Miss Eugenie M. Fryer.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

Candles will be blessed as usual on the Feast of the Purification at the 7 o'clock mass.

Bishop Whitaker has appointed the evening of April 25 as the date for our episcopal visitation. The Bishop of Wyoming is expected to administer the sacrament of Confirmation at that time. Classes for instruction will be formed at once. The girls will meet Sister Catharine Angela at the Mission House on Thursday afternoons after school and the women on Tuesday afternoons at 4. Any who may be unable to join this class will have a special appointment made for them. The boys will meet the rector on Fridays at 5 o'clock. The clergy will be very glad to receive the names of those who are unconfirmed, but who may be anticipating it.

A very beautiful processional crucifix has been presented to the parish for use at guild services and at funerals. The design is by the Gorham Company, and is executed in hammered bronze. The halo about the head of the figure is of brass, which relieves the severity of the whole. The inscription reads, "To the Glory of God and in loving memory of Stephen Decatur Smith, Jr., who entered into life eternal December 17, 1909."

The parish retreat will be held on Shrove Tuesday. Addresses at 10, 12 and 3 o'clock. A light lunch will be served in the parish hall at 1 o'clock. Those desiring refreshment are asked to send their names to Sister Catharine Angela, 2016 Race street.

The missionary meeting held under the auspices of the Girls' Friendly Society in the parish hall on the evening of Tuesday, January 10, was exceedingly interesting, although the attendance was small. This was a disappointment, as only two of the several parishes that had accepted our invitation "with pleasure" sent representatives. The evening was much enjoyed by those who had the privilage of being present. Dr. Glenton gave an interesting account of her work in the hospital at Wuchang, China, and Bishop Webb, who has something to say always, spoke of the work of the Church in his diocese of Milwaukee. He spoke of the great need of proper linen for the Altar in some of the poorer mission stations, and asked that corporals and purificators might be included in the articles sent to the Middle West in missionary boxes.

During Lent there will be service of intercession every weekday afternoon at quarter of 5, in the Church. This seems to be a more convenient hour for the majority of persons than at noon. It is hoped that a great many of our people may avail themselves of the opportunity of joining with the clergy in this charitable work. We had an encouraging number last Lent, but there should be many more who are willing to give fifteen minutes daily in praying for others. It is also hoped that the men of the parish may at least make an effort to be present once a week, if not oftener. It will be a great assistance to the clergy if the members of the congregation will send names and subjects for intercession. Last year many were heard to say that the Lenten season had been particularly helpful. This was of course due to the many prayers that were offered to God daily in the Church. Prayer is an essential in the life of every Christian soul. If we were more earnest about it we would be far happier and would find greater strength to fight the battle against sin, the world and the devil.

CHRISTMAS TIDE.

The Christmas festival brought real joy to many hearts. In many other parishes than our own there seems to have been a more intense appreciation of the meaning of the festival than has been the case in many years. The number of communions at St. Clement's was slightly in excess of last year, which is always an encouragement, and many confessions were heard in preparation for the feast. The solemn mass on Christmas day was well attended, the choir, under the direction of Mr. Hall, rendering Cruickshank's Mass, with the Kyrie and Sanctus from Gounod's S. Cecilia.

The Sunday School festival was held on Holy Innocents' night. A brief service was held in the Chapel at 8 o'clock, followed by a play in the parish hall, after which the presents and candy were distributed. Incidentally it may be said that the number of pupils in the Sunday School is increasing, and that a new interest seems to be manifest in the children.

On Saturday in Christmas week two guilds held their Christmas parties. S. Nicholas' Guild met in the gymnasium at 2 o'clock in the afternoon, and after the gifts had been presented and ice cream and cake disposed of the entire Guild accepted the invitation of the Guild of the Holy Child to be present at the mystery play to be given in parish hall at 3 o'clock. The play, which was exceedingly well rendered by the members of the Holy Child Guild, was composed and directed by Miss Rogers, and was an unqualified success. After the play the boys were dismissed, but the young ladies remained for their feast. The crucifix given each year in "memory of Eleanor," was won by Edith Boyle. It is given to the Guild member who is most faithful in her Guild duties for a year.

The turkey supper was given on Thursday in the octave. A larger number were present than in any previous years, and the evening was thoroughly enjoyed by every one.

The Guild of S. Mary celebrated its festival on the 5th of January. The office was sung in S. John's Chapel by Fr. Underhill, and then all adjourned to the parish hall, where ice cream and cake was served and the Guild of the Holy Child repeated the mystery play. Mr. Woidill very kindly brought his graphophone with some excellent new records, and his selections were very much appreciated.

The feast of the Guild of S. Katherine was postponed until the Monday in the octave of the Epiphany. The office was sung by the chaplain and the evening spent in merrymaking.

Altogether, the Christmas season has proved most happy for every one.

HYMNS FOR FEBRUARY.

Feb. 5. A. M.—305, 82, 300, 215.
P. M.—305, 38, 82, 300, 215.
12. A. M.—217, 585, 311 (pt. 11), 220.
P. M.—306, 38, 307, 28, 542.
19. A. M.—228, 225, 311 (pt. 11), 540.
P. M.—228, 38, 477, 172, 540.
26. A. M.—291, 210, 311 (pt. 11), 308.
P. M.—291, 38, 210, 165, 308.

Offerings.

December	18.	Cash	$105.81
		Envelopes	70.04
December	25.	Cash	413.28
		Envelopes	100.37
January	1.	Cash	74.19
		Envelopes	69.05
January	8.	Cash	52.27
		Envelopes	71.11
			$957.13

Special.

Poor Fund	$1.00
Missions, General	1.00
Special salary of Missionary at Salina	50.00
	$52.00

MARRIAGES.

January 17—Theodore G. Homan and Elizabeth W. Kingston.

BAPTISMS.

January 1—Katharine Dickerson.
January 7—Anna Emma Hofmann.
January 8—Charles Warring Kunstmann.

BURIALS.

January 14—Margaret Emma Johnson.

SOME MESSENGERS AND WHERE THEY WENT—XVI.

Church people had a hard time in Connecticut, where the Puritans were strong. There was a brave little effort made by some Churchmen, in 1664, for a share of that "religious liberty" for which they were supposed to have left their home in England. William Pitkin and six others petitioned the General Assembly, asking that they might be relieved from "paying for the support of ministers who neglected their spiritual needs." No attention was paid to it, however, and no influence was strong enough to do anything till nearly forty years after. One memorable Sunday, the Fifteenth after Trinity, 1702, the Revs. Keith and Talbot, in the course of their missionary tour through New England, held services at New London.

The people at Stratford finally applied to the rector of Trinity Church, New York, for some sort of care, in 1705. The distance was considered too great, but the matter was referred to the Rev. George Muirson, of Rye, and he gladly attended to it. The state of things may be realized from the fact that with the clergyman went that same zealous Col. Heathcote, of New York province, whose zeal for the Church has already been noticed, and he went "fully armed." The town authorities would not grant the use of the meeting house, so the Church people met where they could. Many of the Puritans were greatly surprised at the beauty and simplicity of the services, as they straggled in from curiosity or to spy on their neighbors, and the feeling of friendliness shown in their comments

alarmed the town authorities. There were twenty-four baptisms, chiefly adults, at the first visit.

The second time a few more were baptized, and then preparations were made for a communion. The night before this service, one of the council, accompanied by a justice of the peace, called on Col. Heathcote and the clergyman, and read a formal protest against the Church services as illegal. The next day, one of these gentlemen stood in the street and paid a number of persons to help him in declaring to the people, as they went, that they would have to pay a fine of five pounds each.

One of the leading men of the place was the Independent minister, Mr. Reed. He inclined so strongly toward the Church that he was deposed. Had it been possible, he would have gone to England for ordination, but this was not possible. He was succeeded by the Rev. Timothy Cutler, who became a yet stronger champion of the Church. Finally, when president of Yale College, sacrificing position and friends to his convictions, and publicly declaring his belief in the necessity of Episcopal ordination.

At the third visitation, the parish of Christ Church, Stratford, was organized, church wardens and vestrymen being chosen.

The Rev. Evan Evans, of Philadelphia, who was about to return to England, visited Stratford with its missionary, and reported the state of things:

"Though every Churchman in that colony pays his rate for building and repairing their meeting houses, yet they deny us the use of them, though on week-days. They are so bold that they spare not to speak reproachfully and with great contempt of our Church. * * * I beg that proper remedies may be taken for remedying the evils that are among them, and that our Churchmen in that colony * * * may obtain a liberty of conscience, and call a minister of their own communion, and that they may be freed from paying to their ministers, and may be enabled to obtain one of their own."

The death of Rev. Muirson, in 1708, was a blow to the struggling Church. It seemed to the people of Stratford, when at last they obained their own clergyman, in 1712, that their troubles were over. Bitterly were they disappointed at first; the rough, discouraging position of the new parish received no sympathy and but little help from its first incumbent. He spent most of his time in New York, and resigned in less than four months, to the derision of the Puritans. This state of things did not last, however. After the long, tiresome waiting, Trinity Sunday, 1722, the Rev. George Pigot took charge, and the homesick Church people had a priest. There was work, and a great crisis, waiting for him; there were over thirty baptisms in a few weeks, and thirty were prepared for Holy Communion. But the most important event was his conference with the president and some of the faculty of Yale College, who had long been studying the Prayer book—indeed, one or two of them had made use of it in their ministrations—and were only waiting for a clergyman of the Church who could answer their questions and advise them.

On their return from England, the Rev. Timothy Cutler found his work in Boston. The Rev. Samuel Johnson, whose copy of the Prayer book, the gift of an old friend, had started him Churchward, took charge at Stratford, where he officiated on Christmas Day, 1723, for the first time in the new church building—the only one in the colony.

He was a learned man, and wrote able treatises in reply to the attacks upon the Church. The degree of Doctor of Divinity was bestowed upon him by Oxford, and his friends on both sides of the ocean were the ablest men of the time. The clergy of Connecticut looked up to him for advice, and he personally attended his flock in their sufferings for conscience' sake. One of his letters says:

"Feb. 10th, 1727.—I have just come from Fairfield, where I have been to visit a considerable number of my people, in prison for their rates to the dissenting minister, to comfort and encourage them under their sufferings."

The Church's influence grew in spite of persecution, so alarming the Puritans that, in 1723, they selected a very popular young Independent minister, John Beach, and sent him to Newtown and the adjacent region, to uphold and encourage the opposition to the Church. He was very acceptable, not only to his own flock, but to many who were inclining Churchward; the delay caused by sending to England for a clergyman cooled the ardor of many Church members, and for a time Mr. Beach carried all before him. But difference of faith had not cooled his love and admiration for his old tutor, and the frank discussion of their differences led to conviction. In 1732 John Beach made his Easter Communion in Stratford church; a little later he went to England to be ordained, and returned, to make a record for himself as a pioneer of the Church in Connecticut. It was a great disappointment to him that he was not able to do much missionary work among the native Indian tribes. This was tried faithfully by others as well; but as a matter of fact, many or most of the northern Indian tribes spoke French, and had been reached by the early Jesuits; there were many of them who had travelled long distances to Canadian towns every year, back to the French priests who had baptized them; and added to this was the feeling still lingering of prejudice against the English. Rev. Mr. Beach did his best for them, at the risk of his life, on several occasions, but was obliged to desist. One thing he did do, however; a few of the Northern people owned slaves. These he ministered to, teaching and baptizing them.

Some work of this kind was done, however, in the southern parts of New England. Dr. Johnson carried on a work among the negroes and Indians during the summer months, having between seventy and eighty in attendance, among them a few communicants. At Narragansett and Newport were still larger classes; in fact, the king of the Narragansetts, George Ninigrett, made over to the Church about forty acres of land, to be used for the benefit of the clergy.

We have seen how our dear Church, among difficulties of every sort, became firmly planted in the New World, God in His goodness raising up defenders from among the very midst of her enemies, and supplying the needs left by indifferent and neglectful rulers, roused the Society for the Propagation of the Gospel to great and still greater deeds of love. In another article, we will try to get a general idea of the position of the Church throughout the Colonies, and its hold on the people through the trying period of the Revolution, and its final organization into the Church in America. And then we will go on learning about our own Messengers; for as soon as the Church began to grow, its missionary work began. Say, rather, it began to grow as soon as its missionary work began. It is good for us to realize these things. We find so much undone, and forget that the full-grown man must have more work than the infant. Comparing our times with those of our fathers, may the God of our fathers help us to realize that what He is showing us now is what He showed them—not heavier tasks, but greater opportunities.

INTROITS AND GRADUALS FOR FEBRUARY.

Fifth Sunday after Epiphany.

INTROIT:—Thou art my defense and shield, O God, and my trust is in Thy Word; Away from me ye wicked; I will keep the commandments of my God.

Psalm. Blessed are those that are undefiled in the way: and walk in the law of the Lord.

Glory, etc.

(Repeat antiphon.)

GRADUAL:—Truly God is loving unto Israel, even unto such as are of a clean heart: nevertheless my feet were almost gone, my treadings had well nigh slipped.

And why? I was grieved at the wicked; I do also see the ungodly in such prosperity; Fret not thyself because of the ungodly, Neither be thou envious against the evildoers; for they shall soon be cut down like the grass; Alleluia, Alleluia.

Yet a little while and the ungodly shall be clean gone: But the meek spirited shall possess the earth and shall be refreshed in the multitude of peace. Alleluia.

Septuagesima Sunday.

INTROITS—The sorrows of death compassed me: the pains of hell came about me: in my trouble I called upon the Lord, and He heard my voice out of His holy temple.

Psalm. I will love Thee O Lord my Strength; the Lord is my Stony Rock, my Defense and my Saviour.

Glory, etc.

(Repeat antiphon.)

GRADUAL:—The Lord will be a refuge in due time of trouble, and they that know Thy Name will put their trust in Thee; For Thou Lord hast never failed them that seek Thee. For the poor shall not always be forgotten and the patient abiding of the meek shall not perish forever. Up Lord, let not man have the upper hand.

Tract. Out of the deep have I called unto Thee O Lord; Lord hear my voice: O let Thine ears consider well: the voice of my complaint.

If Thou, Lord, will be extreme to mark what is done amiss; O Lord who may abide it.

For there is mercy with Thee; therefore shalt Thou be feared.

Sexagesima Sunday.

INTROIT:—Up Lord, why sleepest Thou, awake and be not absent from us forever, wherefore hidest Thou Thy face and forgettest our misery and trouble. Our belly cleaveth unto the ground; Arise and help us O Lord and deliver us for Thy mercy's sake.

Psalm. We have heard with our ears O God and our fathers have told us: what Thou hast done in their time of old.

Glory, etc.

(Repeat antiphon.)

GRADUAL:—Let the nations know Thou whose Name is Jehovah art the most highest over all the earth.

O my God make them like a wheel; and as the stubble before the wind.

Tract. Thou hast moved the land O God and divided it; Heal Thou the sores thereof: for it shaketh.

That they may triumph because of the truth; that Thy Beloved may be delivered.

Quinquagesima Sunday.

INTROIT:—Be Thou my strong rock O Lord and house of defense, that Thou mayest save me; for Thou art my strong rock and my castle, be Thou also my guide and lead me forth for Thy Name's sake.

Psalm. In Thee O Lord have I put my trust: let me never be put to confusion, deliver me in Thy righteousness.

Glory, etc.

(Repeat antiphon.)

GRADUAL:—Thou art the God that doest wonders; and that hast declared Thy power among the people.

Thou hast mightily delivered Thy people; even the sons of Jacob and Joseph.

Tract. O be joyful in the Lord all ye lands; serve the Lord with gladness.

Come before His presence with a song; be ye sure that the Lord He is God.

It is He that hath made us and not we ourselves: we are His people and the sheep of His pasture.

THE SACRIFICE OF THE WILL.

Laid on Thine Altar, O my Lord Divine
Accept my will this day, for Jesus' sake.
I have no jewels to adorn Thy shrine—
Nor any world proud sacrifice to make;
But here I bring, within my trembling hand,
This will of mine—a thing that seemeth small—
And Thou alone, O God canst understand
How, when I yield Thee this, I yield mine all!

Hidden therein, Thy searching gaze can see
Struggles of passion—visions of delight—
All that I love, and am and fain would be,
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears and dimmed with sighs,
Clenched in my grasp, till beauty it hath none—
Now, from Thy footstool where it vanquished lies,
The prayer ascendeth, "May Thy will be done."

Take it, O Father, ere my courage fail,
And merge it so in Thine own will, that e'en
If, in some desperate hour, my cries prevail,
And Thou give back my will, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not see, nor know it as my own,
But gaining my will, I may find it Thine.

Sir Morell Mackenzie, Surgeon to the late Emperor Frederick of Germany, wrote of the celebrated Charles Lunn; "He is a worthy representative of what I believe not only to be the best, but the *only* method of training the singing voice."

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St. Clement's Magazine

Vol. XXVII PHILADELPHIA, MARCH, 1911 No. 3



ST. CLEMENT'S CHURCH. PHILADELPHIA. PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR MARCH, 1911

1. **ASH WEDNESDAY** ... Masses, 6, 7, 8 and 9.30 a. m. Penitential Office, 8 p. m.
2. Thursday (*St. Chad, B. C.*) ... Masses, 7, 7.30 and 9.30 a. m. Instruction, 10 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
3. Friday (*Abstinence*) ... Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Stations of the Cross, with Address, 8 p. m.
4. Saturday ... Masses, 7 and 7.30 a. m.
5. **Sunday** (*i in Lent*) ... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
6. Monday ... Masses, 6.45, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
7. Tuesday (*SS. Perpetua & Felicitas, MM.*) ... Masses, 7, 7.30 and 9.30 a. m.
8. Wednesday (*Ember Day*) ... Masses, 7 and 7.30 a. m.
9. Thursday ... Masses, 7, 7.30 and 9.30 a. m. Instruction, 10 a. m. Mothers' Meeting, 8 p. m. Guild of St. Katharine, 8 p. m.
10. Friday (*Ember Day. Abstinence*) ... Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Stations of the Cross, with Address, 8 p. m.
11. Saturday (*Ember Day*) ... Masses, 7 and 7.30 a. m.
12. **Sunday** (*ii in Lent*) ... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
13. Monday ... Masses, 6.45, 7 and 7.30 a. m.
14. Tuesday ... Masses, 7, 7.30 and 9.30 a. m.
15. Wednesday ... Masses, 7 and 7.30 a. m. Instruction, 4 p. m.
16. Thursday ... Masses, 7, 7.30 and 9.30 a. m. Instruction, 10 a. m. Mothers' Meeting, 8 p. m.
17. Friday (*St. Patrick, B. C. Abstinence*) ... Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Stations of the Cross, with Address, 8 p. m.
18. Saturday (*St. Edward, K. M.*) ... Masses, 7 and 7.30 a. m.
19. **Sunday** (*iii in Lent*) ... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
20. Monday (*St. Cuthbert, B. C.*) ... Masses, 6.45, 7 and 7.30 a. m.
21. Tuesday (*St. Benedict, Ab. C.*) ... Masses, 7, 7.30 and 9.30 a. m.
22. Wednesday ... Masses, 7 and 7.30 a. m.
23. Thursday ... Masses, 7, 7.30 and 9.30 a. m. Instruction, 10 a. m. Mothers' Meeting, 8 p. m.
24. Friday (*Abstinence*) ... Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Stations of the Cross, with Address, 8 p. m.
25. Saturday (*Annunciation of B. V. M.*) ... Masses, 7, 7.30 and 9.30 a. m.
26. **Sunday** (*Mid-Lent*) ... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
27. Monday ... Masses, 6.45, 7 and 7.30 a. m.
28. Tuesday ... Masses, 7, 7.30 and 9.30 a. m.
29. Wednesday ... Masses, 7 and 7.30 a. m.
30. Thursday ... Masses, 7, 7.30 and 9.30 a. m. Instruction, 10 a. m.
31. Friday (*Abstinence*) ... Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Stations of the Cross, with Address, 8 p. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

Bible Classes for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Underhill . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVII PHILADELPHIA, MARCH, 1911 No. 3

St. Clement's Magazine
PUBLISHED MONTHLY

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THE EDITOR
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GUILDS OF THE PARISH

ST. MARY'S GUILD
Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD
Meets second and fourth Thursday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Father Underhill.

GUILD OF HOLY CHILD
Meets every Thursday in the month, 3.30 p. m.
Chaplain, the Rector.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Mrs. Ellis H. Yarnall
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD
Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Theodore Homan.

ST. NICHOLAS CHILD
Meets every Thursday, 8 P. M.
Chaplain, the Rector.
Treasurer, Miss Eugenie M. Fryer.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

Ashes will be blessed as usual at 6.30 on Ash Wednesday, and imposed before each mass.

The choir boys, with Fr. Quin and Mr. Hall, recently attended the lecture on "Hunting With Roosevelt."

The men of the choir dined at the clergy house on the evening of February, and then enjoyed a performance of "The Country Boy" at the Walnut Street Theater.

The annual dinner of the Guild of St. Vincent was postponed from January 18 to the 24th. Twenty sat down to the banquet and the evening was spent in the parish building with games, music and dancing.

Requiems were said at St. Clement's for Bishop Whitaker on the day of burial at 6.45, 7 and 7.30, and a Solemn Mass of Requiem was sung at 10 o'clock. The Sacred Ministers were Fr. Hutchinson, celebrant; Fr. Quin, deacon, and Fr. Underhill, sub-deacon.

The women of the parish will meet as usual every Friday during Lent for the missionary sewing. Any one who may be willing and able to give the time will be cordially welcome. A much needed and very substantial chest of drawers has been purchased for the use of the Society, and has been placed in the work room in the parish building.

At the January meeting of St. Clement's Branch of the Auxiliary, Mrs. Walter Penrose was made treasurer and Miss Emily Wood secretary. The February meeting was largely attended, and it is hoped that succeeding ones will be equally so. Every woman of the parish is a member of the Auxiliary, and needs no special invitation to come to the meetings. A branch of the Junior Auxiliary is to be started in St. Clement's under the leadership of Miss Geordie Joline.

OFFERINGS.

Jan. 15.	Cash	$35.36
	Envelope	2.49
Jan. 22.	Cash	43.21
	Envelope	45.31
Jan. 29.	Cash	66.26
	Envelope	86.87
Feb. 5.	Cash	55.51
	Envelope	73.86
Feb. 12.	Cash	8.62
	Envelope	52.78
		$520.27

WEEKLY ENVELOPES.

The envelopes for the ensuing year will be ready on the 12th of March. The fiscal year of the parish ends on Lady Day, March 25. It is hoped that many who have not taken envelopes heretofore will do so this year.

With the weekly envelopes will be issued also a monthly envelope, to be used for the missionary contribution. Money given in this way will apply on our apportionment to the Board of Missions, and if each person does his duty and contributes what he is able to afford it may prove possible to do away with the special collection which is taken each year. We who have so many blessings at St. Clement's ought to be eager to make the same privileges possible for others.

THE MISSIONARY OFFERING.

The missionary offering this year was larger than we have ever taken before at St. Clement's for general missions. This is an encouragement, as it shows a real growth in piety and devotion to our Blessed Lord. At the same time, we shall have to increase our offerings very substantially before we reach the amount which is asked from us by the Church. The suggested amount to be given by St. Clement's is $2,000. All offerings, whether from the Sunday School, Woman's Auxiliary or individual gifts sent through the parish help to make up the sum. Our offering on February 12 was as follows:

DOMESTIC.

Salary for Bishop Griswold	$333.62
Special for priest's salary for Bishop Griswold	85.00

FOREIGN.

Salary for Father Wood	276.38
Work of Father Cooper	1.00
General	50.00
	$746.00

A quiet day for Associates of the Girls' Friendly Society and other women will be held at St. Clement's Church, Twentieth and Cherry streets, Philadelphia, on Thursday, March 9, 1911, to be conducted by the Rev. Shirley C. Hughson, O. H. C.

Holy Communion, 8 A. M.; Breakfast, 8.45 A. M.; Matins, 9.15 P. M.; address, 10 A. M.; intercession and instruction, 12 M.; lunch, 1 P. M.; address, 2.30 P. M.; address, 4 P. M.; Evensong, 5 P. M.

It is hoped that those attending may be able to remain throughout the day. There will be a collection for the expenses. Those desiring breakfast or lunch are requested to send their names to Miss Neilson, 325 South Twelfth street, before Tuesday, March 7.

OZI WILLIAM WHITAKER.

The death of Bishop Whitaker brings to the people of S. Clement's a keen sense of personal loss. He has been in the truest sense the friend of the parish ever since his coming into the Diocese, over twenty years ago. Of a type of churchmanship which differed from our own in its outward expression, he was nevertheless sympathetic in his relations with S. Clement's, and always nobly honest and straightforward. A man of intense conviction himself, he was singularly gifted in his ability to discern both sides of any question and quick to recognize sincerity and devotion to principle under whatever guise.

S. Clement's received the most generous and fatherly treatment at his hands. He was never too busy to give careful consideration to any matter proposed to him. Whether it was the licensing of our special service for S. Clement's day, the granting of a dispensation for a fast, the appointment for a special Confirmation, or his advice on a question of Canon law, his response was always prompt, courteous and kind, and he knew and appreciated the loyalty and affection of clergy and people.

"They are a praying people at S. Clement's," he said on one occasion. Let us then justify his estimate of us by offering our intercessions for his "refreshment, light and peace" in the presence of his Lord and ours.

LENTEN READING.

The following books are suggested for reading during Lent:

The Blessed Mother—Bp. Churton.
The Church and English Society—Figgis.
The Warfare of the Soul—Hughson.
Principles of Anglicanism—Kinsman.
Christian Progress—Congreve.
The Message of the Church in Collect, Epistle and Gospel—Sanders.
The Interpretation of the Character of Christ to Non-Christian Races—Robinson.
Studies in St. Luke's Gospel—Ritchie.
The Gospel and Human Needs—Figgis.
Personality and Power—Walpole.
The Altar and the Life—Brett.

LENTEN SERVICES.

During Lent there will be an address every Thursday at 10 o'clock in the chapel, as well as a sermon every Friday night, with the Stations of the Cross. The Prayer Book Instructions will be continued on Wednesday afternoons. As noted in the last number of the Magazine, there will be a service of intercession in the church every weekday at 5.45 P. M.

The Retreat for women and girls will be held on the Second Sunday in Lent.

LENT.

Blessed are they who keep the Master's Lent,
Upon His holy Will alone intent.
Blessed the feet that choose not their own way,
Willing to tarry where He bids them stay.
Blessed the hands—they do His work the best
That meekly fold them when He bids them rest,
Nor let them think they work for Him no more
Called to a higher service than before.
The thorny path He trod for us to share,
For Him the pain and weariness to bear.
He to Whose courts they would so gladly go
Will come to them instead, and make them know
His Presence and His Peace all joys above,
Clasped in His arms of Everlasting Love.

O blessed Fast, so near to Jesus spent!
O blessed Easter after such a Lent!
A Feast of joy indeed, whose heavenly light
And Allelulias sweet and blossoms bright
Shall be a foretaste of that Easter Day
When sin and sorrow shall be passed away.
—*Holy Cross Magazine.*

ST. JOSEPH'S SCHOOL, WUCHANG.

Schools are a very important feature of our work in China.

At St. Saviour's, Wuchang, our middle school for boys is under the patronage of St. Joseph. There are about 90 boys in the school, over half of whom are "boarders," the others coming as day pupils.

On a plot of ground no larger than that on which St. Clement's stands, there is a residence for the Chinese priest, a rambling Chinese building that takes a great deal of ground space; a primary school for girls, with about 30 pupils; one for boys, with about 50 in attendance; a church; St. Saviour's House, where Father Wood lives; and a school of 90 boys, 50 of whom live in the buildings. I think this is a good recipe for noise and for big family life of the most strenuous kind.

Formerly in China boys went to school at dawn, and with two intervals for "rice," stayed at their desks all day long. There

were no recesses for games and recreation, and the pupils moved about in tneir long blue gowns as gravely as men.

It is quite different at St. Joseph's. They have regular study periods and periods for exercise and play. They are cheerfully overcoming the old inertia which looked with astonishment at games and pastimes, which used to say "you foreigners have plenty of money, why do you not hire coolies to knock that ball around for you, instead of getting yourselves hot and tired at tennis?"

St. Joseph's boys play tennis and football; they have track sports and drill, and a fife and drum corps.

On rainy afternoons, and sometimes for a social evening, they come into the "monastery" and play various indoor games, stage-coach, clumps, spelling bee (which they translate, spelling battle), blind man's buff and the Virginia reel.

To sing in the choir or to serve is a much coveted honor. Music, as we know it, is unknown in China. The monks chant in the Buddhist temples, and the actors sing in a falsetto pitch. It is with great difficulty that they learn to sing in a pure tone and rhythm.

St. Saviour's Church is a remodelled Chinese dwelling. It is small and cramped, but withal homely and simple, and a Mass sung with acolytes and choristers literally crowding around has a warm and human quality that we lose in our big churches. "For us men and for our salvation," with all the fresh young life crowding around of a people, the masses of which know not God, is a message that comes home with a directness that we, with our every-day Christianity, often miss.

St. Joseph's boys come and go. After three or four years' study they go on to Boone College, or some other school. They learn to love St. Joseph's and show their loyalty in an enthusiastic alumni association. They come back at commencement time and in Boone College they hold together very closely. Confucius said, "the pupil should be reverenced." The students come and go in St. Joseph's with all the latent possibilities of the highest and best service.

God grant that each may find his place, high or low, in the service of the country, in usefulness to his fellow man and in the perfection of his manhood in Christ.

LETTER FROM VERMONT.

We are apt to feel that all the romance and hardship of the mission field are to be found in our foreign work alone. The following letter from a missionary in the Diocese of Vermont will prove interesting reading:

"It has been a howling day. The wind has blown the Stowe stage over three times, I am told, and the driver finally had to put his mail bags on the forward runners and drive in, leaving the body of the stage in the ditch. That is blowing some! Our stage from Waitsfield didn't blow over, because it had a ton of heavy baggage to hold it down. But it blew off the road sidewise time and again. My train at Middlesex was over an hour late, so I missed the connection with the northbound express at Montpelier and had to come around via St. Johnsbury, 165 miles, to get home. When I get there tomorrow I'll be just twenty-five miles from where I started, having changed cars three times and been out all night.

"I left home last Thursday, and have been in the heart of the big mountains ever since. If you remember the stories of the poor whites on the "Big Turkey," and add the fury of a Vermont blizzard to the natural wildness of that region, you may imagine the surroundings. Yesterday I had an early celebration, then preached in the Whitfield Methodist Church to a good congregation, with the local pastor sitting at my elbow. It was a little exceptional when a young lady with a very fine voice sang "Jerusalem" as an offertory anthem. But, then, Waitsfield has a good deal of culture. In the afternoon a friend drove me fifteen miles into the mountains back of Camel's Hump. The road ends up there in a series of mountain basins, in each of which is a lonely farm. The people are all Irish (Church of Ireland), and nearly all were more or less ill. I had prayers with the sick at five houses. They were pathetically glad to see me, for the only service they have is an occasional Methodist meeting, in a bleak little red school house, and it doesn't appeal to them much.

"But weren't those mountains grand! Once we stopped short to listen to what sounded like the roar of Niagara. I asked, 'Where is that big waterfall?' and my mountain driver said, 'That is a storm forming in the top of Mount Lincoln—Look!' I looked, and there was a great cloud tilted up, so that you could measure the thickness of it. The trees beneath were swaying, and shortly the ground was covered with evergreen twigs torn from the branches. My friend said, 'We'll catch it on the way back,' and we did! On the ridge beside the road a herd of six fine deer—two big bucks and some does and fawns—followed us for some distance. They seemed glad of the company.

"It is wonderfully interesting to be in the mountains in snow time. It is totally different country from that the summer visitors see. On the way home the storm broke, and the darkness shut down on the woods so that we had to leave the horse to find the way. We got in late for supper; but that didn't matter, as every farmer's wife had made us eat something. One old Irishman had fought in a Vermont regiment alongside the Twentieth Connecticut, and told me a lot of things about it. Also about the stormy times in Fayston, where the Roman Catholic Irish were Copperheads and the Orangemen went to the war, and they fought the whole thing out first at home. Men were tarred and feathered, and feuds started which looked serious for awhile. Now, the two sets of Irish are all intermarried and make a strange mixture.

"Our chapel additions and guild rooms at Hardwick are finished, except for varnishing floors and casings. I hope to move into my new study this week. But it has cost $200 more than the estimate, and we'll have to borrow the money. I can't ask the Diocese for more, as I'm asking them to build a chapel at Concord. Our present plans call for a new church building every year now. Next year it will be at Barton. I have had to arrange for monthly services at Rochester this year, and they will want a church soon. I had a lot given me at Stowe last month, and they hope to be among the early ones to build. It is interesting to see how the work grows."

HYMN OF ST. CLEMENT.

The following hymn has just been sent to us by our old friend, Fr. Longridge. He tells us that it was written by a layman in the Parish of St. Clement's, City Road, London, of which Fr. Longridge's brother was vicar:

Anchor of souls, in life's tempestuous ocean,
Jesus our Lord, be present, we implore Thee,
So by Thy grace shall each unruly motion
Bend to adore Thee.

Fain would we celebrate Thy martyr's praises,
Clement, our Patron, throned with Thee in glory,
Surely, with hope the feeble heart upraises,
Telling his story.

Bishop supreme of Rome's majestic city,
Blest by S. Peter of the Lord appointed,
Ruling his flock, with Christ's own love and pity,
Truly anointed.

Noble in life and simple in his teaching,
Pointing in faith unto the One Salvation,
By word and deed Thy Holy Gospel preaching,
Kept he his station.

Then, when the foeman made his last endeavor,
Seeking, by Death, that God's dear Faith should perish,
Clement was constant, brave and true as ever,
That Faith to cherish.

'Whelmed in the flood, the anchor fast beside him,
Emblem of hope, in Christ's unfailing merit,
Firm as a rock, tho' pain and death betide him,
Yielded his spirit.

Humbly we praise him, tho' with joyful gladness,
Fervently raising solemn invocation,
That we, like him, may breast the flood of sadness,
And gain salvation.

Christ is our Anchor, 'mid the waves of sorrow,
Holding us fast when troubles are o'er pressing,
Till we shall reach our Haven on the morrow,
Saved by His blessing.

Therefore, dear Clement, we, with thee adoring,
Jesus, the Fount of peace and joy and glory,
Join in His praise, thy kindly help imploring,
Telling thy story.

And when *our* story also hath an ending,
Sin-stained and marred, yet by His grace forgiven,
May we again our songs of praise be blending,
With thee in Heaven!

INTROITS AND GRADUALS.

First Sunday in Lent.

INTROIT:—He shall call upon Me and I

will hear him; I will deliver him and bring him to honor; with long life will I satisfy him.

Psalm. Whoso dwelleth under the defense of the most High, shall abide under the shadow of the Almighty.

Glory be, etc.

(Repeat antiphon.)

GRADUAL:—God shall give His Angels charge over thee: to keep thee in all thy ways.

They shall bear thee in their hands: that thou hurt not thy foot against a stone.

Tract. Whoso dwelleth under the defense of the Most High: shall abide under the shadow of the Almighty.

I will say unto the Lord, Thou art my hope and my stronghold, my God, in him will I trust.

Second Sunday in Lent.

INTROIT:—Call to remembrance O Lord Thy tender mercies, and Thy loving kindnesses which have been ever of old: Neither let mine enemies triumph over me; deliver Israel, O God, out of all his troubles.

Psalm. Unto Thee O God will I lift up my soul, my God I have put my trust in Thee: O let me not be confounded.

Glory, etc.

(Repeat antiphon.)

GRADUAL:—The sorrows of my heart are enlarged: O bring me out of my troubles O Lord.

Look upon my adversity and misery: and forgive me all my sin.

Tract. The Lord said unto the woman of Caanan: It is not meet to take the children's bread and cast it to dogs.

And she said, Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table.

Jesus said unto her, O woman, great is thy faith; be it unto thee even as thou their master's table.
wilt.

Third Sunday in Lent.

INTROIT:—Mine eyes are ever looking unto the Lord, for He shall pluck my feet out of the net: Turn Thee unto me and have mercy upon me, for I am desolate and in misery.

Psalm. Unto Thee O Lord will I lift up my soul; my God I have put my trust in Thee, O let me not be confounded.

Glory, etc.

(Repeat antiphon.)

GRADUAL:—Up, Lord, let not man have the upper hand: let the heathen be judged in Thy sight.

While mine enemies are driven back: they shall fall and perish at Thy presence.

Tract. Unto Thee lift I up mine eyes; O Thou that dwellest in the Heavens.

Behold even as the eyes of servants look unto the hand of their masters and the eyes of a maiden unto the hand of her mistress; even so our eyes wait upon the Lord our God until He have mercy upon us.

Have mercy upon us O Lord; have mercy upon us.

Fourth Sunday in Lent.

INTROIT:—Rejoice, O Jerusalem, and be glad with her all ye that love her: Rejoice for joy with her all ye that mourn for her, that ye may exult and be satisfied with the breasts of her consolation.

Psalm. I was glad when they said unto me: We will go into the house of the Lord.

Glory, etc.

(Repeat antiphon.)

GRADUAL:—I was glad when they said unto me: We will go into the house of the Lord.

Peace be within thy walls and plenteousness within thy palaces.

Tract. They that put their trust in the Lord shall be even as the mount Zion: which may not be removed, but standeth fast forever.

The hills stand round about Jerusalem: even so standeth the Lord round about His people from this time forth forever more.

HYMNS FOR MARCH.

March 1, A. M.—85, 91, 311 (pt. 11), 87.
P. M.—92, 637, 87.
12, A. M.—90, 106, 311 (pt. 11), 89.
P. M.—118, 254, 89.
19, A. M.—92, 200, 311 (pt. 11), 291.
P. M.—94, 200, 291.
26, A. M.—197, 189, 190, 311 (pt. 11), 196.
P. M.—108, 254, 89.

Sir Morell Mackenzie, Surgeon to the late Emperor Frederick of Germany, wrote of the celebrated Charles Lunn: "He is a worthy representative of what I believe not only to be the best, but the *only* method of training the singing voice."

MR. WALTER E. HALL, F. R. C. O.

WAS A PUPIL OF MR. LUNN

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St. Clement's Magazine

Vol. XXVII PHILADELPHIA, APRIL, 1911 No. 4

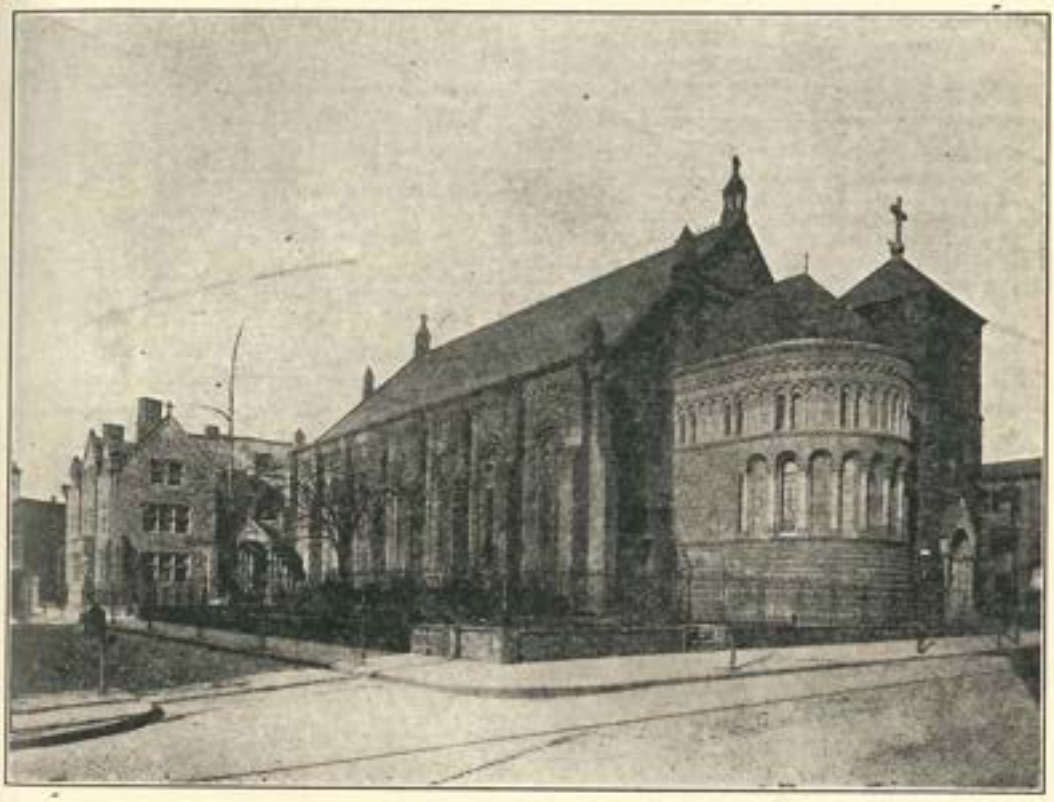


PHOTO BY BELINFANTE

ST. CLEMENT'S CHURCH PHILADELPHIA PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR APRIL, 1911

1.	Saturday	Masses, 7 and 7.30 a. m.
2.	**Sunday** (*Passion Sunday*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
3.	Monday (*St. Richard, B. C.*)	Masses, 6.45, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
4.	Tuesday (*St. Ambrose, B. C.*)	Masses, 7, 7.30 and 9.30 a. m.
5.	Wednesday	Masses, 7 and 7.30 a. m. Instruction, 4 p. m. Guild of St. Vincent, 8 p. m.
6.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Instruction, 10 a. m. Altar Guild, 10 a. m. Guild of St. Katharine, 8 p. m. Mothers' Meeting, 8 p. m.
7.	Friday	Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Stations of the Cross, with Address, 8 p. m.
8.	Saturday	Masses, 7 and 7.30 a. m.
9.	**Sunday** (*Palm Sunday*)	Masses, 7, 8 and 9.15 a. m. Blessing of Palms, Solemn Mass with Procession, 11 a. m. Matins, 10.30 a. m. C. R. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
10.	Monday (*before Easter*)	Masses, 6.45, 7, 7.30 and 9.30 a. m. Stations of the Cross, 8 p. m.
11.	Tuesday (*before Easter*)	Masses, 7, 7.30 and 9.30 a. m. Stations of the Cross, 8 p. m.
12.	Wednesday (*before Easter*)	Masses, 7, 7.30 and 9.30 a. m. Instruction, 4 p. m. Stations of the Cross, 8 p. m.
13.	**MAUNDAY THURSDAY**	Mass, 7 a. m. Solemn Mass, 9 a. m. Stations of the Cross, 8 p. m.
14.	**GOOD FRIDAY**	Matins, 7 a. m. Children's Service, 9 a. m. Mass of the Pre-Sanctified, 10 a. m. The Passion, 12-3 p. m. Even-song, 5 p. m. Stations of the Cross, 8 p. m.
15.	Easter Eve	Mass, 7 a. m. First Vespers of Easter, 8 p. m.
16.	**Easter Day**	Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Children's Service, 3 p. m. Solemn Even-song, 8 p. m.
17.	Monday (*in Easter Week*)	Masses, 6.45, 7, 7.30 and 9.30 a. m.
18.	Tuesday (*in Easter Week*)	Masses, 7, 7.30 and 9.30 a. m.
19.	Wednesday (*St. Alphege, Archbp., M.*)	Masses, 7 and 7.30 a. m. Instruction, 4 p. m.
20.	Thursday (*St. Sref, B. C.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
21.	Friday (*St Anselm, B.C., Doct. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
22.	Saturday	Masses, 7 and 7.30 a. m.
23.	**Low Sunday**	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
24.	Monday	Masses, 6.45, 7 and 7.30 a. m.
25.	Tuesday (*St. Mark, Evangelist*)	Masses, 7, 7.30 and 9.30 a. m.
26.	Wednesday	Masses, 7 and 7.30 a. m. Instruction, 4 p. m.
27.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
28.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
29.	Saturday	Masses, 7 and 7.30 a. m.
30.	**Sunday** (*ii after Easter*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

Bible Classes for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Underhill . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVII PHILADELPHIA, APRIL, 1911 No. 4

St. Clement's Magazine
PUBLISHED MONTHLY

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THE EDITOR
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GUILDS OF THE PARISH

ST. MARY'S GUILD
Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD
Meets second and fourth Thursday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Father Underhill.

GUILD OF HOLY CHILD
Meets every Thursday in the month, 3 30 p. m.
Chaplain, the Rector.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Mrs. Ellis H. Yarnall
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD
Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Theodore Homan.

ST. NICHOLAS CHILD
Meets every Thursday, 8 P. M.
Chaplain, the Rector.
Treasurer, Miss Eugenie M. Fryer.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES

The retreat of St. Mary's Guild will be held on the Thursday in Passion Week.

Contributions are asked for flowers for the Altar of Repose on Maundy Thursday.

The offering on Easter Day will be devoted to the payment of the deficiency in parish treasury.

The annual parish election will be held in the vestry room of the parish building on Easter Monday. Polls will be open from 12 to 2 o'clock.

The retreat of Holy Cross and St. Katharine's Guilds was held on the second Sunday in Lent and was well attended, there having been seventy-five persons making the retreat.

The parishioners are requested by the Bishop of the Diocese to contribute one dollar each to the Church of S. Barnabas, Philadelphia, as a memorial to Bishop Whitaker. Mrs. Geo. H. Lea, 345 South 19th Street, will act as Treasurer of the fund.

The weekly envelopes have been distributed. They are in a much more convenient form than heretofore. There are a great many members of the congregation who haven't yet taken envelopes. Every one who claims the ministrations of the parish should be giving something regularly to its support. There are few who cannot afford at least five cents a week for the Church.

Will persons who are ill be good enough to communicate with the clergy personally and not rely upon the information traveling by indirect roads. Persons desiring the Blessed Sacrament in case of illness are also asked to request the ministrations of the clergy and not wait for the suggestion to come from the parish priests. The clergy are always ready to carry the Blessed Sacrament to the sick at any hour of the day or night. No one is intentionally neglected, and no one need be neglected if he will have the courage to ask for what he wants.

Will the communicants be good enough to make out communion cards this year as usual, giving any change of address. The clergy are constantly calling at empty houses, where the sign "for rent" is the first intimation received of a change of residence. As a result communicants drop out of sight and are offended that the gift of omniscience is not given with the grace of Orders. Several times this winter certificates as "Communicants in good standing" have been refused because the former parishioner has failed to inform the clergy of a change in residence made some years ago, and the consequent falling away from communion at the parish Altar.



Of your charity, pray for the repose of the soul of

EMILY YARNALL

May she rest in peace.

BAPTISMS.

Jan. 25. Harry Ward.
Feb. 8. Charles Warren Bethell.
Feb. 28. Amy Elizabeth Coles.

MARRIAGES.

Jan. 31. Henry Penn Burke, Florence Harriet Kahn.

BURIALS.

Jan. 25. Wm. B. Harris, Jr.
Jan. 27. Harry Ward.
Feb. 23. H. Louis Plum.
Feb. 25. Margaret McCreary.
Feb. 25. Emily Yarnall.

OFFERINGS.

Feb.	21.	Cash	$101.90
		Envelope	77.35
Feb.	27.	Cash	62.72
		Envelope	58.37
March	6.	Cash	70.96
		Envelope	61.86
March	13.	Cash	55.85
		Envelope	70.00
March	20.	Cash	161.59
		Envelope	75.70
			$796.30

SPECIAL.

March	6.	(Deaf Mutes)	$39.76
March	19.	Missions:	
		Domestic	$1.50
		Foreign	2.00
		General	.50
			4.00
			$43.76

HOURS FOR CONFESSION.

The hours of the clergy for Holy Week are as follows:

Father Hutchinson, Tuesday, Wednesday and Thursday, 10.30 A. M. to 11.30 A. M. Good Friday, 4-5, 7-8 P. M. Easter evening, 10-12 M., 7-9 P. M.

The other clergy: Wednesday and Thursday 4-5 P. M. Good Friday, 3-5, 7-8 P. M. Easter Evening, 3-5, 7-10 P. M.

HYMNS FOR APRIL.

April 2, A. M.—96, 97 (pt. 2), 311 (pt. 2), 107.
P. M.—108, 254, 89.
April 9, A. M.—99, 96, 98, 111, 97 (pt. 2), 311 (pt. 2), 107.
P. M.—98, 99, 107.
April 13, A. M.—315, 319, 311, 309, Psalm 22.
April 14, A. M.—96.
April 16, A. M.—130, Hail Festal Day, 131, 134, 140, 135.
P. M.—137, 131, 140, 134, 130, Hail Festal Day, 135.
April 23, As 16.

THE YARNALL LEGACY

By the sad and unexpected death of Mrs. Emily Yarnall the estate left by her husband, Ellis H. Yarnall, reverts to St. Clement's Church. As the reports of the extent and value of the inheritance have been numerous and exaggerated, it may be as well to inform the congregation the true facts of the case.

In the first place, the Church has the use of the income only, the Girard Trust Company being named as trustee. It is stipulated that the teaching and ritual practice of the parish are to follow the same lines as now prevail, otherwise the income is to be paid to the Episcopal Hospital until the present conditions are restored, but this transference of the income cannot be effected without the consent of the Bishop and Standing Committee of the Diocese.

The entire income at present will probably amount to a little less than $5,000 a year. This is to be divided into four equal portions, and only half of it can be used for the benefit of the parish.

One quarter is to be used for keeping the buildings in repair or for making alterations if necessary. Another quarter to be used for the expenses attendant upon the worship of the Church, but not for the salaries of the clergy. The third quarter to pay for the education of one or more boys for entrance to a theological seminary. The remaining quarter to be used in establishing a library of theology for the benefit of the clergy of the diocese and theological students.

It will be readily seen then that of the entire income only one quarter (about $1,200) can be used for the current expenses of the parish, and only about $2,500 benefits the parish directly.

We feel it the more necessary to make this statement as we have been informed that an idea is prevalent in some quarters that from now on St. Clement's will not need to be troubled about its running expenses. Nothing could be further from the truth or more calculated to do harm to the parish. We shall need now, as always, the earnest and generous co-operation of the entire congregation if we are to maintain the present parochial equipment. The inheritance will undoubtedly be a real help in meeting the yearly expenses, but we are not yet, and by God's Mercy never will be, in the condition of being a "wealthy" parish.

We are grateful to our faithful communicant who has entered into his rest, for his loving thought for the parish to which he owed his spiritual nurture, and his example of unselfish generosity should spur us on to do greater things for God than heretofore.

We trust that no member of the congregation will consider himself released from his obligation to do all that lies within his power for the support of St. Clement's Church, because of some mistaken notion that the parish no longer stands in need of the generous aid of every member.

LETTER FROM HANKOW

The influence of the printed page in China is very great, and Christian books and tracts go into thousands of homes where the voice of the preacher or Christian visitor is never heard. Mr. Huntington, of Ichang, wrote recently of a trip he had just taken in the great region for 200 to 300 miles west of Ichang, where very little mission work has been attempted, but where we are starting work. He traveled on foot for thirteen days to the city of Tzylan, and on his way came across a man off in the woods who had read a story of Tolstoi translated by a missionary, telling of the moral transformation wrought in a shoemaker by the Gospel. The man had a neglected New Testament which he had acquired somewhere, and reading the story made him think, "Well, there must be something in this Christian religion if it can do things like this." He hunted up the Bible, and when Mr. Huntington came along received him with great cordiality and hospitality while he explained to him fully the Way of Life. It was just one case that happened to be discovered of what is happening in many places, I am sure, where men are reading Christian books and tracts and having their eyes opened and hearts turned.

Keep praying for China! It is the great day of her opportunity and her prime need is for leaders, men of character who can

take China safely through her crisis and lead the people unto peace, faith and righteousness. Her need is not so much intellectual as spiritual, moral and social. Oh, for men of courage and faith! Christian men to lead China. There is a promise of their coming in Christian schools and colleges here, and from those Chinese students who have gone to America to study. Would that more of these could come back Christians, for they will return to have a great influence on China's future.

SOME MESSENGERS AND WHERE THEY WENT.—XIX.

In concluding these papers, we will try to make a sort of synopsis of the history of the Church in the Colonies—taking them in geographical, rather than chronological order, as that is easier for most people. The narrative has been, perhaps, rather "sketchy," but the purpose was simply to fill in the blank that confronts Churchpeople sometimes, when they try to understand the time between the beginning of Elizabeth's reign and the beginning of the American Church as a self-governing body.

I. Maine.

1. August 9, 1607. First public service held on St. George's Island, under the stone cross erected two years before by either Pring or Weymouth. The severity of the winter, the death of the leader, and the lack of help from home, forced the little colony of five houses to be abandoned within a year; but the English claim to this northern region rests upon this early church settlement.

2. When Maine came under the control of Massachusetts, in 1652, the Rev. Robert Jordan was stationed at Portland. The Puritans led him a hard life—in fact, some believed that his death in 1679 was hastened by the cruelty, including imprisonment, with which he was treated. The success of his labors may be inferred from the fact that a complaint was made to Governor Winthrop that the people along the northern coast were "much addicted to Episcopacy."

3. When the Church was organized, Maine was included with Rhode Island, New Hampshire and Vermont, in a section known as the "Eastern Diocese." The Bishop of this great region was the saintly Griswold, who was consecrated in 1811, having previously endured hardness as a good soldier of Jesus Christ. He had practiced law until 1794, and this probably was a great help in upholding the Church against the claims of her enemies. He was fond of telling, anent the opposition to Episcopacy, that when he was a child, neighbors had impressed upon him that if bishops came to America, they would claim the tenth of everything, including children. Being the tenth child of his parents, his youthful prayers besought that the dreaded bishops might not come. Maine became a separate diocese in 1820, but remained under Bishop Griswold's care until his death in 1843. The first Bishop of Maine was the Rt. Rev. George Burgess, D. D., consecrated October 31, 1847.

II. New Hampshire.

1. After Pring and Gosnold had explored the coast, and settlers had come in, there was an earnest little colony of Churchpeople at a place called Strawberry Bank, the site of the present Portsmouth. In 1640 a grant of fifty acres of land was made by the people of Strawberry Bank to two men who were the church wardens, whose successors in office hold the land to this day. We have already told how unusually well the little parish was supplied with churchly belongings. When Massachusetts assumed charge of the northern settlements, outward observance of the Church's ways was crushed out without mercy, the Rev. Richard Gibson being a shining mark for persecution.

The subsequent history of New Hampshire was similar to that of Maine. It was organized as a diocese in 1802, but did not receive a bishop of its own till the consecration of the Rt. Rev. Carlton Chase, D. D., on October 20, 1844.

IIa. Vermont.

(New Hampshire Grant.)

Just how the Church first found its way into Vermont is hard to learn, but many country parishes in that diocese are proud to date their organization back to the pioneer days. The diocese was organized in 1790; its first bishop was the Rt. Rev. John Henry Hopkins, D.D., LL.D., consecrated October 31, 1832. He remained in office till his death, in 1868, and to him as Presiding Bishop, belong the honor and glory of reuniting the Northern and Southern Dioceses after the Civil War. Lovingly he wrote to the Southern bishops and delegates, beseeching them to attend the convention of 1865, in Philadelphia. They came, but did not enter the procession. At the Holy Communion, however, they knelt with their Northern brethren before the altar, amid joy which "could hardly be repressed within the bounds of the propriety belonging to the occasion and place."

III. Massachusetts.

The beginnings of a regular Church ministry, under the Rev. Robert Ratcliffe, have been described. June 15, 1686, the first parish was organized in Boston. After the labors of Revs. Keith and Talbot, to the old King's Chapel were added Christ Church—from whose belfry shone the lantern signals for Paul Revere—and Trinity Church. The clergy of Massachusetts and New Hampshire elected a bishop in 1789, but there was some delay, a question having been raised in the struggling young Convention as to whether its three bishops had power to consecrate, and the candidate withdrew his name. Later, however, the Rt. Rev. Edward Bass, D. D., consecrated May 7th, 1797, became first Bishop of Massachusetts.

LAZARUS.

"Remember that thou in thy lifetime received thy good things and O likewise Lazarus evil things."—St. Luke, xvi 25.

Still he lingers where wealth and fashion
Meet together to dine or play.
Lingers, a matter of vague compassion,
Out in the darkness across the way;
Out beyond the warmth and glitter,
And the light where luxury's laughter rings,
Lazarus waits where the wind is bitter,
Receiving his evil things.

Still you find him when breathless, burning
Summer flames upon square and street,
When the fortunate ones of the earth are turning
Their thoughts to meadows and meadow-sweet;
For far away from the wide green valley,
And the bramble patch where the white-throat sings,
Lazarus sweats in his crowded alley,
Receiving his evil things.

And all the time from a thousand rostrums
Wise men preach upon him and his woes,
Each with his bundle of noisy nostrums
Torn to tatters twixt ayes and noes,
Sage and Socialist gush and glamor,
Yet little relief their wisdom brings,
For there's nothing for him out of all the clamor,
Nothing but evil things.

Royal commissions, creeds, convictions,
Learnedly argue and write and speak
But the happy issue of his afflictions—
Lazarus waits for it week by week.
Still he seeks it to-day, to-morrow,
In purposeless pavement wanderings,
Or dreams it, a heap of huddled sorrow,
Receiving his evil things.

And some will tell you of Evolution,
With social science thereto; and some
Look forth to the parable's retribution,
When the lot has changed in the life to come,
To the trumpet sound and the great awakening,
To One with healing upon His wings,
In the house of the many mansions making
An end of the evil things.

In the name of Knowledge the race grows healthier,
In the name of Freedom the world grows great,
And men are wiser and men are wealthier,
But Lazarus lies at the rich man's gate;
Lies as he lay through human history,
Through fame of heroes and pomp of Kings,
At the rich man's gate an abiding mystery.
Receiving his evil things.

ALFRED COCHRANE,
In the London Spectator.

INTROITS AND GRADUALS

Passion Sunday.

INTROIT:—Give sentence with me O God and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man, for Thou art the God of my strength.

Psalm. O send out Thy light and Thy truth, that they may lead me; and bring me to Thy holy hill and to Thy dwelling. (Repeat antiphon.)

GRADUAL:—Deliver me O God from mine enemies—teach me to do the thing that pleaseth Thee.

It is the Lord that delivereth me from my cruel enemies and setteth me up above mine adversaries: Thou shalt rid me from the wicked man.

Tract. Many a time have they fought against me from my youth up; may Israel now say:

Yea many a time have they vexed me from my youth up but they have not prevailed against me.

The plowers plowed upon my back and made long furrows; But the righteous Lord hath hewn the snares of the ungodly in pieces.

Palm Sunday.

INTROIT:—Be not far from me O Lord, Thou art my Succor haste Thee to help me; save me from the lion's mouth; Thou has heard me also from among the horns of the unicorns.

Psalm. My God, my God, look upon me; why hast Thou forsaken me and art so far from my health and from the words of my complaint.

(Repeat antiphon.)

GRADUAL:—Thou hast holden me by my right hand; Thou shalt guide me with Thy counsel and after that receive me with glory.

Truly God is loving unto Israel, even unto such as are of a clean heart; nevertheless my feet were almost gone, my treadings had well nigh slipped.

And why, I was grieved at the wicked, I do also see the ungodly in such prosperity.

Tract. My God my God look upon me, why hast Thou forsaken me and art so far from the words of my complaint.

O my God I cry unto Thee but Thou hearest not, and in the night season I take no rest.

And Thou continuest holy O Thou worship of Israel.

Our fathers hoped in Thee they trusted in Thee and Thou didst deliver them.

They called upon Thee and were holpen; they put their trust in Thee and were not confounded.

Easter Day.

INTROIT:—When I wake up I am present with Thee Alleluia: Thou hast laid Thine hand upon me Alleluia, such knowledge is too wonderful for me Alleluia Alleluia.

Psalm. O Lord Thou hast searched me out and known me Thou knowest my down sitting and mine uprising.

Glory, etc.

(Repeat antiphon.)

GRADUAL:—This is the day which the Lord hath made we will rejoice and be glad in it. O give thanks unto the Lord for He is gracious because His mercy endureth forever Alleluia, Alleluia.

Christ our Passover is sacrificed for us.

Low Sunday.

INTROIT:—As new born babes Alleluia desire the sincere milk of the word Alleluia Alleluia.

Psalm. Sing we merrily unto God our Strength; make a cheerful noise unto the God of Jacob.

Glory, etc.

(Repeat antiphon.)

GRADUAL:—Alleluia, Alleluia. After eight days when the doors were shut Jesus stood in the midst of His disciples and said Peace be unto you Alleluia.

The angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it. Alleluia.

Second Sunday After Easter.

INTROIT:—The earth is full of the goodness of the Lord, Alleluia; by the Word of the Lord were the heavens made, Alleluia. Alleluia.

Psalm. Rejoice in the Lord O ye righteous; for it becometh well the just to be thankful.

Glory, etc.

(Repeat antiphon.)

GRADUAL:—Alleluia. Alleluia. I am the Good Shepherd and know my sheep and am known of mine Alleluia.

The Good Shepherd is risen; Who laid down His Life for His sheep. Alleluia.

Sir Morell Mackenzie, Surgeon to the late Emperor Frederick of Germany, wrote of the celebrated Charles Lunn; "He is a worthy representative of what I believe not only to be the best, but the *only* method of training the singing voice."

MR. WALTER E. HALL, F. R. C. O.

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Vol. XXVII PHILADELPHIA, MAY, 1911 No. 5

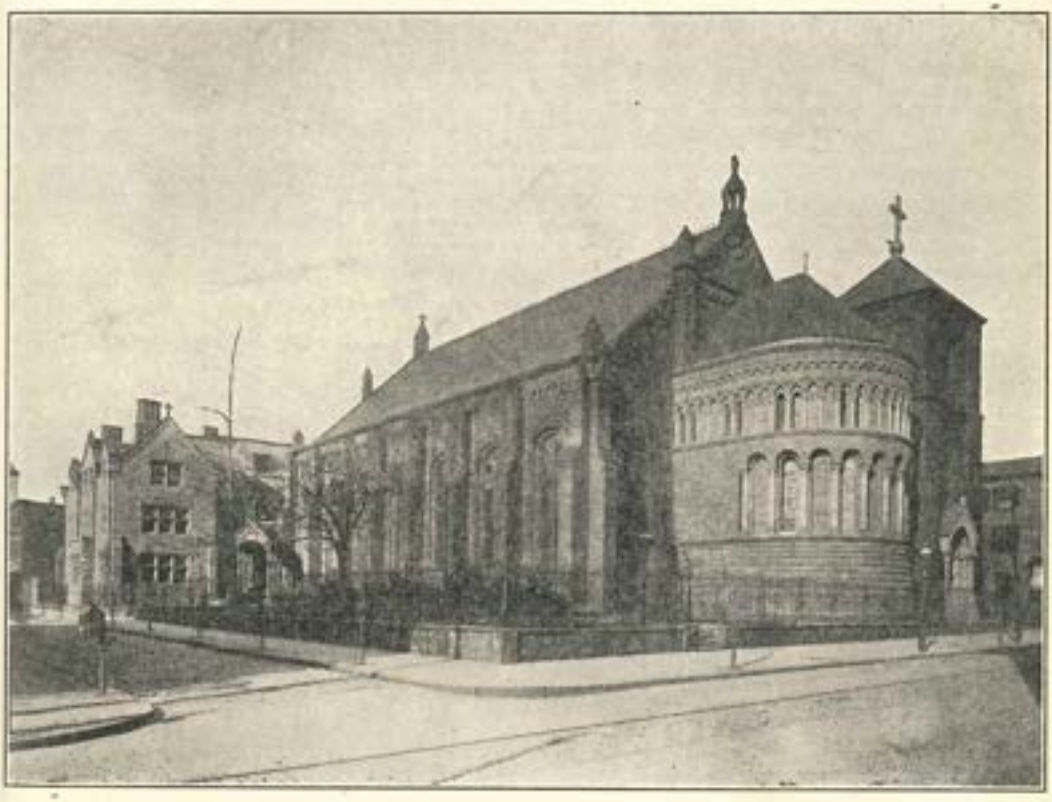


PHOTO BY BELSINGHAM

ST. CLEMENT'S CHURCH. PHILADELPHIA. PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR MAY 1911

1.	Monday (*SS. Philip & James, Apostles*)	Masses, 6.45, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
2.	Tuesday (*St. Athanasius, B. C., Doct.*)	Masses, 7, 7.30 and 9.30 a. m.
3.	Wednesday (*Invention of the Holy Cross*)	Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
4.	Thursday (*St. Monica, W.*)	Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
5.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
6.	Saturday (*St. John Ev. before the Latin Gate*)	Masses, 7 and 7.30 a. m.
7.	**Sunday** (*iii after Easter*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
8.	Monday	Masses, 6.45, 7 and 7.30 a. m.
9.	Tuesday (*St. Gregory of Nazianzum, B. C., Doct.*)	Masses, 7, 7.30 and 9.30 a. m.
10.	Wednesday	Masses, 7 and 7.30 a. m.
11.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m. Guild of St. Katharine, 8 p. m.
12.	Friday (*St. Pancras, M. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
13.	Saturday	Masses, 7 and 7.30 a. m.
14.	**Sunday** (*iv after Easter*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
15.	Monday	Masses, 6.45, 7 and 7.30 a. m.
16.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
17.	Wednesday	Masses, 7 and 7.30 a. m.
18.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
19.	Friday (*St. Dunstan, Archbp., C. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
20.	Saturday	Masses, 7 and 7.30 a. m.
21.	**Sunday** (*v after Easter. Rogation*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
22.	Monday (*Rogation. Abstinence*)	Masses, 6.45, 7 and 7.30 a. m. } Intercessions
23.	Tuesday (*Rogation. Abstinence*)	Masses, 7, 7.30 and 9.30 a. m. } Intercessions
24.	Wednesday (*Rogation. Abstinence.*)	Masses, 7 and 7.30 a. m.
25.	**ASCENSION DAY**	Masses, 6, 7 Solemn, 8.15 and 9.30 a. m.
26.	Friday (*St. Augustine, Archbp., C. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
27.	Saturday (*Venerable Bede, Pr. C.*)	Masses, 7 and 7.30 a. m.
28.	**Sunday** (*after Ascension*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
29.	Monday	Masses, 6.45, 7 and 7.30 a. m.
30.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
31.	Wednesday	Masses, 7 and 7.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

Bible Classes for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Underhill . Saturdays, 3-5, 7-9 P. M.
Father Shick . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVII PHILADELPHIA, MAY, 1911 No. 5

St. Clement's Magazine
PUBLISHED MONTHLY

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THE EDITOR
2013 APPLETREE STREET

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St. Clement's Church.
TWENTIETH AND CHERRY STREETS.

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20TH AND APPLETREE STS.
BELL TELEPHONE, LOCUST 417

ALL SAINTS MISSION HOUSE
2016 RACE STREET
BELL TELEPHONE, LOCUST 2943

CLERGY:
THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. G. R. UNDERHILL
THE REV. A. W. SHICK

VESTRYMEN

Mr. Francis D. Wetherill
Mr. G. Theodore Roberts
Mr. Francis M. Berry
Mr. George H. Lea
Mr. S. McKean Bayard
Mr. Clinton Rogers Woodruff
Mr. Caleb F. Wright, *Secretary*
Mr. George Lewis Mayer
Mr. W. W. Lukens
Mr. Stevenson H. Walsh
Mr. Edward A. Casey
Mr. J. Lawrence Wetherill

Rector's Warden.—
Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Walter E. Hall, F. R. C. O.
Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays, or communicate with him at his office in the Clergy House

GUILDS OF THE PARISH

ST. MARY'S GUILD

Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING

Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY

Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD

Meets second and fourth Thursday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD

Meets every Friday, 8 P. M.
Chaplain, Father Underhill.

GUILD OF HOLY CHILD

Meets every Thursday in the month, 3.30 p. m.
Chaplain, the Rector.

THE ALTAR GUILD

Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD

Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Roy Hamilton

ST. NICHOLAS CHILD

Meets every Thursday, 8 P. M.
Chaplain, the Rector.
Treasurer, Miss Eugenie M. Fryer.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD

Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

The Paschal candle was decorated this year by Miss Edna Hagert.

The class in the Prayer Book, which has been held on Wednesday afternoons during the winter, has been discontinued.

The Mothers' Meeting have been working hard all the winter sewing rags for rugs. These have now been woven, and the result is very pleasing.

A missionary mass meeting for men only is being planned for Friday evening, May 5, in the Academy of Music. The music will be rendered by the choirs of the Philadelphia churches.

The earnest prayers of the congregation are asked for the guidance of the Diocesan Convention. This year we shall be electing a Bishop Coadjutor and a Suffragan. It is a time when the Diocese needs many prayers.

It is proposed to sell the rugs and send the proceeds to Father Lobdell's Mission. They will be on sale at the Parish House on Thursday, May 4, and it is hoped that purchasers may be found among the ladies of the congregation.

The banner of St. Katharine was blessed and used for the first time on Easter Day. The work was done by the members of the Altar Guild, and much time and thought were spent upon it. The banner is a memorial to Mrs. Alice Elizabeth Leigh.

The collections on Ascension Day will be used as last year, to pay the expenses of any who may be unable to obtain the necessary amount for a holiday during the summer. The plan was very successful last year, and it is hoped that the contributions may be generous.

The card for Rogation Intercessions will be found in the corridor Sunday, May 21. Those who are able to give a definite time in the Rogation tide are asked to enter their names upon the card opposite the hour for which they will be responsible. The Church will be open on these days from 6 a. m. until 9 p. m.

On the first day of May the Rev. Augustus W. Shick comes to us as curate. Father Shick is a graduate of the University of Pennsylvania and of the Philadelphia Divinity School, and was ordained to the priesthood on the 11th of last March. During his seminary course and after his ordination to the diaconate he was in charge of the mission at Collingdale.

The Magazine makes its annual appeal for funds. It does not pay its expenses, and never has. In this connection it may be well to state that many persons ask for the magazine, promising to pay for it at a future time. The future time never seems to arrive. If any one is interested enough to take the magazine and read it, he should be willing to pay the modest sum of five cents for his copy. If the magazine is not worth support, it might be just as well to discontinue it at once.

HOLY WEEK AND EASTERTIDE.

On Palm Sunday the full ceremonial of the Blessing of the Palms was carried out, and the service was most impressive and progressed very smoothly. The antiphons, which Mr. Sears prepared last year, were used by his very kind permission. As usual, many came to worship with us, and the seating capacity of the Church was severely testetl.

There were excellent congregations at the services on Maundy Thursday and Good Friday, and there was manifest a real spirit of devotion during the entire week.

On Easter Day the choir, under Mr. Hall's able direction, rendered Gounod's St. Cecelia Mass, in which the solo work is especially to be commended.

There was a large communion at the early Masses, and many have made their communions during the Easter Octave.

ST. CLEMENT'S PARISH.

PHILADELPHIA, PA., April 17, 1911.

We, the undersigned judges appointed by the Vestry of St. Clement s Church to hold an election on this day, Easter Monday, April 17, 1911, for twelve Vestrymen, to serve for the ensuing parochial year, do hereby certify that pursuant to a notice and in conformity with the Charter and By-laws of said St. Clement's Church, the polls were opened this day, April 17, 1911, at 12 o'clock noon, in the Parish house, and closed at 2 p. m., and that all the votes were cast for the following named gentlemen, communicants of this parish:

Mr. Francis Dring Wetherill.
Mr. G. Theodore Roberts.
Mr. Francis M. Berry.
Mr. George H. Lea.
Mr. S. McKean Bayard.
Mr. Clinton Rogers Woodruff.
Mr. Caleb F. Wright.
Mr. George Lewis Mayer.
Mr. W. Lukens.
Mr. Stevenson H. Walsh.
Mr. Edward A. Casey.
Mr. J. Lawrence Wetherill.

We therefore certify that the above named persons were duly elected Vestrymen to serve for the next parish year.

FRANCIS M. BERRY,
CALEB F. WRIGHT,
Judges of the Election.

At the annual Easter meeting of the Vestry, held on Tuesday in Easter week, in the Clergy House, Mr. Francis D. Wetherill was appointed Rector's Warden, Mr. S. McKean Bayard was elected Accounting Warden, and Mr. Caleb F. Wright secretary of the Vestry. Messrs. Lea, Walsh and Woodruff were elected delegates to the Diocesan Convention.

HYMNS FOR MAY.

7.—a. m., 140, 131, 127, 128; p. m., 140, 131, 127, 136, 128.

14.—a. m., 134, 131, 133, 132; p. m., 134, 131, 133, 132, 137.

21.—a. m., 232, 131, 142, 179; p. m., 142, 468, 143.

25.—a. m., 300, 148, 147, 316, 322, 304.

28.—a. m., 300, 148, 147, 304; p. m., 300, 148, 147, 248, 304.

BAPTIZED.

March 25—Howard Ketcham, Gordon Ketcham.
April 15—William Craige Wolfsberger, Suzanne Ketcham.
April 20—James Charles Jerrico.

MARRIAGES.

April 17—Hugh Alexander Day, Jr., and Arlie Morrison.

BURIALS.

March 23—Ralph Walker Novioch.
April 17—Bessie Evelyn Spears.

OFFERINGS.

March	26.	Cash	$79.17
		Envelopes	61.38
April	2.	Cash	70.36
		Envelopes	65.55
April	9.	Cash	1.95
		Envelopes	98.82
April	13.	Envelopes	40.80
April	16.	Cash	1,066.68
		Envelopes	163.08
			$1,647.79

SPECIAL.

March	26.	Missions (Salina)	$0.98
April	2.	" General	20.22
		" Foreign	6.60
		" Domestic	13.20
		" Bishop Brent	2.00
April	9.	" General	10.25
April	16.	" Foreign	12.00
		" Domestic	5.45
		" General	.50
China Famine Relief			2.00

MESSENGERS AND WHERE THEY WENT

IV. Connecticut.

This colony was a stronghold of Puritanism, and Churchmen had a hard time. In 1664, seven of them petitioned the Assembly for better treatment, but nothing came of it. As we have already told, the regular Church services began in Connecticut, under the armed protection of Colonel Heathcote, who accompanied a missionary from New York. Still, CHRIST was preached, and the famous "Dark Day" (to Puritans) occurred when the Faculty of Yale College turned to the Church.

To Connecticut belongs the glory of being the home of the first of the American Bishops, Rt. Rev. Samuel Seabury, D. D. He was born the year before his father conformed to the Church, and was brought up in an atmosphere of "suffering for righteousness' sake." As a youth, he dedicated himself to the ministry, and resolved to spend the years in practical preparation, studying medicine in Edinburgh, till he should be old enough to be admitted a candidate for Orders. On St. Thomas' Day, 1753, he was ordained deacon by the Bishop of Lincoln, and two days later he was ordained priest by the Bishop of Carlisle. He worked as a parish priest in Long Island and New York, till the Revolution broke out. He placed his family safely in New York, and then quietly went about his old field, ministering as he could. There was no support for a clergyman, and he resumed the practice of medicine for awhile, no doubt with his priestly offices ministering to soul as well as body. In politics, he remained a Tory, and was chaplain of the King's American Regiment. Insults, humiliation, exile, and imprisonment were his reward from the colonists, when they could get at him. Yet, when he found himself, after the war in the new "United States of America," he was loyal to the new government. He was, however, still a refugee in New York, where there was a meeting held at Woodbury, Connecticut, of several clergy, who felt that now there was no possible hope of having a Bishop sent to America from the Church in England, they had better take steps to get one for themselves. No laymen were admitted to this session, which met at the rectory in deep and anxious debate. It was new and strange ground they were on, remember, acting for the Church apart from any State considerations, and this was emphasized by their choice of one who had been loyal to the old order of things. Dr. Seabury proceeded to England,

bearing letters to the Church there, and private directions from his fellow-clergy to proceed to Scotland if necessary, rather than give up his object. In England it was as they had feared. The Church authorities were unwilling to incur the enmity of the new Republic by consecrating Seabury, and so he waited a whole year, while lengthy letters were written to the United States government, and weary discussions dragged along the time. At last, getting no decisive reply, he went to Scotland, to the "nonjuring Bishops," and was consecrated there November 14, 1784.

V. Rhode Island.

Owes much to the residence there of Dean Berkeley, who labored with so much disappointment to himself, and such glorious after results. He was so popular a preacher that when he officiated at Trinity Church, Newport, "even Quakers, with their broad-brimmed hats, stood in the aisles." Rhode Island came under Bishop Seabury's care in 1790.

REPORT OF THE ACCOUNTING WARDEN FOR PAROCHIAL YEAR ENDING MARCH 24, 1911.

RECEIPTS.

Balance, March 25, 1910	$1,014.42
Anna Sophia Brown Fund, income	10.00
Ash Wednesday Offertory for the Commission on Church Work among the Deaf	39.76
Offering for Maintenance of Sanctuary Lamp	1.00
Special Offerings for the All Saints' Sisters of the Poor	211.66
Bishop's Fund, Offertory at Confirmation Service	49.39
Choir, Special Offerings and the Special Choir Fund	495.53
Convention Fund Assessments	118.00
Episcopal Hospital, Thanksgiving Day Offertory	47.46
Endowment Fund, income	218.89
Garden, special offering for its care, etc.	50.00
Interest on Current Account with Pennsylvania Company, etc.	21.29
Missions: Foreign, Domestic, and General	1,518.88
Offerings, Cash	5,125.74
Offerings, Envelopes	3,650.48
Pew Rents	3,070.86
Poor Fund, All Saints' Sisters	192.46
Summer Outing Fund, All Saints' Sisters	90.22
Loans from Special Account	2,000.00
	$17,926.04

EXPENDITURES.

Anna Sophia Brown Fund, Paschal Candle	$3.50
Ash Wednesday Offertory, for the Commission on Church Work among the Deaf	39.76
Altar Supplies	105.78
All Saints' Sisters of the Poor	931.66
Bishop's Fund, Offertory at Confirmation Service	49.39
Choirmaster and Choir	3,480.10
Clergy	5,000.00
Coal	368.50
Diocese of Pennsylvania, Convention Fund Assessment	126.24
Convocation of North Philadelphia, Designated Mission Offering	1.00
Diocese of Pennsylvania, Episcopal Fund Assessment	252.47
Episcopal Hospital, Thanksgiving Day Offertory	47.46
Electric Lighting	216.01
Gas	261.80
Garden	75.80
Insurance	111.00
Incidentals, including Sexton's supplies, removal of ashes and other rubbish, cleaning of Choir vestments, etc.	$23.24
Missions: Foreign, Domestic, and General	1,513.88
Organ, care of, etc., as per contract	120.00
Poor Fund, All Saints' Sisters	192.46
Purchase of Choir room piano, final payments	40.84
Repairs, including Clergy House renovation, etc.	2,011.96
Sexton and Helper	941.00
Summer Outing Fund, All Saints' Sisters	90.22
Advertising Church Services, Stamped Envelopes, Weekly Offering Envelopes, etc.	144.30
Diocese of Pennsylvania, Sustentation Fund	83.06
Water Rents	155.50
Balance, March 24, 1911	1,039.11
	$17,926.04

SPECIAL ACCOUNTS—CASH.

BURIAL LOT FUND.

Balance, March 25, 1910	$673.91
Loan to General Account	650.00
Balance, March 24, 1911	$23.91

RESTORATION OF NAVE FUND.

Balance, March 25, 1910	$2,307.75
Receipts	209.28
	$2,517.03
Loan to General Account	1,350.00
Balance, March 24, 1911	$1,167.03

ORGAN FUND.

Balance, March 25, 1910	$10.00
Balance, March 24, 1911	$10.00

SPECIAL CHOIR FUND.

Balance, March 25, 1910	$312.07
This fund transferred to General Account.	
Balances, March 24, 1911:	
Burial Lot Fund	$23.91
Restoration of Nave Fund	$1,167.03
Organ Fund	10.00
General Balance, Special Account, March 24, 1911	$1,200.94

STEVENSON H. WALSH,
Accounting Warden.

E. and O. E., March 29, 1911.

POOR FUND.

RECEIPTS.

Balance, March 25, 1910	$205.91
Thanksgiving Day Offertory	91.46
Through Offertory	101.00
Through the Rector	66.00
Donation	7.00
For Christmas Charities	242.00
Balance from Parish Tea	$0.17
Proceeds of Rummage Sales	18.50
Interest on Bank Deposit	4.23
	$786.27

EXPENDITURES.

Groceries and Provisions	$78.87
Clothing	14.65
Care of Sick Persons	162.80
Thanksgiving Dinners	13.82
Christmas Dinners	72.21
Christmas Supper	113.48
Other Christmas charities	35.04
Expended for Mothers' Meeting	29.75
Stamps	.50
Car Fares	14.38
Railroad Fares	8.65
Express	2.35
Rents Paid	29.00
Funeral Expenses	5.00
Physician's Bill	10.00
Medicine	.65
Board Paid	10.00
Furniture	4.75
Storage	11.20
Spectacles	5.00
Book	.18
	$622.28
Balance, March 25, 1911	163.99
	$786.27

SUNDAY SCHOOL.

Bible Classes.

RECEIPTS.

Balance (April 14, 1910)	$14.48
Collections	81.11
	$95.59

EXPENDITURES.

Trinity Fete	$2.19
Magazines and Quarterlies	18.04
Young Churchman	24.30
Shepherd's Arms	9.72
Attendance Cards	.68
Punch	.75
Return loan	14.58
Table repaired	4.30
Table	2.70
	$77.26
Balance	18.33
	$95.59

SUNDAY SCHOOL.

Infant Department.

RECEIPTS.

Balance, March 25, 1910	$2.66
Collections	12.06
Donation	1.00
Total	$15.72

EXPENDITURES.

Prizes, materials	$10.58
Postage, Stationery	2.42
Car Fares	1.61
	$14.61
Balance, 1911	1.11
Total	$15.72

FLOWER FUND.

RECEIPTS.

Eastertide	$88.00
St. Clement's, Christmastide	92.75
	$180.75
Balance	37.82
	$218.57

EXPENDITURES

Eastertide	$107.75
St. Clement's and Christmastide	101.75
	$209.50
Balance	9.07
	$218.57

REPORT OF ST. CLEMENT'S BRANCH, G. F. S.

RECEIPTS.

Balance from 1910	$5.71
Members' Dues	10.95
Working and Honorary Associates' Dues	12.00
Gift for Bishop Webb's Work	10.00
Gift towards furnishing St. Clement's Room in G. F. S. Holiday House	11.00
	$49.66

EXPENDITURES.

For Printing Branch Rules	$3.25
Members' Cards and Badges	3.32
Service Cards	1.08
Bishop Webb's Work	10.00
Painting Room and Beds at Holiday House	9.75
Christmas Party	2.00
Material for Lenten Sewing	2.50
Travelers' Aid	1.00
Diocesan Secretary, Percentage on Dues	9.30
Suppers	1.50
To Balance	5.96
	$49.66

Members, 21.
Honorary Associates, 4.
Working Associates, 6.
Probationers, 8.

Respectfully submitted,
MARY A. L. NEILSON,
Branch Secretary.

REPORT OF ST. NICHOLAS GUILD.

(April, 1910, to April, 1911.)

RECEIPTS.

April 1, 1910, Balance in Bank	$19.72
April 1, 1910, to April 1, 1911	81.11
Total	$100.83

EXPENDITURES.

April 1, 1910, to April 1, 1911.....	$95.84
April 1, 1911, Balance in Bank.....	4.99
Total.....	$100.83

EUGENIE M. FRYER,
Treasurer.

INTROITS AND GRADUALS.

THIRD SUNDAY AFTER EASTER.

Introit.—O be joyful in the Lord all ye lands, Alleluia; sing praises unto the honor of his Name, Alleluia: make His praise to be glorious, Alleluia, Alleluia, Alleluia.

Psalm.—Say unto the Lord, O how wonderful art Thou in Thy works; through the greatness of Thy Power.

Glory, etc. (Repeat Antiphon.)

Gradual.—Alleluia, Alleluia. A little while and ye shall not see me, saith the Lord; and again a little while and ye shall see Me because I go to the Father, Alleluia.

But I will see you again and your heart shall rejoice and your joy no man taketh from you, Alleluia.

FOURTH SUNDAY AFTER EASTER.

Introit.—O sing unto the Lord a new song unto the Lord; for He hath done marvellous things, Alleluia. His righteousness hath He openly showed in the sight of the heathen, Alleluia, Alleluia, Alleluia.

Psalm—With His own right hand and with His holy arm, He hath gotten Himself the victory.

Glory, etc. (Repeat Antiphon.)

Gradual.—Alleluia, Alleluia. I go my way to Him that sent Me; but because I have said these things unto you sorrow hath filled your hearts, Alleluia.

I tell you the truth; it is expedient for you that I go away, Alleluia.

FIFTH SUNDAY AFTER EASTER.

Introit.—With a voice of singing declare ye, tell this and let it be heard, Alleluia; utter it even to the end of the earth, the Lord hath redeemed His people, Alleluia, Alleluia.

Psalm.—O be joyful in the Lord all ye lands, sing praises unto the honor of His name, make His praise to be glorious.

Glory, etc. (Repeat Antiphon.)

Gradual—Alleluia, Alleluia. Hitherto have ye asked nothing in My name, ask and ye shall receive, Alleluia. Christ is risen: He dieth no more; death hath no more have ye asked nothing in My name, asy and dominion over Him, Alleluia.

ASCENSION DAY.

Introit.—Ye men of Galilee why stand ye gazing up into heaven? Alleluia. This same Jesus shall so come in like manner as ye have seen Him go into heaven, Alleluia, Alleluia, Alleluia.

Psalm.—O clap your hands together all ye people; O sing unto the Lord with the voice of melody.

Glory, etc. (Repeat Antiphon.)

Gradual.—Alleluia, Alleluia. God is gone up with a merry noise; and the Lord with the sound of the trump, Alleluia.

Christ ascending up on high; led captivity captive and gave gifts unto men, Alleluia.

THE SUNDAY AFTER ASCENSION.

Introit.—Hearken unto my voice O Lord when I cry unto Thee, Alleluia. My heart hath talked of Thee seek ye my face, Thy face, Lord, will I seek; O hide not Thou Thy face from me, Alleluia, Alleluia.

Psalm.—The Lord is my Light and my salvation Whom then shall I fear?

Glory, etc. (Repeat Antiphon.)

Gradual.—Alleluia, Alleluia. The Lord reigneth over the heathen; God sitteth upon His holy seat, Alleluia.

I will not leave you comfortless; I go and I come again to you, and your heart shall rejoice, Alleluia.

WALTER E. HALL

Fellow of the Royal College of Organists LONDON

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PHILADELPHIA

St. Clement's Magazine

Vol. XXVII PHILADELPHIA, JUNE, 1911 No. 6

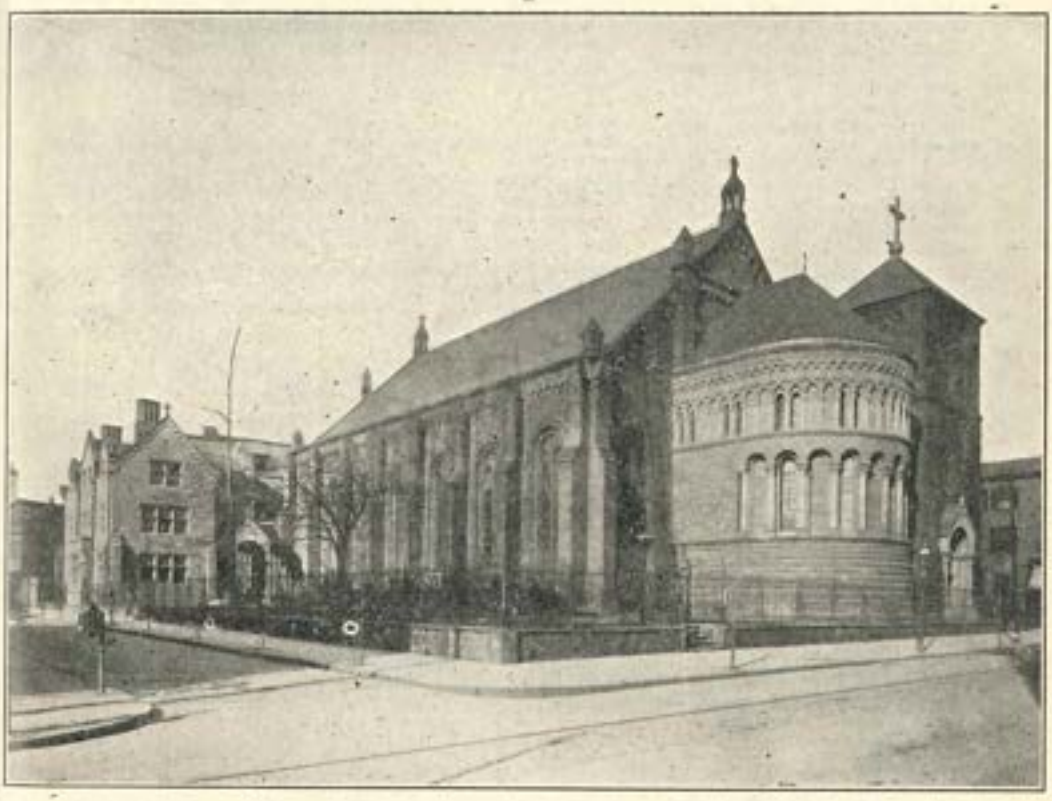


PHOTO BY BELLINFANTE

ST. CLEMENT'S CHURCH PHILADELPHIA. PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR JUNE, 1911

1.	Thursday (*St. Nicomede, Pr. M.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
2.	Friday (*SS. Pothinus, B., Blandina, V. and their Companions, MM. Abstinence*)	Masses, 7 and 7.30 a. m. Guild of Holy Cross, 8 p. m.
3.	Saturday	Masses, 7 and 7.30 a. m.
4.	**Whitsunday**	Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
5.	Monday (*in Whitsun Week*)	Masses, 6.45, 7, 7.30 and 9.30 a. m. Guild of St. Mary, 8 p. m.
6.	Tuesday (*in Whitsun Week*)	Masses, 7, 7.30 and 9.30 a. m.
7.	Wednesday (*Ember Day*)	Masses, 7 and 7.30 a. m.
8.	Thursday (*St. William of York, B. C.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
9.	Friday (*St. Columba, Ab., C. Ember Day. Abstinence*)	Masses, 7 and 7.30 a. m.
10.	Saturday (*Trans. of St. Margaret, Q. Ember Day. Abstinence*)	Masses, 7 and 7.30 a. m.
11.	**Trinity Sunday**	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
12.	Monday (*St. Barnabas, Apostle, Trans.*)	Masses, 6.45, 7 and 9.30 a. m.
13.	Tuesday	Masses, 7 and 9.30 a. m.
14.	Wednesday (*St. Basil, B. C. Doct.*)	Mass, 7 a. m. C. B. S. Vespers, 5.15 p. m.
15.	Thursday (*Corpus Christi*)	Masses, 7 and 7.30 a. m. Solemn Mass, 9 a. m. Mothers' Meeting, 8 p. m.
16.	Friday (*Abstinence*)	Mass, 7 a. m.
17.	Saturday (*St. Alban, Protomartyr of England*)	Mass, 7 a. m.
18.	**Sunday** (*i Trinity*)	Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
19.	Monday (*SS. Gervase and Protase, MM.*)	Masses, 6.45, and 7 a. m.
20.	Tuesday (*Trans. of St. Edward, K. M.*)	Masses, 7, and 9.30 a. m.
21.	Wednesday	Mass, 7 a. m.
22.	Thursday	Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
23.	Friday (*Abstinence*)	Mass, 7 a. m.
24.	Saturday (*Nativity of St. John Baptist*)	Masses, 7 and 9.30 a. m.
25.	**Sunday** (*ii Trinity*)	Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
26.	Monday	Masses, 6.45, and 7 a. m.
27.	Tuesday	Masses, 7, and 9.30 a. m.
28.	Wednesday	Mass, 7 a. m.
29.	Thursday	Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
30.	Friday (*St. Peter, Apostle. Abstinence*)	Masses, 7 and 9.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Underhill . Saturdays, 3-5, 7-9 P. M.
Father Shick . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVII PHILADELPHIA, JUNE, 1911 No. 6

St. Clement's Magazine
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THE EDITOR
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St. Clement's Church
TWENTIETH AND CHERRY STREETS.

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20TH AND APPLETREE STS.
BELL TELEPHONE, LOCUST 417

ALL SAINTS MISSION HOUSE
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CLERGY:
THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. G. R. UNDERHILL
THE REV. A. W. SHICK

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Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Walter E. Hall, F. R. C. O.
Sexton. Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays, or communicate with him at his office in the Clergy House

GUILDS OF THE PARISH

ST. MARY'S GUILD
Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD
Meets second and fourth Thursday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Father Underhill.

GUILD OF HOLY CHILD
Meets every Thursday in the month, 3.30 p. m.
Chaplain, the Rector.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD
Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Roy Hamilton

ST. NICHOLAS CHILD
Meets every Thursday, 8 P. M.
Chaplain, the Rector.
Treasurer, Miss Eugenie M. Fryer.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

The annual meeting of the Confraternity of the Blessed Sacrament will be held on Wednesday afternoon, June 14, at 4 o'clock.

After June 11 the 8 o'clock mass on Sundays and the 7.30 mass on week-days will be omitted. The 9.15 mass on Sunday will be a low mass with hymns.

In foreign missions we have been contributing towards the work of Father Wood, Wuchang, Hankon; and in domestic missions towards work in the District of Salina under Bishop Griswold. Money for general missions is, of course, solely at the disposal of the Board of Missions.

The Accounting Warden reports that quite a considerable number of these mission offering envelopes are passing through his hands, and it is hoped their use will become yet more general, as many who are using the weekly envelopes for current expenses are not using the envelopes for missions.

Those members of the Parish using the mission envelopes for their monthly missionary offering are urged to designate on the envelopes for what purpose or purposes they desire their offerings used. A great many have done so, but many have not, and undesignated offerings are divided at the Rector's direction between the different fields, though it would relieve him of this responsibility if all offerings were designated.

If those members of the Parish who contribute through the weekly envelope system, and who are planning to spend part, if not all, of the summer out of town, could conveniently pay in the amount of their contributions prior to their leaving home, it would materially help the financial condition of the Parish during the summer. Some of our people have always done this, and if all who can would do so, rather than wait until their return home in the early fall, it would be a good plan to adopt.

By resolution of the Vestry, at its May meeting, the offertory on Whitsunday will be devoted towards the current expenses of the Parish. St. Clement's, like all city parishes, suffers during the summer months from small congregations and hence from small offertories, while the expenses incident to running the Parish continue on as usual. It is hoped, therefore, that a generous offering will be made on Whitsunday so that the Accounting Warden may have some assurance of being in funds with which to pay current bills, salaries, etc., as they fall due.

On St. Mark's Day, April 25, the Bishop of Wyoming administered the Sacrament of Confirmation to a class of thirty-two persons. Three other persons have been confirmed in the Parish since the first of May, 1910, making the total for the year thirty-five. This is the largest number since the year 1895, when thirty-seven persons were confirmed. The parishioners are asked to remember in their prayers those who have received the Holy Spirit that they may persevere in the Christian life. The newly confirmed received their first communion on the fourth Sunday after Easter.

BAPTISMS.

April 22—Muriel Grace Brown.
April 23—Alice Brown Miller.
Eleanor Viola Lane.
John Evan Benjamin.
April 24—Mary Anna Evans.
May 7—Sylvester William Siverd.
Ellwood Siverd.

CONFIRMED APRIL 25 BY THE RT. REV. N. S. THOMAS, D.D., BISHOP OF WYOMING.

John Evan Benjamin.
William Russell Copstick.
William Francis Dean.
Leroy Edwards.
Raymond Edwards.
Geo. Dewey Fullmer.
Jerome Leacock.
Percy Leacock.
William Orr McLauchlan.
Chas. William Miller.
Wm. Hilliary Nancrede.
Johnson Edwin Papy.
Francis John Papy.
Robert Henry Papy.
Albert Wilfred Stokes.
Carl Gebhardt Zimmerman.
Isabel Putnam Beddis.
Margaret Jane Crawford.
Jean Louise Davis.
Hilda Matilda Dybeck.
Mary Anna Evans.
Anna Eliza Fullmer.
Rachel Anna Hausam.
Suzanne Ketcham.
Alice Brow Miller.
Emma Clara Papy.
May Wetherill Rigby.
Ivy Smith.
Hadassah Houston Wagner.
Eliza Ann Witters.
Mary Wetherill Zoll.
Tasy Edward Zoll.
Thirty-two confirmed.

BURIALS.

April 28—Selina May Moody.
Rebecca Jane Tilden.
May 11—Rose Forrest.
May 13—Reuben Hull.

MARRIAGES.

April 22—Leo D'Alton.
Minnie Carrie Sadler.

Report of the Secretary-Treasurer of S. Saviour's Ward of the Confraternity of the Blessed Sacrament for year 1910-11.

RECEIPTS.

Dues	$45.50
Offerings	60.50
Medals and Manuals	6.00
	$112.00

PAYMENTS.

Postage and stationery	$20.50
Secretary-General:	
Dues	45.00
Offering	37.00
Medals and Manuals	9.00
	$112.00

PAUL F. MOWRY,
Secretary-Treasurer.

May 4, 1911.

OFFERINGS.

April 24—Cash	$101.03
Envelopes	49.90
April 25—Cash	.10
Envelopes	.38
April 30—Cash	62.60
Envelopes	82.36
May 7—Cash	63.95
Envelopes	60.95
May 15—Cash	59.24
Envelopes	77.65
	$558.16

SPECIAL.

April 25—Bishop's Fund	$19.88
Missions:	
Domestic	45.85
Foreign	3.90
General	4.95
S. Margaret's, Tokyo	2.25
S. Stephen's College	1.00
	$77.93
Italian Mission	2.00
	$79.93

SPECIAL FUNDS.

RECEIPTS.

Balance May 1, 1910	$33.31
Com. Alms	376.13
Discretionary	65.00
Magazines	70.44
Alms	144.40
	$689.28

EXPENDITURES.

Charity	$103.35
Clerical supply	78.00
Magazine	324.00
Printing	17.10
Christmas	53.69
Tables for parish	20.90
Sundries	28.25
Balance	63.99
	$689.28

WOMAN'S AUXILIARY—REPORT OF TREASURER.

RECEIPTS.

September to January	$55.00
January to May	209.00
Check sent direct	10.00
Check sent direct	75.00
Check for Indians	10.00
Cash	1.00
	$360.00

EXPENDITURES.

Rev. Robert Wood	$25.00
Bishop Osborne	10.00
Colored work	10.00
Sterilizer for Dr. Jefferies' Hospital, Shanghai	5.00
Hospital Marion	5.00
Nurse's salary, S. Luke's, Shanghai	18.00
S. Mary's School, Sewanee	50.00
Fr. Hughson	5.00
S. Margaret's School, Tokyo	5.00
Christ School, Arden, N. C.	10.00
Priest's house, Sagada, P. I.	50.00
Fr. Staunton's salary	25.00
Bishop Brent's salary	10.00
Bishop Gsiwlold's salary	10.00
Fr. Maslin, Hankow	1.00
Dr. Glenton	10.00
Grace Hospital, Morganton	25.00
S. Luke's Hospital, Shanghai	50.00
Indians	10.00
Lepers	3.00
Fr. Hughson	2.00
Apportionment	16.00
Printing, etc.	7.50
	$359.50
Balance	.50
	$360.00

The amount sent to United Offering was $92.00.
The amount sent through Mrs. Lea for the Whitaker Memorial was $161.00.

LENTEN SEWING.

Money received, $127.00.

Articles made: 16 pairs drawers, 4 waists, 27 petticoats, 35 aprons, 16 infants and children's gowns, 1 sacque, 26 woolen caps, 19 mufflers, 13 children's dresses, 7 cashmere head pieces, 15 flannel shirts.

Purchased 2 pairs blankets, 5 flannel gowns for women.

Donations: 2 men's suits, 2 boys's suits, 3 boys' overcoats, 2 pairs shoes, 2 boys' shirts, 6 pairs woolen socks, 2 pairs blankets, 3 dozen nankins, 1 hat, 1 fur collar, 8 woolen caps, 5 children's petticoats, 1 dozen handkerchiefs, 1 cap, 2 down bed quilts, 1 clerical coat, 1 man's overcoat, pieces of silkaleen and gingham.

BOXES SENT.

1 Alaska	$125.00
1 Father Hughson	65.00
2 Rev. C. L. Simmons	60.00
	$250.00

Father Hughson's box was filled with things for the boys of S. Andrew's School, including fifteen large flannel shirts, mittens, clothing and overcoats.

To Rev. C. L. Simmons, Union Level, Va., clothing and boys' coats, also articles for women and children.

The remainder of the amount unexpended was used in purchasing articles for Dr. Mary Glenton and for S. Mary's Mission, Sagada.

During the year a box valued at $200.00 was sent to Father Hughson and chapel furnishings valued at $480.00 were sent to Father Wood at Wuchang, for use in the summer community in the hills.

A box valued at $2.00 was also sent to Rev. J. Speight, Gainesville, Fla.

Also a box valued at $2.00 to Rev. J. W. Carroll, Bracey, Va.

HYMNS FOR JUNE.

4.—157, 470, 209, 156, 154; P. M., 207, 157, 209, 156, 470, 154.
11.—160, 158, 601, 161; P. M., 160, 158, 163, 601, 161.
15.—316, 310, 309, 197.
18.—316, 310, 309, 197; P. M., 316, 311 (pt. 1), 315, 309 (pt. 1), 197.
25.—298, 601, 306; P. M., 298, 38, 20, 601, 306.

LETTER FROM WUCHANG.

(For ST. CLEMENT'S MAGAZINE.)

ST. JAMES, CHU HO (Red River), CHINA.
FEBRUARY 17, 1911.

It is raw and cold, and the wind and rain are raging outside. I am sitting here in the catechist's house waiting for the stormy lake to become calm and allow me to resume my missionary journey. I have been sitting for hours in the church, and although my cassock is lined with sheepskin I feel chilled to the bone. Our churches are never heated. Just now, however, the catechist brought me some glowing charcoal in a wicker basket-like arrangement to warm my hands and feet. No one but an Oriental would think of making a stove of wood or bamboo, but this one is certainly most convenient. The fire is in an earthen plate with plenty of ashes and the bamboo frame is not even scorched. It certainly is most "grateful and comforting." Chinese hospitality always offers its best, and a king could not do more than that. While I am enjoying the warmth I will improve the opportunity of writing a few lines about mission work in China.

The Associate Mission or "Community of St. Saviour" at Wuchang is responsible for two circuits of country stations besides the four in Wuchang, making fourteen in all, with a staff of about fifty Chinese workers. The community is now reduced to one, but the country work must be looked after some how. Work at St. Saviour's is so engrossing that it is difficult to get away except at times like this—the China New Year's vacation, when not only are the parochial schools at St. Saviour's closed, but other priests are free to take one's place and celebrate, etc.

Speaking of St. Saviour's, I must add a word which I am sure will do every Catholic heart good, and for which I ask you to thank God. It is about the Eucharist. This, the great sacrifice of the New Law, is to us very much what it was to Catholics of the primitive centuries. It is, of course, the chief act of worship of the Lord's Day and, furthermore, is always celebrated early, with sermon, music and dignified ritual (including incense). The primitive practice of frequent and fasting communion is taught. For the last few months there has been an average of about sixty communions on Sundays, with not a few on week-days. On Christmas morning there were one hundred and ten. Some seventy were either baptized or admitted Catechumens at Christmas-tide, and the confessions kept the priest busy a good part of his time for three days before the great feast.

The great Chinese New Year festival fell this year on January 30, and, according to our custom, we ushered it in with a midnight Eucharist.

Candlemas came four days later, and we sang a solemn mass—the Dean of the Boone Divinity School, the Rev. L. B. Ridgley being deacon, and the resident Chinese deacon, sub-deacon. Later in the day I crossed the river to Hankow and spent the night. My host was Father Deis, our newest arrival, a Nashotah man, on the staff of St. Luke's, Evanston, Ill., and, needless to say, a good Catholic. Early next morning I started on my itinerating trip up the Han River. The little steamer was not running, it being holiday time, so I took a small native boat for a few miles up, then put off across country for a ten-mile walk to a place called Hanchuan, which I reached in the evening. It had been previously arranged that a six days' mission should be held at this and three other stations of the circuit, a Chinese priest beginning it here and after two days passing on to the other three places in turn. I followed for the second two days, and a third missioner for the third, also passing on in the same way. When I reached Hanchuan, the first missioner had completed his two days and had gone on to his second place.

I spent most of the next day, Saturday, after celebrating early, in preaching and hearing confessions. Good seed had already been sown and a goodly number of penitents were the fruit. Oh, how my heart did rejoice. On Sunday there were about seventy communions. The Eucharist here at St. James', too, is always early and the chief service of the day.

At St. Mary's, Holy Name, and the other station which I visited there was abundance of reason for thanking God. There were some very special penitents whose hearts God touched. I returned to Wuchang for the Sunday, celebrating at St. Mark's, and started off again on Monday for the second trip, this time up the Yangtsi River. The boat was delayed until Tuesday A. M. before starting, thus bringing me to Sinti at 2 A. M. I had to get off at this unearthly hour in midstream, the steamer slowing up and a native boat coming alongside for passengers and baggage. I got to bed about 3, to be awakened again before 7 in order to resume my journey across the lake to this place. The weather was fine and the wind favorable, and the little native boat made good time. Work began in the evening with preaching and hearing confessions, and the next day was taken up for the most part in the same way. The people here have no priest, only a catechist, the Chinese priest from Sinti visiting them monthly on a week-day. For the two mornings I have been here there has been a good attendance at mass.

In these out-of-the-way places almost no one has a clock. People tell time by the sun. As it has been exceptionally dark and cloudy, and the old sun has been slow about making his presence felt, everybody has been late.

We waited a full hour for the congregation to gather, and even then, with a service of preparation and an address preceding the mass proper, some arrived late. There is always plenty of time in the Orient. One wonders how busy, hurried city clergy at home would relish this utter disregard of time which one has to put up with here.

Later.—Home once more at St. Saviour's. The bad weather which I encountered at Chu Ho delayed me so that I had to shorten my visits at the other places. This was a great disappointment, but when I think of God's great goodness to me on both the journeys, specially the sixty-three penitents He sent me, I can only thank Him with all my heart.

Yours in Him,
ROBERT E. WOOD.

THE DIOCESAN CONVENTION

The Convention of the Diocese, held in the Church of St. Luke and the Epiphany May 9 and 10, was a memorable one in the history of the Diocese. In a few hours on the second day of its session a Bishop Coadjutor and a Suffragan were elected, the first on the second ballot of the clergy and the first of the laity, and the second on the first ballot of both orders. The entire proceeding was marked by a singular quietness, and there seemed an entire absence of any sort of bitterness or rancour. When one considers conditions in the Diocese in the past and the virulent party spirit which was rife thirty years ago, one must see in the present instance the manifest working of the Holy Spirit.

Neither Professor Rhinelander nor Mr. Garland have as yet signified their acceptance of the offices to which they have been called, but we are convinced that each will act as he is moved by the Holy Spirit.

SOME MESSENGERS AND WHERE THEY WENT.

VI. In New York, when it came under English rule, the Dutch Church was used alternately by the Dutch and the English. Trinity Parish was organized in 1692, receiving that grant of land, the present value of which so worries the consciences of the magazine writers.

The Rector of Trinity Church was chosen chairman of the Convention of 1786—a memorable occasion, when in less than two days a score of clerical and lay delegates settled such momentous questions as whether the Nicene Creed should be retained and the Apostles' Creed left unchanged (cf. rubric in Morning Prayer, before the Creed, p. 11 of the Cambridge Edition).

As soon as possible afterward he went to England, was consecrated, and the Rt. Rev. Samuel Provoost, D.D., became (1787) first Bishop of New York.

VII. *New Jersey.*—Commissary Bray spoke of this colony as being "without priest or altar." There appeared to be not more than a dozen Church people in the whole colony, Col. Lewis Morris being one who showed untiring devotion. The missions conducted by the Rev. George Keith had a very real effect; parishes and missions were organized, and the S. P. G. sent missionaries. One of them complained that his people were willing to get salvation "without money and without price." The Rt. Rev. John Croes, consecrated November 19, 1815, was the first Bishop.

VIII. *Pennsylvania.*—Provision was made for the Church in the charter granted to William Penn, but the Quakers resented

Church work, and occasionally summoned Churchmen before the civil courts. Christ Church, seating, in 1695, five hundred, was considered a remarkably large and imposing structure. A good move was the beginning of night services, for the benefit of those whose masters gave them no chance to attend during the day. The ministrations of the Rev. George Keith, himself a convert from Quakerism, mightily roused the colony; there was no compromise, yet in about twenty years the number of communicants increased to about eight hundred.

The Rev. William White, D.D., received his degree from the University of Pennsylvania, being the first person so complimented. He ministered both to Christ Church and St. Peter's during the dearth of clergy at the time of the Revolution, and was chaplain of the Continental Congress. His part in the reorganization of the Church after the war was so great that it can hardly be more than mentioned in a brief summary like this. He was a statesman, and his advice was sought in civil as well as religious matters. It was his advice which overruled the attempt to have religious teaching eliminated from Girard College on account of the wording of the will. He ruled that, while the clergy of no church or sect could by the terms of the will be allowed to work within the college—and in those days of strife one denomination would soon have controlled the situation and shut out many needy boys—yet "purest morality" and "principles in accordance with the law of the land" were expressly enjoined. The purest morality is found in the teachings of Jesus Christ, and the government was tactily understood to be in accordance with Christianity; therefore, there not only was no reason why devoted laymen should not teach Christianity, there was every reason why they should. Some of the most devout and earnest young Christians with whom the writer had had to deal were graduates of Girard.

During the yellow fever, in 1793, Dr. White remained faithfully at his post and ministered to all whom he could help.

First Presiding Bishop of the Church, one of the three through whom the American Church received the Apostolic Succession, when he died, at the age of 89, the whole community mourned.

As we write this, and recall the historian's words, "The whole community felt his loss as a public bereavement," almost the same words recur as just read in a daily paper concerning our beloved Bishop Whitaker.

Pennsylvania should be an earnest diocese, for God has blessed it with earnest leaders.

INTROITS AND GRADUALS.

Whitsunday.

INTROIT:—The Spirit of the Lord filleth the world, Alleluia: and that which containeth all things hath knowledge of the voice. Alleluia, Alleluia.

Psalm. Let God arise and let His enemies be scattered; let them also that hate Him flee before Him.

Glory, etc.

(Repeat antiphon.)

GRADUAL:—Alleluia, Alleluia. Send forth Thy Spirit and they shall be made; and Thou shall renew the face of the earth. Alleluia. The Holy Ghost proceeding from the Throne enlightened the hearts of the apostles to-day with invincible power. Alleluia.

Trinity Sunday.

INTROIT:—Blessed be the Holy Trinity, and the Undivided Unity: we will give thanks to Him, for He hath shown His mercy upon us.

Psalm. Let us bless the Father and the son with the Holy Ghost.

Glory, etc.

(Repeat antiphon.)

GRADUAL:—Blessed be Thou, O God, that beholdest the depths, and sittest upon the Cherubim.

O bless the God of Heaven: for He hath shown His mercy upon us. Alleluia, Alleluia.

Blessed art Thou, O Lord God, of our fathers: and greatly to be praised forever. Alleluia.

First Sunday after Trinity.

INTROIT:—O Lord my trust is in Thy mercy and my heart is joyful in my salvation; I will sing of the Lord because He hath dealt so lovingly with me.

Psalm. How long wilt thou forget me O Lord forever; how long wilt Thou hide Thy face from me.

Glory, etc.

(Repeat antiphon.)

GRADUAL:—I said Lord be merciful unto me, heal my soul; for I have sinned against Thee.

Blessed is he that considereth the poor and needy, the Lord shall deliver him in the time of trouble. Alleluia, Alleluia.

Ponder my words, O Lord: consider my meditation. Alleluia.



St. Clement's Magazine

Vol. XXVII PHILADELPHIA, JULY, 1911 No. 7

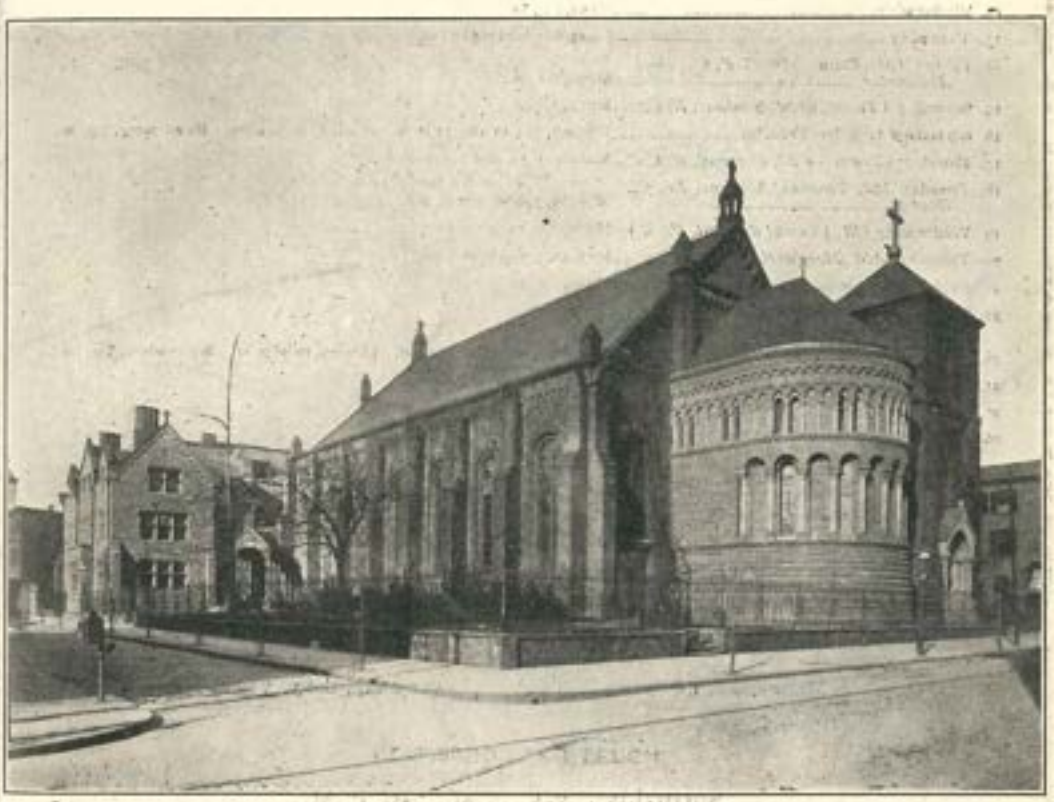


PHOTO BY BELLINGRATH

ST. CLEMENT'S CHURCH PHILADELPHIA. PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR JULY, 1911

1. Saturday ..... Mass, 7 a. m.
2. **Sunday** (*iii after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
3. Monday (*St. Irenæus B. and his Companions, MM.*) ..... Masses, 6.45 and 7 a. m.
4. Tuesday (*Trans. of St. Martin, B. C.*) ..... Masses, 7 and 9.30 a. m.
5. Wednesday ..... Mass, 7 a. m.
6. Thursday ..... Masses, 7 and 9.30 a. m.
7. Friday (*Trans. of St. Thomas, Abp. M. Abstinence*) ..... Mass, 7 a. m.
8. Saturday ..... Mass, 7 a. m.
9. **Sunday** (*iv after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
10. Monday ..... Masses, 6.45 and 7 a. m.
11. Tuesday ..... Masses, 7 and 9.30 a. m.
12. Wednesday ..... Mass, 7 a. m.
13. Thursday ..... Masses, 7 and 9.30 a. m.
14. Friday (*St. Bonaventura, B. C., Doct. Abstinence*) ..... Mass, 7 a. m.
15. Saturday (*Trans. of St. Swithin, B. C.*) ..... Mass, 7 a. m.
16. **Sunday** (*v after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
17. Monday (*Trans. of St. Osmund, B. C.*) ..... Masses, 6.45, and 7 a. m.
18. Tuesday (*St. Thomas Aquinas, Pr. C., Doct.*) ..... Masses, 7, and 9.30 a. m.
19. Wednesday (*St. Vincent de Paul, Pr. C.*) ..... Mass, 7 a. m.
20. Thursday (*St Margaret, V. M.*) ..... Masses, 7 and 9.30 a. m.
21. Friday (*Abstinence*) ..... Mass, 7 a. m.
22. Saturday (*St. Mary Magdalene. Abstinence*) ..... Mass, 7 a. m.
23. **Sunday** (*vi after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
24. Monday ..... Masses, 6.45, and 7 a. m.
25. Tuesday (*St. James, Apostle*) ..... Masses, 7, and 9.30 a. m.
26. Wednesday (*St. Anne, Mother of B. V. M.*) ..... Mass, 7 a. m.
27. Thursday ..... Masses, 7 and 9.30 a. m.
28. Friday (*Abstinence*) ..... Mass, 7 a. m.
29. Saturday (*St. Martha, V.*) ..... Masses, 7 a. m.
30. **Sunday** (*vii after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
31. Monday (*St. Germanus, B. C.*) ..... Masses, 6.45 and 7 a. m.

Matins, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, 3-5 P. M., 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVII PHILADELPHIA, JULY, 1911 No. 7

St. Clement's Magazine
PUBLISHED MONTHLY
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THE EDITOR
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St. Clement's Church
TWENTIETH AND CHERRY STREETS.

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ALL SAINTS MISSION HOUSE
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Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays, or communicate with him at his office in the Clergy House

GUILDS OF THE PARISH

ST. MARY'S GUILD
Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD
Meets second and fourth Thursday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Father Underhill.

GUILD OF HOLY CHILD
Meets every Thursday in the month, 3.30 p. m.
Chaplain, the Rector.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD
Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Roy Hamilton

ST. NICHOLAS CHILD
Meets every Thursday, 8 P. M.
Chaplain, the Rector.
Treasurer, Miss Eugenie M. Fryer.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

Commencing Sunday, July 2d, Evensong will be said at 5 o'clock in St. John's Chapel, and there will be no service in the evening.

During the summer the clergy in residence will be in the Church on Saturdays from 3 to 5 and 7 to 9 P. M. to hear confessions

Solemn mass was sung as usual on Ascension Day at 7 o'clock. The communion was a large one. After mass the choir breakfasted in the parish hall. The annual outing of the choir boys took place a week later. With Fr. Quin and Mr. Hall they had a boat ride down the Delaware. In spite of inclement weather the trip was voted a success.

The Chapel organ has been in use for many years and is fast reaching a condition which is beyond repair. We need a new instrument very much. It would add greatly to the services which are sung in the Chapel and would render them adequate in some degree which can not be said of them now. Will those who may feel disposed send contributions to the rector for the "Chapel organ."

THE MOTHERS' MEETING.

The mothers' meeting held its last service for the summer on Thursday evening, June 1st. The articles made for Fr. Lobdell's mission were exhibited and were as follows: For girls: 23 aprons, 18 dresses, 14 infants' slips, 13 flannel skirts, 6 waists and drawers; for boys: 12 blouses, 4 gingham suits, 2 rompers. Also 17 rag rugs were made, from the sale of which $29 was cleared to put in the box.

OFFERINGS.

May 21—Cash	$102.08
Envelopes	71.27
May 25—Envelopes	.55
May 28—Cash	50.68
Envelopes	68.25
June 4—Cash	267.40
Envelopes	93.20
June 11—Cash	2.83
Envelopes	103.24
	$759.49

MISSIONS.

General	$10.89
Fr. Wood	14.45
Salina	21.75
Indians	5.00
Alaska	.30
S. Andrew's, Sewanaa	2.50
S. Stephen's College	1.75
	$56.64

BAPTISMS.

May 23—Frederick Whittendale Toole.
June 11—Agnes Eleanor Addison.

BURIALS.

May 20—William Fulton Steel.
June 5—Annie Finney.

HYMNS FOR JULY.

2.....	215,	173,	522
9.....	520,	176,	175
16.....	165,	197,	196
23.....	240,	242,	228
30.....	236,	233,	232

HOLY CROSS GUILD.

RECEIPTS.

Balance, March 25, 1910	$12.50
Balance from Closing Tea	4.79
Members' Dues	35.80
Alms	.72
Special donations toward support of a child at the Home of the Good Shepherd	1.75
	$55.56

EXPENDITURES.

For the support of a child at the Home of the Good Shepherd	$52.00
Postage	1.84
	$53.84
Balance, March 25, 1911	1.72
	$55.56

Members, 21.

ST. KATHARINE'S GUILD.

RECEIPTS.

Balance, March 25, 1910	$0.46
Members' Dues	5.76
Gifts	7.00
Alms	.30
Sale of book	.10
	$13.62

EXPENDITURES.

Books	$2.60
Postals	1.79
Christmas Party	5.98
	$10.37
Balance, March 25, 1911	3.25
	$13.62

Members, 22.
Probationers, 3.

GUILD OF THE HOLY CHILD.

RECEIPTS.

Balance, March 25, 1910	$29.20
Members' Dues	5.10
From Associates	58.70
Donations	12.20
Total	$105.20

EXPENDITURES.

Materials for Mission Work	$15.20
Feast—Christmas, Easter, and Automobile Ride	64.03
Car Fares	8.44
Postage, Stationery	2.58
Freight on barrel to White Rocks, Utah.	4.12
	$94.37
Balance, March 25, 1911	10.83
Total	$105.20

Children enrolled, 48.
Associates, 10.

ST. MARY'S GUILD.

RECEIPTS.

Balance, March 25, 1910	$13.34
Associates' Dues	34.00
Members' Dues	24.02
Alms	.42
Total	$71.78

EXPENDITURES.

Christmas and Easter Treats	$28.90
Guild Teas	20.22
Postage	3.35
Donation for Summer Outing	2.45
New Tablecloth	4.86
Flowers	3.00
Veils	1.00
Balance on Retreat Expenses for 1910	.60
	$64.38
Balance, March 25, 1911	7.40
Total	$71.78

Members, 45.
Associates, 16.

MOTHERS' MEETING.

RECEIPTS.

Balance, March 25, 1910	$9.52
Offertory	19.59
Donations	2.25
Total	$31.36

EXPENDITURES.

Materials for Missionary Box	$13.07
Freight on Missionary Box	1.42
Materials for Work	2.05
Payment for Work	9.40
Closing Treat	1.77
Car Fare	.30
Postage	.71
	$28.72
Balance	2.64
Total	$31.36

SOME MESSENGERS AND WHERE THEY WENT.

IX. *Delaware.*—Sometimes called the "Territories of Pennsylvania" or the "Lower Counties of the Delaware." Here a great deal of good missionary work was done, and the foundations laid for steady Church life. The first Bishop was the Rev. Alfred Lee, D.D., consecrated October 12, 1841. He was Presiding Bishop in 1884.

X. *Maryland* had the great inspiration and help of the Rev. Dr. Bray, during whose visitation the clergy were assembled, and this made their work more united and strengthened the Church's position against the Romanists, who at the outset had been hostile. Directly after Dr. Bray's return to England the S. P. G. was organized and began its work. The first Bishop of Maryland, Rt. Rev. Thomas John Claggett, D.D., was consecrated during the General Convention, which met in New York, September 17, 1792—the first Episcopal consecration in America.

XI. *Virginia.*—When Raleigh sent out his first expedition he donated £100 for the express purpose of planting the Christian religion in those barbarous countries." This may be called the first missionary offering for work in America. The early history of the Church in Virginia is too well known to need going over here. The first Bishop was the Rt. Rev. James Madison, D.D., consecrated in Lambeth Chapel, September 19, 1790; this made the number of Bishops necessary to securing the Succession in the American Church.

XII. *The Carolinas.*—In Carolina the missionaries suffered from the long and rough journeys which had to be taken, the unhealthiness of the climate, and the poverty of the people. Many of the missionaries worked during the week at almost anything they could get to do. The Rt. Rev. John Stark Ravenscroft was consecrated the first Bishop, at the Convention which met in Philadelphia, May, 1823.

XIII. *Georgia.*—General Oglethorpe, when he landed in June, 1733, had two clergymen in his company. A little church was made of split boards, it was 12 by 30 feet. The chalice and paten were presented by the father of John Wesley, a personal friend. Oglethorpe persuaded John and Charles Wesley to go to Georgia with him on his second trip, making their main object the conversion of the Indians. Charles was more enthusiastic than wise; he did not get on with the people at all, and remained only about four months, quarreling with Oglethorpe himself. John remained; a more lovable character than his brother, and more clear-headed. He was Oglethorpe's secretary and confident, probably the one to whom the Governor turned many times for counsel. The young secretary in his neat diaries never refers to these counsels of State except in the non-committal

words: "Writ for O." His work as a missionary was devoted, but he laid down too rigid rules for a people who needed to be won by degrees. When he left he had warm friends and warm enemies; undoubtedly the colony missed him more than it was able to know.

The Rt. Rev. Stephen Elliott, D.D., was first Bishop of Georgia, consecrated February 28, 1841.

This ends the list, because by the time Florida became a diocese the Church had organized for missionary work, and the Board of Missions had been acting for some time. It is a wonderful chronicle of consecration and zeal and Divine guidance, that could be compiled from the dry-looking pages of the Spirit of Missions in the first years of its publication. There are very few complete sets of this magazine; people then didn't realize the value of its testimony any more than people do now.

God grant that the coming volumes may record still greater achievements to His glory and the coming of His Kingdom. Amen.

THE BONTOK BULLETIN—AN OCCASIONAL PERSONAL LETTER.

PRINTED, AS WE FIND TIME TO DO IT, ON THE MISSION PRESS.

We began this number in November, 1910.

Dear Friends of all SS: That "occasional" has proved to be more than yearly, I am sorry to see. Time has a queer way here in the Philippines. So long, and yet so short; and so it has been the last year.

When we think of outward things accomplished, naturally there comes up first and chiefly

THE NEW CHAPEL

into which we entered first for worship on All SS. Day. Externally it is not a beautiful thing, for it is really only one corner of a church, which was so planned that we could with very little loss of money enclose for temporary use that much. And so the rough edges and incompleted slopes are very evident. But while the same is in a masure true of the interior, still it is a comfortable, well-built chapel, with some claim to be called beautiful; and the adjoining Sacristy, comprising the greater part of the space planned for the permanent use, is commodious and convenient. The altar is of native woods and of suitable proportions, elevated only one step above the sanctuary level, for it is, after all, only a chapel altar. In the center of the mensa the Japanese carpenter neatly inserted the California redwood (or perhaps it is only Oregon pine) board which I had a San Francisco carpenter make, nine years ago, for use on the "America Maru," should there be opportunity to celebrate during the voyage. There was opportunity, I think first on All SS. Day, 1901, when the slab rested on a table in the smoking room of the steamer, and as many of the mission company as could assemble were present in that peculiar place—I remember that Bishop McKim, of Japan, was one, and so we kept the day. That board has gone wherever we have gone and has supported the Chalice on all the temporary altars we have used, and now finds a permanent place in the first altar built for God's worship in our Bontok Mission.

CHAPEL TOO SMALL.

We have to say this even while rejoicing that we have the Chapel (20 ft. by 40 ft.) comfortably filled every day; it is crowded on other days. We need the church complete. If God sees this as we see it, of course, He will give us the larger fabric, and we rest content with this thought. The Romans are building a large 30,000 pesos church for their three-year-old mission.

Incidentally, in pioneer work, one may have a good deal of

FUN

—I can only call it that in familiar speech to you; the sort of pleasure one has in camping out, making furniture out of boxes, finding out how to utilize what is at hand. This had scope when we came to the interior fittings and decorations of our chapel. Pictures—we needed them to warm up the gray tones of the plastered walls. Well, here are some colored prints, really good ones, though absurdly cheap. Mount them on cloth-covered stretchers, get the Japanese to make some plain but generous pine frames. Gild the same, and the effect is very fine. The Sistine Madonna looks out from behind the altar-cross with a great glory and no suggestion of tawdriness. Father Wood, a long time ago, had assisted to furnish our altar with ornaments made up in Wuchang by the Chinese, of that peculiar white brass which polishes up like silver. And banners—for the people would expect Processions now and then. Our hints thrown out homeward had borne no fruit. But there were cheap "Chino" silks in Manila, and there were the comprehensive virtues of Diamond Dyes and Gold Paint; and we went to work. Result: nine varied-hued banners, contributed by the labors of various members of the Mission, and while none of them outrage the artistic sense, some are distinctly pleasing and all of them useful for the purpose intended. The Sanctuary Lamp problem was great. Our good agent in the States reported stock low in the kinds which could possibly come by mail and were also within the modest sum sent. Then an inspiration: why not this largest member of a set of Chinese chimes, inverted and supported by (must we say it?) dog chains, bought locally and supporting in turn a glass for the oil! Done. The effect is really excellent, artistic; might have cost $25. And so on. Such are some of the joys of trying to turn materials ready at hand, and medium talents, into that which shall be edifying and to God's glory in a remote mission station.

SPIRITUAL THINGS.

A growing loyalty not only to the Mission, but to the standards of Jesus Christ; fewer lapses: some notable indications of growth in the inner life of which one might wish to speak more particularly than he can; an average of more than one baptism per week; an increasing definiteness of instruction. The material blessing of the new chapel conduces at once to greater reverence and order in our services. The whole gives cause for great thankfulness, but not for complacency. The devil is very active in Bontok. The transition from heathenism to Christianity is a storm area and one must not be surprised to find wrecks. Old customs, tribal traditions have, of course, a deep hold upon the people. The children reverence their elders and we cannot teach them otherwise and be true to God's Commandments. Such customs as tribal feasts we think best to leave largely to the growth of conviction. It is interesting to note how, in some of the sturdiest characters the binding force of these dies out, supplanted by Christian faith. A summons came the other day from a neighboring village for the boys of that town to attend a *kanyau*. Two or three went willingly, while as many disregarded the call, until finally one was forcibly carried off by his father. But the customs relative to love and marriage are harder subjects. Trouble has already begun and probably we must expect more of it.

HOPE AND DETACHMENT.

How to carry these both, is the problem. I supose it is in most missions. There is so much in these people of good human nature. One thinks, if so much, why not this farther step? Ideals are raised, and expectations built. They become centered in interesting cases that surely deserve to be "written up" for your information. Then comes the slip, the fall, the unaccountable desertion. Hopes are crushed, affections violated, and we are tempted to say, No more pathetic "write ups," no more hopes, but just plodding on in a mechanical sort of routine.

You will put your finger upon the defect in such hopes and such detachment. We must learn to work more directly for God, and that too with unfailing joy and enthusiasm, and not to be so profoundly affected by the temporary issue of what is, after all, His work.

CONVERSION.

It is hard enough, using all the helps that Catholic Christianity knows, to sufficiently impress the natives with an objective notion of Christianity. Service and songs, ritual and pictures, banners and processions, are all needed for this. But these and a humanly unattainable power are required for the still more necessary task of effectively touching hearts and lives that are veiled from us by the distinguishing features of a wholly different race. Only God can do this. Equipment, more workers (both sadly lacking, it seems to us), have this for their highest end. A deeper faith and more earnest prayer must be the chief agents.

THE ANGELUS ECHO

is an unnumbered society of those who are sufficiently in sympathy with this mission to pray with us and for us in this work for real conversion, in all its spiritual and temporal ramifications. (See the enclosed leaflet.)

THE MISSION PRESS

is a small affair, but it is kept very busy. Most of its products are in the vernacular, either Igorot or Ilokano. A little while ago it issued the first book ever printed in the Igorot and done in the people's own territory, viz., a book of such parts of the Book of Common Prayer as are used in the choir offices at the Mission. Other issues have been hymns and devotions for public or private use, and we project still more literature of this sort. The Gospel, and ultimately (when we know the language better) the Altar Service should be done; and we want to print also some stories and simple tracts on subjects secular and religious.

Remember that just now, for the first time, a few of the rising generation of Igorots are learning to read their own language. It is awkward to have to wield two native languages at once; but the influx of a large number of Ilokanos into the community, and the consequent tendency of a part of the Igorot population to adopt it, makes it necessary. Miss Waterman has begun to study the dialect, and it may be that we shall all have to know something of it.

THOSE WOMEN.

It may be remembered that in the last Bulletin I spoke rather disparagingly of a certain class of adherents, women who have departed enough from Igorot life to adopt some of the customs and the language of the Ilokanos and to form alliances with them. They certainly did seem an inert, hopeless lot; but, perhaps because we have tried harder to do our duty by them, there are really some signs of life among these women. They have their own instruction hour now, and while some of them go to sleep, a goodly number have learned to give attention and, I hope, take in something of what is said and sung.

THE BOYS AND GIRLS.

Not mentioned thus late because they are not important; you know they have always constituted, and they continue to constitute, the forefront of our work. We are profoundly grateful for the appropriations which will probably enable us to close the account for maintenance without deficit to be supplied from discretionary funds. Our prayer is now for decent housing. The old house, where Father Sibley exists with something over thirty boys, is rotten in roof and foundation and unwholesome in every part. How Miss Whitcombe can be so uncomplaining with her seventeen girls in a one-story building 25 ft. by 30 ft. is a mystery to me. So the need for an equipment where order, regularity, cleanliness and the other simple elements which should make up the training of these children can be enforced, and for helpers to give proper and constant oversight, without killing the workers through overstrain, is very great.

THE "THEOLOGICAL COLLEGE."

Quotation marks because, really, there isn't any Theological College. But every morning, for an hour and a half, five or six of the older boys gather around our table for study and instruction. There are three half-hour periods, and they study the Bible, arithmetic, geography and history, current events and map sketching. Thus they can keep a hold on what they have previously learned and add something to their breadth of vision. The opportunity is given for explanations and advice, which, under God's blessing, may bear fruit in Christian character in those who may prove capable of leadership in future years. Pray for the "Theological College," its students and "faculty."

W. C. C.

HOW TO MAKE A CONFESSION.

This instruction is needed even by those who have been coming to their confessions for a long time. Much time is often wasted and a great deal of unnecessary conversation held, much of which ought to take place outside of the confessional.

In the first place it is better to use a very short form as a preliminary for the confession: "I confess to Almighty God, before the whole company of heaven and to you, father, that I have sinned," is quite enough and is to be recommended especially at the great feasts when many persons are waiting to make their confessions. The longer form may be used at other times, as the devotion of the penitent may suggest, but it is not essential and some persons waste a great deal of time saying it.

Then the confession should be quite clear and definite: "Father, I told three lies, but not against any one's character; I lost my temper four times and spoke sharply once. I omitted my morning prayers once and once in Church I was not recollected. For these and all the sins I cannot remember I am truly sorry, promise amendment, ask pardon of God and of you, father, penance, counsel and absolution. Amen."

It is not necessary to elaborate details more than this. If there is any special counsel to be asked it is usually better to have a special appointment and not to keep others waiting by a long narration of entirely irrelevant circumstances.

WALTER E. HALL

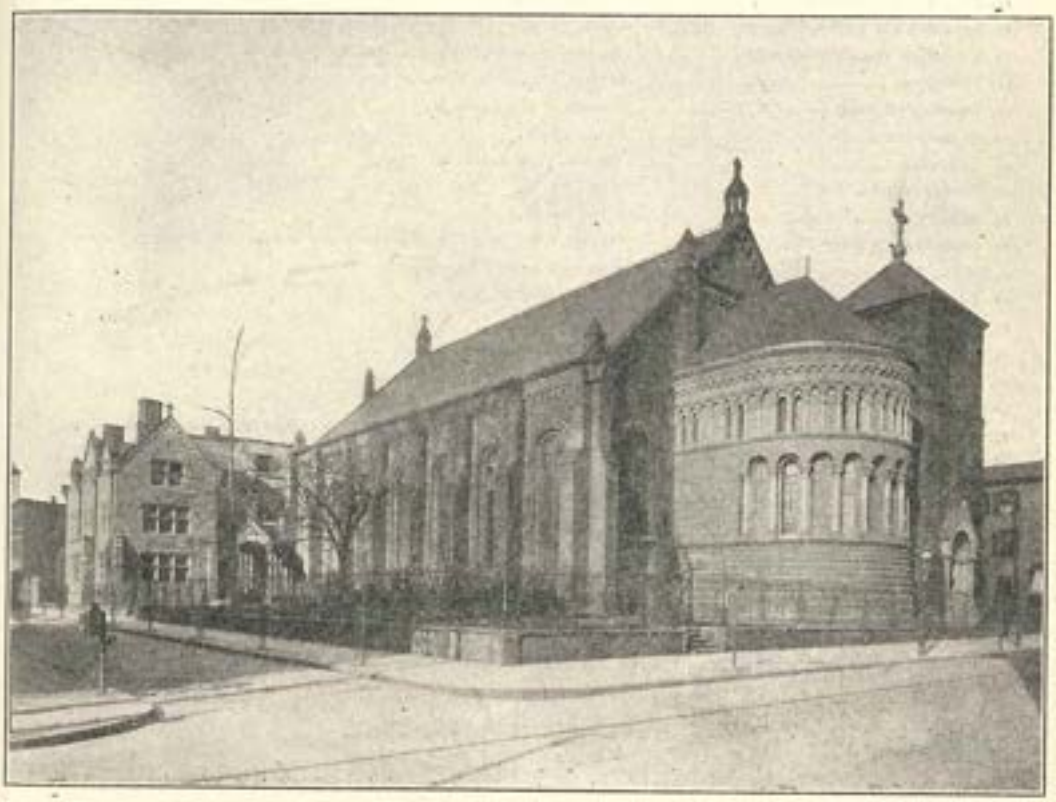
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St. Clement's Magazine

Vol. XXVII PHILADELPHIA, AUGUST, 1911 No. 8



ST. CLEMENT'S CHURCH PHILADELPHIA. PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR AUGUST, 1911

1. Tuesday (*The Chains of St. Peter or Lammas Day.*)	Masses, 7 and 9.30 a. m.			
2. Wednesday	Mass, 7 a. m.			
3. Thursday	Masses, 7 and 9.30 a. m.			
4. Friday (*St. Dominic, C. Abstinence*)	Mass, 7 a. m.			
5. Saturday (*St. Oswald, K. M.*)	Mass, 7 a. m.			
6. **Sunday** (*Transfiguration of Our Lord. viii after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.	
7. Monday (*Holy Name of Jesus*)	Masses, 6.45 and 7 a. m.			
8. Tuesday	Masses, 7 and 9.30 a. m.			
9. Wednesday	Mass, 7 a. m.			
10. Thursday (*St. Laurence, M.*)	Masses, 7 and 9.30 a. m.			
11. Friday (*Abstinence*)	Mass, 7 a. m.			
12. Saturday (*St. Clara, V.*)	Mass, 7 a. m.			
13. **Sunday** (*ix after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.	
14. Monday	Masses, 6.45, and 7 a. m.			
15. Tuesday (*Assumption of B. V. M.*)	Masses, 7, and 9.30 a. m.			
16. Wednesday	Mass, 7 a. m.			
17. Thursday	Masses, 7 and 9.30 a. m.			
18. Friday (*Abstinence*)	Mass, 7 a. m.			
19. Saturday	Mass, 7 a. m.			
20. **Sunday** (*x after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.	
21. Monday (*St. Jane Frances, W.*)	Masses, 6.45, and 7 a. m.			
22. Tuesday	Masses, 7, and 9.30 a. m.			
23. Wednesday	Mass, 7 a. m.			
24. Thursday (*St. Bartholomew, Apostle*)	Masses, 7 and 9.30 a. m.			
25. Friday (*St. Louis, K. C. Abstinence*)	Mass, 7 a. m.			
26. Saturday	Mass, 7 a. m.			
27. **Sunday** (*xi after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.	
28. Monday (*St. Augustine, B. C., Doct.*)	Masses, 6.45 and 7 a. m.			
29. Tuesday (*Beheading of St. John Baptist*)	Masses, 7 and 9.30 a. m.			
30. Wednesday	Mass, 7 a. m.			
31. Thursday (*St. Aidan, B. C.*)	Masses, 7 and 9.30 a. m.			

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, 3-5 P. M., 7-9 P. M.

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Rector's Warden.—
Mr. Francis D. Wetherill
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RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays, or communicate with him at his office in the Clergy House

GUILDS OF THE PARISH

ST. MARY'S GUILD
Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD
Meets second and fourth Thursday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Father Underhill.

GUILD OF HOLY CHILD
Meets every Thursday in the month, 3.30 p. m.
Chaplain, the Rector.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
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ST. VINCENT'S GUILD
Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Roy Hamilton

ST. NICHOLAS CHILD
Meets every Thursday, 8 P. M.
Chaplain, the Rector.
Treasurer, Miss Eugenie M. Fryer.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

The subscriptions for Altar flowers were very much less at Eastertide. Donations are asked for the summer months; or flowers can be sent to the Church on Saturdays, not later than 4 o'clock.

OFFERINGS.

June 18—Cash		$16.90
	Envelopes	78.70
June 15—(Corpus Christi)		15.14
June 25—Cash		66.00
	Envelopes	101.77
July 2—Cash		13.46
	Envelopes	56.62
July 9—Cash		50.00
	Envelopes	35.66
		$434.25

MISSIONS.

Fr. Wood	$2.25
Salina	.50
Utah	.25
General	18.30
Colored	5.00
Fr. Hughson	.50
Foreign	5.17
Domestic	9.60
St. Mary's Orphanage, Shanghai	5.00
Brazil	2.00
Cuba	2.00
St. Stephen's College	1.00
	$51.57

BAPTISMS.

June 24—Madison Yingling.
July 1—George Washington Borden.
July 11—Florence Mildred Wallace.

BURIALS.

June 21—John Barnes.
June 29—William Leslie Miller.
July 3—John Sword, Priest.
July 10—Charles P. Snyder.
July 15—Jane Bamber.

JOHN SWORD, PREIST.

On St. Peter's Day, Almighty God called to Himself one of His faithful priests, who for more than thirty years served Him with devotion and singular holiness of life. Fr. Sword's death removes from the Church Militant one more of those sincere and true Catholics who were the direct outcome of the Oxford Movement. We look in vain in the Church to-day for such men as Fr. Paine, of Baltimore; Fr. Prime, of Brighton, and Fr. Sword; men who fought battles in the early days of the Catholic movement in America, and who, persecuted and suffered for their faith, developed characters of purity and holiness that were as rare as they were beautiful.

Fr. Sword had been for many years a friend of St. Clement's. It was here that he made his first confession—it was probably here that he made his last one. It is an honor to the parish that it should have had the privilege of his burial.

May he rest in peace!

MY KING.

I hastened to the trysting-place,
To meet my Lord the King;
I went, I trow, at such a pace
I made the pavement ring,
And, as I went, a hungry crowd
Did ask an alms of me,
And foreign pilgrims cried aloud
For hospitality.
I saw the sick man's ambulance,
The prisoner in chains,
But such was my exuberance,
I reck'd not of their pains.
I hastened to the trysting-place
To meet my Lord the King;
The Sheriff stood with sword and mace
But gave scant welcoming.
He eyed my visage through and through,
At length he spake aloud:
My Lord went forth to welcome you;
You missed him in the crowd!

A. C. in the *Cowley Evangelist.*

THE BONTOK BULLETIN—AN OCCASIONAL PERSONAL LETTER.

PRINTED, AS WE FIND TIME TO DO IT, ON THE MISSION PRESS.

THE BAGUIO BOYS.

Of the original boys—we call them this because they were, in some sense, the first-fruit of our labors here, and because they were the ones selected to go to the "Easter School" under the Reverend S. S. Drury, in Baguio, the following account may interest those who used to read of the mission's work in those days.

HILARY PITAPIT spent more than three years in Trinity College School, Port Hope, Ontario. There he did good work, taking prizes in Divinity, French, Writing, Greek and other subjects, and winning a good stand in athletics. He is now with Bishop Brent in Manila, attending the Normal School, with the medical profession in view.

JAMES ROBERT AMOK has been teacher of a barrio school in Bontok, has been a trusted employe of the government, and is now teacher and overseer in the Mission.

EDWARD CHARLES MUKET was for a time enlisted in the Constabulary; is now employed as helper in the Mission.

HENRY HUDSON ANAMOT died of malignant malaria in Baguio in 1907.

NARCISO CARIÑO, after a considerable period of service as interpreter, language teacher and helper at the Mission, was offered, and accepted, a good position in the civil service under the government. He was recently married to Mary Ayachi, one of our Christian girls. He still serves the Mission as interpreter and language teacher.

CLEMENT IRVING stayed in Baguio and has been for some time the very efficient helper of Mrs. Hargreaves in the transformed Easter School.

STANLEY KALINGAN is in the employ of a Constabulary Officer, but still attends school; wins a good share of athletic honors.

FRANCIS PADSING attends school; lives at the Mission; developing into a good helper.

BENJAMIN PILIU deserted us for the Roman Mission, with some younger boys, under the inducement of material advantage.

ROMANDO WAIANG came back from America and England, where he had been with an exhibition company, and has been very steady in school work; is also employed by a Constabulary Officer.

OUR PERIODICAL FRIENDS

—That is, our very steady friends, who have been sending periodicals to us. The Church Periodical Club has been very good to us always, and two or three others, individuals. We will not mention names, for some of them, we think, prefer to remain incognito, even to us; but we thank them. The papers and magazines, after edifying our community of five, are usually passed on to others, often sent to Sagada, so that they fulfil a multiple service. They give us a bird's-eye view of the world's doings. Meantime we await the day when some of our friends shall depart from the usual Transpacific aeroplane routes and glide down into our little mountain valley for a visit! The level ground by the brickyard near the river would be the best landing place. Any wearer of a g-string will point out the Mission. W. C. C.

THE PRIEST'S HOUSE.

After eight years of waiting, we see it actually going up. The main building will cover an area of 42 by 48 feet, the kitchen addition about 25 feet square; connecting passage, 15 by 15 feet. The fabric is of wood, single boarded (cheaper, and no rat space), single floored, i. e., no ceiling-in of the floor beams; the whole resting on stone piers, to which it is bolted, so that a typhoon cannot easily pick it up. The balloon frame is well braced against collapsing. Roof of corrugated iron with lattice ventilators in the ends. The rooms downstairs are for work and storage, viz., printing, carpentry, priest's office, sewing room, laboratory (or "messing-room"), photographic dark room, rice-pounding, general storage, wood storage, house boys' quarters. The priest's office will have in it a simple tablet with the inscription:

To the Glory of God, Who hath made of One Blood all Nations of Men, this Room has been erected, in loving memory of
GEORGE H. BOKER,
Doctor of Laws, Author, Diplomat, and Citizen of the World.

The upper floor will be living quarters for the priest-in-charge, viz., sala or common room, three bedrooms, oratory, dining room, two porches, bath and toilet room, pantry, kitchen, storage for food supplies.

The site is a fine one, directly overlooking the river and affording a good view of the two beautiful mountain gaps which open out to the north and east.

ABOUT CURIOS AGAIN.

After we sent out the last Bulletin with its notes concerning certain curios, we were somewhat embarrassed by the enactment of a customs law which, if strictly enforced, would have made it impossible to get articles from here to the States without more bother and expense than they would be worth. But recent rulings have removed this difficulty, and any native products of less value than $10 United States currency can be sent without customs annoyance. We therefore reiterate our willingness to send curios, and will supply the original announcement to anyone specially interested. W. C. C.

ELIZABETH

A little more than two years ago, as the four little girls, who were then the only

baptized Igorot girls living at the mission, were sewing with me one afternoon, a girl, a little larger than they, appeared at the door of my room. She was rather unkempt looking, no "aklang" or waist, just the tapis or piece of cloth that does duty for skirt about her. She said, looking at one of the girls, "Ivfakam man!" ("Ask her!") I said. What does she want, Rose? thinking it was probably a request for a needle or some cloth, or perhaps to be allowed to come and sew. "Laichina ai enpafunyag," answered Rose, "She wants to be baptized." I asked whether the girls knew her; and they did. Her name was Yadchau and she lived in Bontok; had come to school that day and was going to live at the school, but wanted to be baptized. I sent her to Fr. Clapp with Rose and soon they came back with directions about instruction, etc. I asked her whether she would like to sew, and of course she would; so she stayed awhile and sewed. In a day or two the girls came in rather excited with Yadchau, who was crying. They said that some of the bigger girls at school, Ayachi in particular, the recognized leader among the girls, had told her to go away, that they did not want her there if she was going to be baptized. I mention Ayachi especially because in a few months, when the school closed, *she* came and asked to live here, and was later baptized and confirmed, and she and Elizabeth (Yadchau) became the best of friends. They were confirmed together. So, the girls asked, couldn't Yadchau live with us? Of course she could; and she came forthwith and the girls were very nice to her, and soon she was happy again. In a short time I learned her history. She had no parents and no brothers or sisters, although later she proved to be related to nearly everybody in Bontok, it seemed to me. She had evidently decided on her life all by herself. No other girls came voluntarily to school and she was not known to anyone at the mission. She had not been to sew as our other children had, for a long time before. They came to live with us because they had been compelled by the government authorities to go to school. Yadchau *chose* to come.

It has always seemed to me, and especially in the light of later developments, that it was a distinct leading of the Holy Spirit; and she responded at once. Here was a rather big girl (about 13 or 14, almost grown up for an Oriental) in the midst of a heathen village, suddenly throwing up that life, coming out of it, and at the very beginning, enduring persecution, because she wanted to become a Christian. I asked her once or twice what made her come, and she would always laugh (the jolliest laugh she had) and say "Laichik ankai"—"I just wanted to." And she never wavered except when I think she was not responsible, which I shall come to later. She seemed to take everything in such a whole-hearted way, and her religion meant so much to her. I recollect that one of our children died after a short illness at her town just across the river. Elizabeth said that it was too bad that she had gone home, and I said, yes, perhaps, if she had stayed here, even if she had been ill, we might have seen that she took her medicine, and she might have got well. Elizabeth said, "Ulai natoi," "Never mind that she is dead, she has gone to God," but she was afraid that her people would not let her have Christian burial—which proved to be the case. In Elizabeth's own illness (we found not long after that she had consumption. Her mother had died of it soon after her birth, I learned later), she was afraid that something would happen to prevent her burial in the Campo Santo and there is still the scrap of paper with these words in my writing and with Elizabeth's signature, "Mo matöiak, laichik ai mikaob iska Campo Santo"—"If I die, I want to be buried in Campo Santo;" and I remember the whispered "Kawis"—"Good," after the little document was safely deposited with Fr. Clapp.

I used to tell her how good it would be for her to sleep out of doors. This is an unheard-of thing among the Igorots. One must fasten everything up tight or else one must lose one's head in the night. I was greatly surprised then one night when she announced her intention of sleeping on the porch. I made her a blanket-gown, with a hood; and every night I used to tuck her up. After she began that, she never slept indoors, except part of one night, after a little fainting fit, and she had become frightened. The other girls could not get used to it at first and would ask her if she were not afraid. Once she said, No, she had God and the stars. She woke us all up to see the comet. One night there was a *kanyau* at a house near by and as she was going to bed she whispered that she was afraid. I asked why, and she said she was afraid that those people who were having the *kanyau* were doing it because later they were coming to take her head. I asked why they should want her head and she said she didn't know, but she felt it in her bones. I said, "Well, do you want to sleep indoors to-night? Or, I will sleep in the room opening on to the porch." She hesitated a little, then said, "Let God take care of it"; then, "Perhaps He doesn't want me to die here." I told her the doors through to my bedroom could be open and she could call if she wanted me. She did not call, however, and the next morning I said, "Well, Elizabeth, he didn't come, did he?" "Who?" she said. "The Enemy," I answered. "Nobody but God." At one time an old man had been killed, not far from us, by the brother of one of our girls, and one day when the girl's mother came in to see her, she was alarmed at the glass windows and thought the enemy would surely come and kill some of us. Elizabeth laughed at her, and the woman asked her if they were not afraid, and Elizabeth said, "No, we are not afraid when we are baptized," and then she went on to give reasons for the faith that was in her.

I am going to digress for a minute to tell something that was so funny that this woman said. She was looking at the pictures and among them several Saints and Madonnas; and the thing which interested her most was that they all had their heads on one side. Why did they do this? she asked. "Katsawiancha," said Elizabeth, "it is their custom."

Some of the girls, all, in fact, got some of Elizabeth's courage about sleeping out of doors and used to take turns in sleeping on the porch. Until she was very ill, and a good deal even then, she was always full of fun and laughter, loving a joke, and a most sociable little being. Old women would come and sit and gossip with her just as they would with each other. I used to wish they were at the other end of the earth when she was so ill, because they brought all their superstitions, and in her weakened state they affected her as they could not have done had she been well. I suppose that with her strong faith, it was natural that the devil should do his utmost against her, and I think he did. She had some desperately hard times before the end.

One or two old women used to come and blow on her—a sovereign remedy for all diseases. Only certain old women can do it. They rub their hands over the patient and blow hard and call on *Lumawig*, the Igorot heathen god. I used to ache to see them doing it to Elizabeth. Once when we had decided that we would not have that any more, and one of them came, she whispered to me over the old woman's head, "Ipawam!" "Forbid her." But one in particular used to tell her that she ought to go back to town, that she could not get better without, and the poor child, in her distress of mind and body, was overpersuaded sometimes and would go off, although she hardly ever stayed over night.

Once in particular I recall the last time she went. I had been away from the house and, on going back, found her gone. I guessed at once what had happened, but thought it best not to go after her, but I could not get her out of my mind all day. She was so weak that I could not see how she could stand the discomfort in a native house, just a board to lie on. So in the afternoon I sent two of the girls to ask her if she did not want to come back, and they came back carrying her. The poor little thing had got up there, but was too weak to get back. All the people of the house where she had gone were in the fields at work and she had stayed there all alone all day. Her face was covered with tearstain and soot. I asked her later whether she was glad when the girls came, and she said, "Yes, but I thought they would come. I thought you would know that I was crying and send them." I told her that I had not felt happy about her because I had felt that she was unhappy. I told her that she was a "naliwliw" little girl (crazy), and she said, "Naliwliwak," "I am crazy." It was after this that we wrote the paper about her being buried in the Campo Santo. She was afraid she might die up in town and the people would bury her there and not tell us.

All went well for a time, but then she began to refuse to eat anything, even chicken, which she had always seemed to enjoy, and after a time I discovered that some of the old of the women had heard that we bought vegetables, chickens, etc., from a certain region, and lo! people from that place had killed Elizabeth's father—I think it was—at any rate, a close relative, and it seems that dire are the consequences of eating anything from such a place. The old women had told Elizabeth that our purchases had been the cause of all her sickness. If one finds that one has eaten of the enemy's food, like this, the evil may possibly be averted or lessened by putting one's foot on the spear or axe of someone from there; and only the Saturday before she died, some people came to me to change some money, and from her cot around the corner of the porch Elizabeth called to me to come quick. I went and she said that those men were "Ilakud," men from her enemy's region, and asked me to get a spear

or head-axe from one of them, so I did and she put it down and with much difficulty got up and put her foot upon it. I wonder sometimes what she thinks of it all now. Poor little soul! I used to ache so to understand better. It is so hard to get at their thoughts. Often they will keep it all to themselves for so long, just as Elizabeth did about this.

A thing that seemed hard for her to understand was that she got worse in spite of our prayers. For some months after she began sleeping out-of-doors she seemed to gain a great deal and she was jubilant because she felt so well. She loved to work, especially to weave, and she was quite the best weaver among the girls. Indeed, I think her love of it hastened the end. She undertook to weave a large blanket and a small one for one of her friends, and would weave all day if I did not stop her almost by main force; and when she had finished these she wanted to begin at once on something she was going to weave for me. I made her rest for a few days, but her strength was gone. She wove for a day or two and then one day she put it down, saying that she was going to lie down, that she was tired. That was the last weaving. In about seven weeks she was gone.

But about the prayers. She used to love her Communions and prayers, but one day she said that she would not make her Communion, that it was no good, and that her prayers were just words, words, no use. It seemed pretty hard that with all the discomfort of body, for dropsy set in and the poor child was in pain a good deal of the time, she should be tormented in her mind and soul too. Three days before she died, she kept on saying something to me which I did not understand, and I went and asked the girls what it was. They seemed a little horrified and said, "Oh, she wants to die!" Then one of them showed most graphically. She wanted to end it all by hanging herself. The children said, "As they do in town." I said, "What! kill themselves!" "Yes, when they are very sick," they said. I said, "But not little girls like Elizabeth!" "Yes," they said, "everybody. They take a wakis (girdle) and do it." And Elizabeth would beg them to give her a girdle. Once she told one of them that she only wanted to look at it, but I shook my head at the other child and she did not give it. She made her confession and Communion, however, the day before she died, and the day she died was very peaceful. She roused a few times, but said she was tired. Once in the afternoon she asked to sit up, and when I held her, she smiled quite brightly and said, "Suaaak adwani," "I am going home now." I told her I was sure God was calling her now. I was not sure whether it was the old love of making fun and teasing—the children sometimes try to tease me by saying that they are going home—or whether she knew that she was going to her true home, for we had talked a great deal about Paradise and what she might perhaps do—of how well she would be, no cough, no tiredness when she walked. The Sunday night before she died, when the girls asked to sing, as they almost always do on Sunday evenings, she said she did not want them to sing; so we did not, but after a little while she said, "Sinyola, laichik 88," "I should like 88," and it seemed almost prophetic: "Lord, in this Thy mercy's day." She knew so little English and yet it seemed as if some of the meaning of this must have come to her.

She died on the evening of the twentieth of September, perfectly, quietly, out on the porch, and just afterwards the full moon came up and the whole place was bathed in its light. She got her wish and was buried with the beautiful Church burial service instead of with that horrible heathen rites. We were a little afraid that some of her relatives would try to have her taken to town for burial, but they did not. Some of them came quite early in the morning and they said they had come to bury her, but it was only that they wanted to be present. One very old man helped to dig her grave, and they came to the church and followed to Campo Santo. There is an Igorot custom of putting a new blanket on the body and they brought one up to the cemetery and asked to be allowed to put it over her body. We felt that it could do no harm and it seemed to comfort them to do it. We could not understand just what the old man was saying as he spread it over, probably some regular form to *Lumawig* and to the *anito* or spirit.

WALTER E. HALL

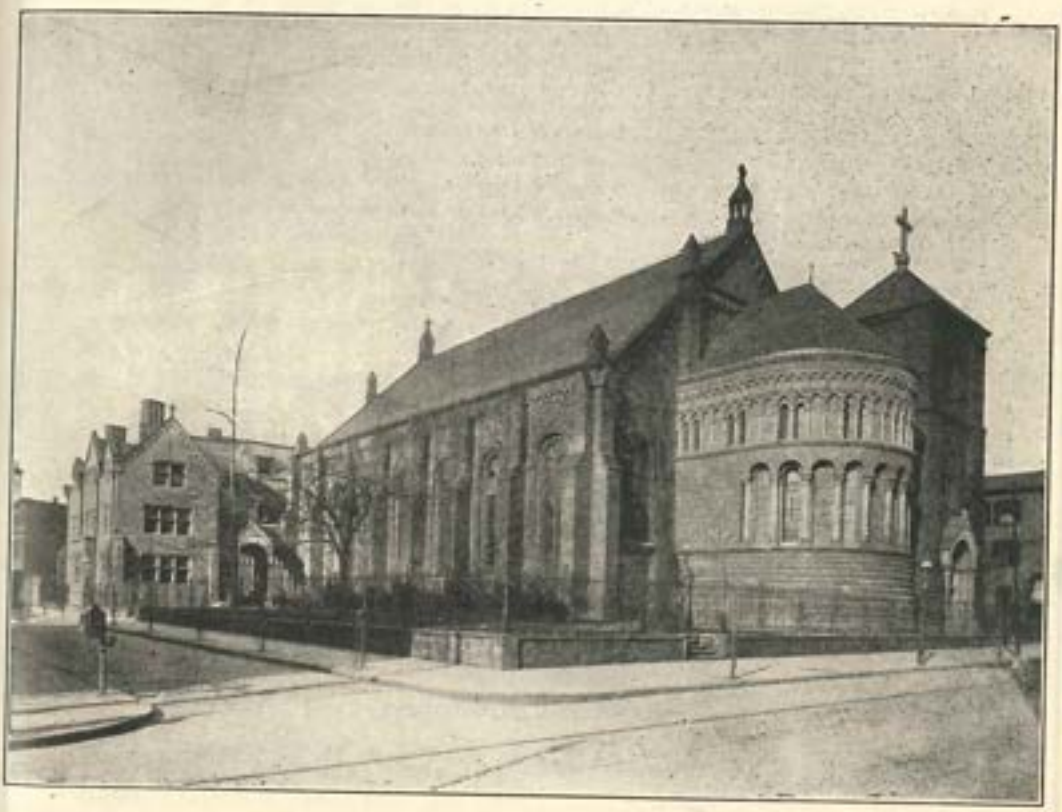
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St. Clement's Magazine

Vol. XXVII PHILADELPHIA, SEPTEMBER, 1911 No. 9



ST. CLEMENT'S CHURCH PHILADELPHIA. PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR SEPTEMBER, 1911

1. Friday (*St. Giles, Ab. C. Abstinence*).....Mass, 7 a. m.
2. Saturday (*St. Lazarus*).....Mass, 7 a. m.
3. **Sunday** (*xii after Trinity*) .....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
4. Monday.....Masses, 6.45 and 7 a. m.
5. Tuesday .....Masses, 7 and 9.30 a. m.
6. Wednesday .....Mass. 7 a. m.
7. Thursday (*St. Evurtius, B. C.*) ....Masses, 7 and 9.30 a. m.
8. Friday (*Nativity of B. V. M. Abstinence*)..Mass, 7 a. m.
9. Saturday..... .....Mass, 7 a. m.
10. **Sunday** (*xiii after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
11. Monday..... .....Masses, 6.45, and 7 a. m.
12. Tuesday .....Masses, 7, and 9.30 a. m.
13. Wednesday .....Mass, 7 a. m.
14. Thursday (*Exaltation of the Holy Cross*)..Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
15. Friday (*Abstinence*).....Mass, 7 a. m.
16. Saturday.....Mass, 7 a. m.
17. **Sunday** (*xiv after Trinity*) .....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
18. Monday .....Masses, 6.45, 7 and 7.30 a. m.
19. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
20. Wednesday (*Ember Day, Abstinence*).....Masses, 7 and 7.30 a. m.
21. Thursday (*St. Matthew, Ap. and Ev.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
22. Friday (*St. Maurice and his Companions, MM. Ember Day. Abstinence*) .....Masses, 7 and 7.30 a. m.
23. Saturday (*St. Thecla, V. M. Ember Day Abstinence*).....Masses, 7 and 7.30 a. m.
24. **Sunday** (*xv after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
25. Monday .....Masses, 6.45, 7 and 7.30 a. m.
26. Tuesday (*St. Cyprian, Archbp., M.*). .....Masses, 7, 7.30 and 9.30 a. m.
27. Wednesday (*SS Cosmas & Damian, MM.*) Masses, 7 and 7.30 a. m.
28. Thursday. .....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
29. Friday (*St. Michael and All Angels. Abstinence*).....Masses, 7, 7.30 and 9.30 a. m.
30. Saturday (*St. Jerome, Pr. C., Doct.*).....Masses, 7 and 9.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, 3-5 P. M., 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVII PHILADELPHIA, SEPTEMBER, 1911 No. 9

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Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

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Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD

Meets first Wednesday in the month, 8 P. M
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Roy Hamilton

ST. NICHOLAS CHILD

Meets every Thursday, 8 P. M.
Chaplain, the Rector.
Treasurer, Miss Eugenie M. Fryer.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD

Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

At a meeting of the Board of Council of the Episcopal City Mission the Rector of St. Clement's was elected to serve as a member of the Board.

The Feast of St. Simon and St. Jude has been appointed as the day of Consecration for our Bishop Coadjutor and Bishop Suffragan. The prayers of St. Clement's people are earnestly asked for Dr. Rhinelander and Dr. Garland.

OFFERINGS.

July 16—Cash		$8.58
	Envelopes	46.93
July 23—Cash		14.73
	Envelopes	43.77
July 30—Cash		9.96
	Envelopes	45.17
Aug. 6—Cash		5.93
	Envelopes	28.72
Aug. 13—Envelopes		21.84
		$225.63

MISSIONS.

Foreign	$3.20
Domestic	66.85
General	18.42
Fr. Hughson	.25
St. Stephen's College	.50
	$89.22

BAPTISMS.

July 27—Harry Rambo.
August 11—Myrile Appenzeller.

BURIALS.

July 27—Anna Carnichan.
August 2—Annie M. Quin.
August 3—Robert Barnes.
August 16—James Hepburn, Jr.
August 15—John Schaffer.

LETTER FROM FATHER WOOD.

I have been off in the country preaching parochial missions and hearing confessions. It was all a joy, but it is still greater joy to have my whole Lent at home at St. Saviour's. I know you would all love it, too. On Sundays Matins, Litany and Sermon (all *plain*) begin at 7.30. Then comes a short break while the altar is lighted; the priest puts on his chasuble, and the thurifer runs to my kitchen for the coal. The High Mass is the joy of my life. There is no other service until Sunday School, for old and young, in the various class-rooms, at 2.00 P. M., followed by Evensong at 3.00. Being "in partibus infidelium," we have permission to use as the second lesson the same passage of Scripture we have just been studying in Sunday School. A brief exposition is given as it is read, aided wherever possible by a large colored picture. During the week, except Saturday, there is daily religious instruction to the children by the Parochial Schools and any others who may come. On Wednesdays the Penitential Office precedes Mass; and the Litany is sung in procession in the P. M., the priest in violet cope. On Fridays, the Litany is said in the A. M., the Stations of the Cross in the afternoon—a beautiful, hearty devotion. And in the evening the Penitential Office, with instruction on the Passion, illustrated with lantern slides. The Children's Mass is on Saturdays. I celebrate Tuesdays at the Women's Hospital, Thursdays at the Industrial School, and Fridays at St. Andrew's. On Mondays I have the pleasure of a Mass in English, which I say occasionally at the Oratory in the Boone Divinity School, or at the Lady Altar here at St. Saviour's House, when I renew the Blessed Sacrament in the Tabernacle.

WATER LILIES.

The old boat had carried them safely, if slowly, across the little lake, to the place where the pond lilies grew. Patience preferred to row, for reasons which shall presently appear. But it was not so easy, after they had left the center of the lake, said by credulous youngsters to be "bottomless." The lily-pads clung to the oars, and as Patience toiled at them dank weeds and mud showed themselves from time to time. Finally, she took in one oar, and used the other for poling and pushing, while her brother gathered the lilies. "Horrid, muddy place," said she,—"Ugh!" as a big dragon-fly bumped her forehead, "I'd rather row all day than grope around in this muddy water. I'm glad you're here to do it for me," and she smiled at her brother. "I'll change places with you, and row back, after I get the lilies," said he; "push over to the left a little, Pat." "That's the mussiest and hottest place yet," said Patience; but she shoved the boat around. "The rank, mussy-looking places sometimes have the very sweetest flowers," said her brother, "and the mud they come from is worse than anything we see above water. That's an allegory, little sister," he continued, as they changed places, and he took the oars: "I often find the most wonderful virtues of courage, and love, and endurance growing in the homes of the miserable; sometimes I see them in poor wretches brought up in homes of vice." "Everybody says you have so much faith in human nature," said Patience, smiling. "Since the Son of God took human nature on Him, and was made Man," said her brother, "there is no limit to what one may expect to see, since He

'Bore it up triumphant.'"

* * * * * * *

Years after, Patience, now an experienced worker among subnormal and defective children, took up some special work in a large city. There seemed to be no end to the disagreeables to be encountered; the conditions were made as favorable as possible by her employers and patrons, and friends gave generously, from time to time, in specific cases. But the people themselves were the difficulty. It was a region in which the saloon reigned supreme. It seemed to be about the only resource for the people, in their off-hours; they were of a sort who don't take kindly to charity; they had pride enough to object to having "swell guys come snoopin' around, tryin' to give us somethin' for nothin'.". So they had none of the usual allevi'ations—bathhouses, playgrounds, milk stations, settlements. "We'll have nothin' but what we pay for," they said, and Patience sympathized, enjoying this sturdy pride. But, alas, they had not yet reached the point where they knew what was best for themselves; or perhaps their weary, overworked lives gave little time for planning. Anyhow, the men, after rising and getting off to work at 4 A. M., returned in the evenings, fagged and depressed. There was the saloon, with its drink to refresh, and its lively bits of news to cheer and rouse—many of the men were in a chronic state of "booze," and could hardly have worked otherwise.

Then the women, with their dreary little lives one long round of monotonous work, baby-tending, and sickness. With hardly an exception, they began by taking "just a little," to keep up in the hopeless treadmill, and it pulled them down, and kept them there. Then the children of such parents—sickly as babies, dull and backward in school as children, familiar with vice as they grew up. Not one boy in ten could get through a day without cigarettes; a common occurence was for a crowd of little fellows to steal whiskey, and go off on the lots to drink. There were more things, and worse, but any day's paper will give you more of it than you can bear.

This was worse than the mud of the pond, and harder to push one's way through. One day Patience, sick at heart, took her home-bound car, after a morning of what seemed like utterly useless toil. It was oppressively hot, many were drinking heavily, many more little children needing country and seashore than could possibly be sent, and the heat made people reckless and ugly. The dirty, sordid streets were horrible to her, as she rode through them, and she had that sensation, which every social worker knows, of wading through mud, to the very ears.

Mud! that reminded her of something—what was it? Closing her eyes a moment, the weary brain rested, half-dazed with the noise and heat, on something that had been once; something pleasant—

Oh, yes; the lake, and the lilies, and her brother's kind, half-quizzical face, as he pulled the lilies out of the mud which she shrank from touching. What was that he had said? "I find often the most wonderful virtues * * * in poor wretches brought up in homes of vice."

Brother knew. True, they were then living in a pretty country village, and there was little in the way of vice to be seen. But brother took long tramps up into the mountains, where there were queer doings, and most men did not like to go; down by the iron mines, from which he returned with a very sober face and clay-stained clothing. Yes,—he certainly knew. Well, then the virtues—could she find any in her own mud-patch? She smiled to herself a little and opened her eyes. Then she smiled still more, for she encountered the anxious gaze of a French boy, whom she knew slightly. She had not seen him for a year. Then, the child, although barely fourteen, did really seem to be smoking himself to death; he certainly smoked an enormous number of cigarettes daily. But her remonstrances were of no avail, and as the boy did not buy the cigarettes himself, but procured them from older boys, she could not watch and report the cigar store to the authorities. Louis come over and sat beside her. "I want to tell you something," he said. "You thought I was terrible bad to be smokin' all them cigarettes, didn't you?" "I don't know about that," said Patience, "it's hard to break up the habit, and you boys begin when you're too little to realize the harm. But I will tell you, that I've praved many times that you might be able to quit; have you cut it down at

all?" Louis looked pleased. "I *had* to smoke then; you see, I was makin' good money at the glass works, and Mom, she couldn't go out to clean while the baby was so little, and Pop, he went off—thank goodness!—so we had a little peace, and Mom and me could make out pretty well, but I tell you, I couldn't quit smokin', my head would ache so ter'ble I couldn't work." "But, Sonnie," said Patience, "you smoked twenty a day then, and they cost money; how could you even get the money for them?" "I cleaned stables for a fellow on Sundays, and he gave me all the cigarettes I wanted; he offered me whiskey once, but I said, 'Not for mine; Pop's enough fer one family!' Now, you know, I'm not a kid any more—I was fifteen last winter—and last time Pop came home I got chesty and told him he could work or I'd get the Cruelty on him. I was kinder scared, but I had ter do somepin, and Mom, she didn't dast. But he's pretty fair now;—and say, this is what I wanted to tell you: you said I could quit by stopping off one cigarette a day, and I did, and now I can go without 'em, if I want to.' He had reached his own corner, and stood at the car-door looking back at his friend, and Patience returned the look with one of deep respect and admiration. He was growing up through the mud, unfolding the virtues of devotion, courage, and self-discipline.

A pitiful voice hailed her from a street corner, and she signalled the conductor, getting out hastily, not knowing what was wanted. She almost regretted it, when she saw Michael McCall, whose young daughter had been rescued by the local authorities from the wretched conditions, the drinking, swearing, and stealing, of her home and its neighborhood. Michael had resented this, and Patience had been more sorry for him than she had thought wise to show. The chief fault lay with the mother, a miserable creature, and "a man can't go back on his own wife, can he?" Patience, half afraid of him, could only say that if he ever got his home into decent shape she would do all she could to have his daughter returned to him. But now she hardly knew the man. He was neatly dressed, and perfectly sober; the old bullying manner was gone, and he begged her to step down the side street and have a look at the house he had rented. She went, gladly. The house was neat as wax, in a decent neighborhood—and, wonders of wonders, Mrs. McCall was there, also perfectly sober, and clad in a new gingham dress. Her usual costume in other time had been so ragged and dirty that the materials could not be imagined. Michael waved his hand,—"Rent paid in advance, lady." He pulled out the receipt and showed it. "Give me my little girl back, she'll forget her old Pop before I have ever a chance to show her what I can do. Get her back for me, lady!" Patience could hardly believe her eyes, but gave the man the necessary directions as to papers, and so on, promising to write a letter in his behalf. She went out into the glaring street again, so happy that she hardly minded the blistering sun. Another virtue—father-love — triumphing over the jeers and sneers of "th' old set back there," not to mention the long, patient struggle it must have been to get that poor wife into respectable ways again. But Patience had been wiser to have reckoned with that noon-day sun, in the dog days, on The Flats. Suddenly, the cartrack seemed far away, even the shady side of the street seemed unattainable, but she staggered toward it—

"There, there, lady; there now; where's the Wagon?'

Patience sat up, bewildered, and looked around. She was in a little house which she had never visited since the day, three months ago, when she made an "investigation," which had resulted very unpleasantly for the inmates of said house. They had "had it in" for her ever since, she was well aware, and she had been advised not to go there again. In fact, a friendly policeman had hovered anxiously about, whenever he saw her going in that direction. Well, they had called the patrol wagon; were they having their revenge, now that she was faint and helpless? She didn't realy care much, and closed her eyes again. "You, Johnny, you let that ice alone; I want it all for the lady's forehead." Ice, in that neighborhood, is scarce and expensive. Patience wondered who had bought it; perhaps her friend, the policeman—

"There's the wagon, thank God; yis, sergeant, the lady do be laid up a bit wid the heat; I bought three cents' worth o' ice fer her head; shall I help yez into the wagon with her?"

But Patience sat up, weak and dizzy, but again happy. The rough faces that surrounded her were the faces of her most dreaded foes; she had all but broken up their home, and caused their arrest; yet here was the virtue of hospitality blossoming in the midst of the mud. She made no allusion to the "late unpleasantness," but declared herself able to take another

car, with help. At the last moment, however, she suddenly asked one of the young girls of the house to ride home with her, and Nellie did so, showing a remarkable knack at making her comfortable. They had a long, cosy talk, after they reached the boarding-house where Patience lived, and went up to her room. Patience found herself really glad of the girl's surprisingly deft ministrations, and Nellie stayed a long time. As she was leaving, she looked around the room, and then at Patience with a queer little smile. "If I had a room like this, by jingo I'd want to stay in it. I shouldn't think you'd like it much down there on the Flats." "I do like the Flats," said Patience, drowsily, and I like the people, and I like them better all the time." "Well, so long," said Nellie; "come and see us; you haven't been to our house for a long time."

The door closed on this flower of Christian courtesy, and Patience went to sleep, while the room seemed to her to be full of the scent of water lilies.

THE BONTOK BULLETIN—AN OCCASIONAL PERSONAL LETTER.

PRINTED, AS WE FIND TIME TO DO IT, ON THE MISSION PRESS.

The girls have been much interested in the R. I. P. on the cross at the head of the grave. Every time we go, they read it all, saying to the last over and over:

ELIZABETH YADCHAU
Died September 20th, 1910
Aged 15 Years
R.I.P.

"Rest in Peace," "Rest in Peace," they say. The peace of a departed spirit is new to them. For them, unless conciliated by feasts and ceremonies, it returns bringing sickness, disaster or death. The girls were a good deal afraid for some time after Elizabeth's death. At first they wanted to go home, but we persuaded them from this, telling them that God was taking care of Elizabeth's soul, that she was there learning more and more every day. I reminded them that what I had said of Christina's spirit (she was the little girl who had died across the river) had proved true, that she had never come back to trouble anybody, and they said that that was so, and it seemed to reassure them a little; but I noticed that it was some time before they would go into another room at night without a light; and they slept very close together with their blankets over their heads, a thing they had not done for months, but which is quite customary in town—for fear of *anitos*.

Much as I miss her, I think the way Elizabeth lived and died with us has been a blessing to all, especially to the girls of the mission.

A word as to the apparent yielding to the practice of heathen customs by our baptized children. In the very early stages of Christianity it is sometimes necessary to yield, or to appear to yield, more especially in cases where there is great weakness because of illness, as in this case. I think all will see the reasonableness of this.

L. W.

A REQUEST

Just before dinner to-night (Shrove Tuesday) Josephine thrust this letter into my hand and hurried away.

"Dear father Clapp. Laichinmi ai maid tinfami isnan mikalma önkanas Ester Lachinmi ai ichowam nan lakun nan Tinfa isnan teken ai Mission.

(Signed) THE GIRLS."

[Translation.]

"We want to have no sugar on Fridays until Easter. We want to give the value of the sugar to some other mission."

"The girls" are fourteen bright-eyed children who have come to us as the second-fruits of our work here; very dear children, though full of faults; selfish, yet generous. At Epiphany they earned money to make a special missionary offering. It is little things like this that help us over many rough spots.

W. C. C.

TUKUKAN.

The Church building at Tukukan, a small barrio five miles north of Bontok, is now nearing completion. It is built on a site overlooking the town and from which is a splendid view. The site chosen, though it necessitates a steep climb from the village, was the one the people themselves wanted. And as they have to do the climbing, not we, it was thought best to build the church where they wished it to be. The truth of the matter is, I think, that they do not want a white man living in the village, where his presence is often an inconvenience during their *kanyas*. Their customs might consciously or unconsciously be interfered with.

The building is divided into three parts. In the front portion is the chapel, then

comes the schoolroom, and in the rear is the room or rooms for the priest. It is not intended that he should live there. Services will be held but twice a week, and as Tukukan is so near to Bontok—it takes but an hour and a half to get there—it is not necessary that the priest in charge should move from Bontok.

It is, however, our purpose to open a school there. There is no public school in Tukukan and there is not likely to be any. But there are many little boys who want to go to school and whose parents are willing that they should, provided they can do so and not leave Tukukan. I consider the school very important, as it will be an entering wedge for the teaching of our Christian faith. Practically all of the children in the mission at Bontok have come to us through attendance at school. For some reason or other it is very difficult to get those children who do not attend school at all interested. Their whole life in the native barrio, with its heathen superstitions and customs and its irregularity, is against it. For this reason we feel that the school is very important. It will be necessary to have a native teacher who knows enough English to teach it; and who can also teach them to read their own language.

When I go up to Tukukan and see the bright faces of these little boys who come to tell me that they want to be baptized or that they want to go to school I feel that I can hardly wait until we can begin in earnest.

These little brown folks are God's children just as much as we are, and, believe me, they are just as capable of being loved. One who has learned to love them—and it has not been hard to do so—must long to give them a vision of better things than they now have. Not more material things—though they are not to be despised—but, best things of all, a knowledge of the Father's love for them and a planting in their hearts of a love for God, no matter how feeble it may be at first.

I have said nothing about the little girls, and why not? Because they are very timid as yet, and will not let me come anywhere near them. But that will pass away with time; and I do not care to give the false impression that the little girls are not worth consideration.

With the adults I confess to a feeling that little can be done with them. The Igorot here is very tenacious of his customs, and is not at all convinced that the ways and beliefs of the white man are superior to his.

Your prayers are earnestly asked for the work of this mission at Tukukan.

E. A. S.

LAST WORD.

The first words were written in November, the last are written in the second week after Easter. Pablo has a good many duties besides printing. We cannot write many times a year at this rate. We do not know the future; but, strengthened by your prayers, the mission may go on and many souls won to the standards of the Lord Jesus, to Whom be the glory.

W. C. C.

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St. Clement's Magazine

Vol. XXVII PHILADELPHIA, OCTOBER, 1911 No. 10



PHOTO BY BELINPANTE

ST. CLEMENT'S CHURCH. PHILADELPHIA. PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR OCTOBER, 1911

1.	**Sunday** (*xvi after Trinity*)	Masses, 7, 8, 9.15 and 11 a. m.	Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
2.	Monday (*The Holy Guardian Angels*)	Masses, 6.45, 7 and 7.30 a. m.	Guild of St. Mary, 8 p. m.
3.	Tuesday (*St. Thomas of Hereford, B. C.*)	Masses, 7, 7.30 and 9.30 a. m.	
4.	Wednesday (*St. Francis, C.*)	Masses, 7 and 7.30 a. m.	
5.	Thursday	Masses, 7, 7.30 and 9.30 a. m.	Mothers' Meeting, 8 p. m.
6.	Friday (*St. Faith, V. M. Abstinence*)	Masses, 7 and 7.30 a. m.	
7.	Saturday	Masses, 7 and 7.30 a.m.	
8.	**Sunday** (*xvii after Trinity*)	Masses, 7, 8, 9.15 and 11 a. m.	Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
9.	Monday (*St. Denys, B. M.*)	Masses, 6.45, 7 and 7.30 a. m.	
10.	Tuesday (*St. Paulinus of York, B. C.*)	Masses, 7, 7.30 and 9.30 a. m.	
11.	Wednesday (*St Ethelburga, V. Ab.*)	Masses, 7 and 7.30 a. m.	
12.	Thursday (*St. Wilfrid. B. C.*)	Masses, 7, 7.30 and 9.30 a. m.	Mothers' Meeting, 8 p. m.
13.	Friday (*Trans. of St. Edward, K. C. Abstinence*)	Masses, 7 and 7.30 a. m.	
14.	Saturday	Masses, 7 and 7.30 a. m.	
15.	**Sunday** (*xviii after Trinity*)	Masses, 7, 8, 9.15 and 11 a. m.	Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
16.	Monday	Masses, 6.45, 7 and 7.30 a. m.	
17.	Tuesday (*St. Etheldreda, Q. V. Ab.*)	Masses, 7, 7.30 and 9.30 a. m.	
18.	Wednesday (*St. Luke, Evangelist*)	Masses, 7, 7.30 and 9.30 a.m.	
19.	Thursday (*St. Frideswide, V.*)	Masses, 7, 7.30 and 9.30 a. m.	Mothers' Meeting, 8 p. m.
20.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m.	
21.	Saturday (*St. Ursula and her Companions, V.V., MM.*)	Masses, 7 and 7.30 a. m.	
22.	**Sunday** (*xix after Trinity*)	Masses, 7, 8, 9.15 and 11 a. m.	Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
23.	Monday	Masses, 6.45, 7 and 7.30 a. m.	
24.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.	
25.	Wednesday (*SS. Crispin & Crispinian, MM.*)	Masses, 7 and 7.30 a. m.	
26.	Thursday	Masses, 7, 7.30 and 9.30 a. m.	Mothers' Meeting, 8 p. m.
27.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m.	
28.	Saturday (*SS. Simon and Jude, Apostles*)	Masses, 7, 7.30 and 9.30 a. m.	
29.	**Sunday** (*xx after Trinity*)	Masses, 7, 8, 9.15 and 11 a. m.	Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
30.	Monday	Masses, 6.45, 7 and 7.30 a. m.	
31.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.	

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Underhill . Saturdays, 3-5, 7-9 P. M.
Father Shick . . Saturdays, 3-5, 7-9 P. M.

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Treasurer, Miss Eugenie M. Fryer.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

The Bishop of Salina is expected to preach in St. Clement's on Sunday, October 29th.

By the will of Mrs. Elias Boudinot, a bequest is made to the parish of $36,000, to be used in the erection of a lady chapel. A further gift of $5,000 provides for its endowment.

We need very much a set of table silver for use in the parish building. The kitchen is being increasingly used aud we are at present obliged to depend on the generosity of those who are willing to lend spoons and forks when they are needed.

We need, very much for our work in the guilds and Sunday School, a stereopticon lantern. One can be obtained from the Sunday School Commission, in New York, which would be adequate for our uses, for about fifty dollars. Contributions for this object will be welcome.

The special preachers for the parish festival will be as follows: Thursday, November 23d, the Rev. Dr. Van Allen, rector of the Church of the Advent, Boston. Sunday, November 26th, A. M., the Rev. Fr. Bull, S.S.J.E., Provincial Superior of the Society in America; P. M., the Rev. W. A. McClenthen, rector of Mt. Calvary Church, Baltimore.

The Bishop of Salina writes that he has at last procured a priest for the work of which he spoke at St. Clement's last year. It was suggested at that time that the parish make itself repsonsible for the salary of the man, for whom the sum of $300 must be obtained. It would be a happy thing if we might do this. Contributions for this "special" missionary object may be sent to the rector.

On the Feast of St. Simon and St. Jude, the Bishop Coadjutor and Bishop Suffragan are to be consecrated in the Church of the Advocate. On that day the seven o'clock mass at St. Clement's will be said in the church, and as many of the parishioners as are able are asked to be present, and to unite with the priest in offering the Holy Sacrifice for a blessing upon the Diocese and those to be elevated to the Episcopate.

We have on our desk a copy of "The Origin of the Red Cross," a translation of Henri Dunant's famous book, "Un Souvenir de Solferino," by Mrs. David H. Wright, one of our parishioners. This is probably the first English translation of a book that has had wide influence, and with it is printed a letter of appreciation from President Taft. The price of the book is $1.00, and it may be obtained from the John C. Winston Co., of Philadelphia.

We are passing through the customary changes that, as we have often noted, seem to fall to the lot of the parish in the autumn. Mr. W. E. Hall, who has been our organist since December, has accepted a position in Chicago, and entered upon his new duties the first of September. His place is to be filled by Mr. Henry S. Fry, organist at Trinity Memorial Chapel, who has already taken charge of the choir but will not play at St. Clement's until December first. Mr. Fry is not a stranger to us as he has presided at our organ, under Mr. Sears, for three successive St. Clement's days.

An alteration has been made in the second floor of the parish house during the summer, which will provide better and more convenient accomodation for the kitchen arrangements. The two rooms at the east end of the building have been connected by a door and a proper sink has been installed, the gas range set up, and all the cupboards placed in the larger room. This gives us not only a larger kitchen, but also provides a serving room, which has been needed for some time. The old retiring room has been made into a room for the wafer baking and the "cott a crimping."

The Sunday School will open on the first Sunday of October. Again, as in former years, the rector urges parents to send their children on the first day, and see to it that they attend regularly. The children of the parish are also expected to attend the 9.15 mass on Sunday. A record of attendance will be kept. It is manifestly impossible for the clergy to provide for the religious instruction of the young people if the parents themselves fail to take any apparent interest in the matter. Last winter was more encouraging, in point of numbers, than has been the case heretofore, and it is hoped that all who came last year will be present on October first at the children's mass.

HYMNS FOR OCTOBER.

Oct. 1, A. M.—421, 423, 616.
P. M.—421, 617, 423, 424, 616.
Oct. 8, A. M.—215, 601, 291.
P. M.—215, 617, 20, 291.
Oct. 15, A. M.—179, 316, 520.
P. M.—179, 617, 21, 316, 520.
Oct. 22, A. M.—217, 219, 220.
P. M.—217, 617, 165, 172, 220.
Oct. 29, A. M.—228, 307, 306.
P. M.—228, 617, 306, 307, 227.

OFFERINGS.

August	20—Cash	$19.93
	Envelopes	18.82
August	27—Cash	5.79
	Envelopes	22.37
September	3—Cash	12.53
	Envelopes	54.38
September	10—Cash	10.00
	Envelopes	34.30
September	17—Cash	31.26
	Envelopes	41.14
		$250.52

Special.

Missions—	
Foreign	$4.65
Domestic	19.00
General	15.20
S. Stephen's College	.75
Holy Cross	1.35
	$40.95
Chapel organ	1.00
	$41.95

BAPTISMS.

August 20—Albert Edward Daniels, Jr.
September 3—Frances Charlotte Peck, Dorothea Aline Peck, William George Peck.
September 12—Robert Monroe Hackett.

BURIALS.

August 24—Elizabeth Coleman Boudinot, Eliza Anna Witters.
August 31—Edward Kinney.
September 2—Mary Ada Collis.
September 13—Sarah H. Fairham.

ELIZABETH COLEMAN BOUDINOT.

Elizabeth Coleman Boudinot entered into eternal life on the fourth day of August, at Munich, Bavaria. Mrs. Boudinot was one of the oldest members of the parish, of whom too few are left. In her girlhood she accepted intuitively the Catholic Faith, and on coming to Philadelphia found her spiritual home quite naturally at St. Clement's. In later years she loved to talk of the early days of the parish life, and of Father Prescott, whom she knew well and for whom she cherished a warm affection. Attached to the parish as she was, she was yet more firmly devoted to the Truth for which it stands, and her devotion found expression in the gift she bestowed upon St. Clement's at her death.

As has been fittingly said by one who knew her well, "to her the Catholic and Apostolic Faith was an earnest reality. It was to her the Mass that mattered, and for many years it was her custom to begin each day at the Altar of God. Like a true child of Holy Church she was ever jealous for the honor and devotion due to the Mother of God, whose protection and intercession she sought at all times."

May she find rest and peace in the Presence of our Divine Lord and His Saints.

SOME MESSENGERS AND WHERE THEY WENT. XXI.

Our study of the Missions has now brought us to the period when the American Revolution had left the Church in this country somewhat in the condition of a very young child trying to walk alone for the first time. We have seen how the "Venerable Society" amid discouragements and difficulties of every sort, persevered in maintaing the work of the Church, and the S. P. G. missionaries pursued their calling in the true spirit of martyrdom.

And now, before the American Church could become a power in the mission field, it had to find itself, organize, formulate plans of action. This took nearly half a century—the difficulties were many, and the perplexities great.

The Revolutionary War ended with the Peace of Paris, which took effect January 20th, 1783, although the announcement was not made in New York till March. Church people now found themselves members of a headless body, struggling with the new problem of self-government, every avenue of duty in Church as well as State leading to new and untried ways. Especially, the management of the Church without the direction of Bishops—what should be done about this? There were those, even within the Church, who were unwilling to be governed by Bishops, per-

haps being unable to dissociate the idea of temporal power of some kind from that office, as they had always known it in the Established Church in England.

It took some courage, then, for the churchmen who met at Annapolis, Maryland, in August, to formulate the "Declaration," which may be taken as an expression of the minds of the most devoted Church people of that time, and was constantly used as the basis of discussions resulting in other Declarations, until the mind of the Church was settled. The Maryland Declaration is noticeable especially as being the first use of the name which became the legal title of the American. Although long, it shall be quoted here entire, and can we, as we read it, not try to put ourselves in the place of its framers, and realize their courage and devotion?

A declaration of certain fundamental rights and liberties of the Protestant Episcopal Church in Maryland, had and made at a convention or meeting of clergy of said Church, duly assembled at Annapolis, August 13th, 1783, agreable to a vote of the General Assembly passed upon a petition presented in the name and behalf of said clergy.

Whereas, by the Constitution and form of government of this State, "all persons professing the Christian religion are equally entitled to protection in their religious liberty, and no person ought (by law or otherwise) to be molested in his person or estate, on account of his religious persuasion or profession, or for his religious practice, unless, under color of religion, any man shall disturb the good order, peace, or safety of the State, or shall infringe the laws of morality, or disturb others in their natural, civil, or religious rights;" and

Whereas, the ecclesiastical and spiritual independence of the different religious denominations, societies, and congregations or Churches of Christians in this State necessarily follows from, or is included in, their civil independence;

Therefore we, the clergy of the Protestant Episcopal Church of Maryland, (heretofore denominated the Church of England, as by law established), with all duty to the civil authority of the State, and with all love and good-will to our fellow-Christians of every other religious denomination, do hereby declare, make known, and claim, the following, as certain of the fundamental rights and liberties inherent in and belonging to the said Episcopal Church, not only of common right, but agreeably to the express words, spirit, and design of the Constitution and form of government aforesaid, viz:

I. We consider it as the undoubted right of the said Protestant Episcopal Church, in common with other Christian churches under the American Revolution, to complete and preserve herself as an *entire* Church, agreably to her ancient usages and profession, and to have the free enjoyment and free exercise of those purely spiritual powers which are essential to the being of every church or congregation of the faithful, and which, being derived only from Christ and His Apostles, are to be maintained independent of every foreign or other jurisdiction, so far as may be consistent with the civil rights of society.

II. That ever since the Reformation, it hath been the received doctrine of the Church whereof we are members, (and which, by the Constitution of this State, is entitled to the perpetual enjoyment of certain property and rights under the denomination of the Church of England), "That there be these three orders of ministers in Christ's Church, Bishops, Priests, and Deacons," and that an Episcopal Ordination and Commission are necessary to the valid administration of the Sacraments, and the due exercise of the ministerial functions in the said Church.

III. That, without calling in question the rights, modes, and forms, of any other Christian churches or societies, or wishing the least contest with them on that subject, we consider and declare it to be an essential right of the said Protestant Episcopal Church, to have and enjoy the continuance of the said three orders of ministers forever, so far as concerns matters purely spiritual; and that no persons, in the character of ministers, except such as are in the communion of the said Church, and duly called to the ministry by regular Episcopal ordination, can or ought to be admitted into or enjoy any of the "churches, chapels, gebes, or other property," formerly belonging to the Church of England in this State and which by the Constitution and form of government is secured to the said Church forever, by whatever name she, the said Church, or her superior order of ministers, may in future be denominated.

IV. That as it is the right, so it will be the duty of the said Church when duly organized, constituted, and represented in a synod, or convention, of the different orders of her ministry and people, to revise her liturgy, forms of prayer, and public worship, in order to adapt the same to the late Revolution and other local circumstances of America; which it is humbly conceived may and will be done, without any other or future departure from the venerable order and beautiful forms of worship of the Church from whence we sprung, than may be found expedient in the change of our situation from a daughter to a sister-church.

(Signed, August 17th, 1783, by eighteen clergy.)

Do we hear a little sound of homesickness in that last paragraph?—a thought of the land across the sea where, worthily or unworthily, the Church was led by its Bishops as a matter of course, and no questions raised? Even there, it was not much more than a century since Presbyterianism (1646) had been established, and had held its own for some years. True, the English clergy had gone about their duties using the services,—from memory, when deprived of their service-books,—and the English nation as a whole had despised the new order. The question once raised, however, went on disturbing the church-people in the Colonies. The feeling as to an Episcopate was divided, both within and without the Church. Prominent Quakers are said to have desired it in America, to keep down the Presbyterians, whom they dreaded. The Southern clergy included some who were opposed to it, probably the chief difficulty was that they could not dissociate the idea of temporal power from the office of the Bishops, having known them only as heads of the Established Church of England. There were odd ideas on this subject among the people throughout America. We have spoken of this difficulty above, and the dread of the Bishops as a temporal power was not confined to church people. One of our early Bishops—the saintly Griswold—used to say that as a child he was seriously told by the neighbors that if Bishops came to this country, they would take one-tenth of everything, including children. In childish dreams he shuddered at the thought of the terible Bishops, and he wished that if one did happen to land, he himself might escape by an immediate death!

In the Church, especially in the South, the feeling against the Episcopate did not die out for years. When the First General Convention was being planned, South Carolina sent a message stipulating that no Bishops should be settled in that State! And for some time after, there were those among Virginia churchmen who declared that Bishops and Presbyters were of equal authority in ancient days.

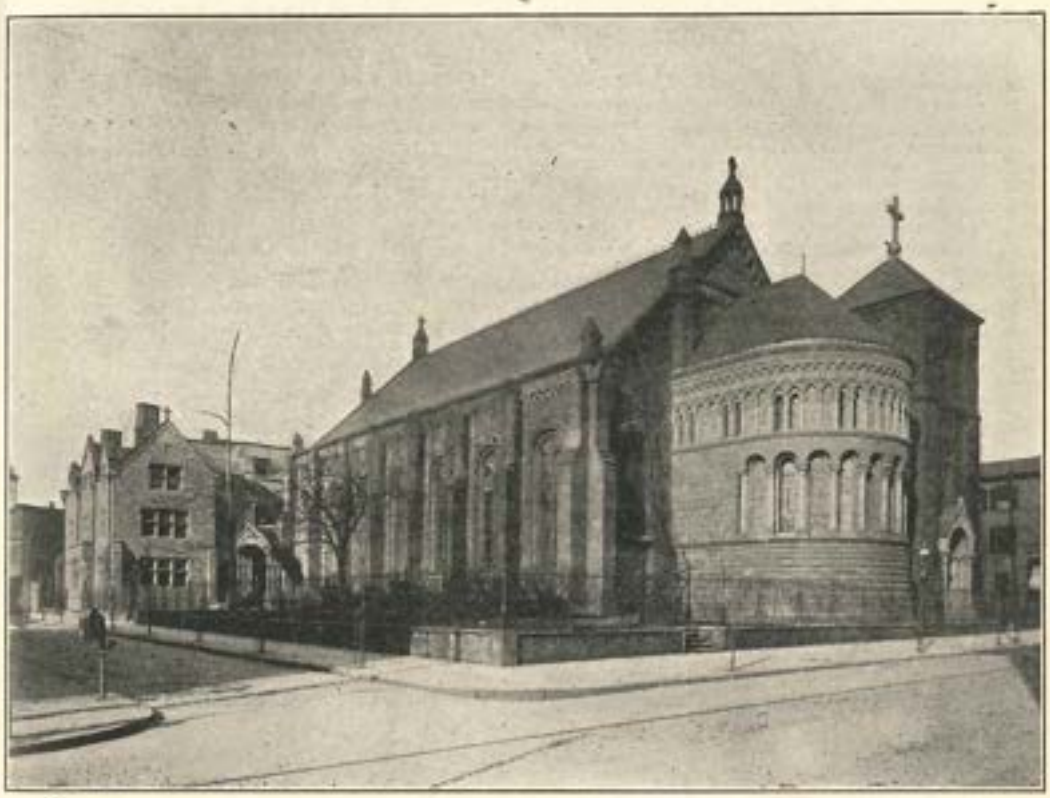
Realizing the turbulence of the times, and the bewildering new sense of liberty, we may thank God for the clear-headed and loyal churchmen who met at Annapolis in 1783, whose Declaration sounded through the leaderless ranks of the Church as a trumpet that gave forth no uncertain sound.

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St. Clement's Magazine

Vol. XXVII PHILADELPHIA, NOVEMBER, 1911 No. 11



ST. CLEMENT'S CHURCH PHILADELPHIA. PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR NOVEMBER, 1911

1.	Wednesday (*All Saints*)	Masses, 7, 7.30 and 9.30 a. m. Vespers of the Dean, 5.15 p. m. Guild of St. Vincent, 8 p. m.
2.	Thursday (*All Souls*)	Masses, 6.30, 7 and 7.30 a. m. Solemn Mass, 9 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
3.	Friday (*St. Winifred, V. M. Abstinence*)	Masses, 7 and (Requiem) 7.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
4.	Saturday (*St. Charles Borromeo, B. C.*)	Masses, 7 and (Requiem) 7.30 a. m.
5.	**Sunday** (*xxi after Trinity*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
6.	Monday (*St. Leonard, D. C.*)	Masses, 6.45, 7 (Requiem) 7.30 a. m. Roma Mors, 5.15 p. m. Guild of St. Mary, 8 p. m.
7.	Tuesday (*St. Willibrod, B. C.*)	Masses, 7, 7.30 (Requiem) 9.30 a. m.
8.	Wednesday	Masses, 7 and 7.30 a. m.
9.	Thursday	Masses, 7, 7.30 (Requiem) and 9.30 a. m. Mothers' Meeting, 8 p. m. Guild of St. Katharine, 8 p. m.
10.	Friday (*Abstinence*)	Masses, 7 and (Requiem) 7.30 a. m. The Litany, 12 m.
11.	Saturday (*St. Martin, B. C.*)	Masses, 7 and 7.30 a. m.
12.	**Sunday** (*xxii after Trinity*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
13.	Monday (*St. Britius, B. C.*)	Masses, 6.45, 7 (Requiem) 7.30 a. m. Roma Mors, 5.15 p. m.
14.	Tuesday	Masses, 7, 7.30 (Requiem) and 9.30 a. m.
15.	Wednesday (*St. Machutus, B. C.*)	Masses, 7 and (Requiem) 7.30 a. m.
16.	Thursday (*St. Edmund, B. C.*)	Masses, 7, 7.30 (Requiem) and 9.30 a. m. Mothers' Meeting, 8 p. m.
17.	Friday (*St. Hugh, B. C. Abstinence*)	Masses, 7 and (Requiem) 7.30 a. m. The Litany 12 m.
18.	Saturday	Masses, 7 and (Requiem) 7.30 a. m.
19.	**Sunday** (*xxiii after Trinity*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
20.	Monday (*St. Edmund, K. M.*)	Masses, 6.45, 7 (Requiem) 7.30 a. m. Roma Mors, 5.15 p. m.
21.	Tuesday (*Presentation of B. V. M.*)	Masses, 7, 7.30 and 9.30 a. m.
22.	Wednesday (*St. Cecilia, V. M.*)	Masses, 7 and 7.30 a. m. First Vespers of St. Clement, 8 p. m.
23.	Thursday (**St. Clement, B. M.**)	Masses, 6, 7 and 8 a. m. Solemn Mass and Procession, 11 a. m.
24.	Friday (*St. John of the Cross, C. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
25.	Saturday (*St. Katharine, V. M.*)	Masses, 7 and 7.30 a.m.
26.	**Sunday** (*Next before Advent*)	Masses, 7, 8, and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song and Procession of Sodality, 8 p. m.
27.	Monday	Masses, 6.45, 7 and 7.30 a. m. (Requiem for Benefactors and Communicants). Roma Mors, 5.15 p. m.
28.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
29.	Wednesday	Masses, 7 and 7.30 a. m.
30.	Thursday (*St. Andrew, Apostle, Thanksgiving Day.*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m.

Matins, daily, 9 a. m. — Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m. — Bible Classes for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson	Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin	Saturdays, 3-5, 7-9 P. M.
Father Underhill	Saturdays, 3-5, 7-9 P. M.
Father Shick	Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVII — PHILADELPHIA, NOVEMBER, 1911 — No. 11

St. Clement's Magazine
PUBLISHED MONTHLY

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THE EDITOR
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Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays, or communicate with him at his office in the Clergy House

GUILDS OF THE PARISH

ST. MARY'S GUILD

Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING

Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY

Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD

Meets second and fourth Thursday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD

Meets every Friday, 8 P. M.
Chaplain, Father Underhill.

GUILD OF HOLY CHILD

Meets every Thursday in the month, 3 30 p. m.
Chaplain, the Rector.

THE ALTAR GUILD

Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD

Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Roy Hamilton

ST. NICHOLAS CHILD

Meets every Thursday, 8 P. M.
Chaplain, the Rector.
Treasurer, Miss Eugenie M. Fryer.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD

Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

Bona Mors will be said every Monday in November after even song.

Vespers of the Dead will be said on November 1st at 5.15 P. M..

A requiem will be said every allowable day in November at 7.30 A. M.

The Sanctuary rugs have been thoroughly cleaned and repaired.

Commencing November 3d, the Litany and Intercessions will be said every Friday at noon in St. John's Chapel.

The Woman's Auxiliary will hold its first meeting for the winter on Wednesday, November 3d, at 3 P. M., in the Parish Hall.

A new missal stand has been promised for the High Altar.

We hope it may be ready for use on St. Clement's Day.

Confessions will be heard on Tuesday and Wednesday before the Patronal Feast. The hours will be posted on the bulletin in the Church vestibule.

The parish tea will be held on St. Clement's night, Thursday, November 23d, at 8 o'clock, in the Parish Hall. All the friends of the parish are urged to attend.

The parishioners are asked to be good enough not to telephone to the clergy house between the hours of 8-8.30, A. M.; 12.45-1.30, and 6-6.30, P.M., unless the message be urgent.

Commencing November 1st, a series of instructions will be given by the rector every Wednesday afternoon in the Parish Hall. The subject this winter will be "Some Characters in the History of the English Church."

The following offerings will be taken during November: Wednesday, November 1st, for the All Saints' Sisters. St. Clement's Day for the restoration of the Nave. Thanksgiving Day for the poor of the parish and the Episcopal Hospital.

A very beautiful wooden crucifix has been hung over the font. The figure was carved in Oberammergau, and is the gift of a parishioner. The inscription to be put beneath it reads: *"To the greater glory of God and in deepest gratitude for countless blessings received within these walls."* The old crucifix has been hung in the corridor.

ST. CLEMENT'S TIDE, 1911.

Thursday, November 23d.—St. Clement's, Bishop and Martyr. Masses 6, 7, and 8. Solemn Mass 11 A. M. (General Communion of the parish. Thanksgiving for God's blessing upon the parish.) Parish Tea, 8 P. M.

Friday, November 24th - Commemoration of the Dedication. For the guilds and associations of the parish. Masses 7 and 7.30.

Saturday, November 25th.—St. Katharine. (Sisters and Mission Work.) Masses 7 and 7.30.

Sunday, November 26th.—Sunday in Octave. (For the children of the parish.) Masses 7, 8, and 9.15. Solemn Mass 11 A. M. Even song with procession of Sodality, 8 P. M.

Monday, November 27th.—Requiem for Benefactors. Masses 6.45, 7, 7.30.

Tuesday, November 28th.—For the Clergy. Masses 7, 7.30, and 9.30.

Wednesday, November 29th.—Penitent and Lapsed. Masses 7, 7.30.

Thursday, November 30th.—St. Andrew, Apostle. Thanksgiving Day. Thanksgiving for Harvest. God's blessing upon our country and rulers. Masses 7, 8, and 9.15. Solemn mass 11 A. M.

ST. CLEMENT, BISHOP AND MARTYR.

Collect.—O God who makest us to rejoice in the yearly solemnity of Blessed Clement, Thy martyr and bishop, favorably grant that we who keep his festival may likewise imitate his fortitude in suffering, through Jesus Christ our Lord. Amen.

The Epistle.—Phil. III, 17-IV: 4.

The Holy Gospel.—St. Matthew, XXIV: 42-48.

NOVENA, NOVEMBER 14-23.

Memorial for the parish (to be said daily):

Ant.—I will pour water upon him that is thirsty and floods upon the dry ground. I will pour My Spirit upon thy seed and My blessing upon thine offspring.

V.—O Lord look down from heaven.

R.—Behold and visit this vine.

Let us pray.

Almighty and everlasting God, who dost govern all things in heaven and earth, mercifully hear our supplications, and grant unto this parish all things that are needful for its spiritual welfare; schools in which to train the young in Thy faith and fear; ministers to labor in this portion of Thy vineyard; a Church restored to the beauty of holiness.

Strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; rouse the careless; recover the fallen; restore the penitent; remove all hindrance to the advancement of Thy truth; bring all to be of one heart and mind within the fold of Thy Holy Church; to the honor and glory of Thy Holy Name through Jesus Christ our Lord. Amen.

HYMNS FOR NOVEMBER.

Nov. 2, A. M.—398, 311.
P. M.—2, 608.
Nov. 5, A. M.—618, 435, 437, 436.
P. M.—618, 435, 437, 438, 436.
Nov. 12, A. M.—305, 292, 542, 307.
P. M.—305, 38, 542, 28, 307.
Nov. 19, A. M.—300, 292, 304, 298.
P. M.—300, 38, 24, 304, 298.
Nov. 23, Jerusalem.—442, 440, 436.
Nov. 26, Jerusalem.—442, 440, 436.
P. M.—301, 442, 440, 396; Jerusalem 392, 215, 374.
Nov. 30, A. M.—381, 292, 382, 165.

BAPTISMS.

September 21—Alexander Ewing Searles.
September 24—Charles Rose Kidd, Theodore Lukens.
October 10—Harry Burnell Ford.
October 15—Ella Elizabeth Atler.

BURIALS.

September 20—James Sewall Hopkins.
September 27—Florence Mildred Wallace.

OFFERINGS.

September 24	Cash	$22.65
	Envelopes	81.17
October 1	Cash	27.55
	Envelopes	82.25
October 8	Cash	9.72
	Envelopes	81.45
October 15	Cash	29.00
	Envelopes	52.20
		$385.99

SPECIAL.

Missions:	
Foreign	$4.20
Domestic	22.90
General	16.30
S. Andrew's School	1.50
	$44.90
S. Stephen's	1.00
Chapel Organ	5.00
	$50.90

THE RESTORATION OF THE NAVE.

As will be noticed in another column of the magazine the offering on St. Clement's Day will be devoted to the fund for the restoration of the Nave. In this connection it may be as well to give some idea of the suggested plan that has been in the mind of the vestry for some years. At the time that the High Altar was erected Mr. Sellers was asked to suggest a scheme for the re-decoration of the Church with the probable cost of such an undertaking. A tentative plan was submitted, but nothing further was done in the matter, as it was thought wiser to wait until the parish finances should be in better condition. After three years the vestry feels that the time has come to begin at least to make a definite effort to raise a fund for this purpose. The suggested improvements are as follows:

The side walls to be faced with stone ashlar to a height of about eight feet above the floor with stone window sills, jambs, and quoins to frame and finish the window openings. The wall surface above the stone wainscoting to be finished in stucco. The roof is to be repaired and alternate trusses removed and replaced with new trusses of hammer beam construction of oak, the remaining bowstring trusses to be reinforced with oak casing to make them conform with the new work. All trusses to be finished at the wall with carved stone brackets conforming with the stone work introduced elsewhere. The plaster ceiling to be removed and replaced with oak boards. These changes, particularly the introduction of the stone facing, involve some reinforcement of the foundation below, giving an opportunity at the same time to provide for the better support of the floor joists, which are doubtless to a greater or less extent affected by decay where they rest in the existing walls. It is also proposed to make some improvement to the cellar window openings for better light and ventilation. According to an estimate submitted at the time this matter was under consideration, the cost involved in the above improvements to the Church building amounted to about $19,800.

At this time we must also take into consideration the question of the organ. This is becoming increasingly important. While our organ is unusually fine in certain respects, the action is very antiquated, and only one who plays upon it can appreciate the real difficulty of the undertaking and the amount of physical strength involved. The time is not far distant when we shall find it difficult to procure a competent organist who is willing to put up with existing conditions. We have been fortunate in this respect, but we ask a great deal of the musician of the present day when we place such an instrument at his disposal.

The plan for the Nave then necessarily calls for the rebuilding of the organ. It is proposed to divide the organ into three

sections, one, containing the loudest pipes, to be placed in the tower over the sacristy, connecting with an opening cut through the east wall, to which this section of the instrument would extend and terminate in an arrangement of pipes bracketed on the face of the east wall. On the opposite side of the sanctuary arch there would be a second group of pipes bracketed to correspond with the others, thus forming two principal sections on each side of the arch. The third section it is proposed to place on the west wall, bracketed out over the confessional stalls, the bracketing being a feature of the stone work at that point. The cost of such an organ, irrespective of the alterations necessary to the building, would involve not less than $12,000.

The arrangement of the organ at the east end of the Nave opens the way for the erection of a Lady Chapel at the head of the south aisle.

At the time these estimates were given they included repairs to woodwork, refacing exterior surfaces of walls, cornices, etc., and the construction of a yard wall of medium height to take the place of the iron fence.

These estimates would now be subject to revision, but it is well for us to have in mind something approaching the probable cost.

We can at least commence the building up of a fund for this purpose, and the offering on St. Clement's Day will be applied to this end.

THE DEDICATION OF ST. MICHAEL'S MONASTERY.

On the Feast of the Holy Guardian Angels, October 2d, the Holy Cross Fathers dedicated their new monastery at Sewanee, Tenn. The hour for service was set for 9.30, and long before that hour the friends of the school and of the order began to arrive, driving in from the country round about. Many persons came from the University, and the girls from St. Mary's School were given a holiday that they might attend the dedication services. A number of the members of Battle Creek Mission drove up the mountain, and Squire Tait brought his eighty-two years and his six feet seven inches of stature, riding up the mountain trail on his mule.

The day proved propitious and the congregation were gathered under the trees before the door to listen to a sermon by Bishop Weller, who came from Fond du Lac to be present at the service. The sermon was a splendid vindication for the religious life and a declaration of its need in the Church to-day.

After the sermon all went to the Chapel of the Monastery, where Bishop Gailor confirmed five persons, one a boy of the school and the others old ladies from the Battle Creek Mission.

Fr. Hughson then sang mass. The plain song was well rendered by the St. Andrew's boys. Nothing could be more touching or edifying than to hear the mass sung by these mountain boys. There is a perfect simplicity combined with rare devotion and reverence that one finds only in places where the Catholic faith is not only taught, but consistently practiced.

After the mass the Bishop of the Diocese blessed the house, saying an appropriate collect in each room.

The new monastery is built of tile and stucco, with the second story of wood. On the first floor is a commodious chapel (St. Michael's), a large refectory with convenient kitchen and pantries, and the offices of the father in charge and the house father.

On the second floor are a cheerful library containing an excellent collection of books, the fathers' common room and cells and the guest rooms. Eventually there will be a garden to the north of the house.

After the service the guests were entertained at lunch at the school, and the boys and girls made merry until evening.

It is indeed a wonderful work that is being done at St. Andrew's. If one has the privilege of sharing in the life of the little community for a few days only, one finds heaven very near upon the mountain top and sees the shadow of the angels' wings.

SOME MESSENGER AND WHERE THEY WENT. XXII.

Many meetings, many prayers and much excited discussion went on during that first year of civil and religious freedom; the idea of the Church uniting as a whole, the "entire Church," of the Annapolis Declaration grew in people's minds. It is not strange that Brunswick, N. J., which had once dreamed of being the home of the first American bishop, kept this thought alive. The Rev. Abraham Beach, of Brunswick, for some time corresponded with the Rev. Dr. White on this subject. The next year there was business concerning the reorganization of some charity in which, before the War, the governments of New York, New Jersey and Pennsylvania had exercised some authority. Clergy from these three States met at New Brunswick to represent the different parts of the corporation, and some business men who were in town were invited to attend, being Church members as well. The Pennsylvania clergy seized the opportunity of discussing a general meeting in the interests of the Church. As the business in which they were engaged required another meeting in New York, during October, it was decided that the clergy should be notified, in the hope that every State would have at least one parish which would respond.

Dr. White succeeded in gathering the clergy and laity of Pennsylvania at Philadelphia. Maryland held another stirring meeting. Massachusetts and Rhode Island Churchmen met at Boston. This last meeting addressed a letter to the clergy in some other States, in which they said, "It is wrong to attempt to organize before we have a head."

However, the plan was carried out, and a metting was held in New York. It was too loosely organized to be called a convention, as Rev. Dr. White points out in his notes on the early Convention Journals:

"The greater number of these deputies were not vested with powers for the binding of their constituents." Feeling this themselves, their only act was the formulating some articles, under which they recommended that the clergy and laity unite throughout the States.

These are the articles:

I. That there shall be a General Convention of the Episcopal Church in the United States of America.

II. That the Episcopal Church in each State send deputies to the convention, consisting of clergy and laity.

III. That associated congregations in two or more States may send deputies jointly.

IV. That the said Church shall maintain the doctrines of the Gospel as now held by the Church of England, and shall adhere to the Liturgy of the said Church as far as shall be consistent with the American Revolution and the Constitutions of the respective States.

V. That in every State where there shall be a Bishop duly consecrated and settled, he shall be considered as a member of the convention ex-officio.

VI. That the clergy and laity assembled in convention shall deliberate in one body, but shall vote separately, and the concurrence of both shall be necessary to give validity to every measure.

VII. That the first meeting of the convention shall be at Philadelphia, the Tuesday before the Feast of St. Michael next, to which it is hoped and earnestly desired that the Episcopal Churches in the respective States will send their clerical and lay deputies, duly instructed and authorized on the necessary business herein proposed for their deliberation.

Before that first convention could meet, Clause V of the above was to become the most important of the articles.

The first American Bishop was consecrated November 14, 1784.

In Maryland and some other parts of the South, what had been the Church's strength under the Colonies, became its weakness. Maryland's "Declaration of Rights," given in the last chapter, was a prompt action necessitated by the fact that their's was an established Church, with property under the control of the Government, and therefore liable to be appropriated by the new Government to such an extent as to threaten their very existence. So, looking back at the Declaration, we note such clauses as: (Clause I) . . . "to complete and preserve herself as an entire Church" . . . (II) "and which by the Constitution of this State is entitled to the perpetual enjoyment of certain property and rights" . . . (III) "and that no persons, . . . except such as are in the Communion of the said Church, . . . can or ought to be admitted into or enjoy any of the . . . property formerly belonging to the Church of England in this State and which, by the Constitution and Form of Government is secured to the said Church forever, by whatever name she, the said Church, or her superior Order of Ministers, may in future be denominated." So these Maryland clergymen, fighting for the bare existence of their Church in that State, laid, as Bishop Perry says, "the very foundations of the Ecclesiastical Constitution of the Church in America."

In Connecticut, however, wordly prosperity had not generally been the Church's lot. Puritanism was strong, and Church people were a minority; most of those men had come back to the Church from the Puritans to find again those high ideals which they had missed among the "Lord's brethren." Consequently, having been sufferers for their faith for one or two generations, the lax ideas of some Southern brethren shocked and alarmed them, especially the Rev. Dr. White's proposition, in an anonymous pamphlet, entitled "The Case of the Episcopal Churches in the United States Considered," published just at the close of the War at a time when the prospect of having a Bishop in America

seemed very doubtful. Dr. White's idea was to move immediately, without waiting for a Bishop, to consolidate and arrange what there was of the Church in America. But while his plans showed remarkable statesmanship for a man of thirty-five, and many of them were adopted in later Church legislation, the point which shocked churchmen at the North was, that Dr. White advised a sort of superintendents of the Church, who should be authorized to ordain, if necessary, and should possess powers similar to those of Bishops. The Connecticut and New York clergy would like to know who was going to "authorize" these men, and hot discussions and correspondence ensued. Dr. White replied that it should be understood by some sort of preliminary articles that as soon as a Bishop could be obtained, any "irregularities" in the so-called ordinations might be rectified. Thank God the weakness of this arrangement and its un-Catholic attitude were too apparent to the great body of Church people to be carried out. Dr. White himself conceded that it was not good; "but," he said, "we must limp, if we can't walk." Sometimes it is well to stand still:

"They also serve who only stand and wait."

Dr. White's proposal, and some Southern utterances against the Episcopate, alarmed the Northern clergy, and shook their confidence. So they proceeded to act and kept their doings to themselves till God should please to show approval by sending success.

As we have mentioned, the Articles of Peace were received at New York in March, 1783. A few weeks after, on the Feast of the Annunciation, some clergy met with the Rector of the Church at Woodbury, Conn. There was one matter wherein they were in peril, more than their brethren of the South; the majority of them had been loyalists, some on account of their ordination vows, and what their standing would be in the community after things were settled remained to be seen. They were missionaries in the pay of an English society, and in serious doubt as to their own future. They planned rapidly a move which should secure a Bishop who could, in the event of not being permitted to land in the United States, make his home right over the Canada border, and so be accessible for ordinations. Their first choice was the Rev. Dr. Jeremiah Leaming, who had been exiled for his Churchmanship, and was now an old man who had lost all in the cause. He had lost his health, among other losses, and so wisely declined the election. Then they chose the Rev. Samuel Seabury, who had been a fearless and untiring worker, and was now in the prime of life. He was a man of many gifts, having studied medicine in Edinburgh, where he early learned Church's ways. His course was definitely laid out for him; he was to go first to England and apply for consecration there, urging the need of Bishops in America. Failing there, he was to go to Scotland and try to get consecration from the Nonjuring Bishops. Then, if not allowed to return to the United States, he was to go to Nova Scotia, to be within reach and wait for happier times.

It took courage and unselfish patience, to a very marked degree, to undertake all this, but they had found the right man, and Dr. Seabury started on his difficult mission.

Difficult it proved to be. The chief obstacle was that a Bishop must take the Oath of Allegiance. After many delays an Act of Parliament was actually passed, allowing a dispensation from the oaths in the case of Bishops consecrated for foreign countries. This done, there was the deep-rooted objection of the English Bishops themselves, who could not see how the office of Bishop, as they knew it, could be carried on under the conditions of the new country, and were too stupid to imagine. They might have understood by reading certain parts of the New Testament, which do not make a coach-and-six indispensable to the sacred office.

Time dragged along, and when Dr. Seabury had passed a whole year in struggling and had reached the end of his purse, he felt obliged to do something. He was not a wealthy man—no Tory could be after the War, and he had done all this at his own expense. So he went to Scotland, the scene of his earliest Church connection, to see what could be done there.

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St. Clement's Magazine

Vol. XXVII PHILADELPHIA, DECEMBER, 1911 No. 12

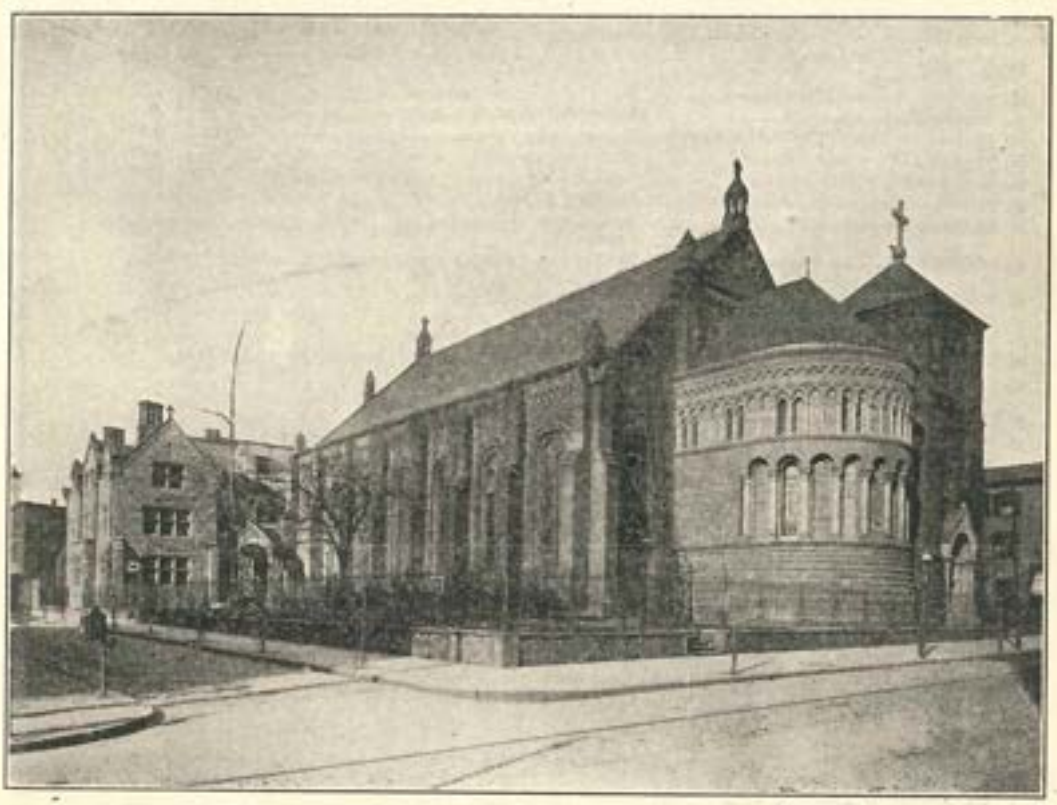


PHOTO BY BELINGARD

ST. CLEMENT'S CHURCH PHILADELPHIA. PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR DECEMBER, 1911

1. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
2. Saturday..... Masses, 7 and 7.30 a. m.
3. **Sunday** (*i in Advent*)..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
4. Monday..... Masses, 6.45, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
5. Tuesday..... Masses, 7, 7.30 and 9.30 a. m.
6. Wednesday (*St. Nicholas, B. C.*)..... Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
7. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
8. Friday (*Conception of B. V. M. Abstinence*) Masses, 7 and 7.30 a. m. The Litany, 12 m.
9. Saturday..... Masses, 7 and 7.30 a. m.
10. **Sunday** (*ii in Advent*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. S. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
11. Monday..... Masses, 6.45, 7 and 7.30 a. m.
12. Tuesday..... Masses, 7, and 7.30 a. m.
13. Wednesday (*St. Lucy, V. M.*)..... Masses, 7 and 7.30 a. m.
14. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
15. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany 12 m.
16. Saturday..... Masses, 7 and 7.30 a. m.
17. **Sunday** (*iii in Advent*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
18. Monday..... Masses, 6.45, 7 and 7.30 a. m.
19. Tuesday..... Masses, 7, 7.30 and 9.30 a. m.
20. Wednesday (*Ember Day. Abstinence*)..... Masses, 7 and 7.30 a. m.
21. Thursday (*St. Thomas, Apostle*)..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
22. Friday (*Ember Day. Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
23. Saturday (*Ember Day. Abstinence*)..... Masses, 7 and 7.30 a.m.
24. **Sunday** (*iv in Advent*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a.m. Solemn Even-song, 8 p. m.
25. **CHRISTMAS DAY**..... Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m.
26. Tuesday (*St. Stephen, Proto Martyr*)..... Masses, 7, 7.30 and 9.30 a. m.
27. Wednesday (*St. John, Apostle and Evangelist*)..... Masses, 7, 7.30 and 9.30 a. m.
28. Thursday (*The Holy Innocents*)..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
29. Friday (*St. Thomas of Canterbury, Abp., M. Abstinence*)..... Masses, 7 and 7.30 a. m.
30. Saturday..... Masses, 7 and 7.30 a. m.
31. **Sunday** (*i after Christmas*)..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m. Bible Classes for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Underhill . Saturdays, 3-5, 7-9 P. M.
Father Shick . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVII PHILADELPHIA, DECEMBER, 1911 No. 12

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Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays, or communicate with him at his office in the Clergy House

GUILDS OF THE PARISH

ST. MARY'S GUILD
Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD
Meets second and fourth Thursday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Father Underhill.

GUILD OF HOLY CHILD
Meets every Thursday in the month, 3.30 p. m.
Chaplain, the Rector.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD
Meets first Wednesday in the month, 3 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Roy Hamilton

ST. NICHOLAS CHILD
Meets every Thursday, 8 P. M.
Chaplain, the Rector.
Treasurer, Miss Eugenie M. Fryer.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

ALEXANDER MACKAY-SMITH, BISHOP AND DOCTOR.

The sudden death of our Diocesan, on Thursday, the 16th of November, came as a great shock to the Diocese. We find cause for rejoicing, however, that his sufferings were not prolonged, and that he was the incumbent of the See when God took him to Himself. During the last year of his life Bishop Mackay-Smith stood as a really heroic example of devotion to duty, in spite of well-nigh overwhelming physical disability. In his personal relations toward St. Clement's, he was always cordial and sympathetic. May he rest in peace, and may light perpetual shine upon him.

PARISH NOTES.

Three new alb girdles have been made and presented by friends of the parish.

We are in need of money for the purchase of flowers with which to adorn the High Altar during the week.

The offering on Christmas Day will be devoted to the current expenses of the parish. The Accounting Warden hopes very much for a generous offering, which may clear up the present indebtedness.

As the Feast of the Nativity falls on Monday this year, there will be no special hours for confession other than the usual Friday and Saturday appointments. Persons are urged to come at the time appointed.

The Bishop has appointed the 9th of February for his visitation. Classes for confirmation will begin at once. The girls will meet at the Mission House every Thursday at 4 o'clock, the women on Tuesdays at 8 o'clock, the boys at the Clergy House on Tuesday afternoon at 4, and the men at the Clergy House on Friday evening at 8.

On the Eve of the Epihany, Friday, January 5, a missionary service will be held in the Church at 8 o'clock. Dr. Garland, the Bishop Suffragan, will preach, and a collection will be taken, which will be devoted to the apportionment of this parish for the Board of Missions. It is earnestly hoped that there may be a large attendance, not only because of the importance of the object, but because it will be the first visit of Bishop Garland to the parish.

The Midnight Mass at Christmas will be omitted this year. For many reasons it seems wise to give it up. It is not a suitable time for making a devout communion, and it brings people from their homes at an unseasonable hour. Those who have been accustomed to communicate at this service will find it much more helpful to come to one of the early services on Christmas morning. In this connection it is interesting to read the following item, taken from the December number of St. Clement's Magazine in the year 1882, when Fr. Maturin was Rector:

"The clergy have decided not to have the midnight celebration of the Holy Communion on Christmas Eve, as has been hitherto the custom. They have noticed that this service has been attended less and less by the parishioners, and has seemed to be attended by strangers, drawn together more from curiosity than devotion. They feel that the abandonment of this service will be regretted by a few earnest persons, yet that they will gladly yield up their own private feelings for the sake of protecting the Blessed Sacrament from almost unavoidable irreverence."

It is strange how the echo of the days of persecution and misrepresentation comes to our ears, even to-day. There are certain prejudiced and untruthful persons who are still willing to malign our parish, and to make statements concerning our worship which are utterly devoid of truth. It has come to our knowledge that a person, not of this parish, came to St. Clement's a week or so ago and reported to sympathetic ears that the Mass was sung entirely in Latin. The report would be ludicrous, were it not for the sad disregard for truth which is evident in the statement.

ST. CLEMENT'S TIDE.

We have had an unusually blessed festival. Commencing with a large communion on St. Clement's Day, there has been evident a spirit of devotion and reverence, which must be a distinct encouragement and happiness to us all. At the High Mass, at 11 o'clock, the choir sang St. Cecelia's Mass, under the direction of Mr. Fry, who came to us for the first time for a solemn service. He was assisted by Mr. Gaff at the organ and a number of musicians from the Philadelphia Orchestra. The service progressed very smoothly, and was the subject of favorable comment by many who worshiped with us. We were happy in having with us our friend, the Bishop of Salina, in the sanctuary, and Dr. Van Allen, the Rector of the Church of the Advent, Boston, preached for the first time in St. Clement's. He emphasized the need of cultivating the spirit of worship in our American people. The one jarring element in the service was the presence of some sightseers, among these, a priest of the Roman obedience, who disturbed many around them by their irreverent behavior.

In the evening the annual parish gathering was held, and a larger number than in any previous year were present. On the Sunday in the octave there was another large communion, and at the High Mass Fr. Bull, the Provincial Superior of the Society of St. John the Evangelist, preached the sermon. At the procession of Guilds in the evening the preacher was our good friend, Fr. McClenthen, of Baltimore.

The collection on the festival amounted roughly to $1,290, which is an encouraging amount. The entire fund for the restoration of the Nave has now reached $6,000.

ALFRED COCHRAN LAMBDIN.

Again the time of our patronal feast brings with it a note of sadness. Suddenly, on the 7th day of November, Alfred Cochran Lambdin was called to his rest. Since the early days of the parish, of which he was at one time a vestryman, Dr. Lambdin had been a devout worshiper at St. Clemant's Altar, and never until failing health made it a necessity, did he absent himself from the Offering of the Holy Sacrifice on the Lord's Day. Of a singularly sweet and guileless nature, and a modest and retiring disposition, he spoke but rarely of the hidden experiences of his spiritual life, but the fruit of that life was abundantly manifest to those who were privileged to know him. May he rest in peace.

AFFAIRS DIOCESAN.

The present autumn has been an eventful one in the history of the Diocese. The consecration on St. Simon's and St. Jude's Day of Dr. Rhinelander and Dr. Garland to be Bishop Coadjutor and Bishop Suffragan was a unique event in the history of the American Church. Never before have two Bishops been consecrated together for the same Diocese. The service was wonderfully impressive and reverent, and marked by extreme simplicity. Nothing could have been more excellent than the sermon preached by the Bishop of Connecticut. It was a splendid plea for the recognition of the Catholic Ideal of the Church, and incidentally he urged the elevation of the Sacrifice of the Altar as the chief service on the Lord's Day. Fortunately a notice was read, bidding only the families of those to be consecrated to communicate, and the whole arrangement of the order of the service was carried on in a more dignified and reverent way than has been the custom of our Church on similar occasions in the past.

We are especially fortunate in the men God has consecrated to be our Bishops. We should show our appreciation of the fact by a whole-hearted interest in the affairs of the Diocese, and by our generous support of Diocesan Missions.

HYMNS FOR DECEMBER.

Dec. 3, A. M.—47, 48, 49, 311, pt. 2; 51.
P. M.—49, 51, 398.
Dec. 10, A. M.—217, 49, 31, pt. 2; 226.
P. M.—217, 51, 398.
Dec. 17, A. M.—53, 50, 49, 311, pt. 2; 45.
P. M.—50, 205, 398.
Dec. 24, A. M.—52, 49, 311, pt. 2; 203.
P. M.—61, 60, 62, 56, 59, 329, 482.
Dec. 25, A. M.—59, 329, 60, 56, 61.
Dec. 31, A. M.—59, 329, 60, 56, 482.
P. M.—As on the 24th.

BAPTISMS.

October 22—Anita Thomas Ligget, Alice Cope Marsh.
October 29—Lilian Halstead Gaross.
November 2—George Cleverly Wild, Grace Yvette Wild.

BURIALS.

October 20—Margaret Dickerson.
October 25—Thomas Webster.
October 27—Margaret Barker.
November 9—Alfred Cochran Lambdin.
November 16—Helen Graham Molony.

TREASURER'S REPORT ST. CLEMENT'S ALTAR GUILD, 1910-1911.

Amount received:	
Balance from former account	$123.92
Dues of members	85.00
For sale of vestments	147.00
For sale of materials	63.61
Donation	25.00
Interest on deposit	1.26
	$445.79

Amount paid:

Miss Davis	$143.15
Wanamaker bills	47.81
H. W. Berglund	25.13
Perkins & Son	58.14
Duty and postage	51.42
Horstman & Co.	8.75
For materials	19.13
Miscellaneous	6.74
Cash in hand	5.11
Balance in bank	80.41
	$445.79

FRANCIS P. LEE,
Treasurer.

OFFERINGS.

October 22	—Cash	$133.03
	Envelopes	70.14
October 28	—Cash	147.50
	Envelopes	70.41
November 5	—Cash	49.52
	Envelopes	178.37
November 12	—Cash	4.86
	Envelopes	64.37
		$648.20

SPECIAL OFFERINGS.

November 1	$108.27
November 2	21.31
Missions, October 22-November 12:	
Foreign	7.31
Domestic	18.45
General	23.81
Special:	
Bp. Gray	22.00
S. Stephen's	1.50
Salina	31.55
Bp. Brent	5.00
Bp. Spalding	5.00
Bp. Rowe	5.00
S. Paul's School, N. J.	5.00
Archdeacon Stuck	5.00
S. Andrew's	1.35
Order Holy Cross	2.00
Diocesan Fund	1.00
	$763.55

LETTER FROM HANKOW.

DEAR ———: When I wrote you on the river boat coming from Kuling last month, I did not think I should write again so soon, and this time as a refugee. We came across last night under the escort of the American Consul and the captain of the gunboat Helena.

Since last week we have been more or less apprehensive of an outbreak. A quiet warning was given Dr. Glenton a week ago that the Revolutionists were preparing to attack the Viceroy's yamen. Dr. Glenton and Miss Higgins were asked to come over to sleep on the compound, also Miss Byerly and Deaconess Ridgely. This they did several nights, but the town remained peaceful. We learned that the Viceroy was taking every precaution, that he had sent a hundred soldiers to protect his yamen, and that the ammunition in the camps was being locked up at dark each night.

Then, on Tuesday morning, Mr. Ridgely's teacher reported a disturbance on the street the night before; that twenty odd suspected Revolutionists had been arrested, and two leaders executed in the yamen enclosure.

Also, we learned that in a house in Hankow dynamite had been found, with other preparations for an attack. Tuesday night we were sure we heard firing, but thought it might be firecrackers.

In the night we were awakened by clear sounds of constant shooting, and then came big reports. Mr. Ridgely threw on some clothes and went to the lawn, where he met Dr. Jackson and Dr. MacWillie coming for him. Dr. MacWillie and Mr. Fell had been up to the top of Serpent Hill, when they met two soldiers, with white bands on their arms, who said: "Don't fear, go back, no harm will come to you; but do not come here. We have taken the Viceroy's yamen and are taking the city. We are Revolutionists. All the soldiers are now."

Presently we saw a big blaze, but we could not learn anything further. We simply had to listen to the steady rattle of shot or the roar of guns which had been mounted on the hill. Our side of the town was perfectly quiet; the people seemed stunned into silence. Instead of running about to rob and burn, they hid in their houses.

It was hard to keep still and go on with work, not knowing what was happening; but the great thing was to teach the students. Wednesday morning the cook came back to say that he could not get out of the city gate near us to go across to the market; that we were shut in and every gate was closed.

By noon many terrified Chinese were escaping over the wall by the east side of the MacWillie house. Men with ropes were stationed at the loop holes in the walls. Before night two of the families of our Chinese teachers had taken fright and gone down in a basket, screaming lustily.

All this time we had not been able to get over to Miss Byerly and Miss Ridgely. Dr. Glenton and Miss Higgins had come into the compound Tuesday evening.

Finally, as the battle on the hill seemed to be less furious, Dr. MacWillie said he must go to the hospital, and would also see if he could get to Miss Byerly. Father Wood insisted upon going, although Mr. Ridgely felt it was his work, but there were

many things to attend to in quieting the teachers, etc. In two hours' time the two men were back, bringing the ladies. They had come on foot, as there were no chairs allowed, and skirted the back streets to avoid the line of firing. This by the kindly advice of the soldiers.

Wednesday afternoon we were advised by the gentlemen to put things for immediate use in suit cases and to pack all we could into a steamer trunk, in case there might be an opportunity to get the baggage out. By that time reports were coming in that the Viceroy had escaped in a gunboat, and that every Manchu man, woman or child in the city was being shot. On our side of the hill, you remember, there are no officials, so we were saved the terrible sight of the slaughter. The hill was so guarded that no one could flee on our side. Thursday morning we got our first answer to the many notes which our men had tried to get sent over the wall to be taken across to Hankow. All of Wednessday the people in Hankow had been trying to reach us. The gunboat Helena had been over all the morning bringing the Vice-consul, who had tried for some hours to gain admission to the city.

They said there would be another attempt made that morning. Before 10 o'clock the north gate was opened to let in a cannon, and the American Consul, British Assistant Consul, the captain of the Helena and Mr. Deis. You may fancy we were glad to see them, although we had not felt that we were in immediate danger. Supplies were getting low in the town, and the question of feeding 400 boys and 70 odd girls had to be faced. The rescue party, with Dr. Jackson, went over the hill to the camp of the general, where they had a very polite reception. While they promised all the protection in their power, they said if the troops came from Pekin there might be a big battle and the city might be shelled.

The Consul heard that the gunboats already on the river were about to begin firing, so he urged haste.

On the whole, they thought the general was rather relieved to have us go. He promised safe conduct to the girls of our school and to those of the London Mission and the Roman Catholics. All the missionaries in Wuchang were quickly notified to bring what they could carry in their hands and gather in our compound in front of Ingles' Hall. I wish you could have seen the procession when we filed out of the gate. About 300 pupils (the boys had gone early by way of the wall), 17 men, 25 ladies and 3 children. The Chinese in the lead, the foreigners in the rear.

The one hardest thing was to leave Father Wood and Mr. Tyng behind, but they stayed in the face of advice to go. Father Wood said his place was with his flock. But I can't tell you of the struggle there was among the men as to who would stay with him. Mr. Tyng said it was his right, as the only unattached man. God will keep them safe, I am sure. Brave men!

A crowd of our missionaries and other people met us here. Really, crossing came near being our nearest danger, for as we were politely bidden by the guard at the gate to hurry through, the gate was slammed and barred on our backs as the first shell from a gunboat sped over our heads.

While we were waiting on the bank it was rather unpleasant to hear a shell go whizzing over. The fire from Wuchang was quick in return, and two torpedoboats were hit, turned tail and fled. By the time our tug started across the river the firing had been stopped by the foreign gunboats, as they feared the destruction of the foreign concession at Hankow. They told the gunboats to move up the river for such play, but they were evidently afraid to do so, and ceased firing. Really, we found less order in Hankow than on our side. The soldiers are now keeping the streets in perfect order.

As we came into that last space between the double gates the line of soldiers on either side held the people back with bayonets or pointed revolvers at any who tried to follow us out.

Last night we felt less secure than for either of the past nights, as big fires raged on either side of the concession, and we had orders to go to the bund if the alarm was rung. It is time now for the mail to go, the steamer is leaving as usual to-night, strange as it seems. We hear other cities are in the hands of the Revolutionists.

Hankow, Friday, October 13, 1911.

SOME MESSENGERS AND WHERE THEY WENT. XXIII.

He found men after his own heart in the Nonjurors. These were the men, or their successors, who had steadily resisted Presbyterianism in Scotland, espousing the Stuart cause, and had suffered the loss of positions and property. Their places were filled by clergy from England whenever possible, and these and the Presbyterians

alike despised the Nonjurors. About the middle of the eighteenth century there was a deliberate effort made to get rid of them; it was against the law for more than five Nonjurors to assemble for worship. They kept alive in Scotland, however, the beautiful Liturgy of Edward VI, which is the richest in Catholic teaching of any, and after the feeling against them had died out to some extent, this was made the Liturgy of the Church in Scotland in 1764. In Edinburgh and the South the English clergy were in power, so Dr. Seabury went to Aberdeen, and there, in a modest chapel, fitted up in his own house by Bishop Skinner, he was consecrated by Bishops Kilgour, Petrie and Skinner. He had no trouble in returning to Connecticut, and there called together the clergy, showed them his certificates of Consecration, and received their pledge of canonical obedience.

And now our American Church faced a great crisis, full of danger; the material for organizing a branch of the Catholic Church was here, and no longer in peril from outside, but the feeling between the two factions was intense. The New England Churchmen stood for the Catholic view of the ministry, especially as refusing to act in any "Convention" without the leadership of a Bishop, and were accused of sacerdotalism by their brethren of the Middle and Southern States. They, in turn, distrusted these, and called them latitudinarian. No doubt the Northern clergy, especially those in Connecticut, were often prejudiced, and inclined to be narrow and lacking in sympathy. It certainly was not brotherly to let the Church in other parts of the country learn about Dr. Seabury's consecration merely through accident, giving no formal notice. It was high-handed, and it hurt the kindly Dr. White, who, whatever his ideas as a Churchman, certainly gave himself devotedly to the work of the Church. He showed himself a saint in this matter; he rejoiced that a Bishop had been obtained, and his gentle influence gradually brought about a better feeling among those who resented Connecticut's action.

But one finds it hard to understand those who, calling themselves Churchmen, were willing to relinquish the Apostolic succession, and apparently put patriotism first and Churchmanship second.

So the meeting in 1785, and those which followed in succeeding years, could not be called "General Conventions," in the sense of representation of the whole Church.

Connecticut sent letters and messages to the Conventions, stating her position and that of New England generally. The Church cannot be said to be acting unless its head is present; there is no authority but Episcopal authority that can be recognized in an Episcopal Church. The Convention then assembled ruled that in an emergency, devoted Churchmen might have to act in what would be considered an irregular manner, and that no single section of the Church had any authority to secure a Bishop for itself independently, and then set him over the rest. What was to hinder any group of clergy from doing this, and in that case, might there not be a number of petty Bishoprics, acting independently, and endangering the Church as a whole?

THE HOUSE OF CHRISTMAS.

G. K. Chesterton.

There fared a mother driven forth
  Out of an inn to roam;
In the place where she was homeless
  All men are at home.
The crazy stable close at hand,
With shaking timber and shifting sand,
Grew stronger to abide and stand
  Than the square stones of Rome.

For men are homesick in their homes,
  And strangers under the sun,
And they lay their heads in a foreign land
  Whenever the day is done.
Here we have battle and blazing eyes,
And chance and honor and high surprise,
But our homes are under miraculous skies
  Where the Yule tale was begun.

A Child in a foul stable,
  Where the beasts feed and foam,
Only where He was homeless
  Are you and I at home;
We have hands that fashion and heads that know,
But our hearts we lost—how long ago!—
In a place no chart or ship can show
  Under the sky's dome.

This world is as wild as an old wife's tale,
  And strange the plain things are,
The earth is enough and the air is enough
  For our wonder and our war;
But our rest is as far as the fire-drake swings,
Where clashed and thundered unthinkable wings
  Round an incredible star.

To an open house in the evening
  Home shall all men come,
To an older place than Eden
  And a taller town than Rome.
To the end of the way of the wandering star,
To the things that cannot be and that are,
To the place where God was homeless
  And all men are at home.

ST. CLEMENT'S CHURCH

KALENDAR FOR JANUARY, 1912

1.	Monday (*Circumcision of Our Lord*)	Masses, 7, 7.30 and 9.30 a. m. Guild of St. Mary, 8 p. m.
2.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
3.	Wednesday	Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
4.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
5.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
6.	Saturday (*Epiphany of Our Lord*)	Masses, 7, 7.30 and 9.30 a. m.
7.	**Sunday** (*i after Epiphany*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
8.	Monday	Masses, 6.45, 7 and 7.30 a. m.
9.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
10.	Wednesday	Masses, 7 and 7.30 a. m.
11.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m. Guild of St. Katharine, 8 p. m.
12.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany 12 m.
13.	Saturday	Masses, 7 and 7.30 a. m.
14.	**Sunday** (*ii after Epiphany*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. S. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
15.	Monday (*St. Paul, the First Hermit*)	Masses, 6.45, 7 and 7.30 a. m.
16.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
17.	Wednesday (*St. Anthony, Ab. C.*)	Masses, 7 and 7.30 a. m.
18.	Thursday (*St. Prisca, V. M.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
19.	Friday (*St. Wulstan, B. C. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
20.	Saturday (*SS. Fabian, B. and Sebastian, M. M.*)	Masses, 7 and 7.30 a.m.
21.	**Sunday** (*iii after Epiphany*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a.m. Solemn Even-song, 8 p. m.
22.	Monday (*St. Vincent, D. M.*)	Masses, 6.45, 7 and 7.30 a. m.
23.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
24.	Wednesday *St. Timothy, B. M.*)	Masses, 7 and 7.30 a. m.
25.	Thursday (*Conversion of St. Paul, Apostle*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
26.	Friday (*St. Polycarp, B. M. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
27.	Saturday (*St. John Chrysostom, B. C., Doct.*)	Masses, 7 and 7.30 a. m.
28.	**Sunday** (*iv after Epiphany*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
29.	Monday (*St. Francis of Sales, B. C.*)	Masses, 6.45, 7 and 7.30 a. m.
30.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
31.	Wednesday	Masses, 7 and 7.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m. Bible Classes for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Underhill . Saturdays, 3-5, 7-9 P. M.
Father Shick . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVIII PHILADELPHIA, JANUARY, 1912 No. 1

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Organist and Choir-master.—
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Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays, or communicate with him at his office in the Clergy House

GUILDS OF THE PARISH

ST. MARY'S GUILD
Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD
Meets second and fourth Thursday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Father Underhill.

GUILD OF HOLY CHILD
Meets every Thursday in the month, 3.30 p. m.
Chaplain, the Rector.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD
Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Roy Hamilton

ST. NICHOLAS CHILD
Meets every Thursday, 8 P. M.
Chaplain, Father Shick
Treasurer, Miss Eugenie M. Fryer.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

The annual dinner of St. Vincent's Guild will be held in the Clergy House Wednesday evening, the 17th of January.

* * *

On the afternoon of the third Sunday in Advent, Father Quin sang evensong at St. James' Church. The occasion was the annual service for the City Troop, held in commemoration of the one hundred and twelfth anniversary of the death of George Washington.

* * *

The decorating of the Church for Christmas Day was done on Sunday afternoon, so that those who were present both morning and evening felt the force of the teaching conveyed by the sudden transformation from the penitential note of Advent to the joyfulness of the Christmas Feast. St. Vincent's Guild responded most generously to the call for workers and the work proceeded very rapidly. The Creche has been set up again this year at the head of the south aisle and a little more space has been obtained for it by the removal of the first pew.

* * *

We should do all in our power this year to meet the apportionment which has been asked of our parish for the missionary work of the Church. To often the Catholic parishes in the Church are faulted for their languid interest in Missions. We have evidence that the facts do not bear out this statement, and that the Catholic parishes in the Church are doing quite as much as our so-called "low Church" brethren. We should so far outstrip them, however, that there would not be the possibility of such a suggestion. Surely, if we believe that the Catholic position is true, and if the devotion that we profess is to be proved anything more than a sentimental devotion to St. Clement's parish, we must show to the Church at large that our faith is inspiring us to acts of real self-sacrifice that the name of Jesus may be glorified by those who have never had our privileges and perhaps have never had an opportunity of knowing God.

CHRISTMAS TIDE.

The Christmas Festival was one of real joy in the parish. The communions were slightly in excess of last year, which is always an encouragement; and the late mass was well attended. On Wednesday night the Sunday School held its festival. A short service was held in the Chapel and carols were sung, after which a truly wonderful exhibit of trained birds and animals entertained the children for an hour. Before going home each scholar received a present and a box of candy. In this connection it may be of interest to some to know of the encouraging condition of the Sunday School. We have a larger number of children attending regularly than has been the case for many years. There seems to be a real manifestation, interest and life.

On Thursday night the annual turkey supper was held and the Guild of the Holy Child had a party on Saturday afternoon. After a repast of ice cream and cake, presents were distributed and an exhibition was given with our new lantern, which has been purchased recently. On New Year's Day, S. Nicholas' Guild enjoyed its Christmas treat, and the Guild of S. Mary had its party in the evening.

HYMNS FOR JANUARY.

Jan. 7, A. M.—79, 76, 81, 219.
P. M.—79, 76, 77, 81, 219.
" 14, A. M.—601, 202, 179, 306.
P. M.—601, 38, 175, 179, 306.
" 21, A. M.—240, 180, 232, 220.
P. M.—240, 38, 180, 232, 220.
" 28, A. M.—305, 522, 307, 540.
P. M.—305, 38, 307, 28, 540.

OFFERINGS.

November 19—Cash		$42.07
	Envelopes	81.92
November 26—Cash		150.54
	Envelopes	104.72
November 30—Envelopes		2.30
December 3—Cash		43.84
	Envelopes	63.43
December 10—Cash		13.06
	Envelopes	71.57
December 17—Cash		53.25
	Envelopes	100.30
		$726.70

SPECIAL.

Missions:	
Foreign	$10.75
Domestic	30.25
General	25.50
S. Andrew's	1.60
St. Stephen's	2.00
Restoration of the Nave	1,311.12
Poor Fund	72.12
Episcopal Hospital	102.12
	$1,555.46

BAPTISMS.

December 18.—Ivah Pearl Pierson.

BURIALS.

November 24.—James R. Roberts.
December 14.—Gertrude Graham Vultee.
December 16.—Charles Montgomery Crawford, William S. Jordan.

CONFIRMED.

December 17.—Marshall Dutton Garriguez.

THE EPIPHANY.

To-day, a change comes over the scene, which seems at first sight but little in keeping with the characteristic lowliness of Bethlehem. A cavalcade from the far East comes up the way. The camel bells are tinkling. A retinue of attendants accompanies three kings of different Oriental tribes, who come with the various offerings to the new-born Babe. These swarthy men are among the wisest of the studious East. They represent the lore and science of the day. Yet they have done what the world would surely esteem the most foolish of actions. They were men whose science led them to God; men, we may be sure, of meditative habits, of ascetic lives, of habitual prayer. The fragments of early tradition and the obscure records of ancient prophecies, belonging to their nations, have been to them as precious deposits which spoke of God and were filled with hidden truth. The corruption of the world, which they, as kings, might see from their elevation, far and wide, pressed heavily upon their loving hearts. They, too, pined for a Redeemer, for some Heavenly Visitant, for a new beginning of the world, for the coming of a Son of God, for One who should save them from their sins. Their tribes doubtless lived in close alliance, and they themselves were bound together by the ties of friendship, which the same pure yearnings after great goodness and high things had cemented. Never had kings more royal souls. In the dark blue of the lustrous sky there rose a new or hitherto unnoticed star. Its apparition could not escape the notice of these Oriental sages who nightly watched the skies, for their science was also their theology. It was a star of which an ancient prophecy had spoken. Perhaps it trailed a line of light after it slowly, yet with visible motion, and so little above the horizon, or with such obvious downward slanting course that it seemed to beckon them, as if an angel were bearing a lamp to light the feet of the pilgrims, and timed his going to their slowness, and had not shot too far ahead during the bright day, but was found and welcomed each night, as a faithful director pointing to the Cave of Bethlehem. How often does God prefer to teach by night rather than by day? Meanwhile, doubtless, the instincts of the Holy Spirit in the hearts of these wise rulers drew them to the star. Wild and romantic as the conduct of these wise enthusiasts seemed, they did not hesitate. After due counsel, they pronounced the luminous finger to be the star of the old prophecy, and therefore God was come. They left their homes, their state, and their affairs, and journeyed westward they knew not whither, led nightly by the star that slipped onward in its silent groove. They were the representatives of the heathen world moving forward to the feet of the Universal Saviour. They came to the gates of Jerusalem, and there God did honor to His Church. He withdrew the guidance of the star because now the better guidance of the synagogue was at their command. The oracles of the law pronounced that Bethlehem was to be the birthplace of the Messiah; and the wise men passed on to the humble village. Again, the star shone out in the blue heavens and slowly sank earthward over the Cave of Bethlehem, and presently the devout kings were at the feet of Jesus.
—Rev. F. W. Faber, D.D.

LETTER FROM FATHER WOOD.

"They have been having stirring times in Hankow, but here in Wuchang, since the actual revolution took place, now four weeks ago, all has been peace and quiet. The city gates have been kept closed most of the time, but our people who desired to escape to the country or Hankow have easily obtained permission to pass. I have been going over to St. Mark's for every Sunday and Holy Day, but have never had the slightest difficulty in getting outside the city gate and in again. The revolutionary soldiers invariably treat me with the greatest kindness and consideration. Although, of course, as a mission and as a nation we maintain strict neutrality, but my personal sympathies are heartily on the side of the revolutionists. Except for the killing of the Manchus they have acted throughout in a splendid way. My colleague, Mr. Tyng, had lunch to-day with the revolutionary general. He has been kindness itself throughout.

"I have been over to Hankow only once lately, and was mighty glad to get back to quiet Wuchang. I went first to the hospital where my sister is working, and found some marines from one of the European battleships building barricades in the streets. They were fired upon just as I walked up the street, and everybody dodged into a friendly doorway out of the way of bullets. Later, as I was talking to my sister in the hospital, there was a sharp fight going on in the next street, but she seemed to take as little notice of it as if it were a dog fight. All the time I was in

Hankow that day the battle was going on behind the city and the cannon were booming.

"One day we were notified that Wuchang was to be bombarded by the Imperialist gunboat and we gathered together a lot of our own people, with some Roman Catholics and others into the Boone Compound for safety, but the bombardment never came off. Just now things look very favorable for the Revolutionists, but long before this reaches you, you will have known the issue.

"The burning of Hankow native city was a terrible war measure on the part of the Imperialists. My heart bleeds for the poor homeless hungry thousands.

"The work in the Red Cross Hospital here has been very interesting. It was organized by the Chinese themselves, and our mission doctor was asked to be president. It is directly opposite Boone College in a corner of the city wall. I have enjoyed my daily visits and talks with the soldiers very much. Hundreds of poor, suffering, wounded men are being cared for on both sides of the river. I feel very thankful that I am one of those allowed to remain here and keep up the services and encourage the Christions as, of course, the presence of a priest naturally would do. Mr. Tyng takes the services here at the Boone Compound, a Chinese priest is living at St. Saviour's, and I look after St. Mark's and St. Andrew's, both of which are outside the city wall. I am living temporarily at Boone and have had my library and other valuable things, such as vestments, etc., moved here for fear of fire.

The Imperialists have been threatening to burn Wuchang as they did Hankow, but I do not for one moment believe that they will be able to take it, as it is very strongly fortified and very well manned. These are very stirring times, and I am indeed thankful that I am privileged to work in China just now.

"I am impressed with the wonderful new opportunities which have been opened up here in Wuchang for work among the soldiers in this tremendously important centre.

"Wuchang, November 6, 1911."

THE WISE MEN.

G. K. Chesterton.

Step softly, under snow or rain,
  To find the place where men can pray;
The way is all so very plain
  That we may lose our way.

Oh, we have learned to peer and pore
  On tortured puzzles from our youth.
We know all labyrinthine lore,
We are the three wise men of yore,
  And we know all things but the truth.

We have gone round and round the hill,
  And lost the wood among the trees,
And learnt long names for every ill,
And served the mad gods, naming still
  The Furies the Eumenides.

The gods of violence took the veil
  Of vision and philosophy,
The Serpent that brought all men bale,
He bites his own accursed tail,
  And calls himself Eternity.

Go humbly—it has hailed and snowed—
  With voices low and lanterns lit,
So very simple is the road
  That we may stray from it.

The world grows terrible and white,
  And blinding white the breaking day,
We walk bewildered in the light,
For something is too large for sight,
  And something much too plain to say.

The Child that was ere worlds begun
  (—We need but walk a little way—
We need but see a latch undone—)
The Child that played with moon and sun
  Is playing with a little hay.

The house from which the heavens are fed,
  The old strange house that is our own;
Where tricks of words are never said;
And Mercy is as plain as bread,
  And Honor is as hard as stone.

Go humbly; humble are the skies,
  And low and large and fierce the Star,
So very near the manger lies,
  That we may travel far.

Hark! Laughter like a lion wakes
  To roar to the resounding plain,
And the whole heavens shouts and shakes,
  For God Himself is born again,
And we are little children walking
  Through the snow and rain.

SOME MESSENGERS AND WHERE THEY WENT.

So the battle raged for four years. One rather amusing thing was, that some of the very people who had been willing to substitute "superintendents" for the historic Episcopate, now gravely questioned whether the clergy ordained by Bishop Seabury could be considered as "regular," considering that he was not consecrated in the English Church. This really troubled the Convention, and it was agreed that the Connecticut clergy so ordained could not be recognized or exchange with those of the other parts of the country.

Meanwhile, the changes proposed in the Prayerbook for the use of the Church in America, discussed in the Conventions, troubled the Church in England, and when applied to in the matter of consecrating more Bishops for America, it demanded an explanation of certain things said about the American Convention; that they were rejecting the Church's Creeds; that they had mutilated the services of the Prayerbook so they were scarcely recognizable; that they were expecting to give laymen a power in Convention which would enable them to dictate to the Bishops. The Convention hurriedly promised satisfaction on all points, and sent over Rev. Drs. White and Provoost, who were consecrated at Lambeth Chapel, February 4, 1787. They started for home the next day, and reached New York on Easter Sunday. Thanks to Bishop Seabury's struggles three years previously, there was a special Act of Parliament dispensing them from the English Oath of Allegiance.

The two newly consecrated Bishops received letters of congratulation from Bishop Seabury, who, now that there was authority, hastened to recognize it. They received his overtures with difficulty, though for unlike reasons. Bishop Provoost was an ardent Whig, and could not get over his rooted dislike to a clergyman who had been active in the British cause, and was even now drawing half pay as a former chaplain in that army. He replied, but expressed the hardship he felt it to be. Bishop White was worried about their obligation to the Church in England, which did not at that time recognize the non-juring Bishops, and, therefore, would not consider the Seabury consecration valid; this would make any participation with him seem like a breach of faith. And Bishop Provoost was not alone in his dislike of the Bishop and clergy of Connecticut; that "half pay," which probably was a help to Bishop Seabury in repairing his financial losses at the time of his consecration, was a stumbling block to many in the Convention. Bishop White finally argued this down, giving them to understand that, as it would not prevent the civil government from recognizing him as a citizen, the Church had no concern in the matter.

Then arose a great situation. The changes proposed in the Prayerbook, especially the attempt to omit the Nicene Creed, roused the Northern High Churchmen; the movement to restore the laity to Convention was regarded by them as dangerous and a menace to Episcopal authority. So, as three Bishops were necessary to secure succession, and there seemed little prospect of union with the rest of the Church, some New England Churchmen wished to send two more of their number to Scotland for consecration. This roused Bishop Seabury, who was as anxious for a whole American Church as any of his contemporaries, and had no wish to see his labors end in a schism. He wrote earnestly to the other two Bishops, and the matter of consecrating a fourth American Bishop—Dr. Bass, of Massachusetts—was to be the case in which the Convention should pass on the following:

The Church in England did not recognize the Non-jurors; Bishop Seabury then, according to the English view, could not act with the two who had received their Orders in England. Must the Church in America be led by the Church in England, or could they, as an independent body, decide the matter for themselves, and accept Bishop Seabury?

How they settled the matter can be seen by the following extracts from the Convention Journal of 1789, which makes a happy ending to what has been a rather painful chapter. Ever and again, as we read the records of our Church here in America, may we thank God that, while we have a liberty that at times enables the unruly and ill-taught to bring into danger our Catholic heritage, yet God overrules at last, for He knoweth them that are His. In quietness and confidence shall be our strength. Nowadays we are sometimes a spectacle to angels and men through the infirmity of some of our number, but, as our troubles thicken, we are learning to pray as never before. Almost every mail brings intercession leaflets; High Churchmen and Low Churchmen alike make definite prayers a part of every undertaking, and the Holy Communion the time for stated petitions; the Church slowly, silently, but oh, how surely, is taking hold of the hearts of the people. Not by peremptory orders from a foreign Bishop, reducing the faithful to the condition of machines; not by sentimental meetings, working on people's emotions; but keeping in

mind the ideal longed for by White and Seabury, "as free, and not using our liberty for a cloak of maliciousness, but as the servants of God."

Extract from the Journal of Convention, October, 1789:

The Rev. Dr. William Smith, from the committee appointed to confer with the Deputies from the Churches of New Hampshire, Massachusetts and Connecticut, concerning a plan of union among all the Protestant Episcopal Churches in the United States of America, reported as follows:

That they have had a full, free and friendly conference with the Deputies of said Churches, who . . . . have signified that they do not object to the Constitution . . . if the third article of that Constitution may be so modified as to declare explicitly the right of the Bishops, when sitting in a separate House, to originate and propose plans for the concurrence of the other House, and to negative such acts proposed by the other House as they may disprove.

(It was resolved to make the amendment, and further)

Resolved, That it be made known to the several State Conventions, that it is proposed to consider and determine, in the next General Convention, on the propriety of investing the House of Bishops with a full negative upon the proceedings of the other House.

Ordered, That the General Constitution of this Church, as now altered and amended, be laid before the Right Rev. Dr. Seabury and the Deputies from the Churches in the Eastern States for their approbation and assent.

After a short time they delivered the testimony of their assent to the same.

After subscribing, the Right Rev. Bishop Seabury and the Clerical Deputies aforesaid took their seats as members of the Convention.

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KALENDAR FOR FEBRUARY, 1912

1.	Thursday (*St. Ignatius, B. M.*)	Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
2.	Friday (*Purification of B. V. M. Abstinence*)	Masses, 7, 7.30 and 9.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
3.	Saturday (*St. Blasius, B. M.*)	Masses, 7 and 7.30 a. m.
4.	**Sunday** (*Septuagesima*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
5.	Monday (*St. Agatha, V. M.*)	Masses, 6.45, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
6.	Tuesday (*St. Dorothea, V. M.*)	Masses, 7, 7.30 and 9.30 a. m.
7.	Wednesday	Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
8.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m. Guild of St. Katharine, 8 p. m.
9.	Friday (*St. Apollonia, V. M. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m. Confirmation, 8 p. m.
10.	Saturday (*St. Scholastica, V.*)	Masses, 7 and 7.30 a. m.
11.	**Sunday** (*Sexagesima*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
12.	Monday	Masses, 6.45, 7 and 7.30 a. m.
13.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
14.	Wednesday (*St. Valentine, Pr. M.*)	Masses, 7 and 7.30 a. m.
15.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
16.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
17.	Saturday	Masses, 7 and 7.30 a. m.
18.	**Sunday** (*Quinquagesima*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
19.	Monday	Masses, 6.45, 7 and 7.30 a. m.
20.	Tuesday	Masses, 7, 7.30 and 9.30 a. m. Parish Retreat. Addresses, 10 12 a. m. 3 p. m.
21.	**Ash Wednesday**	Masses, 6, 7, 8 and 9.30 a. m. Intercession, 4.45 p. m. Penitential Office, 8 p. m.
22.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m. Mothers' Meeting, 8 p. m.
23.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Intercession, 4.45 p. m. Stations of the Cross, 8 p. m.
24.	Saturday (*St. Matthias, Apostle*)	Masses, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m.
25.	**Sunday** (*1 in Lent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
26.	Monday	Masses, 6.45, 7 and 7.30 a. m. Intercession, 4.45 p. m.
27.	Tuesday	Masses, 7, 7.30 and 9.30 a. m. Address, 10 a. m. Intercession, 4.45 p. m.
28.	Wednesday (*Ember Day, Abstinence*)	Masses, 7 and 7.30 a. m. Intercession, 4.45 p. m.
29.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m. Mothers' Meeting, 8 p. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m. Bible Classes for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson	Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 3-9 P. M.
Father Quin	Saturdays, 3-5, 7-9 P. M.
Father Underhill	Saturdays, 3-5, 7-9 P. M.
Father Shick	Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVIII PHILADELPHIA, FEBRUARY, 1912 No. 2

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Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays, or communicate with him at his office in the Clergy House

GUILDS OF THE PARISH

ST. MARY'S GUILD

Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING

Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY

Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD

Meets second and fourth Thursday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD

Meets every Friday, 8 P. M.
Chaplain, Father Underhill.

GUILD OF HOLY CHILD

Meets every Thursday in the month, 3.30 p. m.
Chaplain, the Rector.

THE ALTAR GUILD

Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD

Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Roy Hamilton

ST. NICHOLAS CHILD

Meets every Thursday, 8 P. M.
Chaplain, Father Shick
Treasurer, Miss Eugenie M. Fryer.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD

Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

The Altar Guild has presented a banner of St. Katharine to the Church.

Bishop Garland will visit the parish for Confirmation on Friday evening, February 9, at 8 o'clock.

On the second Sunday in February the offerings at all the masses will be applied to the apportionment for the Mission work of the Church. It is hoped that there may be a generous response.

A quiet day for the associates of the Girls' Friendly Society and other women will be held at St. Clement's on Thursday, February 29. To be conducted by the Rev. William A. McClenthen, rector of Mt. Calvary Church, Baltimore.

The parish retreat will be held on Shrove Tuesday this year as usual. The addresses will be given at 10, 12 and 3 o'clock, in the chapel. The Rev. George L. Richardson, Rector of St. Mary's Church, West Philadelphia, will be the conductor.

During Lent a service of intercession will be held in the Church every weekday at 4.45. It is hoped that very many of our people will make an effort to be present as often as possible. The list of subjects for intercession is printed in another column.

During Lent there will be a service for young people in the chapel every Friday afternoon at four o'clock, and the Stations of the Cross will be said on Friday evenings, preceded by a sermon. There will also be a ten-minute address after the 9.30 mass on Tuesdays.

About one hundred persons braved the cold to come to the missionary meeting, which was held in the Church on the evening of January 5. The addresses were most excellent. Bishop Garland spoke on the subject of missions in general and Rev. Robert Johnston, the rector of the Church of the Saviour, made an address on "Our Duty as a Parish to the Apportionment."

HYMNS FOR FEBRUARY.

Feb. 4, A. M.—228, 225, 311 (Pt. II), 540.
P. M.—306, 38, 307, 28, 542.
Feb. 11, A. M.—217, 585, 311 (Pt. II), 220.
P. M.—228, 38, 477, 172, 540.
Feb. 18, A. M.—291, 210, 311 (Pt. II), 308.
P. M.—291, 38, 210, 165, 308.
Feb. 25, A. M.—85, 91, 311 (Pt. II), 87.
P. M.—92, 637, 87.

MARRIAGES.

December 29—George Knorr Thorman, Jr., and Jennie Stevenson.
January 16—Greswold Van Dyke and Helen E. Boughter.

BURIALS.

January 5—William S. Scott.
January 6—Priscilla T. H. Moulden.

OFFERINGS.

December 24.	Cash		$53 48
	Envelopes		79 97
December 25.	Cash		677 34
	Envelopes		11 95
December 31.	Cash		89 54
	Envelopes		54 65
January 7.	Cash		39 84
	Envelopes		66 87
January 14.	Cash		6 24
	Envelopes		55 32
			$1,135 20

SPECIAL OFFERINGS.

Missions—Foreign:			
Wuchang	$253 67		
S. Mary's, Shanghai	1 00		
		$254 67	
Domestic:			
Salina	$405 94		
Fr. Kain	25 00		
Haiti	1 00		
So. Florida	1 00		
St. Andrew's, Sewanee	1 75		
		434 69	
General		27 58	
Total			$716 94
Poor Fund			15 00
Clergy Relief			11 00
Organ Fund			5 00
			$747 94

A LETTER FROM PORTO RICO.

VIEQUES, PORTO RICO, Nov. 20, 1911.

I am sending a few pictures to give an idea of things here. The church, as you see, is a barn-like structure. It was built for a warehouse, but has been a church for about twenty years and is quite nice and churchly within. There is a glimpse of the rectory and parish hall through the trees. It is built on the edge of a rocky cliff overlooking the sea. The view of the bay and the lighthouse is from the back porch. From the side windows there is a most beautiful view that no photograph can do justice to—looking across the sea toward Porto Rico. The sun sets behind the mountains opposite, and the colors of sea and sky are really wonderful. Then there are days when the land disappears as completely as if it had been swallowed up, and sea and sky appear to meet on the horizon.

The town (Isabella Segunda is its real name, in spite of the United States Post-office which gives it the name of the island) stretches up the hill from the bay. It is quite a pretty place, and has nearly five thousand people in it. The Roman Church is much larger than ours, and of course most of the natives nominally belong there, but it seems to me comparatively few of them are faithful to their religion. Our people are nearly all from the English islands—negroes who come to work on the sugar estates. I have classes of girls that attract others, and a Sunday School of all ages and shades of color, some very nice and attractive girls and a few boys. I like boys individually, but not as a class. There is one dear little boy, four years old, who lives opposite the church, and is very fond of music. He comes sometimes by himself, and behaves perfectly, kneels reverently in the service, though he doesn't understand a word of English. One night when he came he was apparently ready for bed, in one little white garment. He came to sit by the organ and looked like a cherub.

Fr. Watson has left the school at Guadalajara to take charge of the Church of San Pedro, in Mexico City. He prefers parish work, and writes that he is well and happy. He has asked me to come and help for some months, but it is difficult for me to leave here; there is no one to take my place.

Please remember us and our work in this little island.

Sincerely yours,
SARA R. DAVIDSON

LENTEN INTERCESSIONS.

(Every weekday at 4.45.)

Ash Wednesday—For a faithful observance of the Lenten Fast.
Thursday—Spirit of Unworldliness.
Friday—Spirit of Self Discipline.
Saturday—Spirit of Prayer.
First Sunday in Lent—For the Conversion of the World.
Monday—Foreign Missions.
Tuesday—Work in American Possessions.
Wednesday—Domestic Missions.
Thursday—For all Missionaries.
Friday—For the Increase of the Sacred Ministry.
Saturday—For Vocations to the Mission Field.
Second Sunday in Lent—For the American Church.
Monday—The House of Bishops.
Tuesday—The General Convention.
Wednesday—The Board of Missions.
Thursday—Theological Seminaries.
Friday—Church Schools and Colleges.
Saturday—Religious Orders.
Third Sunday in Lent—For the Diocese.
Monday—For the Bishop of the Diocese.
Tuesday—The Clergy of the Diocese.
Wednesday—The Standing Committee.
Thursday—Candidates for Holy Orders.
Friday—The Institutions of the Diocese.
Saturday—Diocesan Missions.
Fourth Sunday in Lent—For the Parish.
Monday—The Clergy.
Tuesday—The Vestry.
Wednesday—The Communicants.
Thursday—The Children.
Friday—The Guilds.
Saturday—The Choir.
Passion Sunday—For all Estates of Men.
Monday—The President of the United States.
Tuesday—Soldiers and Sailors.
Wednesday—Rich.
Thursday—Poor.
Friday—Employers and Employed.
Saturday—Professional Men.
Palm Sunday—For Suffering and Sinful.
Monday—Sick.
Tuesday—Sorrowful.
Wednesday—Insane.
Maundy Thursday—Tempted.
Good Friday—Wilful Sinners.
Holy Saturday—Dying and Dead.
Easter Day—Thanksgiving for Answered Prayers.

The seven o'clock mass on Sundays and weekdays will be said with the above intentions.

SOME MESSENGERS AND WHERE THEY WENT

So far back as the Convention of 1792, the Church in America recognized its duty in the matter of missions, but the territory to be covered by the small band of clergy was so vast, and the war had made such havoc of the Church, especially in the North, that every parish was practically a mission, with more than it could do. Still, the subject of missions to other places was considered, and in 1820 the Domestic and Foreign Missionary Society was organized, and sermons were ordered to be preached at stated times.

The Convention of 1835 met at Philadelphia, and declared that every member of the Church was *ipse facto* a member of the Missionary Society. This was received

with great enthusiasm, and offerings at once began to pour in. To account for the disposal of these, and to keep the whole Church informed, a journal, *The Spirit of Missions*, was begun, and still informs those who will read it, of what is going on in the various departments of the mission-field. So quietly has this been told, little by little, that the readers could not at all realize what a great work they were sharing. We will look through the pages of the glorious record, year by year, and see what triumphs have been achieved:

"In journeyings often, in perils of waters . . . in perils by the heathen, in perils in the seas . . . in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; beside . . . the care of all the Churches."

These papers have been heretofore based on the writings of the best authorities, but, even so, the tale had to be told at second hand. In the Church's own missionary journal, beginning in 1835, year by year, those fortunate enough to have it from the beginning may get the heart-stirring tale in the workers' own words, from their letters to the Board. But as this is two generations old, and complete files of the *Spirit of Missions* are hard to find, we propose to work this out for our readers. We will take the general conventions as dates from which to count, and sum up from the missionaries' letters the progress of the Kingdom.

When the Church, in 1835, declared that every member of the same was a member of its Missionary Society, some rearrangement of plans had to be made, and the Domestic and Foreign Missionary Society was found to have accomplished a good work.

The Church began with the duties which lay nearest at hand, and entered the doors then opened to it. The arrangement of the work into Domestic and Foreign was retained, and in the foreign field the Church found that a wonderful work had been going on in her name among the people of Greece.

The Rev. Drs. Robertson and Hill, with their families, had sailed from New York in 1830, under the direction of the Domestic and Foreign Missionary Society, after there had been much thoughtful and prayerful investigation of the situation along the Mediterranean. Greek independence was near, but the condition of the Greeks was pitiful. Plundered now by Turks, now by their own armies; without education or the means of it; and, most of all, ministered to in the most perfunctory way by clergy as ignorant as themselves—yet here was a branch of the Catholic Church, and here was a duty for Church people in America.

It must have taken great courage to start on this mission. Greece was experimenting with a president, Capodistrias, whose term of office began in 1828, and was to have lasted seven years, but ended with his assassination in 1831. Athens became the seat of government, and there the missionaries found a great opportunity. The dearest dream of the Greeks was that their children might be educated, and their scheme of education included familiarity with classic Greek. This education, when it could be had, was to be bestowed on the boys; constant association with Turkish ideas had insensibly brought down the position of the Greek women. The services of the Greek Church were more or less faithfully attended, but it was a superstitious custom on the part of most, with little or no idea of the purpose.

Capodistrias had founded a great asylum at Athens, for the instruction of Greek children reclaimed from slavery in Egypt. There were many smaller schools started. But they failed pitifully for want of management, of teachers, of books, of everything. Now the missionaries began. The Rev. Dr. Robertson started a printing-house at Syra, and the Hills rented a wretched tenement at Athens, "an old Turkish tower," where they began with any poor children who wanted to come. Before the end of their first year, they were using all three of their American helpers, besides five Greek men and five Greek women. They had an Infant School, Boys' School, Girls' School, Boys' High School, and a Training School for Women, 656 pupils on the roll, and many more begging admission.

It is difficult to write calmly and coherently of this mission, so great the need, so eager the people, so wise and devoted the missionaries. The plan was, to defer to the use of the Greek Church, especially as to Kalender and Lectionary, so that the young learners should know the truth as it is in Jesus, without departing from home and Church traditions.

So the little ones studied the Christian Year, and after services on Sundays were surrounded by eager friends, asking them to explain this and that observance, or to tell what they had last learned about Christ.

Meanwhile, Doctor Robertson's printing-office at Syra was kept busy, for not only were the Greek Scriptures in demand, but the Turks begged that Turkish type be set up, and some small books furnished to them. A missionary at Smyrna told of his old Turkish teacher, who sobbed like a child as he read the Sermon on the Mount. It was thought that similar passages, with parables, Old Testament stories, Psalms, etc., might prepare the way for the full Word of God.

LENT.

Sermons lately preached in All Saints' Church, Margaret street, London, have awakened a very uneasy feeling that our England of to-day is insensibly losing the Christianity which she was careful to profess at the beginning of Queen Victoria's reign, that the upper strata of English society are in danger of relapsing into frank paganism. No one can seriously consider so grave a catastrophe in any class without anxiety; but one cannot examine the relation of fashionable society to God without finding cause of serious uneasiness concerning our own personal relation to God. We see everywhere whole families of children growing up uninfluenced by Christianity because they have never been taught Christianity by being led into the practice of the Christian life. But we who have been better taught, and led some little way in the duties of religion, find it terribly possible to slip almost insensibly out of Christian practice, and consequently through faint degrees of indifference out of touch with God. Is it not possible to have gained through the habit of prayer some knowledge of God, and after all to lose that knowledge? We cannot read such a disclosure of the godlessness of modern society in England, without raising anxious questions about our own life. Where does my own personal relation to God come in? If I am conscious of it, how far does it affect, how far does it rule my life? It is reasonable to believe in astronomy and chemistry without personal experimental knowledge of those sciences. I can even pick up from the newspaper scraps of knowledge of their contents, but I cannot know God but by personally seeking Him in Christ. I cannot believe in Christ simply from report of others. I become a true believer in Christ by interior spiritual union with Him. If the Christian religion is not, like the religion of the ancient Greeks, or of the Hindus of to-day, a mythology, or like the religion of the Scribes and Pharisees, a worldly system of complicated rules and ceremonies, but a life lived every day in personal relation to God—then I have good reason this Lent to examine my own claim to be a Christian.

It is so easy to drift, as it were, from one's moorings in the night—to feel sure that once we had a living conscious relation to God that inspired us in all we were doing, and after all through carelessness or pressure of circumstances to lose it, and not to observe the loss. We are deploring the loss of faith in general society, but there is need to inquire whether we ourselves have kept it. It will help us in the inquiry to remember that to keep the faith is not to hold certain opinions, but to live the Christian life, and that of Christian life moral and spiritual growth is the token. If we are living the Christian life in union with Christ, there must be the moral and spiritual effort of life maintained, there must be growth in Christian habits and character, and in the knowledge of God. Are we growing in grace? There is serious need to ask such questions at this time.

And this is a principal object of Lent, for any real observance of it brings us right up to the Light which alone reveals any man's relation to God—the Light from the Cross—the Light which is Christ crucified for us. One of the wisest of men said that an unexamined life is not worth living. Lent brings us to an annual test. If it is a forty days' pilgrimage with Christ to the Cross, it must be a time of self-revelation for all who follow it seriously. Now we come back to school to learn afresh the old lessons; Christ on the Cross is our book. There we recognize once more the loveliness of our ideal—conformity to Christ crucified: and that great light shews us how far we have fallen below it. If these forty days are seriously given to the recovery of the image of Christ in our life, entertainments naturally drop out for the season, and we seize upon some fit time to read, to think, to revive the mental prayer which perhaps died exhausted under pressure of social preoccupations. And no sooner do we begin to recover prayer but the situation grows clearer, and we find our Christian life is so delapidated and insecure that we must begin to build it up again from the ground. Where then are we to begin? We remember that all we have ever gained in the knowledge of God, we gained by prayer, and obedience that grew out of prayer. So we begin our pilgrimage of recovery with prayer, for the first step in it is that which brings penitents back to God, to make our fresh start from God. The idle world amuses itself sometimes with discussion of religious opinions. Lent has no time for intellectual frivolities.

but leads us in gracious silence straight up to *a course of practical exercises in Christian life*. No one learns to know God from discussion of religious opinions, or even from good books or sermons, but from personally seeking God through Christ as he silently turns what he hears or reads into prayer and Christian practice.

The Church indicates plainly the course of exercises which will best prepare us to learn the fellowship of the Cross of Christ to which Lent leads us. The duties of prayer, fasting, and almsgiving have their claim upon all Christians, but in different degrees in the case of each individual. Christ crucified is the pattern for the feeblest as well as for the stoutest; the weakest just as the strongest, whatever the rule for each may be, will keep his rule looking unto Jesus as his pattern, his joy and his inspiration in every exercise. Each week of Lent will give us some lesson of Jesus learning obedience by the things that He suffered—a lesson to lead us on to the Cross. Jesus fasting and tempted of the devil, Jesus bearing the sorrows of the heathen, Jesus facing the bitterness of heated religious controversy, and declining the false sweetness of sentiment in order to commend the stern reality of Christian practice, Jesus in poverty feeding the hungry, Jesus is God, and the predestined sin offering, Jesus suffers death upon the Cross to bring us eternal life.

These subjects of the successive Sundays will give material enough to those who resolve this Lent to recover or to make some advance in prayer. The way of the Cross is the way of light: if we persevere through the forty days in thus coming to the light, in the practice of prayer, self-denial and works of mercy, by Easter we shall have recovered some lost ground, shall have gained something in the knowledge of God, and of our relation to Him, we shall begin to see all our life more clearly as a journey in God to God, and see better perhaps how to help souls round us who have not yet found or who have lost the end and the way of life.

It may help to be reminded of some suitable books for spiritual reading in Lent, as some of Dr. Pusey's sermons, Isaac William's volume on the Passion, Father Benson's "Final Passover," and among newer books, Dr. Simpson's "Christus Crucifixus," Mr. Brett's "The Passion in the Spiritual Life," and Mr. Mackay's sermons referred to above, entitled "The Religion of the Englishman," and addresses on the same subject by Father Figgis—these last are published by Longmans.—*Cowley Evangelist.*

BE STRONG.

Be strong! We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift;
Shun not the struggle; face it. 'Tis God's gift:
Be strong!

Say not the days are evil—Who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name:
Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day, how long;
Faint not, fight on!
To-morrow comes the song.

—*Maltbie W. Babcock.*

A layman to look after money and other business matters and allow the Bishop to attend to spiritual affairs was the suggestion made by Bishop Greer, of New York, at the dinner of the Church Club of New York last night. It was the twenty-fifth anniversary of the club and the eighth consecration of Dr. Greer.

George Gordon King, the president of the club, who was in the chair, referred to the Cathedral of St. John the Divine and its vast burden of building as enough to keep one Bishop busy. Replying, Bishop Greer said:

"The need of the Church is really not more material, but more spiritual power. Would there could be a real revival of old-fashioned religion; not a campaign, not a whirlwind, but quiet thinking, quiet prayer, quiet waiting upon God. Why is it that so many people slip away into Oriental cults and theosophicisms?

"Is not the Church somewhat at fault? Is it the spiritual force, the spiritual food for which the world craves?"—*New York Sun.*

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ST. CLEMENT'S CHURCH

KALENDAR FOR MARCH, 1912

1. Friday (*St. David, Archbp., C. Abstinence*) Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Intercession, 4.45 p. m. Guild of Holy Cross, 7.30 p. m. Stations of the Cross, 8 p. m.
2. Saturday (*St. Chad, B. C.*) Masses, 7 and 7.30 a. m. Intercession, 4.45 p. m.
3. **Sunday** (*ii in Lent*) Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
4. Monday Masses, 6.45, 7 and 7.30 a. m. Intercession, 4.45 p. m. Guild of St. Mary, 8 p. m.
5. Tuesday Masses, 7, 7.30 and 9.30 a. m. Address, 10 a. m. Intercession, 4.45 p. m.
6. Wednesday Masses, 7 and 7.30 a. m. Intercession, 4.45 p. m.
7. Thursday (*SS. Perpetua & Felicitas, MM.*) Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Intercession, 4.45 p. m. Mothers' Meeting, 8 p. m.
8. Friday (*Abstinence*) Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Intercession, 4.45 p. m. Stations of the Cross, 8 p. m.
9. Saturday Masses, 7 and 7.30 a. m. Intercession, 4.45 p. m.
10. **Sunday** (*iii in Lent*) Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
11. Monday (*St. Constantine, K. M.*) Masses, 6.45, 7 and 7.30 a. m. Intercession, 4.45 p. m.
12. Tuesday (*St. Gregory, B. C. Doct.*) Masses, 7, 7.30 and 9.30 a. m. Address, 10 a. m. Intercession, 4.45 p. m.
13. Wednesday Masses, 7 and 7.30 a. m. Intercession, 4.45 p. m.
14. Thursday Masses, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m. Guild of St. Katharine, 8 p. m. Mothers' Meeting, 8 p. m.
15. Friday (*Abstinence*) Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Intercession, 4.45 p. m. Stations of the Cross, 8 p. m.
16. Saturday Masses, 7 and 7.30 a. m. Intercession, 4.45 p. m.
17. **Sunday** (*iv in Lent*) Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a.m. Even-song, 5 p. m. The Litany, 8 p. m.
18. Monday (*St. Edward, K. M.*) Masses, 6.45, 7 and 7.30 a. m. Intercession, 4.45 p. m.
19. Tuesday (*St. Joseph, Spouse of B. V. M.*) Masses, 7, 7.30 and 9.30 a. m. Address, 10 a. m. Intercession, 4.45 p. m.
20. Wednesday (*St. Cuthbert, B. C.*) Masses, 7 and 7.30 a. m. Intercession, 4.45 p. m.
21. Thursday (*St. Benedict, Ab. C.*) Masses, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m. Mothers' Meeting, 8 p. m.
22. Friday (*Abstinence*) Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Intercession, 4.45 p. m. Stations of the Cross, 8 p. m.
23. Saturday Masses, 7, and 7.30 a. m. Intercession, 4.45 p. m.
24. **Sunday** (*Passion*) Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
25. Monday (*Annunciation of B. V. M.*) Masses, 6.45, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m.
26. Tuesday Masses, 7, 7.30 and 9.30 a. m. Address, 10 a. m. Intercession, 4.45 p. m.
27. Wednesday Masses, 7 and 7.30 a. m. Intercession, 4.45 p. m.
28. Thursday Masses, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m. Mothers' Meeting, 8 p. m.
29. Friday (*Abstinence*) Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Intercession, 4.45 p. m. Stations of the Cross, 8 p. m.
30. Saturday Masses, 7 and 7.30 a. m. Intercession, 4.45 p. m.
31. **Sunday** (*Palm*) Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m. Bible Classes for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 3-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Underhill . Saturdays, 3-5, 7-9 P. M.
Father Shick . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

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RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays, or communicate with him at his office in the Clergy House

GUILDS OF THE PARISH

ST. MARY'S GUILD
Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD
Meets second and fourth Thursday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Father Underhill.

GUILD OF HOLY CHILD
Meets every Thursday in the month, 3.30 p. m.
Chaplain, the Rector.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
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ST. VINCENT'S GUILD
Meets first Wednesday in the month, 8 P. M.
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Secretary and Treasurer,
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ST. NICHOLAS CHILD
Meets every Thursday, 8 P. M.
Chaplain, Father Shick
Treasurer, Miss Eugenie M. Fryer.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PARISH NOTES.

Bishop Garland visited the Parish on the eve of February 9 and administered the Sacrament of Confirmation to twenty-one candidates.

During Lent the women of the Parish will meet as usual on Friday afternoons at 3 o'clock in the Parish Hall for the Lenten sewing.

On Sunday evening, March 24, the Eve of the Annunciation, there will be Solemn Evensong with procession at 8 o'clock, instead of the Choral Litany.

There are many who do not use the monthly Missionary envelopes which are supplied with the weekly envelopes. If everyone would make some little effort, the special offerings need not continue. It is also possible to obtain the Missionary envelopes without the weekly envelopes, but it is not desirable to separate the two.

In accordance with the provisions of the Yarnall legacy, the Vestry have established scholarships at Kent School, Connecticut, and St. Stephen's College, Annandale-on-Hudson. As a Board of Managers for the diocesan library, they have elected the Rt. Rev. P. M. Rhinelander, D.D., the Rev. Samuel Upjohn, D.D., the Rev. C. S. Hutchinson, Mr. S. McKean Bayard, and Mr. George Wharton Pepper. The Board of Trustees of the Philadelphia Divinity School have been asked to provide accommodation for the books in the library of the school.

HYMNS FOR MARCH.

March 3, A. M.—90, 106, 311 (Pt. II), 291.
P. M.—118, 254, 89.
March 10, A. M.—92, 200, 311(Pt. II), 291.
P. M.—94, 200, 291.
March 17, A. M.—197, 189, 190, 311 (Pt. II), 196.
P. M.—108, 254, 89.
March 24, A. M.—96, 97 (Pt. II), 311 (Pt. II), 117.
P. M.—409, 622, 455, 450, Ave Maris Stella, etc., 449.
March 31, A. M.—99, 96, 98, 111, 97 (Pt. II), 311 (Pt. II), 107.
P. M.—98, 99, 107.

BAPTISMS.

January 28—William Clayton Haines.
February 4—Irene Dorothy Hubbard.
February 4—Anna Eliza Beach.

CONFIRMED.

February 9, 1912.—William Crockford, Walter Myles Fairbank, Charles Fortune, Elmer Likens, Archibald McFarland, John McFarland, Joseph McFarland, William Edward Orser, Matthew Stinson, Robert Stinson, William Stinson, Mabel Barker, Ann Eliza Beech, Rose Emily Boulter, Katharine Bethel Fairbanks, Jean Van Voorhees Joline, Margaret McElroy, Margaret Miller, Lydia Lippincott Orser, Irene Elizabeth Seiverd, Charlotte Boyer Stokes.

MARRIAGES.

February 7—William Clayton Haines and Verona Mary Jones.
February 7—John Craton Hines and Elizabeth Beaumont Cunningham.

BURIALS.

January 27—Rebecca A. Garriques.
January 30—Annie Whitaker.
February 3—Mary Clough.
February 13—Peter McLauchlan.

OFFERINGS.

January 21.	Cash		$64.67
	Envelopes		61.95
January 28.	Cash		64.20
	Envelopes		74.70
February 4.	Cash		51.61
	Envelopes		65.07
February 11.	Cash		10.88
	Envelopes		80.40
			$473.48

SPECIAL OFFERINGS.

Missions—Foreign:			
Fr. Wood		$294.76	
Domestic:			
Salina	$257.86		
Indians	5.00		
South Florida	.35		
S. Andrew's, Sewansee	1.00		
S. Stephen's College	1.00		
	.50		
		265.71	
General		23.11	
Total			$583.58
Altar Supplies			1.00
Bishop's Fund			16.05
			$600.63

THE APPORTIONMENT FOR MISSIONS.

The fiscal year of the Board of Missions begins on September 1, and the amount asked from St. Clement's Parish under the apportionment plan is, for this year, $2,500. This sum can be made up (1) through moneys sent to the Board by the Accounting Warden, being the amounts received by him in the offerings and which are designated for Mission work, (2) by the offerings made through the Woman's Auxiliary or the Junior Auxiliary, and (3) through offerings for Missions made by the Sunday School. It should be noted, however, that the Board does not credit to the apportionment of the Parish any offerings sent as "specials."

The Accounting Warden submits the following statement, showing the amount received in the offerings for Mission work during the current year, that is, from September 1, 1911, to February 11, 1912, inclusive:

Foreign—Work of Father Wood, Wuchang	$575.98
Foreign—Various objects	1.25
Domestic—Work in District of Salina	597.35
Domestic—Various objects	38.60
General Missions	132.95
Total towards Apportionment	$1,346.14

There is, therefore, about $1,200 which the Board of Missions hopes to receive from this Parish before August 31, to complete our apportionment, and it is hoped that the full amount may be raised.

Since September 1, the Accounting Warden has sent to the Treasurer of the Board "specials" for work in the domestic field amounting to $90, while $8.80 has been received for the work of Fr. Hughson, at St. Andrew's School, Sewanee.

In the offering for Sunday, February 18th, $416.55 was given toward the Missionary Appointment, in addition to the sum already given.

Through an oversight when the weekly offering envelopes for the present year were printed, no envelope was provided for Sunday, March 24, which is the last day of our parochial year, and the Accounting Warden's books close on March 25. It is therefore particularly requested that all those using the weekly envelopes shall provide for this omission by placing in the envelope for March 17 an amount sufficient to cover their offering for that and the following Sunday.

The envelopes for the new year will be ready for distribution in ample time for all persons to receive them before the new year begins. About 250 have been in use this year, but surely there are many more members of the Parish who should avail themselves of this method of making regular efferings toward Parochial expenses.

THE CHILDREN'S MASS.

It does not seem as though it should be necessary to tell the people of St. Clement's Parish that the chief service for men and women, and for children, on Sunday is the Mass. Catholicity is so ingrained in our grown people that for them to think of Sunday is to think of Mass. The attendance at the Sunday Masses and the communions are abundant evidence of this. But there is short-sightedness or carelessness or indifference somewhere. One has only to attend the Children's Mass to see where. The Priest is always in his place at the Altar, the acolytes are there, the organist is there, and quite a number of adults are regularly present. But the children are not there. At least, so small a number attend as to make them almost a negligible quantity.

It is very important indeed for our children to go to Sunday School to learn, among other things, what is their duty toward God and their neighbors and to learn *about* the Mass, but it is infinitely more important that they should *do* their duty toward God and their neighbors by assisting at Mass every Sunday and that they should *know* the Mass as well as know *about* it.

Truly, "youth is the to-morrow of the world." Are the mothers and fathers of St. Clement's preparing for that "to-morrow"? The answer to that question lies with us; the future of our Parish is in our hands. God grant that we may so instill the fundamentals of the Catholic faith into the hearts and minds of our children, that when their day shall come they may "rise up and called us blessed"!

A NEW ORGAN.

We need a new organ for the Chapel. There is not the slightest doubt about it. I suppose it would be possible to put the present organ into better shape by spending a considerable amount of money on it. But spending money to repair an old reed organ is neither sensible, economic, nor expedient. Who was it that said a reed organ was an invention of the evil one? One

can well believe it, or at least appreciate the feelings that prompted the statement, when one considers the strain it puts on the souls, to say nothing of the nerves, of the clergy and faithful people of St. Clement's. Guild after guild comes to do service at the Chapel altar, and week after week they are welcomed by the militant blast of a squeaky reed organ. Such an instrument is not conducive to reverence, nor is it an aid to worship.

St. John's Chapel should have a small pipe organ—that is the ideal thing. At any rate, a new instrument of some sort is needed badly, and at once.

ST. CLEMENT'S FABLES.

No. I.

Almost every one liked the Widow Brown. She had the homiest house in the place, and the latch always hung on the outside.

One day a very dear friend of the Widow's thought she would make her a present, so she gave the Widow a handsome velvet rug for the sitting-room. It was a beautiful rug; every one was crazy about it, and it was good to see how happy the Widow was over the gift.

But somehow the rug didn't go with anything in the room. It made the haircloth chairs look mighty shabby, and the crocheted lambrequin looked every bit as old as it was. And wax flowers don't look well with velvet carpet, anyway. As for the air-tight stove, well, that was just impossible. Even the Widow saw that, and it took all of a year's savings to buy a respectable cylinder stove.

Of course, all the Widow's relatives and friends saw how awfully the sitting-room looked, and, of course, they ought to have clubbed together to buy her some new chairs and things in return for all her kindness and love and hospitality. But they didn't. They managed somehow to keep the rug and the Widow in mind when they came, and forgot the rest of the worn-out furniture. How could they stand that striped wall-paper with its pink buds and blue bow-knots, I never could understand. Needless to remark, when people called who were none too friendly they almost laughed outright, and when they got outside they talked something awful. It was really too bad. And the saddest part was that a great many of the Widow's friends died and a great many more moved away. At last the Widow died also.

Now, St. Clement's has a beautiful sanctuary, but ——! Verb. sap.

The Church is the only institution in America which stands for consistent and conscientious Lent keeping. Our Protestant brethren have no Lent, and therefore cannot be charged with Lent-breaking. The Romans theoretically abstain from everything, and are then solemnly dispensed from keeping their abstinence; so that persons under 50 years of age and those over, those who labor and those who wait, nursing mothers and especially those who are not, are one and all dispensed on one ground or another. It is left to the Church, therefore, to keep Lent honestly and consistently. Our weak ones, who must have just one more hand of bridge—or see just this particular play—or hear just this one singer—or attend just this one cotillion, make the whole splendid system of the Church ridiculous by their miserable self-indulgence. For the Church, unlike other Christian bodies, has a Lent, and unlike the Roman system, has no blanket-dispensation. —*All Saints' Chronicle.*

JANUARY 23.

Jack left us yesterday morning at about 7.40. He was doing splendidly until Thursday night, when peritonitis with sympathetic appendicitis set in. Sunday morning I telegraphed you, as he was very low, and suffering greatly. He kept up his strength, however, through the day, but as night came on he began to show all the premonitions of a fatal ending of the malady. At 8 o'clock his pulse was 144 and weak and fluttering. Dr. Lear brought Dr. Lundy out with him, and an extra nurse, prepared to operate. Jack's condition, however, made this impossible, and though the doctors worked heroically with him all night, it was of no avail.

At about 10 o'clock they were still undecided as to the operation, and we determined to give him his Viaticum. He had been anointed a few days before. I went to him and told him of his condition and asked him if he would not like to have his Communion. He was perfectly conscious, but very heavy. At the mention of the Blessed Sacrament he roused himself up with great eagerness. "When?" he asked. "Right now," I said. "Yes," he replied, "don't wait; go right off and bring it to me, Father," and reaching out he almost thrust me away from the bed in his eagerness. As I turned to go, he called me back. "Give me a blessing first," he said. I blessed him, and went to the monastery and brought the Sacrament to him. He received it with great devotion, his face beautifully transfigured, and then composing himself he asked every one to leave the room for a little while. We all went out and left him with his Lord, whom he loved so much. It was very sweet and wonderful, and those who knelt about his bed will never forget it.

I lay down about 1 o'clock, and was called about sunrise, as the doctor said he had only a few hours. I stayed with him a little while, and then went to the monastery to celebrate. I was on the point of vesting when a message arrived to come to him immediately, but he was gone before I reached him. He died very quietly, conscious to the end, with scarcely the least struggle. There seemed to have been no pain at the end. I returned immediately to St. Michael's and celebrated his Requiem, the boys and all others on the place who could come, assisting.

The morning was a radiant one. The great cold and storm of the last week had passed, and the wind was like a breath of April. Shortly afterwards, I walked out into the yard, and a robin, the first any one had seen, was singing in a tree just opposite Jack's window. It was the very first sign of the coming spring, and a blessed earnest that for Jack the winter had passed and gone, and his soul stood amidst the dawning of the eternal springtime.

After the De Profundis last night, we brought the body to St. Andrew's Chapel, and the watch was kept until 9 o'clock this morning. The boys took it until midnight, and the rest of us alternated in watches of two hours each for the remainder of the night. I took the watch from midnight until 2. The body lay before the altar, the coffin covered with a pall, the great white cross of which seemed to enfold under its protection the body which had enshrined this pure and loving young soul. It was a sweet and unearthly experience—alone with God and Jack in the little Chapel in the midnight stillness of the mountain top, while the stars kept vigil outside. It made the companionship of God and His Saints very real.

We buried him this morning. All the solemn glory of the Church's service for her faithful departed we offered to God in intercession and thanksgiving for the soul it had been our privilege to train up for the Kingdom. We laid him to rest under the great oaks at the far end of the monastery enclosure. It was a fitting end of Jack's earthly life to be laid here within sight of the altar he loved so much. His father lived on this place eighteen years ago, and here Jack was born in the old building of St. Andrew's. Here he was baptized, here he was confirmed and made his first Confession and first Communion. Here during his brief life he had learned to love and serve God. Here he was prepared for death, and from this place his soul went out to greet the Lord he loved. The memory of him will be one of our precious treasures, and it is a blessing we shall not cease to value that his ashes rest here. It will mean much to our boys; it will mean much to us.

It is easy to praise the dead after they are gone, but Jack's mead of praise did not have to wait for expression until he left us. It has always been said amongst us that we have never had a lad in the school who made such spiritual response as Jack. No mere acolyte's enthusiasm for the Church's ritual and service was his. This was not his type. In fact, when it came to mere attendance on services or lingering about the Sanctuary, there was less of it with him than with some others. We have all seen how often this kind of enthusiasm declines, and many a young lad we have expected great things of has fallen back into the ways of the world. Jack's was a quiet, unobtrusive love for our Lord that burned with steady intensity, and lighted up every commonplace thing in his daily life. If St. Andrew's had never done anything else but bring him to the blessed place he now fills, all we have done here would have been a thousandfold worth while. Pray for his soul.

Your loving son,

S. C. HUGHSON, O.H.C.

Extracts from *The Religion of the Englishman*, by the Rev. H. F. B. Mackay, M.A.

"Religion is a Life. A child can only take it in as it takes in the other constituents of its life, the sun and the air, and the bread and butter, when like these it is in the atmosphere and in the inevitable routine of its home.

"Now if religion is not sun and air, and bread and butter to the father and mother, it will not be to the child. And it is only sun and air, and bread and butter to the father and mother when they have a personal experience of God. A personal experience of God."

"You will never see your way until you begin to act. Solvitur ambulando. If you would verify your supposition that God exists, you must make a great venture on the basis of that supposition. You must seek to know God as you seek to know another human spirit, and your search must be worthy of the nobility of your quest."

"Man! have you never learned that the pursuit of God is the divine adventure!"

"Young men and women in . . . society to-day, even the well-intentioned ones, do not know what to think about Jesus Christ, and this is why they cannot set out upon the pursuit of God. Before setting out upon the divine adventure, it is not at all necessary to have defined one's relation to Balaam's ass or Jonah's whale, but it is necessary to have defined one's attitude to Jesus of Nazareth. One must either take His path or another, and Jesus so completely dominates the . . . situation, that it is impossible to try another path until one has cleared Him out of the way."

"Christianity is the knowledge that Jesus is All, that there is nothing further anywhere." "Such Christianity was in the beginning; such it is now; such it ever will be. It is the knowledge that while there are many ways by which the spirit of man can commune with the Spirit of God, the Spirit of God has opened the perfect way in Jesus, in whom the Spirit of God and the spirit of man are indissolubly united in a Person, Who is God."

" . . . the Catholic religion. It is easy to recognize it. There is nothing at all like it, there is nothing in the world so passionately loved; there is nothing in the world so bitterly hated. Its typical product is unique. The Catholic saint is the product of the Catholic religion. The communities which have been formed in opposition to the Church have produced noble men and heroes, but they have never produced a Catholic saint.

"It is not difficult to describe the Catholic religion. It circles round an altar which is both on earth and in heaven, and where time is not. It is always Bethlehem there; it is always Calvary; it is always the garden by the Cross. And around it the men of power are ever standing. They do not pass away. The new generation but adds another outer circle to the throng. About this central point the Catholic Christian worship, and prays, and works, and eats, and rests, and sleeps, and plays. Death does not sever him from it. It only moves him from one group to another and brings him nearer. Death forms no barrier between the groups. The one communion and fellowship of worship and reciprocal prayer radiates from the Centre and pervades the whole."

MY LORD AND I.

"I worked for men," my Lord will say,
When we meet at the end of the King's Highway.
"I walked with the beggar along the road,
I kissed the bondsman stung by the goad,
I bore my half of the porter's load,
And what did you?" my Lord will say,
"As you traveled along the King's Highway."

"I made life sweet," my Lord will say,
When we meet at the end of the King's Highway.
"I smoothed the path where the thorns annoy,
I gave the mother back her boy,
I mended the children's broken toy,
And what did you?" my Lord will say,
"As you traveled along the King's Highway."

"I showed men God," my Lord will say,
"As I traveled along the King's Highway.
I eased the sister's troubled mind;
I helped the blighted to be resigned;
I showed the sky to the souls grown blind,
And what did you?" my Lord will say,
"When we meet at the end of the King's Highway."

—*Robert Davis.*

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ST. CLEMENT'S CHURCH

KALENDAR FOR APRIL, 1912

1.	Monday (*before Easter*)	Masses, 6.45, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m. Stations of the Cross, 8 p. m.
2.	Tuesday (*before Easter*)	Masses, 7, 7.30 and 9.30 a. m. Address, 10 a. m. Intercession, 4.45 p. m. Stations of the Cross, 8 p. m.
3.	Wednesday (*before Easter*)	Masses, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m. Stations of the Cross, 8 p. m.
4.	Maunday Thursday	Mass, 7 a. m. Solemn Mass, 9 a. m. Intercession, 4.45 p. m. Stations of the Cross, 8 p. m.
5.	**GOOD FRIDAY**	Matins, 7 a. m. Children's Service, 9 a. m. Mass of the Pre-Sanctified, 10 a. m. The Passion, 12-3 p. m. Even-song, 5 p. m. Stations of the Cross, 8 p. m.
6.	Saturday (*Easter Eve.*)	Mass, 7 a. m. First Vespers of Easter, 8 p. m.
7.	**Easter Day**	Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Children's Service, 3 p. m. Solemn Even-song, 8 p. m.
8.	Monday (*in Easter Week*)	Masses, 6.45, 7, 7.30 and 9.30 a. m.
9.	Tuesday (*in Easter Week*)	Masses, 7, 7.30 and 9.30 a. m.
10.	Wednesday	Masses, 7 and 7.30 a. m.
11.	Thursday (*St. Leo, B. C., Doct.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
12.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
13.	Saturday	Masses, 7 and 7.30 a. m.
14.	**Low Sunday**	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
15.	Monday	Masses, 6.45, 7 and 7.30 a. m.
16.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
17.	Wednesday	Masses, 7 and 7.30 a. m.
18.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
19.	Friday (*St. Alphege, Archbp., M. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
20.	Saturday (*St. Serf, B. C.*)	Masses, 7 and 7.30 a. m.
21.	**Sunday** (*ii after Easter*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
22.	Monday	Masses, 6.45, 7 and 7.30 a. m.
23.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
24.	Wednesday	Masses, 7 and 7.30 a. m.
25.	Thursday (*St. Mark, Evangelist*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
26.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
27.	Saturday	Masses, 7 and 7.30 a. m.
28.	**Sunday** (*iii after Easter*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
29.	Monday	Masses 6.45, 7 and 7.30 a. m.
30.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m. — Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m. — Bible Classes for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson	Fridays, 3-5 P. M.	Saturdays, 11-12 A. M., 3-9 P. M.
Father Quin	Saturdays, 3-5, 7-9 P. M.	
Father Underhill	Saturdays, 3-5, 7-9 P. M.	
Father Shick	Saturdays, 3-5, 7-9 P. M.	

ST. CLEMENT'S MAGAZINE

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ST. MARY'S GUILD
Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD
Meets second and fourth Thursday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Father Underhill.

GUILD OF HOLY CHILD
Meets every Thursday in the month, 3.30 p. m.
Chaplain, the Rector.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
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ST. VINCENT'S GUILD
Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
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ST. NICHOLAS CHILD
Meets every Thursday, 8 P. M.
Chaplain, Father Shick
Treasurer, Miss Eugenie M. Fryer.

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ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
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Mr. Edward A. Casey.
Mr. Clinton Rogers Woodruff.

S. Clement's Magazine is dependent for its support upon the subscriptions and the gifts of the congregation. Every member of the parish should receive a copy of the paper. Subscriptions may be sent to the Clergy House.

PARISH NOTES.

If everyone using the cushions in S. John's Chapel would hang them up after each service, it would be a great help.

Last year the Woman's Auxiliary made itself responsible for S. Clement's Scholarship at S. Mary's-on-the-Mountain, Sewanee, which calls for fifty dollars annually. If those, who at that time promised their help, will send their subscription now to the Treasurer, it will be much appreciated.

The Retreat of S. Mary's Guild was held on Thursday in Passion Week, and the Rev. W. B. P. Harrison, Assistant at S. Elizabeth's, Philadelphia, was the conductor. The Retreat of the Holy Cross and S. Katharine's Guilds was held on the third Sunday in Lent, conducted by the Rev. E. H. Schlueter, Vicar of S. Luke's Chapel, Trinity Parish, New York City. Eighty persons made the Retreat.

Fr. Shick, who has been a member of our clerical staff since the first of May, will leave us after Easter and take charge of the work at S. Martin's College, Seventh and Catherine Streets. This is one of the most necessary and important works in the city, and the Trustees believe Fr. Shick to be eminently fitted for its work. Under his management, the Sunday School has prospered, and he will be much missed by the young people. We wish him every happiness in his new work.

HOURS FOR CONFESSION.

The hours of the clergy for Holy Week are as follows: Father Hutchinson, Tuesday, Wednesday and Thursday, 10.30 A. M. to 11.30 A. M. Good Friday, 4-5, 7-8 P. M. Easter Even, 10-12 M., 7-9 P. M.

The other clergy: Wednesday and Thursday, 4-5 P. M. Good Friday, 3-5, 7-8 P. M. Easter Even, 3-5, 7-10 P. M.

The people are asked not to delay their confessions, but to make them as early in Holy Week as possible.



Of your charity pray for the repose of the soul of Kate I. Field, for thirty-five years a member of S. Clement's Parish.

Give rest, O Christ, to Thy servant with Thy Saints, where sorrow and pain are no more, neither sighing, but life everlasting. Amen.

HYMNS FOR APRIL.

4. A. M.—315, 319, 311, 309. Psalm 22.
5. A. M.—96.
7. A. M.—130. Hail, Festal Day, 131, 134, 140, 135.
   P. M.—137, 131, 140, 134, 130. Hail, Festal Day, 135.
14. (As last Sunday.)
21. A. M.—140, 131, 127, 128.
    P. M.—140, 131, 127, 136, 128.
28. A. M.—134, 131, 133, 132.
    P. M.—134, 131, 133, 132, 137.

BAPTISMS.

February 15—Mabel Miller.
February 17—Anna Violet Glasser.
March 3—Charles Henry Benjamin.

BURIALS.

February 15—Charles Miller.
February 16—Annie G. Yeamans.
February 24—Ella M. Stewart.
March 11—Elizabeth Hedley.
March 11—Douglass Morgan Hall.
March 12—Katharine I. Field.

OFFERINGS.

February 18—Cash		$45.66
	Envelopes	67.28
February 25—Cash		57.71
	Envelopes	62.65
March 3—Cash		65.16
	Envelopes	66.60
March 10—Cash		19.45
	Envelopes	59.76
		$444.27

SPECIAL OFFERINGS.

Ash Wednesday. The work among the deaf	$39.32
Missions:	
Foreign	230.20
Domestic	227.40
General	29.75
Special, Fr. Kain, Salina	50.00
Poor Fund	85.00
St. Stephen's College	1.00
St. Andrew's School	10.25
	$672.92

PARISH FINANCES.

The Easter offering this year will be devoted to the payment of the current expenses of the parish. This is necessary, because many who enjoy the privileges of S. Clement's Church do not contribute as much as they ought or as much as they can afford to the support of the parish. We have about seven hundred communicants, and of these only two hundred and fifty are using the weekly envelopes, although the desirability of this method of parish support has been many times explained to the congregation. There seems to be a strange notion in the minds of many people that the work of the parish will continue in some miraculous fashion, whether the financial support continues or not.

We now owe a sum of two thousand dollars for current parish expenses. For the honour of the parish, this ought to be met at Easter. If every communicant would give generously, according to his *real* ability, there would be no difficulty in raising the amount.

EASTERTIDE.

The Resurrection of Jesus Christ was the triumphant proclamation of His Godhead. The cry that burst from the lips of the Apostle Thomas, as he bowed in adoration before the Risen Lord, has become the great Act of Faith of the Catholic Church: "My Lord and My God!"

And the triumph of the Resurrection culminated in the Ascension Glory. The vision of the Apostles is that of the Church. Since the day in which their Lord "was parted from them and a cloud received him out of their sight," all Christian souls gazing up into heaven behold the Risen and Ascended Jesus, at the right hand of the Eternal Majesty—our Great High Priest who ever liveth to make intercession for us.

Each recurring Eastertide intensifies this Vision. As we kneel before the Altar and join with the priest in offering the Eucharistic Sacrifice, we experience for ourselves the joy of that upper chamber, where the Disciples were assembled on the first Easter Day. In the stillness of the early morning hour we hear a spoken word, and Christ is in our midst, by the power of the Holy Spirit, veiling His Risen Body under the forms of bread and wine. In that Divine Presence we bow with S. Thomas in adoring love, and by Sacramental Union with our Lord we are lifted up into the very court of Heaven itself, and truly join with the Angels and the Saints, who, in the joy of the Beatific Vision, offer their perfect worship to the Lamb in the midst of the Throne. We appropriate and are made one with the Ascension Glory, and share in the Intercession of our High Priest as he pleads the merits of the Sacrifice of Calvary.

The life of intercession, then, is the inevitable outcome of Sacramental Union with Christ. If He dwells in us and we in Him; if our lives are to be manifestations of His Life in us, then an essential part of that life must be prayer, the pleading of the Cross.

In proportion as we apprehend this truth our prayers become instinct with Life and Power. We are no longer detached souls offering weak and individual petitions, but knit together in the Mystical Body of Christ, we share in the intercession of His Saints, whether militant on earth or triumphant in Heaven, and our High Priest, the Risen Jesus, gathers unto Himself all the petitions of His members, energizing them with His Divine Power, lifting them up in union with His own Pleading, and the Divine Mercy, looking upon the Face of His Anointed, receives and answers every prayer.

S. CLEMENT'S FABLES. No. 2.

Mrs. Jones was very popular. She was also exceedingly busy, for she was interested in a number of things; yes, a number of things. In the first place, she went to Prayer Meeting every day, and to Church twice on Sunday, as well as Sunday School. She needed it, no doubt. On Monday evening she went to the Good Templars' meeting. The Civic Improvement Society met on Tuesday. Mrs. Jones was always there. Wednesday summoned the Suffragist League to arms. Mrs. Jones never missed the roll call. Thursday saw the Missionary Society in session, with Mrs. Jones in the

Chair. On Friday Mrs. Jones sewed for the heathen. And Saturday afternoon always saw her at the Sunshine Club. Truly, Mrs. Jones was a very busy woman, and was without doubt quite an important person.

But there was something funny about Mrs. Jones, after all. She had a husband and five children! You would never have guessed that, would you? Yes, five children. Nobody knew much about Mr. Jones. He didn't even shine by reflected light. He was never seen in Church. He worked hard, and thought hard, perhaps. Nobody knew, however. John and Bill never went to Sunday School or to Church, except on Sunday night, when they sat in the gallery where they could talk to the girls. Other evenings they spent in Sykes' Billiard Parlors. Mamie and Sallie went to Church when they felt like it, never to Sunday School. They seemed to be very fond of their Aunt Rebecca Charlotte. She had such a cozy home, and seemed to take an interest in them. Fred was the only one who went regularly to Church and Sunday School. But he just naturally loved it.

Of course, no one could blame Mrs. Jones in the matter. She was such a public-spirited woman, and so much in demand that she really had no time to devote to her own children. Oh, dear, no. One could not expect it.

Now, S. Clement's has six hundred and ninety-one communicants, and one hundred and sixty-eight children in the Sunday School. Verb. Sap.

THE PASSING OF DOUGLAS MORGAN HALL.

A parishioner, at one time a member of the Choir, sends us the following appreciation of Douglas Morgan Hall:

'Douglas Morgan Hall, in 1878, at eleven years of age, was a choir boy at S. Clement's. He remained in the Treble Choir until his voice changed and then joined the Acólyte's Guild. He served at the Altar—I do not recall just how many years—until he was a young man. He graduated from the Episcopal Academy and qualified at the University of Pennsylvania, when he met with an accident. He was the son and grandson of noted physicians. I recall, after all these years, a gentleness and sweetness of bearing in all his associations with his friends, especially with the boys and men of the Choir.

"How fitting that after an illness of nearly eighteen years his body should be brought to the crypt and repose there over Sunday, and its final resting place should be at S. James the Less, with many of those he had loved and laboured with. In the Heavenly Kingdom may he at last have found rest for his tired mind and weary body."

Thou hallowed chosen morn of praise,
  That best and greatest shinest:
Lady and queen and day of days,
  Of things divine, divinest!
On thee our praises Christ adore
  For ever and for evermore.

Come, let us taste the Vine's new fruit,
  For heavenly joy preparing;
To-day the branches with the Root
  In Resurrection sharing:
Whom as true God our hymns adore
  For ever and for evermore.

Rise, Sion, rise! and looking forth,
  Behold thy children round thee!
From east and west, from south and north,
  Thy scattered sons have found thee:
And in thy bosom Christ adore
  For ever and for evermore.

A Father, O co-equal Son,
  O co-eternal Spirit,
In persons Three, in substance One,
  And One in power and merit;
In thee baptized, we thee adore
  For ever and for evermore. Amen.

St. John Damascene, c. 750.
Tr. J. M. Neale.

SOME MESSENGERS AND WHERE THEY WENT.

When the Board of Missions met for the first time after its Constitution had been established by the General Convention of 1835, it consisted of two committees. The Committee on Domestic Missions met at the residence of the Rt. Rev. B. T. Onderdonk, in New York. Their work was divided into Northern, Southern and Indian Missions.

The Foreign Committee also met at the residence of Bishop Onderdonk. As we have said before, the American Church was too small and weak to do much foreign missionary work, so far—or thought it was—but the committee found these fields open to them: Greece, Africa, China and Persia.

1. Greece, as we have already learned (see February article), had a work well started, with encouraging prospects. The missionaries, quietly waiting their opportunity, had prepared for it by laboring at a little printing press, and the people eagerly welcomed this work, being most anxious for education, and being brought by the Turkish rule to utter lack of any means of study. The Revolution ended successfully in 1830, though it was not till February, 1833, that the Greek Government was settled under King Otho. The Greek Church was made the established religion. This ended completely the power of the Romanists, who had controlled about one-third of the people and had bitterly opposed the work of the missionaries. The Greeks themselves generally objected to the ways of the "American Board," not understanding a Christian religion without a priesthood or Sacramental teaching. It was discouraging work for these devoted men, who gave their all, and whose efforts long preceded ours. The Rev. Mr. Dwight, for example, during the time of a general pestilence, kept faithfully at work, and lost his whole family, and was greatly impoverished and broken in health. But the outspoken denunciation by these workers of the teachings of the Greek Church estranged the people.

"The Holy Council of the Kingdom of Greece" was appointed by the new government to watch especially over the religious teaching of the young, schools, and literature generally. The tact and wisdom exercised by the Church missionaries was now recognized by the government, which protected their work. But it is greatly to their credit that the popular outbreaks against Protestant missions did not touch them at all, before this, as they had a strong hold on the affections of the people. While the country was undergoing a great revolution, a not less great revolution was being quietly brought about in their homes, through the Hills' wonderful influence over the young Greek women. Preference was given by them to the daughters of the poor, but men high in Church and State were glad to get their daughters into the schools, and the public "examinations" were times of great interest, parents and friends crowding in to hear, and stately dignitaries gravely inspecting needlework and copybooks. It must have been rather overpowering, at times, anyway. Imagine hearing the Gloria in Excelsis sung in Greek by several hundred children!

The school which the Hills began at Athens in 1830 at first took in children of all ages. Then, as teachers were needed, they had to be selected from among the older scholars. This led to a department for teacher training. By the time of the first report to the Board of Missions, this had become so important a work that it was recognized as the Government Seminary for Training of Women Teachers and had about six hundred scholars.

2. Africa. The great opportunity here was at Liberia, founded and settled by the efforts of the American Colonization Society about 1820. This was intended as a home for freed slaves from the Southern States and ships were provided by the Society. It was not long before the Church people of America began to consider sending over missionaries, and considerable enthusiasm was aroused for a time. Many volunteered, among them three young colored students who were educated at Hartford, Conn., two being ordained especially for this work. But a great obstacle arose. The Colonization Society, for some reason not well understood now, refused passage in its ships to missionaries. The opposition was not always open, but in some mysterious way every attempt failed. It may have been that the Society realized the fact that the Americanized colored people were generally lacking in tact and patience with the natives. These resented the parcelling out of their land to strangers who looked down on them, and at times there were outbreaks which threatened the very existence of the colony.

Many of the American colored people were very homesick for their own Church privileges. In some parts of the South the majority of the wealthy, and therefore slave-owning, proprietors were Church people, and the S. P. G. missionaries had given great impetus to the work done by many good Christian ladies in Sunday School work among their slaves. Finally, one brave colored man struggled with the problem, trying to keep the children, at least from ignorance of the dear old ways till God should send them happier times. James Thompson, with his devoted wife, gathered the children of their neighbors and friends, and in the most unobtrusive way set about their education along Church lines. He not only succeeded in establishing a well-managed little school, but also won the longed-wished-for cooperation of the Colonization Society, which announced to the Board that they

would grant a tract of land to be used as a Mission School site, together with a lot of ten acres for cultivation. What time the Mission might be abandoned, this property was to revert to the Society. Mr. and Mrs. Thompson were then placed in charge of the School, and Mr. Thompson was notified that in the event of his being ordained he would be appointed a missionary to Western Africa. Church people had rather lost heart over this work, so the speakers at Missionary services were instructed to make Africa a leading topic.

A NOTE AS TO CHURCH UNITY.

For those who desire to see progress made along true lines in the direction of Church unity there is great interest in the comity frequently expressed between the English Church and the Orthodox Russian Church. In the past there have been interchanges of courtesy; in some instances in the mission field Russian Church members have received the Sacraments at the hands of English and American priests. Such an unity of sacramental life appeals to some minds as being of more value in undoing the evils of division than the interchange of pulpits with the Protestant sects; and every attempt to create a better understanding between the East and the West is full of promise for the future.

Recently, a party of English churchmen, including the Bishops of Wakefield, Exeter, Bangor and Ossory, paid a visit to St. Petersburg and were received with great honor. They attended two important services in the Russian churches, and then on January 30th a sung Mass was arranged in the English Church. The resident chaplain was the celebrant, the Bishop of Wakefield pontificated in cope and mitre and the Bishop of Ossory was the preacher. The Russian visitors included the Archbishop of Finland, four other Bishops and a numerous party of dignitaries, all of whom marched in procession. In the congregation were the President of the Duma, the Procurator of the Holy Synod and many other distinguished laymen. The chief point of note about this service was that it was the first time a Russian Bishop had been present at a service in the English Church there. This in itself is a significant mark of the occasion.

In the afternoon of the same day there was officially organized a society which is to correspond to the already existing Anglican and Eastern Orthodox Churches Union. This new society has the official sanction of the Holy Synod, which is the chief governing body of the Orthodox Church, and the Bishop of Holm is its president, some other Bishops being members. Its purpose is the same as that of the "A. E. O. C. U.," namely, the promotion of mutual sympathy, understanding and intercourse, and the encouragement of action and study furthering reunion. The formation of this Russian society seems very important, as there are now these two societies, each working in its own country to spread a better knowledge of these national Churches. It is from such a spreading of accurate information and the enlightenment which it will bring that we may hope, in God's time, for some definite move toward intercommunion between the Anglican and Orthodox Churches.

The "A. E. O. C. U." has an American branch, of which twenty-five Bishops are honorary vice-presidents; the active vice-president is the Bishop Coadjutor of New Hampshire, and the secretary is the Rev. Calbraith B. Perry, rector of Cambridge, New York. We cannot but feel that work of this sort is on the right lines, that it is getting at the root of things in a way which will bring forth fruit in real unity, not in an imitation based on federation with the sacramental life of the Church left out.—Mt. Calvary Magazine.

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ST. CLEMENT'S CHURCH

KALENDAR FOR MAY, 1912

1. Wednesday (*SS Philip & James, Apostles*) Masses, 7, 7.30 and 9.30 a. m. Guild of St. Vincent, 8 p. m.
2. Thursday (*St. Athanasius, B. C., Doct.*) Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
3. Friday (*Invention of the Holy Cross. Abstinence*) Masses, 7 and 7.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
4. Saturday (*St. Monica, W.*) Masses, 7 and 7.30 a. m.
5. **Sunday** (*iv after Easter*) Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
6. Monday (*St John, Ev. before the Latin Gate*) Masses, 6.45, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
7. Tuesday (*St John of Beverly, B. C.*) Masses, 7, 7.30 and 9.30 a. m.
8. Wednesday Masses, 7 and 7.30 a. m.
9. Thursday (*St. Gregory of Nazianzum, B. C., Doct.*) Masses, 7, 7.30 and 9.30 a. m. Guild of St. Katharine, 8 p. m. Mothers' Meeting, 8 p. m.
10. Friday (*Abstinence*) Masses, 7 and 7.30 a. m. The Litany, 12 m.
11. Saturday Masses, 7 and 7.30 a. m.
12. **Sunday** (*v after Easter. Rogation*) Masses, 7, 8 and 9.15, a. m. Solemn Mass, 11 a. m. Matins, 10.30 a.m. C. S. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
13. Monday (*Rogation. Abstinence*) Masses, 6.45, 7 and 7.30 a. m. } Intercessions
14. Tuesday (*Rogation. Abstinence*) Masses, 7, 7.30 and 9.30 a. m. } Intercessions
15. Wednesday (*Rogation. Abstinence*) Masses, 7 and 7.30 a. m. } Intercessions
16. **ASCENSION DAY** Masses, 6, 7, Solemn, 8.15 and 9.30 a m.
17. Friday (*Abstinence*) Masses, 7 and 7.30 a. m. The Litany, 12 m.
18. Saturday Masses, 7 and 7.30 a. m.
19. **Sunday** (*after Ascension*) Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
20. Monday Masses, 6.45, 7 and 7.30 a. m.
21. Tuesday Masses, 7, 7.30 and 9.30 a. m.
22. Wednesday Masses, 7 and 7.30 a. m.
23. Thursday Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
24. Friday (*Abstinence*) Masses, 7 and 7.30 a. m. The Litany, 12 m.
25. Saturday (*St. Aldhelm, B. C.*) Masses, 7 and 7.30 a. m.
26. **Whit-Sunday** Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a.m. Solemn Even-song, 8 p. m.
27. Monday (*in Whitsun Week*) Masses, 7, 7.30 and 9.30 a. m.
28. Tuesday (*in Whitsun Week*) Masses, 7, 7.30 and 9.30 a. m.
29. Wednesday (*Ember Day. Abstinence*) Masses, 7 and 7.30 a. m.
30. Thursday Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
31. Friday (*Ember Day. Abstinence*) Masses, 7 and 7.30 a. m. The Litany, 12 m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m. Bible Classes for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 3-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Underhill . Saturdays, 3-5, 7-9 P. M.
Father Shick . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

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PUBLISHED MONTHLY

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Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton. Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays, or communicate with him at his office in the Clergy House

GUILDS OF THE PARISH

ST. MARY'S GUILD
Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD
Meets second and fourth Thursday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Father Underhill.

GUILD OF HOLY CHILD
Meets every Thursday in the month, 3.30 p. m.
Chaplain, the Rector.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD
Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Roy Hamilton

ST. NICHOLAS CHILD
Meets every Thursday, 8 P. M.
Chaplain, Father Shick
Treasurer, Miss Eugenie M. Fryer.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

PUBLICATION COMMITTEE.

Mr. W. W. Lukens.
Mr. Edward A. Casey.

PARISH NOTES.

The Rector's Wednesday afternoon class has been discontinued.

The Church will be open as usual for intercessions on the Rogation Days, from 6 A. M. until 9 P. M.

The Paschal Candle was decorated this year by Miss Hagert. Four scenes from the Life of our Lord are worked into the design, and the coloring is very pleasing.

The collection on Ascension Day will be used to defray the expenses of any who may be unable to afford a summer holiday. It is hoped a generous amount may be given.

Some very beautiful vestments were blessed on Holy Saturday and used for the first time on Easter Day.

For the past year the Altar Guild has been working upon the festal cope, which was completed in Holy Week. A Sister of the Community of S. Mary designed the orphreys and arranged the color scheme, and the embroidery was done by members of the Guild.

The material of the cope is of heavy gold and white brocade. On the centre of the orphrey of pale blue silk are embroidered seven golden candlesticks, highly conventionalized, and an outline in gold, blue and red forms a fitting frame for six pictures representing scenes from our Lord's Life. These are The Annunciation, The Nativity, The Epiphany, The Presentation, The Transfiguration, and The Resurrection. Upon the hood is embroidered the Ascension of our Lord. The pictures are most exquisitely wrought, and the cope is the most beautiful that we have ever possessed at St. Clement's.

A set of Solemn Mass vestments, the work of the Sisters of All Saints' Community, has also been presented to the parish. The fabric is a rich white brocade of an ivory tone. The design does not pretend to great originality. The general outlines and colorings of the chasuble are copied from an old Italian vestment; and the rest of the design is planned to harmonize with that; it is adapted from the best models of the Renaissance period.

The main thought of all Renaissance work, as everyone knows, is the joy of life: too often, indeed, it is a wild and pagan joy, but when brought into the service of the Church, it lends itself to the deepest teachings of the Catholic religion. Here it represents the offering of all creation, consecrated to the praise of the Creator; and the underlying thought is best expressed in the Eighth Psalm. Thus the chasuble shows the offering of the flowers and green things of the earth; and the birds are not merely fowls of the air, one step higher in creation; but from the earliest days of the Church have stood for Christian souls, flying between earth and heaven. The chalice veil concentrates the same idea into narrower space. Here the dolphins, the fishes of the sea, are interwoven with the leaves, below the feet of man, the potter's vessel, whose offering to God includes both the apples of his fall and the wheat of his redemption. The symbolism of the period is rather suggestive than elaborate, and is meant to leave a good deal to the imagination.

The work is wonderful, both in execution and color, and these vestments, with the new cope, are most worthy for the setting forth of God's Glory in the Sacrifice of the Mass.

A parishioner has also presented a fair linen cloth for the High Altar, of fine texture, beautifully embroidered.

EASTER AND HOLY WEEK.

Holy Week was observed with the usual solemnities. There were large congregations on Maunday Thursday and Good Friday, and the Easter Festival was kept most joyously. A large communion set the proper note for the day, and at the Solemn Mass the Choir rendered Martin in C most acceptably. In the evening, in spite of the storm, the Church was well filled. The offering for all objects was $1,589.19.

While the offering on Easter Day was very generous, it fell short of the amount asked, and necessitates the designation of the Whitsunday collection for the same purpose. If we are to be free of debt in October, there must be a very generous response of the parishioners.

Those who leave the city for a protracted holiday are asked to provide for their weekly envelope offerings in advance.

The Parish expenses continue during the summer.

†

Of your charity pray for the repose of the soul of Mary Louise Freeman. Grant unto her, O Lord, eternal rest and let light perpetual shine upon her.

ST. CLEMENT'S PARISH.

Philadelphia, April 8, 1912.

We, the undersigned judges appointed by the Vestry of St. Clement's Church to hold an election on this day, Easter Monday, April 8, 1912, for twelve Vestrymen, to serve for the ensuing parochial year, do hereby certify that pursuant to a notice and in conformity with the Charter and By-Laws of said St. Clement's Church, the polls were opened this day, April 8, 1912, at 12 o'clock noon, and that all the votes were cast for the following named gentlemen, communicants of this parish:

Mr. Francis Dring Wetherill,
Mr. G. Theodore Roberts,
Mr. Francis M. Berry,
Mr. George H. Lea,
Mr. S. McKean Bayard,
Mr. Clinton Rogers Woodruff,
Mr. Caleb F. Wright,
Mr. George Lewis Mayer,
Mr. W. Lukens,
Mr. Stevenson H. Walsh,
Mr. Edward A. Casey,
Mr. J. Lawrence Wetherill.

We therefore certify that the abovenamed persons were duly elected Vestrymen to serve for the next parish year.

FRANCIS M. BERRY,
CALEB F. WRIGHT,
Judges of the Election.

At the annual Easter Meeting of the Vestry, held on Tuesday in Easter Week, in the Clergy House, Mr. Francis D. Wetherill was appointed Rector's Warden, Mr. S. McKean Bayard was elected Accounting Warden, and Mr. Caleb F. Wright Secretary of the Vestry. Messrs. Berry, Walsh, and J. L. Wetherill were elected delegates to the Diocesan Convention.

HYMNS FOR MAY.

5, A. M.—132, 131, 136, 140.
P. M.—132, 131, 134, 136, 140.
12, A. M.—232, 131, 142, 179.
P. M.—142, 468, 143.
16, A. M.—300, 148, 147, 316, 322, 304.
19, A. M.—300, 148, 147, 304.
P. M.—300, 148, 147, 149, 304.
26, A. M.—157, 470, 209, 156, 154.
P. M.—207, 157, 209, 156, 470, 154.

BAPTISMS.

April 14—James Crera Millar.

BURIALS.

March 20—Mary Louise Freeman.

OFFERINGS.

March 17—Cash		$63.75
	Envelopes	94.30
March 24—Cash		55.85
	Envelopes	22.45
March 31—Cash		315.84
	Envelopes	76.55
April 7—Cash		1,347.98
	Envelopes	116.11
		$2,092.83

SPECIAL OFFERINGS.

Missions:	
Foreign	$6.35
Domestic	41.50
General	19.64
St. Andrew's School	50
Restoration of Nave Fund	70.00
	$138.99

EMMA BARTOW SANFORD.

On the 17th of March, Mrs. Emma Bartow Sanford entered into life. Mrs. Sanford was the daughter of Rev. William H. Lewis, the first Rector of Holy Trinity Church, Brooklyn. As a young girl she was most successful in Sunday School work, which she continued in her husband's and her son's parishes until she was over seventy years of age. She married in 1852 Rev. David Platt Sanford, Rector of the Church of the Redeemer, Brooklyn. As there were few hymns suitable for children in those days, she compiled a hymnal for young children. She also wrote many children's stories for Sunday School libraries. She accompanied her husband to Minnesota, where he went to help Dr. Breck, and her recollections of that hard experience in the wilderness were vivid.

Mrs. Sanford was a woman of rare spiritual attainments, and wore her years with

a grace and beauty that is seldom seen in these modern days. To her was given the privilege of seeing two sons called to the Priesthood of the Church.

May she rest in peace.

ST. CLEMENT'S CHURCH, PHILADELPHIA.

Report of the Accounting Warden for the Parochial Year, ending March 24, 1912.

GENERAL ACCOUNTS—RECEIPTS.

Balance March 24, 1911, as shown on last annual report		$1,039.11
Anna Sophia Brown fund, income		10.00
All Souls' Church for the Deaf, Ash Wednesday offertory		39.32
Altar supplies, cash for candles		1.00
All Saints' Sisters, All Saints' Day offertory		108.27
Bishop's fund, confirmation service offertories		35.93
Choir, sundry cash items		95.32
Coal, cash		1.60
Convention fund assessments		121.00
China Famine Relief fund		2.00
Convocation of North Philadelphia, through the rector		135.63
Clergy Relief fund		11.00
Episcopal Hospital—Thanksgiving Day offertory		102.12
Endowment fund, income		225.16
Insurance—Cash for special policy on Monstrance		12.80
Interest on account with Penna. Co., etc		18.47
Incidentals—from rector for S. S. items on Church bills		8.25
Italian Mission—L'Emmanuelo		2.00
Missions—Foreign	$848.70	
Domestic	1,332.45	
General	247.57	
St. Andrew's School, Sewanee	15.30	
		2,445.28
Offerings—Cash		4,452.08
Envelopes		3,631.09
Order of Holy Cross, West Park, N. Y		2.00
		3,021.40
Pew rents		177.12
Poor fund of All Saints' Sisters		
Summer outing fund of All Saints' Sisters		140.65
Special Account—loans to meet current expenses		2,150.00
St. Stephen's College, Annandale, N. Y.		12.50
		$17,999.24

GENERAL ACCOUNT—EXPENDITURES.

All Souls' Church for the Deaf, Ash Wednesday offertory		$39.32
Altar supplies		83.80
All Saints' Sisters		828.27
Bishop's fund—confirmation service offertories		35.93
Choir		2,585.36
Clergy		5,000.00
Coal		634.50
Convention fund—Diocese of Penna.		53.37
China Famine Relief fund		2.00
Convocation of North Philadelphia		150.00
Clergy Relief		11.00
Episcopal fund—Diocese of Penna.		266.87
Episcopal Hospital		102.12
Electric lighting		245.43
Gas		225.10
Church garden		91.20
Insurance premiums		25.30
Interest on loans from special account of preceding year		40.00
Incidentals — Church cleaning, choir vestment laundering, sexton's supplies and sundry items not appearing under other ledger accounts		500.14
Italian Mission—L'Emmanuelo		2.00
Missions—Foreign	$849.70	
Domestic	1,333.20	
General	247.08	
St. Andrew's School, Sewanee	15.30	
		2,444.02
Organ, care of as per contract		90.00
Order of Holy Cross, West Park, N. Y.		2.00
Poor fund—All Saints' Sisters		177.12
Repairs		370.47
Sexton and assistant		976.60
Summer outing fund—All Saints' Sisters		140.65
Stationery, printing and advertising Church services		120.60
Sustentation fund—Diocese of Penna.		72.75
Special Account—payment of loans made in preceding year		2,000.00
St. Stephen's College, Annandale, N Y.		12.50
Water rents due City of Philadelphia		155.50
Cash balance on hand March 25, 1912		514.06
		$17,999.24

As compared with the last Annual Report, the above report shows an increase in total receipts of $73.20, and an increase in expenses of $598.25.

Cash offerings decreased $673.66, envelope offering decreased $19.39 and new rentals $49.36, or a total decrease of $742.51, from the three chief sources of income. Pew rentals due and unpaid amount to $950.50.

The Parish gave $928.14 more to missions this year than last, and while the report shows a cash balance of $514.06 at the close of the fiscal year, there is still due the Special Account $2.150 in loans made during the year to meet current expenses.

SPECIAL ACCOUNT.

Burial Lot fund:		
Balance March 24, 1911	$23.91	
Return of loan from General Account, with interest	663.00	
	$686.91	
Loan to General Account	$650.00	
Balance March 25, 1912		$36.91
Restoration of Nave Fund:		
Balance March 24, 1911	$1,167.03	
Offerings and return of loans from General Account, with interest	2,828.66	
	$3,995.69	
Loans made to General Account	1,500.00	
Balance March 25, 1912		$2,495.69
Organ fund:		
Balance March 24, 1912	$10.00	
Offerings	50.00	
Balance March 25, 1912		$15.00
General balance to credit of this account		$2,547.60

Loans are due this Account amounting to $2,150. During the past year the amount given through the offertories for the restoration of the Nave fund, shows an increase as compared with the preceding year of $1,211.12.

The accounting warden holds for the benefit of the restoration of the Nave fund two one thousand-dollar bonds, the interest on which is deposited to the credit of the fund, the principal to be used for the benefit of the work on the Nave, when needed.

ENDOWMENT FUND.

The Endowment fund, as shown by the report of the Pennsylvania Company for Insurances on Lives and Granting Annuities, Trustees, under date of March 1, 1912, stands at $27,717.32, and the income payable to the Parish under the deed of trust, was, as shown elsewhere in this report, $225.16.

YARNALL FUND.

(From the report of the accounting warden to the Girard Trust Company, trustees of the Yarnall Estate, to March 20, 1912.)

Parish maintenance.		
Income from Girard Trust Co.	$819.45	
Disbursements	559.91	
Balance		$259.54
Repairs:		
Income from Girard Trust Co.	$819.34	
Disbursements	554.95	
Balance		$264.39
Education:		
Income from Girard Trust Co.	$819.34	
Disbursements	505.00	
Balance		$314.34
Library of Theology:		
Income from Girard Trust Co.	$819.36	
Disbursements		
Balance		$819.36
General balance March 20, 1912, to credit of Yarnall fund		$1,657.63

From the Parish Maintenance fund there has been paid a part of the choir expenses, care of the organ, and bills for altar supplies.

From the Repair fund there was paid various amounts covering repairs to the Church properties and changes made in the Parish House.

From the Education fund have been paid bills for education and maintenance of a student at Kent School, Kent, Conn., and of a student at St. Stephen's College, Annandale, N. Y.

INSURANCE.

The following amounts show the insurance now carried on the Church properties:

On the Church	$56,500.00
On the Parish House	45,000.00
On the Clergy House	13,000.00
On the Church Organ	8,000.00
On the contents of Church and Parish House	20,000.00
On the Monstrance	800.00
Total amount of insurance in force	$143,300.00

S. McKEAN BAYARD,
Accounting Warden.

E. & O. E.
March 29, 1912.

We do hereby certify that we have examined the above account for the year ending March 24, 1912; have compared the vouchers and examined the assets and find the same to be correct, as above set forth.

W. W. LUKENS,
G. LEWIS MAYER,
STEVENSON H. WALSH,
Finance Committee.

SOME MESSENGERS AND WHERE THEY WENT.

3. China. The Revs. Hanson and Lockwood had a very weary journey of ninety-seven days before reaching their destination. This was about sixty miles from Canton, where they intended to survey the situation and decide upon their course of action. As they were obliged to wait several days at the seaport, they went over to Macao to visit the Rev. Mr. Gutzlaff, a Prussian missionary. He was doing a very active work among the poor and the sick, and his wife was busy with the little Chinese girls.

(Those who were interested in the "Church work among the blind" may be interested to know that two of these girls, cruelly blinded in infancy, were brought to this country about the time of which we write, and are now enjoying a peaceful old age at the Institution for the Blind at Overbrook. One of the Church Work visitors escorts one of them to Church every Sunday. After all these years of Western training, quaint little Chinese traits crop out now and then.)

Rev. Mr. Gutzlaff strongly urged the young missionaries to live at Singapore for a time, and after they had visited Canton and realized the difficulties there, they took his advice. The feeling in China was very bitter against foreigners—"foreign devils"—and even the servants were spies. No one would be friendly because no one dared. It cost, also, about twice as much to live in China, and that was a consideration because the offerings for Chinese Missions were not large at first. The only one of any amount was $500 from the ladies of Christ Church, Baltimore, in 1835. So expenses had to be met from the general fund.

Singapore was the nearest English settlement, and therefore the only available place, as the Dutch and Spanish were very unfriendly. At Singapore the Chinese were very numerous, and friendly intercourse with them was easy. Great

progress in studying their language and customs might therefore be expected.

How interesting, now that the daily papers are full of news from a China waking up to a freedom effected by educated Chinese, to follow the struggles of the missionaries through those early years! "When China wakes, the face of the world will change." How much of this awakening has come about through the work of our own beloved Church is known only to God.

4. Persia. The Rev. Horatio Southgate, Jr., of Portland, Maine, had for some time made a study of the Mohammedans in the East. He interested so many in his ideas, that when the Board finally authorized him to visit the East, to study the situation, and perhaps organize a Mission to the Mohammedans, subscriptions began to pour in. Especially, St. Andrew's Church, Philadelphia, pledged $1,000 a year, and sent $900 at once. The plan was to go to Smyrna and consult missionaries there, and to spend several months studying at Constantinople, with native teachers. As Persia seemed the most encouraging field, the missionary was to live for a time in each of its principal cities, and then return, by way of Syria and Egypt, to Constantinople. The St. Andrew's pledge secured the missionary's expenses, and Mr. Southgate set forth with high hopes. He did, however, realize that he would incur danger, as he was liable to arrest and imprisonment, if his notes were to fall into the hands of any Persian official. Anything of that sort rendered a man liable to death as a "spy." In a beautiful letter he begged the Church to send him a companion soon, so that if he were killed there would be some one to come back and tell the story and plead his cause.

Uphold the feet that stumble,
  Confirm the steps that slide;
Come, teacher of the humble,
  Thou vanquisher of pride:
Thou dost befriend—nay rather
The orphan thou dost father,
  And right the widow's wrong.

Come, Paraclete most holy,
  Turn sinner into saint;
Hope of the poor and lowly,
  Revive the dead, the faint:
Come, Star, True course declaring
To mariners sea-faring;
  Safe port to shipmen wreck'd.

Sole boast of all poor mortals
  That draw of life the breath,
Come, when we near the portals—
  The darksome gates of death;
Come, Lord, alone supplying
Salvation to the dying;
  Come, Holy Spirit, Come!

From "Songs of Sion"

JULIUS WOIDILL
Ladies' and Mens' Fine Tailoring
13 NORTH 20th ST., PHILA.
Scouring, Dyeing and Repairing done at reasonable rates. Mens' Suits made to order from $18 up. Trousers from $5 up. Overcoats from $18 up.
LADIES' SUITS MADE TO ORDER FROM $30 UP
Refers to S. Clement's Clergy

Come, Holy Ghost, draw near us,
  Most gentle, most benign;
Console, exhort and cheer us,
  Thou Comforter divine:
Come, hallow thou our gladness,
Come, ready help in sadness,
  True friend in time of need,

S. WESLEY SEARS
Piano --- Organ --- Theory --- Voice
2210 SANSOM STREET
PHILADELPHIA

ST. CLEMENT'S CHURCH

KALENDAR FOR JUNE, 1912

1.	Saturday (*St. Nicomede, Pr., M. Ember Day. Abstinence*)	Masses, 7 and 7.30 a. m.
2.	**Sunday** (*Trinity*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
3.	Monday	Masses, 6.45 and 7 a. m. Guild of St. Mary, 8 p. m.
4.	Tuesday	Masses, 7 and 9.30 a. m.
5.	Wednesday (*St. Boniface, B. and his Companions, M. M.*)	Mass, 7 a. m. C. S. S. Vespers, 5 15 p. m. Guild of St. Vincent, 8 p. m.
6.	**Corpus Christi**	Masses, 7 a. m. Solemn Mass, 9 a. m. Mothers' Meeting, 8 p. m.
7.	Friday (*Abstinence*)	Mass, 7 a. m.
8.	Saturday (*St. William of York, B. C.*)	Mass, 7 a. m.
9.	**Sunday** (*i after Trinity*)	Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a.m. Even-song, 8 p. m.
10.	Monday (*St. Margaret, Q.*)	Masses, 6.45 and 7 a. m.
11.	Tuesday (*St. Barnabas, Apostle*)	Masses, 7 and 9.30 a. m.
12.	Wednesday	Mass, 7 a. m.
13.	Thursday	Masses, 7 and 9.30 a. m.
14.	Friday (*St. Basil, B.C., Doct. Abstinence*)	Mass, 7 a. m.
15.	Saturday	Mass, 7 a. m.
16.	**Sunday** (*ii after Trinity*)	Masses, 7, 9.15 and 11 a. m. Matins, 10 30 a. m. Even-song, 8 p. m.
17.	Monday (*St. Alban, Proto martyr of England*)	Masses, 6.45, and 7 a. m.
18.	Tuesday	Masses, 7 and 9.30 a. m.
19.	Wednesday (*SS. Gervase & Protase, M.M.*)	Mass, 7 a. m.
20.	Thursday (*Trans. of St. Edward, K. M.*)	Masses, 7 and 9.30 a. m.
21.	Friday (*Abstinence*)	Mass, 7 a. m.
22.	Saturday	Mass, 7 a. m.
23.	**Sunday** (*iii after Trinity*)	Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a.m. Even-song, 8 p. m.
24.	Monday (*Nativity of St. John Baptist*)	Masses, 6.45, 7 and 9.30 a. m.
25.	Tuesday	Masses, 7 and 9.30 a. m.
26.	Wednesday	Mass, 7 a. m.
27.	Thursday	Masses, 7 and 7.30 a. m.
28.	Friday (*Abstinence*)	Mass, 7 a. m.
29.	Saturday (*St. Peter, Apostle*)	Masses, 7 and 9.30 a. m.
30.	**Sunday** (*iv after Trinity*)	Masses, 7, 9.15 and 11 a. m. Matins, 10 30 a. m. Even-song, 8 p. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, 3-5 P. M., 7-9 P. M.



PHOTO BY ERNEST DELAVANTE

SANCTUARY OF ST. CLEMENT'S CHURCH

ST. CLEMENT'S MAGAZINE

VOL. XXVIII PHILADELPHIA, JUNE, 1912 No. 6

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PUBLISHED MONTHLY

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THE EDITOR
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St. Clement's Church

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THE REV. C. C. QUIN
THE REV. G. R. UNDERHILL

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Mr. Edward A. Casey.

GUILDS OF THE PARISH

ST. MARY'S GUILD

Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING

Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY

Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD

Meets second and fourth Thursday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD

Meets every Friday, 8 P. M.
Chaplain, Father Underhill.

GUILD OF HOLY CHILD

Meets every Thursday in the month, 3.30 p. m.
Chaplain, the Rector.

THE ALTAR GUILD

Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD

Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Roy Hamilton

ST. NICHOLAS CHILD

Meets every Thursday, 8 P. M.
Chaplain, Father Shick
Treasurer, Miss Eugenie M. Fryer.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD

Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays, or communicate with him at his office in the Clergy House.

PARISH NOTES.

On Rogation Sunday the Rev. Dr. Rodgers, President of St. Stephen's College, preached at St. Clement's

After Trinity Sunday, the 8 o'clock Mass on Sundays will be discontinued, and the 7.30 Mass on Mondays will be given up.

On Monday, April 22, at 10 o'clock, a Solemn Mass of Requiem was sung for the repose of the souls of those who went down on the Titanic. Father Hutchinson was Celebrant, Father Quin Deacon and Father Ward, of St. Elizabeth's, Subdeacon.

On Wednesday evening, May 1, St. Vincent's Guild assisted at a service for Acolytes held at the Church of the Annunciation. The Reverend Fathers Quin and Underhill and fourteen members of the Guild were present. The service consisted of Solemn Evensong, Procession and Adoration. Father Quin was the Celebrant.

On the fifth Sunday after Easter, the Rector presented the awards for perfect attendance at Sunday School. There were seven first term awards and fifteen second term awards. A first term award consists of an aluminum pin, which is given for perfect attendance for twelve Sundays. A second term award consists of a bronze pin, given for perfect attendance during twenty-four consecutive Sundays.

On the 17th of April an exhibition of the vestments belonging to the Church was held in the parish hall. In spite of the inclement weather many persons came to inspect our treasures. The vestments were well arranged by members of the Altar Guild, and they filled the two large rooms. The new cope and vestments worn on Easter Day were much admired, and many were surprised to learn of the extent of our possessions. It is planned to hold a two days' exhibit at St. Clement's tide.

On Easter Monday evening the dancing class held its last meeting for the season. The gymnasium had been very beautifully decorated by a committee of young men. Pink and white festoons covered the ceiling, and palms and potted plants were tastefully used at the ends of the room. Very pretty favors for the cotillion were sent from Paris by a good friend, and a very dainty collation was served in the parish hall at 10.30. The class has been meeting twice each month during the winter and has been a great success.

At a meeting of the Vestry, held on Tuesday evening, May 14, the Property Committee reported that immediate repairs to the ceiling and roof trusses of the church are necessary. The work must be done this summer, and will necessitate giving up the church for several months, during which time services will be held in the parish building. It is hoped that operations may be commenced soon after Trinity Sunday. A detailed account of the plans and the amount of money involved will be given in the July number of the magazine.

HYMNS FOR JUNE.

2—A. M.	160, 158, 601, 161.
P. M.	160, 158, 163, 601, 161.
6—A. M.	316, 310, 309, 197.
9—A. M.	316, 310, 309, 197.
P. M.	316, 311 (part 1), 315, 309 (part 1), 197.
16—A. M.	298, 307, 306.
P. M.	298, 38, 20, 307, 306.
23—A. M.	228, 227, 238.
P. M.	222, 414, 235, 438, 436.
30—A. M.	542, 178, 215.
P. M.	542, 38, 178, 24, 215.

MARRIED.

April 17.—Eddie James Estess and Constance Vroom.

BAPTISMS.

April 18—Harry Rothwell.
April 21—Anna May McLaughlan.
April 21—Berrie Evelyn Patton.
April 23—Eliza Jane Parks.

BURIALS.

April 13—Ellen Cecilia Hazen.
April 26—Maria L. Pickup.

OFFERINGS.

April 14—Cash		$54.91
	Envelopes	73.10
April 21—Cash		67.25
	Envelopes	72.07
April 28—Cash		49.28
	Envelopes	56.75
May 6—Cash		48.20
	Envelopes	63.85
		$485.41

SPECIAL OFFERINGS.

Missions:	
Foreign	$10.15
Domestic	24.20
General	18.00
Special, Fr. Kain, Salina	1.00
St. Stephen's College	.50
St. Andrew's School, Sewanee	2.75
Additional, acct. Easter Offering	10.00

ST. NICHOLAS GUILD ACCOUNT.

April 1st, 1911, to April 1st, 1912:

Receipts	$68.70
Expenditures	49.93
Balance in bank	$18.77

EUGENIE M. FRYER,
Treasurer.

ALTAR FLOWERS.

Receipts.

Balance	$9.07
Easter Subscription	85.55
St. Clement's and Christmastide subscriptions	129.75
	$224.37

Expenditures.

Eastertide	$82.05
Christmastide	119.43
Balance	22.89
	$224.37

WOMAN'S AUXILIARY.

Treasurer's Report.

To apply on apportionment—Foreign—

Fr. Wood	$10.00	
Training School for Bible Women.	25.00	
Indian Hope	25.00	
Missionary Bishop	25.00	
Bishop Aves' Salary	10.00	
Bishop Gray	25.00	
		$120.00
Specials—		
Colored Com. Contingent Fund	$8.00	
Christ School, Arden	130.00	
Mrs. Biddell's Leper Hospital	10.00	
Fr. Hughson	15.00	
Bishop Thomas Windmill Reservation	25.00	
Two Priests, California and Illinois	4.00	
Boone Library	50.00	
Children's Room, Boone Library	10.00	
In Memoriam, Boone Library	1.00	
Grace Hospital, Morganton, N. C.	10.00	
Bishop Spaulding, for St. Paul's Lodge	10.00	
Blankets for St. Paul's Lodge	2.00	
Bishop Aves' Chapel	2.00	
Scholarship, St. Mary's, Sewanee.	50.00	
Salary Rev. M. L. Kain, Salina	35.00	
"H. H." Surgical Bed, St. Luke's Hospital, Shanghai	50.00	
Indian Hope	10.00	
		$422.00
		$542.00

Things Made by Sewing Society.

Fifteen infants' kimonos, 19 infants' flannel gowns, 17 infants' muslin gowns, 5 flannel night draws, 14 flannel gowns, 18 women's aprons, 35 children's aprons, 10 women's petticoats, 5 children's petticoats, 14 children's dresses, 8 women's shirtwaists, 13 men's flannel shirts, 9 boys' flannel blouses, 11 boys' gingham blouses, 11 woolen mufflers, 6 woolen caps. Total value, $117.80.

Bought for Fr. Hughson's Box.

Six suits of boys' underwear, 12 pairs stockings, 4 shirts, 8 belts (leather), 3 dozen handkerchiefs, 1 dozen neckties, 1 dozen wash cloths. Total value, $10.62.

Donations.

Fifteen yards gingham, 4 yards flannelette, 30 yards flannelette, 6 flannel petticoats, 2 gingham aprons, 18 towels, 6 pairs pajamas, 1 fur-lined overcoat, 1 woman's coat, a lot of clothing, shoes, etc., for men and boys.; 12 infant flannel gowns sent to China, 1 large fur coat sent to Church Missions House, New York. Total value, $59.25.

C. B. S.

Year ending May 2, 1912.

Accounts of St. Saviour's Ward, C. B. S.

Dues received during the year	$46 00
Offerings received during the year	58 60
Medals and manuals sold	2 25
	$106 85
Payments:—	
Postage and stationery	$18 89
Secretary-General, dues	46 00
Secretary-General, offering	41 96
	$106 85
Associates:—	
Clergy	3
Lay	87

PAUL F. MOWRY,
Secretary-Treasurer.

CONCERT FOR CHOIR BOYS' OUTING.

Tuesday evening, June 4, 8 o'clock.

Emily Stokes Hagar.....Soprano
Almira Reed Harris.....Contralto
Howard K. Berry.....Tenor
F. Nevin Urest.....Cornet
George Stowers.....Violin
John Riley, with Victor Talking Machine
And the Choir Boys

A silver offering will be taken during the performance.

The Diocesan Convention of the Diocese met in the Church of St. Luke and the Epiphany on May 7 and 8. It was a convention long to be remembered for its harmonious and zealous spirit. The Bishop of the Diocese proved himself a presiding officer of marked ability, and his address, which is to be printed for circulation, ought to be an inspiration to the Diocese. He gave to the Diocese as a "sort of slogan" the motto "Six churches in six years. One church a year." The convention passed a resolution asking for the formation of a special committee to carry out this plan. It is probable that the building of St. Barnabas' Church, West Philadelphia, as a memorial to Bishop Whitaker will be the first task to be undertaken by the Diocese.

On the feast of the Ascension the Bishop of the Diocese consecrated the Church of St. Alban, Olney. In spite of the bad weather, there was a goodly congregation, and many of the clergy came to join with Father Knowles in celebrating the joyful event. St. Alban's is a beautiful building, with every appointment for a reverent and Catholic service. At 10.30 the procession,

with our Bishop properly vested in rochet and cope, formed, passing through the church yard to the west porch, the choir meanwhile with the Bishop chanting a portion of the twenty-seventh psalm. Arrived at the church door the Bishop knocked thrice and was admitted, the choir preceding him up the center aisle singing the Veni Creator. The service of consecration then followed, the Bishop preceded by Crucifer, torches and incense, going about the nave and reading the proper collects, at font, pulpit and altar. Matins was then read by the Rector of St. Clement's, and a Missa Cantata with incense followed, Father Knowles being Celebrant. The Bishop preached an inspiring sermon on the text, "My house shall be called an house of prayer for all people."

After the service a luncheon was served in the parish hall. Too much cannot be said in praise of the faithful work done by Father Knowles at St. Alban's, and we pray that God's blessing may rest upon the parish in the future.

The following was received from Father Hughson:

Thank you so much for the box which came last week. The contents are very nice indeed, and we are very grateful. Please express our appreciation to all who were concerned in it.

The work on the new building is progressing as rapidly as the weather will permit. We have a number of men at work on the excavations, and hope to be able to begin laying the foundations in a fortnight. Please pray that God will put it into the hearts of His people to send us what will be required to carry the work on to completion without interruption.

Praying Him to bless you, I am,

Yours in His loving service,

S. C. HUGHSON, O.H.C.

The following has been received from Father Kain, of the Diocese of Salina. St. Clement's has been sending $300 a year toward his salary.

ANTHONY, KAN., May 10, 1912.

The Rev. Father Hutchinson.

Dear Father: I am now in a better position to write you and give you some idea of the work under my supervision than I have been for some months past.

The fire which partially destroyed the Church at Anthony on January 29, was temporarily a great impediment to the work in that town. I say temporarily advisedly, because in reality the fire has proved to have been a great blessing. In the first place, while repairs were in progress, we held our services in a down-town theater, and many people were attracted to the theater services who had not been either in a church or a meeting house for years—one man told me he had not been to a religious meeting of any kind for seventeen years. Advantage was taken of this condition and the Church presented in as strong a light as possible. As a result, a number of those thus attracted have followed us back to the church, now that the repairs are completed, among them the man to whom I just referred, who has missed but one evening service since the first theater meeting in February. Truly " all things work together for good."

In the second place, the people of Grace Church took advantage of the opportunity offered by the fire, and in rebuilding added a splendid sacristry and study, so arranged as to afford possibilities for processions, as soon as we have a choir.

A new organ was put in the choir, and the altar furnishings renewed. A friend in the East presented a magnificient pair of 18-inch solid brass mass lights, the Sunday School provided the branched candelabra, and last week the Ladies' Guild added a beautiful crucifix, plain, solid brass, with silver corpus. Our white hangings having been restored, our Altar made its inspirational influence felt during the Easter season. The ladies are now working upon the green hangings, and will have them in readiness for Trinity Sunday.

St. George's Church, Kansas City, has furnished us with new Altar linens, and the C. B. S. restored the white vestments, which will have to serve me for a time, until either the Guild or I can secure the other colors.

It has been my pleasure this winter to conduct three missions of ten days each, one at Meade, one at Medicine Lodge, and one now in progress at Anthony in my own parish. They have been most helpful to me, and seem to have benefitted the church people, as well as interested many outsiders. Our work throughout the Salina district is along purely Cathloic lines, and results are being shown. Our people have no hesitancy about the use of such words as "father," "mass," "intention," etc., and they generally know the *why* of their usage.

Although we have but twenty-two communicants in Anthony and fifteen in Harper, my other parish, of which I have no occasion to make mention, our work has reached such a development that I am contemplating having a daily Mass, and I fully expect some congregation will be present each morning.

I do not forget, nor do I allow my people to forget, that much of our success here is due to the kindness, the sympathy, the thought and contributions of you and St. Clement's Parish. Your work is frequently remembered at our Altars, and I feel that you, although your intentions must be most numerous, sometimes remember us likewise.

Sincerely yours,

M. L. KAIN.

SOME MESSENGERS AND WHERE THEY WENT.

[We have been surveying the field of Foreign Missions to see how the work was begun prior to the time when the whole Church became " a missionary society," and the Board of Missions published its proceedings in the Spirit of Missions. Before going further, we must also review the work in this country, and see what had been done in the West, North, and among the Indians up to this time. The greatest of those who carried the Gospel to the outlying and churchless parts of the country, Bishop Kemper, will be the subject of our first Domestic Mission study. His letters to the Spirit of Missions will be quoted further on, but as an introduction to these, we will give here the first part of a paper read by Bishop Tuttle, at the Missionary Council in Milwaukee, October, 1897.]

BISHOP KEMPER—OUR FIRST MISSIONARY BISHOP.

"Missionary Bishop." The words have a good sound and a good meaning. . . . In popular use the words are noble and valuable. Yet in logical use they are objectionable. There is such a fact as Apostolic Succession. That means, I take it, that Bishops are successors of the Apostles. Apostle is Greek for missionary. To speak of Missionary Bishop, then, is tautology, really as absurd as to talk of wet water. Bishops, in the nature of the case, are members of a guild of which "missionary" is the very watch-word and cry—all Bishops, everywhere, of every kind, are or should be missionary.

Yet we may not be forbidden to extract the value out of the popular use of the words Missionary Bishop. In such use Bishop Kemper was the first one of the American Church; first in time, first, I think, may be claimed, in efficiency and usefulness. He was consecrated in 1835; the last of his work as technically a Missionary Bishop was his presiding in the convention which organized the Diocese of Kansas in 1859.

The year 1835 was the year of the great awakening of the American Church to warm missionary life. The American Church had had its Bishops for fifty years. Fourteen States were supplied. Honest efforts were made to furnish episcopal care to the regions outside of organized Dioceses. Bishop Brownell, of Connecticut, in 1830 and 1834, made two trips to the Southwest, officiating in Kentucky, Mississippi, Louisiana and Alabama. In 1820 a Domestic and Foreign Missionary Society had been formed, but its life was not right sturdy.

We can with little difficulty see why a Bishop had not been sent into the western wilds. Clergymen were few; we had in all the Atlantic States only 762. It was not easy to find a suitable man to send; not enough concert of action had been secured to authorize his election or provide his support, and the people of the whole country were only now really reaching a state of financial wholesomeness.

Then, under God's blessing, quiet came to change the state of things. The general convention of that year met in Philadelphia and continued thirteen days. There were fourteen Bishops in their house. There were sixty-three clerical and fifty-one lay deputies. Discussions were earnest, action was vigorous, and very much along the lines of getting more Bishops. Provision was made for the dividing of Dioceses, the case of New York being particularly in mind. It was voted to cross the word "state" out of the Constitution, and to insert "diocese" instead. Mr. Edward Newton, a layman of Massachusetts, introduced a resolution looking to the expediency of providing Missionary Bishops. Dr. Cooke, another layman of Kentucky, introduced a somewhat similar resolution for a canon to secure Bishops for States and Territories then destitute. Messages in hotter haste than had ever before been known ran between the two houses. A rousing report by the elder Doane, then a Bishop of three years, on a better organization of the Domestic and Foreign Missionray Society was discussed and adopted. He, prince of high churchmen of his day, was in hearty and loving accord with the Low Church leaders, Bishop McIlvaine and Dr. Milnor, in all matters looking to missionary plans and work. Inspiring words rang out. The field is the world, Christ's love embraces it. The Church's work is

to win it. She is the one great Missionary Society. All her baptized disciples are members thereof. Rouse ye, therefore; rise ye to the glorious campaign. The Bishops are the leaders in it.

The Canon, substantially as we have it to-day, providing for the elevation of Missionary Bishops, was enacted. Missionary enthusiasm, bursting its convention bound, flowed forth into the Diocese, warming the people to thought and prayer and work for Missions. There was need, for only $26,618 had been given by all the Dioceses for general missionary work throughout the last three years.

The culmination came on the 1st of September, in that year, in the receipt of the following message from the House of Bishops to the House of Clerical and Lay Deputies, which was immediately and unanimously concurred in: "The House of Bishops informs the House of Clerical and Lay Deputies that they hereby nominate . . . the Rev. Jackson Kemper, D.D., as a Bishop to exercise Episcopal functions in the States of Missouri and Indiana."

Dr. Kemper was nearly forty-six years old. He had been in the ministry twenty-four years. Twenty of those years, under the direct eye of Bishop White, as an assistant minister in the united parishes of Christ Church, St. Peter's and St. James', Philadelphia. He had twice made extended missionary trips to Western Pennsylvania, and to the border of Ohio, reporting to Bishop White. Now for four years he had been rector of the important parish of St. Paul's, Norwalk, Conn. The call came to him. Earnest, loyal, dominated by aims of service and duty the highest and simplest, he heard it as from God, and waited not to heed and obey. In a little more than three weeks he was consecrated, and in less than six weeks thereafter he had left Philadelphia for his field. There was soldierly promptness in the order of his going. Soldierly qualities, indeed, shone out in all his long life—energy, manliness, directness, patient endurance, fidelity, chivalry, loyalty, devotion. Bishop White, in his eighty-sixth year, presided at his consecration. Bishop Kemper was the last one of the twenty-seven Bishops consecrated by Bishop White. It was the aged chieftain in the close of his own service fitting and sending forth his son into active campaign in the field.

The missionary enthusiasm of 1835 wrought a blessed change. It broadened thought and deepened love and quickened zeal; but even it had not yet melted the frigidities of nomenclature. States were entities of dignity as well as of area, and Bishops were prelates for States. So Bishop Kemper is appointed for the States of Indiana and Missouri; Indiana became a State in 1816; Missouri in 1821. One smiles to think how the active, widespread work of Bishop Kemper contributed to demolish the idea that the limitations of States have to do with the operations of the Church.

Bishop Kemper left Philadelphia for his field November 3, 1835.

* * * * * * *

Bishop Kemper's letters to the Spirit of Missions are generally dated from St. Louis, where, as Bishop Tuttle says, "so far as a man who lived on horseback could be said to have a home, was his beloved abiding-place when possible." He found, however, an enormous amount of work to do in Indiana, which had not seen a church clergyman within its borders for ten years. At the end of his first year's work, Bishop Kemper had six clergy, and the one at Madison had presented five for Confirmation.

St. Louis, Mo., had an organized parish, and one "Minister-in-Charge," the only one in those two States. At the end of his first year, the Bishop had four clergy working with him there.

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KALENDAR FOR JULY, 1912

1. Monday ..... Masses, 6.45 and 7 a. m.
2. Tuesday (*Visitation of B. V. M.*) ..... Masses, 7 and 9.30 a. m.
3. Wednesday (*St. Irenæus, B., and his Companions, MM.*) ..... Mass, 7 a. m.
4. Thursday (*Trans. of St. Martin, B. C.*) ..... Masses, 7 and 9.30 a. m.
5. Friday (*Abstinence*) ..... Mass, 7 a. m.
6. Saturday ..... Mass, 7 a. m.
7. **Sunday** (*v after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a.m. Even-song, 5 p. m.

8. Monday ..... Masses, 6.45 and 7 a. m.
9. Tuesday ..... Masses, 7 and 9.30 a. m.
10. Wednesday ..... Mass, 7 a. m.
11. Thursday ..... Masses, 7 and 9.30 a. m.
12. Friday (*Abstinence*) ..... Mass, 7 a. m.
13. Saturday ..... Mass, 7 a. m.
14. **Sunday** (*vi after Trinity*) ..... Masses, 7 and 10 a. m. Matins, 10 30 a. m. Even-song, 5 p. m.

15. Monday (*St. Swithin, B. C.*) ..... Masses, 6.45, and 7 a. m.
16. Tuesday ..... Masses, 7 and 9.30 a. m.
17. Wednesday (*Trans. of St. Osmond, B. C.*) ..... Mass, 7 a. m.
18. Thursday (*St. Thomas Aquinas, Pr. C. Doct.*) ..... Masses, 7 and 9.30 a. m.
19. Friday (*St. Vincent de Paul, Pr C. Abstinence*) ..... Mass, 7 a. m.
20. Saturday (*St. Margaret, V. M.*) ..... Mass, 7 a. m.
21. **Sunday** (*vii after Trinity*) ..... Masses, 7 and 10 a. m. Matins, 10.30 a.m. Even-song, 5 p. m.

22. Monday (*St. Mary Magdalene*) ..... Masses, 6.45 and 7 a. m.
23. Tuesday ..... Masses, 7 and 9.30 a. m.
24. Wednesday ..... Mass, 7 a. m.
25. Thursday (*St. James, Apostle*) ..... Masses, 7 and 9.30 a. m.
26. Friday (*St. Anne, Mother of B. V. M. Abstinence*) ..... Mass, 7 a. m.
27. Saturday ..... Mass, 7 a. m.
28. **Sunday** (*viii after Trinity*) ..... Masses, 7 and 10 a. m. Matins, 10 30 a. m. Even-song, 5 p. m.

29. Monday (*St. Martha, V.*) ..... Masses, 6.45 and 7 a. m.
30. Tuesday ..... Masses, 7 and 9.30 a. m.
31. Wednesday (*St. Germanus, B. C.*) ..... Mass, 7 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, 3-5 P. M., 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVIII PHILADELPHIA, JULY, 1912 No. 7

St. Clement's Magazine
PUBLISHED MONTHLY

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Chaplain, Father Underhill.

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Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD
Meets second and fourth Thursday, 8 p. m.
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HOLY CROSS GUILD
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Meets every Thursday in the month, 3 30 p. m.
Chaplain, the Rector.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
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ST. VINCENT'S GUILD
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Meets every Thursday, 8 P. M.
Chaplain, Father Shick
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ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
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RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays, or communicate with him at his office in the Clergy House.

PARISH NOTES.

Commencing the first Sunday in July the services will be held in St. John's Chapel, as the church building will be in the hands of the contractors. Those who come early to the services are asked to take the seats against the wall, leaving the aisle seats free for those who come later.

The Mother's Meeting had its closing session on Thursday, June 6. There was an exhibition of the work completed during the year, being one hundred and thirty-five garments for girls and boys, some knitted articles and nineteen rag rugs. The box will be sent as usual to Father Lobdell's Mission in North Carolina.

Thinking that some of the parishioners may desire to obtain books containing the proper festivals and antiphons, a friend sends the appended list:

The English Gradual, with some musical examples, is published by W. Walker, 28 Paternoster Row, London, E. C., and the price is one shilling.

The Office Hymn Book, Part II, words only, is published by Pickering & Chatto, 66 Haymarket, London; the price is sixpence.

The Antiphons to the Gospel Canticles are also published by Pickering & Chatto, the price is eight pence.

On Tuesday evening, June 4, a concert was given for the benefit of the Choir Boys' Outing Fund. The evening was warm, which doubtless discouraged many, but it is to be regretted that more did not avail themselves of the opportunity to enjoy a most excellent musical program. The soloists who gave their services most generously responded to every encore and the choir boys rendered very cleverly several selections from "Mother Goose." Those who participated in the performance were as follows:

Emily Stokes Hagar.....Soprano
Almira Reed Harris.....Contralto
Howard K. Berry.....Tenor
F. Nevin Wiest.....Cornet
George Stowers.....Violin
John Riley, with Victor Talking Machine and the Choir Boys.

BAPTISMS.

May 19—Dorothy Berry.
May 22—Harry Douglas Allen.
June 9—Edwin Stuart Hincken.
June 16—Elizabeth Harbert Hamilton.

CONFIRMED.

May 26—Helen Kreamer Horner.

BURIALS.

May 20—Ellen Barker.
May 21—Alonzo W. Smenner.
May 29—William W. Sadler.
June 1—William A. H. Shields.
June 15—Sarah O'Brien.

OFFERINGS.

May 12—Cash		$84.05
Envelopes		61.20
May 19—Cash		35.07
Envelopes		65.30
May 26—Cash		178.06
Envelopes		77.60
June 2—Cash		27.59
Envelopes		113.80
June 9—Cash		24.06
Envelopes		78.55
June 16—Cash		17.76
Envelopes		72.05
		$835.09

SPECIAL OFFERINGS.

Ascension Day		$252.10
Corpus Christi		13.15
Organ Fund		50.00
Missions:		
Foreign	$6.45	
Domestic	22.50	
General	37.35	
		66.30
St. Stephen's College		2.10
St. Andrew's, Sewanee		2.40
		$386.05

POOR FUND.

RECEIPTS.

Balance, March 1, 1911	$163.99
Thanksgiving Day Offertory	77.12
Through Offertory	100.00
Through Father Underhill	10.00
Donations	6.00
For Christmas Charities	245.75
Balance from Parish Tea	53.90
Proceeds of Rummage Sales	41.07
Interest on Bank Deposit	3.39
	$701.22

EXPENDITURES.

Groceries and Provisions	$90.82
Clothing	43.92
Care of Sick Persons	63.35
Thanksgiving Dinners	21.95
Christmas Dinners	82.44
Christmas Supper	114.83
Other Christmas Charities	39.56
Expended for Mothers' Meeting	28.42
Postage and Stationery	1.79
Car and Cab Fares	22.32
Railroad Fares	10.35
Express Charges	.35
Rents Paid	47.00
Board Paid	16.50
Medicine	2.05
Furniture and Moving Expenses	8.00
Spectacles	6.50
Books	5.36
Fuel	3.74
Paid for Work	.60
Telegram and Telephone Calls	.70
	$610.55
Balance, March 25, 1912	90.67
	$701.22

CHURCH REPAIRS.

As reported in the last number of the magazine, we shall be turning over the church, within a few weeks, for certain necessary repairs upon the roof.

The present trusses will be replaced by those of the "hammer beam" variety, which will give not only greater stability to the roof, but will add dignity to the nave. The present plaster ceiling will be removed and wooden paneling will take its place.

This will entail a considerable expense, the exact amount of which cannot be estimated at present, but the total amount will probably reach $12,000, and possibly more. Of this amount we have at present $8,100 in hand or pledged.

It would be a great help if contributions for the "Restoration of the Nave" might be sent to the Accounting Warden as soon as possible. The repairs are necessary, and the whole amount should be raised soon so that we shall have no indebtedness.

During the repairs the sanctuary will be boarded up. St. Katharine's Altar will be put in the Parish Hall, and in the autumn the services will be held there until the church is ready for use. During July and August the services will be held in the Chapel.

After the first Sunday in July there will be but two Masses on Sunday—at 7 and 10 o'clock. This schedule will continue through the summer, and, commencing July 1st, the 8 o'clock Evensong will be given up.

SOME MESSENGERS AND WHERE THEY WENT.

(This series at present is a study of the Missionary Field as it appeared to the Board of Missions, organized on behalf of the whole American Church in 1835. What the conditions were in China, Africa and Greece we have already seen; last month, beginning with the work of the saintly Kemper, we began to learn what the Church had tried to do for the stranger at its gates, as those gates open westward.)

There attended the General Convention of 1835 a Bishop, who came three hundred and fifty miles, driving his faithful horses entirely alone on his journey through the wilderness, over trackless prairie, fording deep and muddy streams—Bishop Philander Chase, whose resignation from the Diocese of Ohio followed treatment by that Diocese hardly to be understood by right-minded people. With noble patience the Bishop had retired to Michigan, where he had humbly labored as an unpaid missionary, as opportunity arose. Shortly after, the clergymen who were in Illinois decided to organize a diocese of their own and called Bishop Chase, who accepted. But before taking charge, he went to the General Convention, where, finding help for the new Diocese might be delayed, he decided to go to England, and get the help of old friends there.

Philander Chase was a man who did with intense earnestness the work of the moment, sacrificing his personal comfort in such an utterly matter-of-fact way, that God only knew the completeness of the sacrifice. How dearly the Lord loves a cheerful giver, and uses his gifts, may be understood when we remember that the early history and founding of parishes so far apart as Utica and New Orleans could not be traced until certain personal journals of Bishop Chase were obtained. We will devote some time, therefore, to this wonderful life-story, as it makes so real the first chapters of the life-story of the American Church, who "fled into the wilderness, where she hath a place prepared of God."

The Chases were among the earliest Puritan settlers of New England, one of their immediate ancestors having been burned at the stake for "heresy" near St. Mary's, Chesham. Aquila Chase is said to have been the first man to bring a boat over the bar of the Merrimac. Dudley Chase (the Bishop's father) was one of the pioneer settlers on the banks of the upper Connecticut, and his wife was the first white woman who kept house above what is now Bellows, Falls, Vt. "Deacon" Chase prospered quite literally in accordance with the Psalm, "Blessed are all they that fear the Lord and walk in his ways; for thou shalt eat the labor of thine hand." The olive branches round about his table must have required a pretty good sized table, for Philander Chase, the youngest, was the fifteenth child. The Deacon informed this child of his old age that he wished to have him study for the ministry. There was no preparatory school, but a boy with nine well-educated brothers could study at home. He entered Dartmouth College, 1791. He was born in December, 1775, and was, therefore, only in his seventeenth year when, as a sophomore, he first saw a copy of the Prayer Book. He was strongly attracted by the beauty of the Liturgy, at first; then subsequent study convinced him of its authority, and his vacations became times of eager discussions on this subject with his family. Although church clergymen were

few in those Northern parts of New England, and bitterly persecuted by the Puritons, two devoted ones appeared to the lad in this great crisis. One was the Rev. J. C. Ogden. Preaching was to him a vocation; and when he had roused the people with his burning words, he left with them a book written in defense of the Church, a copy of which he had received from England. To have this printed for circulation in America, he did without a heavy overcoat through those freezing Vermont winters. Another adviser was the Rev. Bethuel Chittenden. His brother, then Governor of Vermont, told him of the Church families scattered along the Vermont and New Hampshire banks of the Connecticut, and he came through Bethel, Vermont, where young Chase occasionally taught school, and to the lad's home at Cornish, New Hampshire. This missionary had been ordained by Bishop Seabury, so his Church training had been Catholic, although he did not present a very ecclesiastical appearance! He wore sheepskin "smalls," and an old blue coat, much the worse for wear, thin and shiny. Nevertheless, he was a great ambassador for Christ, and the Chase family, with many of their neighbors, were at last by him received into the Church. What his boy follower felt when he received his first Holy Communion from this devoted priest, he uttered in burning words half a century after:

"The poverty and humble clothing of this ambassador of Christ in no way derogated from the authority he had received from the Heavenly King."

Longing, with characteristic fervor, to do something at once, Mr. Chase worked during his vacations and holidays as a lay-reader, and so the oldest Vermont parishes, and the adjacent ones in New Hampshire, have him as their follower. One of the largest contributions to Missions acknowledged in the first members of the Spirit of Mission was from this region.

Having graduated from Dartmouth, Mr. Chase found that the nearest clergyman who could help him get Holy Orders was the Rev. Mr. Ellison, of St. Peter's, Albany. He lost no time in going to him, and received a hearty welcome: "God bless you! walk in!" said the clergyman, a warm-hearted English cleric, who gave the youth a fine start. Theological seminary there was none on this side the Atlantic, but his friend got him free access to a fine theological library, and a well-paid position in a city school. Further, he received a license to do lay-reading in Troy, where were many church people. These he gathered on Sunday afternoons, reading Evensong and one of Rev. Mr. Ellison's sermons. After his ordination to the Diaconate, he was made itinerant missionary of Northern and Western New York. Utica was then a small settlement, the stumps of the forest trees still tripping up unwary strangers. Yet here the young missionary was cordially received, and here he organized the parish of Trinity Church, Utica.

Mr. Chase was ordained Priest in 1799. From then onward till 1817, he worked in different parishes. It was really missionary work for the most part; Poughkeepsie, N. Y., was his starting point for incessant labors in what was then wilderness, and along the St. Lawrence.

He spent six years in New Orleans, where a "priest" not under obedience to Rome was a great wonder, and organized the parish of Christ Church.

Six happy years were also spent at Hartford, Connecticut, happy in friends, recovering a little from loss of health during the strain and overwork begun in mere boyhood. But his heart was set on Missions, and arranging for the care of his family with their relatives, he prepared for his lonely journey, intending to visit Ohio, and see what opening might be there.

He did not preach any farewell sermon in Hartford, but on the 2d of March, 1817, he ministered his flock, who crowded in to receive the Holy Communion, and then departed tearfully to their homes.

LETTER FROM RUSSIA.

We reprint below a portion of a letter written by Father Puller, S. S. J. E., who has been visiting Russia as a member of a commission from the Church of England in the interests of Church Unity.

In the afternoon we went with Mr. Mansouroff to pay a visit to Bishop Anastasius, one of the Suffragans of the Diocese of Moscow. We had three hours of delightful conversation with him at the monastery, where he lives. He was evidently a deeply religious man, and also a highly educated and refined one. He was very interest in all that we could tell him about the religious life, retreats, parochial missions, missions to the heathen, etc., connected with the Church of England.

We went on from Bishop Anastasius to visit Professor Vladimir Sokolov, Mr. Mansouroff being still our companion and interpreter. Our visit to him was much shorter because he was very busy with examination and committee work, but I was glad to have secured a little talk with him, as he has written a good book on English Ordinations, in which he answers the Roman objections, both the objections of their older controversialists and those which are set forth in Leo XIII's bull.

I ought to say that Mr. Mansouroff had come to the conclusion that at Moscow it would be better to spend our time in visiting people of importance and having private talks with them, rather than in delivering lectures. There were two reasons for this advice. (1) Moscow is four degrees south of St. Petersburg, and therefore warmer; and consequently at Moscow people had begun already to leave the town and go into the country; and (2) the work of founding the new Russian Society for cultivating friendly relations between the two Churches had been going on in St. Petersburg, and the ground had there been prepared; but the Society had not yet formed any branch in Moscow, although one is to be formed in the course of the autumn.

On Thursday (May 9), we attended the Mass in the Church of *Spass na Boroń* (Church of the Saviour in the Forest). It was built in the 13th century at a time when this part of the Kremlin hill was covered with thick forest, and the original Church was of wood. The forest has long ago disappeared, and the Church remaining always on the same spot, stands in the middle of the courtyard of the great palace of the Kremlin. We were invited to come within the Iconostasis, and we were there able to witness all the action of the Mass, as it is carried out within the solid screen. Three of the palace-priests concelebrated, assisted by two deacons, all in cloth of gold. One was impressed by the extreme reverence, and also by the combination of stateliness with homeliness.

After the Mass we were taken by Mr. George Arsenieff over the museum in the treasury of the palace, of which he is curator.

Then we went with Mr. Mansouroff to visit the Archimandrite of the Chudoff Monastery, which is also in the Kremlin. His name is Arsenij (Arsenius), and he attracted at once by his modesty and evident devoutness. He made many inquiries about our view of ordination, which in his opinion was the most vital question. He seemed quite satisfied when I told him that it was the law of the Church of England that a Lutheran or Calvinist Minister who should wish to become a priest or deacon of our Church had to be re-ordained; but that a Roman priest under similar circumstances might not be re-ordained, but needed only to be licensed. He accepted that fact as decisive.

During our talk with the Archimandrite, the Bishop of Yakutsk, Innocent (pronounced Innokenti), came in. He is staying for the time in the Chudoff Monastery. He was able to talk English, as he was at one time Bishop of Alaska in America. The Archimandrite invited us to lunch with him and the Bishop also shared in the meal.

On Friday (May 10) we left Moscow by the 6.30 A. M. train, and in about two hours we reached the Troitsa Sergievska Lavra, one of the two greatest and most renowned monasteries in Russia. More than 100,000 pilgrims come to it every year. It was founded by St. Sergius in 1340. One of the most glorious events in Russian history is the defence of the monastery during a siege of sixteen months in 1608-1609, when the 300 monks successfully resisted the besieging army of 30,000 papist Poles.

St. Sergius was a great reviver and restorer of monastic discipline in Russia, especially in the Northern and central parts. Within the great wall of the monastery there are thirteen churches, a theological academy (or college), a school of painting, etc.

The Celebration took place in the most sacred church within the monastery, the Troitsky Sobor (the Basilica of the Trinity), in which St. Sergius is buried. It was packed tight with pilgrims. We were in the nave, but had a splendid place just in front of the Holy Doors. But during the whole service one could hardly move, being jammed in the press. There were a few communicants, amongst whom was a lady who had come with us from Moscow.

After the Mass we paid a visit to Bishop Theodore, the devout and learned Rector of the Theological Academy. He received us most kindly, and we had a long and interesting talk with him. I conveyed to him the Bishop of London's love, as I had been specially requested to convey it by the Bishop, when I went to get his blessing before I started for Russia.

After our talk with him, which lasted at least an hour, he took us all over the Academy, and introduced us to some of the students. Then we went back to the Troitsky Sobor to venerate the tomb of St. Sergius, which we had been unable to do before, because of the crowd. We went also into some of the other churches and into the great refectory of the monks.

On Saturday (May 11), after a short

visit to Bishop Tryphon, one of the suffragans of the diocese of Moscow, we went on to the Palace of the Grand Duke Serge who was assassinated some years ago, and were received in audience by his widow, the Grand Duchess Elizabeth, a sister of the Empress, and a daughter of the Princess Alice of Hesse Darmstadt, and therefore a granddaugter of Queen Victoria. The Grand Duchess Elizabeth, after the loss of her husband, founded about three years ago a Sisterhood on a model new to Russia, though very familiar to us in England. That is to say the Sisters live a mixed life, combining contemplation with active works of mercy. The Grand Duchess is not only foundress but is also herself a Religious of the Community, and is in fact its first Superior. Under ordinary circumstances she would have received us at her Convent; but she was purposing to start for the Crimea (no doubt to visit her sister, the Empress) on the following Monday morning, and before starting she had a good deal of business to transact, which could be more conveniently done at her palace in the Kremlin; so it was to that palace that we went. The Grand Duchess came into the room where we were in her Sister's dress of light grey, and received us most graciously. She was accompanied by the sister of our kind friend, Monsieur Mansouroff, who is the Abbess of a Nunnery in one of the Baltic Provinces. She of course was dressed in the black habit of a Russian nun.

The Grand Duchess seemed to take great interest in our visit to Russia and its objects and she questioned us about the Church of England and its teaching. At the end of our visit she invited us to come to her Convent and be present at Mass at 8.30 A. M. on the following Monday morning. She herself would not be able to see us then, as she was to start at 8 A. M. for the Crimea. We were very much impressed by her religious simplicity and by her graciousness, and also by her penetrating intellect and dignity.

On Sunday afternoon I spent a few hours at the country residence of the elder brother of my kind host, Mr. F. Cazalet.

On Monday (May 13) we spent the whole morning at the Grand Duchess's Convent. The two Priests attached to the Convent were very delightful men. They did everything they could to make us feel that we were welcome. They invited us within the iconostasis during the Mass, and showed us everything that there was to see in the beautiful Church. One of them said: "Externally, you look like Latin Priests, but you behave quite differently. They stand immovable during our services, and seem to wish to make it clear that they are present merely out of curiosity. You join with us in our prayers, and evidently show by your whole demeanor that you are present for the purpose of worship."

After the service we were introduced to the Assistant Superior, a very charming lady, who spoke excellent French, and who told us that the Grand Duchess had given orders before leaving that we were to be shown everything. And accordingly the Assistant Superior did take us everywhere. We saw the exquisitely clean Hospital of about twenty beds, where the young Sisters are trained to Hospital work. Those who have been trained do most of their nursing in the homes of the poorest of the poor. We went also into the operating room; but before going in had to put on white linen garments over all our dress, to protect the room from any noxious germs which might otherwise have been left by us in the room when we went out. We were taken also to the dentist's and aurist's departments. Then we went to a school for girls, who, it is hoped will, if they have a vocation, become Sisters. Every day the Convent gives three hundred dinners to deserving poor people. Then we went to the dormitories and refectory of the children, and to the cells and refectory of the Sisters. Everything was spotlessly clean and simple. The Assistant Superior finally took us to her sitting room. She told us that the Community began three years ago with six Sisters; but there are now seventy-five. The Sisters have a Novitiate, and then take vows for one year; then for three, then for six, and finally for life. An exception was made for the Grand Duchess and for the Assistant Superior, who have already taken life vows.

This Convent is still in the experimental stage, but it seems to be much blessed in its life and work, and it will, no doubt, have in time imitators, and become an enormous boon and source of strength to the Russian Church.

In the afternoon, besides paying visits of farewell, we went with Monsieur Mansouroff to pay a visit to Mr. Khomiakoff, the eldest son of the great Russian theologian, and the brother of the President of the Duma. He is a most interesting and able man, though he suffers much from bad health.

ST. CLEMENT'S CHURCH

KALENDAR FOR AUGUST, 1912

1. Thursday (*The Chains of St. Peter or Lammas Day*).....Masses, 7 and 9.30 a. m.
2. Friday (*Abstinence*).....Mass, 7 a. m.
3. Saturday.....Mass, 7 a. m.
4. **Sunday** (*ix after Trinity*).....Masses, 7 and 10 a. m. Matins, 9.30 a.m. Even-song 5 p. m.
5. Monday (*St. Oswald, K. M.*).....Mass, 7 a. m.
6. Tuesday (*Transfiguration of Christ*).....Masses, 7 and 9.30 a. m.
7. Wednesday (*Holy Name of Jesus*).....Mass, 7 a. m.
8. Thursday.....Masses, 7 and 9.30 a. m.
9. Friday (*Abstinence*).....Mass, 7 a. m.
10. Saturday (*St. Lawrence*).....Mass, 7 a. m.
11. **Sunday** (*x after Trinity*).....Masses, 7 and 10 a. m. Matins, 9.30 a. m. Even-song, 5 p. m.
12. Monday (*St. Clara, V.*).....Mass, 7 a. m.
13. Tuesday.....Masses, 7 and 9.30 a. m.
14. Wednesday.....Mass, 7 a. m.
15. Thursday (*Assumption of B. V. M.*).....Masses, 7 and 9.30 a. m.
16. Friday (*Abstinence*).....Mass, 7 a. m.
17. Saturday.....Mass, 7 a. m.
18. **Sunday** (*xi after Trinity*).....Masses, 7 and 10 a. m. Matins, 9.30 a.m. Even-song, 5 p. m.
19. Monday.....Mass, 7 a. m.
20. Tuesday (*St. Bernard, C., Ab., Doct.*).....Masses, 7 and 9.30 a. m.
21. Wednesday (*St. Jane Frances, W.*).....Mass, 7 a. m.
22. Thursday.....Masses, 7 and 9.30 a. m.
23. Friday (*Abstinence*).....Mass, 7 a. m.
24. Saturday (*St. Bartholomew, Apostle*).....Masses, 7 and 9.30 a. m.
25. **Sunday** (*xii after Trinity*).....Masses, 7 and 10 a. m. Matins, 9.30 a. m. Even-song, 5 p. m.
26. Monday.....Mass, 7 a. m.
27. Tuesday.....Masses, 7 and 9.30 a. m.
28. Wednesday (*St. Augustine, B. C., Doct.*).....Mass, 7 a. m.
29. Thursday (*Beheading of St. John Baptist*).....Masses, 7 and 9.30 a. m.
30. Friday (*Abstinence*).....Mass, 7 a. m.
31. Saturday (*St. Aidan, B. C.*).....Mass, 7 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, 3-5 P. M., 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVIII PHILADELPHIA, AUGUST, 1912 No. 8

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Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD
Meets second and fourth Thursday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Father Underhill.

GUILD OF HOLY CHILD
Meets every Thursday in the month, 3.30 p. m.
Chaplain, the Rector.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
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ST. VINCENT'S GUILD
Meets first Wednesday in the month, 8 P. M.
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ST. NICHOLAS CHILD
Meets every Thursday, 8 P. M.
Treasurer, Miss Eugenie M. Fryer.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays, or communicate with him at his office in the Clergy House.

PARISH NOTES.

On September eighteenth, the Rev Vincent Van M. Beede will come to us, and take a place on our staff of clergy. He has worked formerly in the House of Prayer, Newark, and in the west under Bishop Brewster. He will have charge of the Sunday School and of the work among the young people.

The convention addresses of the Bishop and the Bishop Suffragan have been printed for circulation in the diocese. A number of copies have been sent to the clergy house, and some have been placed in the Church vestibule. An member of the the parish who may desire one of the pamphlets may apply to the clergy in residence.

The Divinity School, has accepted the offer of S. Clement's Vestry, to establish the Yarnall Library of Theology at the School. One alcove will be set aside for the volumns that may be purchased, and the collection will be kept separate and intact. A suitable book plate will be provided by the Board of Managers of the Library, and the fund, wisely administered, ought to prove of real value to the School and the Diocese.

Another change in the clerical staff will take place on October first. Much to our regret we have to part with Father Underhill, who goes to New York, as curate in the Church of the Redeemer. His going away is a real loss to S. Clements, and his place will be hard to fill. During his ministry among us, "in a short time, he has fulfilled a long time," and so soon identified himself with the parish life, that he quickly became one of us. Many prayers will follow him in his new work.

The Sunday services are now being held in the parish hall, which looks quite churchly and dignified, now that S. Katharine's Altar is in place with its proper ornaments. We are not sure how long we shall be kept out of the Church, but hope that the first of November will find the repairs completed. In the meantime it is of the utmost importance that the inconvenience and simplicity of our temporary place of worship should not prevent each member of the parish from fulfilling his obligation to attend Mass on the Lord's Day. Let us prove our devotion to our Lord and His Church by accepting with cheerfulness the present conditions, and let us be generous in our contributions, and be sparing with our criticism during this very trying period.

BAPTISMS.

June 23—Leroy Louis Goodwin.
June 8—Harry Erwin Wallace.

BURIALS.

July 6—Ann Elizabeth Randall.
July 15—Berrie Evelyn Patton.
July 19—Mary K. Townsend.
July 22—William Lithgow.

OFFERINGS.

June 23—Cash		$12.92
	Envelopes	74.70
June 30—Cash		28.71
	Envelopes	65.10
July 8—Cash		7.28
	Envelopes	40.45
July 15—Cash		2.30
	Envelopes	15.55
July 22—Cash		1.95
	Envelopes	15.60
		$284.56

SPECIAL OFFERINGS.

Restoration of Nave	$35.00
St. Andrew's, Sewanee	.25
St Stephen's College	.10

MISSIONS.

General	$26.30
Foreign	5.70
Domestic	14.15
	$46.15

CHURCH REPAIRS.

A special meeting of S. Clement's Vestry was held on Tuesday, July 2nd, at which, on the recommendation of the Architect, Mr. Horace Wells Sellers, and of the Property Committee, a contract was entered into for the removal of the old roof trusses in the nave of the Church, and substituting new trusses in accordance with plans prepared by the architect.

The Vestry was very reluctantly compelled to enter into this contract, which involves a large expenditure, as the investigations of the architect and of the Property Committee showed the work was absolutely essential at this time.

The Vestry, therefore, desires to call the attention of every member of the parish to this matter, as it is essential to provide funds for this most unwelcome, but necessary expense.

The amount of the contract for the removal of the old trusses and replacing them with new; removing the old plaster ceiling, and replacing it with a wooden ceiling, thus making the roof of the nave absolutely safe and permanent for an indefinite number of years, and the necessary work incidental to this, amounts to $21,500, in addition to which the Vestry authorized the Property Committee to enter into a further contract amounting to $600, for the electric lighting of the nave of the Church, making a total of $22,100. In addition to this amount there will be the architect's fee and other incidentals, so that a fund of not less than $25,000 must be raised to meet the entire cost of the repairs.

At the present time the Accounting Wardea has in hand, for this purpose, $5196.47 in cash, two $1,000 bonds, and $1,000 additional, in cash, has been promised, making a total of $8196,41, which leaves a balance of nearly $17,000, which must be raised by the Parish prior to November first next. This is not a question of contributions, but a specific debt, a part of which is owed by every member of the Parish, and the Vestry ask each one, to give the matter deep consideration and to make their offerings towards this object as liberal as they are able, and to act as promptly as possible. Contributions may be made through the Church offertories, properly designated, or sent to the Accounting Warden at his office at the clergy house.

Signed, CHARLES S HUTCHINSON, Rector.
FRANCIS D. WETHERILL,
S. MCKEAN BAYARD,
Wardens.

LETTER FROM THE RECTOR.

My Dear People:

In another column is printed an announcement and an appeal from the Vestry to the members of S. Clement's parish. We are confronted by a condition that will be a test of our faith, and a measure of our devotion to the Church.

You will remember that the former parish building had been condemned many years before it was demolished, and that when it was finally pulled down a state of things was discovered that filled us with deep gratitude to God, in that a fearful disaster had been averted. The timbers of the floor beams and the roof trusses had rotted in the walls, and the floor rested on the partitions and plaster cornices underneath. That the whole structure had not collapsed long ago seems little short of a miracle.

We have reason to believe that a similar condition exists in the roof trusses of the church, and although we might allow matters to continue as they are, and trust that nothing serious might occur for some time, the Vestry feel that it would be morally wrong to run any risk of accident or to permit an unsafe condition to exist. They have, therefore, taken the action which they announce, and with this action I am fully in accord.

The expense involved seems very large, but I am confident that if each member of the parish will do his *utmost* the indebtedness may be met. That it will mean a call to real sacrifice on the part of all, is not to be doubted, but the cheerful and ready response to such a call, arising from a real motive of love for God and His Church, will bring blessing to both parish and individual.

That this spirit of loving sacrifice exists among you, the history of the parish, and my experience among you combine to teach me.

It is not needful for me to urge your generous response to this appeal, or to ask that you will give as the Lord hath prospered you, to the glory of God and the honour of S. Clement.

Affectionately yours in Christ,
CHARLES S. HUTCHINSON.

LORD HALIFAX AND CHURCH UNITY.

What do we mean by the the word "Church"? Does not an ambiguity attach to its use which is often the cause of misconception? Dr. Newman pointed out long ago that if we would define our terms we should generally find, either that we were agreed, or that, differing in first principles, controversy was useless. In speaking of the Church, I think Roman Catholics have often in mind its exterior organization and government, rather than the Church as the mystical body of Christ. Members of the Church of England, on the other hand, when they speak of the Church, have almost always in view the Church, not as determined by its outward organization, but as it is composed of those who are sacramentally united with Christ Both ideas are involved in the conception of the Church, but the dwelling upon the one, rather than the other, is, I am sure, a fruitful source of misunderstanding.

Let me state more fully how the matter would occur to the ordinary member of the Church of England. The object and scope, he would say, of the Christian religion is to establish a real and permanent union between each individual of the human race and Christ. This supernatual

life of union with Himself, Christ communicates to man through the sacraments, the validity of which is guaranteed to us by the Divine organization of the Apostolic ministry. Since the object of the Christian religion and of the Sacraments adminstered by the Church is to establish and perpetuate a permanent union between us and Christ, that we may dwell in Him and He in us, all that has been enjoined by our Lord and His Church for the communication of His divine life, is essential to our position in a way nothing else is or can be. There may be things useful; things salutary; nay even things of divine appointment relating to the organization of the Church, but if they do not directly subserve that ministration of the spirit by which, through the sacramental system of the Church, we are made partakers of Christ, they are on a different level They are not *in pari materia*, and as such our attitude in respect to them is neccessarily different to that which we are bound to maintain in regard to those means of grace which have been instituted for the purpose of uniting us in the bond of a common life with our Divine Head. These we must guard always, and at all cost; those under certain circumstances will not carry the same obligation with them.

Apply this principle to the claims of the Protestant bodies, and those of the Roman Church respectively For practical purposes, what is usually understood by Protestantism is a denial of the sacramental system, that is, of any divinely appointed external and visible agency by which the gifts of grace are ministered to us. The new birth is not neccessarily connected with baptism, confirmation is not the means by which an additional gift of the Holy Ghost is imparted to us, the Eucharist is not the communication to us, under forms of bread and wine, of the Body and Blood of Christ, absolution is not the channel by which the pardon of sins is conveyed to us, but merely an assurance of God's willingness to forgive sinners; the Church is not a visible organization instinct with a divine life, but an invisible society, or mere human association. Now certainly we have no right, as we can have no desire to judge individuals. God's mercy is in all His works. If everywhere he that maketh righteousness according to his lights, is accepted before Him, much more He will accept those whose rejection of His Sacraments arises in great part from ignorance, in great part from the sins of others. What God condemns is a wilful rejection of His voice, and, in this case, the scandals that have existed in times past, and the imperfect lives of Christians, must make us hesitate before we charge all those who reject the sacramental system of the Church with a wilful rejection of the truth.

But while we admit to the full with all the consequent excuses which flow from such admission that the great religious convulsions of the sixteenth century, to take one instance out of many, was the result of abuses which the highest ecclesiastical authorities had been too indifferent and too worldly to mend, yet it remains true, that the result of that convulsion has been, not to reform the practice, but to mutilate the religion of Christendom,

If man, created in the image of God, with capacity for knowing God and loving Him, cannot be satisfied apart from God; if, in every time and place since he was driven out of Paradise, the heart of man has been seeking after God, if haply he may find Him; if God, who created man for Himself, has on His side been ever calling him back to Himself, reaching down to him from the Mount of Sinai to the Mercy Seat between the Cherubim. from the Cross to the altar, and from the altar to the sanctuary of man's heart, there to abide as friend abides with friend; if these are the relations between God and man. as they are revealed to us in Jesus Christ, then any system of religion which stops short at the Incarnation, while it rejects the sacramental system by which the Incarnation is extended to us, is not the whole counsel of God. * * *

If this is the teaching of the Protestant religious systems, the question at issue betweem them and us are questions not merely of a more or less perfect form of Church government, but of matters affecting the claim by which the relations between God and man—interrupted by the fall are renewed and sustained Our attitude toward them is. therefore, neccessarily determined We cannot. for the sake of peace, surrender what we believe to be an integral part of the Christian religion. We can only ask to be allowed the happiness of supplying what is wanting in their organization, in order that they, with us, may rejoice in the possession of those means of grace which have been instituted by Christ for the Life of the Church.

Similar considerations seem to determine our attitude towards the Roman Church. and our duties in regard to the claims of the Holy See. Those claims resolve themselves into the assertion that visible communion with Rome is, under all circumstances, an absolute necessity. But this union involves the assertion that visible communion with Rome is on a level with the possession of an orthodox creed with an unbroken succession of bishops from the apostles, and with valid Sacraments, as part, under all circumstances of the organization necessary for the life of the Church. * * *

But visible communion with Rome has no obvious place in the chain of agencies by which the divine life is commnnicated to man, and man is reunited to God. Its relation to that chain is at best an indirect one. To be outside the Roman obedience does not, for example, *per se*, invalidate the the consecration of the Eucharist. The Roman Church makes no such claim in regard to Russia and the East. Visible communion with Rome occupies a different position in the economy of Grace to that which we assign to the Apostolic Succession and valid Sacraments. The level upon which it stands is different; and with a different level, necessarily comes a corresponding change of attitude and duty on our part.

A consideration of what the Catholic faith is leads to the same result. To reunite God and man is the scope of the Christian religion. "This is life eternal, to know Thee the only true God, and Jesus Christ, whom Thou hast sent." That reunion ultimately depends upon the personal relations existing within the God-head, because it is those relations which supply a basis for the Incarnation of the Son, and the consequent reconciliation of man to God. The doctrine of the Trinity in Unity. and of the Incarnation of our Lord Jesus Christ are truths upon which the salvation of man depends, and the Athanasian Creed only expresses a necessary truth when it declares that "whosoever will be saved, before all things it is necessary that he hold the Catholic Faith." The facts proclaimed by the Catholic Creeds and our adherence to them, so far as we have opportunity, are necessary, there, in the first place, for the reunion of man with God. This necessity extends, in the second place, to the possession of valid Sacraments, for it is by the Sacraments that the benefits of the Incarnation are extended to us. * * *

Introduce as a necessary link in the chain which reunites man to God the claims of the Holy See, * * and you have practically added to the creed of Christendom an article of faith which lacks that intrinsic dependence upon, and organic connection with the other truths of Revelation which characterise the other Articles of the Catholic Faith.

A consideration of what faith is in itself, therefore, leads us to disallow the Roman claims in their extreme form, and this precisely on the same principle which compels us to reject all Protestant systems of religion; the latter appear to deny what is an integral part of the Gospel, the former seems to make the fruits of the Gospel depend upon considerations that belong to a lower plane.

Leo XIII and Anglican Orders.—Lord Halifax.

LETTER FROM RUSSIA.

(Concluded.)

In the evening we left by train for St. Petersburg, where we arrived yesterday (Tuesday) morning, and were met by Mr. Cragg, the Assistant Chaplain, and by Mr. Lodygensky, who is kindly acting as the organizer of our proceedings in St. Petersburg. After having some breakfast at Mr. Lodygensky's house, we went straight to pay our respects to Bishop Evlogie, of Kholm, the President of the new Society, which invited me to come to Russia to give lectures. The Bishop was most cordial, and informed us that the lectures would be given in a hall in the official residence of Monsieur Sabler, the Ober-Procurator of the Holy Synod. So we are under very high patronage indeed.

Most of the day was spent in writing this letter, which I am finishing this morning (Wednesday). I am staying with Mr. Cragg, the Assistant Chaplain.

This morning we paid a visit to the Ober-Procurator, than whom no one could be kinder. He planned out many things for us to do while we are here, and in every way showed that he took interest in our work.

F. W. Puller, S. S. J. E.

SOME MESSENGERS AND WHERE THEY WENT.

(Bishop Chase—II.)

The first thing was to get to Ohio. The only way in 1817 was in coach-bodies set on sleigh-runners—four hundred miles of this, in the bitter cold! But the Christian hero set out. During this journey he saw a sight which cheered his anxious mind, and because of which he took as his motto, "Jehovah Jireh": "The Lord will provide." The high places were full of wild eagles, feasting on the fish thrown up by winter storms, frozen at once, and now, partially

thawed by the spring sunshine, plentiful food for the eagles, who otherwise would starve.

"If the Lord cares so for the wild birds," said the missionary, "what can He not do for me? Jehovah Jireh!" and he went on cheerfully.

Arrived at Lake Erie, he found a settler who had a fine pair of horses and a sleigh. This man needed money very much just then, so he took the missionary at once. The spring "break-up" of the ice was beginning; even an hour's delay and no travel would be possible for weeks. The cracks in the ice widened under the sleigh-runners as they raced along; the Pennsylvania shore was reached, and the driver, hurriedly pocketing his money, quickly turned homeward.

The missionary now traveled afoot or on horseback, always at his own expense, hunting up Church people. He was warmly welcomed, and on January 5, 1818, met with two clergymen and nine laymen at Columbus, Ohio. The "Diocese of Ohio" was organized, and all parishes in the State were requested to send delegates to the adjourned meeting in June.

Till now, Mr. Chase had had an exceedingly happy life. Troubles and anxieties and hardship in plenty, and long separation from his family. But personal griefs had not visited him. His home life as a child had been happy; in his twenty-first year he married a charming girl, unafraid of holy poverty, devoted to his work; his two older sons were in college, his namesake even now almost ready for Deacon's orders, and the youngest had come out to Ohio with the brave wife and mother, who managed a little farm at Worthington. This was the Bishop's only source of income, as the Church at the East was curiously indifferent, and no money was raised.

Now sorrows came thick and fast. His wife died, and young Philander began rapidly to fail in health. He made a brave struggle on behalf of the work. Once, when the Church in Ohio was almost obliged to suspend work, the young Deacon made an Eastern tour, and brought back twenty-nine hundred dollars—a tremendous sum for those days.

When Mr. Chase went East, sent by the Ohio clergy as their choice for Bishop, he was met, not only by indifference, but by open enmity, and a refusal. Certain charges were being circulated against his personal character. Almost crushed by this new trouble he yet insisted on an ecclesiastical trial, during which Bishop White remarked: "I think that those who have stirred up this matter had better look to their own characters." Absolutely acquitted, and commended, he was consecrated in Philadelphia at St. James' Church, February 11, 1819.

Still, there was no move to support him, and the General Convention did not publish any report of his work. Young Philander then offered to go to England, and try to get help. His health failed so rapidly, however, that he had to give up all work, and begged his father to go himself. It was bitterly hard for the Bishop to leave the dying lad, but the work came first, and so he prepared for the journey. He knew, let the Eastern Churchmen ignore it as they might, that urgent work was to be done in Ohio. At one little settlement, where he had paused to visit a dying man, he had been obliged to stay over, and finally by that sick bed confirmed eleven earnest souls, whose First Communion was their father's viaticum.

At the close of his first Convention, he confirmed seventy-nine persons, many of whom had awaited his consecration with longing.

At one confirmation a man presented himself who passed a very good examination in Church doctrine. When asked how he had become so familiar with it, he produced a worn and tattered book, the sight of which deeply moved the Bishop. It was that "little square book" used by Vermont pioneer missionaries, to publish which one of them had gone without an overcoat!

Try to realize what it meant to be Bishop of Ohio in those days: hundreds of miles of travel, in springless wagons or on horseback—sometimes even on foot! He stood holding services at times in boots which could not be pulled off from his swelled and aching feet! When he reached home, there was no money to pay for help; he must cut and haul wood, thresh grain, trade produce. Except for the little sum which young Philander raised on his Eastern tour, the Diocese was without money. Yet the *two* clergy stood by him, and four more came.

The great region of western Pennsylvania and Virginia, Kentucky and Ohio, contained many Church people. Their failure to obtain effective ministers from the East discouraged them, and was making the Church a by-word among the settlers.

ST. CLEMENT'S CHURCH

KALENDAR FOR SEPTEMBER, 1912

1. **Sunday** (*xiii after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a.m. Even-song, 5 p. m.
2. Monday (*St. Lazarus*)..... Mass, 7 a. m.
3. Tuesday..... Masses, 7 and 9.30 a. m.
4. Wednesday..... Mass, 7 a. m.
5. Thursday..... Masses, 7 and 9.30 a. m.
6. Friday (*Abstinence*)..... Mass, 7 a. m.
7. Saturday (*St. Evortius, B. C.*)..... Mass, 7 a. m.

8. **Sunday** (*xiv after Trinity. Nativity of B. V. M.*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
9. Monday..... Mass, 7 a. m.
10. Tuesday..... Masses, 7 and 9.30 a. m.
11. Wednesday..... Mass, 7 a. m.
12. Thursday..... Masses, 7 and 9.30 a. m.
13. Friday (*Abstinence*)..... Mass, 7 a. m.
14. Saturday (*Exaltation of the Holy Cross*)... Mass, 7 a. m.

15. **Sunday** (*xv after Trinity*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a.m. Even-song, 5 p. m.
16. Monday (*St. Ninian, B. C.*)..... Mass, 7 a. m.
17. Tuesday (*St. Lambert, B. C.*)..... Masses, 7 and 9.30 a. m.
18. Wednesday (*Ember Day. Abstinence*)..... Mass, 7 a. m.
19. Thursday..... Masses, 7 and 9.30 a. m.
20. Friday (*Ember Day. Abstinence*)..... Mass, 7 a. m.
21. Saturday (*St. Matthew, Apostle and Evangelist. Ember Day. Abstinence*)... Masses, 7 and 9.30 a. m.

22. **Sunday** (*xvi after Trinity*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
23. Monday (*St. Thecla, V. M.*)..... Mass, 7 a. m.
24. Tuesday..... Masses, 7 and 9.30 a. m.
25. Wednesday..... Mass, 7 a. m.
26. Thursday (*St Cyprian, Archbp., M.*)..... Masses, 7 and 9.30 a. m.
27. Friday (*SS. Cosmas & Damien, MM. Abstinence*)..... Mass, 7 a. m.
28. Saturday..... Mass, 7 a. m.

29. **Sunday** (*xvii after Trinity. St. Michael and All Angels*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
30. Monday (*St. Jerome, Pr. C. Doct. of the Church*)..... Mass, 7 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, 3-5 P. M., 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVIII PHILADELPHIA, SEPTEMBER, 1912 No. 9

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ST. MARY'S GUILD
Meets first Monday in the month, 8 P. M.
Chaplain, Father Underhill.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, Father Underhill.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD
Meets second and fourth Thursday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Father Underhill.

GUILD OF HOLY CHILD
Meets every Thursday in the month, 3.30 p. m.
Chaplain, the Rector.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
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ST. VINCENT'S GUILD
Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
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Meets every Thursday, 8 P. M.
Treasurer, Miss Eugenie M. Fryer.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays, or communicate with him at his office in the Clergy House.

PARISH NOTES.

The Sunday School will reopen on the first Sunday in October. It is important that all the scholars should be present at the first session.

Commencing the first Sunday in September, the 9.15 and 11 o'clock masses on Sunday will be resumed. The 8 o'clock mass will be resumed the third Sunday in September.

The work on the church is progressing. We hope that all may be completed by All Saints' Day. Envelopes properly marked have been placed in the racks in the church vestibule, to be used for contributions to the Restoration Fund. No amount is too small to give for this object. It is hoped that every one may contribute as he is able.

Through the kind support given to the concert for the Choir Boys' Outing Fund, a number of them were permitted to spend a very enjoyable day at Atlantic City in July. They will also have another outing of some kind in September, in the nature of a short trip or a theater party. The choirmaster wishes to thank those who have made this possible by their financial support.

The Rector will return from his holiday the middle of September. Father Quin attended the Commencement of St. Stephen's College in June, going from there to the Jewish Hospital for a surgical operation. Since his convalescence he has been in residence during August, and will take a further holiday in September. Father Underhill has been spending the month of August at Oak Bluffs, Mass. During the summer Father Bazett-Jones, of Nashville, Tenn., has been assisting in the parish.

BAPTISMS.

July 29—Isabelle Freeman Bustard.
August 11—Elizabeth Dickerson.
August 11—Thomas Bozarth Aff.
August 14—Howard Walter Williams.
August 15—Reata Rhoads MacCloskey.

BURIALS.

July 31—James Henry Henkle.
August 6—Elizabeth Margaret Heatz.
August 10—Victor Holmes.
August 14—George H. Fenner.

OFFERINGS.

July 28—Cash		$53.05
	Envelopes	38.50
August 4—Cash		10.48
	Envelopes	57.10
August 11—Cash		3.44
	Envelopes	20.46
August 18—Cash		4.01
	Envelopes	39.70
		$226.74

SPECIAL OFFERINGS.

Restoration of Nave	$303.25
St. Andrew's School, Sewanee	.25
Missions:	
Foreign	13.25
Domestic	22.95
General	10.15

REPAIRS TO THE NAVE.

Following the announcement made in last month's issue of the Magazine of the contract for the repairs to the nave of the church, it seems proper, as a matter of interest and in view of the importance of this work, to state more in detail what is contemplated and the considerations leading to the Vestry's final action in the matter.

As mentioned in the letter from the Rector, the conditions disclosed when the old parish building was demolished made it not only a matter of congratulation but of surprise that no disaster had visited that structure through the decay of its floors, roof and walls. As the roof construction was similar to that of the church nave, this condition naturally created much anxiety as to the safety of the church structure, it being older than the parish house and subject to the same exposure.

It was impossible to make a complete examination of the roof, however, as the portions most likely to be affected by decay are enclosed within the walls, but while the new parish building was under construction a portion of the framing on the north wall happened to be accessible and the builder reported indications of decay in the timbers at this point. An inspection of the trusses elsewhere was made, and although they showed no marked evidence of weakness, this was not conclusive as to the condition within the walls where there was still likelihood of it being, to some extent at least, similar to that discovered in the parish house.

Subsequently, when the reconstruction of the sanctuary was in progress, the Vestry called upon the architect to submit plans and estimates for such general repairs to the building as its condition seemed to suggest and with particular reference to the roof. While these plans were carefully considered, no action was taken, as the cost involved was beyond the resources then available, and it was necessary therefore to allow the matter to rest until the Vestry could see its way to make the much-needed betterments and repairs.

When the question was revived by the Property Committee during the present year, the plans for the roof of the nave were again reviewed with estimates based on existing building costs. As the condition of the framing within the walls was still open to conjecture the architect suggested various alternate plans, including the repair and retention of the existing roof-truss construction so modified by re-enforcement as to insure greater stability.

These various plans and estimates were carefully considered by the Vestry, and in view of the fact that the proposed re-enforcement of the old trusses would radically alter the appearance of the nave, and the estimated cost based on their retention involve practically as great an expenditure as the new construction originally proposed, it was finally decided to adopt the latter, and the architect was instructed to proceed accordingly.

Thus far all plans and estimates were based on solid-timber construction, which called for massive framing on account of the weight of the roof and the width of the nave. As these timbers had to connect into the walls, where they would be exposed to decay as in the case of the existing roof construction, the use of steel was suggested, so encased in wood as to have the appearance of solid timber, while possessing greater strength and permanency. Furthermore, by the use of steel the design could be made to relieve the old walls of side pressure or thrust, a condition not possible in the solid wooden trusses of the design proposed or existing in the present construction. This question of side thrust proved to be the determining factor since the city's Bureau of Building Inspection considered it unwise to subject the old walls to side pressure, although they were considered perfectly safe to carry the weight of the roof if made to rest directly upon them, and accordingly the plans for steel construction were prepared and finally approved by the Vestry.

The present contract does not contemplate the disturbance of the roof above the new trusses unless the timbers within it are found to be so decayed, which, of course, cannot be determined until the plaster ceiling is removed, but it is hoped from indications elsewhere that the framing will be found in fairly good condition. The substitution of wood for plaster ceiling will remove a source of danger and expense, for the plaster has already begun to loosen and greater security will be found in the oak ceiling now proposed, which will also be in accord with the ceiling in the sanctuary. In general form the new roof trusses will retain the arched feature of the old construction with its open tracery above, but instead of the arch springing directly from the walls it will be supported on projecting brackets or hammer beams, thus reducing its radius and making it appear in somewhat closer relation to the sanctuary arch. It is believed that this will improve the apparent proportions of the nave, while still retaining something of the original treatment, but what is still more important, the permanency of the structure will be assured so far as the roof construction is concerned.

THE MEDIATORIAL OFFICE.

"Soul of Christ, sanctify me." Sanctification of the Christian soul is conformity to the Human Soul of Christ—a putting on of Christ," a conformity of thought, will, affection, passion, imagination. Chiefly it lies in a likeness of understanding and of will or affection, in seeing things as Christ sees them: feeling, tasting, loving according to His feeling, love, taste. And this principally with regard to God and to man: between whom Christ, by reason of His perfect knowledge and ardent love of both sides, is the great Mediator and Peacemaker. Those who would share His mediatorial office must strive to know God and man more and more deeply; nor that under any merely speculative aspect, but under those aspects which most beget love. He was made man that He might know what was in man, and be touched with a feeling for our infirmities; that, knowing all, He might excuse all and pardon all.

As in virtue of His true humanity, He knows human nature experimentally, so by His divinity He knows the divine nature experimentally as no merely human priest can ever do. Taught by the Holy Ghost, we can at least ever draw nearer to this double sympathy of the God-man and so fit ourselves better to share His mediatorial office. Nor its it only by prayer and sacraments that God sanctifies and purges the soul, but by all natural and intelligible means as well; by true ministry of the Word, the *Logos*, in its widest sense. By the instrumentality of the human heart and mind He speaks to heart and mind.

We must then observe in our Saviour (1) His deep knowledge and comprehension of the nature, the mind, the love of His Eternal Father; (2) His sympathy with the Divine interests and the Divine will: (3) His comprehensive and experimental knowledge of sinful man, and (4) His consequent sympathy with the interests of humanity.

(1) "O Righteous Father," He says, "the world has not known Thee," "has not known or believed in Thy Fatherhood, in Thy paternal love," "but I have known Thee." "No man hath seen God at any time, but the Only Begotten, who is in the bosom of the Father," "who is eternally being born in the very heart and focus of Divine love." "He hath declared Him," revealed the unknown. This was the great work of our Saviour's ministry, of which He says: "I have finished the work which Thou gavest me to do, and now I come to Thee;" "I have manifested Thy Name," "I have made known Thy true nature, Thy fatherhood." "and the men whom thou gavest me." "For this cause came I into the world, that I might bear witness of the truth," I, "the Word made Flesh," Eternal Truth translated into human language—the Father's *Logos* and image. "He that hath seen Me," "he that hath looked on the crucifix," "hath seen the Father" so long dreaded, distrusted, unloved, misrepresented, slandered. In this we must follow Him, after our fashion; studying and pondering the character of the All-Father as displayed to us in nature and in revelation—two chapters of one book. We must know Him, not speculatively, but appreciatively, by tasting and feeling, and seeing with the inward senses His sweetness, graciousness and beauty. We must know Him, not with hearsay knowledge, but with the familiarity that comes of continued converse; we must live "in the bosom of the Father" if we would declare Him to others and bring others into sympathy with our own love of Him.

(2) From the knowledge and love of the Father grow that hunger for righteousness, that thirst for the glory of God, which found utterance in the words "My meat is to do the will of Him that sent me, and to perfect His work." "I have a baptism to be baptized with; how am I straitened till it be accomplished." "The zeal of Thine house has eaten Me up." "Here is 'the great High Priest,' that archetype of every priest, lifted up above all and yet drawing all to Himself; exalted, yet lowly; crucified, yet not austere or repellant; "segregate" and yet mingling with publicans and sinners; mingling the very substance of His Body, Soul and Divinity with their weakness and corruption, as the sunlight which fills, illumes and beautifies the crystal; sinking all limits and differences so that He is hardly felt among us, so much is He one of ourselves and His life interwoven with ours. "There is one in the midst of you whom ye know not," as a hidden leaven changing the mass of humanity, unholy, guilty, defiled, earthly, into His own nature: sanctifying, forgiving, cleansing, raising, and withal secretly, imperceptibly, "not with observation."

(3) As God and the Maker, Mover, Quickener of every living creature, animal and spiritual, He knows "what is in man," yet to know it experimentally it was needful He should become Man, for now we approach Him, not as one who has felt. This was the end of His mortal life of labor, sorrow, temptation and suffering. For our sakes He sanctified Himself as a victim, and was baptized with blood; as one who descends into the slums to study and understand and ameliorate the life of the oppressed masses, so the Eternal Love took on Him the likeness not only of flesh, but of sinful flesh, abandoning His birthright of bodily glory, and in the form of a slave and sinner became the friend of publicans and sinners. Though perfect in obedience and all virtues, He willed to go through the discipline of learning and acquiring; to take the laborious path that we must tread; to be "perfected by suffering," to "learn obedience" in His Passion. He would not use any one of His privileges or powers in His own behalf. The Son of God hungers, yet He will not turn stones into bread, but waits till the angels come at the will of His Father. He is as one who cannot bear to be in a condition better than those whom He loves, and who are in want and poverty. So far as His privileges or gifts raise Him above them and separate Him from them, He hates those gifts and would gladly be stript of them, and would become anathema for His brethren's sake. He is not able to contain Himself, but, leaping from His throne and casting away the baubles of royalty, He flies to their embrace: "I am Joseph your brother."

The priest's vocation demands that he should strive earnestly to know the human mind and heart in all its phases. Here, if anywhere, knowledge is power. We can lead and manage others just so far as we discern their character and no further. As far as we fail to get on with any one, so far we do not read him aright. Some seem to have a natural gift of discernment—many-sided men with a strong, sympathetic affection. But we all have a root of it within us which we can develop. As a fact, we are too self-engrossed to observe others or to interest ourselves in true study of man—man's highest study, if we except the study of God, of which it is the most efficient instrument. For example, the contentious man is so keen in defence of his own ideas and in refuting those of others; whereas, the more others find us in agreement with them the more they will open out. As with ideas, so with tastes. Sympathy lays bare the soul of others; and confidence draws confidence. Poverty of imagination, which makes us incapable of putting ourself in the place of others, is another obstacle to this study. Savage natures are for this reason brutal, cruel and wholly unsympathetic; while the over-cultured and imaginative are so sensitive as to shrink from the thought of the suffering around them, unless they are really kind and loving as well as sensitive. We don't listen to others, or look at others, or think about others, because all our faculties of observation are centred on self. If another tells us the history of some illness of his we are either bored or heedless, or else bursting to break in and cap all he says by instances from the history of our own interesting ailments. And so everywhere. No doubt that true self-observation and self-knowledge which poisons self-love is the greatest aid to the knowledge of others. Here, at least in ourself we have one sample of humanity submitted to our inspection; here alone we can look *intuitively* into a human mind and will and heart. Here we can learn how often to know all is to pardon all. Blessed is the man of true modest internal experience, if he will but use it, digest it, ponder it, apply it; who has been darkened, troubled, tempted, fallen, raised, enlightened, pacified, time after time, year after year, who knows every movement of the soul not by hearsay or conjecture, but by experience.

(4) And from the profound and comprehensive knowledge of humanity, with its actual depths and its possible heights, there grows up a pitying love in the hearts of those who, like the spirits of the dead, "watch with God the rolling hours, with larger, other eyes than ours, to make allowance for us all." We need not fear those who look us through and through, so much as those who look just below the fair-seeming surface. This last is the half-penetration which breeds cynicism in him who knows little of God, little of himself, and therefore little of his fellowmen. The Christian cynic is a square circle. But every true Christian is indeed a priest, a mediator, a vicar of Him who could embrace and draw together in a kiss of peace the Creator and the creature. In the bosom of the Father and in the bosom of Mary He lived with the life of God and the life of man; and thought with the mind of God and the mind of man; and loved with the love of God and the love of man—*Father Tyrrell.*

SOME MESSENGERS AND WHERE THEY WENT.

(Bishop Chase—III.)

Bishop Chase accepted the presidency of the college at Cincinnati, which helped him financially, but as the number of earnest young men seeking the ministry increased, the Bishop, with an aching heart, prepared for the journey to England. A small legacy coming to him at the death of an uncle provided the means. On the way East he stayed with relatives, who greeted him lovingly, but were very quiet and sad. The reason for this was apparent later, at night, when there was a rustling in the sweet-brier bushes outside his window, and a packet of letters was thrown into his room. These urged him not to leave his family at such a time, and threatened ruin to him if he persisted. Up to this time the Bishop himself had been doubtful as to whether he was acting rightly.

But this plain request, that he lose the last chance of the Church in Ohio for the sake of his personal ties of affection, showed him that his doubts were not from God. As for the threats, they braced him, as a gauntlet thrown in his face.

"Give up?" said he to his anxious family circle. "Never! Jehovah Jireh."

The Bishop found the same persistent opposition awaiting him in New York and the threat, "You will be opposed in England by the weight of the Church in America, and that in the strongest manner." He could not believe it, and went his way, stung by the unfriendly attitude of the clergy. Arrived in England (a journey of forty-three days) he went to a brother-in-law in Manchester. Here he was welcomed and assured of shelter and sympathy, but learned that his American enemy was busily at work—that hand-bills denouncing him as a "schismatic" were posted in some parts of London; that paragraphs in leading periodicals stated that he was invading archiepiscopal territory supervised by the Bishop of New York. It was a sorry arrival in London—worse than

friendless, not knowing what to expect. But the dauntless Bishop went straight to Lord Gambier, to whom he had letters from Henry Clay. The letters gained an audience and the Bishop gained a friend. Shortly after he met Lord Kenyon. Slowly but surely the opposition was beaten down, money given, more pledged. Lord Gambier arranged for future subscriptions to be vested in British Government bonds, to be drawn upon as needed. Returning to America the Bishop gathered his family, saddened by his brave son's death, and returned to Ohio. The little farm at Worthington was a bower of beauty, the fruit trees had grown, grape vines were everywhere, and the fruits of his years of suffering met him in the eager welcome of his people.

What follows, though a story of hardship, is a story of joyful progress.

As we have already noticed, the Bishop was a born teacher and had almost invariably taught in connection with his work. In Ohio a college for religious teaching along Church lines, looking especially toward the ministry, was his dream, and soon after his return from England thirty-five students were housed in log buildings on his farm. The Bishop appointed and paid teachers, using funds subscribed in England, and finally had enough in hand to buy eight thousand acres of land in a fertile and well-watered region. He at once built a small mill, which planed timbers for building and ground flour for the table.

As to food, the Bishop's youngest son, afterward the Rev. Dudley Chase, was fond of describing their various ways of getting it, and the boys' adventures when the Bishop had to leave them in charge. Food could be brought from the East in fair weather; failing that, Mrs. Chase made clever use of home products, good but mysterious to the students, whose oft-repeated request was, "Please give me some more of *that*."

The wild turkeys were very good to eat, and were silly things, easily trapped. Great flocks of wild pigeons appeared, and pigeon pie grew monotonous. Safe in bed at night no one minded the howling wolves, but in the daytime rattlesnakes were a constant menace. To keep them down large herds of swine were grown and then the next thing was to keep the swine down! One day the Bishop, allotting work as he mounted his horse, pointed to a roving porker, and said, "Kill that one." The boys killed the pig, but didn't manage the scalding rightly and the bristles "set." Borrowing a fine new razor from one of the teacher's rooms they shaved piggie neatly from snout to tail.

"Kenyon College" grew slowly but surely, all living in rough frame buildings while massive foundations were laid, and the Bishop beguiled long journeys with incessant planning. Just before he went to England he had married again, and his second wife was housekeeper, secretary and treasurer.

The Bishop—everywhere his genius and unflagging energy worked wonders. A skillful farmer and woodsman, he planned so that the wilderness was brought into cultivation, and many a student went over his lessons with the Bishop while lending him a hand in some farm work. Sixty-five students were enrolled. The charge was $10 a year for the college course; $20 for the theological!

The outdoor life must have been fascinating to those boys—if you tired of game, venison and pork, you could go out with a washtub, gather honey from some "bee-tree," and then go in and beg "Mother Chase" for corn-and-rye bread, hot from the brick oven.

The Bishop was head of a growing diocese, president of the college, rector of three parishes, superintendent of an enormous farm, foreman of his grist and lumber mills, chief architect of a group of buildings unequalled in America for beauty and fitness. The roll of students increased to one hundred and seventy, the number of teachers and professors increased. To these, an immense institution without endowment, and charging nominal rates, needed the goodwill of the community. The Bishop's staunch churchmanship seemed to them dangerous; they wanted concessions made to the denominations, less stress on definite theological teaching. The sturdy Bishop paid no attention, but his very success was to be his downfall. The college was already famous and had many friends. It became an object for covetous minds, who stirred up the diocese. Quietly they prepared for the Diocesan Convention of 1831. Too much power was vested in the hands of one man. They would propose a change in the Board of Trustees of the College, of which the Bishop was President, of such sort that he should be virtually without a vote. Then they would by degrees merge the theological departments in the college, and gradually do away with it; perhaps there would then be only clergy of independent minds, imported from outside.

ST. CLEMENT'S CHURCH

KALENDAR FOR OCTOBER, 1912

1. Tuesday (*St. Remigius, B. C.*) ..... Masses, 7, 7.30 and 9.30 a. m.
2. Wednesday (*The Holy Guardian Angels*) Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
3. Thursday (*St. Thomas, of Hereford, B.C.*) Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
4. Friday (*St. Francis, C. Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
5. Saturday ..... Masses, 7 and 7.30 a. m.

6. **Sunday** (*xviii after Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
7. Monday ..... Masses, 6.45, 7 and 7.30 a. m.
8. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
9. Wednesday (*St. Denys, B. M.*) ..... Masses, 7 and 7.30 a. m.
10. Thursday (*St Paulinus of York, B. C.*) ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
11. Friday (*St. Ethelburga, V. Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
12. Saturday (*St. Wilfrid, B, C.*) ..... Masses, 7 and 7.30 a. m.

13. **Sunday** (*xix after Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a.m. C. B. S. Vespers, 4.30 p. m. Even-song, 8 p. m.
14. Monday ..... Masses, 6.45, 7 and 7.30 a. m.
15. Tuesday (*St. Theresa, V.*) ..... Masses, 7, 7.30 and 9.30 a. m.
16. Wednesday ..... Masses, 7 and 7.30 a. m.
17. Thursday (*St. Etheldreda, Q. V. Ab.*) ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
18. Friday (*St. Luke Evangelist, Abstinence*) ..... Masses, 7, 7.30 and 9.30 a. m. The Litany, 12 m.
19. Saturday (*St. Frideswide, V.*) ..... Masses, 7 and 7.30 a. m.

20. **Sunday** (*xx after Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
21. Monday (*St Ursula and her Companions, VV. MM.*) ..... Masses, 6.45, 7 and 7.30 a. m.
22. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
23. Wednesday ..... Masses, 7 and 7.30 a. m.
24. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
25. Friday (*SS. Crispin and Crispinian, MM. Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
26. Saturday ..... Masses, 7 and 7.30 a. m.

27. **Sunday** (*xxi after Trinity*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
28. Monday (*St. Simon and Jude, Apostles*) ..... Masses, 6.45, 7, 7.30 and 9.30 a. m.
29. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
30. Wednesday ..... Masses, 7 and 7.30 a. m.
31. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Beede . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVIII PHILADELPHIA, OCTOBER, 1912 No. 10

St. Clement's Magazine
PUBLISHED MONTHLY

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Chaplain, The Rector.

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Meets every Thursday, 7.30 P. M.
Chaplain, The Rector.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD
Meets second and fourth Thursday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Fr. Beede.

GUILD OF HOLY CHILD
Meets every Thursday in the month, 3 30 p. m.
Chaplain, Fr. Beede.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
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Meets every Thursday, 8 P. M.
Treasurer, Miss Eugenie M. Fryer.

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ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
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RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays, or communicate with him at his office in the Clergy House.

PARISH NOTES.

Commencing the first Sunday in October evensong will be said at 8 o'clock with a sermon.

Again we remind the parishioners that the Sunday School will open on the first Sunday in October. Parents are urged to see that their children are in attendance at the first session.

In October Bishop Rhinelander proposes to commence the publication of a monthly diocesan paper. It is to be under excellent management, and it is hoped that all church people will support it. We should all be interested in the work of the diocese.

As the beams are removed from the walls of the church, the vestry finds that its action concerning the new roof was amply justified. A process of decay had progressed to such an extent that the wood can be broken apart by the hand. The new construction with steel trusses will render the roof permanently secure.

On St. Luke's Day Father Quin will celebrate the twenty-fifth anniversary of his ordination to the priesthood. A fitting observance of the occasion had been planned, but the repairs upon the church building render its postponement necessary. It is hoped that later in the winter we may have a special service.

BAPTISMALS.

August 25—James Hepburn.

BURIALS.

August 22—Ellen J. Casselberry.
August 27—James Bounds.
September 4—Edward Wenke.
September 7—Mary J. Wallace.
September 13—Marc Galvan.

MARRIAGES.

August 28—Lewis T. Dutton and Reata Rhoads MacCloskey.

OFFERINGS.

August	25.	Cash	4 55
		Envelopes	19 30
September	1.	Cash	5 80
		Envelopes	13 30
September	8.	Cash	9 80
		Envelopes	23 85
September	15.	Cash	12 70
		Envelopes	48 10
			$137 40

SPECIAL OFFERINGS.

Restoration of Navé	$38 50
Missions—Foreign	2 56
" Domestic	8 20
" General	7 95
For the Deaf	5 00
St. Andrew's, Sewanee	25
	$52 46

THE PASSING OF BISHOP GRAFTON

On the 30th day of August the Rt. Rev. Charles Chapman Grafton, Bishop of Fond du Lac, passed into eternal rest. As one of the founders of the Society of St. John the Evangelist, to which St. Clements owes so much, he has been held always in loving esteem by our people. During his long Episcopate he nobly espoused the cause of Catholicity in the American Church, and bore much persecution and misrepresentation at the hands of those who did not agree with him. That he died practically penniless, although an heir to a large fortune, is a sufficient commentary on the purity of his motives and the sincerity of his life.

May he rest in peace.

THE MOTIVE FOR CHURCH WORK.

Now that the time for parish activities to resume is approaching, let those of us who take part in them examine ourselves honestly as to our motives. If the glory of God and the good of His Church are the ends to which we are striving, no matter how feebly, our efforts will be accepted and rewarded by God and we will be satisfied.

The Bishop of Oxford says, and he probably knows, that any gift we have quite certainly deteriorates and swiftly loses all its purity and worth, when it is used for selfish ends—for display, for ambition, for popularity, or for pride. When church work is done for the right motive, there will be no hurt feelings when some coveted position is given to another or when our work is not accepted by those in charge. There will be no talk of not being able or willing to work with this or that one. There will be none of the littleness which too often, be it said to our shame, is more pronounced in church workers than in any other kind. There will also be no annoyers of the clergy, but helpful and conscientious fellow-laborers. If we will not do the work in this spirit, then let us not do it at all, for if we do, great will be our condemnation.

THE GOSPEL OF THE GENTILES

A famous scholar thus names the writings of St. Luke, treating the Third Gospel and the Acts of the Apostles as two volumes of the same book. There is a close resemblance in style, each beginning with a formal introduction, addressed to one, "Theophilus," and the Apostles, in the second book, are shown working out the teaching of the Gospel according to St. Luke—that of the exaltation of human nature, Our Lord's assumption of it, and His saving love extended to all mankind.

Alone, of all the evangelists, St. Luke dwells lovingly on the wonders of the Nativity. But tender as his treatment, and keen as his appreciation of the beauty of the scene, he brings out with a master-hand his great idea, of God come down to men. Like the artist that he was, he made it more luminous by a carefully arranged background of a different coloring. The Jewish home-like, temple-worship, and the devout souls in Israel waiting for One who was to reign "over the house of Jacob forever," protesting, they go to Bethlehem for the taxing, because "of the house and lineage of David," the Son of David is born.

And then, out in the fields where the Temple flocks fed, the shepherds, in an overwhelming burst of glory and of song, are told by the angels that this Nativity is to be a great joy to all people, and that it brings peace on earth, to men of good will.

St. Luke, as he wrote his polished Greek, may have appreciated the original meaning of the Greek word for man, anthropos, "the up-looker," and how the companions of his own youth had treasured the tales of gods coming down to walk among men. How deep this longing to come into touch with a higher power for the alleviation of suffering and the raising of mankind, as he grew older, is shown with unconscious earnestness when he seizes and dwells upon episodes not recorded by the other evangelists, especially in the mission of the seventy (seventy was the recognized symbolic number for the gentile world), in the parable of the Good Samaritan, in the quaintly humorous and yet sympathetic little description of Zaccheus, the publican.

St. Luke also brings out strongly the place and work of woman, her dignity in the home, her efficiency as a missionary. First, he shows our Lord's own attitude toward her. The Blessed Mother appears in all her humility and glory, then the widow of Nain, then the poor nameless woman, offering in love those attentions which the Pharisee withheld; then the little scene between Martha and Mary, the sisters appealing to the Master, who helped them understand each other. (This not in chronological order, or with much detail, as St. Luke's story was written at a time when these were aged women, needing protection from their one-time friends in Judea.)

He closes the account of Our Lord's earthly life with the description of the woman who followed Him to the very door of the tomb and announced His resurrection to the disciples, and begins the pentecostal story with the mention of "the woman" in the upper room. The Acts of the Apostles constantly recognize women as fellow-workers.

Where St. Luke leaves his story—at the Ascension—there he takes it up in the Acts of the Apostles. Almost immediately he shows how St. Peter was constrained by the Holy Ghost to speak words of welcome "to all that are afar off." But it was reserved for the great Apostle to the gentiles, St. Paul, to inaugurate this movement, and how he was enabled to do so by the constant help of St. Luke, only the Son of Man, who inspired those ministrations, can say. With a physician skilled in his profession, and Christ-like in his unselfish devotion to it, the patient can hardly say at times whether the uplift is of body, soul or spirit. The Son of Man still teaches sons of men the sympathetic insight, patience, the cheerfulness, the skill, the faithfulness even unto death, which made it possible for a frail sufferer, the first missionary bishop, to live till he had fought a good fight and finished his course.

"Luke, the beloved physician,"
"Only Luke is with me."

Of all the personal sacrifices made by St. Luke in his attendance on St. Paul, not one receives any notice in scripture. The aristocratic, highly-educated youth leaves the university town where he first met St. Paul. Perhaps he was called in to attend him in those terrible days of blindness, when the pet and darling of the Sanhedrin was trying to learn submission to the God who had smitten him down to darkness. It takes courage and devotion of the highest sort to adhere to a man who has become unpopular. But in exile, shipwreck, the worry of earning daily bread among strangers, hours of deep discouragement, and finally the cell of the condemned, the kind voice cheered, and the skillful hands soothed. His whole mission in life was to help the suffering, and having done this, he silently disappears from the scene.

This is an age of work for the betterment of the race, we are all, probably,

making our plans for the next winter's work in some child-saving enterprise, or social purity crusade. Here—October 18th—comes the memory and example of this gentle saint.

We may make brilliant speeches on platforms, and be hailed at social gatherings as "wonderful" workers for this and that, or we may be hailed in poor little homes as their best friends, and hide from the world afterward while we tell the Son of Man what we would ask for His poor.

A work is not great unless it is great enough to eclipse the worker.

For the best and most enduring work for God is done by those who are glad to be hidden in the greatness of what they have accomplished for Him.

"SPEAK, LORD, IN THE STILLNESS"

To wrestle in prayer until the answer is given is good, but it is not the only way of attainment or of converse. Our devotion ought not to consist of a succession of vocal prayers, continuously recited from the moment when we kneel to the moment when we rise.

For it is in absolute stillness, in seclusion from all that quickens the senses into activity, that the answers often come. I look back upon several points in my life, times of important decisions, and recall that I have found the clearest answer and have most felt the hand of God in mine in church alone at night, when I could scarcely discern the dim outline of the altar before which I knelt, or where only the lamp throbbed rosily before the tabernacle.

And there is a strange feeling of active power in a church where a few devout souls are gathered and praying earnestly, waiting, perhaps, to make their confessions,—

"When song is hushed and lights are dim
In the sin-laden air,"

or preparing for their communion in the dawn of a winter work-day.

The power intensifies when there are many, when all hearts are touched to one issue and turned one way, energizing to one purpose. Some priests are finding out, and teaching their people to value and apprehend the power of active, energizing cooperate silence before God.

I hope that slowly at least, the principle will be generally recognized. But the notion of "bright and hearty services," with much glare of light and crash of organ, and brief, manly, heart to heart talks, is stubbornly rooted in the minds of many priests as the ideal of worship and corporate devotion, especially priests of that "great central body of moderate men" who always seem to me so strangely to miss the essential things. In such services there is little to encourage real devotion. And I fear that it will be long before we get altogether rid of the notion that from beginning to end of a service clergy and congregation must be continuously employed in saying or singing something as loudly as possible.

A passage from "A Priest's Outlook," by Lawrence Enderwyck.

SOME MESSENGERS AND WHERE THEY WENT.

(Bishop Chase—III.)

Had the Bishop been able to act with his usual vigor he would have probably righted matters. But a sudden attack of illness prevented; he read his address and then left the convention, which set busily to work and respectfully submitted to him a proposal which placed him in the position of administering the funds of Kenyon in a way contrary to the aims of those who supported it. He might have fought the matter out, but that would have meant incessant strife and injury to the diocese as a whole.

So, leaving his family to gather their modest belongings and leave the estate in good condition, he once more set out into the wilderness. A place called "Valley of Peace" attracted him, and there he placed his family, while he pressed forward into a lonely region in Michigan, a wilderness known as St. Joseph's. Here he brought his brave little family; here he farmed, studied, taught and did his work as the first and only missionary within a hundred square miles.

Here he received his call to the newly-formed Diocese of Illinois, and our studies of his work will be as its Bishop. Perhaps our readers will pardon us for dwelling on this character, who, sturdy in his convictions, gifted in many ways, and keenly sensitive to injustice, did *not* make a convention his personal battleground, but withdrew for the sake of peace.

Half merry, half sad, but wholly true in a sense, was his answer to an inquiring friend when he resigned the Ohio Episcopate in 1831, at the age of fifty-six, and bade farewell to his beloved college: "You will find me at the end of a rough road, in the *Valley of Peace!*"

GUARDIAN ANGELS.

The contemplation of the Holy Angels has a fascination all its own. There is something extraordinarily attractive in the thought of "those blessed servants of God who have never tasted of sin; who are among us, though unseen; are serving God joyfully on earth as well as in heaven; who minister, through their Maker's condescending will, and tho redeemed in Christ, the heirs of salvation.

To every Christian but the most prosaic it is a joy to remember that the whole universe is, after all, full of created beings free from sin, whose happiness it is to praise God continually and serve Him willingly; and that "because of the angels," it is not true that "full many a flower is born to blush, unseen, and waste its sweetness on the desert air." All this, and much else—our relation to the Saints and Blessed Dead, for instance—belongs to the poetry of religion, and poetry, is pathetic, uplifting and edifying. Our knowledge of angels is but dim and shadowy at best, for in this life there are the scales of human limitation before our eyes, and they impede our vision. "The hosts of God encamp around the dwellings of the just"; but, like the servant of Elisha before his master prayed for him, our eyes are holden and we see them not. Yet this, at least, is clear about the being of angels; that they are spiritual substances, or (to quote from St. John Damascene) "intellectual beings, ever in motion, possessing free-will, incorporeal ministering to God, having an immortal nature, the form and limit of whose being the Creator alone knoweth."

St. Augustine says: "An angel is called a *spirit* on account of what he *is*, and an *angel* on account of what he *does*," *i. e.*, he goes forth as God's messenger.

That the holy angels minister to human needs is plainly revealed in Holy Scripture. In Hebrews 1:14 they are described as "ministering spirits sent forth to do service for the sake of them that shall inherit salvation," and this passage clearly refers to two regions of their activity. If, on the one hand, they are spirits who minister in the worship of God, they are also sent forth by the Almighty for another kind of ministration, viz., to the needs of men. . . .

First of all it would appear that a particular charge of guardianship has been given to angels over kingdoms, nations and churches. This opinion has been held by many, St. Augustine and St. Clement of Alexandria for instance; and Dr. Pusey, in his lectures on "Daniel the Prophet" argues to like effect. St. Basil speaks of "national ruling angels," and even Calvin, in his "Institutes," says that "particular provinces are delivered over by God to angels' governance as was wont to be done by emperors to judges."

Of the office of the Holy Angels as Guardians of the Holy Catholic Church, Mr. Baring-Gould writes thus: "Angels were constant in their guardianship of the Jewish Church till that church brought Christ's blood in condemnation upon it, when they passed over to the defense of the Catholic Church. These are the watchmen of whom Isaiah speaks as being set on the walls of Jerusalem, never to hold their peace day and night. . . . Michael is the chief of these guardians. He was prince of the armies which stood round about the Jewish people; now he is prince of the host guarding the Church of God."

Not only have the angelic hands been entrusted with the guardianship of societies of men, in nations and churches, but also it would appear, of individuals as well. This is indisputably a matter of Scriptural revelation as well as of church teaching. There is the well-known promise of angelic protection: "He shall give His angels charge over thee to keep thee in all thy ways." There is also the definite assertion of Psalm 34:7: "The angel of the Lord campeth round about them that fear Him and delivereth them."

Many have held, and hold, that every child of Adam, without exception, has a guardian angel from his birth, to guide and protect him as long as his probation lasts. The Fathers and Doctors of the Church are practically unanimous that the baptized "heirs of salvation" are individually protected by the power and influence of these ministering spirits.

As "Guardians" the holy angels may be said to protect us, in the Divine Providence, from "dangers ghostly and bodily." There is a world of spiritual evil all about us; of the greater part of it perhaps we are hardly conscious, although we know that the malignity and subtilty and resource of the powers of evil are vast indeed. What a comfort to be able to turn from such a thought to the contemplation of our heavenly guardians! With unceasing fidelity they warn the sinner, they aid the tempted, they breathe into the soul the holy inspirations of God. They weaken the blackening power of evil thoughts by putting good imaginations into our minds; they influence our power of choice, they illuminate and stimulate the conscience, they persuade

the will. St. Thomas Aquinas is not alone in his belief that a man is never totally deserted by his guardian angel in this life, and when the sinner turns to God in deep repentance who can describe the angels joy?

But there are also temporal ills—the "bodily dangers" of which the Church catechism speaks; and from these, too, it would seem, the guardian angels are permitted by God to be powerful to deliver us. In Genesis 21:17, an angel speaks from heaven to Hagar and helps her in her necessity. In Daniel 6:22, the prophet speaks to King Darius from the lions' den, and says: "My God hath sent His angel, and hath shut the lions' mouths." The well-known passage, "It is His angel," in Acts 12:15, is frequently appealed to for proof of the doctrine of guardian angels.

Many modern stories are told of the intervention of angels in temporal danger, and some of these are, at any rate, well authenticated. A little child in an American city ran out into the street, but was run over by a passing car. She was picked up and taken home as one dead. For a long time she lay in a kind of trance, though apparently unhurt. When she came to herself they asked her what she remembered of the accident. She told them clearly of a bright being in white who had lifted up the cruel wheels, one after another, so that they could not hurt her. The only traces of the accident upon her were two red marks across her body made by the wheels. This story comes from one who had seen the marks and is told on unimpeachable authority; and Dr. Neale, in his "Unseen World," is one of those who has given it publicity.

It would appear that the protection of the guardian angel ceases when this life is over. St. Luke 16:22 seems to imply that angels minister to the soul at death, or at least just after it; and from St. Jude 9 we may possibly infer that they have a care for the bodies of the holy dead.

Our last words must be on an important part of this subject hitherto unnoticed, viz., our Lord's plain words concerning the children's guardian angels in St. Matthew 18:10. In the passage referred to our Lord, to whom the little ones of His flock are specially dear, is warning His disciples never to despise the children. Men in their dull stupidity may think lightly of them and imagine that it does not matter what they see, or hear, or suffer; yet all the time they are the objects of the most earnest care and the most thoughtful anxiety on the part of those angelic guardians, to whose protection they have been intrusted by their Heavenly Father.

As we contemplate these holy beings to whom for God's sake the little ones are so dear, let us join them in their prayers for the children; let us pray for all parents and teachers of the young, and let us pray, too, that we may never be deprived of the help which angelic hosts supply a God's command; never to be so engrossed in the things of sense as to be neglectful of their faithful ministrations.—*Selected.*

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KALENDAR FOR NOVEMBER, 1912

1. Friday (*All Saints. Abstinence*)..... Masses, 7, 7.30 and 9.30 a. m. The Litany, 12 m. Vespers of the Dead, 5.15 p. m. Guild of Holy Cross, 8 p. m.
2. Saturday (*All Souls*)..... Masses, 7, 7.30 and 9 a. m.
3. **Sunday** (*xxii after Trinity*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
4. Monday (*St. Charles Borromeo, B. C.*)..... Masses, 7 and 7.30 a. m. (Requiem). Guild of St. Mary, 8 p. m. Bona Mors, 5.15 p. m.
5. Tuesday..... Masses, 7, 7.30 (Requiem) and 9.30 a. m.
6. Wednesday (*St. Leonard, D. C.*)..... Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
7. Thursday (*St. Willibrord, B. C.*)..... Masses, 7, 7.30 (Requiem) and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
8. Friday (*Octave of All Saints. Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
9. Saturday..... Masses, 7 and 7.30 a. m. (Requiem).
10. **Sunday** (*xxiii after Trinity*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. E. S. Vespers, 4.30 p. m. Even-song, 8 p. m.
11. Monday (*St. Martin, B. C.*)..... Masses, 7 and 7.30 a. m. Bona Mors, 5.15 p. m.
12. Tuesday..... Masses, 7, 7.30 (Requiem) and 9.30 a. m.
13. Wednesday (*St. Britius, B. C.*)..... Masses, 7 and 7.30 a. m. (Requiem). Guild of St. Katharine, 8 p. m.
14. Thursday..... Masses, 7, 7.30 (Requiem) and 9.30 a. m. Mothers' Meeting, 8 p. m.
15. Friday (*St. Machutus, B. C. Abstinence*)..... Masses, 7, and 7.30 a. m. (Requiem). The Litany, 12 m.
16. Saturday (*St. Edmund, B. C.*)..... Masses, 7 and 7.30 a. m. (Requiem)
17. **Sunday** (*xxiv after Trinity*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
18. Monday..... Masses, 7 and 7.30 a. m. (Requiem). Bona Mors, 5.15 p. m.
19. Tuesday (*St. Elizabeth, W.*)..... Masses, 7, 7.30 (Requiem) and 9.30 a. m.
20. Wednesday (*St. Edmund, K. M.*)..... Masses, 7 and 7.30 a. m. (Requiem).
21. Thursday (*Presentation of B. V. M.*)..... Masses, 7, 7.30 (Requiem) and 9.30 a. m. Mothers' Meeting, 8 p. m.
22. Friday (*St. Cecilia, V. M. Abstinence*)..... Masses, 7, 7.30 a. m. (Requiem). The Litany, 12 m.
23. Saturday (**St. Clement, B. M.**)..... Masses, 6, 7, 8 and 11 a. m. Matins 10.30 a. m.
24. **Sunday** (*Next before Advent*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
25. Monday (*St. Katharine, V. M.*)..... Masses, 7 and 7.30 a. m. Bona Mors, 5.15 p. m.
26. Tuesday..... Masses, 7, 7.30 (Requiem) and 9.30 a. m. (Benefactors and Communicants).
27. Wednesday (*St. Ode, V.*)..... Masses, 7 and 7.30 a. m.
28. Thursday (*Thanksgiving Day.*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m.
29. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m. (Requiem). The Litany, 12 m.
30. Saturday (*St. Andrew, Apostle*)..... Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m. Bible Classes for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Beede . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVIII PHILADELPHIA, NOVEMBER, 1912 No. 11

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St. Clement's Church
TWENTIETH AND CHERRY STREETS.

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ALL SAINTS MISSION HOUSE
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GUILDS OF THE PARISH

ST. MARY'S GUILD
Meets first Monday in the month, 8 P. M.
Chaplain, The Rector.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, The Rector.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD
Meets second and fourth Wednesday, 8 p. m.
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HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Fr. Beede.

GUILD OF HOLY CHILD
Meets every Saturday in the month, 9.30 a. m.
Chaplain, Fr. Beede.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD
Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
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ST. NICHOLAS GUILD
Meets every Saturday, 9.30 A. M.
Treasurer, Miss Eugenie M. Fryer.
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CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays, or communicate with him at his office in the Clergy House.

PARISH NOTES.

The offering on All Saints' Day will be as usual, for the All Saints' Sisters.

Bona Mors will be said every Monday in November after evensong.

Vespers of the dead will be said on November 1 at 9.15.

A requiem will be said every allowable day in November at 7.30 A. M.

The 9.15 children's mass is now sung. The place is St. John's Chapel.

The poor fund is much depleted. Your offerings are asked for this object.

The Monday evening dancing class has been resumed under the able instruction of Miss Shetky.

Commencing November 5, the rector will conduct a Bible class in the Parish Hall, every Tuesday afternoon at 4 o'clock.

A mass of requiem for the repose of the soul of George Herbert Moffett, priest, will be said on November 16, in St. John's Chapel at 9.00 A. M.

Commencing Sunday, October 27, a series of instruction on church doctrine will be held every Sunday afternoon in St. John's Chapel at 4 o'clock. Any persons who may be interested will be welcome.

The Guild of the Holy Cross is taking up the study of General Church History every Friday at 8.00 P. M., with the exception of the first Friday of the month, when there is a religious service, with address.

There is a half hour for teachers of the Sunday School every Monday at 8.00 P. M., in the choir room. Fr. Beede is giving a series of instructions on the current lessons. Any students of the Holy Scriptures are welcome to attend.

It is hoped within a short time that a young men's club may be started in the parish. A room in the basement is to be fitted up for this purpose, and any young man eighteen years of age who belongs to the parish may be enrolled as a member.

A movement has been inaugurated to form a Federation of the Guilds of Acolytes in the diocese under the name of St. Vincent's Guild. The governing body will consist of a council composed of the chaplains and one lay representative from each parochial guild.

Persons sending names for the requiems on All Souls' Day, are asked to do so as early as possible, and certainly not later than the noon of October 31. Often times long lists are sent late on All Saints' Day. This causes great confusion, and many repetitions and mistakes result.

The annual missionary meeting of the Pennsylvania Branch of the Woman's Auxiliary will be held in the Church of the Holy Trinity, Nineteenth and Walnut streets, on Friday, November 15, from 10.00 A. M. until 4.30 P. M. The Bishop of the diocese will preside and the other speakers will be announced later.

The classes for confirmation have commenced and are held as follows:

For women—Tuesdays, 7.15 P. M.

For girls—Tuesdays and Fridays, 4 P.M.

For boys—Mondays and Wednesdays, 4.15 P. M.; Fridays, 7.15 P. M.; Saturdays, 2.30 P. M.

For men—By appointment.

The classes for women and girls meet at All Saints' Mission House. The class for boys in St. John's Chapel.

The Sunday School was reopened on October 6. There are twenty-one teachers on the roll, not counting several individuals who have kindly offered to act as substitutes. Four of the regular teachers are still out of town. Thus there have been seventeen on hand for Sunday classes. The school enrolled about 150 pupils on the first Sunday. Fr. Beede is the superintendent, and Mr. Paul Fancher, a Seminarist, is the secretary.

The Bishop of the diocese has signified his intention of making his visitation to St. Clements, on Sunday, Februday 2. He will be with us for the entire day.

According to the new schedule of Episcopal appointments, each parish is to have an "all day" visitation from either the Bishop or the Bishop Suffragan, once in three years. The appointments for confirmation will be made according to the several convocations. All the parishes in a given district will be visited at the same season of the year.

The guilds of the parish have commenced work for the winter. St. Mary's Guild held its meeting on Monday, October 7, with an encouraging attendance, and St. Vincent's Guild had a well attended meeting on the first Wednesday in the month.

The Guild of St. Katherine has resumed its bi-monthly meetings and voted to do some practical charitable work under the direction of the Sister-in-charge, on alternate meeting nights. On the other evenings the guild office will be sung, followed by an instruction in "The Services of the Church" by the chaplain.

The Girls' Friendly Society started October 15.

BAPTISMS.

October 6—William James Hepburn.
October 13—Charles Saville Hance.

MARRIAGES.

September 25—Ralph Duke Patterson, Cecelia Goldy Atkinson.

BURIALS.

October 11—James A. Toole.
October 12—William Hull.

OFFERINGS.

September 22—Cash		$13 10
	Envelopes	49 75
September 29—Cash		44 79
	Envelopes	76 09
October 6—Cash		49 05
	Envelopes	74 50
October 14—Cash		33 51
	Envelopes	51 45
		$392 24

SPECIAL OFFERINGS.

Missions—Domestic	$18 85	
" Foreign	3 10	
" General	10 15	
		$32 10
Order of the Holy Cross		2 00
St. Andrew's, Sewanee		2 75
St. Stephen's College		1 60
Poor Fund		2 00
Diocesan Fund		1 00
		1,747 90
		$1,789 35

PARISH FINANCES.

At the meeting of the Vestry held on the evening of October 8, it was decided that a brief summary of the financial condition of the parish should be published in this issue of the magazine in order that all members of the parish might be made familiar with the actual conditions as they now exist.

The contract for the work on the Nave calls for an expenditure of $20,882.50, and to this amount must be added the cost of additional work that may be found to be necessary, the cost of the new electric lighting system, the architect's commission, and other necessary items, making the total amount necessary to be raised $25,000.00.

Toward this amount the Accounting Warden on October 15, when this statement was prepared, had on hand $10,612.12, with subscriptions not yet due of $2,000.00 a total of $12,612.12, or over half the total amount needed.

The first payment on account of the work, amounting to over $6,000.00, will have been made before this article appears in print. It is hoped that the members of the parish will make as generous contributions as possible toward this object, as the work must of course be entirely paid for on completion.

During the summer months, and now as well while we have been obliged to hold services in the Parish House, congregations have been smaller, and the offerings for parish expenses have consequently fallen below the average amounts.

The Accounting Warden had to borrow during the summer $1,260.00 in order to meet current expense.

Coal is higher than ever before, as we all know, and the contract for the winter's supply was awarded by the Accounting Warden, after receiving competitive bids, at a cost of $720.00, which amount is now due. Then too, our parish apportionment for the diocesan and convention funds, as well as for the sustentation fund of the diocese, amounting, all told, to $418.89, must be paid prior to the close of the calendar year. Generous offerings are therefore needed toward our current expenses in order that all obligations may be met when due, and the loans made, paid off.

NOVENA—NOV. 14-23.

Memorial for the parish (to be said daily):

Ant.—I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring.

V.—O Lord, look down from heaven.

R.—Behold, and visit this vine.

Let us pray.

Almighty and everlasting God, who does govern all things in heaven and earth, mercifully hear our supplications, and grant unto this parish all things that are needful for its spiritual welfare; schools in which to train the young in Thy faith and fear; ministers to labor in this portion of Thy vineyard; a Church restored to the beauty of holiness. Strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; rouse the careless; recover the fallen; restore the penient; remove all hindrances to the advancement of Thy truth; bring all to be of one heart and one mind within the fold of Thy Holy Church; to the honor and glory of Thy Holy Name; through Jesus Christ our Lord. Amen.

ST. CLEMENT'S DAY.

So many complications have arisen in connection with the church repairs that we cannot hope to occupy the building at St. Clement's Tide. Conditions have proved much more serious than were anticipated, and the work consequently progresses very slowly.

While it will be a disappointment to many that our usual observances must be omitted this year, we must not allow the condition of the material fabric to rob us of true spiritual joy of our parochial feast. Every member of the parish is urged to make a devout communion on St. Clement's Day. All the masses will be said in the Parish Hall so that we may have room for the increased number of communicants.

The parish tea will be held on Monday evening, November 25th, and each member of the parish is urged to attend.

Collect:—O God, who makest us to rejoice in the yearly solemnity of blessed Clement, Thy martyr and bishop, favorably grant that we who keep his festival may likewise imitate his fortitude in suffering, through Jesus Christ our Lord. Amen.

The Epistle: Phil. iii: 17; iv: 4.

The Holy Gospel: St. Matthew, xxiv 42-48.

INTENTIONS FOR ST. CLEMENT'S TIDE.

Saturday, November 23.—St. Clement B. & M. (General Communion). Masses 6, 7, 8, 11. (Thanksgiving for God's blessing on the parish.)

Sunday, November 24—Masses 7, 8.00 and 11 A. M. (Commemoration of Dedication.)

Monday, November 25.— St. Katharine V. and M. Masses 7 and 7.30. For the faithful and the Sodality.

Tuesday, November 26.—Masses 7 and 7.30. (Requiem for benefactors and communicants) 9.30 A. M.

Wednesday, November 27.—Masses 7 and 7.30. (Penitents and lapsed.)

Thursday, November 28.—Masses 7, 8 and 11 A. M. (Thanskgiving for Harvest. God's blessing on country and rulers.)

Friday, November 29.—Masses 7 and 7.30. (For the clergy.)

Saturday, November 30.—Masses 7, 7.30. (Sisters and Mission Work.)

†

Of your charity pray for the repose of the soul of James A. Toole, some time acolyte in S. Clement's parish.

Grant unto him O Lord, eternal rest and let light perpetual shine upon him. Amen.

GROWTH OF THE AMERICAN CHURCH.

Let us note the stages by which the American Church progressed, from the First General Convention, in 1785, to the great Missionary Convention of 1835.

First General Convention—New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, sent delegates to the convention which met at Philadelphia. Massachusetts, Rhode Island, and Connecticut, as explained in a previous chapter, were under Bishop Seabury's care. They did not attend the convention, but sent a copy of their proceedings, with fratenal greeting. The fact that Bishop Seabury had been consecrated in Scotland militated against him in the minds of the churchmen in the Middle and Southern States. But Bishop Seabury's clergy stood by him, and Bishop White's masterly handling of the situation saved the American church from a schism. The *Fourth General Convention*, in 1789, formally recognized Bishop Seabury, July 28, and then adjourned till September 29, when the Connecticut delegation was received with great joy, and there were now eight dioceses represented—New Hampshire, Vermont, Massachusetts, and Rhode Island forming the "Eastern Diocese." In 1792, North Carolina came in. In 1808, the Church took a strong stand against dueling, and directed that the funeral office be refused in such cases. It also pronounced clearly against the remarriage of divorced persons.

In 1823, the Bishop of *Ohio* was present.

In 1829, Kentucky and Tennessee were admitted, and Bishop Meade was consecrated.

In 1832, four Bishops were consecrated. Alabama and Michigan were admitted, a French edition of the Prayer-book was authorized for the Southwest.

And in 1835, the Church awakened to the fact that her life depended on her missions; that the Church was a missionary organization, of which every one baptized in it was a member. The foreign work was surveyed, and steps were taken to consecrate Bishops for it. The work in the West called urgently, and Bishop Kemper —the first missionary Bishop of the American Church was sent.

And so in a life-time—within a generation—the Church in America out of weakness was made strong, and began the great work to which God in His mercy had assigned it.

SOME MESSENGERS, AND WHERE THEY WENT.

In order to complete our survey of the Church's missionary work prior to the Convention of 1835, we will now see what had been done among the Indians in the different States, and how much was yet needed among them.

In Maine, the Indians had been converted by Jesuits from Canada. After the peace of 1763, the French priests were not allowed south of the border, so the Christian Indians had to travel to Canada for their Church duties. General Washington met these Indians in council in 1775, and, at the close of the Revolution, arrangements were made to send priests to them from Baltimore.

The Indians of New Hampshire and Vermont had died out or migrated long before this time.

In Massachusetts—where an island in the Merrimac River, near Lowell, is still remembered as having been the last of the Indian reservations in New England—the S. P. G. had brought down to Revolutionary times the good work begun by John Eliot and the Mayhews. John Eliot, the Puritan pastor of Roxbury for fifty-eight years, labored unceasingly for the good of the Indians, greatly hindered by the greed and ignorance of his fellow-Christians.

The colonists and traders too often traded upon the credulty of the natives, too often taught them to drink whisky and to use firearms, too seldom believed that Indians had any souls to save. Eliot had been in this ministry about ten years, when he took up the theory that the American Indians were the descendants of the "Lost Tribes" of Israel, who might have reached America from the extreme east of Asia. He thenceforth devoted himself to them with all the time and strength he could spare from his parish work. Finding an Indian lad who had been a house servant, he took him into his family, and for three years diligently studied the language. Then he began to preach. The sermon took so much attention, that he was not able to prepare a whole service, so he began with English prayers, to which the Indians listened without understanding, but with respect. To them it seemed perfectly proper that the God of the English should be addressed in that tongue. In fact, as they realized by degrees that they too might pray to the God of the English, it was found that they dared not address Him in any other language, and their efforts to do so were not funny, because they were so earnest and pitiful. One woman, deeply touched by the message of love and mercy, fell on her knees and tried to pray. She knew only one English word, surely the English God would accept that. Stretching forth her hands, she looked up to heaven, crying "Broom, *broom*, BROOM!"

Eliot deserved the title of "Apostle to the Indians." Besides these fatiguing public services, and long lonely tramps through the woods to the sick and suffering, he worked late at night translating portions of the Scriptures into dialect, having first to invent an alphabet by which he might teach his wild flock to read. First came a short and simple Instruction, in 1654; the whole of Genesis, in 1655; the Psalms, three years later, and the whole Bible in 1663.

During these labors, the patient saint, sneered at and hindered by his own people, received a visit from a Jesuit missionary, Father Gabriel Druillettes, from Quebec. Following the Indians, on one of his missionary journeys, he heard so much of Mr. Eliot, that he went to his house and asked to meet him. He remained a welcome guest for some days, and the two became intimate friends.

Converts among the Indians becoming numerous, and their position so difficult—distrusted by their own people and by the whites—a community of "praying Indians" was organized at Natick. They were industrious, sober, and honest, and for a time it seemed as if the little colony might prosper. But when King Philip's War broke out, the colonists made no distinction between them and the hostile tribes, and the other Indians hated them for their English ways. Those who were not massacred were forcibly removed to Deer Island, in Boston harbor, to begin all over again as best they might.

At Martha's Vineyard, the first governor and patentee, Thomas Mayhew, began work among the Indians in 1643. His son was called to be their minister. In the course of fifteen years he had organized an Indian Church with three hundred members, and the first school for Indian children in this country. Money was needed to carry on his plans, and he started for England to get help, but was lost at sea. The bereaved father, then seventy years of age, took up the work, learning the language, and teaching personally at great pains. He often took a twenty-mile walk through dense woods, to reach some little band.

The brave old governor kept up his interest in the mission till his death, in his ninety-third year, when his grandson and great-grandson, successively, carried it on down almost to Revolutionary times, to 1731.

After King Philip's War, the Society for the Propogation of the Gospel gathered up the scattered Christian Indians, and worked among them regularly, till they gradually became a part of the communities in which they lived. In Connecticut, and especially Rhode Island, the Indians were almost exterminated by the war.

In New York, the first S. P. G. missionary to the Indians was the Rev. Thoroughgood Moore, but he was greatly annoyed and hindered by the English governor, who objected because he gave the Holy Communion to his Indian converts twice a month. The missionary went on according to his conscience, and moreover remonstrated with the governor, whose life was anything but a Christian example. Enraged, the governor cast him into prison. The Rev. William Andrews succeeded, in 1712. Meanwhile, in London, had grown up a Missionary Board supported by the Dissenters, and its agents in the colonies endeavored to carry out Eliot's idea, by publishing the Scriptures in Mohawk. As Eliot with the Jesuit missionary, so these with the Church of England priest, worked along fraternally and at last printed for him a compilation of the most-used Prayer-book services. (The Library Company of Philadelphia had a copy of this book.) Just before the Revolution, a formal report of the S. P. G. stated that the whole Mohawk nation had become civilized and were Christians. In 1815, the Oneidas followed their example.

So, as a missionary venture, the Indians were not needing attention. At the North, in 1835, they had died out, migrated, or been merged in the communities where they still lingered. We have acknowledged the work of other missionaries than our own, above; now we will pay a further tribute, to the work of the Moravians, in Georgia and southward.

The Moravians were formed in 1457 by followers of John Huss, and, hidden in Moravia and Bohemia, preserved their Episcopate. In 1735, General Oglethorpe patronized a Moravian colony which settled on an island in the Ogeechee River, and started a school for Indian children.

Three years later the colonists were ordered to join in fighting the Spaniards, who were trying to expel the English from Georgia. The Moravians were conscientiously opposed to this, and left Georgia to settle at Bethlehem, Pa. During the French and Indian wars, the Christian Indian and missionaries remained neutral, being disliked by both parties. A mission-house in Carbon County was burned, and all the inmates killed. After they moved to the Ohio Valley, they had a peaceful and happy time for ten years, then a party of Hurons attacked them, as "Americans," and carried them off to Sandusky. They suffered much from lack of food, but when a little party managed to get back to secure the stores left behind, a party of American soldiers took them for British spies, and shot all but one, who carried the news. When the facts became known, a monument was erected on the spot, and a tract of land granted the Moravians, who went there with their saintly leader, Ziesburget, in 1772. Here, thirty-six years later, he died; the weeping Indians stood about him, saying, "Father, we will cleave to the Saviour, and live to Him alone."

One would like to linger over the tale of the heroes of different creeds, but working one and the self-same spirit, who ministered to the American Indians—David Brainerd, the young Presbyterian, refusing one urgent call after another, to labor in ever-failing health among the Susquehanna Indians, till there came that wonderful revival among them, just before his death.

Eleiar Williams, the "Lost Dauphin," who never doubted that he was the son of Louis XVI, but remained at his work among the Oneidas, and went with them to Wisconsin. He organized the first vested boy choir in this country.

When the aroused Church looked over the field, in 1835, the territory which promised most for a beginning, was in Wisconsin. How the Church began, and the gallant story of her pioneers, will be told later.

ST. CLEMENT'S CHURCH

KALENDAR FOR DECEMBER, 1912

1. **Sunday** (*i in Advent*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 7.30 a. m. Even-song, 8 p. m.
2. Monday..... Masses, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
3. Tuesday (*St. Francis Xavier, Pr., C.*)..... Masses, 7, 7.30 and 9.30 a. m.
4. Wednesday..... Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
5. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
6. Friday (*St. Nicholas, B. C. Abstinence*)... Masses, 7 and 7.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
7. Saturday..... Masses, 7 and 7.30 a. m.
8. **Sunday** (*ii in Advent*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 7.30 a.m. C. B. S. Vespers, 4.30 p. m. Even-song, 8 p. m.
9. Monday..... Masses, 7 and 7.30 a. m.
10. Tuesday..... Masses, 7, 7.30 and 9.30 a. m.
11. Wednesday..... Masses, 7 and 7.30 a. m. Guild of St. Katharine, 8 p. m.
12. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
13. Friday (*St. Lucy, V. M. Abstinence*)..... Masses, 7, and 7.30 a. m. The Litany, 12 m.
14. Saturday..... Masses, 7 and 7.30 a. m.
15. **Sunday** (*iii in Advent*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 7.30 a. m. Even-song, 8 p. m.
16. Monday..... Masses, 7 and 7.30 a. m.
17. Tuesday..... Masses, 7, 7.30 and 9.30 a. m.
18. Wednesday (*Ember Day. Abstinence*)..... Masses, 7 and 7.30 a. m.
19. Thursday..... Masses. 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
20. Friday (*Ember Day. Abstinence*)..... Masses, 7, 7.30 a. m. The Litany, 12 m.
21. Saturday (*St. Thomas, Apostle. Ember Day. Abstinence.*)..... Masses, 7, 7.30 and 9.30 a. m.
22. **Sunday** (*iv in Advent*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 7.30 a. m. Even-song, 8 p. m.
23. Monday..... Masses, 7 and 7.30 a. m.
24. Tuesday..... Masses, 7, 7.30 and 9.30 a. m. First Vespers of Christmas, 8 p. m.
25. **CHRISTMAS DAY**..... Masses, 6, 7, 8, 9.15 and 11 a. m. Matins, 7.30 a. m.
26. Thursday (*St. Stephen, Proto Martyr*)..... Masses, 7, 7.30 and 9.30 a. m.
27. Friday (*St. John, Apostle and Evangelist. Abstinence*)..... Masses, 7, 7.30 and 9.30 a. m. The Litany, 12 m.
28. Saturday (*The Holy Innocents*)..... Masses, 7, 7.30 and 9.30 a. m.
29. **Sunday** (*i after Christmas*)..... Masses, 7, 8, 9.15 and 11 a. m. Matin, 7.30 a. m. Even-song, 8 p. m.
30. Monday..... Masses, 7 and 7.30 a. m.
31. Tuesday (*St. Silvester, B. C.*)..... Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m. Bible Classes for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Beede . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXVIII PHILADELPHIA, DECEMBER, 1912 No. 12

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THE EDITOR
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ST. VINCENT'S GUILD

Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Roy Hamilton

ST. NICHOLAS GUILD

Meets every Saturday, 9.30 A. M.
Treasurer, Miss Eugenie M. Fryer.
Chaplain, Fr. Beede.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD

Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays, or communicate with him at his office in the Clergy House.

PARISH NOTES.

The choir is looking forward to a camp next summer.

The enrollment is increasing at Children's mass and Sunday School.

No midnight mass of Christmas Day will be celebrated in public this year.

The clergy will hear confessions on both Monday and Tuesday, December 23 and 24.

Soon after New Year's Day a series of monthly smokers for the men will take place in the gymnasium.

A series of lantern lectures on missionary subjects was begun with a lecture on Japan, Wednesday, November 20.

The Sunday School festival and entertainment will be held on the night of St. Stephen's Day, Thursday, December 26.

The Little Girls' Guild of the Holy Child meets only on Saturdays at 10 A. M. There is a religious service with address in the chapel on the first Saturday of the month at 11.30.

On the Wednesday night within the Octave of our Patron, St. Clement, the choirboys had a supper and game party of their own. The Chaplain and other grown-ups were present.

During the repairs upon the church roof the names of two carpenters who worked on the building in 1858 were found written on a beam. They were John Kelly and Edward Larkins.

The Monday and Friday night Bible Classes are intended for any women who care to come, whether or not they are Sunday School teachers or members of the Guild of the Holy Cross.

The Altar Guild has resumed work for the winter. At present sets of black and of violet vestments are being made for parish use. Later on a red antependium will be presented for the high altar.

Shortly after Christmas, the junior choristers will begin rehearsing for a comic operetta that has never before been given. The music is by a well-know composer, Arthur H. Ryder. The proceeds of the entertainment will be applied to the expenses of the choir camp or outings.

St. Clement's Branch of the Church Periodical Club will be glad of new contributors. Anyone who can send regularly magazines or church papers will be furnished the name of a recipient by the Librarian, Mrs. Bernadou, 1705 Pine street. The *Holy Cross Magazine* and *Spirit of Missions* have been especially asked for.

The Parish Tea on Monday night was as fully attended as usual. The front part of the hall was closed, owing to the presence of the temporary altar, but the third story was thrown open, and dancing went on in the gymnasium. It was a special pleasure for us to have as our guest the Rev. Father Underhill, now curate of the Church of the Redeemer, New York city.

Vespers of the Dead were sung in St. John's Chapel on November 1. Several members of the choir were present. The annual meeting of the Guild of All Souls was held after the 9.30 mass on All Souls' Day. The same officers were re-elected. There was exhibited a set of solemn mass vestments, the gift of the Guild to the Cathedral, in Orlando, Fla. In addition to this gift, the Guild voted to donate to the Cathedral a pall, bier and six mortuary candlesticks.

Six regular Confirmation Instructions per week are now offered to boys. Boys in the choir must attend at least two, and other boys at least three instructions per week unless a special arrangement is made. Older boys meet on Mondays at 7.15; choirboys on Tuesdays and Fridays at 7.15; other boys on Mondays and Wednesdays at 4.15, and Saturdays at 2.30. All boys, whether confirmed or not, who attend Tuesday night Guild of St. Nicholas, are expected to come into chapel at 7.15 for the instructions.

As the MAGAZINE goes to press, it is impossible to tell with certainty the date when we shall be enabled to return to the nave for our public worship. All persons in charge of the work are proceeding as rapidly as is consistent with thorough construction. The oak ceiling is quite finished, and the beams are now being encased. Under the personal direction of our esteemed architect, Mr. Sellers, the walls are to be treated in a plain, warm tone. The design of "The Magnificat" will be left intact beneath the cornice.

In spite of the natural disappointment over the six months of exile from the familiar nave, our people showed in a marked degree their loyalty and devotion during St. Clement's-tide. Communions were largely made in the Parish Hall at the three early masses of St. Clement's Day, notwithstanding the falling of the feast this year upon a Saturday, and although an extraordinary heavy rain occurred on Sunday morning, many communions were then made. The hall was well filled at the 11.00 o'clock mass, when the preacher was the Rt. Reverend the Bishop of Salina. Generous offerings were given on the two days, the total being over $1,700.

The Guild of St. Nicholas for boys meets on Tuesdays at 7.45 P. M., and on Saturdays at 10 A. M. On Tuesday night the members are divided into groups for gymnasium play and brass-working, under the leadership of the Messrs. Leon Beaudry, a U. of P. student, and Morris May, an accredited teacher. On the second Saturday of the month, at 11.30 A. M., there is a religious service with address. Forty-seven boys are now actively enrolled for the Tuesday night classes. The total enrollment is about sixty boys. No outside boys are admitted without previous arrangement with the Chaplain. It has been necessary to furnish gym shoes, togs and bath-towels for the Guild, besides new benches for the handicraft rooms, therefore special contributions are needful at this time.

OFFERINGS.

October	20.	Cash	$30 97
		Envelopes	60 55
October	27.	Cash	28 65
		Envelopes	66 45
November	1.	Envelopes	4 00
November	3.	Cash	48 43
		Envelopes	86 50
November	10.	Cash	31 80
		Envelopes	92 00
November	17.	Cash	37 12
		Envelopes	56 30
November	23.	Cash	979 97
		Envelopes	59 40
November	24.	Cash	59 05
		Envelopes	40 85
			$1,682 04

SPECIAL FUNDS.

Restoration of Nave		$876 07
All Saints' Sisters		42 10
Poor Fund		21 00
Missions—General	$34 15	
" Foreign	7 65	
" Domestic	15 00	
		56 80
St. Stephen's College		6 70
St. Andrew's School		1 75
		$1,004 42

BAPTISM.

November 19. Ethel Margaret Fullmer.

MARRIAGES.

November 9. Samuel H. French, 3d, Ethel Mae Webb.

November 23. Ralph S. Lee, Georgianna D. Hoffman.

BURIALS.

November 2. William Walsh Sechler.
14. Martha Brandon Brown.

ANNUAL REPORT OF ST. CLEMENT'S ALTAR GUILD, 1911-1912.

Amount Received.

Balance from former account	$80 41
Dues of members	77 00
Donations	55 00
From sale of vestments	143 50
From sale of materials	97 75
For alb pattern	75
For stamping	4 00
	$458 41

Amount Paid.

Miss Davis	$150 00
Wanamaker bills	36 67
H. W. Berglund	48 12
M. Perkins & Son	66 89
Duty on damask and gold thread	34 97
Materials for work	28 25
Silver hooks for cope	2 00
For making design and silk for orphrey	14 00
Postage and express	3 06
Balance	74 45
	$458 41

FRANCIS P. LEX,
Treasurer.

During the year the Guild gave eight poor parishes vestments valued at $104, and made for St. Clements vestments and linens valued at $1,056.

S. ANNA'S HOME.

On the 3rd of February, 1913, the Sisters of All Saints Community will commence (God willing) a work which, we are sure, will engage the interest and support of many. The community has purchased the property immediately adjoining the Mission House, in order to provide a home for Aged Women. The need for such a home is greater than is generally realized, and has been deeply felt by those who come in contact with the aged and lonely poor.

Aged and worthy communicants of the Church will be received from any of the parishes of Philadelphia, according to the capacity of the home. Contributions and pledges of money are very earnestly solicited, and will be gratefully received.

Very few persons requiring such a home would be able to pay even a small board, but it is hoped that offers will be made to provide for one or more women by the month or year.

All contributions will be received by the Sister Superior, 2016 Race St., who will gladly give any further information.

LAST CHRISTMAS AT ST. MARY'S ON THE MOUNTAIN.

Christmas at St. Mary's on the Mountain is not an affair of one day. For weeks before there is the unpacking of boxes, the sorting of gifts, the writing of invitations for the three trees, and then at the very last the decorating of the two houses with the Christmas greenery. It is such a busy, happy time; the real inner spirit of Christmas is everywhere. Here on our mountain top among God's poor, the coming of the Christ Child seems such a natural and easily comprehended thing.

Of course the midnight mass is the center and heart of the feast here, as it is everywhere else throughout Catholic Christendom. It is a sore trial to the very youngest children that they may not come, and the rows of blue-gowned, white-capped little maidens are an inspiration to older people in their loving reverence and self-forgetfulness. Several of our old girls who have left us are glad to come back many miles to keep the feast with us.

Those who read the *Leaflet* know all about Christmas Day itself with its tree and stockings and general merry making; but even they were not at the doll party in the library, to which all our little children brought their Christmas dollies. There was a marvelous house arranged on the broad window ledge and window seat, with an upper and lower story. From the kitchen to the nursery all the rooms were full of surprises. In the latter there was a sewing machine that would *sew*, and in the former real aluminum saucepans, a little larger than a thimble. There was a terrace, too, with potted plants and perambulators. If you could have seen the joy that these odds and ends of other children's good times, sent to us in boxes, gave our flock you would want to send them all the doll furniture you possess.

Then on the other long window seat was a circus with three much-battered clowns that could move their arms and legs, and two lions and sundry other animals from different climes. The fact that the frog was considerably larger than the elephant only added to its charms in the eyes of the audience. But perhaps the thing which appealed most strongly to them all was a jointed mule with a vicious expression. Woman after woman who was taken up to see the toys during Christmas week exclaimed, "Well, I do say. Ain't he natural, now?" That mule certainly did his share of the entertaining this year.

The weather has been so severe of late that there has been great suffering among our friends. As they come to the Mission room to trade their few little things for clothing, one gets an inkling of their dire need and cold and hunger. They never complain—but one sees. Then they are so unselfish generally. The mother and father always want something for the children, or for each other; very seldom for themselves.

One woman who comes about every other week lives in Lost Cove. She is a widow with five children, all small, and she does a man's work, "snaking wood" with a mule, cutting it, plowing for her neighbors. She is as cheery and bright as possible, and so brave. She had one turkey which she killed and brought to us, "because the children has to have clothes, so I'll take this out in things for 'em." She wanted some shoes, but those we hadn't, so she picked out other things. It is very hard not to have the things they really need, but naturally one often has to say, "No, I haven't it."

Perhaps this timely glimpse of our life here may show those of you who have been so generous to us how much happiness you have given, but it is a very faint outline of the real thing. Until you have seen a child, who has never known the meaning of Christmas, face to face with the Christmas tree, or watched fingers blue with cold push themselves into warm woolen gloves, you cannot know what your loving kindness has meant to our people of the mountains.

A CHRISTMAS SERMON.

"The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together to beautify the place of my sanctuary."—Isa. ix., 13.

It is pleasant to be able thus to discover that we have a warrant in Holy Scripture for the use of trees as proper symbols of Christmas. For the words I have chosen as a text are taken from one of the lessons proper to this season. "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary."

So, then, after all, the Christmas tree is not, as some people would have us believe, a mere heathen symbol. God's chosen people used it to brighten and adorn the place of God's sanctuary. And thus we use it to-day. Indeed, it has come to be almost the one universal symbol everywhere of Christmas time. And so I take it as a text in itself, and trust to it to speak to you and me its sacred message. But the Christmas tree that I have in mind is not such an one as that upon which my children gazed this morning, nor like that which stands in a

separate glory by itself in each of the various homes represented by this congregation. It is quite another tree that exists only in imagination, but there at any rate it stands out magnificent, glowing and opulent. For the tree that I have in mind is God's Christmas tree—the tree that bears upon its spreading boughs His numberless gifts to the children of men. In imagination I see it standing in all its beauty—a tree whose topmost boughs touch heaven, but whose root and trunk are firmly planted in the earth. We have seen trees before, glowing with light and color, and heavy with gifts, but never have we seen anything like this. Every gift on it is priceless; every gift is perfect; every gift is straight from the hand of the Heavenly Father. It is His tree, and on it it bears His presents to His children. So it stands before us, and the wonderful thing about it is that we are bidden, all of us, to know that God who knows us better than a father knows his own children, has provided for each of us just what we most really need.

Now as we look at the tree, let us tell off one after another certain of the gifts it suggests of which we may become possessed. First of all, and above all else, there is the gift of Himself in the person of His Son. "Unto you," sang the leader of the angelic host, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Nothing else that God could give could equal this. You value your friend's gift because you love him; that friend is dearer to you than any gift he could give. And so God's best gift is His Son. He might have given us so many things and kept that one gift back. But this Christmas Day witnesses to the fact that in order to prove His love He spared not to give us the best He had to give—the gift of His Son. There it shines this Christmas morning, as truly as it shined when first the angels went to Bethlehem to see that thing which had come to pass, and found the little Child safely sheltered in the manger. And, this is the first sight that rivets our attention as we look on God's Christmas tree. We see Jesus, born as at this time of a pure virgin, Son of God, yet also Son of man, and as we see this gift we say, "Ah! this is the best of all—the gift that makes this marvelous tree so entrancingly beautiful." We do not begrudge this gift its central place. Everything else seems to radiate from it. It stands out so clear, so prominent, so unmistakably the best thing God had to give. It is the glory of His Christmas tree.

But another gift I seem to note hanging on this divine tree. It is the gift of *Redemption*. What does it mean to be redeemed, as Jesus Christ has redeemed us? It means freedom from some old slavery. It means a new birth into a new world of happiness and self-respect.

We do not care to let anything that suggests the cross and passion enter into the brightness of Christmas, but we cannot well keep it out. What did the angels say to the shepherds? "I bring you tidings of great joy, for unto you is born this day in the city of David a *Saviour*." And what is the method and means of this salvation? The answer is one only, the Cross. So, the gift of Redemption is one of the costliest jewels this world has ever looked upon, for to obtain it for you and me the Son of God laid down His life. No wonder then that, as we stand and gaze at it shining out upon us, we are silent. We seem to have some faint understanding of what it all meant. The cross and passion; not the agony of an hour or a day, but the constant, growing, yielding of the will to God's will, even to the end. What prercious stone that any earthly parent may hang about the neck of a beloved child could for one monemt be compared wih this jewel of God's crown that flashes before our eyes to-day?

But another gift I distinguish on this wonderful tree, the gift of Hope. How many there are who, waking up this Christmas morning, woke to another hopeless day. Schemes they have ventured have failed, plans adopted have not succeeded, faith they had placed in others has been ill-rewarded, confidence placed in themselves has cheated them and mocked them. If they had been asked, "What would you have as a gift this Christmas morning?" their one reply would have been, "Hope." And there as we look at God's tree it stands out so very plain to the view. "They that put their trust in the Lord shall be as the Mount Zion, which cannot be moved." "Hope thou in God, for I shall yet praise him which is the health of my countenance and my God." Such words as these spring to our lips as we look on this, God's gift of hope. How much it does to adorn the tree. What a sweet, white light falls from it and upon us who gaze. I fancy I see there some who have lost what made life most precious, coming to see the tree of which they have heard so much. And almost instantly their eyes catch sight of the gift of Hope. And they turn from that sight and look to Him who brought hope with Him into the world, and the hearts that were inclined to rebel are stilled in trust and made patient in hope. Oh, yes, I am sure that this Christmas Day we shall miss one of God's best gifts for us unless we take Hope home with us.

One other gift, and only one other, among the countless ones that adorn the tree may I stop to speak of—it is the gift of Love. If the Saviour bore Hope with Him when into the world He came, He bore Love, too, for that is the reason of His coming at all. "God so loved the world that He gave His only begotten Son." And who is there of us who does not need this gift? Love to God, love to our neighbor, means love in our families, the love that endures, suffers, sympathizes. If there is one thing in this world today which marks off man from man and class from class, it is this lack of love; each man wrestling with his neighbor in a wild, mad struggle to outdo, overcome, beat down, and the result a world of bitterness, strife, misery. There is no hope of any change until God's love enters into man's heart and works its miracle there. No wonder, then, that we see on this tree of our imagination this gift of Love. Yes, on the tree that we call God's tree hang such gifts as those of which I have spoken—the gift of His Son, the gift of Redemption, the gift of Hope, the gift of Love. Are they not worth more than any gift you or I could ever imagine adorning any Christmas tree? And yet is not this wonderful thing to be said of them and of the tree? They are offered to the whole world; whosoever will may come to this tree and partake freely of its fruits.

It is surely a fact, hard and bitter as it seems, that there are those in this city today who are too poor to possess a Christmas tree; much too poor to look for any gifts therefrom. And others there are who, being alone, erect no tree, for they have no friends to give to and none from whom to expect anything; and others who cannot bear the sight of a Christmas tree for all its memories call up to them. For such as these, first of all, God's tree stands. The poorest man in this city today may lie down tonight rich in love and hope and joy, if he will but hear the Christmas message of One who was born to poverty and who died upon a cross. The lonely life looking upon this tree may find companionship at last. The bruised and sad will not be compelled to turn from it, for it is not a tree rich only in memories, but one that is full of prophecy, of hope and reunion and eternal life. Oh! I wish that each Christmas tree that you and I look upon today might seem to speak to us in words such as these: *Have you seen Gods tree? Have you seen the gifts He has placed thereon? Those gifts are for you.* Ah! unless we believe this and act upon it, unless we come to His tree and seek at His hands His divine gifts, we shall not be sharers of the real joy of Christmas.

But is God only to give to *us* on Christmas? Have we nothing to give to Him?

I saw a sight once I shall never forget. It was at a Christmas festival of very little children, here in our own chapel. Those that were invited to share in the children's joy saw not one tree, but two. The first was resplendent with the toys and love tokens that were to be given to the children, and, naturally enough, the eyes of the little ones were fixed upon it. But I fancy that for many of those that were older the other tree was quite as interesting. It did not begin to be as beautiful as the first. In place of gorgeous and shining adornment it had little strips of colored paper, and pathetically hand-made gifts, the work of the little ones themselves. They were the gifts the children were making for their own parents and friends. The little tree stood for what they gave. Its larger brother was heavy with the burden of what they were to receive. Dear friends, God wants us to see what He has to give us, but He also wants to see what we have to give to Him. On this Christmas Day we must not be satisfied with the tree of His giving, we must set up our own. We must fill it with our gifts to Him. This tree we may call man's Chrstmas tree does not begin to be as beautiful as God's tree. Its gifts are poor and mean, and not altogether resplendent as compared with His perfect treasures bestowed upon us. But I noticed that when the children took the gifts they had made, to give to their mothers, the response was one of overwhelming love. It was not any value the gift had in itself that called out this response, it was that with the gift went the heart of the child. Yes! God's tree is so rich because on it is the gift of Himself. Man's tree may be equally pleasing to God if on it is to be discovered the gift of our own hearts.

So we find that the tree which is to glorify the place of God's sanctuary is not only the tree we call God's, but that we call man's. God gives to us, but we are also to give to Him. It is our day of giving and receiving. It is also God's day of giving and receiving, or it should be, if the Christmas-tide of the world were as truly Christian in its thought and purpose as is the Christmas-tide of the Church. Come, then, with your gifts and adorn the tree upon which you would have God's eye to rest.

Friends, dear friends, let this be our truest Christmas. All that God has ever given us, is ours still. The fruit of the Tree of His planting endures eternally. *Blessed are they that do His commandments, that they may have right to the Tree of Life and may enter in,* with all His saints, *through the gates, into the City.*

GEO. B. BOTTOME.

St. Clement's Magazine

Vol. XXIX PHILADELPHIA, JANUARY, 1913 No. 1



PHOTO BY BELMONTE

ST. CLEMENT'S CHURCH PHILADELPHIA PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR JANUARY, 1913

1. Wednesday (*Circumcision of Our Lord*)... Masses, 7, 7.30 and 9.30 a. m.
2. Thursday ... Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
3. Friday (*Abstinence*)... Masses, 7 and 7.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
4. Saturday ... Masses, 7 and 7.30 a. m.

5. **Sunday** (*ii after Christmas*)... Masses, 7, 8, 9.15 and 11 a. m. Matins, 7.30 a. m. Even-song, 8 p. m.
6. Monday (*Epiphany of Our Lord*)... Masses, 7, 7.30 and 9.30 a. m. Guild of St. Mary, 8 p. m.
7. Tuesday ... Masses, 7, 7.30 and 9.30 a. m.
8. Wednesday ... Masses, 7 and 7.30 a. m. Guild of St. Katharine, 8 p. m.
9. Thursday ... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
10. Friday (*Abstinence*)... Masses, 7, and 7.30 a. m. The Litany, 8 p. m.
11. Saturday ... Masses, 7 and 7.30 a. m.

12. **Sunday** (*i after Epiphany*)... Masses, 7, 8, 9.15 and 11 a. m. Matins, 7.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 8 p. m.
13. Monday ... Masses, 7 and 7.30 a. m.
14. Tuesday (*St. Paul, the First Hermit*)... Masses, 7, 7.30 and 9.30 a. m.
15. Wednesday ... Masses, 7 and 7.30 a. m.
16. Thursday (*St. Anthony, Ab. C.*)... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
17. Friday (*St. Prisca, V. M. Abstinence*)... Masses, 7 and 7.30 a. m. The Litany, 8 p. m.
18. Saturday (*St. Wolstan, B. C.*)... Masses, 7, and 7.30 a. m.

19. **Sunday** (*Septuagesima*)... Masses, 7, 8, 9.15 and 11 a. m. Matins, 7.30 a. m. Even-song, 8 p. m.
20. Monday (*SS. Fabian, B. & Sebastian, M. M.*)... Masses, 7 and 7.30 a. m.
21. Tuesday (*St. Agnes, V. M.*)... Masses, 7, 7.30 and 9.30 a. m.
22. Wednesday (*St. Vincent, D. M.*)... Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
23. Thursday ... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
24. Friday (*St. Timothy, B. M. Abstinence*)... Masses, 7, and 7.30 a. m. The Litany, 12 m.
25. Saturday (*Conversion of St. Paul, Apostle*)... Masses, 7, 7.30 and 9.30 a. m.

26. **Sunday** (*Sexagesima*)... Masses, 7, 8, 9.15 and 11 a. m. Matin, 7.30 a. m. Even-song, 8 p. m.
27. Monday (*St. John Chrysostom, B. C., Doct.*)... Masses, 7 and 7.30 a. m.
28. Tuesday ... Masses, 7, 7.30 and 9.30 a. m.
29. Wednesday (*St. Francis of Sales, B. C.*)... Masses, 7 and 7.30 a. m.
30. Thursday ... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
31. Friday (*Abstinence*)... Masses, 7 and 7.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m. Bible Classes for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Beede . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXIX PHILADELPHIA, JANUARY, 1913 No. 1

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THE EDITOR
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THE REV. V. VAN M. BEEDE

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ST. MARY'S GUILD
Meets first Monday in the month, 8 P. M.
Chaplain, The Rector.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, The Rector.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD
Meets second and fourth Wednesday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Fr. Beede.

GUILD OF HOLY CHILD
Meets every Saturday in the month, 9.30 a. m.
Chaplain, Fr. Beede.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD
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CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays, or communicate with him at his office in the Clergy House.

PARISH NOTES.

Owing to the condition of the Church, the Christmas festivities were, for the most part, postponed until Epiphany.

The silver crucifix given each year for perfect attendance at Mass, Sunday School and Guild, was awarded to Elsie Edwards.

S. Nicholas Guild has increased to such proportions that we are in need of funds to supply necessary material for the work. Contributions will be very thankfully received for this object.

On S. Vincent's Day, January 22d, the Guild of S. Vincent will hold its annual service in the Church, to be followed by a conference in the parish hall. It is hoped that representatives from every guild of the Diocese may be present.

The Guild of the Holy Child held its Christmas party on Saturday, December 28th. The afternoon was spent in playing games in the gymnasium, and at four o'clock the members were served with refreshments in the parish hall, and presents were distributed from the tree.

At present writing the ceiling of the Church is completed, the scaffolding removed and the walls are being treated. The first service in the restored church will be held on the first Sunday after Epiphany, January 12th. There will be a Solemn High Mass with procession. Gounod's S. Cecilia Mass will be sung.

The Bishop of the Diocese will make his visitation to the parish (God willing) on February 2d, Quinquagesima Sunday. He will celebrate at eight o'clock, when we will hope for a large corporate communion of the parish. He will preach at eleven o'clock, and administer Confirmation in the evening. As the Communion will probably be a very large one, members of other parishes are asked not to be present at the eight o'clock mass.

OFFERINGS.

December 1.—Cash		$35 05
	Envelopes	116 90
December 8.—Cash		35 93
	Envelopes	55 37
December 15.—Cash		24 73
	Envelopes	95 31
December 23.—Cash		26 33
	Envelopes	53 00
December 25.—Cash		555 55
	Envelopes	16 10
		$1,014 28

SPECIAL FUNDS.

Missions—General	$25 55	
" Domestic	17 65	
" Foreign	4 50	
		$47 70
Restoration of Nave		211 10
Episcopal Hospital		103 04
Poor Fund		110 00
St. Andrew's, Sewanee		2 50
St. Stephen's College		1 00
		$475 34

BAPTISMS.

December 8.—Ethel May Baldwin.
December 15.—Edward Augustus Wilson.
December 17.—Mary Ellen Gimber.
December 19.—John Albert Clark.

MARRIAGES.

November 23.—Ralph S. Lee, Georgianna D. Hoffman.
November 27.—Robert E. Cahill, Jennie Miller.

BURIALS.

December 17.—Joseph Wells Grubb.

SOME MESSENGERS AND WHERE THEY WENT.

In the February, April and May numbers of this Magazine we gave a summary of the work done abroad by the American Church prior to 1835. In subsequent numbers we studied the work done on the frontiers and among the natives of our own land.

And now we will study the Church's progress, as it dates from that epoch-making Convention which declared that the Church itself was a missionary organization and every member thereof under obligation to work for the cause of Missions.

For our text-book we will use the early volumes of the SPIRIT OF MISSIONS, which contains the missionaries' letters from the field, so that we may read in their own words how, "stone by stone, the wondrous fabric grew."

GREECE.

The work to be done here required tact and patience, but especially a gift for imparting the Catholic truth in a land where the Eastern Church was buried in ignorance and superstition. This was explained in our February number, and for convenience we will quote what we then said:

"The Rev. Drs. Robertson and Hill, with their families, had sailed from New York in 1830, under the direction of the Domestic and Foreign Missionary Society, after there had been much thoughtful and prayerful investigation of the situation along the Mediterranean. Greek independence was near, but the condition of the Greeks was pitiful. Plundered now by Turks, now by their own armies; without education or the means of it; and, most of all, ministered to in the most perfunctory way by clergy as ignorant as themselves—yet here was a branch of the Catholic Church, and here was a duty for Church people in America.

"It must have taken great courage to start on this mission. Greece was experimenting with a president, Capodistrias, whose term of office began in 1828, and was to have lasted seven years, but ended with his assassination in 1831. Athens became the seat of government, and there the missionaries found a great opportunity. The dearest dream of the Greeks was that their children might be educated, and their scheme of education included familiarity with classic Greek. This education, when it could be had, was to be bestowed on the boys; constant association with Turkish ideas had insensibly brought down the position of the Greek women. The services of the Greek Church were more or less faithfully attended, but it was a superstitious custom on the part of most, with little or no idea of the purpose

"Capodistrias had founded a great asylum at Athens, for the instruction of Greek children reclaimed from slavery in Egypt. There were many smaller schools started. But they failed pitifully for want of management, of teachers, of books, of everything. Now the missionaries began. The Rev. Dr. Robertson started a printing house at Syra, and the Hills rented a wretched tenement at Athens, 'an old Turkish tower, where they began with any poor children who wanted to come. Before the end of their first year, they were using all three of their American helpers, besides five Greek men and five Greek women. They had an Infant School, Boys' School, Girls' School, Boys' High School, and a Training School for Women, 656 pupils on the roll, and many more begging admission."

SUMMARY OF DR. ROBERTSON'S FIRST LETTER.

The Robertsons' first house was so damp that the floors were wet all winter; centipedes crept even over the faces of the sleeping children. They obtained the second floor of a large house, and one room was large enough to be used as a chapel on Sundays. There were forty in the congregation, and the course of lectures was on St. Matthew's Gospel. The school was begun, applications being numerous and very pressing; they had meant to keep the number to twenty-five, but took thirty. They had a promising young teacher, a Samiote, who kept up her studies. Though applications came from people in good circumstances, the poorest were admitted, and some had hardly enough to wear to school.

The printing and distribution of textbooks seemed to be Dr. Robertson's principal work;—Ancient and Modern Greek Grammars, and the Prayer-Book in Greek,—and he was getting out a Graeco-Turkish editor of the Bible, Genesis having been just finished and eagerly welcomed. The Archbishop of Ephesus was interested, and prized a copy of the Septuagint, given him by Dr. Robertson.

The little school was in the Robertsons' own home, purposely kept small and conducted in a quiet way till the necessary legal steps should have been taken.

Mrs. Robertson had no small share in these labors. She was in charge of the school; she had no servant; she taught the older children, who in turn worked in the school under her direction; the two younger ones were little toddlers, and the baby was teething, so that she got little rest at night. Yet God kept her in better health than for some years, partly because of her love for her work, partly because of the fine climate.

Mr. R.'s application for licenses to print and circulate finally received this answer:

"In answer to your application of August 31st, to this office, by virtue of the Second Article of the royal decree of the 23d of December, we grant you permission to sell or distribute freely, within the kingdom of Greece, the books contained in the catalogue presented by you.

"We inform you, also, that we have issued a circular to the monarchs of the realm, by which we acquaint them regarding this measure, and we call upon them not to interpose any hindrance, either to yourself or to any other to whom you may give in charge the sale or distribution of the books mentioned in your catalogue."

Signed by the Acting Minister of the Interior, G. PRAIDES.

"Hereafter," said Dr. Robertson, "I have to add to the catalogue, from time to time, such new works as I desire to circulate, and the permission will be extended to them."

February 27, 1836, Mr. R. went to Athens to engage a well-known Greek poet to translate some of the Church hymns into modern Greek. He also got a new translator, who turned out to be an accomplished Turkish scholar, and they discussed the matter of Turkish tracts, etc. Beside the "Scripture Characters," the translator was engaged on "Chrysostom on the Priesthood," which it was hoped might have some effect on the native clergy. In February, '36, the Syra school was 70.

OUTLINE FROM CYCLOPEDIA OF MISSIONS.

Rev. Dr. Hill's Work.—With Dr. Robertson, they began a school at Tenos. The American Board had already begun work there, when the Revolution ended successfully, throwing off Turkish rule in 1830, though the government was not settled till 1833 (February, under King Otho). The Greek Church was made the established religion, and the "Holy Council of the Kingdom of Greece" was appointed, to watch especially over religious literature, education, schools, and all publications were to be under close inspection. Up to that time, the Romanists had controlled about one-third of the people, and their opposition had not been supported by the then government, which sent Mr. King a box of ancient Greek books and commended his school.

About 1834, King Otho decreed the establishment of a national book store, and royal printing press, to furnish all books on education to be used within the kingdom. The people did not like this, but the board missionaries kept on, till the government established a university at Athens. The printing press was kept busy; about 25,000 books were distributed, and in one day, 45 Greek soldiers applied for books. Dr. King's teaching was removed to a town of Laconia, called Areopolis, and in 1839 the government allowed him to have a teacher there; but two years later it ordered that one of the catechisms used in the Greek Church should be introduced into the school. The schools then had to be given up, and the missionaries devoted themselves to printing and circulating. In abandoning the station at Areopolis, the missionaries had the sympathy of the Greeks themselves, who feared their new-found liberty was not to be a reality altogether.

Dr. King was prosecuted by the government for teaching and publishing doctrines contrary to the established Church of Greece, and was sentenced to imprisonment and then banishment. But the United States government and powerful friends interfering, he was left unmolested, and continued his work of translating and distributing the Scriptures and religious literature. (1852.)

AMERICAN CHURCH MISSIONARIES.

Rev. Dr. Hill began at Tenos, but removed to Athens, where in 1830 he began a small school. This grew rapidly, and in 1834 it was recognized as the Government Seminary for the Instruction of Female Teachers. It numbered about 650 scholars in the course of two years. There was much government opposition, but in 1853 it was reported as continuing to be respected by the people, taking pupils from 5 to 15 years, from every class of society, from the daughter of the Prime Minister to the poorest. A large and beautiful map of Greece was presented to the school by the Minister of the Interior, in 1853, with a very kind and appreciative letter. They had warm friends among the Greek clergy, especially the younger ones, who took up the matter of studying the Bible. One, appointed by the government as public preacher in the capital, addressed a class in one of the public schools on this subject, in language which would befit an evangelical congregation.

In April, 1836, Mrs. Hill returned to United States for much-needed rest, as at one time it was feared that she would have to give up her work.

The board had sent over Rev. Hilliard Bryant, with two teachers, one of whom was Mrs. Hill's sister, who reached Athens in time to take charge before she left.

MR. BRYANT, JANUARY 27, 1836.

* * * And now in regard to the great work which is going on here, properly to appreciate one must be on the spot. He must witness with his own eyes the degraded material, the patient persevering process, and the finished and glorious result. He must see the squalid, naked, starved daughter of poverty, superstition and wretchedness, converted into the smiling intelligent Christian lady; * * * I arrived in time to witness the annual review and examination. It took place on the 6th of January, the Christmas of the Greek Church. Two large apartments were chosen for the occasion; in one of these * * * was a large table containing presents for the children, and also examples of their work. * * * After exercises in reading, a Christmas hymn was sung, * * * The exercises were closed by delivering the presents, and it was noticeable that the *books* were the most highly prized.

It may serve to show the high estimation in which these schools are held here, to observe that the following distinguished individuals were present: The Aide and Grand Equerry of the King of Greece; two officials representing the King of Bavaria, who is here on a visit; the British Minister, and the Secretary of the British Legation.

* * * For the present, my attention must be principally directed to the languages—the Greek and the French—the latter, if not absolutely necessary, is very essential. * * * However, in the meantime, I can make myself useful in various ways. Mr. Hill has every Sunday an English service in his own house, for the benefit of his own family and all others who please to be present. This service is attended by naval officers and others who are transiently here. In these, of course, I can take a part. * * *

SUMMARY OF LETTER FROM REV. DR. HILL, ATHENS, JUNE 6, 1836.

The school was in three departments—Boys', Girls' and Infant-room. Religious instruction was given daily, and the regular school branches were taught. It was hoped to start a Boys' High School, as the pupils left the Mission School when they wanted more advanced instruction. In the Girls' Department, there was the elementary, industrial and teachers' training. In the industrial department were generally very poor girls, many of them orphans. Considerable wisdom and tact were exercised in the use of the Scriptures, especially in the boys' school. Attendance was compulsory, and as the pupils were required to attend the Greek Church, the portions of Scripture used in the school followed the Greek services. This feature was warmly commended by a writer of that time. Conditions being as they then were in Greece, the domestic and industrial training of so many young girls had an effect on the homes of the people apparently highly appreciated.

THE SONG OF A SHEPHERD-BOY AT BETHLEHEM.

Sleep, Thou little Child of Mary,
Rest Thee now.
Though these hands be rough from shearing
And the plough,
Yet they shall not ever fail Thee,
When the waiting nations hail Thee,
Bringing palms unto their King.
Now—I sing.

Sleep, Thou little Child of Mary,
Hope divine.
If Thou wilt but smile upon me,
I will twine
Blossoms for Thy garlanding.
Thou'rt so little to be King,
God's Desire!
Not a brier
Shall be left to grieve Thy brow;
Rest Thee now.

Sleep, Thou little Child of Mary,
Some fair day
Wilt Thou, as Thou wert a brother,
Come away
Over hills and over hollow?
All the lambs will up and follow,
Follow but for love of Thee.
Lov'st Thou me?

Sleep, Thou little Child of Mary,
Rest Thee now.
I that watch have come from sheepstead
And from plough.
Thou wilt have disdain of me
When Thou'rt lifted royally
Very high for all to see;
Smilest Thou?

JOSEPHINE PRESTON PEABODY.

"LORD, INCREASE OUR FAITH."

A MEDITATION FOR EPIPHANYTIDE.

The Epiphany teaches us that truth, if it is to be grasped in its fullness, must be sought for, and that earnestly. The Wise Men have a little stock of truth to start with; a shadowy tradition, a vague presentiment. This was their excellence and their safety: they made the most of what had been given them. Like the faithful servant in the parable, their pound gained ten pounds. They did not put away from them what they knew, or felt, as if it were only a scruple or a superstition, and not worth considering. They applied themselves first to the studies from which, as they believed, they could obtain an answer, and next, to carrying into practice, by a serious and painful effort, the further duties which the answer imposed on them. They studied till they found the star; they left the homes, in which they were surrounded by wealth and consideration, to journey into a distant land; they reached its capital, and, having ascertained that the object of their search was to be found beyond, they set out again. They might too easily have given up inquiry when it became evident that to com-

plete it would be costly and fatiguing; they might have persuaded themselves that, if Jerusalem did not reward their efforts, it was folly to travel on to a provincial town, and that they had better return. They succeeded, because they did not yield to these temptations. They persevered, until they had found.

Most true it is, that God does give to every man, at the outset of life, a certain elementary knowledge of Himself. The star, which might lead to the cradle of the Divine Infant, shines at some time into every human conscience. God endows us all, without exception, with the sense and perception of a distinction and a law; the distinction between right and wrong, whatever right and wrong may be; and the law of obedience to right, when once it is discovered. And if a man makes the most of this endowment, instead of shunning, or scorning, or doing it violence; if he allows himself to reflect that such inward legislation implies a Lawgiver, and to search for other traces of His Presence and action, then, assuredly, is he on the way to learn more. Men often ask why, when St. Paul preached at Athens or Corinth 1,800 years ago, or when a missionary preaches to-day in India or in Africa, one heathen listens with thankful interest, while another turns away in anger or disgust. And the answer may be, that the one has made the most of the gift of natural life within him, while the other has not. The one has dwelt on the faint glimmer of truth, rejoicing in it, longing that it might become brighter, wondering whence it came, and what can be known of its Author; and, therefore, when a messenger from that Author, who can show trustworthy credentials, comes to tell him more, he listens and believes. The other has felt haunted and disquieted by the inward light; he has wished it extinguished. And who does not know that such wishes will in the end prevail? God leaves those, who will away with Him, to the darkness which they prefer. And, therefore, when Christ's Apostle speaks to such an one, he speaks a language which the soul has no ears to hear. Micah's prophecy of the coming glories of Bethlehem would have seemed to the Wise Men the wildest nonsense, had they not seen, and followed, the star in the East. Our knowledge of higher truth depends on our fidelity to lower truths; on our making the most of whatever we may know at starting, and making good each step in our advance.

This is the law of God's Kingdom to the end of time. Whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. And to "have" is to make the most of that which God gives; to possess with conscious joy at the possession; to seek that which lies beyond whatever we already possess. "If thou criest after knowledge," says the Wise Man, "and liftest up thy voice for understanding; if thou seekest for her as silver, and searchest for her as for hid treasures, then shalt thou undestand the fear of the Lord, and find the knowledge of God."

REV. H. P. LIDDON, D.D.

A CHRISTMAS CAROL.

The Christ child lay on Mary's lap,
His hair was like a light.
(O weary, weary were the world,
But here is all aright.)

The Christ child lay on Mary's breast,
His hair was like a star.
(O stern and cunning are the kings,
But here the true hearts are.)

The Christ child lay on Mary's heart,
His hair was like a fire.
(O weary, weary is the world,
But here the world's desire.)

The Christ child stood at Mary's knee,
His hair was like a crown,
And all the flowers looked up at him,
And all the stars looked down.

G. K. CHESTERTON.

OUT OF THE SHADOW OF THE NIGHT.

Out of the shadow of the night
I come, led by the starshine bright,
With broken heart to bring to Thee
The fruit of Thine Epiphany,
The gift my fellows send by me,
The myrrh to bed thine agony.
I set it here beneath Thy Feet,
In token of Death's great defeat;
And hail Thee Conqueror in the strife;
And hail Thee Lord of Light and Life.
All hail! All hail the Virgin's Son!
All hail! Thou little helpless One!
All hail! Thou King upon the Tree!
All hail! The Babe on Mary's knee,
The center of all mystery!

MICHAEL FAIRLESS.

St. Clement's Magazine

Vol. XXIX PHILADELPHIA, FEBRUARY, 1913 No. 2

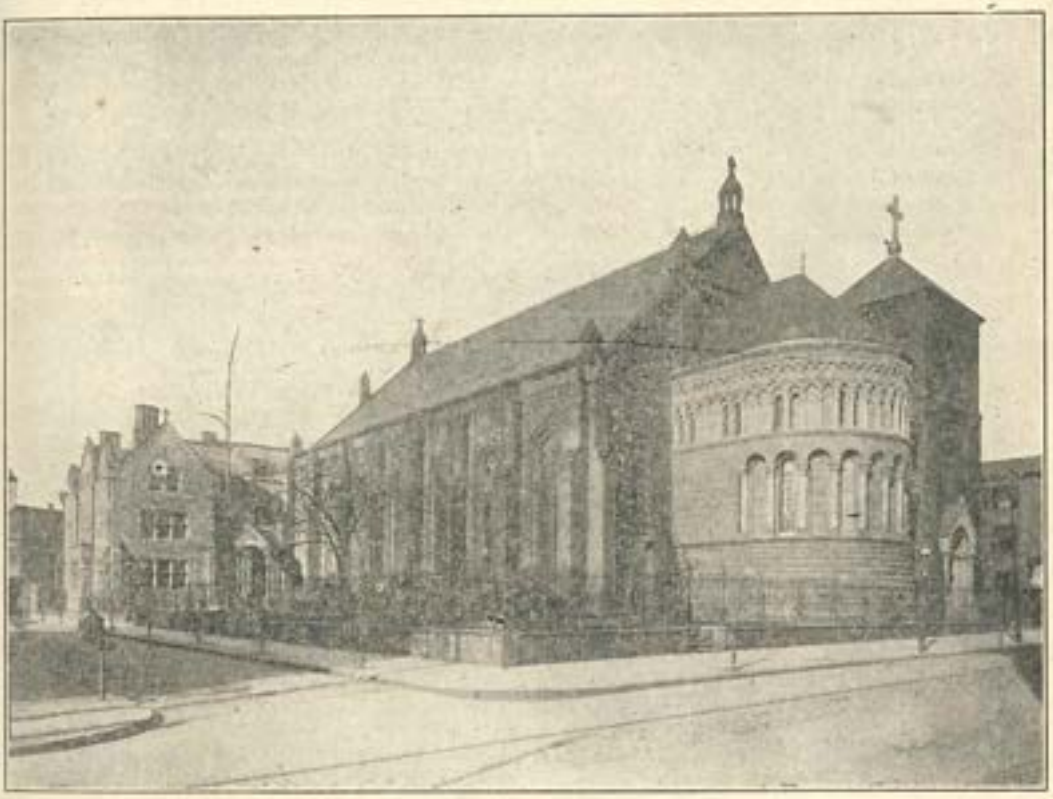


PHOTO BY DELINEATOR

ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR FEBRUARY, 1913

1.	Saturday (*St. Ignatius, B. M.*)	Masses, 7 and 7.30 a. m.
2.	**Sunday** (*Quinquagesima*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. Confirmation, 8 15 p. m.
3.	Monday (*Purification of B.V.M. Transferred*)	Masses, 6.45, 7, 7.30 and 9.30 a. m. Guild of St. Mary, 8 p. m.
4.	Tuesday (*St. Gilbert of Sempringham, Ab. C.*)	Masses, 7, 7.30 and 9.30 a. m.
5.	**ASH WEDNESDAY**	Masses, 6, 7, 8 and 9.30 a. m. Intercessions, 4.45 p. m. Penitential Office, 8 p. m.
6.	Thursday (*St. Dorothea, V. M.*)	Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Intercessions, 4.45 p. m. Mothers' Meeting, 8 p. m.
7.	Friday	Masses, 7, and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
8.	Saturday	Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m.
9.	**Sunday** (*i in Lent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
10.	Monday (*St. Scholastica, V.*)	Masses, 6.45, 7 and 7.30 a. m. Intercessions, 4.45 p. m.
11.	Tuesday	Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m.
12.	Wednesday (*Ember Day*)	Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m. Guild of St. Katharine, 8 p. m.
13.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m. Mothers' Meeting, 8 p. m.
14.	Friday (*St. Valentine, Pr. M. Ember Day*)	Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
15.	Saturday (*Ember Day*)	Masses, 7, and 7.30 a. m. Intercessions, 4.45 p. m.
16.	**Sunday** (*ii in Lent*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
17.	Monday	Masses, 6.45, 7 and 7.30 a. m. Intercessions, 4.45 p. m.
18.	Tuesday (*St. Colman, B. C.*)	Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m.
19.	Wednesday	Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m.
20.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m. Mothers' Meeting, 8 p. m.
21.	Friday	Masses, 7, and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
22.	Saturday	Masses, 7, and 7.30 a. m. Intercessions, 4.45 p. m.
23.	**Sunday** (*iii in Lent*)	Masses, 7, 8, 9.15 and 11 a. m. Matin, 10.30 a. m. Even-song, 5 p. m. The Litany 8 p. m.
24.	Monday (*St. Matthias, Apostle*)	Masses, 6.45, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m.
25.	Tuesday	Masses, 7, 7.30 and 9 30 a. m. Intercessions, 4.45 p. m.
26.	Wednesday	Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m.
27.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m. Mothers' Meeting, 8 p. m.
28.	Friday	Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.

Matins, daily, 9 a. m. — Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m. — Bible Classes for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Beede . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXIX PHILADELPHIA, FEBRUARY, 1913 No. 2

St. Clement's Magazine
PUBLISHED MONTHLY

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THE EDITOR
2013 APPLETREE STREET

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Meets first Monday in the month, 8 P. M.
Chaplain, The Rector.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, The Rector.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD
Meets second and fourth Wednesday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Fr. Beede.

GUILD OF HOLY CHILD
Meets every Saturday in the month, 9.30 a. m.
Chaplain, Fr. Beede.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD
Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Roy Hamilton

ST. NICHOLAS GUILD
Meets every Saturday, 9.30 A. M.
Treasurer, Miss Eugenie M. Fryer.
Chaplain, Fr. Beede.

CONFRATERNITY OF THE BLESSED SACRAMENT
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PARISH NOTES.

The Sisters expect to open St. Anna's House during this month.

There were one hundred and twenty guests at the turkey supper of the Mothers' Guild.

The Monday night Bible Class of Sunday School teachers will meet monthly hereafter.

Half-yearly rewards were given to the Sunday School after the Children's Mass of Quinquagesima.

The new Sunday School class of St. Joseph of Nazareth has recently been organized, Mr. Paul Fancher, teacher.

All recently confirmed boys and girls will be gathered into two appropriate guilds. There will be a simple rule and regular devotions.

St. Francis of Assisi's class of boys has won the monthly banner for best attendance and increased offering at Sunday School. Miss Brodie is the teacher.

The entire "copy" for the magazine unfortunately went astray in the mails, and has not yet been traced. In consequence, this issue of the magazine has been delayed.

The members of St. Vincent's Guild are planning a match basketball game for Eastertide. The clubroom in the basement has proved popular with the young men of the parish.

Souvenirs of First Holy Communion, and special rewards for the best Diligence Books of Instructions, will be presented after the 9.15 Mass of the first Sunday in Lent.

A match game of basketball went to the St. Agatha's Club, of West Philadelphia, in St. Clement's gymnasium on January 21, but St. Nicholas Guild looks for another story after Easter.

On Tuesday night, February 4, the St. Nicholas boys took part in an indoor athletic carnival. Judges, the Rev. Fr. Quin, and the Messrs. Leon Beaudry, Morris May, and Clinton Jenkins.

There was used for the first time with the white cope at the Solemn Mass of January 12, a golden memorial morse, studded with carbuncles, the design and workmanship by Miss Helen K. Mills.

Although the acoustics of the nave were satisfactory before the restoration, yet they may now be considered extraordinarily good. Not a few of the noblest Church edifices are marred by wretched acoustics.

Marybai, a high-caste Bramin Christian now studying medicine at the Woman's College in preparation for missionary work in India, talked to the members of Holy Cross Guild on January 17. Photographs and miniature utensils added to the interest of her remarks.

The St. Nicholas Guild will continue to meet for a brief instruction in St. John's Chapel at 7.15 every Thursday night before the opening of the gymnasium and the handicraft room. Thus far there has been an average attendance of between forty and fifty boys at these religious instructions. Several boys confirmed in previous years have voluntarily written Diligences at home.

With an enrollment of over seventy boys, and the services of two paid teachers, the Tuesday night division of the St. Nicholas Guild is in immediate need of special donations, which may be sent directly to the treasurer, Miss Eugenie M. Fryer, or to Miss Lea or Miss Brock. Among the recent items of the Guild's equipments are gymnasium shoes and running "togs," bath towels, brass-working materials, and new work benches.

The children of St. Clement's gathered for carols, devotions and a party during the Epiphany Octave instead of on St. John's Day, as originally planned. The religious service was in the chapel. Afterward, in the Hall, there was an amusing program of acrobats, together with a troupe of trained dogs and a baboon. Gifts and candy were distributed to all members of the Sunday School. The tree was beautifully lighted with tiny colored electric bulbs.

On Friday night, January 31, Miss Wightman, a member of this parish, addressed the combined Guilds with a lantern lecture on her Church work in Alaska. During Lent the Guild will make the Stations on Friday nights, but after Easter there will be several lantern lectures in connection with the study of the General History of the Catholic Church. All women, whether Guild members or not, are welcome at the lectures of the Holy Cross Guild.

On Tuesday evening, January 28, the Girls' Friendly Society celebrated the recent marriage of one of its members by a supper in the Parish Hall. The guest of honor was presented with a framed G. F. S. certificate and a silver spoon especially designed. She was afterwards admitted as a Branch helper at the service which followed in the Chapel. Among those present were the Chaplain of the Branch and three members from the "Friendly" of St. Elizabeth's Parish.

The choir boys are rehearsing twice a week, under the direction of the Messrs. John C. Middaugh and Henry S. Fry, for the Camp and Outing Benefit, a musical extravaganza, never before given anywhere, to be sung on April 2, at the Parish Hall of the Church of the Advocate, Eighteenth and Diamond streets. Tickets, at 25 cents, may be secured from any of the choir boys. In addition to the operetta, the program will include music by the Children's Orchestra of the Northwest School, and features by the Dumont Minstrel Quartette, Master Gurney Mattox, Boy Violinist, and others.

Over sixty men attended the opening 1913 smoker-musicale in the gymnasium, on January 2. There were songs and monologues by choir men from Holy Trinity Chapel and St. Clement's, and dances by Mr. Henry Zehn. The principal talk of the evening was by Mr. Roy Smith Wallace (Harvard M. A.), secretary of the Society for the Protection of Children. Mr. Wallace spoke of the conditions which have to do with the cases that are brought to his attention and that of the affiliated bureau. The next smoker will be held soon after Easter. Suggestions for the program will be gratefully received by the rector.

On the evening of January 22 the Diocesan Guild of St. Vincent held its first service in St. Clement's. The Guild office was sung by the Chaplain and a helpful sermon was preached by Father Hughson, O. H. C. At the conclusion of the service the acolytes met for a conference in the Parish Hall, where speeches were made by M. Ernest Linton on the "History of the Guild;" Mr. Wallace Arnold, of St. Mary's, West Philadelphia, on "The Purpose of the Organization;" and Father Hatton, Rector of the Church of the Transfiguration, on "The Spiritual Aspect of the Guild." About one hundred and fifty members were present. The boys of the choir kindly gave their services for the occasion.

BAPTISMS.

January 11—Edith Christine Grace.
January 12—John Robinson Griffiths, Marshall Henry Watts, Jr., Beatrice Matsuyo Asami.
January 19—Alfred Manderson Cody, James Allen Wells.
January 31—William Washington Newell.

MARRIAGES.

January 18—Alfred Augustus Doron and Alice Hephzibah Fortune.

BURIALS.

January 9—Margaret E. Toole.
January 27—Sylvina R. Boulter.

OFFERINGS.

December	29—Cash		$42.74
		Envelopes	63.70
January	5—Cash		39.99
		Envelopes	75.90
January	12—Cash		82.67
		Envelopes	81.80
January	19—Cash		60.39
		Envelopes	79.26
January	26—Cash		56.25
		Envelopes	54.85
			$637.55

SPECIAL.

Missions—Foreign	$9.90	
Domestic	24.85	
General	34.40	
		69.15
Restoration of the Nave		8,446.43
St. Andrew's School		.75
St. Stephen's College		1.70
		$8,518.03

THE BISHOP'S VISITATION.

The Bishop of the Diocese made his first official visitation to the parish on Quinquagesima Sunday. On Saturday evening he met the congregation in the Parish Hall for a devotional conference, and there was a corporate communion of the parish at eight o'clock the next morning, with the Bishop as celebrant. A large number made their communions. He addressed the children at ten o'clock in the Church, and at the Solemn Mass blessed the new work in the nave and preached. As the full amount has been raised to pay our indebtedness, the Mass was sung solemnly as a Thanksgiving to Almighty God for His many blessings upon this parish. That so large a sum of money has been given in so short a time is an evidence of the real devotion and self-sacrifice of our people. It will be a satisfaction for all to feel that each one has his share in the preservation of the Church, which holds so firm a place in the affections of the congregation.

In the evening a class of 67 was confirmed, the largest that has been presented in St. Clement's since the year 1889.

LENTEN INTERCESSIONS.

(Every Weekday at 4.45.)

Ash Wednesday—For a faithful observance of the Lenten Fast.
Thursday—Spirit of Unworldliness.

Friday—Spirit of Self Discipline.
Saturday—Spirit of Prayer.
First Sunday in Lent—For the Conversion of the World.
Monday—Foreign Missions.
Tuesday—Work in American Possessions.
Wednesday—Domestic Missions.
Thursday—For all Missionaries.
Friday—For the Increase of the Sacred Ministry.
Saturday—For Vocations to the Mission Field.
Second Sunday in Lent—For the American Church.
Monday—The House of Bishops.
Tuesday—The General Convention.
Wednesday—The Board of Missions.
Thursday—Theological Seminaries.
Friday—Church Schools and Colleges.
Saturday—Religious Orders.
Third Sunday in Lent—For the Diocese.
Monday—For the Bishop of the Diocese.
Tuesday—The Clergy of the Diocese.
Wednesday—The Standing Committee.
Thursday—Candidates for Holy Orders.
Friday—The Institutions of the Diocese.
Saturday—Diocesan Missions.
Fourth Sunday in Lent—For the Parish.
Monday—The Clergy.
Tuesday—The Vestry.
Wednesday—The Communicants.
Thursday—The Children.
Friday—The Guilds.
Saturday—The Choir.
Passion Sunday—For all Estates of Men.
Monday—The President of the United States.
Tuesday—Soldiers and Sailors.
Wednesday—Rich.
Thursday—Poor.
Friday—Employers and Employed.
Saturday—Professional Men.
Palm Sunday—For Suffering and Sinful.
Monday—Sick.
Tuesday—Sorrowful.
Wednesday—Insane.
Maundy Thursday—Tempted.
Good Friday—Wilful Sinners.
Holy Saturday—Dying and Dead.
Easter Day—Thanksgiving for Answered Prayers.

The seven o'clock mass on Sundays and weekdays will be said with the above intentions.

THE NECESSITY OF INTERCESSION.

To pray for others is an indispensable duty. It is a very grave part of our self-examination. It is a duty which we were, most of us, taught when we lisped our first prayers. As soon as we were taught to pray, as soon as we knew that there was a God to pray to, and that He heard prayers, we were taught not to pray for ourselves alone.

We cannot be Christians without intercessory prayer. For we should be breaking a primary law of love, which our Lord has given us. He has hedged us in by His prayer which He has given us. We cannot say an "Our Father" without doing it, at least with our lips. We must have emptied our Blessed Lord's prayer of its meaning before we can have ceased intercessory prayer. We ask in it for exactly the same gifts for others as for ourselves.

I fear that there is a very heartless way of saying our Lord's prayer, and so also of many of the common public prayers, which have been framed upon it, that people rather use one prayer in common, each praying for himself in it, than one common prayer, each for all. This is, of course, a great loss, as all unloving things are. For if five hundred people pray together, then, if each time they say "Forgive us our trespasses," or "Give us this day our daily bread," or "Lead us not into temptation, but deliver us from evil," each prays for all those present, under the word "us," then each will have had five hundred prayers for himself; for each, five hundred voices will have gone up to the Throne of God; for each, in whose five hundred prayers, the Holy Ghost will have interceded with those unutterable divine groanings; for each, those intercessions will have been united with the Perpetual Intercession of *the* Intercessor. And if any one has so prayed, he will have set to his account the love with which he so prayed, whatever others may have done. So that in all intercessory prayer there are these three things: (1) we shall have fulfilled, so far, a duty commanded to us by Jesus; (2) we shall become sharers of the prayers of others; (3) we shall obtain grace for our own act of love; according to that, "my prayer returned into my own bosom." But, however people may evade it in common prayer, it seems hard to think how they can use the Lord's Prayer for themselves alone, when they use it as our Lord bids, in their private devotions. And in the public use of it, we cannot tie it down, even to that particular congregation, with whom we pray. For those great words, which we have to take first into our mouths and hearts, "Hallowed be Thy Name, Thy kingdom come, Thy will be done in earth as it is in heaven," are manifestly co-extensive with the whole world. They pray for the extension of the Church, and, which is one, for the conversion of the heathen, of Jews, of Turks, infidels and heretics; they pray for the well-being of the Church, that Christ may indeed reign in the hearts of all those whom He has made members of Himself; that all hindrances to the coming of His Kingdom may be removed; that all may live as they believe; we ourselves lose ourselves in the deep compass of those three notes from the seven-stringed harp which make such beautiful music in the ears of God. We are taken out of ourselves into the society of saints and angels; we are borne along with the interests of Jesus throughout the world. We were taught that His Glory, the fulfilment of His Will, were to be the primary object of our prayer; that the angel-like fulfilment of His Will in each was to occupy our thoughts and prayers, before we asked for anything directly for ourselves; that we were to desire that His Name should be hallowed; that His Kingdom in the heart of men should be expanded and should grow, prior to all besides. His glory, in the fulfilment of His Blessed Will and salvation of mankind, came (we were taught by the very form of prayer which was put into our mouths, as our Lord's own teaching and bequest) before all besides, all of our own, except as we were included in it.

2. But then, too, He not only commandeth intercessory prayer; He takes away the only forcible temptation against it. God's command ought to have been enough to remove temptation. For what He commands, His wisdom will provide for, His Omnipotency will fulfil. Yet the one only temptation, which, in any loving heart, would have any force, is this, our own unworthiness. What are we, that we should ask for such a great thing, as the salvation of a soul, the checking of a sin, the conversion of a soul from Satan to God?

God does not give what we ask for, for our unworthiness, but for the worthiness of Jesus. The Church ends every prayer, "through Jesus Christ our Lord," which is one with the fuller, "for the merits of Jesus Christ our Saviour." And then, too, it is not we alone who pray. "The Spirit also helpeth our infirmities. For we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to God." As then our Lord forbade His Apostles to take thought what they should speak, for "it is not ye that speak, but the Spirit of your Father who speaketh in you," so it may be said of us, in a manner, "It is not ye who pray, but the Spirit of your Father who prayeth in you." We pray, as best we can: we know not what to ask for, as we ought: we pray in broken syllables or timid words or half-formed thoughts; but He who made our hearts, knoweth what the Holy Ghost who prayeth in us meaneth "when He maketh intercession for the saints," and He is heard.

3. Another difficulty, I think, comes to some of us, as if some great effort was necessary to reach God. They think of God, as far away, in the Highest Heavens, in some place where Jesus is, high above all Heavens, and so they go up and up in their thoughts, and they send up their prayers, and they can scarce believe that such prayers as theirs can go up on high. God seems to them as One who had "covered Himself with a cloud, that our prayer should not pass through." And yet prayer has no strain; least of all, of imagination. We pray in the midst of God. For "in Him we live and move and are." His ear is ever near us. It is at our heart. The lowest whisper reaches it. It is open to the faintest velleity of the soul. What a great thing it is which is open to us, and at what small cost! God has laid it upon us as a duty, that we may not give way to sloth or unlovingness or self-deceit under some disguise of conscious unworthiness. It is often a gain, not to be able to help ourselves. It is like being plunged into water out of our depth, that we may learn to swim. We must strike out for our lives, that we sink not. But then there is an Almighty Arm under us. We must do everything badly, in order to learn to do it well.

What have we to do with estimating the value of our prayers? As if we could keep a debtor and creditor account with God, and, if we thought our prayer earnest, then God was bound to do something in return for it; if otherwise, then little or nothing! Prayer is especially the province of faith. From first to last it is inscrutable. It is part of that wondrous harmony, whereby He has bound up our free-will with His own Omnipotence. It is part of that love, whereby he would bind in one the work of the creature with His own Omnipotence! Men stumble at prayer, because they sever what God has united. The Will of God was the God-enabled will of man. What were the will of the highest seraph,

that he should change the mind of the Author of all? But does the fire burn less mightily, because God has assigned it the fuel which it should convert into itself? Does the river sweep to the ocean less strongly, because God has appointed the channel for its tide? We are the fuel; the fire is the love of God: we are the channel; the tide is His perpetual flow of grace. Only let us be persuaded, that it is God's voice in us. Only remember we, that our dear Lord has pledged His own Almighty word, "Ask and ye shall receive!" We spoil and defeat our prayers by thinking of ourselves. Apart from the waste of time, in which unknown graces might be won, we are forgetting the All-prevailing Intercession of Christ at God's Right Hand, the Intercession of God the Holy Ghost in us, in the thought of our miserable selves. God's command is, Pray! This is ours: the rest is His. Be we the tiniest wheel in the wondrous compass of the creation, He has assigned us our place. We have no imagination to measure the profuse munificence of our God. Only, since He has said, "Ask and ye shall receive," we know that we cannot ask things according to His Will, without receiving. Every petition, which is put into our mouth is a treasure of grace to us. We have admired the marvelous imagination of Eastern tales, how the touch of a common household instrument at once unlocked all inconceivable treasures of lustrous beauty and wealth. Faint image of the omnipotence of prayer! For it is gifted by God with power over Himself; it unlocked the treasures of His grace and love. The doors of heaven fly open at His word, to receive the penitent stricken soul, or to pour down graces upon us. Every prayer may gain a grace. How differently would the Litany sound in our hearts, if we had more faith in the rich profusion of God's love. As many prayers, as there are, so many graces we might obtain. But our comfort is this: that we must do it. His love and His commands have bound us. Say we the words, "Forgive us our trespasses, lead us not into temptation, deliver us from evil," and leave the rest to Jesus! O that we could, more and more, go forth out of ourselves and go to Jesus! He will not defeat His own end. He will not let His own word fall to the ground. We have done his bidding, in what poor miserable way we could. The Omnipotence of His love will accomplish the rest.

Only, then, do we what we can. God Himself wishes to hear us. He wishes to give, more than we to pray. It is His own plan, which He has given to us, in part, to carry out. It is not for ourselves that we are asking: it is for God. They are His interests more directly than ours, and ours because they are His. He is waiting to be gracious to those souls. He longs to give Himself to them. But it is part of His love, that He would give us inestimable things, even the salvation of souls, on our asking. Our prayers which He will inspire, are part of the plan of His eternal predestination for the souls, for whom He puts it into our heart to pray. We are, in praying, only fulfilling a purpose of His love. It is, as when a king, wishing to forgive a rebel, suggests to one of his friends or trusted advisers, to ask for his life. When God puts it into our hearts to pray, He is admitting us into the near relationship of friends to Him. He might have contrived other ways, but they did not satisfy His love. Nothing would satisfy Him, Who "arranges the services of angels and men in a wonderful order," but to employ His creatures, as far as they could be employed, and associate them with Himself. Think we then nothing of our ourselves. If we could feel but as that organ which peals forth the praises of God, yet yields no note, but as it is attuned and as those notes of joy are elicited from it, then we should indeed pray as God wills, then God would thank us, that we had done what He longed for us to do, and had been the last link in the salvation of the soul which He longed to save.

Set we the value of souls before us, how God, Father, Son and Holy Ghost love them, ourselves included; how sin dishonors God; what a misery it is in His creation; how souls are perishing every day; how they are forever losing God; and how God wills that our prayers should cooperate to their salvation. "Hath He said, and shall He not do it?" He has said, "Ask and ye shall receive; that your joy may be full." "Ask;" so ye shall have part in the Saviour's joy "over each sinner that repenteth," and, in helping to save the soul of others shall the more save our own. So in the heavenly court shall our Saviour say to His friends the Holy Angels, "This and that soul has he and she, and he and she (naming you) won for Me;" so shall we together rejoice before Him, Who redeemed us together, has together called us, hath together given us perseverance to the end, and will together glorify us.

REV. E. B. PUSEY.

St. Clement's Magazine

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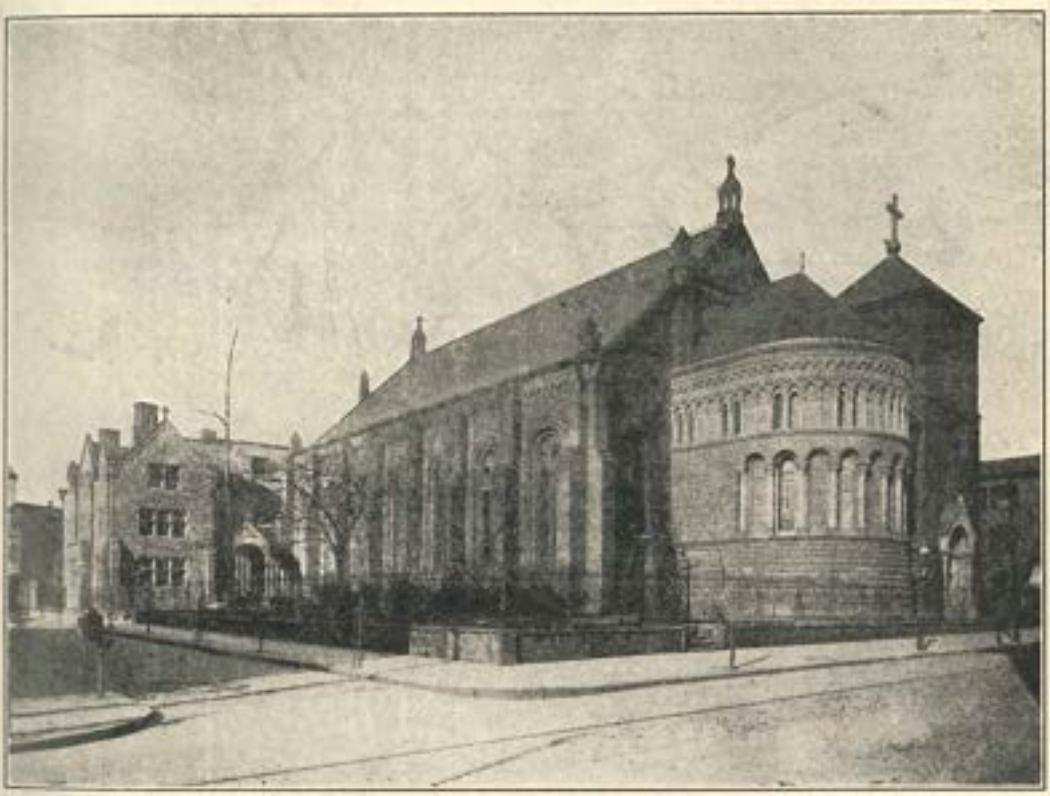


PHOTO BY HELMSTADT

ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR MARCH, 1913

1. Saturday (*St. David, Archbp., C.*)—Masses, 7 and 7.30 a. m. Guild of Holy Child, 11.30 a. m. Intercessions, 4.45 p. m.
2. **Sunday** (*in Lent. Mid-Lent*)—Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
3. Monday—Masses, 6.45, 7 and 7.30 a. m. Intercessions, 4.45 p. m. Guild of St. Mary, 8 p. m.
4. Tuesday—Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m.
5. Wednesday—Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m. Guild of St. Vincent, 8 p. m.
6. Thursday—Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Intercessions, 4.45 p. m. Mothers' Meeting, 8 p. m.
7. Friday (*SS. Perpetua & Felicitas, MM.*)—Masses, 7, and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m. Guild of Holy Cross, 7.30 p. m.
8. Saturday—Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m. Guild of St. Nicholas, 11.30 a. m.
9. **Sunday** (*Passion*)—Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
10. Monday—Masses, 6.45, 7 and 7.30 a. m. Intercessions, 4.45 p. m.
11. Tuesday (*St Constantine, K. M.*)—Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m.
12. Wednesday (*St. Gregory, B. C., Doct.*)—Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m. Guild of St. Katharine, 8 p. m.
13. Thursday—Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m. Mothers' Meeting, 8 p. m.
14. Friday—Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
15. Saturday—Masses, 7, and 7.30 a. m. Intercessions, 4.45 p. m.
16. **Sunday** (*Palm*)—Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
17. Monday (*before Easter. St. Patrick, B. C.*)—Masses, 6.45, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
18. Tuesday (*before Easter. St. Edward, K.M.*)—Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
19. Wednesday (*before Easter. St. Joseph, Spouse of B. V. M.*)—Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
20. **MAUNDAY THURSDAY**—Mass, 7 a. m. Solemn Mass, 9 a. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
21. **GOOD FRIDAY**—Matins, 7 a. m. Children's Service, 9 p. m. Mass of the Pre-Sanctified, 10.30 a. m. The Passion, 12-3 p. m. Even-song, 5 p. m. Stations of the Cross, 8 p. m.
22. Saturday (*Easter Eve*)—Mass, 7 a. m. First Vespers of Easter, 8 p. m.
23. **Sunday (EASTER DAY)**—Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Children's Service, 3 p. m. Solemn Even-song, 8 p. m.
24. Monday (*in Easter Week*)—Masses, 6.45, 7, 7.30 and 9.30 a. m.
25. Tuesday (*in Easter Week*)—Masses, 7, 7.30 and 9.30 a. m.
26. Wednesday—Masses, 7 and 7.30 a. m.
27. Thursday—Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
28. Friday (*Abstinence*)—Masses, 7 and 7.30 a. m. The Litany, 12 m.
29. Saturday—Masses, 7 and 7.30 a. m.
30. **Low Sunday**—Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
31. Monday—Masses 6.45, 7 and 7.30 a. m.

Matins, daily, 9 a. m. — Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m. — Bible Classes for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Beede . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

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ST. MARY'S GUILD
Meets first Monday in the month, 8 P. M.
Chaplain, The Rector.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, The Rector.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD
Meets second and fourth Wednesday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Fr. Beede.

GUILD OF HOLY CHILD
Meets every Saturday in the month, 9.30 a. m.
Chaplain, Fr. Beede.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD
Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Roy Hamilton

ST. NICHOLAS GUILD
Meets every Saturday, 9.30 A. M.
Treasurer, Miss Eugenie M. Fryer.
Chaplain, Fr. Beede.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays, or communicate with him at his office in the Clergy House.

PARISH NOTES.

The second smoker-musicale for men will be held in the gymnasium during Eastertide.

The young men of the parish have played several games of basketball in our gym during the past month.

The Feast of the Annunciation falls this year within the Easter Octave. According to ancient custom it will be transferred to Monday, the 31st of March.

On Wednesday night, February 19, the Stations of the Cross were shown with the magic lantern in the Sunday School Hall. Hymns were sung from the slides.

The sermon at Sunday Evensong on January 26 was delivered by a former Curate of this parish, the Rev. Nelson Kellogg, now Rector of St. John's Church, Poultney, Vt.

On Wednesday, February 26, the Rev. Charles Carroll Quin, observed the thirty-first anniversary of his ordering to the Diaconate, by the Rt. Rev. the Bishop of North Carolina.

The Blessing of the Paschal candle will take place this year on Holy Saturday night after the first Vespers of Easter are sung. The service will thus be restored to its primitive position.

The Rector finds it necessary to speak again of the empty coffers of the Sunday School and the St. Nicholas Guild. Gifts for the S. N. G. had best be sent direct to the Treasurer, Miss Eugenie M. Fryer.

Parents and guardians will please remind children of the Lenten Devotions in the chapel on Friday afternoons at four. Punch cards are used, and at Easter, mementoes will be given all faithful attendants.

The St. Nicholas boys play two teams, junior and senior, from West Philadelphia, in the gym on Tuesday night, April 25. Members of the parish are invited to attend on this occasion, and to visit the Guild at any time.

On February 6 Father Beede addressed a committee of women at St. Mary's Church, West Philadelphia, upon the subject of the St. Clement's Guilds for Young People. The Rev. Fr. Richardson, Rector of St. Mary's, presided.

Communicants are urged to make out their communion cards as usual this year, that the parish list may be corrected. Those who have absented themselves from communion for two years, without a stated cause, are dropped from the parish list.

For the best written Confirmation Diligences, a Pugin Pectoral Crucifix was awarded to Norman Ruark, and to Frank Bowers, Jr., a copy of Abbie Farwell Brown's "Book of Saints and Friendly Beasts." Both boys are members of the choir.

Miss Wightman has recently addressed the Woman's Auxiliary regarding her missionary work in Alaska. The Guild of the Holy Cross has donated the following altar furnishings for use at the mission in Alaska: One missal stand, one pair of altar vases, one pair of brass candlesticks and an altar book.

The Bishop of the Diocese gave a day's retreat to the associates of the Girls' Friendly Society of the Diocese, at St. Clement's Church, on February 11. The Bishop said Mass in the chapel at eight. The hours of meditation were ten, twelve and three. The women also attended the parochial intercession and Evensong. There was a good-sized congregation throughout. Mattox, boy violinist.

After the 9.15 Mass of Quinquagesima, Bishop Rhinelander spoke to the children in St. John's Chapel, and gave them his blessing. Half-yearly Sunday School rewards were distributed. For most faithful attendance at children's Mass, crucifixes to David Coles and Ontamenia Kline. Children's Mass medals were given to Arthur Riley, Raymond Edwards, William Smith, William Crockford, Jessie Smith, Clara Bethel, Irene Fulmer, and Rachel Stokes. For attendance and conduct at classes: Kindergarten—Elsie Edwards, Charles and Clara Bethel; Primary—David Coles, Sarah Siverd; Middle Grammar—Kenneth Haskins, Charlotte Stokes; Highest Grammar—George Stowers, Le Roy Edwards, Hannah Harris; Young Men's Bible Class—Frank Schaeffer. For picture pasting or written work: Primary—William Smith, Ontamenia Kline; Middle Grammar—Robert Ruark, Mary Rothwell; Highest Grammar—Norman Ruark, Mary A. Evans. Banner (to be kept one month) for the most faithful attendance and greatest increase in the weekly offering: St. Francis of Assisi's Class of Boys, Middle Grammar, Miss M. F. Brodie, teacher.

The Rector would recommend the following-named books of spiritual reading to the members of the parish: "Civilization at the Cross Roads," Fr. Figgis; "The Wondrous Passion," F. W. Drake; "The Companion by the Way," W. L. La Trobe-Bateman; "The Path of the Eternal Wisdom," John Cordelier.

Several boys, already confirmed, voluntarily attended instructions for this year's Confirmation and First Holy Communion. Special medals were given to Russell Copestick, Charles Fortune, and Charles Fullerton. Similar medals were also given to boys whose Confirmation was delayed through no fault of their own: Leaman Finnissey, Augustus French, Edward French and Harry Brown.

At the Shrove Tuesday Athletic Carnival of the G. S. N., Miss Brock awarded the All-round Championship Baseball to James McLauchlan, of the choir. Jackknives were presented to Norman Ruark, William McLauchlan, James McLauchlan, and Russell Copestick. Other boys who gained the most points were: Charles Fortune, Arthur Riley, John Couthart, Thomas Behrle, Francis McLauchlan, Harry Livingston, Marshall Watts, and Albert Craft. The judges of the events were the Messrs. Leon Beaudry, Morris May, John C. Middaugh, and Clinton Jenkins.

Those Confirmed on Quinquagesima received First Holy Communion on the following Sunday (Sexagesima), February 9, at seven o'clock. At the close of the 9.15 Mass the Rector gave blessed medals (gold, silver and bronze) to the First Communion boys and girls. The Choirboys' Gold Medal, for most faithful attendance at instructions, went to Arthur Riley, the silver medal to James McLauchlan. Gold and silver medals for boys not in the choir were awarded to Edward Wilson and John Boyle. The girl medallists were Edith Boyle and Mary Rothwell.

Wednesday night, April 2, is the date for the choirboys' benefit, to be held in the Parish Hall of the Church of the Advocate, Eighteenth and Diamond streets. The proceeds of this musical extravaganza (which has never been given anywhere) are to go towards the summer camp or outings of the choir. As the tickets are but twenty-five cents, a great many must be sold if the thirty-five boys are to have the right sort of a vacation. The operetta is being coached by Mr. John C. Middaugh, a former solo boy at St. Clement's, and by our choirmaster and organist, Mr. Henry S. Fry. Besides the extravaganza, the program will include extra features by the Dumont's Minstrel Quartet, Mr. Henry Zane, dancer, the children's orchestra of the Northwest School, and Master Gurney

OFFERINGS.

February 2—Cash		$78.25
Envelopes		67.85
February 9—Cash		53.89
Envelopes		62.35
February 16—Cash		48.71
Envelopes		62.95
		$374.00

SPECIAL FUNDS.

Ash Wednesday (for the deaf)		$23.60
Missions:		
General	$41.25	
Foreign	7.20	
Domestic	7.50	
Diocesan	1.00	
		56.95
Bishop's Fund		35.43
Repair Fund		27.94
Poor Fund		35.00
S. Stephen's College		2.60
S. Andrew's School		1.60
		$183.12

BAPTISMS.

February 2—Samuel David Ward, John Alfred Brown, Walton George Witteg, Raymond Roy Lorch, Frank David Bowers, Jr., Franklin Wesley Francis, Rose Margaret Trudell, Margaret Woodnutt Righter, Catherine Claudia Middaugh, Sarah Cecilia Cooper.

February 8—George Harry Brown.

February 16—Samuel Hastings Miller, Jr.

BURIALS.

February 6—Ellen Grubb.

February 18—Samuel Miller.

February 19—Samuel Hastings Miller, Jr.

CONFIRMED.

Benjamin Greene Baker, Thomas Henry Behrle, Lionel Joseph Bergin, William Henry Bethel, William James Boss, Frank David Bowers, Jr., John Henry Boyle, John Alfred Brown, William James Brown, Richmond Allison Cavill, Alfred Manderson Cody, Jr., Alfred Manderson Cody, Sr., David Josiah Coles, Albert Howard Craft, William John Fairbanks, Franklin Wesley Francis, John Robinson Griffiths, Robert Green Haley, Kenneth William Haskins, Alexander Ewing Hausam, Frederick Wiley Hobdell, Louis Leon Johnson, William Alfred Johnson, Herbert John Kochesperger, William Silva Kochesperger, Raymond Roy Lorch, Charles Lukens, Francis Thomas McLauchlan, James Martin Burns McLauchlan, Charles Peterson Middaugh, Thomas Mulholland, Michael Crawford Mullen, Ashmead Bartlett Burdett Parker, Francis Arthur Riley, James Henry Rothwell, Norman Torrance Ruark, Robert William Ruark, George Wilber Stowers, Frederick Walker, Jacob Walker, Ernest Wall, Marshall Henry Watts, Jr., Edward

Augustus Wilson, Walton George Witteg, Edith Boyle, Theophila Mabel Cavill, Sarah Cecilia Cooper, Harriet Annie Holmes Fletcher, Helen Elizabeth Garber, Hannah Macfarlan Harris, Helen Louise Johnson, Jessie Clayton Kochesperger, Jennie Marie McLain, Margaret Elizabeth Manthorp, (Mrs.) Ann (Wrian) Martin, (Mrs.) Catherine Claudia (Stokes) Middaugh, Grace Loie Middaugh, Margaret Woodnutt Righter, Janet Rothwell, Mary Martha Rothwell, Maud Eleanor Ruark, Lillian Rudolph, Sarah Mathilda Siverd, Rose Margaret Trudell, Mary Elizabeth Wall.

PARISH SUPPORT.

The fiscal year of the parish ends on Lady Day, March 25, and it is hoped that all who may be in arrears in their weekly envelope pledges will make a special effort to settle their indebtedness prior to that time. During the past year about 225 persons have used the envelopes as their method of contributing towards the support of the parish, but this number should be greatly increased, as it is a small number when compared with the total number of communicants. It is the only regular, systematic way of contributing for parish expenses, and means therefore a certain, definite income that can always be relied on. During the six months when the Church was closed and services were held in the Parish House, the congregations naturally were very much smaller than they would otherwise have been, but during this time, envelope offerings kept up to practically their usual amount. Cash offerings, however, fell off quite considerably, as it was expected they would do, and hence the accounting warden has been unable to pay bills that are long past due.

Now that the money has all been raised for the work done in the nave, it is hoped the members of the parish will contribute as generously as possible towards "current expenses."

Envelopes for the new year will be sent to all who have used them during the year now closing, and others who may be willing to use them during the new year may give their names to the clergy or to the accounting warden, and the latter will see that they are properly supplied.

CONFESSIONS.

The hours of the clergy for Holy Week are as follows:

Father Hutchinson: Tuesday, Wednesday and Thursday, 10.30 to 11.30 a. m.; Good Friday, 4 to 5 and 7 to 8 p. m.; Easter Even, 10 to 12 m. and 7 to 9 p. m.

The other clergy: Wednesday and Thursday, 4 to 5 p. m.; Good Friday, 3 to 5 and 7 to 8 p. m., and Easter Even 3 to 5 and 7 to 10 p. m.

Persons are urged not to delay their confessions, but to make them as early in Holy Week as possible.

Much confusion might be avoided if penitents would kneel *before the confessional* they intend to *enter*. After making a confession, they should go to the front of the Church for their devotions.

They should *wait* their *turn*. The time of one person is of no more value than that of another—and selfishness and impatience at such a time is unseemly.

As the time of Christ's Passion approaches, the urgency of His desire for the cross increased. "And they were in the way, going up to Jerusalem, and Jesus was going before them and they were amazed, and they that followed him were afraid." There is no haste in the moments of Christ. There is no shrinking, no delay. With steadfast, resolute acceptance, Jesus fulfills each day the will of His Father. He has waited while word, book and deed have proclaimed the love of God. He has waited while hatred, indifference and sin have closed men's hearts to the appeal of the Divine Holiness. Now the time of waiting is over. He sets His face as a flint toward Jerusalem. For Him there is no ignorance of the issue. Even the disciples stand awed at the dangers; amazed at His courage. Affection and loyalty bid them follow, but they follow in fear. That perfect love has not yet been born in them which casteth out fear. The torment of fear is upon them. But they follow. And fearlessly He goes before.

It is thus that Jesus calls us to-day to go forward and accept suffering. Ever He goes before. We are not alone. He takes us with Him. In His heart there is the joy of victory, the vision of the fruitfulness of His Passion. He would communicate that joy to us and share with us the inspiration of that vision. We may not know all that lies befores us of suffering, of sorrow, and of pain. But He knows. And still He urges forward. Failure, loneliness, bereavement, poverty, sickness, infirmity; who can say what the way of the Passion will be? But if it be companionship with Jesus, who shall say that it does not bring its own mysterious happiness? It is the way of fellowship with the saints, of communion with Christ, the way of conquest, the way of love.—From "The Wondrous Passion."



Of your charity, pray for the repose of the soul of

ELLEN GRUBB

for many years a faithful communicant of this parish.

Grant unto her, O Lord, eternal rest, and let perpetual light shine upon her. Amen.

"O Christ who holds the open gate,
O Christ who drives the furrow straight,
O Christ, the plough, O Christ, the laughter
Of holy white birds flying after,
Lo, all my heart's field red and torn,
And thou wilt bring the young green corn,
The young green corn divinely springing,
The young green corn forever singing:
And when the field is fresh and fair
Thy blessed feet shall glitter there,
And we will walk the weeded field,
And tell the garden harvest yield.
The corn that makes the holy bread
By which the soul of man is fed,
The holy bread, the food unpriced,
Thy everlasting mercy, Christ."—From "The Everlasting Mercy."

SOME MESSENGERS AND WHERE THEY WENT.

Athens—Rev. John H. Hill, July 14, 1838:

The ideal of Christian womanliness, as taught by Mrs. Hill and her helpers, and its beginnings in the young girls whom they had begun with, roused all right-minded people, so that parents came long distances, bringing their daughters, and leaving them implicitly; the last at this writing was a noted physician from a distant town, bringing his little daughter, Evantha. The "Pay-School" department, thus carried on, amounted to over $1,000 a year; this, and the fact that an English gentleman named Bracebridge had undertaken to rent a house for them, made the financial part easier so far. As a knowledge of ancient Greece was considered the height of a good education, the sensation, then, was great, when at a public examination, one of the girls (who two years ago had not known her letters) opened the exercises by reading the epistle and gospel for the day (in the Greek Church, Feast of Saints Peter and Paul) in the most beautiful manner.

The children, according to the plan, attended the Greek Church, and their religious teaching was upon the lectionaries and proper of these services. But the Hills took Sundays to hold service for foreigners in English, and generally had good congregations.

At 7 a. m. Holy Communion; at 9 a service in Greek with preaching; at 11, service and sermon in English; at 6, the same in Greek; and the first Sunday in the month, Intercessions for Missions, in English.

Crete—Rev. George Benton, August 1, 1838.

The whole house was thronged with children; in the long room 25 by 14 there were 200; the entrance to the house was set out with benches for those who could not be accomodated within. This was the Boys' School; the girls' department was not so large, but as many as could be gotten in there were—about 1,261.

The children themselves were eager; one little girl fainted entirely away the day before the school closed; when questioned, it was learned that she had had nothing but bread to eat for two days, very small pieces, and that she came a long walk to school.

The clergy were friendly, and gave their blessings in the churches, urging the people to send their children; one priest came to ask an explanation of a passage in the O. T., and to beg the loan of a book on the Bible. Mrs. Benton explained that the Turkish influence had led the people to think education useless in the case of the girls, the only object being to settle them as soon as possible. Still, the influence of the girls' department was gaining. The school had no vacation period, but the workers got their rest on the holy days, on which, although the children objected to doing without school, the use of the Greek Church was respected; the days being those of the Greek Kalendar. The school was from eight to eleven, and from two to five.

"By the order of Mahomet Ali, recruits of soldiers for Syria from among the Cretan Greeks have been raised in the island, when the heart-rending cries of their wives and mothers, who followed them to the city, were beyond description. This appears the more cruel when it is known that more than half the crop of olives was lost for want of laborers, and the scarcity of men is such that there are none to till the ground for the next year's crop."

Athens—Rev. J. H. Hill, October 15, 1838:

A new wing was added to the school, and the house and school were full; the Sunday evening prayers and extemporaneous sermon in Greek, delighted those who could attend.

Syria—Rev. J. J. Robertson, October 1, 1838:

Yielding to circumstances, the school of 240 little ones was closed, but about ten days later the school was in part re-opened by the town authorities; the popular feeling was so great, that an effort was hastily made to conciliate the people in this matter; two of the teachers were re-engaged, and the Robertsons let them have the school apparatus at a very low price, and allowed the ancient Greek lessons to be continued at their own home.

Crete—Rev. George Benton, September 28, 1838:

The children were beginning to be missionaries to the older people; they took their books home at night, when the families would gather around to hear them read, and ask them questions. After the Greek services were over, on Sundays, people would gather in little groups around the children, as they came out of church, and hear them explain the Christian Year and Sacramental teachings, in the simple language which they had learned during the week.

Syra—Rev. Dr. Robertson, January 22, 1839.

Dr. Robertson distributed much reading matter, and decided that it was best to do this gratuitously; soldiers begged for them to read while on duty; priests liked the "Harmony;" the quarantine stations rejoiced in books; and the master of a packet-boat asked for a supply for his crew.

Dr. Robertson used the Sundays and holy days in visiting along shore on British men-o'-war, and in the hospital. He had been able to sell most of his printing and binding outfit at pretty good terms, and expected to stay at Syra till March.

The Church of England, being able to extend its work here, will take over the mission schools shortly; meanwhile, the local government will keep up the system after a fashion.

Crete—Rev. George Benton, December 27, 1838:

A very pretty and gratifying present was made to Mrs. Benton by some of the older girls; they met secretly and prepared an address of appreciation, which one of their number read at the public exercises on Christmas Day. It was so unexpected, and so well done, that the good lady was almost overcome.

Athens—Rev. J. J. Hill, August 10, 1839.

Two of their girls had been appointed to take charge of government schools for girls. Their examination was conducted by the Director of Public Schools, and some of the professors—the professor of Theology, for one. A third girl had gone to a town where her brother was government public teacher, and she was to have a girls' department, in connection with his work.

The Queen of Greece made them a visit, attended by two ladies, one of whom was a daughter of the famous Marco Bozzaris.

Crete—Rev. George Benton, August 1, 1839.

"In the school are three destined certainly for the ministry in the Greek Church, and some others who look forward to that holy profession. The Latin scholars begin to make progress in translating from that tongue into the modern Greek. And the Deacon of the Greek Church in this city has begun the study of Hebrew with great zeal. . . . Even such beginnings, though small, may serve to break the chain of ignorance which holds the Greek priesthood. They are, in this island at least, a class of people who know nothing beyond the mere chanting of the various part of the Church service."

Athens—Rev. J. J. Hill, October 29, 1839.

"All the objects which we thought it desirable to bring within the scope of our mission have been attained; and we have now reached a point, beyond which we do not think possible to advance without some risk of losing by attempting too much. Our duty in future will be to hold our ground . . . The primary object of the mission to the Greeks should never be lost sight of—the spiritual renovation of our Mother Church. . . . This cannot be accomplished until there is an enlightened clergy. . . . But where are such to be found? Nowhere, except among the pupils of the mission schools. Boys who entered the infant schools, when they were old enough to enter the gymnasia, were then lost sight of, just at the most critical age; . . . the work among the girls has progressed so that now anxious parents are feeling that their boys have not the same opportunities! Would not an institution, understood to be for those who were studying for the ministry, be a long step in Christian Unity between the East and the West? . . . The true feeling of the Greeks, with all their ignorance, for the reality of Religion, are shown by the fate of Theophilus of Andros, once head of the College of Haivali, in Asia Minor. . . .

St. Clement's Magazine

Vol. XXIX PHILADELPHIA, APRIL, 1913 No. 4

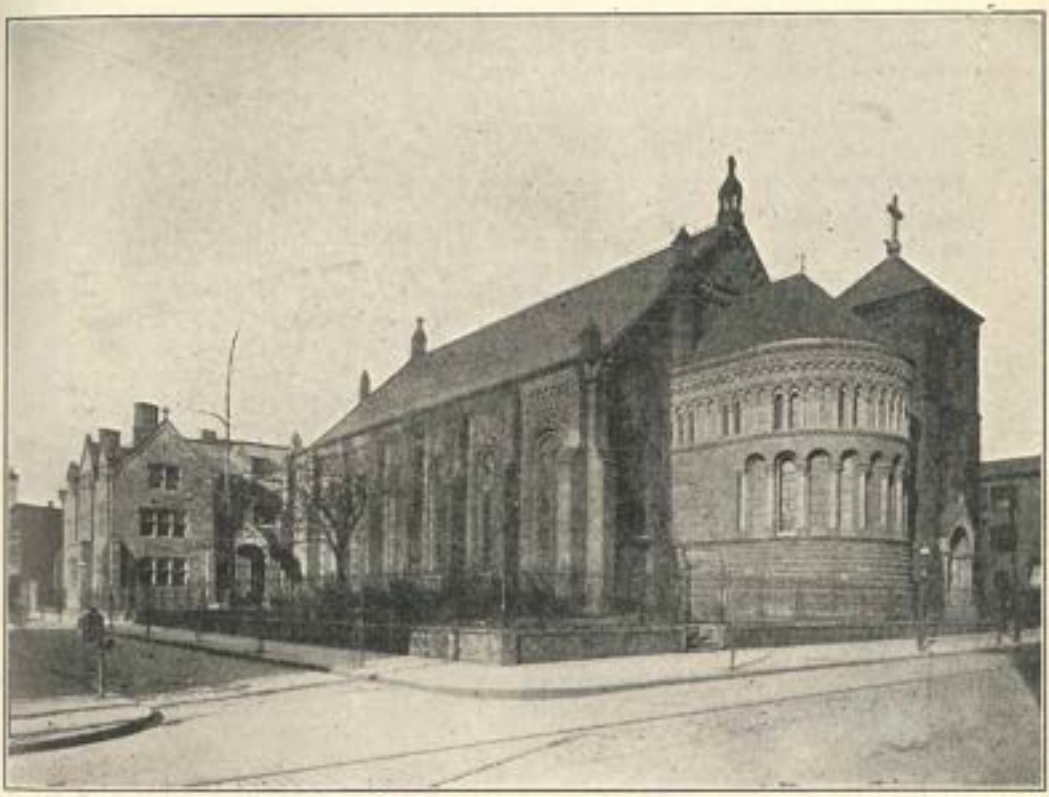


PHOTO BY BELINFANTE

ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR APRIL, 1913

1. Tuesday (*St. Gilbert, B. C.*)..... Masses, 7, 7.30 and 9.30 a. m.
2. Wednesday (*St. Francis of Paula, C.*)..... Masses, 7 and 7.30 a. m.
3. Thursday (*St. Richard, B. C.*)..... Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
4. Friday (*St. Ambrose, B. C. Abstinence*)... Masses, 7, and 7.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
5. Saturday..... Masses, 7 and 7.30 a. m. Guild of Holy Child, 11.30 a. m.
6. **Sunday** (*ii after Easter*)..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
7. Monday..... Masses, 6.45, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
8. Tuesday..... Masses, 7, 7.30 and 9.30 a. m.
9. Wednesday..... Masses, 7 and 7.30 a. m. Guild of St. Katharine, 8 p. m.
10. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
11. Friday (*St. Leo, B. C. Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
12. Saturday..... Masses, 7, and 7.30 a. m. Guild of St. Nicholas, 11.30 a. m.
13. **Sunday** (*iii after Easter*)..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
14. Monday..... Masses, 6.45, 7 and 7.30 a. m.
15. Tuesday..... Masses, 7, 7.30 and 9.30 a. m.
16. Wednesday..... Masses, 7 and 7.30 a. m.
17. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
18. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
19. Saturday (*St. Alphege, Archbp., M.*)..... Masses, 7 and 7.30 a. m.
20. **Sunday** (*iv after Easter*)..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
21. Monday (*St. Anselm, B. C., Doct.*)..... Masses, 6.45, 7 and 7.30 a. m.
22. Tuesday..... Masses, 7, 7.30 and 9.30 a. m.
23. Wednesday (*St. George, M., Patron of England*)..... Masses, 7 and 7.30 a. m.
24. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
25. Friday (*St. Mark, Evangelist. Abstinence*) Masses, 7, 7.30 and 9.30 a. m. The Litany, 12 m.
26. Saturday..... Masses, 7 and 7.30 a. m.
27. **Sunday** (*v after Easter. Rogation*)..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
28. Monday (*Rogation Day. Abstinence*)..... Masses 6.45, 7, 7.30 and 9.30 a. m. } Continual Intercession
29. Tuesday (*Rogation Day. Abstinence*)..... Masses, 7, 7.30 and 9.30 a. m. } Continual Intercession
30. Wednesday (*Rogation Day. Abstinence*)... Masses, 7, 7.30 and 9.30 a. m. } Continual Intercession

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m. Bible Classes for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Beede . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXIX PHILADELPHIA, APRIL, 1913 No. 4

St. Clement's Magazine
PUBLISHED MONTHLY

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THE EDITOR
2016 APPLETREE STREET

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ST. MARY'S GUILD
Meets first Monday in the month, 8 P. M.
Chaplain, The Rector.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, The Rector.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD
Meets second and fourth Wednesday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Fr. Beede.

GUILD OF HOLY CHILD
Meets every Saturday in the month, 9.30 a. m.
Chaplain, Fr. Beede.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD
Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Roy Hamilton

ST. NICHOLAS GUILD
Meets every Saturday, 9.30 A. M.
Treasurer, Miss Eugenie M. Fryer.
Chaplain, Fr. Beede.

CONFRATERNITY OF THE BLESSED SACRAMENT
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Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays, or communicate with him at his office in the Clergy House.

PARISH NOTES.

The Rector's Tuesday afternoon class has been discontinued.

The Paschal candle was decorated this year by Miss Edna Hagert.

The Choir Camp Benefit in Advocate Hall, Eighteenth and Diamond streets, takes place on April 2d. A report of the entertainment will be given in the May issue.

At 7.45 P. M. of Tuesday in Easter week a double-header basketball match was played in the Gym. by St. Agatha's Juniors and Seniors vs. the St. Nicholas Junior and Senior teams of the Parish.

At 3 P. M. on Easter Day the rector sang Vespers for the children, and gave small bronze crucifixes, of a new design worked out by the Cowley Fathers, to the most faithful attendants at the Friday devotions during Lent.

The Tuesday night classes of the St. Nicholas Guild will come to an end on April 29th, when there will be an exhibition of brass work and gymnasium sports, with prizes offered by the managers. Miss Eugenie M. Fryer is treasurer.

After the game, chocolate Easter eggs were presented by the lady managers of the S. N. G. to all boys who have been faithful in attendance during the last half year. About forty eggs were distributed, each egg decorated with the name of the fortunate boy.

Two banners, one for the boys, the other for the girls, are awarded each Sunday to the classes that show the best attendance and the greatest proportionate increase in alms. On Passion Sunday there was the largest offering which the books show for the last two years. The banner for the girls has been donated by our faithful secretary, Mr. Richard Ashhurst.

On Wednesday night, April 16th, in the Gym. there will be held the second smoker-musicale of the series for men. The Papy Brothers will play on the piano, violin and mandolin, and W. A. Nightingale will give an illustrated lantern lecture on "Panama, Old and New." The January smoker was decidedly a success, and it is hoped that a still larger number of men will come to the Eastertide affair.

The nave was filled to the utmost, with persons standing, for the Blessing of Palms and Solemn Mass of March 16th. It is interesting to recall that the ceremonies of the Blessing contain an Epistle, Gospel and Sanctus in addition to those sung later in the Mass. In the old days the palms were blessed in the course of a Mass said in a church outside the city walls. The procession then took its way to a city church, where a second Mass was offered.

The Rev. Father Robert E. Wood, of Ichang, China, spent Holy Week and Easter Day with us. Father Wood, who is on a six months' furlough, is a member of the Society of Oblates of Mt. Calvary, in association with the Order of the Holy Cross, and an old friend of the clergy of this Parish. He has long been saying his prayers for the establishment of a men's religious community, to work in China. He hopes to return to his trade-school for beggar boys in company with several recently ordained clergy, who will cast in their lot with him.

In the effort to prevent one of the most heartbreaking features of all parochial life, the lapsing of the confirmed, two new Guilds have been organized for children who have recently made their First Holy Communion. The rule is of the simplest character, and is nothing more than what is enjoined upon any Catholic lay person. The boys' group is known as the Guild of the Most Precious Blood; the girls' group is called the Guild of the Blessed Guest. Cards have been given to the members to sign and return to the clergy. From time to time a brief service of devotion will be held in preparation for an important festival.

Following are the scores of basketball games played in the Gym. by the young men of the Parish: February 15, St. Clement's 45, U. G. I. 24; February 22, St. Clement's 21, Cathedral 27; February 26, St. Clement's 26, St. Clement's Reserves 33; March 1, St. Clements 39, Travelers 30; March 6, St. Clement's 26, Twenty-ninth Street 25; March 12, St. Clement's 21, Winola 19. A challenge has been received from the Y. M. C. A.

The game on March 6th with the team from the Northwest Association was anybody's contest until the last minute, when Mullen's grand field goal gave St. Clement's the victory by one point. This was by far the most exciting match that has been played in our Gym. The clergy have been present at all of the games.

St. Clement's line up: Forwards, A. Johnson and Kraft; center, H. Johnson; guards, Mullen and Nolan.

BAPTISMS.

March 9—Edward Lemuel Behrle.
March 16—William Francis Dean. (hypothetical).

BURIED.

March 11—Francis A. Fuller.

OFFERINGS.

February 23	Cash		$146.14
	Envelopes		61.85
March 3	Cash		50.46
	Envelopes		66.50
March 9	Cash		50.42
	Envelopes		76.46
March 16	Cash		91.50
	Envelopes		90.90
			$634.23

SPECIAL OFFERINGS.

Missions	Foreign	$4.55	
	Domestic	10.10	
	General	50.40	
			65.05
St. Andrew's Sewanee			1.60
St. Stephen's College			2.50
Poor Fund			25.00
			$94.15

THE OFFERING FOR MISSIONS.

On Sunday, April 6th, the second Sunday after Easter, we will make our annual offering for the mission work of the Church.

St. Clement's Parish is called upon, under the apportionment plan that has been adopted as the best means of raising funds necessary to carry on the work of the Church in the foreign and domestic fields, to contribute the sum of $3,473.28 as its share, during the fiscal year of the Board of Missions that ends on September 1st.

The amount sent by this Parish to the treasurer of the Board since September 1st, 1912, is about $400, hence we still have a large sum to raise if we are to meet our apportionment.

To very many the amount will seem far too great, and perhaps even beyond the range of possibility this year, especially when we realize the fact that it has been necessary for us to spend nearly $2,500 on necessary repairs to our own church building, but we should ask ourselves one question, namely, is it not our duty, the duty of each member of the Parish, to do his or her part in furthering the Mission work of the Church?

We believe in Missions, no man or woman, bearing the name of Christian can do otherwise than hold a belief in Missions, for the whole Ministry of our Lord was distinctly a "Missionary" Ministry, and His last commission to His Apostles was to bid them go to the uttermost parts of the earth, and preach the Gospel, the Gospel of the Incarnation.

All, therefore, who are trying to follow His steps, who bear the name of Christian, thereby professing their faith in Him, must take their part in the work of extending His Kingdom.

To many persons the Apportionment System does not appeal: it seems but an assessment that ought to be met, but to which they object.

But as the Bishop of the Diocese said in a recent issue of the *Church News:* "The Apportionment is not a menace, but a means. . . . Make the money side of the Apportionment entirely subordinate. Treat it in terms of spirit—straightway the menace is turned into a means."

Let us, therefore, each member of the Parish, do our utmost to see that our apportionment is met, each one giving of his or her means as the Lord has prospered us. If we do this we will not only lighten the hearts of those who attend to the details of Missionary activities, but we will be doing our simple duty, and above and beyond all else, we will be doing His will.

The following schedule that has been prepared by a member of the parish may be of interest.

If	15 persons give	$60 a year,	$900
If	25 persons give	25 a year,	625
If	50 persons give	15 a year,	750
If	150 persons give	12 a year,	1,800
240			$4,075

HOLY WEEK AND EASTER.

There was a noticeably good attendance at all the Masses and devotions of Holy Week. The Rev. Fr. Robert E. Wood, of Ichang, China, gave the address that preceded the making of the Stations Good Friday night. At 8 P. M. of Holy Sabbath a number of persons accompanied the priests and acolytes from St. John's Chapel to the sanctuary of the High Altar for the blessing of the Paschal candle.

Four hundred and twenty-seven persons communicated on Easter day, as follows: Mass at 6, 56; 7, 230; 8, 129; 9.15, 12. The offerings amounted to $872. For the current expenses $1,200 are required at this time.

The preacher at Solemn Evensong of Easter day was the Rev. Fr. Seyzinger, of the Community of the Resurrection, Mirfield, England.

ST. CLEMENT'S PARISH.

Easter Monday, March 24.

The following twelve Vestrymen were elected under the new charter to serve as follows:

Mr. Francis D. Wetherill, Mr. G. Theodore Roberts, Mr. Francis M. Berry, and Mr. George H. Lea, for three years, or till Easter-tide, 1916.

Mr. S. McKean Bayard, Mr. Clinton Rogers Woodruff, Mr. Caleb F. Wright, and Mr. George Lewis Mayer, for two years, or till Easter-tide, 1915.

Mr. W. W. Lukens, Mr. Stevenson H. Walsh, Mr. Edward A. Casey, and Mr. J. Lawrence Wetherill, for one year, or till Easter-tide, 1914.

On Easter Monday night the meeting of the Vestry was held in the clergy house. Mr. F. D. Wetherill was appointed Rector's Warden, Mr. S. McKean Bayard was elected Accounting Warden, and Mr. Caleb F. Wright was elected Secretary of the Vestry.

Messrs. Lea, Mayer and Bayard were elected delegates to the Diocesan Convention.

THE PASCHAL CANDLE, AND OTHER "PILLARS OF WAX."

The word candle (*candela*, from *candeo*, to burn) was introduced into the English language as an ecclesiastical term, probably as early as the eighth century. It was known in classical times, and denoted any kind of taper in which a wick, not uncommonly made of a strip of papyrus, was encased in wax or animal fat. We need not shrink from admitting that candles, like incense and lustral water, were commonly employed in pagan worship and in the rites paid to the dead. But the Church from a very early period took them into her service, just as she adopted many other things indifferent in themselves, which seemed proper to enhance the splendor of religious ceremonial. We must not forget that most of these adjuncts to religious worship, like music, lights, perfumes, ablutions, floral decorations, canopies, fans, screens, bells, vestments, etc., were not identified with any idolatrous cult in particular; they were common to almost all cults. They are, in fact, part of the natural language of mystical expression, and such things belong quite as much to secular ceremonial as they do to religion.

The salute of an assigned number of guns, a tribute which is paid by a warship to the flag of a foreign power, is just as much or as little worthy to be described as superstitious as the display of an assigned number of candles upon the altar at High Mass. The carrying of tapers figures among the marks of respect prescribed to be shown to the highest dignitaries of the Roman Empire in the "*Notitia Dignitatum Imperii*." It is highly probable that the candles which were borne from a very early period before the Pope or the Bishop when he went in procession to the sanctuary, or which attended the transport of the book of the Gospels to the *ambo* or pulpit from which the Deacon read, were nothing more than an adaptation of this secular practice.

The use of a multitude of candles and lamps was undoubtedly a prominent feature of the celebration of the Easter vigil, dating, we may believe, almost from Apostolic times. Eusebius speaks of the "pillars of wax" with which Constantine transformed night into day, and Prudentius and other authors have left eloquent descriptions of the brilliants within the churches. Neither was the use of candles in the basilicas confined to those hours at which artificial light was necessary. Not to speak of the decree of the Spanish council at Elvira (c. 200), which seems to condemn as an abuse some superstitious burning of candles during the daytime in cemeteries, we know that the heretic Vigilantius towards the close of the same century made it a reproach against the orthodox that while the sun was still shining they lighted great piles of candles (*moles cereorum accendi jaciunt*), and Jerome in answer declared that the candles were lighted when the Gospel was read, not indeed to put darkness to flight, but as a sign of joy.

This remark, and the close associations of lighted candles with the baptismal ceremony, which took place on Easter eve, and which no doubt occasioned the description of that sacrament as illumination, shows that the Christian symbolism of blessed candles was already making itself felt at that early date. This conclusion is further confirmed by the language of the *Exultet*, still used in our day on Holy Saturday for the blessing of the Paschal candle. It is highly probable that St. Jerome himself composed such a *praeconium paschale*, and in this the idea of the supposed virginity of bees is insisted on, and the wax is therefore regarded as typifying in a most appropriate way the flesh of Jesus Christ born of a Virgin Mother. From this has sprung the further conception that the wick symbolizes more particularly the soul of Jesus Christ, and the flame the Divinity which absorbs and dominates both. Thus the great Paschal candle represents Christ, "the true light," and the smaller candles are typical of each individual Christian who strives to reproduce Christ in his life. This symbolism we may say is still accepted in the Church at large.

Besides the use at baptism and at funerals, we learn from the so-called Fourth Council of Carthage (really a Synod held in Southern Gaul, c. 514), that in conferring the minor order of acolyte, the candidate had delivered to him "a candle-stick with a candle." The usage is observed to the present day. Such candles as these when carried by acolytes were constantly used in the Western ceremonial from the seventh century, and probably still earlier. These candles were placed upon the pavement of the sanctuary, and not until much later upon the altars. Still the practice of setting candles upon the table of the altar itself seems to be somewhat older than the twelfth century. As the Roman pontiff, according to the "Ordines," was preceded by seven acolytes carrying candles, and as these candles at a later period were placed upon the altar and no longer upon the pavement, it is a tempting hypothesis to identify the six altar candle-sticks of an ordinary High Mass (there are seven when the Bishop of the Diocese pontificates), with the acolytes' candle-sticks of the "Ordines."

The lighting of six candles is now customary for every High Mass, four at every *Missa Cantata*, or for the private Mass of a Bishop, on festivals, and two for all other Masses. Still a certain freedom is left of lighting more candles on occasions of solemnity. Six candles should also be lighted at Vespers and Lauds when the Office is sung on great feasts, but on less solemn occasions two or four suffice. Custom also prescribes that two acolytes should walk at the head of the procession to the sanctuary, and these two candles are also carried to do honor to the chanting of the Gospel at High Mass, as well as to the singing of the little chapter and the collects at Vespers, etc.

As regards material, the candles used for liturgical purposes should be of beeswax. This is adhered to on account probably of its symbolic reference to the flesh of Christ, as already explained.

As a rule the color of candles should be white, though gilded and painted candles are permitted under certain restrictions. In Masses for the dead, however, and in Holy Week, yellow or unbleached wax is used. It is also fitting that the candles for liturgical purposes should be blessed, but this is not prescribed as of obligation.

Candles were, and are, sometimes used to burn before shrines toward which the faithful wish to show special devotion. The candle burning its life out before a statue is no doubt felt in some ill-defined way to be symbolical of prayer and sacrifice. Curious mediæval practice was that of offering at any favored shrine a candle or a number of candles equaling in measurement the height of the person for whom some favor was asked. This was called "measuring to" such or such a saint. The practice can be traced back to St. Radegund (d. 587), and later right through the Middle Ages. It was especially common in England and the North of France in the twelfth and thirteenth centuries. There are many other uses of candles, *e. g.*, in the service of Tenebræ, in the hands of the dying, at First Communion, etc.—*Adapted from the Rev. Herbert Thurston.*

THE BLESSED MOTHER.

Her Virgin eyes saw God incarnate born,
When she to Bethl'em came that happy morn;
How high her raptures then began to swell,
None but her own omniscient Son can tell.

As Eve, when she her fontal sin reviewed,
Wept for herself and all she should include,
Blest Mary with man's Saviour in embrace
Joyed for herself and for all human race.

All Saints are by her Son's dear influence blest,
She kept the very Fountain at her breast;
The Son adored and nursed by the sweet Maid
A thousandfold of love for love repaid.

Heaven with transcendent joys her entrance graced,
Next to his throne her Son his Mother placed;
And here below, now she's of heaven possest,
All generations are to call her blest.

BISHOP T. KEN.

SOME MESSENGERS AND WHERE THEY WENT.

Crete—Rev. Benton, February Number of S. O. M., 1841.

(There is need of prayer that God will continue to bless this work, now reverting to the government of the Sultan.)

One of the new pupils was the niece of a Greek priest, who said at first, "I hated you, but now I pray for you always in my heart."

SPIRIT OF MISSIONS, February, 1842. Points in common with the Greek Church: It differs from the Roman in allowing the free use of the Holy Scriptures, the marriage of the clergy, and Communion in both kinds to the laity; and the Greek Church is in opposition to the Papacy.

Mrs. Benton, December 23, 1840: "You will have learned . . . that Crete has been disturbed by an insurrection, which at one time threatened to be very serious, but through the interposition of the English and French commanders of those vessels stationed here, the insurgents have all left the island. . . . this has crippled our school; the panic was so great that it dwindled down to about thirty-two."

Athens—Rev. J. H. Hill, December 31, 1841:

Dr. Hill's anxiety not to miss his home Christmas led him to take an unusual and rather amusing way of escaping the fourteen days' quarantine which his steamer would have, as she hailed from Alexandria. At Syra, instead of boarding the steamer, which would have brought him under quarantine, he arranged with the captain for a tow, saying that the ancient Greeks used to travel all over the sea in rowboats, and he was not afraid to try it. He stowed his baggage carefully into the boat, and took a few men to manage the steering and balance, so that the wake of the steamer should not upset them. The captain was much interested, and in a true Christmas spirit, reduced the speed of the vessel at starting, so as not to have too strong a wake. Dr. Hill said it was a lovely trip, a beautiful night, and at daybreak they were off the Piræus, coming in nine hours; they cast off the ropes, and rowed up to the wharf on December 22, meeting a joyful, if bewildered welcome!

If our readers have followed the foregoing chronicle of our mission in Greece, and its ever-growing hold on the hearts and souls of the people, they will appreciate the keen anxiety with which the Hills entered on the final chapter of their life-work. A quarter of a century they had toiled among these people, helping them to understand and gain by their Catholic heritage, rescuing their daughters from the degrading social influence of the Turks, giving back to them the Word of God, so long a sealed book.

Twenty years went by, in hardship, and poverty, and obscurity. Then came great popularity and success, which, as always, roused jealousy.

In October of 1842, the *Spirit of Missions* published a full account of the trouble which Mrs. Hill had to face alone, during Dr. Hill's absence. No good work can succeed without raising up enemies, so the Mission School at Athens became the subject of bitter attack from an Athenian paper called *The Aion* (*The Age*), which got hold of letters from Mrs. Hill, published in American Church papers, and inserted them in their columns, with gross mistranslations and alterations, under the heading, "Religion Insensibly Undermined." The only result was to raise a storm of indigation, and finally the Synod appointed a commission of five leading clergymen, none of them by the Hill's request, including their personal friends, who took the ground that *The Age*, in objecting to the presence of leading Greek clergy at the Mission School commencements, was attacking the Synod. After an exciting series of trials, the editor of *The Age* was sentenced, on three different charges, to imprisonment for thirty, forty, and sixty days; and the paper was to be stopped for those periods, or bonds furnished to the amount of five thousand drachmas.

Mrs. Hill kept bravely on with her work, but was exhausted by the physical and mental strain, and was obliged to give up the work of the boarding department for girls, and retire to the country for a while.

But meanwhile the uprising in Crete had deprived one of the church-workers there of her position; not being able to await the outcome, she came to Athens, and obtained a position in one of the government schools there, they being very cordial to an American missionary teacher. So Mrs. Hill's pupils were transferred for the most part to this Government School, where Miss Watson took a great interest in them—was the assistant principal. Here are printed letters from the Department of Religion and Public Instruction, signed by the Secretary of State, and letters from the parents of some of the scholars.

This last says, "we offer you a tribute of thanks which the whole country owes you, for you were the first who gave us a model of education and suitable training for the female sex, beginning your system even from the infant years."

St. Clement's Magazine

Vol. XXIX PHILADELPHIA, MAY, 1913 No. 5

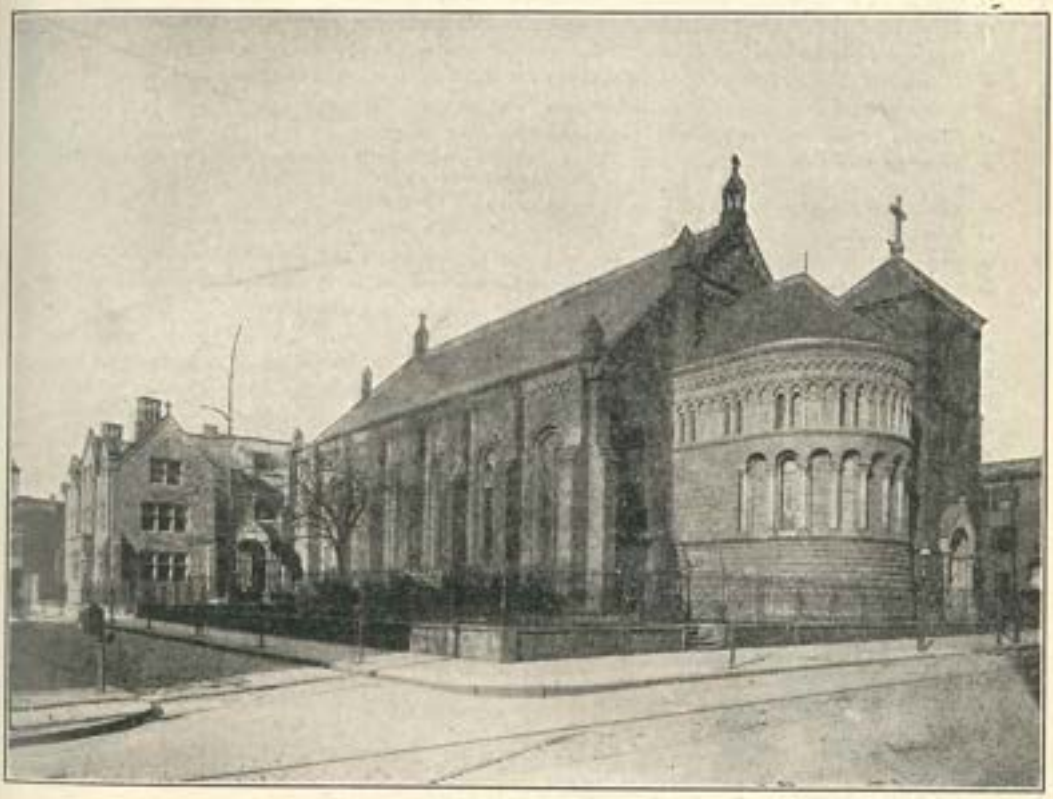


PHOTO BY BELINFANTE

ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR MAY, 1913

1. Thursday (*Ascension Day*)..... Masses, 6, 7, Solemn and 9.30 a. m.
2. Friday (*SS. Philip and James, Apostles, Transferred. Abstinence*)..... Masses, 7, 7.30 and 9.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
3. Saturday (*Invention of the Holy Cross*)..... Masses, 7 and 7.30 a. m.
4. **Sunday** (*after Ascension*)..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
5. Monday..... Masses, 6.45, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
6. Tuesday (*St. John, Ev., before the Latin Gate*)..... Masses, 7, 7.30 and 9.30 a. m.
7. Wednesday (*St. John of Beverly, B. C.*)..... Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
8. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
9. Friday (*St. Gregory of Nazianzum, B.C., Doct. Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
10. Saturday..... Masses, 7 and 7.30 a. m.
11. **Whit-Sunday**..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
12. Monday (*in Whitsun Week*)..... Masses, 7, 7.30 and 9.30 a. m.
13. Tuesday (*in Whitsun Week*)..... Masses, 7, 7.30 and 9.30 a. m.
14. Wednesday (*Ember Day. Abstinence*)..... Masses, 7 and 7.30 a. m. Guild of St. Katharine, 8 p. m.
15. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
16. Friday (*Ember Day. Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
17. Saturday (*Ember Day. Abstinence*)..... Masses, 7 and 7.30 a. m.
18. **Trinity Sunday**..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
19. Monday (*St. Dunstan, Archbp., C.*)..... Masses, 6.45, 7 and 7.30 a. m.
20. Tuesday..... Masses, 7, 7.30 and 9.30 a. m.
21. Wednesday..... Masses, 7 and 7.30 a. m. C. B. S. Vespers, 5.15 p. m.
22. Thursday (*Corpus Christi*)..... Mass, 7 a. m. Solemn Mass, 9 a. m. Mothers' Meeting, 8 p. m.
23. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
24. Saturday..... Masses, 7 and 7.30 a. m.
25. **Sunday** (*after Trinity*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
26. Monday (*St. Augustine, Abp., C.*)..... Masses, 6.45, 7 and 7.30 a. m.
27. Tuesday (*Venerable Bede, Pr., C.*)..... Masses, 7, 7.30 and 9.30 a. m.
28. Wednesday..... Masses, 7 and 7.30 a. m.
29. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
30. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
31. Saturday..... Masses, 7 and 7.30 a. m.

Matins, daily, 9 a. m. — Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m. — Bible Classes for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Beede . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

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THE EDITOR
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THE REV. V. VAN M. BEEDE

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Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton. Thomas L. Williams.

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Mr. Edward A. Casey.

GUILDS OF THE PARISH

ST. MARY'S GUILD

Meets first Monday in the month, 8 P. M.
Chaplain, The Rector.

THE MOTHERS' MEETING

Meets every Thursday, 7.30 P. M.
Chaplain, The Rector.

GIRLS' FRIENDLY SOCIETY

Meets every Tuesday, 8 P. M.
Chaplain, the Rector.
Branch Secretary, Miss Mary A. L. Neilson.

ST. KATHARINE'S GUILD

Meets second and fourth Wednesday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD

Meets every Friday, 8 P. M.
Chaplain, Fr. Beede.

GUILD OF THE HOLY CHILD

Meets every Saturday in the month, 9 30 a. m.
Chaplain, Fr. Beede.

THE ALTAR GUILD

Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
Treasurer, Miss Frances M. Lex.

ST. VINCENT'S GUILD

Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer,
Mr. Roy Hamilton

ST. NICHOLAS GUILD

Meets every Tuesday, 7.15 P. M. and every Saturday, 9.30 A. M.
Treasurer, Miss Eugenie M. Fryer.
Chaplain, Fr. Beede.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD

Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays, or communicate with him at his office in the Clergy House.

PARISH NOTES.

The collection on Ascension Day will be applied as usual for the Summer Outing Fund.

The Church will be open as usual for intercession on the Rogation Days from 6 A. M. until 9 P. M.

As the feast of SS. Simon and Jude coincides this year with Ascension Day, the former will be transferred to May 2d.

The annual meeting of St. Saviour's Ward of the Confraternity of the Blessed Sacrament will be held on Wednesday, May 21, immediately after Evensong.

On the Feast of Corpus Christi, the annual service of the Confraternity of the Blessed Sacrament will be held at St. Clement's. Solemn Mass will be sung at eleven o'clock, followed by a Conference and Luncheon in the Parish Hall. The Rev. Fr. Burnett of St. Ignatius Church, New York City, is expected to preach at eleven o'clock.

A very successful "Smoker" was held in the Parish building on the evening of April 16. An illustrated lecture on Panama was delivered by Mr. W. A. Nightingale, and after the lecture a musical programme was given in the Gymnasium. The Messrs. Papy gave several selections for piano, violin and mandolin. Mr. Kraft sang and Mr. Riley entertained the men with a Victor talking machine.

There are many using the weekly envelopes who seem entirely to disregard the monthly envelopes for Missions. There are also many in the Parish who do not use the weekly envelopes at all. This means that many are not contributing regularly to the support of the Parish, and many are selfishly unconcerned as to whether or not any souls but their own have a knowledge of the Christian Faith, or the privilege of the Church's Sacraments.

On Tuesday evening, April 15, the parish of The Transfiguration, West Philadelphia, entertained the Guild of St. Vincent of the Diocese of Pennsylvania. There was a service in the Church, at which the Guild office was sung with Fr. Hatton as officiant, and a very helpful sermon was preached by Fr. Townsend, of Rosemont. A letter was read from the Bishop of the Diocese, regretting his inability to be present, and containing some sound words for the edification of the Acolytes. After the service, refreshments were served in the Parish Hall, and the evening passed very pleasantly.

THE DEATH OF FATHER DAVENPORT.

Word has been sent to us of the death of the Rev. John M. Davenport on Monday, March 10th, at the home of his sister in Parkstone, England. He was buried on March 13th.

Father Davenport was at one time Rector of St. Clement's Parish for a little more than a year, having come from the Church of St. John Baptist, St. John, N. B., to which he returned at the end of his Philadelphia ministry.

In 1900 he accepted a call to St. Thomas' Church, Toronto, and was also Chaplain to the Sisters of St. John the Divine, the pioneer Canadian Sisterhood. Later he returned to England, where he became Rector of St. Clement's Church, Bournemouth, which he held until the illness which caused his death forced him to resign.

There are many of our people who will remember him before the altar. May he rest in peace.

BAPTISMS.

March 21—Andrew Archibald.
March 23—Howard Earl Love.
March 26—Henry Harrison Diddlebock.
April 6—Frances Adams Robinson.

BURIALS.

March 26—George C. Goddard.
April 9—Sarah A. Marvin.

OFFERINGS.

March 23—Cash		$781.00
Envelopes		91.02
March 30—Cash		64.30
Envelopes		45.45
April 6—Cash		5.00
Envelopes		71.60
April 13—Cash		44.07
Envelopes		58.75
		$1,161.19

SPECIAL FUNDS.

Missions—Foreign	$88.70	
Domestic	8.70	
General	261.41	
		$358.81
St. Andrew's School		3.50
St. Stephen's College		.10
Repair Fund		5.00
		$367.41

ST. NICHOLAS' GUILD.

Treasurer's Report, April 1, 1912, to April 1, 1913:

RECEIPTS.

April 1, 1912—Balance	$18.77
April 1, 1912, to March 31, 1913—Receipts	136.00
Total	$154.77

EXPENDITURES.

April 1, 1912, to March 31, 1913—Expenditures	$119.03
April 1, 1913—Balance in Bank	35.74
Total	$154.77

THE CHOIR CAMP BENEFIT.

The thirty-seven choir boys worked hard over their Camp Benefit Operetta, which they sang on April 2d, to an audience that filled the Advocate Parish Hall, 18th and Diamond streets. But as the tickets sold for only twenty-five cents, it is not surprising that the profits did not go beyond fifty dollars.

The boys did well with the singing of their extravaganza, considering that most of them had never gone in for such a thing before. There were seven solo parts. All were well received.

Three of our Acolytes, the Messrs. Alfred and Harry Johnson, and Leon Kraft, all of whom were once in the choir, made a decided hit with their minstrel sketch. Master Gurney Mattox showed himself a violinist of promise.

Special thanks are due to the Rev. Henry M. Medary for permitting the boys to use his Parish Hall, which is fitted with all stage requisites; to Mr. Andrew M. Strang, son of a former choirmaster at St. Clement's, for bringing the Children's Orchestra of sixteen players; and most of all, to Mr. John C. Middaugh, a one-time choir boy of the Parish. Mr. Middaugh has directed the rehearsals from the beginning.

Following is the program:

King Ajacks XIII, Ruler of Jack's Land ..... Charles Fullerton
Crown Prince Jacque Minot, a Small Boy ..... Lloyd Engle
Jack-a-Dreams, Prime Minister and Tutor to the Prince ... George Stowers
Jacques Bonhomme ..... Marshall Watts
Jack-a-Dandy ..... Weir Darrah

Courtiers

Jackson, His Majesty's Negro Butler, Thomas Behrle
Jack Snip, the Royal Tailor, Charles Fortune

Robbers

Black Jack, Captain ..... Walton Witteg
Jack Knife ..... William Fortune
Jack of Clubs ..... Walter Fairbanks
Jack of Spades ..... Roy Lorch
Jack of Hearts ..... William Brown
Jack of Diamonds ..... John Couthart
Slap Jack ..... Frank Bowers, Jr.
Jack Stone ..... John Griffiths
Jack Boot ..... Leaman Finnisey
Shackle Jack ..... William Crockford
Roasting Jack ..... LeRoy Edwards
Smoke Jack ..... Edward Wilson
Jack Et ..... Benjamin Baker
Jack Pudding ..... Edward French
Round Jack ..... Augustus French
Great Jack ..... James McLauchlan
Jack Saw ..... Francis McLauchlan
Hickory Jack ..... Alfred Cody
Jack Aroo ..... James Rothwell
Jack-of-all-Trades ..... John McClintock
Jack Tar ..... Kenneth Haskins
Jack Fish ..... Franklin Francis
British Jack ..... Albert Craft
Union Jack ..... Harry Diddlebock
Jack an Ape, belonging to the Robbers, Charles Middaugh
Jack O'Latern ..... Jas. Crawford
Jack Rabbit Wood Folk ..... Wm. Fairbanks
Jack Daw ..... Arthur Riley
Jack o' the Bowl ..... Robert Ruark
Jack o' the Clock ..... Norman Ruark

Brownies

FATHER STANTON OF ST. ALBAN'S.

With the passing of Father Stanton one of the noblest figures of modern times is lost to the Church of England. In the history of the Anglican Communion during the past century, there has been no more heroic life. Persecuted and spoken against for many years, Father Stanton lived out his life humbly and devoutly, content to be for fifty years the curate of a London Parish, neither seeking nor desiring preferment; content if he were able to say his mass and preach the word of God. He was a man quite fearless in voicing his convictions, a preacher of rare ability, and endowed with a personality that drew all hearts to him.

The account of his burial as we read it in a recent number of the Church Times is most wonderful. Through the most crowded thoroughfares of the great city, the choir and clergy escorted the body to the grave, with smoking censers and Crucifix going before, while silent crowds stood bareheaded or knelt reverently as the coffin passed. All sorts and conditions of men honored him at his death, and countless souls in the English Church owe their salvation to his unceasing care and loving shepherding. May he rest in peace.

SAINT CLEMENT'S CHURCH PHILADELPHIA.

Report of the Accounting Warden for the Parochial Year ending March 25, 1913.

GENERAL ACCOUNT.

RECEIPTS.

Balance, March 25, 1912, as shown in last annual report	514.06
From Anna Sophia Brown fund, income	10.00
For All Souls' Church for the Deaf, Ash Wednesday offertory and special offering	28.60

For All Saints' Sisters of the Poor, All Saints' Day offertory		46.60
For All Saints' Sisters of the Poor, Poor fund		123.00
For All Saints' Sisters of the Poor, Summer Outing fund, being the offertories on Ascension Day		252.10
Bishop's fund, offertory at Confirmation Service		35.43
Choir, Sundry payments made through Choir Master for pupils' use of Church Organ		8.45
Convention fund assessments		132.00
For Convention of North Philadelphia, offerings at Lenten week day services, 1912-1913		248.30
For Episcopal Hospital, Thanksgiving Day offertories		103.04
Endowment fund, income for current year		235.72
Insurance, from dividends on perpetual policies		48.63
Interest on current account at Penna. Co., etc.		9.40
Incidentals, from Rector for various items on Church bills		7.72
Individual loan made for current expenses		500.00
Missions, Foreign		82.75
Missions, Domestic		254.95
Missions, General		333.35
For St. Andrew's School Sewanee, through offertories		17.40
For St. Stephen's College, through offertories		18.90
Offerings, cash		6,833.64
Offerings, envelopes		3,469.55
For Order of Holy Cross, received through offertory		2.00
Pew rents		3,356.43
Repairs, through Rector for various items		36.75
Stationery and printing, through Rector for various items		4.00
Special Account, loans made General Account for current expenses		760.00
St. Clement's Magazine, subscriptions sale of single copies		160.77
		$17,633.54

GENERAL ACCOUNT.

PAYMENTS.

From income of Anna Sophia Brown fund, for Paschal candles		$7.00
All Souls' Church for the Deaf		28.60
All Saints' Sisters of the Poor		766.60
All Saints' Sisters of the Poor, Poor fund		123.00
All Saints' Sisters of the Poor, Summer Outing fund		252.10
The Bishop of the Diocese, for Bishop's fund		35.43
Choir		1,912.34
(An additional sum of $1,170.84 was paid from Yarnall fund for the support of the choir, as elsewhere shown).		
Clergy		5,000.00
Coal		760.90
Convocation of North Philadelphia		150.00
Communion alms, paid to the Rector		120.00
Episcopal Hospital		103.04
Electric lighting, church and parish house		388.74
Gas		163.00
Garden, including new plants, care of shrubbery, etc.		100.00
Insurance, see note elswhere in this report		698.25
Interest paid on loans from Special Account during this and last year		58.20
Incidentals, church cleaning, laundering of vestments of clergy and choir, sexton's supplies and other items not chargeable to other accounts		567.82
Individual loan made for current expenses, cancelled		500.00
Missions, Foreign		83.75
Missions, Domestic		255.45
Missions, General		334.34
St. Andrew's School, Sewanee		17.40
St. Stephen's College		18.90
Order of Holy Cross		2.00
Repairs to church properties		93.47
Sexton including services of assistant		995.25
Stationery, printing and advertising services		203.98
Sustentation fund, Diocese of Penna.		75.33
Special Account, repayment of loans made during this and last year		2,910.00
St. Clement's Magazine, printing and mailing		247.25
Taxes and water rents		187.50
Balance, March 25, 1913		473.85
		$17,633.54

During the past year as compared with the figures shown in last annual report, there has been an increase of $2,381.56 in cash offerings, a decrease of $161.54 in envelope offerings and an increase of $335.03 in pew rentals, these being the three main sources of income for parish support.

Our offerings for Missions fell off very considerably, but there was a large increase in the amount spent for new insurance and the amount necessarily transferred to the Special Account to pay off loans made in the previous year.

SPECIAL ACCOUNT.

BURIAL LOT FUND.

RECEIPTS.

March 25, 1912, balance		$36.91
From General Account, return of loans and interest, for this and last year		1,371.90
		$1,408.81

PAYMENTS.

Loans made to General Account		695.00
Balance March 25, 1913		$713.81

ORGAN FUND.

RECEIPTS.

March 25, 1912, balance		$15.00
Special offering		50.00
From General Account return of loan and interest		66.30
		$131.30

PAYMENTS.

Loans made to General Account		65.00
Balance March 25, 1913		$66.30

RESTORATION OF NAVE FUND.

March 25, 1912, balance		$2,495.69
Receipts, including amounts received in offertories, interest on Special Account, interst on bonds held for this account and sale of said bonds		9,043.81
		$11,539.50
Payments made contractors on work done to church building		11,409.90
Balance transferred to new account opened to finance work done in the Nave		129.60

Balance to credit of Special Account on March 25, 1913, consisting of balances shown above standing to credit of the Burial Lot fund and Organ fund, $780.11.

SPECIAL RESTORATION OF NAVE FUND.

This was a new account opened in November, 1912, for the purpose of financing the work in the way of repairs to the nave.

RECEIPTS.

From offertories, special donations, proceeds of note discounted by the Church, and balance from old Restoration of Nave fund, as above shown		$14,159.23
Payments on work done to nave, including payments to contractors, architect's charges and the taking up of note		13,849.30
Balance Februrary 6, 1913		$309.93

This balance, it was decided, should form the nucleus of a Special Repair fund, a statement of the condition of this fund being here given:

RECEIPTS.

February 6, 1913, balance as above shown		$309.93
By cash		16.94
		$326.87

PAYMENTS.

For work done on church properties		$58.78
Transfer to another object of special gift at the donor's request		100.00
		$158.78
Balance March 25, 1913		$169.09

The object of this fund will be to take care, as far as possible, of payments for minor repairs to the church properties without taking the money for such work from the current receipts.

As a matter of general information a condensed statement of the cost of the work done on the nave of the church, and the manner in which the cost was met is herewith given:

The total cost of the work, including contracts, and architect's charges, was		$24,112.04
		$24,112.04
Payments were made as follows:		
From Special Accounts Restoration of Nave fund		$11,409.90
From Special Restoration of Nave fund		11,835.64
From Repair Account of Yarnall fund		866.50
		$24,112.04

YARNALL FUND.

(Condensed from report submitted by the Accounting Warden of the Girard Trust Company, executors under the wills of Ellis H. Yarnall and Emily Yarnall, deceased.)

PARISH MAINTENANCE ACCOUNT.

RECEIPTS.

March 20, 1912, by balance	$259.54	
Income and interest	1,358.75	$1,618.29

PAYMENTS.

Altar supplies, including candles, incense, oil, sacramental wine, repairs to altar ornaments, new cushion for chancel rail, etc.	$105.98	
Towards expenses of choir salaries, etc	1,170.84	
Care of church organ	60.00	$1,336.82
Balance March 20, 1913		$281.47

EDUCATIONAL ACCOUNT.

RECEIPTS.

Balance March 20, 1912	$314.34	
Income and interest	1,358.73	$1,673.07

PAYMENTS.

For the support and education of a student at St. Stephen's College, Annandale, New York	$331.95	
For the support and education of a student at Kent School, Kent, Conn.	280.00	611.95
Balance March 20, 1913		$1,061.12

REPAIR ACCOUNT.

RECEIPTS.

Balance, March 20, 1912	$264.39	
Income and interest	1,358.73	$1,623.12

PAYMENTS.

For various repairs to church properties, including the sum of $866.50, used from this account towards the payment of work done in the nave of the church	$1,076.36	1,076.36
Balance March 20, 1913		$546.76

LIBRARY OF THEOLOGY ACCOUNT.

RECEIPTS.

Balance March 20, 1912	$819.36	
Income and interest	1,358.72	$2,178.08

PAYMENTS.

For special services of one chosen by the Board of Managers of the Library to work out details of its proper scope and development	$100.00	100.00
Balance March 20, 1913		$2,078.08

It should be stated that the authorities of the Philidadelphia Divinity School, where the Library of Theology will be maintained, have been authorized to purchase books from a list approved by a committee of the Board of Managers and hence the Library will soon be definitely established.

On March 20, 1913, the date of the Accounting Warden's report to the Girard Trust Company, the balance standing to the credit of the Yarnall fund was $3,967.43, made up of the balances standing to the credit of the respective accounts of which the fund is composed, which balances are shown above in this reports but are here given:

Parish Maintenance Account	$281.47
Education Account	1,061.12
Repairs Account	546.76
Library of Theology Account	2,078.08
	$3.967.43

ENDOWMENT FUND.

The account rendered by the Pennsylvania Company for Insurances on Lives and Granting Annuities Trustees of the Endowment Fund of this parish, shows that on March 1, 1913, the date of the report, the value of the securities in which the fund is invested, together with the uninvested balance, was $28,617.98.

Under the terms of the deed of trust the amount of income payable to the parish was as shown in the statement of General Account, $235.72.

BOUDINOT FUND.

This fund was left the parish by Mrs. Elizabeth Coleman Boudinot, deceased, for the erection and endowment of a Lady Chapel, and consists of cash and securities to the amount of $41,000. Plans for the chapel are in course of preparation.

INSURANCE.

During the past year a considerable amount of fire insurance on the church properties ran out, being held in term policies. It was therefore necessary to renew it, and after the work on the nave was completed, new sound values on all the properties were obtained, and several adjustments and increases made in the amount of insurance carried.

At the present time the property has on it the following insurance:

Church building	$85.000 00
Parish house	37,500.00
Clergy house	15,500.00
Church and parish house, contents....	22,800.00
Organ	8,000.00
	$168,800.00

Of the amount of insurance carried on the church building $56 500.00 is in the form of perpetual policies, $5,000.00 of the parish house insurance is in perpetual policies and the entire amount carried on the clergy house is in perpetual policies.

S. McKEAN BAYARD,
Accounting Warden.

E. & O. E., April 3d, 1913.

We do hereby certify that we have examined the above report for the year ending March 25, 1913, have compared vouchers with records of payments made, have examined the assets and find the report to be correct as above set forth.

J. LAWRENCE WETHERILL,
EDWARD A. CASEY,
Finance Committee.

April 9, 1913.

POOR FUND

Receipts

Balance March 25, 1912	$90.[illegible]
Thanksgiving Day Offertory	58.[illegible]
Through the Rector	16.[illegible]
Through Church Offertory	58.[illegible]
Special for Coal	10.[illegible]
Donation	2.[illegible]
For Christmas Charities	188.[illegible]
Balance from Parish Tea	25.[illegible]
Proceeds of Rummage Sales	28.[illegible]
Interest on Bank Deposit	3.[illegible]
	$475.[illegible]

Expenditures

Groceries and Provisions	$34[illegible]
Clothing	52.[illegible]
Shoes	14.[illegible]
Care of Sick Persons	29.[illegible]
Thanksgiving Dinners	19.[illegible]
Christmas Dinners	49.[illegible]
Christmas Supper	102.[illegible]
Other Christmas Charities	21.[illegible]
Expended for Mothers' Meeting	33.[illegible]
Postage and Stationery	[illegible]
Car Fares	9.[illegible]
Railroad Fare	[illegible]
Express Charge	[illegible]
Rent Paid	5[illegible]
Board Paid	7.[illegible]
Books	[illegible]
Fuel	12[illegible]
	$394.[illegible]
Balance, March 25, 1913	80.[illegible]
	$475.[illegible]

During the summer of 1912, the Outing Fund of the Parish amounted to $329 10. This sum was spent in providing sixty-two Outings. Some of the women and children went to the seashore, others to the country, and all were much benefited by the rest and change

It is hoped that the Fund will be equally large this year.

THE MISSIONARY BOXES

S. Clement's Branch of the Woman's Auxiliary has sent three Missionary boxes as the result of the Lenten Meetings.

The list is as follows:

For Alaska (Miss Wightman's station) box containing clothing, drugs and other articles, value.....	$246.6[illegible]
Altar furnishings, (individual gifts)	30.0[illegible]
	$276.6[illegible]
1 box for Fr. Hughson's work....	$115.1[illegible]
1 box Battle Creek, Tenn.....	34.0[illegible]
Total	$425.7[illegible]

St. Clement's Magazine

Vol. XXIX PHILADELPHIA, JUNE, 1913 No. 6

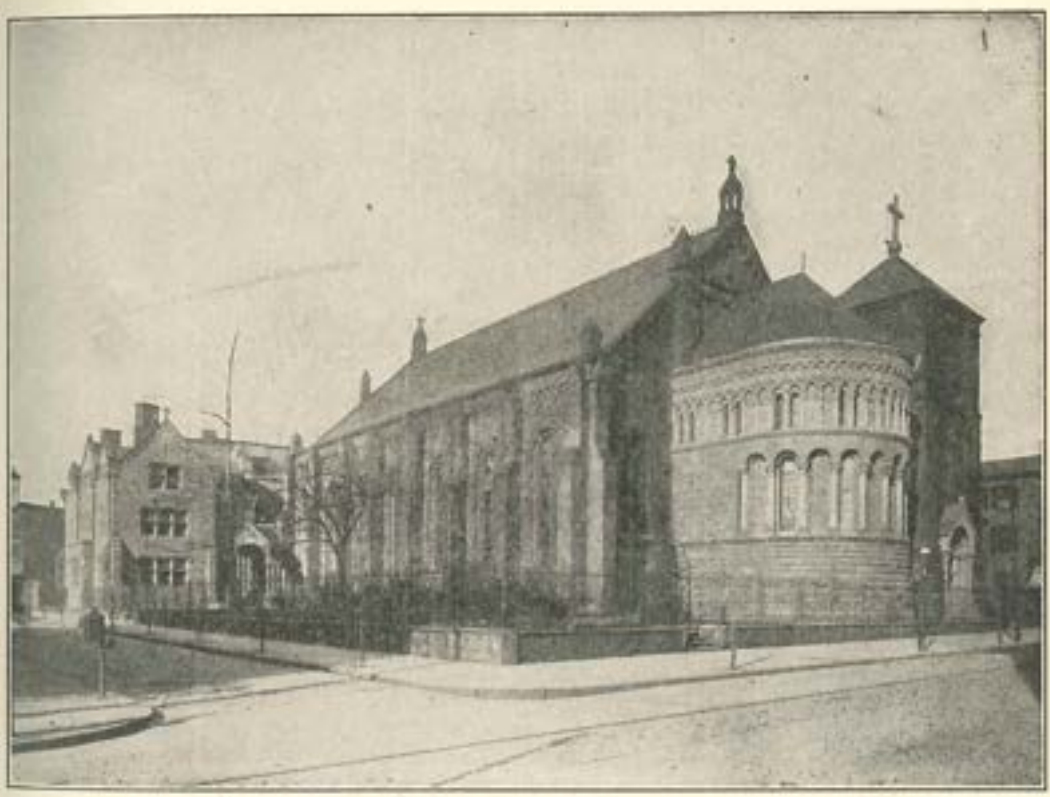


PHOTO BY KELMPANTS

ST. CLEMENT'S CHURCH, PHILADELPHIA PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR JUNE, 1913

1. **Sunday** (*ii after Trinity*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 Even-song, 8 p. m.
2. Monday (*SS. Pothinus, B., Blandina, V. and their Companions, MM.*)..... Masses, 6.45 and 7 a. m. Guild of St. Mary, 8 p. m.
3. Tuesday..... Masses, 7 and 9.30 a. m.
4. Wednesday..... Mass, 7 a. m.
5. Thursday (*St. Boniface, B., and his Companions, MM.*)..... Masses, 7 and 9.30 a. m.
6. Friday (*Abstinence*)..... Mass, 7 a. m.
7. Saturday..... Mass, 7 a. m.
8. **Sunday** (*iii after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
9. Monday (*St. Columba, Ab. C.*)..... Masses, 6.45 and 7 a. m.
10. Tuesday (*Trans. of St. Margaret, Q.*)..... Masses, 7 and 9.30 a. m.
11. Wednesday (*St. Barnabas, Apostle*)..... Masses, 7 and 9.30 a. m.
12. Thursday..... Masses, 7 and 9.30 a. m.
13. Friday (*Abstinence*)..... Mass, 7 a. m.
14. Saturday (*St. Basil, B. C., Doct.*)..... Mass, 7 a. m.
15. **Sunday** (*iv after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
16. Monday..... Masses, 6.45 and 7 a. m.
17. Tuesday (*St. Alban, Proto-Martyr, of England*)..... Masses, 7, and 9.30 a. m.
18. Wednesday..... Mass, 7 a. m.
19. Thursday (*SS. Gervase & Protase, MM.*)..... Masses, 7 and 9.30 a. m.
20. Friday (*Trans. of St. Edward, K. M. Abstinence*)..... Mass, 7 a. m.
21. Saturday..... Mass, 7 a. m.
22. **Sunday** (*v after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
23. Monday..... Masses, 6.45 and 7 a. m.
24. Tuesday (*Nativity of St. John Baptist*)..... Masses, 7 and 9.30 a. m.
25. Wednesday..... Mass, 7 a. m.
26. Thursday..... Masses, 7 and 9.30 a. m.
27. Friday (*Abstinence*)..... Mass, 7 a. m.
28. Saturday..... Mass, 7 a. m.
29. **Sunday** (*St. Peter, Apostle. vi after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
30. Monday..... Masses, 6.45 and 7 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Friday - 3-5 P. M.

Saturdays, 3-5 P. M., 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXIX PHILADELPHIA, JUNE, 1913 No. 6

St. Clement's Magazine
PUBLISHED MONTHLY

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THE EDITOR
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20TH AND APPLETREE STS.
BELL TELEPHONE, LOCUST 417

ALL SAINTS MISSION HOUSE
2016 RACE STREET
BELL TELEPHONE, LOCUST 2943

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THE REV. V. VAN M. BEEDE

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Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton, Thomas L. Williams.

PUBLICATION COMMITTEE
Mr. W. W. Lukens.
Mr. Edward A. Casey.

GUILDS OF THE PARISH

ST. MARY'S GUILD
Meets first Monday in the month, 8 P. M.
Chaplain, The Rector.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, The Rector.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.

ST. KATHARINE'S GUILD
Meets second and fourth Wednesday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Fr. Beede.

GUILD OF THE HOLY CHILD
Meets every Saturday in the month, 9.30 a. m.
Chaplain, Fr. Beede.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
Treasurer, Miss Frances P. Lex.

ST. VINCENT'S GUILD
Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer, Mr. Roy Hamilton

GUILD OF THE MOST PRECIOUS BLOOD
Meets occasionally.
Chaplain, Fr. Beede.

GUILD OF THE BLESSED GUEST
Meets occasionally.
Chaplain, Fr. Beede.

ST. NICHOLAS GUILD
Meets every Tuesday, 7.15 P. M. and every Saturday, 9.30 A. M.
Treasurer, Miss Eugenie M. Fryer.
Chaplain, Fr. Beede.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays, or communicate with him at his office in the Clergy House.

PARISH NOTES.

The friends of the late Bishop Coleman, of Delaware, are asked to assist in purchasing a Crucifix to be hung in the Coleman Clergy House, Rehoboth Beach.

The pointing of the Church walls is at last completed, and the appearance of the building greatly improved. The removal of the vines has added much to the dignity of the exterior.

We will print in another column a letter from our good friend Father Convers. There may be some persons in the Parish who may desire to contribute toward the memorial for Father Davenport.

After the first Sunday in June the 8 o'clock mass on Sundays will be omitted until the autumn, and the 7.30 mass on weekdays will be discontinued. The Litany usually said at noon on Fridays will also be omitted.

A series of illustrated lectures on Church History and kindred topics have been given under the auspices of Holy Cross Guild on Friday evenings in the Parish Hall. It is suggested that this be made a permanent feature of the Parish life next winter.

On Whitsun Eve., Saturday, May 10, at 11 a. m., in St. John's Chapel, the Guild of the Most Precious Blood and the Guild of the Blessed Guest (Confirmed boys and girls under seventeen years of age), met for their first devotions. Rev Father Harvey, officer, G. H C., gave an instruction on the Guild Rule of Monthly Confession.

THE DIOCESAN CONVENTION.

The Annual Convention of the Diocese was held on the 6th, 7th and 8th of May in the Church of St. Luke and the Epiphany. Little was accomplished beyond the routine work of the Convention. On the first day of the session the rules of order were suspended to permit Mr. Francis Lewis to introduce a resolution memorializing the General Convention and expressing the opinion of the Diocese that a "Change in the name of the Church is inexpedient at this time."

After an amendment was added, which made it quite clear that the Diocese was in no sense instructing its delegates as to how they shall vote when the matter is brought up in New York next October, the resolution was passed without serious opposition. With the general tenor of the resolution we are in sympathy. The change in the Church's legal title, if it comes at all, should not be made the occasion of dissension and party bitterness. For many years the American Church has been able to win souls to Christ and to uphold its claim to be an integral part of Catholic Christendom. This it will continue to do so by whatever name it may be called. The stirring up of party spirit not only robs us of our Christian charity but seriously retards the work of the Church. We regret that certain members of our Diocese have thought otherwise. It remains for those who believe in the fulness of their Catholic heritage to show that in "quietness and confidence" lies their strength, and so to manifest the Spirit of Christ that they may "convince the gainsayers."

A MEMORIAL TO FATHER DAVENPORT.

42 Paradise Row, S. John, N. B.
May 12, 1913.

Rev. and Dear Brother: I do not know how far any of your people at St. Clement's care to help us in our effort to get a reredos of carved wood in the Mission Church here as a memorial to Rev. John Metcalf Davenport. It is rather an ambitious plan for us and we shall be glad to have those who cared for him join forces with us. I do not know just how to bring the matter to the notice of St. Clement's congregation except by writing you. Most of those who were my own friends and allies in St. Clement's have died before this. But should you see fit to let the congregation know of our plan we shall be glad to have the help of their sympathy and prayers. So far we have $179 on hand and $260 pledged. For us $439 is a large sum, however small it may seem to you.

Faithfully Yours,
D. Convers.

THE WOMAN'S AUXILIARY.

St. Clement's branch of the Woman's Auxiliary has discontinued its meetings until October.

During the winter a good deal has been accomplished and much interest taken in the work. Boxes have been sent to Kentucky, Kansas, Tennessee and Alaska. Also a contribution to a box for Africa, the total valuation being $499.45.

Three hundred and eighty-eight dollars in money was also given, $105 of which counted in the apportionment.

When the work is resumed in the autumn it is earnestly hoped that every woman in the Parish will take an interest and come to the meetings. If such could be the case we could have a splendid organization and the results would be far-reaching.

THE CHOIR CAMP

Through their own efforts, our choirboys have got together about fifty-nine dollars toward the expenses of a week's camping on August first. Twenty or twenty-five of the thirty-five boys will be able to go—providing that subscriptions come in at once. Five or six dollars per week per boy is required. A number of the Philadelphia parishes send their boys to camp. There are several choir camp bungalows which are used by various choirs in succession. One hundred dollars would place our own camp on a sure footing. Checks should be made payable to the Rector.

THE SATURDAY GUILDS

The Saturday morning classes, including girls and boys of the Holy Child and St. Nicholas Guilds, ended the Easter term on May 17th. A number of parents and associates came to see the excellent showing of work: Basketry, sewing, embroidery, hammocks, baseballs, beadwork, kindergarten designs, etc., and, most noteworthy, the products by the group of boy cooks. So attractive indeed were the tea-biscuits and cakes that the audience was restrained with difficulty from taking souvenirs. It is reported, on good authority, that one young chef has been giving lessons to his mother in the art of apple sauce. On two Saturdays of each month the children have had guild offices with instructions in the chapel. Prize winners are as follows:

Conduct: John Coulthard, Kenneth Haskins, Ontamenia Kline. *Attendance:* Kenneth Haskins, Charles Fortune, David Fairbanks, Ontamenia Kline, Elsie Edwards. *Work—Hammock-Making:* Charles Fortune. *Baseball:* Joseph Llewellyn. *Cooking School:* John Coulthard. *Sewing Class:* Ruth Popp. *Beadwork:* Louise Stokes. *Raffia Work:* Janet Rothwell. *Kindergarten:* Alice Fairbanks.

G. S. N. CLOSING CARNIVAL

The boys' Guild of St. Nicholas held its final athletics and brasswork exhibit on Tuesday night, April 29th. The attendance was the largest of the year. A number of grown-up relatives and friends were present, beside the Rev. Fathers Quin and Beede. The Committee on Awards: Miss Fryer, Miss Sarah Brock, Miss Lea. Field Officials: the Messrs. J. Clement Cloherty, U. of P. Director of the gym. classes, Charles Decker, John C. Middaugh, John Kelly, Alfred M. Cody, Sr. and William H. Francis.

The athletic events included: High hurdles, obstacle race, three-legged race, rope-climbing, blindfold boxing, regular boxing, catch-as-catch-can wrestling, and a pyramid of boys.

Prizes were awarded solely on the basis of the most points gained in the various events. Thus, a first place gave a gold star, a second place a red star, and a third place a green star. The results were as follows:

1. All 'Round Champion, Norman Ruark, Chorister, age 13.
2. George Stowers, Chorister, age 13.
3. Alfred Cody, Jr., age 12.
4. Edward Wilson, Chorister, age 12, won on a tie with Franklin Francis, chorister, age 15.
5. James Crawford, Chorister, age 13.
6. Russell Copestick, age 13.
7. Tie between Thomas Behrle, Chorister, age 12, and Augustus French, Chorister, age 10.

The brasswork exhibit brought out a good deal of deserved enthusiasm on the part of the judges and visitors. Much credit is due to the instructor, Mr. Morris May, who had for his task the training of boys of all sizes and ages and varying ability. The contestants were ranked as follows:

1. William J. Brown, Chorister, age 13, octagonal lampshade in a pattern of butterflies.
2. Lloyd Engle, Chorister, age 13 jewel box.
3. Kenneth Haskins, Chorister, age 12, jewel box in both brasswork and pyrography.
4. Weir Darrah, Chorister, age 13, octagonal lampshade.
5. Charles Fortune, Chorister, age 13, octagonal lampshade.

Special Mention: John Griffiths, Chorister, age 12, for inventing and constructing a steam ship in brass.

The class also showed soap-dishes, blotter-corners, sconces and glove boxes. All boys were permitted to keep their work.

The Tuesday and Saturday divisions of the G. S. N. have comprised about 95 boys. One of the most gratifying achievements of the organization has been the taking of a weekly shower bath (mostly cold) by a large majority of the members, despite the universal parental tradition that this form

of exercise is a perilous undertaking not to be compared with the warm and gentle domestic washtub.

Throughout the meetings the rule has been maintained that members must attend Mass at St. Clement's every Sunday, and that Roman Catholic boys will not be accepted save through a written letter of transfer from the parish priest. Thus far the rector has not received communications of this character.

All bills are paid, but there is so small a balance in the treasury that contributions will be gratefully received at this time by Miss Eugenie M. Fryer, Treasurer G. S. N., The Warwick, 19th and Sansom Sts., Phila.

EJACULATORY PRAYERS.

At a recent meeting of the District Assembly of the Brotherhood of St. Andrew, the subject of "Ejaculatory Prayer" was discussed, the subject having been introduced by one whose early days were spent in Ireland, where the peasantry, belonging most of them to the Roman Catholic Church, indulged continually in this practice. This subject was before the Milwaukee Convention, a report of the same appearing on page sixty-six of the Milwaukee Convention number of the *St. Andrew's Cross*. The following ejaculatory prayers will be found helpful:

Going Out. O send out Thy light and Thy truth, that they may lead me.

Going to Church. Lord, I have loved the habitation of Thy house.

At Work. Labor is sweet, for Thou hast toiled.

Thinking. O let not mine heart be inclined to any evil thing.

Talking. Set a watch, O Lord, before my mouth.

Actions of the Day. Let me not be occupied in ungodly works with the men that work wickedness.

In Doubt. Teach me, O Lord, to do the the thing that pleases Thee.

Tempted. Lord, Jesus, save me, help me, keep me.

After a Sin. God be merciful to me, a sinner.

Sorrow or Loss. Thy will be done. Blessed be the Name of the Lord.

When the Clock Strikes. Lord teach me to number my days.—*Los Angeles Churchman.*

BAPTISMS.

April 29—Clara Greene Baker.
May 1—Henry James Becker

OFFERINGS.

April 20—Cash		$ 43.05
	Envelopes	47.31
April 27—Cash		48.62
	Envelopes	53.10
May 1—Cash		10
	Envelopes	3.85
May 4—Cash		40.40
	Envelopes	53.90
May 12—Cash		182.15
	Envelopes	80.69
		$553.30

SPECIAL FUNDS.

Missions—Foreign	$ 4.40	
Domestic	16.50	
General	100.60	
		$121.50
Flood Sufferers		1.00
St. Andrew's School		3.00
St. Stephen's College		.60
Outing Fund		92.53
Poor Fund		2.00
		$220.63

SOME MESSENGERS AND WHERE THEY WENT.

Crete: S. O. M., August 1843. "The Committee unanimously recommend the discontinuance of this mission. No communication has been received from Mr. Benton for more than two years, but authentic information conveyed to the committee, does not present sufficiently encouraging prospects of the usefulness of this mission to justify its continuance."

Athens: July 31, 1843, Rev. J. H. Hill. When the Hills returned from their absence, after Mrs. Hill's sickness, they found that a number of small pay-schools had been started, on their lines, with their old pupils. Athens having now learned to care for the children of its wealthier people, the Hills reverted to their original plan of 1836—to work ardently among the poor only. They still controlled the work of education, being reverenced and sought in many ways, but felt their recent troubles had been providential in sorting out that was urgent from that which was now the clear duty of others.

Spirit of Missions, August, 1844, report of the Foreign Committee: " . . . Recommended the gradual reduction and ultimate relinquishment of this Mission, in the hope that the community of Athens (which has made a very considerable advance in its intellectual, moral and financial condition) would, upon its discontinuance retain there an institution . . . The committee has made a reduction of $1,250, and proposed to make an annual reduction of $750, at which rate the school would cease to be part of our Mission work in five years."

Crete: Mr. Benton reached New York on June 1, 1844.

Athens: October, 1844. The *Spirit of Missions* published a perfect sheaf of letters from prominent people interested in the Mission, or visitors of it; they contended that as the boys of Greece were its future men, and the training of them devolved upon their mothers till they were past fourteen, it was very important that the girls of Greece should have every chance; the pay-schools could not cover the situation; the Hills, who had had about 750 in their free and pay-schools together, now were overwhelmed with work, when the poor saw that there was more room for them; that now the Mission, working among the daughters of the poor and degraded, had over 700 on its roll.

The Board then reconsidered its action, and sent word to that effect; Mrs. Hill's letter of joy and thankfulness is touching.

September 22, 1844: "To-day we assembled the children for the first time on Sunday since the vacation. After arranging the different classes and appointing each teacher to her charge, old Mari came and said that there was a Bishop waiting in the porch who wished to visit the school . . . . . He was a stranger to me, and was accompanied by a priest and deacon. . . . . Eryena had the children who could not read on the gallery and was asking the questions on the lesson they had learned. It was part of the first chapter of St. John. As the Bishop approached the gallery, the question was asked, 'To whom was the law given?' to which the children answered, 'Moses,' and when it was asked, 'From whence have we grace and truth?' the answer was 'Through JESUS CHRIST.' Eryena continued her questions, 'Hath any man seen GOD?' The answer was 'No.' 'Who hath declared Him to us?' The children onswered, 'The Only-Begotten Son, Who dwelleth in the bosom of the Father.' The Bishop bowed his head, and his face expressed his approbation. The other classes were then brought in, at least two hundred were present, all of them repeated the Creed, after which dismissal, with prayer, and singing of their hymn to the Trinity.

My visitor announced himself as the Bishop of Achaia, lately of Sparta, one of the members of the Synod. He said it was his intention to send for his niece and place her with us."

Athens: Miss Muir, September 24th, 1870.

A sort of summer school was held during the vacation, and the children came early, brought their lunch, and were happy all day. Once we took them on an excursion to the Piraeus, and as many of them had never been in a railway car in their lives, this was a great day.

Many more Jews are attending this year.

Dr. Hill takes charge of the teachers' Bible Class. The Sunday school is held at his house.

January 19, 1871. A remarkable movement sprang up among the Greek clergy of Athens, and one of their number wrote to Dr. Hill, seeming to feel that it was a personal matter to him. He sent the letter in full to the Board. One of the Judges of the Court of Appeals, feeling that the instruction in the Scriptures ought to be everyday work, and was properly the work of the clergy, realized how helpless the Greek clergy were in this matter; agitating the subject, the discussions that followed resulted most unexpectedly in two Associations:

(1.) All the secular clergy in Athens and in the suburbs formed an association, first, for the establishment of Sunday schools; second, the improvement of the secular clergy of the Greek Church in religious knowledge, and in spirituality of life. They determined to hold regular meetings, to study, and help each other to prepare for work in their schools.

Mrs. Hill further wrote about this, and said that the meetings were held weekly at the house of a layman of education who had devoted himself to this matter. What they study at that meeting they teach the children in Church on the following Sunday afternoon. The Mission rejoiced and co-operated at once. Christmas time was drawing near and a copy of the Christmas lesson was given to the meeting. The next Sunday, in one of the parish churches, the priest spoke of the prophecies of Christ's birth. A little girl from the mission was present, and she piped up with a prophecy from Isaiah, repeated word for word. The priest paused astonished, gave her his blessing and asked her mother about the work of the Mission.

From among these holy and humble men of GOD is coming forth a preacher of rare gift, who speaks as if under immediate divine inspiration; at one preaching service this Rev. Latas spoke unweariedly for nearly two hours, the congregation listening breathlessly, on the existence of God, coming to a climax in a sublime description of this truth as it appeared to him when reading Apocalypse.

Standard of the Cross, August, 1871.

"Our venerable missionaries, Rev. Dr.

Hill and Mrs. Hill have retired from active service, residing at Athens, and helping in every way. Miss Marion Muir is head of the Mission Schools, with twelve teachers.

"The Jubilee of the Domestic and Foreign Society was celebrated on October 12, 1871. The Presiding Bishop Smith, of Kentucky, opened with an address; his presence and leadership were fitting the occasion, as he was Secretary of the Society when the Greek Mission was begun. He was followed by Bishop Bedell, because it was in his father's house that the Greek Mission was first discussed—at this time he was to present Revs. Drs. Robertson and Hill as the oldest Foreign Missionaries.

"In Bishop Bedell's address he mentioned the four fields which had been opened during these fifty years: (1) Greece, (2) West Africa, (3) China, and (4) Hayti. But he chose to dwell upon the mission to Greece.

"It was founded . . . . in my father's house in Philadelphia . . . . in these latter days men have forgotten in some respects the principles upon which the Mission was founded.

"The intense interest that encompassed the subject of Greece at that time can hardly be understood now. Our own political freedom was not a thing of the past, and the War of 1812, which confirmed it, was an experience with many of that generation. You must remember, in thinking of those days, that news did not travel as it does now by telegraph, nor cross the ocean by steam; nor was the newspaper laid at every man's door before breakfast. Consequently events made a deeper impression. And as the news of the cruelty of the Turks and the awful struggle of our brethren in the Christian faith against Moslem oppression gradually and slowly reached the hearts of our people, there was response of agonizing sympathy.

"I was a boy then, but, though a boy, I can remember it distinctly. I remember when my beloved father preached before the Common Council of Philadelphia, at their request, on that subject, how intense was the interest; there was not a place left unoccupied, and I, as a boy, was lifted up and put into the pulpit, standing close to my father, and feeling the throbbing of his heart. I shall never forget it.

". . . . . The Battle of Navarine had taken place; that grand victory had opened the certainty of peace; peace was secured, but it had not been attained. Greece was not yet placed among the free nations of the earth. The first movement was to send out on a mission of inquiry among us as the Rev. Dr. Robertson, and he is here to-day. I beg him to rise—the oldest Foreign Missionary of our beloved Church. (Dr. Robertson arose.)

". . . . He reported favorably. Then, in 1831, the Rev. Dr. Robertson and his family and the Rev. Dr. Hill and Mrs. Hill were appointed on the Mission; and I now ask that my venerable friend, the Rev. Dr. Hill will present himself, in order that the congregation may see one who has labored for the Church for over forty years. (The Rev. Dr. Hill arose.) These friends went out to Greece. They were not permitted to land first at Athens, for it was still in the hands of the Turks. They landed first on the classical ground of Tenos, where they spent six months preparing themselves for the work. . . . . There was not a habitable house in Athens, ... The Turks had left nothing standing. They found under the Acropolis an old, ruined Italian tower. A portion of that they managed to fit up. The missionaries steadily labored amid doubt and misconception and discouragement until the Church at home learned what the Greeks had known all along, that the labors of the Hills were a blessing which could not be estimated.

"SPIRIT OF MISSIONS, August, 1882. 'DEATH OF A FORMER MISSIONARY.'

"The following cable dispatch, dated Athens, July 1st, was received at the Mission Rooms, on the ninth of this month:

"Dr. Hill at rest.

"THE REV. JOHN HENRY HILL, D. D., LL. D., after experience in secular life, was, upon his ordination, appointed by the Board of Missions under the first *regime*, in June, 1830, to accompany the Rev. Dr. Robertson as Missionary to Greece. The party . . . sailed from Boston on the second of October of that year.

"Dr. Hill served uninterruptedly till May, 1869, when he handed in his resignation, to take effect six months from that date . . . . in view of his advanced age and that of Mrs. Hill. He spent the remainder of his days in Athens, the scene of his life-work.

"Dr. Hill was in the ninety-first year of his age.

". . . . . It is proper to say that the labors of Dr. Hill were not confined to the schools. He and others connected with the Mission have given time to the translation of devotional and other books into modern Greek, and in 1845 he was appointed Chaplain to the British Legation, and officiated on Sundays in the English

St. Clement's Magazine

ol. XXIX PHILADELPHIA, JULY, 1913 No. 7

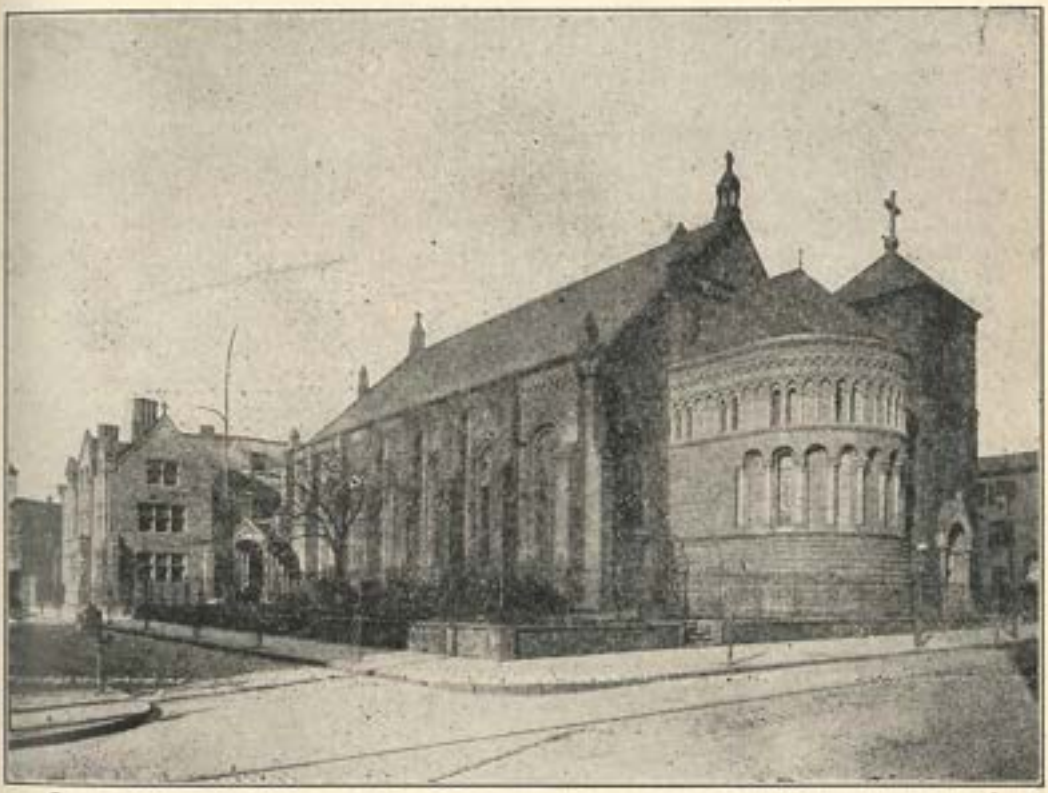


PHOTO BY KELLENBERG

ST. CLEMENT'S CHURCH, PHILADELPHIA PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR JULY, 1913

1. Tuesday	Masses, 7 and 9.30 a. m.			
2. Wednesday (*Visitation of B. V. M.*)	Mass, 7 a. m.			
3. Thursday (*St. Irenæus, B. and his Companions*)	Masses, 7 and 9.30 a. m.			
4. Friday (*Trans. of St. Martin, B. C. Abstinence*)	Mass, 7 a. m.			
5. Saturday	Mass, 7 a. m.			
6. **Sunday** (*vii after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.	
7. Monday (*Trans. of St. Thomas, Abp., M.*)	Masses, 6.45 and 7 a. m.			
8. Tuesday	Masses, 7 and 9.30 a. m.			
9. Wednesday	Mass, 7 a. m.			
10. Thursday	Masses, 7 and 9.30 a. m.			
11. Friday (*Abstinence*)	Mass, 7 a. m.			
12. Saturday	Mass, 7 a. m.			
13. **Sunday** (*viii after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.	
14. Monday (*St. Bonaventure, B. C., Doct.*)	Masses, 6.45 and 7 a. m.			
15. Tuesday (*Trans. of St. Willhun, B. C.*)	Masses, 7, and 9.30 a. m.			
16. Wednesday	Mass, 7 a. m.			
17. Thursday (*Trans. of St. Osmund, B. C.*)	Masses, 7 and 9.30 a. m.			
18. Friday (*St. Thomas Aquinas, Pr., C., Doct., Abstinence*)	Mass, 7 a. m.			
19. Saturday (*St. Vincent de Paul, Pr., C.*)	Mass, 7 a. m.			
20. **Sunday** (*ix after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.	
21. Monday	Masses, 6.45 and 7 a. m.			
22. Tuesday (*St. Mary Magdalene*)	Masses, 7 and 9.30 a. m.			
23. Wednesday	Mass, 7 a. m.			
24. Thursday	Masses, 7 and 9.30 a. m.			
25. Friday (*St. James, Apostle, Abstinence*)	Masses, 7 and 9.30 a. m.			
26. Saturday (*St. Anne, Mother of B. V. M.*)	Mass, 7 a. m.			
27. **Sunday** (*x after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.	
28. Monday	Masses, 6.45 and 7 a. m.			
29. Tuesday (*St. Martha, V.*)	Masses, 7 and 9.30 a. m.			
30. Wednesday	Mass, 7 a. m.			
31. Thursday (*St. Germanus, B. C.*)	Masses, 7 and 9.30 a. m.			

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, 3-5 P. M., 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXIX PHILADELPHIA, JULY, 1913 No. 7

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THE EDITOR
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GUILDS OF THE PARISH

ST. MARY'S GUILD
Meets first Monday in the month, 8 P. M.
Chaplain, The Rector.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, The Rector.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.

ST. KATHARINE'S GUILD
Meets second and fourth Wednesday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Fr. Beede.

GUILD OF THE HOLY CHILD
Meets every Saturday in the month, 9.30 a. m.
Chaplain, Fr. Beede.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
Treasurer, Miss Frances P. Lex.

ST. VINCENT'S GUILD
Meets first Wednesday in the month, 3 P. M.
Chaplain, the Rector.
Secretary and Treasurer, Mr. Roy Hamilton

GUILD OF THE MOST PRECIOUS BLOOD
Meets occasionally.
Chaplain, Fr. Beede.

GUILD OF THE BLESSED GUEST
Meets occasionally.
Chaplain, Fr. Beede.

ST. NICHOLAS GUILD
Meets every Tuesday, 7.15 P. M. and every Saturday, 9.30 A. M.
Treasurer, Miss Eugenie M. Fryer.
Chaplain, Fr. Beede.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays, or communicate with him at his office in the Clergy House.

PARISH NOTES.

Four new hymn boards are to be placed in the Church, filling a long-felt need.

A new Bible has been purchased for use on the lectern in the Church.

The Vestry has been able to provide from the Yarnall Fund an additional scholarship at St. Stephen's, and also at Kent School.

At the commencement exercises of St. Stephen's College, the honorary degree of Master of Arts was conferred upon the Rev. C. C. Quin.

After July first the eight o'clock service on Sundays will be discontinued and Evensong will be read in St. John's Chapel at five o'clock.

The amount at present in hand for the Choir Outing Fund is $77.80. If more is not in hand by July first the scheme of the camp will be abandoned and the boys taken on a day's trip to some suitable place.

The Yarnall Library of Theology is at last an accomplished fact at the Divinity School. A suitable bookplate, designed by the Rev. H. M. Medary, has been provided by the Board of Management, and a number of volumes have been purchased.

BAPTIZED.

May 28—Amy Roberts Griffith, Owen Cadwalader Griffith.
May 31—Eldon Louis Borden.
June 7—Isabella Stewart Brown, Albert Bowers.

MARRIED.

June 5—John Aloysius Lorenz, Edwarda Carolyn Howard.

BURIED.

May 20.—William H. Aldinger.
June 16.—Richard S. Hopkins.

OFFERINGS.

May 18—Cash	$42.99
Envelopes	41.95
May 22—Cash	44.80
May 25—Cash	48.77
Envelopes	54.80
June 1—Cash	25.15
Envelopes	91.26
June 8—Cash	21.92
Envelopes	113.65
June 15—Cash	16.40
Envelopes	89.25
	$590.94

SPECIAL FUNDS.

Missions—Domestic	$10.21
General	76.65
Foreign	6.55
Total	$93.41
S. Andrew's School	3.00
S. Stephen's College	3.10
	$99.51

THE MISSIONARY APPORTIONMENT.

St. Clement's has fallen far behind this year in its contribution to the Missionary Apportionment. While one realizes that this was perhaps inevitable in view of the unusual expenses incurred in making necessary repairs, it is perhaps as well to remind the congregation of this unfulfilled obligation.

Perhaps it would enable many to have a clearer conception of the whole matter if a few words of explanation were given concerning the system under which the various parishes are assessed.

The Board of Missions in New York sends each year to the various Dioceses the amount that it desires each to contribute toward the Mission work of the Church, both foreign and domestic. This Diocesan assessment is put into the hands of a special committee and is apportioned among the parishes, each one being asked to give an amount based upon a certain percentage of its current expenses. Parishes the size of St. Clement's are assessed 30 per cent. on the yearly expenditure. Formerly the committee was given discretionary power to ask for less in the case of certain congregations. In consequence St. Clement's has never been asked until this year to make up the full amount. As this discretionary power caused some difficulty in certain quarters, the committee were instructed by the Diocesan Convention to make the appropriation strictly according to the fixed rule and to make no exception. Consequently the sum asked of St. Clement's this year is $3,400. We have not yet given one-third of that amount, but we have until September first to meet our obligation. It is hoped that some of the parish may be moved to make a special offering before that time so that we may give as much as possible of the amount asked of us.

This raises the whole question as to the best plan to follow in raising our apportionment each year. Heretofore we have depended upon a yearly offering, and some have used the "monthly envelopes." This seems not to be the best or most satisfactory way of accomplishing our purpose. It is not easy for some to give any considerable amount at a specified time and consequently the missionary collection is not adequate. There are comparatively few who use the envelopes. It would doubtless be a better plan to adopt the system used in so many parishes, viz., the "Duplex Envelope." This is a form of the weekly envelope system. The usual weekly envelope is divided into two compartments, one of which is used for contributions toward the parish expenses, and the other for contributions for missions. Each person using the envelopes thus gives regularly and systematically to both parish and missionary objects. If this plan were carried out in St. Clement's a committee would be appointed to canvass the parish and to endeavor to place the envelopes in the hands of every communicant. It is a matter that is worthy of serious consideration, and one which would enable us to do away with the yearly missionary collection. In parishes where the Duplex system is in use we hear of increased offerings for both parish and missions.

In the meantime can we not do something more toward meeting our apportionment before September?

ST. MARGARET'S DAY (JULY 20).

The name Margaret signifies a pearl, that exquisite gem of pale, pure lustre, held in highest esteem in antiquity as now, as an object of luxury, and for which almost incredible sums have been given. Herein lies the especial point in our Lord's choice of the pearl for the subject of the short parable in which He sets forth the surpassing value of that which the merchantman sought. The name in its French form, Marguerite, is, however, better known to us by its association with the little lowly flower, with golden heart and crimson-tipped rays, which, for the sake of her humility, became the especial symbol of Margaret of Cortona—Chaucer's Day's Eye, "of all flouris the floure."

In England, Margaret became one of the most popular Christian names for women, partly, however, from the honor paid to St. Margaret of Scotland, the saintly Queen of Malcolm Canmore, the first personage of distinction in Europe who bore it. The name was subsequently borne by other celebrated women, of greater or less saintliness, such as Margaret, the Maid of Norway; Margaret of Provence, Queen of St. Louis; Margaret Beaufort, the munificent Patron of Oxford and Cambridge; Margaret, Queen of Navarre, called *La Marguerite des Marguerites,* and Margaret Roper, the favorite daughter of Sir Thomas More.

On the festival of St. Margaret of Antioch, our thoughts are naturally drawn to the "One pearl of great price," with which our Lord's parable has made us so familiar. If by the pearl the soul be understood, then the merchantman is Christ, Who emptied Himself of His glory, that He might find and purchase the soul for Himself. If the Pearl is Christ, then the soul is the merchantman seeking goodly pearls. And, indeed, Christ is the "One Pearl of great price," for which the soul yearns. There are many "goodly pearls" in the world—worthy and noble aims in their limited spheres. And some have set these aims before them as the object of life. To relieve the sick, to comfort the bereaved, to help the needy, to clothe the naked, to educate the young, to raise humanity above the low level of mere animal existence, to promote the welfare of the people, to support philanthropic institutions, to restrain the oppressor, to cause justice to be impartially done between man and man, to stimulate noble actions and heroic deeds for the sake of others—these are indeed the "goodly pearls" of a Christian world; but oh! how comparatively valueless, when contrasted with the incomparable value of the "One Pearl of great price," Jesus Christ, the Emancipator of humanity, the Renewer of human nature, the Imparter of righteousness, the Hope of the living, the Joy of the blessed dead, the Light, the Saviour of the world. "Lord, Thou hast made us for Thee, and our heart is disquited till it resteth in Thee." (St. Augustine.) And the soul, too, is the "one pearl of great price." Created by more than that act of will by which God created all other things; created immediately by God, and individually, one by one, not mediately, as now the living creatures, nor multitudinously, as all other creatures in the first recorded exercise of Divine creative power; inbreathed by God with the Breath of Life; formed in His Image, His Likeness; made like unto Him in all those Divine attributes, which are communicable to the creature; immaterial and spiritual; deathless and eternal; endowed with the splendor of Free Will; capable of growth; infused with sanctifying grace; dowered with all virtues, moral and theological; made righteous; created to contain God Himself; the supreme object of God's creative Love; member of Christ's Body, of His Flesh, and of His Bones; partaker of the Divine nature; redeemed

by the Cross and Passion of God's dear Son; recreated by the power of the Holy Spirit; restored by the co-operating Love of the Most Holy Trinity; guarded by Angels; destined to see God forever face to face, and to know Him as He is—such is the "One Pearl of great price," which the Divine Merchantman came to seek. Alas! for the defects, self-caused, which diminish the beauty of the soul, and may lead to its final rejection. Alas! for the hue of sin, the irregularity and roughness, like the dusky tinge and unshapely flaws which mar the roundness and the smoothness of the natural pearl. All pearls, indeed, are not of the same magnitude, the same form, the same polish, the same lustre. Just so, each Saintly soul has its own characteristic quality and difference. In one it is benevolence; in another patience; in another meekness; in another zeal; in another yearning pity over human misery; in another gentleness; in another spiritual insight; in another devotion; in another activity; in another contemplation; but there is one quality which it is never lacking in, for it is of the essence of the Saintly soul—the pure lustre of Love. So was it with all the Saintly Margarets, whose memories we treasure; so must it be with us, if we would be His, Who came down from Heaven to seek, to find, and, with His own most Precious Blood, to purchase our souls for His own.

—Rev. G. Bayfield Roberts.

SOME MESSENGERS AND WHERE THEY WENT.

Although Dr. Hill had refused to receive decorations which had been conferred upon him, because he was an American citizen, by special decision of the Government, at the funeral, it was placed on the coffin—the honors of a Taxiarch of the Order of the Saviour.

The grave was lined with flowers gathered and brought by a great crowd of young women, honoring the man who uplifted them. One of the daily papers of Athens says:

"By his excellent and sensible management and teaching he acquired the love and reverence of all men; and although belonging to another form of religion, to which he steadfastly adhered, none the less he was most faithful to the Greek religion, making not the slightest attempt at proselytism. On this account many of the Greek priests mourned sincerely and accompanied the procession to the grave."

(This tribute, with much more, was from *The Age,* which once persecuted Dr. Hill so persistently.)

A. D. CYRIACUS, Professor in the University, made an address at the grave, in which he said:

". . . . . Dr. Hill revered the Eastern Church by reason of its antiquity and for preserving the traditions of the Christian Church through the first centuries, and he believed that, though wanting in certain respects, it was possible by educating the people and the clergy to furnish from her own inexhaustible springs what was needed for her."

THE GREATEST POWER IN THE WORLD.

"Ye have not because ye ask not. Ye ask and receive not because ye ask amiss." S. James iv. 2, 3.

There is an old tradition which tells us that the writer of these words "used to enter into the temple alone, and was frequently found there kneeling on his knees, and asking forgiveness for the people; so that his knees grew hard like camel's knees, because he was ever on them worshiping God and asking forgiveness for the people." The form in which this tradition has come down to us is somewhat untrustworthy. Yet the tradition may well have been founded upon fact, and it is reasonable to believe that S. James was in a marked degree a man of prayer. We have no need of uncertain evidence to tell us this was the case. We have only to turn to his Epistle, and to read his own words in order to see that he knew, as few men know, the meaning of prayer. Most men when they discuss the subject speak as it were from the outside. They suggest, sometimes with some subtlety, arguments for or against the efficacy of prayer. S. James speaks from the inside, with a simplicity and force that comes from finding what it can do not by hearsay, but by personal experience. He speaks of what he knows. He uses no long words, nor brilliant arguments, but he is plain and practical.

Take for example the words which I have selected for my text. "Ye have not because ye ask not." There was a time when men asked God for whatever they needed. Read the Psalms and there you will find men telling God everything, laying their lives bare, pouring out—as they would have said—their hearts before Him. They did not keep their wishes and their hopes to themselves. They brought them to Him. Aye, and they brought to Him the darker side of their lives also—their doubts, their fears, their loneliness. And if at times they despaired, it was to God and not to man that they confided their despair.

How many of us pour out our hearts before God? How many of us think it worth while to tell him our ambitions, what we should wish to do and be in life? How many of us take our difficulties to Him and tell Him how at times we are inclined to doubt whether He exists or not, how still oftener we are tempted to be quite indifferent to the question? I have known men to pray for spiritual blessings, and yet think it unnecessary to pray for such blessings as health, success, influence. I have known others, who in conversation will express hard thoughts concerning God, who will question His Justice and affection. And yet they think it irreverent to tell their thoughts to Him who alone can understand and explain them. And what is the result? What comes of not asking for what we need? Simply this. We have not because we ask not. We do not ask God for help in the common routine of life, in our work, in our pleasure, in our leisure time; and therefore we have it not. We do not tell Him our doubts, and ask Him to explain them; and therefore we have no explanation.

"Ask and ye shall receive." The man who asks the most, honors God most. It is no sign of irreverence to pick out certain matters, which we think it possible to make subjects of prayer. It is a sign of reverence to act upon His command, to tell Him all that lies before us, all that we think we may need, all that we want to be, all that we are anxious to do, and then to leave it in His hands, knowing that He sees further than we do, certain that He will answer when and how He sees best.

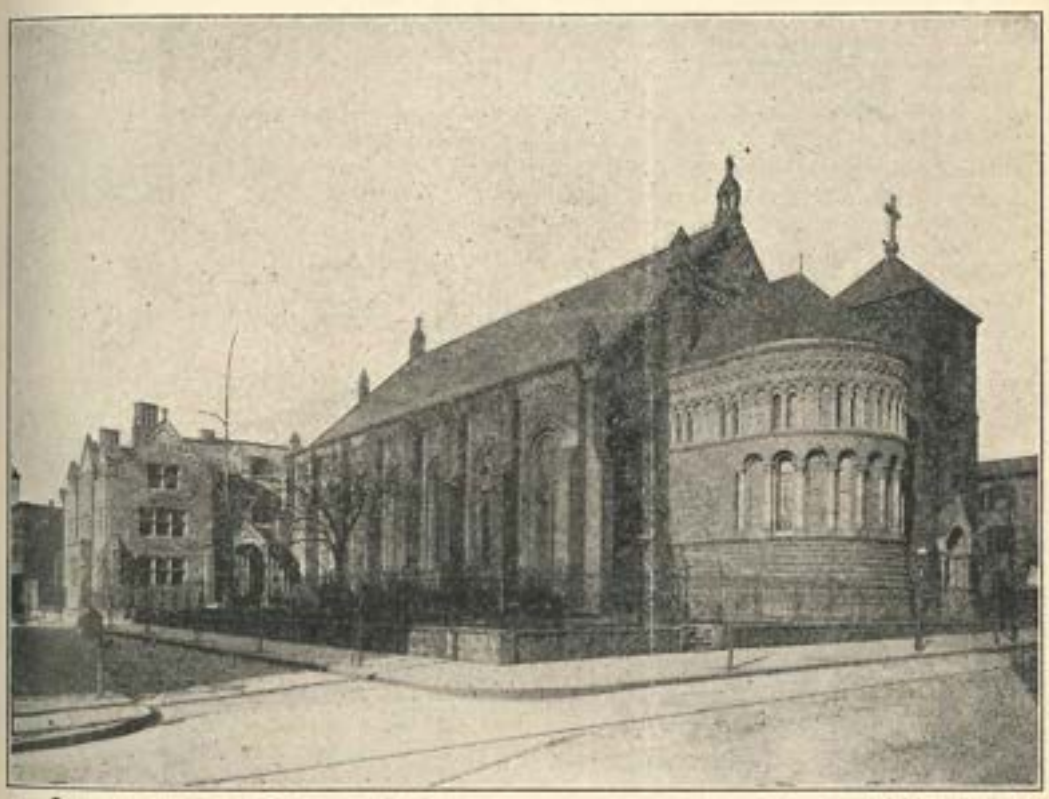
At no period of life is it too late to learn to pray, but it is easier now than it will ever be again. Day by day as we grow older, it becomes harder to learn fresh habits. The younger we are the greater power of forming habits which will follow us through life. A good habit is more slowly learned than an evil one, but when once learned it has a stronger —a more iron—grasp upon the man. If you will only persist in spite of difficulties, if you will only compel yourself to pray, if you will make yourself think of what you are saying, if, when you fail, you will quietly recall your thoughts and begin again the time will come—and it will not be long coming—when you will naturally, almost instinctively make everything a matter of prayer. But even that is not enough. We have not simlpy to pray. There is a right and wrong way of praying. And if you pray in the wrong way you will not have what you ask. Ye ask and have not because ye ask wrongly. Do you say, "But how shall I know whether I am asking rightly or wrongly?" S. James answers your question in his next words. Ye ask wrongly that ye may spend it on your pleasures. The only wrong kind of prayer is selfish prayer, and that prayer cannot be answered. God has no private blessings to bestow upon favorites, and He does not hear us while we are thinking of ourselves alone. "After this manner"—and any other manner is a wrong manner—"pray ye;" not "give me my bread! forgive me my sins; deliver me from evil;" but "Give us our bread; forgive us our sins; deliver us from evil." Would you gain the bare necessities of life—the daily bread? Others need it. Pray for them as well. Are you in need of forgiveness? Our brother is also. Pray for him. Do you seek deliverance from the power of evil? Remember those who are fighting by your side in the same battle.

Thus we have not simply to learn the habit of prayer, but also a habit of unselfish prayer. This, I need hardly say is no easy matter. But it is easier now than it ever will be again. For in our life here, God is giving us a great opportunity of learning this lesson—of learning to understand and to pray for one another. If we neglect or despise it, the same opportunity will never recur. If we use it, however imperfectly, if we do our best to train ourselves to pray for those with whom we are brought into contact, to pray for our friends and for those whom we do not naturally care for, we shall by degrees come to pray thus naturally, spontaneously, constantly. It is worth while making any sacrifice to attain this end, for prayer is the greatest power in the world. Here we can dimly see its power.

Later on when the day arises and the mists are gone, when we see things as they are in the clearer light of the eternal world, we shall find that he has served his day and generation best, who has spent most time in prayer.—*From "The Sympathy of God" by Forbes Robinson.*

St. Clement's Magazine

Vol. XXIX PHILADELPHIA, AUGUST, 1913 No. 8



ST. CLEMENT'S CHURCH, PHILADELPHIA PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR AUGUST, 1913

1.	Friday (*St. Peter's Chains. Abstinence*)	Mass, 7 a. m.		
2.	Saturday	Mass, 7 a. m.		
3.	**Sunday** (*xi after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.
4.	Monday (*St. Dominic, Ab.*)	Masses, 6.45 and 7 a. m.		
5.	Tuesday (*St. Oswald, K. M.*)	Masses, 7 and 9.30 a. m.		
6.	Wednesday (*Transfiguration of our Lord*)	Masses, 7 and 9.30 a. m.		
7.	Thursday (*Holy Name of Jesus*)	Masses, 7 and 9.30 a. m.		
8.	Friday (*Abstinence*)	Mass, 7 a. m.		
9.	Saturday	Mass, 7 a. m.		
10.	**Sunday** (*xii after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.
11.	Monday	Masses, 6.45 and 7 a. m.		
12.	Tuesday (*St. Clara, V.*)	Masses, 7 and 9.30 a. m.		
13.	Wednesday	Mass, 7 a. m.		
14.	Thursday	Masses, 7 and 9.30 a. m.		
15.	Friday (*Assumption of B. V. M. Abstinence*)	Mass, 7 a. m.		
16.	Saturday	Mass, 7 a. m.		
17.	**Sunday** (*xiii after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.
18.	Monday	Masses, 6.45 and 7 a. m.		
19.	Tuesday	Masses, 7 and 9.30 a. m.		
20.	Wednesday (*St. Bernard, C., Ab., Doct.*)	Mass, 7 a. m.		
21.	Thursday (*St. Jane Frances, W.*)	Masses, 7 and 9.30 a. m.		
22.	Friday (*Abstinence*)	Mass, 7 a. m.		
23.	Saturday	Mass, 7 a. m.		
24.	**Sunday** (*xiv after Trinity. St. Bartholomew, Apostle*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.
25.	Monday (*St. Louis, K. C.*)	Masses, 6.45 and 7 a. m.		
26.	Tuesday	Masses, 7 and 9.30 a. m.		
27.	Wednesday	Mass, 7 a. m.		
28.	Thursday (*St. Augustine, B. C. Doct.*)	Masses, 7 and 9.30 a. m.		
29.	Friday (*Beheading of St. John Baptist. Abstinence*)	Mass, 7 a. m.		
30.	Saturday	Mass, 7 a. m.		
31.	**Sunday** (*xv after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, 3-5 P. M., 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXIX PHILADELPHIA, AUGUST, 1913 No. 8

St. Clement's Magazine
PUBLISHED MONTHLY

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GUILDS OF THE PARISH

ST. MARY'S GUILD

Meets first Monday in the month, 8 P. M.
Chaplain, The Rector.

THE MOTHERS' MEETING

Meets every Thursday, 7.30 P. M.
Chaplain, The Rector.

GIRLS' FRIENDLY SOCIETY

Meets every Tuesday, 8 P. M.
Chaplain, the Rector.

ST. KATHARINE'S GUILD

Meets second and fourth Wednesday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD

Meets every Friday, 8 P. M.
Chaplain, Fr. Beede.

GUILD OF THE HOLY CHILD

Meets every Saturday in the month, 9.30 a. m.
Chaplain, Fr. Beede.

THE ALTAR GUILD

Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
Treasurer, Miss Frances P. Lex.

ST. VINCENT'S GUILD

Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector.
Secretary and Treasurer, Mr. Roy Hamilton

GUILD OF THE MOST PRECIOUS BLOOD

Meets occasionally.
Chaplain, Fr. Beede.

GUILD OF THE BLESSED GUEST

Meets occasionally.
Chaplain, Fr. Beede.

ST. NICHOLAS GUILD

Meets every Tuesday, 7.15 P. M. and every Saturday, 9.30 A. M.
Treasurer, Miss Eugenie M. Fryer.
Chaplain, Fr. Beede.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD

Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays, or communicate with him at his office in the Clergy House.

A PARISH MISSIONARY SOCIETY.

A man has little interest in that of which he knows little. A person's missionary zeal may be measured, usually, by his knowledge of the subject. We may urge people to generosity, and endeavor to stir sluggish consciences, but if we are unable to create an interest born of intelligent knowledge, the generosity will be forced and the conscience half awake.

It is the purpose of the rector to start again in the autumn, the Missionary Society which was in existence while "the Fathers" were in charge of the parish. There will be little in the way of organization, and all parishioners will be considered members of the society. Meetings will probably be held one evening of each month in the parish hall, and a speaker secured who will represent some special work in the mission field. It is hoped that by this method an enthusiastic interest may be aroused.

It is evident that the success of such an undertaking depends very largely upon the cordial co-operation of the people. It is hardly to be doubted that in this, as in all other ventures, the rector will be supported by St. Clement's people, and that the men and women of the parish will do all in their power to further the undertaking, both by their attendance at the meetings and by endeavoring to bring others. One night in the month is surely not too much to ask a faithful churchman to devote to the interests of the Kingdom of God.

The date of the first meeting and the name of the speaker will be announced in a later issue of the Magazine.

PARISH NOTES.

Father Quin will be in charge of the parish during the summer, and will take a further holiday in September. Father Reede will be absent during August.

The crucifix, purchased by several parishioners as a memorial to Bishop Coleman, has been hung in the Clergy House at Rehoboth Beach, Del., and is much admired by those in charge.

It was a disappointment to the boys that after their efforts in the winter, the Choir Outing Fund proved insufficient to send them to a summer camp. They will be taken for an outing by Mr. Fry, however, the date of which has not yet been determined.

On the 15th of September, the Rev. William C. Patterson is expected to enter into residence as a permanent member of the staff of clergy. Mr. Patterson is at present curate of Trinity Church, Wilmington, Del., and was ordained to the priesthood in June. We are sure that the congregation will give him a most cordial welcome.

BAPTISMS.

June 22—William Minston Rode.
June 29—James Thomas McKenna.
June 29—Henry William Gilvear.
June 29—Elsie Grace Edwards.

BURIALS.

July 18—Edgar L. Thomson.
July 19—John R. Gillett.

OFFERINGS.

June 22—Cash		$15.61
	Envelopes	61.10
June 29—Cash		18.12
	Envelopes	79.25
July 6—Cash		7.95
	Envelopes	24.75
July 13—Cash		8.84
	Envelopes	36.75
		$252.37

SPECIAL FUNDS.

Missions—Domestic	$9.10
General	526.55
Foreign	2.05
Total	$537.70
St. Stephen's College	.60
	$538.30

CEREMONIAL WORSHIP IN THE ENGLISH CHURCH.

The Catholic Revival dates from 1833; the restoration of Ceremonial began twenty years later. The last eighty years have witnessed the free development of principles which had never died out. In the eighteenth century they had been struggling for bare existence, amid diverse and desperate perils. The dogmas, the traditions, the usages of Catholic Christianity had all but perished out of the Church of England. Her candle-stick had gone very near to being removed. Yet, through all that time, even in its darkest and deadest hours, God "left not Himself without witness." His prophets were hidden in the cave, and no Catholic doctrine was ever left, even for a season without its believers and upholders in the English Church. The leaders of the Oxford movement brought these things which had been buried in holes and corners, into the light of day, called public attention to them, vaunted of them, bade men recognize that they were no modern growths, nor morbid accretions, nor obsolete antiquities, but the pith and marrow of the Church's life. This was the special work of the years 1833-53.

Then came a new stage in the movement; and it was the stage which for convenience sake we must call Ritualistic. Speaking more fully, we must say that, very gradually, the men whose duty it was to teach Catholic doctrine to popular congregations found it expedient, and even necessary, to express that doctrine in acts and things, as well as in words. It is an interesting study to trace that development in detail. The leaders of the Oxford movement had nothing to do with it. They were fully occupied with the history, theology or philosophy of the faith, and they had no time to spare for external forms.

It was the second generation of the movement, and the men who were called to the pastoral work rather than to study, that first tried to restore the visible beauty of worship. Far back in the forties there were scattered attempts to mark the dignity of the Holy Eucharist by a special garb, and about the year 1850 the Eucharistic vesture was here and there restored in full. There was no playing at ceremonial, no passion for man—millinery and "solemn foppery," as the enemy politely said; but simply a desire to show forth the greatness of the Eucharist as the manifestation of our crucified, risen and ascended Lord. "This," said Dr. Pusey in 1866, "is from its very center a lay movement. The clergy have taught it (the Faith) the people, and the people have asked it of the clergy. We taught it them; they felt it to be true, and they said, 'Set it before our eyes.'"

It is true that some of the restorers of Ritual rather obscured what they meant to teach by insisting on symbolic meanings in everything they wore, used or did. Every article of the celebrant's dress was made to mean something. The eastward position was held to teach the Eucharistic Sacrifice, and the "north end" to deny it. Lighted candles on the altar proclaimed the Lord's presence, and seven lamps before it typified "the seven Spirits of God." With regard to incense, Dr. Pusey wrote: "I do not know that censing persons or things has anything to do with the Real Presence." * * * But when this tendency to attribute significance to trifles was avoided and Ritual was used, like the high priest's vesture in the Tabernacle, "for glory and for beauty," it told its tale and worked its way. Everything which tended to make the service of the Eucharist more glorious and more distinctive taught, as no words could ever teach, the central truth of the Sacred Presence. "Heaven itself seemed to have opened, and One fairer than the fairest of the Angelic Hosts to have come down to earth."

Such was the Genesis of Ritualism.

* * * * * *

"Ritual," said Mr. Gladstone, "is the clothing which, in some form and in some degree, men naturally and inevitably give to the performance of the public duties of religion." The "form" and "degree" of Ritual as revived in the Church of England, were extremely various, and chiefly because those who were attempting to revive it had no authoritative guidance. But study and patience gradually brought to light what had been so long concealed. As the labors of the architects had discovered the hidden beauties of the sacred fabrics, obscured by stucco and upholstery, so the labor of liturgiologists discerned the ancient and glorious service of the Church of England, embedded in the directions, allusions and historical setting of the Prayer Book, but long concealed by the uncomely accretions of Puritanism.

These various causes have combined to produce the external aspect of the English Church as it is to-day. It must be admitted that this aspect is highly variegated. In some quarters the hideousness of Puritanism still survives; in others, it is difficult to tell at a glance whether one is taking part in the English or the Roman liturgy. But in the great majority of churches called "ritualistic," the statuesque dignity which is characteristic of the English use, the clear enunciation of the English words, and the loyal fidelity and the "prescript order" of the Prayer Book, tell the worshiper at once that he is in an English Church. * * * Even amid the confusions and perplexities, which must beset an age of reconstruction, the Church of England presents a type of divine worship which may fairly rank among the glories of Christendom.—From *S. Alban the Martyr Holborn*, by *G. W. E. Russell*.

ANECDOTES OF FATHER STANTON

Many are the stories told of Father Stanton, for his intense spirituality gave him a joyous outlook upon life that allowed free play to the powerful sense of humor that was part of his many-sided personality, and, indeed, made it possible for him to say things which in other men would have seemed to border on the irreverent.

He once accepted an invitation to preach at a musical festival held in a great church, and in the vestry before the service a dignitary remarked to him, "Well, Father Stanton, I hope you are not going to say anything very *outré*." Of course, that set him off all at once. "Oh, no," he replied, "I am only going to point out that I expect we were all provided with long noses so that we can the better sing Gregorians."

This was how he once drove home the evil of inducing people to come to church for what they can get. He said: "There are religious institutions for poor, sick people, and those who run them, when they have got the sick people in bed, say 'Now's the time to get hold of 'em.' I should say 'Now's the time to let 'em alone.'"

Then he told the story of a St. Alban's boy who was given a ticket to enable him to stay at an institution for three weeks, but after three days he ran away. Father Stanton met him and said, "What's the matter, isn't the food good?" The boy said, "Yes, the food's good." "Aren't the beds comfortable?" "Yes, they're all right." "Is the air all right?" "Yes." "Well, then, what's the matter?" "Oh," said the boy, "they make you go to church every day." "But, surely you might have put up with that." "Psh, they'd 'ave made me a parson in three weeks."

At the same time he gave another instance of a woman who, after coming back from a stay in an institution, was asked, "Did you go to Holy Communion?" "Yes," she said. "I did." "But why, you never went before?" "Oh," she answered, "they wanted me to, and *the food was so good*."

When a boy in the parish called to see him at the clergy house on one occasion, Father Stanton told the maid to say that he was too tired to see any more boys that day. What followed is best told in the Father's own words: "She told the boy I was tired and could not see him, and I heard him say, 'That's a nice message to send a boy in the parish. You tell him I want to see him spiritual.' So, of course, I put on my biretta and came downstairs. When I got down the stairs the boy said, 'Father, that's a nice message to send to a pore boy in the parish—to go away because you are tired. I want to see you private. I don't want to see you out in this 'all, where everybody can 'ear our business. Mayn't we talk somewhere quiet?' So I said, 'Come into the dining room,' and took him there, prepared for fearful revelations and spiritual difficulties, naturally! And he said, 'Father, you ain't got such a thing as a pair of trousers, 'ave yer?' So I said, 'Yes, old chap, I have; and I have got them on.'"

Some one walking near St. Alban's Church one day met a small boy who seemed to be in distress, and stopped and talked to him for a time. Presently he asked the boy if he knew of Jesus Christ, whereupon the boy replied, referring to Father Stanton, "Well, I know a friend of His what lives near Him."

Another *gamin*, who was asked at a Confirmation class who was the Head of the Church, said without any hesitation, "Why, Father Stanton."

Referring once to the interview between our Lord and Nicodemus, who came by night, the Father exclaimed: "Fancy a respectable member of the Sanhedrin coming to talk to an itinerating preacher. Just as if a Bishop should go and have a spiritual talk with a Primitive Methodist preacher."

Protestantism, once observed Father Stanton, puts the Devil and the Dead in the same category—they are both past praying for.

He used to tell a story of a Dissenting minister who was sent for by a pious old woman in a village. But for a long time he could get little out of her. At last he said, "What I want to know is, are you on the Lord's side?" "No, indeed," she answered, "certainly not; I'm on the Vicar's."

—From *The Treasury*.

"God dropped a spark down into every one,
And if we find and fan it to a blaze
It'll spring up and glow like—like the sun—
And light the wandering out of stony ways.
God warms His hands at man's heart when he prays,
And light of prayer is spreading heart to heart;
It'll light all where now it lights a part."

John Masefield.

St. Clement's Magazine

Vol. XXIX PHILADELPHIA, SEPTEMBER, 1913 No. 9

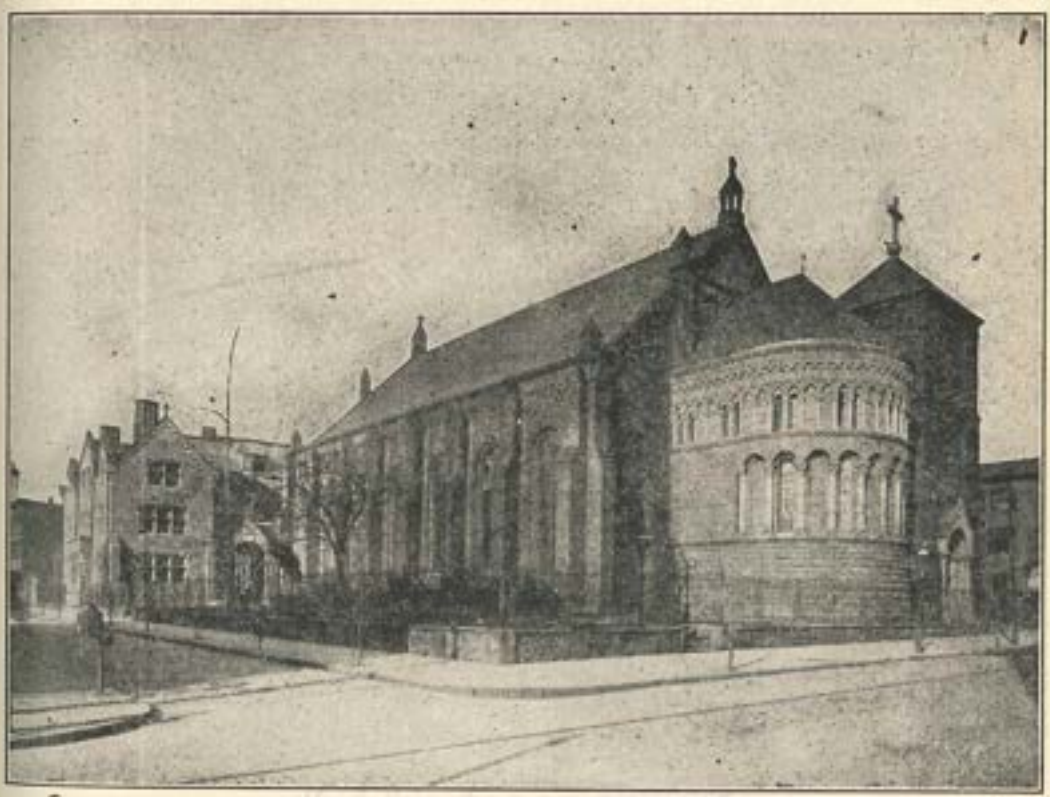


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ST. CLEMENT'S CHURCH, PHILADELPHIA PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR SEPTEMBER, 1913

1. Monday (*St. Giles, Ab. C.*) ..... Masses, 6.45 and 7 a. m.
2. Tuesday (*St. Lazarus*) ..... Masses, 7 and 9.30 a. m.
3. Wednesday ..... Mass, 7 a. m.
4. Thursday ..... Masses, 7 and 9.30 a. m.
5. Friday (*Abstinence*) ..... Mass, 7 a. m.
6. Saturday ..... Mass, 7 a. m.
7. **Sunday** (*xvi after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
8. Monday (*Nativity of B. V. M.*) ..... Masses, 6.45 and 7 a. m.
9. Tuesday ..... Masses, 7 and 9.30 a. m.
10. Wednesday ..... Mass, 7 a. m.
11. Thursday ..... Masses, 7 and 9.30 a. m.
12. Friday (*Abstinence*) ..... Mass, 7 a. m.
13. Saturday ..... Mass, 7 a. m.
14. **Sunday** (*xvii after Trinity. Exaltation of the Holy Cross*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
15. Monday ..... Masses, 6.45 and 7 a. m.
16. Tuesday (*St. Vivian B. C.*) ..... Masses, 7 and 9.30 a. m.
17. Wednesday (*Ember Day. Abstinence*) ..... Mass, 7 a. m.
18. Thursday ..... Masses, 7 and 9.30 a. m.
19. Friday (*Ember Day. Abstinence*) ..... Mass, 7 a. m.
20. Saturday (*Ember Day. Abstinence*) ..... Mass, 7 a. m.
21. **Sunday** (*St. Matthew, Apostle and Evangelist. xviii after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
22. Monday (*St. Maurice and his Companions M. M.*) ..... Masses, 6.45 and 7 a. m.
23. Tuesday (*St. Thecla V. M.*) ..... Masses, 7 and 9.30 a. m.
24. Wednesday ..... Mass, 7 a. m.
25. Thursday ..... Masses, 7 and 9.30 a. m.
26. Friday (*St. Cyprian, Archbp., M. Abstinence*) ..... Mass, 7 a. m.
27. Saturday (*S.S. Cosmas and Damian M.M.*) ..... Mass, 7 a. m.
28. **Sunday** (*xix after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
29. Monday (*St. Michael and All Angels*) ..... Masses, 6.45, 7 and 9.30 a. m.
30. Tuesday (*St. Jerome, Pr. C. Doct.*) ..... Masses, 7 and 9.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, 3-5 P. M., 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXIX PHILADELPHIA, SEPTEMBER, 1913 No. 9

St. Clement's Magazine
PUBLISHED MONTHLY

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ST. MARY'S GUILD
Meets first Monday in the month, 8 P. M.
Chaplain, The Rector.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, The Rector.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.

ST. KATHARINE'S GUILD
Meets second and fourth Wednesday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Fr. Beede.

GUILD OF THE HOLY CHILD
Meets every Saturday in the month, 9.30 a. m.
Chaplain, Fr. Beede.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
Treasurer, Miss Frances P. Lex.

ST. VINCENT'S GUILD
Meets first Wednesday in the month, 8 P. M.
Chaplain, the Rector,
Secretary and Treasurer, Mr. Roy Hamilton

GUILD OF THE MOST PRECIOUS BLOOD
Meets occasionally.
Chaplain, Fr. Beede.

GUILD OF THE BLESSED GUEST
Meets occasionally.
Chaplain, Fr. Beede.

ST. NICHOLAS GUILD
Meets every Tuesday, 7.15 P. M. and every Saturday, 9.30 A. M.
Treasurer, Miss Eugenie M. Fryer.
Chaplain, Fr. Beede.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

The Sunday School will open the first Sunday in October. It is important that all the scholars be present at the opening session.

The 8 o'clock mass on Sundays, and the 7.30 mass on week days will be resumed after the first of October. Eight o'clock evensong on Sundays will commence on the first Sunday in September.

MARRIAGE.

July 22.—John Uhle Bethell, Jr., Florence M. Stevenson.

BAPTISMS.

July 20.—David Thompson.
" 25.—Thomas Randolph Miles.
" 25.—Curtis Butler Riley.
" 27.—Howard Lee Counsil.
" 30.—Laura Mary Davis.
" 30.—Joseph Hilary Davis.
" 30.—Harry Lawrence Davis.
" 30.—William Benedict Davis.
" 30.—Israel Alban Dawson.
" 30.—Sadie Beatrice Henry.
" 30.—William Clement Willis.
" 30.—Louis Standford Martien.
" 30.—Francis de Sales Martien.
" 30.—Edward Peyton Martien.
" 30.—Evans Vincent Waters.
" 30.—Dorothy Helen Waters.
" 30.—Richard Francis Waters.
" 30.—Marion Augustine Waters.
" 30.—Cornelius Ambrose Waters.
" 30.—James Clement Davis.
Aug. 10.—Mable Victoria Reinengton.

BURIALS.

July 19.—Mary Webster Kay.
" 26.—Margaret Emma Welch.
" 29.—Mae J. Dentzel.
Aug. 16.—Albert L. MacArthur.

OFFERINGS.

July 20.—Cash		$7.33
	Envelopes	21.40
" 27.—Cash		56.90
	Envelopes	20.15
Aug. 3.—Cash		6.57
	Envelopes	39.20
" 5.—Envelopes		5.00
" 10.—Cash		4.90
	Envelopes	17.30
" 17.—Cash		8.71
	Envelopes	22.40
		$209.86

SPECIAL FUNDS.

Missions—Domestic	$205.75
" General	137.00
" Foreign	5.10
Total	$347.80
St. Andrew's School	.25
St. Stephen's College	.10
	$348.15

CEREMONIAL AND LIFE.

It is well to state first what the word "ceremonial" exactly means, since it is often mistakenly confused with the term "ritual." Many have been called ritualists, when the person who so describes them means that they are ceremonialists. Ritual and ceremonial are connected, but it is an error to suppose that they are one and the same thing. Ritual, as the word implies, describes that which is concerned with a rite, or service; that is to say with its structure or words. It deals with such things as the particular prayers and passages of Holy Scripture which may occur in it, their relationship to one another or to former stages of the development of that rite, or to the prayers and passages of a similar nature in other and kindred rites. The books which contained these rites would be called "rituals," and the learned professor or scholar who had made them his special study would be called a "ritualist." "Ceremonial," on the other hand, deals not with the structure and wording of the prayers and Scriptural passages, but with the mode and manner in which they are offered in acts of worship. We should, for instance, go to a "ritualist" to learn that the ancient "Liturgies" or services of the Holy Communion, the great Intercession Prayer for Quick and Dead, corresponding to one Church Militant Prayer, is placed after the Consecration in the West Syrian Liturgies, in the middle of the Consecration in the East Syrian Liturgies, and in the middle of the Preface (one of those prayers just after the "Lift Up Your Hearts," and just before the "Holy, Holy, Holy"), in the Alexandrine Liturgies. On the other hand, we should go to a "ceremonialist" to learn that genuflections at certain parts of the Eucharist were the Roman use, while profound bows at the same parts were the Sarum or Salisbury use. The study of ritual would be like studying the various parts of a play of Shakespeare, their relationship to each other and to other plays which he wrote. The study of ceremonial would be like studying the positions and movements of the actors, the intoning and managing of their voices, the costumes they wore, and all the arrangement necessary for carrying the play through without a hitch when actually presenting it on the stage before an audience. It would be quite possible, therefore, for a person to be a very learned ritualist and yet know nothing of ceremonial, or *vice versa*.

In religion, then, we may say that ceremonial concerns those material motions and means by which we actually worship God according to some sacred rite.

This being our definition, we come to show that all life is ceremonious, and that therefore life itself is a verification of the ceremonial of the Catholic Church, divinely taught of God.

Let us begin with an illustration which lies close to our persons, such a thing, for instance, as a smile. In its proper place there are few things we more like to see than a smile. We all sympathize with the saying, "keep on smiling," with which the English soldiers cheered themselves in the South African war. But what is it that we are doing when we smile? We are giving an outward expression to what is in itself an inward and invisible feeling. And how do we give this outward expression? We do it by means of conveying a motion to a certain part of our bodily nature, namely, our cheeks. When we give this motion an upward direction it means that we feel pleased. When, on the other hand, we give this motion a contrary direction, it means that we are conscious of the opposite feeling to that which produced the smile. A smile, then, or its reverse, is facial ceremonial. Merely to look pleasant is to be a ceremonialist. Yet we do not condemn a person for thus giving expression to his feelings. Indeed, if he never smiled it is doubtful if we should welcome him into our society. It is not on record that the Scotchman who "jocked (joked) with deeficulty" was considered on that account a highly developed specimen of humanity. On the contrary, we like those who can smile; that is to say, we like those who can express their feelings ceremoniously. But if we admit the principle of ceremonial in the persons of our bodies, it is impossible not to admit it in that which our bodies wear. Or to put it the other way, if it is wrong to use ceremonial in that which our bodies wear, it must be far more wrong to use it in the substance of our bodies themselves; for here the wrong, if so, is much closer home and more intimately connected with our being. In that case, then, it would be a sin to smile. Life itself will say whether such a conclusion is right or not. But if not, then we must say nothing against the use of ceremonial.

Ceremonial, then, is a universal law of life; and so of course, the world's greatest thinkers and writers have reckoned it. In that beautiful dialogue of Plato, called "The Banquet," we may remember how Aristodemus, in describing his meeting not long since with Socrates, says that he appeared "fresh from the bath and sandalled," and that the sight of the sandals particularly struck him, since it was not usual for Socrates to wear them. He goes on to say that when he asked Socrates whither he was going in such holiday attire, he replied that he was on his way to sup with Agathon, who had just won the prize for poetry, and was consequently celebrating his triumph with his friends, and so," added Socrates, "I have made myself adorned because one ought to be beautiful in approaching one who is beautiful."

And so, because the use of ceremonial is a universal law of life, we find that it enters into all our arts. As Principal Caird has told us, "the idea, which, gazing on nature and human life by the intuitive force of imagination, the great artist has divined, he gives shape and expression to insensible forms and images." We experience this when we enter some grand Cathedral, where the inward vision which inspired the architect is expressed in graceful groupings of piers and arches, fringed with panels and cusps, and meeting aloft in glittering bosses that stud the vaulted roof, in the gleaming rows of traceried and colored windows, and in the mystic windings of arcaded cloisters and triforium. As we cast our eyes around we are moved with noble thoughts and a sense of infinite longing, for these are immanent in what we see, and have given to them their shape and ordering. And yet we are beholding nothing but ceremonial in stone, through which we catch what was in the architect's soul. We experience it when we gaze on some great picture produced by the artist who thinks, not in stone, but in paint, with its subtle handling of light, shade and hue, such for instance as we find in looking at a work of Rembrandt, of whom it has been said that there is no other European artist whose forms are so expressive of the mind of their creator. How our souls are touched by them. And yet we are only looking at ceremonial in color. We experience it

when we are listening to some great symphony or overture, with something of the feeling of Wagner himself when he exclaimed as he was composing, "My God, what sounds!" And yet this ordering of notes and chords and phrasing, conveying to us those secret meanings which so inspire and stir us, are only ceremonial in sound. We experience it when we are pondering some beautiful piece of poetry produced by the artist who thinks in verse.

As we do so we understand something of the saying "Give me the making of a nation's songs, another may make its laws," of what the hymns of Charles Wesley were to the Methodist Revival, of what Keble's *Christian Year* was to the Oxford Movement, and of what General Wolfe meant when he said that he would rather be the author of Gray's *Elegy in a Country Church Yard* than take Quebec. . . .

And yet verse and prose like this are but ceremonial in words. And we can go a step farther and say that even in the printing of these words we find the same law again. To take an example from the Book of all Books, the Bible, why are the words "GOD" and "LORD," for instance, put into capital letters, if this distinguishing feature conveyed no teaching to our minds, and our natures were not so constituted that what we see makes us think. Yet such a distinction of lettering is but ceremonial in typography.

And as in our arts of daily life, so in our acts of daily life we find the law of ceremonial. We find it in the highest national act, the Coronation of a Sovereign. We find it in the normal conduct of a court. "Majesty without its externals is a jest" ([m]a jest[y]). And rightly so, for to ignore ceremonial is to ignore a law of life, and so far to play the fool with it. . . .

We may be reminded here of how Queen Elizabeth had two gentlemen to lay the cloth in her dining room, two to bring in her plate, salt and bread, while all, before they approached the table and when they retired from it, had to make three genuflections. (Luigard vi, 320.) It is usual today for the recipient of an order to kneel when he is invested with its insignia. Again we find the same ceremonial in Parliament, in the reverence made to the throne in the House of Lords when passing it, even when it is unoccupied; in the reply to the address from the throne being made by a mover in uniform; in the Speaker of the House of Commons always being there in vestments, and in the mace which lies before him.

In the doings of our army and navy also we find this law of ceremonial. Could these services be carried on without salutes, uniforms, medals, badges which distinguish both rank and attainments, regimental colors, and such like ceremonial, to the maintenance of which men like Frederick the Great and Napoleon attached the highest importance. . . .

We find the same law at work in our most ordinary and recognized social rules. Who is considered exemplary by entering a drawing room with his hat on, or by remaining seated when a guest comes into the room? We see it in the commonest courtesies of life. Even in the grades of a railway or other company, the subordinate is not only expected to carry out his orders, but to carry them out ceremoniously, with outward marks of respect and the use of the word "sir," which are rightly and punctiliously demanded and rendered. All these things are ceremonial, but they are a part and parcel of human life. And would it go better or more smoothly if such things were left out of it? Would a man so freely give himself out to others if he had always to be guarding the recognition of his position for himself instead of finding it secured to him by life's ceremonial? Is not this ceremonial sometimes more important than the service in connection with which it is rendered?—for it shows that most valuable part of all, the spirit and intention with which that service is done.

Indeed so necessary is ceremonial to our life, so entirely is it a law and factor of our life, that even those religious bodies which are outside the Catholic Church, and in some cases strongly opposed to it, are nevertheless compelled—compelled just because they are still a bit human—to bow to and respect this law. We need only refer to the ceremonies, vestments and incense used by Masonic Lodges; the colored scarves and badges of Friendly Societies; the bonnets and "rig," that is to say, the vestments of Quakers, Quakeresses, and Salvationists. A well-known and courteous Quaker, in kindly promising to send a certain book to an Anglican clergyman, asked that he might be excused from using the word "Reverend" in addressing the package. The clergyman, while begging him to omit it, if he could not use it sincerely, at the same time was able to point out to his Quaker friend that he was none the less careful to observe the ceremony of words in his own particular way, since it was always noticeable that he always said "thee" and "thou" for "you." At Mansfield College, the intellectual seat of Dissent at Oxford, there is a large row of images of Protestant saints in the interior, together with images of Catholic Fathers robed in their Eucharistic vestments in the porch, while at the east end of every Lutheran Church, as we know, there is a large crucifix, and the vestments of chasubles are worn by the Lutherans of Norway and Sweden. Images abound in the Protestant Churches of Germany. In the nave at Marburg, for instance, there is a large statue of the Blessed Virgin and Child, in bright coloring and gilt. Dean Henson has reminded us, that in the days of Queen Elizabeth "The great difference between the Lutherans and Presbyterians to the popular mind, was that the former retained and the latter discarded most of the old ceremonial." (*Robert Lee Lecture*, 1911, p. 83.) We may sum up this conformity of non-conformity to the law of ceremonial by quoting the noteworthy remarks of the great Vestryman, Dr. Adam Clarke, on the second verse of the twenty-eighth chapter of Exodus. That verse runs: "And thou shalt make holy garments for Aaron, thy brother, for glory and for beauty." Upon which Dr. Adam Clarke observes:

"Should not the garments of those who minister in holy things still be emblematical of the things in which they minister? Should they not be for *glory* and *beauty*, expressive of the dignity of the Gospel ministry, and that beauty of holiness without which no one can see the Lord. As the high priests' vestments, under the law, were emblematical of what *was to come*, should not the vestments of the ministers of the gospel bear some resemblance to what *is come?* Is, then, the dismal *black*, now worn by almost all kinds of priests and ministers, *for glory and beauty?* Is it emblematic of anything that is good, glorious and excellent? How unbecoming the *glad tidings* announced by Christian ministers in a color emblematical of nothing but *mourning*, and *woe, sin, desolation* and *death!* How inconsistent the habit and office of these men. Should it be said, 'These are only *shadows*, and are useless because the *substance* is come.' I ask why there is *black* almost universally worn? Why is *a* particular color preferred (and this!), if there be no significance in *any?* Is there not a danger that in our zeal against *shadows* we shall destroy or essentially change the *substance* itself? Would not the same argument exclude *water* in baptism and *bread* and *wine* in the Sacrament of the Lord's Supper? The *white surplice* in the service of the Church is almost the only thing that remains of these ancient and becoming vestments which God commanded to be made for *glory* and *beauty*. Clothing emblematical of *office* is of more consequence than is generally imagined. Were the great offices of the Crown, and the great officers of justice, to clothe themselves like the common people when they appear in their public capacity, both their *persons* and their *decisions* would be soon held in little estimation."

We see, therefore, that all our every-day life, in its smiles and tears; in its arts and in its acts, in its secular and in its non-Catholic religious bodies is a verification of the ceremonial of Catholicism; and indeed the more civilized man is, the greater the verification becomes, for, as Burton has remarked: "Expression is the grand diversifier of appearance among civilized people; in the desert it knows few varieties." (*El Medinate*, p. 319.) To discard or disparage the ceremonial of the Catholic Church is to discard or to disparage humanity itself.

It follows, then, that the man who assumes the lofty position of being able to do without ceremonial is, in reality, the man who is in an inferior position. His is not the exalted, but the deficient life; for at best he is living in one side, not in the whole of his nature. His is not the stronger but the weaker position; for as it is a greater expression of ourselves to use words and not thoughts only, so is it a greater expression of ourselves to use actions and not words only. Further, the very expressing of ourselves in action as well as in thought and in word, reacts upon us in so doing, and develops and fixes us more firmly in that which we express. . . .

Ceremonial is a language; and the more we believe what we say, the more particular shall we be in the saying it.

And it is a language divinely bestowed upon us; not only by the laws of life, but also by the revelation of God. It is taught us in the outgoings of the morning and evening which praise Him; in the pearls that lie on the gold-dust floor of the deep; in the jewels which blossom in the mines; in the flowers which rise to greet us in our walks, and pale the glories of a monarch's court; in the gorgeous hues of insects and birds; and in the crowning beauties of the human form. It is taught us in the Old Testament and in the directions for the Tabernacle and Temple worship. It is taught us in the New Testament in the Incarnation of our Lord. For as Christians we do not worship pure spirit. A Deist

or a Theist may; but not a Christian. A Christian worships Christ, that is, "the Word made Flesh," whereby all that concerns our material, as well as all that concerns our spiritual nature, is caught up into fellowship with God, and offered to Him in the worship at His altar. It is taught us by the example of Christ, Who accepted the ceremonial gifts of the wise men; the ceremonial use of water at His Baptism; the ceremonial acts of personal reverence, such as palm branches and garments when He entered Jerusalem; the kneeling to Him and anointing His feet; and Who Himself washed the feet of others. We are taught it throughout the history of the Church, the spirit and the bride, and notably in the lessons of iconoclasm. We are taught it in our Prayer Book, and most respectfully claim far greater "values" for ceremonial than those so far mentioned by Convocation in its Report upon the Ornaments Rubric. We are taught it in the vision of the glory to come, which is not only that of a new heaven, but also that of a new earth, or glorified materialism. Those who would arrive at that glory, as it is presented to us in the Revelation of St. John, must be training themselves for it while here. Where can this be better done than in the ceremonial of the Catholic Church?

Let us conclude with one word upon opposition to religious ceremonial. We now see that such opposition can only proceed from one or other of the following causes: either that Christ has not come to save the whole of our human nature as God made it, or else that we are to be governed by an observance of God's laws when we serve Him in ordinary life, and by their non-observance when we serve Him in His Church. Opposition founded on the first of these two causes is simply a denial of the Gospel. Opposition founded on the second is so hopelessly self-contradictory as to carry its refutation with it. It would mean that it is right to retain priestly vestments in our law courts whither they have come, but wrong to do so in church from whence they have come; that it is right to kiss the Gospels in a court of law into which it has been brought, but wrong to do so in the church from whence it has been fetched; that it is right to show bodily reverence to God when represented in our king and superiors who are our fellow creatures, but wrong to do so to God when we are facing Him direct in Himself as our Creator; that it is right to salute the British flag with all its crosses when elevated on board a ship, but wrong to salute that which our Lord called His own Body and Blood, on the eve of the crucifixion, when it is elevated in the sanctuary; that it is right for a bishop to wear a special vestment to mark off the distinction of his ministry from that of priests, but that it is wrong to wear a special vestment to mark off the distinction of the service of the Eucharist from that of Matins; that this ceremonious mark of distinction may be bestowed upon the servant of the Lord at all times; but not upon the service of the Lord at any time. Such incongruities of thinking have only to be stated to be condemned.

And what is to be said of those who, on principle, forbid the use of Eucharistic vestments? It can only be said that no greater rebuke can fall upon them than that the God-created laws of life itself hold them convicted of either not having a belief, with the continuity of the Faith of the Church, that our Blessed Lord's Service is something distinct and unique in itself, or else of objecting to that belief being confessed.—From *Catholicism and Life*, by C. H. SHARPE.

ALTAR BREAD.

O dearest Jesus, here we weave
These swaddling clothes for Thee.
As fine as finest silk,
As fine as whitest milk,
These tiny garments be.

O holy Mother Mary, see
These robes as light as air.
Bless with thy stainless hands,
That they be swathing bands
For thy sweet Babe to wear.

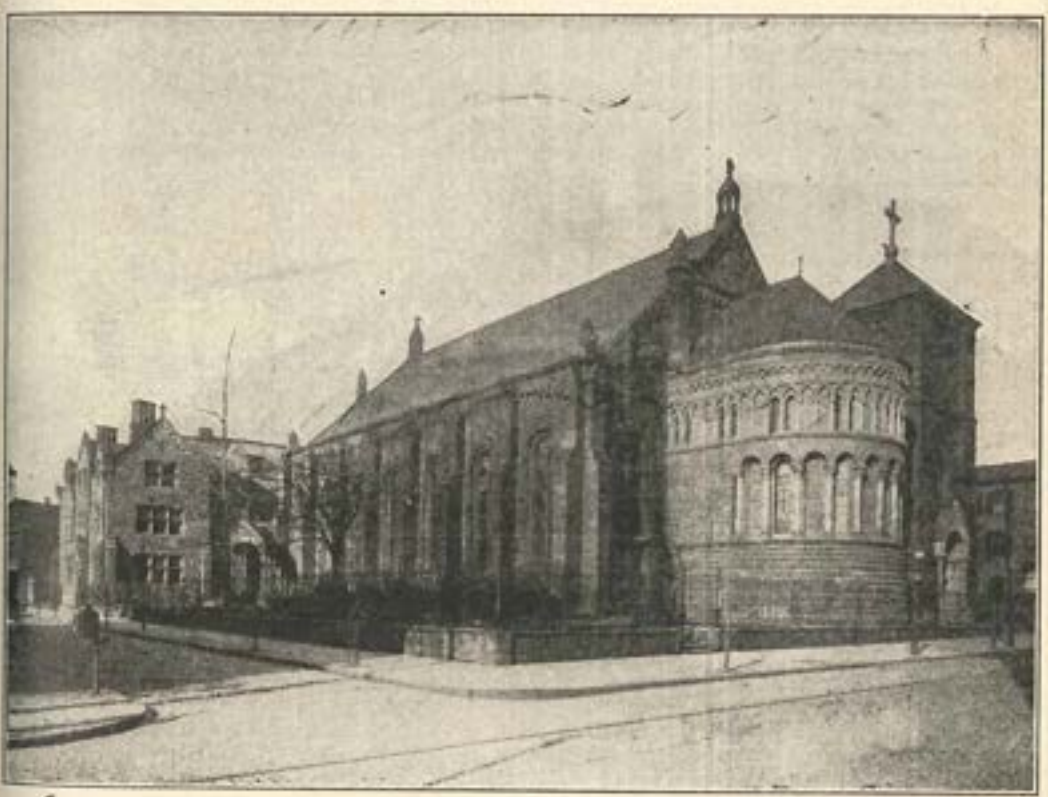
Beneath their shining veils of white
Jesus in love will hide;
Lest, seeing God so near,
Our hearts should shrink for fear,
His longing be denied.

For in His visits now to earth
He only asks for love.
More fair to Him than flowers,
These pearly hosts of ours,
That bring Him from above,

St. Mary's Messenger.

St. Clement's Magazine

Vol. XXIX PHILADELPHIA, OCTOBER, 1913 No. 10



ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR OCTOBER, 1913

1. Wednesday (*St. Remigius, B. C.*)..... Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
2. Thursday (*The Holy Guardian Angels*)..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
3. Friday (*St. Thomas of Hereford, B. C. Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m. Guild of Holy Cross, 8 p. m.
4. Saturday (*St. Francis, C.*)..... Masses, 7 and 7.30 a. m.
5. **Sunday** (*xx after Trinity*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
6. Monday (*St. Faith, V. M.*)..... Masses, 6.45, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
7. Tuesday..... Masses, 7, 7.30 and 9.30 a. m. Girl's Friendly Society, 8 p. m.
8. Wednesday..... Masses, 7 and 7.30 a. m.
9. Thursday (*St. Denys, B. M.*)..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
10. Friday (*St. Paulinus of York, B. C. Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
11. Saturday (*St. Ethelburga, V. Ab.*)..... Masses, 7 and 7.30 a. m
12. **Sunday** (*xxi after Trinity*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 8 p. m.
13. Monday (*Trans. of St. Edward, K. C.*)..... Masses, 6.45, 7 and 7.30 a. m.
14. Tuesday..... Masses, 7, 7.30 and 9.30 a. m.
15. Wednesday (*St. Theresa, V.*)..... Masses, 7 and 7.30 a. m.
16. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
17. Friday (*St. Etheldreda, Q. V. A. Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
18. Saturday (*St. Luke, Evangelist*)..... Masses, 7, 7.30 and 9.30 a. m.
19. **Sunday** (*xxii after Trinity*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
20. Monday..... Masses, 6.45, 7 and 7.30 a. m.
21. Tuesday (*St. Ursula and her Companions, VV., MM.*)..... Masses, 7, 7.30 and 9.30 a. m.
22. Wednesday..... Masses, 7 and 7.30 a. m.
23. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
24. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
25. Saturday (*SS. Crispin & Crispinian, MM.*) Masses, 7 and 7.30 a. m.
26. **Sunday** (*xxiii after Trinity*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
27. Monday..... Masses, 6.45, 7 and 7.30 a. m.
28. Tuesday (*SS. Simon and Jude, Apostles*)... Masses, 7, 7.30 and 9.30 a. m.
29. Wednesday..... Masses, 7 and 7.30 a. m.
30. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
31. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m. Bible Classes for Women, every Friday, 8 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Beede . . Saturdays, 3-5, 7-9 P. M.
Father Patterson . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXIX PHILADELPHIA, OCTOBER, 1913 No. 10

St. Clement's Magazine
PUBLISHED MONTHLY

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GUILDS OF THE PARISH

ST. MARY'S GUILD
Meets first Monday in the month, 8 P. M.
Chaplain, The Rector.

THE MOTHERS' MEETING
Meets every Thursday, 7.30 P. M.
Chaplain, The Rector.

GIRLS' FRIENDLY SOCIETY
Meets every Tuesday, 8 P. M.
Chaplain, the Rector.

ST. KATHARINE'S GUILD
Meets second and fourth Wednesday, 8 p. m.
Chaplain, the Rector.

HOLY CROSS GUILD
Meets every Friday, 8 P. M.
Chaplain, Fr. Beede.

GUILD OF THE HOLY CHILD
Meets every Saturday in the month, 9.30 a. m.
Chaplain, Fr. Beede.

THE ALTAR GUILD
Meets Tuesdays and Thursdays, 10 A. M.
Chaplain, the Rector.
Directress, Mrs. Harry Connelly.
Secretary, Miss Elizabeth Lea
Treasurer, Miss Frances P. Lex.

ST. VINCENT'S GUILD
Meets first Wednesday in the month, 3 P. M.
Chaplain, the Rector.
Secretary and Treasurer, Mr. Roy Hamilton

GUILD OF THE MOST PRECIOUS BLOOD
Meets occasionally.
Chaplain, Fr. Beede.

GUILD OF THE BLESSED GUEST
Meets occasionally.
Chaplain, Fr. Beede.

ST. NICHOLAS GUILD
Meets every Tuesday, 7.15 P. M. and every Saturday, 9.30 A. M.
Treasurer, Miss Eugenie M. Fryer.
Chaplain, Fr. Beede.

CONFRATERNITY OF THE BLESSED SACRAMENT
ST. SAVIOUR'S WARD
Meets second Sunday of the month, 4.30 P. M.
Chaplain, the Rector.
Secretary, Mr. Paul F. Mowry, 844 North Sixty-third Street, Philadelphia.

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

The eight o'clock Mass on Sundays will be resumed after October 1, and the 9.15 Mass will be sung.

* * *

Father Quin spent the last two weeks in September in the Canadian provinces. Father Odell, of the Church of the Annunciation, was his traveling companion.

* * *

Commencing September 27, and continuing until October 6, the parishioners are asked to join with the clergy in special intercessions for the General Convention. It is hoped that many may find an opportunity to come to the daily Mass, or spend some portion of each day in church. Intercession leaflets will be provided.

* * *

Every year a necessary expense is incurred in obtaining supplies for the Sunday School. As the school increases in numbers, the expense also increases if the work is to be efficient. There is no more important part of the parish life than the instruction of the children. Contributions for "Sunday School expenses" will be much appreciated.

MEETING OF THE WOMAN'S AUXILIARY.

The annual meeting of St. Clement's Branch of the Woman's Auxiliary will be held on Friday, 17th October, at 3 P. M. There will be a service in St. John's Chapel and an address by the rector, followed by a business meeting in the Parish Hall.

Every woman of the congregation is invited and it is hoped that many will avail themselves of this opportunity of becoming instructed and interested in the great work of preaching the gospel to every creature.

BAPTISMS.

August 24—Alfred Augustus Doron, Jr.

BURIALS.

August 30—Margaret Ewing.
September 3—Henry G. Moore.

MARRIED.

September 17—James A. O'Danill and Bertha Leaming Russell

"AND THE PRAYER OF FAITH SHALL SAVE THE SICK."

"Indeed a notable miracle hath been done in the parish of Christ Church, Chattanooga, Tenn.!" One of the women of the parish, a young mother, was desperately ill recently with poison. Her physician had given her up entirely and telegrams had been sent to her relatives and friends that there was no hope for her recovery. Arrangements had really been started for her funeral, so certain were her physicians of her death. She had had ten convulsions and was so swollen as to be unrecognizable. Her tongue was so swollen that it protruded from her mouth. Her last convulsion took place at 4 o'clock in the afternoon of the Second Sunday after Easter. At 4.30 Father Robertson, the rector, anointed her. Her improvement was immediate, and in twenty-four hours she took part in the Thanksgiving service for her recovery. On Trinity Sunday she was present at the baptism of her baby at the church. As a result of this, seeing the power of God in the Sacraments of the Church, her nurse and several of her friends asked for confirmation, and to be admitted to Holy Communion.—*Church Times*, Milwaukee.

Let us make earth heaven; let us hereby show our fellow-citizens of how great blessings they are deprived. For when they see us gentle, free from evil desire, from envy, rightly fulfilling all our other duties, they will say: "If the Christians are become angels here, what will they be after their departure hence? If where they are strangers they shine so bright, how great will they become when they shall have won their native land!" Thus they, too, will be reformed, and the word of godliness will have free course not less than in the Apostles' times; for if they, being twelve, converted entire cities and countries, so we, being teachers by our conduct, should exalt our holy cause to heaven.—*St. John Chrysostom.*

The Bishop of Manchester, England, is determined to make the Church public understand what the papal decree on mixed marriages, *Ne Temere*, involves. He has been publicly attacked for his references to the decree, but he is in no way undismayed. He appeals to facts and his facts are unchallenged, for the very good reason that they cannot be explained away—much less denied. He summarizes the position as follows: "Rome treats as invalid and adulterous marriages that have been lawfully contracted. Rome uses pressure to force Protestants to go through services which treat their own religious services as a mere nullity; wage-earners in Lancashire have been told that though they have been married and are living pure lives, yet they are but adultresses or prostitutes; wives have been encouraged to leave their husbands and to take away the child from his father." Prominent Roman Catholics, it is said, are much distressed by the operation of the decree and wish to see England excluded, as Germany and Austria-Hungary have been, from its working.

THE GENERAL CONVENTION OF 1913.

The General Convention of the Church will meet in New York City on Wednesday, October 8. It is made up of four clergymen and four laymen from each diocese, elected by the diocesan conventions. The large place that the laymen hold in the legislature of our Church is indicated by the fact that every member of the General Convention, Bishop, presbyter or layman "derives his authority in part from Vestries controlled absolutely by the laity, and from diocesan conventions controlled equally by the clergy and laity." When this is remembered the office of Vestrymen in a parish takes on dignity and importance.

The opening service of the General Convention which in this case will take place in the New York Cathedral, is on the first day and is a most impressive occasion. About 110 Bishops will be in the procession; there will be present 300 clerical deputies and 300 lay deputies, representing about one million communicants organized in 68 diocese and 23 missionary jurisdictions, not including our foreign districts. This is the most representative legislative body of any religious organization in this country in that practically every portion of the territory covered by our flag is represented in it. This is true of the legislative body of no other Church. The organization of this Church corresponds more closely to our American political system than does that of any other Church.

At this great opening service of the General Convention Bishop Lawrence will preach the sermon. The appointment of Bishop Lawrence is particularly complimentary because heretofore the choice was by seniority. A new rule was recently adopted, and the House of Bishops appointed a committee to choose a preacher. Bishop Lawrence is the first choice under this new rule.

When the General Convention assembles for business, it will sit as two houses—the House of Bishops and the House of Clerical and Lay Deputies. It was planned in the beginning by those who organized the legislative framework of this Church after the Revolutionary War that the Bishops, as clergymen, should also sit in the one house, but Bishop Seabury, of Connecticut, the Tory Bishop, refused to agree to this; and in order to avoid a schism the point was yielded; and at the first General Convention, in July, 1789, in Philadelphia, the three Bishops—White, Seabury and Prevoost, sat separately and in secret session as the House of Bishops! Bishop Seabury and the Connecticut clergy also objected to the presence of the laity in the legislative councils of the Church, but this point Bishop White, Bishop Prevoost, and the Virginia churchmen would not yield.

Bishop Seabury had a curious history. He was a convert from New England Puritanism, and like many such converts he was a high churchman. He was hostile to the American cause in the Revolution, and wrote some bitter criticisms of the Congress. He conducted a literary bureau advocating the British side. He was imprisoned by the Americans, but escaped to the British lines on Long Island. They made him a regimental chaplain, and placing his knowledge of the topography of the surrounding country at the disposal of General Howe he made military maps for the British and in so far contributed to the defeat of Washington in the battle of Long Island. When he was elected Bishop of Connecticut he was drawing half-pay as a retired officer in the British army, and he drew that pension to the day of his death. Bishop Prevoost, of New York, could hardly be civil to him because of this personal history. But his Toryism and his high churchmanship were agreeable to the clergy of Connecticut; and the influence of this Tory Bishop still abides in the two facts that the House of Bishops still sits in secret conclave, and that there are no laymen to this day on the Standing Committee of the Diocese of Connecticut.

The expenses of the General Convention are met by a tax upon each diocese of three dollars for each Bishop, presbyter and dea-

con resident therein. The Convention sits for three weeks.

In connection with the meetings of the General Convention other meetings are held. The Woman's Auxiliary holds its triennial meetings, at one of which the great United Offerings is presented, which at the last Convention amounted to $250,000. These meetings are of immense interest and importance.

The great meetings of the Missionary Society held in connection with the Convention are stirring, instructive and enthusiastic. Bishops and other missionaries from all over the world address these meetings. Rowe, of Alaska; Brent, from the Philippines; Graves and Root, from China; McKim, from Japan; Restarick, from Hawaii; Aves, from Cuba; Kinsolving, from Brazil, and others nearer home, also well known, stir the hearts of the people with the spirit of missions. These missionary meetings will be held in the Cathedral

There will be other meetings in connection with the Convention, for example, those of the Commission on Social Service, of which Bishop Lawrence is chairman. Bishop Lawrence will preside at a mass meeting to be held in the Cathedral of St. John the Divine on Wednesday evening, October 15, at which "The Church and the Social Problem" will be the subject. This commission will also hold conferences for parish workers and representatives of diocesan Social Service Commissions, at which such topics will be discussed as "The Church and the Rural Problem," "The Church and Industry." The commission will have an exhibit showing what has been accomplished since the last General Convention.

The House of Bishops will meet in the Old Synod Hall. The House of Deputies will meet in the New Synod Hall. The Women's Auxiliary will meet in St. Michael's Church.—*Church Militant.*

Here are some of the questions which will be brought before the General Convention:

Four Amendments to the Constitution passed at the last General Convention and awaiting confirmation.

The Rectification of the Legal Title of the Church.

The Canon on Divorce.

The Missions of the Church, amendment of Canon 53.

Pensions for the Clergy.

Provincial Councils.

Proportional Representation.

Religious Education.

Increase in the number of Army and Navy Chaplains.

Revision of the Prayer-Book.

A Book of Offices.

A new Hymn-book.

The Report of the Commission on Faith and Order.

The Report of the Commission on Social Service.

A Federal Law on Marriage and Divorce.

Historical Misstatements in School Histories.

A Final Court of Appeal.

THE HOLY ANGELS.

More and more the wisdom of this world is recognizing that man is a spiritual being, that spiritual forces are the motive power of things around us and of things within, that the visible is always an expression, a manifestation of the invisible.

So the way is cleared in many a soul for faith in God. Faith is seen to be reasonable, though reason cannot beget faith. God reveals Himself, and He *can* reveal Himself as He pleases, but the removal of prejudices, of misconceptions, of mental prepossessions, lets the Light shine through unhindered. It is His own Spirit working who removes and softens these hindrances that lie in ourselves.

But between man and God, between man's personal being and the Personal Being which is God, lies an infinite abyss. We need to think highly of ourselves, as made in God's Image, but we must not think so highly of ourselves that we should suppose that there are no other personal beings than ourselves created by God. The Angels do not fill the abyss between man and God. Between the highest Order of Angels, and the Being of God, that abyss still yawns infinite. The Creator must ever surpass infinitely the creature. But the remembrance of the Angels adds reverence to our sense of God's creation. It fills the vacant space, which our increasing knowledge of the universe seems to create, if man, an inhabitant of one of the smallest of the worlds, and himself so limited in power, is the only being who is cognizant of God. We wonder, we worship, we praise along with a mighty host. *We* see but the fringe of God's garments as we search out the little we can know of His works. His glory, even in nature, is revealed to, and is acknowledged by, the angelic world, which is also the work of His hands. A volume of praise is ever rising to Him from them, by the side of which our praise is but a whisper.

Cardinal Newman, when Vicar of St. Mary's, Oxford, preached a wonderful sermon on the Holy Angels from the words "He maketh His Angels spirits, His Ministers a flaming fire."—Ps. civ, 4. And he spoke of them as the powers of nature, that just as man's body is but the manifestation in all its acts of man's spirit, so that which we call nature, in its varying expressions of force, of growth, of change, of beauty, or of terror, is but the fruit of the ministration of angels, who supply thus to that which is inanimate, its power of fulfilment of God's will. Led by the frequent Scriptural attribution of what we should ordinarily call natural processes, to angelic power, as "An Angel troubled the water" of the healing bubbling spring, or "The Lord sent a pestilence upon Israel from the morning even to the time appointed; . . . and when the Angel stretched out his hand upon Jerusalem to destroy it . . . " he taught, "Nature is not inanimate; its daily toil is intelligent; its works are *duties*. . . . 'For all things serve Thee.' . . . Every breath of air, and ray of light and heat, every beautiful prospect, is, as it were, the skirts of their garments, the waving of the robes of those whose faces see God in heaven."*

So faith reveals to us a wisdom of origins, agencies, and purposes in that natural world, whose course and outward appearance we try to spell out and understand with the best instruments of knowledge we can bring. But the lesson does not end there.

The spiritual world is a moral world, and we are interested parties and respondents in every cause that is pleaded there. Evil and good are interests as vital to us as pain and pleasure, or as sickness or health to our bodies. And faith again has received of God the revelation of moral evil, or sin, in angels, as also of the service of those who do the will of God in heaven. Here on earth it is not nature only, but nature's lord, man, that angels affect. And the sin of man on earth is the repetition, the outcome of sin in the heavenly places.

Thus we get a vision of the origin, agencies, and purposes of evil, of sin in the world, as Satan and his angels seeks to work their way in, and through, man. In that "war in heaven," of which St. John writes, Michael is the leader of the Holy Angels. Michael means "Who is as God?" Satan's temptation is, "Ye shall be as gods." This is the whole meaning of our life on earth—to vindicate God's honor, to refuse self will and pleasing, to establish the kingdom of God on earth.

The Holy Angels are not mere spectators of our life. If we are tempted, we are also succored. In the life of Jesus there were the angels of the Wilderness, the angel of Gethsemane, the angels of the Tomb and of the Ascension, as real as the evil spirits and their leader, but coming with how far more exceeding a weight of comfort. The struggle had to be endured, but the comfort and joy are eternal.

Help in prayer, succor in life, care after death—these are our 'good angels' offices for us—each soul of man with his own guardian—and how specially each Christian soul! And then the joy in heaven, the loving welcome, the praise of God, as we too win the victory, and pass in!—H. P. Bull, S. S. J. E., in *St. John's Messenger.*

*Newman's Parochial Sermons, vol. II, p. 358 ff.

St. Clement's Magazine

Vol. XXIX PHILADELPHIA, NOVEMBER, 1913 No. 11



ST. CLEMENT'S CHURCH, PHILADELPHIA PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR NOVEMBER, 1913

1. Saturday (*All Saints*)..... Masses, 7, 7.30 and 9.30 a. m.
2. **Sunday** (*xxiv after Trinity*)..... Masses, 7, 8, and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m. Vespers of the Dead, 9 p. m.
3. Monday (*All Souls*)..... Masses, 6.30, 7 and 7.30 a. m. Solemn Mass, 9 a. m. Bona Mors, 5.15 p. m. Guild of St. Mary, 8 p. m.
4. Tuesday (*St. Charles Borromeo, B. C.*)..... Masses, 7, 7.30 (Requiem) and 9.30 a. m.
5. Wednesday..... Masses, 7 and (Requiem) 7.30 a. m. Guild of St. Vincent, 8 p. m.
6. Thursday (*St. Leonard, D. C.*)..... Masses, 7, 7.30 (Requiem) and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
7. Friday (*St. Willibrord, B. C. Abstinence*)..... Masses, 7 and (Requiem) 7.30 a. m. The Litany, 12 m.
8. Saturday..... Masses, 7 and 7.30 a. m
9. **Sunday** (*xxv after Trinity*)..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 8 p. m.
10. Monday..... Masses, 6.45, 7 and (Requiem) 7.30 a. m. Bona Mors, 5.15 p. m.
11. Tuesday (*St. Martin, B. C.*)..... Masses, 7, 7.30 and 9.30 a. m.
12. Wednesday..... Masses, 7 and (Requiem) 7.30 a. m.
13. Thursday (*St. Britus, B. C.*)..... Masses, 7, 7.30 (Requiem) and 9.30 a. m. Mothers' Meeting, 8 p. m.
14. Friday (*Abstinence*)..... Masses, 7 and (Requiem) 7.30 a. m. The Litany, 12 m.
15. Saturday (*St. Machutus, B. C.*)..... Masses, 7 and (Requiem) 7.30 and 9 a. m.
16. **Sunday** (*xxvi after Trinity*)..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
17. Monday (*St. Hugh, B. C.*)..... Masses, 6.45, 7 and (Requiem) 7.30 a. m. Bona Mors, 5.15 p. m.
18. Tuesday..... Masses, 7, 7.30 (Requiem) and 9.30 a. m.
19. Wednesday..... Masses, 7 and (Requiem) 7.30 a. m.
20. Thursday (*St. Edmund, K. M.*)..... Masses, 7, 7.30 (Requiem) and 9.30 a. m. Mothers' Meeting, 8 p. m.
21. Friday (*Presentation of B. V. M. Abstinence*)..... Masses, 7 and (Requiem) 7.30 a. m. The Litany, 12 m.
22. Saturday (*St. Cecilia, V. M.*)..... Masses, 7 and 7.30 a. m. First Vespers of St. Clement, 8 p. m.
23. **Sunday** (*Next before Advent.* **St. Clement**) Masses, 7, 8 and 9.15 a. m. Solemn Mass and Procession, 11 a. m. Solemn Even-song and Procession and Te Deum, 8 p. m.
24. Monday (*St. John of the Cross, C.*)..... Masses, 6.45, 7 and 7.30 a. m. (Requiem for Benefactors and Communicants). Bona Mors, 5.15 p. m.
25. Tuesday (*St. Katharine, V. M.*)..... Masses, 7, 7.30 and 9.30 a. m.
26. Wednesday..... Masses, 7 and 7.30 a. m.
27. Thursday (*Thanksgiving Day*)..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m.
28. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
29. Saturday..... Masses, 7 and 7.30 a. m.
30. **Sunday** (*i in advent*)..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Beede . . Saturdays, 3-5, 7-9 P. M.
Father Patterson . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXIX PHILADELPHIA, NOVEMBER, 1913 No. 11

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THE EDITOR
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St. Clement's Church
TWENTIETH AND CHERRY STREETS.

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20TH AND APPLETREE STS.
BELL TELEPHONE, LOCUST 417

ALL SAINTS MISSION HOUSE
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CLERGY:
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THE REV. C. C. QUIN
THE REV. V. VAN M. BEEDE
THE REV. WM. C. PATTERSON

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Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

A requiem will be said every allowable day in November, at 7.30 A. M.

Bona Mors will be said every Monday during November, after Evensong.

Vespers of the dead will be sung in the Church after Evensong, on Sunday night, November 2.

On Tuesday, November 4, a club for the young women of the parish will hold its first meeting in the Parish Hall.

Commencing Thursday, November 6, the rector will hold a Bible class in St. John's Chapel, immediately after the 9.30 mass.

The parish tea will be held on Monday night, November 24. Parishioners and friends of the parish are cordially invited.

On Saturday November 15th, there will be a Mass of Requiem for Geo. Herbert Moffett, Priest, in S. John's Chapel, at 9 o'clock.

As our parish feast falls on Sunday, this year, it is to be hoped that there will be a large communion of the parish. We should all come together in a great corporate act of worship and communion.

A troop of Boy Scouts has been organized in the parish. Meetings will be held on Thursday evenings. Mr. Thatcher Souder is to act as Scout Master, with Mr. Donald Kent of the University of Pennsylvania, and Mr. Clinton Jenkins, as assistants. The rector will be the chaplain.

The following offerings will be taken during November: November 1, For All Saints' Sisters of the Poor; St. Clement's Day for the expenses of the parish; Thanksgiving Day, for the Episcopal Hospital. Offerings are asked also for the Poor Fund. Such offerings should be designated.

The Rev. W. T. Capers, Rector of the Church of the Holy Apostles, will be the special preacher on S. Clement's Night. The Preacher for the Morning will be announced later. Owing to the Reorganization of the parish work, there will be no procession of the Sodality this year, but there will be a solemn procession, with Te Deum, on S. Clement's Night.

Beginning on one of the Fridays of this month there will be a series of stereopticon lectures by the clergy, in the Parish Hall, on

the subject of a Biographical History of Holy Scripture. This course is provided at the request of the Holy Cross Guild and other persons who attended the Easter Lectures in General Church History. The new material is designed for any man or woman who may be interested.

On the Feast of the Martyrs of Uganda, Wednesday night, October 29, the Rev. F. E. Aitkins, of St. Mary's Mission, St. Mark's parish, gave the address at the second meeting of the confirmed boys' and girls' Guilds of the Most Precious Blood and the Blessed Guest. Father Aitkins emphasized the rule of regular confession. The next meeting of the Guilds will be made in preparation for our Patronal Festival, November 23, which falls this year upon a Sunday.

BAPTISMS.

October 2—Florence Bertha Keenen.
October 16—Richard Thomas Adams.

BURIALS.

October 6—Rebecca C. Stott.
October 6—Kate Krider Hare.
October 10—Wilfred Wells.



Of your charity pray for the repose of the soul of

KATE KRIDER HARE,

for many years a faithful communicant of this parish.

Grant unto her, O Lord, eternal rest, and let light perpetual shine upon her.

THE WOMAN'S AUXILIARY.

The annual meeting of St. Clement's Branch of the Woman's Auxiliary was held on Friday, the 17th of October, and the attendance was most encouraging, and much interest was shown. All the officers were re-elected, with the addition of Mrs. J. B. Bernadon as Vice-President.

Mrs. A. W. Taylor, of Roanoke Mills, N. C., gave a graphic account of the very distressing conditions there, and made an appeal for funds to build an emergency hospital.

Miss Claudine Whittaker, formerly a parishioner of St. Clement's and now a missionary to Mexico, will give an account of her work, at the next meeting, Friday, 7th November, at 3 P. M. Her address will precede the business meeting.

LEAGUE FOR INTERCESSORY PRAYER.

A league for intercessory prayer has been organized. All members of the parish who are willing to give a short time each day for this great work are asked to send their names and addresses to the rector. A monthly paper will be sent out, containing the heads of intercession. It is hoped that we may have a large membership. Any person desiring prayers for any particular object is asked to send the request to the "League of Intercession," St. Clement's Clergy House.

CONFIRMATION AND FIRST COMMUNION.

The Bishop Suffragan of the Diocese will administer the Sacrament of Confirmation on Sunday night, February 1, being the Fourth Sunday after the Epiphany.

Young people are beginning their preparation this month, and are expected to attend at least two instructions per week.

The following regular hours have been selected, but are subject to change:

For School Children.

Boys: Monday and Wednesday afternoons, 4.15; Saturday afternoon, 2.15. In St. John's Chapel.

Girls: Tuesday and Friday afternoons, 4.15. At the Sisters' Mission House, 2016 Race street.

For Choir Boys and Working Boys.

Tuesday and Friday nights, at 7.00. In St. John's Chapel.

For Men.

Friday night, at 7.30. In the Clergy House.

For Women.

Tuesday night, at 7.00. In the Mission House.

ST. CLEMENT'S TIDE, 1913.

Sunday, November 23.—St. Clement, Bishop and Martyr. (General communion of the parish.) Masses: 7, 8, 9.15 A. M.; Solemn Mass, with procession, 11 A. M. (Thanksgiving for God's blessing upon the parish.) Solemn Evensong, with procession and solemn Te Deum, 8 P. M.

Monday, November 24—Masses: 6.45, 7, 7.30 A. M. (Commemoration of Dedication.) (Requiem for Benefactors.) Parish tea, 8 P. M.

Tuesday, November 25—St. Katharine. Masses: 7, 7.30, 9.30 A. M. (Penitent lapsed.)

Wednesday, November 26—Masses: 7, 7.30 A. M. (For the children of the parish.) Children's festival, 8 P. M.

Thursday, November 27—Thanksgiving Day. (Thanksgiving for harvest. God's blessing on country and rulers.) Masses: 7, 8, 9.15. Solemn Mass, 11 A. M.

Friday, November 28—Masses: 7, 7.30 A. M. (For the clergy.)

Saturday, November 29—(Sisters and mission work.) Masses: 7, 7.30 A. M.

Sunday, November 30—First in Advent. Masses: 7, 8, 9.15 A. M. Solemn Mass, 11 A. M. (For the Associations of the parish.)

ST. CLEMENT, MARTYR AND BISHOP.

Collect:—O God, who makest us to rejoice in the yearly solemnity of blessed Clement, Thy martyr and bishop, favorably grant that we who keep his festival may likewise imitate his fortitude in suffering, through Jesus Christ our Lord. Amen.

The Epistle: Phil. iii: 17—iv: 4.

The Holy Gospel: St. Matthew, xxiv: 42-48.

NOVENA—NOVEMBER 14-23.

Memorial for the parish (to be said daily):

Ant.—I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring.

V.—O Lord, look down from heaven.

R.—Behold, and visit this vine.

Let us pray:

Almighty and everlasting God, who dost govern all things in heaven and earth, mercifully hear our supplications, and grant unto this parish all things that are needful for its spiritual welfare; schools in which to train the young in Thy faith and fear; ministers to labor in this portion of Thy vineyard; a church restored to the beauty of holiness. Strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; rouse the careless; recover the fallen; restore the penitent; remove all hindrances to the advancement of Thy truth; bring all to be of one heart and one mind within the fold of Thy Holy Church; to the honor and glory of Thy Holy Name; through Jesus Christ our Lord. Amen.

HYMNS FOR NOVEMBER

2—A. M. 235, 435, 437, 222
P. M. 235, 435, 437, 438, 608
3—A. M. 398, 311
9—A. M. 305, 292, 542, 307
P. M. 305, 38, 542, 28, 307
16—A. M. 300, 292, 304, 298
P. M. 300, 38, 24, 304, 298
23—A. M. Jerusalem, 442, 440, 436
P. M. 301, 442, 440, 222, Jerusalem, 396, 436
28—A. M. 381, 292, 382, 165
30—A. M. 47, 48, 49, 311, pt. 2, 51
P. M. 49, 51, 398

THE SUNDAY SCHOOL.

The Sunday School reopened Sunday, October 5th. The standard text-book for the Middle School is "The Ways and Teachings of the Church," by the Rev. Lefferd M. A. Haughwout, M.A., rector of Christ Church, Meadville, Pa. As the author remarks: "There is a great need to-day of practical instruction. The average child is taught a great deal about the history of ancient Israel, the life and times of our Lord, and the founding of the Christian Church; and there his religious education ends—just nineteen hundred years short of where it should. The order of the lessons has been determined by the natural intellectual processes of the child mind: the concrete first, and then the abstract. So instead of beginning with the doctrine of God, and ending with church furniture and details of ritual (somewhat of anti-climax), the reverse order has been chosen. First, the material house of worship, its furniture, symbolism, ministers, and services; and then the *True* Church as the Body of Christ, its origin, history, teachings, and sacraments."

Every teacher of the Middle School has been asked to begin every lesson with the recital of an answer from the Prayer Book Catechism.

As the alms of the children are to be given entirely to the China Mission, there is all the more need for generous donation to the expense fund of the Sunday School. No appropriation is made for this purpose, and the items are not easily met, especially at the beginning of the Church year.

It would seem desirable to subscribe for copies to the weekly "Young Churchman" and "The Shepherd's Arms," both excellent Catholic publications, at a cost of about thirty dollars for nine months.

The problem of the Catholic Sunday School in most of our parishes is the effort to give in a few moments once a week what ought to be taught daily in a parochial school.

LECTURES ON RELIGIOUS EDUCATION.

By the generous invitation of the Rev. Father Richardson, rector of St. Mary's, and the Rev. Father Steel, rector of Calvary Church, West Philadelphia, all persons who may be interested are informed of a Tuesday night course of lectures, which began on October 21, at 7.45 P. M., in the Parish House of Calvary Church, Forty-first and Brown streets. For the first three-quarters of an hour, Mrs. John Loman will present the principles of teaching the Church Catechism. At 8.30 Father Richardson will discuss the teaching value of the Prayer Book and Church Worship. Beginning November 25, Father Steel will continue this subject, and Father Richardson will begin a series of lectures on how to impart Christian doctrine. From January 6 to March 10, the topics and speakers are as follows:

"Apostolic Church, Acts and Epistles," Rev. H. C. McHenry.

"History and Organization of the Sunday School," Mrs. Clarence W. Bispham.

"Biblical Geography," Rev. E. J. McHenry.

In these days of prejudice, ignorance, and misinformation, it is well that Catholics should stand by one another in the effort to comprehend and impart the groundwork of the True Faith. Nor is such a series of lectures intended simply for those who are formal teachers of the Catechism and the Holy Scriptures. No fee, nor even regular attendance, are asked of those who take advantage of the course.

THE GUILD OF ST. NICHOLAS.

This organization is for boys under sixteen. The first meeting was held on Tuesday night, October 7. Later on, Thursday night may be given to the boys for basketball only. A number of boys have entered the Saturday morning classes.

The sheet-brasswork is again under the able direction of Mr. Morris May. Last year the little artists were so keen and industrious that the managers have felt warranted this fall in giving the boys two hours of continuous instruction per week, instead of the one hour. At the close of the season there will be a sale of the work, which will be sure to show still more clever designs.

The gymnasium games and exercises are in the hands of Dr. J. Richard Allison, a senior at the University of Pennsylvania Medical School, assisted by Clinton Jenkins, one of our acolytes.

This year there will be no previous devotions in Chapel, except for First Communion and Confirmation boys. The Guild will open at 7.30 P. M. Visitors are welcome to come on any Tuesday night.

Needless to say, there is no small amount needed for the upkeep of this Guild, which last year numbered almost a hundred lads, every one of whom was identified with the religious life of the parish.

It may be that kind friends would care to give to any of these needs of the G. S. N.:

The stipend of the two teachers.

Five dollars for the purchase of table games, almost the entire supply having been worn out. Such games are also useful for lending to convalescent children, and others.

A springboard.
Extra mats.
Fencing foils and masks.
Another pair of boxing gloves.
A punching bag.
Push ball.
An indoor baseball set.
Badminton.
An indoor shot.
A vaulting horse.

All contributions should be sent direct to Miss Eugenie M. Fryer, The Warwick, Nineteenth and Sansom streets, Philadelphia. The other managers of the G. S. N. are Miss Lea and Miss Sarah Brook. Chaplain, Rev. V. Van M. Beede.

OFFERINGS.

August 24	Cash	$6.48
	Envelopes	14.20
" 31	Cash	6.50
	Envelopes	12.55
Sept. 7	Cash	10.66
	Envelopes	28.55
" 14	Cash	18.18
	Envelopes	28.05
" 21	Cash	15.25
	Envelopes	34.30
" 28	Cash	46.08
	Envelopes	35.75
Oct. 5	Cash	46.98
	Envelopes	118.45
" 12	Cash	30.68
	Envelopes	68.85
" 19	Cash	38.43
	Envelopes	78.90
		$639.17

SPECIAL FUNDS

Missions—Foreign	$6.05	
Domestic	30.10	
General	47.65	
		83.80
St. Andrew's School		2.00
St. Stephen's College		2.20
Mission and the Deaf		5.00
Sunday School		4.00
Poor Fund		52.00
		$149.00

THE COMMUNION OF SAINTS.

The Practices, or Devotional Exercises, of the Church have developed from age to age to meet the needs of the Church's life in the world. The Doctrine of the Church is one and unchangeable. Its test is—that which was always, everywhere, and by all, held and taught. It is the Faith once for all delivered to the Saints, that the Church ever teaches.

But as the Church has grown to realize the full meaning of the Treasure of the Faith committed to her, she expresses it ever freshly in her Devotional Exercises. Errors arise, and it becomes necessary to emphasize outwardly the old faith, by a new Practice. Or, difficulties are removed, and the full expression of the Faith, which before was hindered, now becomes possible and natural.

In something of this way the article of "the Communion of Saints" came into the Apostles' Creed. It is not found in the earlier forms of the Creed. But at the beginning of the fifth century a controversy arose about the Invocation of the Saints, and the honoring of their memory by erecting altars at their tombs. One named Vigilantius scoffed at both, and St. Jerome vigorously refuted him. It was in Southern Gaul that Vigilantius found most of his followers, and it is in Southern Gaul that, in the second half of the century, this article first appears in the Creed. It seems that this article was expressly designed to declare the faith of the Church in the Communion between the Saints in glory, and the Saints on earth, in the reality of their prayers for the Church on earth, and in the lawfulness of invoking them.

It is in the fourth century that direct Invocations of Saints are frequent and continually commented on in the writings of the Fathers of the Church. Similarly the inscriptions on the tombs of the departed in the Catacombs often contained the words, "Pray for us," and these are all earlier than the end of the fourth century. But this century was the century in which the great Council of Nicæa was held. At that time the argument of the Fathers, against the Arians who denied the Divinity of our Lord, was that this was a new doctrine. "This is the old doctrine that we have, the old doctrine which the Apostles delivered, which has been the doctrine of the Church ever since, which we received from our predecessors, as they received it from theirs, and which we now here maintain as we received it—the same, the very same."

It is in this "conservative" century, that the great Christian teachers, in the East and West alike, uphold Invocation. It cannot have seemed to them an innovation, or a departure from the doctrine they had received. If, as is probable, in that age when the Church, set free from persecution, began to reckon the full tale of her martyrs and tell it out, the practice of invocation, like many other practices of external worship, received fuller and more manifest expression, yet these defenders of the Church's Faith felt it to be the natural expression of what the Church had always believed about the Saints.

The Church has had a long history since then. Distinctively Roman Catholic Church Councils have recognized the need of taking away "superstition" from the practice of Invocation, as well as our own; and there has been indeed justification enough for our jealous insistence on the honor due to God alone, and on the direct access to our Lord to which every soul of sinful, or penitent, man is invited.

We have had this lesson imprinted on our souls, and the witness was needed. But the period of protest may last too long. The severe restrictions of a time of sickness are not suitable to convalescence. Health restores to us our liberty.

The Catholic revival cannot stop short of the full Catholic inheritance. The nature of the Church once more understood, the supernatural grace of the Sacraments once more believed, the life in Christ once more realized, we begin again to appreciate what it is to be fellow citizens with the Saints, and of the household of God. We cultivate their friendship anew; we claim reverently but joyfully their kinship with us, and their fellow feeling with us; we appeal, as the centuries pass, to their abiding and ever growing love of Christ and of us in Christ, to their ever increasing anticipation of the completing of the number of the Elect, to their ever brightening desire of His Coming.

We have need enough to emphasize the true nature of the life beyond the grave, in view of the superstitions rife around us. And we shall make the communion of Christians one with another on earth more real, if we lay stress once more on our communion with those in heaven. But the revival of Invocation is more than timely, as against spiritualistic error or selfish individualism. The Saints are God's witnesses, the fruit of His grace, the work of His Hands. They are God's own joy, and glory. We need to glory in them. It is the light, and life, and love, and victory of

Christ in them that we reverence, and rejoice in. It is this that we confess, and to this that we appeal, when we ask their prayers.

So the living reality of the great multitude before the throne comes home to us, and we become strong, as they become real. Their examples become powerful, as their prayers are invoked. And still it is the glory of Christ our Lord which fills our hearts, and His whole Church.

Your servant in Christ,
H. P. BULL, S.S.J.E.,
In *St. John's Messenger.*

MISSIONARY NOTES.

About the middle of September the welcome news was sent to the Church papers that the offerings of the Church for the fiscal year, ending September 1, together with the use of undesignated legacies, made it possible to close the year without further deficit. This is the first time since 1909 that the gifts of the year have carried the current expenditure. It has only been accomplished by increased gifts, but even more rigid economy on the part of the Board in making appropriations. The accumulated deficit of the former years amounting to $197,000 still remains to be provided.

When the floods of last spring wrought wholesale destruction in the Middle West, it was stated that the missionary offerings from the suffering dioceses would inevitably shrink. Strangely enough, this was not the case. Almost without exception they made increased gifts—an evidence of fine spirit which the general Church will greatly appreciate.

Bishop Knight, of Cuba, has presented his resignation to the House of Bishops, and will accept his election as Chancellor of the University of the South at Sewanee, Tenn. The Bishop had previously declined this call and decided to remain at his post in the West Indies, but has reconsidered his decision. The loss to the missionary work will be great, as Bishop Knight has shown himself an excellent administrator of a difficult field and a wise advisor in the settlement of missionary problems.

The Rev. H. Percy Silver, who for three and a half years has done most effective work as secretary of the Seventh Missionary Department, has been appointed to the chaplaincy of West Point and has accepted the position. His resignation as Department Secretary was presented to the Board of Missions to take effect on October 1st. While universal regret will be felt in the Seventh Department, and by all who are interested in missionary work, the Church will, nevertheless, be glad that so influential and important a position as the chaplaincy at West Point should be thus worthily filled.

Bishop Rowe reached Seattle on the revenue cutter "Bear," returning from a trip to our station farthest north at Point Hope. He reports conditions most favorable. In that little Eskimo community he confirmed ninety-eight people. A great disaster befell them in the loss of the *Nigalik*, a new motor launch given to the Mission about a year and a half ago, whose cost was $4,000. The Bishop says: "The *Nigalik* was carried out to sea in a fearful gale, in spite of our best judgment and care. She was secure and safe with twin anchors, as we thought; but owing to the hurricane wind and the current, she dragged anchor and drifted out to sea and out of sight. The Eskimos did their best to save her, tried to tow her back, but in vain. In fact, it was all they could do to make the shore and escape themselves from being carried out to sea. I am thankful no life was lost; but the loss of the *Nigalik*, with so many of our needed tools on board, is at this time too great to express."

The Lenten Offering of the children of the Church amounted on September 1st to the sum of $175,745.71. This is an advance of $8,000 over the offering of last year and constitutes the highest record yet made. The gathering of such an amount of money in small sums during the six weeks of Lent is a really remarkable achievement, and means not only great assistance to the Board of Missions, but a practical educational propaganda among the Church's children.

On August 24th there was celebrated the fortieth anniversary of the oldest Church of our communion in the Spanish possessions—Holy Trinity Church, Ponce, Porto Rico—which was erected by the English-speaking residents of the place in 1872 and was under the charge of the Bishop of Antigua. When the United States came into possession of Porto Rico the property was transferred to the American Church.

St. Clement's Magazine

Vol. XXIX PHILADELPHIA, DECEMBER, 1913 No. 12



PHOTO BY BELLINGRATH

ST. CLEMENT'S CHURCH, PHILADELPHIA. RENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR DECEMBER, 1913

1. Monday ..... Masses, 6.45, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
2. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m.
3. Wednesday (*St. Francis Xavier, Pr., C.*) Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
4. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
5. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m, The Litany, 12 m.
6. Saturday (*St. Nicholas, B. C.*) ..... Masses, 7 and 7.30 a. m
7. **Sunday** (*ii in Advent*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
8. Monday (*Conception of B. V. M.*) ..... Masses 6.45, 7 and 7.30 a. m.
9. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
10. Wednesday ..... Masses, 7 and 7.30 a. m.
11. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
12. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
13. Saturday (*St. Lucy, V. M.*) ..... Masses, 7 and 7.30 a. m.
14. **Sunday** (*iii in Advent*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
15. Monday ..... Masses, 6.45, 7 and 7.30 a. m.
16. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
17. Wednesday (*Ember Day. Abstinence*) ..... Masses, 7 and 7.30 a. m.
18. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
19. Friday (*Ember Day. Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
20. Saturday (*Ember Day. Abstinence*) ..... Masses, 7 and 7.30 a. m.
21. **Sunday** (*iv in Advent*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
22. Monday (*St. Thomas, Apostle. Transf'd*) ..... Masses, 6.45, 7, 7.30 and 9.30 a. m.
23. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
24. Wednesday ..... Masses, 7 and 7.30 a. m. First Vespers of Christmas, 8 p. m.
25. Thursday (**Christmas Day**) ..... Masses, 6, 7, 8, and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m
26. Friday (*St. Stephen, Proto-Martyr, Abstinence*) ..... Masses, 7, 7.30 and 9.30 a. m.
27. Saturday (*St. John, Apostle & Evangelist*) Masses, 7, 7.30 and 9.30 a. m.
28. **Sunday** (*Holy Innocents. First after Christmas*) ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
29. Monday (*St. Thomas of Canterbury, B.M.*) Masses, 6.45, 7 and 7.30 a. m.
30. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
31. Wednesday (*St. Silvester, B. C.*) ..... Masses, 7 and 7.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Beede . . Saturdays, 3-5, 7-9 P. M.
Father Patterson . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXIX PHILADELPHIA, DECEMBER, 1913 No. 12

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THE EDITOR
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St. Clement's Church
TWENTIETH AND CHERRY STREETS.

ST. CLEMENT'S CLERGY HOUSE
20TH AND APPLETREE STS.
BELL TELEPHONE, LOCUST 417

ALL SAINTS MISSION HOUSE
2016 RACE STREET
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CLERGY:
THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. V. VAN M. BEEDE
THE REV. WM. C. PATTERSON

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Rector's Warden.—
Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

Masses on Christmas Day at 6, 7, 8, 9.15 and 11 A. M.

Fr. Patterson is training the children of the Sunday School in preparation for the Christmas festival. A mystery play will be given entitled, "Bethlehem," written by Laurence Housman.

The Sunday School Festival will be held on Monday night, December 20. A mystery play will be given by the children followed by the distribution of presents. As usual the rector will be grateful for contributions for the expenses.

The clergy will hear confessions on the Tuesday and Wednesday before Christmas as follows:
A. M.
Tuesday—Fr. Hutchinson, 3-5 P. M.
Wednesday—Fr. Hutchinson, 11-12 A. M., 7-9 P. M. The other clergy, 3-5 and 7-9 P. M.

On Friday evening, December 5, at 8.15 o'clock, Rev. Hudson Stuck, Missionary to Alaska, will speak in the parish hall. Archdeacon Stuck, it will be remembered, has recently accomplished the ascent of Mt. McKinley. His lecture will be illustrated and it is hoped there will be a large attendance.

We extend our congratulations to the rector and congregation of the Church of St. John Chrysostom upon the occasion of the consecration of their church edifice. Fr. Sherlock, who was at one time a choir boy in St. Clement's, has done hard and effective work in the northern section of the city, and we rejoice with him in the fruition of his labors.

A very successful smoker for the men of the parish was held in the gymnasium on the evening of November 12. A pleasant evening was spent with music and refreshments and an election was held for officers of the organization. The following were elected: President, Mr. Francis Y. Casey; Secretary, Mr. E. F. Nolan; Treasurer, Mr. Richard Ashhurst, Jr.; Committee on Arrangements, Messrs. Souder, Daniels, Kraft. The next meeting will be held on Wednesday evening, December 10. All the men of the parish are asked to attend these gatherings.

The Girls' Club held its first meeting on Tuesday, Oct. 28. Mrs. Frank Homan was elected President, Miss Olive Daniels, Secretary, and Miss Lucy Decker, Treasurer. The Committee on Arrangements was appointed by the President as follows: Mrs. Florence Dailey, Misses Haskins, Garber and Righter. The club is meeting every Tuesday evening in the parish hall and a regular program for the winter has been arranged. On Tuesday evening, November 11, an exceedingly interesting illustrated lecture on Bermuda was given by Mr. Barr. There was a large attendance.

The Convention of the Diocese passed a resolution last spring that it was the sense of the Convention that all parochial offerings on Christmas Day, should be given to the Christmas Fund. This fund of the Diocese is used to provide for the widows and orphans of deceased clergymen, and for disabled clergymen. In compliance with this resolution the offering on Christmas will be given to this object. It is to be remembered, however, that the Accounting Warden is still in need of funds for the current expenses of the parish. Those who desire their offerings to be used for parish purposes will be good enough to mark them "For the parish." All undesignated money will be sent to the Christmas Fund.

A troop of Boy Scouts was organized in the parish on Thursday evening, October 30. About twenty boys were present at the first meeting. Mr. F. J. Romanes, the Scout Master for the Troop of the Boys' Club of the Church Club, was present and put before the boys the idea and purpose of the organization. On Thursday night, November 13, twelve boys who were able to pass the tenderfoot test took the Scout oath. The ceremony was conducted in St. John's Chapel. Scout Master Roney represented the organization and Fr. Patterson, in the absence of the Chaplain, took the service. After some fitting devotions the boys stood in line before the altar and repeated the oath together, which is as follows:

On my honor I will do my best

1—To do my duty to God and my country, and to obey the Scout Law.

2—To help other people at all times.

3—To keep myself physically strong, mentally awake and morally straight.

The boys are showing great interest in the work and we hope before long to have a model troop at St. Clement's.

At the meeting following, the troop was divided into two patrols with Lionel Bergen and Albert Craft as patrol leaders.

ST. CLEMENT'S TIDE.

We have rarely had a more joyous festival than that which has just passed. The favorable weather made it possible for many to receive their communion, and both the early masses were largely attended. At the Solemn Mass the church was filled with a reverent and devout congregation, and the choir deserves great credit for its rendition of Gounod's St. Cecilia Mass. Mr. Fry had spared no pains in perfecting the work of the men and boys, and the service in its entirety was most devotional and inspiring. It was a real pleasure to welcome as the preacher our old friend Fr. Odell, the rector of the Church of the Annunciation. He preached a most helpful sermon and sounded a personal note that was especially sympathetic and intimate. Fr. Odell has been a friend of the parish for many years and has more than once helped the clergy by his wise and understanding counsel.

In the evening the nave was again filled and Fr. Capers, the rector of the Church of Holy Apostles, preached an excellent sermon on certain aspects of the parable of the Prodigal Son, in its application to the work of the Church. The choir was assisted by a quartette of horns, and again the musical rendition of the service left nothing to be desired.

The parish tea was held on Monday evening. A large number were present and the young people enjoyed a dance in the gymnasium later in the evening.

BAPTISMS.

October 23—Isabella Orr McLauchlan.
November 2—Amanda Irene Patton.
November 23—Leona Carrie Kunstman.

MARRIAGES.

October 28—Adolph Gustave Dittmar, Katharyn May Reed.
October 31—Frederick Wiley Hobdell, Dorothea Sturdevant Hausam.

BURIALS.

October 13—Harry M. Dickerson.
November 1—William Ashmead Bartlett Burdett Parker.
November 18—John Taylor Osterheldt.
November 20—Cassandra Lee Johnson.
November 22—Sophia H. Relf.

OFFERINGS.

Oct. 26—Cash		$31.91
	Envelopes	73.00
Nov. 2—Cash		44.53
	Envelopes	53.60
Nov. 9—Cash		31.04
	Envelopes	45.97
Nov. 16—Cash		34.78
	Envelopes	52.60
Nov. 23—Cash		891.51
	Envelopes	184.52
		$1,443.46

SPECIAL.

Missions—		
Foreign	$20.95	
Domestic	10.45	
General	36.25	
		$67.65
Episcopal Hospital		1.00
All Saints' Sisters		48.91
All Souls' Day		19.13
S. Andrew's School		1.10
S. Stephen's College		1.50
		$139.29

HYMNS FOR DECEMBER.

December 7—47, 49, 311; Part II, 217, 226, 51, 398.

December 14—50, 51, 49, 311; Part II, 53, 47, 203, 398.

December 21—203, 49, 311; Part II, 226, 217, 51, 398.

December 25—59, 329, 60, 56, 482.

December 28—59, 329, 60, 56, 482, 61, 60, 56, 62, 59, 329, 482.

The Librarian of the Church Periodical Club, St. Clement's Branch, would be very glad to receive the names of any one who would be willing to send church periodicals or magazines of any kind to a given address. Three copies of the Living Church, a Holy Cross Magazine and a Century and a St. Nicholas are especially asked for.

LAURA H. HUTCHINSON,
Librarian.

2413 Spruce Street.

BETHLEHEM: THE HOUSE OF BREAD.

Draw nigh, O man, in fear,
Bend knee and head;
Its lintel is full low
Our House of Bread.

Though fair the housel cloth,
Its web is mean;
Yet she who span and spread
Is Heaven's Queen.

See, as high Altar meet
For Love's array,
She takes the kine's rough straw,
A lock of hay.

And till the royal Mage
His censer bring,
The beasts with harmless breath
Salute their King.

The Tabernacle stands
With wide-flung door,
And, as a lamp, His Star
Flames white before.

Ruddy as Sharon's Rose,
As lily white,
Lo! here exposed the Host
To mortal sight.

Ye humble men of heart,
Souls gone before,
Green Earth, yea, all His works,
Behold, adore!

LETTER FROM ALASKA.

The following is compiled from two letters received by two members of the parish from Miss Wightman, our parishioner in Salchaket, Alaska.

After a few days visit in Oregon I went to Seattle. There they had what they call the "Golden Patlatch." I went to five different hotels trying to get a room. At last I managed to get one at $3.00 a night. It cost me nearly $5.00 a day for a week. The train I arrived in was eight hours late, so I missed the boat on the 12th and had to wait over until the 18th. During my stay in Seattle I met many of the Northern people, did my buying and settled every thing up for a year. I had the Holy Communion the day I left with Mrs. Rowe, the Bishop's wife. She has been very ill and confined to her room for over three months. I thought it was so kind of her to think of me.

Trinity Church, Seattle, is furnishing the room back of my little chapel for the visiting clergy and Bishop when he comes to our mission. When the 18th arrived, that evening at 9 P. M., I was standing on deck watching the last of the "outside," as we call it here, for the last time for many

months. Seattle was in its greatest beauty, lit up with electric displays from one end of the city to the other. It was a wonderful sight from the Sound as we slowly steamed out of view and left all the beauty that was artificial and faced the glory of the Great North which is the work of God's own hand. The vessel was called the "Great Northern," and was crowded from stem to stern. I think every thing one could think of in the animal line was on board. Cattle to meet their doom at the journey's end, and men of all sorts and sizes, rich and poor, filling every sort of position in life. All for the most part bound for the copper mines.

The trip through the inside passage was beautiful. The blue water, blue sky, blue glaciers and not a cloud to mar the beautiful heavens. The snow-capped mountains, the glorious sunsets at midnight, the little villages and towns built close to the mountains as if they expected a storm and hugged closely for protection. The moving icebergs kept every one watchful and every minute was filled with change of scenery. When I reached Skagway, I left the boat and bid farewell to a great number of people whom I had met on board.

I made good connection with train and boats all the way through and I surprised all the people by arriving at Fairbanks the last day of July. I tried to get some one to bring me here, but the rainy season had set in and no one wanted to make the trip. At last I left Fairbanks on August 2, at 4 A. M., with a freighter, perched high up on top of a wagon. What was under me I can never say. These freighters carry every thing you can think of. I am sure I looked like a circus woman in one of those moving shows that one sees so often in the West going from town to town.

My ride was not an easy one by any means. I swayed to and fro, backward and forward, and when the wagon went down on one side I clung to whatever I could hold to, so that I might not take a header. It was rainy and I carried an umbrella, besides my bird cage and some flowers. It took all my time trying to keep on the wagon. The driver was on a seat far in front of me. He chewed tobacco and every mile I am sure he took a drink of whisky, for the bottle seemed to be up in the air most of the time. You may be sure that I was relieved when I saw the roofs of the village cabins. I was two days on the trail, staying over night at a road house. When the natives saw me the news flew like wildfire, and they seemed to come from all directions—men, women and children, to say nothing of the dogs. I was so glad to see them and they to see me that we cried and laughed alternately. It must have been a funny sight. When my dog, Robert Bruce, saw me, he gave one low cry and all the dogs gave a leap and nearly knocked me over. My clothes were wet, for it had rained all day, so one of our people made a fire and some tea, the women took my things off and made up my bed, took off my wet shoes and brought a pair of slippers. The children brought me some flowers and put them in a vase on the table where they remembered I always kept any that were to be had, and some of the men brought me meat and fish. As it was Sunday night, they all gathered around me and we had prayers, and each man said a few Indian words of welcome. A happy people rested here that night. I was happy and thankful that I had returned to them. They are all so grateful for what is done. I pray God may give me strength to do His will here in the far North.

We had a regular hurricane here the last of August. It snowed and blew from the 20th to the 30th. Imagine six feet of snow in the month of August! September was lovely but now we are having our real winter days. It has snowed for three days and is still snowing. The thermometer registers 12 below zero. It certainly looks like winter. But my little cabin is very cosy, and I have been wishing for some one to chat with and have tea. The Woman's Auxiliary things arrived safely in Fairbanks and they will be here in a few days. Here one must have the greatest patience with freight. At least I have my bed. I bought a bedstead and springs in Seattle, such as they use in hospitals. Now I can scarcely believe my eyes when I look in the corner of my room and see a real bed. When I took the nails (for nails are precious here) out of the old one and saw the rough boards, I wondered how I ever rested on it. We never realize what we can do until we have to try. I have still another little home-made bed beside my own. Little Philip, aged four years, is quite ill and I have him here with me trying to make his little life happy the few weeks he may be on this earth. He will not get better, as he has tuberculosis. I know it is not quite right to have him in the same room with myself, but I cannot do otherwise. So you see, with the services and the children in the morning, the older girls in the afternoon, and Philip, I am very busy. Susie, who was with me for a while, is far from well, and I had to let her go home, so I have no one to help me excepting at such times as the girls come in and scrub and wash for me. Last Sunday I had a service in the morning and then walked seven miles to Tenana River bluff to see one of my girls who is very ill. I left my house at 1 P. M., arriving there at 3, over a bad trail, wet and muddy. I bathed her and fixed her up, had a service, left at 4 and arrived home tired, muddy and wet at 7.30, and had a service at 8. Then tea at 10, and a bath, and then to bed, so you see how busy I was. The service I had that Sunday afternoon was very simple but lovely, and God seemed very near to us. Several families are camping there, getting their winter fish. We had the service in the open air by the river bank. When I looked at the white-capped mountains, the blue sky and the tall trees and running water I felt that the noblest Cathedral could not be more beautiful. And our service was full of devotion to Him who died to save all men. We are children of the woods, and no matter how beautiful we try to make our poor dear Chapel, our services cannot be more wonderful or touching than that Sunday afternoon beneath the setting sun of the North.

MISSIONARY NOTES.

An unprecedented condition in the Church arose in the simultaneous resignation of the missionary bishops of Southern Florida, Spokane and Cuba which, with the vacancies in New Mexico and Porto Rico, necessitated the election of five new missionary bishops. The Bishop of North Dakota having been transferred to Southern Florida, the House of Bishops sent nominations to the five vacant jurisdictions down to the House of Deputies, and all received confirmation, but before the convention closed declinations were received from three of five bishops-elect. Two of the positions thus vacated were filled by a new election, but the District of Spokane is left without a bishop, and some time is liable to elapse before the place can be filled. Meanwhile Bishop Wells remains in charge. Two of the bishops-elect, those of Cuba and Porto Rico, were chosen from the ranks of the missionaries in foreign fields. Bishop Knight will remain in charge of his several West Indian fields until bishops have been consecrated for them. He will retain oversight for the present of the Canal Zone.

The transforming power of Christianity is evidenced in the following statement made by Bishop Morrison in one of the joint sessions of the recent General Convention: "The instinct of revenge is one of the fundamental impulses of the Indian; but there is one power which can change even that. The Bishop told how the 14th of June is the great holiday of the Ojibways, and is the time he chooses for his visitation. This year many Sioux were present to join in the annual reunion. One of the Ojibway native priests administered the chalice to Sioux who in years past had killed his father; they had told him how bravely his father had died in battle against them; but peace and brotherly affection had brought them together by the Blood of the Cross."

The first industrial school in the world was founded in Hawaii by American missionaries many years ago. From these mission schools have gone out the men who effected the Chinese revolution, as well as political and social leaders in China, Korea, Japan and the Philippines. While the population of the Islands has increased 25 per cent., the Church's communicant list has increased 400 per cent.

The Triennial Service of the Woman's Auxiliary took place in the Cathedral of St. John the Divine, New York, on October 9th. It was the greatest assembly of the women of the Church ever held, and the United Thankoffering, which they have been gathering for the last three years, amounted to $306,000.

Bishop Graves, of Shanghai, says: "The real emergency is in the United States rather than in China—the emergency which calls us to seize for God the marvelous opportunities He is placing before us. We need to rise to the realization of the fact that our missions are not small and feeble, but powerful in their influence upon the national life of China. Chinese laymen are showing by their gifts how fully they realize what a force for upbuilding their national and moral life our work among them is. And we need, above all other needs, men for the work.

In the triennial sermon, preached before the Board of Missions at the opening of

the General Convention in New York, Bishop Roots, of China, thus summarized the four duties which the Church in America owes to other lands: (1) We must send out our best, in human lives, in prayer, in gifts, to help Christianize the world-powers of the future. (2) We must set the example of a united Christianity, for one example is worth ten thousand precepts. (3) We must *do this now*, for this is the day of golden opportunity in China, and "the progress of events" (as we faithlessly call God's ordering of this world) will not wait for our self-satisfied dandling. (4) We must see and treat Christian unity as a problem affecting, not a few religious societies or a few civilized lands, but as a great world-problem vitally affecting the unborn generations of nations yet unnamed. That is the way the Chinese *see* the problem of Christian unity, and unless we *treat* it in that spirit all our efforts toward it will help them not at all.

The Rev. F. A. Russell, who was a delegate to the General Convention from the district of Liberia, was the first African priest to visit the United States. Mr. Russell's father and mother were among the first Christian converts of this Church in Africa, and he himself is a product of our educational work, wherein lies the only hope of permanent success in Africa.

Three missionary districts have received a change of title by action of the House of Bishops. The District of Kearney becomes Western Nebraska; Cape Palmas becomes the District of Liberia, and in China the euphonious Wuhu becomes the District of Anking. The cession of two countries by the diocese of West Texas to the District of North Texas adds material strength to the latter field. The diocese of Erie was admitted into union with the General Convention, and Haiti was accepted as a foreign missionary district.

Bishop Lloyd, president of the Board of Missions, sailed for the Hague on November 1st to attend the meeting of the Continuation Committee of the Edinburgh Conference as its representative.

Bishop Rowe, of Alaska, says: "In the Eskimo work, as all over Alaska, 'the women-of-God put the men to shame.' Again and again that field furnishes examples of devoted women doing not only a man's job, but often two or three or four or a dozen men's jobs, and doing them splendidly, often standing utterly alone through one after another of the long Arctic nights."

During the last eighteen months, in the fields under the charge of Bishop Knight—Cuba, Haiti, Porto Rico and the Canal Zone—there have been 1,200 confirmed and over 3,000 baptized.

The giving of a fractional vote on all subjects to the domestic missionary districts was the successful ending, by the recent General Convention, of a movement of thirty-three years' duration. Delegates from the foreign fields succeed to the status formerly held by the domestic districts, and have a vote on matters not involving a vote by orders.

The General Convention of 1916, meeting in St. Louis, the home of the presiding bishop, will celebrate the fiftieth anniversary of Bishop Tuttle's election as a missionary bishop.

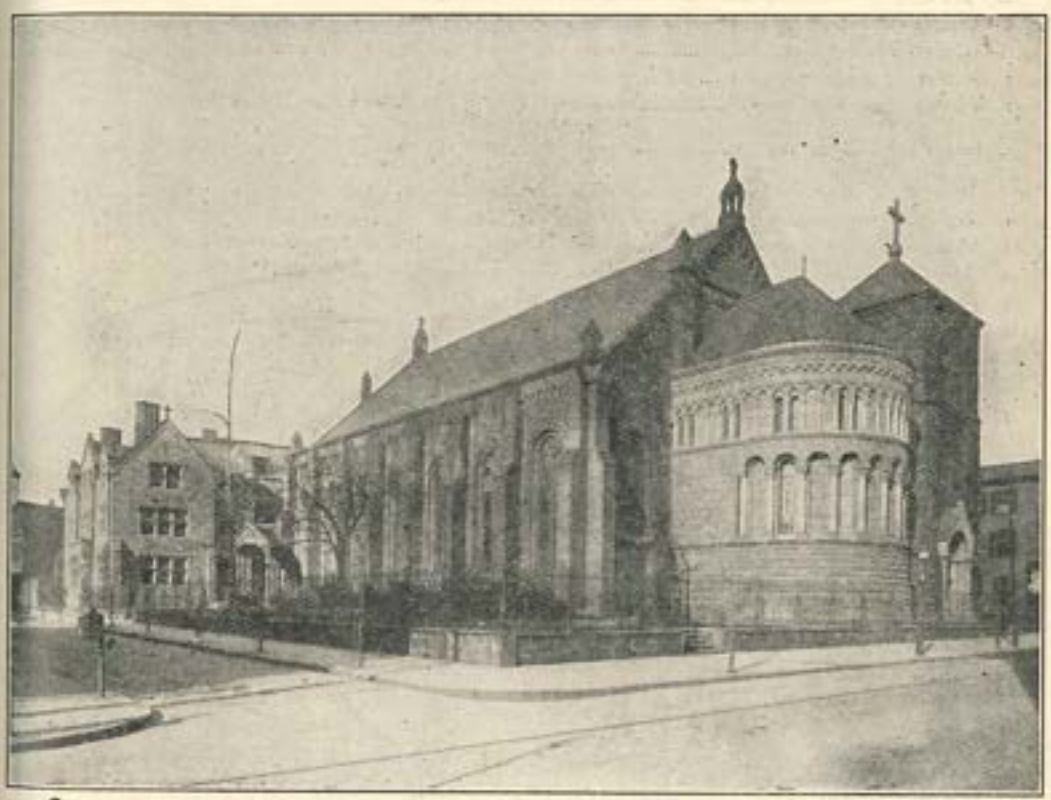
The General Convention passed a concurrent resolution providing for a Church Missionary Exhibit at the Panama Exposition, in San Francisco, in 1915.

THE DAILY JUDGMENT.

Look upon me, Lord, in all my diverse possibilities, in all my contradictory impulses, now pure, and now impure; now prepared to love, and now full of scorn and bitterness, and choose Thou in me that which is Thine own; draw out in me, accomplish, realize, and manifest that part which pleases Thee, and pour into me that which I have not by natural descent; bring forth to-day the heavenly life which was planted in me in my baptism; grant me such fresh floods of the Holy Ghost that it may be as if I were regenerated afresh, that I may be as one now born anew and from above. —P. N. Waggett, S.S.J.E., in *The Age of Decision*, page 99.

St. Clement's Magazine

Vol. XXX PHILADELPHIA, JANUARY, 1914 No. 1



ST. CLEMENT'S CHURCH, PHILADELPHIA. PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR JANUARY, 1914

1. Thursday (*Circumcision of Our Lord*)..... Masses, 7, 7.30 and 9.30 a. m.
2. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
3. Saturday..... Masses, 7 and 7.30 a. m.
4. **Sunday** (*ii after Christmas*)..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
5. Monday..... Masses, 6.45, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
6. Tuesday (*Epiphany of our Lord*)..... Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m.
7. Wednesday..... Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
8. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
9. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
10. Saturday..... Masses, 7 and 7.30 a. m.
11. **Sunday** (*i after Epiphany*)..... Masses, 7, 8, and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
12. Monday..... Masses, 6.45, 7 and 7.30 a. m.
13. Tuesday..... Masses, 7, 7.30 and 9.30 a. m.
14. Wednesday..... Masses, 7 and 7.30 a. m.
15. Thursday (*St. Paul, the first Hermit*)..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
16. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
17. Saturday (*St. Anthony, Ab. C.*)..... Masses, 7 and 7.30 a. m.
18. **Sunday** (*ii after Epiphany*)..... Masses, 7, 8, and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
19. Monday (*St. Wolstan, B. C.*)..... Masses, 6.45, 7, and 7.30 a. m.
20. Tuesday (*St. Fabian B. & St. Sebastian, MM.*)..... Masses, 7, 7.30 and 9.30 a. m.
21. Wednesday (*St. Agnes, V. M.*)..... Masses, 7 and 7.30 a. m.
22. Thursday (*St. Vincent, D. M.*)..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
23. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
24. Saturday (*St. Timothy, B. C.*)..... Masses, 7 and 7.30 a. m.
25. **Sunday** (*iii after Epiphany. Conversion of St. Paul, Apostle*)..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
26. Monday (*St. Polycarp, B. M.*)..... Masses, 6.45, 7 and 7.30 a. m.
27. Tuesday (*St. John Chrysostom, B.C., Doct.*) Masses, 7, 7.30 and 9.30 a. m.
28. Wednesday..... Masses, 7 and 7.30 a. m.
29. Thursday (*St. Francis of Sales, B. C.*)..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
30. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
31. Saturday..... Masses, 7 and 7.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

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Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Beede . . Saturdays, 3-5, 7-9 P. M.
Father Patterson . Saturdays, 3-5, 7-9 P. M.

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ALL SAINTS MISSION HOUSE
2016 RACE STREET
BELL TELEPHONE, LOCUST 2943

CLERGY:
THE REV. C. S. HUTCHINSON
THE REV. C. C. QUIN
THE REV. V. VAN M. BEEDE
THE REV. WM. C. PATTERSON

VESTRYMEN
Mr. Francis D. Wetherill
Mr. G. Theodore Roberts
Mr. Francis M. Berry
Mr. George H. Lea
Mr. S. McKean Bayard
Mr. Clinton Rogers Woodruff
Mr. Caleb F. Wright, *Secretary*
Mr. George Lewis Mayer
Mr. W. W. Lukens
Mr. Stevenson H. Walsh
Mr. Edward A. Casey
Mr. J. Lawrence Wetherill

Rector's Warden.—
Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton, Thomas L. Williams,

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

On the Feast of the Conversion of St. Paul, the Rev. Dr. Rogers, president of St. Stephen's College, will preach in the morning.

On Tuesday, the seventeenth of December, Chaplain Stevenson, of the United States Navy, gave an interesting lecture in the Parish House, under the auspices of the Girls' Club. The subject was a trip around the world in a United States Man-of-War. The attendance was gratifying.

On Friday evening, the fifth of December, the Ven. Hudson Stuck gave a most interesting illustrated lecture in the Parish Hall on his work in the missionary district of Alaska. This was one of the first of a series of missionary addresses to be given at intervals during the winter. Archdeacon Stuck is one of the better known of our missionaries and the lecture was well attended.

On Wednesday evening, the tenth of December, the second monthly smoker of the Men's Club was held in the gymnasium. There were about fifty men present. After a short business meeting, Mr. Massey did some prestidigital tricks, after which Mr. Dyver and others sang some vocal selections. After refreshments there was a general good time. These meetings are an enjoyable way of promoting good fellowship in the parish, and it is too bad that they are not better attended. At the next meeting, on the second Wednesday evening in January, Sheridan's farce—"St. Patrick's Day; or, The Scheming Lieutenant"—will be presented by members of the Club.

On Friday night, December 10, there was a lecture on the "Principles of Catholic Religious Education," by the Rev. G. L. Richardson, rector of St. Mary's Church, West Philadelphia. A number of parishioners were on hand, is addition to the teachers of the Sunday school. Father Richardson emphasized that we are a teaching church, not simply a teaching Sunday school and confirmation class; and that therefore every communicant should be a well-instructed missionary, alert for opportunities to explain what we believe and why we believe it. Father Richardson is lecturing this winter at the General Seminary, New York, on sociological topics.

GUILD OF ST. NICHOLAS.

The shower baths have been repaired, and a cement floor laid in place of the terra cotta tiles.

On Tuesday, 16th December, a basketball team from St. Mark's, Frankford, won from G. S. N. by two points in a thrilling game. From a score of 12 to 2 in favor of St. Mark's, the points became 15 for each, the game ending 17 to 15. Much credit is due to our physical instructor, Dr. J. Richard Allison, U. of P., M.S., and to Clinton Jenkins, of St. Vincent's Guild.

The Sheet Brasswork Class has never been so flourishing as just now. One boy has executed a fine placque, showing the design of an elk's head. Other boys are ornamenting boxes, picture frames, sconces and lamp shades in attractive relief. This form of manual work was taken up in October at the wish of the boys themselves, who were also unanimous in asking that their popular instructor, Mr. Morris May, should again take charge.

The enrolment of the G. S. N. is now about 125, and the usual Tuesday attendance between 40 and 50, and it may become necessary to give an extra night to the gym work, under the direction, however, of an unpaid instructor.

THE CHURCH BOY SCOUTS.

Weekly hikes have taken place under the leadership of the Scoutmaster, Mr. Thatcher Souder, and his assistant, Mr. Donald Kent, U. of P. Troop 5, in this parish, is open to all boys of merit who are willing to work for their tests. It is well that there should be an organization which can be entered only by boys who prove their ability. Several boys under 12 are taken on hikes under the provision which allows for "Scout Friends." The regular meetings of the scouts are on Thursday nights at 7.30. Inquiries may be addressed to the Rector, who is Chaplain.

THE SATURDAY CLASSES.

Under the admirable supervision of the Sisters of All Saints, with teachers from Drexel Institute, manual work is now taught to more children than ever, there being about 75 on the roll. The Christmas party was held on the afternoon of St. John Evangelist's day, with plenty of smiling parents and beaming babies to look on and applaud. The classes this winter are in kindergarten, cooking, beadwork, basketry, leatherwork, weaving, hammock-making, sewing and dressmaking. The Rector and one of his assistants are particularly in favor of the boys' cooking class after personal inspection of the candy and gingerbread.

MEN'S CLUB ATHLETICS.

St. Clement's opened its Saturday afternoon basket ball series on December 13 by defeating U. G. I. in a fast game, 47 to 34. The passing of the St. Clement's team featured the game.

LINE-UP.

St. Clement's		*U. G. I.*
Kraft	Forward	Burkelbach
Johnson	Forward	Reynolds
Nolan	Center	Davis
Craig	Guard	Metz
Jenkins	Guard	Cannon

Field goals—Burkelbach, 9; Reynolds, 8; Johnson, 9; Nolan, 5; Craig, 4; Kraft, 2; Jenkins, 1. Foul goals—Craig, 5 out of 11. Referee—Creamer.

CHRISTMAS TIDE AT ST. CLEMENT'S.

We have had a particularly happy Christmas festival. A large number made their Communions at the early Masses, and there was also a good congregation at 11 o'clock.

The decorations have proved very satisfactory. The old wooden screen was not in condition to go up again, but fir trees were effective used in the sanctuary and choir. The trees on either side of the triptych were unusually beautiful. Owing to the danger in using oil lamps for the crêche at the side altar, a single incandescent light was hung, and the effectiveness of the manger is greatly heightened. Strangers remark on the good art of our manger figures.

The music on Christmas Day was a credit to the organist and choir. The setting of the late Mass was Moir in D. The composition has not been heard before in this parish and was especially pleasing and carefully done. After the Mass Mr. Fry very kindly went with the choir and one of the clergy to the House of Detention on Arch street. Three hymns, the *Sanctus* and *Benedictus qui venit* were sung in the school room.

There were carols and prayers in St. John's Chapel on Monday night, December 29. Afterward Laurence Housman's poetical mystery play, "Bethlehem," was given by the children in the parish hall, under the direction of Father Patterson. Both the little actors and their audience entered into the religious spirit of that which was a real act of devotion in dramatic form. Modern life is matter-of-fact, but such a little play as this goes to show that the Catholic faith is a real thing to children as well as their elders.

CHARACTERS.

Shepherds...Lionel Bergen, Arthur Riley, Lloyd Engle, Norman Ruark.
Kings....William Fairbanks, Henry Erhardt, Benjamin Baker.
Pages.....Stanley Coulthard, Herbert Lukens, Edward Hunt.
Angel Gabriel.....Marshall Watts, Jr.
Other Angels.....Thomas McCollom, James Crawford.
St. Joseph.....Albert Craft.
Blessed Virgin Mary.....Charlotte Stokes.

The play over, gifts were distributed from the tree, and everyone went home happy.

Somehow the clergy never fail to ponder this thought *after* the Christmas festival: "If only the Sunday school were as *large* every Sunday, or even just next Sunday, as it was tonight."

BAPTISMS.

November 30—Catharine Dutill Smith
November 30—Robert Geo. Lattimer
Hazel May Lattimer
Roy Edwin Ward Lattimer
December 2—Catharine Lawrence Wetherill
December 14—Isola Shaner Norris
Rosita Marie Fourcher
Lilian Virginia Steeves Fourcher
Edwin Theodore Fourcher
December 18—Elizabeth Annie Searls
December 28—Anna Dickerson
Edward Herbert Hunt
Floyd Laurence Hunt

MARRIAGES.

December 17—Harry Selford Cubberley
Margery Isabel Day

BURIALS.

December 11—Jennie Kelly
December 26—Catharine Jane Ball
Charles Francis Osborn
December 30—Elizabeth Cuthbert Smith

OFFERINGS.

Nov. 30—Cash		$69.65
Envelopes		62.07
Dec. 7—Cash		33.78
Envelopes		44.35
Dec. 14—Cash		75.41
Envelopes		108.45
Dec. 21—Cash		49.09
Envelopes		58.52
Dec. 25—Cash		264.85
Envelopes		10.00
		$776.17

SPECIAL.

Christmas Fund		$175.26
Poor Fund		255.75
Episcopal Hospital		55.81
St. Stephen's College		2.00
St. Andrew's School		11.00
Missions:		
General	$47.15	
Foreign	2.85	
Domestic	9.55	
		$9.55
		$559.37

HYMNS FOR JANUARY.

4th—A. M., 175, 70, 176, 179; P. M., 175, 70, 176, 178, 179.

11th—A. M., "Noel—We Three Kings," 76, 79, 81; P. M., 76, 77, 79, 220, "Noel—We Three Kings," 81.

18th—A. M., 215, 292, 172, 219; P. M., 215, 38, 172, 240, 219.

25th—A. M., 439, 435, 406, 447; P. M., 439, 435, 406, 438, 447.

MRS. CATHARINE J. BALL, MRS. ELIZABETH CUTHBERT SMITH.

Our Christmas joy has been tempered with sadness by the death during the festal season of two of our oldest parishioners. On December 22 Mrs. Catharine Ball entered into rest. She had been an invalid for many years, and the end came as a release from prolonged suffering, courageously and patiently borne.

Mrs. Elizabeth Cuthbert Smith rendered her spirit to God on the Feast of St. John the Evangelist after several months' illness.

Both were women of rare virtues and sterling Christian character, of the type that was built up in the parish during the years

of persecution and struggle, when allegiance to the Catholic faith meant the bearing of criticism and misunderstanding from many sources.

We may count it a high privilege that such brave, sweet souls as these have been among the "honorable women" of St. Clement's parish.

Grant unto them, O Lord, Eternal Rest, and let Light Perpetual shine upon them.

EPIPHANY.

"Arise, Shine, for Thy Light is Come."

O Lord, the midnight silence sings of Thee;
The midnight darkness may not hide Thy star;
And never shall the souls unguided be
That seek Thee from afar.

Encompassed with Thy love's infinity,
They tread the path unknown—unknown to them—
Until, in sudden ecstacy, they see
Their longed-for Bethlehem.

O happy starlit quest that ends in Thee,
True House of Bread, love's mystic mortal shrine,
O happy seeking souls, unerringly
Led home by light divine. —*Selected.*

MISSIONARY NOTES.

On December 17, in the chapel of the University of the South, Sewanee, Tenn., the Rev. C. B. Colmore, Dean of the cathedral in Havana, was consecrated as Bishop of Porto Rico, in succession to the Rt. Rev. Dr. Van Buren, resigned. Bishop Colmore will also be in charge of Haiti. Thus Sewanee sends forth to the mission field another of her sons, and again approves her value of the work of the Church.

After a long illness, on December 18, Bishop H. D. Robinson, of Nevada, died in St. Luke's Hospital, New York. Bishop Robinson was a graduate of Racine College, where he was under the famous James DeKoven. He had a most successful career as a teacher, becoming warden of his own college, from which post he was elected to the missionary episcopate. For nearly five years he exercised his office in Nevada, and died at the age of fifty-four, leaving a widow. The burial service was held in the Cathedral of St. John the Divine, New York, and his body is interred at his old home in Racine.

With the death of the Rev. Reuben D. Nevius, D. D., at Tacoma, Wash., on November 26, there passes another of the missionary pioneers. For sixty years Doctor Nevius exercised his ministry, first in the South and then in the far West. The States of Oregon and Washington contain thirty parishes and missions of which he was the founder. He even made a scouting trip to Alaska before the days of Bishop Rowe. Ten years ago he retired from active missionary work but continued to exercise his ministry at St. Peter's Church, Tacoma.

At its meeting on December 10 the Board of Missions made several appointments to the foreign field. Conspicuous among them was that of Miss Eleanor Verbeck as a missionary to Japan. Miss Verbeck is a daughter of the famous Dr. Guido Verbeck, pioneer missionary of the Reformed Dutch Church, to whom Japan owes an enormous debt for his services as an educator, and who exercised in the transition days an influence equal to that of princes. So conspicuous a national figure did he become that he is familiarly known in missionary history as "Verbeck of Japan." His daughter has long been a faithful member of the Church, and returns as one of its messengers to the land where she was born.

On December 20 there was consecrated in Philadelphia a church for the deaf mutes, the rector of which is himself a deaf mute. The cost of the erection was largely borne by the members of the congregation, notwithstanding the fact that by reason of their affliction they are usually people of small means. It is hoped that in our large cities other centers may be established for the work among these children of silence.

Pennsylvania has a foreign-born population of 1,438,719. This total does not include the children born in this country to foreign-born parents. More than 800,000 are from southern and eastern Europe.

Bishop Roots, of Hankow, in speaking of the opportunity for work in China, gave utterance to what seemed a Hibernianism when he said that our greatest chance for work in China is here in America. "Why," he asked, "do you treat the Chinese as you do? Unless you deal squarely with the Chinese here, we shall have no opportunity in Hankow. We must make the action of our nation a true expression of the spirit of Christ in international affairs."

Bishop Knight has received a petition signed by sixty Cuban churchmen, expressing the hope that a native Cuban may be consecrated suffragan bishop. Under the present canon this would not be possible, as no provision is made for the consecration of suffragans in missionary districts.

If you were a Sunday school superintendent, and a man with thirty-five children appeared, what would you think? That was the experience of Rev. J. M. B. Gill, of Hanking, China. He writes on May 26: "Sunday a week ago, at my Sunday school, I was surprised to see a man come in with about thirty-five children following him. We are used to big families in China, but nothing like that. He informed me that he was the head of a day-school nearby, had heard of our doctrine, desired to bring his school in every Sunday for instruction, and desired to be instructed himself also. That was quite an addition to our Sunday school, and with only myself and one young Chinese communicant who, during the week, runs my reading-room for me, to do the teaching, it pushes us rather hard."

From the United Offering of 1910 $5,000 were set aside towards the erection of a new dormitory for young women students at St. Augustine's School, Raleigh. It was determined to make the building a memorial to the late George C. Thomas, former treasurer of the Board of Missions. The construction work was carried on vigorously so far as the money in hand would permit. For many months the unfinished building has stood as an appeal and challenge to the people of the church to complete a work well begun. The Auxiliary at its last triennnial meeting in New York decided to give another $5,000 from the United Offering of 1913. This amount, together with the individual gifts that have been made from time to time by many good friends in different parts of the country, and the sum the students have undertaken to raise, will be sufficient to complete the south wing of the building. Unfortunately the money so far given has been sufficient only for actual building operations and has not sufficed for equipment. The result is a debt of about $4,500 for the heating and plumbing. As the building was absolutely useless without this expenditure, it seemed wise to the Rev. A. B. Hunter and his advisors on the Board of Trustees to assume the obligation. The completed portion of the building was formally opened on November 26 by Bishop Cheshire.

The well-known play "Quo Vadis '" was recently shown in moving pictures in Tokyo. One of our missionaries writes that every performance was attended by crowds of well educated and prominent Japanese, who paid for the privilege of listening to what was really a Christian sermon. The story of the pictures was told as each scene was reproduced. One missionary said that one such performance seemed to him to be worth about all the sermons he could possibly preach. There can be little doubt of the impression created by the portrayal of the trials, patience and the courage of the early Christians.

COMPENSATION AND REPARATION.

When the author of Ecclesiasticus, before the Incarnation, gave a reason for the splendor of God's worship, he found it in the Majesty of God. (Ecclus. xliii, 28, 29, 30). But, if we be asked now to give a reason for using all possible splendor, and all possible exactitude, in the worship of God, we shall find that reason not merely in the Majesty of God, but in His humiliations—and the worship of Christians is not merely adoration, but it is compensation.

Compensation and reparation are instincts natural to the human heart. When a man has been to some expense, or gone through labor, or endured suffering, or submitted to humiliation for the sake of another, if the latter has any feeling of generosity, he resolves to make some return to his benefactor. It would be strange, indeed, if this instinct of the human heart found no place in the worship of Jesus Christ.

A writer, whose argument betrays an almost incredible confusion of mind, says, "Our Lod's whole life on earth was conducted in the very simplest and plainest manner. Should we not try to imitate His walk, if we are really anxious, for religion's sake, to act rightly?" I reply, that to imitate our Divine Master's poverty in what regards ourselves, is a sublime Evangelical counsel; but to retain our riches for personal use, and refuse to employ them in His worship, on the plea that for our sakes He became poor, is as sordid a sophism as ever entered the human heart. He cannot help recalling our Lord's saying about the children in the market place.

The Church may pipe to men, and they will not dance. She may mourn, and they will not lament. "Let the worship of Jesus Christ be rich and splendid," she says. "No!" "Then," cries the Church again, "if Jesus Christ loves poverty now, imitate Him in your own lives." "No," again answers the world; "it is enough that Christ was born in a manger; His children are not always to tabernacle there. Christ is not to be the pauper of the universe forever; He is to be the King of Glory."—H. W. Beecher.

I will accept these words in a nobler sense. No! "Christ is not to be the pauper of the universe for ever." We will not treat Him as a pauper, because, for our sakes. He became poor.

Was not that the thought of the Wise Men of the East, when they found Him in the crib of Bethlehem? Because as He seemed weak and lowly, they prostrated themselves at His feet; because He seemed so poor they opened their treasures and offered their gifts. Had theirs been the modern Protestant theory, how would they have acted? When they found the King of the Jews in such unexpected circumstances, they would have conferred together. They would have said, "We have made a gross mistake; we thought, before setting out on our journey, according to our traditional notion, that God should be worshiped by prostrations, and by the offering of gifts. Yet does not this spectacle now before our eyes convince us of the contrary? Look at that little Infant wrapped in poor swaddling clothes. What can be made 'simple and plain;' nay, abject and miserable, than his appearance? If He has chosen poverty, let us not insult Him with our treasures. If He loves to be humble let us not contradict him by our prostrations." Such language must sound ludicrous and irreverent. Let us then repeat again, "Christ is not to be the pauper of the universe forever."

PART II.

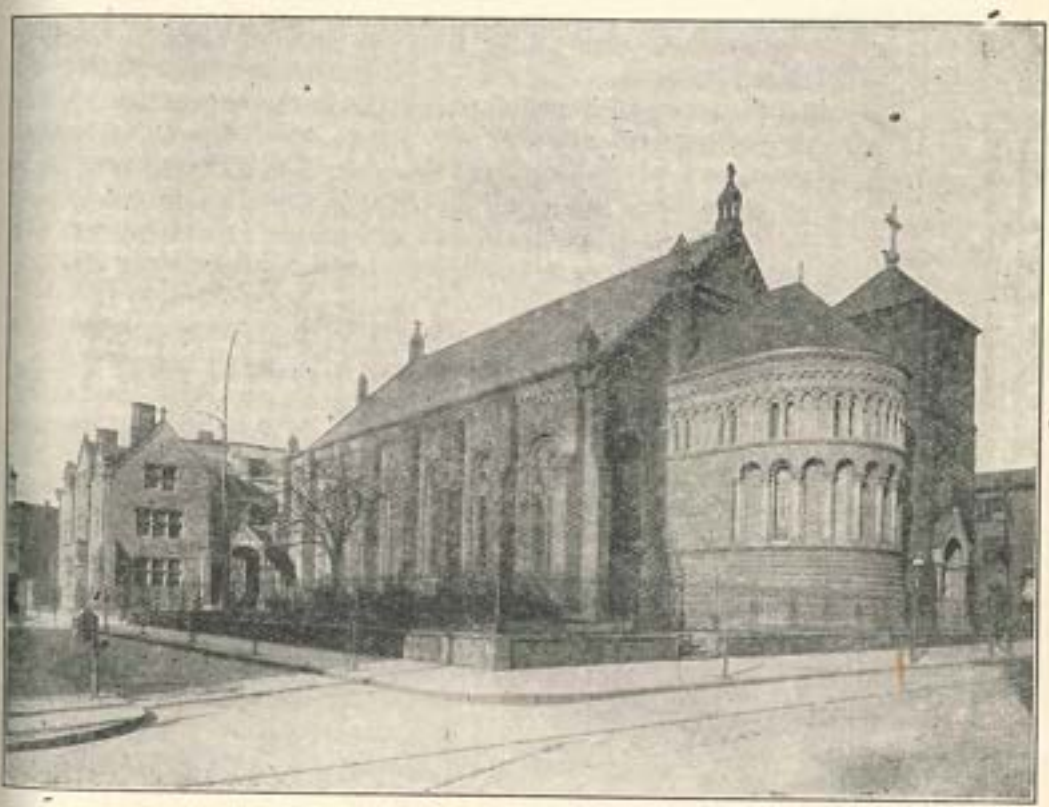
When the Fathers were assembled at Ephesus for the consideration of the teaching of Nestorius the Heresiarch, in the presence of several Bishops, exclaimed, that he could never bring himself to adore as his God a Child laid in a manger, nourished at a woman's breast, and seeking refuge from his persecutors by flight. As this pretended reverence for the Majesty of God had made impression on some gross minds, several Bishops undertook to explain the mystery of the Incarnation to the people. Amongst others was the learned Theodotus of Ancyra. He preached before an immense concourse in the Church of the Blessed Virgin. The importance of the occasion, the magnificence of the place, and the dignity of the assembly, inspired animation into his words; and after having shown that the humiliation of the Son of God, being chosen voluntarily, were a proof, not of weakness, but of clemency in God, and a manifestation rather than a contradiction of the Divine attributes, he confirmed what he had been saying by an appeal to what was passing before their very eyes. "That little child," he cried, "who by His secret and ineffable power drew then the Magi to His crib, is the same, who has gathered now this venerable assembly, and brought about this glad festivity, now not laid in the manger, but exposed for veneration on this altar. That crib indeed is the parent of this Holy Table. He was laid in that, that he might be distributed from this, as the life-giving food of the faithful. Yes! that crib was a prophecy of this magnificent altar; the virgin, who knelt there, has become the mother of the choirs of consecrated virgins who worship here; the squalor of the stable of Bethlehem has built this glorious Temple, and the swaddling clothes, which bound those infant limbs, have purchased for us the loosing of the bonds of sin today."

His words were received with applause; for, in those days, when the memory of the days of persecution was still fresh, and the conversion of the empire had but recently allowed the Church to develop the magnificence of external worship, Christians did not look on the new order of things as a contradiction, but as a compensation for the constraint and poverty of former years. They saw, in the change, that the mustard seed had grown into a tree; that the leaven was penetrating, and raising the whole mass of human institutions.

REV. T. E. BRIDGETT.

St. Clement's Magazine

Vol. XXX PHILADELPHIA, FEBRUARY, 1914 No. 2



ST. CLEMENT'S CHURCH, PHILADELPHIA PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR FEBRUARY, 1914

1.	**Sunday** (*iv after Epiphany*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. Confirmation, 8 p. m.
2.	Monday (*Purification of B. V. M.*)	Masses, 7, 7.30 and 9.30 a. m. Guild of St. Mary, 8 p. m.
3.	Tuesday (*St. Blasius, B. M.*)	Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m.
4.	Wednesday (*St. Gilbert of Sempringham, Ab. C.*)	Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
5.	Thursday (*St. Agatha, V. M.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
6.	Friday (*St. Dorothea, V. M. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
7.	Saturday	Masses, 7 and 7.30 a. m.
8.	**Sunday** (*Septuagesima*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. E. S. Vespers, 4.30 p. m. Even-song, 8 p. m.
9.	Monday (*St. Apollonia, V. M.*)	Masses, 6.45, 7 and 7.30 a. m.
10.	Tuesday (*St. Scholastica, V.*)	Masses, 7, 7.30 and 9.30 a. m.
11.	Wednesday	Masses, 7 and 7.30 a. m.
12.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
13.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
14.	Saturday *St. Valentine, Pr. M.*)	Masses, 7 and 7.30 a. m.
15.	**Sunday** (*Sexagesima*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
16.	Monday	Masses, 6.45, 7, and 7.30 a. m.
17.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
18.	Wednesday (*St. Colman, B. C.*)	Masses, 7 and 7.30 a. m.
19.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
20.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
21.	Saturday	Masses, 7 and 7.30 a. m.
22.	**Sunday** (*Quinquagesima*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
23.	Monday	Masses, 6.45, 7 and 7.30 a. m.
24.	Tuesday (*St. Matthias, Apostle*)	Masses, 7, 7.30 and 9.30 a. m.
25.	**Ash Wednesday**	Masses, 6, 7, 8 and 9.30 a. m. Parish Retreat, Address, 10, 12, 3. Intercession, 4.45 p. m. Penitential Office, 8 p. m.
26.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m. Mothers' Meeting, 8 p. m.
27.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Intercession, 4.45 p. m. Stations of the Cross, 8 p. m.
28.	Saturday	Masses, 7 and 7.30 a. m. Intercession, 4.45 p. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Beede . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXX PHILADELPHIA, FEBRUARY, 1914 No. 2

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TWENTIETH AND CHERRY STREETS.

ST. CLEMENT'S CLERGY HOUSE
20TH AND APPLETREE STS.
BELL TELEPHONE, LOCUST 417

ALL SAINTS MISSION HOUSE
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PARISH NOTES.

The parish retreat will be held this year on Ash Wednesday. Addresses at 10, 12 and 3.

The turkey supper was held on Thursday evening, January 8. About 140 were present.

The usual service of Intercession will be held daily during Lent at 4.45 P. M. in the Church.

Father Patterson sailed on the Celtic from New York on January 24. He will make an extended tour of the Mediterranean countries.

On Friday evening, January 2, Father Beede gave a lecture on the "Precepts and Commandments," illustrated by stereopticon. The slides were made in France.

The Girls' Club gave their first dance on Tuesday night, January 13, in the Parish Hall. About thirty couples were present. An orchestra of three pieces furnished the music, and refreshments were served at the close of the evening.

On Quinquagesima Sunday the offerings at all the Masses will be devoted to our Missionary Apportionment. We hope that this may be the last time that a special collection will be necessary. If the duplex envelope is introduced into the parish and each member of the congregation does his part, the amount asked of us ought to be raised without difficulty. The amount of our apportionment this year is $2,506, or $1,000 less than last year. Of this amount the parish has contributed up to the present writing about $300.

On January 14 the Men's Club held its monthly smoker. The feature of the evening was the presentation of Sheridan's comedy, "St. Patrick's Day," by some of our young men. The characters were as follows:

Lieutenant O'Connor, Mr. Nolan.
Dr. Rosy, Mr. Alfred Johnson.
Justice Credulous, Mr. Francis Casey.
Lauretta, Mr. Leon Kraft.
Mrs. Bridget Credulous, Mr. J. L. Covert.

The company was coached by Father Patterson. Preceding the play an acrobatic exhibition was given in the gymnasium.

We take this opportunity of referring to the Quarterly Intercessions for Missions. The leaflet is printed by the Order of the Holy Cross for the Church Prayer League. For one copy, 25 cents per year. For five or more copies sent to one address, at the rate of 10 cents a copy per year. The Junior Prayer Card (which we shall shortly give to the members of our Sunday school) is issued each quarter as a supplement to the leaflet. The leaflets are published in January, April, July and October, at Holy Cross, West Park, N. Y. The missionary districts covered by the April issue will be Hankow, South Dakota, Cuba, Western Colorado, Idaho and Honolulu.

THE SUNDAY SCHOOL.

This parish is blessed with teachers who are almost never late nor absent. Any one who has done Sunday school work in other parishes will appreciate the value of this statement.

The children now go directly from 9.15 Mass to classes. Announcements are made through the teachers, and more time is thus given to the lessons.

Beginning on January 25, Miss Hutchinson resumed her young men's Bible class. Mr. Clinton Jenkins has gathered the grammar school boys into a class, numbering twenty-five. We need another man teacher for growing boys. Miss Catherine Boss is teaching a new class for primary boys.

We are praying for a larger attendance on Sunday at Mass and classes. We have plenty of children on the roll. The hard thing is to get them all out at times other than festival parties.

HYMNS FOR FEBRUARY.

1. A. M.—82, 292, 232, 291.
   P. M.—270, 207, 156, 157, 280, 540.
8. A. M.—228, 303, 311 (pt. II), 305.
   P. M.—228, 38, 477, 303, 305.
15. A. M.—542, 545, 311 (pt. II), 540.
   P. M.—542, 38, 20, 545, 540.
22. A. M.—240, 210, 311 (pt. II), 307.
   P. M.—240, 38, 21, 210, 307.

BAPTISMS.

January 4. Elizabeth Alicia Sanchez.
" 10. Helen Rose Lamb.
" 18. William Dobson Lamb.
" 18. David Thorn Lamb.

BURIALS.

January 9. Mary Jane Auld.
" 12. Mary Yamada.
" 18. Wettha C. Elliott.
" 21. Caroline Gertrude Thomson.
" 24. Elizabeth C. Simpson.

OFFERINGS.

December 28.	Cash		$71.47
	Envelopes		53.05
January 4.	Cash		36.80
	Envelopes		68.47
" 11.	Cash		55.79
	Envelopes		55.22
" 18.	Cash		89.57
	Envelopes		52.35
			$482.72

SPECIAL FUNDS.

Missions—Domestic	$13.50	
Foreign	5.45	
General	25.33	
Total		$44.28
Poor Fund		7.00
Donation		15.00
S. Stephen's College		11.10
S. Andrew's School		1.00
		$78.38

GUILD OF ST. NICHOLAS.

The younger boys held their winter indoor athletics on Tuesday night, February 3. Details of the carnival will need to be reserved until next month's issue.

Our home team is proud of its defeat of the Bellevue Athletic Club on January 6 by a score of 25 to 9. St. Clement's team was made up of Russell Copestick and Arthur Riley, forwards; Norman Ruark, center; and Lionel Bergen and Marshall Watts, Jr., guards. The B. A. A. players were A. Hafner, C. Ward, J. Henry, C. McIntyre and J. Dailey, all of whom are said to be adherents of another branch of the Church Universal.

The tables were turned on January 20, when G. S. N. was defeated by a discord of 26 to 18 in favor of an unofficial team of the Evening Home Club.

If any one cares to give specific donations for the gym and manual work, the managers will gladly make suggestions.

THE GUILD OF INTERCESSION.

Beginning with this number the monthly Parish Intercession sheet will be placed as an insert in each copy of ST. CLEMENT'S MAGAZINE. Readers of our little paper will be generous to help us with their prayers. Indeed the reading over *once* of the petitions by so many friends will assist us incalculably.

We should be glad to receive the names of persons who will agree to say the prayers every month. There are no dues nor formalities.

Intercessions should be written on separate slips of paper and addressed to the League of Intercession, the Clergy House.

We shall be happy to receive word of answers to prayers contained in our leaflet.

CHURCH BOY SCOUTS.

All church people will be interested to know of the admirable English manual of the Church Boy Scouts. There is a preface by the Archbishop of Canterbury. There is need, however, of an American edition.

Our Troop No. 5 is enlarging and improving. Mr. Firman Wilde, one of our acolytes, is to teach military tactics. When spring comes on there will be more hiking and out-of-door work.

Regular meetings every Thursday at 7.30 in the gym.

Basket ball continues to be in order every Saturday afternoon. Following are the scores to date:

January 10—St. Clement's, 31; Sherwood, 19.

Johnson	forward	Liggett
Covert	forward	Munroe
Nolan	center	Killem
Kraft	guard	Deady
Jenkins	guard	Copper

Field goals—Johnson 4, Kraft 3, Nolan 3, Covert 2, Jenkins 2, Liggett 5, Killem 3. Fouls—Johnson 1, Covert 2, Liggett 3. Referee—Burkelbach.

January 22—St. Clement's, 21; St. James', 32.

Johnson	forward	Sprigman
Kraft	forward	Farquahr
Nolan	center	Eichlemeyer
Covert	guard	Cunningham
Jenkins	guard	Cobertson

Field goals—Covert 2, Johnson 1, Jenkins 1, Kraft 2, Nolan 2, Sprigman 5, Farquahr 3, Cobertson 2, Eichlemeyer 2, Cobertson 2. Fouls—Johnson 1, Kraft 4, Sprigman 2, Cobertson 2. Referee—Wilson.

January 24—St. Clement's, 34; Sherwood, 19.

Johnson	forward	Liggett
Kraft	forward	Deady
Nolan	center	Killem
Jenkins	guard	Burkelbach
Craig	guard	Copper

Field goals—Johnson 8, Kraft 5, Nolan 2, Liggett 2, Killem 4, Burkelbach 1. Fouls—Liggett 5, Craig 2, Nolan 2. Referee—Covert.

LENT.

Once again the Christian year brings us to the Holy Fast. The Lenten season comes to us with a challenge and an exhortation. A challenge as to the reality of our Christian life and an exhortation that we strive to walk "worthy of the vocation wherewith we are called."

To the majority of us it is to be feared that Lent is an unprofitable season. Easter breaks upon us to find in our hearts a vague sense of disappointment and discontent. Our consciences accuse us of having failed to make the best use of our opportunities and little seems to have been accomplished toward the deepening of our spiritual life.

There are perhaps two causes for this: First, we have probably been too little in earnest in the making and keeping of our Lenten Rule; and, second, we have been unwilling to relinquish some form of worldly pleasure or to use any real self-discipline at all.

If the Lenten Fast is to bear fruit in our souls, it must be a time of strong purpose and fixed determination to share in the Passion of Jesus Christ. A sentimental and superficial attitude of mind will accomplish nothing.

We must be ready for work, and for hard work; and we must work gladly and cheerfully. The work should be a resolute battle against some special fault or sin. It is not difficult for us to find the faults or to discover the sin. Each one knows in his own heart just where the discipline is most sorely needed. The question is, will each one have enough love for Jesus Christ and sufficient earnestness of purpose to attempt the discipline.

We must be willing to give our whole time to the accomplishment of this purpose. Theatre going, including the bedizened company of those who frequent the tawdry boxes at the opera, dances and such like amusements must be resolutely put aside. The soul does not learn its lessons of penitence and contrition in the garish and godless light of modern society. Any Christian who is really in earnest will endeavor to learn these lessons in the quiet of the Church or in the restful environment of his own home.

In this connection there should be definite rule as to Church going. The attendance at the Masses should be increased and one or two of the extra services in the parish Church should be attended weekly. The Holy Spirit may be trusted to do the rest if, with an earnest and sincere intention, we enter upon our Lenten season.

It may be as well to say a word here as to attendance upon the noon-day services at the Garrick Theatre. These services are held primarily for the men and women who are employed in offices during the day and are unable to find time for the services in their parish Churches, or for those who have no real conception of the Christian life who may perhaps be touched by some word that may be spoken. They are most emphatically not intended for pious men and women who have every privilege given them in their own Churches. It is to be feared that the noon-day Lenten preaching is fast becoming a fad which it is the "proper thing" to "take up." The increasing number of automobiles before the door of the Garrick Theatre would seem to imply this, especially on days when some popular preacher, who has caught the sentimental fancy of the community, has been advertised to speak. Then what excited discussion there is, forsooth, as to whether Father P. is more spiritual than Brother K., and how "wonderful" the language of Dr. Q.

Last year several cases were brought to the writer's notice of tired and spiritually-hungry working men and women who were obliged, again and again, either to leave the service or to stand throughout, because persons who had plenty of time at their disposal had arrived at the very time of the opening of the doors in order to obtain the "highest seats." In consequence of this supreme but intensely "spiritual" selfishness, the auditorium was well filled before the noon hour struck, and there was little room for those who could not come "ahead of time."

The noon-day services are no place for those who have time and opportunity to go to their own Churches, and one shudders to think of the state, mentally and spiritually, of an habitual "sermon taster."

Let us, during the coming season, give ourselves more particularly to prayer. There should be an increased attendance of both men and women at the daily service of Intercession in the Church. This service has accomplished much for us in the past. It would accomplish yet more if our congregation would send to the clergy a larger number of subjects for intercession and be more regular in their attendance.

Let us strive, above all things during this Lent, to be more earnest, and more honest, in our purpose, our self-discipline, and our prayers.

MISSIONARY NOTES.

In the month of January two new missionary bishops were consecrated, each in the Church where he had served as rector for many years. Rev. J. Poyntz Tyler, at St. John's, Hagerstown, was made bishop of North Dakota. The Rev. Frederick B. Howden, in St. John's Church, Georgetown, D. C., was consecrated for New Mexico. Rather curiously, Bishop Howden has been in past years, and Bishop Tyler was at the time of his election, Archdeacon of the Cumberland.

In this day of new things in changing China, one is not surprised to hear of the organization of the first Chinese squad of Boy Scouts. They are sixty in number, and are the younger pupils of Boone University, Wuchang, our splendid educational institution in central China. The president of the University reports that they enter most heartily into the movement, and that there is already great promise of resulting good.

Point Hope, Alaska, is in continuous darkness for a considerable portion of the year. It lies far within the Arctic Circle, and is our northernmost mission, influencing and Christianizing not only the immediate dwellers of the locality, but many other bands of Eskimos within a large radius. Bishop Rowe has arranged to light up Point Hope. It is to have an electric plant, which is to be designed and built by Dr. Temple, of the Engineering Department of the University of Pennsylvania. Power will be obtained from windmills driven by the gales from Asia which blow almost continuously upon that bleak coast. Not only light, but a certain amount of electric power will be furnished.

What a contrast to the condition of these people twenty years ago, when Dr. Driggs landed among them, and when they were the helpless and degraded prey of the crews of passing whaling vessels!

Great distress is being experienced in Japan. The volcanic eruptions and earthquakes in the south have cost the lives of hundreds, and have rendered thousands homeless. This disaster was in the Anglican diocese of Kyu-shiu. In the north has appeared the still greater scourge of famine. This extends into a portion of our own district of Tokyo. There will undoubtedly be great suffering and the aid of sympathetic Christian people is greatly desired. Contributions for the sufferers will be received and forwarded by the treasurer of the Board of Missions, Mr. George Gordon King, 281 Fourth avenue, New York.

A little book, called "Information," published by the Educational Department of the Board of Missions, should be in the hands of every member of the Church. It tells the Why, How, What and Where of the Church's Missions. It may be obtained for five cents a copy by sending to the Educational Department, 281 Fourth avenue, New York.

At the meeting of the Executive Committee, held January 13, the treasurer of the Board was able to report that up to January last there had been an increase of $18,000 over the same date last year. At the same time, however, it had been found necessary to increase the appropriations in the sum of about $25,000.

With the coming of Lent the children of the Church enter upon the raising of their thirty-eighth annual missionary offering. The gift of the first year, thirty-seven years ago, was $7,000. Last year it was more than $175,000. During the last three years the offering has increased at the rate of about $10,000 each year. The fact that this sum is raised during the six weeks of Lent adds to its significance. So far as we know there is no other Christian body where a like achievement is made, year after year, in so brief a space of time.

In the mountains of Northern Luzon, Philippine Islands, at our mission in Sagada, the Church of St. Mary the Virgin, was consecrated on December 7, 8 and 9—at least the fiesta which celebrated the consecration lasted over these three days, and included not only the solemn services, but a program of sports and entertainment for these simple Igorot people, who only a few years ago were savage head-hunters.

On the 8th of January a cable was received at the Church Missions House announcing the death of the Rev. Nion Tuk Ng, of Tsingpoo, China. Mr. Ng was one of our younger clergy, having been graduated from St. John's College a few years ago. He was the second generation of his family in the priesthood of the Church, his father being stationed at Soochow.

On January 6 a telegram was received at the Church Missions House telling of the complete loss by fire, on January 3, of our mission buildings at Tanana, Alaska. Fortunately no lives were lost. The buildings consisted of a dwelling house and a hospital which, for some time, had been in charge of Miss Florence G. Langdon, who has given devoted service alone at this point for the last three years. Miss Langdon is now in the United States on furlough. The work which she has so bravely carried on is the only one of its kind for a good distance along the Yukon River, and the loss to the native people will be felt very keenly. We hope that means will be found to rebuild the hospital and mission dwelling promptly. The Church of Our Saviour at Tanana is one of the most attractive in Alaska.



Of your charity pray for the repose of the soul of

CAROLINE GERTRUDE THOMSON.

Grant unto her, O Lord, eternal rest, and let light perpetual shine upon her. *Amen.*

THE PURIFICATION.

Virgin wholly marvellous,
Who didst bear God's Son for us,
Worthless is my tongue and weak
Of thy purity to speak.

Who can praise thee as he ought?
Gifts, with every blessing fraught,
Gifts that bring the gifted life,
Thou didst grant us maiden-wife.

God became thy lowly Son,
Made Himself thy little One,
Raising men to tell thy worth
High in heaven as here on earth.

Heaven and earth and all that is,
Thrill to-day with ecstasies,
Chanting glory unto thee,
Singing praise with festal glee.

Cherubim with fourfold face
Are no peers of thine in grace,
And the six-winged Seraphim
Shine, amid thy splendor, dim.

Purer art thou than are all
Heavenly hosts angelical,
Who delight with pomp and state
On thy Beauteous Child to wait.

—*Songs of Syon.*

ANNUAL REPORT ST. CLEMENT'S ALTAR GUILD.

Amount received:

Balance from former account..	$74.15
Dues of members.....	74.00
Donations	211.66
Materials sold	69.18
Vestments sold	154.00
Altar linen sold	80.05
For stamping	4.25
For one linen cotta	4.60
One medal	.50
	$672.39

Amount paid:

Miss Davis	$135.00
John Wanamaker	139.42
H. W. Berglund	26.90
M. Perkins & Son	164.59
Duty and postage	68.65
Materials for work	20.02
Caning chairs	5.45
Cash paid for material	24.00
Postage and express	1.25
Balance in bank	87.10
	$672.39

FRANCES P. LEX,
Treasurer.

MEMBERS ONE OF ANOTHER.

It is the fact that we are members both of the Church and of our half-pagan nations which makes our Christianity and the Church's work so ineffective. We read with amazement Christ's praise of poverty and disparagement of wealth, because it seems to us that the best things in life—the society of refined people and even the affections of our intimate friends—are dependent upon at least a moderate supply of money. If a man loses all his money, he must, in our day, lose most of his friends as well; they will not deliberately leave him, but they will have to live where expenses can be avoided, and they will not follow him. If we had the true spirit of fellowship, such as ought to bind together the various members of Christ's Body this would not be so. The sting of poverty is often the worldliness of a man's friends; and poverty can only deserve the blessing which Christ pronounced upon it when the sense of fellowship is strong enough to overcome the worldliness of men.

How are we to acquire this sense of fellowship? It is the gift of the Holy Spirit. The best way to bridge class-divisions and the like is always to bring men together under the inspiration of a common ideal. And strongest of such bonds ought to be that which arises from a common devotion to the greatest of all causes—the growth of the Kingdom of God. But for most of us there is no link with other men to be found in our religion; we have no fellowship of (or in) the Holy Ghost, no sense that we belong to one another because we all belong to Him. If some stranger came up to me and claimed a somewhat intimate acquaintance on the ground that he worshiped in the same Church, I might regard it as an outrage. That is all wrong. We allow people to claim an acquaintance on the ground that they were at the same school or college; that is recognized as a real bond of union; but merely to be worshipers of the same God is not enough to draw us to one another—because our worship is something laid over our lives, not something bursting from their inmost depths. We go to Church in families, and sit in our own pews; we say our prayers and pay our respects to our own God; and then we come out again and go to our own homes and eat our own luncheons or our own suppers. We do not concern ourselves with the people in the next pew unless they sing out of tune, when we brace ourselves to the extreme measure of turning round to look at them. How can we hope to realize our fellowship with the whole company of believers in the Communion of Saints when this is our attitude to those who worship at our side. We know some little fragment of the Grace of our Lord Jesus Christ and of the Love of God; of the Fellowship of the Holy Ghost we know virtually nothing.

—*William Temple.*

St. Clement's Magazine

Vol. XXX PHILADELPHIA, MARCH, 1914 No. 3

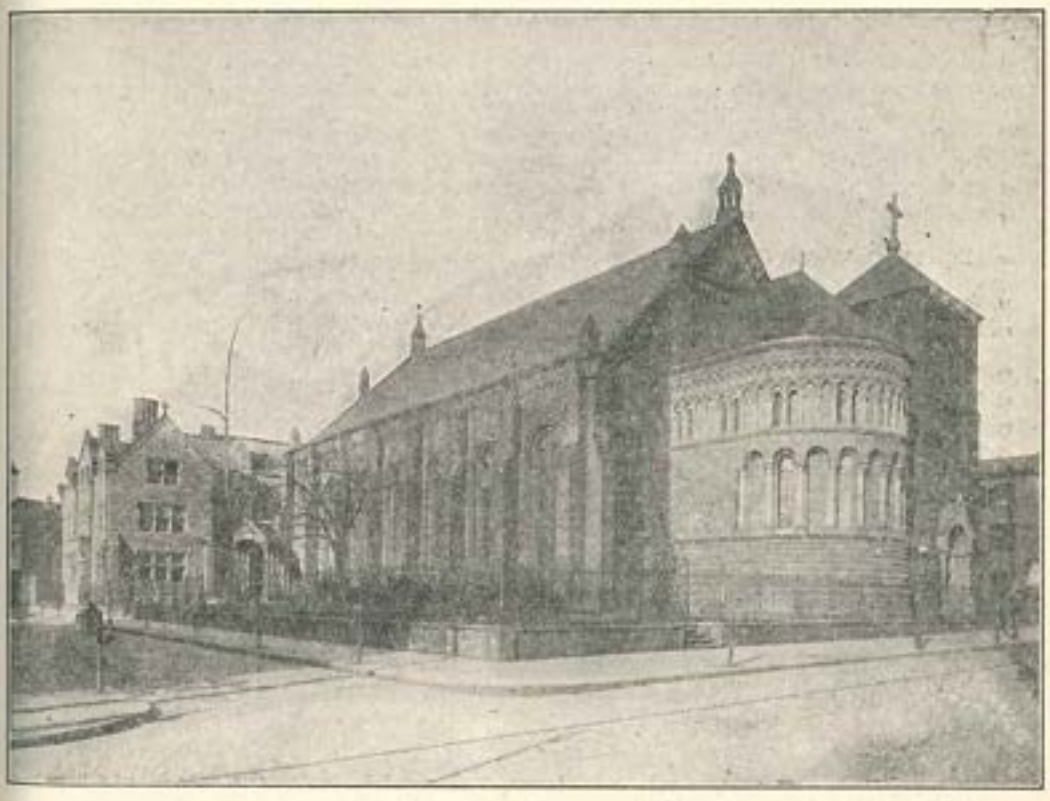


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ST. CLEMENT'S CHURCH, PHILADELPHIA: PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR MARCH, 1914

1. **Sunday** (*i in Lent*) — Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
2. Monday (*St. Chad, B. C.*) — Masses, 6.45, 7, and 7.30 a. m. Intercession, 4.45 p. m. Guild of St. Mary, 8 p. m.
3. Tuesday — Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Intercession, 4.45 p. m.
4. Wednesday (*Ember Day*) — Masses, 7 and 7.30 a. m. Intercession, 4.45 p. m. Guild of St. Vincent, 8 p. m.
5. Thursday — Masses, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m. Mothers' Meeting, 8 p. m.
6. Friday (*Ember Day*) — Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
7. Saturday (*SS. Perpetua and Felicitas, Martyrs. Ember Day*) — Masses, 7 and 7.30 a. m. Intercession, 4.45 p. m.
8. **Sunday** (*ii in Lent*) — Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
9. Monday — Masses, 6.45, 7 and 7.30 a. m. Intercession, 4.45 p. m.
10. Tuesday — Masses, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m.
11. Wednesday (*St. Constantine, K. M.*) — Masses, 7 and 7.30 a. m. Intercession, 4.45 p. m.
12. Thursday (*St. Gregory, B. C., Doct.*) — Masses, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m. Mothers' Meeting, 8 p. m.
13. Friday — Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. The Stations of the Cross, 8 p. m.
14. Saturday — Masses, 7 and 7.30 a. m. Intercession, 4.45 p. m.
15. **Sunday** (*iii in Lent*) — Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
16. Monday — Masses, 6.45, 7, and 7.30 a. m. Intercession, 4.45 p. m.
17. Tuesday (*St. Patrick, B. C.*) — Masses, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m.
18. Wednesday (*St. Edward, K. M.*) — Masses, 7 and 7.30 a. m. Intercession, 4.45 p. m.
19. Thursday (*St. Joseph, Spouse of B. V. M.*) — Masses, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m. Mothers' Meeting, 8 p. m.
20. Friday (*St. Cuthbert, B. C.*) — Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Intercession, 4.45 p. m. Stations of the Cross, 8 p. m.
21. Saturday (*St. Benedict, Ab., C.*) — Masses, 7 and 7.30 a. m. Intercession, 4.45 p. m.
22. **Sunday** (*iv in Lent*) — Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
23. Monday — Masses, 6.45, 7 and 7.30 a. m. Intercession, 4.45 p. m.
24. Tuesday — Masses, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m.
25. Wednesday (*Annunciation of B. V. M.*) — Masses, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m.
26. Thursday — Masses, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m. Mothers' Meeting, 8 p. m.
27. Friday — Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Intercession, 4.45 p. m. Stations of the Cross, 8 p. m.
28. Saturday — Masses, 7 and 7.30 a. m. Intercession, 4.45 p. m.
29. **Sunday** (*Passion Sunday*) — Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
30. Monday — Masses, 6.45, 7 and 7.30 a. m. Intercession, 4.45 p. m.
31. Tuesday — Masses, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.
Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Beede . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXX PHILADELPHIA, MARCH, 1914 No. 3

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Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

Father Underhill will come to us temporarily from March 15 until May 1. It will be a happiness to welcome him to the parish once more.

Bishop Garland visited the parish on Sunday night, February 1, and administered the Sacrament of Confirmation to a class of twenty-six candidates.

The fiscal year of the parish ends on March 24, on which date the Accounting Warden closes his books preparatory to getting up the annual report.

The Stations of the Cross will be said every Friday evening in Lent, preceded by a sermon. A service for children will be held every Friday afternoon in the Chapel.

The usual retreats will be held in the parish during Lent. St. Mary's Guild will have a day of Retreat on the Thursday in Passion Week, and there will be the usual Saint Day for women and girls on Mid-Lent Sunday.

On Wednesday evening, February 11, the Men's Club held its monthly smoker in the Parish Hall. A very interesting illustrated lecture was given on "Housing Problems in Philadelphia," by Mr. Shannon, of the Housing Commission, and music and refreshments came afterwards.

All persons using the weekly envelope system and who may be in arrears with their offerings are urged to cancel their indebtedness prior to the date above mentioned. This is of special importance this year when we are about changing to the duplex system, and will save considerable trouble in the way of carrying over uncompleted accounts.

A Quiet Day for the associates of the Girls' Friendly Society and other women, will be held on Wednesday, March 11, 1914, at the Church of St. Jude and the Nativity. The conductor will be the Rev. E. H. Schlueter, vicar of St. Luke's Chapel, New York city. Those desiring breakfast or lunch are asked to send their names to Miss E. F. Nelson, 125 South Twelfth street, before Monday, March 9.

ST. NICHOLAS GUILD.

It is with regret that we announce that owing to a lack of funds the paid instructors of the Guild must be dispensed with. The gymnasium will be open as usual, however, on Tuesday nights.

LENTEN INTERCESSIONS.

(Every Weekday at 4.45.)

Ash Wednesday—For a faithful observance of the Lenten Fast.
Thursday—Spirit of Unworldliness.
Friday—Spirit of Self Discipline.
Saturday—Spirit of Prayer.
First Sunday in Lent—For the Conversion of the World.
Monday—Foreign Missions.
Tuesday — Work in American Possessions.
Wednesday—Domestic Missions.
Thursday—For all Missionaries.
Friday—For the Increase of the Sacred Ministry.
Saturday—For Vocations to the Mission Field.
Second Sunday in Lent—For the American Church.
Monday—The House of Bishops.
Tuesday—The General Convention.
Wednesday—The Board of Missions.
Thursday—Theological Seminaries.
Friday—Church Schools and Colleges.
Saturday—Religious Orders.
Third Sunday in Lent—For the Diocese.
Monday—For the Bishop of the Diocese.
Tuesday—The Clergy of the Diocese.
Wednesday—The Standing Committee.
Thursday—Candidates for Holv Orders.
Friday—The Institutions of the Diocese.
Saturday—Diocesan Missions.
Fourth Sunday in Lent—For the Parish.
Monday—The Clergy.
Tuesday—The Vestry.
Wednesday—The Communicants.
Thursday—The Children.
Friday—The Guilds.
Saturday—The Choir.
Passion Sunday—For all Estates of Men.
Monday — The President of the United States.
Tuesday—Soldiers and Sailors.
Wednesday—Rich.
Thursday—Poor.
Friday—Employers and Employed.
Saturday—Professional men.
Palm Sunday—For Suffering and Sinful.
Monday—Sick.
Tuesday—Sorrowful.
Wednesday—Insane.
Maundy Thursday—Tempted.
Good Friday—Wilful Sinners.
Holy Saturday—Dying and Dead.
Easter Day—Thanksgiving for Answered Prayers.

The 7 o'clock mass on Sundays and weekdays will be said with the above intentions.

THE DUPLEX ENVELOPE SYSTEM.

The Vestry has authorized the introduction of the duplex envelope system in St. Clement's Parish, and we will begin the use of this system with the new parish year, March 25, 1914.

This provides for *regular* offerings to be made each week both for the support of the parish itself and for the support of the mission work of the Church at large.

Wherever it has been tried it has resulted in increased offerings both for parish support and for missions, but its success is dependent on the co-operation of each individual member of the parish to the extent of taking and regularly using the envelopes. Many members of the parish have already signified their intention of taking sets of the new envelopes and a canvass is being made by the Missionary Committee to arouse interest in the new system on the part of those who have not yet agreed to take the envelopes.

No definite pledges are being asked for, simply a promise to use the envelope regularly, but it is assumed that the amount given by each user of the envelopes on the first Sunday of the new year will be indicative of the amount he or she will give throughout the year.

Our annual expenses, covering salaries, music, fuel, light, repairs and incidentals, amount to $14,000.00. Our present receipts from pew rentals, cash and envelope offerings are far from sufficient to meet our expenses, especially during the summer months, this fact being largely due to a lack of systematic offerings being made by the majority of the parishioners, and this has resulted in the necessity of raising money by temporary loans during certain parts of the year.

It has been for the purpose of overcoming this difficulty in meeting expenses, and to create in the parish a far more general interest in the support not only of the parish work but of the general missionary work of the Church, that the new system has been adopted.

There seems to be a general impression throughout the parish that the funds from the Yarnall estate more than make up any deficit in meeting our current expenses.

This, however, is far from being the case, as there are only two portions or exactly one-half of the income from this estate available for parish purposes, viz., for repairs to the Church properties, and for parish maintenance. Under this last item, however, no portion can be used towards the payment of the salaries of the clergy, or for heating and lighting. One half portion of the income from the Yarnall estate is used, under the terms of the will, for purposes outside the parish, namely the education of boys and young men expecting to study for Holy Orders, and for the purchase of books for the Yarnall Library of Theology, now maintained at the Philadelphia Divinity School. We do not belittle the generosity of the late Mr. Yarnall's bequest, but think the facts should be impressed upon St. Clement's people.

We have 763 communicants in the parish and it can be seen from the following statement what income will be derived for parish support if the new envelope system is in *general* use.

There are only 195 persons regularly using the present envelopes, leaving 568 members of the parish who do not give regularly through this method, and it is the earnest hope of the Vestry that each person connected with the parish shall use the new system.

Two hundred subscriptions at 5c per week yield $520 per year.

Two hundred subscriptions at 10c per week yield $1,040 per year.

Fifty subscriptions at 25c per week yield $650 per year.

Fifty subscriptions at 50c per week yield $1,300 per year.

Twenty-five subscriptions at $1 per week yield $1,300 per year.

Twenty-five subscriptions at $2 per week yield $2,600 per year.

The above is only an example of what systematic giving on the part of the members of the parish will accomplish, and it can be readily seen what the result would be if each one will use the new system.

It is of course assumed that those using the present envelopes will take the new envelopes and continue their subscriptions in the same amounts as heretofore.

HYMNS FOR MARCH.

March 1—A. M. 85, 91, 311 (Pt. II), 308. P. M. 92, 637, 87.
March 8—A. M. 90, 106, 311 (Pt. II), 29. P. M. 118, 254, 89.
March 15—A. M. 92, 200, 311 (Pt. II), 291. P. M. 94, 200, 291.
March 22—A. M. 197, 189, 190, 311 (Pt. II), 196. P. M. 197, 190, 196.
March 29—A. M. 96, 97 (Pt. II), 311 (Pt. II), 107. P. M. 96, 97 (Pt. II), 107.

BAPTISMS.

January 25—Gertrude Elizabeth Kidd.
Jacob Earl Godfrey, Jr.
January 28—Ethel Viola Bushey.
Dorothy Gabrielle Archibald.
January 30—Dorothy Maude Lattimer.
Eva Lillian Shattox.
Marie Emeline Fourcher.
Frieda Anna Dora Wsaw.
January 31—Lloyd Harry Engle.
February 1—William Toomes Edwards.

BURIALS.

February 3—Ohjve M. Betner.
February 14—George Brinton Finn.
February 19—Charles H. Latimer.

MARRIAGES.

January 25—William Arnett Jaques.
Veronica Helen Bagdasar.
February 5—Thomas M. Charleton.
Isabella A. Hepburn.

CONFIRMATIONS.

John Price Baxter, David Bernard Belinfante, Jacob Almond Stanley Coulthard, Henry Harrison Diddlebock, William Toomes Edwards, Lloyd Harry Engle, Francis Cutts Fulmer, Jacob Earl Godfrey, Jr., Paul Scott Lorows, Herbert Van Tuyl Lukens, John Clement Remington, James Williams, Dorothy Gabrielle Archibald, Anna Irene Appenzeller, Ethel Viola Brushey, Elsie Laura Edwards, Marie Emeline Fourcher, Marian Fullerton, Ontamenia Smith Kline, Dorothy Maude Lattimer, Grace Casaline Patton, Louisa Adelaide Stokes, May Josephine Stokes, Eva Lillian Stratton, Anna Isabel Bushwalter Tompkinson, Frieda Anna Dora Wsaw.

OFFERINGS.

Jan. 25—Cash		$65.27
Envelopes		52.38
Feb. 1—Cash		89.45
Envelopes		65.18
Feb. 8—Cash		72.03
Envelopes		55.72
Feb. 15—Cash		103.39
Envelopes		59.09
		$562.51

SPECIAL FUNDS.

Bishop's Fund		$21.22
Missions—Domestic	$5.30	
Foreign	5.22	
General	30.80	
		41.32
S. Andrew's Choral		.10
S. Stephen's College		11.60
		$74.24

"Many follow Jesus unto the Breaking of Bread; but few to the drinking of the Cup of His Passion."
"Ye shall drink indeed of My Cup."

Lord, when we drink of Thy most Sacred Cup,
Grant us to know more clearly what we do;
We seek Thy Strength, Lord Jesus, and accept
Thy Weakness too.

Thou art alone our Riches and our Wealth,
Yet, at Thine Altar, ask we only gain?
O make us both partakers of Thy Joy,
And of Thy Pain.

Jesu, our God, by Whom alone we live,
Who meekly on the Cross dost yield Thy Breath,
We come to Thee for Life, but grant us, too,
To share Thy Death.

E. W.—Cowley Evangelist.

The following sermon preached by the Rev. M. R. Newboldt, the principal of Dorchester Missionary College, in England, seems so excellent that we reprint a portion of it from the Cowley Evangelist.

Nothing, no energy, no zeal, no organization or elaborate equipment, can possibly take the place of the great duty of spreading the One Faith, once for all delivered to the saints, handing it on whole and undefiled, enshrined in the system and order of the One Holy Catholic and Apostolic Church.

We hear much of "overlapping" in the Mission Field. Christianity is being presented to the heathen world by many bodies of Christians from many points of view. The point of view of the Mission of our Church must surely be that of historic and Catholic Christianity quite definitely and faithfully presented. In China and Japan, for instance, two of the most strategic and fruitful points of the Mission Field are vast Roman Catholic Missions, and very large Protestant Missions; between the two are found our own, the smallest of the three. Of course, in so huge a field there is at present ample room for all, but it may not always be so. And if we ask what should be the special contribution of our Church, which shall justify the presence of the Church of England in the face of these competing bodies, our answer is that she has her appeal to historic Christianity, and Catholic faith and practice, both whole and undefiled, and that she has something to give which neither Rome nor non-episcopal bodies can offer. We should never be content to be merged in a general colorless Protestantism, nor agree to a division of the religions of China into non-Christian faiths, Romanism, and Protestant Christianity.

We have laid upon us the duty of preaching the Catholic Faith and practice, as handed down to us. But it is not a simple or an easy duty; nothing supremely worth doing ever is.

One of the great causes of difficulty is the constant drag exercised both at home and still more in the Mission Field, of a great body of non-episcopal missionary societies.

By their zeal, their devotion, their efficiency and equipment these great societies put us to shame. They are honestly anxious to draw us, the smaller body, into line with themselves. To refuse seems churlish, difficult, and un-Christian; yet to co-operate without serious compromise of principles is most difficult. One might quote as an instance of this tendency the recent proposal, now I believe happily withdrawn, for a Central Theological College in Australia, at which should be trained ministers of all Christian bodies, including our own, sharing as many common subjects as possible in one common life and atmosphere, yet each maintaining their distinctive doctrinal teaching. The most outstanding event of modern missionary history was the Edinburgh Conference of 1910. It was a sign of the presence of great zeal for missionary work, and was provocative of much activity. And the chief feature of that conference, in the eyes of most of us, was the attempt to co-operate, as far as possible, with non-episcopal missionary societies at home and abroad.

Anything that makes for unity, for peace and concord, is good; but side by side with what is good goes the need in any such attempt for increased vigilance lest we compromise what is not ours to alter, the one Catholic position.

And if one may do so without loss of charity, we should ask, how far *can* we consistently, with loyalty to our position, co-operate with that great body of non-episcopal Christianity which we may conveniently term Protestantism?

Do we differ from them only in minor points of system and order, and in externals, or does the line of cleavage run any deeper?

You will agree with me that this is a difficult question to answer. It is hard to answer because when you are dealing with Protestantism you are not dealing with a homogeneous body. Nor are you dealing with a body whose teaching and beliefs are free from liability to radical change. Among them are many, thank God! who hold fast to evangelical faith in Our Blessed Lord as their Saviour and their God, and teach the essentials as we should teach them, if they do not practice all that we practice. But there are others who do not.

We hear very much nowadays of a re-statement of Christianity, and sometimes when we examine the Faith as re-stated, we find it hard to recognize at all the Faith we have always known and loved.

Between ourselves and some forms of what is called "non-credal" Christianity, the line of cleavage does not lie in matters which have to do with Orders or Sacraments, it lies in their view of the nature of the Person of Our Blessed Lord Himself. It may be said to lie in a different conception of Theism. There is, or was, for instance, the "New Theology," a form of teaching decidedly pantheistic.

To them it was not hard to accept the saying that Jesus is Divine, for all are divine in their degree, the Deity resides in all men. There are other streams of thought with more affinity to the deistic standpoint, which find great difficulty in asserting any Incarnation, any belief in the miraculous, or in a Resurrection, or the Virgin Birth. Now these views do harm even in England, where there is so much to counteract them, and where people are so extremely uninterested in theology. But if they are transplanted to the East, where great nations are leaping into civilization at a bound, the harm they may do is incalculable. Japan, we are told, is intensely interested in religion, she is dissatisfied with her old faiths, and determined to remodel her religion upon that of the Western world. But whether her religion a hundred years hence will have much relation to historic Christianity is, we are told, problematic. Latitudinarian theology in the West may produce an embarrassing monster in the East, like that of Frankenstein. Let us at least be aware of the danger. For reasons of this kind alone it is vitally important that our missionaries should know what they believe, and hold fast and firm the whole undefiled Catholic Faith. It would be a serious danger to the Christendom of the future ages if there sprang up in the East some new semi-pantheistic religion labelled Christianity which is not the Gospel; but can we doubt that this is at least possible if a fluid, undogmatic, non-credal mass of Christian theories gets re-stated through the Indian or the Chinese mind?

And as regards questions of Catholic order, we cannot see without the gravest disquiet such attempts at re-union as that recently reported from Africa, where a Bishop of our own communion celebrated in a Presbyterian Church for a congregation consisting of Presbyterians, Baptists, Methodists and Friends. However ardently we may lament the breaches of Christendom, this is not the way to heal them. To take such action is to hurt your friends far more deeply than can be compensated for by any conciliation of those who differ from us. More than that is to jeopardize what is not ours to give away.

Even those of us who most distrusted the policy of the Edinburgh Conference did not look for such results, nor were they contemplated, they were expressly repudiated. Yet in certain quarters this most serious action is claimed as a fruit of the same movement. The fact is, it is comparatively easy to set a ball rolling; but however nicely its aim be adjusted, a ball of this sort set rolling in England and in Scotland may have seriously changed its direction by the time it gets to the other side of the world. Specially is this so when it is heavily biased in one side.

There is an often quoted saying of the great Bishop Selwyn to this effect: "When you are fighting on the frontier against the power of darkness, differences which loom so large at home among Christian soldiers are as nothing." Obviously the saying contains a rough truth. But how far is it all true? Surely when the foundations of a new Church are being laid, especially among nations of more subtle and active mind than, say, the Melanesians among whom the Bishop derived his experience, the least deviation from the straight affects the whole superstructure.

And again, when the Church "is fighting on the frontier against the powers of darkness," whether among the heathen or in our colonies, it must surely make a vital difference whether she puts in the forefront the Sacrament of Penance and the Sacrament of the Altar, or does not do so. If she goes into the warfare leaving one of them behind, and making but half-hearted use of the other, she is depriving herself of two of the most potent weapons against the powers of darkness which God has entrusted to her charge. The Church, to be a strong missionary force, must know what she is to teach, and what atmosphere she is to create for her children.

The heathen have not only to be taught the Faith, they have to unlearn quickly a vast body of inherited tradition of fearful moral evil. This can only be fought by dealing with individual souls one by one. Preaching is not enough, teaching is not sufficient: the regular use of Confession and the cleansing power of Absolution is

the best and greatest of all weapons. We who know its value at home can realize how infinitely necessary it is in fighting on the frontier against the powers of evil.

The other weapon, a greater still, is the Holy Eucharist. It is both the backbone of all worship and one of the greatest safeguards of the doctrine of the Holy Incarnation. Here, more than anywhere else, the abstract teaching of the Church is translated into the practice of her worship and her life. We are told sometimes at Dorchester that in encouraging our men to value the privilege of being present daily if they wish at the celebration of the Holy Mysteries, we are training them to expect a luxury which the missionary priest can seldom obtain. We know all of us quite well that a missionary constantly traveling cannot often have this privilege.

But can anything be more deplorable than to acquiesce in the other extreme, to put it in the background, to treat it as an extra? "That the Church of England has largely failed in Australia in the past," says the author of a recent book, "is a fact as indisputable as it is deplorable." And why? Because she has clung to the things that do not matter, and let the things that matter go. She has kept the parochial system in the vast territories, she has multiplied Church dignitaries; while strongly resisting the use of the traditional vestments of the priests she has stoutly braved the embarrassment of introducing to the back blocks the traditional garb of an Archdeacon. There are whole districts where she is practically a Church of one sacrament—baptism. One has heard of churches where no service but Evensong has been held for fifteen years.

We are given to understand that sacramental forms of religion, sad as it is, do not appeal to our colonist. That he can seldom get beyond the prayer meeting, the lantern service, the compounding of simple gospel truths. We are told in the same breath that the form of religion everywhere in evidence is that of the Church of Rome.

The fact is, that when modern Anglicanism is transplanted beyond the shade of the Establishment, nothing but the devotion of its ministers and the grace of God saves it from dismal failure. It does not take root nor grow. One must adopt Catholic practice because it pays; if it were never attended by visible success it would nevertheless be our duty to abide by it. But it does pay, it does produce wonderful results. Where the teaching and discipline of the Church is given and held definitely and strongly, when her system, her sacraments, and her order take root, then she will live and grow no longer an English exotic, but indigenous to the soil. One of our former students has just been sent home by the Bishop of Corea to beg for reinforcement and help. He has returned, I hope and believe, reassured. And the help is needed because the Church in Corea simply cannot cope with the weight of converts. This is not due entirely to the fact that there the Catholic Faith is presented faithfully and clearly; there are other causes as well. But no one could hear of his account of that work without rejoicing.

Another has just sailed for his home in the Bahamas, whence the Bishop of Nassau sent him to us for training.

He told me once of his memory of the last time he saw Bishop Churton, before that saintly man lost his life at sea. It was on Long Island, an island of some eight or nine parishes, on the occasion of the Bishop's visit. He remembered the Bishop seated in the little church hearing confessions by the font, outside on a heap of stones his chaplain hearing others, and under the shade of the belfry a third priest similarly engaged. He described the groups of people kneeling in the shade of the trees waiting for their turn, all preparing to receive their communion at the Bishop's hands on the morrow. After the service, the Bishop held the concluding part of the Episcopal visitation service on the little quay, gave his blessing, and sailed away, to meet his death soon after.

Recently that island had, for lack of men, to be left unshepherded for four years. Yet when a priest did manage to make a hurried tour through it after that interval, to give the sacraments to the people, he found all the congregations kept going by the native catechists, who receive no pay for their services, and he took back with him £40 in church dues which they had been paying during the four years.

What we teach at home, what we believe at home, travels very far. The work that is done by the Church abroad reflects more than we are aware, our thoughts, our practice, the best of our prayers here in England. It is not enough merely to send out numerous missionaries. We must send out men trained first and foremost in the Catholic Faith, men who know what they believe, and believe what the Holy Spirit has taught the Holy Church; who believe the whole truth and keep it undefiled, and will bear witness to it faithfully wherever they may go.

St. Clement's Magazine

Vol. XXX PHILADELPHIA, APRIL, 1914 No. 4

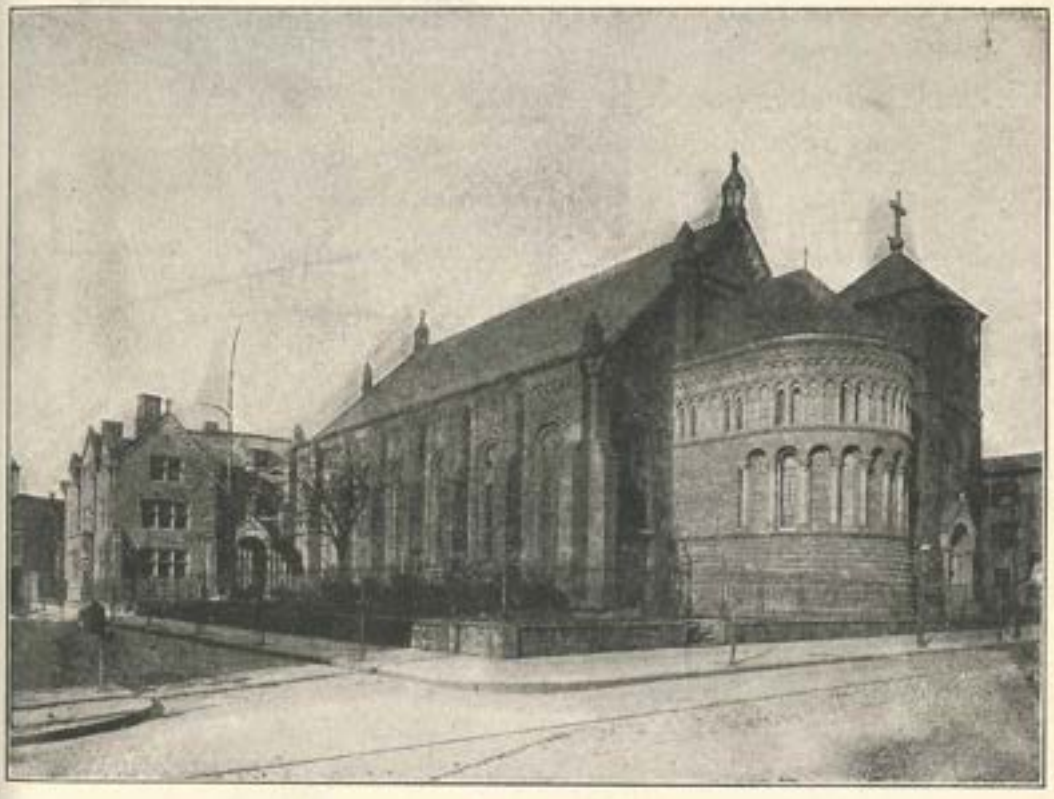


PHOTO BY WILLIAMSON

ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR APRIL, 1914

1. Wednesday (*St. Gilbert, B. C.*)—Masses, 7 and 7.30 a. m. Intercession, 4.45 p. m. Guild of St. Vincent, 8 p. m.
2. Thursday (*St. Francis of Paula, C.*)—Masses, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m. Mothers' Meeting, 8 p. m.
3. Friday (*St. Richard, B. C.*)—Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Stations of the Cross, 8 p. m.
4. Saturday (*St. Ambrose, B, C. D.*)—Masses, 7 and 7.30 a. m.
5. **Sunday** (*Palm*)—Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
6. Monday (*before Easter*)—Masses, 6.45, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m. Stations of the Cross, 8 p. m.
7. Tuesday (*before Easter*)—Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Intercession, 4.45 p. m. Stations of the Cross, 8 p. m.
8. Wednesday (*before Easter*)—Masses, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m. Stations of the Cross, 8 p. m.
9. Maunday Thursday—Mass, 7 a. m. Solemn Mass, 9 a. m. Intercession, 4.45 p. m. Stations of the Cross, 8 p. m.
10. Friday (**Good Friday**)—Matins, 7 a. m. Children's Service, 9 a. m. Mass of the Pre-Sanctified, 10.30 a. m. The Passion, 12-3 p. m. Even-song, 5 p. m. Stations of the Cross, 8 p. m.
11. Saturday (*Easter Eve*)—Mass, 7 a. m. First Vespers of Easter, 8 p. m.
12. **Sunday** (**EASTER DAY**)—Masses, 6, 7, 8, and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Children's Service, 3 p. m. Solemn Even-song, 8 p. m.
13. Monday (*in Easter Week*)—Masses, 6.45, 7, 7.30 and 9.30 a. m.
14. Tuesday (*in Easter Week*)—Masses, 7, 7.30 and 9.30 a. m.
15. Wednesday—Masses, 7 and 7.30 a. m.
16. Thursday—Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
17. Friday (*Abstinence*)—Masses, 7 and 7.30 a. m. The Litany, 12 m.
18. Saturday—Masses, 7 and 7.30 a. m.
19. **Low Sunday**—Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
20. Monday (*St. Serf, B, C.*)—Masses, 6.45, 7 and 7.30 a. m.
21. Tuesday (*St. Anselm, B, C., Doct.*)—Masses, 7, 7.30 and 9.30 a. m.
22. Wednesday—Masses, 7 and 7.30 a. m.
23. Thursday *St. George, M.*)—Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
24. Friday (*Abstinence*)—Masses, 7 and 7.30 a. m. The Litany, 12 m.
25. Saturday (*St. Mark, Evangelist*)—Masses, 7, 7.30 and 9.30 a. m.
26. **Sunday** (*ii after Easter*)—Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
27. Monday—Masses, 645, 7 and 730 a. m.
28. Tuesday—Masses, 7, 7.30 and 9.30 a. m.
29. Wednesday—Masses, 7 and 7.30 a. m.
30. Thursday—Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.
Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Beede . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

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Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

About eighty women made the retreat on mid-Lent Sunday.

The collection on Easter Dav will be devoted to the current expenses of the parish.

The Paschal Candle will be blessed on Holy Saturday night after the first vespers of Easter.

Miss Edna Hagert has decorated the Paschal Candle. The design is very effective, in black, orange and gold.

Parishioners are reminded that they should make out their Easter communion cards that the parish list may be corrected.

The retreat for St. Mary's Guild was held on Thursday in Passion Week. Father Aitkins, of St. Mark's parish, was the conductor.

On March 19th the rector blessed an altar, with proper ornaments, at the Eastern Penitentiary. A Mass followed, at which there were about seventy communions.

The Rev. Father Richardson, rector of St. Mary's Church, West Philadelphia, gave an exceedingly helpful address on "Church Work" before the Girls' Club on Tuesday evening, March 24.

At the meeting of the Men's Club, on March 11th, Mr. Clarence Sears, of Glenloch, read an interesting paper on the "Rural Problem," in which he made clear the particular difficulties which must be met by a country parish.

After Easter the choir boys will commence rehearsing for a minstrel show, to be given for the benefit of the Choir Outing Fund. We will be unable to have a choir camp, but the boys will be taken somewhere for the day as heretofore.

Donations in money are asked for flowers in decorating the altar of the Blessed Sacrament on Maundy Thursday, in St. John's Chapel. Members of the C. B. I. are especially asked to contribute. Donations may be sent to Miss Arnold, 102 South Thirty-sixth street.

A silver pyx, formerly the property of the Rev. George M. Christian, D.D., has been given to the parish. It was given Dr. Christian many years ago by Elizabeth Cuthbert Smith. The inscription reads:

"To the Glory of God and in loving memory of Percy Cuthbert Smith, who entered into Everlasting Life, Feb. 23, 1872."

Needed at once, for the Sunday School, a man teacher for a new class of boys. It is impossible for any teacher to do justice to a class of which the usual attendance is sixteen and the total enrollment between twenty-five and thirty. The clergy find that much good teacher material is kept in the background because of modesty.

Any persons who desire books on religious subjects of interest to Anglicans, are referred to the catalogue of the Lending Library of the Sisters of the Holy Nativity, Fond du Lac, Wis. No expense is involved, except return postage on books. Even the large public libraries are lacking in Catholic literature, therefore an opportunity of this sort should be taken advantage of by many.

The basket-ball game on St. Patrick's night gave G. S. N. the victory by one point, the score being 15 to 14 for a team from St. John's parish. The line-up:

G. S. N.		St. John's.
Watts	Guard	J. Paterson
Riley	Guard	Cole
Bergen	Center	Groves
Copestick	Forward	H. Patterson
N. Ruark	Forward	McDonald

Grown persons will please save Monday night, April 28, for a visit to the class work exhibit and closing of the gym. for the season.

BAPTISMS.

February 24—Moy, Joseph.
February 26—Lundgren, John Lawrence; Lundgren, Warren Howard.
March 5—Holloway, Martin Augustus.

BURIALS.

February 24—Plummer, Laura Virginia.
March 14—Cobb, Thomas V.; Kirkpatrick, Jos. J.; Bostick, Jennie M.

OFFERINGS.

Feb. 22	Cash	$70.10
	Envelopes	58.47
March 1	Cash	75.45
	Envelopes	54.32
March 8	Cash	68.50
	Envelopes	80.57
March 16	Cash	82.17
	Envelopes	69.01
		$558.59

SPECIAL FUNDS.

Missions:		
Foreign	$29.45	
Domestic	47.02	
General	1,347.74	
		$1,424.21
Episcopal Hospital		1.00
Valley Forge Chapel		1.00
S. Stephen's College		.60
Poor Fund		9.00
		$1,435.81

CONFESSIONS.

The hours of the clergy for Holy Week are as follows:

Fr. Hutchinson: Tuesday, Wednesday and Thursday, 10.30-1130 A. M.; Good Friday, 4-5 and 7-8 P. M.; Easter Even, 10-12 M. and 7-9 P. M.

The other clergy: Wednesday and Thursday, 4-5 P. M.; Good Friday, 3-5 and 7-8 P. M.; Easter Even, 3-5 and 7-10 P. M.

Persons are urged not to delay their confessions, but to come as early in the week as possible.

HYMNS FOR APRIL.

April 5, A. M.—99, 96, 98, 99, 111, 103, 311 (Part II), 107. P. M., 99, 111, 107.

April 12, A. M.—103, Hail Festal Day, 131, 135, 134, 140. P. M., 135, 131, 134, 133, 103, Hail Festal Day, 140.

April 19—As last Sunday.

April 25, A. M.—132, 131, 138, 133. P. M., 132, 131, 138, 137, 133.

TEXTUAL CRITICISM.

(Extract from *St. Mary's Messenger.*)

For the comfort of certain devout souls who are troubled with a sub-conscious uneasiness in consequence of textual criticism and disputed authorship of Holy Writ, we feel impelled to make a brief statement. Two correspondents of widely differing mind and personality sent to the *Messenger* their individual reports of the Confirmation at the House of Mercy. Each account was quite complete in itself, and yet, when the editorial scissors had cut apart and pieced together, there were not half a dozen sentences duplicated, and we believe the two writers will themselves find "difficulties" in claiming each her own contribution. Strange to say, however, these two otherwise harmonious accounts began with an absolute discrepancy of date, as radical as any appearing in the synoptical accounts of our Lord's resurrection. So let our "rational method" of dealing with such matters be truly rational. The essentials of the story do not depend upon small variations in the details.

In this connection we may tell of another edited letter with whose fanciful fate we have beguiled some wakeful hours. The letter was written in the first years of this century by a school-girl in Japan to a Sister on Mount Saint Gabriel. It was a long letter, well written in every respect, and quite too good to be selfishly devoured in private. In fact, each of the magazines published on Mount Saint Gabriel desired it, and yet it was too long for either one. Finally, it was portioned out, cut apart and pieced together in new combinations, in such wise that *Sub Alis Sto,* the school paper, had a sprightly account of the writer's journeyings, with vivid pictures of Japanese home life; and *Saint Mary's Messenger* was enriched by an earnest setting forth of the missionary work and its possibilities, as seen by a fresh young mind, sure of the sympathy of her hearers.

The fanciful sequence of this division pictured a Japanese conquest of the States, in some remote century, and the discovery of the two printed accounts of life in Japan, followed by the unearthing of the original manuscript letter. How easy to suppose that there were two sources *for* the letter, instead of two derivations *from* it; two "He-lens," evidently, of different minds, as shown by the different styles of writing—one a gay young girl, the other a Christian missionary of the Japanese. Can you not see the wiseacres of that day rushing into print with their scholarly deductions? What a find it would be!

THE RESURRECTION.

By the death of Christ the power of sin was broken; the chains fell off humanity and men were free to rise. No doubt much remained to be done: the Atonement to be shared; a new life to be lived. But the whole situation was changed; things were no longer hopeless. Before, men could neither make nor share an Atonement, nor could they look forward to any certain joy or hope in the life beyond; now they could arise and recommence their upward pilgrimage to God with real courage and hope, because the pardon was purchased and the power of evil defeated. But let us beware of thinking that even the Atonement is the end. Not so; it is the first chapter of the book of Redemption; not the last. A mistake here will lead us into many pitfalls; into Antinomianism, for instance; the heresy that teaches that because Christ died we need not die to sin; or into disparagement of good works as part of a living faith; or into many estimates of Grace.

No. The Atonement has no doubt overthrown Giant Despair, and his late prisoners are free to go out, nor can he touch them unless they return of their own will; yet their redemption is by no means complete. The trembling prisoners must be brought into the light of day; some one must "wash their stripes" and chafe their stiff limbs; loving hands must minister to their needs; they must be moulded and educated and inspired until a new life and spirit is theirs, so they can do a man's work and play a man's part in the new life and atmosphere of Christian freedom and responsibility. This is the work of Grace: it has yet to be done.

Therefore it is that we do not rest our hopes upon a dead Lord who died once on the tree. Were His death the end we should despair, but death was not the end. Christianity as a religion is not the religion of a death, but of One who was dead, but is risen, and is alive forever more. And so this Lord who was clothed with our humanity in the days of His humiliation still wears our humanity in glory, and all the day long stretches forth His hands to those brethren of the human race whose nature He assumed and for whom He died. For He longs, with Divine desire, to endow them with that Grace which is His own communicated Life in order that, being in Him (as He in them), they may share His eternal and glorious Life forever.

WALTER J. CAREY.

A LETTER FROM CHINA.

China's Navigation Company's
S.S. "Shasi," en route for Hankow,
February 3.

My Dear Father: Capt. A. is a fine English Catholic, son of a former curate of St. Alban's, Holburn, and so interested and encouraging in regard to everything that our community is trying to do. He attends Mass whenever he can on Sundays, and has given us an altar, reredos, pulpit, etc., for the chapel, where we have English services in Ichang.

This is to thank you and the Sunday School for your special offering for St. Joseph's (School), an offering which is much appreciated.

In our refractory we have a picture of the chancel of St. Clement's, and the picture

is always a joy, not only for its own sake, but because it recalls those delightful visits of last year. God bless you all. Love to everybody. We expect Father Souder for Palm Sunday.

Yours in Christ,
ROBERT E. WOOD.

FOR DUPLEX ENVELOPES.

Up to the present writing 348 persons have signified their intention of using the new envelopes. This is an encouraging increase. There are still a number who have not responded to the appeal, but it is our hope that in time each member of the parish will realize his responsibility.

THE LEAGUE OF INTERCESSION AT KUMAMOTO, JAPAN.

In the autumn of 1911, a church woman visiting at the Leper Hospital, in Kumamoto, was deeply impressed by the atmosphere of prayer and devotion among the inmates, and suggested the formation of a League of Intercessory Prayer. The suggestion was acted upon, and the association has proved a great blessing not only to the members but to the Church at large.

Miss Riddell writes: "The Guild is proving a link beyond expectation with the needs of the world, and also a great strengthening of their own spiritual life."

The great need of the little community is a church building; about $1,500 is yet lacking before this can be erected.

Any desiring the prayers of the League may write to Miss H. Riddell, 436, Furu-Shinyashiki, Kumamoto, Japan.

MISSIONARY NOTES.

The First Provincial Synod.

On January 22 the Province of the Southwest held its first synod. That the Church in the Southwest desires that its province should mean something real for the extension of the Kingdom, rather than a mere bit of ecclesiastical mechanism, seems to be evidenced by the following statement with which it prefaces its articles of organization:

"The purposes of this province and its synod are to organize the forces and develop the resources of the Church within the province in order that the congregations and the people of the province may more adequately further the Mission of the Church to the world: (1) by making our Lord known everywhere as the King and Saviour of men; (2) by endeavoring to unify and develop the educational work of the Church within the province; (3) by claiming for the Christian law the right to rule social practice."

A synod that deliberately defines its purpose as service to the nation and the world may go forward to greater victories for the Kingdom than have ever been won by the Church in the Southwest in the past.

Last December the Rev. F. L. H. Pott, D.D., celebrated his twenty-fifth anniversary as head of St. John's University, Shanghai. A large number of Chinese, as well as of President Pott's foreign friends, crowded the assembly hall to the doors. Dr. Wu Ting-fang, former Chinese minister to the United States, presided, and was accompanied on the platform by Bishop Graves, Admiral Sah and other notabilities. The alumni of the University had gathered a special Expansion Fund of $10,000, which was presented to Dr. Pott, together with a silver-inscribed model of the college crest. The gift will probably be used toward the erection of a library building. It is hoped that the Church in America will also want to recognize the service which Dr. Pott has rendered. Among the things which must be accomplished in the near future, if the University is to keep the place it now holds as the leading educational institution in the Orient, are an art building, a large library, a gymnasium, in addition to law, normal and engineering courses to the departments of the college.

The automobile is not always a luxury. It has been put to very practical use by a clergyman in a New England diocese who finds that by this means he has been able to make a house-to-house canvass of forty townships, with the result that nearly 400 church people, including over 100 children, have been discovered and enrolled. But the work of canvassing was only the initial step. By means of the automobile every family in the district has been visited at least twice a year, and many of them much oftener. To show how helpful this means of locomotion has been to the people, he tells us of a communicant of the Church who was dying in an isolated farmhouse, nearly twenty miles from a church. Under the old conditions a visit would have meant a full day's time by railroad and coach at an expense of about $4—now it requires less than an hour and the clergyman's record shows that he was enabled to visit the invalid twenty-five times during the past year. The expense of running the automobile in question was borne by the Woman's Auxiliary of the diocese.

Fourteen years ago Rr. Rudolf B. Teusler went to Japan to open a little hospital that had been closed for two years. It was absolutely without equipment except a few broken-down beds and some blankets which were sold for $25. Dr. Teusler says he has always felt sorry for the man who bought them! From this insignificant beginning has come our present St. Luke's Hospital, Tokyo, with its eighty beds, its corps of thirty trained nurses, its staff of ten Japanese physicians, four of them graduates of the Imperial University, and three foreign doctors, besides a dispensary caring for one hundred and fifty cases each morning. But this equipment is quite inadequate for the work which St. Luke's is asked to do. Prince Katsura, formerly Premier of Japan, and Baron Goto, have made a gift of $25,000 to develop St. Luke's into a great international hospital. It is proposed to erect an institution of one hundred and fifty beds, with professors of the Imperial University as its consulting physicians, with a staff of foreign and Japanese doctors. A hospital such as this will not only be effective in promoting international friendship, but it will directly aid in extending Christian influence in Japan.

In the March number of *The Spirit of Missions,* Archdeacon Stuck calls attention to the critical condition existing among the natives on the Yukon River. The intrusion of vicious white men in the native villages, where they resort for drunkenness and debauchery, is slowly but surely destroying the native population. Our medical missionary at Fort Yukon has made a gallant stand against these evils and has incurred the enmity of the liquor interests, which are trying to have him removed. Although Dr. Burke's furlough was due last winter, he chose to stay at his post and keep up his fight for decency and order. In this he has been ably seconded by his wife and by the government school teacher, Miss Hannah Breece, who has given him most loyal support and has not shrunk from her share of the dislike and unpopularity which has been a consequence of the stand they have taken for the right.

On the 31st of January the new St. Andrew's School for Boys was opened in the little village of Zapopan, a suburb of Guadalajara, Mexico. The buildings are as yet incomplete, but enough has been done to enable the work to be carried on effectively. The reception at the opening of the school was attended by the mayor of the city and representative people from all the foreign colonies, as well as by many native Mexicans. An interesting feature of the day was a visit from the entire commissions of Japanese naval officers from the Emperor's ship, *Itsumo.* The fact that these Japanese officers, as well as some of the most distinguished Mexicans of Guadalajara, made a special visit to a comparatively small and obscure American mission school seems fraught with significance of the good will existing toward us.

The number of pupils is daily increasing and the work seems to have a most promising future before it. One of the features of the school is farming. All the boys spend a part of the time in practical agriculture—the profits of which will go to defray the expenses of the school.

On February 14th a cable was sent to Bishop Graves authorizing the purchase of land for the new St. Mary's Hall, Shanghai. This message will bring almost equal happiness to the workers in the field and the helpers in the home-land, whose labors, pledges and gifts have made possible the advance. A large part of this money came from a Sunday offering in St. Bartholomew's Church, New York City, amounting to $9,750. This recalls a similar benefaction of St. Bartholomew's Church several years ago, when it gave the choir-school building in Hankow, known as St. Bartholomew's House.

The Rev. A. R. Hoare, our "farthest North" missionary at Point Hope, Alaska, writes of the terrible gales which have swept across from the Arctic Ocean, and the comfort which the new mission house has been. He says: "Our large dory, very heavy, was picked up by the wind, carried through the air and deposited on the top of the coal pile, six feet high. A canoe, thirty feet long, was carried away altogether; its owner has not seen it since, and a great deal of damage was done, but our house was not injured in the least."

Mr. Hoare has had a request from a government teacher on the Noatak River to

visit his school and instruct the natives. He says he hopes to get there this winter, though it is only about 250 miles from his station! Then he expects to visit Icy Cape, 250 miles in the opposite direction also. In the interim he is training two intelligent native boys, whose parents have agreed to turn them over to the mission.

Bishop Biller of South Dakota recently visited the Indian mission at Crow Creek, where the Rev. H. Burt is at work. The bishop says that Mr. Burt should be put in the very front of living American missionaries, and hopes that he may long be spared to be the friend of the Indians and the helpful, loyal advisor of his bishop. He came to South Dakota two years before the present bishop was born and Bishop Hare found him hard at work when he (the bishop) first came to the Indians.

The story of "The Ascent of Denali" (Mt. McKinley) by Archdeacon Stuck should be in every churchman's library. It tells of a great task carefully prepared for, of hardships borne with abundant good nature, of dangers fearlessly, but never recklessly, faced, of constant resourcefulness and determination and of success modestly worn. It is told with the literary charm and power familiar to all who have read the accounts of his missionary journeys in the *The Spirit of Missions* from time to time. The numerous and beautiful illustrations add greatly to the interest and value of this absorbing book.

It is published by Scribner's Sons, New York. Price $1.75.

St. Luke's Hospital, Manila, is filled to over-flowing. It is the leading hospital in point of efficiency in the Philippines. Bishop Brent is convinced that if he could erect a new building he would in a short time have a sufficient return to meet all current expenses.

St. Clement's Magazine

Vol. XXX PHILADELPHIA, MAY, 1914 No. 5



PHOTO BY BELINFANTE

ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR MAY, 1914

1 Friday (*SS. Philip and James, Apostles. Abstinence*).....Masses, 7 7.30 and 9.30 a. m. The Litany, 12 m.
2. Saturday (*St. Athanasius, B. C. Doct.*).....Masses, 7 and 7.30 a. m.
3. **Sunday** (*iii after Easter*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
4. Monday (*St. Monica, W.*).....Masses, 6.45, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
5. Tuesday.....Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m.
6. Wednesday (*St. John, Ev., before the Latin Gate*).....Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
7. Thursday (*St. John of Beverly, B. C.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
8. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m. The Litany, 12 m.
9. Saturday (*St. Gregory of Nazianzum, B. C., Doct.*).....Masses, 7 and 7.30 a. m.
10. **Sunday** (*iv after Easter*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
11. Monday.....Masses, 6.45, 7 and 7.30 a. m.
12. Tuesday (*St. Pancras, M.*).....Masses, 7, 7.30 and 9.30 a. m.
13. Wednesday.....Masses, 7 and 7.30 a. m.
14. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
15. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m. The Litany, 12 m.
16. Saturday.....Masses, 7 and 7.30 a. m.
17. **Sunday** (*v after Easter, Rogation*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m.
18. Monday (*Rogation Day, Abstinence*).....Masses, 6.45, 7, 7.30, 9.30 a. m. } Continual Intercession.
19. Tuesday (*Rogation Day, Abstinence*).....Masses, 7, 7.30 and 9.30 a. m. } Continual Intercession.
20. Wednesday (*Rogation Day, Abstinence*).....Masses, 7, 7.30 and 9.30 a. m. } Continual Intercession.
21. Thursday (*Ascension Day*).....Masses, 6, 7 (Solemn) and 9.30 a. m.
22. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m. The Litany, 12 m.
23. Saturday.....Masses, 7 and 7.30 a. m.
24. **Sunday** (*after Ascension Day*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
25. Monday (*St. Aldhalm, B. C.*).....Masses, 6.45, 7 and 7.30 a. m.
26. Tuesday (*St. Augustine, Abp., C.*).....Masses, 7, 7.30 and 9.30 a. m.
27. Wednesday (*Venerable Bede, Pr., C.*).....Masses, 7 and 7.30 a. m.
28. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
29. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m. The Litany, 12 m.
30. Saturday.....Masses, 7 and 7.30 a. m.
31. **Whit-Sunday**.....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.
Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Beede . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXX PHILADELPHIA, MAY, 1914 No. 5

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BELL TELEPHONE, LOCUST 417

ALL SAINTS MISSION HOUSE
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CLERGY:
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THE REV. C. C. QUIN
THE REV. V. VAN M. BEEDE

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Mr. G. Theodore Roberts
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Mr. Stevenson H. Walsh
Mr. Edward A. Casey
Mr. J. Lawrence Wetherill

Rector's Warden.—
Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

The collection on Ascension Day will be devoted to the Summer Outing fund.

The church will be open as usual on the Rogation days from 6 A. M. to 9 P. M.

The new chapel will be erected during the summer. A detailed account of the plans will be given later.

An iron fence is to be erected at the lower end of the garden, as a means of keeping out destructive quadrupeds and the ubiquitous small boy.

EASTER MEETING OF THE VESTRY

At the annual parish election the following named gentlemen were elected to serve as Vestrymen for three years, or until Eastertide, 1917:

Mr. William Weaver Lukens, Mr. Stevenson Hockley Walsh, Mr. Edward A. Casey, Mr. J. Lawrence Wetherill.

At the Easter meeting of the Vestry, held on Tuesday, April 14th, Mr. S. McKean Bayard was elected Accounting Warden, Mr. Francis D. Wetherill was appointed Rector's Warden, and Mr. L. F. Wright was elected Secretary of the Vestry. Messrs. Casey, Woodruff and Wright were elected delegates to the Diocesan Convention.

EASTERTIDE.

The services at St. Clement's during Holy Week and Easter were largely attended, and a goodly number made their communions on Easter-day.

The choir rendered Mozart's Seventh Mass at 11 o'clock, and did credit to themselves and to the unremitting labors of Mr. Fry.

The Accounting Warden reports that the present Easter finds the parish in a better condition, financially, than it has been for some years.

HYMNS FOR MAY.

3. A. M., 140, 131, 127, 128.
   P. M., 140, 131, 127, 136, 128.
10. A. M., 134, 131, 133, 132.
    P. M., 134, 131, 133, 138, 132.
17. A. M., 232, 131, 142, 179.
    P. M., 142, 468, 143.
21. A. M., 300, 148, 147, 316, 322, 304.
24. A. M., 300, 148, 147, 304.
    P. M., 300, 148, 147, 149, 304.
31. A. M., 157, 470, 209, 156, 154.
    P. M., 207, 157, 209, 156, 470, 154.

THE ANNUAL REPORT.

The Accounting Warden's annual report for the fiscal year ending March 24 is published in this issue of the Magazine, and should prove of much interest to all members of the parish.

It will be noticed that during the past year there was a decrease in receipts from cash offerings, envelope offerings and pew rents—the three chief sources of income for parish support—of $2,796.06. This, of course, is rather discouraging, but much of the decrease can be accounted for by the fact that in the year just closed there was no Easter Sunday with its customary generous offering, while the year covered by the last report included two Easters.

The falling off in receipts from the envelope offerings and from pew rentals was not so great, and can mainly be attributed to non-payment of amounts due by those using the envelopes, and to some overdue pew rentals.

With the beginning of the new fiscal year we have introduced the duplex envelope system, and so far 369 sets have been given out. Wherever this system has been tried it has resulted in largely increased offerings, both for parish support and for missions, and it is believed the adoption of the system will produce the same results at St. Clement's as has been the case elsewhere.

The underlying principle of this system is the regular and systematic giving by every member of the parish.

It is hoped that many more members of the parish will use these envelopes, and they may be obtained by applying to the Accounting Warden or to the clergy.

The report shows a very decided increase in the amount given during the past year for missions, and in this respect is most encouraging and reflects the greatly increased interest in missions on the part of the members of the parish. The amount raised for missions in the past year is believed to be the greatest in the history of the parish.

The loan of $775, shown as being still due the special account, was paid off prior to Easter Sunday, and at the Easter Tuesday meeting of the Vestry the Accounting Warden was able to report that no unpaid bills were being carried over.

The summary of the income and disbursements under the four accounts composing the Yarnall fund, shows clearly how the income from this trust fund has been used.

It will be noted that from the education account of the Yarnall fund, we are now paying for the maintenance and education of four students, two at Kent School and two at St. Stephen's College, and it is expected that the number of students supported by the parish will be increased next fall.

A detailed statement is given of the insurance carried on the church properties, and also of the amount standing to the credit of the Boudinot fund. The Lady Chapel, to be erected as the gift to the parish by the late Mrs. Boudinot, will be built during the coming summer.

BAPTISMS.

March 26—Chas. Benjamin Kuhnle, Kyle Joseph Hunt, Vera Emma Hunt, John Handel, Elsie Handel, Helen Miller Handel, Bertha Elizabeth Handel.
March 29—Clara Elizabeth Berry.
April 7—Virginia Curran Bauer.
April 11—Marian Moy.
April 12—Mary Stewart Archibald.
April 16—Agnes Elizabeth Jerrico.
April 19—Anna Catherine Hance.

CONFIRMED.

March 28—Gwendolyn Winter.

MARRIAGES.

March 23—William John Keenan and Georgina Clark.
April 13—Charles Irwin Seiger and Katie Virginia Wiley.

BURIALS.

March 23—Lida Righter.
April 6—Fanny Evans Casey.
April 13—Ida Futhey Brinton.
April 14—Caroline M. Collins.

OFFERINGS.

March 22—Cash		$68.93
	Envelopes	49.45
March 29—Cash		52.51
	Envelopes	93.46
April 5—Cash		91.36
	Envelopes	81.92
April 12—Cash		707.73
	Envelopes	139.62
		$1,284.98

SPECIAL OFFERINGS.

Missions:		
Foreign	$15.10	
Domestic	29.66	
General	78.51	
		$123.27
St. Stephen's College		4.60
St. Andrew's School		20.00
		$147.87

ALTAR FLOWER FUND.

Receipts.

Balance	$22.89
Subscriptions, Eastertide	86.05
" St. Clements, Christmastide	93.50
	$202.44

Expenditures.

Eastertides	$94.15
Christmastide	93.50
Balance	14.79
	$202.44

St. Clement's Branch of the Church Periodical Club.

Our parish has fifty subscribers who send one hundred copies of thirty different magazines regularly. Donations this year, $15.

LAURA H. HUTCHINSON, *Librarian.*
2413 Spruce Street.

THE WOMAN'S AUXILIARY.

St. Clement's Branch of the Woman's Auxiliary is pledged to raise $150 towards the priest's salary at Christ School, Arden, N. C., and about $20 is still needed to make up the full amount. Twenty dollars is also needed to complete the fund for St. Clement's scholarship at St. Mary's School for Girls, Sewanee, Tenn. Contributions will be gratefully received, no matter how small, and may be sent to the Treasurer, Mrs. Walter Penrose, 311 South Thirteenth street.

ST. CLEMENT'S CHURCH, PHILADELPHIA.

REPORT OF THE ACCOUNTING WARDEN FOR THE PAROCHIAL YEAR ENDING MARCH 24, 1914.

GENERAL ACCOUNT.

Receipts.

Balance, March 25, 1913, as shown in last report		$473.85
From Anna Sophia Brown Fund, income		10.00
For All Saints' Sisters, All Saints Day offertory		49.01
For All Saints' Sisters, Poor Fund		272.75
For All Saints' Sisters, Summer Outing Fund		92.53
Bishop's Fund, offertory at Confirmation service and special offerings		28.22
Bills payable, four months' note, given August 1, 1913		900.00
Choir, offertories on Corpus Christie and All Souls' Day		62.63
Convention Fund Assessments		119.00
For Convocation of North Philadelphia, special offering		10.00
Christmas Fund, Christmas Day offertory		175.26
Commission on Church work among the deaf		5.00
Episcopal Hospital, Thanksgiving Day offertory		57.41
Endowment Fund, income		248.67
Insurance, from dividends on perpetual policies		59.88
Interest on current account		10.44
Incidentals, cash for special items		5.75
Missions:		
Foreign	$176.77	
Domestic	382.87	
General	2,691.33	
Sunday School offerings for General Missions	56.49	
		3,307.46
Offerings, cash		4,625.68
Offerings, envelopes		3,141.06
Pew Rents		3,096.82
Special Account, loans in current year		775.00
St. Stephen's College, designated offerings		33.60
St. Andrew's School, designated offerings		27.95
St. Clement's Magazine, subscriptions, etc.		95.92
Sunday School, offerings toward expenses		10.08
Valley Forge Memorial Church, special offerings		1.00
		$17,694.97

Expenditures.

All Saints' Sisters	$769.01
All Saints' Sisters, for Poor Fund	272.75
All Saints' Sisters, for Summer Outing Fund	92.53
Bishop's Fund	28.22
Bills payable, extinguishment of note due April 1	891.30
Choir, salaries, etc.	1,942.62
Clergy	5,000.00
Coal	388.00
Convention Fund, Diocese of Penna., for 1912 and 1913	173.04
Communion Alms	120.00
Convocation of North Philadelphia	150.00
Christmas Fund, Diocese of Penna.	175.26
Commission on Church work among the deaf	5.00
Episcopal Fund, Diocese of Penna., for 1912 and 1913	575.74
Episcopal Hospital	57.41
Electric Lighting	235.45
Gas	119.50
Garden, care of, etc.	37.65
Insurance	151.50
Interest, discount on note	36.75
Incidentals, church cleaning, laundry of clergy and choir vestments, sexton's supplies, and items not chargeable to other accounts	502.25
Missions:	
Foreign $176.77	
Domestic 383.12	
General 2,690.33	
Sunday School Offerings for General Missions 56.49	
	3,306.71

Repairs	69.84
Sexton and Assistant	1,200.00
Stationery, printing and advertising services	277.74
Sustentation Fund, Diocese of Penna...	77.92
St. Stephen's College	33.60
St. Andrew's School	27.95
St. Clement's Magazine, printing, etc...	207.25
Sunday School supplies	111.62
Taxes and Water Rents	187.50
Valley Forge Memorial Church	1.00
Balance, March 25, 1914	469.86
	$17,694.97

During the year covered by this report the receipts from cash offerings, envelope offerings and Pew Rents show a total decrease as compared with the figures shown in the last annual report, of $2,796.06, the three items mentioned being the chief sources of income for parish support.

On the other hand the receipts for Missions show an increase as compared with last year of $2,636.41.

This showing, while very creditable so far as interest in Missions is concerned, yet can not but be a cause of anxiety to the members of the Finance Committee and the Accounting Warden. The offerings for the support of the work of the Parish must be materially increased, and it is earnestly hoped that the introduction of the duplex envelope system with the new year, may be productive of very good results, as has been the case elsewhere, in the way of regular, systematic and largely increased offerings.

TOTAL PARISH RECEIPTS.

(Including receipts from Yarnall Fund applicable to Parish purposes.)

1912-1913	$19 836.96
1913-1914	19,959.01

TOTAL PARISH EXPENDITURES.

1912-1913	$19,572.87
1913-1914	20,128.77

On August 1, 1913, a note for $900.00 was discounted in order to provide funds to meet current expenses. When the note fell due, December 1, it was renewed for four months, but was paid off February 2, 1914, special offerings being made by a number of members of the Parish for the purpose.

As shown by the report, the sum of $775.00 is still due the Special Account for loans made the General Account during the year.

SPECIAL ACCOUNT.

Burial Lot Fund:

Receipts.

March 25, 1913, Balance	$713.81
Interest	4.83
	$718.64

Payments.

Loans made to General Account	$717.14
Balance March 25, 1914	$1.50

Organ Fund:

Receipts.

March 25, 1913, Balance	$66.30
Interest	4.83
	$71.13

Payments.

Loans made to General Account	$57.86
Balance March 25 1914	$13.27

SPECIAL REPAIR FUND.

Receipts.

March 25 1913, Balance	$168.09
Cash and Interest	15.92
	$184.01

Payments.

For repairs to Church properties	$184.01

This account has therefore been closed out.

YARNALL FUND.

(Condensed from the annual report rendered by the Accounting Warden to the Girard Trust Company, Executors under the Will of Ellis H. Yarnall, deceased, for the year ending March 20, 1914.)

PARISH MAINTENANCE ACCOUNT.

Receipts.

March 20, 1913, by Balance	$281.47
Income and interest	1.368.95
	$1,650.42

Payments.

Altar supplies, including candles, incense, sanctuary lamp oil, Sacramental Wine, and also repairs to lamps, etc.	$114.61
Towards payment of Choir Salaries	1,210.42
Care of Church Organ and Choir Piano,	132.00
	$1,457.03
Balance, March 20, 1914	193.39
	$1,650.42

REPAIR ACCOUNT.

Receipts.

Balance, March 20, 1913	$546.76
Income and interest	1.368.94
	$1,915.70

Payments.

For repairs to Church properties	1.446.63
Balance, March 20, 1914	469.07
	$1,915.70

EDUCATION ACCOUNT.

Receipts.

Balance, March 20, 1913	$1,061.12
Income and interest	1.368.94
	$2,430.06

Payments.

For the tuition and maintenance of students at Kent School and St. Stephen's College	$1,302.80
Balance, March 20, 1914	1,127.26
	$2,430.06

LIBRARY OF THEOLOGY ACCOUNT.

Receipts.

Balance, March 20, 1913	$2.078.08
Income and interest	1.368.94
	$3,447.02

Payments.

For books purchased for the Library	$1,925.46
Balance, March 20, 1914	1,521.56
	$3,447.02

During the present academic year we are paying from the Education Account for the tuition and maintenance of four students, two at Kent School and two at St. Stephen's College. A detailed statement of all receipts and disbursements under each of the four accounts of which the Yarnall Fund is composed, together with all vouchers and cancelled cheques, has been sent by the Accounting Warden to the Girard Trust Company, as required by the terms of Mr. Yarnall's will.

ENDOWMENT FUND.

The Annual Statement rendered by the Pennsylvania Company for Insurance on Lives and Granting Annuities, trustees of the Endowment Fund, shows that at present the fund consists of securities having a valuation of	$27,274.96
Uninvested Cash	285.92
	$29,560.88

The income from this fund, as elsewhere shown in this report, was $248.67.

BOUDINOT FUND.

Under the will of Mrs. Elias Boudinot this Parish was bequeathed the sum of $36,000.00 for the erection of a Lady Chapel, and $5,000.00 for said Chapel's endowment.

This fund consists of

$32,000.00	—Covered by Certificate of deposit.
640.09	—Cash on deposit.
10,000.00	—in mortgages—making a total of
$42,640.09	

Plans for the Chapel are in course of preparation with the view of its erection during the coming summer.

INSURANCE.

During the past year, the amount of Insurance carried on the Parish House was increased by the sum of $8,000.00, and the amount now carried on the Church property is a follows:

Church Building	$85,000.00
Parish House	45,500.00
Clergy House	15,500.00
Church and Parish House Contents	22,800.00
Church Organ	8,000.00
	$176,800.00

Of the above described insurance,

$56,500.00	of that carried on the Church is perpetual,
5,000.00	of that carried on the Parish House is perpetual,
15,500.00	being all carried on the Clergy House is perpetual,
$77,000.00	all told, being in perpetual policies.

Respectfully submitted,

S. McKEAN BAYARD,
Accounting Warden.

E. & O. E.

1st of April, 1914.

We do hereby certify that we have examined the above report of the Accounting Warden for the year ending March 24, 1914, have compared vouchers with records of payment made, have examined the Assets, and find the report to be correct as above set forth.

(Signed) STEVENSON H. WALSH.
J. LAWRENCE WETHERILL,
EDWARD A. CASEY,
Finance Committee.

April 2, 1914.

MISSIONARY NOTES.

In the death of Bishop Scarborough, of New Jersey, on March 13th, the Church lost one of her old-time missionary leaders. For twenty-four years he was an active member of the Board of Missions, and retired only when the burden of infirmities, due to increasing age, compelled his doing so. Bishop Scarborough was 83 and had been nearly forty years in the episcopate.

The new Bishops of North Dakota and New Mexico are in their fields and at work. Both report encouragement in the outlook and large opportunities ahead for the Church.

Earnest representations are being made to the Church concerning the extreme importance of each diocese and district meeting its apportionment for this year. Six months of the year have already passed and the showing is not quite as good as that of a year ago. If each would give the share indicated the work could go on effectively. Let every parish and mission take the matter to heart, determining to do its part, and so help the diocese to answer to the call of the Board. The case is urgent.

One of our missionaries in Northern Alaska recently made a journey of 200 miles to reach a village of Eskimos, which, through the Christian influence of a government teacher and his wife recently confirmed by Bishop Rowe, had sent an appeal for his visit. As a result seventy-five persons have been baptized, and there is an eager desire for a church and a missionary. This may perhaps be the beginning of a large movement toward Christianity among the surrounding tribes.

On February 2d Bishop Brent opened in Zamboanga a hospital which represents the beginning of our medical work among the Mohammedan Moros. It is the only hospital for natives among a population of 80,000. He says concerning it: "I maintain that the Church of Christ has here an opportunity that comes never more than once in a generation. Our work is being inaugurated at a psychological moment, to use the current phrase. Nor is the problem a local problem. We have before us the whole question of the Moslem world, a question that the Christian Church has trifled with and as a Church never really tackled. A few individuals have plunged into it with fiery zeal and usually have either been called fools or have received such half-hearted backing as left them without the sinews of war. Our fate may not be any better than that of our forefathers. It is for the Church to decide."

The British and American Bible Societies engaged in Bible distribution in China announce a great increase in the last annual report. There have been 220,000 more copies of the Scriptures distributed than in prevoius years. The growing demand has come from officials and the well-to-do classes as well as from the poorer Chinese.

Writing to *The Spirit of Missions*, a layman recounts an interesting incident of a visit paid to the Indian mission at White Earth. The missionary, himself an Indian, was most courteous to the visitor and showed him over the reservation. In the course of their inspection they met another Indian whom the missionary introduced as a Sioux, saying: "This man's people killed my father. Now he comes 200 miles to see me. He speaks no Chippewa; I speak no Sioux. We converse in English. See what the love of Christ can do."

A Brazilian woman living in Rio Janeiro, formerly a member of the Roman communion, but who had drifted away from that faith, was two years ago confirmed by Bishop Kinsolving. Fired with a supreme devotion to the Church, she has given her own home, valued at $10,000, and gone with her companiion to live in two rented rooms. It is intended to remodel the house that it may serve as a chapel until a better building can be erected. Donna Gonzaya sets a marvelous example of loving self-sacrifice.

The Baptist Christians of the United States are engaged in raising a Judson Memorial fund of $1,200,000 for the better equipment of their work abroad, in addition to a $1,000,000 for the extension of missionary work in the domestic field. What an example to us, who boast more wealth!

The enormous demand for education under Christian auspices is shown in a recent letter from one of our teachers in Hankow, China. She says: "My school is growing very rapidly so that it is almost impossible for one woman to manage it properly. The present temporary building will hardly hold 100, and we ought to plan to accommodate 300 to 400 day scholars in this school. Our school here has gained a great reputation, so that we are now getting girls from families whose parents are educated and whose brothers have studied in America or Germany. Some of the nicest and cleverest girls are coming into the Church in consequence. We had six confirmed at Christmas from this school alone, and many more admitted as catechumens or by baptism."

The reports concerning the famine in Japan are most disquieting. Following three years of shortage there has been a total failure of the rice crop. A large section in the north is in great distress. Thousands of people are already living upon the bark and roots of trees, and straw and chaff made into a sort of gruel. The babies are dying rapidly on account of the feeble condition of the mothers. The young men have left their homes for the double purpose of seeking work elsewhere and of making fewer mouths to feed. The Japanese Government and the people are helping as best they can. Only by foreign aid can the lives of thousands be saved. Our own missionaries in this vicinity report most distressing conditions and join in the united appeal of all Christian missionaries of Japan for the interest and aid of their friends at home. Contributions may be sent through the Treasurer of the Board of Missions.

St. Clement's Magazine

Vol. XXX PHILADELPHIA, JUNE, 1914 No. 6

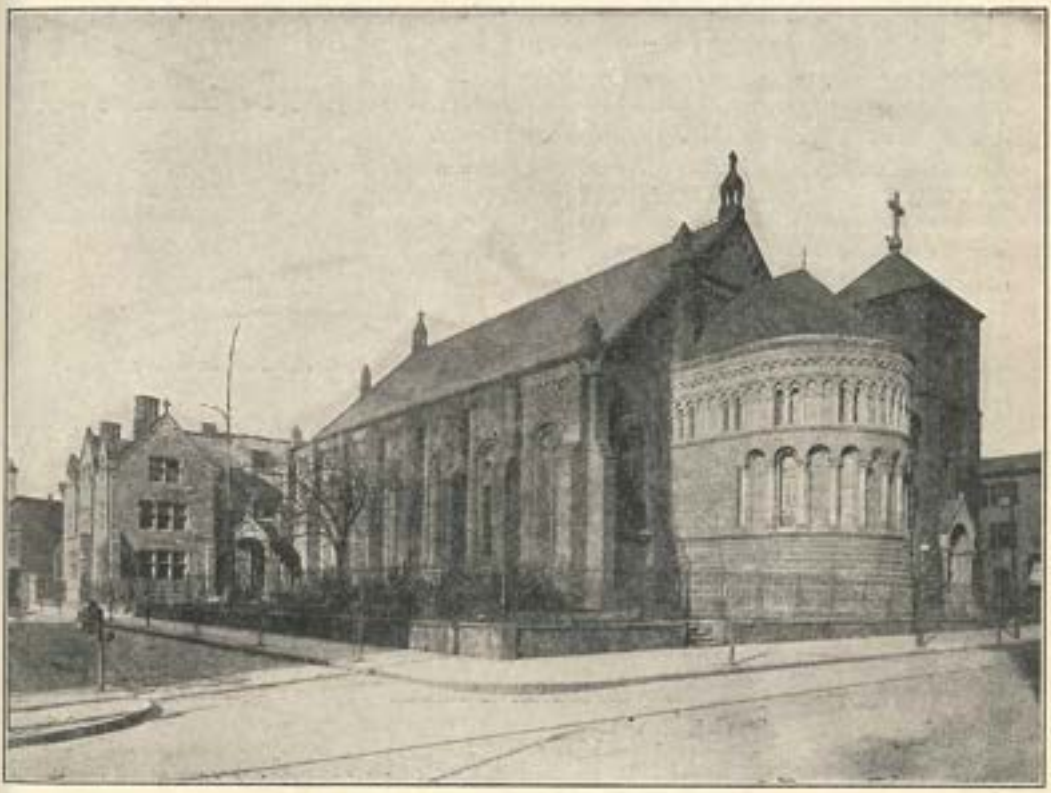


PHOTO BY DELIVERANCE

ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR JUNE, 1914

1 Monday (*in Whitsun Week*)..... Masses, 6.45, 7, 7.30 and 9.30 a. m.
2. Tuesday (*in Whitsun Week*)..... Masses, 7, 7.30 and 9.30 a. m.
3. Wednesday (*Ember Day. Abstinence*)..... Masses, 7 and 7.30 a. m.
4. Thursday..... Masses, 7, 7.30 and 9.30 a. m.
5. Friday (*St. Boniface B. and his Companions, MM. Ember Day. Abstinence*)..... Masses, 7 and 7.30 a. m.
6. Saturday (*Ember Day. Abstinence*)..... Masses, 7 and 7.30 a. m.
7. **Sunday** (*Trinity*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
8. Monday (*St. William of York, B. C.*)..... Masses, 6.45, and 7 a. m.
9. Tuesday (*St. Columba, Ab., C.*)..... Masses, 7, and 9.30 a. m.
10. Wednesday (*Trans. of St. Margaret, Q.*)..... Mass, 7 a. m.
11. Thursday (*St. Barnabas, Apostle. Corpus Christi*)..... Masses, 7, and 9.30 a. m.
12. Friday (*Abstinence*)..... Mass, 7 a. m.
13. Saturday..... Mass, 7 a. m.
14. **Sunday** (*i after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
15. Monday..... Masses, 6.45 and 7 a. m.
16. Tuesday..... Masses, 7 and 9.30 a. m.
17. Wednesday (*St. Alban, Proto Martyr of England*)..... Mass, 7 a. m.
18. Thursday..... Masses, 7 and 9.30 a. m.
19. Friday (*SS. Gervase and Protase. Abstinence*)..... Mass, 7 a. m.
20. Saturday (*Trans. of St. Edward, K. M.*)..... Mass, 7 a. m.
21. **Sunday** (*ii after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
22. Monday..... Masses, 6.45 and 7 a. m.
23. Tuesday..... Masses, 7 and 9.30 a. m.
24. Wednesday (*Nativity of St. John Baptist*)..... Masses, 7 and 9.30 a. m.
25. Thursday..... Masses, 7 and 9.30 a. m.
26. Friday (*Abstinence*)..... Mass, 7 a. m.
27. Saturday..... Mass, 7 a. m.
28. **Sunday** (*iii after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
29. Monday (*St. Peter, Apostle*)..... Masses, 6.45, 7 and 9.30 a. m.
30. Tuesday..... Masses, 7 and 9.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, 3-5 P. M. 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXX PHILADELPHIA, JUNE, 1914 No. 6

St. Clement's Magazine
PUBLISHED MONTHLY
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THE EDITOR
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St. Clement's Church
TWENTIETH AND CHERRY STREETS.

ST. CLEMENT'S CLERGY HOUSE
20TH AND APPLETREE STS.
BELL TELEPHONE, LOCUST 417

ALL SAINTS MISSION HOUSE
2016 RACE STREET
BELL TELEPHONE, LOCUST 2943

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THE REV. V. VAN M. BEEDE

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Rector's Warden.—
Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

St. Clement's Branch of the Women's Auxiliary contributed $102 toward the United Offering. The total amount sent from Pennsylvania was $77.55.

After Trinity Sunday the 8 o'clock Mass on Sunday will be omitted; also the 7.30 Mass on weekdays. The Litany at noon on Fridays has been discontinued.

The annual meeting of the Confraternity of the Blessed Sacrament, St. Saviour's Ward, will be held on Thursday, June 12, immediately after evensong.

Subscriptions are asked to our Summer Outing Fund. Last year forty-six women and children were provided for. It is hoped that the contributions this year may be generous.

THE GIRLS' CLUB.

Under the auspices of the Girls' Club a strawberry festival will be held in the Parish Hall on Thursday evening, June 4. Tickets, ten cents. The proceeds will be given for the support of a mountain boy in St. Andrew's School, Sewanee. A report of the work of the club for the past winter will appear in the July magazine.

CHURCH BOY SCOUTS.

The Boy Scouts have been meeting regularly on Thursday nights through the winter. Doctor Lockery has been giving instructions in "first aid" work, and the boys will be able at an early date and pass their second class tests. Through the kindness of a friend an opportunity will be given to the boys to go into camp for two weeks, probably in July. A tract of land has been generously put at their disposal in the vicinity of West Chester.

CHOIR OUTING BENEFIT.

On Wednesday and Thursday evenings, June 10 and 11, the choir boys will present a minstrel show in the Parish Hall. The proceeds will be given to the Choir Outing Fund. Tickets, 25 cents. The minstrels are being coached by Mr. Harry Coulthard, and Mr. Agnew is the pianist, but the whole is under the direction of Mr. Fry. Application for tickets may be made to Mr. Joseph W. Fry, the Clergy House.

GUILD OF INTERCESSION.

Monthly leaflets are now inserted in all copies of the magazine, and about sixty extra copies are mailed separately to persons who have handed in their names. But not enough people send requests for prayers. Such intercessions should be written each on a separate slip of paper, and mailed to the Guild of Intercession at the Clergy House. Thanksgivings also should not be forgotten. Donations toward the expense of printing will be gratefully received.

THE MEN'S CLUB.

At the closing smoker on Wednesday night, May 13, there were songs by our baritone soloist, Mr. Cornman, and the farce:

MILLIONS IN IT.

Characters as they appeared:

Mr. Weissenpimfel....Mr. Leon G. Kraft
and
Mr. Olmstein.....Mr. Francis Casey
(Of the Firm of Architects)
Mr. Pingle, a Christian Scientist Plumber, Mr. Edward Nolan
Ben, a Colored Porter.Mr. Clinton Jenkins
Hon. John Brown, a Client, Mr. Alfred Johnson
Miss Helen Augusta Wind, Mr. Brown's Niece.....Mr. Richard Ashhurst, Jr.

The little play went off so well that it will be repeated at the Choir Outing benefit, in the Parish Hall, June 10 and 11. The next smoker will be held on the second Wednesday in October. The new series have been worth while. All that is needed is for every one concerned to go after "prospects" and bring them along bodily to the meetings. Thus, if ten men were each to be armed with a list of ten other possibilities, much might be done. There is no reason why St. Clement's M. C. should not become a solid organization, thoroughly in the hands of loyal church laymen, working in direct co-operation with the clergy, and allying with the religious and social life of the parish, not only the confirmed, but also those who have had no such Catholic privileges as we enjoy.

THE LENTEN SEWING.

The women of the parish met as usual this year, on Friday afternoons during Lent, in the Parish Hall. The following is a report of the work accomplished:

Boxes sent to—

Mrs. Wetmore, Christ School, Arden	Value	$54.00
St. Andrew's School, Sewanee	"	26.50
St. Martha's House, Philadelphia, clothing for children	"	6.40
Knitted caps for Miss Wightman, Alaska	"	21.00
St. Luke's Hospital, Tokio, two dozen pillow cases..	"	4.32
Rev. Father Foster, Florida, Church linen	"	20.00
		$133.22

Besides donations of material and clothing, $71.50 was contributed by individuals.

G. S. N. FINALS.

The Guild of St. Nicholas is not a social settlement, but is intended to bring boys under sixteen into vital connection with the religious life of St. Clement's parish, and to keep them in that connection. Some of the boys have done sheet brass work, but the majority have gone in for indoor athletics. The statistics are as follows:

Number of meetings	28
Chaplain and Instructors	5
Choir Boys	40
Former Choir Boys	25
Non-Choir Boys of the Parish	33
Guests, "Chums," etc	56
Total	159
Average attendance	43

Thirty-five boys have attended the sheet metal class. Prizes for the best exhibit of manual work were awarded on April 28 to Charles Fortune (Chorister), Weir Darrah (recent Chorister), and Charles Rogers. The judges were Miss Eugenie M. Fryer, one of the founders and now treasurer of the G. S. N.; Miss Lea, another founder of the Guild; and Mr. F. C. Ferguson, the instructor of the class.

Judges for the athletic events were Mr. Thacher Souder, our Scoutmaster: Mr. Clinton Jenkins; and Rev. Father Beede, Chaplain. Three prizes were given for total points in all events: a first place bringing three points, a second place two points, and a third place one point. For the third consecutive carnival, Norman Ruark, age fourteen, recently in the choir, won the championship, by a score of 20 points. Howard McVeagh (Chorister) took second place with 15 points, and Arthur Riley (Chorister) had third place with 12 points. John Minton (Chorister) gained honorable mention with 10 points.

Now, the expense of materials and the pay of two teachers for the gym, and manual work, must be met entirely from voluntary subscriptions of friends. Several times this winter the Guild work has been on the point of shutting down because of a lack of funds. From the apparent prosperity of the organization it is perhaps natural that the difficulties of maintenance should not be appreciated except by the rector and managers.

In planning for next year's work, friends are asked to consider the possibility of introducing a class in miscellaneous woodwork. Wood can be procured at a special low rate, but there must be a small set of tools for each boy. Thus, from $75 to $100 would be needed for tools.

As for the gym, the managers will gladly name various needed games and apparatus.

THE NEW CHAPEL.

As noted in the last number of the magazine, the Lady Chapel, provided for by the legacy of Mrs. Boudinot, will be built this summer. The members of the parish may be interested in a description of the contemplated alterations.

The organ will be raised six feet on either side of the choir, and rebuilt with new electric action. The choir railing will be brought forward to make room for the "return stalls," which the clergy formerly occupied. The organ case and choir rail will be of brown stone, corresponding with that of the chancel arch.

The Lady Chapel will be constructed under the organ at the end of the south aisle. A small apse will be built to accommodate the altar at the east end, so that all the pews in the south aisle of the church will be available when Mass is being said. The chapel will be lined with red stone, like that in our present sanctuary, and a handsome pair of wrought iron gates will be placed at the entrance.

The completed work will add greatly to the beauty of the church interior.

The organ was taken down after Ascension Day, and a wooden screen has been placed across the nave. St. Katharine's Altar has been brought over to the centre aisle, and the church building will be in use all summer. It is expected that the work will be completed about October first.

A LETTER FROM ALASKA.

(Written by one of our Communicants.)

ST. LUKE'S MISSION,
SALCHAKET, ALASKA, March 9, 1914.

My Dear E——

Some time ago I received Xmas cards from you. It was very kind and lovely of you to send them. They came late for Xmas, but I shall find them useful next year.

We have had a great deal of sickness in the village among the children. Six of them have died since November. Little Martha was one of the six. She lived with me for two years before I went out, and when I returned she came back to me, very ill, and for two months I was unable to leave her. She had a stroke, and then went blind. After that she became hepless, just like an infant. She died three weeks ago with an abscess of the head. Jacob died on the same day; so I had a double funeral. The house has been fumigated, and I have made everything as tidy as I know how. If any germs escaped, it isn't my fault. I will take no more sick cases into my cabin. Lucy is very sick, but we have put up a tent for her. This is a far better plan.

The winter has been so long! Will spring never come? The ground has been covered with snow ever since last August, and it has been snowing again for the last three days. Yet the winter has been mild, with an even temperature running from about twelve below zero to twenty most of the time. During the dark days we had twenty to forty below zero, but never anything below forty.

The old people, children, and sick are home in the village. The other people are away, trapping for fur. This has been a poor fur season, and I am afraid that we shall have some hungry folk this spring, before the river opens so that we can get fish.

We had a very nice Xmas, even though our two children were sick in the cabin. There was a big log fire out of doors. All gathered about it and danced the old-time Indian dances. The dear people ran races, and played all sorts of delightful games in the moonlight. We had a very pretty Xmas tree. I invited all the white men who were on the trail. Some one sent me attractive neckties and handkerchiefs, which I gave to the white men. They were very pleased. Then we sang carols, and both children and grown-ups gave recitations. I told the story of the "Little Gray Lamb." Each guest received a gift. The little children sang something called the "Christmas Candles,"

and lighted the tree while they sang. My babies said a piece called the "Six Little Candles." Each child was supposed to be a candle, and the words sounded so cute and funny in the broken English. The oldest orator was four years old, and little Edith, just three years. We quite surprised the white men with our doings. One of them said that this was the first real Xmas he had had for twenty years. All stayed at the mission for supper.

I was rather tired when everything was over I forgot to say that we had had a service at six in the morning.

Mail goes through here to-night, and I am rushing to answer some of my letters. My mail has been sadly neglected, for the sick, the scholars, and the services must have my first attention.

People will all begin to return for Holy Week. A very happy Eastertide to you.

I am, believe me, sincerely yours,

MARGARET R. WIGHTMAN.

BAPTISMS.

May 7—William Michiham Asami.
May 8—George Kirk Ware.
May 12—Reginald Rogers Genois.

CONFIRMED.

May 20—Harold Gustavus Pile.
Florence Barnes Mylegrane.

BURIED.

April 27—Edward A. Kingston.
May 9—Margaret McFarland.
May 16—John Watson Smith.
May 15—Albert Vandersaal.
May 16—C. T. Wernwag.

OFFERINGS.

April 19—Cash		$57.09
Envelopes		70.57
26—Cash		29.94
Envelopes		59.80
May 3—Cash		40.35
Envelopes		150.67
10—Cash		38.92
Envelopes		114.50
17—Cash		40.89
Envelopes		81.49
21—Envelopes		8.85
		$692.07

SPECIAL FUNDS.

Missions:		
Foreign	$47.30	
Domestic	17.70	
General	115.30	
		180.30
Ascension Day (Outing Fund)		67.08
S. Stephen's College		2.50
S. Andrew's School		11.00
		$260.88

WOMEN'S AUXILIARY

Treasurer's Report.

Receipts	$530.90
Expenditures:	
Mrs. Taylor, mountain work, N. C.	$20.00
Current expenses of five committees	5.00
Priest's salary, Christ School, Arden	150.00
Training School for Women, Tendai	25.00
Children's Wards, S. Luke's Hospital Tokyo	6.00
Silent Churches, Bedford and Everett, Oregon	25.00
Alonzo Potter Scholarship, Indian	25.00
Colored work	25.00
Missionary Bishop's salary	25.00
Dr. Foster's work in Florida	50.00
Fr. Hughson, for endowment	5.00
Support of Christ School, Arden, for one day	10.00
Support of Grace Hospital, Morganton, for two days	10.00
Bishop Scadding, silent churches	5.00
Mr. H. H., surgical bed in S. Luke's Hospital, Shanghai	50.00
Christmas box for poor clergymen	24.00
Mission work in Bucks County	25.00
Colored work	15.00
Blind	2.00
Deaf and Dumb	2.00
Leper Hospital, Kinnamoto	15.90
Bishop Brooke Fund	11.00
	$530.90
Balance	36.96
	$567.86

ACCOUNT OF S. SAVIOUR'S WARD

Of the Confraternity of the Blessed Sacrament for Year 1913-1914.

May 16, 1914.

Receipts.

Dues	$42.50
Offerings	54.00
Medals and Manuals sold	1.50
	$98.00

Payments

Secretary, general dues	$42.50
Secretary, offering	34.40
Medals and Manuals	4.50
Postage	16.60
	$98.00

PAUL F. MOWRY,
Secretary-Treasurer.

POOR FUND ACCOUNT.

Receipts.

Balance, March 25, 1913	$80.97
Through Church offertories	272.75
Through the Rector	50.00
For Christmas charities	192.00
Balance from Parish tea	9.41
Proceeds of rummage sales	14.64
	$619.77

Expenses.

Groceries and provisions	$41.26
Clothing and shoes	34.59
Care of sick persons	77.44
Thanksgiving dinners	6.75
Christmas dinners	55.99
Christmas supper	126.67
Other Christmas charities	9.34
Expended for Mother's Meeting	30.55
Postage and stationery	3.93
Railroad and Car Fares	34.54
Rents paid	50.00
Board paid	2.00
Moving furniture	3.00
	$476.05
Balance, March 25, 1914	143.71
	$619.77

The Outing Fund for 1913 amounted to $222.53.

Outings to the seashore or country were provided for forty-six women and children. It is hoped that the fund will be correspondingly large this year.

MISSIONARY NOTES.

The students of Oberlin College have pledged themselves to raise the amount necessary to take advantage of the offer made by officials of the Shansi Province in China, whereby the Congregational missionaries of the American Board are to take entire charge of the public school system, with full permission to teach Christianity. This offer is a strong example of a changed point of view on the part of the rulers of China.

On Mid-Lent Sunday St. Stephen's parish, McKeesport, Pa., presented an eagle lectern to St. John's parish, Tokyo, Japan. The lectern stood in a prominent place in the church throughout the services of the day and awakened a keen interest in the Sunday school and congregation. The loving gift was an excellent example of Christian sympathy and fellowship.

There was a glint of Indian humor in the telling figure of speech used by the Rev. P. J. Deloria during the discussion on the permanency of clerical service at the recent Ogilvie Conference in South Dakota. "I wish," he said, "that the missionaries who come to South Dakota would try to leave the track of their feet—a full man's track—not the track of their toes only."

The money for a new church in Wuchang, now known as St. Michael's Church, has been promised to the New China Fund as a memorial gift from an individual donor. This will make possible the development of a large work among the students, army and factory people in a busy part of the city where the mission has been for a long time desirous of establishing another radiating center for the Gospel. This new work will be in charge of the Rev. R. E. Wood and the clergy associated with him.

There still continues to be a decrease in the missionary offerings as compared with those of last year. While not large, it may be serious if it continues. There should be an earnest effort made this year to pay the full apportionment and so meet the urgent needs of the Church's missionary work. If every individual and parish, as well as diocese, would take the matter to heart, the difficulty would be instantly overcome.

The results of the modern methods of church finance are illustrated in the following experience of St. David's parish, Portland, Oregon: "The every-member canvass and weekly offering have changed a yearly anxiety into a monthly privilege; have perceptibly increased our ability to give; have in no wise hindered our parochial activities, but, on the contrary, have stimulated them. Since the introduction of the plan, we discount our city taxes, and the rector's salary has been increased by 25 per cent."

The Chicago Historical Society recently held an exhibition of objects illustrating the history and condition of the Republic of Liberia. Much favorable notice was given to our mission work there and the importance of Liberia was thus stated by the society: "Liberia is the only part of the Dark Continent which remains in possession of negroes. It is our first and only colony. It is the stage upon which Great Britain, France, Germany and the United States are playing at internationalism. The 'Black Republic' may prove the Hope of Africa."

The committee who are endeavoring to raise $100,000 for St. Luke's Hospital, Tokyo, to duplicate the $100,000 conditionally promised by the Japan government, report $62,000 in hand, and urge the Church to help them to success in their undertaking. The secretary of the committee is Mrs. Charles R. Pancoast, 408 Price street, West Germantown, Philadelphia, Pa.

In the course of a missionary story published by the Society for the Propagation of the Gospel, an interesting dialogue occurs. A missionary at home on furlough has been enchanting three boys by his stories of adventure in Burmah. When he begins to talk about his work their interest flags. "I haven't any interest in missions," says one of them. To which the missionary replies: "I suppose not. Have you, by the way, any interest in the bank at Brighton? Did you get anything out of it when you were over there the other day?" "Of course not," replied the boy, "I haven't put any money in there. We bank at Northampton." "Just so," answered Mr. Collier, "if you have put nothing in there you get nothing out. It is exactly the same with missions."

The Commissioner of Indian Affairs has recently sent an interesting letter to all the employees of the Indian service, impressing upon them strongly their duty to save the American Indian from the curse of liquor. He says: "Apart from my personal convictions, there is nothing that could induce me, since I have taken the oath of office as Commissioner of Indian Affairs, to touch a single drop of any sort of intoxicating liquor, and this regardless of my attitude on the Prohibition question."

Commisisoner Sells undoubtedly preaches sound doctrine. It is to be hoped that those whom he addresses will take it seriously. Certainly, in approval of his effort, we shall all voice the words of Joseph H. Choate, who writes to the Commissioner: "You are absolutely right in your position that if we can save the American Indian from the curse of whiskey we can save him from pretty much all the other ills that threaten him."

CHINESE PUZZLES.

Many are the puzzles of a missionary in China! In America the first requisite for a Sunday school is to secure a large and regular attendance. In China this is only the first step in a series of puzzles. One of our missionaries writes an amusing account of some of his difficulties:

"We wanted to know who came every Sunday and who came only once in a while. Of course, you will say the obvious way to secure this information was to call the roll. We tried this just once—it almost broke up the Sunday School!

The children did not understand why we wanted their names. We might send their names to America, and America might send over and make slaves of them! We might send their names up to the God about whom we talked so much, and untold things might happen to them! We found a simple way out of the difficulty, we stamped their papers every Sunday.

"The next puzzle was to get a supply of teachers. Our catechists and the advanced pupils of our boarding school supplied teachers for the boys, but custom has decreed that girls must not be taught by the opposite sex. The only thing we could do was to ask the ladies of our congregation. Some of these ladies have 'home duties.' Not that they plead these as an excuse; they didn't. They were willing to come, and did come, bringing their 'home duty' with them in the shape of a restless, frolicsome baby of one or more years. The faithfulness and perseverance of these good ladies is most commendable, but you can imagine how much the children learn when the teacher is leaning over to shake 'Home Duty' in order to prevent music not on the program; or when she makes a desperate grab to rescue 'Home Duty' who is attempting to balance herself on the back of a bench. When we opened Sunday school we did not anticipate that lessons in child management would be a part of the course, but one must be prepared for anything in China."

St. Clement's Magazine

Vol. XXX PHILADELPHIA, JULY, 1914 No. 7

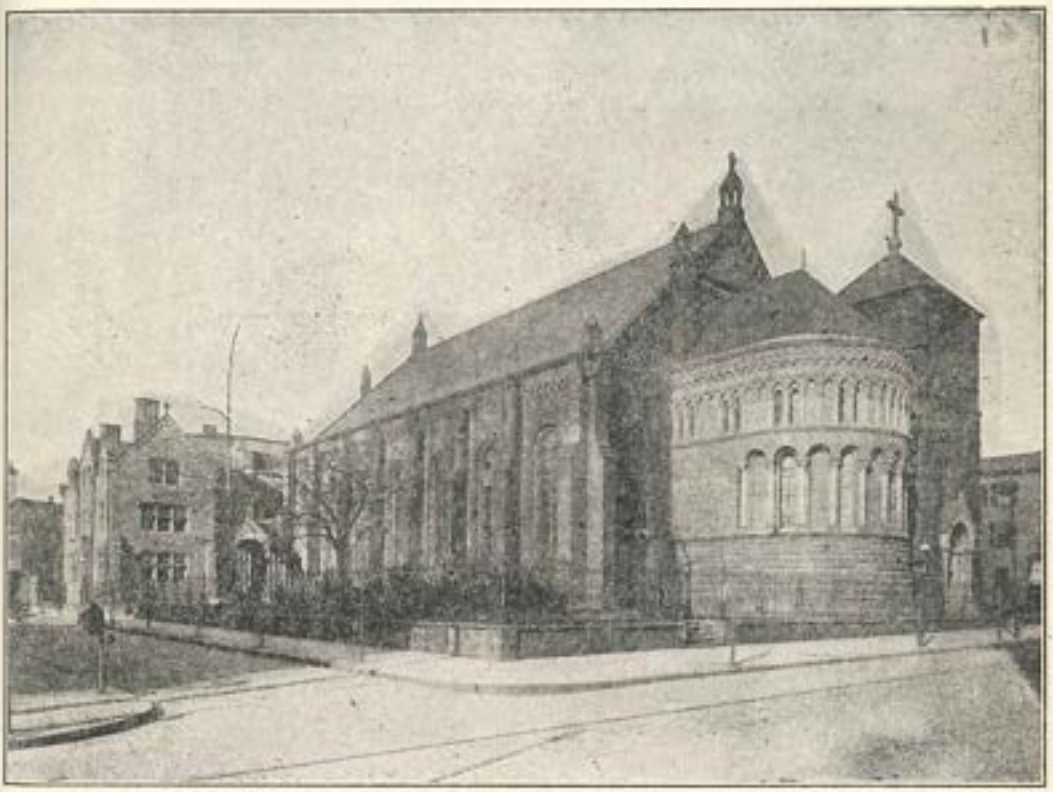


PHOTO BY KELMPHOTO

ST. CLEMENT'S CHURCH, PHILADELPHIA. PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR JULY, 1914

1 Wednesday ..... Mass, 7 a. m.
2. Thursday (*Visitation of B. V. M.*) ..... Masses, 7, and 9.30 a. m.
3. Friday (*St. Irenaeus, B. and his Companions, MM. Abstinence*) ..... Mass, 7 a. m.
4. Saturday (*Trans. of St. Martin, B. C.*) ..... Mass, 7 a. m.
5. **Sunday** (*iv after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
6. Monday ..... Mass, 7 a. m.
7. Tuesday (*Trans. of St. Thomas, Abp., M.*) ..... Masses, 7 and 9.30 a. m.
8. Wednesday ..... Mass, 7 a. m.
9. Thursday ..... Masses, 7 and 9.30 a. m.
10. Friday (*Abstinence*) ..... Mass, 7 a. m.
11. Saturday ..... Mass, 7 a. m.
12. **Sunday** (*v after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
13. Monday ..... Mass, 7 a. m.
14. Tuesday (*St. Bonaventure, B. C. Doct.*) ..... Masses, 7 and 9.30 a. m.
15. Wednesday (*Trans. of St. Swithun, B.C.*) ..... Mass, 7 a. m.
16. Thursday ..... Masses, 7 and 9.30 a. m.
17. Friday (*Trans. of St. Osmund, B. C., Abstinence*) ..... Mass, 7 a. m.
18. Saturday (*St Thomas Aquinas, Pr. C. Doct.*) ..... Mass, 7 a. m.
19. **Sunday** (*vi after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
20. Monday (*St. Margaret, V. M.*) ..... Mass, 7 a. m.
21. Tuesday ..... Masses, 7 and 9.30 a. m.
22. Wednesday (*St. Mary Magdalen*) ..... Mass, 7 a. m.
23. Thursday ..... Masses, 7 and 9.30 a. m.
24. Friday (*Abstinence*) ..... Mass, 7 a. m.
25. Saturday (*St. James, Apostle*) ..... Masses, 7 and 9.30 a. m.
26. **Sunday** (*vii after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
27. Monday ..... Mass, 7 a. m.
28. Tuesday ..... Masses, 7 and 9.30 a. m.
29. Wednesday (*St. Martha, V.*) ..... Mass, 7 a. m.
30. Thursday ..... Masses, 7 and 9.30 a. m.
31. Friday (*St. Germanus, B. C. Abstinence*) ..... Mass, 7 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, 3-5 P. M. 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXX PHILADELPHIA, JULY, 1914 No. 7

St. Clement's Magazine
PUBLISHED MONTHLY

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THE EDITOR
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THE REV. C. C. QUIN
THE REV. V. VAN M. BEEDE
THE REV. S. A. CAINE

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Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton, Thomas L. Williams,

RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

Father Hutchinson said mass at the Eastern State Penitentiary on June 12th. About eighty made their communions.

Commencing the first Sunday in July Evensong will be read at 5 o'clock and the evening service will be discontinued for the summer.

The rector is endeavoring to procure photographs of all the rectors of St. Clement's Church. Portraits of Dr. Spackman and Father Sharpe are wanting. Is any parishioner able to supply the deficiency?

On June 1st the Rev. Sidney Atmore Caine came into residence and will be a permanent member of our church staff. Father Caine has been for some years curate at St. Luke's Church, Trinity parish, New York City.

Father Quin is now on his holiday. He will return the middle of July and have an additional outing in September. Father Reede and Father Caine will be away during the latter part of July and the month of August. Father Hutchinson leaves for his vacation on June 29th.

The Mothers' Meeting held its closing session on May 29th with an exhibition of the sewing accomplished during the winter. There were 124 garments, mostly for children, besides two dozen worsted caps and scarfs and two patchwork quilts. The box will be sent to Mrs. Wetmore for the mountain work at Arden, N. C.

BAPTISMS.

May 23—Helen Hewett, Elizabeth Simpson Handel.
May 24—Alice Viola Dix, Dorothy Myrtle Dix, Myrtle Dorothy Dix, Hubert Curtis Dix.
May 25—Florence Lillian MacFarland, William Thomas Horrell, Charles William Horrell, Francis William Crimmins, Frederick Joseph Crimmins, Mary Kotier, Cecil Leonard Kotier.
May 31—Bertha Frances Garrigan.
June 14—Frederick Alexander Patton.

CONFIRMED.

May 31—Bertha Frances Garrigan.

MARRIED.

May 25—Lewis Sherman Adams and Helen Hewett.
June 17—Harold Gustavus Pile and Florence Barnes Mylecraine.

BURIED.

June 8—Elizabeth Collins.

OFFERINGS.

May 24—Cash		$33.82
Envelopes		73.16
May 31—Cash		55.75
Envelopes		126.62
June 7—Cash		19.96
Envelopes		135.58
June 14—Cash		11.74
Envelopes		72.64
		$529.27

SPECIAL FUNDS.

Summer Outing Fund		$75.00
Missions, Foreign	$5.55	
Domestic	19.35	
General	133.69	
		158.59
St. Stephen's College		1.25
		$234.84

THE GIRLS' CLUB.

The Girls' Club held its last meeting for the season on Tuesday evening, June 9th. This meeting completed the first year of the Club's existence.

When the Club was organized last November it was planned that it should be a self-governing and self-supporting organization. By this time we feel that it has established itself on these principles. There are forty-seven members and six associate members enrolled. It is hoped that the membership list will be increased next year and that all the young women and girls of the parish will take an active interest in the Club's welfare.

During the winter the first Tuesday of the month was reserved for a business meeting, the second for a lecture. On the third Tuesday, Dr. Esther Weyl, of this city, gave interesting "First Aid and General Hygiene" talks. These lectures were, as a rule, well attended and popular. The fourth Tuesday was considered the social evening. It was generally spent in dancing or playing games. Preceding the regular meetings of the Club the cooking class met at 6 o'clock and prepared supper under the direction of Mrs. Joseph Paul.

On Thursday evening, June 4th, the Club gave a Strawberry Festival. Over six hundred tickets were sold, and, notwithstanding the rainy weather, the Parish Hall was well filled. There were cake, flower and lemonade tables. The gymnasium was used for dancing. We are glad to state that $100 was cleared after all the expenses were paid. This money will be given for the support of a boy at St. Andrew's School, Sewanee, Tenn.

CHOIR OUTING FUND.

The choir boys sold about four hundred tickets and have received about one hundred dollars to date. As the expenses were about sixty dollars, contributions are desired at this time if the boys are to have their one day's outing at Atlantic City. Checks may be made payable to Mr. Joseph W. Fry, St. Clement's Clergy House.

It may be fairly said that the boys and their grown-up friends gave an unusually good musical evening. The hall was filled on both nights, June 10 and 11. There were almost fifty choristers and candidates in the minstrel show, the success of which is due to the skilful and untiring coaching of Mr. Harry Coulthard, and the assistance at the piano of one of our acolytes, Mr. G. Smyser Agnew.

The interlocutor was Master Lloyd Engle, our recent solo boy. The end men were the Masters Lionel Bergen, Thomas Behrle, John Coulthard and Benjamin Baker. A prologue, "Blackbird Talk from Our Own Cherry and Apple Trees," was recited by Master Thomas McCollom, who also furnished a song during the program. In addition to songs by all of the end men, Master Leland Myers sang "Thy Mouth Is a Rose."

After the program had been printed word came that the Children's Orchestra of the Northwest School could not give their four scheduled numbers. In order that the audience might not feel robbed, a professional strong man, a native of Tunis, was procured. Mr. Aristides Prokos, a Greek violinist, gave extra numbers on both nights. Cunningham and Young, professional German comedians, scored a decided hit.

Our baritone soloist, Mr. J. Willard Cornman, was accompanied by our choirmaster and organist, Mr. Henry S. Fry. A one-act farce, "Millions In It," played at the Men's Smoker last month, was repeated by our acolytes. There was one change in the cast, Mr. Herbert Daniels playing "Ben, a colored porter," in place of Mr. Clinton Jenkins. The other characters were acted by Messrs. Leon Kraft, Francis Casey, Edward Nolan, Alfred Johnson and Richard Ashhurst, Jr.

The choirmaster is very grateful to Mr. Albert Hoff for the arrangement of the minstrel libretto, score and program; to Mr. Joseph Lodge, for final coaching; to Miss Elizabeth Martin, Mr. Joseph Coulthard, Mr. David McClintock and Master Norman Ruark, for assistance in copying and advertising, and to Andrew J. Bair & Son, for the generous loan of performers' chairs.

THE DUPLEX ENVELOPE SYSTEM.

The first quarter of our fiscal year ended June 30, and it is a pleasure to be able to report a material increase in offerings as a result of the adoption of the duplex envelope system.

The summer is upon us, when our congregations naturally are very small, but when expenses run on as at other seasons of the year. Those using the envelopes are urged to make their offerings regularly, and when going away on their vacations to send in their envelopes with offerings for the Sundays on which they will be absent. If this is done by *every* one, as has already been done by a number of our people, the Accounting Warden will be in a position to meet payments as they fall due.

Some few of the holders of the envelopes have not yet begun to use them, while still other members of the parish have not yet obtained them. The former are strongly urged to pay up their arrears, while others who desire the envelopes will have them furnished promptly on application to the Accounting Warden.

COWLEY IN INDIA.

The work of the Cowley Fathers is always of interest to St. Clement's people. We reprint from the *Messenger* the following:

Father Tovey writes in a recent letter:

"My lambs have had their commencement and gone home. They have taken about a week to disappear, as some of them have no homes in particular to disappear into, and others live in Bagdad and Busorah, which are too far off. But I warned them all that the school was to be closed for May (to stop expenses, and give me a holiday from looking after them). They have been hanging on to see if my hard heart would melt, but to-morrow it is to be all locked up and the servants sent off for a holiday. So I guess the lambs will go, too. I think all the Poona boys are at Karli, and our (native) boys will go there also, as smallpox has been rather prevalent, and cholera is about, too. I had a visit from another American this week—sort of 'last rose of summer,' for Bombay is decidedly hot now, and it is the season to get out of India."

And here is a description of the Playgrounds, which follows the letter which he sent us before:

"In going around our compound, after the school-room comes the girls' and infants' playground. The compound is on the side of a hill, and in order to play cricket and football the middle part of the playground has been leveled, and this is the boys' playground, but the school-room stands on the high ground, and beside it under the wall there is some more high ground, on which grow three mango trees, a date palm and a Bohenia. The Bohenia tree is a beautiful fine straight tree, with new thick foliage; there are several in the compound, only it has one disadvantage. At this time of the year it drops all its leaves, and flowers most abundantly. The flowers are pretty, something like a pink hyacinth, and they grow in bunches. Just now our garden is covered with the fallen petals. But this scent!—well, it is abject flattery to call it scent, only, I suppose, some insects like it, and we will adopt their point of view. F. Maxwell was wondering where the bad smell came from, and tradition says that F. Page, in the early days of the Mission, complained to the municipality about the state of the drains, and had an inspector come down to overhaul things. But, as F. Biscoe said, when he planted a few more of them on the compound, the smell only lasts a few weeks and the shade is beautiful nearly all the year around. So these trees make a nice shady place for the lambs to play, and we have planted a giant's stride and a swing to help them amuse themselves. The pity is that it seems likely all these things will have to go. The Government is pressing us to build a laboratory for the school, and, as they offer to pay for it, it seems impolite to say no, especially as they may refuse our money grant, which we get annually, if we were to refuse. So the plan is to lengthen the present school room by adding the laboratory at the end. Of course it is very nice for the lambs to have a laboratory to work in, and to learn Chemistry and Physics, but they have a good lot of lessons already, and the Government has not made it plain which of the old lessons they are to give up to make room in their heads for the new ones. It will be more subjects for the teachers to teach, too. Just before and after school and in the dinner hour the giant's stride and swing are thronged, but soon the girls and infants go away home, and the whole playground is in the possession of the boys. Later in the evening some ayahs often come, bringing babes and sucklings with them, for they have found a nice quiet place in the yard at the west end of the Church, in the corner

of the playground. This is shady, because of the Bohenia trees, and quiet, and is a high terrace overlooking the playground, so that they can watch the boys playing; sometimes they go down to the baby-swing on the veranda. It is nice for them to have a quiet place in dusty, busy Mazapan. The babes generally have mothers or sisters in the school, and are prospective scholars. Their elder sisters sometimes come with them and introduce me to the special babe, and point out its particular merits and beauties. They are always very proud of their little brother or sister, and think there never was such a baby—which is very dear of them—and, of course, there never was. They stay till it gets dark, and then the ayahs take them away."

THE REVELATION OF GOD THE HOLY SPIRIT.

The dispensation of the Holy Spirit differs from all previous dispensations in this—that it involved no fresh disclosures of the Mind of God. The whole substance of the Truth had been already presented to man in the person of Christ. He was Himself "the Way, the Truth and the Life." "Grace and Truth came by Jesus Christ." Nothing could be added to what had thus already passed before the minds of men. "Show us the Father, and it suffices us," was the cry of the Apostles. "Hast thou not seen Me, Philip?" was the reply. "He that hath seen Me, hath seen the Father." They were looking as Philip spake, on the "Fulness of the Godhead bodily," revealed to their eyes.

What was wanted was not fresh Truth, but the kindling of the light in which they could see the Truth, the clear opening to their enkindled and illuminated understandings of all that was involved in the manifestation and work of Christ. Men needed the Light of God to be shed on the boundless prospect of what hitherto "eye had not seen, nor ear heard, neither had entered into the heart of man to conceive of what God had prepared for them that love Him," but which is now "revealed unto us by His Spirit." And there was needed also the power to live in the truth, which it is the special work of the Holy Ghost according to the law and order of life in the ever-blessed Trinity, to impart to the members of Christ. The thanksgiving of the soul under the Revelation of God the Holy Ghost is "Blessed art Thou, O God, who hast in Thy light enabled us to see light." The one is the vision of the blind looking on the noonday sun; the other is the vision of those that see, walking in rapture in the perfect day.

Beyond this illumination the yet further result involved in the Revelation of the Holy Spirit, is the enabling us "leaving the first principles" of life "to go on unto perfection." What was impossible to man before, except by anticipative grace and in partial instances, became possible now, and this as an abiding state, because the in-dwelling Presence of the Holy Spirit is an abiding Gift.

This perfecting of humanity is the special attribute of the Holy Ghost, even as the Fulness of the Divine Godhead was through Him. As His Procession involved the completeness of Divine Personalities, the full extension of the Divine Essence, so in the renewed life of man it is His work to impart the fulness of the predestinating grace of God. This great truth had been imaged before in the material creation. After the substance of the earth had been prepared for its present state, it remained "without form and void," till the Holy Spirit began His work.

It was when "the Spirit of God moved upon the face of the waters" that the earth was clothed with life and beauty. According to the same law, humanity waited for the outpouring of the Holy Spirit before its materials could be fashioned into the perfect form, and filled with the crowning glory, intended for it. There had been in this, as in all the dealings of God, anticipations of what was to come; lights going before as heralds in the vast procession of the Saints of God; chosen individuals living above their age to foreshow in their partial gifts the future enlightenment of the multitudes who in their several degrees of grace would fill up the measure of the stature of Christ in the latter days. But the full and the abiding gift of grace was not yet. It was only by a prerogative peculiarly her own that it was shown what grace could do in Mary, the Mother of God, enshrining within the pure creature's form all possible virtues pleasing to God, and showing how individual souls might embrace and be embraced by the life-giving spirit, "as He divideth to every one severally as He will." Her's was a special creation of Divine love, and the Saints of Israel were exceptions to the ordinary course of the economy of redemption. The perfecting of the life of renewed humanity followed the order of life in the Godhead. For as the Fulness of the Divine Life was through the Procession of the Holy Ghost, so the completeness of the work of God in man could not be till His coming.

The manifestation of the Spirit must follow the manifestation of the Son of God, as His procession followed the Generation of the Son of God. "The Holy Ghost" was not yet given, because Jesus was not yet glorified." He could visit chosen individuals for special ends. He could not impart Himself in His Fulness to humanity at large, nor take up His above to form a permanent creation through the free development of His power in those whom God might call according to His purpose.

He needed previously the groundwork of a renewed nature as the sphere of His operations as the starting point, so to speak, of His activity, and He waited till this need was supplied in the Person of Christ. The pure and perfect Humanity of our Lord was intended basis of His operations. On Him first, as the new and more perfect Adam, the Head of a new Creation, was "the oil of gladness poured forth." According to the prophecy of Isaiah, "the spirit rested upon Him" in the sevenfold plentitude of grace. And then as a consequence of His Fulness, from and through our Lord, the Spirit diffused Himself throughout His members. The Spirit first incorporates us into the body of Christ, and then He sheds forth on each of us the fulness which is in Christ. Blessed Spirit! Having first been the Bond and Perfectness of the Godhead He overpasses the bounds of Divine Nature, and then, by an exuberance of Divine Love and glorious life, He spreads forth beyond into created life, and fills it as it is capable of bearing the weight of Deity and sharing its Beatitude. By imparting fresh powers He exalts natural gifts, and super-adds new elements of continual advancement in the spiritual order, leading on the whole man in each separate individual, expanding and perfecting the higher ingredient in man, "the spirit," now only in an incipient and rudimental state of development, but hereafter to become the predominant, constituent part of our threefold nature, till the very beauty and the whole life of Christ is represented in His mystical Body, reflecting through its several members its perfect Lord.

All that has been felt from the first springing of our regenate life, the kindlings of hope, the vision, the resolve, the sense of power, the openings of heaven, the intimations of the will of God, growing with our growth and strengthening themselves in meditative hours, in sweet communion with God,—all that has formed itself into the substantial realities of our higher life, and become the stay, the rest, the delight of our being in its outward mysterious course, the groundwork of steadfast habits and faithful endeavors, and of ever growing prospects of advancing grace, as we gain a firmer hold of the unseen world. These are all results of the Dispensation of the Blessed Spirit. They are going forth of the everlasting in His design to perfect the new Creation to be His "first fruits" in the "new Heavens and the new earth." All that we have known of good, all that we shall ever know hereafter, is the developing of the spirit-life within us, as it is informed, quickened and indwelt by the Christ-revealing Spirit of God.

Rev. T. T. Carter

MISSIONARY NOTES.

At its meeting on May 13th the Board of Missions voted the appropriations for the coming year. Notwithstanding the earnest appeals made from all points in the mission field, it was not thought wise, in view of the financial conditions prevailing in the country, to materially increase the appropriations. They were, therefore, kept within the present amount. The gross apportionment on the Church was also retained at the same figure as last year. Sufficient reductions were made in central expenses so that the full amount voted was slightly less than the schedule at present in force.

At the request of the Board of Missions, a commission, consisting of the Rev. F. J. Clark, Recording Secretary, and Dr. J. H. Dillard, will sail at the end of the summer to visit our missionary district of Liberia.

Mrs. Rowe, wife of the Bishop of Alaska, died in Seattle, Wash., on April 22d, after a long illness. For some weeks the bishop had been with her, having cancelled all his engagements for the fall, in view of the state of her health. The whole Church will feel the deepest sympathy for him in his bereavement.

MOVIES AND MISSIONS.

The stereopticon and the "movies" have reached the far corners of the world, and are a great help in educational mission work. Our missionary at Point Hope, Alaska, the Rev. A. R. Hoare, tells how the Eskimo, in the long Arctic night, delight in what is to them indeed a "magic" lantern. He says: "By the bye, can't you persuade someone to send us some good comic slides, or at least something secular? All our slides, with the exception of two or three photos of New England Bible Classes, are Biblical. A little entertainment is good for man and beast. I wish you could see the people while the pictures are being shown. They are soul-struck. It would warm the cockles of the giver's heart if she could see them."

In the Far East the Rev. J. Armistead Welbourne, one of our mission staff in Tokyo, says that when "Quo Vadis" was given in moving pictures at the Tokyo Imperial Theater, he and his associates were impressed with its value as a missionary agency. "The explanations in Japanese were most sympathetically given, and the whole thing was not so much a 'show' as a reverent dramatic illustration of what Christianity truly is. I recognized in the crowded theater members of noble families, rich merchants, people of the court, none of whom under any consideration could be brought to go to church."

OUR WORKERS IN MEXICO.

All our American missionaries have left Mexico with the exception of the Rev. Messrs. Burleson, Mellen and Watson, who are in Mexico City, and the Rev. H. M. Green, who is at Puebla. Such reports as are received, chiefly by the hands of refugees, say that everything is quiet and as yet there has been no serious damage to life or property. Indeed, it would seem that a better spirit toward Americans is on the increase. One of our missionaries, in a private letter, says: "I stopped in a pulque saloon a little while ago to get out of a sudden shower. The proprietor gave me a chair, insisted on giving me a cigar, and he and the customers were as smiling and friendly as possible; shook hands when I left and invited me to come again. In fact, all the lower class seem to go out of their way to be friendly to an American. It was not so two weeks ago. And I hear, on all sides, that the peons will make no attempt at opposition as the Americans come in. What the government might do is another matter."

Bishop Brent, of the Philippines, has declined the call which was extended to him by the diocese of New Jersey to become its diocesan. He feels bound to remain in the work which he has undertaken in the Philippine Islands. We have reason to be thankful for such leadership as that shown by our missionary episcopate. Decisions like this of Bishop Brent are a high testimony, not only to the individual qualities of the man who makes them, but to the importance of the work in which he is occupied.

In estimating the cost of administration of our missionary work, the ratio has always been based upon the gross amount passing through the treasury. The correctness of this practice having being called in question, the Treasurer, after careful investigation, finds that it is practically the universal custom of all the larger business enterprises, such as Life and Fire Insurance, and Bond and Mortgage Companies; also of the larger mission boards. Experts, to whom the question was submitted, declare that the ratio of central expenses, based upon gross receipts, was correct. Figured in this manner the total central expense of last year, including administration and publicity, was 8 7-10 per cent. The average rate of eight other mission boards conducting work like our own was 9 8-10 per cent.

The Church's greatest asset in her work in China is the splendid band of Chinese clergy which has been raised up by means of the educational institutions and methods consistently promoted through many years. The loss of one of these men is a loss indeed. It was, therefore, with profound regret that the Board of Missions received a cable message announcing the death of the Rev. Wang Li Tang, who has been described by one who knows him as "perhaps the ablest, most devoted and most widely-loved of our Chinese clergy" Mr. Wang died at Shasi, in the district of Hankow. Born in heathenism and poverty he became one of the foremost leaders of the Chinese Church, living his Christianity with the fullness of faith and spiritual strength which was the admiration of all his associates.

St. Clement's Magazine

Vol. XXX PHILADELPHIA, AUGUST, 1914 No. 8



PHOTO BY SELINFANTE

ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR AUGUST, 1914

1	Saturday (*St. Peter's Chains*)	Mass, 7 a. m.		
2	**Sunday** (*viii after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.
3	Monday	Mass, 7 a. m.		
4	Tuesday (*St. Dominic, C.*)	Masses, 7 and 9.30 a. m.		
5	Wednesday (*St. Oswald, K. M.*)	Mass, 7 a. m.		
6	Thursday (*Transfiguration of our Lord*)	Masses, 7 and 9.30 a. m.		
7	Friday (*Holy Name of Jesus. Abstinence*)	Mass, 7 a. m.		
8	Saturday	Mass, 7 a. m.		
9	**Sunday** (*ix after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.
10	Monday (*St. Laurence, M.*)	Mass, 7 a. m.		
11	Tuesday	Masses, 7 and 9.30 a. m.		
12	Wednesday (*St. Clara, V.*)	Mass, 7 a. m.		
13	Thursday	Masses, 7 and 9.30 a. m.		
14	Friday (*Abstinence*)	Mass, 7 a. m.		
15	Saturday (*Assumption, B. V. M.*)	Mass, 7 a. m.		
16	**Sunday** (*x after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.
17	Monday	Mass, 7 a. m.		
18	Tuesday	Masses, 7 and 9.30 a. m.		
19	Wednesday	Mass, 7 a. m.		
20	Thursday (*St. Bernard, C., Ab., Doct.*)	Masses, 7 and 9.30 a. m.		
21	Friday (*St. Jane Frances, W. Abstinence*)	Mass, 7 a. m.		
22	Saturday	Mass, 7 a. m.		
23	**Sunday** (*xi after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.
24	Monday (*St. Bartholomew*)	Masses, 7 and 9.30 a. m.		
25	Tuesday (*St. Louis, K. C.*)	Masses, 7 and 9.30 a. m.		
26	Wednesday	Mass, 7 a. m.		
27	Thursday	Masses, 7 and 9.30 a. m.		
28	Friday (*St. Augustine, B. C., Doct. Abstinence*)	Mass, 7 a. m.		
29	Saturday (*Beheading St. John Baptist*)	Mass, 7 a. m.		
30	**Sunday** (*xii after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 5 p. m.
31	Monday (*St. Aidan*)	Mass, 7 a. m.		

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, 3-5 P. M. 7-9 P. M.

ST. CLEMENT'S MAGAZINE

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PUBLISHED MONTHLY

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Organist and Choir-master.—
Henry S. Fry
Sexton, Thomas L. Williams,

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

THE SCOUT CAMP.

Seventeen boys of the parish, enrolled as Troop No. 5 of the Boy Scouts of America, were enabled by the generosity of one of the parishioners to go into camp near Kirkland, Pennsylvania.

On Monday, June 29, the boys arrived and pitched camp. The troop was fortunate in procuring an attractive situation, near the headwaters of Chester Creek. Food supply was six miles away, but the kindliness of the neighboring farmers, both in sending into town for what things we wanted, and also in giving fresh dairy products, aided considerably toward making the commissary department a success.

The boys enjoyed swimming, hiking and baseball for recreation, but considerable time was devoted to scout work and camp chores. Owing to the fact that it was our first camp, there were many tests which the boys had their first opportunity to pass. The daily routine was preserved as nearly as possible, with reveille at 6 A. M. Camp inspection followed breakfast. The morning was usually passed in becoming more proficient in scout craft. In the afternoon the boys enjoyed a swim or a game of baseball. After supper we had the camp fire contest, and taps at 9 P. M.

On the Fourth of July we upset the regularity of our usual camp day and sacrificed everything for a good time. We had a swim in the morning, and after dinner a ball game and field events. In the evening the following prizes were given: First prize, to Lionel Bergen, as the best all-around scout; second prize, Albert Craft. A prize for the boy showing the most improvement during camp, Russell Copestick. Arthur Riley built the camp fire in the shortest time.

The only drawbacks I can mention are: First, the absence of the Scout Master until Friday, July 3; and, second, two severe rainstorms.

We broke camp on Sunday, July 6, and every one returned with a feeling of regret. I think, and more important still, there was not one of the seventeen boys who failed to develop rapidly as a scout during camp. I wish to commend the cheerfulness and obedience with which the boys undertook the tedious tasks of camping. I sincerely hope we can arrange another week very soon, and that it may be as satisfactory as the troop's first camp.

BAPTISMS.

June 23—Clarence Kenneth Crow.
June 24—Reuben Bernard Eddicks.
July 16—Rebecca Potter Ritter.

MARRIED.

June 24—Reuben Bernard Eddicks and Ruth Baker.

BURIED.

June 24—[illegible]ace Elsie Edwards.
June 29—[illegible]arles Frederick Hinch.
July 8—[illegible]anklin Edwards.
July 9—[illegible]ry Cowell.
July 10—[illegible]illiam C. Yeaman.
July 11—[illegible]ura A. Sauer.

OFFERINGS.

June 21—C[illegible]		$8.70
	Envelopes	66.04
28—C[illegible]		18.80
	Envelopes	88.15
July 5—C[illegible]		13.21
	Envelopes	25.54
12—C[illegible]		9.10
	Envelopes	100.87

SPECIAL FUNDS.

Summer Outing Fund		5.00
Missions: Foreign	13.00	
Domestic	3.05	
General	79.74	
St. Stephen's College		57.75
S. Andrew's School		5.00

MISSIONARY NOTES.

Offerings toward the mission work of the Church are increased slightly in volume over those of last year, the treasury on the first day of June showing a total of over $15,000. However, since expenditures have necessarily been increased to a much larger proportion, there is still need of earnest effort and generous giving.

—

The death of the Bishop of Oregon, which occurred May 26, was a shock and surprise to Church people. He was in the prime of life and in vigorous health. Under his energetic leadership the work in Oregon was going forward in a healthy and aggressive way.

Not the least of Bishop Scadding's gifts was that of a ready pen. He was a well-known lecturer on Church matters and used lantern slides with good effect. He also wrote several effective pamphlets containing Church instruction, and was a leader in the work of Sunday Schools.

His episcopate of eight years was most profitable, both to his diocese and to the general Church, and his loss will be deeply felt.

—

The Diocese of Virginia on May 20, on the first ballot, unanimously elected as its Coadjutor the Rev. Dr. W. C. Brown. This is Dr. Brown's third call to the episcopate. His entire ministry has been spent in the mission field of Brazil. This and other recent elections at least prove that the man in the mission field is not submerged nor forgotten. He is seen and known of the Church, and if his work be effective, that fact is recognized.

—

St. Paul's College, Tokyo, Japan, at its recent commencement, graduated twenty men. Out of fourteen graduates in the arts course, thirteen are to enter the Theological School. Is there anywhere such a record in our Church colleges in this country? The Middle or Preparatory School at the same time graduated eighty-seven students.

—

In the death of the Rev. Samuel H. Bishop, Secretary of the American Church Institute for Negroes, the domestic mission work has suffered a great loss. He served with marked efficiency and devotion, and was instrumental in making the institute a strong helper of our schools for Negroes.

—

St. Paul's Normal and Industrial School, Lawrenceville, Va., on May 21, closed a fruitful year of service to the Negro race. Forty-one were graduated, after a thorough course, not only in scholastic but in industrial education.

—

On Easter Eve six young men from the college department of St. John's University,

Shanghai, were baptized. One was a graduate who had completed his education at Cornell; one was from the Senior class, a young man who is captain of the athletic team; one was from the Sophomore class; one from the Freshman; the other two from the Preparatory department. The service was in English, by the request of the young men. The parents of all gave their consent and, as they come from influential families, this was noteworthy.

—

In view of the fact that the next meeting of the General Convention, which will be held in St. Louis, will mark the fiftieth anniversary of Bishop Tuttle's election to the episcopate, it has been suggested that a thank offering be raised and presented at that time. North Dakota, at its recent convocation, passed a resolution endorsing this idea and pledging $1,000 toward its achievement; also suggesting that the thank offering be for the endowment of such part of the general missionary work or of the general clergy relief as Bishop Tuttle may elect.

—

The General Synod of the Nippon Sei-Ko-Kwai—which is the Japanese way of saying the Holy Catholic Church in Japan—was recently held. This legislative assembly is the equivalent of our General Convention. Bishop Tucker, of Kyoto, in speaking of the work of the Synod, says: "On the whole the Synod made one realize that the Sei-Ko-Kwai is rapidly developing those qualities which, when joined to financial self-support, will fit it for its career as an independent national Church and make it a power for good in the land—a worthy branch of the Holy Catholic Church."

—

The third meeting of the Synod of the district of Hankow, China, took place in February. This district, like all those in the foreign field, is struggling not only toward self-support, but is also making a beginning in doing missionary work outside its own borders. It is conducting a special mission at Shihnan Fu in the province of Hupeh. During one of the afternoon sessions of the Synod announcement was made that $748 was still needed to pay for the land. Within about twenty minutes the entire sum was pledged by delegates present, either individually or on behalf of their congregations. This, to the Chinese of Hankow, was what a foreign missionary field would be to a council in our own land. We wonder whether we could count upon a like response here.

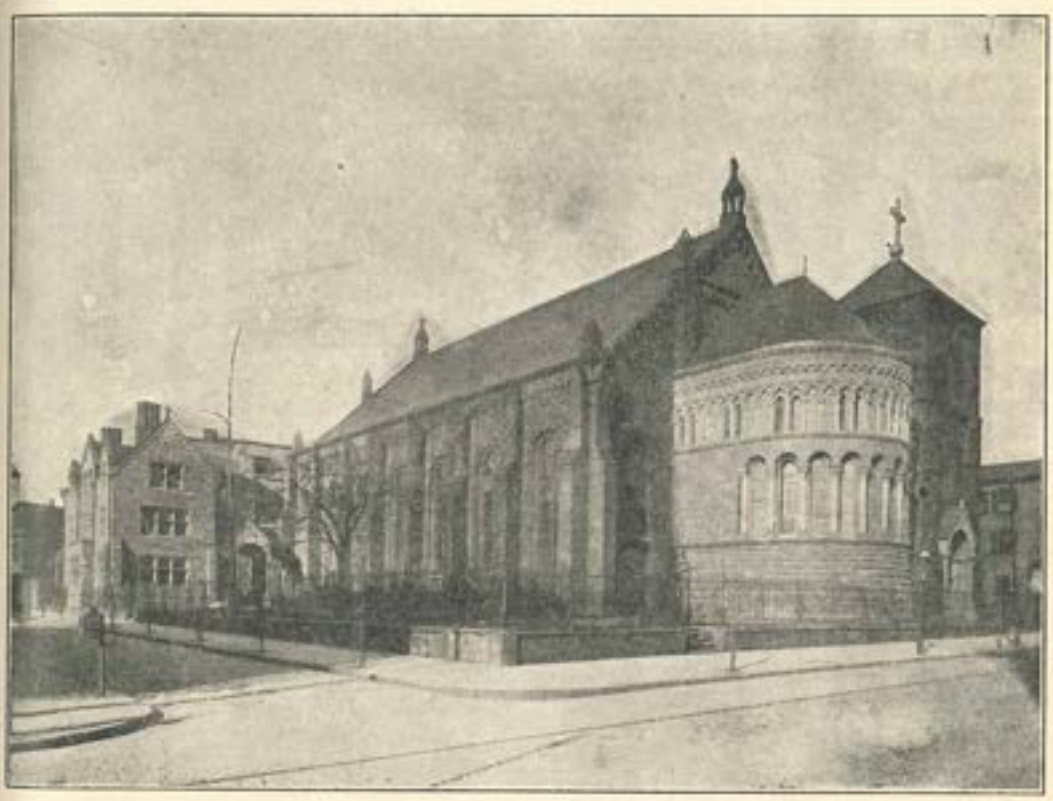
—

An interesting incident occurred during the recent convocation in Eastern Oklahoma. The question of arrearages in payments toward the several diocesan funds was being considered. It was moved to remit the assessment upon a little place called Texanna, in view of the fact that it contained but one communicant, and she a woman. As the vote was on the point of being taken, the clergyman in whose large field Texanna is located, rose and held up a $5 bill, saying: "Mrs. Rogers, of Texanna, sends this by me. Two dollars of it is to go for general missions, two for diocesan missions, and the remainder for convocation expenses. Mrs. Rogers also desires that she be regularly assessed in a like amount, and begs that she may continue to have the privilege of representing the Church in Texanna."

All honor to Mrs. Rogers! It is upon such loyal Churchmanship as this, manifested by some of our scattered Church folk in remote communities, that the parishes and missions of the future are founded.

St. Clement's Magazine

Vol. XXX PHILADELPHIA, SEPTEMBER, 1914 No. 9



ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR SEPTEMBER, 1914

1	Tuesday (*St. Giles, Ab. C.*)	Masses, 7 and 9.30 a. m.		
2	Wednesday (*St. Lazarus*)	Mass, 7 a. m.		
3	Thursday	Masses, 7 and 9.30 a. m.		
4	Friday (*Abstinence*)	Mass, 7 a. m.		
5	Saturday	Mass, 7 a. m.		
6	**Sunday** (*xiii after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 8 p. m.
7	Monday (*St. Evurtius, B. C.*)	Mass, 7 a. m.		
8	Tuesday (*Nativity of B. V. M.*)	Masses, 7 and 9.30 a. m.		
9	Wednesday	Mass, 7 a. m.		
10	Thursday	Masses, 7 and 9.30 a. m.		
11	Friday (*Abstinence*)	Mass, 7 a. m.		
12	Saturday	Mass, 7 a. m.		
13	**Sunday** (*xiv after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 8 p. m.
14	Monday (*Exaltation of the Holy Cross*)	Mass, 7 a. m.		
15	Tuesday	Masses, 7 and 9.30 a. m.		
16	Wednesday (*St. Nonian, B. C.*)	Mass, 7 a. m.		
17	Thursday (*St. Lambert, B. M.*)	Masses, 7 and 9.30 a. m.		
18	Friday (*Abstinence*)	Mass, 7 a. m.		
19	Saturday	Mass, 7 a. m.		
20	**Sunday** (*xv after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 8 p. m.
21	Monday (*St. Matthew, Apostle and Evangelist*)	Masses, 7 and 9.30 a. m.		
22	Tuesday (*St. Maurice and His Companions, M. M.*)	Masses, 7 and 9.30 a. m.		
23	Wednesday (*St. Thecla, V. M.*)	Mass, 7 a. m.		
24	Thursday	Masses, 7 and 9.30 a. m.		
25	Friday (*Abstinence*)	Mass, 7 a. m.		
26	Saturday (*St. Cyprian, Archbp., M.*)	Mass, 7 a. m.		
27	**Sunday** (*xvi after Trinity*)	Masses, 7, 9.15 and 11 a. m.	Matins, 10.30 a. m.	Even-song, 8 p. m.
28	Monday	Mass, 7 a. m.		
29	Tuesday (*St. Michael and all Angles*)	Masses, 7 and 9.30 a. m.		
30	Wednesday (*St. Jerome, Pr., C., Doct. of the Church*)	Mass, 7 a. m.		

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

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Saturdays, 3-5 P. M. 7-9 P. M.

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THE REV. S. A. CAINE

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PARISH NOTES.

The eight o'clock Mass on Sundays and the 7.30 Mass on weekdays, will be resumed after October 1.

The Sunday School will open the first Sunday in October. Parents are urged to send the children to the first session. Father Caine will be in charge this winter.

The work on the Lady Chapel is progressing. The organ builders expect to commence the installation of the remodeled instrument at once, and the whole plan will reach completion in the early fall.

It is a pleasure to announce that the parish has paid its missionary apportionment in full. The new year commences September 1st. It is earnestly hoped that all who have the duplex envelopes will make use of both sides during the coming year. If this is done, the parish ought to have no difficulty in meeting its apportionment.

Father Caine returns from his holiday on September 1. Father Hutchinson expects to be in residence by the second Sunday in September, and Father Quin will then take an additional two weeks' rest. During the summer Father Dyer, formerly curate of the Church of the Ascension, has been assisting in the parish. Father Beede is at present in charge of St. Luke's camp for boys at Bellport, L. I. He will not return to St. Clement's, but expects to take up some work in the mission field. He will be much missed by the boys and girls, to whose interests he has devoted himself.

"AS THE FATHER LOVED ME, I ALSO LOVED YOU: ABIDE IN MY LOVE."

(St. John xv: 9.)

The Lord again varies the terms of His appeal to His disciples to abide in Him: "Abide ye in my love." He had loved them with a love which bore some analogy to the Divine Love of the Father for the Son. The Father loved the Son before the foundation of the world; the Son loved His own which were in the world and loved them unto the end. There is no uncertainty, no variableness in either love. But the disciples' answer to the love of the Son was liable to change. One of the twelve had forsaken Him already; would

the eleven "also go away?" There is eager, almost passionate, entreaty in the appeal, "Abide ye in my love." It is more than "Abide in me"; the earlier injunction calls for the life of faith by which men remain in living union with the Lord; the later adds to this a demand for a love answering to Christ's love for themselves. "The love that is mine" is the precise form of the phrase, and it suggests that our response to the love of Christ should be akin to His, to that love with which He Himself responds to the love of the Father and goes forth towards His own. "Not only in me, as I live in you," the Lord would say, "but love me as I loved you: lose not the great gift of my love by neglecting to answer it."

This brings us back to what had been said before as to the sayings of Christ abiding in us. "If ye keep my Commandments, ye shall abide in my love; as I have kept the Father's Commandments and abide in His love."

To abide in Christ's love may appear too high and mystical an aim to be realized in common life, and it may be asked with reason what such words mean when translated into terms of ordinary human conduct. The Lord answers this question: to abide in His love means to keep His Commandments. This answer may seem to lower the standard set up in a previous verse, and even to recede from a fundamental principle of the kingdom of heaven. It surely cannot be that our Lord here represents Himself as a mere enacter of external rules, or that He regards the performance of particular actions as equivalent to the interior disposition of love. The disposition of love He teaches is manifested by the steady effort to fulfill His known will, even when the disciple cannot say with St. Peter: "Thou knowest that I love thee." Since love alone produces a true obedience, obedience is evidence of love. It is more; it has the promise of the continuance of the Master's love toward the obedient "Ye shall abide in my love." To turn Christ's command into a promise, the disciple has but to persevere in the effort to do as He bids. To know whether he loves the Lord, and is loved by Him, the plain Christian needs only to ask his conscience whether he makes it his daily aim to walk as Christ walked.

Again, the Lord points out the correspondence between the Father's relation to Himself, and His own relation to believers. The whole of this reciprocation of obedience and love finds its analogy in His own experience: "As I have kept my Father's Commandments and abide in His Love." As the love of the Father and the Son is the prototype of the Incarnate Son's love for those whom the Father has given Him, so the obedience of the Son to His Father's will is the model of the obedience which the Son calls us to render to Himself. At the end of His earthly life the Incarnate can say: "I have kept my Father's Commandments;" and He holds up His perfect obedience as the pattern of that which we owe to Him. To the eleven, who had been eye witnesses of His life, the appeal was incomparably strong. It was as if the Lord had said: "You have seen me this day fulfilling the Father's will; with the same persistence, the same whole-heartedness I would have you now go forth into the world to fulfil mine. It was my meat and drink to do His will and finish His work. And now it is done and my obedience is complete, except for the final act of death, and I leave my example as the model and inspiration of your love. But with this difference: my obedience was rendered directly to the Father, who sent me: yours is to be rendered to me, who am your way to the Father. It is my will that you must obey, my love in which you must abide: that obeying me and abiding in me you may, through me, attain to God."

This was a hard saying, a call to imitate the inimitable; the mere attempt to fulfil it would involve constant labor and sacrifice. But it would also bring them joy, such as that which the Lord's life of obedience had brought to Himself. "These things have I spoken unto you, that my joy may be in you and your joy may be made full."

The purpose of our Lord's now completed teaching had been, not to impose new burdens on His disciples, but to bring them joy; to fill up the measure of their joy by imparting to them that which was peculiarly His own. Had He, then, a secret spring of joy with which no stranger intermeddled? Only once in the Gospels He is said to have "rejoiced in spirit;" yet underneath the gravity of a face marred more than any man's by the sorrows of life, there was a deep well of the truest joy, the joy of perfect obedience and whole-hearted sacrifice, together with the prospect of still greater "joy set before Him" in the fruits of His Passion. This joy He desired to impart to His disciples; it would be theirs in proportion as they followed His example, until they were filled with it according to their measure. If Christ's joy is beyond our attainment, our joy may nevertheless, through faith in His words, be filled to the extent of our capacity. Our nature is satisfied if it is as full of the purest joy as it can hold. This is what the Lord desires and will to give to those who respond to His call. It is His own joy He gives so far as they can receive it. He does not exclude other joys—the joy of health, of physical and intellectual power, of knowledge, of human love, for which He Himself has made our nature yearn. But to these He adds the joy of service and of sacrifice, as that without which all other joys are incomplete; and He speaks from personal knowledge, for that supreme source of joy was peculiarly His own.

HENRY BARCLAY SWETE.

BAPTISMS.

August 13—Robert Ferdinand Ankett.
August 13—Charles Henry Ankett.
August 16—Marguerite Aimée Curran.

MARRIED.

August 8—Eugene F. Petitmaire and Jeanne O. Guichané.

BURIED.

July 24—Eugenie C. Leamy.
August 5—John H. Fortune.
August 5—Emma S. Turpin.

OFFERINGS.

July 19	Cash	$8.66
	Envelopes	27.94
July 26	Cash	29.90
	Envelopes	30.74
August 2	Cash	237.35
	Envelopes	22.54
August 9	Cash	5.31
	Envelopes	25.79
August 16	Cash	4.90
	Envelopes	21.09
		$409.32

SPECIAL FUND.

Missions—Foreign	$2.50
Domestic	2.25
General	40.66
St. Stephen's College	1.75
	$47.16
Fresh Air Fund for the Poor of the Parish	15.00
	$62.16

MISSIONARY NOTES.

The reports from the treasury of the Board of Missions are still encouraging. On July 1 the receipts were $35,000 ahead of the record of last year. It must be remembered, however, that July and August are usually very "lean" months, as far as contributions to the missionary treasury are concerned, and the appropriations for the year are $72,000 greater than for the previous year. Therefore last year's record must be maintained and nearly $40,000 added thereto. Nevertheless it is possible for the Church to do this thing—or anything she really determines upon. Will not every one who reads this lend a hand in some way toward the achievement of this end?

In recognition of their services in connection with the organization of the Red Cross during the revolution, the Chinese government has bestowed the order of the "Felicitious Grain" upon eleven workers. Three of those so honored, Dr. MacWillis, Dr. Glenton and Miss Higgins (a trained nurse), are members of our mission in the district of Hankow.

A missionary bishop's life is never dull. The convocation of Western Colorado met in the mountain town of Ouray in June. When the time came for the opening service in the evening the bishop was missing. Just at the hour when he should have been delivering his annual address in the cosy and well-lighted church, he was wielding an axe in a vain attempt to extricate his automobile from a "chuck hole" in a lonely part of the road on the Dallis divide, and tramping four miles in the dark over the same lonely road to find a ranch house and a telephone to inform his clergy of his plight!

On Trinity Sunday Bishop Graves confirmed twenty girls and twenty-two boys in St. John's Pro-Cathedral, Shanghai. This brings the number for the year's confirmations up to 204, which is much larger than any previous year.

In the recent death of Bishop Tucker the Church of England has lost a great missionary statesman. The work accomplished under his leadership in Uganda is one of the miracles of missions. Like our own Bishop Ingle, Bishop Tucker bent his energies to the training of a body of native clergy and teachers, and his wisdom is borne out by the result. The native Christians in Uganda support their own clergy and catechists, pay for their own elementary education and build their own schools and churches!

At its meeting the newly-organized national Church in China proposed a missionary canon which declares that "This Church accepts the last command of our Lord to 'preach the Gospel to every creature' as placing the responsibility for missionary

work upon every member of the Church. . . . In order more effectively to discharge this responsibility there shall be a Board of Missions of the Chung Hua Kung Hui." It is proposed to have a general secretary who shall be a Chinese clergyman; the nationality of the other officers of the Board is not specified.

On the 24th of June a tornado swept through the Oneida reservation in Wisconsin. The entire rear of the hospital was carried away, chimneys blown down and windows blown out. The windmill was completely destroyed, depriving the hospital of its water supply. Our missionary among the Oneidas, the Rev. W. B. Thorn, says the repairs will cost between $350 and $400, surely a very conservative estimate, but unfortunately he has no funds with which to meet this emergency.

At a recent meeting of the Indian Presbytery in Oklahoma, an Indian preacher asked if he "might waste a few moments of their time." Permission being given, he informed them that he had set apart four acres of average land on his place for the Lord, and that after paying all expenses it yielded $13 per acre, and the land cultivated for himself averaged $9.75 per acre. He argued that as God's acres gained each $3.25 over his own, it proved that God's blessing rested upon his plan, and he exhorted his brethren to "try the Lord" in the same way. This waked up the elders and there was such a torrent of eloquence that it was difficult at midnight to get in a motion to adjourn. As a result twelve covenanted together to try the "four-acre plan." Does any one conclude that the Indian who started the movement "wasted the time of the Presbytery"?

The first of May saw the end of the opium traffic in the city of Foochow, China. All the drug—more than $100,000 worth—stored in the customs was burned, and no more will be allowed to come in. There was great jubilation at the headquarters of the Anti-Opium Association, in which all the boys from the American and English schools took part.

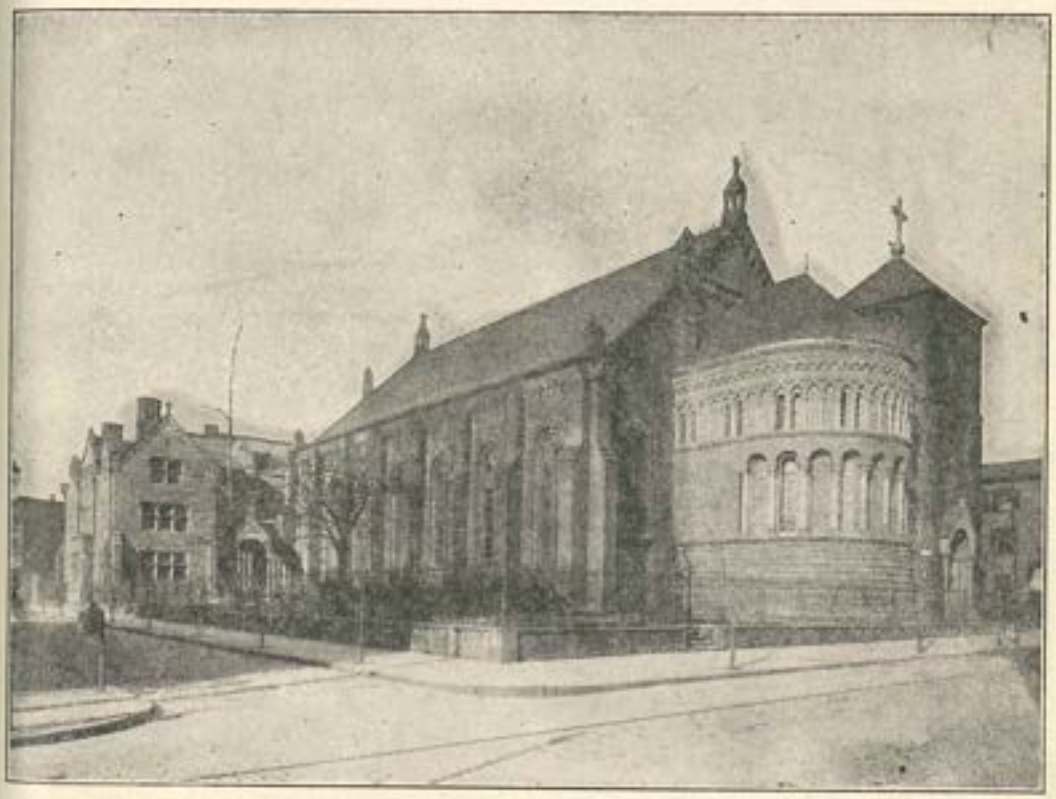
In an article which appeared not long ago in some of our Church papers, the author declared: "For the administration of the Church in these home districts our Church has unfortunately adopted the designation 'missionary,' which is repugnant to self-respecting American citizens." We venture to believe that David Livingston had as much self-respect as the average citizen. Listen to what *he* says on the same subject: "It is something to be a missionary. The morning stars sang together and all the sons of God shouted for joy when they saw the field which the first missionary was to fill. . . . It is something to be a follower, however feeble, in the wake of the Great Teacher and only Model Missionary that ever appeared among men. . . . I never cease to rejoice that God has appointed me to such an office."

A Philadelphia Churchwoman who has been traveling in the East, tells of the international character of the work done in St. Luke's Hospital, Tokyo, Japan. In addition to the large number of Japanese in-patients, there were Chinese, Indian, Hindoo, a Russian, a Frenchman, two Germans, several English and several American patients. The different strata of our social system were represented by a Japanese baroness, members of the embassies and legations, patients in private life, boatmen from the nearby river, and coolies out of the street of Tokyo. Truly this is an international hospital, with a great mission of usefulness to the people, both native and foreign, throughout the East.

The rector of an Eastern church who spent part of his vacation with Bishop Biller in South Dakota, was struck with the transformation that had taken place. To one who remembers the Custer massacre and the early days of the mining camp, it seemed that a miracle had been wrought upon the red man and white man alike by the potent, leavening influence of the Christian Church. On the spot where, less than forty years before, occurred those scenes of violence which resulted in driving the Indian from his beloved hills, an eloquent Presbyter of the Dakota race expounded the wonderful story of the Prodigal Son to a congregation made up of both white and Indian church people. Deadwood, notorious for the disorder and wanton disregard for law which characterized its early history as a frontier settlement and a mining camp, has emerged into a self-respecting city, whose life is distinguished by the industry, decency, and law-abiding spirit which alone can make city life tolerable. The work in South Dakota will be an everlasting tribute to those men of devotion who planted the broad foundations upon which has been reared the fabric of a strong religious life and a permanent civilization.

St. Clement's Magazine

Vol. XXX PHILADELPHIA, OCTOBER, 1914 No. 10



ST. CLEMENT'S CHURCH, PHILADELPHIA PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR OCTOBER, 1914

1.	Thursday (*St. Remigius, B. C.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
2.	Friday (*The Holy Guardian Angels. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany and Intercession, 12 m.
3.	Saturday (*St. Thomas of Hereford, B. C.*)	Masses, 7 and 7.30 a. m.
4.	**Sunday** (*xvii after Trinity*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
5.	Monday	Masses, 7 and (Requiem) 7.30 a. m. Guild of St. Mary, 8 p. m.
6.	Tuesday (*St. Faith, V. M.*)	Masses, 7, 7.30 and 9.30 a. m.
7.	Wednesday	Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
8.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
9.	Friday (*St. Denys, B. M. Abstinence*)	Masses, 7 and 7.30 a. m. The Litany and Intercession, 12 m.
10.	Saturday (*St. Paulinus of York, B. C.*)	Masses, 7 and 7.30 a. m.
11.	**Sunday** (*xviii after Trinity*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 8 p. m.
12.	Monday (*St. Wilfrid, B. C.*)	Masses, 7 and (Requiem) 7.30 a. m.
13.	Tuesday (*Trans. of St. Edward, K. C.*)	Masses, 7, 7.30 and 9.30 a. m.
14.	Wednesday	Masses, 7 and 7.30 a. m.
15.	Thursday (*St. Theresa, V.*)	Masses, 7 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
16.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany and Intercession, 12 m.
17.	Saturday (*St. Ethelreda, Q. V. Ab.*)	Masses, 7 and 7.30 a. m.
18.	**Sunday** (*St. Luke, Evangelist. xix after Trinity*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
19.	Monday (*St. Frideswide, V.*)	Masses, 7 and (Requiem) 7.30 a. m.
20.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
21.	Wednesday (*St. Ursula and her Companions, VV., MM.*)	Masses, 7 and 7.30 a. m.
22.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
23.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany and Intercession, 12 m.
24.	Saturday	Masses, 7 and 7.30 a. m.
25.	**Sunday** (*xx after Trinity*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
26.	Monday	Masses, 7 and (Requiem) 7.30 a. m.
27.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
28.	Wednesday (*SS. Simon and Jude, Apostles*)	Masses, 7, 7.30 and 9.30 a. m.
29.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
30.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany and Intercession, 12 m.
31.	Saturday	Masses, 7 and 7.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Caine . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

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Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

The Mothers' Meeting will begin Thursday, October 1.

Notices of the first meeting of the Girls' Club will be sent out later.

The Guild of St. Mary will hold its first meeting Monday evening, October 5th.

The Men's Club will hold its first meeting for the Winter on Wednesday, October 21st.

The Rector's Bible Class for women will commence Tuesday, November 3d. It will be held immediately after the 9.30 mass.

The intention at the 7 o'clock mass on Wednesday will be for restoration of peace in Europe.

Beginning with the first of the month, the 7.30 A. M. mass on week days and the 8 A. M. mass on Sundays will be resumed

The first meeting of the Boy Scouts was held on Thursday evening, September 17. Throughout the winter they will meet each Thursday evening.

Notice of change of address, *in writing*, should be given to be sent to the Clergy House or given to one of the clergy. At times it is rather difficult to find parishioners who have moved.

THE SUNDAY SCHOOL.

The first session of the Sunday School will be held Sunday, October 4th, when the regular class work will be resumed for 1914-1915. Notices have been sent to the parents of the children who were enrolled last year. It is hoped that there will be a full attendance from the first day. Attendance will be taken at the 9.15 mass. Children who are not present at the mass will be held responsible for reporting their attendance at the 11 o'clock mass, or at one of the earlier masses. Failure to report will be counted as an absence from Sunday School.

The very great importance of religious education has been recognized at all times by the Church. Our own General Convention has created a Board of Religious Education to study the whole question. The change that has come about as to methods

of teaching has made this necessary. For merly children were taught at home the fundamentals of their faith, and were brought to church to be catechized and further instructed by their parish priest. This is as it used to be. Now the Sunday School has taken the place of the home teaching, and has further supplemented the work of the parish priest in his instructions of those children who are preparing for Confirmation.

The Sunday School must not be a makeshift. Its work must be thorough and effective. Nothing can be of more importance than the training of the children in those things "which a Christian ought to know and believe to his soul's health." As a rule there is very little time which can be given to religious instruction on Sundays; three-quarters of an hour to an hour at the most. Compared with the time given to the work of the day school, this seems very small indeed. This, then, is one other reason why the work should be done well, and it can only be done well when the people of the Church realize the importance of the work and take a vital interest in it.

To make this more definite, the work of the Sunday School at St. Clement's is important. Moreover, the Sunday School is the parish's school, not the clergy's school, nor the school of those whose children attend. Every member of the parish, therefore, should take a real interest in the work of the school and its success. Not all can take a class, nor help by actual service, but all can pray. The third Sunday in October has for many years been observed by the Church in England and in the United States as a day of intercession for Sunday Schools. It would be a great thing if every parishioner would offer his prayers or his Communion on that day for the work of the school. Such a beginning would lead to more interest in the school, more prayer for the work, and more real work done.

ST. KATHARINE'S ALTAR.

The question has come up several times lately as to St. Katharine's altar. It is very interesting to read the history of the altar in the files of the magazine. The simplest way to recount this history is to quote the magazine itself. The altar was given by Miss Julia Dunlap.

ST. CLEMENT'S MAGAZINE:

April, 1897.

"The heating of the church by steam will permit all services to be held there; a side altar in the south side will assist this very much."

August, 1897.

"It is impossible to proceed with any preparations for the crypt chapel or side altar until the work of the steam heating plant is completed. The font will have to be removed to the west end of the church."

October, 1897.

"Mr. Henry Vaughan, of Boston, who designed the altar and choir screen, has been asked to prepare sketches for an altar at the head of the south side; he expects to submit a drawing shortly."

November, 1897.

"Mr. Vaughan has submitted a sketch for the side altar, such as he thinks will be in harmony with the other parts of the church. We hope that estimates may bring this within the amount of money at our disposal."

December, 1897.

(Sketch of the altar published in this number of the magazine.)

"The side altar is being made in Boston, under the supervision of the architect, Mr. Henry Vaughan. It will be under the dedication of St. Katharine."

January, 1898.

(Photograph of St. Katharine's altar in supplement.)

"It seems fitting that we should follow the example of the older St. Clement's and place our side altar under the dedication of St. Katharine, Virgin and Martyr. The altar, which is the offering of a member of the parish, was designed, together with the ornaments, by Mr. Henry Vaughan, of Boston, who also designed the high altar some years ago. It arrived just before Christmas, and was blessed and the first mass at it said on Christmas Eve. The ornaments not being ready, the crucifix and candlesticks belonging to the Seashore Home were used."

May, 1905.

"Julia Dunlap Memorial.

"The plan which the late Rector had in mind for a memorial to Miss Dunlap was to erect a reredos for St. Katharine's altar. She gave the altar, and so it seemed fitting that a memorial should be connected with it."

The whole amount of money required to erect the reredos was never subscribed. The funds on hand, together with later subscriptions, were used for the credence table in the sanctuary. The credence table is a memorial to Miss Julia Dunlap.

The lights and crucifix on St. Katharine's altar are all memorials.

A DAY OF INTERCESSION.

In accordance with the proclamation of the President, Sunday, October 4th, will be observed as a day of prayer and supplication. All the masses on that day will be said with special intention for the restoration of the peace of the world.

PRAYERS DURING WAR.

The Bishop Suffragan has authorized the following prayers for use during the present war in Europe:

For Those in Perils of War.

O God, the Father of Our Lord Jesus Christ, our only Saviour, the Prince of Peace, give to those charged with the government of nations the grace seriously to lay to heart the dangers of their unhappy divisions, and a realization of the dreadful sacrifice of human life in time of war. Look down with infinite mercy upon all engaged in battle; bless those who minister to the wounded and the dying; have compassion upon the widows and the orphans, and hasten the day when all war shall cease and universal peace shall reign: through Jesus Christ our Lord. Amen.

For Our Countrymen.

Almighty and Everlasting God, we commit to Thy Fatherly care and protection the Bishop of this Diocese and all our countrymen who on land or sea are in danger or distress; conduct them in safety through all their perils, and bring them again to their homes in peace, with a grateful sense of Thy mercies, through Jesus Christ our Lord. Amen.

The following prayer is reprinted from *The Messenger*:

O Almighty God, Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, look down with pity, we beseech Thee, upon those members of Thy family who are now at war. Restrain them from hatred, pride and hardness of heart. Sustain in them the love of justice and mercy. Keep, O Lord, under Thy protection those who are in peril by land or sea. Remember the prisoners, relieve the sick and wounded, support the dying, give rest to the faithful departed. Give strength to those who minister in hospital and camp, and hope to those who are in anxiety or sorrow. Hasten the day when all nations shall dwell together in peace: through Jesus Christ our Saviour. Amen.

Continue, we pray Thee, O God, to this our beloved country the blessings of peace, and so lead us in the path of righteousness and truth that we may keep our place among the nations of the earth and do our part towards preparing the way for Thy Kingdom. All this we ask in the name of Him who is the King of Peace, Thy Son Jesus Christ, our Lord. Amen.

BAPTISMS.

August 20—Alice Roosevelt Brotherton.
September 10—Joan Helen Baylis.

MARRIED.

September 14—Milton Brook Faunce and Ellen Veronica Shea.

BURIED.

August 21—Lucy Curtis.
August 27—Edward A. Smith.
August 27—Maria L. Logan.
September 1—Thomas S. Haley.
September 6—Theresa Barnes.
September 13—Angelina Richardson.
September 14—Charles Harvey Oulton.
September 17—William Taylor McClenthen.

HYMNS FOR OCTOBER

4. A. M.—376, 217, 165.
   P. M.—376, 617, 520, 217, 165.
11. A. M.—240, 307, 542.
   P. M.—240, 617, 307, 163, 542.
18. A. M.—442, 425, 447.
   P. M.—442, 425, 446, 448, 447.
25. A. M.—175, 176, 197.
   P. M.—175, 617, 176, 21, 197.

THE WOMEN'S AUXILIARY

The Annual Meeting of St. Clement's Branch of the Women's Auxiliary will be held on Friday, 16th October, at 3 p. m. There will be a service in the Chapel, with an address by the Rector. The business meeting will be in the Parish Hall. It is hoped that every woman of the congregation will make a real effort to be present at this meeting, and also that each one will help the work to be undertaken by her prayers and interest.

LETTER FROM MISS RIDDELL.

Kiushiu, S. Japan, August 15, 1914.

My Dear Mr. Hutchinson: There are two things about which I have been wishing to write to you: One is to tell you that the

Rev. A. S. Hewlett, Vicar of Tranmere, is giving up his work in England in order to come here to assist in the work of the Leper Hospital. I expect him to arrive at the end of September.

As you already know, there are among our sixty-six in-patients, three adult English-speaking lepers and one child, and for these his spiritual services will be most acceptable, for our arrangements are necessarily entirely Japanese. But he also comes with the idea of helping in secretarial work, or in any way in which he can be of use to the hospital.

For the last few years, while the administrative duties of the hospital have been greatly increasing because of the increase of patients and because of the addition of land (which was bestowed by Marquis Hosogawa), I have unfortunately been here alone; again I have been embarrassed, first by an accident, and then by a long illness, and it has been quite impossible, in addition to the spiritual, physical and economical administration of the hospital, to adequately maintain its most important correspondence. Necessarily all accounts have been kept quite carefully here, but many letters, with the best of intentions in that direction, have had, regretfully, to remain unanswered. The need of at least one English-speaking person has been quite keen, and now that it has come in this unexpected fashion (for I have not any previous personal acquaintance with Mr. Hewlett), it is a matter of great thankfulness, and I greatly anticipate in the future being without a single unacknowledged letter on hand. Reports, accounts and printed information in connection with the hospital will, I hope, be sent out with regularity.

Please let me thank you for all your kind patience and for your unfailing interest.

The second thing about which I wish to write to you is at the suggestion of the Dean of St. David's, who is kindly interested in the hospital. We greatly need a little church within the hospital precincts. The ground for it has been consecrated, but we have not yet sufficient money in hand to make us feel happy in beginning to build it. Although I cannot hope to build a really beautiful church, I do want it to be one that will not be continually requiring repairs. The Dean suggested that if I wrote to each member of the "Daily Bread" League, it was quite possible that some response might come to that end, either from those already belonging to the league, or from friends to whom they might mention it. I hope it will not seem like trespassing upon your generosity to ask if you might find it possible to further this object in any way which might occur to you? The chancel has been promised by an American lady ("In Memoriam"), and also the font from friends in Canada, but in addition to the building and these promises, there are many other things which will be required before the church is fully equipped, e. g., an organ, pulpit, furniture and, if possible, a bell and a striking clock. The latter is much hoped for by the patients and the staff; the former often say that to hear a clock strike during the long watches of the night would be a great comfort, and for the latter, it is a very desirable addition.

I am enclosing a leaflet which I hope may interest you, and with kindest regards, believe me,

Ever yours sincerely,

H. RIDDELL.

P. S.—This terrible war will, I fear, greatly distress us as to funds. Already remittances have failed to reach me via Siberia, and I would ask your prayers and sympathy.

H. R.

August 27.

LETTER FROM ALASKA.

St. Matthew's, Fairbanks, Alaska,
August 7, 1914.

My Dear Father Hutchinson: Miss Wightman has asked me to write to tell you that she is coming out from Alaska this summer. For some time she has not been very well, and while she could stay on at her work a year longer, perhaps, the chances are that she would have a serious breakdown before that time. By leaving at this time she can the more easily regain her accustomed good health, and there is no reason, I think, why she cannot serve the Church in a milder climate for many years to come. Miss Wightman came down from Salchaket yesterday to confer with me on the matter, and the result of our conference and the advice which she has received, is that she is leaving on the next boat. She was anxious to have you of her home parish know first. Please assure her friends that Miss Wightman is simply taking the "ounce of prevention" in order that she may not suffer a serious illness, which seems the inevitable result of another winter in Alaska. Needless to say, we all of us regret exceedingly her going.

Faithfully yours,

CHARLES EUGENE BETTICHER, JR.

MISSIONARY NOTES.

A hundred years ago there were no medical missionaries. To-day there are many hundreds, treating annually over 3,000,000 patients.

The September issue of *The Spirit of Missions* is devoted to the medical missionary work, presenting articles and items concerning our world-wide ministry through physician, nurse and hospital. It is full of real interest and helpful suggestion.

Our foreign mission work is not directly affected by the war, none of our fields being within the radius of serious conflict. It is, however, retarded by interrupted communication, rise on the exchange and other indirect effects from which the whole world suffers. The Board of Missions is taking energetic measures to send the new workers to their posts, believing that at this time more than ever the presence of devoted Christian men and women is needed in the lands abroad.

By way of illustrating the wide scope of medical work in China, and in how many ways it ministers both to the body and soul, it is worthy of note that in the little chapel of the Church General Hospital, Wuchang, five of the native nurses, two women and three men, were recently baptized and three of the male nurses confirmed. Three boys and three girls were entered as catechumens. There are fifteen boys and seven girls in training.

There are such things as "missionary trees." A Roxborough, Mass., farmer has a golden pippin apple tree whose product goes to the support of Christian work in China; an orange tree in Florida is helping to uplift the cannibals in New Guinea, and a California nut farmer devotes a walnut tree to the spread of Christianity in Zanzibar.

Arrangements have been concluded whereby the Christian Medical Association of the University of Pennsylvania will cooperate with St. John's University and St. Luke's Hospital, Shanghai, in the maintenance of a medical school of the first class. The Christian Association will erect a building at the cost of $30,000, and will support one or two professors in the school. The entire control and direction is to rest with the faculty of St. John's University. While many members of the association are churchmen, the larger number belong to other denominations. This seems to be an instance where Christian co-operation may be heartily entered into with more satisfactory results.

At Kansas City, Texas, a town of 1,200 people, where we have fifteen communicants, two laymen of the Church interested themselves last Good Friday to visit all the merchants in the town with the request that they close their places of business on the great Day of Atonement of the Christian Church. It is interesting to note that they were successful and Kansas City was a closed town on Good Friday.

Official Japan has endorsed the work of our St. Luke's Hospital, Tokyo. Early in July the Premier, Count Okuma, had at luncheon at his official residence some forty men prominent in government, professional and business circles. He laid before them the large service which St. Luke's was rendering to the Japanese people, and urged that practical steps be taken to co-operate in its work. The gentlemen present formed themselves into a council of which the Premier was president, and Barons Goto, Skatani and Shibusawa, vice-presidents. The Council includes a large number of distinguished men, and it is their purpose to secure a site for the new hospital as a gift to St. Luke's, or in lieu of this to raise $100,000 with which a proper site may be purchased. This splendid co-operation on the part of such representative Japanese should spur the Church in America to do its share in assuring the future of this most important institution.

From the Cathedral in Hankow, China, comes the following: That the Chinese are not slow in giving, as is borne out by the fact that the Sunday offerings in the Cathedral during the last three months amounted to the sum of $628, excluding everything in the way of school fees. Last year the offerings from Chinese alone amounted to two and a half times the running expenses of the Cathedral, a large sum being given to extend the work in other centers, and as contributions to missions in China and abroad.

A noble gift of $10,000 has been offered to the Fund to meet all the needs of the Station of Zangzok, in the Shanghai district. This important country town is the center of a district containing a half million of people, and from it the Gospel is preached in a circle of twenty-five villages. The work is in charge of the Rev. Mr. Wilson, and has, since its inception, been carried on in poor Chinese buildings. It has long been the hope of Bishop Graves and Mr. Wilson to have a suitable church building at the central station and a small hospital, and a good school building.

The duplex envelope has reached China. On the recommendation of the Rev. H. S. Littell, the vestry of the cathedral in Hankow, who are representative Chinese business men, have undertaken the introduction of this system found so successful in the United States. The results reported are altogether like those at home, which goes to prove that the duplex envelope and the system for which it stands are effective the world over.

[Reprinted from the Boston News Bureau August 1, 1914.]

IF!

Suppose 'twere done!
The lanyard pulled on every shotted gun;
Into the wheeling death-clutch sent
Each millioned armament,
To grapple there
On land, on sea and under, and in air!
Suppose at last 'twere come—
Now, while each bourse and shop and mill is dumb
And arsenals and dockyards hum,—
Now all complete, supreme,
That vast, Satanic dream!—
Each field were trampled, soaked,
Each stream dyed, choked,
Each leagured city and blockaded port
Made famine's sport;
The empty wave
Made reeling dreadnaught's grave;
Cathedral, castle, gallery, smoking fell
'Neath bomb and shell;
In deathlike trance
Lay industry, finance;
Two thousand years'
Bequest, achievement, saving, disappears
In blood and tears,
In widowed woe
That slum and palace equal know,
In civilization's suicide,—
What served thereby, what satisfied?
For justice, freedom, right, what wrought?
Naught!—

Save, after the great cataclysm, perhaps
On the world's shaken map
New lines, more near or far,
Binding to king or czar
In festering hate
Some newly vassaled state;
And passion, lust and pride made satiate;
And just a trace
Of lingering smile on Satan's face!

—Boston News Bureau Poet.

St. Clement's Magazine

Vol. XXX PHILADELPHIA, NOVEMBER, 1914 No. 11

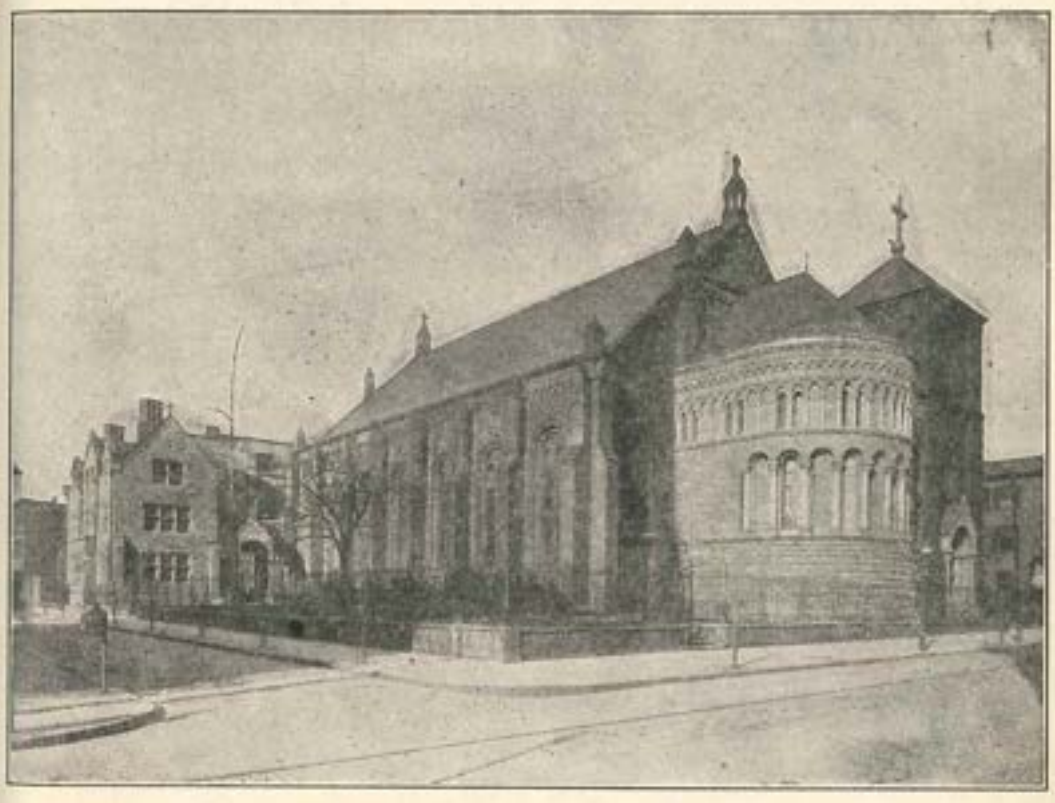


PHOTO BY BELINFANTE

ST. CLEMENT'S CHURCH, PHILADELPHIA PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR NOVEMBER, 1914

1. **Sunday** (*All Saints. xxi after Trinity*) Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m. Vespers of the Dead, 9 p. m.
2. Monday (*All Souls*) Masses, 7, 7.30, and 9 a. m. Bona Mors, 5.15 p. m. Guild of St. Mary, 8 p. m.
3. Tuesday (*St. Winifrid, V. M.*) Masses, 7 and 7.30 (Requiem) and 9.30 a. m.
4. Wednesday (*St. Charles Borromeo, B. C.*) Masses, 7 and (Requiem) 7.30 a. m. Guild of St. Vincent, 8 p. m.
5. Thursday Masses, 7, 7.30 (Requiem) and 9.30 a.m. Altar Guild, 10 a m. Mothers' Meeting, 8 p. m.
6. Friday (*St. Leonard, D. C. Abstinence*) Masses, 7, 7.30 a. m. The Litany, 12 m.
7. Saturday (*St. Willebrord, B. C.*) Masses, 7 and 7.30 a. m. (Requiem).
8. **Sunday** (*xxii after Trinity*) Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 8 p. m.
9. Monday Masses, 7 and (Requiem) 7.30 a. m. Bona Mors, 5.15 p. m.
10. Tuesday Masses, 7, 7.30, (Requiem) and 9.30 a. m.
11. Wednesday (*St. Martin, B. C.*) Masses, 7 and 7.30 a. m.
12. Thursday Masses, 7, 7.30 (Requiem) and 9.30 a. m. Mothers' Meeting, 8 p. m.
13. Friday (*St. Britius, B. C. Abstinence*) Masses, 7 and (Requiem) 7.30 a. m. The Litany, 12 m.
14. Saturday Masses, 7 and (Requiem) 7.30 a. m.
15. **Sunday** (*xxiii after Trinity*) Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
16. Monday (*St. Edmund, B. C.*) Masses, 7 and (Requiem) 7.30 a. m. Bona Mors, 5.15 p. m.
17. Tuesday (*St. Hugh, B. C.*) Masses, 7, 7.30 and 9.30 a. m.
18. Wednesday Masses, 7 and (Requiem) 7.30 a. m.
19. Thursday (*St. Elizabeth, W.*) Masses, 7, 7.30 (Requiem) and 9.30 a. m. Mothers' Meeting, 9 a. m.
20. Friday (*St. Edmund, K. M. Abstinence*) Masses, 7 and 7.30 a. m The Litany, 12 m.
21. Saturday (*Presentation of B. V. M.*) Masses, 7, and 7.30 a. m.
22. **Sunday** (*Next before Advent*) Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. First Vespers of St Clement, 8 p. m.
23. Monday (**St. Clement**, *B. M.*) Masses, 6, 7, 8 and 11 a. m.
24. Tuesday (*St. John of the Cross, C.*) Masses, 7, 7.30 and 9.30 a. m.
25. Wednesday (*St. Katharine, V. M.*) Masses, 7 and 7.30 a. m.
26. Thursday (*Thanksgiving Day*) Masses, 7, 8 and Solemn Mass, 9.30 a. m.
27. Friday (*St. Ode, V. Abstinence*) Masses, 7 and 7.30 a. m. The Litany, 12 m.
28. Saturday Masses, 7, 7.30, a. m. Communicants and Benefactors
29. **Sunday** (*i in Advent*) Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
30. Monday (*St Andrew, Apostle*) Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Caine . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXX PHILADELPHIA, NOVEMBER, 1914 No. 11

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Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

A requiem will be said every allowable day in November, at 7.30 A. M.

Bona Mors will be said every Monday during November, after Evensong.

Commencing Tuesday, November 3d, the rector will hold a Bible class in St. John's Chapel, immediately after the 9.30 mass.

The parish tea will be held on Monday night, November 23d. Parishioners and friends of the parish are cordially invited.

On Monday, November 16th, there will be a Mass of Requiem for George Herbert Moffett, Priest, in St. John's Chapel, at 9.30 o'clock.

Vespers of the dead will be sung in the Church after Evensong, on Sunday night, November 1st. Rev. Elliot White, rector of St. Mark's Church, will preach.

The members of the parish are requested to remember in their prayers Miss Mary E. O. Barrow, a communicant of St. Clement's, who is at present with the British Red Cross Society at Aix les Bains, France.

The following offerings will be taken during November: November 1st, for All Saints' Sisters of the Poor; St. Clement's Day, for the expenses of the parish; Thanksgiving Day, for the Poor Fund. Offerings are also asked for the Episcopal Hospital. Such offerings should be designated.

CONFIRMATION.

The Bishop of the Diocese will visit the parish for the administration of the Sacrament of Confirmation on Sunday night, January 17th, the second Sunday after Epiphany. Notice will be given later as to the hours for instruction. Those who are desirous to be confirmed will please give their names to the clergy.

HYMNS FOR NOVEMBER.

1. A. M., 235, 437, 222.
   P. M., 235, 435, 437, 438, 608.
2. A. M., 398, 311.
8. As on November 1st.
15. A. M., 300, 304, 298.
    P. M., 300, 38, 24, 304, 298.
22. A. M., 305, 542, 307.
    P. M., 442, 440, 222, 436, 396
23. A. M., 442, 440, 436.
29. A. M., 47, 49, 311, pt. 2, 51.
    P. M., 430, 403, 435, 438.

THE GIRLS' CLUB.

The Girls' Club held its first meeting for the season on Tuesday evening, October 6. Nearly all the members were present.

The Club meets every Tuesday evening, at 8 o'clock, in the Parish Hall. A cordial invitation is extended to all the girls and young women of the parish to join the Club. This invitation is also extended to their friends. Any girl, whether a Church girl or not, may become a Club member, if she is willing to work for the interest and success of the Club.

The Tuesday evenings of each month will be spent as follows: The first Tuesday, a business meeting; the second Tuesday, embroidery, sewing, crocheting, etc.; the third Tuesday, entertainment will be provided by a special Entertainment Committee; the fourth Tuesday, a lecture. Notices of the lectures will always be given. Anyone may attend them. Fifth Tuesdays will be party nights.

On Tuesday evening, November 3d, the annual election of Club officers for the year will take place; also the appointment of special committees. This is an important meeting and every member, as well as anyone who is thinking of joining the Club, should try to be present, if possible.

BAPTISMS.

Sept. 23. Margaret May Mulliken.
Oct. 17. Donald Karl Grieve.
Oct. 18. Laura Ines Jarriel.

CONFIRMATIONS.

Oct. 8. Anna C. C. Brown.

MARRIAGES.

Oct. 5. Earle Scott Jordan and Minnie Rebecca Snyder.

BURIALS.

Sept. 27. Alice R. Brotherton.
Oct. 10. Ethel A. Mullen.
Oct. 20. Ella M. Greene.

OFFERINGS.

August	23—Cash		$5.45
		Envelopes	26.94
"	30—Cash		13.61
		Envelopes	27.99
September	6—Cash		9.13
		Envelopes	34.59
"	13—Cash		13.48
		Envelopes	35.61
"	20—Cash		16.55
		Envelopes	29.79
"	25—Envelopes		105.85
"	27—Cash		17.48
		Envelopes	64.01
October	4—Cash		21.42
		Envelopes	63.12
"	11—Cash		22.38
		Envelopes	93.10
"	18—Cash		29.70
		Envelopes	73.00
			$703.20

SPECIAL OFFERINGS.

Missions—Foreign		$6.58
	Domestic	23.11
	General	153.52
		$183.21
Red Cross		10.20
S. Stephen's College		4.50
Work Among the Deaf		5.00
S. Andrew's School		1.00
		$203.91



Of your charity pray for the repose of the souls of

ETHEL A. MULLEN,
ELLA M. GREENE,

for many years faithful communicants of this parish.

Grant unto them, O Lord, eternal rest, and let light perpetual shine upon them.

ST. CLEMENT'S TIDE, 1914.

Sunday evening, November 22—First vespers of St. Clement. Solemn Evensong at 8 P. M.

Monday, November 23 — St. Clement, Bishop and Martyr. (General communion of the parish.) Masses: 6, 7 and 8 A. M.; Solemn Mass, with procession, 11 A. M. (Thanksgiving for God's blessing upon the parish.) Parish Tea, 8 P. M.

Tuesday, November 24—Masses: 7, 7.30 and 9.30 A. M. (Commemoration of Dedication.) (Penitents and lapsed.)

Wednesday, November 25—St. Katharine, Virgin and Martyr. Masses: 7 and 7.30 A. M. (Sisters and mission work.)

Thursday, November 26—Thanksgiving Day. Masses: 7 and 8 A. M. Solemn Mass, 9.30 A. M. (Thanksgiving for harvest and for God's blessing on country and rulers.)

Friday, November 27 — Masses: 7 and 7.30 A. M. (For the clergy.)

Saturday, November 28—Masses: 7 and 7.30 A. M. (Requiem for benefactors.)

Sunday, November 29—First Sunday in Advent. Masses: 7, 8, 9 and 10 A. M. Solemn Mass, 11 A. M. (For the children of the parish.)

Monday, November 30 — St. Andrew, Apostle. Masses: 7, 7.30 and 9.30 A. M. (For the Associations of the parish.)

ST. CLEMENT, MARTYR AND BISHOP.

Collect:—O God, who makest us to rejoice in the yearly solemnity of blessed Clement, Thy martyr and bishop, favorably grant that we who keep his festival may likewise imitate his fortitude in suffering, through Jesus Christ our Lord. Amen.

The Epistle: Phil. iii: 17—iv: 4.

The Holy Gospel: St. Matthew, xxiv: 42-48.

NOVENA—NOVEMBER 14-23.

Memorial for the parish (to be said daily):

Ant.—I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring.

V.—O Lord, look down from heaven.

R.—Behold, and visit this vine.

Let us pray:

Almighty and everlasting God, who dost govern all things in heaven and earth, mercifully hear our supplications, and grant unto this parish all things that are needful for its spiritual welfare; schools in which to train the young in Thy faith and fear; ministers to labor in this portion of Thy vineyard; a church restored to the beauty of holiness. Strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; rouse the careless; recover the fallen; restore the penitent; remove all hindrances to the advancement of Thy truth; bring all to be of one heart and one mind within the fold of Thy Holy Church; to the honor and glory of Thy Holy Name; through Jesus Christ our Lord. Amen.

LEAGUE OF INTERCESSORY PRAYER.

One year ago the League of intercession was formed. At present there are fifty-nine members. Although this is a good beginning, the membership ought to be larger. The fact that the intercession leaflet is sent with the magazine each month does not make the subscriber to the magazine a member of the League, as there is no obligation to use the intercessions. It is hoped, however, that all who receive the leaflet, whether members of the League or not, use it. No work for God can be carried on without prayer.

It is to be regretted that so very few intercessions are sent in, and those which are sent come too late to be sent to the printer, and so have to be held over a month. Intercessions which are received by the fifteenth of the month will be published in leaflet for the following month. Any person desiring prayers for any particular object is asked to send the request to the "League of Intercession," St. Clement's Clergy House. Since there are no dues in connection with the League, any contributions towards defraying the expense of printing and postage will be gladly received.

A LEPER'S HOME-GOING.

(The leper-woman written of here will be known by name to some of Miss Riddell's friends and subscribers as a patient who has been at the Hospital from its beginning, and therefore the account of her death may specially interest them.)

"Sawai San is dead."

"May GOD be praised"—we answer.

A leper since she was twenty, for twenty-seven more long years of agony Sawai San's brave spirit had endured.

Lately the disease had developed into such a terrible form that she was never seen. In the farthest corner of the Women's Wards she lived dimly, behind thick curtains of net. There the heroic doctor, and the loving devotion of the little nurse, succored her—and there the brave priest had carried the Holy Sacrament to her at Easter.

Though her outward man was thus dreadfully perishing, yet the fire of her soul burnt clear, her "inner man" was being quickened day by day. From her bed she could hear the hymns being sung at the Sunday and weekday services—strange to say, the one she liked best was "Onward, Christian Soldiers." Miss Riddell, whose responsible and tender charge all these poor physical off-scourings of the world are, said to her: "Sawai San, you are of higher rank than a soldier—we think of you as one of our Generals in the great 'Army of Martyrs'—in the victorious triumph over pain."

Sawai San was made very glad by this thought. With never a murmur she endured to the end—and then, with how much rejoicing, cast off the burden of the flesh, and entered new Life. There the pure clearness of her soul will have a fair Habitation to match, having worked out its exceeding glory through the tenement of humilitation it had for its proving here.

Sawai San died just when the Gardens of the Hospital were resplendent with tall iris, purple and white, and with exquisite Madonna lilies. The lilies covered the wooden ark in which her poor body was placed, as it rested before the Sanctuary in the Church

Room. Here the Burial Service was held, and the other lepers all gathered to praise and pray.

Then the coffin, still clothed in its wonderful array of purest white lilies, was borne away that the poor remains might be cremated. All the community of lepers gathered at the big gates of the Garden to watch the little procession—a strange collection of physically marred and visibly dying humanity—robbed of its horror by the pervading expression of hope—hope, not simply that they, too, would soon end endurance, and in their turn be carried to have the poor unclean body turned to ashes, but the spiritual Hope of Joy and fulness of Life without stain.

This miracle has the power of the CHRIST worked in the hearts of these lepers of to-day.

So the chapter ended of Sawai San's fight here, with all such reverence and honor as can be given in a Christian burial. The only thing lacking was a GOD'S acre, guarded by the presence of a Church, where the earthly remains might lie in consecrated ground. May that sacred need soon be supplied in His Name, who of our poor Humanity loves the saddest the most.

MARY MARTINDALE.

MISSIONARY NOTES.

Bishop Roots, of Hankow, writes that rather than see the splendid work of English or European missionaries closed because of the scarcity of funds from their home boards, some of our missionaries have offered from ten to fifteen per cent. of their salaries to their brethren from these afflicted nations.

—

The Rev. Dr. W. J. Godden, our faithful missionary among the Seminoles in the heart of the Everglades, was recently found dead in his bed. As a physician and a perpetual deacon he has for many years maintained the Church's outpost among these Indians, ministering to them physically and spiritually with the occasional help of a priest.

—

Bishop Aves has returned to his home in Guadalajara, Mexico, and is actively occupied in readjusting matters connected with the mission. The news from Mexico City, where Archdeacon Mellen, the Rev. Allan L. Burleson and Miss Whitaker still remain, is only moderately reassuring. It has not been judged that matters were in a sufficient settled state to justify the reopening of the Hooker School.

The Foreign Mission Boards of the United States, some eighteen in number, because of the difficulty in transmitting funds to parts of the world involved in the present war, have arranged a plan by which this can be done through one agent, and the assistant treasurer of our Board of Missions, Mr. E. Walter Roberts, because of his long experience and well-known ability, was unanimously chosen as that agent.

—

The Roman Catholic Bishop of Utah, Bishop Scanlon, in speaking concerning the late Bishop Spalding, is reported to have said: "The death of Bishop Spalding is not only a great loss to his Church, but a loss to the community at large. He was dominated in his relations with men of other religious sects by the most beautiful spirit of true Christian gentleness and noble firmness; attending strictly to the affairs of his own Church and never conducting a personal antagonism against other churches. His was a broad and beautiful charity, a charity that encompassed all things, a charity of thought as well as of action. His life was devoted to intelligent and true service to his fellow man and to his Church."

—

The Rev. Dr. Watson, of the American Church in Paris, who, through the Board of Missions, made an appeal at the beginning of the war to American Churchman, in acknowledging a remittance, says: "All Americans who desired work or assistance have been helped. The student quarter is almost deserted. This is as it should be, as far as girls are concerned, for every young woman who is here now without sufficient income is a source of anxiety to those in positions of responsibility. Every doctor and every nurse is taxed to the utmost; the cost of living will be greatly increased, and the need amongst the French poor will increase as the cold weather comes on and the roll of the dead becomes known. You will readily understand that this Church will do all in its power to minister to those in need, of whatsoever sort the need may be, but its resources will be severely taxed. We are largely dependent on transients, and for many months there will be no travelers. Paris is perfectly serene, but inexpressibly sad. Our own brave colors float from Church and rectory, and they mean, to all who see them, sympathy and help."

—

An interesting and somewhat unique service was held on the evening of St. Luke's Day, Sunday, October 18, in Calvary Church, New York. Special invitations were issued by the rector, wardens and vestry to the physicians and nurses of the city, and they formed a large proportion of the thousand who were present. After a brief service, largely consisting of familiar hymns, Dr. Howard A. Kelly, of Johns Hopkins Hospital, Baltimore, spoke upon "The Christian Physician." He was followed by Dr. William H. Jeffreys, who emphasized the motives which underlie medical mission work, illustrating them from his own experiences in St. Luke's Hospital, Shanghai, China. The service proved a great success and was an inspiration and incentive to more consecrated service to all those who attended. The offering was given for the out-patient department of St. Luke's, Shanghai.

LETTER FROM ST. ANDREW'S.

OCTOBER 16, 1914.

My Dear Father Hutchinson:

Your Accounting Warden, Mr. Bayard, sent us $5.00, covering the offering you took for St. Andrew's. I thank you so much for the contribution. We are feeling somewhat of a strain as to our current expenses. * * *

Everything else is prospering. We have an enrollment of fifty, with others coming. New dormitory space and school-rooms, and full faculty of seven are all signs of progress. We have established our first trade school in old St. Andrew's Chapel, using the sacristy for a drying-room for the furniture made in the ex-chapel, for it has reverted to its primeval type. It was once a shop, and is serving us again for our classes in carpentering, cabinet-making and house building under "Uncle Henry," who you know is the cleverest and most skilful of Swiss master workmen.

We have eight cases of adenoids in the hospital; I am going, in a few minutes, to visit them; all have been operated on. Next Sunday or the Sunday after we shall have an oculist to go over the boys, for there certainly are several cases of defective sight. We shall have to bring him from Nashville, if we can do so without going into bankruptcy.

Your very kind and generous parish makes it possible for us to do these rather expensive offices for the boys. They come to us marked all over with signs of the fall in body, mind and soul. It is only Christ and His faithful friends who make it possible for us to lift them up.

Believe me,

Yours faithfully,

MCVEIGH HARRISON, O.H.C.

OF INFLUENCE.

We influence others in silent ways, they are influenced by what we are rather than by what we say or do. This is very important, for it is given to all to effect something for God in this way. It is the evidence of reality, of truth; all the greater because it is given unconsciously. We are "to preach the Gospel by living it," and attract others to holiness by our own carefulness in the way of sanctification. We are set in the world as lights; we cannot be the members of Christ and not be illuminated by His indwelling; we cannot be Catholics and remain unknown and unobserved. The attention of the world is compelled by the unearthly character and supernatural claims of Catholic religion. We cannot remain ignorant of this fact, and if at first it alarms us, we must not waver in our practice, but be only the more faithful, for God has called us to stand in our place before men. The influence of our lives, the example which we set, is of the first importance; and it is what we are that matters, rather than what we seem to be. The world is harsh, we say; but is there not, all through the hard condemnations and criticisms, the evidence of an unerring perception of insincerity and hatred of shams? But we know that even "the world" is ready to own the merit of a truly disinterested Christian. The world is not slow to perceive what is of God, even when it does not glorify Him for it. There is another characteristic of holy lives—and it is a very beautiful one. The influence of a saintly life is beneficent and healthful, it is a healing influence. The holier the life the more there is of God in it, and the less of self, and so the influence is that of His grace and love which seem to flow forth as from a vessel set in readiness for the suffering, the sorrowful, the weary, and the afflicted, that they find refreshment and comfort. There is more than natural human sympathy in this. Healing and relief are found in the very presence of certain souls. Like the great Apostle whose shadow, as it rested upon the sufferers of Judea, conveyed healing and comfort, these souls move along the pathways of the world bearing the sweet influences of the Holy Spirit. They bear upon their souls the holy anointing of God,

and the virtues thereof flow forth; and others are cheered, healed, encouraged, and inspired.

* * * * * *

Such has been the power of the Saints, and the need of it in the world to-day should appeal to all in whom the love of God is active. The history of the Church is rich through the lives of the Saints. There have been great deeds wrought and great works accomplished, which have made their names famous, but greatest of all has been the evidence of their lives, lived often away from the noise of social and national struggles. The history of the Church is not a mere record of persecutions and controversies, of councils and heresies; it is the sum of life as the Saints have lived it. It is this that we feel through all the changes and experiences of the centuries. It is a power to-day, and a power which must increase, and is increased by every holy life. If we recognize the evils of our own age, let us not be ignorant of the cure. It is by holiness of life in the individual that the power of the Church will be maintained and the world won for Christ. No Christian can say of any public evil, "It is no concern of mine." The members of the Body of Christ cannot be indifferent to that which brought about His Death. It is our concern because it is His. * * * God has called us, being Christians, to the dignity of fellow-workers with Himself for the triumph of eternal righteousness. If men are ennobled by the greatness of the cause to which they are pledged, then the nobility of the perfect Christian is incomparable. The Saints, as the true nobility, maintain the cause of the King. Theirs has ever been the passion of loyalty. And can we ask for our own age anything better than the diffusion of the passion of loyalty throughout the Church and that it spread until every Christian be found emulating the heroism of the Saints? How quickly then would the kingdoms of this world "become the Kingdoms of our Lord and of His Christ!"

But such influence will depend upon the interior life of the individual. And so we trace it to the soul's innermost relation to, and communion with God. The splendid achievements which are possible to the soul that is impelled by a great love are inspired by the realization of the ways of God in secret communion. The attractive grace and charm of sainthood must be the manifestation of the indwelling of God. Nothing of all this is denied to us, for have we not been called to it? "Called to be saints," we are called to a dignity which is not to be known on earth as it will be hereafter in heaven; but something of its nature is even now apparent in the world, where the effects of holy spiritual influence may be seen in the turning of souls to God, in the fervor of devotion which is evoked, and the simple purity of love whereby God is served and His Kingdom increased.—From *Life's Power*, by the Rev. Jesse Brett.

THE VETERAN OF HEAVEN.

O Captain of the wars, whence won Ye so great scars?
In what fight did Ye smite, and what manner was the foe?
Was it on a day of rout they compassed Thee about,
Or gat Ye these adornings when Ye wrought their overthrow?

'Twas on a day of rout they girded Me about.
They wounded all My brow, and smote Me through the side;
My hand held no sword when I met their armed horde,
And the conquerors fell down, and the Conquered bruised his pride.

What is this, unheard before, that the Unarmed make war,
And the Slain hath the gain, and the Victor hath the rout?
What wars, then, are these, and what the enemies,
Strange Chief, with the scars of Thy conquest trenched about?

The Prince I drave forth held the Mount of the North,
Girt with the guards of flame that roll round the pole.
I drave him with My wars from all his fortress-stars,
And the sea of death divided that My march might strike its goal.

In the keep of Northern Guard, many a great daemonian sword
Burns as it turns the Mount occult, apart;
There is given him power and place still for some certain days,
And his name would turn the Sun's blood back upon its heart.

What is *Thy* Name? Oh, show!—My name ye may not know:
'Tis a going forth with banners, and a baring of much swords:
But My titles that are high, are they not upon My thigh?
"King of Kings!" are the words, "Lord of Lords!"
It is written "King of Kings, Lord of Lords."

—*Francis Thompson.*

FOR SALE—*Single Grave in St. James the Less, Falls of Schuylkill.*

MRS. F. BROOKE
904 Columbia Street
Lafayette, Indiana

St. Clement's Magazine

Vol. XXX PHILADELPHIA, DECEMBER, 1914 No. 12

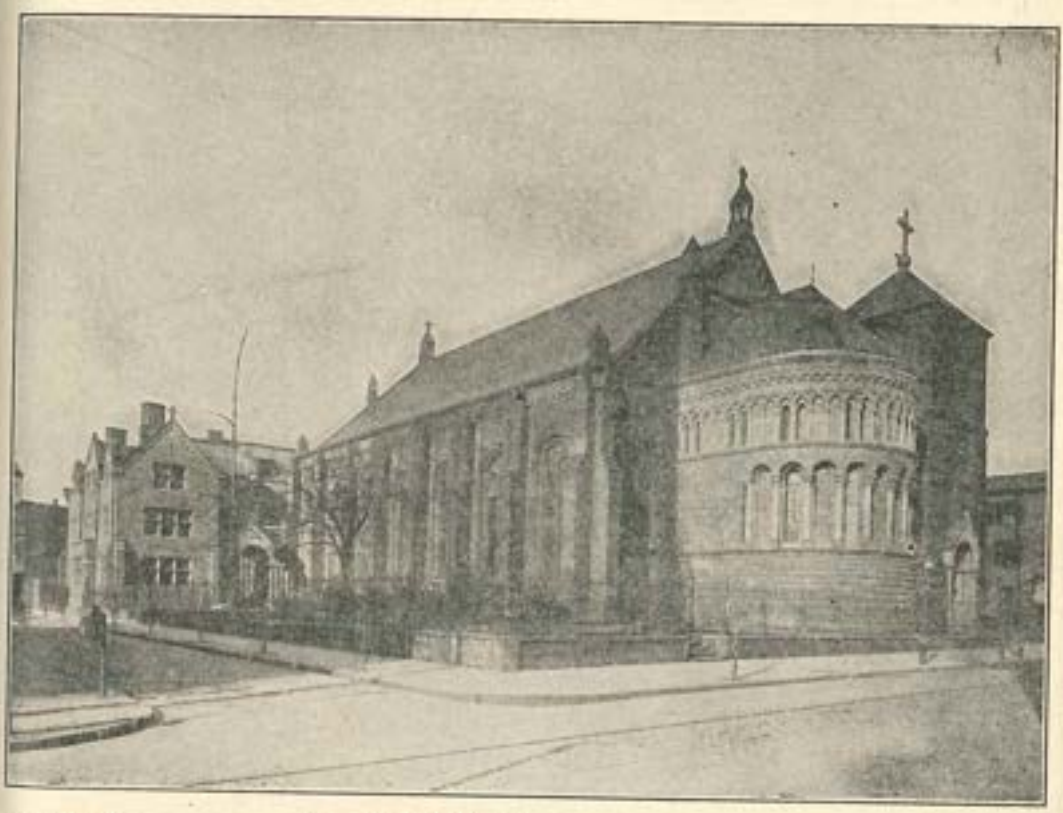


PHOTO BY HELIOTYPE

ST CLEMENT'S CHURCH, PHILADELPHIA PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR DECEMBER, 1914

1. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
2. Wednesday ..... Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
3. Thursday (*St. Francis Xavier, Pr., C.*) ..... Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
4. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
5. Saturday ..... Masses, 7 and 7.30 a. m.
6. **Sunday** (*ii in Advent*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
7. Monday ..... Masses, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
8. Tuesday (*Conception of B. V. M.*) ..... Masses, 7, 7.30 and 9.30 a. m.
9. Wednesday ..... Masses, 7 and 7.30 a. m.
10. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
11. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
12. Saturday ..... Masses, 7 and 7.30 a. m.
13. **Sunday** (*iii in Advent*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. The Litany, 8 p. m.
14. Monday ..... Masses, 7 and 7.30 a. m.
15. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
16. Wednesday ..... Masses, 7 and 7.30 a. m.
17. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
18. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m The Litany, 12 m.
19. Saturday ..... Masses, 7 and 7.30 a. m.
20. **Sunday** (*iv in Advent*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
21. Monday (*St. Thomas, Apostle*) ..... Masses, 7, 7.30 and 9.30 a. m.
22. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
23. Wednesday ..... Masses, 7 and 7.30 a. m.
24. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. First Vespers of Christmas, 8 p. m.
25. Friday (**Christmas Day**) ..... Masses, 6, 7, 8, 9.15 and 11 a. m.
26. Saturday (*St. Stephen, Proto-martyr*) ..... Masses, 7, 7.30 and 9.30 a. m.
27. **Sunday** (*St. John, Apostle & Evangelist*) Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
28. Monday (*The Holy Innocents*) ..... Masses, 7, 7.30 and 9.30 a. m.
29. Tuesday (*St. Thomas of Canterbury, Abp. M.*) ..... Masses, 7, 7.30 and 9.30 a. m.
30. Wednesday ..... Masses, 7 and 7.30 a. m.
31. Thursday (*St. Silvester, B. C.*) ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Caine . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXX PHILADELPHIA, DECEMBER, 1914 No. 12

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THE EDITOR
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St. Clement's Church
TWENTIETH AND CHERRY STREETS.

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ALL SAINTS MISSION HOUSE
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THE REV. S. A. CAINE, M.S.

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Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton. Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

Masses on Christmas Day at 6, 7, 8, 9.15 and 11 A. M.

Mr. Fry is planning for an opening recital on the new organ on Wednesday, December 16th, at 8.15 P. M.

The Sunday School Festival will be held on Monday evening, December 28th. As usual, the rector will be grateful for contributions for the expenses.

The clergy will hear confessions on Wednesday and Thursday before Christmas, as follows:

Wednesday—Father Hutchinson, 3 to 5 P. M.

Thursday—Father Hutchinson, 11 to 12 A. M. and 7 to 9 P. M. Father Quin and Father Caine, 3 to 5 and 7 to 9 P. M.

HYMNS FOR DECEMBER.

6. A. M., 47, 49, 311, pt. 2, 217.
   P. M., 226, 51, 398.
13. A. M., 50, 51, 203, 311, pt. 2, 53.
   P. M., 47, 203, 398.
20. A. M., 203, 49, 311, pt. 2, 226.
   P. M., 222, 404, 447, 620, 439.
25. A. M., 59, 329, 60, 56, 482.
27. A. M., 59, 329, 60, 56, 482.
   P. M., 61, 60, 56, 62, 59, 329, 482.

ST. CLEMENT'S TIDE.

Our parish festival this year proved a particularly happy one, as we were able to bless and use the organ at the Solemn Mass. The Bishop of Salina said the prayers, setting apart the instrument for the Service of God, and the Mass followed immediately. Although the choir has been working under most trying conditions since last June, and had been able to rehearse only once with the new organ, they rendered, under Mr. Fry's direction, Silas' Mass in C. This Mass was written for the great International Competition of Sacred Music, held in Belgium in 1866, and obtained, amongst seventy-six competitors of twelve different nations, the first prize. It has been effectively rendered at Trinity Church, New York, on Ascension Day.

The new organ, built by the Austin Organ Company, is a wonderful addition to the church. (A more detailed account will be printed later.) The tone is exquisite and the volume far beyond that of the old instrument. All of the pipes in the former organ have been retained and many new ones added.

The choir has been rebuilt. The general scheme of the old choir has been reproduced in Connecticut brown stone and new clergy stalls, beautifully executed in carved oak, have been placed against the choir parapet, as in the old days. A new sacristy is to be fitted up under the organ on the north side of the church. The Lady Chapel, not yet completed, will occupy the space beneath the organ, on the south side. We hope to print later a detailed description of the work.

Altogether, the church has been greatly beautified. The entire work is included in the memorial gift of Elizabeth Coleman Boudinot.

The Bishop of Salina, our guest for two days, preached on Sunday morning and on the feast day, and was present at the parish tea in the evening.

The offering amounted to about $500.

ST. KATHARINE'S ALTAR.

By resolution of the vestry, St. Katharine's altar has been presented to the parish of the Annunciation, Philadelphia, to replace the side altar heretofore in use. Accompanying the resolution is a proviso that in the event of its disuse the disposal of the altar shall lie with St. Clement's parish.

It will be remembered that the altar is in no sense a memorial. It was presented anonymously by Miss Julia Dunlap, two years before her death, and it was not until after the death of Father Moffett that the identity of the donor was made known.

The altar will be used for the daily Masses in the parish of the Annunciation, and the Blessed Sacrament will be continually reserved in the Tabernacle.

THE SPECIAL REPAIR FUND.

It is the desire of the vestry to wall up the sacristy window on Cherry street, so that it will correspond with the window of the Lady Chapel. The organ on the north side of the church is protected only by a thin lath and plaster partition, which seems quite inadequate, as the window frame is much decayed and a continual draught of cold air is discernible. In the event of a severe storm there would be danger of injury to the organ. We have now one of the finest instruments in the city, and it would seem only right to take every precaution to protect it. The cost of the alteration will approximate $450.

The church cellar is being receiled with wire lathing and cement. The old ceiling was in a shocking condition and there was great danger of fire. We have now a practically fireproof surface and the basement of the church is in thoroughly good order. These repairs, both necessary, involve considerable expenditure. Offerings for these objects should be marked "Special Repair Fund." It is hoped that the parish will assume the responsibility of protecting its valuable property.

THE MEN'S CLUB.

A very successful meeting of the Men's Club was held on Wednesday evening, November 11th, in the parish hall. Robert J. McKenty, the Warden of the Eastern Penitentiary, gave a most interesting address on prison conditions. About forty members were present. The next meeting will be held on December 9th, at which time officers will be elected for the ensuing year.

THE CHURCH PERIODICAL CLUB, DIOCESE OF PENNSYLVANIA.

The United-Effort Library will be sent this year to the Church of the Advent, Farmington, Minn.

Each librarian is asked to collect as many books as possible (all kinds) and send them to the Church of the Incarnation, Broad and Jefferson streets, before December 15th.

Packages should be marked Church Periodical Club, and have on them the name of the Parish from which they come.

Librarians are asked to bring this to the notice of the whole Parish.

Articles for the Christmas Box are to be sent to the Epiphany Chapel, Seventeenth and Summer streets, before December 1st. The Christmas Box will go to the same place as the Library.

THE WOMAN'S AUXILIARY.

The Rev. H. Cresson McHenry, of the City Mission, will be the speaker at the meeting of St. Clement's branch of the Woman's Auxiliary on Friday, December 4th. It is hoped that many will come to this meeting and hear about relief work in our own city. It is to be feared that this year, when the popular sentiment is for the war sufferers in Europe, our own people will suffer.

THE GIRLS' CLUB.

On Tuesday evening, November 3d, the Girls' Club held its annual election of officers. The following girls were elected:

President—Jessie Forrester.
Vice-President—Mrs. Rebecca Taylor.
Treasurer—Marion Craig.
Secretary—Evelyn Foering.

The Hospitality and Entertainment Committees were also appointed.

The evening of November 10th was spent in sewing. At this meeting a collection was taken for the Belgian Relief Fund. Three dollars were collected for this purpose.

Tuesday evening, November 17th, was one of much pleasure and enjoyment. A candy-pull was planned, as a surprise, by the Entertainment Committee, and all who were present had a good time.

OFFERINGS.

October	25.—Cash		$19.46
		Envelopes	80.69
November	1.—Envelopes		87.60
	4.—Envelopes		3.55
	8.—Cash		18.34
		Envelopes	104.97
	15.—Cash		15.26
		Envelopes	62.60
	22.—Cash		49.57
		Envelopes	92.66
	23.—Cash		447.17
		Envelopes	48.36
			$1,030.23

SPECIAL OFFERINGS.

Missions:		
Foreign	$6.05	
Domestic	24.19	
General	170.41	
		$200.55
St. Stephen's College		1.25
Diocesan Fund		1.00
Bishop's Fund		2.00
Poor Fund		30.00
Woman's Auxiliary		2.00
All Saints' Sisters		73.87
Special Repairs		5.00
		$315.57

ST. CLEMENT'S ALTAR GUILD—SEASON OF 1913-1914.

ORDERED WORK.	Value
Set of white stoles	$12.35
Violet stole	12.00
Green burse and veil	15.00
Silks and embroidery silks	39.60
	$78.95

GIFTS.

Set of violet vestments, St. Stephen's College	$25.00
Red super-frontal, St. John The Evangelist	25.00
Several stoles, the City Mission	18.00
Green stole, Rev. M. L. Kain	8.00
1 elb, girdle, 2 amices, 1 palla, 2 corporals, portable fair linen, 12 purificators, Rev. John Cole McKim, Japan	33.00
	$109.00

ST. CLEMENT'S.

Set violet vestments	$150.00
White, violet and black stoles	120.00
4 acolytes' linen cottas	20.00
1 palla for handkerchief top	2.00
	$292.00

ANNUAL REPORT OF ST. CLEMENT'S ALTAR GUILD, 1913-1914.

AMOUNT RECEIVED.

Balance from former account	$87.10
Dues of members	51.00
Donations	26.00
For sale of materials	100.12
For sale of vestments	88.05
Interest on deposit	1.26
	$353.53

AMOUNT PAID.

Miss Davis	$109.50
Jacobs' book store	7.00
Perkins & Son	62.56
John Wanamaker	26.85
For Materials	18.19
Postage	.71
Duty on damask and gold thread	26.07
H. W. Berglund	2.33
August Walliser	10.93
Balance in bank	89.39
	$353.53

FRANCES P. LEX, Treasurer.

BAPTISMS.

October 22.—Charles Frederick Stratton.
October 25.—Ellen Veronica Merritt.
November 1.—Charles Hoffman Lee, Robert Mauer Baird, Mildred Elizabeth Baird.
November 7.—Lawrence Ridgely Wetherill.

BURIALS.

Alexander G. Hanna, Charles W. Vansant, Anna C. C. Brown.

MARRIAGES.

November 26.—Frank R. Whiteley and Lillie K. Seemuller, Charles R. Rice and Laura M. Middaugh.

A CHRISTMAS HYMN.

The Maker of the sun and moon,
The Maker of our earth,
Lo! late in time, a fairer boon,
Himself is brought to birth!

How blest was all creation then,
When God so gave increase;
And Christ, to heal the hearts of men,
Brought righteousness and peace!

No star in all the heights of heaven
But burned to see Him go;
Yet unto earth alone was given
His human form to know.

His human form, by man denied,
Took death for human sin;
His endless love, through faith descried,
Still lives the world to win.

O perfect Love, outpassing sight,
O Light beyond our ken,
Come down through all the world to-night
And heal the hearts of men!

—*Laurence Housman.*

THE NATIVITY.

The Feast of the Nativity sounds a strange note in the midst of the warring of the nations. The stable at Bethlehem, with its Divine Guest, seems remote indeed from this present world of tumult and bloodshed. And yet it may be that this very contrast may impress upon our hearts the more deeply the Christmas message.

To Catholic Christians this Holy Season brings a rejoicing that no earthly conflict can diminish. God was made man! God assumed human nature and still wears it—glorified—upon His throne. Peace and good will have been made possible on earth because of the incarnation of the Eternal Word. Man is united to God.

Peace and good will are not merely gentle and tender sentiments, but forces set in operation by the Word of God dwelling in human flesh. They are the manifestations of the presence of the indwelling Christ in human souls.

Christ, who was born in Bethlehem, still tabernacles with men. The marvelous outflowing of sympathy and charity that we have seen in our great cities during these last few weeks is the spirit of Christ moving within men's hearts. It is a manifestation of God's presence in our midst.

As we come to the altar on Christmas Day we should recognize this: That He who was born in Bethlehem of Judea is coming to each one of us to bring us the power of His spirit, so that we may be centers of Divine energy; instruments wherewith Jesus Christ may reach out and touch the members of the human race. Each one of us should see to it that the heavenly gift does not come to us in vain. Christ is love, Christ is peace, Christ is good will toward man. In proportion as these virtues dwell in our hearts we may be assured that the gift of Bethlehem is ours.

MISSIONARY NOTES.

THE WAR AND THE EXTENSION OF THE KINGDOM.

Fortunately none of the missions of our own Church are in the actual field of hostilities, yet we must suffer, in common with others, from the blighting effects of the conflict. The cost of transportation, supplies, freight and insurance are all increased. Thus far the faith of the Board of Missions that the Church will rise to the opportunity of meeting this increased need has been justified. A noble example has been set by our China missionaries in the district of Hankow, who have pledged a considerable percentage of their salaries to relieve the crying needs of their brothers in the missions of the French and German Churches. Because of this condition, voices have been raised in the Church advocating a splendid adventure in love and sacrifice, proposing that American churchmen, as their share of the war burden, shall "tax themselves" and double their gifts to missions. Thus our own work could be maintained and our Board could minister substantially to the needs of others.

Some parishes are already acting on this suggestion. It is a "big thing" which is proposed, but it is therefore worth the doing. The Church has never before had such a chance to show herself Christian, and may never have again. Shall we deserve to be blest in our future missionary undertakings if we fail our brethren in this time of need? But if, on the other hand, we take the generous and the self-forgetting course, may it not be that we shall "find ourselves" as we never have done before, and will reap—in fuller consecration, wider vision and deeper spiritual life—an abundant and abiding reward?

The American Church in Paris, under the leadership of its rector, the Reverend Doctor Watson, has been rendering splendid help in the hour of need. At the end of August the demands became so pressing that it was almost impossible to supply them. People reached Paris without luggage, without funds, many of them sick and many of them unable to care easily for themselves, since they spoke only English.

Work has also been done among the French poor. The great shops are all closed, the shopgirls are without work, and unmarried women over sixteen have no government assistance. There are twenty of these girls working every day from 9 to 4.30 in the parish house of the Church of the Holy Trinity. They have made, since the Cuvroir was started, over 3,000 articles, all of which have been given to hospitals and soldiers. They are paid 1 franc, 50 centimes, a day, and given a good luncheon at a nearby restaurant. There are twenty five other women on the weekly payroll who take home work, and then there are the regular mission workers who come on Tuesday morning, receiving two francs a week and some food.

The American Colony in Paris has almost vanished, and Holy Trinity Church is confronted with grave problems. It is without endowment, and with the withdrawal of the Sunday offerings finds itself almost immediately in need. All expenses have been reduced to a minimum, but the large tax on the Church and insurance must be paid, and the rector wishes to keep the small reserve now in the bank as an emergency fund to protect the church property.

Dr. Annie S. Daniel, of New York, the chairman of the Tenement House Committee of the Church Association for the Advancement of the Interest of Labor—commonly known as C. A. I. L.—has had for her special work the abolition of manufacturing in tenement houses, which has been a fruitful cause of suffering to women and children. Dr. Daniel tells of children from three to five years of age employed in pulling basting threads and sewing on buttons. Women and children sometimes work eighteen hours a day. There was no limit, and the work went on Sundays and holidays just the same. One child of seven called every morning at five o'clock was whipped by its mother for not doing enough work. Dr. Daniel and the association of which she is a member have been successful in lessening this evil, but not in eradicating it. Much remains to be done. Such conditions will always continue until all manufacturing is forbidden in tenements.

Fourteen laymen, one from each of fourteen parishes in the Diocese of Pennsylvania, met during last Lent as a Mission Study Class on China under the leadership of Dr. W. H. Jefferys, of St. Luke's Hospital, Shanghai. As an outcome of these meetings they have addressed an open letter to "all Christians in the Diocese of Pennsylvania," from which we quote the following: "After many years, during which the manhood of Christendom has deliberately shirked its spiritual privileges and allowed itself to be fairly dragged into God's presence by the humbler and more perfect faith of womanhood, there are advancing signs from many sources and from far and wide that there is soon to be a sincere, and, we trust, an utterly humbled spiritual awakening among men, when every man shall face the fact that service by proxy is not good enough, that Jesus despises lukewarm things, and that each living man must answer for himself Pilate's tragic question, 'What shall I do then with Jesus, which is called Christ?' Shall I crucify Him? Shall I wash my hands of Him? Or shall I stand with Him?"

Under the title "Things As They Are in China," the Rev. Dr. Jackson, president of Boone University, in a recent issue of *The Spirit of Missions,* makes some profoundly interesting comments on the present political conditions in that country, saying: "To many men of experience the great changes upon which perfervid orators have spent so much breath, and newspaper writers so much ink, were known to be bubbles from the first, which in time were bound to burst, and that, too, with considerable noise and consequent disappointment and consternation. No friends of true progress need, however, lose heart. The existence of bubbles shows that there is disturbance below the surface.

"Great and solid progress is, we believe, being made, and it is to be regretted that this real progress is being retarded by men, some of whom have good intentions, but who fail to see that a great mass of people cannot be moved at the mere will of a few enthusiasts, but that the regeneration of the hundreds of millions of the Chinese must in truth be a very slow process. A true democrat has got to learn that even a good thing must not be forced upon an unwilling people. The masses of the people must first be trained to see that the things which are being offered to them are really for their benefit.

"Amid all conflicting views and opinions one thing emerges. More thorough and widespread education is the crying need of the country, and among such a multitude of people, scattered over such an immense territory, the task is herculean, and the patience of Job is required."

October 16 the venerable Presiding Bishop entered the office of the treasurer of the Board of Missions and laid upon his desk a check for $100,000, the gift of a friend, who thereby establishes the "Bishop Tuttle Memorial Fund." This fund is to be held in trust and invested, the income to be used for domestic missions. Of that sum $3,300 will be devoted to the salary and traveling expenses of the Missionary Bishop of Utah, so long as it may remain a missionary district, and any additional income will be available for any regular appropriation in the domestic field.

Our mission schools in Liberia are feeling the effects of the war in a scarcity of rice, which is their chief staple. Bishop Ferguson says that "at Cape Mount an arrangement has been made to purchase cassava for the pupils in order to reduce the consumption of rice fifty per cent. At the Girls' Training Institute, Bromley, we are benefited by the result of the farm work which I wrote to you about. Potatoes, eddoes and cassavas, planted four months ago, are now maturing, and the girls are using them with half the quantity of rice formerly consumed. It was fortunate that the arrangement for the farm work was made, otherwise we might have had to close the school."

The Board of Missions is sustaining a serious loss in the resignation of Bishop Lawrence, of Massachusetts, who was the representative of the Province of New England. The enormous pressure of other business, particularly in the matter of clergy pensions, has compelled the bishop to take this step. There is no member whose withdrawal from the Board could be more keenly felt. Bishop Lawrence was a prominent member of the Executive Committee, where his long experience, wide knowledge and clear judgment were of the greatest value.

Archdeacon Mellen, of Mexico City, tells in a recent number of *The Spirit of Missions* of a missionary journey taken by himself and one of our women workers there. They went from village to village on horseback, making a considerable tour through the mountains which surround the City of Mexico. Their experience was interesting as showing that although conditions are still unsettled in some degree, missionary work may still be carried on.

Bishop Thomas, of Wyoming, recently confirmed seven adult Arapahoes and seventeen Shoshone girls. This is the second class the Bishop has confirmed on the reservation this year, making a total of about fifty.

During the recent visit of Mr. Sherwood Eddy to Changsha as many as 4,000 students turned out to hear him on a single day. Over 1,500 men and women signed cards to enter Bible classes. All but 240 of these were men. The church at Changsha, which is a memorial to Robert Treat Paine, of Boston, has recently received a gift of $1,000.

FOR SALE—*Single Grave in St. James the Less, Falls of Schuylkill.*

MRS. F. BROOKE
904 Columbia Street
Lafayette, Indiana



St. Clement's Magazine

Vol. XXXI PHILADELPHIA, JANUARY, 1915 No. 1

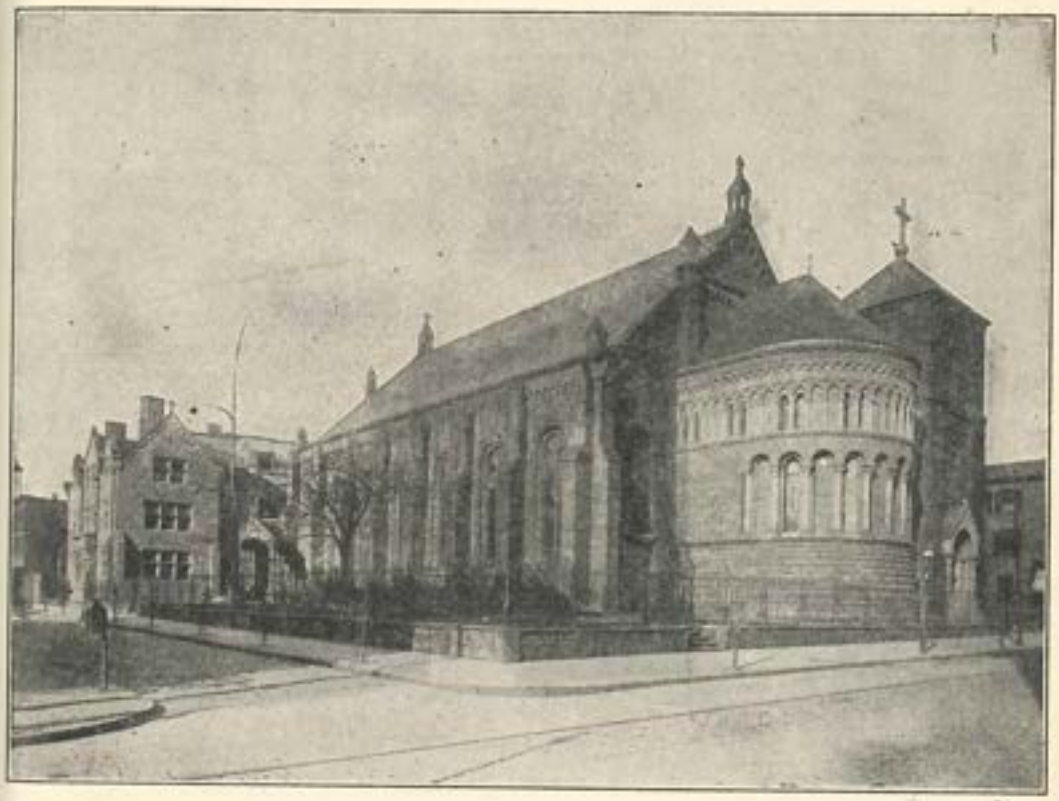


PHOTO BY BELINFANTE

ST. CLEMENT'S CHURCH, PHILADELPHIA PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR JANUARY, 1915

1. Friday (*Circumcision of Our Lord*) ..... Masses, 7, 7.30 and 9.30 a. m.
2. Saturday ..... Masses, 7 and 7.30 a. m.
3. **Sunday** (*ii after Christmas*) ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
4. Monday ..... Masses, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
5. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
6. Wednesday (*Epiphany of Our Lord*) ..... Masses, 7, 7.30 and 9.30 a. m.
7. Thursday ..... Masses, 7, 7.30 and 9.30 a.m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
8. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
9. Saturday ..... Masses, 7 and 7.30 a. m.
10. **Sunday** (*i after Epiphany*) ..... Masses, 7, 8, and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Solemn Even-song, 8 p. m.
11. Monday ..... Masses, 7 and 7.30 a. m.
12. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
13. Wednesday ..... Masses, 7 and 7.30 a. m.
14. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
15. Friday (*St. Paul, the first Hermit. Abstinence*) ..... Masses, 7 and 7.30 a. m
16. Saturday ..... Masses, 7 and 7.30 a. m.
17. **Sunday** (*ii after Epiphany*) ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
18. Monday (*St. Prisca, V. M.*) ..... Masses, 7 and 7.30 a. m.
19. Tuesday (*St. Wolston, B. C.*) ..... Masses, 7, 7.30 and 9.30 a. m.
20. Wednesday (*St. Fabian B. and St. Sebastian, M. M.*) ..... Masses, 7 and 7.30 a. m.
21. Thursday (*St. Agnes, V. M.*) ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
22. Friday (*St. Vincent, D. M. Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
23. Saturday ..... Masses, 7 and 7.30 a. m.
24. **Sunday** (*iii after Epiphany*) ..... Masses, 7, 8, and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
25. Monday (*Conversion of St. Paul, Apostle*) ..... Masses, 7, 7.30 and 9.30 a. m.
26. Tuesday (*St. Polycarp, B. M.*) ..... Masses, 7, 7.30 and 9.30 a. m.
27. Wednesday (*St. John Chrysostom, B. C., Doct.*) ..... Masses, 7 and 7.30 a. m.
28. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
29. Friday (*St. Francis of Sales, B. C. Abstinence*) ..... Masses, 7, and 7.30 a. m. The Litany, 12 m.
30. Saturday ..... Masses, 7 and 7.30 a. m.
31. **Sunday** (*Septuagesima*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Caine . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXXI PHILADELPHIA, JANUARY, 1915 No. 1

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THE REV. C. C. QUIN, M. A.
THE REV. S. A. CAINE, M. S.

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Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

The Bishop has changed the date of his visitation from the 17th to the 24th of January.

Mr. Fry resumed playing the Vesper Organ Recitals 7.30 o'clock Sunday, December 27, 1914.

The January meeting of St. Clement's branch of the Woman's Auxiliary will be held on Friday, the 8th, at 3 P. M., instead of on New Year's Day.

A series of recitals will be given in the Church as follows: 1915—January 6, Henry S. Fry; January 13, Rollo F. Maitland; January 20, S. Wesley Sears; January 27, Harry C. Banks, Jr.

The Guild of St. Nicholas meets this year on Tuesday evenings in the gymnasium. The class is open to boys between the ages of eleven and sixteen, and is again under the direction of Dr. Richard Allison.

On the evening of December 16th a goodly number of persons were present to listen to the first recital on the new organ, played by Mr. Fry. Several organists present expressed their appreciation of the new instrument.

The Christmas supper will be held on the evening of January 7th, in the Parish Hall. St. Mary's Guild will have its Christmas party on January 11th. The Girls' Club will give a play as part of the evening's entertainment.

During this season of special distress among working people, the Rector will be very grateful to any who may desire any sort of work done, if they will inform him of the fact, as he may be able to recommend some reliable man or woman who is in need of employment.

On Tuesday evening, February 2d, 8 o'clock, the combined choirs of St. Mary's Church and St. Clement's Church will give a service under the auspices of the American Guild of Organists, when A. Herbert Brewer's cantata, "O Sing Unto the Lord

a New Song," will be sung. Mr. H. Alex. Matthews will play the predule at this service.

A beautiful black burse and veil were blessed and used for the first time on All Souls' Day. The veil is exquisitely embroidered. The design represents the Resurrection. The figure of our Lord is seen emerging from the sepulchre between kneeling angel figures. The background shows a landscape lit by the rays of the rising sun. The burse is ornamented with a cross and butterflies. The latter a symbol of the soul released from earthly bonds. The embroidery is beautifully executed, and is the work and gift of a member of the parish.

REPAIR FUND.

Again the Rector urges upon the congregation the desirability of contributions toward the "special repairs" mentioned in the December number of this magazine, *i. e.*, the walling up of the window on Cherry street as a protection to the organ, and the receiling of the cellar, as a precaution against fire. We believe that at present writing only fifteen dollars has been received toward the defraying of these necessary expenses. This would seem to imply an extraordinary lack of appreciation on the part of the congregation, both as to the beauty and value of what it possesses and the desirability of properly protecting the property. As it is often difficult to interest persons in things not continually before their eyes, the Rector suggests a journey to the basement and an inspection of the window, on the part of the congregation.

RENOVATION OF THE ALTAR.

Just before Christmas, Mr. Frederick Wilson, the artist who executed our altar piece, spent ten days at the clergy house and retouched the painting, which had lost something of its original beauty of colour. During Mr. Wilson's stay Mr. Sellers took the opportunity of completing the scheme of decoration which, although originally intended was not carried out when the altar was completed, owing to lack of funds. The result of the renovation is very fine. The painting itself possesses now a carrying power and virility that was lacking before, and the addition of colour to the doors and base of the reredos, together with the skillful use of gold leaf, has brought out the beauty of the work hitherto quite lost, and has given the whole a unity which it needed.

The light in the sanctuary has been subdued by painting the windows, and it is now possible to see the picture from the Church without the aid of artificial light, which has not been possible hitherto.

OFFERINGS.

Nov. 29—Cash		$40.79
	Envelopes	60.09
Dec. 6—Cash		30.34
	Envelopes	92.47
13—Cash		37.62
	Envelopes	78.64
20—Cash		37.43
	Envelopes	75.40
25—Cash		125.00
	Envelopes	19.70
27—Cash		53.45
	Envelopes	66.14
		$717.05

SPECIAL FUNDS.

Missions—Foreign	$3.60	
Domestic	19.18	
General	117.41	
		$140.19
Poor Fund		339.82
St. Andrew's School		10.00
St. Stephen's College		7.40
Christmas Fund		274.11
Emergency Aid		1.00
Special Repair Fund		15.00
		$787.52

BAPTISMS.

Nov. 29.—John Stuart McLauchlan.
Nov. 30.—Charles Henry Woodruff.
Dec. 6.—Edward Nelson Homan.

BURIALS.

Nov. 23.—Frederick G. Seitz.
Dec. 1.—Charles Henry Woodruff.
Dec. 23.—Kate Howe.
Dec. 30.—Clarence W. Baker, Jr.

MARRIAGES.

Nov. 26.—Frank R. Whiteley and Lillie Katharine Seemuller; Charles R. Rice and Laura May Middaugh.

HYMNS FOR JANUARY.

3.—A. M., 175, 70, 176, 179; P. M., 175, 70, 176, 178, 179.
10.—A. M., Noel, "We Three Kings," 76, 79, 81; P. M., 76, 77, 79, 220, Noel, "We Three Kings," 81.
17.—A. M., 215, 292, 172, 219; P. M., 215, 38, 172, 240, 219.
24.—A. M., 228, 292, 232, 230; P. M., 439, 435, 406, 438, 447.



Of your charity pray for the repose of the souls of

THEODORE MYERS RILEY,

Priest and Doctor, sometime Rector of this parish, and

KATE HOWE,

for many years a faithful communicant.

Give rest, O Christ, to Thy servants with Thy saints, where sorrow and pain are no more; neither sighing, but life everlasting. Amen.

CHRISTMAS SERVICES.

Although the church is decorated much more simply this year, yet it is no less beautiful. The work which Mr. Wilson has done on the reredos has brought out the beauty of the altar piece. And the tall evergreens on either side of the altar, with the bright red of the flowers on the retable, form a very lovely Christmas picture.

The early Masses were well attended and there was a very good congregation at the 11 o'clock Mass, when Foster's Mass in E♭ was sung.

On Sunday the Christmas music was repeated in the morning, and there was solemn evensong, procession and Te Deum at night. This is the first time that the Te Deum has been sung with the new organ. The trumpet effects were particularly fine.

SUNDAY-SCHOOL FESTIVAL.

The Christmas Festival of the Sunday-school was held this year on the evening of Holy Innocent's Day, December 28, in the Parish Hall. Most of the children of the Sunday-school were present and a number of the parents and friends came also, so that by 8 o'clock a good-sized audience had gathered.

As last year, a Mystery Play of the Nativity was given. All the parts were taken by members of the Sunday-school. The familiar carols and hymns, with a few new ones, were sung between the different tableaux and at the manger scene, with which the play closed.

The synopsis of the play and the list of characters in the order of their appearance are as follows:

SYNOPSIS.

Adeste Fideles.

First Tableau—Old Testament Prophecies of the Coming of Our Saviour.

Good Christian Men, Rejoice.

Second Tableau—The Three Wise Men.

We Three Kings of Orient Are.

Angels from the Realms of Glory.

Third Tableau—Herod's Court.

Silent Night.

Besancon Carol.

Fourth Tableau—The Shepherds.

The First Nowell.

Fifth Tableau—The Manger.

What Child Is This?

CHARACTERS.

Herald—Albert Craft.
Prophecies—Stanley Coulthard, Elsie Edwards, John Phips, Grace Middaugh, Charles Morrison, Janet Rothwell, Edward Ritter, Ontamenia Kline, Stokley Morrison, Ruth Smith, Norman Ruark, Josephine Boyle, Edward Wilson, Isabel Beddis.
Melchior—John Coulthard.
Gaspard—Henry Erhardt.
Balthazar—Edward Ritter.
Herod—Norman Ruark.
Scribe—Edward Wilson.
Shepherds—First, Lionel Bergen; second, Charles Fullerton; third, Elias Borden.
Angel—Marion Fullerton.
St. Joseph—Albert Craft.
The Virgin Mary—Charlotte Stokes.

After the Mystery Play was over, the children had their tree, and candy and presents were given to the scholars of the Sunday-school.

THE NEW ORGAN.

The organ recently erected in the Church by the Austin Organ Company, of Hartford, Conn., is one of the finest instruments installed in any church in Philadelphia. While there are three or four instruments containing a larger number of speaking stops, it is doubtful if they are as effective as this one, with its rich diapasons, its smooth reeds, its liquid mellow flutes, its luscious strings, and ponderous pedal department.

The organ is constructed on the Austin Universal Air-Chest System, and contains four manuals (great, swell, choir and solo)

and pedals, fifty-five speaking stops, thirty couplers, forty adjustable composition pistons, eleven adjustable composition pedals, three reversible coupler pedals, three swell pedals, crescendo pedal, reversible Sfarzando pedal and five cancellers, one for each set of manual stops and couplers, and one for pedal stops and couplers. The beauties of tone are apparent to the listener, but there are features in the console that are appreciated more thoroughly by the player, *i. e.*, the method of control, and in this direction the facilities for registration appear to be almost the "last word" in point of convenience for the player. The console is the latest Austin electric type, no wind being required in its manipulation. Speaking stops, couplers and unisons are controlled by stop-keys.

The composition pistons and pedals are adjusted by simply setting the registers, while the piston is held in or the pedal held down. On release of piston or pedal the adjustment is completed and the piston or pedal ready for use.

The cancellers enable the player to change from any combination to a single stop by simply touching the canceller over the stop desired and then with the same stroke of the finger adding the stop, thus securing an effect possible with "dead" combinations, and without the disadvantages of that system. Another feature of this console is the excellent "touch" secured by causing it to be lighter at the bottom of the dip than at the top.

The pedal board is concave and radiating. The swell boxes are three and one-half inches thick with horizontal beveled shades. Power is supplied by a seven and one-half horsepower Kinetic Blower.

Probably more large organs have been built by the Austin Organ Company than any other firm in the country—among them the instruments in City Auditorium, Portland, Maine; Auditorium Armory, Atlanta, Ga.; Hotel Astor, New York; Temple Auditorium, Los Angeles, Cal.; Smith College, Northampton, Mass., and many others in churches. The immense organ for the Panama Exposition is also being built by this company.

An expression of appreciation is due to Mr. Herbert Brown, representative of the Austin Organ Company; to Mr. Albert E. Toney, the erector, and his assistants, for the great interest displayed by them in trying to make the instrument as fine as possible, and for their never-failing courtesy and patience during the installation of the instrument under most trying conditions.

BESIDE THE MANGER.

There in the narrow manger, cold and bleak,
My Lord, Thou art;
And there within those Hands, so soft and weak,
I lay my heart.

Beneath those tiny Feet I bow my head,
O Blessed Child,
And kiss the straw that forms Thy chilly bed
In winter wild.

Show me thy wondrous Babe, O Mother-Maid,
Foretold of yore;
The treasure on thy Virgin-bosom laid
Let me adore.

That small Hand place upon my prostrate brow,
O Mother dear;
For crouching in His infant-presence now,
I quake with fear.

Mother of God, commend me to thy Son
As here I bend;
And, oh, commend me when my task is done,
And life shall end.

S. J.

EPIPHANY.

They leave the land of gems and gold,
The shining portals of the East;
For Him "the Woman's Seed" foretold,
They leave the revel and the feast.

To earth their sceptres they have cast,
And crowns by Kings ancestral worn;
They track the lonely Syrian waste;
They kneel before the Babe new-born.

O happy eyes that saw Him first!
O happy lips that kissed His feet!
Earth slakes at last her ancient thirst;
With Eden's joy her pulses beat.

True Kings are those who thus forsake
Their kingdoms for the Eternal King—
Serpent! her foot is on thy neck!
Herod! thou writh'st, but canst not sting!

He, He is King, and He alone,
Who lifts that Infant hand to bless;
Who makes His Mother's knee His throne,
Yet rules the starry wilderness.

AUBREY DE VERE.

MISSIONARY NOTES.

For the first time in the history of Japan, the Emperor has made a personal contribution to the work of a Christian institution. His gift of $25,000 to our St. Luke's Hospital is of the greatest importance, for it means that his subjects will be moved to follow his example. Already an additional $50,000 has been promised. The total asked is $300,000, and it is expected that America will co-operate in obtaining it.

St. John's Church, Jersey City Heights, was burned on Saturday, October 24. The following morning the Rector, the Rev. George D. Hadley, announced a canvass of the parish to obtain immediate funds. In this canvass the missionary appeal was put first, the parish needs second, and the gifts for the new church last. The results were pledges for $33,000, the gifts for missions and current expenses being in each instance much larger than those of the preceding year.

Another of our Chinese congregations, that of St. Peter's Church, Sinza, has become self-supporting. On the fifteenth anniversary of its founding they were able to elect an English-speaking Chinese clergyman to provide for all the needs of the parish.

On December 16, in St. Mark's Cathedral, Salt Lake City, Utah, the Rev. George Coolidge Hunting, D.D., was consecrated as Missionary Bishop of Nevada, and the Rev. Paul Jones, D.D., as Missionary Bishop of Utah, in succession to the late Bishop Spalding.

Word has been received from Bishop Graves that the land for the new St. Mary's Hall, Shanghai, China, has at last been purchased. When St. John's University and St. Mary's Hall were established, the provision for the two on the same ground seemed ample, but the marvelous growth of both institutions, and the great demand for education produced by the recent revolution, has made a separation imperative. The money is now in hand for the purchase of the ground, and a small beginning towards the necessary buildings. St. Mary's offers at this time perhaps the greatest opportunity for investment in educational missionary work which can be found in China.

The death of Rear Admiral Alfred T. Mahan, removed not only the greatest living authority on naval strategy, but also a devoted and faithful Churchman, who has long given his best efforts to promote both the spiritual interests of the Church at home and her missionary activities abroad. As an active officer in the navy, Admiral Mahan had unusual opportunities for examining and estimating missionary work, and as a result he was a firm believer in and promoter of it.

Bishop Blyth, for twenty-five years the Anglican Bishop of Jerusalem, retired a few months ago, and has since died. He is to be succeeded by Canon MacInnes, who has done for fifteen years excellent work in the Far East.

In his last address to an English audience, Wilmot Brooke, a man who gave his life for Africa, said: "You ask me to tell you some of the things I saw in Africa and which led me to become a missionary. You don't want to hear them. It is not that you want. I told you all that some years ago; I understand that since then your contributions have not increased, and no one from this town has gone out to the mission field. What you really want is to get into sympathy with Christ."

A STATEMENT TO THE CHURCH.

The Board of Missions at its December meeting put forth the following statement to the Church:

The Board rejoices to know that in certain parts of the Church—following the suggestion contained in its Message and in the Pastoral of the House of Bishops sent out from Minneapolis—there is developing an earnest desire to come to the aid of world missions in a serious crisis. It has already been suggested, and many are acting upon the suggestion, that we tax ourselves more generously for another's need, and try, if it is possible, to double our gifts to missions.

In some cases a specific object has been named; that is, the aiding of the English Missionary Societies. The Board is glad to report to the Church that up to the present time English Churchmen have nobly responded to the needs, and that the receipts of those societies have not as yet fallen off. Those of the Society for the Propagation of the Gospel are somewhat in excess of last year. Nevertheless, in the larger view, Christian missions are bound to be crippled and Christian missionaries should have our aid.

It is a splendid adventure of love and sacrifice which is proposed. The Board be-

lieves that the American Church can do whatever it determines to do, and that the stimulus of an heroic call will be a great one. It would therefore say to the Church that we are rigidly limiting our own expenditures and it asks congregations to consider whether we may not find a blessing this year—while not neglecting our own needs—in fixing our eyes upon the larger horizon. Will congregations and dioceses set before them, not simply the needs of our own work but a larger standard of Christian generosity and thus enable the Board to relieve distress and avert disaster to missionaries in need.

It is a large ideal, but the opportunity to serve is unique. We may, of course, sit in our sheltered corner and thank God that we are out of the storm, but shall we not rather make a thank offering for the peace which is ours. And shall we deserve to be blest in our future missionary undertakings if we fail our brethren in their time of need? But if, on the other hand, we take the generous and self-forgetting course, may it not be that we shall "find ourselves" as we never have done before, and will reap, in fuller consecration, wider vision and deeper spiritual life, an abundant and abiding reward?

FOR SALE—*Single Grave in St. James the Less, Falls of Schuylkill.*

MRS. F. BROOKE
904 Columbia Street
Lafayette, Indiana



St. Clement's Magazine

Vol. XXXI PHILADELPHIA, FEBRUARY, 1915 No. 2

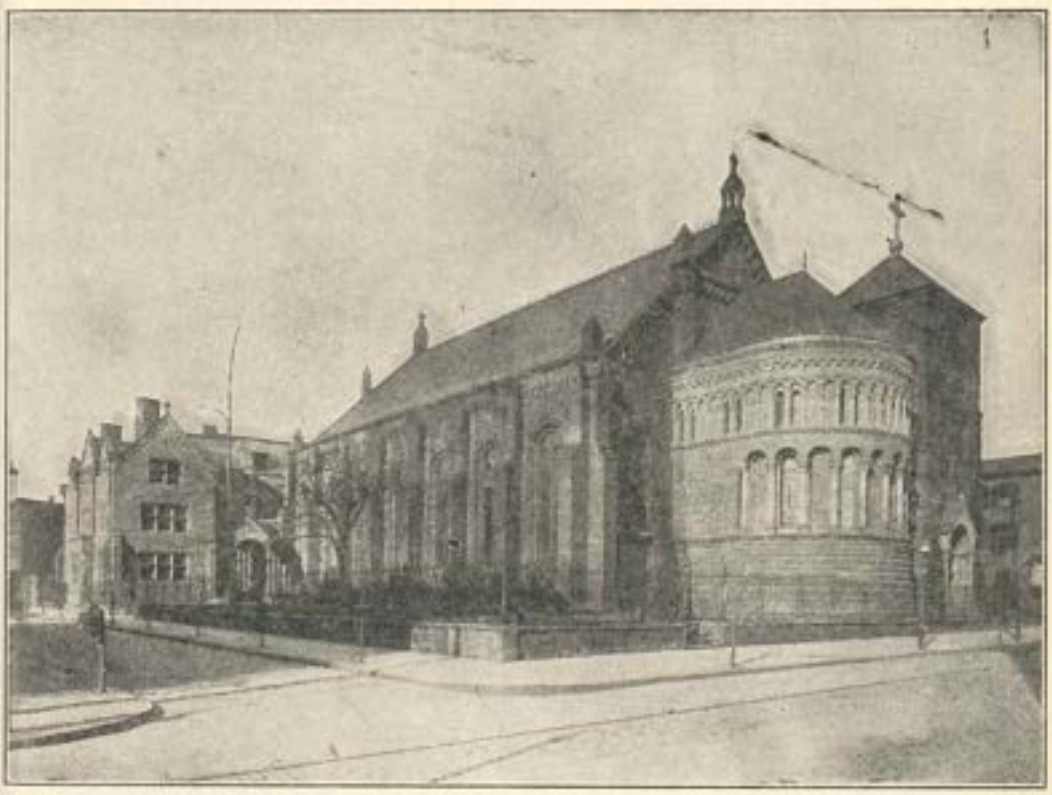


PHOTO BY BELLSMITH

ST. CLEMENT'S CHURCH, PHILADELPHIA PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR FEBRUARY, 1915

1. Monday (*St. Ignatius, B. M.*) — Masses, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
2. Tuesday (*Purification of B. V. M.*) — Masses, 7, 8 and 9.30 a. m.
3. Wednesday (*St. Blasius, B. M.*) — Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
4. Thursday (*St. Gilbert of Sempringham, ab. C.*) — Masses, 7, 7.30 and 9.30 a. m. Altar Guild 10 a. m. Mothers' Meeting, 8 p. m.
5. Friday (*St. Agatha, V. M., Abstinence*) — Masses, 7 and 7.30 a. m. The Litany, 12 a. m.
6. Saturday (*St. Dorothea, V. M.*) — Masses, 7 and 7.30 a. m.
7. **Sunday** (*Sexagesima*) — Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-Song, 8 p. m.
8. Monday — Masses, 7 and 7.30 a. m.
9. Tuesday (*St. Apollonia, V. M.*) — Masses, 7, 7.30 and 9.30 a. m.
10. Wednesday (*St. Scholastica, V.*) — Masses, 7 and 7.30 a. m.
11. Thursday — Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
12. Friday (*Abstinence*) — Masses, 7 and 7.30 a. m. The Litany, 12 m.
13. Saturday — Masses, 7 and 7.30 a. m.
14. **Sunday** (*Quinquagesima*) — Masses, 7, 8, 9.15 and 11 a. m. Matin, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 8 p. m.
15. Monday — Masses, 7 and 7.30 a. m.
16. Tuesday — Masses, 7, 7.30 and 9.30 a. m.
17. Ash Wednesday (*Fast*) — Masses, 6, 7, 8 and 9.30 a. m. Matins, 9 a. m. Parish Retreat Addresses, 10, 12 and 3. Penitential office, 8 p. m.
18. Thursday (*St. Coleman, B. C.*) — Masses, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m. Mothers' Meeting, 8 p. m.
19. Friday (*Abstinence*) — Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Intercession, 4.45 p. m. Stations of the Cross, 8 p. m.
20. Saturday — Masses, 7 and 7.30 a. m. Intercession, 4.45 p. m.
21. **Sunday** (*I in Lent*) — Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-Song, 5 p. m. The Litany, 8 p. m.
22. Monday — Masses, 7 and 7.30 a. m. Intercession, 4.45 p. m.
23. Tuesday — Masses, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m.
24. Wednesday (*St. Matthias, Apostle. Ember Day*) — Masses, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m.
25. Thursday — Masses, 7, 7.30 and 9.30 a. m. Intercession, 4.45 p. m. Mothers' Meeting, 8 p. m.
26. Friday (*Abstinence. Ember Day*) — Masses, 7, and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Intercession, 4.45 p. m. Stations of the Cross, 8 p. m.
27. Saturday (*Ember Day*) — Masses, 7 and 7.30 a. m. Intercession, 4.45 p. m.
28. **Sunday** (*II in Lent*) — Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Caine . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXXI PHILADELPHIA, FEBRUARY, 1915 No. 2

St. Clement's Magazine
PUBLISHED MONTHLY

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THE EDITOR
3018 APPLETREE STREET

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Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

The turkey supper was held on the 7th of January and was well attended.

A very beautiful set of green vestments for use at solemn Masses has been presented to the parish.

St. Vincent's Guild will have its annual dinner at the Clergy House on Wednesday evening, January 3d.

The Girls' Club held a dinner on Tuesday evening, January 19th, which was a great success. The tables were attractively arranged in the Parish Hall, and the clergy were guests of the club.

Ashes will be blessed as usual before the 6 o'clock Mass on Ash Wednesday, and imposed before and after each Mass. The parish retreat will also be held on this day. Addresses at 10, 12 and 3 o'clock.

Through the courtesy of Mr. W. H. Swain, the Men's Club was able to procure the services for the January meeting of Mr. David J. Cleary, who delivered an illustrated lecture on "The Telephone in Its Construction and Operation." Almost fifty members attended and the meeting was considered the most enjoyable of the winter.

OFFERINGS.

Jan. 3—Cash		$46.91
	Envelopes	74.54
10—Cash		43.83
	Envelopes	86.16
17—Cash		38.74
	Envelopes	55.24
		$345.42

SPECIAL FUND.

Missions—Foreign	$3.95	
Domestic	5.71	
General	71.42	
		$81.08
St. Stephen's College		1.00
St. Andrew's School		10.00
Special repairs		5.00
		$97.08

BURIALS.

Jan. 17—George F. Peifer.
Jan. 19—Ella K. Horner.

MARRIED.

Jan. 6—Rudolph John Huber and Grace Parris Clarke.

CONFIRMED.

Jan. 24—Reginald Rogers Genois, Benjamin Franklin Lawson Jefferson, John Joseph Kelly, Jr., Josephine May Boyle, Charlotte Maria Garoh, Josephine Katharine Augusta Hausam, Johanna Petronella Ligtermoet, Jessie Isabel Stuart McLauchlan, Lillian Rebecca Miller, Ruth Madeline Gertrude Smith, Mary Louise Woodward.

HYMNS.

Feb. 7—A. M. 542, 545, 311 (pt. II), 540.
P. M. 542, 38, 20, 545, 540.
Feb. 14—A. M. 240, 210, 311 (pt. II), 307.
P. M. 240, 38, 21, 210, 307.
Feb. 21—A. M. 91, 108, 311 (pt. II), 85.
P. M. 92, 637, 87.
Feb. 28—A. M. 90, 106, 311 (pt. II), 89.
P. M. 118, 254, 89.

A LENT OF PRAYER.

It is our desire to make this coming Lenten season a time of special prayer and intercession. There will be the usual service at 4.45 each weekday afternoon, but we shall attempt a new plan in addition to this established custom. We shall try to arrange for continual intercession each day from 10 to 12.30 and from 2 to 4.30. The church will be open until 9 o'clock each evening for the accommodation of those who find it impossible to come during the day. Parishioners are asked to become responsible for a half hour each week, and those who are willing to undertake this really practical Lenten work should hand their names to the Rector and arrange as to the day and hour. Special intercessions will be provided which will be changed weekly and persons may send in names or objects for which they may desire special prayers offered.

If we try faithfully to carry out this plan, who can doubt as to the result?

LENTEN SERVICES.

During Lent, the Bible Class will continue on Tuesday mornings after the 9.30 Mass. There will be an address on Thursdays after Evensong, service for the children at 4 o'clock on Friday afternoons, and the Stations of the Cross and sermon on Friday nights at 8 o'clock.

LENTEN INTERCESSIONS.

(Every Weekday at 4.45 P. M.)

Ash Wednesday—For a faithful observance of the Lenten Fast.
Thursday—Spirit of Unworldliness.
Friday—Spirit of Self-discipline.
Saturday—Spirit of Prayer.
First Sunday in Lent—For the Conversion of the World. First Communion of the Confirmation Class.
Monday—Foreign Missions.
Tuesday—Work in American Possessions.
Wednesday—Domestic Missions.
Thursday—For all Missionaries.
Friday—For the Increase of the Sacred Ministry.
Saturday—For Vocations to the Mission Field.
Second Sunday in Lent—For the American Church.
Monday—The House of Bishops.
Tuesday—The General Convention.
Wednesday—The Board of Missions.
Thursday—Theological Seminaries.
Friday—Church Schools and Colleges.
Saturday—Religious Orders.
Third Sunday in Lent—For the Diocese.
Monday—For the Bishops of the Diocese.
Tuesday—The Clergy of the Diocese.
Wednesday—The Standing Committees.
Thursday—Candidates for Holy Orders.
Friday—The Institutions of the Diocese.
Saturday—Diocesan Missions.
Fourth Sunday in Lent for the Parish.
Monday—The Clergy.
Tuesday—The Vestry.
Wednesday—The Communicants.
Thursday—The Sisters.
Friday—The Children.
Saturday—The Guilds and Choir.
Passion Sunday—For the Peace of the World.
Monday—All Christian Rulers.
Tuesday—Soldiers and Sailors.
Wednesday—The Wounded and Afflicted.
Thursday—The Red Cross Society.
Friday—Employers and Employed.
Saturday—For Prisoners.
Palm Sunday—For Suffering and Sinful.
Monday—Sick.
Tuesday—Sorrowful.
Wednesday—Insane.
Maunday Thursday—Tempted.
Good Friday—Willful Sinners.
Holy Saturday—Dying and Dead.
Easter Day—Thanksgiving for Answered Prayers.

The 7 o'clock Mass on Sundays and weekdays will be said with the above intentions.

REPORT OF THE SUNDAY SCHOOL,

OCTOBER, 1914, TO FEBRUARY, 1915.

There has been a steady increase in the number of scholars since the opening of the school in October. The present record shows 68 scholars in the larger school regularly attending, and 29 in the primary class. The Women's Bible Class has an enrollment of 24.

The teaching staff at present numbers 12.

For several Sundays there has been "choir practice," so that the children's Mass at Easter and during Eastertide may be sung. It would help the children considerably in making the responses at the 9.15 Mass if some of the older people who attend would sit nearer the front of the church.

The following are the honor rolls for the first term:

Attendance at Mass and Sunday School—present every Sunday: Jessie Smith, Isabel Beddis, Ruth Smith, Ontamenia Kline, William Smith, Gilbert Bunn, Florence Erhardt, Alice Erhardt.

The following have been absent only once:

Charlotte Stokes, Marion Fullerton, Elsie Edwards, John Remington, Alfred Brown, Stanley Coulthard.

The following have obtained a grade of 90 per cent. in their lessons:

Stokely Morrison, Edward Ritter, Gilbert Bunn, Ontamenia Kline, Ruth Smith, Elsie Edwards, Mabel Rothwell, John Remington, Stanley Coulthard, Lillian Miller, Marion Fullerton, Janet Rothwell, Elias Borden, William Smith, John Phips.

CHRISTMAS PARTY OF ST. MARY'S GUILD.

St. Mary's Guild had their Christmas party on the evening of January 11th. After the Guild service in St. John's Chapel the Girls' Club entertained the Guild in the Parish Hall. First there was an amusing farce, entitled "Murder Will Out." This was followed by a fantastic quadrille, which was very well done.

Those taking part in the play were: Miss Jessie Forrester, Mrs. Charles Patterson, Mrs. John Dailey, Miss Olive Daniels, Miss Marion Craig, and Miss Edna Decker.

The following members of the Girls' Club danced the quadrille: Miss Lucy Decker, Miss Elsie Forrester, Miss Dorothea Wilde, Miss Sadie McElroy, Miss Edith Mowatt, Miss Rhoda Cody, Miss Evelyn Foering, Miss Margaret McElroy.

Refreshments were served after the play and drill. The long tables, in the form of an U, looked very attractive with the rows of lighted candles and the Christmas boxes of candy.

THE BISHOP'S VISITATION.

The Bishop of the Diocese made his visitation to the parish on the eve of the Conversion of St. Paul. After Evensong, he preached a very helpful and forceful sermon on "The Power of the Cross." He asked those who were to be confirmed to take the text as their motto "God forbid that I should glory save in the cross of our Lord Jesus Christ." Eleven persons received the Sacrament of Confirmation.

THE LADY CHAPEL.

The Bishop of the Diocese blessed the Lady Chapel on the Feast of the Purification at 8 o'clock in the morning. Now that the Chapel is dedicated, a detailed account of the new work may prove of interest to the members of the parish.

The choir rail and the structure supporting the organ are of Connecticut brown stone, while the organ case is of carved oak. The carving is beautifully executed and was done under the direction of Mr. Maene, who made the high altar and reredos. On each carved boss we find an appropriate symbol in the center of a knot of foliage. On the gospel side are the Anchor of St. Clement, the Wheel of St. Katharine, and the Harp of St. Cecilia (this last over the organ console). On either side of the main entrance to the Lady Chapel we see the Gate of Heaven and the Star of the Sea, while the Sun and Moon appear beside the door from the Chapel to the Choir. All these are symbols of the Blessed Virgin.

The monogram of St. Clement has been placed above the choir on the north side and that of the Blessed Virgin in a corresponding position on the south. The organ case is adorned by a carved vine, and the woodwork, including the trumpeting angels that support the pipes above the choir, has been touched with gold.

A lectern, carved from a single block of stone, has been built into the choir rail; an eagle holding a shield upon which appears the sacred monogram.

The "return stalls," which stood in the choir before the present sanctuary was built, have been replaced by "miserere" seats in carved oak, and the entire choir has been paved with Tennessee marble.

On the back of the lectern the following inscription has been placed: "A. M. D. G.

This organ, choir and sacristy, together with the Lady Chapel, are erected in loving memory of Elias Louis Boudinot, by his wife, Elizabeth Coleman Boudinot, Anno Domini MCMXIV."

The interior of the Chapel is lined with English red stone. It has a beautiful grained ceiling, the ribs carved with lilies and roses in conventionalised forms, and the central boss showing a "quaint Nativity."

The altar and reredos are of red stone. Upon the altar front are three shallow niches containing angel figures. That in the center holds the chalice and host, glorified, and those on either side carry smoking censers. The reredos is formed of three canopied niches containing statues. The central figure is that of the Blessed Virgin and Holy Child, while on either side are St. Joseph and St. Elizabeth, with the boy John Baptist. The tabernacle door is of wrought iron and copper.

Here, as on the exterior, we find various symbols of St. Mary. The Tower of David, the Ark of the Covenant and others.

The window designed and executed by Alfred Godwin, after a painting by Gozzoli, is most satisfactory. Our Lady is represented enthroned holding the Divine Infant; on either side St. Clement and St. Elizabeth, St. Katharine and St. John Baptist, kneel, adoring the Infant Christ, while angel figures hover overhead and a jewelled crown seems descending upon the head of the Blessed Virgin. The inscription is a quotation from Isaiah, lxii:3, and is one of the antiphons from an office of the Blessed Virgin. *Eris corona gloriæ in manu Domini et diadema regni in manu Dei tui*: "thou shalt be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God."

The coloring of the window is exceedingly beautiful, and one feels that Mr. Godwin has given us of his very best.

The memorial inscription is cut upon a panel on the right of the entrance and reads: "To the Glory of God, in honor of Blessed Mary, Ever Virgin, and in loving memory of Elias Louis Boudinot, sometime Vestryman of this parish, this Chapel is erected by his wife, R. I. P."

The iron work is one of the most beautiful features of the whole plan. Wrought iron gates have been placed at the entrance to the chapel and also at the entrance to the choir and between the chapel and the choir. The work has been done by Samuel Yellin, of Philadelphia, who has done the iron work for St. Thomas' Church, New York, and also the New York Cathedral. Mr. Sellers' designs are exquisite and the execution of them beyond praise.

The Chapel will be used for the reservation of the Blessed Sacrament, and it is probable that Mass will be said very frequently at this altar.

The altar ornaments and the chairs are not yet completed, but we hope to have them for use on the Feast of the Annunciation.

On the north side of the church handsome oak doors, with hinges of wrought iron, give entrance to a new sacristy under the organ. Cupboards have been provided for the banners, and for music, and a tiled window sill has been provided for the altar vases. A new and convenient staircase gives access to the crypt chapel.

It is gratifying to know that all the work has been done in Philadelphia. We believe that no better talent can be found in this country.

FATHER BENSON.

We reprint from the *Church Times* an appreciative editorial on Father Benson, who died at Cowley on January 14:

"In the year 1850 an English priest made a tour in Western France, and came back to write a book, of which the title, we believe, was 'A Peep Behind the Grilles.' He had been graciously received in several convents, and he returned in a state of acute irritation, lamenting the lack of such strongholds in the English Church. Arriving at Oxford he found his sense of discomfort increased by the thought of the failure of the Tractarian Movement. He wandered over Magdalen Bridge as far as Cowley, and there found a ray of hope. The young vicar deeply impressed him. There was something almost prophetic in his recognition of qualities, for the young vicar was Mr. Richard Meux Benson, of Christ Church.

Nearly sixty-five years have elapsed, and that young man of promise has long been known as chief among those who have been raised up by God to supply in the Church of England that sore lack which his chance acquaintance was then lamenting. Quietly, and with a complete absence of advertisement, the Vicar of Cowley began to lead the religious life, and to gather a small company of kindred souls. It made for the strength of his foundation that he grafted it upon existing institutions, and did not begin, so to say, in the air. He let it grow out of the parochial system, the one vigorous plant of Catholic culture that survived in England. Even when he moved into the new suburb of Oxford that was growing up at the farther end of his parish he secured a parochial status, the House of the Fathers was a "mission house," and the poor little sanctuary of corrugated iron was the temporary church of a "Peel District." Not until the year 1886 did the community outgrow this cradle, when Fr. Benson resigned his parochial charge and obtained episcopal sanction for the Society of St. John the Evangelist on a purely independent basis.

Yet from the first there was nothing parochially narrow or insular about the Society. It was Fr. Benson's joy that Americans were among his first companions. He secured as soon as possible a foothold on American soil, and from very early days he gave of his best to India. Inclined to pessimism in respect to European civilization, he looked for a new Christendom which should link together the ancient order of the East and the nascent energies of the West, bringing their wealth and honor into the City of God. In this great work he prayed that his Society might have part. If things are not shaping themselves exactly according to his expectation, he will not have complained of the ways of God, and he has taught his brethren to be ready for every course which the wind of the Spirit should indicate. The Society has the gift of adaptability. A strong shoot has grown from what seemed to be dry ground and a barren stock.

For a time Fr. Benson was more than founder, chief and director of the Society. It seemed to be identified with his personality. Here was a danger, the peril which always besets such foundations, the danger of bearing too deeply the impress of a single mind. That is to make men imitators of a man. The supreme moment came for which his long preparation of silence and humility had made him ready. He resigned into other hands, without reserve, and we can believe without regret the headship of the Society. It was not because of failing powers, for he still had before him some years of active work, which were devoted partly to India and America. He lived and worked as a loyal member of the community which he had founded under superiors whom he had trained. That was the supreme test, and he passed it splendidly. In his 90th year he has gone to his crown, leaving behind him the odor of a life entirely sanctified, and his works do follow him. For us another link with the past is severed. He remembered Newman at Oxford. What a passage from then till now! It has pleased God to show him not only the work to which he was called, but also some measure of the resultant glory.

MARY AND MARY'S SON.

Mary the Dawn, but Christ the perfect Day;
Mary the Gate, but Christ the heavenly Way.

Mary the Root, but Christ the mystic Vine;
Mary the Grape, but Christ the sacred Wine.

Mary the Corn-sheaf, Christ the living Bread;
Mary the Rose-tree, Christ the Rose blood-red.

Mary the Fount, but Christ the cleansing Flood;
Mary the Chalice, Christ the saving Blood.

Mary the Temple, Christ the temple's Lord:
Mary the Shrine, but Christ its God adored.

Mary the Beacon, Christ the Haven's Rest;
Mary the Mirror, Christ the Vision Blest.

MISSIONARY NOTES.

On January 12th, in the Cathedral of St. John the Divine, New York, Archdeacon Hiram R. Hulse was consecrated as Bishop of Cuba, in succession to the Right Rev. Dr. Knight, resigned. The consecrators were the Bishops of New York, Newark, and Bishop Knight. The great Cathedral was well filled with friends and well-wishers of the Archdeacon. Bishop Hulse is a comparatively young man of much experience and ability. He will shortly sail for Havana to take up his work.

The Rev. J. B. Johnson, until recently private secretary to the Bishop of Vermont, died December 20th in the Isle of Pines, Cuba. For two years he has been rendering missionary service there without compensation. He was stricken in the night and found dead in his bed. By his courteous and self-denying labors he endeared himself to all who knew him and his death will be severely felt.

A little Igorot boy who ten years ago was a cheerful, smiling, brown-skinned savage, is now a young Christian man with

a knowledge of affairs and the manners of a gentleman, studying in Manila to fit himself to becoming a physician among his own people. Such are the changes wrought by missions!

Almost at the same moment that President Wilson was calling this nation to pray for peace, President Yuan Shih-kai, of China, made a like proclamation. Bishop Graves, of Hankow, commenting upon it, speaks as follows:

"The similarities and the contrasts in the nearly simultaneous action of President Yuan Shih-kai and President Wilson are most striking. China and America are the two greatest republics, and while both are neutral in the present war, both are vitally affected by the dislocation of trade, and bound to be still more affected by the issue of the strife. The American President acts in accordance with well-established precedents, and from deepest personal conviction addresses his countrymen, who are conscious of security and power, are keenly alive to the issues involved, and wholeheartedly recognize the leadership of their chief executive. The Chinese President is hewing out a new path, unknown to his ancestors; both he and his people are conscious of national danger and weakness, and it is for the most part only the numerically small Christian community who have any idea of how to respond to the government's call. Yet the most striking thing is the fundamental parallel of two great nations, whose convictions and ideals are those of peace and popular government, both turning in prayer, at the call of their chosen rulers, to the Power above nations Who alone can order the unruly wills and affections of mankind."

The Lenten Offering number of *The Spirit of Missions*, usually known as the Children's Number, has appeared and is one of the most attractive and interesting which has been put forth during all the fourteen years that this special edition has been published. It should have a large sale. The children of the Sunday Schools are allowed to keep half of the proceeds of the sales on all new subscriptions which they take to go toward the Lenten Offering.

The report of the treasurer up to January 1st proves the determination of the Church to stand back of the work which she has undertaken. There is, from all sources, a slight increase over the giving of last year. The amount (some $1,500) is, of course, negligible, but the fact that there is an increase, however slight, is important.

Beyond doubt there are deep searchings of heart among Christian people to-day. Never has there been a more honest desire to see the right and to do it, and a greater willingness to make sacrifices for what is right. With relief and thanksgiving the mission boards of this country and of Great Britain are acknowledging the faithful backing which they are receiving from their several constituencies. There is hope that it will continue, and increase as it must certainly do if the interests of the Kingdom are not to suffer amid the clash of arms.

For many months negotiations have been under way to secure a proper site for St. Mary's School, Shanghai, and to remove it from the grounds on which St. John's University is located. This has at last been done and an attractive site, containing ten acres, has been obtained for $26,000, which is only a little over half what it was thought would be needed to expend, and those interested in the undertaking are greatly cheered. The next effort must be toward the erection of proper buildings. In this connection one of the teachers in St. Mary's writes:

"Living in awakened China, and realizing the unique opportunity the Church has here to-day, we could not have the heart and courage to go on with our work had we not faith that the Church at home would make possible the expansion demanded by the times. All around us are heathen schools, started by the government or by private enterprises. These schools are constantly improving in their standards. Unless the Christian institutions can keep pace with such schools in the character and quality of courses offered, the coming Chinese student will prefer the heathen school for its superior advantages. Shall our girls be driven to accept the Western scholarship without Christianity — the empty shell without the kernel, which is the *raison d'etre* for our work in China? It rests with the Church at home to enable us to meet this wonderful opportunity and to teach the students to know and serve our Teacher and Master, Jesus Christ."

St. Clement's Magazine

Vol. XXXI PHILADELPHIA, MARCH, 1915 No. 3



PHOTO BY BELLINGRATH

ST. CLEMENT'S CHURCH, PHILADELPHIA PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR MARCH, 1915

1. Monday (*St. David, Archbp. C.*)..... Masses, 7 and 7.30 a.m. Intercessions 4.45 p. m. Guild of St. Mary. 8 p. m.
2. Tuesday (*St. Chad, B, C.*)..... Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m.
3. Wednesday..... Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m. Guild of St. Vincent, 8 p. m.
4. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Intercessions, 4.45 p. m. Mothers' Meeting, 8 p. m.
5. Friday..... Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Intercession, 4.45 p. m. Stations of the Cross, 8 p. m.
6. Saturday..... Masses, 7 and 7.30 a. m.
7. **Sunday** (*iii in Lent*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-Song, 5 p. m. The Litany, 8 p. m.
8. Monday..... Masses, 7 and 7.30 a. m. Intercession, 4.45 p. m.
9. Tuesday..... Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m.
10. Wednesday..... Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m.
11. Thursday (*St. Constantine, K. M.*)..... Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m. Mothers' Meeting, 8 p. m.
12. Friday (*St. Gregory, B. C., Doct.*)..... Masses, 7, and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
13. Saturday..... Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m.
14. **Sunday.** Mid Lent (*iv in Lent*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. S. S. Vespers, 4.30 p. m. Even-song, 5 p. m The Litany, 8 p. m.
15. Monday..... Masses, 7 and 7.30 a. m. Intercessions 4.45 p. m.
16. Tuesday..... Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m.
17. Wednesday (*St. Patrick, B. C.*)..... Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m.
18. Thursday (*St. Edward, K. M.*)..... Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m. Mothers' Meeting, 8 p. m.
19. Friday (*St. Joseph, Spouse of B. V.M.C.*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
20. Saturday (*St. Cuthbert, B. C.*)..... Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m.
21. **Sunday** (*Passion*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-Song, 5 p. m. The Litany, 8 p. m.
22. Monday..... Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m.
23. Tuesday..... Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m.
24. Wednesday..... Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m.
25. Thursday (*Annunciation of B. V. M.*)..... Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m.
26. Friday..... Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
27. Saturday..... Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m.
28. **Sunday** (*Palm*)..... Masses, 7, 8, and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
29. Monday (*before Easter*)..... Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
30. Tuesday (*before Easter*)..... Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
31. Wednesday (*before Easter*)..... Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.

Father Quin . . Saturdays, 3-5, 7-9 P. M.

Father Caine . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXXI PHILADELPHIA, MARCH, 1915 No. 3

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PUBLISHED MONTHLY

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THE EDITOR
3013 APPLETREE STREET

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Prompt renewal of expiring subscriptions is respectfully requested.

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St. Clement's Church

TWENTIETH AND CHERRY STREETS.

ST. CLEMENT'S CLERGY HOUSE
20TH AND APPLETREE STS.
BELL TELEPHONE, LOCUST 417

ALL SAINTS MISSION HOUSE
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BELL TELEPHONE, LOCUST 2948

CLERGY:

THE REV. C. S. HUTCHINSON, D.D.
THE REV. C. C. QUIN, M. A.
THE REV. S. A. CAINE, M. S.

VESTRYMEN

Mr. Francis D. Wetherill
Mr. G. Theodore Roberts
Mr. Francis M. Berry
Mr. George H. Lea
Mr. S. McKean Bayard
Mr. Clinton Rogers Woodruff
Mr. Caleb F. Wright, *Secretary*
Mr. George Lewis Mayer
Mr. W. W. Lukens
Mr. Stevenson H. Walsh
Mr. Edward A. Casey
Mr. J. Lawrence Wetherill

Rector's Warden.—
Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

St. Mary's Guild will hold its annual retreat on the Feast of the Annunciation.

The kneeling desk placed in the Lady Chapel is intended for the use of any who may wish for a retired place for prayer.

A retreat for women will be held on mid-Lent Sunday, as usual. Addresses will be given in St. John's Chapel. Those desiring to attend may send their names to the Sister in charge, 2016 Race street.

At the early masses on Sunday those who kneel at the epistle side of the chancel should leave the choir by way of the Lady Chapel, and those on the gospel side by way of the sacristy, as formerly. This will greatly facilitate the administration of the Communion, and will avoid confusion on great festivals.

The fiscal year of the parish ends as the 24th of March, on which date the Accounting Warden closes his books preparatory to making up the annual report. All persons using the weekly envelopes and who may be in arrears with their offerings are urged to cancel their indebtedness prior to the date above mentioned.

HYMNS FOR MARCH.

March 7—A. M. 92, 200, 311 (pt. II), 291.
P. M. 94, 200, 291.
March 14—A. M. 197, 189, 190, 311 (pt. II), 196.
P. M. 197, 190, 196.
March 21—A. M. 96, 97 (pt. II), 311 (pt. II), 107.
P. M. 96, 332, 107.
March 28—A. M. 99, 96, 98, 99, 111, 103, 311 (pt. II), 107.
P. M. 99, 111, 107.

OFFERINGS.

Jan. 24.—Cash		$29.24
	Envelopes	98.78
Jan. 31.—Cash		31.10
	Envelopes	56.94
Feb. 7.—Cash		36.05
	Envelopes	80.14
Feb. 14.—Cash		52.32
	Envelopes	113.11
Feb. 24.—Cash		43.43
	Envelopes	66.34
		$607.45

SPECIAL FUNDS.

Missions—Foreign	$7.38	
Domestic	8.37	
General	121.01	
		$136.76
St. Stephen's College		13.75
Bishops' Fund		16.32
Episcopal Hospital		30.00
Total		$196.83

BAPTISMS.

Jan. 31.—Haskins, Grace Virginia.
Feb. 4.—Lundgren, Gertrude Sophia Virginia.

MARRIAGES.

Feb. 1.—Joseph Francis Ambrose Jackson and Harriet Annie Holmes Fletcher.

BURIALS.

Feb. 8.—Purves, Alexander W.
Feb. 9.—Parks, Eliza J.
Feb. 19.—Martin, Ann.
Feb. 20.—Thornton, Josephine Emma.
Jennings, Charles F.

THE LENTEN INTERCESSIONS.

A goodly number of the parishioners have responded to the appeal printed in the last number of the magazine. All the half-hour periods have been assigned and many who were unable to give a specified time have come to the Church frequently and joined in the work of intercession. We are confident that if perseverance is shown a real spiritual benefit will be manifested both in individuals and in the parish as a whole. The topics provided are intended only as helps and suggestions, and those who come are free to pray for any object that may be near their hearts. We hope that with many persons the habit may be formed of coming to God's House frequently to lay before Him all our needs—a habit that will not be given up at Easter, but that may become a permanent factor in our daily life.

THE SPIRIT OF MISSIONS.

The Missionary Magazine of the Church records the greatest enterprise in the world—the advance of Christ's Kingdom among nations. Every Church family should subscribe for it. Issued monthly. $1.00 a year.

Published by the Board of Missions, 281 Fourth avenue, New York City.

MISSIONARY MEETING.

An illustrated lecture on Japan will be given by Mr. and Mrs. Charles R. Pancoast, in St. Clement's Parish Hall, on Monday, March 15th, at 8 P. M.

Offering for St. Luke's Hospital, Tokyo.

FATHER BENSON.

We are reprinting from the "Messenger" the paper issued by the Cowley Fathers, in Boston, the following excerpts concerning Father Benson. We cannot learn too much of his saintly life and character:

On the day I received the Habit.

AUGUST 5, 1908.

My silence was broken only by the Father Superior coming to my cell to wish me Godspeed, and to give me a blessing. He told me I might go to the Father Founder for a blessing. I found the Saint sitting in the cloister garth, bathed in bright sunshine from a cloudless blue sky. And there on the turf I knelt down beside him, and he blessed me. Then he leaned over, put his arms around me and kissed me. How I loved him! I cannot picture any one else in the house doing that. I wonder what they think St. Paul meant when he wrote, "Greet the brethren with an holy kiss?" I wonder if they think he was French. Well, when any one lives as near the Sacred Heart as Fr. Benson does, national limitations cease to exist, he becomes apostolic. Or I wonder if it is his French blood asserting itself. I always rejoice that he is Richard *Meux* Benson.

From his lips, or rather from his whole being, poured forth words of the love of God as radiant and mellowing as the noonday sunshine.

JANUARY 15, 1909.

Two days ago, Fr. Benson slipped out to visit an invalid. He fell, was picked up, came home, and said nothing of his accident. At Evensong we saw he was in pain. Coming out of the choir, he did not use his stick, and almost fell. Then, for the first time, he could not take off his surplice, and let me take it off. How did he get it on? On the way back to the house, and especially in going up the steps, I saw from his face that the pain was excruciating. He held on to me tightly as never before. I merely thought his rheumatism was worse. After Compline he let Fr. Congreve, who was "in charge," help him from Chapel to his cell, and was persuaded to have a physician. His shoulder was dislocated! That old war horse had had his shoulder out for eight hours, without letting it disturb his devotions. Some say, How foolish of him not to tell! I only wish there were more heroic foolishness. The doctor says he must be in great pain; but the rest of us are in peace, knowing that he cannot get out of bed. But each morning I expect him to give us "the slip," and be at Mass. Secretly I hope he will.

JANUARY 19, 1909.

Fr. Benson is up and around the house again. He looks aged by the pain. He said the final word in reply to Fr. Gerald's inquiry if he had not realized that he was badly hurt. "Oh! yes," he said, "I thought something was broken, but I knew the doctor would be around in the morning."

In heavenly love abiding,
No change my heart shall fear;
And safe in such confiding,
For nothing changes here.
The storm may roar without me,
My heart may low be laid,
But God is round about me,
And can I be dismayed?

Wherever He may guide me,
No want shall turn me back:
My Shepherd is beside me,
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim,
He knows the way He taketh,
And I will walk with Him.

Green pastures are before me,
Which yet I have not seen,
Bright skies will soon be o'er me,
Where darkest clouds have been,
My hope I cannot measure,
My path to life is free,
My Saviour hath my treasure,
And He will walk with me.

MISSIONARY NOTES.

Bishop Roots, of Hankow, on November 14th celebrated the tenth anniversary of his consecration. The occasion showed the splendid loyalty and remarkable unity of the Chinese and foreign members of the mission staff in the district, and gave them an opportunity to express their loyal respect and sincere admiration for their beloved leader. Christians of all names in Hankow joined in the demonstration, and the special services held were largely attended. The fruitful labors and able leadership of the Bishop endeared him to all the Christians of Central China.

The Board of Missions is asking each member of the Church to join in raising an Emergency Fund of $400,000 to meet the anticipated needs of the present year and to place our missionary work upon a safe footing. This is to be in addition to all missionary offerings. It is hoped that many personal gifts of considerable size may be made. To these each member is asked to give one day's income during Lent, if possible, certainly not later than the 1st of June. Already everywhere the suggestion has come it is meeting with a cordial response, and the probabilities of its success are excellent.

Specific instances of generosity among the very poor are often seen in our distant mission work. Bishop Biller, of South Dakota, recently received a letter from the Indian women of one of his missions enclosing $21.45 for the sufferers from war in Europe, and Archdeacon Stuck, from Chandalar village upon the Yuokon, sends $26, "the value of an offering, mainly in weasel skins, taken at the celebration of the Holy Communion in Chandalar village."

It is frequently asserted that the present opportunity for preaching the gospel in China is unique. As proof of this is seen in the result of an Advent Mission conducted in St. Mark's, Wuchang. Every night for two weeks the Church was crowded to the utmost, and the second week overflow meetings had to be held. These were not sight-seers, but persons really interested in "the doctrine." A large number of inquiries resulted and the missionary staff of this Church found themselves fully occupied in giving interviews and instructions. Among others a number of soldiers presented themselves to the missionary and asked to be entered into a Bible Class.

The new Bishop of Utah, in the March number of the *Spirit of Missions*, gives an account of a recent trip among the Ute Indians. The late Bishop Spalding frequently visited these people, and some have been baptized and confirmed. The new Bishop feels that the conditions are hopeful for more aggressive work among them.

The newly ordained Bishop of Cuba, the Rt. Rev. Hiram R. Hulse, began his work

in the Islands on Sexagesima Sunday, receiving a most cordial greeting from people of all Christian communions. There is every indication that the effective work of Bishop Knight will be carried forward and extended under his aggressive leadership.

In spite of the war, contributions for the work of the English Church Missionary Societies have been maintained, and those of the S. P. G. have actually increased in every department. This is a splendid demonstration of the way in which the sorrows and misfortunes of the war are deepening the earnestness and devotion of all nations.

Canton has forbidden slavery, and any slave-girl who applies to the police is received and educated. Those who can see are sent to the "Government School for Rescued Slave Girls," and, at the urgent request of the former chief of police, Mr. Chang King Wah, the blind girls of the singing class were committed to the care of missionaries. A temporary mat shed was provided by the government for their shelter until a new permanent building was recently completed. This is known as the "Ching Sam" School and was built with money contributed by a wealthy Chinese gentleman.

"ONE-DAY'S INCOME!"

To Each Member of the Church:

It is necessary to raise $400,000. This is to be in addition to the usual offerings for missions. It is made necessary because the gifts of the Church through your Board of Missions have been insufficient to meet the present needs.

How has this critical situation come about?

(1) Because of increased obligations in part ordered by the General Convention.

(2) Because the very success of our missionaries has created new obligations which the Board has been compelled to accept.

(3) Because the Board can never know in any one year exactly what the receipts will be, and, as a matter of fact, only once in the last seven years has the income equalled the expenditure.

In view of the facts, your Board of Missions at its last meeting appointed a committee to secure the help of every member of the Church in giving an Emergency Fund of $400,000.

We are encouraged to ask this by the fact that the laity of the Church have already suggested some such action. One of them writes:

"I am deeply distressed by the failure of the Church to give the apportionment. In view of present world conditions, it is enough for the Board of Missions to say: 'There ought to be no retreat!' Should it not rather declare, 'There must be an immediate and determined advance!' Does the Board ask enough of us Churchmen? Are we not able to provide all that is needed?"

This layman offers not simply to give one day's income, but the income of one day for each of twelve months in addition to his usual missionary offerings.

Will you enlist in this campaign? If so,

1. Will you join us in prayer, that we may have vision and faith and may learn the joy and blessing of sacrifice? Deeper far than the need of money is the need for devout prayer in the Name of Our Lord.

2. Will you, in addition to your usual missionary offerings, give during Lent, if possible, or not later than June 1, 1915, at least one day's income?

3. If this is impracticable, will you make an equivalent self-denial offering?

Of course, many can do much more than this.

(1) The members and officers of the Board are taking the lead in contributing, and have already given over $10,000.

(2) The employees at the Church Mission House have pledged one day's income.

(3) The missionaries on furlough are planning to do the same.

(4) Wherever the idea has been suggested it has met with a unanimous and cordial response.

Will you not join in this?

All gifts sent to your Board of Missions for the Emergency Fund will count upon the apportionment of your parish and diocese, unless you request otherwise.

For all your loyal help in the past by prayers and gifts your Board of Missions thanks you most heartily. We are facing a new world of opportunity, of danger and of duty. Upon your Board of Missions has been placed the responsibility of leading the Church forward.

Will *YOU* follow?

DANIEL S. TUTTLE,
Presiding Bishop.
ARTHUR S. LLOYD,
President Board of Missions.
EDWIN S. LINES,
Chairman Emergency Committee.

St. Clement's Magazine

Vol. XXXI PHILADELPHIA, APRIL, 1915 No. 4

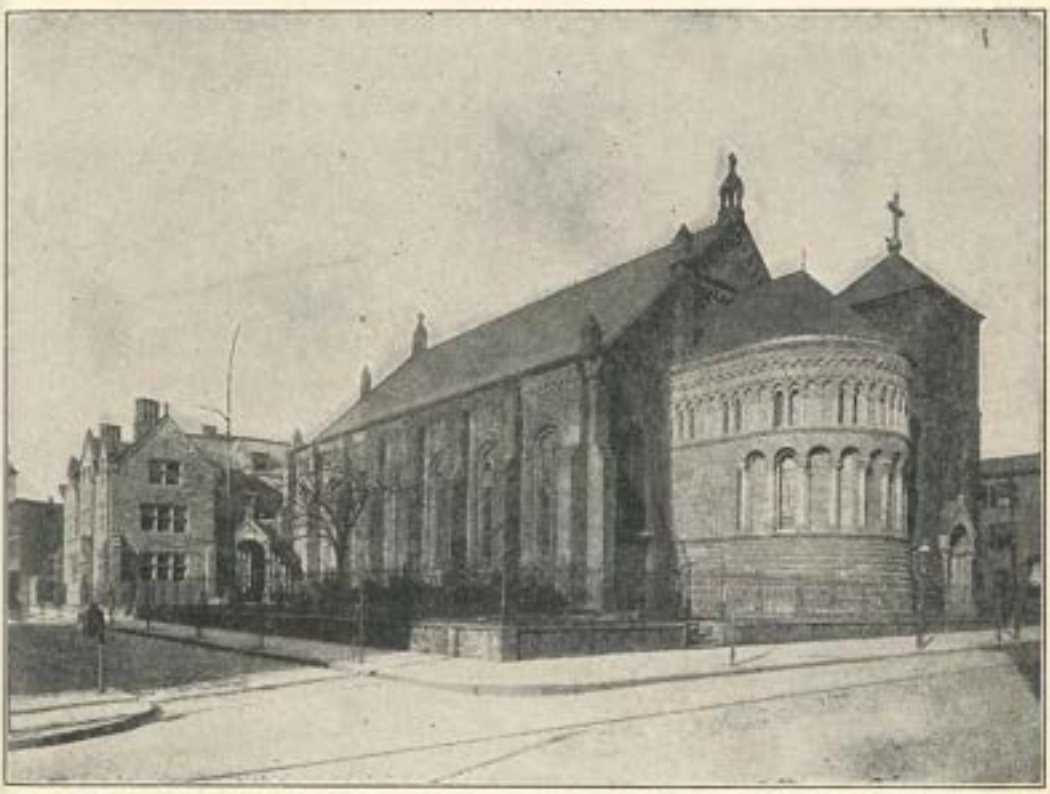


PHOTO BY MELINFANTE

ST. CLEMENT'S CHURCH, PHILADELPHIA PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR APRIL, 1915

1.	Maundy Thursday	Mass, 7 a. m. Solemn Mass, 9 a. m. Matins, 8 a. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
2.	Good Friday	Mass, of Pre-Sanctified, 10.30 a.m. Matins, 7 a. m. Children's Service, 9 a. m. Passion, 12-3 p. m. Even-song, 5 p. m. Stations of the Cross, 8 p. m.
3.	Easter Eve	Mass, 8 a. m. First Vespers of Easter and Blessing of Paschal Candle, 8 p. m.
4.	**Easter Day**	Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
5.	Monday (in Easter Week)	Masses, 7, 7.30 and 9.30 a. m.
6.	Tuesday (in Easter Week)	Masses, 7, 7.30 and 9.30 a. m.
7.	Wednesday	Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
8.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
9.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
10.	Saturday	Masses, 7 and 7.30 a. m.
11.	**Low Sunday**	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a.m. C. B. S. Vespers, 4.30 p. m. Solemn Even-Song, 8 p. m.
12.	Monday	Masses, 7 and 7.30 a. m.
13.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
14.	Wednesday	Masses, 7 and 7.30 a. m.
15.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
16.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
17.	Saturday	Masses, 7 and 7.30 a. m.
18.	**Sunday** (*ii after Easter*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
19.	Monday (*St. Alphage, Archbp., M.*)	Masses, 7 and 7.30 a. m.
20.	Tuesday (*St. Serf, B. C.*)	Masses, 7, 7.30 and 9.30 a. m.
21.	Wednesday (*St. Anselm, B. C., Doct.*)	Masses, 7 and 7.30 a. m.
22.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
23.	Friday (*St. George, M. Patron of England, Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
24.	Saturday	Masses, 7 and 7.30 a. m.
25.	**Sunday** (*St. Mark, Evangelist. iii after Easter*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-Song, 8 p. m.
26.	Monday	Masses, 7 and 7.30 a. m.
27.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
28.	Wednesday	Masses, 7 and 7.30 a. m.
29.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
30.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.

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PARISH NOTES.

Sixty-seven persons made the retreat on mid-Lent Sunday.

Members of the congregation are reminded that each communicant is expected to fill out a communion card at Easter.

The Paschal Candle will be blessed on Holy Saturday night after the first Vespers of Easter. The candle has been decorated this year by Miss Anna Prichett.

On April 12th, at 8 o'clock P. M., in the parish hall, Dr. Jefferys, of the China Mission, will deliver a lecture under the auspices of the Women's Auxiliary.

Donations are asked for flowers for the Altar of the Sacrament on Maundy Thursday. Members of the C. B. S. are asked to contribute to this fund. Contributions may be sent to Miss Arnold, 102 South Thirty-sixth street.

The Men's Club held a smoker in the gymnasium on Wednesday evening, March 17th. Prof. F. H. Greene, of the West Chester Normal School, delivered a lecture on the "Nature and Worth of Wit and Humor." The next smoker will be held after Easter.

The office of the Confraternity of the Blessed Sacrament will be sung hereafter in the Lady Chapel. Those who attend the vespers are asked to sit as far forward as possible, and to leave the ends of the pews free for those who may come in later. The psalms and hymn should be sung more rapidly than at present.

OFFERINGS.

Feb.	28—Cash		$151.42
	Envelopes		76.04
March	7—Cash		49.56
	Envelopes		69.20
March	14—Cash		50.86
	Envelopes		68.44
			$465.52

SPECIAL FUNDS.

Missions—Foreign	$13.95	
Domestic	26.49	
General	69.21	
		$109.65
S. Stephen's College		10.25
Repairs		7.00
Bishop's Fund		2.00
Emergency Aid, Board of Missions		3.00
		$131.90

BAPTISMS.

February 26—Haines, Edith Atlee.
March 7—Siverd, Dorothy Elizabeth; Sanchez, Albert Lloyd.
March 13—Paxon, John Wilson.
March 14—Doron, Lloyd William.

BURIALS.

March 8—Sloan, Maurice M.
March 16—Guthrie, Edgar.
March 24—Neill, Patty D.

CONFESSIONS.

The hours of the clergy for Holy Week are as follows:

Fr. Hutchinson, Tuesday, Wednesday and Thursday, 10.30-11.30 A. M.; Good Friday, 4-5, 7-8 P. M.; Easter Even, 10-12 M., 7-9 P. M.

The other clergy, Wednesday and Thursday, 4-5 P. M.; Good Friday, 3-5, 7-8 P. M.; Easter Even, 3-5, 7-10 P. M.

Persons are urged not to delay their confessions, but to come as early in the week as possible.

HYMNS FOR APRIL.

April 4—A. M. 103, Hail Festal Day, 131, 135, 134, 140.
P. M. 135, 131, 134, 133, 103, Hail Festal Day, 140.
April 11—As last Sunday.
April 18—A. M. 132, 131, 138, 133.
P. M. 132, 131, 138, 137, 133.
April 25—A. M. 436, 410, 222, 621.
P. M. 436, 410, 621, 222, 439.

MRS. PANCOAST'S LECTURE.

About a hundred people had the pleasure of listening to Mrs. Charles R. Pancoast on Monday evening, March 15th, in the Parish Hall. Very few of us have the opportunity to visit the far East and see with our own eyes the actual work that the Church is doing in that part of the mission field. The next best thing to seeing the work oneself, is to hear about the work from one who has seen it. Mrs. Pancoast presented in a very interesting and vivid manner the Church's work in China and Japan. The lecture was illustrated by stereopticon pictures from photographs taken by Mr. and Mrs. Pancoast.

An offering was taken up which amounted to $58.37. This is to be devoted to the work of St. Luke's International Hospital, Tokyo.

PARISH FINANCES.

One year ago the duplex envelope system was introduced in St. Clement's Parish, and the results have been very encouraging. But the success of this system depends on its *general* adoption by *all* members of the parish, and while about 360 persons have used the envelope regularly during the past year, there are still approximately 400 among our communicants who do not use them.

It is absolutely necessary that our yearly income be increased $2,000 to avoid a constantly recurring annual deficit which is only made up by special appeals.

The following statement shows how this amount could be obtained by relatively small subscriptions:

100 subscriptions at 5c. per week yield		$260.00
100 subscriptions at 10c. per week yield		520.00
50 subscriptions at 25c. per week yield		650.00
25 subscriptions at 50c. per week yield		650.00
275 subscriptions	yield	$2,080.00

The Finance Committee of the Vestry has been instructed by vote of the Vestry to present these facts to the members of the parish with the hope of obtaining more support. The envelopes form the most reliable source of income, aside from pew rents, for parish maintenance.

No definite pledges are being asked for, simply a promise to use the envelopes regularly, but it is assumed that the amount given by each user of the envelopes on the first Sunday of the new fiscal year will be indicative of the amount he or she will give throughout the entire twelve months.

Our present receipts from pew rentals, cash and envelope offerings are far from sufficient to meet our expenses, especially during the summer months, this fact being largely due to a lack of systematic offerings being made by the majority of the parishioners, and this has resulted in the necessity of raising money by temporary loans during certain parts of the year.

While the improvements were being made to the church during last summer and fall, congregations were small, and cash offerings necessarily fell off.

At the same time, while the running expenses were as usual, considerable money had to be spent on necessary repairs and improvements. As a consequence, we find it necessary to ask that the Easter offering be devoted to meeting the obligations of the parish, a summary of which follows:

Loans for current expenses and repairs, $2,733, the latter including the cost of walling up the window back of the organ, $466.10; repairing altar candlesticks, $118; restoring reredos, $181.50, and $700 for current expenses.

Additional insurance of $31,000 has been placed on the property, the premiums on which were over $500, while the bills for electric lighting and power were approximately $135 over the usual amount.

Bills due and payable, aside from the sum due on loans, amount to over $900, which includes, for necessary repairs to the cellar ceiling, $568.16, and insurance premiums now due, $368.

The amount needed at Easter to clear the parish of all indebtedness is $3,500.

EDWARD A. CASEY,
J. LAURENCE WETHERILL,
STEVENSON H. WALSH, Chairman,
Finance Committee.

March 17, 1915.

O Cross, that only know'st the woes
He suffer'd erst Who hung on thee,
Speak to our heart of those deep throes,
Those broken words, that agony.

Sharp were the nails, which ruthless bound
His fainting form in thine embrace;
The thorns, about His temples wound,
Forbade Him e'en that resting-place.

O fearful woe—the Lord of life
Upon thy breast contends with death;
And Victor in the mortal strife,
Yet yielded up His last faint breath.

O holy Cross, by thee we live;
And at thy foot our life we lay:
Tribunal, whence our Lord shall give
His judgment, in that bitter day.

Give us, O Lord, to die with Thee,
With Thee, fell death to rise above;
Despising earthly vanity,
To fix our hearts on joys above.

The Father praise we; and the Son,
Who triumphed for us on the Tree.
And hath for us that glory won:
Like praise unto the Spirit be.

PATTY D. NEILL

On Passion Sunday, very early in the morning, Patty D. Neill entered into Life Eternal. Miss Neill was for many years a Communicant of the Parish, and was the only surviving member of a family devoted to S. Clement's, almost from its inception.

Her singularly sweet and winning disposition triumphed valiantly over the suffering which was her portion in the later years of her life, and when fortified by the Holy Viaticum she entered the Presence of her Lord, her faith was undimmed and her loyalty to the Catholic Church unshaken.

Grant unto her, O Lord eternal rest, and let light perpetual shine upon her.

EASTER FORGIVENESS.

The Resurrection of Christ is the proof that God can meet human penitence with the Divine Grace of Forgiveness. The Risen Christ is the source of Power. The risen and glorified Humanity of Christ is the gift by which God enriches and empowers human life. It is the means by which the fruit of the Passion is secured to us. If the Passion deepens our penitence, the Resurrection assures us that God can, and will, pardon. For my sin, however great, however aggrevated by obstinacy and self-will, there is forgiveness in the Divine Heart, and there is the sacramental pledge of certainty which the risen Christ provides. Of that forgiveness I must have assurance. That assurance may be granted to some by the secret ministries of the Holy Spirit. But there must be no doubt. And for that reason God has provided sacramental certainty for our pardon. The risen Lord has left to His Church the ministry of absolution, conveying a sure and certain outward pledge of immediate forgiveness. Emphatically, in our Ordination Service, it is the one particular power of the Priesthood which is most expressly described. "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God, and of His Holy Sacraments." Thus the words of the Easter commission given by the Risen Lord to His Apostles in the upper room bear fruit to-day.

This ministry of Forgiveness is one of the Resurrection gifts which it may be ours to claim at the Hands of God. There will be clear signs in our life, which will reveal whether this is the divine help which we are needing to consummate our penitence, and to preserve to us Easter Peace. Is there stagnation in the spiritual life? Have we

come to a halt in the progress of the soul? Is there some one sin continually recurring in the life, starting up again and again, not of necessity what the world calls a great sin, but a sin which for us bars the way to all advance in holiness, a sin which seems to rise up perpetually undefeated? Is the soul beset with a cloud of small sins—sinfulness hard to define, but overpowering in the sense of helplessness and hopeless infirmity which it creates? Do we feel that we have not yet exhausted all the possibilities of humiliation? Have we that longing for some spiritual reparation which St. Paul speaks of as indignation, vehement desire, zeal, revenge? Is there a weak and scrupulous morbidity which weighs down the soul with perpetual anxiety, dissipating all its powers with paralyzing inability to make a clear judgment upon the life? These would be signs that God the Holy Spirit is leading us to this special sacramental gift, which is such a resurrection for the soul.

So will the burden be taken from us. But not only will there be the relief and the comfort of forgiveness. As the use of this sacramental ministry continues, other blessings show themselves and become fresh motives for making it a habit of our devotional life—progress in holiness, the deepening of desire, clearer insight into sin, growth in the power of the Spirit, the widening of spiritual vision, more generous obedience. The soul yet seeks its pardon, but it looks far beyond the mere comfort of forgiveness, towards the perfection of service, the intimacy of a closer fellowship, the deeper consecration of purpose which growing penitence desires. And all that this resurrection life of penitence may mean is sketched for us in the story of St. Peter as we see him after Pentecost, God's chosen leader of the infant Church. The secret of this confidence, his humility, his readiness to endure, his power to serve, was the reality of his penitence and the fullness of the Divine Forgiveness.

Thus Easter forgiveness may be ours, certain and unquestioned. But forgiveness does not do away with punishment. Punishment follows sin. It is the inevitable result. To the penitent, punishment comes as a precious opportunity of penance, readily accepted and lovingly borne. Punishment so received becomes a way to sanctification, an inner discipline that bends the soul in the stern ways of happy obedience to God. It is the forgetfulness of this need of punishment that often makes us so impatient with our progress, so dissatisfied with the fruits of our pardon, so ready to turn our backs again upon God. Forgiveness takes away the guilt of past sin. But the power of that repeated sin upon the life has yet to be reckoned with. If the will has been dissipated with long inattention and years of tolerated distraction, the gift of pardon will not suddenly restore unbroken powers of concentration in meditation and prayer. Slowly and painfully the will must be regained, and brought to subjection with conscious daily effort, with many a lapse, it may be, many a fall, but always now with the certainty of final triumph in the power of the Spirit. The slowness of our spiritual progress, the dryness of our devotion, the indifference and listlessness, the recurring thoughts of evil, the difficulty of maintaining our high ideals—all these trials in our devotional life after absolution, what are they often but the natural punishment of our old sins? This is not the only interpretation of them. They may be God's specially chosen way of trial and progress, quite apart from the natural result of our past unfaithfulness. But often they are the natural penances of our own sins.

Thus forgiveness pledges us to a long struggle, to a continued effort, to perseverance in a higher ideal. And sometimes we lose hope because we forget this. Is it any wonder that our pregress is slow, that the struggle is hard, when we remember what we have been? Here is the test of our humility. Are we humble enough to accept this slow advance, this wearisome, repeated conflict, as the natural penance of our sins? It is not a sign that God has forgotten us, nor that His forgiveness has failed, nor that His pardon has proved unavailing. But it is just the natural punishment which we ourselves have earned, and which God in His mercy allows us to work out. This we will remember in our progress after Easter. The life after Easter is not really easier, but harder than it has been in Lent, because it is nearer to God. "Near to the Lord, near to the fire," is one of the old sayings attributed to Christ Himself. Let us not be dispirited if our advance be slower than we had hoped. We can, indeed, set no bounds to the gracious power of the indwelling Spirit. But in all humility we shall be ready to understand how much we yet lack of that faithful readiness to respond, that perpetual desire to co-operate, which alone can make speedier progress possible. Only day by day we shall renew our hope. Day by day we shall reset our purpose. "Tarry thou the Lord's leisure. Be strong, and He shall comfort thy heart, and put thou thy trust in the Lord."

Thus penitence will be the spirit of our risen life in Christ. As we draw near to death and the glories of the resurrection dawn upon us, penitence will win upon us more and more. "Jesu, mercy!" is the cry of the human heart as the light of Easter breaks. For penitence is love. The joy of Paradise will be its perfect penitence, crowning with purifying bliss all the repentant efforts of this imperfect life. The happiness of the eternal Easter will be the vision of consummate holiness, mirrored for the petinent soul in the face of the risen and glorified Saviour, the King of Love and Lord of Life.—*The Wondrous Passion*, F. W. Drake.

Rejoice, O ransom'd Christendom,
Sing, sing for gladness:
To-day the Lord hath burst His tomb.
Alleluya. Osanna in the highest!

But three brief days in earth He lay,
Sing, sing for gladness:
Then Jesus cast His cords away.
Alleluya. Osanna in the highest!

If Jesus lives, why sad at heart?
Sing, sing for gladness:
Thou knowest to Him right dear thou art.
Alleluya. Osanna in the highest!

He man with God hath reconciled,
Sing, sing for gladness:
And crowned thee with mercy mild.
Alleluya. Osanna in the highest!

St. Clement's Magazine

Vol. XXXI PHILADELPHIA, MAY, 1915 No. 5

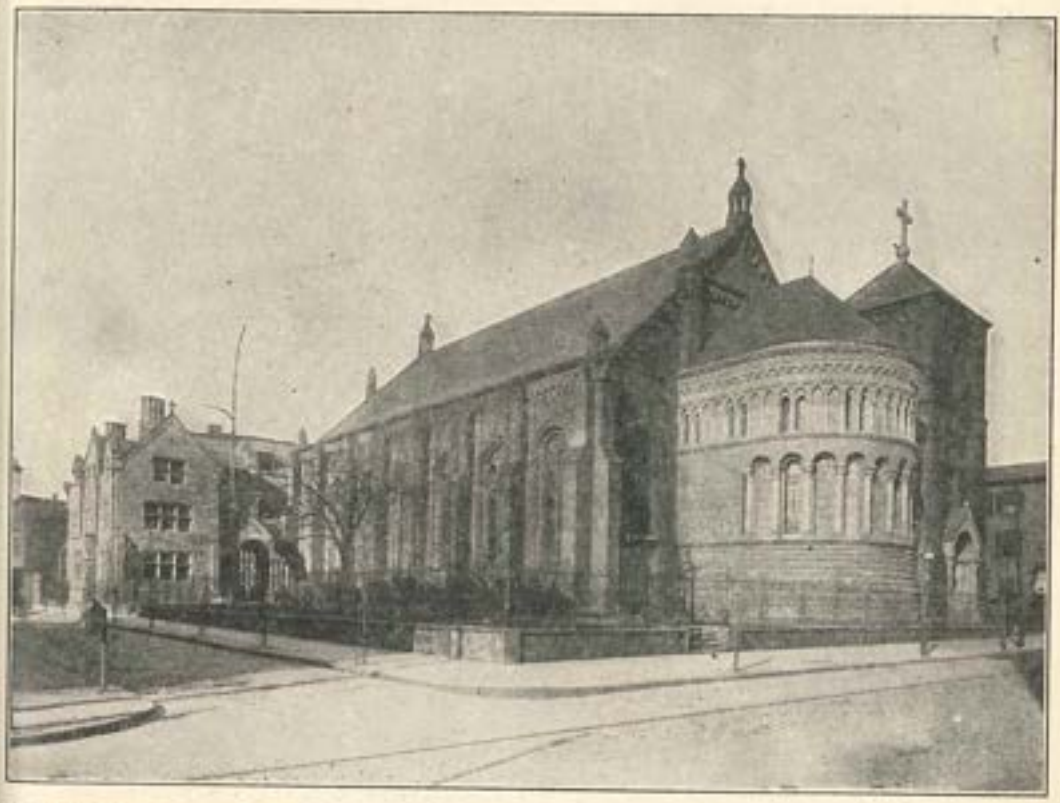


PHOTO BY BELINFANTE

ST. CLEMENT'S CHURCH, PHILADELPHIA PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR MAY, 1915

1. Saturday (*SS. Philip and James, Apostle*)...Masses, 7, 7.30 and 9.30 a. m.
2. **Sunday** (*iv after Easter*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
3. Monday (*Invention of the Holy Cross*).....Masses, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
4. Tuesday (*St. Monica, W.*).....Masses, 7, 7.30 and 9.30 a. m.
5. Wednesday.....Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
6. Thursday (*St. John, Ev., before the Latin Gate*).....Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
7. Friday (*St. John of Beverly, B. C. Abstinence*).....Masses, 7 and 7.30 a. m. The Litany, 12 m.
8. Saturday.....Masses, 7 and 7.30 a. m.
9. **Sunday** (*v after Easter. Rogation*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. H. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
10. Monday (*Rogation Day. Abstinence*).....Masses, 7, 7.30 and 9.30 a. m.
11. Tuesday (*Rogation Day. Abstinence*).....Masses, 7, 7.30 and 9.30 a. m.
12. Wednesday (*St. Pancras, M. Rogation Day. Abstinence*).....Masses, 7, 7.30 and 9.30 a. m.
13. Thursday (*Ascension Day*).....Masses, 6, 7 (Solemn) and 9.30 a. m.
14. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m. The Litany, 12 m.
15. Saturday.....Masses, 7 and 7.30 a. m.
16. **Sunday** (*after Ascension*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
17. Monday.....Masses, 7 and 7.30 a. m.
18. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
19. Wednesday (*St. Dunstan, Archbp. C.*).....Masses, 7 and 7.30 a. m.
20. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
21. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m. The Litany, 8 p. m.
22. Saturday.....Masses, 7 and 7.30 a. m.
23. **Whit-Sunday**.....Masses, 7, 8, and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
24. Monday (*in Whitsun Week*).....Masses, 7, 7.30 and 9.30 a. m.
25. Tuesday (*in Whitsun Week*).....Masses, 7, 7.30 and 9.30 a. m.
26. Wednesday (*St. Augustine, Archbp. C. Ember Day. Abstinence*).....Masses, 7 and 7.30 a. m.
27. Thursday (*Venerable Bede, Pr., C.*).....Masses, 7, 7.30 and 9.30. a. m. Mothers' Meeting, 8 p. m.
28. Friday (*Ember Day. Abstinence*).....Masses, 7 and 7.30 a. m. The Litany, 12 m.
29. Saturday (*Ember Day. Abstinence*).....Masses, 7 and 7.30 a. m.
30. **Sunday** (*Trinity*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
31. Monday.....Masses, 7 and 9.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.

Father Quin . . Saturdays, 3-5, 7-9 P. M.

Father Caine . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXXI PHILADELPHIA, MAY, 1915 No. 5

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THE EDITOR
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St. Clement's Church
TWENTIETH AND CHERRY STREETS.

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THE REV. S. A. CAINE, M. S.

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Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

The collection on Ascension Day will be devoted to the Summer Outing fund.

The church will be open as usual on the Rogation Days from 6 A. M. to 9 P. M.

On the evening of April 12, Dr. William H. Jefferys, of St. Luke's Hospital, Shanghai, China, gave a very interesting talk on the Medical Missions in China, illustrated by stereopticon views of the work. An offering of $25 was taken, which will be devoted to the work of St. Luke's Hospital.

On the morning of April 14th at 10.30 o'clock, Bishop Rhinelander acting for Bishop Tuttle, of Missouri, ordained Mr. Karl Tiedemann to the diaconate. Mr. Tiedemann graduates this year from the General Theological Seminary, New York City. It is of interest to note that this is the first ordination which has ever been held in St. Clement's Church.

EASTER.

The services at St. Clement's during Holy Week and on Easter Day were very well attended, and in spite of the rather unusual weather there were a good many communions on Easter Day itself.

The choir rendered Gounod's St. Cecilia Mass at 11 o'clock. The tenor and soprano solos were especially well sung. At even-song, Jordan's Te Deum was sung after the Solemn Procession.

HYMNS FOR MAY.

2. A. M., 134, 131, 133, 132.
   P. M., 134, 131, 133, 138, 132.
9. A. M., 232, 131, 142, 179.
   P. M., 142, 468, 143.
13. A. M., 300, 148, 147, 316, 322, 304.
16. A. M., 148, 300, 147, 304.
    P. M., 300, 149, 147, 301, 148, 304.
23. A. M., 157, 470, 209, 156, 154.
    P. M., 207, 157, 209, 156, 470, 154
30. A. M., 160, 158, 601, 161.
    P. M., 160, 158, 163, 601, 161.

BAPTISMS.

March 28—McVaugh, Edward Norman.
April 8—McKenna, Margaret Rebecca.
April 11—Hartley, Caroline Belle.
Colledge, Edythe Paulean

CONFIRMATIONS.

March 21—Grim, Cora D.
March 25—Jefferson, James Lowe.
Jefferson, Beatrice Esther.
April 3—Boggs, Ada Louise

MARRIAGES.

April 10—John J. Stewart and Sarah McElroy.

BURIALS.

April 9—Parker, Sarah E.

OFFERINGS.

March 21—Cash		$40.77
Envelopes		117.39
March 28—Cash		89.52
Envelopes		91.77
April 4—Cash		1,022.67
Envelopes		146.95
Bond		1,013.40
April 11—Cash		55.25
Envelopes		74.15
		$2,651.87

SPECIAL OFFERINGS.

Missions:		
Foreign	$14.40	
Domestic	8.07	
General	128.90	
		$151.37
Emergency Aid, Board of Missions		17.60
Additional Easter offering		56.50
S. Stephens College		6.25
Poor Fund		1.00
		$232.72

ANNIVERSARY SERVICE.

On the evening of Tuesday, May 4, there will be a service in St. Clement's Church, celebrating the twenty-fifth anniversary of the American Organ Players' Club. The service will be sung by members selected from the choirs of Old St. Peter's, St. James' and St. Clement's, under the direction of Mr. Fry. The following will be the order of service:

Processional Hymn—David E. Crozier
Rise Crowned with Light.

Office Hymn—
Ye Choirs of New Jerusalem.
(Played by the Composer.)
Dr. J. M'E. Ward

Psalm 113—8th Gregorian Tone

Magnificat in E flat—
J. Christopher Marks, Mus. Doc.
(Psalter and Magnificat played by S. Wesley Sears.)

Anthem (unaccompanied)—
The Twilight Shadows Fall.
David D. Wood, Mus. Doc.

Address—Rev. Floyd W. Tomkins, D. D.

Organ Recital.
Compositions by members of the club played by the composers.

Grand Chœur—Ralph Kinder

Elegy—B Minor—Lewis A. Wadlow
(Written for the Service.)

Sketch a la Minuet—
Stanley T. Reiff, Mus. Bac.

Laudate Dominum—S. Wesley Sears
(Written for this Service.)

Baritone Solo—"For All Thy Saints,"
Mary Porter, Mus. Bac.
(Written for this Service.)

Grand Chorus—Fred K. Maxson

Siliciano—Henry S. Fry

Meditation (on Ancient Plain Song)—
Irwin J. Morgan, Mus. Doc.

Variations and Fugue on Hymn Tune, Victor Funeris (D. D. Wood),
Rollo F. Maitland
(Written for the Service.)

Offertory Anthem—
"Blessed Be Thou, Lord God of Israel."
Harry Alex. Matthews
(Played by the Composer.)

Recessional Hymn—
Ten Thousand Times Ten Thousand.
Dr. J. M'E. Ward
(Played by the Composer.)

Postlude—Epilogue—Russell King Miller
(Played by Harry C. Banks, Jr.)

WOMAN'S AUXILIARY

The meetings of the Auxiliary during the past winter have been well attended, and much interest has been manifested.

The articles made for the missionary boxes, with some donations, amounted to 290 pieces. These were divided between Grace Hospital, Morganton, N. C. and the Philadelphia City Mission. To the Hospital were sent 165 articles of clothing, and to the City Mission, 125 pieces, including donations of men's clothing.

Total value:—Grace Hospital		$86.00
City Mission		65.00
		$151.00

POOR FUND ACCOUNT.

Receipts.

Balance March 25, 1914	$143.71
Through Church offertories	279.82
Through the Rector	31.25
For Christmas charities	191.68
Proceeds of Rummage Sales	26.75
Special donations	89.50
Balance from Outing Fund	6.87
	$769.58

Expenses.

Groceries and provisions	$38.25
Clothing and shoes	33.36
Care of sick persons	44.15
Christmas dinners	34.62
Christmas supper	91.53
Other Christmas charities	10.41
Expended for Mothers' Meeting	45.80
Postage, stationery and books	7.82
Railroad and car fares	29.73
Telephone and telegrams	1.95
Rents paid	76.85
Board paid	61.00
Insurance paid	2.10
Coal	7.40
Moving furniture	2.50
	$487.47
Balance March 25, 1915	282.11
	$769.58

SAINT CLEMENT'S CHURCH.
Philadelphia.

Annual Report of the Accounting Warden, for the year ending March 24, 1915, covering

I. The General Account.
II. The Special Account.
III. The Yarnall Fund.
IV. The Boudinot Fund.
V. The Endowment Fund.
VI. A statement as to the insurance on the Church property and as to the general financial condition of the parish.

I.

GENERAL ACCOUNT.

Receipts.

March, 25, 1914, balance as shown in last annual report		$469.86
All Saints' Sisters, offertory on All Saints' Day, and special offerings		75.87
All Saints' Sisters, for Poor Fund		279.82
All Saints' Sisters, for Summer Outing Fund		163.08
American Guild of Organists, offertory at Guild service		54.81
Anna Sophia Brown Fund, income		10.00
Bills payable, four months' note due May 26		2,000.00
Bishop's Fund, offertory at Confirmation service, and special offerings		20.32
Choir, organ practice charges		7.80
Christmas Fund, Christmas Day offerings		279.11
Commission on Church Work Among the Deaf		5.00
Convention Fund assessments		117.00
Convocation of North Philadelphia, Lenten week-day service offerings and special offerings		172.64
Emergency Aid Committee, designated offering		1.00
Endowment Fund, income for Parish purposes		254.22
Episcopal Hospital, Thanksgiving Day and special offerings		89.35
Incidentals, cash for various items		12.03
Insurance, dividends on perpetual policies		59.88
Interest allowed on this account		12.67
Missions—		
Foreign	$124.88	
Domestic	163.86	
General	1,233.70	
Sunday School offerings	70.02	
		1,592.46
Offerings for Parish purposes, cash		3,562.23
Offerings for Parish purposes, envelopes		4,113.02
Pew rents		2,927.44
Red Cross Society, special offerings		10.20
Repairs		33.00
Special Account, loans		800.00
St. Andrew's School, Sewanee, special offerings		57.00
St. Clement's Magazine, subscriptions		84.39
St. Stephen's College, special offerings		108.80
Sunday School expenses, cash		1.00
		$17,374.10

Expenditures.

All Saints' Sisters	$795.87
All Saints' Sisters, for Poor Fund	279.82
All Saints' Sisters, for Summer Outing Fund	163.08
American Guild of Organists, offertory at Guild service	54.81
Anna Sophia Brown Fund, Paschal Candles	12.00
Bishop's Fund, offertory at Confirmation service, etc.	20.32
Choir	1,933.36
Clergy	5,500.00
Coal	43.00
Diocese of Penn., Convention Fund assessment for 1914	56.20
Diocese of Penn., Episcopal fund assessment for 1914	337.21
Diocese of Penn., Sustentation fund assessment for 1914	64.73
Christmas Fund, Christmas offertories	279.11
Church cleaning	87.51
Commission on Church Work Among the Deaf	5.00
Communion alms	120.00
Convocation of North Philadelphia	175.00
Electric lighting	312.23
Electric power	139.35
Emergency Aid Committee	1.00
Episcopal Hospital	89.35
Garden, care of	54.35
Gas	194.10
Incidentals, Sexton's supplies and various items not chargeable to other accounts	274.49
Insurance premiums	543.73
Interest on loans	50.17
Missions—	
Foreign $124.88	
Domestic 163.86	
General 1,233.70	
Sunday School offerings 70.02	
	1,592.46
Red Cross Society	10.20
Repairs to Church property	825.00
Sexton and assistant	1,200.00
Stationery, printing and advertising	194.24
Special Account, return of loan of 1913, and part of loan of 1914	842.02
St. Andrew's School, Sewanee	57.00
St. Clement's Magazine, cost of printing	163.25
St. Stephen's College	108.80
Sunday School Expenses	36.23
Taxes and water rents	187.50
Vestment laundering and scouring, also material for Choir vestments	203.86
Balance, March 25, 1915	367.75
	$17,374.10

II.

SPECIAL ACCOUNT.

BURIAL LOT FUND.

Receipts.

March 25, 1914, balance	$1.50
Return of loans of 1913	717.14
Interest	16.84
	$735.48

Payments.

Loans to General Account, 1914	732.98
Balance, March 25, 1915	$2.50

ORGAN FUND.

Receipts.

March 25, 1914, balance	$13.27
Return of loans of 1913-14, to General Account, and interest	129.89
	$143.16

Payments.

Loan to General Account, 1914 (This loan repaid.)	$67.02	
Towards rebuilt organ (This fund has been closed.)	76.14	
		$143.16

III.

YARNALL FUND.

(Condensed from the Annual Statement rendered by the Accounting Warden to the Girard Trust Company, Executors under the will of Ellis Horner Yarnall, deceased, for the year ending March 20, 1915.)

EDUCATION ACCOUNT.

Receipts.

March 20, 1914, balance	$1,127.26
Income and interest	1,440.53
	$2,567.79

Payments.

For tuition and maintenance of students at St. Stephen's College, Kent School and Donaldson School	$1,888.14
Balance, March 20, 1915	679.65
	$2,567.79

PARISH MAINTENANCE ACCOUNT.

Receipts.

March 20, 1914, balance	$193.39
Income and interest	1,440.57
	$1,633.96

Payments.

Altar supplies, including candles, incense, sanctuary lamp oil, sacramental wine, repairs to lamps and sacred vessels, also repairs to wafer oven	$123.47
Towards payment of Choir salaries	1,191.68
Care of organ, rental of small organ, care of Choir room piano, and new hymn books for use by members of the Choir	121.12
Balance, Mach 20, 1915	197.69
	$1,633.96

REPAIR ACCOUNT.

Receipts.

March 20, 1914, balance	$469.07
Income and interest	1,440.54
	$1,909.61

Payments.

Various repairs to Church properties	$1,708.21
Balance, March 20, 1915	201.40
	$1,909.61

LIBRARY OF THEOLOGY ACCOUNT.

Receipts.

March 20, 1914, balance	$1,521.56
Income and interest	1,445.17
	$2,966.73

Payments.

For books, freight, cartage and other incidental expenses	$834.45
Balance, March 20, 1915	2,132.28
	$2,966.73

During the present Academic year, we are paying from the Education Account of the Yarnall Fund, for the support and education of five students, two each at St. Stephen's College and Kent School, and one at Donaldson School.

A considerable number of additions have been made to the books in the library of Theology during the past year, but not as many as the funds warrant. Most of the books are purchased abroad, and owing to the war such purchases have naturally been practically stopped. This accounts for the size of the balance standing to the Library's credit.

IV.

BOUDINOT FUND.

Under the will of Mrs. Elizabeth Coleman Boudinot, the Parish was bequeathed the sum of $36,000.00 for a Lady Chapel, and an additional sum of $5,000.00 for the endowment of the Chapel.

During the past year, the improvements contemplated have been completed. They include the Lady Chapel, enlargement of the Choir with new stone Choir rail, new stone lectern, new Clergy stalls, new sacristy, and the rebuilding and enlargement of the organ.

V.

ENDOWMENT FUND.

The annual statement of the Pennsylvania Company for Insurances on Lives and Granting Annuties, Trustees of the Endowment Fund, rendered March 1, showed that the fund then amounted to $31,563.06, which included a portion of the bequest left the Parish by Mrs. Elizabeth Cuthbert Smith, deceased. The balance of this bequest has since been received, the amount of the bequest being $6,631.83.

VI.

INSURANCE.

During the past year, the amount of insurance carried on the church building, has been increased $20,000.00. The insurance on the Church contents has been increased $3,000.00, and on the organ, $8,000.00, while in addition thereto the Church property is now covered by liability insurance.

The total amount of insurance now carried on the property is $207,800.00, apportioned as follows:

Church building	$105,000.00
Parish House	45,500.00
Clergy House	15,500.00
Church and Parish House contents	25,800.00
Organ	16,000.00
	$207,800.00

GENERAL SUMMARY.

In comparing this report with that for the preceding year, there is shown a decrease in cash offerings for Parish support of $1,063.35, but this is largely accounted for by the fact that early in 1914 special efforts were made to secure funds with which to pay off a note about falling due. The real decrease in cash offerings can mainly be attributed to the falling off in the size of our congregations while the improvements were being made to the church last summer and fall.

The envelope offerings for Parish purposes show an increase over last year of $971.96, this showing what has already been gained by the introduction of the duplex envelope system. No stronger argument for a more general use of these envelopes can be made than the mere statement of this increase in offerings.

Our offerings for Missions fell off $1,715.00, but no actual comparison can be made with last year, when we had only a monthly envelope for Mission offerings, and when one special offering for Missions totaled about $1,300.00. This year we have had no special offering for Missons and have depended solely on the duplex envelope system.

Income from pew rents decreased $169.38 as compared with last year.

Aside from the Lady Chapel and other improvements to the church already mentioned, the following repairs and improvements, all of which were necessary, have been made to the property during the past year. The fence around the church was straightened and painted, and a new fence built across the west end of the church lawn to prevent it being made use of as a neighborhood play ground, thus protecting the lawn and saving the church windows from danger of breakage.

The tower roof was reslated and the Cross regilded. The window back of the organ on the north side of the church was walled up as a protection to the new organ, and a window cut in its base to give light in the new sacristy.

The cellar ceiling has been covered with metal lath and cement plaster as a protection against fire. The painting on the reredos back of the high altar has been renovated and restored, and parts of the reredos have been gilded.

As shown in this report the Parish now owes for loans $2,800.00, incurred to meet the cost of special repairs and current expenses, while bills for work done in church cellar, insurance premiums and other items remaining unpaid, bring the sum needed to clear the Parish of all floating indebtedness, up to just over $3,500.00.

Respectfully submitted,

E. & O. E. S. McKEAN BAYARD,
March 29, 1915. *Accounting Warden.*

We do hereby certify that we have examined the report of the Accounting Warden for the year ending March 24, 1915, have compared vouchers with record of payments made, have examined the assets, and find the report to be correct as above set forth.

J. LAWRENCE WETHERILL,
EDW. A. CASEY,
STEVENSON H. WALSH,
March 30, 1915. *Finance Committee.*

EXTRACTS FROM OLD LETTERS ABOUT FATHER BENSON, FOUNDER S. S. J. E.

Whit Tuesday, 1909.

Did I tell you the object of Fr. Benson's trip to London? He went up to assist at the 50th anniversary testivities of All Saints', Margaret street. He was intimately associated with the founding of that church in the troubled years of opposition, inhibition and persecution which preceded the consecration. That consecration rather marked the victory in the struggle for freedom to teach the Catholic Faith in London. Fr. Benson is the most prominent of the few veterans of that struggle. So he and the Bishop of London were to be the guests of honor at the dinner there.

The Father Superior carefully directed me to see the Father Founder safely to the hotel where the dinner was to be. He did not think the Father would let me do more. Also, he thought it would be convenient for the Father to spend the night there, have me call for him on Friday, and bring him quietly back to Oxford. Apparently the Father Superior had not made the plan a matter of obedience. Fr. Benson had not the slightest intention of staying in a hotel "convenient for the dinner." He stayed at St. Edward's House—convenient for Mass.

At St. Edward's House, Fr. Longridge and Br. Michael welcomed us with open arms. They had not expected him. Fr. Longridge was to go with him to the first evensong of the festival of All Saints and to the dinner. I could not go, for the Bishop was to be the preacher, and all seats were justly reserved for parishioners.

We had hardly gotten into the House when Fr. Benson said to me, "There must be things in London you would like to do." I said, in the "humble" way we ask for favors from the Novice Master, "I should like to call on my cousins if I may."

"Oh! dear, yes," said Fr. Benson, "do anything you like! I have Fr. Longridge to help me about for the rest of the day." Fancy being told "do anything you like!" I had not heard the phrase in a year. We often do pleasant things; never "anything you like."

The next morning Father Benson and I went to the High Mass at All Saints. They sang Gounod's St. Cecilia Mass, with a big orchestra. Rather a contrast to our severe plainsong! Fr. Benson enjoyed it thoroughly. We both sang "Jerusalem the Golden" and "For All Thy Saints" at the tops of our unmusical voices, with no one to disapprove.

Canon Newbolt preached. His warning was: We have inherited the orthodoxy our predecessors fought for; have we fallen behind their piety? With Fr. Benson beside me, I knew we had. Fr. Benson was deeply moved. His voice was broken with tears, as the people crowded around him after the Mass. How they love him! It is because he radiates love, and has done so for years. Everyone we met, every cabman and porter, as well as the people we knew, he treated as if they were our Lord. And for the moment they were like Him—almost. In that saintly love I was immersed for three whole days. I am drunk with the love pouring from that battered old chalice.

June 4, 1909.

In "Our Travels" I had arrived, I think, at our departure from Mrs. Benson's (the Father's sister-in-law) after luncheon on Friday. Fr. Benson and I then went to the Abbey for evensong. We do not say matins and evensong in choir at St. Edward's House, for the Dean likes us to come to the Abbey. The vergers have directions, I believe, to take us to stalls in choir. Hav-

ing a wicked fondness for "chief seats in the synagogue" I should have enjoyed being assigned a clergy stall in the Abbey, but Fr. Benson just sat down in the transept, among the American tourists.

At 11 on Saturday the Father and I set out in a taxi for St. Peter's, London Docks. We finished our visits in Bayswater, having called on all the clergy and octogenarians in between. We may have missed a few, but not many. His sister-in-law's vigorous health and spirits rejuvenated him. Never have I seen such energy on an empty stomach. I had never regarded the Vigil of Whitsunday as a black fast, and I got hungry enough to eat the chauffeur. But the Father seemed quite oblivious to the time of day and of human desire for food.

For the first time in my life I felt the charm of London. I suppose it was because I was seeing it through Fr. Benson's eyes, or rather as his eyes. He loves every stone of it. He talked much of the changes, even since his boyhood. He was born in a corner house in Russell Square, in the garden of which now stands five houses. Only two other gentlemen, besides his father, had country places in Richmond. Now it is built up solidly all the way from London. Belgravia was unknown country. And, most surprising of all, his great-grandfather's town house stood near the end of London bridge. So he talked on, not being able to see the places himself, but opening my eyes to see them.

The chauffeur seemed never to have been beyond the Tower. But he managed to find the London Docks. We did not want them. I was telling him, on one side, to go to St. Peter's, Old Gravel Lane, while Fr. Benson, on the other side, was trying to tell him how to get there. In a moment there sprung from a group of wharf rats—looking as if they had been etched by Whistler—a smiling young "gaffer." "It's Fr. Wainwright you want. I'll take you."

When the taxi arrived in that thoroughfare of fashion, under the proud direction of our boy, all work stopped. The women hung out of the windows, the men came out of the "pubs," and the children swarmed around it like bees. No sooner had I got the Father out than he became a counter-attraction. They all knew him and loved him just as much as the people in Mayfair. Their disappointment that he had not come to spend Whitsunday with them was beautiful.

Fr. Wainwright came out to welcome us. He is the only person I have ever met who suggests the Curé d'Ars—old, neglected in appearance, with a face transfigured with gentle love. I like this story about him: "Why does Fr. Wainwright always look so happy at funerals? Because he has got another of his children safely out of Old Gravel Lane."

He invited us to luncheon, but food was not to be. The Father said we must be going on. He had gone there to say goodbye, but he was so overwhelmed with love and with invitations to come to every festival to preach that he did not say goodbye. His voice became firm and young again.

We headed for St. Alban's, Holborn. While going through the city, the Father surprised me by saying, "Did you know that I am the third oldest draper in London?" We both laughed, and he explained that he had inherited his membership in The Drapers' Company, and had always retained it, to have a vote in city affairs. Was there ever such a man for keeping in touch with everything in Heaven and earth? He said he was asked quarterly to dine with his company, but that he had not done so for sixty years. You can guess that I encouraged him to do so and take "his eyes" with him.

At St. Alban's all the clergy were hearing confessions, except Fr. Staunton. He was delighted to see Fr. Benson. We stayed there only a few minutes. As we got back in the taxi Fr. Benson said: "I thought he would have the courtesy to invite us to luncheon." I suggested that they had probably had luncheon several hours before. It seemed a new idea to the Father.

Then we went on for a last visit to All Saints'. After that the chauffeur and I exchanged looks of amazement when the Father said: "10 Cleveland Square, Bayswater." The Father could not see the meter, but I could. We had our return tickets, but would our shillings cover the figures on the meter? I should not have minded being two penniless monks in London, but two penniless monks in a taxi in London!

The Father kept my arm until we had gotten back into his cell at the Mission House, Cowley. Then I knelt while he prayed that God would take me safely through the journey of life to His eternal Home. Then he gave me a blessing. I am still drunk with his outpoured love. If I may say it without irreverence, I felt as if I had been carrying about the Blessed Sacrament for three days, and in the gayest pyx ever made.



St. Clement's Magazine

Vol. XXXI PHILADELPHIA, JUNE, 1915 No. 6

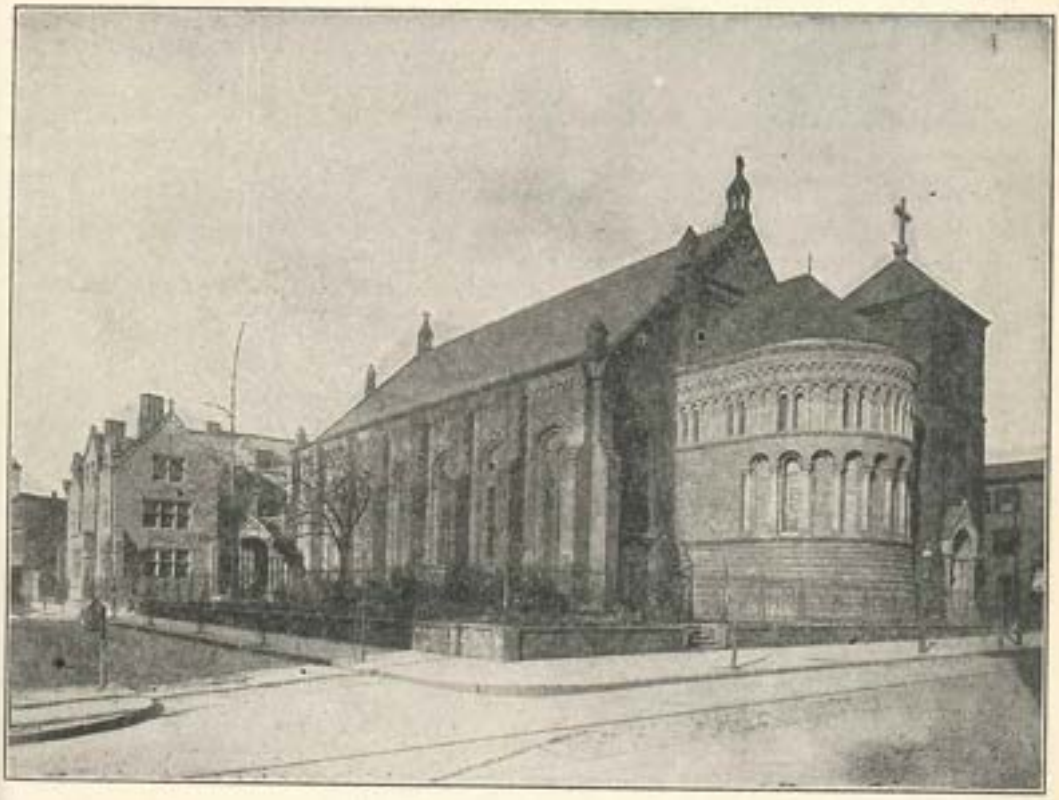


PHOTO BY BELLMANN'S

ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR JUNE, 1915

1. Tuesday (*St. Nicomede, Pr. M.*).....Masses, 7 and 9.30 a. m.
2. Wednesday (*SS. Pothinus, B., Blandina, V., and their Companions, MM.*).....Mass, 7 a. m. C. B. S. Vespers, 5.15 p. m.
3. Thursday (*Corpus Christi*).....Masses, 7 and (Solemn) 9 a. m.
4. Friday (*Abstinence*).....Mass, 7 a. m.
5. Saturday (*St. Boniface, B. and his Companions, MM.*).....Mass, 7 a. m.
6. **Sunday** (*i after Trinity*).....Masses, 7 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
7. Monday.....Mass, 7 a. m. Guild of St. Mary, 8 p. m
8. Tuesday (*St. William of York, B. C.*).....Masses, 7 and 9.30 a. m.
9. Wednesday (*St. Columba, Ab. C.*).....Mass, 7, a. m.
10. Thursday (*Trans. of St. Margaret, Q.*).....Masses, 7 and 9.30 a. m.
11. Friday (*St. Barnabas, Apostle. Abstinence*).Masses, 7 and 9.30 a. m.
12. Saturday.....Mass, 7 a. m.
13. **Sunday** (*ii after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
14. Monday (*St. Basil, B. C., Doct.*).....Mass, 7 a. m.
15. Tuesday.....Masses, 7 and 9.30 a. m.
16. Wednesday.....Mass 7 a. m.
17. Thursday (*St. Alban, Proto-Martyr, of England*).....Masses, 7 and 9.30 a. m.
18. Friday (*Abstinence*).....Mass, 7 a. m.
19. Saturday (*SS. Gervase & Protase, MM.*).....Mass, 7 a. m.
20. **Sunday** (*iii after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
21. Monday.....Mass, 7 a. m.
22. Tuesday.....Masses, 7 and 9.30 a. m.
23. Wednesday.....Mass, 7 a. m.
24. Thursday (*Nativity St John Baptist*).....Masses, 7 and 9.30. a. m.
25. Friday (*Abstinence*).....Mass, 7 a. m.
26. Saturday.....Mass, 7 a. m.
27. **Sunday** (*iv after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
28. Monday.....Mass, 7 a. m.
29. Tuesday (*St. Peter, Apostle*).....Masses, 7 and 9.30 a. m.
30. Wednesday.....Mass, 7 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXXI PHILADELPHIA, JUNE, 1915 No. 6

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THE EDITOR
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Rector's Warden.—
Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton, Thomas L. Williams,

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

St. Clement's Branch of the Women's Auxiliary contributed $116 toward the United Offering this year.

The Girls' Club will hold a Strawberry Festival in the Parish Hall on the evening of June 3d. The proceeds will be devoted to the Choir Outing Fund.

The annual meeting of the Confraternity of the Blessed Sacrament will be held on the eve of Corpus Christi. Vespers will be sung in the Lady Chapel at 5.15, and a business meeting will follow.

Commencing with Sunday, June 6th, the 8 o'clock Mass will be discontinued for the summer, and the 7.30 Mass on weekdays will be omitted after June 1st. The Litany and Intercessions on Friday will also be discontinued.

The members of the parish are reminded that during the summer it is always difficult for the Accounting Warden to meet the parish expenses. With many persons away from the city the congregations are apt to be very small and the income from the Sunday collections not large. The Easter collection this year amounted to $2,192.57, which was about $1,300 less than the sum needed. The parishioners are urged, therefore, to make special offerings for the expenses of the parish, and to make provision for the payment of their envelopes during the next three months.

EASTER MEETING OF THE VESTRY

At the annual parish election the following named gentlemen were elected to serve as Vestrymen for three years, or until Easter, 1918:

Mr. S. McKean Bayard, Mr. Clinton Rogers Woodruff, Mr. Caleb F. Wright, Mr. George Louis Mayer.

At the Easter meeting of the Vestry, held on Tuesday, April 6th, Mr. S. McKean Bayard was elected Accounting Warden, Mr. Francis D. Wetherill was appointed Rector's Warden, and Mr. Caleb F. Wright was elected Secretary of the Vestry.

Messrs. Berry, Mayer and J. L. Wetherill were elected Delegates to the Diocesan Convention.

OFFERINGS

April 18,	Cash	$46.88
	Envelopes	186.49
April 25,	Cash	36.87
	Envelopes	73.79
May 2,	Cash	6.25
	Envelopes	57.31
May 11,	Cash	40.70
	Envelopes	60.99
May 13,	Envelopes	.70
May 16,	Cash	27.43
	Envelopes	60.53
		$597.94

SPECIAL OFFERING

Missions—Foreign	$11.05	
Domestic	22.90	
General	111.44	
		$145.39
Emergency Fund		295.92
St. Stephen's College		1.50
Summer Outing Fund		54.78
		$497.59

BAPTISMS

April 25—Rice, Claudia Paulean Louise.

CONFIRMATIONS

April 23—Hunter, Alfred Reeves.
Hartley, Caroline Belle.
Colledge, Edythe Paulean.
Peck, Lola Maurene.

MARRIAGES

April 24—Walter Waring Hopkinson and Anna Florence Woodruff.
April 29—Furman Sheppard Wilde and Blanche Davot.
May 12—Roy William Sechler and Anna Margaret Parsons.

BURIALS

April 16—Oldfield, Homer V.
April 22—Post, Mary E.
May 8—McKenna, Bernard.

THE WOMAN'S AUXILIARY.

A Letter from Mr. McHenry.

"Just a line to thank you cordially for the splendid lot of new clothing from the St. Clement's Branch of the Woman's Auxiliary. Won't you please express my sincere thanks to the members of your Auxiliary and tell them how greatly I appreciate their kindness and interest.

"I wish that the members of the Auxiliary would visit the City Mission once in a while, and investigate our way of doing things. I think they would be more satisfied to know that they were helping an institution of the Church that is trying to give the most practical kind of aid to the poor of Philadelphia.

"With best wishes, I am,
"Cordially yours,
"H. Cresson McHenry."

A Letter from Grace Hospital, Morganton, N. C.

"Will you please express to the ladies who so kindly and generously helped in the ample box for the hospital, our sincere appreciation of all they have sent us. The garments are all so very nice, and will be of the greatest help. We have been very busy this winter, and the opening of spring has brought no less work. In the hospital we are doing a good deal of operating, and are feeling the need of a babies' ward, for certainly a shrieking baby is a very troublesome thing when there is no special place for him.

"In our work outside the hospital we have such opportunities of service, and it is so interesting to see the pleasure which very simple things give our people, who are so unspoiled. The women love to come to the meetings, where they sew a little and talk, and have a cup of coffee. The G. F. S. are just now so pleased with playing fairy stories, dressing up a little, and making believe, although most of them are big girls. I had explained in 'Little Red Riding Hood' that Grandma lived by the old mill, and the little girl who was playing, as she didn't know any 'mill,' except the one in town, said, 'My gran'maw lives over on the new mill row.' Was not that lovely?

"Again I thank you all, and I hope that you will come to see us, for some of you will be surely coming to Asheville, and we are on the way.

"With all kind regards, I am,
"Sincerely yours,
"Mary H. Hughson."

THE DIOCESAN CONVENTION.

The Annual Convention of the Diocese met at the Church of St. Luke and Epiphany on May 4th to 6th. Possibly the most interesting as well as most important matter that was considered was the report of the committee in regard to the Church Pension Fund. The Convention considered the whole subject as a committee of the whole on the afternoon of the second day. There was considerable discussion and opposition, principally on the part of the clergy to a system of pensions. For over an hour Mr. Monell Sayre, the Secretary of the Church Pension Fund, answered questions and explained the system. Finally the resolution was adopted which put the diocese on record as endorsing the general plan of the Pension Fund. The discussion of the details and the working out of the scheme in connection with the already existing funds was postponed till the convention of 1916.

The question of the care and support of the aged and infirm clergy is an important one, and one which has occupied the attention of the Church in America for nearly three-quarters of a century. No systematic or adequate provision has been made up to the present time. In the middle of the nineteenth century the General Clergy Relief Fund was created, but the resources of this fund are less than 20 per cent. of the minimum amount required.

In 1907 the General Convention authorized a movement to raise $5,000,000. This has not been raised, the subscriptions from individuals and offerings from the various parishes have been far short of this sum, and have been very irregularly paid. No guaranteed pensions or regular relief could be granted on such a basis.

With this situation to face, the General Convention of 1910 created a joint commission, entitled "The Joint Commission on the Support of the Clergy," to investigate the whole problem of the care of the aged and disabled clergy and of the families of deceased clergymen. The report of this Commission was accepted by the General Convention of 1913, and on April 3, 1914, the Commission was incorporated by act of the Legislature of the State of New York under the title of "The Church Pension Fund."

The scheme proposed by the Church Pension Fund, after careful consideration of all possible plans, is that of pension by insurance. Each parish, mission, or other ecclesiastical organization pays, in addition to the stipend of the clergy which they themselves receive, a certain per cent. of that stipend as a premium. This premium is sent to the Church Pension Fund, who will hold it until the contingencies of old age, disability or death occur, when it will be paid out as annuities. The average per cent. has been worked out for the whole Church as 7 per cent. of the stipends of the clergy. This will enable the fund to pay a pension ranging from the minimum of $600 to the maximum of $2,000 per annum.

A separate ledger account will be kept with every clergyman, so that any change in his field of work will not affect the pension. The pension will be affected, however, if the parish or parishes where he may work fail to pay the full assessment.

The objections to the plan are principally these: Clergy who are receiving large stipends and whose parishes are well able to pay the 7 per cent. premium, will receive larger pensions, while the clergy in the smaller parishes, who may need the pension most, will be uncertain of a pension, because of the inability of the parish to pay the premium. Also 7 per cent. of the stipend of the rector or priest in charge of a small parish is a much larger proportion of the total expenses, and consequently the smaller parishes may feel this most. This will be partly met by aid from the diocese.

The plan, however, although it has its objectionable features, is much more systematic and feasible than the present system which can guarantee no definite or regular income to those who have grown old or disabled in the service of the Church.

BASIL WILLIAM MATURIN, PRIEST

Among those who died on the Lusitania was Father Maturin. So ended the life of one of the most winning and lovable of men, leaving this world darker for some of us. "Very Irish" he was, in his impulsive warm-heartedness, as I who lived and worked with him in those happy times at St. Clement's very well know.

A popular, striking preacher—brilliant Irishmen are—he was his best in a mission, rousing the indifferent to feel and to act. Time changed him but little. He who years ago studied the methods of "Sam" Small in Baltimore, this last winter, I am told, studied those of "Billy" Sunday in Philadelphia. You heard him at his worst, when he tried to work out in cold-blooded reasoning, first principles to their logical conclusions. No one made more people love him better; no one was less fitted to be an intellectual leader. If he came to a precipice, his *last* thought was to find a way down by slow and easy steps; his *first*, "I'll throw myself down and soon find out if I am killed." A patient investigation of facts seemed to him a waste of time. He was a man to say, "If philosophy or theory has a reply, take it. If facts be against it, so much the worse for the facts."

He died while he was a Roman Catholic priest. As such he tried to be kind to his old Anglican friends of other days, and as far as possible, loyal to his past without breaking from his adopted Church; witness the way for a long time, in which he declined controversy; and the fact that he was the only Roman Catholic priest to attend the funeral of the ex-Jesuit, Father Tyrrell, who had been one of his father's parishioners in Dublin; and his appreciation of Father Benson in a recent number of the *Church Times*.

That may have been in part the reason why his co-religionists seemed to distrust him. They never gave him real responsibility. But we find other reasons in his latest book. He tells an anecdote of his writing out his reasons for 'verting, and finding how unsatisfactory and unconvincing they were even in his own ears, he was able to say nothing more than, "These are my reasons," as if he could make bad reasons become good by his will and choice and so act on them. So purely individualistic or Protestant, no wonder Bishops were afraid of him.

Many years ago, an Anglican friend asked him, "But what have you to say to the Eastern Orthodox Church. Surely, its mere existence shows your position to be both recent and wrong."

"I put that aside." It may be all very well and good, before one acts, to set aside for future examination what one feels to be fatal. But the same position is taken after all these years. (See his last book).

His powers may have lessened, and for his own peace I hope he never whispered to himself "Suspected," however true it may have been.

The same man whom we loved, however erratic his modes of thought, sleeps in his native island. Many saddened over the Lusitania will join me in the prayer "May the souls of the faithful rest in peace, especially that of Basil William Maturin, priest."

DUNCAN CONVERS.

THE GIFT OF THE SPIRIT.

There does not seem to be any reason either in the words of the narrative or in the nature of things for supposing that our Lord's complete ascension was the work of an instant. Rather the reverse. As He tarried forty days upon the earth, He might well tarry in other states of being. The other idea, although perhaps more common in the present day, arises from men not having any real faith in the existence of various heavens of intermediate glory between man on earth and the Right Hand of God to which Jesus ascended.

In order to conceive the glorification of Christ's Body we must consider what the human body really is.

The human body consists of a certain force which is found animating matter and filling it with certain powers such as cannot be found elsewhere. The Body of Christ had within it, moreover, the presence of the Holy Ghost, a Divine power anointing, regulating, expanding, glorifying, this organism.

By the resurrection the Body of Christ was freed from the conditions of our fallen nature, the likeness of sin under which the Son of God, though sinless, consented to be born, to suffer, and to die. His Body rose as a spiritual Body, all its forces being perfectly free to act according to the impulse of the anointing Spirit's eternal love, no longer cumbered by the conditions of dead matter which limited its action before death.

The grossness, heaviness, weariness, immobility of our material frame arises from the dead matter with which we are associated. Our true body is the force which struggles to act through this dense medium. The form of flesh is the condition under which this force becomes an agent in the material world, a form which is spiritualised but not destroyed by the resurrection. The force of our nature is developed, and so our body for the future is perfected, or, as we commonly say, *habits* are formed by the acts we do while striving to bring this flesh into subjection. Those habits formed on earth constitute our eternal selves. Our Lord Jesus acted in perfect truth according to the will of God. Consequently His Body rose again in perfect harmony with the Eternal indwelling Spirit. Nothing was wanting to Him.

This force became gradually manifest as He ascended. The indwelling Spirit showed forth therein all the various capacities which constitute the several glories of the heavenly host. All were found in Him.

This Body was capable of higher exaltation. Being entirely identified with the will of God, it was not capable of full development until it became the complete organ of the power of God.

All this exaltation, however, was the work of the indwelling Spirit, a glory not from without but from within, not involving a change of the Body, but manifesting the identity of the Body from first to last. "In Him dwelt all the fullness of the Godhead bodily" from the very beginning (Col. ii:9).

It would have been no Ascension if Christ had received a new Body. The habits formed by natural struggle in this lower world, keeping the flesh by a human will in entire subjection to the Spirit, constitute the glorious power of the Body now that it is set free. He attains the joy that was set before Him by unfettered correspondence with the Spirit whose power He exerts.

At the Right Hand of God He receives the Holy Ghost in all the fullness of anointing as Lord and Christ. The hand is the symbol of action, and Jesus is said to be on the Right Hand of God because God acts toward all creation *through* His glorified manhood. As man He receives the Holy Ghost, being Himself one God with the Father from whom the Holy Ghost proceeds.

The power of the Son of God was hidden from sight until His Ascension was thus complete, His manhood was manifesting fresh powers of the indwelling Spirit, but as receiving, not as communicating them. When He was seated at the Right Hand of God there was no longer aught to receive. He is seen as the Son of God, from whom the Holy Ghost proceeds. Henceforth He gives.

By this was His Sonship manifest. The Holy Ghost no longer descending upon His Humanity as having any emptiness, His Humanity was the perfect organ of Divine action. He acts in our manhood with supreme authority by the Holy Ghost proceeding from Himself as from the Father. His Humanity is taken up into the glory of the Sonship, which is called mystically the Right Hand of God, for it now becomes the sole instrument through which the Spirit of God works. The Spirit proceeding from the Son does not act save according to the energy of this glorious Body. This Body is the Sword of the Spirit, the temple wherein God dwells.

"He received gifts for men." The Body of Christ was not glorified in order to remain as an isolated Being His Body was to make its force felt throughout creation. The second Adam is a life-giving Spirit. Henceforth the Church as the Body of Christ shares in the glorified energy of the Body in which He personally acted and now lives on high.

The Apostles had been brought into connection with this Body by feeding upon it at the Last Supper, and by receiving the Spirit breathed forth from it on Easter-day.

When therefore Christ's Body was completely glorified there could be no delay. The upheaving power at the extremity of a lever acts coincidently with the motion of the central wheel of the machine. That central power is here the power of God. Divine actions are instantaneous. Christ's Body in the Apostles was in no way separable from itself as taken up into God. The glorification of Christ above the angel host was manifested by the outpouring of the Holy Ghost upon His Body which still dwelt in the persons of the Apostles.

Scientific experiments show us how there are subtle powers mysteriously generated, which when complete burst out with an energy filling the whole organism wherein before they were latent. So may we reverently image forth the sudden flash of glory whereby the whole Body of Christ felt itself kindled with the Divine perfection, "He being by the right hand of God exalted, and having received from the Father the promise of the Holy Ghost, had shed forth this which ye now see and hear" (Acts ii: 33).

He received. He gave. The action was identical. God gave not the Spirit by measure unto Him (John iii:34) and of His fullness have all we received.

Of this Spirit we are made partakers by union with the Body of Christ. "By one Spirit we are all baptised into one body, and are all made to drink into one Spirit."

Christ is the Head. We are the members. All that is His is ours. But our flesh in its dullness must be subjected to His Flesh in its spiritual glory. The Flesh of Christ is a real created substance, but not a dull material lump. It is a self-communicative force. Our dullness must be moved thereby. It moves us not merely by the thrust of material contact. That would be our destruction, for our bodies could not bear such motion. To do His work is more than human strength permits. By the created fellowship of Body with body, He communicates to us the laws of conduct which constitute His own perfect righteousness and holiness. By the regenerating power of the Holy Ghost He strengthens us as by a Fire which transforms and deifies, so that we may live with the life of God and do the work of God.

The subtle powers of nature defy space. How much more does the Body of Christ! The force of His Holy Heart reproduces itself within every one of His members. We have but to yield ourselves up to it. God exalting Him to His Right Hand hath given Him to be Head over all things to the Church, which is His Body, the fullness of Him that filleth all in all.

O Jesu, grant that I may ever be true to Thy glorious Body. So shall I die to every other thought and live to God.

My son, I call thee out of the world that thou mayest live wholly to Me. Look to Me. Lean on Me. Abide in Me. Let Me be thine All, thy Life, thy Strength, thy Joy, thy Light, thy Law, thy Food, thy Spiritual Wealth, thine eternal Portion. Seek Me as

being all-sufficing, and seek nothing but in Me, by Me, for Me. So shall the fullness of My grace raise thee out of thy weakness, and thy soul shall have her hunger sated in the fullness of My Righteousness wherein thou shalt be exalted for ever.

O Jesu, I feel Thy touch. I hear Thy voice. I see Thy brightness. I rejoice in Thy Spirit. Wonderful is the life derived from Thee and hidden with Thee still at God's Right Hand. O let Thy life overpower every movement of my natural being. As Thou art ascended to the Right Hand of God, let Thy loving Spirit lead me forth, revealing to me Thy beauty, that I may search into the mysteries of Thy dwelling.—"The Life Beyond the Grave."—Fr. Benson.

EMERGENCY FUND NOTES.

Our Board of Missions has asked the people of the Church to give, in addition to all other offerings, not less than $400,000 in order to wipe out the accumulated deficit of $254,000 and meet all the needs and emergencies of this present year. Mr. George Gordon King, Treasurer of the Board of Missions, reports that gifts and offerings are coming from all parts of the country. Men and women who can give thousands of dollars are giving their thousands; boys and girls who can give only a few cents are doing that. The largest gift so far is $5,000. Three persons have each given that amount. The smallest gift of 2 cents. Two people have given that amount.

How the Emergency Fund Stands.

Amount asked for.....	$400,000
Given and pledged to April 24.....	86,000
Still needed	314,000

Have you sent your gift?

Bishop Osborne, of Springfield, writing to the people of his diocese, says: "Every one can give one day's income, from the Bishop to the youngest communicant." Every congregation is to send its offerings to the diocesan synod in May, when a stirring missionary service is to be held.

Even the Indians in South Dakota are taking up the One Day's Income plan. The Rev. Edward Ashley, of the Cheyenne River Agency, writes that they will give and pray for the success of the Emergency Fund.

Work for the Emergency Fund is going on in the Hawaiian Islands. Bishop Restarick has appointed a committee consisting of three white men, one Hawaiian, one Chinese, one Japanese, and one Korean. They propose to reach every member of the Church in the islands. The Bishop says: "We shall not be able to finish our campaign until after June 1st, but we shall do it."

Bishop Tuttle, the Presiding Bishop of the Church, points out that our Church at home and abroad now has about 2,700 missionary workers. Every month they must have bread and butter. He asks everybody to give a long pull, a strong pull, and a pull altogether. If we do that, he says, we will get the Emergency Fund.

Many people are giving more than one day's income. Those who can do so will help to make up for others who perhaps at this time have no day's income. By following this plan one is relieved from the necessity of making any declaration of what the individual income may be.

A Connecticut clergyman says that never in his experience of twenty-five years in the ministry has he found so inspiring and enthusiastic a response to any call from the Church at large as has been given to the call for the Emergency Fund. People with large incomes and people with small ones, bank presidents and bank clerks, superintendents of factories and men at the benches, gardeners and workmen, men, women and children, all have joined in a fine fellowship of self-denial and giving in order that they may have a share in saving the Church's work from setback and disaster.

MISSIONARY NOTES.

The situation in Mexico is so kaleidoscopic in character that it is difficult to give any assurance of anything concerning it. We have at present no American workers except in Mexico City and Guadalajara. In other places there are clergy of the native Mexican Church at work, and many of our chapels are maintaining their services, but not a few of the missions are entirely cut off from touch with the Bishop. Conditions, however, at the present writing are slightly relieved.

In the cathedral at Hankow, China, on January 5th, was witnessed a suggestive scene, when a chorus of foreigners sang Gaul's "Holy City." The words had been translated into Chinese for the benefit of the hearers. Tickets were distributed in the London and Wesleyan missions, as well as our own. Some twenty blind boys and young men from the Wesleyan School were among the most appreciative listeners. This is surely a beautiful and suggestive way to "tell it out among the heathen that the Lord is King."

St. Clement's Magazine

Vol. XXXI PHILADELPHIA, JULY, 1915 No. 7



PHOTO BY BELINFANTE

ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR JULY, 1915

1. Thursday ..... Masses, 7 and 9.30 a. m.
2. Friday (*Visitation of B. V. M. Abstinence*) Mass, 7 a. m.
3. Saturday ..... Mass, 7 a. m.
4. **Sunday** (*V after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
5. Monday ..... Mass, (Requiem) 7 a. m.
6. Tuesday ..... Masses, 7 and 9.30 a. m.
7. Wednesday (*Trans. of St. Thomas, Abp. M.*) ..... Mass, 7, a. m,
8. Thursday ..... Masses, 7 and 9.30 a. m.
9. Friday (*Abstinence*) ..... Mass, 7 a. m.
10. Saturday ..... Mass, 7 a. m.
11. **Sunday** (*vi after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
12. Monday ..... Mass, (Requiem) 7 a. m.
13. Tuesday ..... Masses, 7 and 9.30 a. m.
14. Wednesday (*St. Bonaventure, B. C., Doct.*) Mass 7 a. m.
15. Thursday (*Trans. of St. Swithun, B. C.*) ..... Masses, 7 and 9.30 a. m.
16. Friday (*Abstinence*) ..... Mass, 7 a. m.
17. Saturday (*Trans. of St. Osmund, B. C.*) ..... Mass, 7 a. m.
18. **Sunday** (*vii after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m Even-song, 5 p. m.
19. Monday (*St. Vincent de Paul, Pr. C.*) ..... Mass, (Requiem) 7 a. m.
20. Tuesday (*St. Margaret, V. M.*) ..... Masses, 7 and 9.30 a. m.
21. Wednesday ..... Mass, 7 a. m.
22. Thursday (*St. Mary Magdalene*) ..... Masses, 7 and 9.30. a. m.
23. Friday (*Abstinence*) ..... Mass, 7 a. m.
24. Saturday ..... Mass, 7 a. m.
25. **Sunday** (*St. James, Apostle. viii after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
26. Monday (*St. Ann, Mother of B. V. M.*) ..... Mass, 7 a. m.
27. Tuesday ..... Masses, 7 and 9.30 a. m.
28. Wednesday ..... Mass, 7 a. m.
29. Thursday (*St. Martha, V.*) ..... Masses, 7 and 9.30 a. m.
30. Friday (*Abstinence*) ..... Mass, 7 a. m.
31. Saturday (*St. Germanus, B. C.*) ..... Mass, 7 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, 3-5, 7-9 P. M.

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THE REV. C. C. QUIN, M. A.
THE REV. S. A. CAINE, M. S.

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Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS
Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

Contributions of flowers for the altars are requested during the summer.

A requiem mass will be said every Monday in the Lady Chapel at 7 o'clock. During the hot weather the other weekday masses will be said in St. John's Chapel.

Commencing the first Sunday in July and continuing through the summer, evensong will be said in St. John's Chapel at 5 o'clock in the afternoon and the evening service will be discontinued.

Father Quin commenced his vacation on June 14th. He will be absent until the end of July. On his return Father Caine will take his holiday. The Rector expects to leave for the summer on July 1st.

On Thursday evening, June 3, the Girls' Club held a very successful Strawberry Festival, the proceeds of which have been given to the Choir Outing Fund. A sum of eighty-five dollars was realized after all expenses were paid. It is our hope this year that we may be able to send each of the choir boys to camp for a number of days. Contributions for this object may be sent to Mr. Fry or to the Rector.

The contributions for the Summer Outing Fund have been much less generous this year than formerly. Up to the present writing we have in hand only fifty dollars. Last year the fund amounted to over two hundred dollars. It is needless to say that this means disappointment to many of our people, as there is no other money available for this purpose. The Rector feels sure that it is only necessary to lay the matter before the parish, and hopes for a generous response from those who are fortunate enough to be able to take holidays at their own expense.

BAPTISMS.

June 4—Rahm, Blanch Anna.
June 13—Baldwin, Francis Clyde.
June 16—Lessig, Jane Johnston.
June 20—Hamilton, Dorothy Elizabeth.
Hogan, Mary Elizabeth.

CONFIRMATIONS.

May 30—Pool, Helen Marion.
June 6—Rahm, Blanch Anna.
Miller, Gertrude Beuchert.

BURIALS.

June 15—Sloan, Celeste I.

MARRIAGES.

June 5—Charles Randall Pennington and Marie Dallett.

OFFERINGS.

May 23—Cash		$224.45
	Envelopes	95.49
May 30—Cash		25.12
	Envelopes	82.59
June 6—Cash		47.65
	Envelopes	133.69
June 13—Cash		19.11
	Envelopes	91.29
June 21—Cash		508.77
	Envelopes	81.94
By Mail—Cash		4.00
	Envelopes	40.00
		$1,354.10

SPECIAL FUNDS.

Missions—General	$8.35	
Domestic	15.51	
General	113.11	
		$136.97
Emergency Fund		5.58
St. Stephen's College		1.75
		$144.30

THE LEAGUE OF INTERCESSION.

It seems necessary to again remind the members of the League of Intercession of the privileges and obligations of membership in the League. The obligations are not difficult of fulfillment, namely, the use of the intercessions weekly. Doubtless every member of the League is faithful in this respect. Very few, however, avail themselves of the privilege of sending in intercessions which may be published in the leaflet. There must be many persons and many good works that might well be prayed for. And may we ask that thanksgivings might be offered more frequently than at present.

REPORT OF THE SUNDAY SCHOOL, FEBRUARY, 1915, to JUNE, 1915.

The Secretary records an enrollment of sixty-nine in the larger school and twenty-nine in the primary class. The Women's Bible Class has an enrollment of twenty-six. While the total number of scholars is practically the same as in February, there have been several who have moved out of the neighborhood or for some other reason have ceased to attend. New scholars have taken their places.

The work this year has been interesting and very well done. This is largely due to faithfulness and earnestness of the teaching staff.

Since Easter the 9.15 mass has been sung. The children have done very well. It is hoped that next fall not only a better attendance at this mass but also a more hearty support on the part of the older people who attend will improve the singing. During the summer the mass will be said. A short instruction for the children will follow the mass.

The following are the honor rolls for the second term:

Attendance at Mass and Sunday School.

Present every Sunday: John Coulthard, Marion Fullerton, Alfred Brown, Stanley Coulthard, Ruth Smith, Charlotte Stokes, Elsie Edwards, Florence Erhardt, Alice Erhardt.

Roiden Schaefer and Florence Schaefer, members of the Primary Class, have not missed one Sunday since their names were registered. They entered after the term commenced.

Absent only once: Ontamenia Kline, Kenneth Haskins, Lillian Miller.

The following have obtained a grade of 90 per cent. in their lessons: John Coulthard, Lillian Miller, Marion Fullerton, Janet Rothwell, John Remington, Stanley Coulthard, Elsie Edwards, Charlotte Garoh, Mabel Rothwell, Ontamenia Kline, Ruth Smith, Charlotte Stokes, Jessie Smith, Mary Rothwell.

It is of interest to note that the offerings from the Sunday School this past year were $70.02, while the expenses have been $36.23.

ST. NICHOLAS' GUILD ACCOUNT, MAY 1, 1914—MAY 1, 1915.

RECEIPTS.

Balance, May 1, 1914	$11.13
Receipts, November, 1914	75.00
	$86.13

EXPENDITURES.

Gymnasium Teacher, 23 nights, November 1, 1914—May 1, 1915.	$69.00	
Balance in bank May 1, 1915	17.13	
		$86.13

EUGENIE M. FRYER, *Treasurer.*

REPORT OF THE SECRETARY-TREASURER OF S. SAVIOUR'S WARD, CONFRATERNITY OF THE BLESSED SACRAMENT, FOR YEAR ENDING MAY 15, 1915.

S. Saviour's Ward has a present membership of eighty-nine, three clergy and eighty-six lay members.

RECEIPTS.

For Dues	$45.00
For Offering	51.04
For Medals and Manuals	2.25
	$98.29

PAYMENTS.

Postage and Stationery	$20.47	
Medals and Manuals	4.50	
Secretary General, Dues	45.00	
Secretary General, Offering	28.32	
		$98.29

PAUL F. MOWRY, *Sec'y-Treasurer.*

May 24, 1915.

EMILY T. PENROSE, TREASURER, IN ACCOUNT WITH ST. CLEMENT'S BRANCH OF THE WOMAN'S AUXILIARY, JUNE 1, 1914—JUNE 1, 1915:

DEBIT.

To balance in hand, June 1, 1914	$0.71
Members' dues	36.50
Undesignated contributions	8.00
Specials	433.50
Contents of boxes	81.51
Offerings, evening meetings	79.60
Total	$639.82

CREDIT.

By dues to Committees	$5.00
Mission, Columbus, Ga.	3.00
St. Paul's School, Lawrenceville	5.00
Salary, teacher, Edenton, N. C.	10.00
Bishop Atwood, Arizona	2.00
Salary, Missionary Bishop	10.00
Bishop Brewster, W. Colorado	15.00
Altar, Domestic Committee	2.00
Christ School, Arden, N. C.	160.00
St. Paul's Lodge, Vernal, Utah	5.00
The Priory, Honolulu	10.00
St. Andrew's School, Sewanee, Tenn.	20.00
St. James' Church, Bedford, Pa.	5.00
St. Mary's on the Mountain, Sewanee	54.00
Grace Hospital, Morgantown, N. C.	10.00
Training School for Bible Women, Hankow	25.00
St. Luke's Hospital, Shanghai	86.60
St. Luke's Hospital, Tokyo	50.00
Leper Hospital, Japan	18.00
Bishop Rowe, Alaska	5.00
Bishop Brooke, Oklahoma	5.00
Well for St. Eliz. School, S. Dak.	31.00
Oneida Indians, Wisconsin	5.00
Bucks County Mission (Rev. Mr. Emhardt)	15.00
Seamen's Institute	5.00
City Mission	6.50
Institute for the Blind	2.00
St. Bartholomew's Church, Phila.	7.75
Burial Fund, Blockley	28.00
Bishop Steven's Scholarship Fund.	3.00
The Rev. John Chattin, Quakertown.	20.00
Express on box, Colored Committee.	7.70
Salary Fund of Deaconess Adams' work in Chester	4.00
	$634.05
Balance	5.77
Total	$639.82
United Offerings	$116.00
Christmas box (City Missions)	$55.00
Mrs. Hughson (165 pieces)	85.00
City Missions (125 pieces)	56.00
Colored Committee	13.00
Hospital, Anking, China	2.40
Total	$211.40
Counting on apportionment, Training School for Bible Women	$25.00
Missionary Bishop's salary	10.00
Total	$35.00

EMILY T. PENROSE,
Treasurer St. Clement's Auxiliary.

NOT A "RICH CHURCH."

Very often, within the last few years, we have met with persons, some of them, strangely enough, our own parishioners, who are cherishing the illusion that St. Clement's is a very "wealthy" parish. Indeed, during the past month certain members of the parish have responded to requests for contributions for special objects with a point blank refusal, on the ground that "such a wealthy parish ought not to beg," and that "there must be a fund" for such purposes. The assertion would be amusing were the results less serious. In view of this widespread misconception, it may be advisable to bring before those parishioners who have sufficient interest in parochial affairs to read the magazine a few facts for their information.

In the first place, there are a large number of persons on our list of communicants who give no regular contributions toward parish support. There are others who give nothing at all. If every member of St. Clement's parish were doing his full duty there would be no need of appeals for "special funds."

We feel that it should be quite clearly stated that the Endowment Fund and the Yarnall Fund do not provide an income which will support the parish. The income from the Endowment Fund at present amounts to only a few hundred dollars. As to the Yarnall Fund, only half of the income can be used for the parish at all. We have about $1,000 a year for repairs and $1,000 a year for choir and altar expenses. This is our whole income from the Yarnall legacy which is available for the church, and it can be used for nothing else. It will be quite evident to any intelligent and unprejudiced mind that this does not constitute enormous wealth. We would be grateful if the readers of this article would take pains to disseminate this information.

Last year, as has been stated often to the congregation, there were several extraordinary expenses which required a considerable outlay of money. This included the receiling of the cellar, the walling up of the window in the north aisle for the protection of the new organ, and the placing of additional insurance upon the church property. The total amount reached about $1,600. The Rector made an appeal to the congregation for contributions toward these expenses. The result was the princely sum of $33. It is evident that the members of the parish are entirely unconcerned as to whether or not the church building goes up in flames or the organ is ruined by the

weather. If either are to be protected, some one else may pay the bill.

We quite recognize the fact that this winter has been difficult in many ways. The calls from Emergency Aid and Belgium relief sources have touched many hearts and opened many purses, but it would seem that we have been singularly blind to the fact that it is poor economy and strange charity to deprive the church of support that we may contribute to causes which make a stronger appeal to our sentiment and our emotions, and which have the advantage, always great in this restless age, of being something "new."

St. Clement's stands in need of funds—and it is *not* a rich church.

THE MOTHERS' MEETING.

The Mothers' Meeting had its closing session on May 27th.

The number of garments made during the year amounted to 106, besides a dozen worsted articles and a large quantity of rag balls.

The box has been sent to Mrs. Wetmore for distribution in her work among the mountain people at Arden, North Carolina.

The money for the purchase of materials was contributed almost entirely by the members through the offerings at the weekly meetings.

The enrollment at present is eighty-four.

AMERICAN CHURCH MISSION NEWS LETTER.

HANKOW, April 9, 1915.

Ordination: At Changsha, March 28, Yang T'ien-ts'en, to the diaconate. Rev. S. C. Hwang preached the sermon and Archdeacon Byrde, of the English diocese of Kwangsi, Hunan, read the Epistle. Rev. Mr. Yang will be stationed for the present in Changsha.

Confirmations during March: English Church, Hankow—Women, 4; men, 1; total, 5. Singti—Women, 2; men, 9; total, 11. Losan—Women, 2; men, 2; total, 4. Chuho—Women, 2; men, 4; total, 6.

A meeting was held at Trinity Church, Wuchang, in the interests of Sunday School work in that place. Addresses were made by the Bishop and Mr. Littell, and a general discussion followed. Both the need of such work in China and what it has accomplished in America were fully explained to the large audience of workers who attended. One of the important functions of the Sunday School was stated to be the field it offered for the layman's exercise of his ministry. A committee, of which Father Wood was elected chairman, was appointed to promote the work of Sunday Schools in Wuchang.

Six new men were admitted to the Boone Divinity School (one of these, however, being prevented by illness from continuing in residence). There are seven men in the Senior Class. Six new men have entered the All Saints' Divinity School in Hankow. Of these nineteen divinity students, one belongs to the District of Honolulu, one to Kwangsi, Hunan, two to Anking, and the remaining fifteen to this district.

Quiet Days.—One for Chinese workers of the Wuhan center was conducted by the Bishop in the Cathedral on March 13. One for the foreign staff was led by Father Wood in the Cathedral on March 27.

A mission was preached at St. John's Church (Chinese City) by Father Wood during Holy Week.

Changsha has had another union mission. This one was led by Rev. Ting Li-mei, and of the 1,318 names handed in as enquirers, 150 came to us.

Deaconess Stewart, the new Superintendent of Day Schools for the district, left on April 6 for a series of visits to Changsha, Hsinti, Shasi and Ichang. Miss Stewart sends the following figures for "Wuhan": Day schools—Hankow, girls, 5; boys, 6. Wuchang, girls, 9; boys, 6. Hanyang, girls, 2; boys, 3. Total, 31. Teachers—Hankow, 20; Wuchang, 23; Hanyang, 5; total, 48. Registration (not absolutely exact), about 1,200. These figures are for the first four grades only, no middle or boarding schools included.

MISSIONARY NOTES.

In the mission field in South Dakota are two men who have given forty-five years of service—the Rev. Henry Burt, of the Crow Creek Agency, and the Rev. Luke C. Walker, an Indian priest at Lower Brule Agency. Bishop Biller calls special attention to the long and efficient service of these two men. Forty-five years is a splendid record in any field, but it is specially significant in one so difficult as the Indian work of South Dakota.

A missionary in Japan tells of being invited to address public schools and groups of workers, such as employees of the Government Postoffice. These are signs of the changed attitude toward Christianity which have recently been remarked by many of our missionaries.

Bishop Rowe has been fighting his usual winter battle in interior Alaska. Recent letters tell of "hard mushing, fierce winds, no trails, and overflows on the rivers." In one Indian village he baptized a dying chief; here also he found a slave girl whom he rescued and took to one of our missions. At one place, he says, "We found a young man frozen to death. While the conditions were bad, with a temperature 40 below zero, at last we blew into Fairbanks."

Bishop Hunting, of Nevada, writing on May 3d, says: "Last week I confirmed nine Indians—one woman and eight men. One man rode eighty miles on horseback to be confirmed and two came fourteen miles. In the class were a father and two grown sons, a father and grown son, a husband and wife."

Speaking of the relief work done by our American Church in Paris and its rector, Dr. Watson, Mr. H. H. Herr, Editor of the Indianapolis *Times*, writes: "Before the things which I saw every criticism I have ever harbored against the Church fell away, and it thrilled me to think that it remained for an American Church, though not of my denomination, to give the American flag a new meaning in France."

There are at present seven men in the senior class of Boone Divinity School, Wuchang, China, and six new men have just been admitted. Six new men have also entered All Saints' Divinity School, Hankow. Of these nineteen divinity students, one belongs to the district of Honolulu, one to the Angelican district of Kwangsi, two to Anking, and the remaining fifteen to the district of Hankow.

The question is sometimes asked whether the natives in our foreign fields really contribute in any adequate way toward the support of Christianity. This is a perfectly reasonable question, since self-support is one of the signs of a vital, coherent national Church. As a partial response it is worth noting that within the past few months Chinese Christians have made the following gifts: (1) $10,000 toward a hall for St. John's College, Shanghai, commemorating the twenty-fifth anniversary of Dr. Pott; (2) $2,000 toward a pledge of $8,500 for the Cathedral School for Girls, Hankow; (3) $8,000 promised for the auditorium of St. Mary's, Shanghai; (4) a residence, erected at a cost of some $4,000, for Dr. MacWillie, Wuchang, as a mark of appreciation for the work done by him as head of the Red Cross during the revolution. Also, $5,000 has been contributed toward the purchase of land for the enlargement of a hospital; (6) $7,000 given outright for the purchase of land for St. Luke's Hospital, Shanghai.

These are very recent instances of Chinese generosity, in addition to which there is a constant increase in giving toward the general support of Christian work.



St. Clement's Magazine

Vol. XXXI PHILADELPHIA, AUGUST, 1915 No. 8



PHOTO BY MELINPHANTE

ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR AUGUST, 1915

1. **Sunday** (*ix after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
2. Monday..... Mass (Requiem), 7 a. m.
3. Tuesday..... Masses, 7 and 9.30 a. m.
4. Wednesday (*St. Dominic, C.*)..... Mass, 7, a. m.
5. Thursday (*St. Oswald, K. M.*)..... Masses, 7 and 9 30 a. m.
6. Friday (*Transfiguration of our Lord. Abstinence*)..... Masses, 7 and 9.30 a. m.
7. Saturday (*Holy Name of Jesus*)..... Mass, 7 a. m.
8. **Sunday** (*x after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
9. Monday..... Mass (Requiem), 7 a. m.
10. Tuesday (*St. Lawrence, M.*)..... Masses, 7 and 9.30 a. m.
11. Wednesday..... Mass 7 a. m.
12. Thursday (*St. Clara, V.*)..... Masses, 7 and 9.30 a. m.
13. Friday (*Abstinence*)..... Mass, 7 a. m.
14. Saturday..... Mass, 7 a. m.
15. **Sunday** (*xi after Trinity. Assumption of B. V. M.*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
16. Monday..... Mass (Requiem), 7 a. m.
17. Tuesday..... Masses, 7 and 9.30 a. m.
18. Wednesday..... Mass, 7 a. m.
19. Thursday..... Masses, 7 and 9.30. a. m.
20. Friday (*St. Bernard, C., Ab., Doct. Abstinence*)..... Mass, 7 a. m.
21. Saturday (*St. Jane Frances, W.*)..... Mass, 7 a. m.
22. **Sunday** (*xii after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
23. Monday..... Mass (Requiem), 7 a. m.
24. Tuesday (*St. Bartholomew, Apostle*)..... Masses, 7 and 9.30 a. m.
25. Wednesday (*St. Louis, K.C. Abstinence*)... Mass, 7 a. m.
26. Thursday..... Masses, 7 and 9.30 a. m.
27. Friday (*Abstinence*)..... Mass, 7 a. m.
28. Saturday (*St. Augustine, B. C. Doct.*)..... Mass, 7 a. m.
29. **Sunday** (*xiii after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song 5 p. m.
30. Monday..... Mass (Requiem), 7 a. m.
31. Tuesday (*St. Aidan, B. C.*)..... Masses, 7 and 9.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, 3-5, 7-9 P. M.

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Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton, Thomas L. Williams,

RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

The total amount received for the Choir Outing Fund is $115.81.

Contributions of flowers for the altars are requested during the summer.

The contributions for the Summer Outing Fund amount, at the present writing, to $129.78.

The Altar Guild has made a thin red chasuble for use during the summer. It was used for the first time on St. James' Day, Sunday, July 25.

The Boy Scouts, Troop No. 5, spent a very enjoyable week, July 6-13, at the Philadelphia Boy Scouts' Camp, Treasure Island, N. J. Mr. Thacher Souder and Mr. Theodore Casey were with the boys for a part of the time.

The members of the parish are once again reminded of the fact that while congregations are very small in the summer and offerings fall off very considerably, current expenses go on as usual and *must* be met. Special offerings for current expenses are therefore requested, and may be sent to the Accounting Warden.

BAPTISMS.

June 30—Duddy, John.
July 4—Charlton, Marie Jean.
July 9—Miller, John Edward.

BURIALS.

June 23—Barnes, John.
July 3—Miller, Margaret.
July 8—Wilson, Annie M.
July 10—Dick, Emma E.
July 15—Miller, Charles R.
July 17—Connor, Alfred Lee.
July 19—Bailey, Orville E. B.
July 21—Dickerson, Anna.

OFFERINGS.

June 27—Cash		$12.10
	Envelopes	47.54
July 4—Cash		4.07
	Envelopes	44.10
July 11—Cash		18.09
	Envelopes	70.14
July 18—Cash		10.08
	Envelopes	34.84
By Mail—Envelopes		34.50
		$275.46

SPECIAL FUNDS.

Missions—Foreign	$16.15	
Domestic	5.35	
General	69.19	
		$90.69
St. Stephen's College		1.25
Summer Outing Fund		10.00
Choir Outing Fund		5.00
		$106.94

THE MISSIONARY APPORTIONMENT.

The amount this parish is asked to give as its share of the total amount needed for the support of the Mission Work of the Church during the fiscal year of the Board of Missions that ends on August 31, is $3,198.65. This is an increase of about $600 over our apportionment of last year, which was fully met. Up to July 21 the total amount of the offerings for missions was $1,911.07, so that we are now almost $1,300 short of our apportionment for the current year. Any members of the parish who may feel like making special contributions towards this object are asked to forward them to the Accounting Warden. Any offerings made for the "Emergency Fund" of the Board of Missions are counted in the parochial apportionment.

ALTAR FLOWER FUND—1914-15.

Receipts.

Balance	$11.74
Subscriptions: Eastertide	114.65
St. Clement's and Christmastide	87.25
	$213.64

Expenditures.

Eastertide	$115.50
St. Clement's and Christmastide	81.10
Balance	17.04
	$213.64

EXTRACTS FROM OLD LETTERS ABOUT FATHER BENSON, FOUNDER S.S.J.E.

JUNE 25, 1910.

Father Benson's absence from my letters shows you how little I see of him. Since I have been relieved of caring for the library in which he sits, I sometimes do not see him to speak to once a week. That is a real loss to me. But I love seeing him every day, and knowing from his remarks at recreation that he is like his old self again mentally, even if he grows steadily weaker again physically. That restoration of mental activity was, it seems, the chief object of the operation on his eyes. Physicians said that, for a student of so many years' standing, to go blind would very likely cause softening of the brain. They must have been correct, for, with the partial recovery of his sight, he is mentally himself again. I say "partial," for he resents being told he can see. But he can, for the other day he found the Tonga Islands in a small atlas. I should not know what map to turn to, to say nothing of the specks that indicate them. Also, I often see him reading his Hebrew Bible. Only keen sight can follow Hebrew text. But I fancy he has to read slowly, and that annoys him.

He is able to get out into the garden now, to "bake" in this faint sunshine. I stupidly asked him one day if the sunshine was not better than his fire. He answered, "It doesn't need stirring." So you see he is "all there."

The great joy is that he gets to Mass now every morning, and on Sunday to the High Mass as well. He sings violently, to the complete overthrow of the plainsong, and to my great amusement. This afternoon the Father Superior sent me to say evensong with him. I found Father Congreve there with the same intention. So we three said the office together. Wasn't it blessed to be "chaplain" to them, to read I St. John 1 to them, to be third with two such saints—"When two or three are gathered together in my Name"—with Jesus in our midst? Fortunately I got through the new State prayers without a slip. When I was reading the office with him one day, I thought he was asleep; but I was the sleeper. I prayed for Edward instead of George, and got well sat on!

OF CHRISTMAS DAY.

DECEMBER 29, 1911.

I found excitement and scruples fermenting in the sacristy. Father Benson had announced that he was going to make his Communion again, having made it at midnight. I knew as well as any of the rest of them that the rule of the Church is that one may not communicate more than once a day. But I knew also that Father Benson would have said his three Christmas Masses if his legs would have held him up; and I knew also that St. John of the Cross had in his old age made his Communion eight times in one day in an abandon of love and devotion. So when Howard came into the sacristy with a message from Father Benson to the celebrant that it was quite right to communicate three times on Christmas day, I answered the message, sent to me, by telling Howard that I should communicate the Father a dozen times if he wished me to. Howard went off with a broad grin, and no one made any more remarks.

I was to carry the Blessed Sacrament to Father Benson to where he was sitting, directly in front of the pulpit. But before I could reach him, he had pulled himself along by the chairs and dropped down among the acolytes. He seemed to cuddle among them as if to take their warm young life into his cold dying frame. There he crouched, a heap of black surrounded by our spotless albs. But as I looked into his drawn face, I saw a life such as we knew nothing of, a Life transcending the life and death of this world, the Life of God. "The Body of our Lord Jesus Christ Which was given for thee," coming from my lips, was engulfed in his all-embracing "Amen." I rejoiced to place the Host in his hands, for I knew the Christ Child would be safe in his heart. God grant that I may never lose the inspiration of that Christmas Mass.

After the High Mass I went to him in the library, to wish him a Merry Christmas and to have his blessing. When I said: "Father, it was a great blessing to communicate you at the children's Mass," he broke down completely and said, with tears in his voice: "Oh! it was good to be with the children at the Christ Child's service." Then he gave me a blessing. His hand still rested on my head, so I could not have gotten up if I would; and he, leaning over my head in his lap, began kissing me on the only exposed spot—the back of my neck!

Throughout the festival he has been like that, and so gay with all his love! He hardly ate anything in Advent; and now, at every chance, he comes to the refectory for regular "tuck-outs."

On St. John's Day, when I had helped him from his place to the door of the refectory, as Howard had not arrived with the wheeling-chair, he said to me with a priceless opera-box manner: "It's a great nuisance having to wait for one's carriage." When I got him to his place by the library fire I said: "There you are, Father. That perilous journey is accomplished again." In answer, he squeezed my hand and chuckled, "Oh! the happy Christmastide."—Reprinted from *The Messenger*, Boston.

MISSIONARY NOTES.

In the Imperial University at Tokyo, a state university of Japan, there are seventeen Christians among the teachers and more than three hundred professing Christians among the students.

There are to-day in China over 500 medical missionaries, almost all British and American, united into an association, which meets, tri-annually, publishes a bi-monthly journal and has a committee in charge of the translating of books and the making of a Chinese medical nomenclature. There are about 230 hospitals owned by the various missions.

St. Matthew's Hospital at Fairbanks, Alaska, has been closed. This is not due to any failure of efficiency in the work or the workers, but the changing conditions in Alaska. Shifting populations have altered the problems and the needs. Bishop Rowe writes: "There will be no loss of prestige in closing the hospital, for the people recognize that it is inevitable. St. Matthew's has done splendid work in the past, and the people are satisfied. To continue it and have to ask for $4,000 more from the Church would, in my opinion, be unwise.

The dining-hall of the New St. Mary's Hall, Shanghai, has been pledged by one individual as a memorial to one long and lovingly interested in the missionary work of the Church. It is to cost $5,500.

A wonderful object lesson in self-help comes from Uganda, where some natives, under a native priest, built their own church, 300 of them walking twenty-four miles to carry back loads on their heads. So anxious are they to help each other that squads of Christians go to other villages to help build, and children support students in training for pupil teachers by making mats and pottery, and growing cotton and coffee.

Professor F. C. Cooper, of St. John's College, Shanghai, died in England on June 4. His loss to our work in China is well-nigh irreparable. For twenty years—the most wonderful twenty in all China's history—he has had a large share in the fine task of raising up leaders for an awakening nation. A friend says of him: "God has a place for every life—a place in this great world of need where one can serve with power and with joy. Many miss it; but Mr. Cooper found it, and as one came in contact with him, one felt that he had found it, and finding it, found the life of blessing."

Efforts in behalf of St. Luke's International Hospital, Tokyo, are producing great results. $150,000 of the $250,000 asked in this country is already in sight, and there is an anonymous pledge of $25,000 as the last gift of the first $200,000 raised in the United States. This great project of our American Church is receiving wide notice and awakening much interest.

The leaders of New China realize the importance of moral education as never before. President Yuan, in an interview with a missionary in 1912, said: "I am not a Christian. I am a Confusianist. But unless the ethics of Christianity shall dominate the scholarship of China, there is no hope for China."

Deaconess Sara Napper, of Salt Lake City, Utah, writing under date of June 4, says: "I am happy to tell you that our special offering of One Day's Income was very good, both in this Mission (St. John's, Salt Lake) and throughout Utah. The people to whom I wrote responded liberally; one sent her offering to us, and the others to their home church, St. Mark's Cathedral. I think the idea specially appealed here, as we are in the midst of the Mormons, whose tithing is rigidly paid as a rule—and our appeal was for a voluntary offering, leaving our wills free."

On June 8, in the sanitarium at Chamberlain, South Dakota, after a short illness, the Rev. H. Burt, priest and missionary, was called to his rest and reward. It is forty-three years since Mr. Burt went from the divinity school directly to the Indian mission field. When Bishop Hare arrived in South Dakota he found him already there, laying the foundations for our splendid Indian work. During all these years he has gone the faithful round of missionary service, taking no vacations, seeking no recognition, only glad and thankful that he might give himself to his Master's cause and to the primitive people to whom he had become father and friend. No better record of missionary service is to be found in the annals of the American Church, and few have been longer.

The Church in China held its Second Synod at Shanghai, May 14-22.

The statistics quoted for the past year are striking, particularly in the showing which they make concerning the efforts of the Chinese people to give of their own service and their substance to the cause of Christ. The number being trained for Church work in institutions rose during the year from 400 to 600, and the gifts of Chinese Christians increased by $10,000, reaching a total of $53,000. At the same time the work of the hospitals, which is in itself a fine test of the Gospel's practical efficiency, has almost doubled, the number of patient's treated, leaping from 250,000 to 454,000.

All these signs are more than hopeful. They testify in the strongest possible way the rare opportunity which is ours in this great nation. They also convince us that the work of the Anglican Communion in China is no small factor in the Christianization of that land.

A NATION-WIDE PREACHING MISSION.

At the last General Convention the following resolution was adopted:

"WHEREAS, Our age calls in no uncertain way for a revival of the prophetic ministry, and a re-emphasis upon the certain and unchanging words of eternal truth that pertain to salvation; and

"WHEREAS, A new accent needs to be placed upon the essential solidarity, as well as the broad catholicity of a Church that witnesses to and seeks to promote faith and order; therefore be it

"Resolved, The House of Bishops concurring, That this Church in General Convention assembled registers its desire and will to undertake a preaching mission of nation-wide proportions, that in its scope shall be inclusive of the Church at large, and whose sole purpose and aim shall be the salvation of men through Him whose Name is above every name."

Since the above action was taken the grave conditions produced throughout the world by the general European war have made it more evident to the Commission that at the earliest possible moment the plan for a nation-wide preaching mission should be put into effect. The psychological time for such a mission is the approaching Advent. The Commission recognizes the difficulty of creating through a central agency such machinery as would accomplish the largest results. It believes, however, that the Bishops, clergy, and laity of the Church in the dioceses throughout the country might, without much difficulty, create local diocesan committees, and, through a widespread system of exchanges, supplemented by such additional noonday and other special Advent preachers as are usually secured for the larger centers, together with the co-operation of all the Bishops, effect simultaneously throughout the Church a preaching mission of incalculable value. If a period covering a portion of the Advent season could be given over to such a nation-wide preaching movement, the unity of such an action would, we believe, result in a deep and far-reaching religious awakening within the Church. Now as never before we need to hear and heed the Master's call to a great service. Now as never before we need to accent the solidarity and unity of our Church. In confidence that the hour for such action is imminent, we beg to commend to the Bishops, clergy, and laity the following course of action, with such modifications or adaptations as in their judgment and that of the local diocesan committees may seem wise:

a—That a nation-wide preaching mission be undertaken for a period of two weeks at the beginning of the approaching Advent season.

b—That the Bishops of the Church be requested to call together (at the earliest possible day) the clergy and laity of their respective dioceses and appoint local committees as follows:
1—Mission Preachers and Stations.
2—Publicity and Advertising.
3—Ways and Means.
4—Mission Literature.

c—That an effort be made through a general exchange of diocesan and extra-diocesan clergy to supply missioners at the strategic points in each diocese.

d—That provision be made for special services in *every parish* and that the local clergy (where exchanges are impracticable) be requested to conduct daily preaching services.

e—That pre-Advent retreats be conducted for the clergy and laity.

Believing that the urgency of the present situation, together with the supreme importance of placing a "re-emphasis upon the certain and unchanging words of eternal truth that pertain to salvation," demand extraordinary action on the part of the Church at large, and praying God's richest blessing upon your efforts to aid us in effecting these important ends, we beg to remain,

Fraternally yours,
DAVID H. GREER,
CHARLES T. OLMSTEAD,
LEWIS W. BURTON,
R. H. WELLER,
FLOYD W. TOMKINS,
ERNEST M. STIRES,
E. F. MIEL,
ROSWELL PAGE,
CHAS. A. PEASE,
GEO. F. HENRY,
JAMES E. FREEMAN,
Secretary,
Commission on Nation-Wide Preaching Mission.

In response to this call issued by the Commission on a Nation-Wide Preaching Mission, the Bishop of the diocese called his clergy together to consider how best to undertake this work. The following letter and prayers were sent to all the clergy. The need and importance of such a Mission is easily realized. Its success, as the Bishop writes, "will depend upon the readiness of each one of our clergy to give himself, and to lead his people, to earnest prayer for God's blessing," upon this work.

The Diocese of Pennsylvania.

PHILADELPHIA, July 9, 1915.

Reverend and Dear Brother:

The clergy of the diocese were called together on Tuesday, June 22, to consider the recommendation of a Joint Commission of the General Convention in regard to a Nation-Wide Preaching Mission.

Acting on the resolution passed by the clergy at this meeting, I have asked the following to serve on the Committee in general charge of the Preaching Mission in this diocese next Advent:

The Rev. G. G. Bartlett,
The Rev. J. T. Cole,
The Rev. J. B. Halsey,
The Rev. J. B. Harding,
The Rev. C. S. Hutchinson, D.D.,
The Rev. A. J. P. McClure,
The Rev. H. M. Medary,
The Rev. G. L. Richardson,
The Rev. E. L. Sanford,
The Rev. F. M. Taitt,
The Rev. F. W. Tomkins, S.T.D.,
The Rev. H. B. Wright.

This Committee has met and organized with Dr. Tomkins as Chairman, and Mr. McClure as Secretary and Treasurer.

Most of the actual work of preparation will be postponed until the autumn.

A Sub-Committee on Mission Preachers has been appointed composed of the Rev. Messrs. Halsey, Hutchinson, Taitt and Tomkins, and charged with the duty of securing, at the earliest possible moment, the services of such men from outside the diocese as may seem desirable to reinforce the appeal and power of the Mission. The assignment to local churches of these outside preachers will, of course, be made only after consultation with the parish clergy.

Meanwhile I would remind you that the success of this Mission will depend upon the readiness of each one of our clergy to give himself, and to lead his people, to earnest prayer for God's direction and blessing, and to willing co-operation in all necessary preparations, to the end that the opportunity before us may be fully realized and turned to good account for the permanent upbuilding of God's Kingdom.

I enclose a prayer for the Mission, which,

at the request of the clergy, I have authorized for use throughout the diocese in connection with the Mission. With the earnest prayer that we may be guided, strengthened and closely knit together by the Holy Spirit in our solemn undertaking,

Faithfully yours,

PHILIP M. RHINELANDER,
Bishop of Pennsylvania.

Prayers
for the
"Preaching Mission"
in the Diocese

✠

For the blessing of the work:

O Lord Jesus Christ, the Great Shepherd of the sheep, Who seekest those that are gone astray, bindest up those that are broken, and healest those that are sick; Bless, we beseech Thee, the effort to be made in this Diocese to convert souls unto Thee; open the deaf ears of the wanderers, that they may hear the words which belong unto their salvation; confirm the weak, give more grace to the faithful; and grant that those whom Thou dost raise to newness of life, may persevere unto the end: of Thy mercy, who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

For the preachers and other workers in the Mission:

Almighty and everlasting God, Who dost govern all things in heaven and earth, we commend to Thy fatherly care all whom Thou shalt call to take part in the work of the Preaching Mission in this Diocese. Watch over them, we beseech Thee, for good; defend them from all dangers both of body and soul; grant unto them the spirit of power, of love and of a sound mind, that by their labors Thy name may be glorified and Thy kingdom enlarged: through Jesus Christ our Lord. *Amen.*

For the spirit of unity:

O Lord Jesus Christ, Who saidst unto Thine Apostles, Peace, I leave with you, My peace, I give unto you: Regard not our sins, but the faith of Thy Church, and grant us that peace and unity which is agreeable to Thy will: Who livest and reignest God for ever and ever. *Amen.*

St. Clement's Magazine

Vol. XXXI PHILADELPHIA, SEPTEMBER, 1915 No. 9



PHOTO BY BELINPANTE

ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR SEPTEMBER, 1915

1. Wednesday (*St. Giles, Ab., C.*)..... Mass, 7 a. m.
2. Thursday *St. Lazarus*)..... Masses, 7 and 9.30 a. m.
3. Friday (*Abstinence*)..... Mass, 7 a. m.
4. Saturday..... Mass, 7 a. m.
5. **Sunday** (*xiv after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
6. Monday..... Mass (Requiem), 7 a. m.
7. Tuesday (*St. Evurtius, B. C.*)..... Masses, 7 and 9.30 a. m.
8. Wednesday (*Nativity of B. V. M.*)..... Mass, 7 a. m.
9. Thursday..... Masses, 7 and 9.30 a. m.
10. Friday (*Abstinence*)..... Mass, 7 a. m.
11. Saturday..... Mass, 7 a. m.
12. **Sunday** (*xv after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m.
13. Monday..... Mass (Requiem), 7 a. m.
14. Tuesday (*Exaltation of the Holy Cross*)..... Masses, 7 and 9.30 a. m.
15. Wednesday (*Ember Day. Abstinence*)..... Mass, 7 a. m.
16. Thursday (*St. Ninian, B. C.*)..... Masses, 7 and 9.30. a. m.
17. Friday (*St. Lambert, B. M. Ember Day. Abstinence*)..... Mass, 7 a. m.
18. Saturday (*Ember Day. Abstinence*)..... Mass, 7 a. m.
19. **Sunday** (*xvi after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
20. Monday..... Mass (Requiem), 7 a. m.
21. Tuesday (*St. Matthew, Apostle and Evangelist*)..... Masses, 7 and 9.30 a. m.
22. Wednesday (*St. Maurice and his Companions, M. M.*)..... Mass, 7 a. m.
23. Thursday (*St. Thecla, V. M.*)..... Masses, 7 and 9.30 a. m.
24. Friday (*Abstinence*)..... Mass, 7 a. m.
25. Saturday..... Mass, 7 a. m.
26. **Sunday** (*xvii after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song 8 p. m.
27. Monday (*SS. Cosmas and Damian, MM.*)..... Mass (Requiem), 7 a. m.
28. Tuesday..... Masses, 7 and 9.30 a. m.
29. Wednesday (*St. Michael and All Angels*)..... Masses, 7 and 9.30 a. m.
30. Thursday (*St. Jerome, Pr., C., Doct.*)..... Masses, 7 and 9.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

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PUBLISHED MONTHLY

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THE EDITOR

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St. Clement's Church

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ALL SAINTS MISSION HOUSE
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Rector's Warden.—
Mr. Francis D. Wetherill
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Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

The Guild of St. Mary will have its first meeting October 4.

The Mothers' Meeting will be resumed Thursday, October 7.

The eight o'clock Mass on Sundays, and the 7.30 Mass on weekdays, will be resumed after October 1.

A number of the choir boys accompanied Mr. Fry for a week's outing, August 9-14, at Island Heights, N. J.

The Sunday School will commence the first Sunday in October. It is hoped that there will be more teachers this year, as the school is growing.

BAPTISM.

Aug. 5—Rickards, Rosalie Caroline.

MARRIAGE.

Aug. 14—Herbert William Daniels and Marion Taylor Nash.

BURIAL.

Aug. 14—John A. Marshall.

OFFERINGS.

July 25—Cash		$7.28
	Envelopes	29.59
Aug. 1—Cash		6.50
	Envelopes	35.35
Aug. 9—Cash		7.41
	Envelopes	54.99
Aug. 15—Cash		5.34
	Envelopes	59.99
By Mail—Envelopes		20.00
		$226.51

SPECIAL FUNDS.

Missions—General	$544.14	
Domestic	4.35	
Foreign	18.90	
		$567.39
Current Expenses		5.00
Work of the Rev. S. N. Watson, Paris		.25
Summer Outing Fund		2.00
St. Stephen's College		.75
		$575.39

MISSIONARY NOTES.

On the Fourth of July an interesting service was held in our Cathedral at Havana. Two large and beautiful flags, one American, the other Cuban, had been given to the Cathedral and were hung there in the nave with appropriate ceremony. The Secretary of Justice represented the President of the Republic in presenting the Cuban flag, while the American Minister presented the Stars and Stripes.

At the recent Convocation of the District of Cuba, the Cuban clergy requested the Treasurer of the District to deduct a day's salary from their next pay checks as a contribution to the Emergency Fund. In the Missionary District of Liberia the Convocation adopted resolutions urging hearty response to the Emergency Appeal, and that the Rectors and Heads of Stations give one day's income and be required to present the appeal to their people.

Word has been received at the Church Missions House of the death on May 21 of Professor Tamura, the Principal of the Girls' High School of the City of Peace, formerly known as St. Agnes' School, Kyoto, in an illness of only twenty-four hours. Bishop Tucker says of him: "He was a faithful worker and a consistent Christian, absolutely honest, and untiring in his efforts to promote the welfare of the school."

Bishop Knight, who has just completed a visitation of our churches in the Canal Zone, says: "During my visitation, I ordained one deacon, consecrated one church, and confirmed 169 persons. We have nine missions now in the Isthmus, most of which are likely to remain as permanencies. We have resident three priests and one deacon. The American work is liable to fluctuate as employees come and go with the army and canal work, but the negro element will probably prove more stable, for those who receive employment are satisfied, and are far better provided for than they are in their native islands."

Among those confirmed by the Bishop were three inmates of the Leper Colony, at Palo Seco, where regular services are maintained.

We have a hospital under construction at Fort Yukon, Alaska. Because of unforeseen conditions arising from the war it seemed impossible to find a means with which to finish it. The doctor in charge called a council of the people, explained the situation to them and asked their help. "They responded nobly," he says, "and as a result gave one hundred and fifty days of labor, not one native refusing. There is no question that we shall complete the hospital this fall." Is not this a fine spirit coming at a time when the natives are practically destitute?

Bishop Hunting, writing from Reno, Nevada, says: "I returned yesterday from the Indian Reservation at Pyramid Lake, where I had three baptisms and three confirmations. One of those confirmed was Rosie Wadsworth, aged 72; she makes three generations of her family to be confirmed. I confirmed her son and two grandsons a few weeks ago. It was a sight worth seeing when she stepped up from her place to the front, with firm steps and a shake of her head, that said, as plainly as words, 'I believe and here I stand.' We certainly need a man here at once. It is a tremendous opportunity."

The Bishop of Iowa writes: "I, for one, hope we will spare no effort to raise the whole Emergency Fund and to clear the Board of its indebtedness by August 31. I do not believe that the Church should let up on this matter until every dollar of obligation to the end of the current year is provided for. I confess I am more aroused than I have ever been, and intend henceforth to try and have every parish and mission of this diocese pay its apportionment. If the effort to raise the Emergency Fund has had as good an effect on other people as it has had on me it has been worth while."

A prominent Japanese, speaking at a luncheon given to Admiral Uriu, who is on his way to represent Japan at the Panama-Pacific Exposition, referred to St. Luke's Hospital, Tokyo, and said that although his countrymen were always glad to receive and listen to peace-speakers from America, they were much more interested in practical demonstration, and to his mind this plan for an International Hospital with a foreign and Japanese staff presented one of the best methods of drawing together the peoples of the two nations, and that as an example of

practical Christianity it was just what the Japanese believe in.

One of our workers in Mexico writes: "We are to-day spiritually responsible for congregations whose members do not and never have wanted sectarianism, and yet are hopelessly estranged from Roman Christianity as one sees it here.

Is it not passing strange that we, who pray so fervently for the entrance of the Church to other lands, cannot give of ourselves more generously where we are asked to come?"

Many friends of the Rev. John W. Chapman, of Anvik, Alaska, will be gratified to hear that at its June Commencement, his old college at Middlebury, Vermont, honored itself by conferring upon him the degree of Doctor of Divinity. It is too frequently the case that patient, constructive work, such as Mr. Chapman has done in Anvik, remote from the world's notice and without self-advertising, receives no reward beyond that which comes from the satisfaction of well-doing. We rejoice, therefore, that having given nearly thirty years of his life to Christianize and civilize a degraded and forsaken people he should be known and recognized.

THE INFLUENCE OF A HYMN.

One of our Indian priests in writing concerning his own conversion to Christianity says:

"One day—it must have been Sunday—I was following a path which led past the little church. Out of the open window I heard the sound of voices. The tune they sang was pleasant to hear. I wanted to hear it again, to learn it if possible. So I went to the church on three successive Sundays but that tune was not sung. On the fourth Sunday, however, I was happy to hear the hymn that I had longed for. I stood next to a man who sang out of a book. From him I caught the words of the first verse and learned them by heart. When I left that church, able to carry the tune and sing the first verse of the Dakota translation of 'Guide Me, O Thou Great Jehovah,' I felt that I was possessor of a great treasure. From that day on I attended the services with regularity, hoping to learn other things as beautiful as that hymn."

St. Clement's Magazine

Vol. XXXI PHILADELPHIA, OCTOBER, 1915 No. 10



ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR OCTOBER, 1915

1. Friday (*St. Remigius, B.C. Abstinence*)....Masses, 7 and 7.30 a. m. The Litany, 12 m.
2. Saturday (*The Holy Guardian Angels*)....Masses, 7 and 7.30 a. m.
3. **Sunday** (*xviii after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
4. Monday (*St. Francis, C.*).....Masses, 7 (Requiem), 7.30 a. m. Guild of St. Mary, 8 p. m.
5. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
6. Wednesday (*St. Faith, V. M.*).....Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
7. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
8. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m. The Litany, 12 m.
9. Saturday (*St. Denys, B. M.*).....Masses, 7 and 7.30 a. m.
10. **Sunday** (*xix after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even song, 8 p. m.
11. Monday (*St. Ethelburga, V. Ab.*).....Masses, 7 (Requiem), 7.30 a. m.
12. Tuesday (*St. Wilfrid, B. C.*).....Masses, 7, 7.30 and 9.30 a. m.
13. Wednesday (*Trans. of St. Edward, K. C.*)..Masses, 7 and 7.30 a. m.
14. Thursday.....Masses, 7, 7.30 and 9.30. a. m. Mothers' Meeting, 8 p. m.
15. Friday (*St. Theresa, V. Abstinence*).....Masses, 7 and 7.30 a. m. The Litany, 12 m.
16. Saturday.....Masses, 7 and 7.30 a. m.
17. **Sunday** (*xx after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
18. Monday (*St. Luke, Evangelist*).....Masses, 7, 7.30 and 9.30 a. m.
19. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
20. Wednesday.....Masses, 7 and 7.30 a. m.
21. Thursday (*St. Ursula and her Companions, VV., MM.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
22. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m. The Litany, 12 m.
23. Saturday.....Masses, 7 and 7.30 a. m.
24. **Sunday** (*xxi after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song 8 p. m.
25. Monday (*SS. Crispin & Crispinian, MM.*)Masses, 7 (Requiem), 7.30 a. m.
26. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
27. Wednesday.....Masses, 7 and 7.30 a. m.
28. Thursday (*SS. Simon & Jude, Apostles*)....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
29. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m. The Litany, 12 m.
30. Saturday.....Masses, 7 and 7.30 a. m.
31. **Sunday** (*xxii after Trinity*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even song, 8 p. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.

Father Quin . . Saturdays, 3-5, 7-9 P. M.

Father Caine . . Saturdays, 3-5, 7-9 P. M.

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PARISH NOTES.

St. Mary's Guild will meet on Monday evening, October 4.

The mothers' meeting will hold its first meeting for the winter on Thursday, October 7.

The Sunday School will reopen Sunday October 3. It is hoped that there may be a large attendance.

Vespers of the Confraternity of the Blessed Sacrament will be resumed on the second Sunday in November.

The Rector's Bible Class will commence Tuesday, November 9. It will be held in St. John's Chapel, after the 9.30 Mass. The subject for the winter will be the Epistle to the Hebrews.

During August the east wall of the Church interior above the chancel arch was tinted to correspond with the new stonework. The result is very pleasing and brings the choir and organ into proper relation with the sanctuary. The stone wainscoting, and the walls of the Church vestibule and corridor, have been scoured and cleaned.

BAPTISMS.

August 29—Patterson, Ormi Mary.
August 30—Asami, Alfred Michioki.
September 5—Ayrton, Arthur Charles.

MARRIAGES.

September 18—Malcolmn Percy Stoney and Christodella Florence Felicite Maher.
September 22—William Klinger and Nellie Irene Boellig.

BURIALS.

September 23—Burgue, G. Weimer.
September 28—Lea, George Henry.

OFFERINGS.

Aug. 22—Cash		$3.83
	Envelopes	47.40
Aug. 29—Cash		5.68
	Envelopes	22.36
Sept. 5—Cash		6.04
	Envelopes	31.51
Sept. 12—Cash		13.68
	Envelopes	30.10
Sept. 19—Cash		16.41
	Envelopes	36.54
		$213.55

SPECIAL FUNDS.

Missions,	Foreign	$1.50	
	Domestic	2.80	
	General	54.28	
			$58.58
	S. Stephen's College		3.00
	Living Church War Relief		1.00
			$62.58

HYMNS FOR OCTOBER.

Oct. 3	A. M.	175, 179, 540.
	P. M.	175, 617, 24, 179, 540.
Oct. 10	A. M.	240, 307, 542.
	P. M.	240, 617, 307, 163, 542.
Oct. 17	A. M.	291, 300, 297.
	P. M.	442, 425, 446, 448, 447.
Oct. 24	A. M.	175, 176, 197.
	P. M.	175, 617, 176, 21, 197.
Oct. 31	A. M.	304, 307, 306.
	P. M.	235, 435, 437, 438, 439.

GEORGE HENRY LEA.

On the afternoon of Friday, the twenty-fourth of September, George Henry Lea entered into Life Eternal. Very early in the morning, he received Holy Unction, and the Blessed Sacrament of our Lord's Body and Blood, and awaited his Master's summons with quiet courage and unclouded faith.

Mr. Lea had twice held office as vestryman of St. Clement's Church, his last period of service terminated by his death, extending over a period of more than fifteen years. Quiet and unassuming in his religious life, he had a real devotion to the Catholic Faith, and gave himself freely and willingly to the interests of the parish which he sincerely loved.

Grant unto him, O Lord, eternal rest, and let light perpetual shine upon him.

WOMAN'S AUXILIARY.

The annual meeting of St. Clement's Branch of the Woman's Auxiliary will be held on Friday, October 15, at 3 P. M. There will be a short service in St. John's Chapel, with an address by the rector, followed by the business meeting in the Parish Hall.

A full attendance is desired.

A VISIT TO S. MARY'S-ON-THE-MOUNTAIN

It was a beautiful day in the early Autumn that we made our visit to S. Mary's-on-the Mountain. The mountain train stopped at the little station of S. Mary's and in a few minutes we found ourselves climbing the steep path up the mountain side that leads to the top of the bluff. Here we found three little girls awaiting us. They gave their names: Annie, Alice and Mable. They said the Sisters had sent them to meet us, and Annie asked if we would rather go by the path that led over the stile or by the path that led to the Great Gate. We chose the latter, and after a little walk through a dense green woods we came in sight of the beautiful iron gate, the main entrance to the grounds of S. Mary's.

"We shall not have to open the gate for you," said Mabel, "for there are Laura and Florence Adelia opening it for us. Do you see them?" Yes we saw them,—two bright, pretty little girls, but no brighter, no prettier than the other three who now guided us under the arch of the gateway and along the road that led to the Convent. Surrounded by the five children we walked slowly, listening to their free, merry chatter. "Did we know the Sisters?" "Did we like persimmons?" "Did we have any foxes where we lived, and did they catch the chickens o'nights?" "And did we not feel sorry for Albert, King of the Belgians?" They talked very intelligently of the war in Europe and with deep feelings of sympathy, these little children of the mountains.

In a very few minutes we were at the Convent. A Sister met us at the door and showed us over some parts of the House. First, we rested for a short while in the pretty little parlor. From the large window here we got lovely peeps of the mountain scenery which an hour later we were to enjoy more fully.

The Convent Chapel is plain and without ornamentation. The altar is large, and of beautiful design, and in the soft golden light that flooded the place the atmosphere gave a true sense of holiness and calm. The daily Eucharist is celebrated in this chapel and the offices of the seven hours are said here by the Sisters. In the Sacristy the Sister showed us the gold chalice and paten from which the four Sisters who laid down their lives in the yellow fever epidemic in Memphis in 1878 had received the Blessed Sacrament when dying, and she showed us also the ciborium in which the Sacrament had been reserved on the altar of the Cathedral at Memphis through three epidemics. This communion service has been in daily use for forty years. It is made of gold given by many friends—a coin from one, a little piece from another, a baby's necklace, a mother's wedding ring,—all precious things, too dear to be parted with but for the holy service of the King of kings.

There is also in the Convent an oratory for silent prayer where the Sisters offer to God the devotion of their hearts and intercession for the rich and the poor, the sick and the sorrowing, the tempted and fallen, for all sorts and conditions of men and for the Church and the Nation.

We passed out of the Chapel into the arched cloister, a lovely place that reminded one of Italy.

The library at the Convent is a very pleasing room, finished in dark oak with windows on three sides. The books, nearly a thousand volumes, were given by Miss Frances Allen, and the beautiful room was the gift of Miss Allen's mother.

Leaving the Convent we went immediately into the Crafts House. The Convent was built in 1909 and this additional building was put up three years later and is a memorial of Esther, one of S. Mary's girls. It is a large room, well lighted by four triple windows, with a big fireplace having andirons piled with logs of wood; a pleasant room in winter and in summer. The happy activity here showed the blessing this house is to the work. The centre of the large room was full of little children from the school taking their lessons in needlework,—a circle of happy little maids in blue frocks and white aprons, all intent on learning to sew or knit. In another part of the room is the steel loom, and here one of the older girls was weaving a pretty green and white cotton floor rug, while three little girls were filling shuttles for her. At the other extreme end of the room two Sisters were making reed baskets, and piled up on a large table were baskets of various kinds and shapes. The Sister showed us a number of beautiful finished articles—woven rugs and silk mats, baskets and pieces of lace, embroidery and other needlework. From the north porch of the Crafts House, amongst the trees we could see the mission rooms and the poor people coming and leaving in their little wagons or walking in groups. There was an old man on a donkey with a little boy and a sack of potatoes behind him. And another very old man and all his family in a dilapidated old buggy drawn by an old white horse. The mission rooms were usually open, the Sister said, from eight in the morning till noon only, but this had been a special day; there had been a "gift party," and the people had been long in getting away. They had come from long distances, some from beyond Elk River.

On the west side of the Convent is a straight path which leads directly to the bluff or edge of the mountain. Here we stood for a long while looking out over the valley to the mountains beyond, watching the soft white clouds rise up and float away to the north. There is a most beautiful view from these high rocks of S. Mary's.

Following another path we wandered down into a wooded ravine, and coming up on the other side we were approaching the Sisters beautiful cemetery. This is surrounded by a stone wall of strong masonry and entered by a lych-gate. At the head of the long path and opposite the gate the Calvary stands. It is very beautiful.

The grave of one Sister is in this quiet, holy resting place.

* * * * * * *

The school—S. Mary's-on-the-Mountain! How often we had heard of it! how much we had read of it! And now as we approached the building a great bell was ringing and seemed to be calling out a welcome to us. It was the chapel bell ringing for evensong. The school classes were being dismissed and a long row of girls was forming in line and marching into the Chapel, all the little ones whom we had seen in the Crafts Room having now joined their older sisters.

The bell ceased ringing and the evening hymn began:—

"Now the day is over,
Night is drawing nigh;
Shadows of the evening
Steal across the sky;"—

a flood of melody, one clear, bird-like voice high above the rest carrying the tenor.

We followed the children into the lovely Chapel and with them worshipped their "Redeemer, King."

After evensong we went through the school building,—through parlors, refectories, classrooms, dormitories, kitchen, laundry and work room, all spotlessly clean and orderly. On the walls hang many beautiful pictures, the gifts of loving friends: indeed, everything here is a gift—ornaments, furniture, rooms, the very house itself, the Chapel, even the roses that twine over the porches and the flowering shrubs that bloom on the lawn, are the gifts of absent friends. It gives one's heart a thrill of happiness to be in a place so full of the expression of love; where are tokens of the kindness of thousands of hearts and where thousands of God's poor have been blessed and cheered.

S. Mary's-on-the-Mountain!—a Home of charity and a House of Prayer!

—*S. Mary's-on-the-Mountain.*

EXPERIENCES OF A DISTRICT NURSE IN AFRICA.

Three years ago a young American woman, Miss Sarah E. Conway, went to Cape Mount, Liberia, to help in the Church's mission there. On a recent visit to this country Miss Conway was asked to tell a few of her experiences. "I have treated between six and eight thousand sufferers each year," she said. "As soon as breakfast is over the procession of human aches and pains begins, and sometimes when the last school bell rings at 9 in the evening, I am still at work upon these horrible tropical sores which inflict black humanity. While sores are the commonest affliction, there are many others; ulcers in plenty, infections of different kinds, while naturally the heat, dust and the other conditions of life in tropical Africa, produce troubles of the ear, throat and eyes. Besides these chronic difficulties there are, of course, broken bones and accidents of all sorts. Every patient who is able to walk comes to the Mission to be treated. Among them are many lepers.

"The clinic at the Mission is only a part of the problem. Much visiting in the wretched little places which they call homes is necessary. Fevers, pneumonia and rheumatism cannot walk or be brought to me; elephantiasis, of which there is a great deal, of course incapacitates the patient. To those afflicted with these diseases I make perhaps six or seven hundred visits a year. Then, too, there are dreadful accidents to which one must hasten with all speed. Many men have been horribly bitten by baboons. These animals seem to attack human beings more fiercely than do any other of the wild dwellers in the jungle. At any hour of day or night I am likely to be called for emergency work."

To those who know Miss Conway's slight, almost frail physique, this record seems little short of marvelous.

MISSIONARY NOTES.

The Rt. Rev. Samuel David Ferguson celebrated the fiftieth anniversary of his ordination to the ministry and thirtieth anniversary of his consecration to the Episcopate of Liberia, on June 22. Three separate services were held in Monrovia. At the last service in the evening there was read the sermon which was preached thirty years before by Bishop Alfred Lee, of Delaware, then the Presiding Bishop, and consecrator of Bishop Ferguson. The offerings of the day were for the establishment of a fund to erect a memorial building at St. Thomas' Parish, Monrovia, to be known as the Bishop Ferguson Memorial.

No communication from Bishop Aves, of Mexico, had been received for several months, until recently a letter which the Bishop had entrusted to a miner, who was attempting to get out of the country on horseback, arrived at the Church Missions House, New York. The Bishop was not permitted to say anything concerning the political situation or local conditions, but those who are interested in the work in Mexico will be glad to know that the services in Guadalajara continue with fairly good attendance. St. Andrew's school is doing splendid work and will soon be able to maintain forty boys. The Bishop says he is as thoroughly cut off from the outside world as though he were in the moon, but he is still "hoping, trusting and trying."

The response to the Board of Missions' appeal for an Emergency Fund to replace its accumulated deficit, has been most encouraging. During one week the gifts received at the Missions House ranged from $25,000 to 10 cents—the latter amount coming from a schoolboy; the former from two friends of Bishop Tuttle. One of the most encouraging facts is that this response is in no way interfering with the paying of the apportionment.

The question has been asked whether gifts received for the fund after September first will be credited. The Emergency Committee's answer is that an amount, not a date, is the goal, and that all offerings will be most acceptable. The campaign will continue until the full $400,000 is raised; it remains to be seen whether the Treasurer's Emergency Fund account will have to be kept open after the close of the fiscal year. Up to August 23, $332,000 had been received, leaving a balance of $68,000 still to be raised.

Have you sent your One Day's Income?

A remarkable instance of the changes which a short quarter of a century may bring forth is shown in the recent investiture of a Christian King of Uganda. Daudi Chwa is the son of King Mwanga, who put Bishop Hannington to death. The realm over which he will reign is an astounding contrast to that which his father inherited. It would seem that here in Central Africa is being developed a strong type of indigenous African Christianity.

Many Sunday-school teachers and leaders of Junior Auxiliaries and study classes throughout the country have found the lesson series, called "Lives That Have Helped," which apeared in *The Spirit of Missions* from October, 1914, to September, 1915, of great interest and help. In October, 1915, a new series of twelve articles which may be made the basis of study will begin, under the title "How Our Church Came to Our Country." As its name indicates, this course will deal entirely with the domestic field. Further information may be had from the editor, *The Spirit of Missions,* 281 Fourth Avenue, New York.

The Rev. Dr. Tidball, Professor Emeritus of Church History at the University of the South, Sewanee, Tenn., commenting upon a recent visit of Bishop Knight to the lepers of Palo Seco, Canal Zone, says that he thinks this is the first recorded visit of a bishop to lepers, and probably the only case in the history of the Church where lepers have been confirmed.

THE EMERGENCY HAS BEEN MET.

On the 21st of September, the treasurer of the Board of Missions was able to declare the final balance for the year ending the first of the month. On that date, $371,000 had been received of the $400,000 asked for the Emergency Fund. But the balance showed that the real emergency had already been met, even though the fund had not yet been completed, for the gifts on the regular apportionment were $20,000 in excess of last year; so that as a matter of fact practically $400,000 over and above the previous year's record had come into the treasury, which is now out of debt for the first time in eight years.

What a splendid cause for thanksgiving to God, and for confidence that His Church will carry on the work He has committed to her!

Anchorage is Alaska's youngest town. It has sprung up suddenly on the coast, near Seward, as the southern terminus selected by the Government railway which is to pierce the interior. Already it is a place of 3,000 people, and, with his usual energy, Bishop Rowe has a man on the grounl who has secured lots for a church and proposes to erect a simple building which will serve as reading room six days in the week and church on Sunday. The Government railway plan guarantees the importance and insures the permanence of this new mission post.

Bruton Parish Church, Williamsburg, was the successor of the Jamestown Church as the Court Church of Colonial Virginia, the inheritor of the Jamestown traditions, and is still possessed of the old Jamestown communion silver. On the third Sunday after Trinity this year the rector of Bruton took the old silver to Jamestown Island, and there in the open held a memorial service with rustic rail and crude bar nailed between two trees. The island is almost as devoid of inhabitants today as when the first settlers made their venture of faith, a planting which under God's blessing has taken root and filled the land. The offering was for work among the Indians.

Among the enterprises carried on in connection with our mission at Zamboanga, Philippine Islands, is the Zulu Press, operated by Moro boys. They print a monthly four-page sheet 9 by 13 inches, which is the first newspaper ever published in the Moro language.

One of our missionary bishops who has gone the round of many of our summer resorts, in commenting upon his experience, says:

"I could not help thinking, as I saw the wealth about me in costly hotels and mansions, that, after all, the thankfulness evinced in contributions to the missionary work was paltry in proportion to the reasons for thankfulness.

"One room less in one-half of those country houses, one day less in those expensive hotels, one seat or cylinder less in those motor-cars or vessels—if the cost were given to missions—would have raised the Emergency Fund twice over, if each of the vacation folks had made that offering."

"DIRT—NOT FATE!"

In connection with our mission hospitals in China a campaign of education and hygiene goes on. Leaflets and placards are issued concerning health and sanitation. A series of twenty charts has been made illustrating the fate of a clean family and the fate of a dirty family. These scrolls have been painted by a Chinese artist and are in true Chinese style. The artist loosed his imagination upon rats and mosquitoes and flies—all the carriers of disease. These charts have been used in a series of lectures upon hygiene to the school children, the

women of the congregation, the hospital staff of nurses, amahs and coolies, and the patients. The gist of the matter is to teach them that "Dirt, Not Fate, Brings Disease."

The Board of Regents of the University of South Dakota recently conferred the degree of Doctor of Letters upon Miss Helen Peabody, head of All Saints' School, Sioux Falls. For thirty years she and her sister have been helping to make history by building character in the lives of the church girls of South Dakota—a service which is now graciously recognized by the highest educational institution of that State. Born and bred in missionary surroundings, educated in a missionary school, and giving her life continuously to missionary work, in the honor accorded Dr. Peabody the whole missionary enterprise is distinguished and dignified.

A missionary, on the eve of going to China, explains his purpose in the following language. "The Standard Oil Company has adopted the slogan, 'Standard Oil tin in every village in the Orient'; the American Tobacco Company is using the motto, 'A cigarette in the mouth of every person in China'; so I, as a unit of the Church of Jesus Christ, have taken the watchword, 'Christianity and its teachings in every hamlet within the boundaries of the Chinese Republic.'"

Bishop Aves, of Mexico, writing from Guadalajara on July 20, reports conditions most serious. Already there is much privation, and he fears an outright famine next winter. He says: "The population of this city, which is normally 125,000, is now (exclusive of the army) about 200,000. The increase is due largely to the influx of land owners whose properties have been devastated, and who have come here for personal safety. If this district, which is called 'the granary of Mexico,' is a criterion for the remainder of the Republic, there will be a general famine before the middle of next winter. Another cource of suffering, which is now rapidly appearing, is a lack of clothing, the cost of which is now from 600 to 1,000 per cent. higher than it was a year ago, and the prices are increasing with the growing scarcity. The native supply of cotton (with which the poor are clothed) is exhausted, and the mills are closed (cotton thread is now from $1.80 to $2.50 a spool) and there are no importations. Before the cold weather comes again the suffering from this source will be extreme."

The Bishop of Kansas tells of a mission which was utterly changed by the good act of one man. For years there had been little progress. An elderly and influential business man who had attended the services for twenty years had never been baptized or confirmed. One day he called together some of his friends, including several young men, and told them that he had made a great mistake. "I wanted," he said, "to know everything in and about the Bible, and I could not. I wanted every Christian to show Christianity in their daily life before I took such a step; but I have come to the conclusion that I have made an egregious blunder. I have been something of a hypocrite in my own Christian stand. Jesus Christ, I have learned, asks us simply to come to Him for help; I am going, boys, and I want you to come with me." The result of his missionary work was that twelve heads of families came for confirmation. This was not all, for he gave the missionary spirit to the whole class, so that after a few months a still larger class was confirmed.

St. Clement's Magazine

Vol. XXXI PHILADELPHIA, NOVEMBER, 1915 No. 11

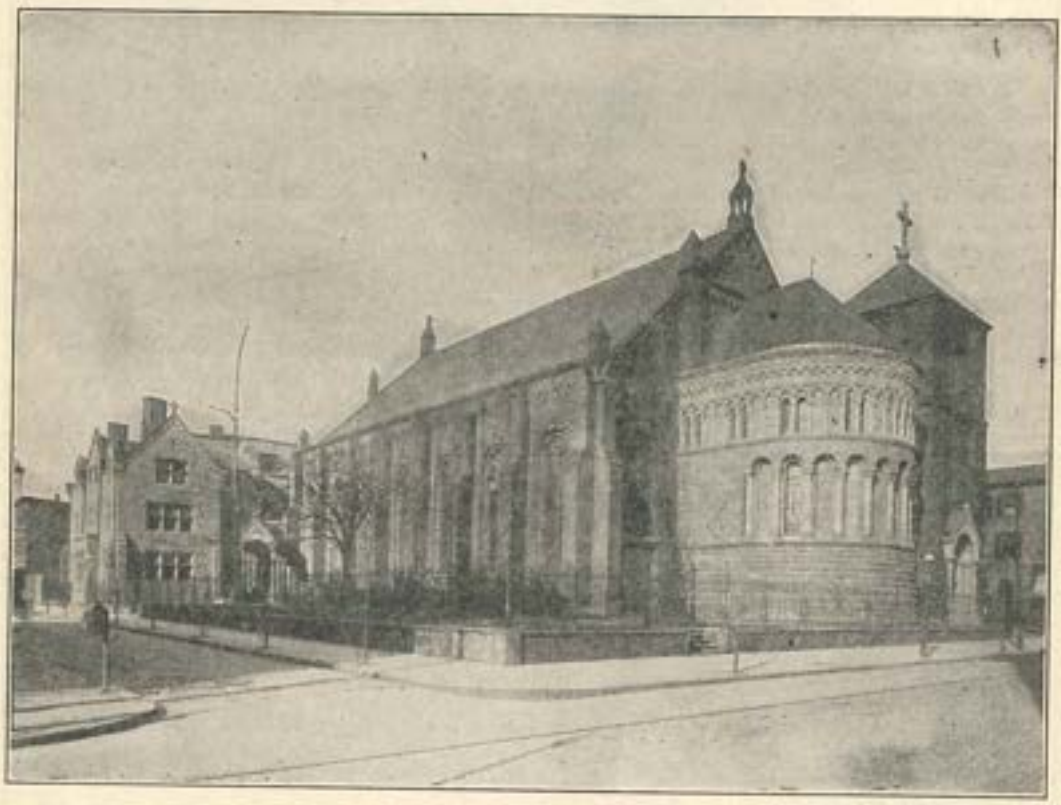


PHOTO BY BELMPANTE

ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR NOVEMBER, 1915

1. **Monday** (*All Saints*)..... Masses, 7, 7.30 and 9.30 a. m. Vespers of the Dead, 5.15 p. m. Guild of St. Mary, 8 p. m.
2. Tuesday (*All Souls*) ..... Masses, 7, 7.30 and 9.00 a. m.
3. Wednesday (*St. Winifrid, V. M.*)..... Masses, 7 and (Requiem) 7.30 a. m. Guild of St. Vincent, 8 p. m.
4. Thursday (*St. Charles Borromeo, B. C.*)... Masses, 7, 7.30 (Requiem) and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
5. Friday (*Abstinence*) ..... Masses, 7 and (Requiem), 7.30 a. m. The Litany, 12 m.
6. Saturday (*St. Leonard, B. C.*)..... Masses, 7 and 7.30 a. m.
7. **Sunday** (*xxiii after Trinity*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
8. Monday (*Octave of All Saints*)..... Masses, 7 and 7.30 a. m. Bona Mors, 5.15 p. m.
9. Tuesday..... Masses, 7, 7.30 (Requiem) and 9.30 a. m.
10. Wednesday ..... Masses, 7 and (Requiem) 7.30 a. m.
11. Thursday (*St. Martin, B. C.*)..... Masses, 7, 7.30 and 9.30. a. m. Mothers' Meeting, 8 p. m.
12. Friday (*Abstinence*) ..... Masses, 7 and (Requiem) 7.30 a. m. The Litany, 12 m.
13. Saturday (*St. Britius, B. C.*)..... Masses, 7 and (Requiem) 7.30 a. m.
14. **Sunday** (*xxiv after Trinity*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 8 p. m.
15. Monday (*St. Machutus, B. C.*) ..... Masses, 7 and (Requiem) 7.30 a. m. Bona Mors, 5.15 p. m.
16. Tuesday (*St. Edmund, B. C.*)..... Masses, 7, 7.30 (Requiem) and 9.30 a. m.
17. Wednesday (*St. Hugh, B. C.*)..... Masses, 7 and 7.30 a. m.
18. Thursday ..... Masses, 7, 7.30 (Requiem) and 9.30 a. m. Mothers' Meeting, 8 p. m.
19. Friday (*St. Elizabeth, W., Abstinence*)..... Masses, 7 and (Requiem) 7.30 a. m. The Litany, 12 m.
20. Saturday (*St. Edmund, K, M.*) ..... Masses, 7 and 7.30 a. m.
21. **Sunday** (*Next before Advent*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
22. Monday (*St. Cecilia, V, M.*)..... Masses, 7, 7.30. Even-song, Procession and Solemn Te Deum, 8 p. m.
23. Tuesday (*St. Clement, B, M.*)..... Masses, 6, 7, 8 and 11 a. m.
24. Wednesday (*St. John of the Cross, C.*) ..... Masses, 7 and 7.30 a. m.
25. Thursday (*Thanksgiving Day*)..... Masses, 7, 8 and (Solemn) 9.30 a. m.
26. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
27. Saturday..... Masses, 7 and 7.30 a. m. Communicants and Benefactors.
28. **Sunday** (*i in Advent*)..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. The Litany, 8 p. m.
29. Monday ..... Masses, 7 and 7.30 a. m. Bona Mors, 5.15 p. m.
30. Tuesday (*St. Andrew Apostle*)..... Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.

Father Quin . . Saturdays, 3-5, 7-9 P. M.

Father Caine . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXXI PHILADELPHIA, NOVEMBER, 1915 No. 11

St. Clement's Magazine

PUBLISHED MONTHLY

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THE EDITOR

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St. Clement's Church

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Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

A Requiem Mass will be said every allowable day in November at 7.30 A. M.

Vespers of the dead will be said immediately after Evensong on November 1st.

Bona Mors will be said every Monday in November after Evensong, with the exception of the 22d.

The Bishop of Salina is expected to preach in St. Clement's at Evensong on Sunday, November 7th.

The Parish Tea will be held on Tuesday night, November 23d. Parishioners and friends of the parish are cordially invited.

At the regular meeting of the Vestry in October, Mr. Francis P. Adams was elected vestryman, to fill the vacancy caused by the death of Mr. George H. Lea.

Persons sending names to be read on All Souls' Day are earnestly requested to see that they are in the hands of the clergy by Sunday night, October 31st.

Fr. Cline, Rector of Grace Church, Mt. Airy, will preach at Solemn Evensong on St. Clement's Eve, and Dr. Mockridge, Rector of St. James' Parish, will be the preacher at the Solemn Mass on St. Clement's Day.

The following offerings will be taken during November: November 1, for All Saints' Sisters of the Poor; St. Clement's Day, for the parish debt; Thanksgiving Day, for the Poor Fund. Offerings are also asked for the Episcopal Hospital.

PHOTOGRAPHS OF THE CHURCH.

Mr. Ernest Belinfante has taken some very beautiful pictures of the church, both exterior and interior. He will be glad to exhibit the photographs to any who may notify him. He has also some views of other churches in the city. Address Mr. Ernest Belinfante, 5105 Folsom street, Philadelphia.

ST. CLEMENT'S MAGAZINE.

By resolution of the Vestry at its meeting in October, the magazine is to be distributed free of charge in the parish. Any

who desire to have copies sent them by mail will be asked to pay 50 cents a year, and those interested in the continuance of the magazine are requested to send contributions toward the expenses. Later in the year the form of the magazine may be altered, but no change will be made at present. Contributions of money may be sent to the Editor at the Clergy House.

HYMNS FOR NOVEMBER.

2. A. M., 398, 311, Pt. II.
7. A. M., 235, 435, 437, 436.
   P. M., 235, 435, 437, 439, 436.
14. A. M., 300, 292, 304, 298.
    P. M., 300, 38, 24, 304, 298.
21. A. M., 305, 292, 542, 307.
    P. M., 305, 38, 542, 307.
22. P. M., 391, 442, 440, 222, Jerusalem, 396, 436.
23. A. M., Jerusalem, 442, 440, 436.
28. A. M., 47, 49, 311, Pt. II, 51.
    P. M., 491, 51, 398.

The annual meeting of St. Clement's branch of the Woman's Auxiliary was held on Friday, 15th of October. After a short service of intercession and an address by the Rector, the business meeting was held and the following officers elected for the coming year:

Mrs. George H. Lea, President; Mrs. Charles V. D. Joline, Vice-President; Mrs. Wm. W. Lukens, Secretary; Miss Gladys Connelly, Treasurer.

Several new members were enrolled and the outlook for the winter is most encouraging.

ST. CLEMENT'S TIDE, 1915.

Monday evening, November 22.—First Vespers of St. Clement's. Solemn Evensong, procession and Te Deum at 8 P. M.

Tuesday, November 23.—St. Clement, Bishop and Martyr. (General communion of the parish). Masses 6, 7 and 8 A. M., Solemn Mass with procession at 11 A. M. (Thanksgiving for God's blessing upon the parish). Parish Tea at 8 P. M.

Wednesday, November 24.—Masses at 7 and 7.30 A. M. (Commemoration of dedication.) (Penitents and lapsed.)

Thursday, November 25.—St. Katharine, Virgin and Martyr. Thanksgiving Day, Masses 7 and 8 A. M. Solemn Mass at 9.30 A. M. (Thanksgiving for harvest and God's blessing on country and rulers).

Friday, November 26.—Masses at 7 and 7.30 A. M. (For the clergy.)

Saturday, November 27.—Masses at 7 and 7.30. (For the Sisters and Mission work).

Sunday, November 28.—First Sunday in Advent. Masses at 7, 8 and 9.15 A. M. Solemn Mass at 11. (For the children of the parish.)

Monday, November 29.—Masses at 7 and 7.30 A. M. (Requiem for benefactors).

Tuesday, November 30th, St. Andrew, Apostle. Masses at 7, 7.30 and 9.30. (For the associations of the parish.)

ST. CLEMENT, MARTYR AND BISHOP.

Collect:—O God, who makest us to rejoice in the yearly solemnity of blessed Clement, thy martyr and bishop, favorably grant that we who keep his festival may likewise imitate his fortitude in suffering, through Jesus Christ our Lord. Amen.

The Epistle: Phil. iii: 17—iv: 4.

The Holy Gospel: St. Matthew, xxiv: 42-48.

NOVENA—NOVEMBER 14-23.

Memorial for the parish (to be said daily):

Ant.—I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring.

V.—O Lord, look down from heaven.

R.—Behold, and visit this vine.

Let us pray:

Almighty and everlasting God, who dost govern all things in heaven and earth, mercifully hear our supplications, and grant unto this parish all things that are needful for its spiritual welfare; schools in which to train the young in Thy faith and fear; ministers to labor in this portion of Thy vineyard; a church restored to the beauty of holiness. Strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; rouse the careless; recover the fallen; restore the penitent; remove all hindrances to the advancement of Thy truth; bring all to be of one heart and one mind within the fold of Thy Holy Church; to the honor and glory of Thy Holy Name: through Jesus Christ our Lord. Amen.

THE ST. CLEMENT'S DAY OFFERTORY.

At the October meeting of the Vestry the financial condition of the parish was very carefully considered in view of certain facts given in the report of the Accounting Warden for the six months ending September 24th.

It will be remembered that last winter considerable work in the way of repairs and improvements was found to be necessary, chief among such work being the fireproofing of the ceiling of the church cellar and the walling up of the window back of the new organ to properly protect it.

All told, the sum of $1,440.90 was necessarily expended from the Current Income of the parish for this work, as very little in the way of special offerings came in, though an urgent appeal was made.

Almost $800 was also expended in the placing of additional insurance on the church building and new organ, due to the recently completed improvements.

It became necessary to borrow $2,000 to meet these expenses, and this loan must now be paid off. Finally, there is due the special account for a transfer made in the summer of 1914 to meet current expenses, the sum of $732.98.

The Vestry has therefore authorized and directed that an appeal be made to the congregation for an offering of $3,000 to pay off this floating indebtedness of the parish. If each member of the parish makes his or her offering as generous as possible this sum can be raised.

EDWARD A. CASEY,
J. LAWRENCE WETHERILL,
STEVENSON H. WALSH,
Finance Committee.

Philadelphia, November 1, 1915.

IN MEMORIAM.

On the 24th day of September, 1915,

GEORGE HENRY LEA

Entered into Life Eternal.

Serving as a member of the Vestry of St. Clement's Church from the year 1900 until his death, save for a brief period when he was absent from the city, Mr. Lea rendered most valuable service to the church.

His religion was a vital force which he carried into his daily life, and he was deeply interested in all that concerned the welfare and development of the parish, and loyal and devoted to the principles for which it stands.

Regular in his attendance at the meetings of the Vestry, he brought to that body an extensive business knowledge and sound common sense that rendered him an invaluable member of the various committees upon which he served.

The Rector, Church Wardens and Vestrymen desire to record permanently their appreciation of his character, and their deep sense of loss at his decease.

May he rest in peace.

CHARLES S. HUTCHINSON,
Rector;
FRANCIS D. WETHERILL,
STEVENSON H. WALSH,
S. MCKEAN BAYARD,
Committee.

Philadelphia, October 19, 1915.

OFFERINGS.

September 26	Cash		$51.41
	Envelopes		45.34
October 3	Cash		27.45
	Envelopes		74.03
October 10	Cash		30.66
	Envelopes		87.64
October 17	Cash		27.06
	Envelopes		81.69
			$425.28

SPECIAL FUNDS.

Missions—Foreign	$4.60	
Domestic	5.75	
General	85.58	
		$95.93
St. Stephen's College		2.50
Living Church New Relief		1.00
		$99.43

BAPTISMS.

October 2—Rice, George Atlanta.
Mitchell, Martha Ella
October 3—Christensen, John Moore, Jr.
October 14—Jerricho, Madeline Mary
October 17—Clark, Albert William

MARRIED.

October 6—George A. Rice and Grace Casselberry.

THE PREACHING MISSION.

Some information may not be amiss at this time concerning the Preaching Mission to be held in this diocese during the first two weeks in Advent. The committee is completing arrangements for the services, and a detailed account of what is to be done will appear in the December magazine.

The diocese has been divided into groups, each group determining the best method to

pursue within its boundaries. St. Clement's has been placed with St. Mark's, Holy Trinity, St. James', Christ Church Chapel, and St. Sauveur. The Rectors of these parishes met recently and determined to make Holy Trinity Church the center for the evening services. The congregations of the various parishes will be urged to attend the mission and to bring others within range of its influence. It will be noted that the mission is diocesan in character and not parochial.

In addition to the evening service there will be special instructions and services for intercession in the parish churches every weekday. A leaflet will be printed for distribution, giving the character and hour for these special meetings.

The Rector would urge St. Clement's people to do all in their power, both by prayer and example, to make this mission a power for good in the community.

The name of the mission preacher will be announced later.

RELIGION AT THE FRONT.

A member of the parish has recently received an interesting letter from an officer in charge of a company of young Frenchmen, all of them between 19 and 20 years of age, and placed on one of the most exposed positions on the western front. The letter, written September 14, evidently describes the activities of the soldiers in preparation for the recent successful offensive movement of the Allies. In guarded terms the writer refers to "important events which you will soon hear of" and speaks of the impatience of the young soldiers for some definite action and the eagerness with which they are all fitting themselves for the offensive attack now in progress. The following extract from the letter will certainly be of great interest to this parish:

"Our preparations are nearly completed. Yesterday a scene was enacted in the trenches the pathos of which is almost beyond description. You probably know that a chaplain has been assigned to every regiment. Our priest is a missionary from China, and every day we see him making his rounds among us who are in the trenches, braving shell and shrapnel. Yesterday, for he knew what was soon to take place, he came into our trench to give to Christian souls the comfort, the peace before entering eternity, by the administration of the Holy Communion. In a small covered portion of the trench the priest quietly confesses the soldier who with bent head and gun in hand always ready, calls upon the name of God to help him in his hour of danger. This is the most heart-rending scene imaginable. Then, one knee on the ground, the priest takes from a tiny pyx the Blessed Sacrament and the soldier communes with his God before throwing himself into the assault. Mid cannon and bomb his courage is firm, and with peace in his soul he offers his life to his country and in eternity joins the ranks of the blessed cohort of our heroes. When we are resting, the priest says Mass in the woods or fields, wherever we are, and he gives absolution to all those souls who have confessed to themselves their sins; and so, we are doing as you do in your church."

This last sentence is of particular interest to the churchman who follows with anxiety the ebb and flow in our relations with the rest of the Church Catholic. Times such as these only show too clearly how much after all we have in common with the rest of the Apostolic Church. May our prayers follow the young officer who wrote this letter, that he may be protected from all danger, and may we remember, too, those noble priests of France, once disowned and despised, that they may soon obtain the true and rightful recognition of their services.—*New Haven Christ Church Chronicle.*

St. Clement's Magazine

ol. XXXI PHILADELPHIA, DECEMBER, 1915 No. 12

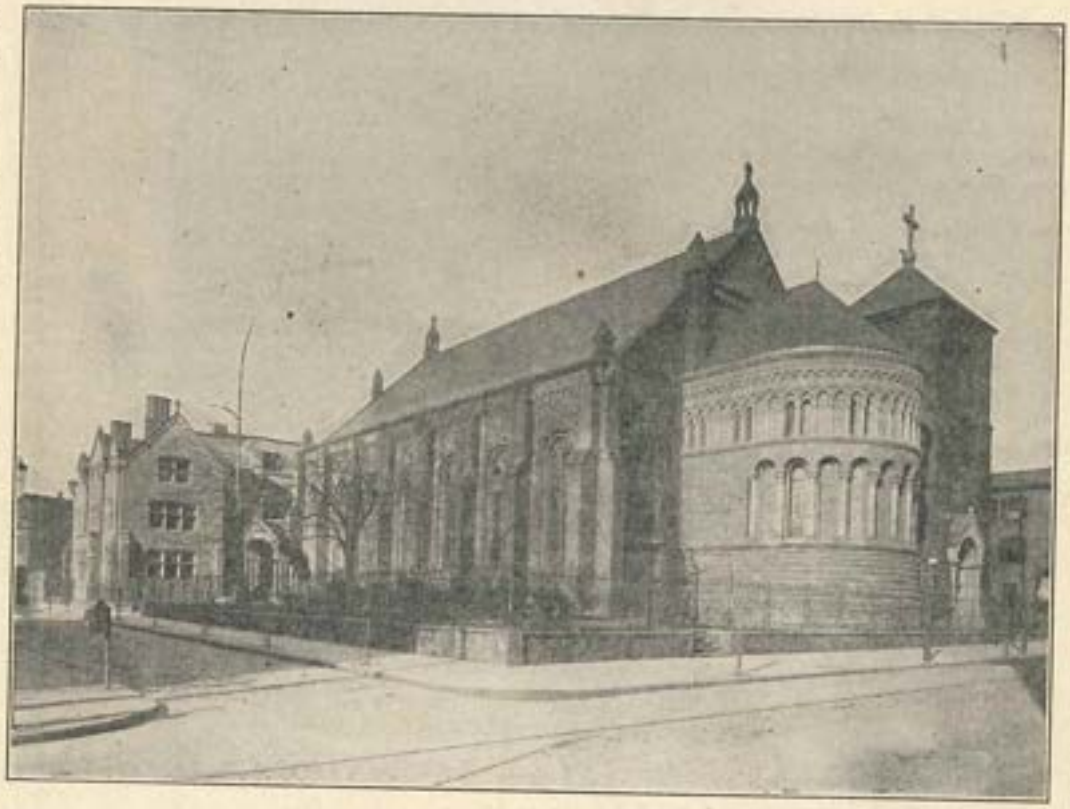


PHOTO. BY KELLENBERG

ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA

ST. CLEMENT'S CHURCH

KALENDAR FOR DECEMBER, 1915

1. Wednesday — Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
2. Thursday — Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
3. Friday (*St. Francis Xavier, Pr., C. Abstinence*) — Masses, 7 and 7.30 a. m. The Litany, 12 m.
4. Saturday — Masses, 7 and 7.30 a. m.
5. **Sunday** (*ii in Advent*) — Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
6. Monday (*St. Nicholas, B. C.*) — Masses, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
7. Tuesday — Masses, 7, 7.30 and 9.30 a. m.
8. Wednesday (*Conception of B. V. M.*) — Masses, 7 and 7.30 a. m.
9. Thursday — Masses, 7, 7.30 and 9.30. a. m. Mothers' Meeting, 8 p. m.
10. Friday (*Abstinence*) — Masses, 7 and 7.30 a. m. The Litany, 12 m.
11. Saturday — Masses, 7 and 7.30 a. m.
12. **Sunday** (*iii in Advent*) — Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 5 p. m. The Litany, 8 p. m.
13. Monday (*St. Lucy, V. M.*) — Masses, 7 and 7.30 a. m.
14. Tuesday — Masses, 7, 7.30 and 9.30 a. m.
15. Wednesday (*Ember Day. Abstinence*) — Masses, 7 and 7.30 a. m.
16. Thursday — Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
17. Friday (*Ember Day. Abstinence*) — Masses, 7 and 7.30 a. m. The Litany, 12 m.
18. Saturday (*Ember Day. Abstinence*) — Masses, 7 and 7.30 a. m.
19. **Sunday** (*iv in Advent*) — Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
20. Monday — Masses, 7 and 7.30. a. m.
21. Tuesday (*St. Thomas, Apostle*) — Masses, 7, 7.30 and 9.30 a. m.
22. Wednesday — Masses, 7 and 7.30 a. m.
23. Thursday — Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
24. Friday (*Abstinence*) — Masses, 7 and 7.30 a. m. First Vespers of Christmas, 8 p. m.
25. Saturday (**CHRISTMAS DAY**) — Masses, 6, 7, 8, 9.15 and 11 a. m.
26. **Sunday** (*St. Stephen, Proto-Martyr*) — Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
27. Monday (*St. John, Apostle & Evangelist*) — Masses, 7, 7.30 and 9.30 a. m.
28. Tuesday (*The Holy Innocents*) — Masses, 7, 7.30 and 9.30 a. m.
29. Wednesday (*St. John of Canterbury, Abp. M.*) — Masses, 7, and 7.30 a. m.
30. Thursday — Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
31. Friday (*St. Silvester, B. C. Abstinence*) — Masses, 7 and 7.30 a. m. The Litany, 12 m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.

Father Quin . . Saturdays, 3-5, 7-9 P. M.

Father Caine . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

VOL. XXXI PHILADELPHIA, DECEMBER, 1915 No. 12

St. Clement's Magazine

PUBLISHED MONTHLY

Please address all communications to

THE EDITOR

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St. Clement's Church

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THE REV. C. C. QUIN, M. A.
THE REV. S. A. CAINE, M. S.

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Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton, Thomas L. Williams,

RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

Masses on Christmas Day, 6, 7, 8, 9.15 and 11 A. M.

—

The Christmas festival for the Sunday School will be held on Monday, December 27. The rector asks for contributions toward the expenses.

—

Up to and including November 25, the total amount received on account of the St. Clement's Day offering, applicable to paying off the parish indebtedness, was $1,258.21, and as we needed $3,000, the balance yet to be raised is just under $1,750.

—

The clergy will hear confessions on the Thursday and Friday before Christmas as follows:

Thursday, Father Hutchinson, 3 to 5 P. M.

Friday, Father Hutchinson, 10 A. M. to 12 noon, and 7 to 9 P. M.

Father Quin and Father Caine, 3 to 5 and 7 to 9 P. M.

On Friday, December 31, New Year's Eve, Father Hutchinson, 11 A. M. to 12 noon, 7 to 9 P. M.

Father Quin and Father Caine, 3 to 5 and 7 to 9 P. M.

The clergy have no hours in the church on Christmas or New Year's Day.

THE CHRISTMAS OFFERING.

Offerings on Christmas Day are for the Christmas Fund of the Diocese that provides relief for disabled clergy or for the widows and orphans of deceased clergy.

Any member of the parish who may desire his offering on Christmas Day used for other objects should be careful to see that it is properly designated.

DURING THE MISSION.

Week-day services: Masses daily at 7 and 7.30 A. M.; also on Tuesdays and Thursdays at 9.30 A. M.; Matins, daily at 9 A. M.; Evensong, daily at 5 P. M.; Bible Class, Tuesday at 10 A. M.; Instruction, daily at 11 A. M.

With the exceptions of the Masses, which are said in the Church, all services will be held in St. John's Chapel.

HYMNS FOR DECEMBER.

5. A. M.—47, 49, 311 pt. 2, 217.
   P. M.—226, 51, 398.
12. A. M.—50, 51, 203, 311 pt. 2, 53.
    P. M.—47, 203, 398.
19. A. M.—203, 49, 311 pt. 2, 226.
    P. M.—226, 53, 398.
25. A. M.—59, 329, 60, 56, 482.
26. A. M.—59, 329, 65, 56, 482.
    P. M.—61, 60, 56, 62, 59, 329, 482.

ST. CLEMENT'S TIDE.

There were good congregations both at the solemn Evensong on the eve of the Festival, and at the Solemn Mass on St. Clement's Day itself. Not quite as many communions were made as last year. This decrease is offset somewhat by the fact that during the year there were nearly three hundred communions more than during the previous year.

The record of communions shows a rather interesting fluctuation, but no apparent reason to account for such a fluctuation.

In the year 1910-1911 (beginning at St. Clement's Day), 6,867 communions were made, in 1911-1912 there were 6,242; in 1912-1913 there were 6,433; in 1913-1914 there were 6,086. Last year 6,371 communions were made. This makes an average of nearly eight communions a year for each communicant. This is a very good average. As a matter of fact, not every communicant makes his or her communion with such frequency. Would that it were so! There are too many who make their communions but once a year, and if it were not for the more faithful, the average would not be so high.

The choir sang very well both at the Solemn Evensong and at the late Mass. The Magnificat and Nunc Dimittis were by Sears, the Te Deum by Jordan, and the Mass was Gounod's "Mass of the Sacred Heart."

THE BISHOP'S VISITATION.

The bishop of the diocese will visit the parish to administer the sacrament of confirmation on Sunday evening, January 30th. Those who are desirous of being confirmed should give their names to the clergy. The clergy would also appreciate very much having the names of those who are not confirmed who may be known to members of the Parish

THE MISSIONARY OFFERING.

After due consideration it has seemed best to continue our missionary offerings through the accustomed channel. Whatever may be the vagaries of a "Board of Missions, incorporated under the laws of the State of New York," our duty is manifestly to the Church and her missionaries. The stipends of the men, who have trusted us enough to give themselves to a life in the mission field, relying upon our support, must not be discontinued. To punish those priests by withholding their incomes, is to make the innocent suffer for the guilty. Deeply as we regret the partisan and unfair action of the "Board of Missions, incorporated under the laws of the State of New York," we cannot let our representatives in the mission field bear the consequences.

There is a perfectly proper and legitimate way of dealing with the Board of Missions. It exists by the will of the General Convention, and it is to the General Convention that we must appeal for the redress of grievances and the righting of wrongs.

By participating in the Panama Conference the Board of Missions acted in flat disobedience to the expressed will of the General Convention. According to the public utterance of one of its numbers, this action is to be justified, because, forsooth, the "Board of Missions" is "incorporated under the laws of the State of New York," and therefore exists as an independent body and can do as it pleases. This is an interesting legal quibble which appeals to a certain type of legal mind, but like many other legal quibbles bears little relation to the moral law. We have in New York State, apparently, a purely local corporation, which has assumed the perogatives of a little "vatican" and would dictate the policy of the Church according to its own will and pleasure. We send our offerings to a Board of Missions created by General Convention to represent the whole Church in all missionary work. The contributions are to be dispensed apparently by a partisan organization, "incorporated under the laws of the State of New York." One can readily understand the gravity of such a situation.

It is our duty, as loyal churchmen, to see to it that such steps as may be necessary shall be taken at the next General Convention, to instruct the Board of Missions as to its responsibility to the whole Church.

GIRLS' CLUB.

The Girls' Club has resumed its meetings for the year. At the October meeting the following were elected:

President, Miss Dorothea Wilde; Vice-President, Miss Rae Hausam; Secretary, Miss Helen Garber; and Treasurer, Miss Elsie Forrester.

On the third Tuesday of each month there will be a lecture, the last one being a talk by Mr. Waldo on "A Trip Through the War Zone."

A distinct plan was decided upon for the year, the meetings to be spent as follows: First Tuesday evening of the month, business; second, gymnasium; third, lectures; and fourth, social. Members of the congregation are cordially invited to the lectures.

OFFERINGS.

October 24—Cash		$36 42
Envelopes		87 40
October 31—Cash		35 16
Envelopes		74 74
November 2—Cash		16 14
November 7—Cash		30 57
Envelopes		66 41
November 14—Cash		26 65
Envelopes		81 19
November 21—Cash		34 80
Envelopes		80 24
November 23—Cash		1,074 11
Envelopes		27 10
November 25—Cash		157 00
Envelopes		1 00
		$1,828 93

SPECIAL OFFERINGS.

Missions—Foreign	$4 25	
" Domestic	14 60	
" General	108 69	
" Emergency Fund	1 00	
		$128 54
All Saint Sisters		62 29
Episcopal Hospital		123 54
Poor Fund		65 49
Repair Fund		6 00
St. Stephen's College		4 75
Living Church War Relief		2 00
		$392 51

BAPTISMS.

October 24—Robert William Ligget, Jr.
November 7—Katharine Marie Atler.
November 14—Mary Howard Marsh.
November 18—Alice Sybil Laura Edwards.

BURIALS.

October 19—Howard Wilson McGrath.
October 29—Lawrence Ridgely Wetherill.
October 29—Emma B. Austin.

MARRIAGES.

October 20—James Clarence Fitch and Bessie Crawford MacNeill.
November 24—Joseph Napoleon DuBarry, 3d, and Ella Brock.

ST. CLEMENT'S MAGAZINE.

Notice is hereby given that on account of the free distribution of the magazine, the size of the magazine will be reduced, beginning with the January number. The magazine will be issued as a four-paged paper.

TREASURER'S REPORT OF ST. CLEMENT'S ALTAR GUILD.

Amount received:

Dues of members, donations, sale of vestments, sale of materials, stamping	$254.90
Balance from former account	89.39
	$344.29

Amount paid:

Instructions in needlework, materials bought, duty on damask and gold thread, postage	$251.74
Balance in bank	92.55
	$344.29

FRANCES P. LEX,
Treasurer.

THE MISSIONARY APPORTIONMENT.

For the fiscal year of the Board of Missions that ended on September 1, the apportionment of St. Clement's was $3,198.65.

The report of the treasurer of the Board, recently received, shows that the total amount received from the parish was $3,012.80, made up as follows:

From the Parish	$2,912.89
From the Sunday School	64.91
From the Woman's Auxiliary	35.00
	$3,012.80

These figures show that the parish fell short of meeting its apportionment by $185.85; but the apportionment for the year just ended was over $600 more than in the year ending September 1, 1914.

Of the total amount given this year, the sum of $902 was for the emergency fund.

THE POOR FUND.

Up to December 1 less than $70 has been received for the Poor Fund. The amount needed is far in excess of this. During the last two years over $270 was contributed each year respectively. By the greatest economy and care this amount has just sufficed. Only the persons in greatest need could be helped. Many had to be refused. Money is needed now to carry on this part of the Parish work.

THE NATIVITY.

The thatch on the roof was as golden,
  Though dusty the straw was and old,
The wind had a peal as of trumpets,
  Though blowing and barren and cold,
The mother's hair was a glory
  Though loosened and torn,
For under the eaves in the gloaming
  A child was born.

Have a myriad children been quickened,
  Have a myriad children grown old,
Grown gross and unloved and embittered,
  Grown cunning and savage and cold?
God abides in a terrible patience,
  Unangered, unworn,
And again for the child that was squandered
  A child is born.

What know we of aeons behind us,
  Dim dynasties lost long ago,
Huge empires, like dreams unremembered,
  Huge cities for ages laid low?
This at least—that with blight and with blessing,
  With flower and with thorn,
Love was there, and his cry was among them,
  "A child is born."

Though the darkness be noisy with systems,
  Dark fancies that fret and disprove,
Still the plumes stir around us, above us
  The wings of the shadow of love:
Oh! princes and priests, have ye seen it
Grow pale through your scorn?
Huge dawns sleep before us, deep changes,
  A child is born.

And the rafters of toil still are guilded
  With the dawn of the star of the heart,
And the wise men draw near in the twilight,
  Who are weary of learning and art,
And the face of the tyrant is darkened,
  His spirit is torn.
For a new King is enthroned; yea, the sternest,
  A child is born.

And the mother still joys for the whispered
  First stir of unspeakable things,
Still feels that high moment unfurling
  Red glory of Gabriel's wings.
Still the babe of an hour is a Master
  Whom angels adorn,
Emanuel, prophet, anointed,
  A child is born.

And thou, that art still in thy cradle,
  The sun being crown for thy brow,
Make answer, our flesh, make an answer,
  Say, whence art thou come—who art thou?
Art thou come back on earth for our teaching
  To train or to warn?—
Hush—how may we know?—knowing only
  A child is born.

G. K. CHESTERTON.

LETTER FROM MISS ELSIE DEXTER.

Wuchang, China, September 30th, 1915.

You know by the heading that yesterday was Michaelmas, and *what* a day it was for the Christians here in Wuchang! The beautiful gothic stone Church of St. Michael and All Angels was consecrated. It is the gift of a Boston church-woman, whose heart must be happy to know how much she has done to make the dear Lord known to the Chinese.

Monday evening Sister Edith and Sister Helen came to stay with me for three days, before returning to Auking for the winter. They were so anxious to see the church and be here for Michaelmas. They did a great many things for Father Wood, and at last cleaned the sanctuary and arranged the flowers on the High Altar.

The church stands on one of the principal city streets, and rears a fine stone cross high above all other buildings. Below the cross, in a niche, is a beautiful life-size figure of our Lord, with His Hands spread out in blessing over the city below. Above His Head is a crown. Inside the church, all the wood carvings were done by the Chinese, and they have done wonderfully well. The choir screen is as delicate as lace, and the rood with the figures is really beautiful. In the panels on the ends of the High Altar are four carvings, representing the evangelists, and at the front, in the centre, is the Lamb of God, with panels of adoring angels on either side. Above the retable and magnificent candlesticks are two figures. On the left is St. Michael, with his sword drawn and his foot on the dragon—most appropriate for China! And on the right stands a lovely guardian angel blessing a little Chinese child. Don't you long to see it?

In the apse, behind the High Altar, is the chapel of the Blessed Sacrament. There, on a beautiful blue wall with "M R" in gold and golden fleur-de-lys, are three more figures—one of our Lord and the Blessed Virgin and the third of the Angel Gabriel, I think.

It was a picture long to be remembered when, at the close of the service, our dear bishop went to the centre of the altar, and there, in a gorgeous red and gold cope, holding his pastoral staff of gold and brown in one hand, blesses that great congregation of *Christians*,—there must have been about four hundred present. With the exception of about fifty, all were Chinese.

The service began with solemn procession, preceded by crucifer and thurifer; then came clergy and choir, and then the bishop. Boys from the trade school at Ichang acted as acolytes, and Father Wood celebrated after the service of consecration. He had Archdeacon Hu and Mr. Hayward as deacon and sub-deacon.

The associates out here gave the red vestments made at the Bible School at Hankow. They were *wondrous!* Dear Miss Wood sat with me. She was almost as happy as her brother.

After the service, Miss Byerly had invited all to her house for tiffin. It was a happy day. I had four of my nurses with me, and how they did love eating the ice cream! Every evening for a week there is mission preaching at seven. I took ten nurses last night, and the church was packed to the doors. The dear bishop told them of the Church which was brought to them, and how now they must cherish its life and let it be their strength. I shared my hymnal with four soldiers, each anxious to read every bit of the service. There is every possibility for the full Catholic ritual to be used, and also all the means of grace are provided for, from a handsome font and confessional to the beautiful chapel for perpetual reservation of the blessed sacrament. The day was bright and warm, like September at home. We all remembered the sisters of St. Anne, and prayed for their appointment. We had mass at seven in the hospital chapel.—Reprinted from the *Messenger*, Boston.

S. Clement's Church,

Twentieth and Cherry Streets.

The Rev. B. W. MATURIN, *Rector.*
The Rev. C. N. FIELD, } *Assistants.*
The Rev. D. CONVERS, }

Wardens.—Henry Flanders, 113 South Fifth Street; John Neill, 216 South Third Street.

Choir-master and Organist.—A. L. Baker, 118 Claymont Street.

Clergy House, 2026 Cherry Street.
All Saint's Home, 2032-34 Cherry Street
S. Clement's Dispensary,
110 Friedlander Street.

Application for trained Nurses should be made to the Sister in charge, 2034 Cherry Street, or at the Directory for Nurses, Northeast Corner Thirteenth and Locust Streets.

Application for boys to the Choir should be made to the Rector or Choir-Master.

The pews in this Church are rented. Strangers and others not renting sittings, will be assigned places by the Ushers. Information in regard to the renting of pews may be had of the Accounting Warden, or of the Ushers.

Strangers and persons wishing to be visited are requested to leave their names and addresses in the letter-box on the vestry door, or at the Clergy House. The Clergy are always glad to visit those who desire it.

This MAGAZINE is published monthly through Mr. Samuel Williams, 201 S. Thirtieth St., Philadelphia. Subscriptions, exchanges and communications may be sent to this address. Subscriptions may commence with any number.

Parish Notes.

Retreats were held during the la month as follows:

Guild of S. Vincent, Mid-Le Sunday, March 11th, conducted b Father Field.

Guild of the Iron Cross, Passio Sunday, March 18th, conducted b Father Field.

Guild of S. Mary, Thursday in Pa sion Week, March 21st, conducted b Father Convers, when over fifty ke the whole day, and quite a numb more attended some of the service but could not come to all.

The Bishop of the Diocese visite this Parish for Confirmation, Frida evening, March 16th, and Confirme 68, a list of whom is published els where.

During the weekdays in Lent th attendance at the daily celebration has, we think, been larger than usua averaging on the weekdays about 40

On Easter Monday, from 10 to will be held the annual election of th Vestry. The newly elected Vestr will hold their first meeting Easte Tuesday at 8 P. M.

The Parish Tea will be held in th Sunday-school Room on Wednesda evening, April 4th, at 8 P. M. Ticke can be had of any of the clergy o sisters.

The Children's Festival will be hel in the Sunday-school Room on Thur day evening, April 5th.

The Procession of the Guilds of th Parish will be on Friday of Easte Week, April 6th.

The members of the various Guild will meet as follows:

The Altar Guild, Guild of the Hol Cross, Guild of S. Mary, Guild of th Holy Child and Guild of S. Martha in the Sunday-school Room.

The Guild of S. John in the Vestr Room.

Guild of the Iron Cross, Guild of S Christopher in the Chapel.

The Guild of S. Michael and a Angels in the Choir Room.

Guild of S. Vincent in Acolyte Room.

Rev. Father Maturin will delive a lecture in the Sunday-school Room, Tuesday evening, April 17th, at eight o'clock, descriptive of his travels in the Holy Land. Tickets, 50 cents each, may be had of the clergy, or in the corridor of the church.

The jugs for the Hospital and Dispensary which have been put out to collect Lenten offerings should be sent in to Father Convers after Easter.

The Guild of the Holy Cross propose having an afternoon tea in the new Hospital Building, corner Cherry and Claymont streets, on Tuesday, April 10th, from 3 to 9 P. M., for the benefit of the Hospital. No admission will be charged.

Father Maturin preached a course of six sermons on the Christian Conflict in Trinity Church, New York, in Passion Week, at 12 o'clock noon.

The next number of the Magazine will contain the annual reports of the Parish and its work for the past year. Persons desiring extra copies will please give notice so that they can be printed. Heretofore, more copies have been called for than could be supplied.

The fiscal year, by a new by law, ends March 25th, so that the usual Easter offering will not be included in the report. We are gratified to say that the report is very encouraging. There is no floating debt, and a small balance on hand so that we will start the new year with encouraging prospects.

Low Sunday, we regret to say, is Mr. Baker's last day with us as Choir Master and Organist. We had hoped that his stay amongst us might have been longer. There can be but one opinion of his valuable work with the Choir while in charge of it, and his great talent as an organist is beyond praise. We shall wish him Godspeed wherever his lot may be cast in the future.

Mr. James Benton Tipton, the new organist and choir master, is a native of England, and came to this country about six years ago. While in England he received a thorough musical training under Dr. Stainer, the well-known composer of St. Paul's Cathedral, London, and Dr. Parrot, the great master of Gregorians, of the Chapel Royal, Windsor. Subsequently, Mr. Tipton served as organist at St. Barnabas, Oxford, and St. Augustine, Kilburn. After filling an engagement at Denver, Mr. Tipton came to the Epiphany, Washington City, of which the then Rev. Dr. Paret was the pastor. Leaving the Epiphany he came to St. Luke's, in Baltimore, where he has been since November, 1885.

The new choir master, we hope, will be with us by the middle of May. In the meantime the choir will be under the directionof Mr. Auty.

S. Vincent's Guild duly appreciate the following letter sent them by the Secretary of the Vestery.

Philadelphia, March 10, 1888.

It gives me pleasure to inform you that at a Vestry meeting held on the 9th instant, it was resolved, that the thanks of the Vestry be tendered the Acolytes for their faithful services; and also that the Vestry desire to express their appreciation of the efficiency and zeal with which the Acolytes have discharged their duties.

Very truly yours,
J. C. BLAND.
Secretary of the Vestry of
S. Clement's Church.

To Mr. W. B. REED,
Secretary S. Vincent's Guild.

BAPTISMS.

February 23.—John, son of Samuel and Maggie Miller.

February 24.—John Smith, son of John D. and Emma Luce.

February 24.—Sybil, daughter of Charles and Ida S. Ellington.

February 25.—Willis Edgar, son of Robert and Mary E. Carr.

February 25.—John Edwin, son of Robert and Mary E. Carr.

March 4.—Isaac Ernest, son of James and Margaret Ann Linton.

March 4.—Annie May, daughter of Henry and Mary Tolson.

March 6.—Emeline Hultz.

March 8.—Thomas, son of Joseph and Rebecca McKenna.

March 8.—Mary Lena, daughter of Robert and Harriet Johnson.

March 16.—Mary Ellingsworth.

March 17.—Cora Violet, daughter of William and Harriet Amelia Peters.

March 17.—Susan Netchet, daughter of William and Harriet Amelia Peters.

BURIALS.

February 21.—Alexander Harvey.
February 23.—Frederick Jumelle.
February 27.— ——— Garden.
March 2.—Samuel A. Widmer.
March 3.—Agnes Gries.

COMMUNIONS, from February 20th to March 20th, 884.

OFFERINGS, from February 20th to March 20th, $500.52.

CONFIRMED.

William R. Dannals, Henry William Montgomery, William A. Flowers, I. Ernest Linton, G. Peters Kidder, C. Camblos Norris, Samuel A. Haney, Edward F. Rivinus, John Wilson, George W. Templar, George Atchison, Hartman M. Hefner, Edward Berry, Joseph C. Goodwin, Howard Wells, Niles Carlisle Bland, Preston Orem, ——— Spencer, Mary A. Reid, Emeline Hultz, Anne Roach, Eva V. Healey, Harriet Anne Wilde. Anne Langen, Emily Burrill, Mary Lee Berry, Mrs. Wilson, Mary A. Richardson, Selina Black, Eliza Anne Giffin, Emma V. Luce, Agnes A. McLean, Mary Tolson, Martha Nelson Harman, Louisa McConnell, Kate Lautenslacker, Mary Ellingsworth, Lizzie Kendig, Ellen M. Hancock, Annie Davenport, Anne Snyder, Anne Zimmerman, Margaret Childs, Emma Eliza Wells, Virginia M. Taylor, Bessie C. Cassidy, Alexine Louise Birch, Lizzie Simpkins, Mary Annie Hauser, Nettie Lowden Durand, Mary Erben, Lydia Mann, Margaret Campbell, Elizabeth Young Hoffman, Margaret Gresley Dougherty, Katharine Verena Hubbard, Pauline Paul, Elizabeth T. Long, Annie Bramell, Gretha Rieter, Elizabeth Brown, Charlotte Hartzke, Elizabeth Clough, Sarah A. Lane, Theresa Barnes, May Montgomery, Katharine M. Kennedy.

Dispensary Notes.

In a few days it is expected that the necessary legal documents will have been signed, and the first payment made by which the property on the corner of Cherry and Claymont street will have been transferred to us. The legal investigations into the title, etc., are now nearly finished.

The next step will be to alter it for our use. This will involve a complete rearrangement of the ground floor, giving a large hall in which the patients are to wait to see the physicians, the drug store, and three consultation rooms. The only change in the upper story will be the making of two rooms for the janitor's use. The contract for these changes has been let to George F. Payne & Co., who bind themselves to finish them "on or before May 1st." As soon as the work is done we can have our formal "opening." Then we can transfer the Dispensary from its present limited quarters on Friedlander street to our own building.

The Treasurer reports on hand money enough to make our first payment and pay for the alterations, but not enough to also pay for the current expenses of the next six months. To meet these we must look to what will be given us in future, to pledges made but not yet redeemed, to the Lenten Jugs, and to the sale which the Holy Cross Guild expect to have on April 10th.

As there was much sickness in February, the work at the dispensary was unusually heavy. There seems to be less this month.

Our friends must remember, however, that we have only made our first payment on the property, and until we can largely reduce the mortgage we shall be unable to put in the beds and open the Hospital. Now we must all say our prayers for this end.

The house now occupied for the Dispensary, 110 Friedlander street, is for rent. Possession can be given about the middle of May. For particulars apply to Father Convers.

THE OHIO CONVENTION.—We call the attention of our readers to the proceedings of the Convention called by the Bishop of Ohio to elect an Assistant Bishop. Never in the history of the Church in this country, has there been such an attempt to dictate the future policy of any diocese by the head thereof. Bishop Bedell charged the majority of the clergy (more than two-thirds of whom voted against the Bishop's candidate) with attempting to change the policy which he had deemed wisest, and said that there must be entire concord in every Church principle between the Bishop and his Assistant; and he threatened to withdraw his request for an Assistant unless they would elect some one satisfactory to him.

The election of Assistant Bishops is all wrong and is an Americanism which should be rooted out of the Church or at any rate essentially modified. By our canons the Assistant Bishop is the Bishop of the Diocese after the death of the Bishop. By Bishop Bedell's argument every Bishop who is too old or infirm to properly discharge his duties can demand an assistant who is in "entire accord in every Church principle" with him and thus perpetuate his peculiar ideas though the Diocese do not accept them. If he must have assistants they should represent the churchmanship of the Diocese and not of the individual Bishop. They should be elected with the view of their becoming the Bishop of the Diocese. We are not acquainted with the peculiarities of the canon law of Ohio but we cannot understand why it only takes a majority of the clergy actually voting to elect on their part, while it is necessary to have a majority of the whole number of accredited delegates to confirm the nomination of the clergy. In other words, why only 25 out of 53 clergy are necessary to elect if four do not vote, while it requires 78 out of 122 voting lay delegates to confirm; nor, can we see, if the minority report of the Committee on Credentials was correct, upon what principle of right or justice the Bishop declared the nomination rejected because some delegates voted "aye" and "accepted," instead of "To receive." We know of no law outside of Ohio which deprives a clergyman from voting for whom he will. The Bishop himself seemed to be in some doubt and made a decision limiting them to the three names presented by the Committee and then withdrew the ruling, but when a majority of the Convention voted against the three names proposed the Bishop again changed his ruling in the remarkable language quoted in the account of the proceedings.

Rev. Mr. Nichols, in our opinion, was fairly and legally elected Assistant Bishop of Ohio, and his treatment was the height of injustice, and we are surprised that any Bishop should have allowed his personal preferences and party feeling to have so biassed his judgment as to lend himself to defeating the will of the Diocese by acts which would reflect no credit on a political caucus.

After all was over, and Dr. Satterlee was elected, the Bishop made a most feeling and touching apology for his actions, which should be accepted by all on account of his age and the fact of his weak and nervous condition after a long and dangerous illness. The Bishop personally can be forgiven, but as a warning for the future it is better not to cover up what was really a scandal to the Church. If it shall result in repealing or modifying the canon for the election of Assistant Bishops, the Convention of Ohio will have accomplished a good result and one not anticipated.

THE AMERICAN CHURCH MISSIONARY SOCIETY. This Society has issued an address stating its objects and appealing for support because under the new Missionary Canon of the last General Convention the Bishops of the Missionary Jurisdictions have the appointment of their own missionaries and disbursement of funds appropriated to their jurisdiction. It assures the contributors that "every missionary must be approved by the Executive Com-

mittee as faithful and true to the *Protestant* and *historic* character of our Church. The statement is signed by Rev. Drs. Dyer, Goodwin and Phillips Brooks. This is sufficient evidence of the kind of Protestant (with a big P) character that would be required. No wonder they use a small h when naming the "historic character."

Diocesan Notes.

REV. FLETCHER CLARK has resigned the charge of S. Luke's, Chadds Ford.

REV. C. N. F. JEFFERY has become assistant to the Rector of S. Timothy's Church, Roxboro.

THE FOURTH lecture before the Central Organization of Church Guilds was delivered by Rev. James S. Stone, D. D., Rector of Grace Church, Philadelphia, at S. Mark's Church, March 13th, on "Christian Agnoticism."

MR. CHARLES A. HENSIL has applied to the Standing Committee to be received as a candidate for Holy Orders.

REV. HOWARD T. WIDDEMER, Rector of the Church of the Beloved Disciple has been presented for trial in the Ecclesiastical Court of the Diocese on charge of second marriage following divorce on other than Scriptural grounds. The court is summoned to meet Thursday morning, April 5th, at 11 o'clock, in the Guild room of the Church of the Epiphany.

A NEW CHURCH, costing about $50,000, is to be erected this spring by Mr. H. H. Houston, near Wissahickon Station on the Chestnut Hill Branch of the Pennsylvania Railroad.

THE SPECIAL SERVICES during Holy week at S. Paul's Church, Third street below Walnut, for the accommodation of business men, have been well attended, the church being well filled with a congregation of business men of that vicinity. They were addressed by the Rectors of S. Luke's, S. Clement's, Holy Trinity, S. Stephen's and Grace churches, in the order named.

The Ohio Convention.

The Special Convention of Ohio met at Trinity Church, Cleveland, on Wednesday evening of March 15th. An organization was effected and the salary of the Assistant Bishop was fixed at $4,000, with an Episcopal residence guaranteed for three years without cost to the Diocese.

On Thursday morning, after the celebration of the Holy Communion, nominations were made for Assistant Bishop, as follows:

Rev. Francis Lobdell, D. D., Rector of Trinity Church, Buffalo, N. Y.

Rev. Wm. S. Langford, D. D, Gen'l Secretary of the Board of Missions.

Rev. Henry Y. Satterlee, D.D., Rector of Calvary Church, New York City.

Rev. E. R. Atwill, D. D., Rector of Trinity Church, Toledo, Ohio.

Rev. W. F. Nichols, Rector of S. James Church, Philadelphia.

Rev. John W. Brown, D. D., Rector of S. Paul's Church, Buffalo, N. Y.

On the third ballot the Rev. W. F. Nichols was elected by the clergy, receiving twenty-seven out of fifty-two cast.

The lay delegates then retired for conference and an informal ballot was taken resulting in a vote in favor of agreeing with the election of the Rev. Mr. Nichols of 67 to 65 against.

At six o'clock the Convention was again called to order by the Bishop. It was ruled that a majority of all the lay delegates must vote "received" in order to confirm the election of the clergy. A majority and minority report of the tellers were made as follows:

The majority reported whole number of lay delegates 145, number of votes cast 132, necessary to a choice 73, to receive 65, to reject 68, informal 3.

The Rev. Mr. Avery presented the following minority report: Whole number of votes cast 134, to receive 67, to reject 68, "Ayes" 2, "accepted" 1.

Bishop Bedell announced the result by saying: "Gentlemen, the nomination of the clergy has been rejected by the laity."

The Convention then adjourned until Friday morning. After service Rev. Dr. Atwill announced that the Bishop requested that all proceedings should be suspended until he appeared. A motion was made for a reconsideration of the ballot taken by the laity upon Mr. Nichols' confirmation. During the discussion the Bishop entered and read the following remarkable address:

"The issue of the deliberations of the special convention yesterday was a painful surprise. It has led to a careful reconsideration on my part. No other member of the convention is at all aware of the communication which I now lay before you, for it would not be proper that any one except the bishop should be held in any degree responsible for the action which he proposes. After a day spent in earnest consideration of my request for the election of an assistant bishop the convention failed to give me an assistant, but to my great surprise the opportunity was taken by some of my clerical brethren to attempt to change the policy which as your divinely appointed spiritual head, following the traditions of the past and my own deliberate judgment, I deem wisest and for the best interests of the Church in this diocese. This cannot be done during my life without imminent peril of discord and contention. It is the first time, as far as I know, that it has ever been attempted in any diocese under such circumstances. An assistant means a helper. It implies entire cordiality both in counsel and in work. The relationship cannot truly exist where there is not an entire accord in every Church principle as well as in religious teaching. Constant irritation would result disastrously to both bishops as well as to the diocese. Therefore, in the present emergency, I withdraw my request for the assistant bishop, at this time, accepting the alternative of trying the effect of entire rest with medical care abroad. I shall hope that, in the providence of God, either my health may be so restored that I may be able to resume my work or that it shall become evident that it is my duty to resign. However, I have not changed my mind as to the course which a wise regard for the interests of the diocese suggests. If the convention desire to appoint a committee of conference whose report after consulting with me, shall be approved both by the convention and the diocesan, I will gladly accept that decision. Otherwise I withdraw my request for the appointment of an assistant bishop at this time, acknowledging with gratitude the cordial effort which my brethren have made to meet my wishes and anticipating the day when the request will be no longer needed."

A committee was then appointed who made the following report.

"The Committee have had under consideration the subject referred to them, and after prayer and full and free conference with each other, and full and free conference with the Bishop, it has concluded, as the best means of preserving harmony and insuring the welfare of the Church, to suggest the following: That the clergy at once proceed to ballot on the names of these three gentlemen: Rev. J Livingston Reese, D. D., of Albany, N. Y.; Rev. Dr. Atwill, of Toledo, O., and Rev. Dr. Henry Y. Satterlee, of New York City. And that when nomination is made the name of the nominee be referred to the laity for consideration as set forth in the canon. This decision was reached after Dr. Atwill had retired, upon request, and Mr King had been unanimously appointed Chairman of the Committee."

Discussion arose as to the right to vote for others than those named in report. The Bishop decided that votes must be restricted to the three names. The Convention took a recess until afternoon, when the Bishop withdrew his ruling of the morning so far as to allow any votes to be counted unless the Convention objected. The first ballot was then taken which resulted in no choice, less than a majority of the votes having been cast for all of the three persons named in the report. The Rev. Mr. Nichols having a higher number than any other person.

When the result of the ballot was announced the Bishop said:

"I am not sorry that the gentlemen who have not voted for the three candidates have had an opportunity to show their disrespect to this Convention. I am sorry that they have seen fit to do so. It is of no use to use moderate terms. If Mr. Nichols' friends persist in voting for him I will withdraw my request for an assistant Bishop. Is it right that these young me—. But I shall not continue. However, in Gambier, in the future, the young men who have not been brought up in the Protestant Episcopal Church will find it very difficult to enter the doors."

The Bishop stated that he desired to call the attention of the Convention to the rules which provided that names be presented for nomination by the clergy and voted upon.

"Under the rules the Convention is restricted to these three names," he said: "I so decide. After the solemn deliberation and action of the committee I do not see how any one can feel differently on the subject from

the way that I feel. Those who do not want to vote need not, but a vote of those present, it is stated in the canon, elects. My former ruling I made in the interests of peace and harmony, but as I did not succeed in attaining my object, I go back to my former ruling which is in conformity with all practice and custom and confines the clergy to voting for the three names in question. All votes cast for any other candidates will not be counted."

On the fourth ballot Rev. Dr. Satterlee was elected, receiving 27 votes to 21 for all others.

Bishop Bedell announced that Dr. Satterlee was the choice of the clergy. The Bishop here advanced and said with emotion:

"As a boy I was taught that when I had committed an error it is a privilege as well as a duty to ask pardon, and more especially when the fault committed approaches to a sin—a lack of charity. In words which I have to-day used and to which I need not refer more fully, I have committed that sin. I have already confessed it to my Saviour; I now confess it to the clergymen who are offended. Will they please forgive me?"

The laity now voted with the following results:

Total number of lay delegates 155; necessary to choice 78. Received, 111; rejected, 11.

The Bishop announced the election of Dr. Satterlee as Assistant Bishop of the Diocese of Ohio.

General Notes.

ON SUNDAY, FEBRUARY 19TH, the main altar in St. Paul's Cathedral was formally accepted and consecrated by the Right Rev. Dr. Brown, Bishop of Fond du Lac. The altar is a gift of Mrs. M. H. Galloway, to the glory of God and in memory of her late husband, Edwin H. Galloway.

Bishop Brown in the course of his remarks gave substantially the following history of the altar: "Soon after my consecration as Bishop, I was unexpectedly summoned to the bedside of Mr. Edwin H. Galloway. He was known to me as one of the leading citizens of Fond du Lac. I had heard of the singular integrity of the man. His business honor was unquestioned. For truthfulness, purity, public-spiritedness, energy and sagacity he ranked among the foremost of our men. In his home he was a most devoted and tender husband and father. His stainless and honorable character was, however, the prop and glory of the infidelity and skepticism of this region. He met me with a greeting in words much as these: 'You see,' he said, 'my physical condition. I do not expect it can be improved and probably my days are already numbered. As I lie here I have been thinking over my past life and I wish for the sake of my family and friends to correct any mistakes I may have committed so that my example and influence may be of all possible advantage and use to them. You know, probably, what my opinions and principles have been. I am quite willing to review and revise them. Let me say plainly, however, that I am not ready to weigh religion in the balance and to decide by some difference in probabilities. It will make an infinite difference to me whether I lie here an honest man, or whether for the few days before me I must think of myself as a hypocrite and deceiver. Now what can you say to me for Christianity and the Church?' One day Mr. Galloway said to me: 'I am sure that I shall surprise you. I have weighed what you have said to me. Why did not some one say it to me a long time ago? But scrutinizing as carefully as I can my past life I see with perfect clearness that *I have never been a skeptic*, never really lost the faith that I had in my childhood. I have always been controlled by Christian principles. I have never heard the name of God profaned without a shudder, and I have never profaned it myself. I perceive that I have simply mistaken the scope of reason. I have been trying to understand God's government of the universe and his relations with men. The subject was too big for me. I could not grasp it and thought that I was an unbeliever. I am sure now that I have never been, in fact, an unbeliever. I have been honestly mistaken as to the province of reason. I would be glad to live long enough to make my friends understand this declaration, but I say plainly that my only desire to live is that I may serve God and extend and help His Church.'

"This altar signifies in particular that God is more powerful than we sometimes believe. It is a token that men around us regarded as skeptical and unbelieving are often in heart profoundly honest and earnest. Their faith is for a while eclipsed. By and by the shadow will pass from it and then they will discern that the relations with their God were less disturbed than they thought. Such a character as Mr. Galloway's teaches us to be tender in thought and word as to the character of those who seem to be far away from us in religious principle and feeling and to be hopeful for a time when men who mean to honor Him shall be really one with each other and with Him."

REV. HENRY Y. SATTERLEE, D. D., who was elected Assistant Bishop of Ohio, has declined to accept the position.

WOLFE HALL, Denver, Colorado.—This flourishing school for girls is to be removed from its present location and a new building erected, having a frontage of two hundred and fifty feet. In 1867 the lots upon which the present building was built were valued at $100 each; four of them have been sold for $120,000, with which it is proposed to erect the new building in a more desirable location for the school.

THE CITIZENS of Racine, Wisconsin, have subscribed $5,000 towards rebuilding the Gymnasium and Laboratory of Racine College, recently destroyed by fire.

BISHOP DUNLOP, of New Mexico and Arizona, died at Las Cruces, N. M., a few days since. He was born in Ireland, Nov. 10th, 1830, graduated in 1852, at Queen's University, Galway, taking the second classical scholarship. He came at once to America, and was ordained deacon and priest by Bishop Hawks of Missouri in 1854 and 1856. He was consecrated for Arizona and New Mexico, Nov. 21st, 1880.

BISHOP HARE, to whom Mrs. John Jacob Astor left $25,000 to be used for the Indians under his care, has just returned from New York, where he obtained from Mr. Astor $21,000 for a memorial church to be erected in Sioux Falls in memory of the late Mrs. Astor.

"CHARLES GEORGE GORDON, a Nineteenth Century Worthy of the English Church," is the title of a very interesting biographical sketch of England's saintly hero and martyr, by the Rev. T. M. Riley, D D., of Nashotah, and published by the Young Churchman Company, Milwaukee. Appended are his prayer, his motto and seventy-seven of his "Memorable Sayings." His portrait also is given. (Pp. 150; 65 cents by mail.)

DURING the month of March the Church Building fund Commission has granted the following loans:

St. Peter's Church, Tacoma, Washington Territory, $1,500; Mission, Mexia, Texas, $500; St. Stephen's, Pearl River, N. Y., $500; Emmanuel, Rapid City, Dakota, $700; Christ, Saluda, Va., $300; St. Paul's, Clay Centre, Kansas, $500; St. Paul's, Decatur, Ala., $1,700; Holy Cross, Baird, Texas, $600; St. Mary's Daytona, Fla., $1,000; Grace, Winfield, Kan., $1,500; St. Pauls, Wilmington, East Car., $800: St. Peter's Charlotte, N. C., $3,000.

THE BISHOP OF ARKANSAS admitted to the Diaconate, March 16th, Mr. Frank M. Bayne, formerly a Reformed Episcopal minister and Richard S. James, D. D., L. L. D., formerly a Baptist clergyman.

THE STANDING COMMITTEE of the Diocese of Central Pennsylvania have received applications for recommendation to be received as candidates for Holy Orders, Mr. Charles L. Corder, formerly a Presbyterian clergyman, and Mr. Geo. A. Zellers, formerly a Lutheran clergyman.

REV. GEO. W. HARROD, who assisted at S. Clement's last summer, is now Rector of S. Barnabas Church, Burlington, N. J.

Letter from Father Sheppard.

CAPETOWN, CAPE COLONY,
Dec. 21, 1887.

MY DEAR ——: This will not reach you in time for Christmas, but you must please believe that I have nevertheless wished you in my heart all blessing and happiness which the Feast of the Incarnation, now so near, and the New Year, with its hopes and unknown benefits, can bring you. Your most welcome letter reached me just before I left home about ten weeks ago for a holiday and rest, so I had to delay answering it until I returned, which was about four weeks back. It was a most interesting and enjoyable trip. The country I went over was entirely new, and for a considerable part of the way the mode of traveling was new, or at least unusual for long distances, being partly in post-carts and partly on horseback. The first night and morning after I left Capetown was the only piece of railway traveling I had. After I alighted at about 11.30 A. M. on the Monday, all the rest of my journeys were, as I have mentioned, except for the last twenty-four hours, when I was at sea, coasting back to Capetown from a little port called Mossel Bay. Our railway system here is very embryonic; we have one main line going up to the Great Orange River, to the Diamond Fields of Kimberly, and an extension now projected to Pretoria, the capital of the Dutch Transvaal Republic. (South Africa beyond the Cape Colony is a very republican country.) Then there is a branch line leading to Port Elizabeth and Grahamstown, the two most important places in the Colony after Capetown and Kimberly. But between that line and the seacoast all traveling has to be done by post-cart, private cart, bullock wagon, or on horseback. The Cape cart is a two-wheeled vehicle, strongly built, with either shafts for one horse or, as generally, a pole for two horses, after the fashion of the old English curricle. It has a head or tilt and will hold sometimes four and sometimes six persons; on long journeys four and sometimes six horses are used. Riding in one all day nearly, as I did once or twice, making journeys of fifty and once seventy-five miles, is rather cramping and tiring work, but still it gives me a better opportunity of admiring the scenery, when there is anything to be admired, than rushing in a railway car. Riding on horseback, however, is to my mind the pleasantest way of all, if you can limit your wardrobe (as you must) to a pair of saddle-bags. In one of these two ways the country clergy here must visit their parishioners, so that they must generally keep a horse or horses, which in this country is expensive, as forage has to be provided all the year round, there being scarcely any pasture land in our part of the colony on which horses can be fed and thrive on it. Except at one village I always stayed with the clergyman of the place, and I was most kindly entertained. In return I was glad to preach for them, as in those isolated places, where one is thirty miles or more, *i. e.*, five hours' drive from your nearest clerical neighbor, the clergy and people seldom hear but one voice year after year, so they may be forgiven if they are glad to hear a new voice when the infrequent opportunity occurs. So in regard to preaching my outing was by no means absolute rest, as I think I spoke or preached fifteen times during the six weeks I was away.

In most of the country places here, the Dutch Reformed Church—the full title still holds here, though dropped in the States—has the chief spiritual domination, and the Church of South Africa has a very uphill work of it, quite as much so as the P. E. Church has in New England amid the sects there.

In the western portion of the colony the farmers are all Dutch and so, by hereditary custom, belong to the Dutch Reformed Church.

In one village where I spent a fortnight, Oudtshoover, there are scarcely 2,000 people, and besides the Dutch and English churches, there are churches belonging to the Wesleyans and Roman Catholics; yet the Dutch church building is a very handsome one of red sandstone, capable of holding fourteen hundred people, and four times in the year, at the quarterly communions, it is more than filled. The farmers come in from long distances, spend two or three days in the village, living in their ox wagons or in tents, while some of them have built small houses near the church, which they occupy during these festivals and which are empty for the rest of the year. The Dutch minister has the best house in the village, a fine garden, a good cart, horses and mules and £600 a year. Still, the little South African, *i. e.*, English church, is making way slowly but surely, especially among the colored people who form such a large proportion of the community and who are very much neglected by the Dutch; indeed many of the more ignorant farmers persist in declaring that the colored people have no souls, and if it were not for their use as working people, they would be glad to see them exterminated. The whole bent of the Dutch mind is to oppress the colored race of South Africa, deprive them of the chances of an education, demoralize them by the unrestricted sale of liquor and generally treat them as a degraded race only to be trampled upon and insulted. The consequence is that the natives, both Africans and Kaffirs, look to the English as their friends and are generally very anxious to learn English and to attend English services. The rising generation of the Dutch themselves, at any rate in the towns, mostly can speak and read English, and prefer it, so that also makes it easier for them to join the English church. Then, too, the English clergy are much better house to house visitors than the Dutch ministers, so that tells in our favor. In the case of the two parishes which I visited the distance from end to end can be little less than sixty miles, and some of the roads are anything but good; bridges, for example, are almost unknown, and you must ride or drive through the fords or "drifts," if you can, and if not, wait until the flood goes down. Post carts, however, cannot wait, and many accidents happen at these fords, with the loss of men, carts and horses. The clergyman with whom I stayed at Mossel Bay is named Taylor. If you happen to have the S. P. G. book, "Under His Banner," which gives a summary of the missionary work of Church of England, you would find there an account of Mr. Taylor's work at the little rocky island of Tristan d'Acunha which lies 1,000 miles south of Ascension Town, to the people of which, ninety or one hundred in number, he was the first chaplain. He brought away with him a good many of the people about twenty years ago, and some are still living at Mossel Bay. There is still, however, a small population there, and Mr. Dodgeon, a friend of mine, is the present chaplain.

Now, in reply to your inquiry about our work here, I must fill the rest of my sheet with a very brief sketch. If you could call and see us here I would take you to our school chapel, about two hundred yards away, and show you there between 300 and 400 children, more than half of them under six, who are being trained and disciplined and taught there, you would recognize in the chief mistress, one of the All Saints' Sisters, I mean by her dress. Our school is far too small for the number, and as soon as we possibly can find the money we are going to build a separate infant school. One or other of us is there giving religious instruction almost every morning, and I also give singing lessons twice a week. Quite half the number, if not the majority, you would notice are shoeless, and you would wonder how the little creatures could run about so gaily on the roads and streets which, from the action of our terrific southeast winds, have every stone exposed in all its roughness and sharpness. On Sunday you would see the same building with the east end screen gone out of sight, and a well arranged chancel and almost stately altar and dossal chiefly attracting your attention, and the body of the building well filled. The choir seats filled with a choir of about twenty-

four, many of them colored more or less. On the south side of the nave you would be struck by the mass of dark, very dark faces and wooly heads, but the faces are not of the negro type, they are from the east coast, Kaffirs, Zulus, Saikas, Galekas, Inhambane and Mozambique men, and many other tribes are represented. These are gathered through the instrumentality of a Kaffir Home and School. In the Home (S. Columba's) we have about twenty lodgers, living under simple house rules and presided over by a Kaffir Catechist, John James, who lives in the Home. A German lady of considerable teaching power and great self-devotion is our chief teacher in the daily night school, which is attended by about forty or more scholars. There is generally a baptism class going on, and on Christmas Eve Father Puller will baptize seven by immersion in the baptismal tank in the chapel. The vows will be made in Kaffir, and the questions put through John James, as interpreter. F. Puller, who is in charge here, is chaplain to the All Saints' Sisters here, who have quite a number of works.

The new Mother was the Superior here until a few months ago. They have three schools of various grades, a large Orphanage, a House of Mercy and the care of a large Hospital, so all this involves a good deal of work for the Chaplain and myself, besides the parish work which chiefly falls on me. A third priest, a secular, lives with us and has charge of the Mission to the large Malay population of Capetown under our supervision. They are Mahommedans, many of them very devout ones, and it will be a long time probably before much impression is made. It is a work of faith and prayer, but a very important work, as there are about 12,000 in Capetown alone and many more in the Colony. You could not be many hours in Capetown without being struck by the gay and oriental-looking dresses of the Malay women and the gorgeous flowing robes and snowy turbans of some of the Hadjis. You might also meet men with dark faces with regular features and smooth black hair, wearing a close-fitting single breasted black surtout and white trousers, or dome-shaped cap with peak or brim but with a gold band round the edge. Over his shoulder he would be carrying a large bundle of Indian stuffs for sale, and in his hand a white umbrella. This you would be told is a Hindoo pedlar. Probably you would also remark what a number of soldiers of different costumes you saw in the streets; for we have here and in the neighborhood about 4,000 men, engineers, artillery, medical staff, dragoons, besides two foot regiments, and there are five or six volunteer corps, each of which has its own regimentals. As you walked about Capetown you would be impressed with the grandeur of the mountain masses which engirdle and seem to overhang the oriental-looking town, while on the only open side you would delight to gaze out on the beautiful blue bay and the mountains beyond. This is a very imperfect sketch, but it must end here I am afraid. If this brief setting forth of some of our work and our needs should stir you to specially remember us in your prayers, I shall be very grateful. Please remember me most kindly to all old friends, and believe me to be yours very truly.

G. E. SHEPPARD.



St. Clement's Magazine

Vol. XXXII PHILADELPHIA, JANUARY, 1916 No. 1

KALENDAR FOR JANUARY, 1916

1. Saturday (*Circumcision of Our Lord*).....Masses, 7, 7.30 and 9.30 a. m.
2. **Sunday** (*ii after Christmas*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
3. Monday.....Masses, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
4. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
5. Wednesday.....Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
6. Thursday (*Epiphany of Our Lord*).....Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
7. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m. The Litany, 12 m.
8. Saturday.....Masses, 7 and 7.30 a. m.
9. **Sunday** (*i after Epiphany*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 8 p. m.
10. Monday.....Masses, 7 and 7.30 a. m.
11. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
12. Wednesday.....Masses, 7 and 7.30 a. m.
13. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
14. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m. The Litany, 12 m.
15. Saturday (*St. Paul, first Hermit*).....Masses, 7 and 7.30 a. m.
16. **Sunday** (*ii after Epiphany*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
17. Monday (*St. Anthony, Ab. C.*).....Masses, 7 and 7.30. a. m.
18. Tuesday (*St. Prisca, V. M.*).....Masses, 7, 7.30 and 9.30 a. m.
19. Wednesday (*St. Wolstan, B. C.*).....Masses, 7 and 7.30 a. m.
20. Thursday (*St. Fabian, B. and St. Sebastian, MM.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
21. Friday (*St. Agnes, V. M. Abstinence*).....Masses, 7 and 7.30 a. m. The Litany, 12 m.
22. Saturday (*St. Vincent, D. M.*).....Masses, 7 and 7.30 a. m.
23. **Sunday** (*iii after Epiphany*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
24. Monday (*St. Timothy, B. M.*).....Masses, 7 and 7.30 a. m.
25. Tuesday (*Conversion of St. Paul, Apostle*).....Masses, 7, 7.30 and 9.30 a. m.
26. Wednesday (*St. Polycarp, B. M.*).....Masses, 7, and 7.30 a. m.
27. Thursday (*St. John Chrysostom, B. C. Doct.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
28. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m. The Litany, 12 m.
29. Saturday (*St. Francis of Sales, B. C.*).....Masses, 7 and 7.30 a. m.
30. **Sunday** (*iv after Epiphany*).....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
31. Monday.....Masses, 7 and 7.30. a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.
Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 10-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Caine . . Saturdays, 3-5, 7-9 P. M.

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St. Clement's Church

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Mr. George Lewis Mayer
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Rector's Warden.—
Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
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RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

The Bishop will visit the parish for Confirmation on Sunday evening, January 30th.

The dinner of St. Vincent's Guild will take place on Wednesday night, January 26th.

Archdeacon Stuck is expected to preach in St. Clement's on Sunday morning, January 16.

On January 5 thieves entered St. John's Chapel and stole two of the memorial candlesticks. The gates of the Lady Chapel will be kept locked hereafter as a protection against desecration.

On the Feast of the Epiphany, at the 9.30 Mass, Miss Claudine Whitaker, a communicant of St. Clement's, who is working in Mexico was set apart as a Deaconess. Bishop Rhinelander preached and Fr. Hutchinson said the Mass.

Fr. Underhill, who has been curate at Trinity Church, Bridgeport, Conn., has accepted the position of curate with Father Townsend, at St. John's Church, Camden. Both Father Townsend and Father Underhill were former rectors of St. John's, and will now be working together in their old parish.

On Sunday, February 6, the members of the League of Intercession and any who are using the leaflet regularly, are asked to meet in St. John's Chapel at 4 o'clock.

Names of sick persons will be kept on the list hereafter for one week. By special request they will be continued longer, but in such cases information should be given to the clergy at the commencement of a recovery—and a thanksgiving should always be made.

Names should never be handed to the clergy excepting in the case of really serious and critical illness. It would, of course, be our desire to pray for all who were ill, but the list would soon become unduly long.

BAPTISMS.

November 28—Natalia Emma Regina Foster.
Christian Frederick Kuhn.
December 21—Marjorie Price Fogh.

MARRIAGES.

December 6—Frank A. Ross and Nora Hanwell.
December 8—Herbert Timmins and Pearl E. Crum.

BURIALS.

November 20—William Owen.
December 6—Charles Frank.

OFFERINGS.

November 28—Cash			$44.72
	Envelopes		64.84
December 5—Cash			42.62
	Envelopes		67.99
December 12—Cash			44.27
	Envelopes		96.80
December 19—Cash			37.20
	Envelopes		78.40
December 25—Cash			517.25
	Envelopes		12.40
December 26—Cash			50.93
	Envelopes		58.80
			$1,116.22

SPECIAL FUNDS.

Missions—Foreign	$8.10	
Domestic	15.20	
General	121.78	
		$145.08
Poor Fund		159.25
Christmas Fund		201.63
Episcopal Hospital		3.50
St. Stephen's College		1.00
Living Church War Relief		3.00
Diocesan Fund		1.00
		$514.46

CHRISTMASTIDE.

Our Christmas Feast brought us many blessings. There was a slight increase over last year in the number of Communions, and the attendance at the Solemn Mass was larger than usual. The service was very simple, but there was an atmosphere of peace and quiet which was very suggestive of the message of Christmas.

The church was very simply decorated. Trees were placed at either end of the Altar against the wings of the reredos, and the Crèche was erected against the choir wall, near the pulpit. We seem at last to have found the proper place for the "manger." It can be seen from the north aisle, and has a position of proper dignity, while not obstructing any altar.

On Monday night the children held their festival in the Parish Hall.

Laurence Housman's mystery play, "Bethlehem," was given, with the following cast:

Gabriel.....Henry Erhardt
Abel, a Blind Shepherd.....Alfred Hunter
First Shepherd.....Elias Borden
Second Shepherd.....Edwin Ritter
Third Shepherd.....William Boss
Fourth Shepherd.....Thomas McCollom
First King.....Edward Wilson
Second King.....Norman Ruark
Third King.....Charles Fullerton
S. Joseph.....John Coulthard
S. Mary.....Mary Rothwell
Prologue.....Ruth Smith
Epilogue.....Marion Fullerton
Singing Angels,
Ben Baker and George Wells

The production was under the direction of Father Caine, and was better done than in any previous year.

For the first time we had a "scene"—which added much to the effectiveness of the staging—and new costumes were designed and made by a number of interested helpers. Too much praise cannot be given to those who, by their willing and hard labor, made the play a possibility.

The hall was filled by an appreciative audience, and at the close of the mystery, presents were distributed to the Sunday School from the tree in the rear of the hall.

A pleasing feature of the mystery was the singing by Thomas McCollum of a song set to music by Mr. Fry.

The Turkey Supper was held on Thursday night, December 30th, about seventy people being present.

HYMNS FOR JANUARY.

2. A. M., 175, 70, 176, 179.
P. M., 175, 70, 176, 178, 179.
9. A. M., Noel, "We Three Kings," 76, 79, 81.
P. M., 76, 77, 79, 220, Noel, "We Three Kings," 81.
16. A. M., 215, 292, 172, 219.
P. M., 215, 38, 172, 240 219.
23. A. M., 228, 292, 232, 230.
P. M., 228, 38, 193, 232, 230.
30. A. M., 240, 292, 303, 545.
P. M., 270, 599, 156, 207.

THE GIRLS' CLUB.

The December meetings of the Girls' Club have been well attended, one of the new features being the opening of the gymnasium under the instruction of Miss Tolson.

The members of the Club held a carol service in the chapel at Blockley the Sunday afternoon following Christmas.

The members of the Guild of St. Michael's were entertained at the Club's Christmas party, January 4.

On Tuesday evening, January 18, Miss Virginia Garber will deliver an illustrated lecture on "A Trip up the Nile." Members of the congregation are cordially invited.

Any girl over sixteen years of age, who sympathizes with the objects of this Club and is willing to aid in promoting them, is eligible for membership.

SICK COMMUNIONS.

As some persons have asked for simple directions concerning preparation for sick communions, we repeat the suggestion made some years ago.

There should be by the bedside a table covered with a fresh linen cloth and, if possible, a crucifix upon it with two candles, a small bowl of water and a napkin. The candles should be lighted before the priest arrives. Women should cover their heads. The priest should be met, if possible, at the door by a person carrying a lighted candle, who should genuflect to the Divine Presence and lead the way silently to the sick room. There should be no conversation with the priest before the service, unless it is absolutely necessary.

To accept a non-Episcopal ministry is an act of explicit rebellion against the authority of the ancient and undivided Church than which there can be no rebellion more complete.—*Bishop Gore.*



St. Clement's Magazine

Vol. XXXII PHILADELPHIA, FEBRUARY, 1916 No. 2

KALENDAR FOR FEBRUARY, 1916

1. Tuesday (*St. Ignatius, B. M.*) ..... Masses, 7, 7.30 and 9.30 a. m.
2. Wednesday (*Purification of B. V. M.*)... Masses, 7, 7.30 and 9.30 a. m. Guild of St. Vincent, 8 p. m.
3. Thursday (*St. Blasius, B. M.*) ..... Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
4. Friday (*St. Gilbert of Sempringham, ab. C., Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
5. Saturday (*St. Agatha, V. M.*) ..... Masses, 7 and 7.30 a. m.
6. **Sunday** (*v. after Epiphany*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
7. Monday ..... Masses, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
8. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
9. Wednesday (*St. Apollonia, V. M.*) ..... Masses, 7 and 7.30 a. m.
10. Thursday (*St. Scholastica, V.*) ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
11. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
12. Saturday ..... Masses, 7, and 7.30 a. m.
13. **Sunday** (*vi. after Epiphany*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. C. B. S. Vespers, 4.30 p. m. Even-song, 8 p. m.
14. Monday (*St. Valentine, Pr. M.*) ..... Masses, 7 and 7.30. a. m.
15. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
16. Wednesday ..... Masses, 7 and 7.30 a. m.
17. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
18. Friday (*St. Colman, B. C., Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
19. Saturday ..... Masses, 7 and 7.30 a. m.
20. **Sunday** (*Septuagesima*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
21. Monday ..... Masses, 7 and 7.30 a. m.
22. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
23. Wednesday ..... Masses, 7 and 7.30 a. m.
24. Thursday (*St. Matthias, Apostle*) ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
25. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. The Litany, 12 m.
26. Saturday ..... Masses, 7 and 7.30 a. m.
27. **Sunday** (*Sexagesima*) ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 8 p. m.
28. Monday ..... Masses, 7 and 7.30 a. m.
29. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.
Sunday School, every Sunday, 10 a. m.

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PARISH NOTES.

The ornaments stolen from St. John's Chapel have been recovered.

There will be a meeting of the Men's Club on Wednesday evening, February 9th. all the men of the congregation are urged to make an effort to be present. The lecture will be announced later.

On Tuesday evening, February 15th, an organ recital will be given in the church, under the auspices of the American Guild of Organists. Mr. Charles Heinroth, organist of the Carnegie Institute in Pittsburgh, will give the program.

It will be gratifying to the parish to learn that on Monday, January 17th, the last payment was made upon the $2,000 note which had been outstanding for over a year, and that indebtedness has been wiped out. We still owe, to the Burial Lot Fund, about $700, which was borrowed in 1914, and upon which we pay interest. When this amount is paid, the parish will be free from any incumbrances. This is a most encouraging condition, as the current expenses of the parish have been fully met during the last year. If all the communicants would use the weekly envelopes, conscientiously and regularly, we would have no cause for anxiety concerning the financial condition of the parish. It may be as well to state here that the fiscal year closes on March 25th, and the envelopes are distributed at that time. Those who are not already provided with envelopes, but who may desire to use them in the future, are asked to send their names and addresses to the Accounting Warden at the Clergy House.

BAPTISMS.

December 30—Archibald Thomas Simpson, Jr.
December 31—Anna Laura (Barrett) Weitzenhoffer.
January 9—Charles Johnson Coles.
January 9—Watkins Thomas Parry.

CONFIRMATIONS.

January 30.—Edward Christopher Campbell,
Alexander Macomb Lukens,
Theodore Roosevelt Owen,
Clarence Higbee Playford,
Howard Francis Playford
Frances May Adams,
Irene Ella Adams,
Irene Elsie Fulmer,
Marjorie Price Fogh,
Helen Miller Handel,
Nettie Elizabeth Haggy,
Mabel Ella Likens,
Dorothy Mayburry,
Edith Frances Whitman,
Marion Wong.

MARRIAGE.

January 26—Thomas J. R. Brotherton and Fannie A. Ludwick.

BURIALS

December 21—Ida Broughton Knox.
January 7—William Hinkle.
January 10—William A. Meyers.
January 17—Gazie Pratt.
January 18—William K. Nelson.
January 19—Francis B. Foster.
January 21—Anna M. Stuard.
January 24—Effie C. Kalm.
January 25—Ernest Howard Hunter.

OFFERINGS.

January 2—Cash		$46.48
	Envelopes	81.60
January 9—Cash		33.17
	Envelopes	112.23
January 17—Cash		35.45
	Envelopes	84.49
January 23—Cash		43.88
	Envelopes	64.34
		$501.64

SPECIAL FUNDS.

Missions—Foreign	$3.60	
Domestic	26.15	
General	86.10	
		$115.85
Parish Debt		126.00
St. Stephen's College		2.75
Current Expenses		100.00
		$344.60

THE WOMAN'S AUXILIARY.

On Friday, February 4th, the Auxiliary will hold its usual monthly meeting. Every woman in the parish should become a member of the Auxiliary, and those who are able should attend the monthly meetings. Our interest in the extension of Christ's Kingdom must not lessen. It is proposed to start a Mission Study Class for the members of the Auxiliary. Notice will be given later as to the day and hour when it will meet.

ALTAR FLOWERS.

Members of the C. B. S. are asked to contribute 25 cents per year for flowers during the week for the Lady Chapel. If each member will respond, flowers can always be upon the altar.

Contributions may be placed in the alms basin, at the foot of the south aisle, after C. B. S. Vespers, February 13th.

There may be some members of the parish who would be glad to provide the flowers for the high altar on one Sunday of the year, which may come near the date of some anniversary. If there are any such, they may give their names to Miss Arnold, signifying for what Sunday they will be responsible.

All contributions should be sent to Miss S. H. Arnold, the Monterey Apartments, Forty-third Street and Chester Avenue.

ST. ANNA'S HOME.

One of the brightest spots in the vicinity of St. Clement's is St. Anna's Home which, it will be remembered, was started by the All Saints' Sisters three years ago. It is not a parochial institution, but any work undertaken by the community that has served the parish so faithfully and so well for many years, is necessarily of interest to St. Clement's people.

The Home is now full and there is a waiting list, which is an indication, surely, that it ministers to the present needs of the community. There are, of course, other Church Homes in the Diocese, but we know of none that has the gentle atmosphere of peace such as dwells in St. Anna's, nor do we know of any where Catholic ministrations may be had, without let or hindrance.

The chapel of the Mission House is at the disposal of the residents of St. Anna's, whenever they may desire their Communion, and the Chaplain often carries the Blessed Sacrament directly from the chapel altar to the bedside of some ill or infirm person. This he considers one of his highest privileges.

There is a trained nurse in residence, that proper care may be given, and the house is happily free from the dreadful trammels of "red tape" that so often burden an institution.

The Sisters will be glad at any time to receive visitors at St. Anna's and show the haven of rest that has been provided for those who are in need.

MUSIC FOR FEBRUARY.

6. A. M., Mass—Eyre in E flat.
Hymns—165, 292, 106, 167.
P. M., Magnificat and Nunc dimittis; Marks in E flat.
Hymns—165, 38, 214, 106, 167.
13. A. M., Mass—Tours in C.
Hymns—82, 292, 209, 217.
P. M., Magnificat and Nunc dimittis; Matthews in C.
Hymns—82, 38, 223, 209, 217.
20. A. M., Mass—Foster in C.
Hymns—172, 298, 311 (Part II), 305.
P. M., Magnificat and Nunc dimittis; West in E flat.
Hymns—172, 38, 447, 298, 305.

27. A. M., Mass—Moir in D.
Hymns—542, 297, 311 (Part II), 540.
P. M., Magnificat and Nunc dimittis; Sears in D.
Hymns—542, 38, 20, 297, 540.

ST. STEPHEN'S COLLEGE.

The trustees of St. Stephen's College have inaugurated a campaign to raise the sum of $250,000 for an endowment and building fund. There is no institution in the American Church more deserving of the support of Catholic Churchmen than this college on the banks of the Hudson. For many years the Church has been served by able and devout priests who laid the foundations of their intellectual and spiritual life at St. Stephen's.

Its history has been one of continuous struggle for existence, while striving to maintain the highest standards of scholarship, and it now remains practically the only Church college in the country. Other institutions, founded in the name of the Church, have sold their birthright for the mess of pottage of a "foundation." St. Stephen's has never been willing to betray her trust.

Under the leadership of Dr. Rodgers the Catholic faith is now taught at Annandale, and Catholic privileges are granted in their fullness.

Our Seminary in New York always has enrolled on its list of students many graduates of St. Stephen's, who bear witness to the high standards of the institution from which they have come. Any contributions, however small, will be of real help in raising the amount desired for the continuance of this Catholic work, and may be sent directly to Mr. Philip S. Dean, Treasurer, 160 Broadway, New York City.

SUNDAY SCHOOL REPORT.

October, 1915—February, 1916.

The present enrollment of the Sunday School shows 63 scholars in the upper school and 36 in the primary class. In the Bible Class for Women there are 20 enrolled. The teaching staff numbers 10 teachers.

The Honor Role for perfect attendance at Mass and Sunday School for the half-year is as follows:

Donald Grieve, George Day, Elsie Edwards, Mary Stokes, Florence Erhardt, Alice Erhardt, Marion Fullerton, Ruth Smith, Ontimenia Kline, Marie Clark, Mary Rothwell, Charlotte Stokes, Stanley Coulthard, William Boss, Clarence Plagford, Howard Playford, Henry Erhardt, Charles Fullerton.

Although the Sunday School is not very large as far as members, yet its condition is very encouraging. The large percentage of children who have had a perfect attendance is certainly an indication of their faithfulness.

THE BISHOP'S VISITATION.

The Bishop of the Diocese visited the parish on Sunday evening, January 30, and administered the Sacrament of Confirmation to twelve children and three adults. The Bishop gave his address at the beginning of the service. He chose as his text, "We beseech you also that you receive not the grace of God in vain." (II Cor. 6-1). He asked the class to keep this as their motto.

CONFERENCES BY THE BISHOP.

BISHOP'S HOUSE,
251 South Twenty-Second Street.

My Dear Brother:

There seems at this time a real and pressing need, felt and expressed in many quarters, of a clear and convincing "declaration of those things which are most surely believed among us."

The responsibility of meeting this need rests, of course, upon each one of us, and, in a particular degree, upon me as Bishop of the Diocese.

I have therefore planned to make the following series of addresses during the weeks immediately before Lent:

1. The Incarnation.—Thursday, February 17th, 4 P. M., St. Mary's Church, West Philadelphia, Locust Street, above Thirty-ninth Street.

2. The Church.—Thursday, February 24th, 4 P. M., Calvary Church, Germantown, Manheim Street and Pulaski Avenue.

3. The Sacraments.—Thursday, March 2d, 8.15 P. M., St. Simeon's Church, Philadelphia, Lehigh Avenue and Ninth Street.

4. The Ministry.—Monday, March 6th, 11.30 A. M., St. James Church, Philadelphia, Walnut and Twenty-second Streets.

I hope you will find it possible to be present yourself, and will extend an earnest invitation to your people.

Although the addresses will be delivered in churches in different sections of the city, they will form a connected series.

Faithfully yours,
PHILIP M. RHINELANDER,
Bishop of Pennsylvania.

January 20, 1916.



St. Clement's Magazine

Vol. XXXII PHILADELPHIA, APRIL, 1916 No. 4

KALENDAR FOR APRIL, 1916

1.	Saturday (*St. Gilbert, B. C.*)	Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m.
2.	**Sunday** (*Mid Lent*)	Masses, 7, 8 and 9.15 a. m. Solemn mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
3.	Monday (*St. Richard, B. C.*)	Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m.
4.	Tuesday (*St. Ambrose, B. C. Doct.*)	Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m.
5.	Wednesday	Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m. Guild of St. Vincent, 8 p. m.
6.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Intercessions, 4.45 p. m. Mothers' Meeting, 8 p. m.
7.	Friday	Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
8.	Saturday	Masses, 7 and 7.30, a. m. Intercessions, 4.45 p. m.
9.	**Passion Sunday**	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. C. B. S. Vespers, 4.30 p. m. The Litany, 8 p. m.
10.	Monday	Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m.
11.	Tuesday (*St. Leo, B. C., Doct.*)	Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m.
12.	Wednesday	Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m.
13.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m.
14.	Friday	Masses, 7 and 7.30 a. m. The Litany, 12 m. Children's Service, 4 p. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
15.	Saturday	Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m.
16.	**Palm Sunday**	Masses, 7, 8 and 9.15 a. m. Solemn mass, 11 a. m. Matins, 10.30 a. m. Even-song, 5 p. m. The Litany, 8 p. m.
17.	Monday	Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
18.	Tuesday	Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
19.	Wednesday	Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
20.	Maundy Thursday	Masses, 7 and (Solemn) 9 a. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
21.	Good Friday	Matins, 7 a. m. Children's service, 9 a. m. Mass of the Pre-Sanctified, 10.30 a. m. The Passion, 12 to 3 p. m. Stations of the Cross, 8 p. m.
22.	Easter Even	Mass, 7 a. m. First Vespers of Easter, 8 p. m.
23.	**Easter Day**	Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass and Procession, 11 a. m. Matins, 10.30 a. m. Solemn Even-song, 8 p. m.
24.	Monday in Easter Week	Masses, 7, 7.30 and 9.30 a. m.
25.	Tuesday in Easter Week	Masses, 7, 7.30 and 9.30 a. m.
26.	Wednesday	Masses, 7 and 7.30 a. m.
27.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
28.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. The Litany, 12 m.
29.	Saturday	Masses, 7 and 7.30 a. m.
30.	**Low Sunday**	Masses, 7, 8 and 9.15 a. m. Solemn mass, 11 a. m. Matins, 10.30 a. m League of Intercession, 4.30 p. m. Solemn Even-song, 8 p. m.

Matins, daily, 9 a. m. Even-song, daily, 5 p. m.
Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Caine . . Saturdays, 3-5, 7-9 P. M.

St. Clement's Magazine

PUBLISHED MONTHLY

Please address all communications to

THE EDITOR

2013 APPLETREE STREET

St. Clement's Church

TWENTIETH AND CHERRY STREETS.

ST. CLEMENT'S CLERGY HOUSE

20TH AND APPLETREE STS.

BELL TELEPHONE, LOCUST 417

ALL SAINTS MISSION HOUSE

2016 RACE STREET

BELL TELEPHONE, LOCUST 2943

CLERGY:

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THE REV. C. C. QUIN, M. A.
THE REV. S. A. CAINE, M. S.

VESTRYMEN

Mr. Francis D. Wetherill
Mr. G. Theodore Roberts
Mr. Francis M. Berry
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Mr. W. W. Lukens
Mr. Stevenson H. Walsh
Mr. Edward A. Casey
Mr. J. Lawrence Wetherill
Mr. Francis P. Adams

Rector's Warden.—
Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

The Paschal Candle will be blessed on Holy Saturday night after the First Vespers of Easter.

The League of Intercession will hold its Service of Intercession on Low Sunday at 4.30 P. M. in St. John's Chapel.

The Mission Study Class, under the direction of Mrs. Van Harlingen, meets every Thursday, after the 9.30 Mass.

Parishioners are reminded that they should fill out their Easter Communion cards that the parish list may be corrected.

The national colors have been presented to the Church by a member of the parish. They will be placed in the Church within a few weeks.

A silver ciborium for use at the Sunday Masses is to be made. This last is in fulfillment of a bequest left by Miss Patty D. Neill for this purpose.

Donations in money are asked for the flowers for decorating the altar of the Blessed Sacrament on Maundy Thursday. Donations may be sent to Miss Arnold, The Monterey Apartments, Forty-third Street and Chester Avenue.

The new duplex envelopes have been issued. It will be noticed that the mission envelopes have been altered. Hereafter we shall not be sending our contributions to "General Missions," but will "designate" our offerings for either foreign, domestic, or diocesan purposes. Our apportionment for diocesan purposes is something over seven hundred dollars. The daily offerings taken during Lent are devoted to Diocesan Missions.

BAPTISMS.

February 27—Donald Boulter Lonergan.
March 7—Anna Newhall [Shepherd] Hard.
March 10—Louise Wigley [Kelley] Luckenbach.
March 12—George Wesley Adams.
March 19—Elizabeth Foster Lee.

CONFIRMATIONS.

March 12—Anna Newhall [Shepherd] Hard.
Helen Dewey Kehl.
Rachel Irene Kehl.
Eleanore Sophia [Kehl] Kuhn.
Louise Wigley [Kelley] Luckenbach.

BURIALS.

March 3—John W. Dunham.
March 10—Jacob Durham.
March 11—Kathryn L. Reeve.
March 22—Ernest E. Belinfante.

OFFERINGS

February 20	Cash	$23.76
	Envelopes	82.19
February 27	Cash	28.65
	Envelopes	69.98
March 5	Cash	33.10
	Envelopes	78.17
March 12	Cash	32.99
	Envelopes	80.15
		$428.99

SPECIAL OFFERINGS.

Missions:		
Foreign	$9.55	
Domestic	15.80	
General	98.38	
		$123.73
S. Stephen's College		.75
Trinity Church War Relief		1.00
Parish Debt		4.81
Sunday School Offering		9.45
		$139.74

CONFESSIONS.

The hours of the clergy for Holy Week are as follows:

Father Hutchinson: Tuesday, Wednesday and Thursday, 10.30-11.30 A. M.; Good Friday, 4-5, 7-8 P. M.; Easter Even, 10-12 A. M., 7-9 P. M.

Father Quin and Father Caine: Wednesday and Thursday, 4-5 P. M.; Good Friday, 3-5, 7-8 P. M.; Easter Even, 3-5, 7-10 P. M.

Persons are urged not to delay their confessions, but to come as early in the week as possible.

MUSIC FOR APRIL.

2. A. M., Mass—Woodward in E flat.
Hymns—197, 189, 190, 311 (pt. II), 196.
P. M., Litany—Plainsong.
Hymns—198, 637, 549.
9. A. M., Mass—Bennett in D.
Hymns—96, 97 (pt. II), 311 (pt. II), 107.
P. M., Litany—Plainsong.
Hymns—634, 332, 514.
16. A. M., Mass—Foster in E flat.
Hymns—99, 96, 98, 99, 111, 103, 311 (pt. II), 108.
P. M., Litany—Plainsong.
Hymns—99, 111, 517.
23. A. M., Mass—Mozart in B flat.
Hymns—130, Hail Festal Day, 131, 135, 134, 140.
P. M., Magnificat and Nunc Dimittis—Fanning in C.
Hymns—135, 131, 134, 133, 130, Hail Festal Day, 140.
Te Deum—Jordan in C.
30. (Same as April 23.)

A MEMORIAL WINDOW.

The many friends of Miss Patty D. Neill will be interested to learn that designs for a window to be erected in her memory are at present being prepared under the direction of Mr. Sellers. The window, which will form the first of a series which it is hoped may be completed eventually, will be placed at the head of the south aisle, just outside the entrance to the Lady Chapel. The present wooden tracery will be replaced by stone mullions which will follow the general lines of the clerestory windows of the sanctuary, and the first section of the stone wainscoting which it is purposed to extend around the church will be erected.

The proposed general scheme of subjects is as follows:

The windows will contain three tiers of saintly figures. The lower row, commencing at the Lady Chapel and extending round the Church, will contain the saints and martyrs of the first five centuries, in chronological order, commencing with St. Ignatius of Antioch, and ending with St. Gregory the Great, who sent St. Augustine to England. The second row will contain the saints of the English Church, commencing with St. George and St. Alban, and ending with Mother Harriet, the foundress of the Community of St. Mary, and Father Benson. The upper row will contain figures representing the nine choirs of the angelic hierarchy.

Following this plan, the saints in the first window will be St. Ignatius and St. Polycarp, St. George and St. Alban—with angelic figures above them.

It is pleasing to think that the first window to be erected in the carrying out of this plan is to be in memory of one who, with her family has been for so many years, devoted to the parish and its interests.

ERNEST E. BELINFANTE.

Of your charity pray for the repose of the soul of Ernest E. Belinfante, for many years a communicant of this parish.

Give rest, O Christ, to thy servant with thy saints, where sorrow and pain are no more; neither sighing, but life everlasting. Amen.

THE GIRLS' CLUB.

At the cake and candy sale, which was held on Tuesday evening, February 29, thirty-five dollars were cleared. A part of this money is to be used to supply several needs of the gymnasium class, so that hereafter the gymnasium can become a more important feature of the Club.

Miss Rosalie Tolson, of Temple University, is conducting the class.

PARISH FINANCES.

Two years ago the duplex envelope system was introduced in St. Clement's parish and the results have been very encouraging, but the success of this system depends on its *general* adoption by *all* members of the parish, and while about 330 persons have used the envelope regularly during the past year, there are still approximately 470 among our communicants who do not use them.

It is absolutely necessary that our yearly income be increased by $2,000.00 to avoid a constantly recurring annual deficit which is only made up by special appeals.

The following statement shows how this amount could be obtained by relatively small subscriptions:

100 subscriptions at 5 cents per week yield	$260.00
100 subscriptions at 10 cents per week yield	520.00
50 subscriptions at 25 cents per week yield	650.00
25 subscriptions at 50 cents per week yield	650.00
275	$2,080.00

The Finance Committee of the Vestry has been instructed, by vote of the Vestry, to present these facts to the members of the parish with the hope of obtaining more support. The envelopes form the most reliable source of income, aside from pew rents, for parish maintenance.

Our present receipts from pew rentals, cash and envelope offerings, are far from sufficient to meet our expenses, especially during the summer months, this fact being largely due to a lack of systematic offerings being made by the majority of the parishioners, and this has resulted in the necessity of raising money by temporary loans during certain parts of the year.

As a consequence we find it necessary to ask that the Easter offering be devoted to meeting the obligations of the parish, the amount needed to clear the parish of all indebtedness being $1,500.00.

EDWARD A. CASEY,
J. LAWRENCE WETHERILL,
STEVENSON H. WALSH,
Chairman Finance Committee.

March 17, 1916.

"THE LOVE OF CHRIST WHICH PASSETH KNOWLEDGE."

I bore with thee long weary days and nights,
Through many pangs of heart, through many tears;
I bore with thee, thy hardness, coldness, slights,
For three and thirty years.

Who else had dared for thee what I have dared?
I plunged the depth most deep from bliss above;
I not my flesh, I not my spirit spared:
Give thou me love for love.

For thee I thirsted in the daily drouth,
For thee I trembled in the nightly frost:
Much sweeter thou than honey to my mouth:
Why wilt thou still be lost?

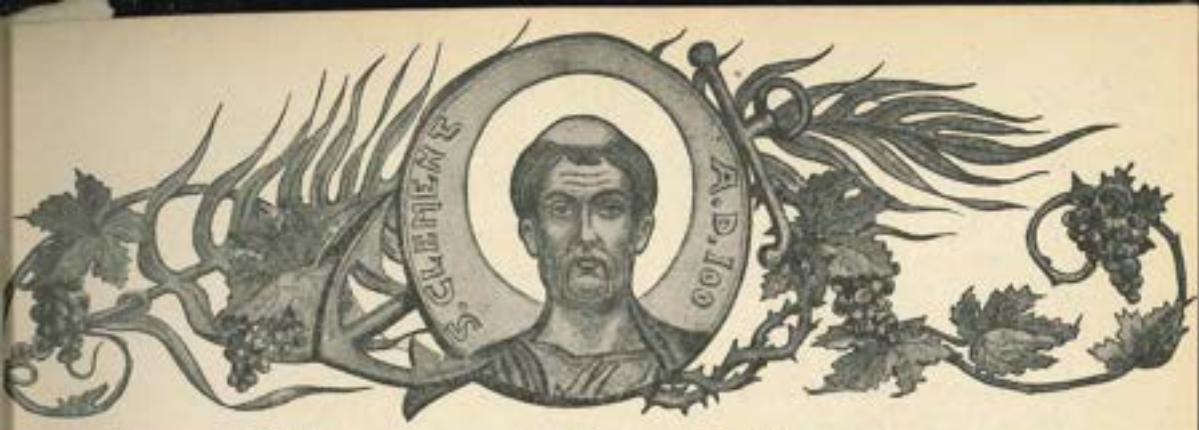
I bore thee on my shoulders and rejoiced:
Men only marked upon my shoulders borne
The branding cross; and shouted, hungry-voiced,
Or wagged their heads in scorn.

Thee did nails grave upon my hands, thy name
Did thorns for frontlets stamp between my eyes:
I, Holy One, put on thy guilt and shame;
I, God, Priest, Sacrifice.

A thief upon my right hand and my left;
Six hours alone, athirst, in misery:
At length in death one smote my heart and cleft
A hiding-place for thee.

Nailed to the racking cross than bed of down
More dear, whereon to stretch myself and sleep:
So did I win a kingdom—share my crown;
A harvest—come and reap.

—*Christina G. Rossetti.*



St. Clement's Magazine

Vol. XXXII PHILADELPHIA, MAY, 1916 No. 5

KALENDAR FOR MAY, 1916

1.	Monday (*SS. Philip & James, Apostles*)	Masses, 7, 7.30 and 9.30 a. m. Guild of St. Mary, 8 p. m.
2.	Tuesday (*St. Mark, Evangelist*) (*Transferred*)	Masses, 7, 7.30 and 9.30 a. m.
3.	Wednesday (*Invention of the Holy Cross*)	Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
4.	Thursday (*St. Monica, W.*)	Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
5.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m.
6.	Saturday (*St. John Ev. before the Latin Gate*)	Masses, 7 and 7.30 a. m.
7.	**Sunday** (*ii after Easter*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Evensong, 8 p. m.
8.	Monday	Masses, 7 and 7.30 a. m.
9.	Tuesday (*St. Gregory of Nazianzum, B. C. Doct.*)	Masses, 7, 7.30 and 9.30 a. m.
10.	Wednesday	Masses, 7 and 7.30. a. m.
11.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
12.	Friday (*St. Pancras, M. Abstinence*)	Masses, 7 and 7.30 a. m.
13.	Saturday	Masses, 7 and 7.30 a. m.
14.	**Sunday** (*iii after Easter*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. C. F. S. Vespers, 4.30 p. m. Solemn Evensong, 8 p. m.
15.	Monday	Masses, 7 and 7.30 a. m.
16.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
17.	Wednesday	Masses, 7 and 7.30 a. m.
18.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
19.	Friday (*St. Dunstan, Archbp.*) *Abstinence*)	Masses, 7 and 7.30 a. m.
20.	Saturday	Masses, 7 and 7.30 a. m.
21.	**Sunday** (*iv after Easter*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Evensong, 8 p. m.
22.	Monday	Masses, 7 and 7.30 a. m.
23.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
24.	Wednesday	Masses, 7 and 7.30 a. m.
25.	Thursday (*St. Aldhelm, B. C.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
26.	Friday (*St. Augustine, Abp., C., Abstinence*)	Masses, 7 and 7.30 a. m.
27.	Saturday (*Venerable Bede, Pr. C.*)	Masses, 7 and 7.30 a. m.
28.	**Sunday** (*v after Easter, Rogation Sunday*)	Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a.m. League of Intercession, 4.30 p.m. Evensong, 5 p.m. The Litany, 8 p.m.
29.	Monday (*Rogation Day, Abstinence*)	Masses, 7, 7.30 and 9.30 a.m. } Intercessions
30.	Tuesday (*Rogation Day, Abstinence*)	Masses, 7, 7.30 and 9.30 a.m. } Intercessions
31.	Wednesday (*Rogation Day, Abstinence*)	Masses, 7, 7.30 and 9.30 a. m. } Intercessions

Matins, daily, 9 a. m. Evensong, daily, 5 p. m.
Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Caine . . Saturdays, 3-5, 7-9 P. M.

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St. Clement's Church

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THE REV. S. A. CAINE, M. S.

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Mr. W. W. Lukens
Mr. Stevenson H. Walsh
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Mr. J. Lawrence Wetherill
Mr. Francis P. Adams

Rector's Warden.—
Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

The Paschal Candle was decorated this year by Miss Marion B. Monroe.

The collection on Ascension Day will be devoted to the Summer Outing Fund.

The Church will be open, as usual, on Rogation Days from 6 A. M. to 9 P. M.

The contribution of St. Clement's Branch of the Woman's Auxiliary to the United Offering was $118.

The Litany on Fridays will be said after Matins until further notice, and the intercessions at noon discontinued.

The national colours have been presented to the Church by Miss Anna P. Prichett, and Mr. Francis P. Adams has given the State flag. They will be hung at the west end of the Church.

Mr. S. Tagart Steele, Jr., who graduates this year from the General Theological Seminary, New York City, will come into residence as a member of the staff immediately after his ordination to the diaconate on Whitsunday.

The Boy Scouts will give an entertainment on May 10, for the benefit of their outing fund. The boys have been rehearsing very hard under the direction of the scout masters and assistants. The "show" will be well worth seeing.

EASTER.

On Easter Day 354 communions were made at the Church. A number of the parishioners made their communions at churches nearer their homes, as was indicated on their communion cards.

There were good congregations both at the Solemn Mass and at Evensong. The music at both these services was very well sung.

The services throughout Lent and Holy Week were well attended. More confessions were heard before Easter than in the last two or three years. This, surely, is an indication that the Catholic religion is not a thing of the past.

BAPTISMS.

March 24.—Norman William Pinney, Jr.
April 16.—Margaret Emalyn (Hillman) Stairs.
April 22.—James Thomas Smalley, Charles Frazer Gimber.

REPORTS
OF THE
ACCOUNTING WARDEN
AND
TREASURERS OF FUNDS

ANNUAL REPORT OF THE ACCOUNTING WARDEN FOR THE YEAR ENDING MARCH 24, 1916.

GENERAL ACCOUNT.

RECEIPTS.

March 25, 1915, balance as shown in last Annual Report		$367.75
All Saints Sisters of the Poor, offertory on All Saints' Day, and special offering		62.29
All Saints Sisters of the Poor, for Poor Fund		226.74
All Saints Sisters of the Poor, for Summer Outing Fund		66.78
American Organ Players' Club, offertory at the twenty-fifth anniversary service, May 4, 1915		51.41
Anna Sophia Brown Fund, income		10.00
Bills payable, note of four months, due July 1, 1916		700.00
Bishop's Fund, offertory at confirmation service, and special offering		21.31
Choir, organ practice charges received from choir master, also offerings on Corpus Christi and All Souls' Day		91.24
Choir Outing Fund, received in offertories		5.00
Christmas Fund, Christmas Day offertories		201.63
Convention Fund assessments		130.00
Convocation of North Philadelphia, Lenten weekday service offering of 1915 and 1916 to close of fiscal year		190.34
Electric lighting, contribution from the Girls' Club towards lighting rooms in Parish House		5.00
Endowment Fund, Income for Parish purposes		356.62
Episcopal Hospital, offertory on Thanksgiving Day, 1915, and special offerings		128.04
Insurance, dividends on perpetual policies		59.88
Interest allowed on bank balances		19.57
Living Church War Relief Fund, received in offertories		$0.25
Missions—Foreign	$125.05	
Domestic	158.33	
General	2,005.67	
Sunday School offerings	71.68	
		2,360.73
Offerings for Parish purposes, cash		6,898.70
Offerings for Parish purposes, envelopes		4,098.61
Pew and sitting rentals		3,026.17
Repairs, transfer from another account and special offering		33.65
St. Clement's Magazine, subscriptions		53.61
St. Stephen's College, special offerings		26.20
Stationery, printing, etc., cash, for special item		37.85
		$19,239.37

EXPENDITURES.

All Saints Sisters of the Poor	$782.29
All Saints Sisters of the Poor, for Poor Fund	226.74
All Saints Sisters of the Poor, for Summer Outing Fund	66.78
American Organ Players' Club, offertory at the 25th anniversary service on May 4, 1915	51.41
Anna Sophia Brown Fund, for Paschal Candle	5.00
Bills payable, extinguishment of note for $2,000	1,981.50
Bishop's Fund, offertory at Confirmation Service and special offering	21.31
Choir, towards salaries of choir master and choir	2,034.52
Choir Outing Fund, amount received in offertories	5.00
Christmas Fund, Christmas offertories	201.63
Church cleaning	98.66
Clergy	5,500.00
Coal	653.00
Communion alms	120.00
Convocation of North Philadelphia, for Diocesan mission work	260.74

Tuesday, Mr. Francis D. Wetherill was appointed Rector's Warden, Mr. S. McKean Bayard was elected Accounting Warden, and Mr. Caleb F. Wright was elected Secretary. The following members of the Vestry were elected as delegates to the Diocesan Convention: Messrs. Clinton, Rogers Woodruff, J. Lawrence Wetherill, and George Lewis Mayer.

strawberry festival on Tuesday evening, June 6, in the Parish Hall. The proceeds this year will be devoted to the Summer Outing Fund. The tickets, including refreshments, are 10 cents each. Members of the parish wishing to buy tickets for the festival may secure them by mail if they will kindly notify Miss Helen Garber, 1414 Pine street.

Electric Lighting		236.08
Electric Power		216.45
Episcopal Hospital		128.04
Gas		205.50
Garden, plants, fertilizer, seed and proper care		69.85
Incidentals, Sexton's supplies, removal of ashes and rubbish and various other items not chargeable to other accounts		260.19
Insurance premiums		541.22
Interest, discount on notes		79.70
Living Church War Relief Fund		10.25
Missions—Foreign	$125.05	
Domestic	158.33	
General	2,005.67	
Sunday School offerings	71.68	
		2,360.73
Repairs and improvements paid from this account		615.90
Sexton and assistant		1,200.00
Stationery, printing and advertising services		332.39
St. Clement's Magazine, cost of publication, including unpaid balance from previous year		213.25
St. Stephen's College		26.20
Sunday School, expenditures for supplies		12.05
Sustentation Fund, apportionment for Diocesan year		51.20
Taxes and water rents		137.50
Vestment laundering and scouring, also for material for new vestments for the choir		176.74
		$18,881.82
Cash balance, March 25, 1916		357.55
		$19,239.37

GENERAL SUMMARY.

As it is through the General Account of the Parish that all receipts for current expenses, Missions and other objects outside the Parish pass, it seems fitting at this point in the report to call attention to various increases or decreases in amounts given or expended for various objects as compared with the figures shown in the last annual report.

Cash offerings for Parish purposes increased $3,336.37 and were within $225.96 of being double the amount received last year. The greater part of this increased amount was for the special purpose of cancelling the floating indebtedness of the Parish, which included a note for $2,000.00, repairs and improvements of a necessary character, and premiums on the increased insurance placed on the property.

Envelope offerings decreased $14.41, while receipts from the rental of pews and sittings increased $98.73.

Our offerings for Missions increased $768.27, and the sum of $330.10, forming part of this increase, and counting on the Parochial apportionment, was especially designated for the Emergency Fund of the Board of Missions.

As for expenses paid from the General Account the amount spent for coal shows an unusually large increase and this was due, first, to the fact that in 1914 we had a considerable quantity of coal left over but incidentally carried over to this year an unpaid coal bill for an additional supply, and, second, to the fact that during the past winter we have used egg coal instead of pea coal as heretofore, at a considerable increased cost. The results of the change in the coal used have been most satisfactory, however, and but few complaints have been made of the church being cold, while in preceding years such complaints were both numerous and well founded.

The amount expended for electric lighting shows a decrease of $76.15, and while electric power cost the Parish $77.10 more than a year ago, no proper comparison is possible, this being the first full year that the Parish has used electricity instead of water power for the church organ.

Repairs paid for from this Account amounted to just over $200.00 less than during the preceding year.

The amount expended for stationery, printing and advertising shows an increase of $138.15, most of which is accounted for by the fact that in this report appears the charge for duplex envelopes used during two years and also by reason of unpaid bills carried over at the close of last year.

The publication of the Magazine cost $50.00 more than shown in the last report, but again the fact that unpaid bills for publication carried over at the close of last year largely accounts for the increase noted. The Magazine is now issued in new form and distributed gratis, but the cost of publication is materially reduced.

The expenses incident to maintaining the Sunday School decreased $24.18, amounting to only about one-third of the sum expended last year and falling about $100.00 short of the sum expended in the year ending March 24, 1914, this result being attained by the use of all supplies purchased in preceding years, and not yet exhausted.

Henry S. Fry
Sexton, Thomas L. Williams,

RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

BAPTISMS.

March 24.—Norman William Pinney, Jr.
April 16.—Margaret Emalyn (Hillman) Stairs.
April 22.—James Thomas Smalley, Charles Frazer Gimber.

Taxes and water rents cost the Parish $50.00 less than last year, due to the doing away with water power for the organ motor and the substitution of electric power.

There will be a still further decrease during the coming year, as last summer the entire plant was placed on a water meter basis, the improvement or change being paid for from the Yarnall fund for repairs and improvements.

A further decrease in expenses was in the item of vestment laundering, scouring and material for new vestments for the choir, the amount of the decrease being $27.12.

There are two periods in each year when receipts are almost always short of the amount needed to meet current expenses. The first of these is in mid-summer, when many people are away, and the second is in mid-winter, when on account of sickness or inclement weather the congregations are very apt to fall off in size, with the resultant decrease in offerings. If members of the Parish away in the summer would pay up their envelope offerings in advance it would be of great assistance, but while some do so it is a regrettable fact that the majority wait until fall before sending in their summer offerings. A more general and proper use of the duplex system is much to be desired, and would largely prevent the summer deficits.

On March 1 it became necessary to borrow $700.00 to meet current expenses on a four months' note and in addition to this sum there remains unpaid a loan or transfer from the burial lot fund of $732.98 made in the summer of 1914. When this latter amount is repaid and credited to the burial lot fund a lot will be purchased and set aside for the purpose for which the fund was started, a committee of the vestry already having the matter in hand.

The insurance carried on the church property is the same as shown for last year, the total being $207,800.00, but to conform with the new State law, Compensation Insurance has been taken out for the proper amount required.

SPECIAL ACCOUNT.

BURIAL LOT FUND.

RECEIPTS.

March 25, 1915—Balance	$2.50
Special offering	5.00

There were no expenditures, and the balance March 25, 1916, was therefore $7.50.

The amount due this fund for the loans or transfers to the General Account, made in 1914, as elsewhere shown in this report, $732.98.

YARNALL FUND

Summary of Annual Report rendered by the Accounting Warden to the Girard Trust Company, Trustee, under the wills of Ellis Homer Yarnall and Emily Yarnall, deceased, for the year ending March 20, 1916.

EDUCATIONAL ACCOUNT.

RECEIPTS.

March 20, 1915—Balance	$679.65
Income and interest	1,458.10
	$2,137.75

PAYMENTS.

For tuition and maintenance of students	$1,583.63
Balance, March 20, 1916	554.12
	$2,137.75

PARISH MAINTENANCE ACCOUNT.

RECEIPTS.

March 20, 1915—Balance	$197.69
Income and interest	1,458.12
	$1,655.81

PAYMENTS.

Altar supplies, etc	$82.24
Care of organ, etc	212.00
Towards salaries of choir	1,117.52
Balance, March 20, 1916	244.05
	$1,655.81

REPAIR ACCOUNT.

RECEIPTS.

March 20, 1915—Balance	$201.40
Income and interest	1,458.10
	$1,659.50

PAYMENTS.

Various repairs to church properties	1,009.43
Balance, March 20, 1916	650.07
	$1,659.50

LIBRARY OF THEOLOGY ACCOUNT.

RECEIPTS.

March 20, 1915—Balance	$2,132.28
Income and interest	1,458.09
	$3,590.37

PAYMENTS.

For books, etc	$1,145.69
Balance, March, 20, 1916	2,444.68
	$3,590.37

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strawberry festival on Tuesday evening, June 6, in the Parish Hall. The proceeds this year will be devoted to the Summer Outing Fund. The tickets, including refreshments, are 10 cents each. Members of the parish wishing to buy tickets for the festival may secure them by mail if they will kindly notify Miss Helen Garber, 1414 Pine street.

From the Education Account the Parish is this year paying for the tuition and maintenance of four students, one at St. Stephen's College, two at Kent School, and one at Donaldson School.

To the Library of Theology there have been added during the past year a total of 407 books. As the majority of the books purchased come from abroad, additions to the Library have not been as extensive as they might otherwise have been owing to the war.

ENDOWMENT FUND.

The annual report, rendered March 1, by the Pennsylvania Company for Insurances on Lives and Granting Annuities, Trustee, showed that the fund amounted to $38,254.25.

Respectfully submitted,
S. McKean Bayard,
Accounting Warden.

E. & O. E.
April 8, 1916.

We do hereby certify that we have examined the report of the Accounting Warden for the year ending March 24, 1916, have compared vouchers with record of payments made, have examined the assets, and find the report to be correct as above set forth.

Edward A. Casey,
J. Lawrence Wetherill,
Stevenson H. Walsh,
Finance Committee.

Philadelphia, Penna., April 14, 1916.

ST. NICHOLAS' GUILD.

Treasurer's Report, 1915-1916.

Balance, October 1, 1915	$17.13
Receipts, 1915-1916	80.00
Total	$97.13
Paid out:	
Elite Laundry Company	$1.63
Balance of funds to Rev. Charles S. Hutchinson, April 6, 1916	95.50
Total	$97.13

Eugene W. Fryes, *Treasurer.*

ALTAR FLOWERS.

Receipts.

1915-16.

Balance	$17.04
Subscriptions:	
Eastertide	81.50
St. Clement's and Christmastide	90.00
	$188.54

Expenditures.

Eastertide	$74.23
St. Clement's and Christmastide	105.79
Balance	8.52
	$188.54

1915-16.

POOR FUND ACCOUNT.

Receipts.

Balance, March 25th, 1915	$282.17
Through Church Offertories	226.81
Balance from Parish Tea	24.38
Balance from Outing Fund	3.00
For Christmas Charities	149.00
Interest on Bank Deposit	4.90
	$690.26

Expenses.

Groceries and provisions for the poor	$36.04
Clothing and Shoes	25.47
Care of sick persons	41.35
Expended for Mothers' Meeting	25.72
Postage, Stationery and Books	12.55
Railroad and Car Fares	50.76
Rents paid	58.50
Board paid	33.00
Insurance paid	9.75
Coal	31.25
Card Catalogue	2.60
Christmas Dinners	38.12
Christmas Supper	77.46
Other Christmas Charities	10.40
Work Provided	2.50
	$455.47
Balance March 25th, 1916	234.79
	$690.26

Henry S. Fry
Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS

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BAPTISMS.

March 24.—Norman William Pinney, Jr.
April 16.—Margaret Emalyn (Hillman) Stairs.
April 22.—James Thomas Smalley, Charles Frazer Gimber.

CONFIRMATIONS.

April 22.—James Thomas Smalley, Elizabeth Eugenia Elliott.

BURIALS.

April 3.—Anna Heylin Wright.
April 16.—Barbara Clay.
April 20.—Martha Harman.
April 25.—Martha Christodella Jukes.
May 3.—Wm. H. Bruner.
May 3.—William M. Asami.

OFFERINGS.

March 19.—Cash			$31.43
	Envelopes		75.60
26.—Cash			35.47
	Envelopes		100.36
April 2.—Cash			45.87
	Envelopes		61.01
9.—Cash			29.42
	Envelopes		89.24
16.—Cash			86.53
	Envelopes		176.24
24.—Cash			919.62
	Envelopes		145.79
			$1,796.58

SPECIAL FUNDS.

Missions:		
Foreign	$100.95	
Domestic	110.06	
Diocesan	10.00	
General	40.45	
		$261.46
St. Stephen's College		11.40
Sunday School		11.71
Living Church War Relief		5.00
		$289.57

EASTER ELECTION.

At the Easter election, held on Monday, April 24, the following gentlemen were elected as Vestrymen, to serve for a period of three years, or until Easter, 1919: Messrs. Francis D. Wetherill, G. Theodore Roberts, Francis M. Berry, Francis P. Adams.

At the meeting of the Vestry on Easter Tuesday, Mr. Francis D. Wetherill was appointed Rector's Warden, Mr. S. McKean Bayard was elected Accounting Warden, and Mr. Caleb F. Wright was elected Secretary. The following members of the Vestry were elected as delegates to the Diocesan Convention: Messrs. Clinton, Rogers Woodruff, J. Lawrence Wetherill, and George Lewis Mayer.

MUSIC FOR MAY.

May 7th—A. M.—132, 131, 138, 133.
P. M.—132, 131, 138, 137, 133.
14th—A. M.—127, 131, 137, 136.
P. M.—127, 131, 137, 302, 136.
21st—A. M.—134, 131, 133, 132.
P. M.—134, 131, 133, 138, 132.
28th—A. M.—232, 131, 142, 179.
P. M.—142, 214, 143.

May 7th—Mass.
Kyrie.....Strang in E flat
Creed
Sanctus
Gloria
.....Stanford in B flat
Benedictus
Agnus Dei
.....Eyrie in E flat
Magnificat
Nunc Dimittis
.....Marks in E flat
14th—Mass.....Tours in C
Magnificat
Nunc Dimittis.
21st—Mass....Cruikshank in E flat
Magnificat
Nunc Dimittis.
.....Cruikshank in G
28th—Mass.....Foster in C
Magnificat
Nunc Dimittis.
.....Martin in G

THE GIRLS' CLUB.

The attendance at the weekly meetings of the Club during March and April has decidedly improved. The gymnasium, which has been more thoroughly organized, has been very popular among the majority and thus far successful.

On Tuesday, in Holy Week, a service preparatory to Easter was conducted by the Rector in St. John's Chapel.

The Easter party was held on Tuesday evening, April 25, and all present had a most enjoyable time.

It has been decided to held the annual strawberry festival on Tuesday evening, June 6, in the Parish Hall. The proceeds this year will be devoted to the Summer Outing Fund. The tickets, including refreshments, are 10 cents each. Members of the parish wishing to buy tickets for the festival may secure them by mail if they will kindly notify Miss Helen Garber, 1414 Pine street.

THE NEW MISSAL.

The parish is the possessor of a new treasure in the new Altar Book, which was used for the first time at the Solemn Mass on Easter Day. The book has been in the making for three years, and is considered by experts to be the best work in modern binding that has yet been done. The volume is the last copy procurable of the "Updike" Altar Book, printed in Boston at the Merrymount Press about twenty years ago. The borders and initials designed by Goodhue have been exquisitely illuminated by one of All Saint's Community. The binding, designed by Mary Crease Sears, of Boston, is a masterpiece. The foundation is a most perfect piece of deep red morocco, mounted with a silver cross and edged with silver. On the front is a beautifully wrought Crucifix, with adoring angel figures at the extremities of the cross. The back has the Agnus Dei, with symbols of the Evangelists in place of the Angelic It is a satisfaction to possess a book so worthy of the Most Holy Sacrament of the Altar. It will be used at all Solemn Masses.

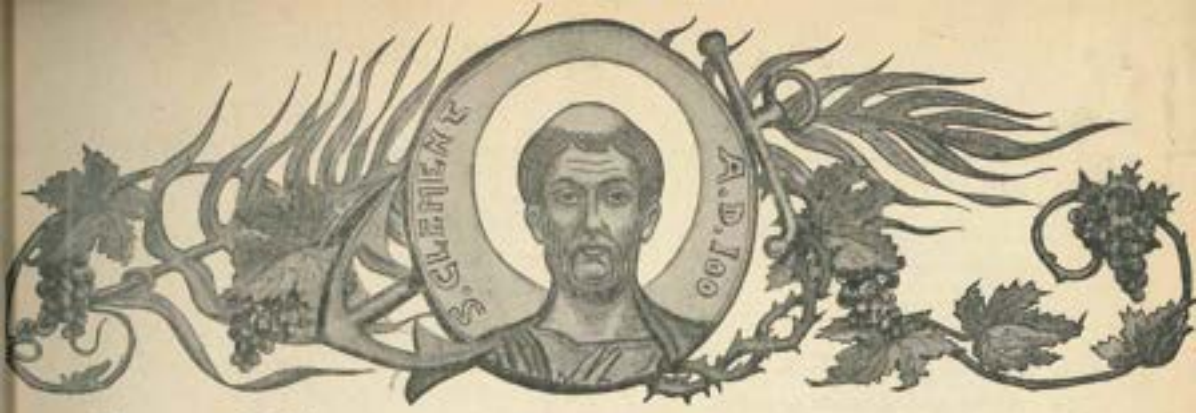


Of your charity pray for the repose of the souls of

ANNA HEYLIN WRIGHT
MARTHA HARMAN
WILLIAM H. BRUNER

for many years communicants of this parish.

Grant unto them, O Lord, Eternal Rest and let Light Perpetual shine upon them.



St. Clement's Magazine

Vol. XXXII PHILADELPHIA, JUNE, 1916 No. 6

KALENDAR FOR JUNE, 1916

1. Thursday (*Ascension Day*).....Masses, 6, 7 (Solemn) and 9.30 a. m Mothers' Meeting, 8 p. m.
2. Friday (*SS. Pothinus, B. Blandina, V. & their Companions, MM. Abstinence*)..Masses, 7 and 7.30 a. m.
3. Saturday.....Masses, 7 and 7.30 a. m.
4. **Sunday** (*after Ascension*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
5. Monday (*St. Boniface, B., and his Companions, MM.*).....Masses, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
6. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
7. Wednesday.....Masses, 7 and 7.30 a. m.
8. Thursday (*St. William of York, B. C.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
9. Friday (*St. Columba, Ab. C. Abstinence*)..Masses, 7 and 7.30 a. m.
10. Saturday (*Trans. of St. Margaret, Q.*).....Masses, 7 and 7.30 a. m.
11. **Whit-Sunday**.....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
12. Monday (*in Whitsun Week*).....Masses, 7, 7.30 and 9.30 a. m.
13. Tuesday (*in Whitsun Week*).....Masses, 7, 7.30 and 9.30 a. m.
14. Wednesday (*St. Basil, B. C. Doct. Ember Day. Abstinence*).....Masses, 7 and 7.30 a. m.
15. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
16. Friday (*Ember Day. Abstinence*).....Masses, 7 and 7.30. a. m.
17. Saturday (*St. Alban, Proto-Martyr of England. Ember Day. Abstinence*).....Masses, 7 and 7.30 a. m.
18. **Sunday** (*Trinity*).....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
19. Monday (*St. Barnabas, Apostle. Transferred*).....Masses, 7 and 9.30 a. m.
20. Tuesday.....Masses, 7 and 9.30 a. m.
21. Wednesday.....Mass, 7 a. m. C. B. S. Vespers, 5.15 p. m.
22. Thursday (*Corpus Christi*).....Masses, 7 (Solemn) 10 a. m. Mothers' Meeting, 8 p. m.
23. Friday (*Abstinence*).....Mass, 7 a. m.
24. Saturday (*Nativity of St. John Baptist*).....Masses, 7 and 9.30 a. m.
25. **Sunday** (*1 after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
26. Monday.....Mass, 7 a. m.
27. Tuesday.....Masses, 7 and 9.30 a. m.
28. Wednesday.....Mass, 7 a. m.
29. Thursday (*St. Peter, Apostle*).....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
30. Friday (*Abstinence*).....Mass, 7 a. m.

Matins, daily, 9 a. m. Evensong, daily, 5 p. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Caine . . Saturdays, 3-5, 7-9 P. M.

St. Clement's Magazine

PUBLISHED MONTHLY

Please address all communications to

THE EDITOR

2013 APPLETREE STREET

St. Clement's Church

TWENTIETH AND CHERRY STREETS.

ST. CLEMENT'S CLERGY HOUSE

20TH AND APPLETREE STS.

BELL TELEPHONE, LOCUST 417

ALL SAINTS MISSION HOUSE

2016 RACE STREET

BELL TELEPHONE, LOCUST 2943

CLERGY:

THE REV. C. S. HUTCHINSON, D.D.
THE REV. C. C. QUIN, M. A.
THE REV. S. A. CAINE, M. S.

VESTRYMEN

Mr. Francis D. Wetherill
Mr. G. Theodore Roberts
Mr. Francis M. Berry
Mr. S. McKean Bayard
Mr. Clinton Rogers Woodruff
Mr. Caleb F. Wright, *Secretary*
Mr. George Lewis Mayer
Mr. W. W. Lukens
Mr. Stevenson H. Walsh
Mr. Edward A. Casey
Mr. J. Lawrence Wetherill
Mr. Francis P. Adams

Rector's Warden.—
Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton, Thomas L. Williams,

RENTALS OF PEWS OR SITTINGS

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AN ANNIVERSARY.

On the second of July, Father Quin will have completed twenty years of faithful and devoted service as curate at St. Clement's. This is far beyond the average length of residence in one place, for any of our clergy. It is needless to say that in such a case the relationship between priest and people becomes peculiarly tender and intimate. Father Quin is very much a part of the bone and sinew of the parish, and we are sure that the congregation will especially remember him before God on the day of his anniversary.

PARISH NOTES.

Donations of flowers for the altar are requested for the summer.

After July 1, Evensong will be read in St. John's Chapel on Sundays, at 5 o'clock, and the evening service will be omitted.

The eight o'clock Mass on Sundays, and the half-past seven Mass on weekdays, will be discontinued, after Trinity Sunday, for the summer.

The annual meeting of St. Saviour's Ward of the Confraternity of the Blessed Sacrament, will be held on Wednesday, June 21. The Vespers will be sung at 5.15 P. M., followed by a business meeting.

On Thursday, May 25, the Mothers' Meeting exhibited the work done during the winter. The box will be sent to Christ School, Arden, N. C. This was the last meeting for work until the autumn, but it is purposed to hold the services in the Chapel through the summer.

On Friday, the 12th of May, Mr. Thacher Souder, one of our acolytes, left for the mission field. He will work in the diocese of Hankow, where, it will be remembered, his brother, Father Edmund Souder, is stationed. We are sure that the members of the congregation will remember our young missionary in their prayers.

The annual conference of the Confraternity of the Blessed Sacrament will be held in St. Clement's Church this year on Corpus Christi. Solemn Mass will be sung at 10 A. M. and a sermon will be preached by the Rev. Dr. Delaney, of St. Mary the Virgin, New York City. The conference will follow and luncheon will be served in the Parish Hall.

Once more we would remind the members of the congregation that the expenses of the parish continue during the summer. If those who leave the city for a holiday would make some arrangement whereby the payment of the weekly envelopes might be continued, the Accounting Warden would be much relieved. The church cannot exist on air.

THE MOTHERS' MEETING.

For the year 1915-1916 there was an enrollment of 90 members of the Mothers' Meeting, besides 10 teachers and helpers. The attendance at the weekly meetings has been very good and a very creditable amount of work, both as to quality as well as quantity, has been finished.

During the first part of the year two and a half dozen flannel baby gowns were made and sent to Paris through the French Relief Committee.

The following articles were sent to Christ School:

Rag balls for carpets, 104.

Children's dresses, women's blouses, boys' blouses, baby gowns, 90.

Worsted articles, 31.

It is hoped that the membership next year may be increased to 150.

MUSIC FOR JUNE.

1. A. M. Mass—Cruikshank in E flat
Hymns 300, 148 (pt. I), 147, 316, 322, 304.
4. A. M. Mass—Moir in D.
Hymns 148, 300, 147, 304.
P. M. Magnificat and Nunc Dimittis —Sears in D.
Hymns 300, 149, 147, 301, 148, 304.
11. A. M. Mass—Martin in C.
Hymns 157, 470, 209, 156, 154.
P. M. Magnificat and Nunc Dimittis —Cruikshank in G.
Hymns 207, 157, 209, 156, 470, 154.
18. A. M. Mass—Martin C.
Hymns 160, 158, 601, 161
P. M. Magnificat and Nunc Dimittis Martin in G.
Hymns 160, 158, 163, 601, 161.
22. A. M. Mass—Moir in D.
Hymns 316, 319, 309, 315.
25. A. M. Mass—Woodward in D.
Hymns 316, 319, 309, 315.
P. M. Magnificat and Nunc Dimittis —Fry in D.
Hymns 316, 311 (pt. I), 309 (pt. I), 178, 197.

THE BOY SCOUTS.

On Wednesday evening, May 10, our Scouts gave a very creditable performance for the benefit of their camping fund. A good sized and appreciative audience filled the Parish Hall, and about thirty dollars was realized from the sale of tickets.

The programme consisted of a Scout play, entitled "A Strenuous Afternoon," with the following cast:

Farmer.....Henry Erhardt
Tough.....Fred Ritter
Patrol Leader (Seal)....James Crawford
Patrol Leader (Eagle)..Stokeley Morrison
Injured Scout.....Stanley Coulthard
Very Small Scout.....John Phipps
Scoutmaster.....Mr. Herbert Casey
Asst. Scoutmaster....Mr. Thacher Souder
Characters for groups and orderlies by the rest of the Troop.

After the play, Professor La Morrell, a magician, mystified his audience by some very clever sleight-of-hand tricks.

Many thanks are due Mr. Eric Sandville for coaching the play, and Mr. Edward Massey, for his share in the entertainment.

The silver cup for the highest number of good turns during the year was presented to Fred Ritter.

BAPTISMS.

May 6. George Stewart Daggett.
May 7. Elizabeth May Patton.
May 21. Caroline Dorothy Seckler.

BURIED.

May 11. Harriet B. Hall.

MARRIED.

May 17. Lewis Addison Hayes and Catharine (Stinson) Dickerson.

OFFERINGS.

April 30.	Cash	$53.85
	Envelopes	52.87
May 7.	Cash	20.50
	Envelopes	49.35
May 14.	Cash	28.81
	Envelopes	62.45
May 21.	Cash	21.29
	Envelopes	57.70
		$346.82

SPECIAL FUNDS.

Missions:	Foreign	$39.81
	Domestic	46.24
	Diocesan	6.55
	General	2.10
		$94.70
St. Stephen's College		.75
Sunday School		6.63
		$102.08



Of your charity pray for the repose of the soul of

HARRIET B. HALL

a devout communicant of this parish.

Grant unto her, O Lord, eternal rest, and let light perpetual shine upon her.

ST. CLEMENT'S BRANCH OF THE WOMAN'S AUXILIARY, 1915-1916

ANNUAL REPORT OF THE TREASURER

DR.

Balance from May, 1915		$5.77
Dues of 73 members		18.25
Undesignated offerings		29.75
Special offerings		574.36
Contents of seven boxes		66.91
		$695.04
United Offering		$118.00
Christmas Box (Domestic Committee)	$50.00	
Box for Indian Committee	60.00	
Colored Committee	40.00	
Foreign Committee	7.00	
		$157.00

COUNTING ON APPORTIONMENT.

Training School, Bible Women	$25.00
Diocese of Salina	10.00
Missionary Bishop's salary	1.00
	$36.00

DOMESTIC COMMITTEE.

CR.

Priest's salary, Christ School, Arden, N. C.	$150.00
St. Clement's Scholarship, St. Mary's School, Sewanee, Tenn.	50.00
Rev. Mr. Foster, Florida, for font	18.00
Rev. F. D. Lobdell	15.00
Diocese of Salina	10.00
Bishop Sumner	5.00
Rev. Mr. Morgan, Penland, N. C.	10.00
Bontoc	10.00
Christ School, Arden, N. C.	10.00
Grace Hospital, Morganton, N. C.	10.00
Mt. Alto House	1.00
Blind woman's board	1.00
Missionary bishop's salary	1.00
	$291.00

INDIAN COMMITTEE.

Archdeacon Stuck	$100.00
Bishop Brooks' Emergency Fund	25.00
Bishop Rowe	10.00
Bishop Hunting	5.00
Bishop Biller Memorial Fund	5.00
Rev. Mr. Clark	5.00
	$150.00

FOREIGN COMMITTEE.

St. Luke's Hospital, Shanghai	$50.00
Training School for Bible Women, Hankow	25.00
Deaconess Whittaker	12.00
St. Luke's Hospital, Tokio	5.00
Mexican Chapel	1.00
	$93.00

DIOCESAN COMMITTEE.

St. George's Church	$15.00
Deaconess Adams	8.00
Rev. Mr. Chattin	5.00
St. Barnabas' Mission, Germantown	5.00
Christmas box	5.00
Blockley	3.64
Work among the blind	2.00
	$43.64

COLORED COMMITTEE.

Undesignated	$7.00
Rev. J. H. Brown	5.00
Rev. Basil Kent	3.00
Archdeacon Demby	2.00
Rev. C. H. Mail	2.00
Rev. A. C. Roker	2.00
Rev. J. T. Harrison	2.00
Teacher's salary, Edenton, N. C.	2.00
	$25.00

Daily Bread League at the Leper Hospital, Japan	$14.00
Contingent funds	5.00
Postals and printing	2.50
	$624.14
Balance for Rhinelander Hall	70.90
	$695.04

May 5, 1916.

GLADYS CONNELLY,
Treasurer.



St. Clement's Magazine

Vol. XXXII PHILADELPHIA, JULY, 1916 No. 7

KALENDAR FOR JULY, 1916

1. Saturday ..... Mass, 7 a. m.
2. **Sunday** (*vi after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m.
3. Monday (*St. Irenæus B. & his Companions, MM.*) ..... Mass, 7 a. m.
4. Tuesday (*Trans. of St. Martin, B. C.*) ..... Masses, 7 and 9.30 a. m.
5. Wednesday ..... Mass, 7 a. m.
6. Thursday ..... Masses, 7 and 9.30 a. m.
7. Friday (*Trans. of St. Thomas, Abp., M., Abstinence*) ..... Mass, 7 a. m.
8. Saturday ..... Mass, 7 a. m.
9. **Sunday** (*vii after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m Evensong, 5 p. m.
10. Monday ..... Mass, 7 a. m.
11. Tuesday ..... Masses, 7 and 9.30 a. m.
12. Wednesday ..... Mass, 7 a. m.
13. Thursday ..... Masses, 7 and 9.30 a. m.
14. Friday (*St. Bonaventure, B. C., Doct., Abstinence*) ..... Mass, 7 a. m.
15. Saturday (*Trans. of S. Swithun, B. C.*) ..... Mass, 7 a. m.
16. **Sunday** (*viii after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m.
17. Monday (*Trans. of St. Osmund, B. C.*) ..... Mass, 7 a. m.
18. Tuesday (*St. Thomas Aquinas, Pr., C., Doct.*) ..... Masses, 7 and 9.30 a. m.
19. Wednesday (*St. Vincent DePaul, Pr. C.*) Mass, 7 a. m.
20. Thursday (*St. Margaret, V. M.*) ..... Masses, 7 and 9.30. a. m.
21. Friday (*Abstinence*) ..... Mass, 7 a. m.
22. Saturday (*St. Mary Magdalene*) ..... Mass, 7 a. m.
23. **Sunday** (*ix after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m.
24. Monday ..... Mass, 7 a. m.
25. Tuesday (*St. James, Apostle*) ..... Masses, 7 and 9.30 a. m.
26. Wednesday (*St. Anne, Mother of B. V. M.*) Mass, 7 a. m.
27. Thursday ..... Masses, 7 and 9.30 a. m.
28. Friday (*Abstidence*) ..... Mass, 7 a. m.
29. Saturday (*St. Martha, V.*) ..... Mass, 7 a. m.
30. **Sunday** (*vi after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m.
31. Monday (*St. Germanus, B. C.*) ..... Mass, 7 a. m.

Matins, daily, 9 a. m. Evensong, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays - 3-5, 7-9 P. M.

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PUBLISHED MONTHLY

Please address all communications to

THE EDITOR

2015 APPLETREE STREET

St. Clement's Church

TWENTIETH AND CHERRY STREETS.

ST. CLEMENT'S CLERGY HOUSE

20TH AND APPLETREE STS.

BELL TELEPHONE, LOCUST 417

ALL SAINTS MISSION HOUSE

2016 RACE STREET

BELL TELEPHONE, LOCUST 2943

CLERGY:

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THE REV. C. C. QUIN, M. A.
THE REV. S. A. CAINE, M. S.
THE REV. S. T. STEELE, JR. B. A.

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Rector's Warden.—
Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

Evensong on Sundays will be said in St. John's Chapel at 5 P. M.

The following-named priests will be in residence to assist with the services during the summer months:

For the month of July, the Rev. W. A. Gustin, Rector of the Church of St. Michael and All Angels, Berwyn, Ill.

For the month of August, the Rev. Thomas Bingham, Chaplain of the Sisters of St. Mary, Peekskill, N. Y.

For the month of September, the Rev. Hedges Webber-Thompson, Curate of St. John's Church, Jacksonville, Fla.

There will be a requiem each Monday during the summer at 7 o'clock in the Lady Chapel. The other Masses on weekdays will be said in St. John's Chapel.

The Rector will leave the first part of July for the summer. Father Quin will be away the month of July and two weeks in the latter part of September. Father Caine will be away August 1st to September 15th.

This year no entertainment was given by the Choir or any other organization of the Parish to raise money for the Choir Outing. If the boys are to have their accustomed vacation about $100 will be required. Contributions for the Choir Outing Fund may be sent, so marked to the Accounting Warden.

OFFERINGS.

May 28.	Cash	$31.37
	Envelopes	65.71
June 4.	Cash	25.73
	Envelopes	157.13
June 11.	Cash	46.04
	Envelopes	126.56
June 18.	Cash	26.10
	Envelopes	78.60
		$557.24

SPECIAL FUNDS.

Missions:		
Foreign	$80.99	
Domestic	61.28	
Diocesan	19.40	
General	.25	
		$161.82
Sunday School Offering		3.36
St. Stephen's College		.50
Church Pension Fund		5.00
Summer Outing Fund		41.60
		$212.28

BAPTISMS.

May 27. Ruth Wadsworth Wheeler.
June 4. Remsen Ogilby Paul.
Eleanor Vanderslice Paul.
Richard Edmunds Smith, Jr.
June 11. John Andrew Bustard.
June 18. Marie Hayes.

CONFIRMATION.

June 23. Joseph Napoleon Du Barry, 3d.

BURIAL.

June 20. Rebecca S. Bergstresser.

THE NEILL CIBORIUM.

On Whitsun Day, at the seven o'clock Mass, the silver ciborium, the gift by bequest of Miss Patty D. Neill, was used for the first time.

The ciborium bears the following inscription: "A. M. D. G. In loving memory of Anna M. Wharton Hollingsworth Neill. The gift of her daughter, Patty D. Neill. May they rest in peace."

PHOTOGRAPHS OF THE CHURCH.

It may be of interest to the parishioners to know that the very excellent pictures of the church, taken by the late Ernest Belinfante, may be obtained from Mr. W. G. Matthews, 915 Sansom street. Mr. Matthews has been a life-long friend of Mr. Belinfante and has come into possession of his collection of photographic plates.

FATHER MATURIN.

A memorial window has been placed in the Abbey Church of the English martyrs at Downside in honor of the late Rev. William Basil Maturin, who lost his life in the Lusitania disaster. The window contains the figures of St. Basil and St. William of York, Father Maturin's patron saints. The central piece represents the story of St. Peter upon the waters. "Lord, bid me come to Thee upon the waters! And Christ said, 'Come!'—and Peter going down out of the boat, walked upon the waters to come to Jesus." Peter's story, says the London *Universe*, will recall to future generations in what heroic manner Father Maturin found Christ upon the waters.

SUNDAY SCHOOL REPORT.

February, 1916-June, 1916.

There are at present sixty-two scholars in the Upper School and thirty-seven in the Primary Class. In the Bible Class for Women, which meets after the 9.15 Mass, at the same time as the Sunday School, twenty-two are enrolled. The teaching staff for the school numbers ten.

The Honor Roll for the second half year for perfect attendance at Mass and Sunday School is as follows:

Ruth Smith, Ontamenia Kline, Florence Fireng, Henry Erhardt, Charles Fullerton, Charlotte Stokes, Marion Fullerton, Stanley Coulthard, Elsie Edwards, Florence Erhardt, Alice Erhardt, Clarence Playford, Howard Playford, Franklin Playford, George Day, Dorothy Garoh.

On June 4th the classes were discontinued until the fall. During the summer there will be a short catechetical instruction after the 9.15 Mass on Sundays.

No report can adequately show what has really been accomplished in the way of work. The enrollment is small, much smaller than it need be. There are many more children in the parish who might be regular members of the Sunday School. It is sincerely hoped that a wider interest on the part of every member of the parish may accomplish much in this direction. The Sunday School is the Parish's School.

The Honor Roll shows the interest on the part of the children. No rewards are given for attendance or lesson work. Probably bad weather and sickness may account for the absence from the roll of many other children who have been most faithful during the year.

In looking back over the whole year one cannot but feel that a real work has been done. A spirit of loyalty and earnestness has marked both the attitude of the teachers and children alike. This is the aim of all religious education. The things which have been taught are those things "which a Christian ought to know and believe to his soul's health." The whole scheme of instructions, both in the classes and catechizing, has been to make our Lord and His Church the center of each child's religious life.



Of your charity pray for the repose of the soul of

REBECCA S. BERGSTRESSER

for fifty-two years a devout communicant of this parish.

Give rest, O Christ, to Thy servant with Thy Saints, where sorrow and pain are no more; neither sighing, but life everlasting. Amen.

THE GIRLS' CLUB.

At the Strawberry Festival, which was held on Tuesday evening, June 6th, over one hundred dollars was made. The amount cleared, after paying expenses, was seventy-nine dollars.

The Club has rented a cottage at Townsends Inlet, N. J., for two weeks in August. The money raised at the festival will be used to run the holiday house, where each member of the Club may spend a week.

On Trinity Sunday, at the seven o'clock Mass, the Club made a Corporate Communion. The last meeting of the Club, until fall, was held Tuesday, June 13th.

During the winter ten new members were enrolled.



St. Clement's Magazine

Vol. XXXII PHILADELPHIA, AUGUST, 1916 No. 8

KALENDAR FOR AUGUST, 1916

1. Tuesday (*The Chains of St. Peter or Lammas Day*)..... Masses, 7 and 9.30 a. m.
2. Wednesday..... Mass, 7 a. m.
3. Thursday..... Masses, 7 and 9.30 a. m.
4. Friday (*St. Dominic, C. Abstinence*)..... Mass, 7 a. m.
5. Saturday (*St. Oswald, K. M.*)..... Mass, 7 a. m.
6. **Sunday** (*Transfiguration of Our Lord viii after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m.
7. Monday (*Holy Name of Jesus*)..... Mass, 7 a. m.
8. Tuesday..... Masses, 7 and 9.30 a. m.
9. Wednesday..... Mass, 7 a. m.
10. Thursday..... Masses, 7 and 9.30 a. m
11. Friday (*Abstinence*)..... Mass, 7 a. m.
12. Saturday (*St. Clara, V.*)..... Mass, 7 a. m.
13. **Sunday** (*viii after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m.
14. Monday..... Mass, 7 a. m.
15. Tuesday (*Assumption of B.V.M.*)..... Masses, 7 and 9.30. a. m.
16. Wednesday..... Mass, 7 a. m.
17. Thursday..... Masses, 7 and 9.30 a. m.
18. Friday (*Abstinence*)..... Mass, 7 a. m.
19. Saturday..... Mass, 7 a. m.
20. **Sunday** (*ix after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m.
21. Monday (*St. Jane Frances, W.*)..... Mass, 7 a. m.
22. Tuesday..... Masses, 7 and 9.30 a. m.
23. Wednesday..... Mass, 7 a. m.
24. Thursday (*St. Bartholomew, Apostle*)..... Masses, 7 and 9.30 a. m.
25. Friday (*St. Louis, K. C. Abstinence*)..... Mass, 7 a. m.
26. Saturday..... Mass, 7 a. m.
27. **Sunday** (*x after Trinity*)..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m Evensong, 5 p. m.
28. Monday (*St. Augustine, B. C. Doct.*)..... Mass, 7 a. m.
29. Tuesday (*Beheading of St. John Baptist*)..... Masses, 7 and 9.30 a. m
30. Wednesday..... Mass, 7 a. m.
31. Thursday (*St. Aiden, B. C.*)..... Masses, 7, and 9.30 a. m.

Matins, daily, 9 a. m. Evensong, daily, 5 p. m.

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OFFERINGS.

June 25—Cash		$14.82
	Envelopes	47.26
July 2—Cash		15.75
	Envelopes	84.33
July 9—Cash		8.93
	Envelopes	54.94
July 16—Cash		19.58
	Envelopes	42.24
		$287.75

SPECIAL FUNDS.

Missions:		
Foreign	$49.81	
Domestic	54.60	
Diocesan	6.40	
General	4.00	
		$114.81
St. Stephen's College		3.50
Summer Outing Fund		8.00
Choir Outing Fund		7.00
Living Church War Relief Fund		1.00
		$134.31

BAPTISMS.

July 2—Gertrude Mary Hance.
July 16—Grace Casseline Patton.

MARRIAGE.

June 28—James Thomas Smalley and Edna Mary Decker.

BURIAL.

June 27—Charles Rose Kidd.

CATHOLICITY

THE WORD AND THE IDEA

We believe in the Catholic Church; we profess the Catholic Faith; we call ourselves Catholics. What do we mean? What is Catholicity?

It is never safe to discuss an idea in terms of etymology. We are dependent on words for expression, and a word is usually chosen to express an idea with some reference to its etymological sense; but it becomes set, or polarized, as Wendell Holmes would say, in a fashion that gives it a conventional meaning. Where this has been done it is merely misleading to hark back to its origin, and to use it with deceptive purism in the etymological sense. The depolarization of theological terms, which Holmes with some reason demanded, is not a study in archæology; it is the examination of words in common use, for the purpose of finding out what the users really mean, and the occasional substitution of an unusual equivalent for the purpose of accentuating the sense. We cannot determine the meaning of Catholicity by the study of Greek adjectives and prepositions.

Yet in this case there is something to be gained from that study. We are investigating an idea which has a history; and in history it is well to begin with the beginning. The Christians of the first age found in use—perhaps in common use, and sufficiently established in literature—a Greek word which seemed to them suitable for describing the Church of Christ. They called the Church *Katholiké*. How soon the word found its way into a baptismal creed cannot be ascertained; it is used familiarly in one of the Epistles of St. Ignatius and in the *Martyrium Polycarpi*. In the first of these places the meaning is quite clear, though the word has been perversely interpreted. It is a favorite contention of St. Ignatius that the bishop is the head of the Church in each several locality, and he emphasizes this by a comparison, "even as wherever Jesus Christ is, there is the Catholic Church (Katholiké) ekklesia." The Catholic Church is, then, the whole Church, as distinct from the part of the Church locally organized. We are thrown back to the language of St. Paul, who could speak of the Church as one and undivided, and yet could name "the Church which is in Corinth," or "the Churches of Judea." The Catholic Church is the Church regarded as one and indivisible. In this sense the word had long been current.

The *Martyrium* has the word three times in the same sense, made more emphatic by explicatory additions. In the inscription, "the Church of God dwelling in Smyrna," addresses "the Church of God dwelling in Philomelium and all the habitations of the holy and Catholic Church in every place." In the eighth chapter Polycarp is described as praying for "the whole Catholic Church throughout the world." In the nineteenth chapter is the same description of the Church as shepherded by the Lord Jesus Christ. But in the sixteenth chapter the word is found in a very different sense. Polycarp is here called the "bishop of the Catholic Church in Smyrna." The local Church itself is called Catholic. Evidently, then, the word has another sense different from that in which it is used to distinguish the whole Church from its several parts.

There is another question. In which sense—if there be none other—does the baptismal creed use the word? I would have you observe that the Greek term is taken over in the Latin version of the creed. Why? The Slavonic translators made a literal rendering of the Greek, as the construction of their language allowed. In modern times the Scandinavian Lutherans, and some Germans, have done the like. They have been accused, perhaps unreasonably, of an heretical intention; but *allgemeine* is an almost exact equivalent of *Katholiké* as used by St. Ignatius, and if that is the meaning of the word in the creed, the rendering is justified. But is that the whole meaning? Why did not the Latins use a native word? *Universalis ecclesia* would be a sufficient rendering of the Ignatian phrase; *generalis ecclesia* would do equally well. But no such word would fit "the Catholic Church in Smyrna." Shall we infer that the word is used in the creed as in this phrase, and that no Latin equivalent could be found? The conclusion would be too large. But it seems probable that it was not narrowed to either sense exclusively, and was therefore taken over intact, there being no Latin equivalent that would cover its various shades of meaning.

I return to the *Martyrium Polycarpi*, and ask in what sense the Church in Smyrna could be called Catholic. Twice in the body of their communication the Smyrniotes call the whole Church Catholic, with insistence on its universality alone; but in the inscription they describe it in a single phrase, "holy and Catholic."

Remember that these men were not using a compound phrase consecrated by centuries of repetition in the Creed. They themselves were helping to form the language of Christendom. You may be sure that when the Church was first called in a breath Holy and Catholic the two epithets were not without congruity.

Yet the Church was certainly called Catholic because of its extension. True; but if the extension of the Church was due to some interior quality, then the savour of that quality would easily communicate itself to the word by which the extension was described. The Church would be called Catholic, not merely because it was world-wide, but because there was something in it which made it world-wide.

And the quality making for universal extension might well be one that could be coupled not incongruously with holiness. Moreover, this quality, being diffused throughout the Church, could be recognized, like holiness, in each several local Church, which might therefore be called Catholic. The Church in Smyrna was Catholic for the same reason that the whole Church was

Catholic—because it had in itself the quality that makes for world-wide extension.

This quality of the Christian Church and of the Christian religion, this Catholicity is my subject. I am not speaking to you of Catholicism, an ordered system of faith and practice, of doctrine and discipline. I am concerned with the underlying quality of which Catholicism is but the expression, probably an imperfect expression. What is it?

I shall not set before you a cut-and-dried definition by means of which you may determine whether this or that Church, this or that person, this or that doctrine, is rightly called Catholic. There is no such thing. The Church is Catholic precisely because it is too large for that sort of particularity. For practical purposes you must approach the question of Catholicity from the other side. The Church is professedly Christian, this man professes and calls himself Christian, therefore this Church or this man is presumably Catholic; for Catholicity is a normal quality of the Christian religion. Being Christian you are Catholic because Christian, unless there be some flaw in your religion serious enough to destroy that quality. Catholicity is not something superadded to Christianity; it is inherent in Christianity, unless it be extruded by some contrary quality.

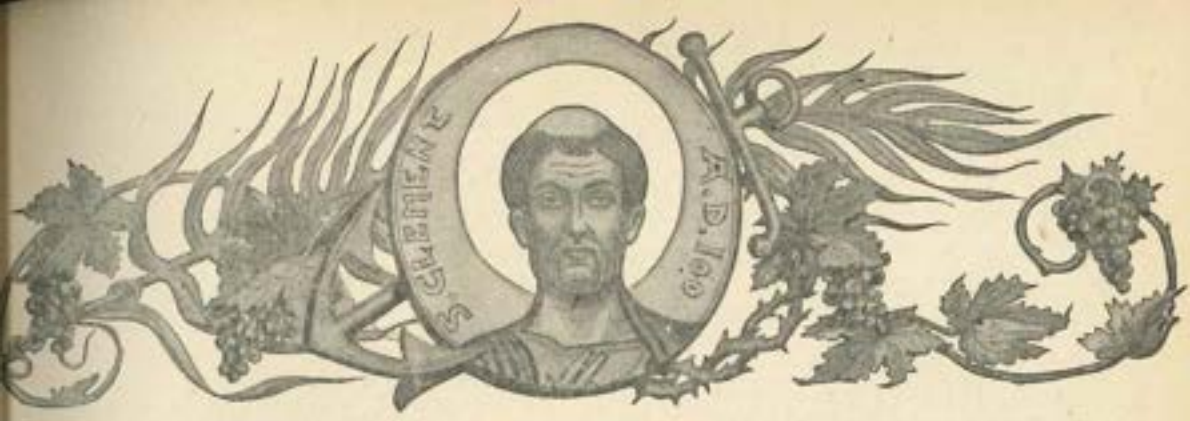
We must hark back yet nearer to the beginnings of the Church. We can trace the word no further, but we can look for the idea. When St. Peter enters the house of Cornelius at Cæsarea it leaps into sight. The door was opened to the Gentiles. It was not yet flung wide. The holy seed would not yet mix with them on equal terms. Peter himself was to hesitate and dissemble. It was the work of St. Paul, through much disputing, through much bitterness, through much unhappiness, to beat down the middle wall of partition and then to proclaim with almost lyric fervor the united Church in which there was neither Jew nor Greek, but all were one in Christ. The Church is Catholic because in its essence it transcends all national and local particularities. It is the Church of Humanity. And more. There were already religions that overlapped these barriers, and others no less wide were rising simultaneously with Christianity—the worship of the Genius of Cæsar, Buddhism, the cult of Mithras. If Christianity had been a religion of humanity only in this sense, it would have had no quarrel with the Roman Empire. But the religion of Christ was essentially exclusive; not in the Jewish or Greek sense, for it would shut out no man. But the Church was and is exclusive in the sense of claiming to be the sole possessor of the oracles of God, and the only ordered channel of divine grace.

Again, the Church of Christ transcends not only civic and national boundaries, but the limits even of the visible world. The Catholicity of the Church would be a poor thing if it meant only the general agreement of men at a particular moment, or the sum of human thought since the beginning of the world.

I find a fourth element. Ancient religion was not only a religion of local cults, but it was the worship of local gods. The conviction that God is the one Lord of Heaven and Earth was peculiar to the Jews. Christianity entered upon their heritage, enriching it after some hesitation with the complementary truth that the chosen people of God is no less universal than the sovereignty of God. The Church is Catholic because God is One.

In Catholicity are these four elements; they constitute the idea. Catholicity means that the Christian religion embraces ideally and potentially all mankind; it means that no rival or supplementary cult is to be endured; it means the transcendence, not only of civic or national bounds, but of the whole world; it means the proclamation of One transcendent God. And this fourfold quality is found, vitally energetic, in the smallest fraction of the whole Christian society. Catholicity is fundamentally this in its primary significance; from this all secondary meanings must flow, and to this they must conform.—*Catholicity* (condensed).

T. A. Lacey.



St. Clement's Magazine

Vol. XXXII PHILADELPHIA, SEPTEMBER, 1916 No. 9

KALENDAR FOR SEPTEMBER, 1916

1. Friday (*St. Giles, ab. C. Abstinence*) ..... Mass, 7 a. m.
2. Saturday (*St. Lazarus*) ..... Mass, 7 a. m.
3. **Sunday** (*xi after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m.
4. Monday ..... Mass, (Requiem) 7 a. m.
5. Tuesday ..... Masses, 7 and 9.30 a. m.
6. Wednesday ..... Mass, 7 a. m.
7. Thursday (*St. Evurtius, B. C.*) ..... Masses, 7 and 9.30 a. m.
8. Friday (*Nativity of B. V. M. Abstinence*) ..... Mass, 7 a. m.
9. Saturday ..... Mass, 7 a. m.
10. **Sunday** (*xii after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m Evensong, 5 p. m.
11. Monday ..... Mass, (Requiem) 7 a. m.
12. Tuesday ..... Masses, 7 and 9.30 a. m.
13. Wednesday ..... Mass, 7 a. m.
14. Thursday (*Exaltation of B. V. M.*) ..... Masses, 7 and 9.30 a. m.
15. Friday (*Abstinence*) ..... Mass, 7 a. m.
16. Saturday (*St. Ninian, B. C.*) ..... Mass, 7 a. m.
17. **Sunday** (*xiii after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m.
18. Monday ..... Mass, (Requiem) 7 a. m.
19. Tuesday ..... Masses, 7 and 9.30 a. m.
20. Wednesday (*Ember Day. Abstinence*) ..... Mass, 7 a. m.
21. Thursday (*St. Matthew, Apostle and Evangelist*) ..... Masses, 7 and 9.30 a. m.
22. Friday (*St. Maurice and His Companions M. M. Ember Day. Abstinence*) ..... Mass, 7 a. m.
23. Saturday (*St. Thecla, V. M. Ember Day. Abstinence*) ..... Mass, 7 a. m.
24. **Sunday** (*xiv after Trinity*) ..... Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m.
25. Monday ..... Mass, (Requiem) 7 a. m.
26. Tuesday (*St. Cyprian. Archbp., M.*) ..... Masses, 7 and 9.30 a. m.
27. Wednesday (*SS. Cosmas & Damian, M. M.*) ..... Mass, 7 a. m.
28. Thursday ..... Masses, 7 and 9.30 a. m.
29. Friday (*St. Michael & All Angels. Abstinence*) ..... Masses, 7 and 9.30 a. m.
30. Saturday (*St. Jerome, Pr., C., Doct. of the Church*) ..... Mass, 7 a. m.

Mattins, daily, 9 a. m. Evensong, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays - 3-5, 5-9 P. M.

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PARISH NOTES.

St. Mary's Guild will meet on Monday evening, October 2.

The Mothers' Meeting will be resumed Thursday, October 5.

It is hoped that the Sunday School classes will be able to meet, for the first time of the fall term, on Sunday, October 1.

During the summer there has been a short catechetical instruction after the 9.15 Mass, which has been discontinued for the present because of the epidemic of infantile paralysis.

Father Quin wishes to thank all of his friends who gave the purse which was presented to him on his twentieth anniversary, and especially for their good wishes and prayers.

THURSDAY NIGHT SERVICES.

The attendance at the Thursday night services during the summer has been very good. The instructions were in the form of informal talks on some of the doctrines of the Catholic Faith and on the history of the books of the New Testament. The hymns were sung with or without accompaniment, depending upon the presence of an organist.

OFFERINGS.

July 23—Cash		$8.07
	Envelopes	45.30
July 30—Cash		7.79
	Envelopes	37.29
August 6—Cash		4.32
	Envelopes	51.86
August 13—Cash		5.79
	Envelopes	38.40
		$198.82

SPECIAL FUNDS.

Missions:		
Foreign	$27.93	
Domestic	45.58	
Diocesan	1.50	
		$75.01
St. Stephen's College		.75
Episcopal Hospital		.25
St. Michael and All Angels		.25
Clergy Pension Fund		.25
Living Church War Relief Fund		5.00
		$81.51

BURIALS.

July 27—Genevieve Bustard.
July 29—Harry B. Longacre.
August 9—John James Huber.
August 12—Gertrude Irene Evans.

PARISH EXPENSES.

It is an unpleasant task to be continually appealing for funds with which to meet the current expenses of the parish, but however unpleasant the task may be, it is one that cannot be avoided.

During the summer, with so many away and with the result of small congregations, the receipts from offertories are very small indeed. An appeal is therefore made for special offerings for the support of the work of the parish.

THE MISSIONARY APPORTIONMENT.

The amount apportioned to this parish for the support of the Mission work of the Church during the fiscal year of the Board of Missions that ends September 30, is $3,697.18. Towards this sum the Accounting Warden has received and forwarded, to August 15, $1,640.54, leaving a shortage on that date of just over $2,000. Members of the parish wishing to make special contributions for this object may send them to the Accounting Warden, who will promptly acknowledge them and transmit them to the Board.. Even though the action of the Board in the Panama matter last winter was a great shock and disappointment to many, it should be remembered that it will be the missionaries in the field who will suffer if the Board is unable to meet its obligations and should be obliged to curtail the work.

EVENING BRANCH OF THE WOMAN'S AUXILIARY.

The Evening Branch of the Woman's Auxiliary will resume meetings on Wednesday, October 4, at 8 P. M. About sixty persons attended during the three months in which the meetings were held in the spring, and it is hoped that all who cannot conveniently be present at the regular meetings of the Auxiliary, Friday afternoons, will become members of the Evening Branch. In addition to a quantity of other work eighty dozen gauze sponges were made for the hospital service in the war, and these were sent to the American Committee of the Red Cross Society, in answer to their appeal at the time of the recent trouble in Mexico.

Beware of letting your care degenerate into anxiety and unrest; tossed as you are amid the winds and waves of sundry troubles, keep your eye fixed on the Lord, and say: "Oh, my God, I look to Thee alone; be Thou my guide, my pilot," and then be comforted. When the shore is gained, who will heed the toil and the storm? And we shall steer safely through every storm, so long as our heart is right, our intention fervent, our courage steadfast, and our trust fixed on God. If at times we are somewhat stunned by the tempest, never fear; let us take breath, and go on afresh. Do not be disconcerted by the fits of vexation and uneasiness which are sometimes produced by the multiplicity of your domestic worries. No, indeed, dearest child, all these are but opportunities of strengthening yourself in the loving, forbearing graces which our dear Lord sets before us.—*St. Francis de Sales.*

It matters not where or what we are, so we be His servants. They are happy who have a wide field and great strength to fulfil His missions of compassion; and they, too, are blessed who, in sheltered homes and narrow ways of duty, wait upon Him in lowly services of love, wise or simple, gifted or slender in knowledge, in the world's gaze or in hidden paths, high or low, encompassed by affections and joys of home, or lowly and content in God alone, what matters, so that they bear the seal of the living God? Blessed company, unknown to each other, unknowing even themselves.—*H. E. Manning.*

Be patient with every one; but, above all, with yourself. I mean, do not be disturbed because of your imperfections, and always rise up bravely from a fall. I am glad that you make a daily new beginning; there is no better means of progress in the spiritual life than to be continually beginning afresh, and never to think that we have done enough.—*St. Francis de Sales.*

Because perseverance is so different, even when supported by the graces of God, thence is the value of new beginnings. For new beginnings are the life of perseverance.—*E. B. Pusey.*

MISSION NOTES.

The Anglican missions in India are suffering severely from the war, not so much in money as in men. The Rev. W. E. S. Holland, principal of St. Paul's Cathedral Mission College at Calcutta, writes to a friend in this country that two of the men on his staff have been killed, and two or three others who were to have come out have enlisted. He makes an appeal for two

first-class young Americans. They should be unmarried, with university qualifications, and ready to fit into a self-forgetting brotherhood of service. An ample salary will be paid, free quarters supplied and travel expenses met on a five-year agreement.

A correspondent of the *New York Times* recently suggested that the government should spend ten million dollars to establish schools and colleges where the youth of Mexico might be trained, as the best way of bringing the nation out of its present turbulent condition. A churchman, writing in reply, calls attention to the fact that this is exactly what the religious bodies of the country have been trying to do. For example, our own Chuch has had a bishop and twenty-five clergy there. They have established schools, a college settlement house, an industrial school and a farm school, but when they have appealed to this country for support many of our citizens unfortunately have turned a deaf ear.

Boone University in Wuchang, China, is proud of its band. In its eight years of existence it has developed from an instrument of torture to an organization of some finish which is in demand for social functions in Hankow and Wuchang. As a direct aid to missionary endeavor the band is distinctly a help. It supplies musicians for the students' Sunday afternoon missionary campaigns in the city; it provides a musical feature which helps to attract the large numbers of government school students who attend the regular Saturday night course of popular lectures in the University library; it offers a systematic training in music to the great number of embryo teachers who will later need it in their work, and it prepares many of our divinity students to better guide the musical part of the church services of their future congregations. The band is badly in need of any kind of brass instruments, except slide trombones. The Rev. C. P. Howe, of Boone University, is at present in the United States, and will be glad to correspond with any person willing to donate such an instrument and to arrange for its forwarding. A note, in care of the Church Missions House, 281 Fourth Avenue, New York, will always reach him.

The Fifteenth Infantry of our army is stationed at Tientsin, China. Recently the children of the regiment, under the direction of Chaplain and Mrs. N. H. Watts, gave a sale and entertainment, the proceeds of which were devoted to the children's ward of St. Luke's Hospital, Shanghai. This, together with their Easter offering for the same object, amounted to $500 and has been sent to Bishop Graves. This does great credit to the Fifteenth Infantry and the Americans in Tientsin who interested themselves in the enterprise.

St. Paul's Normal and Industrial School, Lawrenceville, Virginia, is putting before the Church its great need of a dormitory for girls. The rapid growth of the school, and the great demand for training, make the situation urgent. For lack of accommodations from two to three hundred deserving girls must be turned away every year. A dormitory for seventy-five or eighty girls could be built for from $10,000 to $12,500.

The Rev. Edgar H. Goold, has been elected principal of St. Augustine's School for colored youth at Raleigh, N. C., in place of the Rev. A. B. Hunter, who becomes honorary principal. Mr. and Mrs. Hunter will continue to work at the school, with which they have been connected for over twenty-eight years.

An outcome of the work of Deaconess Spencer, of Trinity Japanese Mission in Honolulu, was a "Cherry Blossom Fete," held for two days at the Royal Hawaiian Hotel in that city, which netted $2,500 for the erection of St. Hilda's Hotel, a settlement house for Japanese women and girls.

A chaplain of one of the New York regiments now in Texas, who is a clergyman of the Church, and to whom a Communion service had been loaned for his use, writes under date of July 11: "You will be glad to know that at the celebration of the Holy Communion on Sunday at 5.45 A. M., at which your chalice and paten were used, almost the entire regiment was present, and between 100 and 200 men took the Communion. My fondest expectations as to usefulness have been surpassed. The interest in the services, the eagerness of the men to consult and talk seriously with the chaplain, the appreciation by the men of my efforts to get their letters to them promptly, and the gratitude of the men in the hospital for the attention I can give them, are all very wonderful. Men have come to me to say that they want to prepare for confirmation, to tell me about their families, and numberless other concerns in which they are deeply interested."



St. Clement's Magazine

Vol. XXXII PHILADELPHIA, OCTOBER, 1916 No. 10

KALENDAR FOR OCTOBER, 1916

1.	**Sunday** (*xv after Trinity*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
2.	Monday (*The Holy Guardian Angels*)	Masses, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
3.	Tuesday (*St. Thomas of Hereford, B.C.*)	Masses, 7, 7.30 and 9.30 a. m.
4.	Wednesday (*St. Francis, C.*)	Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
5.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
6.	Friday (*St. Faith, V.M. Abstinence*)	Masses, 7 and 7.30 a. m.
7.	Saturday	Masses, 7 and 7.30 a. m.
8.	**Sunday** (*xvi after Trinity*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
9.	Monday (*St. Denys, B. M.*)	Masses, 7 and 7.30 a. m.
10.	Tuesday (*St. Paulinus of York, B. C.*)	Masses, 7, 7.30 and 9.30 a. m.
11.	Wednesday (*St. Ethelburger, V. Ab.*)	Masses, 7 and 7.30 a. m.
12.	Thursday (*St. Wilfrid, B. C.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
13.	Friday (*Trans. of St. Edward, K. C. Abstinence*)	Masses, 7 and 7.30 a. m.
14.	Saturday	Masses, 7 and 7.30 a. m.
15.	**Sunday** (*xvii after Trinity*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
16.	Monday	Masses, 7 and 7.30 a. m.
17.	Tuesday (*St. Etheldreda, Q. V. Ab.*)	Masses, 7, 7.30 and 9.30 a. m.
18.	Wednesday (*St. Luke, Evangelist*)	Masses, 7, 7.30 and 9.30 a. m.
19.	Thursday (*St. Frideswide, V.*)	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
20.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. League of Intercession, 8 p. m.
21.	Saturday (*St. Ursula and her Companions, M. M.*)	Masses, 7 and 7.30 a. m.
22.	**Sunday** (*xviii after Trinity*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m
23.	Monday	Masses, 7 and 7.30 a. m.
24.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
25.	Wednesday (*SS. Crispin & Crispinian, M. M.*)	Masses, 7 and 7.30 a. m.
26.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
27.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m.
28.	Saturday (*SS. Simon and Jude, Apostles*)	Masses, 7, 7.30 and 9.30 a. m.
29.	**Sunday** (*xix after Trinity*)	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
30.	Monday	Masses, 7 and 7.30 a. m.
31.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.

Matins, daily, 9 a. m. Evensong, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Caine . . Saturdays, 3-5, 7-9 P. M.

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RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

Thanks are due to a parishoner for providing flowers for the High Altar during the summer.

—

Beginning with the first of October, the eight o'clock Mass will be resumed on Sundays for the winter, and the half-past seven Mass on weekdays.

—

The Sunday School will commence as soon as permission is granted by the Board of Health. A notice will be sent to the children of the parish advising them of the date.

—

A pair of vases have been given for use in the Lady Chapel, as a memorial to Mrs. Boudinot. They are of hand-wrought copper, and were designed and executed by Samuel Yellin, who made the gates and altar ornaments.

—

As the magazine goes to press preparations are going forward toward the erection of the stonework for the memorial window. The glass may not be ready for some months, but the mullions will be set in place and filled with clear glass before the cold weather sets in.

—

Six prayer books and hymnals for the use of the clergy in the sanctuary, stalls, and St. John's Chapel, are needed, as the present ones are in rather bad condition. Any members of the congregation desiring to give one or more as a thank offering are asked to communicate with the Rector.

—

A class of men is being formed under the leadership of Mr. Steele, to discuss the attitude of the Church toward present-day problems. No date has as yet been fixed for the meetings, but they will commence in the early autumn. Any men desiring to join the class are asked to hand their names and addresses to the clergy.

HYMNS FOR OCTOBER.

1. A. M.—175, 179, 540.
   P. M.—175, 617, 24, 179, 540.
8. A. M.—240, 307, 542.
   P. M.—240, 617, 307, 163, 542.
15. A. M.—291, 300, 297.
   P. M.—291, 617, 298, 300, 297.
22. A. M.—175, 176, 197.
   P. M.—175, 617, 176, 21, 197.
29. A. M.—304, 307, 306.
   P. M.—304, 617, 307, 520, 306.

Church may be repealed at the General Convention.

For protection for D'Arcy, Carew, Edward, Cranfurd and Martin; Burgon, Morris and Ralph Bickersteth; F. J. Romanes, Douglas Selkirk, Walter Selkirk, Ambrose Wise, Allen Dale Smith, Benjamin R. Bechtel; five brothers, Arnold, Charles, Walter, Christopher, Gerald; Charles Pryce, Harold Ritchie, Mark Romer, Arthur Haslam, Charles Ritchie Romer, Gavin David Young, Maurice and Eric Machell, John Mackay Smart, in the British army.

For Emanuel Jaham Desrivaux and Valmy Danchel, with the French army.

Protection for Alberto and Giugio with the Italian army.

For protection for the doctors and nurses of the Red Cross Society.

For the restoration of peace in Europe.

R. I. P. Captain Norman Brockbank.

ST. CLEMENT'S PARISH LEAGUE OF INTERCESSION

OCTOBER, 1916

THANKSGIVINGS

For a welcome and needed gift.

For the safe return of Gray from the ambulance corps.

For an answer to prayer.

For the safety of E. B.

For the restoration to health of M. A. P.

That work has been found for a young man.

INTERCESSIONS

Baptism for William, Barbara, Francis, Lewis, Ross, Miriam, Helen, Edith, Dolores and her mother, Esther, Blanche, Priscilla, four children, Martha, Anna, Gertrude, Judith.

Confirmation for Katharine, Rudolph, Herman, Julia, Mary, Roland, William.

That Francis, Edwin and Robert may return to their Communions.

That a priest may return to the Catholic Faith.

That Gertrude and Bessie lapsed to Christian Science, may return to the Church.

That George, John, Ella and Mildred may return to the Catholic Faith.

and one to which all St. Clement's people should belong. It is hoped that the change in day and hour will make it possible for more persons to be present, and that those who have not yet joined the Confraternity may be led to do so.

The first meeting will be held on Friday, November 3, at 8 P. M.

BAPTISMS.

"As many of you as have been baptized into Christ, have put on Christ."

September 3—Frederick Hausam Hobdell.
September 15—Anna Marie Lawler.

MARRIAGE.

"Those whom God hath joined together let no man put asunder."

September 20—James Lyver and Jessie Mae Black.

BURIALS.

"Grant them, O Lord, eternal rest, and let light perpetual shine upon them."

September 1—William C. Carson.
September 7—Mary Rochfort.
September 14—Sarah Homan Benesole.

CONVENTION PRAYER.

(Authorized by the Presiding Bishop, the Rt. Rev. Daniel S. Tuttle.)

It is intended that this prayer shall be used in the Churches generally up to and during General Convention.

The General Convention meets at St. Louis on October 11. At St. Clement's we shall be keeping the nine days before, beginning Monday, October 2 and ending Tuesday, October 10, as a special time of prayer for the guidance of the Holy Ghost in this important meeting of the General Council of the Church in America. Bishop Tuttle has authorized the prayer which is printed in this number of the magazine for use in churches up to and during the sessions of the Convention. It is hoped that each member of the parish will use the prayer daily. This is the least, it seems, that one could do. The responsibility for actions taken and the measures proposed rests not alone with the deputies, but with each baptized member of the Church, who is being represented by these deputies. It is evidently a very real duty then that each baptized member of the Church should be praying that the will of God be done at this time.

Many very important and vital issues are to be presented for the decision of the Convention. The one which has been foremost in the minds of us all is that in regard to the action of the Board of Missions taking part in the Panama Conference. Bishop Kinsman, and Bishop Anderson, and Dr. Manning have put the matter before us in a very clear form. Many of

That two priests may accept the Catholic Faith.
Conversion to the Catholic Faith for Thomas, Ida, Margaretta and Alice.
That a man may allow his wife and child to attend church.
Humility and love of the Sacraments for a priest.
That two women may attend church.
That a young man may be faithful to his religious duties.
That two young women may realize their obligation to attend Mass on Sundays.
That three women may believe that the Church is a Divine Institution.
That a priest may be guided in an important decision.
Comfort and guidance for Anna.
Enlightenment for Elsa.
Courage and patience for a woman in her work.
Courage, guidance and patience for a young man.
God's blessing upon a woman in trouble.
Blessing upon a woman undertaking a new work.
Help for two women in a difficult task.
Blessing of the work of Fr. Nelson Kellogg at St. John's, Portsmouth, N. H.
That a parish may value and use the opportunities given for intercessory prayer.
Perseverance for Anna, Mary, Ethel and Ruth.
That John may return to his confessions.
Repentance for Julia.
That a divorced woman may not remarry.
That a divorced woman who has remarried may repent.
That Leonard may be given strength to overcome intemperance.
That strength to resist intemperance may be granted to Warren.
That two women may have grace to resist a temptation.
That Frederic may realize the sin of profanity and try to overcome it.
That William may overcome the habit of untruthfulness and that those associated with him may not be influenced by it.
That a man may develop an unselfish devotion toward his wife and child.
That a woman may live peaceably with her neighbors.
Reconciliation for two sisters.
For mutual love, sympathy and understanding between three members of a family.
That Elizabeth may overcome jealousy.
That health may be restored to C. L.
For a young mother, Mary, seriously ill and Holy Baptism for her child.
That Charles may have the use of his eye restored to him.
Financial betterment for Charles.
For a permanent home for a woman.
That suitable employment may be found for Mary.
That the provision for "remarriage" of divorced persons in the Canons of the

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Six prayer books and hymnals for the use of the clergy in the sanctuary, stalls, and St. John's Chapel, are needed, as the present ones are in rather bad condition. Any members of the congregation desiring to give one or more as a thank offering are asked to communicate with the Rector.

—

A class of men is being formed under the leadership of Mr. Steele, to discuss the attitude of the Church toward present-day problems. No date has as yet been fixed for the meetings, but they will commence in the early autumn. Any men desiring to join the class are asked to hand their names and addresses to the clergy.

HYMNS FOR OCTOBER.

1. A. M.—175, 179, 540.
   P. M.—175, 617, 24, 179, 540.
8. A. M.—240, 307, 542.
   P. M.—240, 617, 307, 163, 542.
15. A. M.—291, 300, 297.
   P. M.—291, 617, 298, 300, 297.
22. A. M.—175, 176, 197.
   P. M.—175, 617, 176, 21, 197.
29. A. M.—304, 307, 306.
   P. M.—304, 617, 307, 520, 306.

THE LEAGUE OF INTERCESSION.

The League of Intercession will have a monthly service on the third Friday of each month, commencing October 20. Services will be held in St. John's Chapel at 8 o'clock.

Members of the League are reminded that it is the duty as well as the privilege of each one, not only to use the leaflet, but to send in intercessions and thanksgivings each month. These should be written on separate slips of paper, so that they may be more easily classified.

It is hoped that many will be led to join the League this winter.

THE CONFRATERNITY OF THE BLESSED SACRAMENT.

It has been decided to change the day and hour for singing the Vespers of the Blessed Sacrament. Heretofore the service has been held on Sunday afternoon, and the attendance has been far from satisfactory. This winter we shall have the service on the first Friday of each month at eight o'clock, probably followed by a short address. The "C. B. S." is one of the oldest confraternities in our Communion and one to which all St. Clement's people should belong. It is hoped that the change in day and hour will make it possible for more persons to be present, and that those who have not yet joined the Confraternity may be led to do so.

The first meeting will be held on Friday, November 3, at 8 P. M.

BAPTISMS.

"As many of you as have been baptized into Christ, have put on Christ."

September 3—Frederick Hausam Hobdell.
September 15—Anna Marie Lawler.

MARRIAGE.

"Those whom God hath joined together let no man put asunder."

September 20—James Lyver and Jessie Mae Black.

BURIALS.

"Grant them, O Lord, eternal rest, and let light perpetual shine upon them."

September 1—William C. Carson.
September 7—Mary Rochfort.
September 14—Sarah Homan Benesole.

CONVENTION PRAYER.

(Authorized by the Presiding Bishop, the Rt. Rev. Daniel S. Tuttle.)

It is intended that this prayer shall be used in the Churches generally up to and during General Convention.

O God, Holy Ghost, Sanctifier of the faithful, Who didst preside in the Council of the blessed Apostles; we pray Thee to visit with Thy love and favor the Council of Thy Church, our General Convention, summoned to meet this year in Thy Name and Presence. Help us to prepare and make ready for its assembling wisely and well. Those who are to gather and serve in it, inspire with Thy grace and guidance. Teach them whither they are to go and what they are to do and what measures they are to take for Thy glory and the spread of Thy Kingdom upon earth and the good of redeemed souls. Enlighten our minds more and more with the light of the everlasting Gospel; graft in our hearts a love of the truth; inflame our wills with zeal for Thy Holy Church; and pour out Thine own breath of hallowing might upon us and upon all people, we beseech Thee, O blessed Spirit, whom with the Father and the Son together we worship and glorify as one God, world without end.—*Amen.*

NOVENA FOR THE GENERAL CONVENTION.

October 2 to October 10.

The General Convention meets at St. Louis on October 11. At St. Clement's we shall be keeping the nine days before, beginning Monday, October 2 and ending Tuesday, October 10, as a special time of prayer for the guidance of the Holy Ghost in this important meeting of the General Council of the Church in America. Bishop Tuttle has authorized the prayer which is printed in this number of the magazine for use in churches up to and during the sessions of the Convention. It is hoped that each member of the parish will use the prayer daily. This is the least, it seems, that one could do. The responsibility for actions taken and the measures proposed rests not alone with the deputies, but with each baptized member of the Church, who is being represented by these deputies. It is evidently a very real duty then that each baptized member of the Church should be praying that the will of God be done at this time.

Many very important and vital issues are to be presented for the decision of the Convention. The one which has been foremost in the minds of us all is that in regard to the action of the Board of Missions taking part in the Panama Conference. Bishop Kinsman, and Bishop Anderson, and Dr. Manning have put the matter before us in a very clear form. Many of

our readers have already seen the pamphlets issued, but the summary of the question as given by Dr. Manning in his annual statement in the Year Book of the Parish of Trinity Church, New York City, may well bear quoting in part, at least, here:

"It now remains for the General Convention to pass its judgment on the matter, and to say clearly whether the sole responsibility of the Board of Missions is to foster and direct the missionary work of the Church, or whether, on the other hand, the Board is intended to be practically the Executive Committee of the Church, a majority of which, consisting possibly of only twenty-three men, is to have power to originate, shape, or change the policy of this Church in regard to Christian Unity, Federation with Protestant Communions, or other matters involving the essentials of her faith and life. Unfortunate as was the action which occasioned it, this discussion has nevertheless had good results. It has brought into light the issues which are involved in the policy of union in religious work in the mission fields. It has made clear the fact that the clergy and people of this Church as a whole are loyal to her principles, that they will not sit still and see her historic position impaired, nor her Faith and Order compromised by any plan to identify her officially with the platform of Protestant Federation, and that if misguided leaders should attempt to force such action they would bring upon her the greatest crisis that she has known in all her history.

"Although this is not often perceived, these movements which suggest approach to Christian unity through compromise or surrender of belief have relation to another and still deeper issue which now confronts us and all Christian people. The most pressing danger of our time is that arising from what has been called the 'down grade' movement, the widespread weakening of belief in the fundamental verities of the Christian religion.

"The real issue today is not any secondary matter, of policy, or of ritual, of 'High Church' or 'Low Church.' The issue now is between 'Church' and 'no Church.'"

No less important a matter is the consideration of the amendment of the Canon on divorce. The report of the Joint Commission on Marriage and Divorce was published some time ago. A minority report was also submitted at the same time, showing some difference of opinion as to the action to be taken. The present Canon does not recognize the indissolubility of the marriage bond for both parties. The Marriage Service, the formal expression of the Church's faith in regard to the Sacrament of Matrimony (not to mention our Lord's own words), in no uncertain terms declares that the bond is indissoluble, and in the Collect for St. John Baptist's Day we ask God to "make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake." Either there should be no "re-marriage" of divorced persons for any reason whatsoever, or, let us give up all idea of the sacramental character of Holy Matrimony, and change the Marriage Service and the Collect for St. John Baptist's Day. Shall we change the Faith or the Canon? Let us pray God that it may be the Canon.

One other report to be submitted for the consideration of the General Convention is that of the Joint Commission on Prayer Book Revision. The Scottish Church revised her Prayer Book in 1912. The revision of the English Prayer Book is still under consideration. The report of our own Commission is most thorough, and as stated in a recent editorial "we doubt whether, in all the annals of Prayer Book revision, English and American, since the use of the English language in the formularies began, so thoroughly well-digested a series of proposals for revision, in form so generally satisfactory, has ever been presented before." Some of the suggested changes and additions one hopes may be reconsidered. The proposals as a whole, however, would give us a much richer and more liturgically correct Prayer Book than our present one.

The report of the Joint Commission on a Racial Episcopate comes up for a second consideration. The whole question of giving the Episcopate to other races than the white in our own land as well as in the mission field, has at times been confused by prejudice on the one side and a certain stiff conservatism on the other. Let us pray that these contrary forces may be overcome, and that the Holy Ghost may guide the Convention in the decision to be made.

There are many other questions, of course, but these seem to be the ones which most involve the Faith and Tradition of the Church, and so as a congregation let us take our part in this work of prayer for the General Convention.



St. Clement's Magazine

Vol. XXXII PHILADELPHIA, NOVEMBER, 1916 No. 11

KALENDAR FOR NOVEMBER, 1916

1. **All Saints** ..... Masses, 7, 7.30 and 9.30 a. m. Vespers of the Dead, 5.15 p. m. Guild of St. Vincent, 8 p. m.
2. **All Souls** ..... Masses, 7 and 7.30 a. m. Solemn Mass, 9 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
3. Friday (*St. Winifrid, V. M. Abstinence*)..Masses, 7 and 7.30 a. m. (Requiem.) Woman's Auxiliary, 3 p. m. Vespers of C. E. S., 8 p. m.
4. Saturday (*St. Charles Borromeo, B. C.*)... Masses, 7, and 7.30 a. m. (Requiem)
5. **xx Sunday after Trinity**..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
6. Monday (*St. Leonard, D. C.*) ..... Masses, 7 and 7.30 a.m. Bona Mors. 5.15 p.m. Guild of St. Mary, 8 p.m.
7. Tuesday (*St. Willibrord, B. C.*) ..... Masses, 7, 7.30 (Requiem) and 9.30 a. m.
8. Wednesday (*Octave of All Saints*)..... Masses, 7 and 7.30 a. m. Evening Class, Woman's Auxiliary, 8 p. m. Men's Study Class, 8 p. m.
9. Thursday ..... Masses, 7, 7.30 (Requiem) and 9.30 a. m. Mothers' Meeting, 8 p. m.
10. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. (Requiem)
11. Saturday (*St. Martin, B. C.*) ..... Masses, 7 and 7.30 a. m.
12. **XXI Sunday after Trinity** ..... Masses, 7, 8 and 9.15, Solemn Mass, 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
13. Monday (*St. Britius, B. C.*) ..... Masses, 7 and 7.30 a. m. (Requiem.) Bona Mors, 5.15 p. m.
14. Tuesday ..... Masses, 7, 7.30 (Requiem) and 9.30 a. m.
15. Wednesday (*St. Machutus, B. C.*) ..... Masses, 7 and 7.30 a. m. (Requiem)
16. Thursday (*St. Edmund, B. C.*) ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
17. Friday (*St. Hugh, B. C. Abstinence*)..... Masses, 7 and 7.30 a. m. League of Intercession, 8 p. m.
18. Saturday ..... Masses, 7 and 7.30 a. m. (Requiem)
19. **XXII Sunday after Trinity** ..... Masses, 7, 8, 9.15 and Solemn Mass, 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
20. Monday (*St. Edmund, K. M.*)..... Masses, 7 and 7.30 a. m. (Requiem.) Bona Mors. 5.15 p. m.
21. Tuesday (*Presentation of B. V. M.*)..... Masses, 7, 7.30 (Requiem) and 9.30 a. m.
22. Wednesday (*St. Cecilia, V. M.*) ..... Masses, 7 and 7.30 a. m. First Vespers of St. Clement, 8 p. m. Men's Study Class, 8 p. m.
23. **St. Clement, Bishop and Martyr** ..... Masses, 6, 7, and 8 a. m. Solemn Mass and Procession, 11 a. m.
24. Friday (*St. John of the Cross, C. Abstinence*)..... Masses, 7 and 7.30 a. m.
25. Saturday (*St. Katharine, V. M.*) ..... Masses, 7 and 7.30 a. m.
26. **Sunday next before Advent** ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass and Procession, 11 a. m. Solemn Evensong, Procession and Te Deum, 8 p. m.
27. Monday (*St. Ode, V.*)..... Masses, 7 and 7.30 a. m. (Requiem for Communicants and Benefactors.) Bona Mors, 5.15 p. m.
28. Tuesday..... Masses, 7, 7.30 and 9.30 a. m.
29. Wednesday..... Masses, 7 and 7.30 a. m.
30. **St. Andrew, Apostle. Thanksgiving Day**..... Masses, 7 and 8 a. m. Solemn Mass, 9.30 a. m.

Matins, daily, 9 a. m. Evensong, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Caine . . Saturdays, 3-5, 7-9 P. M.

St. Clement's Magazine

PUBLISHED MONTHLY

Please address all communications to

THE EDITOR

2013 APPLETREE STREET

St. Clement's Church

TWENTIETH AND CHERRY STREETS.

ST. CLEMENT'S CLERGY HOUSE

20TH AND APPLETREE STS.

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THE REV. C. C. QUIN, M. A.
THE REV. S. A. CAINE, M. S.
THE REV. S. T. STEELE, JR. B. A.

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Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton, Thomas L. Williams,

RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

A Requiem will be said every allowable day in November at 7.30 A. M.

—

Bona Mors will be said every Monday during November after Evensong.

—

Vespers of the Dead will be said after Evensong on November 1.

—

The Rector's Bible Class will commence on Tuesday, November 7, after the 9.30 Mass.

—

Persons sending names to be read on All Souls' Day, are asked to hand them to the clergy not later than Sunday, October 29.

—

There has been a very generous response to the appeal for new prayer books and hymnals for the clergy stalls. The full number have been ordered.

—

A sewing machine is needed for the work of the Saturday Classes. If any one in the Parish has a machine which they could give, it will be very much appreciated.

—

Members of the C. B. S. are asked to contribute to the fund for flowers for the Lady Chapel during the winter season. The Alms Basin will be found at the south door after the Vespers on November 3.

—

The following offerings will be taken during November: November 1, for All Saints Sisters of the Poor; St. Clement's Day, for the parish debt; Thanksgiving Day, for the poor; also for the Episcopal Hospital. (This last should be designated.)

—

We can commend most heartily a pamphlet just published by Father Hughson, entitled "Protestant Liberty and Catholic Loyalty. Some Consideration on 'Liberty and Loyalty,' a recent charge by the Bishop of Vermont." The pamphlet may be obtained at Holy Cross, West Park, for 25 cents.

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For those who may be preparing for a first confession, or who may desire some help, we can recommend two little books that can be obtained at small cost at Jacob's book store—"Pardon Through the Precious Blood," edited by a committee of clergy, and "The Hand Outstretched," by the Dean of Bloemfontein.

BAPTISMS.

"As many of you as have been baptized into Christ, have put on Christ."

October 1.—James Elliot Hunter.
October 3—Nelson LeRoy Elwell.
October 15—Jane Eleanore Freed.

BURIALS.

"Grant them, O Lord, eternal rest, and let light perpetual shine upon them."

September 28—Mary A. Armstrong.
October 3—Ada Galanaugh.
October 6—John Forsyth Joline.
October 12—Joseph Noel Bambach.

MARRIAGE.

"Those whom God hath joined together let no man put asunder."

October 17—George Elon Sartwell and Marguerite Pickard MacMorris.

A STATEMENT AND APPEAL TO EVERY MEMBER OF ST. CLEMENT'S PARISH.

The Finance Committee reported to the Vestry at their meeting held October 10 that owing to the fact that about four hundred members of St. Clement's Parish are not using the envelopes, and not thereby contributing regularly through the envelope system, they have been under the necessity of borrowing twenty-five hundred dollars to meet the current expenses of the Parish accrued during the past four months.

Those who are in arrears, owing to their absence from the city during the summer are requested to send in their offerings without further delay.

Those who are not using the envelopes are now very earnestly requested to do so; and should this appeal to help support the work be not heeded, a canvass of the Parish will be made, and an effort put forth to induce the Parishioners to contribute toward the expenses in the manner that the Vestry have authorized.

If the people of St. Clement's want the services and ceremonial continued as at present the income must be increased until it fully meets the expenditures. If not, then the expenses will have to be decreased by drastic measures until they shrink inside the income even though that may mean fewer services and a smaller staff of clergy, and a cutting out of other activities of this Parish.

This is a serious matter and should be earnestly laid to heart by each member of St. Clement's Church.

Each attendant on the services should put forth an honest effort to wipe out this debt, unavoidably contracted at this time, and give of his or her income *that which costs them something.*

We have been greatly blest in the past, and should show our gratitude to Almighty God for all that he has done for us. "Much is required to whom much is given" and all will admit that our blessings and privileges have been manifold. What will our cherished and boasted Catholicity do, but add to our condemnation if we fail?

Those who now contribute are asked to increase their amounts 10 per cent., and to induce others they know of to give, who are not already using the envelopes.

If *every member,* man, woman and child, in St. Clement's Church would take the envelopes, and *use them,* there would be no deficit, and an appeal and statement such as this would not be needed. The Finance Committee asks *each member* to apply for envelopes *at once,* and thus save the trouble and time and *expense* required to call upon them personally, and to know the reason why each one does not give of their means to support the work of this Parish.

No definite pledge is required, but only a request is made to take and use the envelopes.

The Accounting Warden is the only person who knows what each one gives; and the transaction is entirely confidential

Pride, the greatest sin of all the seven, keeps some people from using the envelopes for fear the amounts of their offering may become known to others.

Cards may be found in the pews which should be filled out at once and either placed in the offertory plates or handed to the Clergy or Accounting Warden.

Please give this very important matter your early and prompt attention.

EDWARD O. CASEY,
J. LAWRENCE WETHERILL,
STEVENSON M. WALSH,
Finance Committee.

2013 Appletree Street, Philadelphia.

OFFERINGS.

August 20:	
Cash	$2.93
Envelopes	25.21
August 27:	
Cash	5.97
Envelopes	30.77
September 3:	
Cash	4.73
Envelopes	30.99
September 10:	
Cash	18.87
Envelopes	32.75
September 17:	
Cash	12.29
Envelopes	36.89
September 24:	
Cash	31.32
Envelopes	99.26
October 1:	
Cash	25.29
Envelopes	45.61
October 8:	
Cash	30.56
Envelopes	55.12
October 15:	
Cash	84.43
Envelopes	76.62
	$650.61

SPECIAL FUNDS.

Missions:		
Foreign	$82.43	
Domestic	96.14	
Diocesan	5.25	
		$183.82
St. Stephen's College		3.50
Living Church War Relief Fund		2.00
All Saints Sisters		2.00
Diocesan Fund		1.00
Bishop Rhinelander's Fund		1.00
Woman's Auxiliary		1.00
		$194.32

MUSIC FOR NOVEMBER.

2. A. M.—Requiem Mass. Woodward in E flat.
   Hymns 398, 311 (pt. II.)
5. A. M.—Mass. Moir in D.
   Hymns 235, 435, 437, 222.
   P. M.—Magnificat and Nunc Dimittis. Sears in D.
   Hymns 429, 438, 436, 618, 447.
12. A. M.—Mass. Tours in C.
   Hymns 215, 292, 555, 298.
   P. M.—Magnificat and Nunc Dimittis. Matthews in C.
   Hymns 542, 18, 637, 522, 291.
19. A. M.—Mass. Martin in C.
   Hymns 161, 292, 233, 230.
   P. M.—Magnificat and Nunc Dimittis. Martin in G.
   Hymns 270, 18, 271, 277, 305.
23. A. M.—Mass. Gounod's "St. Cecilia."
   Hymns—Jerusalem, 442, 440, 436.
26. A. M.—Mass. Gounod's "St. Cecilia."
   Hymns—Jerusalem, 442, 440, 446.
   P. M.—Magnificat and Nunc Dimittis. Martin in B flat.
   Solemn Te Deum. Jordan in C.
   Hymns 391, 442, 440, 222.
   Jerusalem, 396, 436.

THE WOMAN'S AUXILIARY.

The first meeting of the Woman's Auxiliary for the winter was held on Friday, October 6. It was preceded by a short devotional service in St. John's Chapel, at which Father Caine made an address. The business meeting followed and plans for the winter were discussed.

The following pledges for this year have been made by St. Clement's Branch:

$75 towards the salary of the priest at Christ School, Arden, N. C.

$50 for St. Clement's Scholarship at St. Mary's School, Sewanee, Tenn.

$25 to each of the five branches of Missionary Work, Colored, Indian, Domestic, Foreign and Diocesan.

$10 to the Daily Bread League of the Leper Hospital, Kumamoto, Japan, for November 23.

Besides these pledges, considerable money is given for special purposes which are brought to the notice of the Auxiliary during the year. Should any woman of the congregation, who cannot attend the meetings, care to contribute towards any of these objects, she may send her gift to the Treasurer, Miss Gladys Connelly, Cornwells, Bucks County, Pennsylvania.

The annual dues of the Auxiliary are 25 cents.

THE GIRLS' CLUB

It will be remembered that at the strawberry festival which was given last June by the Girls' Club, over $90.00 were cleared. With this money the club conducted a vacation house for two weeks at Townsend's Inlet, N. J., for the club members. About thirty-four girls visited the house. Out of this number twenty-two were able to spend a week or more at the house, while the others visited for the week-end. The weather was delightful the whole two weeks. Boating and bathing were the chief sources of amusement.

On August 8, those at the house packed a lunch and went by launch to Wildwood

for the day. A great deal of credit is due Mrs. John A. Dailey, Mrs. Benjamin B. Taylor and Mrs. Frank Homan for their very wise management of the house and for making the undertaking a success.

The Club resumed its meeting for the winter on October 3. The general plan of the work for the year will be as follows: The first Tuesday of the month will be devoted to business and followed by an informal gathering at which some light refreshment will be served. A dancing class is to be organized for the second Tuesday. The third Tuesday will be spent in the gymnasium. The fourth Tuesday will be spent in doing some charitable work, which has not been definitely decided upon as yet.

A Hallowe'en party is being planned for Tuesday evening, October 31.

The annual business meeting will be held November 7, when the new officers for the year will be elected.

ST. CLEMENT, MARTYR AND BISHOP.

COLLECT.

O God, Who makest us to rejoice in the yearly solemnity of blessed Clement, Thy Martyr and Bishop, favorably grant that we who keep his festival may likewise imitate his fortitude in suffering through Jesus Christ our Lord. Amen.

THE EPISTLE: Phil. iii: 17—iv: 4.

THE HOLY GOSPEL. St. Matthew, xxiv: 42-48.

Novena—November 14-23.

MEMORIAL FOR THE PARISH

To be said daily.

Ant.—I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour My Spirit upon thy seed, and My blessing upon thine offspring.

V.—O Lord, look down from heaven.

R.—Behold, and visit this vine.

Let us pray.

Almighty and everlasting God, Who dost govern all things in heaven, and earth, mercifully hear our supplications, and grant unto this parish all things that are needful for its spiritual welfare. Strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; arouse the careless; recover the fallen; restore the penitent; remove all hindrances to the advancement of Thy truth; bring all to be of one heart and one mind within the fold of Thy Holy Church; to the honor and glory of Thy Holy Name: through Jesus Christ our Lord. Amen.

THE PARISH FESTIVAL.

Father Staunton, our missionary at Sagada, Philippine Islands, will be the special preacher on St. Clement's Day, and will also give an illustrated lecture in the Parish Hall in the evening. Father G. F. Richardson, Rector of St. Mary's, West Philadelphia, will preach on the Sunday evening in the Octave. The preacher for Sunday morning will be Father A. W. Jenks, of the General Theological Seminary.

The Parish Tea will be held on Tuesday night, November 28, and a festival for the children on Monday evening, November 27.

It is hoped that every member of the parish will endeavor and make our Parish Feast all that it ought to be. Every one should make a devoutly prepared communion on St. Clement's Day or during the Octave.

Every parishioner is urged to be present at the Parish Tea on Tuesday night.

ST. CLEMENT'S TIDE.

Thursday, November 23—St. Clement, Bishop and Martyr. (General Communion of Parish.) Masses at 6, 7, and 8 A. M.; Solemn Mass with Procession at 11 A. M. (Thanksgiving for God's Blessing upon the Parish.) Missionary Lecture at 8 P. M.

Friday, November 24—Commemoration of Dedication. Masses at 7 and 7.30 A. M. (For the Clergy.)

Saturday, November 25—St. Katharine, Virgin and Martyr. Masses at 7 and 7.30 A. M. (For the Guilds and Associations of the Parish.)

Sunday, November 26—Sunday in the Octave. Masses at 7, 8, 9.15 A. M.; Solemn Mass with Procession at 11 A. M. (For the Children of the Parish.) Solemn Evensong, Procession and Te Deum at 8 P. M.

Monday, November 27—In the Octave. Masses at 7 and 7.30 A. M. (Requiem for Communicants and Benefactors.) Children's Festival at 8 P. M.

Tuesday, November 28—In the Octave. Masses at 7, 7.30 and 9.30 A. M. (For the Sisters and their Work.) Parish Tea at 8 P. M.

Wednesday, November 29—In the Octave. Masses at 7 and 7.30 A. M. (For Penitents and Lapsed.)

Thursday, November 30—St. Andrew, Apostle. Thanksgiving Day. Masses at 7 and 8 A. M.; Solemn Mass at 9.30 A. M. (Thanksgiving for Harvest and God's Blessing on Country and Rulers.)

A PRAYER FOR PRIESTS.

O Jesus, Eternal Priest, keep Thy priests within the shelter of Thy Sacred Heart, where none may touch them. Keep unstained their anointed hands, which daily touch Thy Sacred Body. Keep unsullied their lips daily purpled with Thy Precious Blood. Keep pure and unearthly their hearts, sealed with the sublime marks of the priesthood. Let Thy holy love surround them from the world's contagion. Bless their labors with abundant fruit, and may the souls to whom they minister be their joy and consolation here, and their everlasting crown hereafter.—*Amen.*

LETTERS OF FATHER BENSON.

The Sacrament of Penance.

. . . We must not wish to have cut-and-dried theories as to what is necessary for pardon. If we come to the Sacrament of Penance in a selfish spirit merely to get pardon, we are not likely even to get the pardon. We must confess our sins in order to glorify God: no lower motive will avail.

It is not for us to determine what sins may find pardon with God without absolution. The ordinary shortcomings of faithful people do not theoretically require such absolution—only mortal sins do that—but we come to seek not pardon only, or counsel, but renewing grace. An inferior priest may give absolution to a saint, although quite incompetent to direct such an one. A layman may give direction, although incompetent to pronounce absolution. It is well for us sometimes to have the one without the other, that we may learn to value each separately. If we use Sacramental Confession aright we ought to feel that the absolution has a real sanctifying efficacy for our present daily life, quite independent of our final pardon, and quite independent of any advice given to us by the confessor.

Christ's Presence in the Holy Eucharist.

We must not think of our Lord as descending to the conditions of earthly locality and contact by His presence in the Holy Eucharist. His presence is after a heavenly and spiritual manner—a real presence—whereas what is local and earthly is transitory and unreal. His Body is now passed into the heavens, to the reality of eternal glorification. He comes to us in the Holy Eucharist to be our spiritual food, raising us who feed upon Him out of the conditions of merely earthly life, to share His glory. So we are bidden, "Lift up your hearts." A presence by which He should descend to earth would be a second humiliation. His presence in the Holy Eucharist, so far from being a humiliation, is only possible by reason of His being glorified. He ascended up that He might fill all things. Being glorified, He can manifest Himself wheresoever He will, without motion or change. He loses none of His glory by taking the consecrated elements into union with Himself by the power of the Holy Ghost.



St. Clement's Magazine

Vol. XXXII PHILADELPHIA, DECEMBER, 1916 No. 12

KALENDAR FOR DECEMBER, 1916

1. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. Woman's Auxiliary, 3 p. m. C. B. S. Vespers, 8 p. m.
2. Saturday ..... Masses, 7 and 7.30 a. m.
3. **i Sunday in Advent** ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m. The Litany, 8 p. m.
4. Monday ..... Masses, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
5. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
6. Wednesday (*St. Nicholas, B. C.*) ..... Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
7. Thursday ..... Masses 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
8. Friday (*Conception of B. V. M. Abstinence*) ..... Masses, 7 and 7.30 a. m.
9. Saturday ..... Masses, 7 and 7.30 a. m.
10. **ii Sunday in Advent** ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m. The Litany, 8 p. m.
11. Monday ..... Masses, 7 and 7.30 a. m.
12. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
13. Wednesday (*St. Lucy, V. M.*) ..... Masses, 7 and 7.30 a. m. Evening Meeting, Woman's Auxiliary, 8 p. m. Men's Study Class, 8 p. m.
14. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
15. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. League of Intercession, 8 p. m.
16. Saturday ..... Masses, 7 and 7.30 a. m.
17. **iii Sunday in Advent** ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m. The Litany, 8 p. m.
18. Monday ..... Masses, 7 and 7.30 a. m.
19. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
20. Wednesday (*Ember Day. Abstinence*) ..... Masses, 7 and 7.30 a. m.
21. **St. Thomas, Apostle** ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
22. Friday (*Ember Day. Abstinence*) ..... Masses, 7 and 7.30 a. m.
23. Saturday (*Ember Day. Abstinence*) ..... Masses, 7 and 7.30 a. m.
24. **iv Sunday in Advent** ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Solemn Evensong Procession and Te Deum, 8 p. m.
25. **Christmas Day** ..... Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass with Procession, 11 a. m.
26. **St. Stephen, Protomartyr** ..... Masses, 7, 7.30 and 9.30 a. m.
27. **St. John, Apostle and Evangelist** ..... Masses, 7, 7.30 and 9.30 a. m. Men's Study Class, 8 p. m.
28. **The Holy Innocents** ..... Masses, 7, 7.30 and 9.30 a. m.
29. Friday (*St. Thomas of Canterbury, Bp., M. Abstinence*) ..... Masses, 7 and 7.30 a. m.
30. Saturday ..... Masses, 7 and 7.30 a. m.
31. **Sunday after Christmas** ..... Masses, 7, 8 and 9.15 a. m. Solemn Mass, with Procession, 11 a. m. Matins, 10.30 a. m. Solemn Evensong, Procession and Te Deum, 8 p. m.

Matins, daily, 9 a. m. Evensong, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Caine . . Saturdays, 3-5, 7-9 P. M.

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St. Clement's Church

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BELL TELEPHONE, LOCUST 417

ALL SAINTS MISSION HOUSE

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BELL TELEPHONE, LOCUST 2945

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RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

The alms box, at the foot of the south aisle, has been restored for the use of those who may desire to make an offering at the weekday Masses.

—

As Christmas Day falls upon Monday this year, the clergy will keep their usual hours on Friday and Saturday, but confessions will not be heard on Sunday the 24th.

—

In accordance with the Diocesan custom the offering on Christmas Day will be given to the Christmas Fund of the Diocese. Offerings for any other purpose must be designated.

—

Several requests have been made as to where pictures of the church may be obtained. Mr. Matthews, 915 Sansom street, has the plates, and will be very glad to fill any orders.

—

The Children's Christmas Festival will be held on the evening of Holy Innocent's, December 28. Contributions are asked for defraying the expenses and also for the decorating of the church at Christmas time.

—

A very attractive card has been printed for distribution among the children during our Patronal Feast. It bears a photograph of the statue of our patron which stands among the figures on the reredos of the High Altar.

—

The stonework of the new memorial window is finished, but some time may be required for the completion of the stained glass. The window will be a great addition to the church, and it is hoped that it may inspire other persons to make similar gifts.

—

The members of the congregation will be interested to know that Father Underhill and his sister are to sail for the Philippines in January, where they will take up work in Sagada with Father Staunton. St. Clement's has a grateful remembrance of Father Underhill's ministry in the parish, and we are sure that many prayers will aid him in his new venture for God.

—

The Crucifix and Mass lights that stood on St. Katharine's Altar formerly have been placed on a shelf at the foot of the south aisle. A dossal is to be hung behind them, and the arrangement will give added dignity to the font. It is hoped that eventually we may be able and have a proper baptistry, possibly built out from the wall of the church. A wooden platform has also been constructed around the font, which adds greatly to the convenience of the clergy.

—

For the second or third time during the last few years we ask the members of the parish who attend the weekday Masses or other services in the church to use the pews near the Altar and not remain in the back of the church. Also, it is most desirable that all should join audibly in the service in a tone which can be heard by the celebrant. It is the custom at Mass to say, "Praise be to Thee, O Christ," after the gospel. This seems to have been omitted of late. It is always sung at High Mass and should be said at Low Mass.

OFFERINGS

October 22—Cash		$34.13
	Envelopes	83.42
October 29—Cash		33.07
	Envelopes	73.56
November 5—Cash		25.52
	Envelopes	106.60
November 12—Cash		85.91
	Envelopes	65.70
November 19—Cash		119.16
	Envelopes	97.88
November 23—Cash		1,339.72
	Envelopes	5.40
		$2,070.10

SPECIAL FUNDS

Missions—Foreign	$68.65	
Domestic	65.01	
Diocesan	5.13	
		$138.79
St. Stephen's College		3.00
American Relief		3.00
All Saints' Day		57.93
		$202.72

ANNUAL REPORT ST. CLEMENT'S ALTAR GUILD, 1915-16

Amount Received

Balance from former account	$92.55
Dues of members	57.00
Donation	25.00
Sale of Materials	83.40
Sale of Vestments	113.00
For stamping	2.21
	$373.16

Amount Paid

Instructions in needlework	$130.00
Materials bought	133.77
Duty and postage	24.38
Caning chairs	2.90
Balance in bank	82.11
	$373.16

FRANCES P. LEX, *Treasurer.*

ST. CLEMENT'S ALTAR GUILD.

From St. Clement's Parish:

	Value.
2 confessional stoles	$10.00
14 mundatories	7.00
2 confessional cottas	6.00
1 surplice	10.00
	$33.00

Ordered work:

1 set of eucharistic vestments	$90.00
Altar linens	13.00
Material for stoles and linens	38.27
	$141.27

E. and O. excepted.

SARAH VAUX CONNELLY,
Directress.

ST. CLEMENT'S TIDE.

In spite of inclement weather our Feast day was observed with the usual solemnities. The number of communions at the early Masses was not as large as could have been wished, although the number exceeded last year by one. The Solemn Mass, of course, drew those who appreciate the beauty of Gounod's music, but whose devotional fervour failed to stir them to the point of making an "early morning sacrifice."

The choir rendered the Mass wonderfully well. Our tenor, Mr. Wilson, was unfortunately ill, but his place was filled by Mr. E. Lewis, from the choir of the Second Presbyterian Church.

Mr. Huntington rendered the baritone solos, and Master George Wells was the soprano soloist. On Sunday the music was of the same high order, and we were fortunate in having Mr. Wilson with us for the tenor solo work.

On St. Clement's Day Father Staunton gave an inspiring sermon on his work in the Philippines, and in the evening delivered an illustrated lecture in the Parish Hall. It is to be regretted that the severe storm prevented many from being present.

Dr. Jenks, from the General Theological Seminary, preached on Sunday morning, and our friend, Father Richardson, of St. Mary's occupied the pulpit on Sunday night.

Incidentally it might be stated that in spite of urgent appeals, the offering toward the parish debt amounted to a little less than fifteen hundred dollars. As this is only half of the amount asked for, it is evident the members of the parish fail to realize their privileges and their responsibility.

The parish tea was held on Tuesday night. A goodly number were present.

Musical numbers were rendered by Miss Rachel Hausam, soprano; Mr. Robert Papy, violin, and a double quartette made up of members of St. Clement's choir.

THE SUNDAY SCHOOL.

The Sunday School is growing larger and larger each succeeding Sunday. Christmas is too far off, or has been up to this writing, to have caused any decided increase in fervor. The Catholic Faith in its entirety must be the pulling force that is drawing children to us. It is the Catholic Faith taught by those who believe and practice it, for one does not hesitate for a moment in claiming that St. Clement's Sunday School has a most earnest and devoted staff of teachers.

On Monday night in the Octave of St. Clement the children had their own festival. Miss Williamson kindly consented to come and tell the children some stories in her own delightful way. Everyone there—the little children as well as the grownups—throughly enjoyed listening to fascinating tales of the "wee folk" and Christmas stories. Afterwards there were games and then refreshments.

MUSIC FOR DECEMBER.

3. A. M.—Mass. Woodward in D.
   Hymns 47, 49, 311 (pt. II.), 51.
   P. M.—Litany. Plainsong.
   Hymns 288, 193.
10. A. M.—Mass. Cruikshank in E Flat.
    Hymns 204, 49, 311 (pt. II.), 217.
    P. M.—Litany. Plainsong.
    Hymns 226, 187.
17. A. M.—Mass. Bennett in D.
    Hymns 50, 57, 362, 311 (pt. II.), 53.
    P. M.—Litany. Plainsong.
    Hymns 255, 186.
24. A. M.—Mass. Woodward in D.
    Hymns 205, 203, 311 (pt. II.), 226.
    P. M.—Magnificat and Nunc Dimittis. Martin in B Flat.
    Te Deum. Jordan in C.
    Hymns 61, 60, 483, 59, 329, 482.
25. A. M.—Mass. Mozart, No. 7, in B Flat.
    Hymns 59, 329, 60, 56, 482.
31. A. M.—Mass. Mozart, No. 7, in B Flat.
    Hymns 59, 32, 60, 56, 482.
    P. M.—Magnificat and Nunc Dimittis. Martin in B Flat.
    Hymns 61, 70, 60, 59, 392, 482.
    Te Deum. Jordan in C.

THE EVENING MEETING.

The Evening Meeting of the Woman's Auxiliary, held November 8, was very interesting. Miss Sprecher, the Secretary of the Afternoon Meeting, gave an instructive resume of the meeting held the previous Friday, including the reports of various Committees, and the address made by Mrs. Ralph North, who has just returned from the Convention of the Woman's Auxiliary in St. Louis. Plans were then made for sending a box of clothing and other articles to Father Lobdell, whose people have suffered so terribly from the cloudburst and its consequent floods and landslides.

The attendance was very encouraging, and all women of the parish who are unable to attend the afternoon meeting are most cordially asked to be present at the evening meetings the second Wednesday of each month, so that they may take part in the work of the Woman's Auxiliary.

THE GIRLS' CLUB.

On the first Tuesday of November the annual election of the Girls' Club was held in the Parish Hall. The following officers were elected for the year: President, Miss Lucy Decker; Vice-President, Miss Naomi Lush; Secretary, Miss Jessie Forrester; Treasurer, Miss Elsie Williams.

On the second Tuesday evening the first meeting of the dancing class was held under the direction of Mrs. Miller. Mrs. Miller is one of the best dancing teachers in the city. The dancing class will prove a decided success if one may judge from the first meeting.

The club has developed activities along athletic lines also, and the girls are enthusiastic over the prospects of forming a basket ball team.

CONFIRMATION.

The Bishop Suffragan has signified his intention of visiting the parish on Sunday evening, February 4th. Those who may be looking forward to Confirmation are asked to hand their names to the clergy.



St. Clement's Magazine

Vol. XXXIII PHILADELPHIA, JANUARY, 1917 No. 1

KALENDAR FOR JANUARY, 1917

1. **Circumcision of Our Lord**.....Masses, 7, 7.30 and 9.30 a. m.
2. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
3. Wednesday.....Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
4. Thursday.....Masses 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
5. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m. Woman's Auxiliary, 3 p. m. C. B. S. Vespers, 8 p. m.
6. **The Epiphany of Our Lord**.....Masses, 7, 7.30 and 9.30 a. m.
7. **i Sunday after Epiphany**.....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m, Matins, 10.30 a. m. Solemn Evensong, 8 p m.
8. Monday.....Masses, 7 and 7 30 a. m. Guild of St. Mary, 8 p. m.
9. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
10. Wednesday.....Masses, 7 and 7.30 a. m. Evening Meeting of Woman's Auxiliary, 8 p m. Men's Study Class, 8 p. m.
11. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
12. Friday (*Abstinence*).....Masses, 7 and 7.30 a m.
13. Saturday.....Masses, 7 and 7.30 a. m.
14. **ii Sunday after Epiphany**.....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Evensong, 8 p. m.
15. Monday (*St. Paul, the first Hermit*).....Masses, 7 and 7.30 a. m.
16. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
17. Wednesday (*St. Anthony, Ab. C.*).....Masses, 7 and 7.30 a. m.
18. Thursday (*St. Prisca, V. M.*).....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
19. Friday (*St. Wolstan, B. C. Abstinence*)...Masses, 7 and 7.30 a. m. League of Intercession, 8 p. m.
20. Saturday (*St. Fabian, B. & St. Sebastian, MM.*).....Masses, 7 and 7.30 a. m.
21. **iii Sunday after Epiphany**.....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Evensong, 8 p. m.
22. Monday (*St. Vincent, D. M.*).....Masses, 7 and 7.30 a. m.
23. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
24. Wednesday (*St. Timothy. B. M.*).....Masses, 7 and 7.30 a. m. Men's Study Class, 8 p. m.
25. **Conversion of St. Paul, Apostle**.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
26. Friday (*St. Polycarp, B. M. Abstinence*)...Masses, 7 and 7.30 a. m.
27. Saturday (*St. John Chrysostom, B.C., Doct.*)Masses, 7 and 7.30 a. m.
28. **iv Sunday after Epiphany**.....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Evensong, 8 p. m.
29. Monday (*St. Francis of Sales, B. C.*).....Masses, 7 and 7.30 a. m.
30. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
31. Wednesday.....Masses, 7 and 7.30 a. m.

Matins, daily, 9 a. m. Evensong, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

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RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

The turkey supper will be held on January 11.

The Christmas party of St. Mary's Guild will be held on the evening of January 8.

The dinner of St. Vincent's Guild will take place at the Clergy House on Wednesday evening, January 17.

The regular monthly meeting of the Woman's Auxiliary was held on January 5. The speaker was the Rev. Fr. Andrews, of Japan.

The clergy express their grateful appreciation of the ready compliance of the congregation to the request made in the last issue of the magazine, that those attending the week-day Masses should sit further forward. The result has been both helpful and gratifying.

BAPTISMS.

"For as many of you as have been baptized into Christ have put on Christ."

October 22—George Pennard Eberle.
October 29—Florence Louise Whiteley.
November 5—Adrian Telford Delavan Cubberly.
November 5—Charles Frederick Berry.
November 7—Margaret Blanche Long.
November 24—Eleanor Elizabeth Doron.
November 28—Caroline Elizabeth McGrath.
December 2—William Tooms Edwards.
December 2—Margaret Evelyn Miller.
December 6—Francis Dring Wetherill, Jr.
December 8—Anna Ruffel.
December 9—Roland Ebenezer Philip Playford.
December 10—Florence Regina Genois.
December 17—Hugh Lloyd Hamilton.

MARRIAGES.

"Those whom God hath joined together let no man put asunder."

November 9—Robert James Lucas and Rebecca Bird McElroy.
November 27—Victor Noble and Hannah Macfarlan Harris.
November 29—Edward Basil Donney and Anna MacWhinny Patterson.

BURIALS.

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

November 3—Emma D. MacDowell.
November 15—Marian Rodgers Johnson.
November 23—Alfred Getze Coolidge.
November 29—Louise Goldsborough.
November 29—Mary A. Hannis.
December 9—William Lawyer.
December 11—John Middleton.
December 14—Maria S. Walton.
December 22—William Elliott.
December 29—Thomas Leigh.
January 2—Samuel C. Borden.

PARISH FINANCES.

Since St. Clement's Day several contributions have been received toward the payment of the parish debt, which has now been reduced to about six hundred dollars. This is encouraging, and makes us naturally desirous that the entire amount should be on hand at an early date, so that we may start our fiscal year with a clean slate.

The children of the parish have been interested in collecting over eight hundred pounds of paper, on which about five dollars was realized. This was contributed toward the indebtedness. If the adults of the parish would manifest as much interest as the children, there would be little need of anxiety concerning funds for parish maintenance.

OFFERINGS.

November 26:	
Cash	$95.00
Envelopes	75.07
November 30:	
Cash	6.00
Envelopes	.35
December 3:	
Cash	43.52
Envelopes	93.55
December 10:	
Cash	50.70
Envelopes	174.20
December 17:	
Cash	37.61
Envelopes	82.30
December 24:	
Cash	55.39
Envelopes	105.86
December 25:	
Envelopes	30.36
	$849.91

SPECIAL OFFERINGS.

Missions:		
Foreign	$71.82	
Domestic	123.81	
Diocesan	6.19	
		$201.82
Christmas Fund		240.69
Parish Expenses		186.40
Parish Debt		180.10
Poor Fund		103.83
Episcopal Hospital		115.30
St. Stephen's College		5.20
St. Andrew's School		4.00
		$857.34

CHRISTMAS-TIDE.

We have had a very joyous Christmas-tide at St. Clement's. A large number made their communions at the early Masses on Christmas Day, and there was an unusually large congregation at the Solemn Mass. The choir sang Mozart's Seventh Mass, and showed that the painstaking effort of Mr. Fry had borne fruit. The Mass was exceedingly well rendered and the whole service one of peculiar devotion.

On Thursday evening, December 28, the children of the Sunday School gave a mystery play, under the direction of Father Caine. This year the "Bethlehem Episode," from the "Soul of the World," by Mrs. Percy Dearmer, was produced, with a prologue and epilogue added from the "Key of Life," by Frederick George Scott. Several musical numbers were introduced, including the "Angel Chorus" from the Gloria in Excelsis of St. Cecilia's Mass, a pastorale from "Nöel's Francais," by Julien Tiersot, and several carols.

Mr. Steele presided at the piano, assisted by the Messrs. Pile, who played the violin and 'cello.

The scenery, which was used last year, was erected again, with the addition of the inn at Bethlehem, and the electric lighting of the stage was greatly improved.

The children recited their lines very clearly, and the play was distinctly devotional and helpful.

Our hearty thanks should be extended to those whose interested co-operation made the "mystery" a possibility.

After the play the presents were distributed from the tree in the rear of the hall.

Following is the cast of characters:

Prologue—Charlotte Garoh

Simeon.....Elias Borden
Innkeeper.....John Phipps
Singing Angel.....George Wells
Zorah.....Ontamenia Kline
A Woman.....Marion Fullerton
A Child.....Dorothy Garoh
Abihu.....Stanley Coulthard
First Shepherd.....William Boss
Second Shepherd.....William Worley
Young Shepherd.....William Lukens
An Angel.....Mary Rothwell
Gaspar.....Thomas McCollom
Attendant.....Harry Brown
Melchior.....Theodore Owen
Attendant.....LeRoy Hoyles
Balthazar.....Alexander Lukens
Attendant.....Edgar Cowley
St. Joseph.....Henry Erhardt
St. Mary.....Charlotte Stokes

Epilogue—Irene Adams.

THE SAGADA HYMN.

Hark to the Angel from Heaven who came,
Gabriel, joyfully praising thy name,
"Hail highly-favored one, God is with thee;
Mother of God's only Son shalt thou be."
Ave Maria—so full of grace,
Chosen of God—pride of our race:
Hail! blessed Mother of Jesus our King
To thee our praises for ever we'll sing.

Hark to the praises all people have sung,
Calling thee blessed all women among;
Blest in believing the Heaven-sent word,
Blest in accepting the will of the Lord.
Great was thy joy—Holy thy Child,
Mother most pure—Maiden most mild:
Hail! gracious Mother of Jesus our King
To thee our praises for ever we'll sing.

Hark as our prayer we now add to our praise
Thy intercession we beg thee to raise
For us, for all men, most humbly we cry
Now and whenever our death draweth nigh.
Pray for us now that we may be
Worthy of Heaven—worthy of thee:
Hail! loving Mother of Jesus our King
To thee our praises for ever we'll sing.

Tune: "Glory for Me."

MUSIC FOR JANUARY.

7. A. M.—Mass, Moir in D.
Hymns, "Noel," "We Three Kings," 76, 79, 81.
P. M.—Magnificat and Nunc Dimittis, Sears in D.
Hymns, 76, 77, 79, 220, "Noel," "We Three Kings," 81.
Te Deum, Jordan in C.

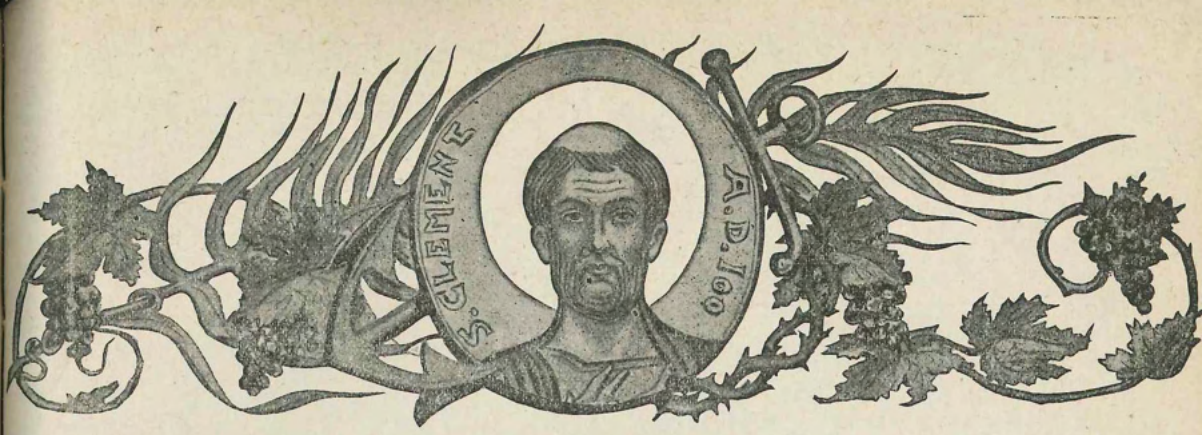
14. A. M.—Mass, Martin in C.
Hymns, 215, 292, 172, 219.
P. M.—Magnificat and Nunc Dimittis, West in E flat.
Hymns, 179, 38, 300, 307, 547.

21. A. M.—Mass, Tours in C.
Hymns, 228, 292, 232, 230.
P. M.—Magnificat and Nunc Dimittis, Morley in F.
Hymns, 228, 38, 549, 542, 230.

28. A. M.—Mass, Vernham in B flat.
Hymns, 240, 292, 303, 545.
P. M.—Magnificat and Nunc Dimittis, Banks in B flat.
Hymns, 240, 38, 630, 260, 545.

A QUIET DAY.

A Quiet Day for Associates of the Girls' Friendly Society and other women will be held on Thursday, February 8, at St. Mary's Church, Thirty-ninth and Locust Streets, conducted by the Rector, the Rev. George L. Richardson. The day begins with the Holy Communion at 8 o'clock and ends with Evensong at 5 o'clock. Those desiring breakfast and lunch are requested to send their names to Miss Mary Neilson, 325 South Twelfth Street, before Tuesday, February 6.



St. Clement's Magazine

Vol. XXXIII PHILADELPHIA, FEBRUARY, 1917 No. 2

KALENDAR FOR FEBRUARY, 1917

1.	Thursday (*St. Ignatius, B. M.*)	Masses 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
2.	**Purification of B. V. M.** (*Abstinence*)	Masses, 7, 7.30 and 9.30 a. m. C. B. S. Vespers, 8 p. m.
3.	Saturday (*St. Blasius, B. M.*)	Masses, 7 and 7.30 a. m.
4.	**Septuagesima Sunday**	Masses, 7, 8. 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m. Confirmation, 8 p. m.
5.	Monday (*St. Agatha, V. M.*)	Masses, 7, 7.30 and 9.30 a. m. Guild of St. Mary, 8 p. m.
6.	Tuesday (*St. Dorothea, V. M.*)	Masses, 7, 7.30 and 9.30 a. m.
7.	Wednesday	Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
8.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting. 8 p. m.
9.	Friday (*St. Apollonia, V. M. Abstinence*)	Masses, 6, 7 and 7.30 a. m. Woman's Auxiliary, 3 p. m.
10.	Saturday (*St. Scholastica, V.*)	Masses, 7 and 7.30 a. m.
11.	**Sexagesima Sunday**	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
12.	Monday	Masses, 7 and 7.30 a. m.
13.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
14.	Wednesday (*St. Valentine, Pr. M.*)	Masses, 7 and 7.30 a. m. Evening Meeting of Woman's Auxiliary, 8 p. m. Men's Study Class, 8 p. m.
15.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
16.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. League of Intercession, 8 p. m.
17.	Saturday	Masses, 7 and 7.30 a. m.
18.	**Quinquagesima Sunday**	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
19.	Monday	Masses, 7 and 7.30 a. m.
20.	Tuesday	Masses, 7, 7.30 and 9.30 a. m.
21.	**Ash Wednesday**	Masses, 6, 7, 8 and 9.30 a. m. Matins, 9 a. m. Parish Retreat, Addresses, 10, 12 and 3. Intercessions, 4.45 p. m. Penitential Office, 8 p. m.
22.	Thursday	Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m. Mothers' Meeting, 8 p. m.
23.	Friday (*Abstinence*)	Masses, 7 and 7.30 a. m. Children's Service, 4 p. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
24.	**St. Matthias, Apostle**	Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m.
25.	**1 Sunday in Lent**	Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m. The Litany, 8 p. m.
26.	Monday	Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m.
27.	Tuesday	Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m.
28.	Wednesday (*Ember Day. Abstinence*)	Masses, 7 and 7.30 a. m. Intercesssions, 4.45 p. m. Men's Study Class, 8 p. m.

Matins, daily, 9 a. m. Evensong, daily, 5 p. m.
Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Caine . . Saturdays, 3-5, 7-9 P. M.

St. Clement's Magazine

PUBLISHED MONTHLY

Please address all communications to

THE EDITOR

2013 APPLETREE STREET

St. Clement's Church

TWENTIETH AND CHERRY STREETS.

ST. CLEMENT'S CLERGY HOUSE

20TH AND APPLETREE STS.

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THE REV. C. C. QUIN, M. A.
THE REV. S. A. CAINE, M. S.
THE REV. S. T. STEELE, JR. B. A.

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Accounting Warden.—
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Organist and Choir-master.—
Henry S. Fry
Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

A MESSAGE FOR LENT.

MY DEAR PEOPLE:

As the Lenten season approaches, it is well for us to consider how, by the help of the Holy Spirit, we may make it a time of benefit to the Parish, and of spiritual refreshment to ourselves.

We should begin our Lent with a real sense of co-operation. Let us strive to realize that we are "members one of another," and that the more deeply we appreciate this spiritual union, the greater will be the fruit of our Lenten devotions. Let each one of us, then, determine to enter into the Parish life of devotion as earnestly and as whole heartedly as may be.

First—The life of prayer. The daily Masses should be largely attended. If one is unable to be present each morning, then one should select certain days when attendance may be possible, and put this in one's Lenten Rule.

The daily service of Intercession is a most blessed method of "working together with God." Try to be present every day, for the full quarter of an hour. Besides the corporate intercession, one should make some person or object a matter of special prayer for the entire six weeks.

Secondly—The life of abstinence. Put away from you all worldly pleasures. Do not be found at public places of amusement. Refuse all invitations to social functions, and observe all the Fridays with special devotion.

Thirdly—Almsgiving. Try to lay aside a definite amount for your Easter offering and endeavour to help the needy poor. If you are not supporting the Church by regular contributions, ask for weekly envelopes. The offering at the daily Evensong is devoted to the support of Diocesan Missions. Give as liberally as you can, and remember always that the gift should be the result of real sacrifice—the giving up of some pleasure or thing much desired, that one may have more to dedicate to God.

Fourthly—Increase the number of Communions, and prepare very carefully for the reception of the Blessed Sacrament. There is no greater, or better, way of uniting the soul to God, and cementing our membership in the One Body, than the devout reception of the Body and Blood of Christ.

Make special resolutions against pride, selfishness, and gossip; and strive to cultivate humility, generosity, and charity.

If we enter upon our Lenten fast in the true spirit of repentance and with real humility, we may look confidently for God's Blessing upon the Parish and our own souls.

Affectionately in our Lord,
CHARLES S. HUTCHINSON.

Septuagesima, 1917.

PARISH NOTES.

The offering on Quinquagesima Sunday will be for the Church Pension Fund.

The clergy will be in Church Shrove Tuesday afternoon and evening for confessions.

Commencing in February a Mass will be said at 6 o'clock on the second Friday of each month.

The Bishop Suffragan will administer the Sacrament of Confirmation on Sunday evening, February 4.

Ashes will be blessed before the 6 o'clock Mass on Ash Wednesday, and imposed before and after each Mass.

St. Vincent's Guild held its annual dinner at the Clergy House on the evening of January 17. Father Kellogg, rector of St. John's, Portsmouth, New Hampshire, was a special guest.

During Lent the following retreats will be held:

Ash Wednesday—Parochial retreat. Addresses 10, 12 and 3. Fr. Niblo, Conductor.
Mid Lent Sunday—Retreat for women.
Thursday in Holy Week—Retreat for St. Mary's Guild.

The Mission Study Class, under the direction of Mrs. Arthur Van Harlingen, has been well attended and much interest has been shown. The first session was held on Thursday, January 4, after the 9.30 Mass. The subject for this year is "The Church's Mission to Latin America." The following is the outline of study for the seven sessions: "The Church's Mission to Latin America," "The Country and the People," "Porto Rico" and the "Canal Zone," "Cuba and Haiti, Mexico, Brazil" and "The Missionary Life."

BAPTISMS

"For as many of you as have been baptized into Christ have put on Christ."

January 7—William Atmore Long.
Thomas Melville Charlton, Jr.
January 18—Joseph Sydney Ewing.

BURIALS

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

January 6—Annie J. Phillips.
January 8—Clara L. Bruner.
January 10—Frederick William Decker.

OFFERINGS.

December 31.	Cash		$68.88
	Envelopes		58.47
January 7.	Cash		48.22
	Envelopes		79.70
January 14.	Cash		36.46
	Envelopes		90.13
			$381.86

SPECIAL FUNDS

Missions—Foreign	$26.84	
Domestic	32.78	
Diocesan	13.35	
		$72.97
Parish Debt		102.00
S. Stephen's College		2.50
Episcopal Hospital		1.00
New Vestment Fund		100.00
S. Andrew's School		1.00
		$279.47

IMPORTANT CHANGE.

The last regular monthly meeting of St. Clement's Branch of the Woman's Auxiliary was held Friday, January 5th, when Rev. Father Andrews, of Japan, was the speaker. Very few of us have the opportunity to visit the Far East and see the actual work that the Church is doing in that part of the mission field. The next best thing is to hear about the work from one who has been engaged in doing it. Father Andrews presented in a very interesting way the Church's work in Japan.

It is the desire of the Woman's Auxiliary to have every woman of the Parish attend the meetings, and to help by their prayers and personal interest. Owing to the decrease in attendance the past few months it was decided to change the day of meeting, hoping to gain a better attendance.

The next meeting will be held Friday, February 9th, at 3 P. M., in the Parish Hall, and all the meetings hereafter will be held on the *second* Friday of the month instead of the first, as heretofore.

The speaker on February 9th will be Mrs. Thomas C. Wetmore, of Arden, N. C., who will talk about the work at Christ School, and the offerings that day will be towards the pledge of $75 for the priests' stipend.

THE GIRLS' CLUB.

On Sunday afternoon, December 31, a number of the girls went to Blockley and sang Christmas Carols for the Sunday School, which is under the care of Fr. Millet, the chaplain of the hospital.

On Tuesday evening, January 2, the annual turkey supper was held in the Parish Hall. The rest of the evening was given

over to playing games. In all there were thirty-five present.

The Dancing Class continues its meetings on the second and fourth Friday evenings of each month.

ST. CLEMENT'S BURIAL LOT.

After many years of waiting, the Parish has at last secured a burial lot. The fund for this purpose was commenced by Father Moffett, several years before his death, at the time when the Mortuary Guild of St. Vincent severed its connection with the Parish.

A plot of ground has been purchased in Mount Peace Cemetery, bordering on Nicetown Lane, and directly opposite the church yard of St. James the Less.

Such a lot has long been needed, and we trust that the congregation may be moved to make special gifts for the erection of a proper cross.

LENTEN SERVICES.

In addition to the Bible Class on Tuesday mornings an Address will be made after Evensong on Wednesdays (excepting Ash Wednesday), a Meditation will be given after the 9.30 Mass on Thursday mornings and the Stations of the Cross will be said as usual on Friday evenings, preceded by a sermon. A service for the children will be held on Ash Wednesday and Friday afternoons at 4 o'clock. The usual intercession will be made on every week day at 4.45 P. M. in the church.

MUSIC FOR FEBRUARY.

4. A. M.—Mass in B flat, Vernham.
   Hymns 215, 303, 311 (pt. II), 305.
   P. M.—Hymns 270, 157, 156, 540.
11. A. M.—Mass in E flat, Eyre.
   Hymns 542, 306, 311 (pt. II), 291.
   P. M.—Magnificat and Nunc Dimittis in B flat, Banks.
   Hymns 542, 38, 20, 220, 291.
18. A. M.—Mass in C, Foster.
   Hymns 228, 210, 311 (pt. II), 307.
   P. M.—Magnificat and Nunc Dimittis in E flat, Marks.
   Hymns 228, 38, 520, 477, 307.
25. A. M.—Mass in E flat, Woodward.
   Hymns 91, 108, 311 (pt. II), 85.
   P. M.—Litany.
   Hymns 92, 549, 89.

LENTEN INTERCESSIONS.

(Every Weekday at 4.45 P. M.)

Ash Wednesday—For the Spirit of Prayer.
Thursday—For the Spirit of Self-sacrifice.
Friday—For Charity.
Saturday—For those who are to make their First Communions on the morrow.
First Sunday in Lent—For the Universal Church.
Monday—For Visible Unity.
Tuesday—For Purification from Error.
Wednesday—For Christian Rulers.
Thursday—For Christians Suffering from the War.
Friday—For the Church's Enemies.
Saturday—For the Final Triumph of the Church.
Second Sunday in Lent—For the Church in this Land.
Monday—For a Realization of her Catholicity.
Tuesday—For a Restoration of Discipline.
Wednesday—For the Diocese and its Institutions.
Thursday—For the Parish—Zeal.
Friday—For the Guilds, for Societies of the Parish and for the Sunday School.
Saturday—For the Sisters.
Third Sunday in Lent—For the Sacred Ministry.
Monday—For Courage and Wisdom for the Bishops of this Church.
Tuesday—For a Sanctity for her Priests.
Wednesday—For Support for her Missionaries.
Thursday—For Candidates for Holy Orders.
Friday—For Church Schools and Seminaries.
Saturday—For the Parish Clergy.
Fourth Sunday in Lent—For the Laity—Conversion to the Catholic Faith.
Monday—For a Spirit of Devotion and Loyalty.
Tuesday—For Enlightenment for those who disparage or oppose Orders and Sacraments.
Wednesday—For a Realization of the Sinfulness of Schism.
Thursday—For Patience and Joy in Persecution.
Friday—For Devotion to Jesus in the Blessed Sacrament.
Saturday—For an increased use of Sacrament of Penance.
Passion Sunday—For Vocations to the Priesthood.
Monday—For Vocations to the Mission Field.
Tuesday—For Vocations to the Religious Life.
Wednesday—For the Establishment of Contemplative Orders.
Thursday—For Recognition of Vocations and a Dedicated Life for those living in the World.
Friday—For the Realization of the Sanctity of Motherhood.
Saturday—For Religious Home Life.
Palm Sunday—For the Conversion of Sinners.
Monday—For those in Deadly Sin.
Tuesday—For those Married, otherwise than God's Word doth allow.
Wednesday—For Convicts and those under Sentence of Death.
Maundy Thursday—For the Ignorant and Careless.
Good Friday—For Unknown Dying Souls in Need of Help.
Holy Saturday—For those making their Confessions to-day.
Easter Day—Thanksgiving for Answered Prayers.

The 7 o'clock Mass on Sundays and week-days will be said with the above intentions. On Wednesdays in Lent the 7.30 Mass will be said for the restoration of peace in Europe.



St. Clement's Magazine

Vol. XXXIII PHILADELPHIA, MARCH, 1917 No. 3

KALENDAR FOR MARCH, 1917

1. Thursday (*St. David, Archbp., C.*)..... Masses 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Intercessions, 4.45 p. m. Mothers' Meeting, 8 p. m.
2. Friday (*St. Chad, B. C. Ember Day. Abstinence*)..... Masses, 7 and 7.30 a. m. Children's Service, 4 p. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m. C. B. S. Vespers, 8 45 p m.
3. Saturday (*Ember Day*..... Masses, 7 and 7.30 a m. Intercessions, 4.45 p. m.
4. **ii Sunday in Lent**..... Masses, 7, 8, 9.15 and 11 a. m Matins, 10.30 a. m. Evensong, 5 p m. The Litany, 8 p. m.
5. Monday..... Masses, 7 and 7.30 a. m. Intercessions, 4 45 p. m. Guild of St. Mary, 8 p m.
6. Tuesday..... Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m.
7. Wednesday (*SS. Perpetua and Filicatas, MM.*)..... Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m. Guild of St. Vincent, 8 p. m.
8. Thursday..... Masses, 7, 7 30 and 9.30 a. m. Intercessions, 4.45 p. m. Mothers' Meeting, 8 p m.
9. Friday (*Abstinence*)..... Masses, 6, 7 and 7.30 a. m. Children's Service, 4 p. m. Intercessions, 4.45 p. m, Stations of the Cross, 8 p. m.
10. Saturday..... Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m.
11. **iii Sunday in Lent**..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m. The Litany, 8 p. m.
12. Monday (*St. Gregory, B. C. Doct.*)..... Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m.
13. Tuesday..... Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m.
14. Wednesday..... Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m. Men's Study Class, 8 p. m.
15. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p m. Mothers Meeting, 8 p. m.
16. Friday (*Abstinence*)..... Masses, 7 and 7.30 a. m. Children's Service, 4 p. m. Intercessions, 4.45 p. m. League of Intercession, 7.30 p. m. Stations of the Cross, 8 p. m.
17. Saturday (*St. Patrick, B. C.*)..... Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m.
18. **Mid-Lent Sunday**..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m. The Litany, 8 p. m.
19. Monday (*St. Joseph, Spouse of B. V. M.*).. Masses, 7 and 7.30 a. m. Intercessions, 4.45 p. m.
20. Tuesday (*St. Cuthbert, B. C.*)..... Masses, 7, 7.30 and 9 30 a. m. Intercessions, 4.45 p. m.
21. Weduesday (*St. Benedict, Ab., C.*)..... Masses, 7 and 7.30 a. m. Intercessions, 4.45 p m.
22. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4 45 p. m. Mothers' Meeting, 8 p. m.
23. Friday (*Abstinence*)..... Masses, 7 and 7.30 a m. Children's Service, 4 p. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
24. Saturday..... Masses, 7, and 7.30 a. m. Intercessions, 4 45 p. m.
25. **Passion Sunday**..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10 30 a. m. Evensong, 8 p. m.
26. **Annunciation of B.V.M.** (*Transferred*) Masses, 7 7.30 and 9.30 a. m. Intercessions, 4.45 p. m.
27. Tuesday..... Masses, 7, 7.30 and 9.30 a m. Intercessions, 4 45 p. m.
28. Wednesday..... Masses, 7 and 7.30 a. m. Intercesssions, 4 45 p. m. Men's Study Class, 8 p m.
29. Thursday..... Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m.
30. Friday (*Abstinence*)..... Masses 7 and 7 30 a. m. Children's Service, 4 p. m. Intercessions, 4 45 p. m. Stations of the Cross, 8 p. m.
31. Saturday..... Masses, 7 and 7.30 a. m. Intercessions, 4 45 p. m.

Matins, daily, 9 a. m. Evensong, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Caine . . Saturdays, 3-5, 7-9 P. M.

St. Clement's Magazine

PUBLISHED MONTHLY

Please address all communications to

THE EDITOR

2013 APPLETREE STREET

PARISH NOTES

The Vespers of the Confraternity of the Blessed Sacrament will be sung after the Stations of the Cross on Friday, March 2.

The Evening Auxiliary will meet every Wednesday during Lent and sew for the Home of S. Michael and All Angels.

The meeting of the League of Intercession will be held at 7.30 P. M., March 16. Members of the League will kindly note the change in the hour of meeting for this month.

The Lenten Sewing Society meets as usual on Friday afternoons, at 2.30, in the Parish Hall. Contributions for the sewing will be received by Mrs. George Lea, or Mrs. Edward Casey.

On Wednesday evening, March 21, Fr. Harrison, O.H.C., will give an illustrated lecture in the Parish Hall, at 8.15. All who are interested in the work of S. Andrew's School are urged to attend.

The Feast of the Annunciation will fall this year upon Passion Sunday. It will be transferred to the Monday following, and on Sunday night there will be Solemn Evensong and Procession, instead of the Litany.

The Retreat for Women on Mid-Lent Sunday will be conducted by Father Johnson, S. S. J. E. Those desiring to attend the retreat are asked to send their names to Sister Marguerite, 2016 Race Street, as early as possible.

BAPTISMS.

"For as many of you as have been baptized into Christ have put on Christ."

January 27—Joseph Napoleon Du Barry, 4th.
February 3—Catherine Myers.
February 4—William Douglas Haig McLauchlan. Marie Isabella McLauchlan.
February 11—Catherine Grace Huber.
February 18—Helen Marie Phillips.

CONFIRMATIONS.

"Grieve not the Holy Spirit of God, whereby ye were sealed unto the day of redemption."

February 2—John Hewson Ball, George Harry Brown, Robert Edward Brown, William Knecht, Charles Robert Morrison, John Stokeley Morrison, Robert Alexander Patton, John Galbraith Phipps, Roland Ebenezer Philip Playford, William James Worley, Anna Marie Gabrielle Bustard, Eliza Ann Genevieve Bustard, Emma Starkey Bustard, Margaret Ellen Bustard, Mary Isabel Bustard, Anna May Clark, Edith Priscilla Clark, Margaret Emma Veronica Hausam, Julia Anna Lake, Margaret Blanche Long, Mary Teresa McGrath, Anna Elizabeth Roach, Ruth Wadsworth Wheeler.

MARRIAGES.

"Those whom God hath joined together let no man put asunder."

February 3—Samuel Francis Rose and Catherine Myers.
February 16—Charles Harper Davis and Mary Emma Hibbs.

BURIALS.

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

January 23—George M. Dallas.
January 25—James C. Woolesy.
February 1—Samuel J. Kennedy.
February 3—Henry G. Murphy.
February 6—Minerva A. Barnes.
February 8—Frederick M. Colston.
February 17—Albert Alfred Hofmann.

MUSIC FOR MARCH.

4—A. M. Mass in D. Bennett.
Hymns 90, 183, 311 (pt. II), 89.
P. M. Litany. Plainsong.
Hymns 118, 254, 244.

11—A. M. Mass in D. Woodward.
Hymns 92, 200, 311 (pt. II), 291.
P. M. Litany. Plainsong.
Hymns 94, 635, 189.

18—A. M. Mass in E flat. Woodward.
Hymns 197, 189, 190, 311 (pt. II), 196.
P. M. Litany. Plainsong.
Hymns 198, 637, 549.

25—A. M. Mass in D. Bennett.
Hymns 96, 97 (pt. II), 311 (pt. II), 107.
P. M. Magnificat and Nunc Dimittis in E. flat. Marks.
Hymns 409, 622, 455, 450, "Hail thou star that pointest," 449.

OFFERINGS.

January 21—Cash		$43.75
	Envelopes	88.85
January 28—Cash		45.00
	Envelopes	96.50
February 4—Cash		33.23
	Envelopes	99.53
February 11—Cash		51.39
	Envelopes	71.07
February 18—Cash		6.00
	Envelopes	70.46
		$605.79

SPECIAL FUNDS.

Missions—Foreign	$56.05	
Domestic	80.92	
Diocesan	3.95	
		$140.92
St. Stephen's College		5.00
St. Andrew's School		2.00
Church Pension Fund		499.37
Parish Debt		25.00
Poor Fund		1.90
Burial Lot Fund		1.00
Bishop's Fund		20.03
Living Church War Relief		1.00
		$695.22

THE LEAGUE OF INTERCESSION

Last month the League of Intercession was a year old since its reorganization. There has been a meeting each month for intercession with an address on some aspect of the prayer life and on one Sunday each month the intention at the 8 o'clock Mass has been for the League. The third Friday has finally been settled upon as the day of meeting and the intention at Mass has been on the third Sunday.

The League is not something about which one can say much. It does not advertise either the Parish or itself but it serves a much more real purpose than any organization which might be substituted for it. There is no financial report from a treasurer, no account of meetings from a secretary to be submitted. Nevertheless the work has been done and a work for which the clergy are most grateful. The prayers of its sixty odd members is a real force, which can not be measured.

May we state again, that the membership of the League is *not limited to women?* The effect of prayer is two-fold —a deepening of the spiritual life of the one who is offering the prayer—and a laboring together with God. It is hoped that the men of the Parish will be willing to make this venture for God, for their own good and the good of the Parish.



SAMUEL J. KENNEDY

Of your charity pray for the repose of the soul of Samuel J. Kennedy, for many years a communicant of this Parish.

Rest eternal grant unto him, O Lord: and let perpetual light shine upon him.

PARISH FINANCES

When the Parish closed its last fiscal year in March, 1916, there was carried over to the new year a considerable indebtedness, and the Vestry felt it necessary to ask the parishioners for an offering of $1,500 on Easter to make possible the payment of outstanding bills or other current indebtedness.

Again a fiscal year is drawing to a close and *can* be closed with all bills paid and a clear cash balance carried over to the new year, provided every member of the Parish is willing to do his or her part to secure that greatly to be desired condition.

Quite a number of the members of the Parish who use the duplex envelopes are in arrears in their offerings, while a few of the holders of pews and sittings are in arrears in the payment of their rentals, the amount due for the rental of pews and sittings being approximately $400.

To all of these this special appeal is made that they make every effort to cancel their indebtedness in full, before the fiscal year closes on March 24.

The increased use of the duplex envelopes by members of the Parish thereby insuring greater and more systematic offerings both for Parish support and for the Mission work of the Church, is hoped to be brought about with the beginning of the new year. An "Every Member Canvass" has been authorized by the Vestry and will be made under the supervision of the Finance Committee. A spirit of willing cooperation on the part of all members of the Parish in the support of its work, in the keeping up of its services, and *because* of our appreciation of the privileges that we of St. Clement's enjoy, is the result hoped for from the canvass soon to be undertaken.

Surely in no better way can we show our appreciation of all that St. Clement's means to us, than by contributing to the very best of our ability, to its support.

Every member of the Parish shares in the responsibility and each of us should take pride in faithfully bearing our share.

The Accounting Warden is ready at any time to furnish envelopes to those desiring them, and the envelopes for the new year will be sent to all using them prior to March 25.

Announcement will be made later as to the object for which the Easter offering is to be devoted, as the Vestry takes action in the matter at its March meeting.

S. McKEAN BAYARD,
Accounting Warden.

February 22, 1917.

THE NEILL WINDOW.

The new memorial window is in place, but the formal blessing will be deferred until after Easter, when the inscription can be engraved upon the stonework. A full description of the window will then be given.

A LETTER FROM MISS RIDDELL.

[Perhaps no Lenten letter could be written which could convey a more potent message to genuine Christians than this which we have recently received from Miss Riddell. If anything can awaken us from our self-satisfaction, and arouse our interest in something beyond our own needs, surely this account of work among the suffering servants of Christ ought to move our hearts.]

MY DEAR AND REVEREND SIR: Some years ago, when the "Daily Bread League" was established it was understood that I should write to every member of it, to remind them when the day or days on which they were responsible for the food of the hospital fell due. It being so very difficult for those who give to remember when all their subscriptions should be met.

It was also understood that on those days we, in the hospital, should remember the donor of the food for the day in prayer. This has, I think, been quite faithfully carried out, but I have hitherto been unable to write as I at first hoped to do. Despite this failure on my part, provision for the days appropriated has come in fairly steadily and continuously. From this time on, however, I hope to send a letter either on, or very near to, each appropriated day, whether endowed or maintained by annual subscription, giving some item of news connected with the hospital, and thus also giving proof that we do not forget you on your day—November 23.

We have had an unusual amount of illness in the hospital during the early part of the year, and two dear girls who have been there since they were respectively nine and five years old have passed on—both very happily. One was 22 and the other 23 when the end came.

Malcolm, our young American patient, is in fairly good health, but during the spring one foot was very painful and he went about chiefly in a bath chair or sat in it in the sunshine. The foot is now much better and he is able to walk and often accompanies me through the hospital grounds.

Mrs. Thompson, of Shimonoseki, gave a beautiful "Corona" typewriter to Malcolm, and it was a great adjunct in every way, for although he has lost all feeling in his fingers—and every one of them is bandaged—and used the india rubber end of a lead pencil to work his typewriter he did it with marvelous celerity. He quite forgot his troubles in the joy of using it, but now even that consolation is denied to him, for the sight of his remaining eye has all but left him. He can no longer see a glass of water, for instance, if it is a white glass, but a colored glass he can discern sufficiently not to knock it over.

His graphophone is a great delight to him and I am most glad to receive records (especially American ones) for his use, and they are also greatly enjoyed by Mr. and Mrs. George (our other American subjects), who with their little son have a pretty house and garden in the hospital grounds. Mr. George suffers badly every spring, but this year his condition is better than ever before, owing to the new treatment—a serum composed chiefly of copper.

Recently we have buried such a dear woman, and feel nearer to the Kingdom of God by her passing. Her name was Makomo San, and she was 27 years old and had been ill since she was nine. Eighteen years of loathsomeness! And with it all she was always a little "gay" to the very end.

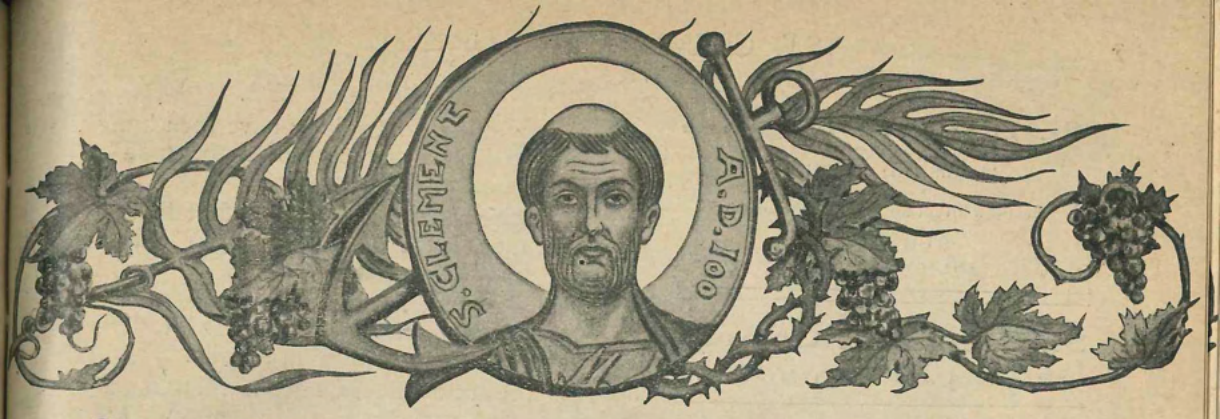
The poor broken body could not bear the weight of bedclothes, and the cradle which kept them off her hindered her seeing me sometimes when I passed; but just to hear my voice meant a poor stump being waved outside the cradle! Can you imagine it? A poor flat little palm without any fingers being *waved* at you, and always with a little glad air of "Here you are again!" I quite loved that poor palm and miss it dreadfully. But now I can think of her as having shed the dreadful body, and as beautiful beyond my ken, for hers was a truly beautiful spirit.

At present we have a very long intercessory list for those at the front in this terrible war, and the list for those who have already fallen is sadly growing.

With very many thanks for all your kindness, and especially asking for your prayers during this present year with so many shadows looming for us all, yet not without its ray of hope.

Believe me, ever sincerely yours, and very gratefully,

H. RIDDELL.



St. Clement's Magazine

Vol. XXXIII PHILADELPHIA, APRIL, 1917 No. 4

KALENDAR FOR APRIL, 1917

1. **Palm Sunday**.....Masses 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m. The Litany, 8 p. m.
2. **Monday before Easter**.....Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
3. **Tuesday before Easter**.....Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
4. **Wednesday before Easter**.....Masses, 7, 7.30 and 9.30 a. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
5. **Maundy Thursday**.....Solemn Mass, 7 a. m. Intercessions, 4.45 p. m. Stations of the Cross, 8 p. m.
6. **Good Friday**.....Matins, 7 a.m. Children's Service, 9 a.m. Mass of the Pre-Sanctified, 10.30 a. m. The Passion, 12 to 3 p. m. Stations of the Cross, 8 p. m.
7. **Holy Saturday**.....Mass, 7 a. m. First Vespers of Easter and Blessing of Paschal Candle, 8 p. m.
8. **Easter Day**.....Masses, 6, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
9. **Monday in Easter Week**.....Masses, 7, 7.30 and 9 30 a. m.
10. **Tuesday in Easter Week**.....Masses, 7, 7.30 and 9.30 a. m.
11. Wednesday (*St. Leo. B. C. Doct.*).....Masses, 7 and 7.30 a. m. Men's Study Class, 8 p. m. Evening meeting, Woman's Auxilary, 8 p. m.
12. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
13. Friday (*Abstinence*).....Masses, 6, 7 and 7 30 a. m. Woman's Auxiliary, 3 p. m.
14. Saturday.....Masses, 7 and 7.30 a. m.
15. **Low Sunday**.....Masses, 7, 8 and 9 15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m
16. Monday.....Masses, 7 and 7.30 a. m.
17. Tuesday.....Masses, 7, 7.30 and 9.30 a. m.
18. Wednesday.....Masses, 7 and 7.30 a. m.
19. Thursday (*St Alphege, Archbp M.*).....Masses, 7, 7 30 and 9 30 a. m. Mothers' Meeting, 8 p. m.
20. Friday (*St Serf, B. C. Abstinence*).....Masses, 7 and 7.30 a.m. League of Intercession, 8 p. m.
21. Saturday (*St. Anselm, B. C. Doct.*).....Masses, 7 and 7.30a m.
22. **ii Sunday after Easter**.....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
23. Monday (*St. George, M. Patron of England*).....Masses, 7 and 7.30 a. m.
24. Tuesday.....Masses 7, 7.30 and 9.30 a. m.
25. Weduesday (*St. Mark, Evangelist*).....Masses, 7, 7 30 and 9.30 a. m. Men's Study Class, 8 p. m. Evening Meeting, Woman s Auxiliary, 8 p. m.
26. Thursday.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
27. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m.
28. Saturday.....Masses, 7 and 7.30 a. m.
29. **iii Sunday after Easter**.....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
30. Monday.....Masses 7 and 7.30 a. m.

Matins, daily, 9 a. m. Evensong, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Caine . . Saturdays, 3-5, 7-9 P. M.

St. Clement's Magazine

PUBLISHED MONTHLY

Please address all communications to

THE EDITOR

2013 APPLETREE STREET

St. Clement's Church

TWENTIETH AND CHERRY STREETS.

ST. CLEMENT'S CLERGY HOUSE

20TH AND APPLETREE STS.

BELL TELEPHONE, LOCUST 417

ALL SAINTS MISSION HOUSE

2016 RACE STREET

BELL TELEPHONE, LOCUST 2943

CLERGY:

THE REV. C. S. HUTCHINSON, D.D.
THE REV. C. C. QUIN, M. A.
THE REV. S. A. CAINE, M. S.
THE REV. S. T. STEELE, JR. B. A.

VESTRYMEN

Mr. Francis D. Wetherill
Mr. G. Theodore Roberts
Mr. Francis M. Berry
Mr. S. McKean Bayard
Mr. Clinton Rogers Woodruff
Mr. Caleb F. Wright, *Secretary*
Mr. George Lewis Mayer
Mr. W. W. Lukens
Mr. Stevenson H. Walsh
Mr. Edward A. Casey
Mr. J. Lawrence Wetherill
Mr. Francis P. Adams

Rector's Warden.—
Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton, Thomas L. Williams.

RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

A new dossal and riddels have been hung behind the altar in the crypt chapel, and a dossal placed by the font.

As Good Friday falls on the first Friday of the month, the C. B. S. Vespers will be omitted for the month of April.

We have received word from the Church Mission House in New York that Fr. Underhill has arrived safely in Manila.

As a result of the notice concerning membership in the League of Intercession the name of one male communicant has been added to the list of members.

Donations of money for flowers for the Altar of the Blessed Sacrament on Maundy Thursday are asked. Donations may be sent to Miss Arnold, the Monterey Apartments, Forty-third street and Chester avenue.

It is suggested that those who attend the week-day services should leave the end seats free for persons coming late. This will result in a less scattered congregation and will promote a greater sense of corporate worship.

MAUNDY THURSDAY.

The attention of the congregation is called to the change made in the order of services for Maundy Thursday as noted on the Kalendar. The Solemn Mass will be sung at 7 A. M., and will be the only Mass said on that day. It is believed that this will insure a larger attendance, and furthermore it will be in accord with ancient custom which provides for *one* Mass *only* on this day.

THE GIRLS' CLUB.

The meetings of the Club for the last two months have been well attended. On Sunday, February 25, the members of the Club made a Corporate Communion at the 7 o'clock Mass. On the fourth Tuesday of each month there is a Church History Class conducted by the Rector. As a special Lenten work, the girls are sewing for the French Depot.

BAPTISMS

"For as many of you as have been baptized into Christ have put on Christ."

March 4—Helen Dorothy Fulmer.
March 8—Joseph Bernard McKenna.
March 11—Beatrice Frances Haskins.

BURIALS

"Rest eternal grant unto them O Lord, and let light perpetual shine upon them."

February 18—William Henry Keyser.
February 24—Franklin C. Mowry.

Restoration to health for Calvin and Christine.

Restoration of health for a Sister.

Restoration of health and strength to continue his work for a priest.

That normal sight may be restored to Filmore.

That an operation to avert blindness for Alec may be successful.

Blessing upon the means being used with an aged woman to avert a serious condition.

Grace to accept ill-health for a woman.

Financial betterment for Rose.

That E. may be enabled to pay a debt.

For a spirit of self-sacrifice and a deeper realization on the part of members of this parish of the duty of supporting the parish.

For protection for Fred, D'Arcy, Carew, Edward, Cranfurd and Martin, Burgon Morris, Ralph Bickerstreth, F. J. Romanes, Douglass Selkirk, Ambrose Wise, Allen Dale Smith, five brothers, Arnold, Charles, Walter, Christopher, Gerald; Charles Pryce, Harold Ritchie, Arthur Haslam, Horace Haslam, Charles Ritchie Romer, Gavin David Young, John Mackay Smart, Richard Moorcroft, Geoffrey Machell, George Freeth, Basil Brownell, Frederick Leeman, Frank Hendy, O'Connell Hendy, Eric, Kenneth and Colin Elder and Henry Pryce in the British army.

For Valmy Dauchel, with the French army, and George, in the French Aviation Corps.

Protection for Alberto and Giugio, with the Italian army.

For protection for the doctors and nurses of the Red Cross Society.

Guidance for the President.

For the restoration of peace in Europe.

ST. CLEMENT'S PARISH LEAGUE OF INTERCESSION

APRIL, 1917.

THANKSGIVINGS.

For two first confessions.

For the Confirmation of Katharine, prayed for by the League.

That a venture of faith of a member of the League has been greatly blessed.

For spiritual strength and blessings received.

For blessings both spiritual and temporal.

For three answers to prayer.

For greatly improved health for Mary and a child (Edith).

That Douglas and Charles have recovered from their injuries received in the war.

For recovery from illness of John W., Emily and Rebecca.

For financial betterment for Charles.

INTERCESSIONS.

Baptism for Blanche and James.

Confirmation for Florence, Mildred and a man, C.

That prejudice may be overcome and a woman confirmed.

That all lapsed communicants of the parish may return to their Communions at Easter.

That there may be an increase of the use of the Sacrament of Penance.

That Robert may realize his need and return to his Communions.

CONFESSIONS.

The hours of the clergy for Holy Week are as follows:

Father Hutchinson, Tuesday and Wednesday, 10.30-11.30 A. M.; Maundy Thursday, 10.30-11.30 A. M., 3-5 P. M.; Good Friday, 7-8 P. M; Easter Even, 10-12 A. M., 7-9 P. M.

Father Quin and Father Caine, Wednesday and Maundy Thursday, 4-5 P. M. Good Friday, 3-5, 7-8 P. M.; Easter Even, 3-5, 7-10 P. M.

Persons are urged not to delay their confessions, but to come as early in the week as possible.

The following rules are suggested for those coming to confession.

1. *When ready to make your confession,* go and kneel in front of the confessional you intend to enter.
2. Do not sit nearer the confessionals than three pews from the back.
3. Always wait your turn.
4. As soon as the person ahead of you has left the confessional, enter at once.
5. Please *invariably* use the form printed on the confessional cards.
6. After your confession go to the front of the church for your devotions.

Our apportionment for Foreign and Domestic Missions for the present fiscal year of the Board is $3,380.86, towards which there has been received and forwarded $819.76.

Our apportionment for Diocesan Missions for the present Diocesan year is $854.02, towards which there has been received and forwarded $153.21.

WOMAN'S AUXILIARY.

The last regular meeting of S. Clement's Branch of the Woman's Auxiliary was held on Friday, March 9. Fr. Townsend, Rector of the Church of the Good Shepherd, Rosemont, gave a very helpful spiritual address.

During the last two months the attendance at the meetings has been larger and a greater missionary interest shown. The various pledges for the year are being satisfactorily made up, but there are still a number of members in arrears who are urged to pay their annual dues or offerings before the April meeting, Friday, April 13. The April meeting marks the close of the fiscal year.

For three lapsed Communicants.
That a woman may repent and return to her Communions.
That John may return to his Confessions before Easter.
That H. may make his Confession before Easter.
That two men may make their Confessions.
That Emily and Gertrude may make their Confessions before Whitsunday.
Acceptance of the Catholic Faith for L., William, Henry, Robert, Richard, Clara, Frank and J. W.
That Ellen and Bessie may return to the Catholic Faith and practice.
That prejudice may be overcome, and that Ethel may be free to practice the Catholic Religion.
That Elsie may realize the need of personal religion and accept the Catholic Faith.
That more students at the University of Pennsylvania may attend the weekly Mass offered for them at St. Mary's Church.
Spiritual and physical strength for Ellen and two women.
That M. may be enabled to do God's will in all things.
More perfect submission to God's will for a woman.
Strength and comfort for Jeannette.
Comfort and resignation for a mother who has lost her child.
Spiritual awakening for Edna and Helen.
Strength and guidance for Helena, and that God's blessing may rest upon her.
Guidance and enlightment for Anna.
Spiritual awakening for an aged man.
Gift of courage and faith for Anna.
Blessing on two young girls, just confirmed.
Blessing on the branch of the Junior Auxiliary at St. Clement's.
That a woman may realize her duty to her child.
That a woman may be delivered from hardness of heart and develop a spirit of loving kindness.
That a husband may be given grace to overcome a spirit of jealousy.
That a priest (George) may overcome a spirit of pessimism.
Patience and gentleness for a woman.
That a woman may overcome a habit of untruthfulness.
Blessings on the efforts of a priest in a difficult parish.
That the law ordering the confiscation of Church property in Mexico may be repealed.
Blessing on the work at the Mission at Iron Mountain, Michigan.
Perseverance for Ethel, Elizabeth, Genevieve, Charlotte and R.
Strength for G., F. and a woman to resist the sin of intemperance.
That John may have grace to overcome intemperance.
Conviction of sin and true repentance for Edith, Josephine and Anna.
That Ellen and a woman, J., may be brought to repentance.
True repentance and conversion with return to the Catholic Faith and practice for Charles C., Irving N., Hartman H., Gertrude, Matilda, William S., Harrison, Emma, Maude, Charlotte, John and May.
Better health for Katharine and Frances.
Physical strength for Anna.

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THE SISTERS AND THEIR WORK.

It is with regret that we must at this time announce to the congregation the withdrawal of the Community of All Saints Sisters of the Poor from parish work. This necessarily involves the severance of ties that have existed for many years. Ever since the days of the Cowley Fathers, the Sisters have rendered invaluable service to the parish, and they will be much missed. The Community is to devote its energies in the future to purely institutional work. St. Anna's Home, which has always been non-parochial, will be continued in another part of the city. We are sure that the prayers of our people will follow the Sisters in their new venture of faith.

It is a satisfaction to announce at the same time that we will not be left without Sisters. The Sisters of S. Margaret will take up the parish work. This Community is one of the oldest in England, having been founded by Dr. John Mason Neale at East Grinstead. The Sisters do a large work in this country, and in Philadelphia their habit is well known to most of us. There is no need to bespeak them a hearty welcome.

The date of the change is as yet undecided, but it is tentatively set for the early autumn.

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6. After your confession go to the front of the church for your devotions.

A careful observance of these rules will greatly aid the clergy.

THE EASTER OFFERING.

At the March meeting of the Vestry it was decided to devote the offerings on Easter Day to Missions. The amount received will be used towards paying our apportionment both for Foreign and Domestic Missions, and also for Mission work within the Diocese.

The sum received through the weekly offerings falls far short of the amount we are asked to give as our Parochial share of the sum required to carry on the Mission work of the Church, and it seems most fitting that at Easter we should make a special effort to fulfill what is, to say the least, a moral obligation resting on every true Christian, to spread the Gospel of the Risen Christ.

All offerings sent by the Accounting Warden to the Treasurer of the Board of Missions are designated so far as work in the Foreign field is concerned, towards the support of the work at Ichang, Hankow, being carried on by Fr. Wood.

Offerings for Domestic Missions are designated for work in the District of Salina, and also for work at Sagada, Philippine Islands.

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JUNIOR AUXILIARY.

A branch of the Junior Auxiliary has been organized in the Parish. The first meeting was held on Thursday, March 8, when about fifteen were present. It was found necessary to divide the branch into two parts. The younger girls, under fifteen years old, will meet on Thursday afternoon of each week under the direction of Miss Katharine Hunter, and the older girls will meet on Wednesday evenings, under the direction of Miss Ellanor Longstreth. Supper will be served in the Parish House at 6 o'clock on Wednesdays. The meeting will follow.

All girls of the Parish are invited to join.

The following officers of the Wednesday meeting have been elected: President, Charlotte Stokes; Vice-President, Marie Clark; Secretary, Margaret McElroy; Treasurer, Ontamenia Kline.

MUSIC FOR APRIL.

1. A. M.—Mass in E flat, Eyre.
   Hymns 99, 96, 98, 99, 111, 103, 311 (pt. II), 107.
   P. M.—Litany, Plainsong.
   Hymns 111, 108, 107.
5. A. M.—Mass in E flat, Woodward.
   Hymns 315, 319, 311, 322, 309.
   Psalm 22.
6. A. M.—The Reproaches.
   Hymn 96.
8. A. M.—Troisième Messe Solennelle (De Pâques), Gounod.
   Hymns 130, Hail Festal Day, 131, 135, 134, 140
   P. M.—Magnificat and Nunc Dimittis in B flat, Martin.
   Hymns 135, 131, 134, 133, 130, Hail Festal Day 140.
   Te Deum in C, Jordan.
15. (Same as April 8.)
22. A. M.—Mass in D, Moir.
    Hymns 132, 131, 138, 137, 133.
    P. M.—Magnificat and Nunc Dimittis in D, Sears.
    Hymns 132, 131, 138, 137, 133.
29. A. M.—Mass in C. Martin.
    Hymns 127, 131, 137, 136.
    P. M.—Magnificat and Nunc Dimittis in C, Faning.
    Hymns 127, 131, 137, 302, 136.

A PRAYER OF ST. CLEMENT.

We beseech Thee, Lord and Master, to be our help and succour. Save those who are in tribulation; have mercy on the lonely: lift up the fallen; show Thyself unto the needy; heal the ungodly; convert the wanderers of Thy people; feed the hungry; raise up the weak; comfort the faint-hearted. Let all the peoples know that Thou art God alone, and Jesus Christ is Thy Son, and we are Thy people and the sheep of Thy pasture; for the sake of Christ Jesus. Amen.

OFFERINGS

February 25—Cash		$46.47
	Envelopes	101.54
March 4—Cash		30.78
	Envelopes	69.15
March 11—Cash		68.97
	Envelopes	102.13
March 18—Cash		55.71
	Envelopes	104.88
		$589.63

SPECIAL FUNDS

Missions: Foreign	$48.87	
Domestic	75.66	
Diocesan	3.60	
		$128.13
St. Stephen's College		10.69
Current Expenses		100.00
Parish Debt		31.00
Living Church War Relief		1.00
Church Pension Fund		7.00
		$277.82

A LITTLE RULE OF THE CRUCIFIX.

Dost thou on a journey speed,
Pause and kiss the feet that bleed—
Feet that fared so far for thee
Ere they nailed them to the tree—
Bruised feet that yet keep pace
With the sinner fleeing grace.
Kiss My feet, then go thy way;
Danger shall not near thee stray.

Ere thy hands assume their task,
Of these hands a blessing ask—
Hands that spurned not nail and rule—
Cunning hands with Joseph's tool.
Bid My hands, outstretched to bless,
Handy make thy handiness.

When thy mind herself applies
To the things that make men wise,
Pause and kiss My thorn-crowned brow
And thou shalt have wits enow
For the little lore of men
And for things that angels ken.

When at morn or close of day
Thou wouldst set thyself to pray,
That thy lips may learn their art,
Humbly kiss this Sacred Heart;
Then again more humbly yet,
That thy lips their art forget.
While thou dost thy Saviour meet
Heart to heart in converse sweet.



St. Clement's Magazine

Vol. XXXIII PHILADELPHIA, MAY, 1917 No. 5

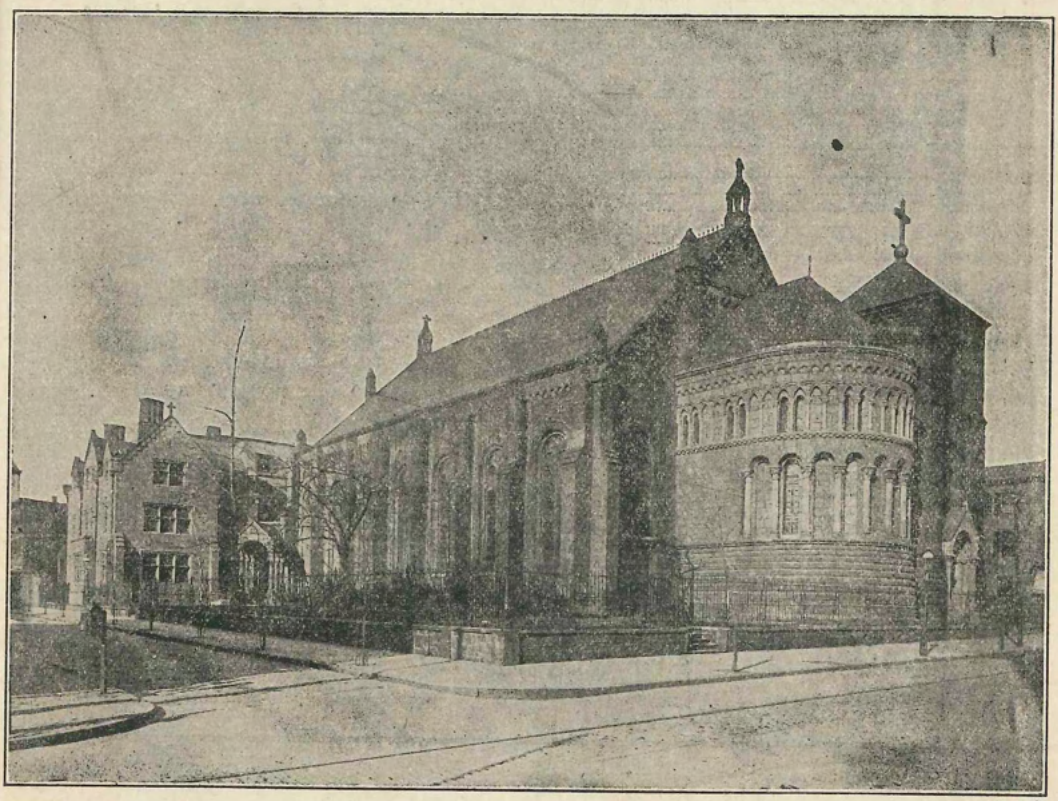


PHOTO BY BELINFANTE

ST. CLEMENT'S CHURCH, PHILADELPHIA, PENNA.

ST. CLEMENT'S CHURCH

KALENDAR FOR MAY, 1917

1. Tuesday (*SS. Philip and James, Apostles*)...Masses, 7, 7.30 and 9.30 a. m.
2. Wednesday (*St. Athanasius, B. C. Doct.*)..Masses, 7 and 7.30 a. m. Guild of St. Vincent, 8 p. m.
3. Thursday (*Invention of the Holy Cross*).....Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
4. Friday (*St. Monica, W., Abstinence*).....Masses, 7 and 7.30 a. m. C. B. S. Vespers, 8 p. m.
5. Saturday .....Masses, 7 and 7.30 a. m.
6. **iv Sunday after Easter**.....Masses 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
7. Monday (*St. John of Beverly, B. C.*).....Masses, 7 and 7.30. Guild of St. Mary, 8 p. m.
8. Tuesday.....Masses 7, 7.30 and 9.30 a. m.
9. Wednesday (*St. Gregory of Naziauzum, B. C. Doct.*) .....Masses, 7 and 7.30 a. m. Evening Meeting, Woman's Auxiliary, 8 p. m. Men's Study Class, 8 p. m.
10. Thursday .....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
11. Friday (*Abstinence*) .....Masses, 6, 7 and 7.30 a. m.
12. Saturday (*St. Pancras, M.*).....Masses, 7 and 7.30 a. m.
13. **Rogation Sunday** .....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m. The Litany, 8 p. m.
14. **Rogation Monday** (*Abstinence*) .....Masses, 7, 7.30 and 9.30 a. m.
15. **Rogation Tuesday** (*Abstinence*).....Masses, 7, 7.30 and 9.30 a. m. } Intercessions.
16. **Rogation Wednesday** (*Abstinence*) .....Masses, 7, 7.30 and 9.30 a. m.
17. **Ascension Day**.....Masses, 6, 7 (Solemn) and 9.30 a. m.
18. Friday (*Abstinence*) .....Masses, 7 and 7.30 a. m. League of Intercessions, 8 p. m.
19. Saturday (*St. Dunstan, Archbp , C.*) .....Masses, 7 and 7.30 a. m.
20. **Sunday after Ascension**.....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Evensong, 8 p. m.
21. Monday.....Masses, 7 and 7.30 a.m.
22. Tuesday .....Masses, 7, 7.30 and 9.30 a. m.
23. Wednesday .....Masses, 7 and 7.30 a. m. Men's Study Class, 8 p. m.
24. Thursday .....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
25. Friday (*St Aldhelm, B. C., Abstinence*).....Masses, 7 and 7.30 a. m.
26. Saturday (*St. Augustine, Abp., C., Ap. of England*).....Masses 7 and 7.30 a. m.
27. **Whit-Sunday**.....Masses, 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Solemn Evensong, 8 p. m.
28. **Whitsun Monday**.....Masses, 7, 7.30 and 9.30 a. m.
29. **Whitsun Tuesday**.....Masses, 7, 7.30 and 9.30 a. m.
30. **Ember Day** (*Abstinence*) .....Masses, 7 and 7.30 a. m.
31. Thursday .....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.

Matins, daily, 9 a. m. Evensong, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Caine . . Saturdays, 3-5, 7-9 P. M.

ST. CLEMENT'S MAGAZINE

St. Clement's Magazine

PUBLISHED MONTHLY

Please address all communications to

THE EDITOR

2013 APPLETREE STREET

St. Clement's Church

TWENTIETH AND CHERRY STREETS.

ST. CLEMENT'S CLERGY HOUSE

20TH AND APPLETREE STS.

BELL TELEPHONE, LOCUST 417

ALL SAINTS MISSION HOUSE

2016 RACE STREET

BELL TELEPHONE, LOCUST 2943

CLERGY:

THE REV. C. S. HUTCHINSON, D.D.
THE REV. C. C. QUIN, M. A.
THE REV. S. A. CAINE, M. S.
THE REV. S. T. STEELE, JR. B. A.

VESTRYMEN

Mr. Francis D. Wetherill
Mr. G. Theodore Roberts
Mr. Francis M. Berry
Mr. S. McKean Bayard
Mr. Clinton Rogers Woodruff
Mr. Caleb F. Wright, *Secretary*
Mr. George Lewis Mayer
Mr. W. W. Lukens
Mr. Stevenson H. Walsh
Mr. Edward A. Casey
Mr. J. Lawrence Wetherill
Mr. Francis P. Adams

Rector's Warden.—
Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton, Thomas L. Williams,

RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

The Paschal Candle was decorated this year by Miss Anna Pritchett.

On the rogation days the church will be open as usual from 6 A. M. to 9 P. M.

As usual, the collection on Ascension Day, will be devoted to the Summer Outing Fund of the parish.

The "United Offering" from St. Clement's Branch of the Woman's Auxiliary amounted to $124. This is the largest offering made by the Auxiliary in the history of the Parish.

Persons desiring to make their communions at the 9.15 Mass on Sundays and the 9.30 Mass on week-days, are asked to signify their intention to the celebrant before the service. This custom, which was observed for many years, has been disregarded of late.

During the war those members of the parish who are serving in the army and navy, will be commemorated silently at each Mass. The clergy would urge the congregation to send in the names of any young men of the parish who may enlist, that their names may be added to the rest.

The Parish Building has been put at the disposal of the diocese for any use for which it may be needed during the war, and it is hoped that the members of the congregation will respond willingly to any appeal that may be made to them for work which may lie in our path. It is too early for us to be able to say what may be asked of us, but there will doubtless be many opportunities for service along various lines.

The Altar Guild has completed a most beautiful set of purple vestments to be used at Solemn Mass, including dalmatic, tunicle and cope. They were blessed and worn for the first time on Palm Sunday, instead of the folded chasubles which have been used heretofore. The material is a rich dark blue damask, and the orphreys are conventional in design and beautifully worked in pale shades of pink and green silk and gold thread. The design upon the hood of the cope is a conventionalized pomegranate. The hood is the work of the Sisters of St. Mary at Peekskill.

EASTER.

In every way Easter was a very joyous feast at St. Clement's. The great number of confessions heard during Holy Week and the larger number of communions made at

the parish church itself on Easter Day and through the Octave, showed a deep sincerity on the part of our people and the realization of the need of the Sacraments, especially so in our present stress. The church was well filled at each of the five Masses, and one could not help but feel that our Lord's Victory was being shared by those who had come to celebrate His Resurrection.

The Easter offering for Missions and other objects outside the parish amounted to $1,818.98, and for the parish there was received through the envelopes and designated cash offerings a total of $210.30. The Sunday School offerings on Sundays during Lent, together with the mite boxes, amounted to $32.82. This was sent to the Mission of St. Mary the Virgin, at Sagada, P. I.

The music was well rendered by the choir. Gounod's Mass, *De Pâques,* was sung in the morning. This is the first time in a number of years that this Mass has been heard at St. Clement's.

EASTER ELECTION.

At the Easter election, held on Monday, April 9, the following named gentlemen were elected as Vestrymen, to serve for a period of three years, or until Easter, 1920: Messrs. W. W. Lukens, Stevenson H. Walsh, Edward A. Casey, J. Lawrence Wetherill.

At the meeting of the Vestry on Easter Tuesday, Mr. F. D. Wetherill was appointed Rector's Warden.

Mr. S. McKean Bayard was elected Accounting Warden and Mr. Caleb F. Wright was elected Secretary.

The following members of the Vestry were elected as Delegates to the Diocesan Convention: Messrs. Francis P. Adams, S. McKean Bayard and Clinton Rogers Woodruff.

MUSIC FOR MAY.

6. A. M.—Mass in C, Tours.
   Hymns 134, 131, 133, 132.
   P. M.—Magnificat and Nunc Dimittis in C, Matthews.
   Hymns 134, 131, 133, 138, 132.
13. A. M.—Mass in C. Foster.
   Hymns 165, 376, 142, 217.
   P. M.—Litany, Plainsong.
   Hymns 142, 214, 376.
17. A. M.—Mass in E flat, Woodward.
   Hymns 300, 148, 147, 316, 322, 304.
20. A. M.—Mass in E flat, Eyre.
   Hymns 148, 300, 147, 304.
   P. M.—Magnificat and Nunc Dimittis in E flat, West.
   Hymns 300, 149, 147, 301, 148, 304.
27. A. M.—Mass in C, Martin.
   Hymns 157, 470, 209, 156, 154.
   P. M.—Magnificat and Nunc Dimittis in C, Fanning.
   Hymns 207, 157, 209, 156, 470, 154.
   Te Deum in C, Jordan.

JUNIOR AUXILIARY.

On Wednesday evening, May 2, at 8.15 o'clock, in the Parish Hall, Mr. Matthew K. Sniffen, the Secretary of the Indian Rights Association, will give an illustrated lecture on the Seminole Indians, among whom he has been working. Members of the parish are cordially invited to attend. A silver offering will be taken for Indian Missions.

FANNY DARRACH.

On Friday morning, April 20, Fanny Darrach entered into life eternal at the advanced age of eighty-five years. Since the time of the Cowley Fathers, Miss Darrach has been a most devoted communicant of the parish. Years ago her work centered largely around the boys of the parish, for she was for a long time "choir mother," and her Choir Club was one of the most successful organizations that the parish has ever seen. Many young men to-day remember with gratitude and pleasure "Miss Fanny's" self-forgetful interest in their behalf.

Of late years, failing health prevented her from taking active participation in the parish life, but until the end she was interested in all that concerned St. Clement's.

She possessed a character of singular sincerity and devotion to what she believed to be right, and her unknown and hidden deeds of charity will be long remembered by many grateful hearts.

May she rest in peace.

That Mary, Clara and James may fully recover their health.

That plots for the destruction of life and property may be frustrated.

That a home may be found for a destitute woman.

Employment for a woman and Alfred.

Protection for members of the parish who have enlisted in the army and navy.

Protection for Daniel in the Aviation Corps.

For protection for Fred, D'Arcy, Carew, Edward, Cranfurd and Martin, Burgon, Morris, Ralph Bickerstreth, F. J. Romanes, Douglass Selkirk, Ambrose Wise, Allen Dale Smith, five others, Arnold, Charles, Walter, Christopher, Gerald; Charles Pryce, Harold Ritchie, Arthur Haslam, Horace Haslam, Charles Ritchie Romer, Gavin David Young, John Mackay Smart, Richard Moorcroft, Geoffrey Machell, George Freeth, Basil Browell, Frederick Leeman, Frank Hendy, O'Connell Hendy, Eric, Kenneth and Colin Elder and Henry Pryce in the British army.

For Theodore Noble in the British Aviation Corps.

For Valmy Dauchel, with the French army, and George, in the French Aviation Corps.

Protection for Alberto and Giugio, with the Italian army.

For protection for the doctors and nurses of the Red Cross Society.

R. I. P., Edwin A. Abbey.

Guidance for the President, the members of the Cabinet and of Congress.

For the restoration of peace.

ST. CLEMENT'S PARISH LEAGUE OF INTERCESSION

MAY, 1917

THANKSGIVINGS.

For the blessings vouchsafed during Holy Week and Easter to members of this parish.

For many answers to prayer.

For spiritual and material blessings bestowed on two women.

For the baptism of Marion and three children.

For God's mercy and loving kindness to two persons.

For the restoration to health of William F.

For the partial recovery of health of William, Laura and two women.

For the success of an operation.

That Walter Selkirk will not be permanently crippled.

For a welcome and timely gift.

For a temporal blessing.

For financial betterment for Rose.

INTERCESSIONS.

Baptism for Blanche and James.

That opposition to the baptism of Deborah and Mary may be overcome.

Confirmation for Florence, Mildred, a man C., and Charles.

That prejudice may be overcome and a woman Confirmed.

BURIALS.

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

March 17—Chew Kendig.
April 12—Frederick Becker.
April 13—Margaret M. Hopkins.
April 14—Zophar Carpenter Cooke.
April 20—Katharine Marie Atler.
April 23—Fanny Darrach.

OFFERINGS.

March 25—Cash		$55.77
	Envelopes	522.58
April 1—Cash		82.65
	Envelopes	81.91
April 18—Cash		115.00
	Envelopes	92.30
April 15—Cash		62.83
	Envelopes	64.32
		$1,080.36

SPECIAL FUNDS.

Missions—Foreign	$898.93	
Domestic	858.49	
Diocesan	225.72	
		1,983.14
St. Stephen College		9.50
Armenian Relief		5.00
Social Service		14.12
Current Expenses		100.00
Parish Debt		51.60
		$2,163.36

Roman Church, there is St. Patrick's on Twentieth Street, hardly ten minutes' walk from here; or the Cathedral, across Logan Square.

STRANGER—I wanted a *real* Catholic Church.

REV.—This *is* a real Catholic Church.

STRANGER — Oh! You see I am a stranger and I wanted to get to a church near the place where I am rooming. It is seven years since I have been in Philadelphia. I have been in Canada all that time, and I have never seen anything like this there.

REV.—That is very interesting, indeed. If you live nearby, the Cathedral will be more convenient.

STRANGER—You will excuse me for making the mistake. You see, you look so much like a priest.

REV.—I am a priest.

STRANGER—It is so easy to make a mistake. You don't mind, do you?

REV.—Not a bit. Do you know the time of the Masses at the Cathedral?

STRANGER—No; I was going over to find out.

REV.—The Masses there are at 6, 7.15, 8.15, 9.15, 10 and 11.

STRANGER—Thank you, Father.

That Robert may realize his need and return to his Communions.
That Charles, Ellen and Bessie may return to their Communions.
That Emily and Gertrude may make their Confessions before Whitsunday.
That John may return to his Confessions.
That B. W. H. may return to her Confessions.
That prejudice may be overcome, so that Ethel may accept the whole of the Catholic Faith.
That a woman may be given grace to accept the Catholic Faith.
That a God-child, Elizabeth, may have Catholic teaching.
That Agnes may return to the Catholic faith and practice.
That Carroll may be guided as to his vocation to the priesthood.
That a boy may be enlightened as to his vocation.
Conversion to Christianity for Otsuka San
That two young women may find peace and comfort through a deeper knowledge of our Lord Jesus Christ.
Enlightment and spiritual guidance for Virginia.
Consolation for Matilda.
Guidance for G. H. in a serious matter.
Guidance for a husband and wife.
Guidance for a League member in making a decision.
Courage and patience for a woman.
The gift of courage and faith for Anna.
That a girl may feel the respect due to those advanced in years.
That a daughter may learn to obey and help her mother.
That a woman may realize the sorrow caused by her sharp tongue.
That a woman may overcome hardness of heart and develop a spirit of loving kindness.
That a woman may have grace to overcome a spirit of jealousy.
That a woman may realize the seriousness of sin and repent.
That a man's serious illness may lead to his repentance.
Conversion for L. S. A. and Thomas, and a girl, R.
Grace for W. K. and Horace, and a husband to overcome the sin of intemperance.
That R. may not leave his wife and child.
True repentance and conversion with return to the Catholic Faith and practice for Charles C., Irving N., Hartman H., Gertrude, Matilda, William S., Harrison, Emma, Maude, Charlotte, John and May.
That the law ordering the confiscation of church property in Mexico may be repealed.
That some women from this parish may volunteer as workers in the Italian Mission.
Perseverance for Ethel, Elizabeth, Genevieve, Charlotte and Mary.
That a man suffering from mental trouble may be relieved.
For Gerald, seriously wounded.
That normal sight may be restored to Filmore.
Preservation of sight for Alexander.
That Mary may not lose her hearing and sight.

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She possessed a character of singular sincerity and devotion to what she believed to be right, and her unknown and hidden deeds of charity will be long remembered by many grateful hearts.

May she rest in peace.

BAPTISMS.

"For as many of you as have been baptized into Christ have put on Christ."
March 25—Florence Mylecraine Pile.
April 3—Joseph Brown.
April 4—John Robert Hamilton.
April 9—Frederick Becker.
April 21—Gertrude Estelle (Rowe) Bowers.
April 28—Gertrude Elizabeth Bowers.

CONFIRMATIONS

"Grieve not the Holy Spirit of God, whereby ye were sealed unto the day of redemption."
April 7—Robert Newsom Donner.
April 29—Gertrude Estella (Rowe) Bowers.
Gertrude Elizabeth Bowers.
Katharine Lavina (Leivers) Coedle.
Florence (Gibson) Hogan.
Harry Washington Leivers.

MARRIAGES.

"Those whom God hath joined together let no man put asunder."
April 14—John Emerson Williams and Mabel Inez Erwin.
April 18—George T. Jeris and Sara R. King.

BURIALS.

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."
March 17—Chew Kendig.
April 12—Frederick Becker.
April 13—Margaret M. Hopkins.
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Parish Debt		51.60
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AN EPISODE.

TIME—*A weekday morning about ten-thirty.*

PLACE—*One of the rooms of the Parish House. One of the clergy is engaged in an attempt to find some article which he suspects is hidden under a pile of books. Wall maps and other paraphernalia. A woman enters.*

REV. A. B. (*turning about and extending his hand in cordial greeting*)—Oh, is this Mrs. Jones?

STRANGER—I was looking for a Catholic Church.

REV.—You will pardon me, won't you? I was expecting a Mrs. Jones.

STRANGER—Is this a Catholic Church?

REV.—Yes, this is a Catholic Church; but not a Roman Catholic Church.

STRANGER—But the notice I saw downstairs read that there were Masses.

REV.—Yes, there are Masses. That is what we call the service.

STRANGER — Isn't this an Episcopal Church?

REV.—Probably that is what you would call it, but we usually speak of ourselves as Catholics. If you were looking for a Roman Church, there is St. Patrick's on Twentieth Street, hardly ten minutes' walk from here; or the Cathedral, across Logan Square.

STRANGER—I wanted a *real* Catholic Church.

REV.—This *is* a real Catholic Church.

STRANGER — Oh! You see I am a stranger and I wanted to get to a church near the place where I am rooming. It is seven years since I have been in Philadelphia. I have been in Canada all that time, and I have never seen anything like this there.

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REV.—I am a priest.

STRANGER—It is so easy to make a mistake. You don't mind, do you?

REV.—Not a bit . Do you know the time of the Masses at the Cathedral?

STRANGER—No; I was going over to find out.

REV.—The Masses there are at 6, 7.15, 8.15, 9.15, 10 and 11.

STRANGER—Thank you, Father.

ANNUAL REPORT
OF THE
ACCOUNTING WARDEN
FOR THE
YEAR ENDING MARCH 24, 1917

GENERAL ACCOUNT.

RECEIPTS.

1916.		
March 25—Balance, as shown in last Annual Report		$357.55
All Saints' Sisters of the Poor, designated offerings		59.93
All Saints, Sisters of the Poor, Summer Outing Fund		89.60
Altar supplies, etc., special contributions		52.70
American Guild of Organists, offering at Guild Service		52.69
American Organ Players' Club, offering at special recital		28.14
Anna Sophia Brown Fund, income		10.00
Armenian Relief, special offerings		3.00
Bills payable, notes discounted in 1916		2,500.00
Bishop's Fund, designated offerings		21.03
Choir, offerings on Corpus Christi and All Souls' Day		43.57
Choir Outing Fund, designated offerings		7.00
Christmas Fund, offerings on Christmas Day		238.69
Church Pension Fund, designated offerings		586.82
Convention Fund Assessments		125.00
Electric Power, organ practice charges received from choirmaster		99.80
Endowment Fund, income for parish purposes		340.17
Episcopal Hospital, designated offerings		116.55
Insurance, dividends on perpetual policies		59.88
Interest allowed on current balances		13.65
Incidentals, cash for various items		30.00
Living Church War Relief Fund, designated offerings		15.00
Loan, temporary loan for current expenses		150.00
Missions—Foreign	$711.99	
Domestic	1,562.01	
General	24.64	
Sunday School offerings	96.67	
		2,395.31
Missions—Diocesan		290.07
Offerings for parish purposes, cash		6,333.10
Offerings for parish purposes, envelopes		4,387.97
Poor Fund, designated offerings		105.73
Rental of pews and sittings		2,972.74
St. Andrew's School, Sewanee, designated offerings		27.14
St. Stephen's College, designated offerings		48.75
St. Clement's Magazine, subscriptions and contributions toward cost of publication		87.14
Sunday School Expenses, special contributions		43.70
		$21,692.42

EXPENDITURES.

All Saints' Sisters of the Poor		$779.93
All Saints' Sisters of the Poor, for Summer Outing Fund		89.60
Altar supplies, care of organ, etc.		137.57
American Guild of Organists, offering at Guild service		52.69
American Organ Players' Club, offering at recital		28.14
Anna Sophia Brown Fund, Paschal Candle		5.00
Armenian Relief, through "Living Church"		3.00
Bills payable, extinguishment of notes discounted in this and preceding year		3,178.50
Bishop's Fund, designated offerings		21.03
Choir toward payment of salaries, music, etc.		2,627.61
Choir Outing Fund, designated offerings		7.00
Christmas Fund, Christmas Day offerings		238.69
Church cleaning		102.55
Church Pension Fund, towards the "Five Million Fund"		586.82
Clergy		5,500.00
Coal		664.45
Communion Alms		120.00
Diocese of Pennsylvania, Convention Fund assessment for 1915-16		51.17
Diocese of Pennsylvania, Episcopal Fund assessment for 1915-16		307.01
Diocese of Pennsylvania, Sustentation Fund assessment for 1915-16		61.49
Electric lighting		245.81
Electric power		240.48
Episcopal Hospital, designated offerings		116.55
Garden, plants, seed and necessary attention		60.55
Gas		179.50
Incidentals, sexton's supplies, removal of ashes and rubbish, and other items not chargeable to other accounts		303.27
Insurance premiums		124.42
Interest, discount on notes		55.58
Living Church War Relief Fund		15.00
Loan—repayment of temporary loan		150.00
Missions—Foreign	$711.99	
Domestic	1,562.01	
General	24.64	
Sunday School offerings	90.25	
		2,388.89
Missions—Diocesan		304.19
Poor Fund, designated offerings		105.73
St. Andrew's School, designated offerings		27.14
St. Stephen's College, designated offerings		48.75
St. Clement's Magazine, cost of publication		120.25
Sexton and assistant, salaries		1,200.00
Special account, towards paying off transfers from Burial Lot Fund, made in 1914		627.55
Sunday School expenses, necessary supplies		119.86
Stationery, printing and advertising		278.49
Taxes and water rents		142.25
Vestment laundering and material for new vestments for the choir		171.66
		$21,588.17
Balance, March 24, 1917		104.25
		$21,692.42

GENERAL SUMMARY.

A comparison of this report with the report submitted for the year ending March 24, 1916, shows that there has been a decrease in cash offerings for parish support of $565.60, an increase in envelope offerings for parish support of $289.36, and a decrease in the amount received from the rental of pews and sittings of $53.43.

But, as was stated in the report of a year ago, cash offerings, as there shown were above the average, as the parish had a considerable floating indebtedness to be taken care of, and, further, had large payments to make for repairs and necessary improvements.

This year the parish is practically free of all indebtedness, as the greater part of the balance, $105.43, still due the Burial Lot Fund of the special account for loans made the general account in 1914, has been received since the books for the year were closed. With this exception, all loans for current expenses have been paid off.

Offerings for Missions show a slight increase over those for the previous year. The small sum given to General Missions was received in envelopes of the preceding year. This year we have specified for what objects Mission offerings are to be used by the Board of Missions, but in such a manner that they have been duly credited on the apportionment of the parish.

Practically all offerings for Foreign Missions have been for the support of the work of Rev. R. E. Wood, Ichang, Hankow. About one-half of the amount given for Domestic Missions went for the support of the work at Sagada, Philippine Islands. where Father Underhill, a former curate of the parish, is now working with Father Staunton. The balance went for work in the district of Salina (Kansas), save in a few instances where offerings were designated for other objects.

A very considerable decrease in the income from the Yarnall Fund during the past year applicable to the work of the parish, made necessary certain expenditures from current income for the salaries of the choir, as well for altar supplies and other items.

By a change made by the city as regards the date at which bills for water rents are presented and become due, the amount expended for water rents covers both 1916 and 1917.

During the summer of 1916 electric light was introduced in the Clergy House, the cost of the wiring and fixtures being paid for from the Yarnall Fund for repairs and improvements. This has naturally resulted in a considerable decrease in the use of gas, and has further resulted in a decreased expenditure for lighting, gas and electricity combined, of $16.27.

A bequest of $2,000 for the Endowment Fund was received in the past year from the estate of Miss Patty D. Neill, and a further bequest of $3,000 was made the parish by Miss Neill for the creation and endowment of the "Neill Fund for Coal and Country Week."

Insurance carried on the church property amounts to $209,800, and the parish is also protected by both liability and compensation insurance.

SPECIAL ACCOUNT.

BURIAL LOT FUND.

RECEIPTS.

1916.	
March 25—Balance	$7.50
Special contribution as an addition to the Fund	250.00
Transferred from General Account, toward reducing amount transferred to that account in 1914	627.55
Special contribution	1.00
Special contribution for Cross to be placed in burial lot	40.00
	$926.05

EXPENDITURES.

Towards payment for lot purchased in Mount Peace Cemetery	$700.00
Balance, March 24, 1917	226.05
	$926.05

VESTMENT FUND.

The sum of $100.00 was received during the past year for the creation of this Fund, against which there have been no expenditures.

NEILL FUND FOR COAL AND COUNTRY WEEK.

Two amounts of $1,500.00 each have been duly invested for the benefit of the two parts of this Fund. No income had become available up to the close of the fiscal year.

YARNALL FUND.

Summary of annual report, rendered by the Accounting Warden to the Girard Trust Company, Trustee under the Wills of Ellis H. Yarnall and Emily Yarnall, deceased, for the year ending March 20, 1917.

EDUCATION ACCOUNT.

RECEIPTS.

1916.	
March 20—Balance	$554.12
Income and interest	1,062.32
	$1,616.44

PAYMENTS.

Tuition and maintenance of students	$1,187.50
Balance, March 20, 1917	428.94
	$1,616.44

PARISH MAINTENANCE ACCOUNT.

RECEIPTS.

1916.	
March 20—Balance	$244.05
Income and interest	1,065.73
4—810—ST CLEMENTS	
	1,309.78

PAYMENTS.

Altar supplies, candles, etc.	$135.20
Care of organ and choir room piano	156.00
Toward choir salaries	602.10
New hymnals for use in pews	175.91
Atlar Guild damask (imported)	36.40
	$1,105.61
Balance, March 20, 1917	204.17
	1,309.78

REPAIR ACCOUNT.

RECEIPTS.

1916.	
March 20—Balance	$650.07
Income and interest	1,070.52
	$1,720.59

PAYMENTS.

Various repairs and improvements	$1,443.48
Balance, March 20, 1917	277.11
	$1,720.59

LIBRARY OF THEOLOGY ACCOUNT.

RECEIPTS.

1916.	
March 20—Balance	$2,444.68
Income and interest	1,062.30
	$3,506.98

PAYMENTS.

Books, pamphlets, new library stock, etc.	$1,166.70
Balance, March 20, 1917	2,340.28
	$3,506.98

The parish is this year paying from the Education Account for the tuition of three students: two at Kent School, Kent, Conn., and one at the Donaldson School, Md.

A total of 166 books and pamphlets were added to the Library in the past year, a relatively small number when the amount of income available is taken into consideration, but it has been a practical impossibility to import books. A shipment of considerable size and value is now ready and being hold in London until it can be safely forwarded.

There was a decrease in income from the Yarnall Estate during the past year, as compared with the year preceding of $1,586.56, one-half of which directly affected income for parish purposes through the Parish Maintenance and Repair Accounts. The decrease was due to the Trustee having to make certain extraordinary repairs to property belonging to the estate, and to increased taxes, etc.

BOUDINOT FUND.

During the past year payments were made chargeable against principal, amounting to $2,044.39, and on March 24, 1917, the balance of income amounted to $273.25.

ENDOWMENT FUND.

The annual report of the Pennsylvania Company for Insurance on Lives and Granting Annuities, Trustees, shows that this Fund now amounts to $41,705.70.

Respectfully submitted,

S. McKEAN BAYARD,
Accounting Warden.

E. & O. E.

March 28, 1917.

We do hereby certify that we have examined the report of the Accounting Warden for the year ending March 24, 1917, have compared vouchers with record of payments made, have examined the assets and find the report to be correct as above set forth.

EDWARD A. CASEY,
J. LAWRENCE WETHERILL,
STEVENSON H. WALSH,
Finance Committee.

Philadelphia, March 30, 1917.

MATER IMMACULATA

Mother, whose virgin bosom was uncrost
With the least shade of thought to sin allied;
Woman, above all women glorified,
Our tainted nature's solitary boast;
Purer than foam on central ocean tost;
Brighter than eastern skies at daybreak strewn
With fancied roses, than the unblemished moon
Before her wane begins on heaven's blue coast;
The image falls to earth.

Yet some, I ween,
Not unforgiven the suppliant knee might bend,
As to a visible power, in which did blend
All that was mixed and reconciled in thee
Of mother's love with maiden purity,
Of high with low, celestial with terrene.

—WILLIAM WORDSWORTH.

"It is very meet to bless thee, the Birth-giver of God, the ever-blessed and entirely spotless Mother of God, more honorable than the Cherubim, and infinitely more glorious than the Seraphim, who didst without corruption bear God the Word, thee verily the Theotokos we magnify."—*From the Russian Liturgy.*



St. Clement's Magazine

Vol. XXXIII PHILADELPHIA, JUNE, 1917 No. 6

KALENDAR FOR JUNE, 1917

1. **Ember Day** (*Abstinence. St. Nicomede, P. M.*).....Masses, 7 and 7.30 a. m.
2. **Ember Day** (*Abstinence. SS Pothinus, B., Blandina, V. & their Companions. MM.*).....Masses, 7 and 7.30 a. m.
3. **Trinity Sunday**.....Masses 7, 8 and 9.15 a. m. Solemn Mass, 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
4. Monday.....Mass, 7 a. m. Guild of St. Mary, 8 p. m.
5. Tuesday (*St. Boniface, B. and his Companions. MM.*).....Masses 7, 7.30 and 9.30 a. m.
6. Wednesday.....Mass, 7 a. m. C. B. S. Vespers, 5.15 p. m. Guild of St. Vincent, 8 p. m.
7. **Corpus Christi**.....Mass, 7 a. m. Solemn Mass. 9 a. m. Mothers' Meeting, 8 p. m.
8. Friday (*Abstinence. St. William of York, B. C.*).....Masses, 6 and 7 a. m.
9. Saturday (*St. Columba, Ab. C.*).....Mass, 7 a. m.
10. **i Sunday after Trinity**.....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
11. **St. Barnabas, Apostle**.....Masses, 7 and 9.30 a. m.
12. Tuesday.....Masses, 7 and 9.30 a. m.
13. Wednesday.....Mass, 7 a. m.
14. Thursday (*St. Basil, B. C. Doct.*).....Masses, 7 and 9 30 a. m. Mothers' Meeting, 8 p. m.
15. Friday (*Abstinence*).....Mass, 7 a. m.
16. Saturday.....Mass, 7 a. m.
17. **ii Sunday after Trinity**.....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
18. Monday.....Mass, 7 a.m.
19. Tuesday (*SS Gervase & Protase, MM.*).....Masses, 7 and 9.30 a. m.
20. Wednesday (*Trans. of St. Edward, K. M.*).....Mass, 7 a. m.
21. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
22. Friday (*Abstinence*).....Mass, 7 a. m.
23. Saturday.....Mass, 7 a. m.
24. **Nativity of St. John Baptist** (*iii Sunday after Trinity*).....Masses, 7, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
25. Monday.....Mass, 7 a. m.
26. Tuesday.....Masses, 7 and 9.30 a. m.
27. Wednesday.....Mass, 7 a. m.
28. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8 p. m.
29. **St. Peter, Apostle** (*Abstinence*).....Masses, 7 and 7.30 a. m.
30. Saturday.....Mass, 7 a. m.

Matins, daily, 9 a. m. Evensong, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, 3-5, 7-9 P. M.

St. Clement's Magazine

PUBLISHED MONTHLY

Please address all communications to

THE EDITOR

2013 APPLETREE STREET

St. Clement's Church

TWENTIETH AND CHERRY STREETS.

ST. CLEMENT'S CLERGY HOUSE

20TH AND APPLETREE STS.

BELL TELEPHONE, LOCUST 417

ALL SAINTS MISSION HOUSE

2016 RACE STREET

BELL TELEPHONE, LOCUST 2943

CLERGY:

THE REV. C. S. HUTCHINSON, D.D.
THE REV. C. C. QUIN, M. A.
THE REV. S. A. CAINE, M. S.
THE REV. S. T. STEELE, JR. B. A.

PARISH NOTES.

Gifts of flowers for the Altar during the summer will be most acceptable.

The meetings of the League of Intercession have been discontinued until autumn, and also the Tuesday morning Bible class.

The proper for Corpus Christi has been beautifully illuminated and engrossed by Miss Marion Monroe and inserted as an extra page in the new missal.

The Mothers' Meeting held its last meeting for work on May 31. The services in Chapel will be continued throughout the summer as last year.

The annual meeting of St. Saviour's Ward of the Confraternity of the Blessed Sacrament will be held on Wednesday, June 6. Vespers will be sung at 5.15, followed by the business meeting.

Mr. Reginald Genois has received his appointment as Scoutmaster for St. Clement's Troop, and was installed on May 10 in St. John's Chapel. Our former Scoutmaster, Mr. Theodore M. Casey, is at Fort Niagara.

After Trinity Sunday the 8 o'clock Mass on Sundays and the 7.30 Mass on weekdays will be omitted until the autumn. After July first Evensong will be said on Sundays at 5 o'clock in St. John's Chapel and the evening service will be omitted.

Contributions are asked for the Choir Outing Fund. We would like to be able to send the boys away to camp this summer, but last year the funds were quite insufficient to meet the expense. Gifts may be sent to the Rector or the Accounting Warden.

Members of the congregation who are leaving the city for the summer are urged to provide for the support of the parish during these coming months. We hope very much that the Accounting Warden may not find it necessary to borrow money in order to pay our bills.

TALKING IN CHURCH.

Only the most necessary conversation should be carried on in Church. Of late several people have seemed strangely careless in this particular. It is most irreverent to enter upon lengthy discussions in the Presence of the Blessed Sacrament, and the members of the congregation who may wish to speak with one another are asked to use the Church corridor for that purpose.

This, of course, does not apply to those desiring to consult the clergy on some spiritual matter.

BAPTISMS

"For as many of you as have been baptized unto Christ have put on Christ."

May 6—Francis William Roberts.
May 17—Isabella Leonora Stalcup.

MARRIAGES

"Those whom God hath joined toegther let no man put asunder."

May 5—Thomas J. Daws and Ida M. Parks.
May 12—James MacElroy, Jr., and Marion T. Craige.

BURIALS

"Grant unto them, O Lord, eternal rest, and let light perpetual shine upon them."

May 4—Thomas Alexander Sharpe.
May 16—Lawrence H. Green.

OFFERINGS

April 22—Cash		$40.43
Envelopes		99.52
April 29—Cash		36.74
Envelopes		82.62
May 6—Cash		41.12
Envelopes		79.52
May 13—Cash		39.74
Envelopes		74.49
		$494.18

SPECIAL FUNDS

Missions: Foreign	$55.72	
Domestic	79.50	
Diocesan	2.82	
		$138.04
S. Stephen's College		33.75
		$171.79

REPORT OF S. SAVIOUR'S WARD, CONFRATERNITY OF THE BLESSED SACRAMENT, 1916-1917

RECEIPTS

Dues	$37.00
Offerings	43.50
Medals and manuals	1.00
	$81.50

PAYMENTS

Postage and stationery	$20.00
Secretary, general dues assessed	45.00
Secretary, general offering	16.50
	$81.50

NUMBER OF MEMBERS

Clergy	4
Lay	86
	90

May 15, 1917. PAUL F. MOWRY, *Secretary-Treasurer.*

POOR FUND

RECEIPTS

Balance May 1, 1916	$272.56
Donations	5.00
Returned loans	8.00
Through church offertories	150.73
Balance from parish tea	11.61
Christmas Fund	100.00
	$547.90

EXPENDITURES

Mothers' Meeting	$64.16
Food for poor	19.77
Clothing and shoes	34.59
Care of sick	33.10
Books	2.06
Carfares	3.47
Rents	14.44
Coal	3.82
Loans	40.00
Board at Rush Hospital	28.00
Funeral expenses	20.00
Work provided	1.00
Christmas dinners	49.29
Christmas supper	48.12
	$365.21
Balance May 1, 1917	182.69
	$547.90

ST. CLEMENT'S BRANCH OF THE WOMAN'S AUXILIARY

DR.

Balance from May, 1916		$70.90
Dues from 75 members		18.75
Undesignated offerings		66.41
Special offerings		694.70
Contents of cash boxes		68.56
		$919.32
Boxes:		
Christmas box, Diocesan	$40.00	
Lenten boxes, domestic and Diocesan	104.20	
		144.20
United offering		124.00
		$1,187.52

CR.

Domestic Committee:		
Priest salary, Christ School	$150.00	
Sagada	100.00	
Special for Christ School	60.00	
Scholarships at St. Mary's Seminary	50.00	
Satterlee Settlement House	25.00	
Daily Bread, Christ School	10.00	
Daily Bread, General Hospital, Morganton	10.00	
F. Lobdill	1.00	
		$406.00
Foreign Committee:		
Rev. R. W. Andrews	$110.00	
Rhinelander Hall	100.00	
H. K., Free Surgical Bed, St. Luke's, Shanghai	50.00	
Training School, Hankow	25.00	
St. Agnes' School	20.00	
St. Paul's School	5.00	
Meal for Mexico	1.25	
Miss Ridgley, Liberia	1.00	
		$312.25
Diocesan Committee:		
Salary Fund	$12.00	
Deaconess Carroll	12.00	
Educational Secretary	5.00	
St. Cyprian's	5.00	
Deaconess at St. Barnabas'	5.00	
Angora Home	3.00	
		42.00
Indian Committee:		
Bishop Rowe	$10.00	
Bishop Brooks	10.00	
Hospital at Fort Defiance	5.00	
		25.00
Colored Committee:		
Rev. Forsyth	$5.00	
Rev. Johnston	5.00	
Rev. J. T. Jeffrey	5.00	
Mrs. Moore	2.00	
Edenton teacher's salary	2.00	
Pledges	6.00	
		25.00
Specials, Sent Direct:		
Salary of Priest, Hilby, N. C.	$50.00	
Lepers	10.00	
St. Anna's Church, New Orleans	10.00	
St. John's, Jacksonville	1.00	
Church of the Redeemer, Denver	1.00	
St. Luke's Church, Los Angeles	1.00	
		73.00
Contingent Funds		5.00
Lenten Sewing		5.00
Freight on boxes		6.20
Postals and printing		3.00
		$902.45
Balance		16.87
		$919.32

May 11, 1917. GLADYS CONNELLY, *Treasurer.*

WOMAN'S AUXILIARY.

The annual meeting of St. Clement's Branch of the Woman's Auxiliary was held Friday, May 11, at 3 o'clock, in the Parish Hall.

After many years of faithful and devoted

leadership, Mrs. George H. Lea resigned as President of the Auxiliary. A rising vote of thanks by all the members present was given Mrs. Lea for her willingness in serving so long, and for her great help in the work of the Auxiliary by her keen interest and judgment, ripened through long experience.

On looking back over the past year there is cause for great thankfulness for the increased opportunities afforded for work.

The election of officers for the ensuing year resulted as follows:

President—Mrs. Charles Joline.
Vice-President—Mrs. Paul Mowry.
Secretary—Miss Helen E. Sprecher.
Treasurer—Miss Gladys Connelly.

MUSIC FOR JUNE.

3. A. M.—Mass in E flat. Eyre.
Hymns 601, 158, 160, 161.
P. M.—Magnificat and Nunc Dimittis in E. flat. Marks.
Hymns 160, 158, 163, 161, 601, 165.
7. A. M.—Mass in E flat. Eyre.
Hymns 316, 319, 309, 315.
10. A. M.—Mass in D. Woodward.
Hymns 316,.309, 315.
P. M.—Magnificat and Nunc Dimittis in D. Fry.
Hymns 316, 311 (pt. I), 309 (pt. I), 178, 197.
17. A. M.—Mass in D. Bennett.
Hymns 215, 179, 232.
P. M.—Magnificat and Nunc Dimittis in F. Morley.
Hymns 215, 38, 184, 178, 232.
24. A. M.—Mass in E flat. Woodward.
Hymns 222, 235, 436.
P. M.—Magnificat and Nunc Dimittis in F. Morley.
Hymns 222, 438, 235, 436.

The Flag of the Nation is the symbol of its greatness—not its military or geographical greatness, but its greatness in service.

The red, white, and blue are the colors of sacrifice, of purity, and of loyalty. Let us follow after Jesus Christ our Lord in these three ideals while we

"grasp His banner still;
Though all its blue be dim,
These stripes, no less than stars,
Lead after Him."
—From *The Messenger.*

ORDINATION.

On the Tuesday in Whitsun week, the Rev. S. T. Steele, Jr., was ordained to the priesthood by Bishop Murray, at the Cathedral in Baltimore. He said his first Mass at Mt. Calvary Church, Baltimore.

"OUR BOYS."

The prayers of the congregation are asked for the men of this parish and others who are now in active service or in training for national defense. These names are posted in the vestibule of the Church and are remembered at every Mass. Those marked with an asterisk (*) are members of this parish.

In Active Service.

Army.

Capt. Alexander Wetherill
Winfield Benjamin
*Norman T. Ruark

Navy.

Lieut. Wm. R. Smith, Jr.
Ensign Benj. S. Killmaster
*Ensign Leonard B. Austin
*Ensign Samuel Wetherill
*Paymaster Chas. L. Austin
*Benjamin F. Jefferson
*Knox McIlwain
J. Oswald MacIntosh
Leonard B. Richardson, Jr.
*Clinton B. Jenkins
Reginald L. Hutchinson

Ambulance Corps.

J. Gilliam Osborne

Red Cross.

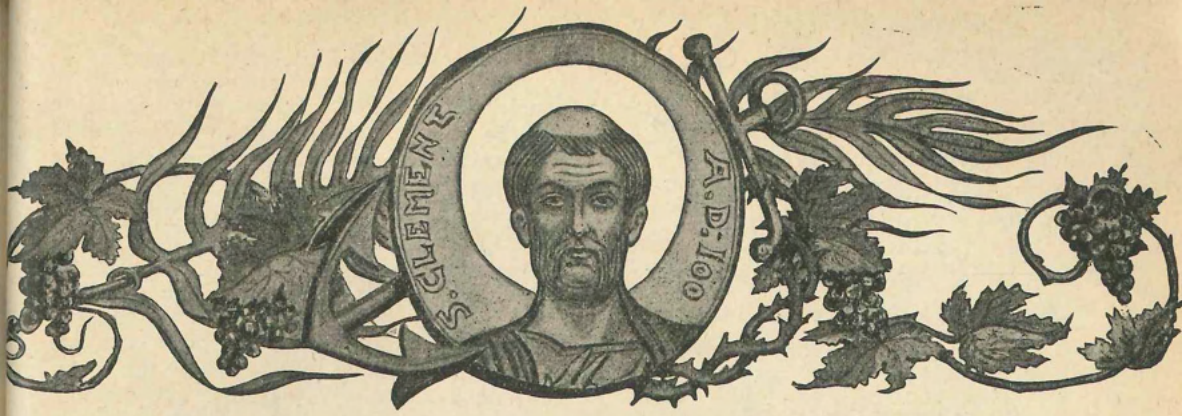
*John Kuhns, Base Hospital No. 10
*Walter B. Popham

In Training.

*Robert N. Longacre, Aviation
*Thomas H. Winston, Engineers' Signal Corps
*Theodore M. Casey, Fort Niagara
*Joseph N. Du Barry, Fort Niagara
*Robert Hunter, Fort Niagara
*J. Forsyth Joline, Fort Niagara
Harry R. Neilson, Fort Niagara
Daniel L. Hutchinson, Plattsburg
Walton L. H. Osborne, Presido, Cal.

FOR THOSE FROM OUR CHURCH AWAY IN THE SERVICE.

O God the strength of all those who put their trust in Thee, bless, we pray Thee, all soldiers and sailors of these United States, and especially our brethren, the members of this Congregation now in military service, and grant them protection from all harm, deliverance from all temptation, and if it be Thy will a safe return; through Jesus Christ our Lord. Amen.



St. Clement's Magazine

Vol. XXXIII PHILADELPHIA, JULY, 1917 No. 7

KALENDAR FOR JULY, 1917

1. **iv Sunday after Trinity**.....Masses, 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Evensong, 5 p. m.
2. Monday (*Visitation of B. V. M.*).....Mass, 7 a. m. Guild of St. Mary, 8 p. m.
3. Tuesday (*St. Ireneus B. & his Companions, MM*).....Masses, 7 and 9.30 a. m.
4. Wednesday (*Trans. of St. Martin, B. C.*)..Mass 7 a. m.
5. Thursday.....Masses, 7 and 9.30 a. m. Service and Instruction, 8.15 p. m.
6. Friday (*Abstinence*).....Mass, 7 a. m.
7. Saturday (*Trans. of St. Thomas, Abp. M.*)..Mass, 7 a. m.
8. **v Sunday after Trinity**.....Masses, 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Evensong, 5 p. m.
9. Monday.....Mass, 7 a.m.
10. Tuesday.....Masses, 7 and 9.30 a. m.
11. Wednesday.....Mass, 7 a. m.
12. Thursday.....Masses, 7 and 9.30 a. m. Service and Instruction, 8.15 p. m.
13. Friday (*Abstinence*).....Masses, 6 and 7 a. m.
14. Saturday (*St. Bonaventure, B. C. Doct.*)...Mass, 7 a. m.
15. **vi Sunday after Trinity**.....Masses, 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Evensong, 5 p. m.
16. Monday.....Mass, 7 a. m.
17. Tuesday (*Trans of St. Osmund, B. C.*).....Masses, 7 and 9.30 a. m.
18. Wednesday (*St. Thomas Aquinas, Pr., C., Doct.*).....Mass, 7 a. m.
19. Thursday (*St. Vincent dePaul, Pr. C.*).....Masses, 7 and 9 30 a. m. Service and Instruction, 8.15 p. m.
20. Friday (*St. Margaret, V. M. Abstinence*)...Mass, 7 a. m.
21. Saturday.....Mass, 7 a. m.
22. **vii Sunday after Trinity**.....Masses 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Evensong, 5 p m.
23. Monday.....Mass, 7 a. m.
24. Tuesday.....Masses, 7 and 9.30 a. m.
25. **St. James, Apostle**.....Masses, 7 and 9.30 a. m.
26. Thursday (*St. Anne, Mother of B. V. M.*)..Masses, 7 and 9.30 a. m. Service and Instruction, 8.15 p. m.
27. Friday (*Abstinence*).....Mass, 7 a. m.
28. Saturday.....Mass, 7 a. m.
29. **viii Sunday after Trinity**.....Masses 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Evensong, 5 p. m,
30. Monday.....Mass, 7 a. m.
31. Tuesday (*St. Germanus, B. C.*).....Masses, 7 and 9.30 a. m.

Matins, daily, 7.30 a. m. Evensong, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, 3-5, 7-9 P. M.

St. Clement's Magazine

PUBLISHED MONTHLY

Please address all communications to

THE EDITOR

2013 APPLETREE STREET

St. Clement's Church

TWENTIETH AND CHERRY STREETS.

PARISH NOTES.

Evensong on Sundays will be said, ~~at~~ and 5 o'clock and the 8 o'clock service omitted until further notice.

On St. Barnabas' Day, Father Hutchinson kept the twentieth anniversary of his ordination to the priesthood; Father Caine his sixth, and Father Steele the first to the diaconate.

Commencing July 1st, the week-day services will be said in St. John's Chapel, with the exception of the Mass on Mondays, when a requiem will be said in the Lady Chapel at 7 A. M. Matins will be said daily at 7.30.

We offer our congratulations to our good friend, Father Odell, the Rector of the Annunciation, on his election as Trustee of Nashotah, and also that he has received the degree of Doctor of Sacred Theology from the same institution.

Application has been made for the authority to form an auxiliary of the Red Cross at St. Clement's. As yet the official recognition has not been received. Full information may be obtained from Mrs. Paul F. Mowry, chairman, 844 North Sixty-third street.

Contrary to the expectations of some of our friends, we are not starting a potato patch in the church yard. The ground has been dug up and enriched, and grass seed sown, and we are hoping for a more sightly lawn. The bricks along the edges of the walk have been reset and the garden is much improved in appearance.

Up to the present writing about $50 have been received for the Summer Outing Fund. This is not nearly enough for the work that ought to be done and must be done this summer in sending away for a little breath of fresh air those who really need to get out of the city. Contributions are again asked for this work of the parish.

Father Quin is taking a portion of his holiday at Ventnor. He will return the middle of July, and finish his vacation in September. The Rector will leave for New England on the 28th of June. Father Caine will be away from the middle of July until September 1st, and Father Steele will leave on August 1st. During August, Father Bingham will supply and Father Webber-Thompson in September.

THE MOTHERS' MEETING.

On the last Thursday in May there was an exhibition of the work done by the members of the Mothers' Meeting. During the past year two hundred garments were made, beside quite a lot of knitted articles, and a hundred rag-carpet balls. The work was packed and sent to Mrs. Wetmore, Christ School, Arden, N. C. The enrolment shows one hundred and ten teachers and members.

BAPTISMS.

"For as many of you as have been baptized into Christ have put on Christ."

May 20—Frances Caroline Atler.
May 26—Lydia Margaret Smith.

MARRIAGES.

"Those whom God hath joined together let no man put asunder."

June 6—Frederick William Rementer and Edna Marie Wisler.
June 16—Leonard Woods Richardson, Jr., and Elizabeth Miller Passavant.

BURIALS.

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

May 22—Harry L. Witte.
June 5—Caroline Middleton.
June 16—Mary Ellah Heermance.
June 16—William J. O'Brien.

OFFERINGS.

May 20—Cash		$32.48
	Envelopes	59.49
May 27—Cash		75.07
	Envelopes	69.41
June 3—Cash		31.40
	Envelopes	114.01
June 7—Cash		10.61
	Envelopes	6.85
June 10—Cash		524.06
	Envelopes	131.07
June 17—Cash		29.75
	Envelopes	86.19
		$1,170.39

SPECIAL FUNDS.

Ascension Day (Outing Fund)		$36.84
Choir Outing Fund		19.00
Missions: Foreign	$75.60	
Domestic	112.69	
Diocesan	1.65	
		$189.94
Clergy Reserve Corps		18.00
S. Stephen's College		10.25
		$274.03

For protection for Miss Henrietta Brandes ly, in France.

For protection for Fred, D'Arcy, Carew, dward, Cranfurd and Martin, Burgon, Morris, alph Bickerstreth, F. J. Romanes, Douglass elkirk, Ambrose Wise, Allen Dale Smith, five others, Arnold, Charles, Walter, Christopher, erald; Charles Pryce, Harold Ritchie, Arthur laslam, Horace Haslam, Charles Ritchie omer, Gavin David Young, John Mackay mart, Richard Moorcroft, Geoffrey Machell, eorge Freeth, Basil Browell, Frederick Leeian, Frank Hendy, O'Connell Hendy, Eric, enneth and Colin Elder and Henry Pryce in e British army.

For Theodore Noble in the British Aviation orps.

For Valmy Dauchel, with the French army, nd George, in the French Aviation Corps.

Protection for Alberto and Giulio, with the alian army.

For protection for the doctors and nurses of e Red Cross Society.

Guidance for the President, the members f the Cabinet and of Congress.

Guidance for the Kings, Presidents and Governments of the Allied Nations.

For the restoration of peace.

ST. CLEMENT'S PARISH LEAGUE OF INTERCESSION

JULY, 1917.

THANKSGIVINGS.

For the baptism and confirmation of Evelyn.

For three answers to prayer.

That John has repented and returned to his family.

For George's continued preservation in the French Aviation Corps.

INTERCESSIONS.

Baptism for Blanche and James and a child.

That opposition to the baptism of Deborah and Mary may be overcome.

Baptism and religious training for two children, Enos and Jean.

For several adults preparing for baptism and confirmation.

That Charles, Ellen and Bessie may return to their Communions.

That prejudice may be overcome, so that Ethel may accept the whole of the Catholic Faith.

That a priest may accept the whole of the Catholic Faith and be granted a spirit of devotion.

the world, we must produce generously, give freely to our Allies, ourselves *eat as much but no more than we need, and especially save the waste. Lasting disgrace will fall upon us if lack of self-restraint should prevent us from taking our proper part in this great conflict against the doctrine of 'might makes right.'*

"The waste in food amounts at least to fifty dollars a year for every family in America. The waste of a *single ounce* of food each day in every home means a yearly waste of nearly *five hundred million pounds* of food. The *waste of a single slice of bread each day in every home means the daily waste of a million loaves of bread.* The thousand million dollars of needless waste which thus takes place yearly in the households of America can and should be stopped.

"The ways of thrifty living are not new. In order to practice them we need do little more than return to the frugal habits of earlier days. To purchase wisely; to lose nothing for lack of proper care; to serve no more than hunger demands; to serve again the unusued portion; to preserve in time of plenty against the lean months ahead; to save wheat for France and England by eating more corn ourselves, because they do not bake at home, and corn bread is unknown; these are some of the means

On Mondays, Wednesdays and Fridays, a moving picture machine furnishes entertainment for the men, and at times some of the local theatrical talent give performances. Outside of the tent are places where handball or quoits may be played.

Besides this type of social and religious work, regular personal visiting of the men is carried on. For this work a number of the Philadelphia clergy are giving one afternoon and evening each week. Among this number are some of our friends, Fathers Niblo, Fairman and Craven, of St. Mark's Parish, Father Veits, of St. Peter's, and Father Steele, of our own parish.

This whole work is most promising, and offers a limitless field where help is most needed. The men are young and in real need of this personal service. They are wonderfully responsive and appreciative of any little thing done for them. The laymen of the Church could help in a very practical way, if they would ask some of these men out for dinner, or to a party, no matter how simple, or furnish money so that some of the poorer boys could go to a "movie" once in a while.

SUNDAY SCHOOL REPORT.

October, 1916, to June, 1917

During the past school year eighty-seven

That Helen may accept the rule of the Church in regard to fasting Communion.

That Agnes may return to the Catholic Faith and practice.

That Elizabeth may give up Christian Science and return to the Catholic Church.

That Ethel, Elsie and Esther may be brought under religious influence.

That a spirit of real devotion and recollection may be granted to a woman.

Grace for a woman to keep a difficult resolution.

Guidance for three people.

That Mary may learn to appreciate and care for her mother-in-law.

Reconciliation for a husband and wife.

That Elsie may overcome a spirit of discontent and do her work conscientiously.

That the Holy Eucharist may be offered more frequently at Grace Church, Haddonfield, and that more people may attend the service.

That a woman may have strength to resist temptation.

Patience for a woman suffering with cancer.

That a young woman threatened with serious throat trouble may regain her health and be able to care for an aged parent.

That normal sight may be restored to Filmore.

That a woman may not lose her sight.

Perseverance for Mary, Ruth S., Ethel, Mary E., Anna, Julia, Elizabeth, E. M., Thomas and Herbert.

That Ellen may recover from a serious operation.

Employment for F. M.

For protection for Major Alexander Wetherill, Winfield Benjamin, Norman T. Ruark, Lieut. Thomas H. Winston, Robert W. Longacre (aviation), Edward F. Nolan, Alfred Johnson, William Burke, Thomas McCauley, Archer Davis, Frederick Davis, Edward Goodyear, Harold Smith, in the army.

For protection for Lieut. William R. Smith, Jr., Ensign Benjamin S. Killmaster, Ensign Leonard B. Austin, Ensign Samuel Wetherill, Paymaster Charles L. Austin, Benjamin F. Jefferson, Knox McIlwain, J. Oswald MacIntosh, Leonard W. Richardson, Jr., Clinton B. Jenkins, Reginald L. Hutchinson and Hamilton Cochran, in the navy.

For protection for J. Gilliam Osborne (in France), Walter B. Popham and Richard L. Lloyd in the Ambulance Corps.

For protection for Daniel, in the Aviation Corps.

For protection for John Kuhns, Arthur Newlin, William Drayton, Charles F. Mitchell, George Norris, Norris Vaux, Jerold S. Cochran, Dr. J. Norman Henry, Dr. Francis R. Packard, Mrs. Helen Gage, Paul Casey (in France), Miss Margaret Killmaster (in England), Paul Hunter in the Red Cross.

For protection for those in training: Theo M. Casey, Joseph N. Du Barry, Robert Hunter, J. Forsythe Joline, Harry R. Neilson, Walton L. H. Osborne.

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ALMSGIVING, PRAYER, AND FASTING.

We hear a great deal at times of the three notable Christian duties, almsgiving, prayer, and fasting—both in instructions and in the private conversations of Catholics. We now have the opportunity to put to a very practical and personal test our belief in these three Christian duties.

As a country, we have given and will give generously to the work of equipment and relief. For the most part this seems to be the easiest of the three duties to fulfil.

A great body of the Christian people of the United States have answered the call to prayer. Many more might, and this is true also of members of our own parish. The 7 o'clock Mass on Wednesdays is offered for peace. Many more could attend than do, not only this Mass but other Masses.

Lastly, our country, as well as our Church (the Bishop in his Convention Address) is calling *each one* of us to practice self-restraint. The following is quoted from a letter which Mr. Herbert Hoover has sent to all the clergy in the United States. The italics are our own.

"To meet the needs of the war and of the world, we must produce generously, give freely to our Allies, ourselves *eat as much but no more than we need, and especially save the waste. Lasting disgrace will fall upon us if lack of self-restraint should prevent us from taking our proper part in this great conflict against the doctrine of 'might makes right.'*

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This needs no further comment. It is a *personal responsibility.* Don't try to escape it by saying what one person does can't make very much difference. It does.

WORK AT LEAGUE ISLAND.

The Church has realized the seriousness of the responsibility of looking after the thousands of young men now at the Philadelphia Navy Yard, and has taken up with great earnestness the problem of ministering to them. Chaplain Dickins is at the head of the work; and already he has four assistants who are devoting their whole time to organizing and superintending the activities in the Yard. A large tent has been provided by the Clergy Reserve Corps, where services are held on Sunday, and on week-days the "Bee Hive," as it is called, is the centre of the social life of the men. At one end of the tent there is a raised platform, on which is a library, piano and graphophone. The remainder of the tent is filled with benches and tables. All the latest papers and periodicals are provided and a good supply of writing material is kept on hand.

On Mondays, Wednesdays and Fridays, a moving picture machine furnishes entertainment for the men, and at times some of the local theatrical talent give performances. Outside of the tent are places where handball or quoits may be played.

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This whole work is most promising, and offers a limitless field where help is most needed. The men are young and in real need of this personal service. They are wonderfully responsive and appreciative of any little thing done for them. The laymen of the Church could help in a very practical way, if they would ask some of these men out for dinner, or to a party, no matter how simple, or furnish money so that some of the poorer boys could go to a "movie" once in a while.

SUNDAY SCHOOL REPORT.

October, 1916, to June, 1917

During the past school year eighty-seven

scholars were enrolled in the Upper School and twenty-three in the Primary Class. In the Women's Bible Class there were twenty, in the Young Women's Bible Class there were seven, and in the Young Men's Bible Class there were eleven. This makes a total enrolment of one hundred and forty-six, an increase of twenty-five over last year. The teaching staff numbers fifteen.

The curriculum which was followed this year was that recommended by the General Board of Religious Education. As a whole the courses have been very satisfactory. Some changes were made which would better adapt the instructions to our own needs. Most of the scholars kept note-books of their work. The best original work was done by Ontamenia Klein. Others who deserve honorable mention are Florence Erhardt, Irene Adams, Alice Erhardt, Leroy Hoyles, Jonathan Derrick, Stanley Coulthard, and William Boss.

On May 27 the classes were discontinued until the fall. During the summer it is planned to have a short catechical instruction after the 9.15 Mass on Sundays. This year the course will be on the Sacraments.

IN TIME OF WAR.

O Lord of lords and King of kings Who givest to every man his calling and to each nation its work, watch over our President and country at this time, and grant us to do Thy will on earth.

Give Thy guidance to those who bear command by sea or by land; remember all sailors and soldiers (especially . . .) and hold them in Thy keeping in life or death; and turn us to Thy peace again. Hear us, O Lord, from Heaven Thy dwelling place, and when Thou hearest, forgive; for the sake of Jesus Christ, our Lord. Amen.

IN SERVICE.

(Those whose names are marked with an asterisk [*] are members of this parish. It is requested that the clergy be kept informed of any additions or changes to be made in this list.)

In Active Service.

Army.

Major Alexander Wetherill
Winfield Benjamin
*Norman T. Ruark
*Lieut. Thomas H. Winston (Signal Corps)
*Robert N. Longacre (Aviation)
*Edward F. Nolan (Engineers)
*Alfred Johnson (Engineers)
William Burke
Thomas McCauley
Archer Davis
Frederick Davis
Edward Goodyear
Harold Smith

Navy.

Lieut. Wm. R. Smith, Jr.
Ensign Benj. S. Killmaster
*Ensign Leonard B. Austin
*Ensign Samuel Wetherill
*Paymaster Chas. L. Austin
*Benjamin F. Jefferson
*Knox McIlwain
J. Oswald MacIntosh
*Leonard W. Richardson, Jr.
*Clinton B. Jenkins
Reginald L. Hutchinson
Hamilton Cochran

Ambulance Corps.

J. Gilliam Osborne (in France)
*Walter B. Popham, American Ambulance Corps
Richard L. Lloyd, American Ambulance Corps

Red Cross

Jerrold S. Cochran, Base Hospital No. 10 (in France)
Dr. J. Norman Henry, Base Hospital No. 10 (in France)
Dr. Francis R. Packard, Base Hospital No. 10 (in France)
*John Kuhns, Base Hospital No. 10 (in France)
Arthur Newlin, Base Hospital No. 10 (in France)
William Drayton, Base Hospital No. 10 (in France)
Charles F. Mitchell, Base Hospital No. 10 (in France)
George Norris, Base Hospital No. 10 (in France)
Norris Vaux, Base Hospital No. 10 (in France)
Mrs. Helen Gage, Nurse Base Hospital No. 10 (in France)
*Miss Margaret Killmaster, Nurse (in England)
Miss Henrietta Brandes Ely, Nurse (in France)
*Paul Hunter, Base Hospital No. 20
*Paul Casey, Base Hospital No. 38 (in France)

In Training.

*Theodore M. Casey, Fort Niagara
*Joseph N. Du Barry, Fort Niagara
*Robert Hunter, Fort Niagara
*J. Forsyth Joline, Fort Niagara
Harry R. Neilson, Fort Niagara
Walton L. H. Osborne, Presido, Cal.

Corrected to June 20.



St. Clement's Magazine

Vol. XXXIII PHILADELPHIA, AUGUST, 1917 No. 8

KALENDAR FOR AUGUST, 1917

1. Wednesday (*The Chains of St. Peter*).....Mass, 7 a. m.
2. Thursday .....Masses, 7 and 9.30 a. m. Service and Instruction, 8.15 p. m.
3. Friday (*Abstinence*).....Mass, 7 a. m.
4. Saturday (*St. Dominic, C.*) .....Mass, 7 a.m.
5. **ix Sunday after Trinity**.....Masses, 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Evensong, 5 p. m.
6. **Transfiguration of our Lord**.....Masses, 7 and 9.30 a. m.
7. Tuesday (*Holy Name of Jesus*).....Masses, 7 and 9.30 a. m.
8. Wednesday .....Mass, 7 a. m.
9. Thursday .....Masses, 7 and 9.30 a. m. Service and Instruction, 8.15 p. m.
10. Friday (*St. Lawrence, M. Abstinence*).....Masses, 6 and 7 a. m.
11. Saturday .....Mass, 7 a. m.
12. **x Sunday after Trinity** .....Masses, 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Evensong, 5 p. m.
13. Monday .....Mass, 7 a. m.
14. Tuesday .....Masses, 7 and 9.30 a. m.
15. Wednesday (*Assumption, B. V. M.*).....Mass, 7 a. m.
16. Thursday ..... Masses, 7 and 9.30 a. m. Service and Instruction, 8.15 p. m.
17. Friday (*Abstinence*) .....Mass, 7 a. m.
18. Saturday .....Mass, 7 a. m.
19. **xi Sunday after Trinity**..... .....Masses, 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Evensong, 5 p. m.
20. Monday (*St. Bernard. C, Ab. Doct.*).....Mass, 7 a. m.
21. Tuesday (*St. Jane Frances, W.*).....Masses, 7 and 9.30 a. m.
22. Wednesday .....Mass, 7 a. m.
23. Thursday .....Masses, 7 and 9.30 a. m. Service and Instruction, 8.15 p. m.
24. **St. Bartholomew, Apostle** .....Masses, 7 and 9.30 a. m.
25. Saturday (*St Louis, K. C*).....Mass, 7 a. m.
26. **xii Sunday after Trinity**.....Masses 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Evensong, 5 p m.
27. Monday.....Mass, 7 a. m.
28. Tuesday (*St Augustine, B. C., Doct. of the Church*).....Masses, 7 and 9.30 a. m.
29. Wednesday (*Beheading of St. John Baptist*) .....Mass, 7 a. m.
30. Thursday .....Masses, 7 and 9.30 a. m. Service and Insrtuction, 8.15 p. m.
31. Friday (*St. Aidan, B. C.*).....Mass, 7 a. m.

Matins, daily, 7.30 a. m. Evensong, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, 3-5, 7-9 P. M.

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THE EDITOR

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St. Clement's Church

TWENTIETH AND CHERRY STREETS.

THE RED CROSS

The Auxiliary at St. Clement's is officially known as Auxiliary No. 233, of the Southeastern Pennsylvania Chapter of the American Red Cross. The first meeting was held July 11 at 10 o'clock.

The Auxiliary was organized with Mrs. Paul F. Mowry as chairman, and Mrs. Anna W. Speakman as Secretary-Treasurer. Sixteen members were present and work, real work, was immediately begun—over five dozen surgical towels were done the first day.

There was another meeting at 7.30 in the evening for those who were unable to be present in the morning. In spite of a heavy downpour of rain, six persons came "to do their bit."

The start of the work was most encouraging. There is no calendar on the battlefield—Sunday is just the same as Monday, or any other day of the week, and each day has its long list of wounded and hurt, and so there is no vacation. When it comes to the work of relief, midsummer is the same as midwinter. Any member of the Parish may belong to the Auxiliary. There is work for the men and boys as well as for the women. Materials have to be carried and some of the heavier work is more easily done by the boys. No money is necessary. There are no dues. The only necessary requirement is a willingness to work. One may, if one so choses, become a member of the Red Cross Society by paying an annual due of one dollar, but it is not necessary to become a member of the Red Cross Society before one can be a member of the Auxiliary.

The response to the call for workers has been most encouraging. Up to the present time of writing more than twelve dozen surgical towels, eight dozen surgical dressings, and several surgical shirts have been finished.

In starting the work, some initial expense will have to be met, amounting to about ten dollars. Contributions are asked to cover this amount.

WAR POSTERS

The following is a copy of two calls to prayer that have been posted at the two Twentieth street corners of the church property.

THE WAR.

A CALL TO PRAYER.

This church is open all day for prayer and intercession.

You are earnestly asked to come and pray for our country, our President, and those in authority.

For our saliors, soldiers, and airmen.

For our allies, and for our enemies.

For doctors and nurses, and all who serve in hospitals and camps.

For all prisoners and captives.

For the wounded, the dying, and the dead.

For the anxious, the sorrowful, and for a just and righteous peace.

"Our help standeth in the name of the Lord, who hath made Heaven and Earth."
—Psalm 124.

PRAYER.

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

Prayer is the contrite sinner's voice
Returning from his ways,
While angels, in their songs rejoice,
And cry, "Behold, he prays!"

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death:
He enters heaven with prayer.

The saints in prayer appear as one
In word, and deed, and mind,
While with the Father and the Son
Sweet fellowship they find.

O Thou by whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hast trod:
Lord, teach us how to pray.

J. MONTGOMERY, 1771-1854.

BAPTISMS

"For as many of you as have been baptized into Christ have put on Christ."

June 24—Theodore Thornley Huston, Jr.
July 8—Herbert Robert Hansman
Herbert Reeves Hansman

CONFIRMATIONS

"Grieve not the Holy Spirit, whereby ye were sealed until the day of redemption."

July 8—Herbert Robert Hansman
Clara Keenen
Mildred Herron

MARRIAGES

"Those whom God hath joined together let no man put asunder."

June 27—Chauncey Augustus Crawford and Mary Burns
July 7—Jesse C. Eutzy and Minnie A. Burk.
July 11—Richard Francis Burns and Anna Loraine Bell
July 14—Robert Thomas Devlin and Isabella Coulter Hoffman.

BURIALS

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

July 2—Annie Buck McKale
July 9—Joseph Repplier McElroy
July 10—Emma M. Althrop

OFFERINGS

June 24—Cash		$20.82
Envelopes		63.07
July 1—Cash		19.65
Envelopes		89.17
July 8—Cash		12.99
Envelopes		129.83
July 15—Cash		10.06
Envelopes		69.15
Total		$414.74

SPECIAL FUNDS

Summer Outing Fund		$11.00
Choir, Outing Fund		15.00
Missions: Foreign	$46.67	
Domestic	94.66	
Diocesan	1.90	
		143.23
St. Stephen's College		8.00
Red Cross: General Work		6.52
Parish Auxiliary		.20
		$183.95

ALTAR FLOWER FUND
1916-1917

RECEIPTS

Balance on hand	$8.52
Subscriptions:	
Eastertide	86.75
St. Clement's Day and Christmastide	142.75
	$238.02

EXPENDITURES

Eastertide	$93.70
St. Clement's Day and Christmastide	102.70
Balance on hand	41.62
	$238.02

HINTS FOR CHRISTIAN COURTESY.

There are points of courtesy which every Churchman should know. Of course, the important thing is to be really reverent, whether we show it in these or in other ways. However, when one is really reverent, one cannot but show it. Reverence is courtesy to God. Here are a few points:

1. THE NAME OF JESUS.

Whether in Church or out, it is an act of open loyalty to bow the head at the name of Jesus; for we are Christians—Christ's men. He is our Captain; therefore, we salute Him.

2. KNEELING.

No thoughtful man is afraid to get down on his knees; he never says his regular prayers in bed (unless he is ill), nor does he "sit and lean forward" at prayers in Church. On the contrary, he is proud to be the servant of the King of Kings, and he is sorry for people who have such uneducated ideas of God that they talk to Him in this discourteous attitude. One also kneels on one knee or genuflects in passing before the Blessed Sacrament in Church or in a house where the Sacrament is being carried to the sick.

3. PASSING A CHURCH.

On passing a Church where the Blessed Sacrament is reserved, it is customary for men and boys to lift their hats in recognition of the Presence of our Lord.

4. FUNERALS.

When a funeral passes by it is a religious custom for men to raise the hat, or, if in uniform, to salute. This is in honor of the Christian dead; for the dead are nearer God; they have begun to understand many things which we do not know.

Besides, we always uncover the head when we say a prayer.

AMERICAN RED CROSS BASE HOSPITALS AND UNITS

It may be of interest to members of the Parish to have a list of the Base Hospital Units. The following is the list published by the American Red Cross:

1 Bellevue Hospital, New York.
2 Presbyterian Hospital, New York.
3 Mt. Sinai Hospital, New York.
4 Lakeside Hospital, Cleveland.
5 Harvard Hospital, Boston.
6 Massachusetts General Hospital, Boston.
7 Boston City Hospital, Boston.
8 N. Y. Post-Graduate Hospital, New York.

9 New York Hospital, New York.
10 **Pennsylvania Hospital, Philadelphia.**
11 St. Joseph, St. Mary and Augustinian Hospitals, Chicago.
12 Northwestern Union Medical School, Chicago.
13 Presbyterian and County Hospitals, Chicago.
14 St. Luke and M. Reese Hospitals, Chicago.
15 Roosevelt Hospital, New York.
16 German Hospital, New York.
17 Harper Hospital, Detroit.
18 Johns Hopkins, Baltimore.
19 Rochester General Hospital, Rochester.
20 **University of Pennsylvania Hospital, Philadelphia.**
21 Washington University Medical College, St. Louis.
22 Milwaukee County Hospital, Milwaukee.
23 Buffalo General Hospital, Buffalo.
24 Tulane University, New Orleans.
25 Cincinnati General Hospital, Cincinnati.
26 State University of Minnesota, Minneapolis.
27 University of Pittsburgh Medical School, Pittsburgh.
28 Christian Church Hospital, Kansas City.
29 City and County Hospital, Denver.
30 University of California, San Francisco.
31 Youngstown Hospital, Youngstown.
32 City Hospital, Indianapolis.
33 Albany Hospital and Medical College, Albany.
34 **Episcopal Hospital, Philadelphia.**
35 Good Samaritan Hospital, Los Angeles.
36 College of Medicine, Detroit.
37 King's County Hospital, Brooklyn.
37 **Jefferson Medical College, Philadelphia.**

IN SERVICE.

(Those whose names are marked with an asterisk [*] are members of this parish. It is requested that the clergy be kept informed of any additions or changes to be made in this list.)

In Active Service.

Army.

Major Alexander Wetherill
Winfield Benjamin
*Norman T. Ruark (Cavalry)
*Lieut. Thomas H. Winston (Signal Corps)
*Robert N. Longacre (Aviation)
*Edward F. Nolan (Engineers)
*Alfred Johnson (Engineers)
Daniel Buckley (Aviation)
*Charles Linn (Artillery)
William Burke
Thomas McCauley (Cavalry)
Archer Davis (Cavalry)
Frederick Davis (Cavalry)
Edward Goodyear (Cavalry)
Harold Smith (Cavalry)

Navy.

Lieut. Wm. R. Smith, Jr.
Ensign Benj. S. Killmaster
*Ensign Lenorad B. Austin
*Ensign Samuel Wetherill
*Paymaster Chas. L. Austin
*Benjamin F. Jefferson
*Knox McIlwain
J. Oswald MacIntosh
*Leonard W. Richardson, Jr.
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Reginald L. Hutchinson
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*Harry Vellenoweth
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Ambulance Corps

J. Gilliam Osborne (in France)
*Walter B. Popham (U. S. Ambulance Corps)
Richard L. Lloyd (U. S. Ambulance Corps)
*Paul Hunter (U. S. Ambulance Corps)
*George Stokes (U. S. Ambulance Corps)

Red Cross.

Jerrold S. Cochran, Base Hospital No. 10 (in France)
Dr. J. Norman Henry, Base Hospital No. 10 (in France)
Dr. Francis R. Packard, Base Hospital No. 10 (in France)
*John Kuhns, Base Hospital No. 10 (in France)
Dr. William Drayton, Base Hospital No. 10 (in France)
*Miss Margaret Killmaster, Nurse (in England)
*Paul Casey, Base Hospital No. 18 (in France)
Theodore Casey, Base Hospital No. 38
Herbert Casey, Base Hospital No. 20

In Training.

*Joseph N. Du Barry, Fort Niagara
*Robert Hunter, Fort Niagara
*J. Forsyth Joline, Fort Niagara
Harry R. Neilson, Fort Niagara
Walton L. H. Osborne, Presido, Cal.

Corrected to July 18.



St. Clement's Magazine

Vol. XXXIII PHILADELPHIA, SEPTEMBER, 1917 No. 9

KALENDAR FOR SEPTEMBER, 1917

1. Saturday (*St. Giles. Ab. C*).....Mass, 7 a. m.
2. **xiii Sunday after Trinity**.....Masses, 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Evensong, 5 p. m.
3. Monday.....Mass, 7 a.m.
4. Tuesday.....Masses, 7 and 9.30 a. m.
5. Wednesday.....Mass, 7 a. m.
6. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8.15 p. m.
7. Friday (*St Evurtius, B. C. Abstinence*)...Mass, 7 a. m.
8. Saturday (*Nativity of B. V. M.*).....Mass, 7 a. m.
9. **xiv Sunday after Trinity**.....Masses, 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Evensong, 5 p. m.
10. Monday.....Mass, 7 a. m.
11. Tuesday.....Masses, 7 and 9.30 a. m.
12. Wednesday.....Mass, 7 a. m.
13. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8.15 p. m.
14. Friday (*Exaltation of The Holy Cross. Abstinence*).....Masses, 6 and 7 a. m.
15. Saturday.....Mass, 7 a. m.
16. **xv Sunday after Trinity**.....Masses, 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Evensong, 8 p. m.
17. Monday (*St. Lambert, B M.*).....Mass, 7 a. m.
18. Tuesday.....Masses, 7 and 9.30 a. m.
19. Wednesday (*Ember Day. Abstinence*).....Mass, 7 a. m.
20. Thursday.....Masses, 7 and 9.30 a. m. Mothers' Meeting, 8.15 p. m.
21. **St. Matthew, Apostle and Evangelist** (*Ember Day. Abstinence*).....Masses, 7 and 9.30 a. m.
22. Saturday (*St. Maurice and his Companians, MM. Ember Eay. Abstinence*).Mass, 7 a. m.
23. **xvi Sunday after Trinity**.....Masses 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Evensong, 8 p m.
24. Monday.....Mass, 7 a. m.
25. Tuesday.....Masses, 7 and 9.30 a. m.
26. Wednesday (*St Cyprian, Archbp. M.*).....Mass, 7 a. m.
27. Thursday (*SS Cosmas and Damien, MM.*).Masses, 7 and 9 30 a. m. Mothers' Meeting, 8.15 p. m.
28. Friday (*Abstinence*).....Mass, 7 a. m.
29. **St. Michael and All Angels**.....Masses, 7 and 9.30 a. m.
30. **xvii Sunday after Trinity**.....Masses, 7, 9.15 and 11 a. m. Matins, 7.30 a. m. Evensong, 8 p. m.

Matins, daily, 7.30 a. m. Evensong, daily, 5 p. m.

HOURS FOR CONFESSION

Saturdays, 3-5, 7-9 P. M.

St. Clement's Magazine

PUBLISHED MONTHLY

PARISH NOTES.

The 7.30 Mass on weekdays and the 8 o'clock Mass on Sundays will not be resumer until October 1.

Work on our new font is progressing, and it is hoped that it may be finished early in September. A description of this gift to the parish will be given in the October number of the magazine.

The Rector's Bible Class will resume its meetings on the first Tuesday in October, after the 9.30 Mass. A cordial invitation is extended to the members of the congregation, or others who may be interested, to join the class.

A series of National hymns is being prepared for use at St. Clement's. It will be printed as an addition to our hymnal, and of such shape and size as may be conveniently slipped into the books used in the church. We shall be singing one such hymn immediately after the High Mass every Sunday, just before the recessional.

The Sisters of St. Margaret will begin their work among us, God willing, on the first of October. We are sure that they will be warmly welcomed by the congregation. Sister Lydia will be the Sister in charge. The Rector will be glad to receive contributions toward the support of the work. An amount sufficient for house rental and furnishings must be provided. It is hoped that a house near the church in Cherry street may be procured.

The Sunday School will hold its first session on the first Sunday in October. It is important that all the children should be present at the opening of the school. A little earnest co-operation on the part of the parents is much to be desired. It would seem in many instances as if parents regarded the spiritual welfare of their children as a matter of the last importance. All else must have first place, and the formation of moral character and the training of the soul may take care of themselves. Needless to say the result is often disastrous.

BAPTISM.

"For as many of you as have been baptized into Christ have put on Christ."

July 24. Jennie Beaver Maurer.

MARRIAGES.

"Those whom God hath joined together let no man put asunder."

Aug. 10. Edward Christopher Campbell and Ruth Madeline Smith.

Aug. 18. Alfred Clark Arnold and Fannie Bell Ostrom.

BURIALS.

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

July 25. Eleanor Blue.
July 30. Bertha Carigan.
Aug. 4. William T. Whittaker.
Aug. 10. George Aspinwall Hazlehurst.
Aug. 15. Catharine Dorothea Kates.

OFFERINGS.

July 22.	Cash		$8.82
	Envelopes		35.60
July 29.	Cash		15.13
	Envelopes		40.31
Aug. 5.	Cash		11.84
	Envelopes		32.85
Aug. 12.	Cash		7.67
	Envelopes		48.00
			$200.22

SPECIAL FUNDS.

Summer Outing Fund			$39.00
Missions.	Foreign	$16.88	
	Domestic	28.52	
	Diocesan	.65	
			46.05
Red Cross			16.60
			$101.65

THE CALL TO PRAYER.

We hope that many of the congregation will respond to the "Call to Prayer," which has been posted in the church yard. As the great conflict across the sea becomes more and more a reality to us, there ought to be an increasing desire on our part to commend our cause and the lives of those who make up our army and navy into the hands of an all merciful and loving God. There should be an increased attendance at the daily Masses, and individual parishioners should take the time from other lesser duties if need be, to spend a few moments in the church at least two or three times a week, if a daily visit is not possible. It is a time when, as a nation, we should be on our knees.

The "Roll of Honor" in the church vestibule lengthens steadily. Surely we owe it to those splendid young lives that are willing to lay down their all for us, that they shall have for their defence and shield the earnest prayers of the men and women of St. Clement's parish. It is the best and surest help that we can render.

The memorial that has been used at the Masses for the members of the parish who are in the service of their country will be continued as usual, and every Friday night there will be a special service of intercession in St. John's Chapel at 8 o'clock. This service will be incorporated into the serv-

nd); Theodore Casey, Herbert Casey, Ron-
d McCarthy, James Madison Austin and
arry Johnson.
For protection for those in training: Robert
unter, J. Forsythe Joline, Walton L. H. Os-
rne and John F. Harris, Jr.
For protection for Miss Henrietta Brandes
y, in France; Miss M. Evelyn Cameron, in
gland.
For protection for Fred, D'Arcy, Carew, Ed-
rd, Cranfurd and Martin, Burgon, Morris,
lph Bickerstreth, F. J. Romanes, Douglass
lkirk, Ambrose Wise, Allen Dale Smith, five
others, Arnold, Charles, Walter, Christopher,
rald; Charles Pryce, Harold Ritchie, Arthur
slam, Horace Haslam, Charles Ritchie
mer, Gavin David Young, John Mackay
nart, Richard Moorcroft, Geoffrey Machell,
orge Freeth, Basil Browell, Frederick Lee-
n, Frank Hendy, O'Connell Hendy, Eric,
nneth and Colin Elder, Henry Pryce. Ed-
rd Theodore Barnes and Frederick William
rnes, in the British army.
For Theodore Noble in the British Aviation
rps.
For Valmy Dauchel, with the French army,
d George, in the French Aviation Corps.
Protection for Alberto and Giu[illegible] with the
lian army.
Guidance for the President, the members
the Cabinet and of Congress.
Guidance for the Kings, Presidents and
vernments of the Allied Nations.
For the restoration of peace.

ST. CLEMENT'S PARISH LEAGUE OF INTERCESSION

SEPTEMBER, 1917.

THANKSGIVING.

For guidance to a woman.

That a baby prayed for by the League has had its sight preserved.

For the improvement in health of a woman.

INTERCESSIONS.

Financial betterment for Charles.

Recovery of health for Katherine.

That Charles may return to his Communions.

That H. may repent and resist the temptation to intemperance.

That a woman may repent and return to the Catholic faith.

That Elizabeth may be restored to health and accept the Catholic faith.

Employment for a woman.

That Anna may have a deeper sense of God's love.

For protection and guidance for a boy undertaking a new work.

That a woman feeling in the dark for what only faith can give, may be comforted by her religion.

Baptism for Blanche and James and a child.

That opposition to the Baptism of Deborah and Mary may be overcome.

Baptism and religious training for two children, Enos and Jean.

would have her benefactions and countless deeds of charity hidden and unknown, but the parish owes her a debt of gratitude, and many will rise up to call her blessed.

May she rest in peace.

✠

Of your charity pray for the repose of the soul of

GEORGE ASPINWALL HAZLEHURST

for many years a communicant of this parish.

Grant unto him, O Lord, eternal rest, and let light perpetual shine upon him.

BASE HOSPITAL No. 10.

The appended list of services for Base Hospital No. 10 should prove of interest to our communicants. It will be remembered that the Rector of St. Peter's is the chaplain, and that John Kuhns, one of our acolytes, and Miss Bertha Elliott, a parishioner, are on the hospital staff. We hear from many quarters of the excellent work that is being accomplished by Mr. Jefferys.

No. 16 General Hospital, B. E. F.
Base Hospital No. 10, U. S. Army,
A. E. F. (France)

flying corps, or with the fleets. Pray also for the men in your ward, and for those who care for you in the hospital.

CHURCH OF ENGLAND AND AMERICAN CHURCH SERVICES.

In the Church Hut (Brown Hut, No. 29).

Sundays:
11.30 A. M.—Morning Prayer.
6.30 P. M.—Service and Address.

Holy Communion:
6.30 A. M.—Every Sunday.
8.00 A. M.—Every Sunday.
10.30 A. M.—First Sunday in month.

Weekdays:
7.00 P. M.—Evening Prayer.

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Choir practice in Church Hut, Wednesday, 8.30 P. M. (Singers needed.)

The Chaplain will be in the Church Hut for personal interviews on Saturdays, from 12.30 to 1, and from 9 to 9.30 P. M.

If you wish to see the Chaplain about anything, ask the Sister to send a message, and he will be very glad to come to see you. The Sister will also tell the Chaplain when you wish to receive the Holy Communion,

Confirmation for Violet and Frank.

That Charles, Ellen and Bessie may return to their Communions.

That prejudice may be overcome, so that Ethel may accept the whole of the Catholic faith.

That John may return to his confessions.

That Agnes may return to the Catholic faith and practice.

That Elsie may be converted.

That Elizabeth may give up Christian Science and return to the Catholic Church.

That Ethel, Elsie and Esther may be brought under religious influence.

Guidance for a husband and wife, R. and J.

Guidance for Mary.

Guidance for E. and M., enlisted.

Guidance and enlightenment for Anna.

Comfort for Sarah.

That Mary may be led to accept the Catholic faith.

For a blessing on those undertaking a new work.

For a blessing on the work of the Auxiliary of the American Red Cross at St. Clement's.

That the Holy Eucharist may be offered more frequently at Grace Church, Haddonfield, and that more people may attend the service.

Patience for a woman suffering with cancer.

Restoration to health for E. and a boy, Thomas.

That a man threatened with tuberculosis may be restored to health.

Improvement in health for Harriet.

Perseverance for Mary, Ruth S., Ethel, Marv E., Anna, Julia, Elizabeth, E. M., Thomas and Herbert, C. and Clara.

That Marie may return to her home.

For protection for those in the army, especially for Major Alexander Wetherill, Winfield Benjamin, Norman T. Ruark, 1st Lieut. Thomas H. Winston, Robert W. Longacre (aviation), Edward F. Nolan, Alfred Johnson, William Burke, Thomas McCauley, Archer Davis, Frederick Davis, Edward Goodyear, Harold Smith, Daniel Buckley (aviation), Charles Linn, 2nd Lieut. Harry R. Neilson and 1st Lieut. Joseph N. Du Barry.

For protection for those in the navy, especially for Lieut. William R. Smith, Jr., Ensign Benjamin S. Killmaster, Ensign Leonard B. Austin, Ensign Samuel Wetherill, Paymaster Charles L. Austin, Benjamin F. Jefferson, Knox McIlwain, J. Oswald MacIntosh, Leonard W. Richardson, Jr., Clinton B. Jenkins, Reginald L. Hutchinson, Hamilton Cochran, Harry Vellenoweth and Dr. J. Richard Allison and Emory Eldridge.

For protection for those in the Ambulance Corps, especially for J. Gilliam Osborne, Walter B. Popham and Richard L. Lloyd, Paul Hunter and George Stokes.

For protection for the doctors and nurses and members of the Red Cross Units, especially for John Kuhns, Dr. Arthur Newlin, Dr. William Drayton, Dr. Charles F. Mitchell, Dr. George Norris, Dr. Norris Vaux, Jerrold S. Cochran, Dr. J. Norman Henry, Dr. Francis R. Packard, Dr. Edward B. Krumbhaar, Mrs. Helen T. Krumbhaar, Miss Amanda Faunce, Mrs. Helen Gage, Paul Casey, Miss Bertha Elliott (in France); Miss Margaret Killmaster (in Eng-

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The memorial that has been used at the Masses for the members of the parish who are in the service of their country will be continued as usual, and every Friday night there will be a special service of intercession in St. John's Chapel at 8 o'clock. This service will be incorporated into the service for the League of Intercession and the Confraternity Vespers.

The members of the congregation are urged to make an *effort* to attend these services—and also to join the League.



CATHERINE DOROTHEA KATES

On the thirteenth day of August, Catherine Dorothea Kates, our oldest and most reverend parishioner, entered into Life Eternal.

Present at the laying of the cornerstone of the church building, Miss Kates had been intimately associated with the parish for the greater part of her life, and throughout its entire history.

She loved very deeply the Church and the Faith to which it bears witness, and gave to each succeeding Rector her unwavering loyalty and support.

Although of late years physical infirmity forbade active participation in the parochial life, her spirit so dominated her frail body that a Sunday rarely passed that did not find her at the altar rail where she devoutly received the Bread of Life.

Modest and retiring in disposition, she shrank from any sort of ostentation, and would have her benefactions and countless deeds of charity hidden and unknown, but the parish owes her a debt of gratitude, and many will rise up to call her blessed.

May she rest in peace.

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No. 16 General Hospital, B. E. F.
Base Hospital No. 10, U. S. Army,
A. E. F. (France)

EDWARD M. JEFFERYS, Chaplain

The Church Hut is the Brown Hut, No. 29, near the Officers' Mess.

A WELCOME.

We bid you heartily welcome to this hospital. Hundreds of men have already found here healing and rest. We hope that you, too, will leave us renewed and reinvigorated to face whatever the future may have in store.

AN OPPORTUNITY.

Your time here is in many ways an opportunity. In particular, it is an opportunity to learn more of God. If you have lost your copy of the New Testament, ask the Chaplain or Sister for one. Read about Jesus Christ, how He lived, and what He taught, and what He can be to you. The Gospel of St. Luke (page 62) is a good one for a beginning. Note especially chapters 6, 11, 15 and 23. Then read the fourteenth chapter of the Gospel of St. John.

A SUGGESTION.

Speak to God in prayer. He is your Father. He is very near you, and He will hear you. You have much to tell Him. Tell Him about yourself, your hopes and fears, your ambitions and weaknesses. Tell Him about your pain. Tell Him about your people at home and your friends at the front, in the trenches, with the guns, in the flying corps, or with the fleets. Pray also for the men in your ward, and for those who care for you in the hospital.

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and he will gladly bring the Holy Communion to you.

The *Chaplain's Den* is a sitting, reading and games room in the Church Hut. The door is at the east end of the Hut. You will always be welcome.

When you are able to leave the ward and walk about, come to the services in the Church Hut. Attend evening prayers daily (weekdays), 7 P. M., and Sundays, 6.30 P. M.). Help with the singing.

If you are a communicant, join with us in the Church Hut as soon as you are able, and receive the Holy Communion as a thanksgiving to God for His mercy to you. If you have not yet been confirmed, make up your mind to be confirmed at the first opportunity. The Chaplain will be glad to give you instruction and to arrange, if possible, for your confirmation.

IN SERVICE.

(Those whose names are marked with an asterisk [*] are members of this parish. It is requested that the clergy be kept informed of any additions or changes to be made in this list.)

In Active Service.

Army.

Major Alexander Wetherill
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*1st Lieut. Thomas H. Winston (Signal Corps)
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James Madison Austin
Harry Johnston

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Miss Henrietta Brandes Ely, Nurse (in France)
Ronald McCarthy
George Earl De Coursey
*Miss Margaret Killmaster, Nurse (in England)
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*Robert Hunter, Fort Niagara
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Walton L. H. Osborne, Presido, Cal.
John F. Harris, Jr.

Corrected to August 18.



St. Clement's Magazine

Vol. XXXIII PHILADELPHIA, OCTOBER, 1917 No. 10

KALENDAR FOR OCTOBER, 1917

1. Monday (*St. Remigius, B. C.*).. .....Masses, 7 and 7.30 a. m. Guild of St. Mary. 8 p. m.
2. Tuesday (*The Holy Guardian Angels*).....Masses, 7, 7 30 and 9.30 a. m.
3. Wednesday (*St. Thomas of Hereford, B. C.*) Masses, 7 and 7.30 a. m. Women's Auxiliary, 3 p. m. Guild of St. Vincent, 8 p. m.
4. Thursday (*St. Francis, C.*) .....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
5. Friday (*Abstinence*) .....Masses, 7 and 7.30 a. m. C. B. S. Vespers and Intercessions, 8 p. m.
6. Saturday (*St. Faith, V. M.*).....Masses, 7 and 7.30 a. m.
7. **xviii Sunday after Trinity**.....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
8. Monday..... .....Masses, 7 and 7.30 a. m.
9. Tuesday (*St. Demys, B. M.*)..... ....Masses, 7, 7.30 and 9.30 a. m.
10. Wednesday (*St. Paulinus of York, B. C.*) ..Masses, 7 and 7.30 a. m. Evening Meeting, Women's Auxiliary, 8 p. m.
11. Thursday (*St. Ethelburga, V. Ab.*) .....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
12. Friday (*St. Wilfrid, B. C. Abstinence*).....Masses, 6, 7 and 7.30 a. m. Intercessions, 8 p. m.
13. Saturday (*Trans. of St Edward. K. C.*).....Masses, 7 and 7 30 a. m.
14. **xix Sunday after Trinity** .....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
15. Monday (*St. Theresa, V.*)..... .....Masses, 7 and 7.30 a. m.
16. Tuesday..... .....Masses, 7, 7.30 and 9.30 a. m.
17. Wednesday (*St. Etheldreda, Q. V. Ab*).....Masses, 7 and 7.30 a. m.
18. **St. Luke, Evangelist**.....Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
19. Friday (*St. Frideswide, V. Abstinence*)...Masses, 7 and 7 30 a. m. League of Intercession, 8 p. m.
20. Saturday ....Masses, 7 and 7.30 a. m.
21. **xx Sunday after Trinity** .....Masses 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p m.
22. Monday..... .....Masses, 7 and 7.30 a. m.
23. Tuesday..... .....Masses, 7, 7.30 and 9.30 a. m.
24. Wednesday .....Masses, 7 and 7.30 a. m.
25. Thursday (*SS. Crispin & Crispinian, MM.*) Masses, 7, 7.30 and 9 30 a m. Mothers' Meeting, 8 p. m.
26. Friday (*Abstinence*).....Masses, 7 and 7.30 a. m. Intercessions, 8 p. m.
27. Saturday .....Masses, 7 and 7.30 a. m.
28. **SS. Simon and Jude, Apostles** (*xxi Sunday after Trinity*) .....Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
29. Monday ....Masses, 7 and 7.30 a. m.
30. Tuesday .....Masses, 7, 7.30 and 9 30 a. m.
31. Wednesday .....Masses, 7 and 7 30 a. m.

Matins, daily, 9 a. m. Evensong, daily, 5 p. m.
Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.
Father Quin . . Saturdays, 3-5, 7-9 P. M.
Father Caine . . Saturdays, 3-5, 7-9 P. M.

St. Clement's Magazine
PUBLISHED MONTHLY
Please address all communications to
THE EDITOR
2013 APPLETREE STREET

St. Clement's Church
TWENTIETH AND CHERRY STREETS.

ST. CLEMENT'S CLERGY HOUSE
20TH AND APPLETREE STS.
BELL TELEPHONE, LOCUST 417

ST. MARGARET'S MISSION HOUSE
2046 CHERRY STREET

CLERGY:
THE REV. C. S. HUTCHINSON, D.D.
THE REV. C. C. QUIN, M. A.
THE REV. S. A. CAINE, M. S.
THE REV. W. EVERTON, B. A.

VESTRYMEN

Mr. Francis D. Wetherill
Mr. G. Theodore Roberts
Mr. Francis M. Berry
Mr. S. McKean Bayard
Mr. Clinton Rogers Woodruff
Mr. Caleb F. Wright, *Secretary*
Mr. George Lewis Mayer
Mr. W. W. Lukens
Mr. Stevenson H. Walsh
Mr. Edward A. Casey
Mr. J. Lawrence Wetherill
Mr. Francis P. Adams

Rector's Warden.—
Mr. Francis D. Wetherill
Accounting Warden.—
Mr. S. McKean Bayard
Organist and Choir-master.—
Henry S. Fry
Sexton, Thomas L. Williams,

RENTALS OF PEWS OR SITTINGS

Persons desiring pews or sittings are requested to apply to the Accounting Warden after eleven o'clock Mass, on Sundays or communicate with him at his office in the Clergy House.

PARISH NOTES.

The Red Cross Auxiliary has changed its meeting day from Tuesday to Friday. The gift or loan of a sewing machine will greatly help with the work which has outgrown the present equipment.

During August Rev. Fr. Bingham, Chaplain, of St. Mary's Convent, Peekskill, was with us as "supply," and the Rev. Fr. Webber-Thompson, of Jacksonville, Fla., was a member of the clerical staff for the month of September.

The Woman's Auxiliary will hold its first meeting on Wednesday, October 3, at 3 P. M. It will be preceded by a short service of intercession in the Chapel. The "evening" meetings will be resumed on Wednesday, October 10.

On the first of October, the Rev. Wallace Everton, a deacon of the Diocese of Maryland, will come to the Parish as one of the regular staff of clergy. Mr. Everton is a graduate of Johns Hopkins University and of the General Theological Seminary.

The members of the Parish will regret to learn that Father Steele will not be with us this winter. He has commenced work at Camp Meade under the direction of the Bishop of Maryland. We need not bespeak the prayers of St. Clement's people for him in his new work.

A new Roll of Honour has been prepared and framed and now hangs in the vestibule. As the number of names increases it will be necessary to confine the Honour Roll to actual members of the Parish who are in service. Other names will be printed in the Magazine and remembered by the League of Intercession.

The Sisters of St. Margaret have succeeded in securing the house at 2046 Cherry street and will come into the residence about the middle of October. The response to the Rector's appeal for the support of this work has been most generous, but he will be grateful for further contributions.

On Saint Luke's Day Father Quin will be celebrating the thirtieth anniversary of his ordination to the priesthood. Two-thirds of his ministry have been spent in this Parish. The members of the Parish are asked to endeavour to be at Mass on that day and unite in offering the Holy Sacrifice as a thanksgiving for many years of faithful service.

THE NEW FONT.

The new font is completed and was blessed on the eve of St. Matthew. It has been placed at the end of the north aisle. This change was suggested for practical reasons. The old font was directly in front of the Lady Chapel, and the south door is in constant use as an entrance to the Church, so that baptisms were frequently interrupted by persons wishing to pass in or out. The new location is therefore much more convenient, and the new Baptistery gives an interest to the north side of the Church.

The font is carved from a single block of English red stone, of unusually beautiful texture and color. The cover is of carved oak, suspended by a chain of wrought iron. The walls have been wainscoted with brown stone, and a niche has been built into the wall to hold the Crucifix and candles.

The whole is the gift of a parishioner, and the inscription reads "To the Glory of God and in loving memory of Gertrude Longstreth and Frederic Dent Sharp."

Mr. Sellers has given us a design in perfect harmony with the building, and Mr. Maene, as always, has given his best in time and workmanship for the execution of the plan.

THE WORK AT THE PENITENTIARY.

It may prove of interest to the congregation to know that the City Mission has given the Rector charge of the work in the Eastern State Penitentiary, which has hitherto been carried on by Father Taylor, who, at the age of ninety-two, is the oldest priest in our Communion in "active service."

The opportunity is very great, and it ought to mean much to the Parish to be able to take part in this work. A large room was set aside some years ago to serve as a Chapel, where a proper altar can be set up with all the necessary appointments. Two Masses are celebrated each month at present, one for the men and the other for women. Every week confirmation instructions are given, and the prison authorities most cordially co-operate. The first service under our auspices was held on Thursday morning, September 20. Dr. Jefferys, the superintendent of the City Mission, and Father Taylor made addresses and Father Hutchinson celebrated. There were sixty-five communions. The prayers of the parishioners are earnestly desired for this work.

CONFIRMATION.

The Bishop of the Diocese has signified his intention of visiting the Parish to administer the Sacrament of Confirmation on Septuagesima Sunday, January 27, 1918, at 8 P. M. The clergy request that the names of those who desire to be confirmed, or the names of those who should be confirmed, who are known to members of the Parish, be handed in as soon as possible. Septuagesima seems far off now, but it takes a considerable amount of time to arrange for classes and private instructions, besides the actual time given to such instructions.

BAPTISMS.

"For as many of you as have been baptized into Christ have put on Christ."
Sept. 21. Elizabeth Salmon Jackson.

MARRIAGES

"Those whom God hath joined together let no man put asunder."
Sept. 4. Frederic Dent Sharp and Ellanor Longstreth.

BURIALS

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."
Sept. 8. Salinda Fisher.
Sept. 24. Mary Geneva Miller Wyllner.
Sept. 25. Mary Rogers Allen.

Of your charity pray for the repose of the soul of

FLORENCE WHITING BERNADOU,

A devout communicant and devoted worker in this Parish; also, for the repose of the soul of

MARY ROGERS ALLEN,

for many years a faithful worker in this Parish.

Grant unto them, O Lord, eternal rest; and let light perpetual shine upon them.

IN SERVICE.

(Those whose names are marked with an asterisk [*] are members of this Parish. It is requested that the clergy be kept informed of any additions or changes to be made. The following are the corrections and additions since August 18.)

In Active Service.

Army.

Lieut. Col. Alexander Wetherill.
*Corp. Harry Johnson (Engineers).
1st Lieut. Harry R. Neilson (Infantry).
*1st Lieut. Joseph N. DuBarry (Cavalry).
*2nd Lieut. Robert Hunter.
2nd Lieut. Walton L. H. Osborne.
Daniel Hutchinson.
*Ernest V. Belinfante (Coast Artillery).
*Bernard Belinfante (Coast Artillery).
William Halsey Wood.
2nd Lieut. Rossiter Hunt Garity.
2nd Lieut. Everett Thurston Brown.

2nd Lieut. Kenneth Paul Murray.
2nd Lieut. Edward Joseph Wolfe, Jr.
*2nd Lieut. Frederick Dent Sharp (Artillery).
2nd Lieut. Joseph H. Johnson.
*2nd Lieut. Wilfred Alfred Stokes (Artillery).
2nd Lieut. Charles Bradford Bartlett (Artillery).
1st Lieut. Joseph Hill Grubb, Jr. (Q. M. C.).
Capt. Arthur H. Pratt (Engineers).
Albert E. Jenkins (Artillery).
Oliver B. Dale (Aviation).
Paul Hood (Infantry).
1st Lieut. George Martin (in France).
Henry S. Newman.
Arthur S. Newman.
Corp. John Charles Righter.
John Herdman Schwatka.
Alexander Strong (Aviation).
2nd Lieut. J. Gilliam Osborne.
Clifford J. Fink (Cavalry).

Navy.

*Robert H. Papy.
*Francis J. Papy.
Carl Hansman.
*Grover C. Welsh.
Minton A. Pyne.
Arthur R. Laing.

Ambulance Corps.

Walter B. Popham (in France).

Red Cross.

*Miss Mary Barrow, Nurse (in France).
*Henry S. Hagert, Base Hospital No. 20.
Clayton McElroy, Jr., Base Hospital No. 34.
Miss Isabel Kee, Base Hospital No. 34.

Chaplains (Diocese of Pennsylvania).

Rev. Thomas S. Cline, 19th Engineers (in France).
Rev. Edward M. Jefferys, Base Hospital No. 10 (in France).
Rev. Roy I. Murray, Base Hospital No. 20 (at the front).
Rev. Francis B. Barnett, Base Hospital No. 15 (at the front).
Rev. John H. Chapman, Base Hospital No. 38.
Rev. John M. Groton, Base Hospital No. 34.
Rev. Joseph P. Morris (in Mesopotamia).
Rev. Curtis H. Dickins, Philadelphia Navy Yard.
Rev. Allen Evans, Philadelphia Navy Yard.
Mr. Albert H. Lucas, Philadelphia Navy Yard.

(Corrected to September 24.)

MUSIC FOR OCTOBER.

7. A. M.—Mass. *Creed, Sanctus* and *Gloria in Excelsis.* Stainer. *Benedictus* and *Agnus Dei.* Moir.
Hymns 215, 555, 646, 307.
P. M.—Magnificat and Nunc Dimittis in D. Sears.
Hymns, 215, 617, 477, 549, 646, 307.

14. A. M.—Mass. Same as 7th.
Hymns 240, 556, 646, 305.
P. M.—Magnificat and Nunc Dimittis in C. Faning.
Hymns 240, 617, 21, 19, 646, 305.

21. A. M.—Mass in C. Tours.
Hymns 291, 300, 643, 297.
P. M.—Magnificat and Nunc Dimittis in C. Matthews.
Hymns 291, 617, 298, 300, 643, 297.

28. A. M.—Mass in D. Moir.
Hymns 429, 426, 643, 620.
P. M.—Magnificat and Nunc Dimittis B flat. Martin.
Hymns 429, 447, 426, 228, 643, 620.

A CATECHISM.

ON

THE CHURCH MILITANT
THE CHURCH EXPECTANT
THE CHURCH TRIUMPHANT

BY THE

REV. C. S. GRUEBER

(*Out of Print*)

I. THE CHURCH

Q. What is the Church?

A. Holy Scripture calls it "The Kingdom of God" or "The Kingdom of Heaven." It is that Kingdom of which Christ is the Head or King.*

Q. Under what different states or conditions may the Church be considered?

A. Under three: The Church Militant; The Church Expectant; The Church Triumphant.

Q. What do you mean by the Church Militant?

A. I mean the Church as it exists on earth in a perpetual state of warfare against the world, the flesh, and the devil; the Church Visible.

Q. What do you mean by the Church Expectant?

A. I mean the Church of the Departed, of those who have died in the Grace of God, who can sin no more, and are now waiting for, and *expectant* of, the Day of Judgment, the Resurrection of the Body, and their final reward.

Q. What do you mean by the Church Triumphant?

A. I mean the Church of the Glorified Saints in Heaven.**

N. B.—The Church is also called in Holy Scripture the "Body" of Christ, as in Ephes. i, 23; iv, 4; v, 30. Christ is the Head. The Church is His Body. Christians are the Members. By this is signified "the mystical union betwixt Christ and His Church."

*See Dan. ii, 44; S. Matt. xii, 28; xiii, 24, 31, 33, 44, 45; S. Mark i, 14; S. Luke xiii, 18, 20, etc.

**Considerations of the being and offices of the Holy Angels are not intended to be entered upon in this Catechism.



St. Clement's Magazine

Vol. XXXIII PHILADELPHIA, NOVEMBER, 1917 No. 11

KALENDAR FOR NOVEMBER, 1917

1. **All Saints** ..... Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Vespers of the Dead, 5.15 p. m.
2. **All Souls.** (*Abstinence*) ..... Masses, 7, 7.30 and 9 a. m. C. B. S. Vespers and Intercessions, 8 p. m.
3. Saturday (*St. Winifrid, V. M.*) ..... Masses, 7 and 7.30 a. m. (Requiem)
4. **xxii Sunday after Trinity** ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
5. Monday ..... Masses, 7 and 7.30 a. m. (Requiem). Bona Mors, 5.15 p. m. Guild of St. Mary, 8 p. m.
6. Tuesday (*St. Leonard, D. C.*) ..... Masses, 7, 7.30 and 9.30 a. m.
7. Wednesday (*St. Willibrord, B. C.*) ..... Masses, 7 and 7.30 a. m. (Requiem). Women's Auxiliary, 3 p. m.
8. Thursday ..... Masses, 7, 7.30 (Requiem) and 9.30 a. m. Mothers' Meeting, 8 p. m.
9. Friday (*Abstinence*) ..... Masses, 6, 7 and 7.30 a. m. (Requiem). Intercessions, 8 p. m.
10. Saturday ..... Masses, 7 and 7.30 a. m. (Requiem)
11. **xxiii Sunday after Trinity** ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
12. Monday ..... Masses, 7 and 7.30 a. m. (Requiem). Bona Mors, 5.15 p. m.
13. Tuesday (*St. Britius, B. C.*) ..... Masses, 7, 7.30 (Requiem) and 9.30 a. m.
14. Wednesday ..... Masses, 7 and 7.30 a. m. (Requiem). Evening Meeting, Women's Auxiliary, 8 p. m.
15. Thursday (*St. Machutus, B. C.*) ..... Masses, 7, 7.30 (Requiem) and 9 30 a. m. Mothers' Meeting, 8 p. m.
16. Friday (*St. Edmund, B. C. Abstinence*) ... Masses, 7 and 7.30 a. m. League of Intercession, 8 p. m.
17. Saturday (*St. Hugh, B. C.*) ..... Masses, 7 and 7.30 a. m.
18. **xxiv Sunday after Trinity** ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
19. Monday (*St Elizabeth, W.*) ..... Masses, 7 and 7.30 a. m. (Requiem). Bona Mors, 5.15 p. m.
20. Tuesday (*St. Edmund, K. M.*) ..... Masses, 7, 7.30 and 9.30 a. m.
21. Wednesday (*Presentation of B. V. M.*) ..... Masses, 7 and 7.30 a. m.
22. Thursday (*St. Cecilia, V. M.*) ..... Masses, 7, 7.30 and 9.30 a. m. First Vespers of St. Clement, 8 p. m.
23. **St. Clement, B. M.** (*Abstinence*) ..... Masses, 6, 7, 8 and 11 a. m.
24. Saturday (*St. John of the Cross, C.*) ..... Masses, 7 and 7.30 a. m.
25. **Sunday next before Advent** ..... Masses 7, 8, 9 15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p m.
26. Monday ..... Masses, 7 and 7.30 a. m. (Requiem for Communicants and Benefactors). Bona Mors, 5.15 p. m.
27. Tuesday (*St. Ode, V.*) ..... Masses, 7, 7.30 and 9.30 a. m.
28. Wednesday ..... Masses, 7 and 7.30 a. m.
29. **Thanksgiving Day** ..... Masses, 7, 7.30 and 9.30 a. m.
30. **St. Andrew, Apostle.** (*Abstinence*) ..... Masses, 7, 7.30 and 9.30 a. m. Intercessions, 8 p. m.

Matins, daily, 8 a. m. Evensong, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.

Father Quin . . Saturdays, 3-5, 7-9 P. M.

Father Caine . . Saturdays, 3-5, 7-9 P. M.

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ST. MARGARET'S MISSION HOUSE
2046 CHERRY STREET

PARISH NOTES.

A Requiem will be said every allowable day in November at 7.30 A. M.

Bona Mors will be said every Monday in November after Evensong.

Vespers of the Dead will be said after Evensong, November 1.

The annual meeting of the Guild of All Souls will be held in St. Mark's Parish House on the morning of All Souls' Day at 10.30 A. M.

The following offerings will be taken during November: November 1, for the Sisters of St. Margaret; St. Clement's Day to be announced; Thanksgiving Day, for the poor and the Episcopal Hospital. (This last must be designated.)

Thanks are due a parishioner for supplying flowers for the altars during the summer.

There will be the usual Novena for the Parish from November 14 to November 22, inclusive.

The Rector will be very glad to receive contributions for the rental for a telephone for the Sisters.

Only corrections and additions to the list of names of those in service will be printed in the Magazine. The full list is printed in the Intercession Leaflet.

Happiness goes out from the heart before it comes in. It never by any chance *stays at home.* You can harvest it for the common good, but you cannot store it for your sole individual use. You can lend it but you cannot borrow it, you can earn it but you cannot buy it, you can spend it but you cannot accumulate it. A man must contribute to the stock of human joys before he can participate in its profits. To seek happiness without giving it is a futile quest, and all our longings for what we have not learned to give to others are as empty bottles in the wine cellar of the soul. —*Selected.*

ST. CLEMENT'S TIDE.

Friday, November 23 — St. Clement, Bishop and Martyr (General Communion of the Parish.) Masses at 6, 7, and 8 A. M.; Solemn Mass, 11 A. M. (Thanksgiving for God's Blessing upon the Parish).

Saturday, November 24—Commemoration of Dedication. Masses at 7 and 7.30 A. M. (For the Clergy.)

Sunday, November 25—St. Katharine, Virgin and Martyr. Masses at 7, 8, 9.15; Solemn Mass, 11 A. M.; Solemn Evensong, 8 P. M. (For the Guilds and Associations of the Parish.)

Monday, November 26—In the Octave. Masses at 7 and 7.30 A. M. (Requiem for Communicants and Benefactors). Parish Tea, 8 P. M.

Tuesday, November 27—In the Octave. Masses at 7, 7.30 and 9.30 A. M. (For the Sisters and their work.)

Wednesday, November 28—In the Octave. Masses at 7 and 7.30. (For the Penitents and Lapsed.)

Thursday, November 29—Thanksgiving Day. Masses 7 and 8. (For the Peace of the World.) Solemn Mass, 9.30 (Thanksgiving for Harvest).

Friday, November 31—Octave of St. Clement's. Masses 7 and 7.30 A. M. (For the Children of the Parish.)

A CHEERFUL CHRISTMAS FOR "OUR BOYS."

It is the intention of St. Clement's Auxiliary of the Red Cross to send a "Christmas Bag" to each of the men of our Parish who is in active service. Any one desiring to contribute to this object is requested to communicate with Mrs. Mowry. The following directions have been printed by the "Overseas Committee":

Make a bag of any durable washable material, ten by thirteen inches in size, and fill it with not less than five or more than ten of the following articles: sleeveless sweaters, wristlets, knitted helmets, tobacco, pipe, cigarettes, cigarette papers, stationery, stamped envelopes, postcards, indelible pencil, fountain pen, pocket knife, tooth brush and paste, chewing gum, safety razor, shaving soap, metal mirror, coin belt, coin purse, pocket comb, wrist watch, khaki-colored handkerchief, beef bouillon cubes, malted milk tablets, playing cards, dominoes, checkers and other games, pocket edition of good books, folding drink-cups, strong, brown shoe strings.

Place in the bag a stamped postal if you would like an acknowledgment from a soldier.

Loose articles or money will be gladly received.

SATURDAY CLASSES.

The work which the children do on Saturday mornings is of a much wider scope than most members of the Parish realize. It has made itself felt as far as Ichang, and Sagada. Last June the children sent an offering of "missionary pennies," which amounted in all to twenty dollars. This was divided equally between St. Joseph's Trade School and the Sisters of St. Mary at Sagada.

Mr. Thacher Souder, in acknowledging the offering sent to St. Joseph's, writes from East Cliff, Pei Tai Ho, Chihli Province, China, where he was spending his vacation:

"Dear Father:

"Not two days ago I started a letter and now here comes a letter from you. I most certainly appreciate the money order from the children. It will go right into the work of the school to be used as Father Hayward thinks best. Please thank them and make them really feel that I realize it's meant a great deal for them to give so much, and that I am truly thankful.

* * * * * * *

"Pei Tai Ho is certainly a heaven to many a run-down missionary from the interior, and there are many here. It is on the coast quite far up, near Manchuria on the Chihli Sea, being the northern part of the Yellow Sea."

Sister Mary Sylvia, C.S.M., writes from Sagada, Philippine Islands:

"Dear Father:

"Your note, with its enclosure of $10, came in our last State's mail. Thank you and the children so much for the offering. Later I shall hope to be able to send some pictures of our houses and some of the children, among whom we live and work. * * * We will be glad if you and the children will remember us in your prayers. Conditions here are so utterly different from any mission work at home that one realizes so constantly the need of guidance in teaching and helping these people who come to us knowing nothing of any God. * * * St. Columba and Bishop Patterson are our Patron Saints."

THE WOMAN'S AUXILIARY.

The first meeting of the Woman's Auxiliary for the winter was held Wednesday, October 3, with good attendance. It was preceded by a short devotional service in St. John's Chapel, led by Father Quin. The business meeting followed, and Mrs. A. F. Kempton gave an interesting account of the work being done by the Church Periodical Club.

Plans for the winter were discussed, and it was decided to send a Christmas box to the House of the Holy Name, in charge of Deaconess Whitaker, in Mexico City.

The following pledges for this year have been made by St. Clement's Branch:

$75 toward the salary of the priest at Christ School, Arden, N. C.

$50 for St. Clement's Scholarship at St. Mary's School, Sewanee, Tenn.

$25 to each of the five branches of Missionary Work—Colored, Indian, Domestic, Foreign and Diocesan.

$10 to the Daily Bread League of the Leper Hospital, Kumamoto, Japan.

$50 towards the salary of the priest at Shelby, N. C.

$100 for the work at Sagada, P. I.

Besides these pledges, considerable money is given for special purposes which are brought to the notice of the Auxiliary during the year.

It is the desire of the Woman's Auxiliary to have every woman of the Parish attend the meetings and to help by her prayers and personal interest. Auxiliary No. 1 meets the first Wednesday of each month at 3 P. M. Auxiliary No. 2 meets the second Wednesday of each month at 8 P. M.

The next meeting of Auxiliary No. 1, will be held Wednesday, November 7, when Mrs. John Markoe, President of the Pennsylvania Branch will be the speaker.

IN SERVICE.

(Those whose names are marked with an asterisk [*] are members of this Parish. It is requested that the clergy be kept informed of any additions or changes to be made. The following are the corrections and additions since September 24.)

Army

*Sergt. Harry Johnson (Engineers).
2d Lieut. Harry R. Neilson (Infantry) (acting 1st).
*Grover C. Welch.
Clifford J. Fink (in France).
*Harry Diddlebock.
Paul Oliver.
C. H. Leon Smith.
Thomas McKeever (Field Artillery).
Sergt. Edward McLauchlin (Field Artillery).
Winfield E. Benjamin (Field Artillery).
Charles F. Ruff (Engineers).
*Roland Playford.
William Lake.
John Miller.
Edward Kiker.
Francis Tomkinson (Field Artillery).
Philip Tomkinson (Field Artillery).
Albert F. Smith (Field Artillery).
Robert Wilson (Infantry).
Harry Waldman (Q. M. C.).

Navy.

Yeoman Walter Ellis De Viny.

Ambulance Corps.
Lieut. Charles A. Cahn (M. R. C.).
Henry Burling Thompson, Jr. (in France).
(Corrected to October 22.)

BAPTISMS.

"For as many of you as have been baptized into Christ have put on Christ."

Sept. 30. Joseph Boulter Lonergan.
Oct. 13. Ivarene Gladys Borden.
Oct. 13. Katharine Louise Freeman.
Oct. 21. Robert James Lucas, Jr.

MARRIAGES.

"Those whom God hath joined together let no man put asunder."

Sept. 27. Edmund Hugo Freideich and Katharine Roads Hunt.
Oct. 11. Thomas Granville Evans and Helen McKale.

BURIALS.

"Rest Eternal grant unto them, O Lord; and let light perpetual shine upon them."

Oct. 22. Florence Ella Dailey.
Oct. 23. Isaac Eastwood.

Of your charity pray for the repose of the soul of

FLORENCE ELLA DAILEY,

a devout communicant of this Parish. Give rest, O Christ, to Thy servant with Thy Saints, where sorrow and pain are no more: neither sighing, but life everlasting. Amen.

A CATECHISM.

II. THE CHURCH MILITANT.

Q. In speaking of the Church Militant or the Visible Church, do you intend to treat of the Church before the Advent of Christ as well as since the Advent of Christ?

A. I am now only speaking of the Church since the Advent of Christ, the Christian Church.

Q. By what title do we usually call it?

A. The Church "Catholic." We say in our Creed, "I believe in the Holy Catholic Church."

Q. What is the meaning of the word "Catholic"?

A. The word "Catholic" means Universal; and when we speak of the Church of Christ as being Catholic, we mean that it is not confined to any particular time or place or nation, as the Church of Israel was, but that it is to be extended to all times, all places, and all nations.

Q. What other reason is there why the Church is called Catholic?

A. The Church is also called Catholic, because it teaches all truths necessary to be known, and administers all the means of Grace necessary to be received.

Q. And why do we call it Holy?

A. Because its Head, Jesus Christ, is Holy; its Doctrines are Holy; its Sacraments and means of Grace are Holy; and the end and object of its institution is to make its members Holy.

Q. What are the three chief branches of the Catholic Church as now existing?

A. The Anglican (*i. e.*, English and American); the Roman; the Greek.

MUSIC FOR NOVEMBER.

7. A. M.—Mass in E flat. Woodward.
Hymns 398, 311 (pt. II).
4. A. M.—Mass in C. Martin.
Hymns 235, 435, 437, 643, 222.
P. M.—Magnificat and Nunc Dimittis in B flat. Martin.
Hymns 429, 438, 436, 618, 643, 447.
11. A. M.—Mass in E flat. Eyre.
Hymns, 215, 292, 555, 645, 298.
P. M.—Magnificat and Nunc Dimittis in E flat. West.
Hymns 542, 18, 637, 522, 645, 291.
18. A. M.—Mass. *Credo, Sanctus* and *Gloria.* Stainer. *Benedictus* and *Agnus Dei.* Moir.
Hymns 161, 292, 233, 645, 230.
P. M.—Magnificat and Nunc Dimittis in E flat. Marks.
Hymns 270, 18, 271, 277, 645, 230.
23. A. M.—Mass. Troisième Messe. Solennelle. Gounod.
Hymns, Jerusalem, 442, 440, 646, 436.
25. A. M.—(Same as November 23.)
P. M.—Magnificat and Nunc Dimittis in B flat. Smart.
Hymns 391, 442, 440, 222, Jerusalem, 396, 646, 436.
Te Deum in C. Jordan.
29. A. M.—Mass in C. Martin.

OFFERINGS.

Aug. 17.	Cash		$12.31
	Envelopes		32.55
Aug. 26.	Cash		11.73
	Envelopes		49.29
Sept. 2.	Cash		16.01
	Envelopes		36.65
Sept. 9.	Cash		8.32
	Envelopes		49.63
Sept. 16.	Cash		24.31
	Envelopes		64.14
Sept. 23.	Cash		15.59
	Envelopes		58.65
Sept. 30.	Cash		30.72
	Envelopes		99.19
Oct. 7.	Cash		33.72
	Envelopes		90.10
Oct. 14.	Cash		34.76
	Envelopes		72.99
Oct. 21.	Cash		32.89
	Envelopes		70.12

SPECIAL FUNDS.

Missions—Foreign	$80.15	
Domestic	89.70	
Diocesan	22.70	
		$192.55
St. Stephen's College		40.57
Church Work for the Deaf		5.00
		$238.12



St. Clement's Magazine

Vol. XXXIII PHILADELPHIA, DECEMBER, 1917 No. 12

KALENDAR FOR DECEMBER, 1917

1. Saturday ..... Masses, 7 and 7.30 a. m.
2. **i Sunday in Advent** ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m. The Litany, 8 p. m.
3. Monday (*St. Francis Xavier, Pr., C.*) ..... Masses, 7 and 7.30 a. m. Guild of St. Mary, 8 p. m.
4. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
5. Wednesday ..... Masses, 7 and 7.30 a. m. Women's Auxiliary, No. 1, 3 p. m.
6. Thursday (*St. Nicholas, B. C.*) ..... Masses, 7, 7.30 and 9.30 a. m. Altar Guild, 10 a. m. Mothers' Meeting, 8 p. m.
7. Friday (*Abstinence*) ..... Masses, 7 and 7.30 a. m. C. B. S. Vespers and Intercessions, 8 p. m.
8. Saturday (*Conception of B. V. M.*) ..... Masses, 7 and 7.30 a. m.
9. **ii Sunday in Advent** ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m. The Litany, 8 p. m.
10. Monday ..... Masses, 7 and 7.30 a. m.
11. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
12. Wednesday ..... Masses, 7 and 7.30 a. m. Women's Auxiliary, No. 2. 8 p. m.
13. Thursday (*St. Lucy, V. M.*) ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
14. Friday (*Abstinence*) ..... Masses, 6, 7 and 7.30 a. m. Intercessions, 8 p. m.
15. Saturday ..... Masses, 7 and 7.30 a. m.
16. **iii Sunday in Advent** ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m. The Litany, 8 p. m.
17. Monday ..... Masses, 7 and 7.30 a. m.
18. Tuesday ..... Masses, 7, 7.30 and 9.30 a. m.
19. **Ember Day** (*Abstinence*) ..... Masses, 7 and 7.30 a. m.
20. Thursday ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
21. **St. Thomas, Apostle. Ember Day.** (*Abstinence*) ..... Masses, 7, 7.30 and 9.30 a. m. League of Intercession, 8 p. m.
22. **Ember Day** (*Abstinence*) ..... Masses, 7 and 7.30 a. m.
23. **iv Sunday in Advent** ..... Masses 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 5 p. m. The Litany, 8 p. m.
24. Monday ..... Masses, 7 and 7.30 a. m. First Vespers of Christmas, 8 p. m.
25. **Christmas Day** ..... Masses, 6, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m.
26. **St. Stephen, Proto-Martyr** ..... Masses, 7, 7.30 and 9.30 a. m.
27. **St. John, Apostle and Evangelist** ..... Masses, 7, 7.30 and 9.30 a. m. Mothers' Meeting, 8 p. m.
28. **The Holy Innocents** ..... Masses, 7, 7.30 and 9.30 a. m. Intercessions, 8 p. m.
29. Saturday (*St. Thomas of Canterbury, Abp., M.*) ..... Masses, 7 and 7.30 a. m.
30. **The Sunday after Christmas** ..... Masses, 7, 8, 9.15 and 11 a. m. Matins, 10.30 a. m. Evensong, 8 p. m.
31. Monday (*St. Silvester, B. C.*) ..... Masses, 7 and 7.30 a. m.

Matins, daily, 8 a. m. Evensong, daily, 5 p. m.

Sunday School, every Sunday, 10 a. m.

HOURS FOR CONFESSION

Father Hutchinson . Fridays, 3-5 P. M. Saturdays, 11-12 A. M., 7-9 P. M.

Father Quin . . Saturdays, 3-5, 7-9 P. M.

Father Caine . . Saturdays, 3-5, 7-9 P. M.

St. Clement's Magazine
PUBLISHED MONTHLY

St. Clement's Church
TWENTIETH AND CHERRY STREETS.

PARISH NOTES.

The Clergy will have their hours as usual for confessions on Christmas Eve.

The Children's Christmas Festival will be held on Thursday evening, December 27, at 8 o'clock.

The number of Communions during the year, from St. Clement's Day, 1916, to St. Clement's Day, 1917, was 7,192. This is an increase of 839 over the year previous. It is an encouraging sign that the Parish is growing spiritually, and we hope that there will be a still greater increase in the future.

Again we must request those who intend to make their Communions at the 9.30 Mass on weekdays, or the 9.15 Mass on Sundays, to give notice to the priest before the service. Although this request has been made several times, it is constantly ignored. Hereafter no provision will be made for those who fail to conform to this rule.

The Sisters of St. Margaret are settled in their Mission House at 2046 Cherry Street, and expect to have their Chapel blessed the first week in Advent. The house lends itself very well to its purpose, and is exceedingly bright and cheerful. The Rector would be grateful for further contributions toward house rent and telephone.

On Sunday, the twenty-fifth of November, our friend, the Rector of the Church of the Annunciation, celebrated the fortieth anniversary of his ordination to the Priesthood. Father Odell has spent twenty-six years of faithful service in teaching and upholding the Catholic religion in Philadelphia, and we were glad as a congregation to keep his anniversary.

Owing to present conditions and the demands made upon us all in the interest of many good causes, the festivities in connection with our Christmas observances will necessarily be much simplified. It will be impossible this year to have our usual "turkey supper." When there is such real need of food conservation, we cannot, with clear consciences, give indulgence to our appetites. The large amount ordinarily expended for this one dinner would be better spent upon Christmas charities, of which the need is greater this year than ever before. The congregation is asked to send generous contributions to the Sisters, that they may provide for Christ's poor on the Feast of His Nativity.

THE PARISH FESTIVAL.

St. Clement's Day was very beautifully and appropriately observed. Masses were said at 6, 7 and 8 o'clock, and a Solemn High Mass was sung at 11 o'clock. The attendance at all the Masses was good, especially so at the late Mass, when a number of the Clergy of the Diocese, together with some of the delegates to the Provincial Synod, were present to help us keep the Feast. The music was Gounod's *Troisième Messe Solennelle.* It was exceptionally well sung, and added much to the joy of the festival.

The preacher at the Mass on the Sunday in the Octave was the Very Rev. Hughell Fosbroke, Dean of the General Theological Seminary. His sermon, on the expression of the love of God through worship, was most helpful and fitting, especially when one remembers the traditions of St. Clement's Parish and that for which it stands.

Solemn Evensong was sung at 8 P. M. Father Kellogg, of St. John's, Portsmouth, N. H., was the preacher.

THE PARISH RECEPTION.

The annual Parish reception was held in the Parish Hall on the evening of Monday, November 26. The response to the invitations was gratifying, many of our friends as well as members of the Parish being present.

Messrs. Willard Cornman and Clarence A. Wilson and Master George Wells sang for the entertainment of our guests. Thanks are due also to the Girls' Club for their part of the musical program.

Later in the evening, after the refreshments were served, the younger people enjoyed an impromptu dance.

THE CHRISTMAS OFFERING.

The Christmas offerings have ordinarily been devoted to the Christmas Fund of the Diocese, a fund providing aid for aged Clergy of the Diocese, or their widows and children. This year, by resolution of the Vestry, the offerings on Christmas Day will be used toward the payment of our Parochial Assessments for the Church Pension Fund. These now amount to over $600.00 per annum.

THE NEW FISCAL YEAR.

The General Convention, meeting in 1916, adopted a Canon changing the fiscal years of all Parishes and Church Organizations so that they will run concurrently with the calendar year.

The Diocesan Convention, at its meeting last May, made such necessary changes in the Diocesan Canons as would make them conform to the General Canons, and the Vestry has since duly changed its By-Laws. Hence the fiscal year of the Parish will end on December 31, but will date from January 1, and the Annual Report of the Accounting Warden will cover a full twelve months' period.

Treasurers of the various Parish Organizations who customarily hand in their reports in the spring, are requested to see that their reports are ready as soon after January 1 as possible, and that they cover the whole of 1917.

THE APPORTIONMENT FOR MISSIONS.

The fiscal year of the Board of Missions closed October 31, and while the final report of the Treasurer has not been received in time to give definite information in this issue of the Magazine as to whether there was a deficit or whether receipts were sufficient to meet appropriations, yet it is possible to report that the apportionment of this Parish ($3380.86) was overpaid by a sum approaching $200.00. That this is so is due to the fact that our offerings on Easter of this year were given to the Mission work of the Church.

Many people have a very hazy idea of what the apportionment really is, and it should be understood that it is the minimum amount asked of each Parish to enable the Board to meet its appropriations.

St. Clement's offerings were devoted chiefly to the work carried on by Father Wood at Ichang, Hankow; to work at Sagada, P. I.; and to work in the District of Salina (Kansas). We have a special interest in the work at Sagada, as Father Underhill is there, working with Father Staunton.

The new fiscal year of the Board of Missions will cover fourteen months, or from November 1, 1917, to December 31, 1918, and the apportionment for that period for this Parish is $4255.56, a sum in reality not much larger than what we have just raised, when it is remembered there is the additional time in which it is to be contributed.

MUSIC FOR DECEMBER

2. A. M.—Mass in E flat. Woodward.
   Hymns 47, 48, 49, 311 (pt. 2), 640, 51.
   P. M.—Litany. Plainsong.
   Hymns 288, 193, 640.
9. A. M.—Mass in D. Bennett.
   Hymns 204, 49, 311 (pt. 2), 640, 217.
   P. M.—Litany. Plainsong.
   Hymns 226, 187, 640.
16. A. M.—Mass in D. Woodward.
   Hymns 50, 268, 204, 311 (pt. 2), 640, 53.
   P. M.—Litany. Plainsong.
   Hymns 255, 186, 640.
23. A. M.—Mass in E flat. Woodward.
   Hymns 205, 203, 311 (pt. 2), 640, 226.
   P. M.—Litany. Plainsong.
   Hymns 542, 203, 640.
25. A. M.—Mass No. 7 in B flat. Mozart.
   Hymns 59, 329, 60, 56, 482.
30. A. M.—Mass No. 7 in B flat. Mozart.
   Hymns 59, 329, 60, 56, 339, 482.
   P. M.—Magnificat and Nunc Dimittis in A minor. Noble.
   Hymns 61, 70, 60, 59, 329, 339, 482.
   Te Deum in C. Jordan.

OFFERINGS

Oct. 28.	Cash		$37.60
	Envelopes		92.02
Nov. 4.	Cash		48.80
	Envelopes		118.43
Nov. 11.	Cash		39.29
	Envelopes		90.75
Nov. 18.	Cash		38.03
	Envelopes		70.15
Nov. 23.	Cash		832.29
	Envelopes		5.45
Nov. 25.	Cash		73.26
	Envelopes		70.78
			$1,516.85

SPECIAL FUNDS

Missions—Foreign	$67.65	
Domestic	94.60	
Diocesan	11.25	
		$173.56
Red Cross		1.00
War Commission		175.00
Episcopal Hospital		2.00
St. Stephen's College		15.50
Armenian Relief		5.00
St. Margaret's Sisters		35.88
All Souls' Day		8.97
		$241.91

MARRIAGES

"Those whom God hath joined together let no man put asunder."

Oct. 24. George William Oswald and Clara J. Fortune.
Nov. 3. Philip Joseph Dempsey and Edna Barbra Smith.
Nov. 21. Spencer Charles George and Mary Martin MacLauchlan.
Nov. 27. Phillip J. Constantine and Ida Gould.

BAPTISMS

"For as many of you as have been baptized into Christ have put on Christ."

Nov. 18. Rose Elizabeth Doetzer.
Nov. 18. Dorothy Louise Callahan.

BURIALS

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

Nov. 10. Sarah Mitchell Hausam.
Nov. 13. Hannah H. Heller.
Nov. 15. William A. May.
Nov. 24. George Remington.

CONFIRMATION

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

Oct. 28. Frank Robinson.



Of your charity pray for the repose of the souls of

SARAH MITCHELL HAUSAM
and
HANNAH H. HELLER

communicants of this Parish. Give rest, O Christ, to Thy servants, with Thy Saints, where sorrow and pain are no more: neither sighing, but life everlasting. Amen.

ANNUAL REPORT ST. CLEMENT'S ALTAR GUILD, 1916-17

AMOUNT RECEIVED

Balance from former account	$82.11
Dues of members	51.00
Donation	25.00
Sale of materials, vestments, altar linen, one banner	167.90
Money refunded	8.46
	$334.47

AMOUNT PAID

Materials	$31.61
Expenses	142.50
Balance in bank	160.36
	$334.47

FRANCES P. LEX, *Treasurer.*

IN SERVICE.

(Those whose names are marked with an asterisk [*] are members of this Parish. It is requested that the clergy be kept informed of any additions or changes to be made. The following are the corrections and additions since October 22.)

Army

Charles F. Hauptner (Field Artillery) (France).
*Second Lieutenant Edwin A. Welch (Engineers).
Edgar Simons (France).
Second Lieutenant George Gillette.
Blanchard Randall.
Rush Smith.
Gordon D. Hoxsey.
Second Lieutenant James Benedict Cottrell.
*Reginald R. Genois (Ordnance).
*Charles Philip Krauth.
*George Blythe MacLauchlan (with Canadian Forces).
*William Francis Dean.
*Sergeant Charles M. Clark.
*Edward B. Clay.
Albert Reynolds Gounley.
Stanley May.
George Goodrich.
John S. Clark.
Cortland Baker.
Samuel Fletcher.
Paul Febiger (Aviation) (France).
Lincoln W. Slee (Aviation).
William Leonard.
Alexis Klapp (Artillery) (France).
Lieutenant-Colonel Charles Stevens (France).
Lieutenant John C. Leggatt (France).
Nicholas Van Antwerp (Field Artillery).
Louis Williamsen (Infantry).
*Furman S. Wilde.
John Wsaw.

Marine Corps

Second Lieutenant Gerald J. Pyle.

Navy

Robert Bednar.
Charles L. Rohrman.
Dewitt Hawkins.
Charles M. Henderson.
John Penniman.
Junior Lieutenant Tunis A. M. Craven.
Bertram L. Smith
Elmendorf Carr.
Kenneth Hyde.
Harold Smith.
James N. Playford.

Ambulance Corps

Robert Megonegal.
Theophile M. D'Autrechy.

Red Cross

*Miss Katharine M. Robertson.
Roy Libby (Base Hospital No. 5) (in France).
Miss Alice Ralston (Base Hospital No. 10) (in France).
Miss Emily Holmes (Base Hospital No. 10) (in France).

(Corrected to November 28)

CLOTHING.

Partly worn clothing will be gratefully received by the Sisters at St. Margaret's Mission House, 2046 Cherry Street, for distribution among the poor.

A CATECHISM.
THE FAITH OF THE CHURCH

Q. What do you mean by "The Catholic Faith?"

A. I mean the Faith of "The Catholic Church."

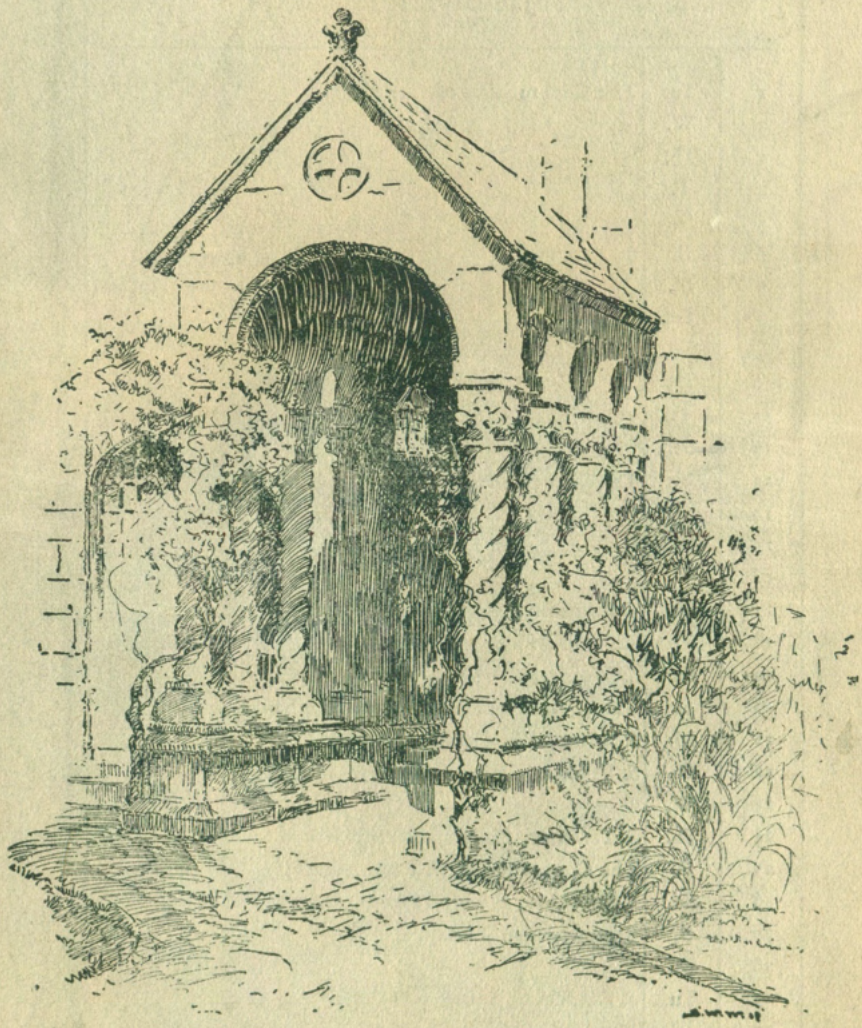
Q. What is to be considered as comprehended in this expression?

A. That great system or body of Truths, called by the Apostle St. Paul, THE ONE FAITH, which was revealed by CHRIST to His Church, which was commanded to be handed down to successive generations, and which has been always held and taught by the Church from the days of the Apostles.

Q. Where do you find these truths taught?

A. They are contained in the Creeds, the Liturgies, the Offices, the Catechisms and the Decrees of the Church.

S. Clement's Magazine



January, 1918

The Kalendar

January, 1918

1	Tu.	**The Circumcision of Christ.**
2	W.	
3	Th.	
4	F.	*Abstinence*
5	Sa.	
6	S.	**The Epiphany, or the Manifestation of Christ to the Gentiles.**
7	M.	
8	Tu.	
9	W.	
10	Th.	
11	F.	*Abstinence*
12	Sa.	
13	S.	**The First Sunday after the Epiphany.**
14	M.	
15	Tu.	*S.* Paul, *the first Hermit.*
16	W.	
17	Th.	*S.* Anthony, *Abbot and Confessor.*
18	F.	*S.* Prisca, *Virgin and Martyr.* *Abstinence*
19	Sa.	*S.* Wolstan, *Bishop of Worcester, Confessor.*
20	S.	**The Second Sunday after the Epiphany.**
21	M.	*S.* Agnes, *Virgin and Martyr.*
22	Tu.	*S.* Vincent, *Deacon and Martyr.*
23	W.	
24	Th.	*S.* Timothy, *Bishop of Ephesus, Martyr.*
25	F.	**The Conversion of S. Paul,** *Apostle.* *Abstinence*
26	Sa.	*S.* Polycarp, *Bishop of Smyrna, Martyr.*
27	S.	**Septuagesima Sunday.**
28	M.	
29	Tu.	*S.* Francis of Sales, *Bishop of Geneva, Confessor.*
30	W.	
31	Th.	

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."— S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania.
Edited by the Clergy.

Directory

The Church, Twentieth and Cherry Streets
The Clergy House, 2013 Appletree Street
S. Margaret's Misson House, 2046 Cherry Street

The Clergy

Rev. Charles S. Hutchinson, D.D.
Rev. S. Atmore Caine, M.S.
Rev. Charles C. Quin, M.A.
Rev. Wallace R. Everton, B.A.

Rector's Warden.
Mr. Frances D. Wetherill,

Accounting Warden
Mr. S. McKean Bayard,

Organist and Master of Choristers
Mr. Henry S. Fry.

Hours of Service

On Sundays: Masses, 7.00, 8.00, 9.15 and 11.00 A. M.
Sunday School, 10.00 A. M.
Matins, 10.30 A. M.
Evensong, 8.00 P. M.

On Weekdays: Masses, 7.00 and 7.30 A. M.
On Tuesdays, Thursdays and Holy Days, 9.30 A. M.
On the second Friday, 6.00 A. M.
Matins, 8.00 A. M.
Evensong, 5.00 P. M.
Vespers of the Blessed Sacrament (C. B. S.) first Friday, 8.00 P. M.
League of Intercession, third Friday, 8.00 P. M.
Intercessions, other Fridays, 8.00 P. M.

Confessions: Fridays, 3.00 to 5.00 P. M.; Saturdays, 11.00 to 12.00 A. M., 7.00 to 9.00 P. M.

Guilds and Meetings

Guild of S. Mary, first Monday, 8.00 P. M.
Rector's Bible Class, Tuesdays, 10.00 A. M.
Altar Guild, Tuesdays and Thursdays, 10.00 A. M.
Girls' Club, Tuesdays, 8.00 P. M.
Auxiliary No. 233, American Red Cross, Tuesdays and Fridays.
Boy Scouts, Troop No. 5, Wednesdays, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 3.00 P. M.
Woman's Auxiliary, No. 2, second Wednesday, 8.00 P. M.
Mothers' Meeting, Thursdays, 8.00 P. M.
Saturday Classes for Children, 10.00 A. M.

Persons desiring pews or sittings, or the Duplex Envelopes for the support of the Parish and Missions, are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays; or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

GREETINGS to our friends, old and new:—In issuing the MAGAZINE under a new form,, we bespeak the support and co-operation of the Congregation. The Editorial Staff is not over sensitive. We invite kindly criticism, by which we mean, not merely picking flaws and voicing complaints—an occupation to which human nature is prone—but that intelligent and enlightened attitude of heart and mind, which with the revelation of our shortcomings, brings a suggestion for improvement. If there is aught to praise, we would like to hear that also. A word of encouragement now and then is not amiss.

The MAGAZINE has become more or less of a "family affair." The printer is one of our own young men, Mr. John McLauchlan, and the beautiful little sketch which adorns the cover is the work and gift of our good friend, Mr. Stanley Woodward, of Boston, who was a member of the Choir last winter.

Our improved appearance involves some initial expense. The MAGAZINE will be distributed without charge as heretofore, and mailed to those who supply the cost of envelopes and postage, but we trust that generous souls may be found among us, who will gladly contribute toward the support of the MAGAZINE. Small monthly sums will be gladly received.

The motto that we have chosen is a quotation from the writings of Blessed Clement, our Patron. May it be for us all an inspiration for the coming year.

¶ On Thursday, the sixth of December, the Rector blessed the Altar in the Chapel of S. Margaret's Mission House. There were present, besides the Clergy of the Parish, Father Ward, of S. Elisabeth's, the Sisters of All Saints, and many friends from various parishes. The Sister Superior of the Community came on from Boston for the occasion. Tea was served after the service, and an opportunity was given to inspect the Mission House.

¶ On December 14th, a service flag was hung from the Church tower. The pole has been placed directly over the door on Twentieth Street. We are displaying forty-seven stars at the present writing. Three of our young men are now in France. Paul Casey and John Kuhns are with Hospital Units, and Thomas Winston is a Lieutenant in the Signal Corps. The list is constantly growing. We trust that the members of the Parish are remembering each one of our boys daily by name in their prayers.

¶ The "comfort" bags sent by our Red Cross Auxiliary were much appreciated, if one may judge from the grateful letters that come to us from the training camps.

¶ The Services of Intercession are being continued every Friday night in the Church. It ought not to be necessary to urge Christians to come together for prayer, especially at the present crisis. The Rector believes that many who do not come on Friday nights

fail to appreciate either the need or the privilege, or else are more anxious for their own bodily comfort than for the welfare of the men who are fighting their battles.

¶ Considering the extremely inclement weather, the service held at S. Mark's Church on the evening of December 13th, under the auspices of the Guild of All Souls, was very well attended. Dean Vernon, of the Cathedral, Portland, Maine, gave a remarkably able and appealing sermon on the state of the faithful departed and our relation to them in the Body of Christ. Every member of S. Clement's should become a member of this Guild. It has as its object intercession for the faithful departed, and has been in existence for many years. Those who may desire further information may apply to the clergy.

¶ In the December issue of the MAGAZINE, it was stated that the Parochial Apportionment for Missions (Domestic and Foreign), amounting to $3380.88, had been overpaid by a sum approaching $200. The report of the Treasurer, since received, shows that our apportionment was really overpaid by $295.66, the variation in the figures being due to the fact that certain sums credited on our apportionment were sent direct to the Treasurer, and hence were not included in the figures furnished by the Accounting Warden.

¶ On account of a change in the Bishop's plans, the Confirmation will be held at four o'clock in the afternoon of January 27, instead of in the evening.

THE first Tuesday in November was chosen by the Girls' Club as the day for the annual election. Whether or not the young ladies have any longing for the "vote" has not been divulged. However, the election was properly carried through, and after all the ballots had been counted these officers were declared elected for 1918: President, Mrs. James McElroy; Vice-president, Miss Olive Daniels; Secretary, Miss Mary Rothwell; Treasurer, Mrs. Frank Homan.

The new President then took the chair, and appointed two standing Committees, namely, the Hospitality Committee, Miss Jessie Forrester, Chairman, and Miss Christobel Strachan and Miss Lucy Decker; the Committee on Entertainment, Mrs. Benjamin Taylor, Chairman, and Miss Geordie Joline and Miss Bessie Elliott.

It was voted that the meetings should be held in this order; the first Tuesday to be devoted to the business meeting, the dancing class to meet on the second Tuesday the singing class under Mr. Fry's direction, on the third, and the Rector's class for the study of the Prayer Book on the fourth.

STATISTICS are never good reading, except to a certain type of mind. Most of us have such a hard time keeping pace with reports reliable and unreliable, that we find a column of figures really alarming. When, however, these figures represent the result of work done, that is an entirely different matter. The S. Clement's Auxiliary, No. 233, of the American Red Cross, has been in existence just six months. During that time the following amount of work has been finished: 2100 surgical dressings, 684 hospital garments; 150 knitted articles, from wool requisitioned, articles such as socks, sweaters, helmets and wristlets. Besides these, the Auxiliary has sent the following gifts: an afghan to Father Jefferys, with Base Hospital No. 10, in France; and 198 other gifts of comforts for soldiers. This does not include the 45 Christmas bags sent to our own boys in service.

There is a very fair enrollment of workers, but there is always room for more.

BEGINNING Wednesday evening, January 9, there will be a series of five organ recitals given at S. Clement's Church, under the auspices of the American Organ Players' Club, for the benefit of the Emergency Aid War Relief Committee. The Executive Committee of the Club has arranged for these recitals with a twofold purpose in view, to give an opportunity to hear organists who have won fame in their respective countries, and who are volunteering their services; and to secure funds for the relief of the war sufferers. The subscription for the series is $1.25.

The following is the list as arranged:

Jan. 9—T. Tertius Noble (formerly of York Minster), representing England.

Jan. 16—Pietro A. Yon (formerly of Vatican and Royal Church, Rome), representing Italy.

Jan. 23—Firmin Swinnen (formerly of Antwerp Cathedral), representing Belgium.

Jan. 30—Charles Heinroth (Organist Carnegie Institute, Pittsburgh, Pa.), representing France.

Feb. 6—Henry S. Fry, Ralph Kinder, Rollo F. Maitland, Frederick Maxson, S. Wesley Sears, Andrew Wheeler (all of Philadelphia), representing America.

These gentlemen will officially represent their countries (with stand of colors) at the recitals:

MR. G. P. PORTER, British Consul-General.
SIGNOR GUISEPPE GENTILE, Italian Consul Protem.
MR. PAUL HAGEMANS, Belgian Consul-General.
MR. A. S. ANDERSON, Belgian Consul.
MONSIEUR VICTOR FONTANO, French Consul.
BRIGADIER GENERAL L. W. T. WALLER, U. S. Marine Corps.

In Service.

Those whose names are marked with an asterisk (*) are members of this Parish. It is requested that the Clergy be kept informed of any additions or changes to be made. The following are the corrections and additions since November 28:

*Earle P. McClement.
S. S. Zerbe.

*Joseph Coulthard.
August E. Appel.

(Corrected to December 18)

R. I. P.

Of your charity pray for the repose of the soul of
FLORENCE ALLIBONE,
a devout communicant of this Parish. Give rest, O CHRIST, to Thy servant, with Thy Saints, where sorrow and pain are no more; neither sighing, but life everlasting. AMEN.

A Letter from the Front

ANY letters addressed to me as above will, or ought to, reach me safely. I am not living in Paris as the address might lead you to suppose, but right out at the front. The first three days were occupied in getting settled in our quarters and in learning the various routes between the *postes de secours* and the evacuation hospitals. On the third day of our arrival we were walking along a road when, without any warning, the Germans, having observed us, commenced to fire shells at us. We did not do a thing but duck, and by walking on our hands and knees we gained a place of safety without any mishap. Several of the shells that were fired at us failed to explode, owing to the muddy condition of the ground. I am glad to say that we are now busy in our work. I am on duty at night. It gave me a creepy feeling at first to hear the shells, both German and French, screaming over our heads, but we are now getting used to that. Yesterday I passed through an empty village, or what was once a village. The only thing left standing was a crucifix. Everything else was a complete ruin. Nearly every French village has its crucifix. I have met several Roman Catholic priests, nearly all in uniform. I found them extremely friendly and glad to meet an American.

My work for the past two days has been ridiculously easy, only one sick man to take to the hospital. When I have no work to do I get down into a dug-out and take it easy, and sometimes get a little sleep between whiz-bangs. Whiz-bang is the slang expression for a cannonade from a large gun. Every day here is like a Fourth of July celebration. The fireworks commence at nightfall with the sending off of big sky rockets of different colors. Then comes the cannonade of guns roaring. You hear a distant gun speak. You hear the moaning of the shell overhead. The instinct of self-preservation prompts one to duck, as one expects the shell to drop at

one's feet. But a few seconds later you hear that same shell explode in some distant valley or hill, the ponderous noise echoing and re-echoing from hill to hill. It is very inspiring, and very terrifying, but they are dangerous toys to play with. I have picked up several souvenirs of the war, and hope to be able to take them back to the States with me. I shall be ever so glad to see S. Clement's once more. I haven't seen an Episcopal church or one of our priests since I left the States, which was months ago. Even R. C. churches are scarce. Nothing delights the Germans more than to destroy churches.

Burial

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

Dec. 12—Florence Allibone.

Music for January.

The Epiphany.
A. M.—Mass in E flat — Alfred Eyre
Hymns, "Noel," "We Three Kings," 76, 79, 639, 81
P. M.—Magnificat and Nunc Dimittis in A minor — T. Fertino Noble
Hymns, 76, 77, 79, 220, "Noel," "We Three Kings," 639, 81
Te Deum in C — C. Warwick Jordan

First Sunday after the Epiphany.
A. M.—Mass in C — George C. Martin
Hymns 76, 77, 79, 639, 81
P. M.—Magnificat and Nunc Dimittis in B flat — George C. Martin
Hymns, 76, 77, 79, 220, 639, 81
Anthem—Carol, "In Excelsis Gloria" — Henry S. Fry

Second Sunday after the Epiphany.
A. M.—Mass, *Creed, Sanctus* and *Gloria* from Mass in A and D — J. Stainer
Benedictus and *Agnus Dei,* from Mass in D — F. L. Moir
Hymns, 215, 292, 82, 644, 230
P. M.—Magnificat and Nunc Dimittis in F — Henry Smart
Hymns, 179, 38, 300, 307, 644, 547

Septuagesima Sunday.
A. M.—Mass, *Creed* and *Sanctus,* from Mass is B flat — V. Stanford
Benedictus and *Agnus Dei* from Mass in E flat — Alfred Eyre
Hymns, 306, 303, 311 (pt. 2), 644, 305
P. M.—Magnificat and Nunc Dimittis in F — B. Tours
Hymns 172, 38, 477, 298, 644, 305

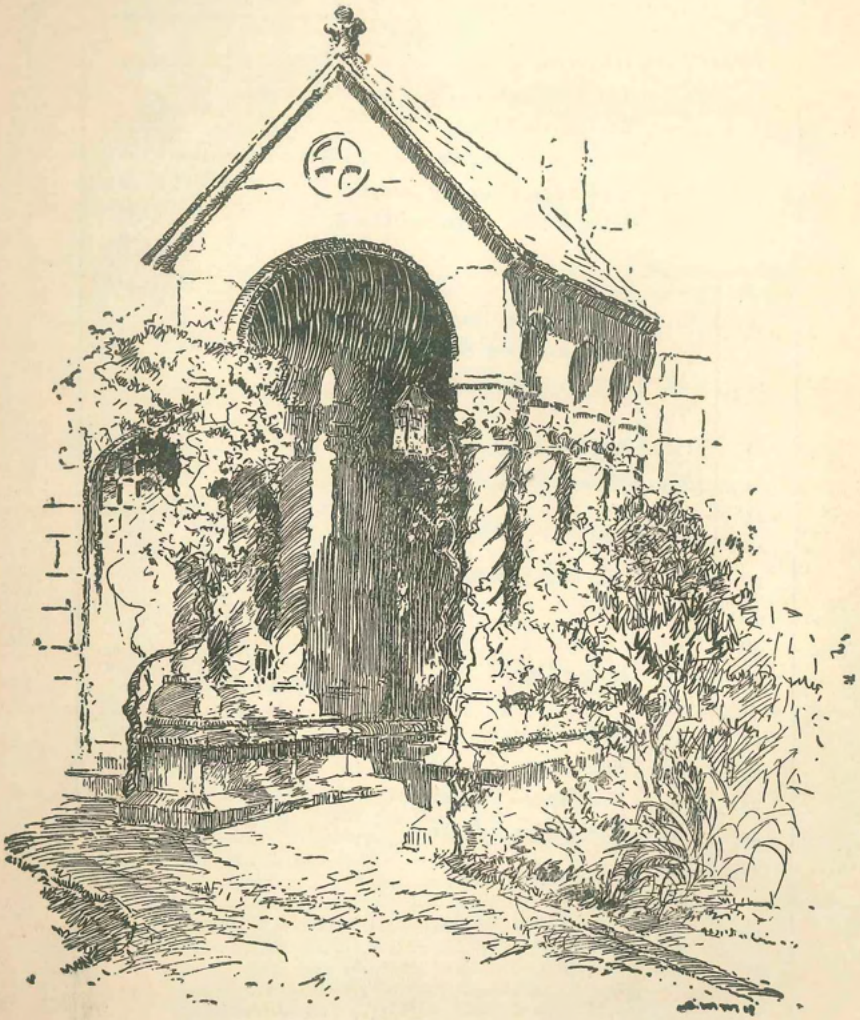
Offerings.

Nov. 29. Envelopes	$1.00
Dec. 2. Cash	31.93
Envelopes	63.39
Dec. 9. Cash	30.74
Envelopes	100.53
Dec. 16. Cash	48.66
Envelopes	160.36
	$436.61

Special Funds

Missions—		
Foreign	$37.68	
Domestic	41.30	
Diocesan	3.90	
		$82.88
Poor Fund		47.70
Episcopal Hospital		77.00
S. Stephen's College		9.25
Red Cross		2.50
		$219.33

S. Clement's Magazine



February, 1918

The Kalendar

February, 1918

1	F.	*S.* IGNATIUS, *Bishop of Antioch, Martyr.*	*Abstinence*
2	Sa.	**The Purification of S. Mary the Virgin.**	
3	S.	**Sexagesima Sunday.**	
4	M.	*S.* GILBERT OF SEMPRINGHAM, *Abbot and Confessor.*	
5	Tu.	*S.* AGATHA, *Virgin and Martyr.*	
6	W.	*S.* DOROTHEA, *Virgin and Martyr.*	
7	Th.		
8	F.		*Abstinence*
9	Sa.	*S.* APOLLONIA, *Virgin and Martyr.*	
10	S.	**Quinquagesima Sunday.**	
11	M.		
12	Tu.		
13	W.	**Ash Wednesday,**	*Fast*
14	Th.	*S.* VALENTINE, *Priest and Martyr.*	
15	F.		*Abstinence*
16	Sa.		
17	S.	**The First Sunday in Lent.**	
18	M.		
19	Tu.		
20	W.	**Ember Day.**	*Abstinence*
21	Th.		
22	F.	**Ember Day.**	*Abstinence*
23	Sa.	**Ember Day.**	*Abstinence*
24	S.	**The Second Sunday in Lent.**	
25	M.	**S. Matthias,** *Apostle.*	*(transferred)*
26	Tu.		
27	W.		
28	Th.		

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."— S. Clement, 1 Cor.

A MONTHLY PAPER OF S. CLEMENT'S PARISH, PHILADELPHIA, PENNSYLVANIA.
Edited by the Clergy.

Directory

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The Clergy House, 2013 Appletree Street
S. Margaret's Misson House, 2046 Cherry Street

The Clergy

Rev. Charles S. Hutchinson, D.D.
Rev. S. Atmore Caine, M.S.
Rev. Charles C. Quin, M.A.
Rev. Wallace R. Everton, B.A.

Rector's Warden.
Mr. Frances D. Wetherill,

Accounting Warden
Mr. S. McKean Bayard,

Organist and Master of Choristers
Mr. Henry S. Fry.

Hours of Service

On Sundays: Masses, 7.00, 8.00, 9.15 and 11.00 A. M.
Sunday School, 10.00 A. M.
Matins, 10.30 A. M.
Evensong, 8.00 P. M., (in Lent, 5.00 P. M.; and Litany, 8.00 P. M.)

On Weekdays: Masses, 7.00 and 7.30 A. M.
On Tuesdays, Thursdays and Holy Days, 9.30 A. M.
On the second Friday, 6.00 A. M.
Matins, 8.00 A. M.
Evensong, 5.00 P. M.
Vespers of the Blessed Sacrament (C. B. S.) first Friday, 8.00 P. M.
League of Intercession, third Friday, 8.00 P. M.
Intercessions, other Fridays, 8.00 P. M.
Stations of the Cross (in Lent), Fridays, 8.00 P. M.

Confessions: Fridays, 3.00 to 5.00 P. M.; Saturdays, 11.00 to 12.00 A. M., 3.00 to 5.00 P. M. and 7.00 to 9.00 P. M.

Guilds and Meetings

Guild of S. Mary, first Monday, 8.00 P. M.
Rector's Bible Class, Tuesdays, 10.00 A. M.
Altar Guild, Tuesdays and Thursdays, 10.00 A. M.
Girls' Club, Tuesdays, 8.00 P. M.
Auxiliary No. 233, American Red Cross, Tuesdays and Fridays.
Boy Scouts, Troop No. 5, Wednesdays, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 3.00 P. M.
Woman's Auxiliary, No. 2, second Wednesday, 8.00 P. M.
Junior Auxiliary, Thursdays, 4.00 P. M. and 7.00 P. M.
Mothers' Meeting, Thursdays, 8.00 P. M.
Saturday Classes for Children, 10.00 A. M.

Persons desiring pews or sittings, or the Duplex Envelopes for the support of the Parish and Missions, are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays; or to communicate with him at his office in the Clergy House.

The MAGAZINE will be mailed to those contributing fifty cents a year.

MY DEAR PEOPLE: We enter upon the Lenten Fast this year, a people charged with a great responsibility, and bearing a real burden of sorrow, anxiety and pain. Since last Ash Wednesday we have been swept into the maelstrom of contending nations. Of final issues we are ignorant; of coming trials we are sure. As never before we feel the imperative need of the help and guidance of our Divine LORD. No Lent has ever been like this one! It comes upon us with a vital message and sets before us an unparalleled opportunity. There is one supreme lesson for us all to learn. In the midst of all the suffering of the world the Love of GOD stands sure and the Cross of CHRIST is the Medicine of the World. It is for us during our Lententide to come to know this love and to be made conformable to that Cross. This must be our endeavour at S. Clement's.

May I beg of you not to enter upon this season lightly and casually, but with real earnestness of purpose and a determined resolution to keep Lent truly and sincerely.

We cannot add greatly to the number of services, but we can use those privileges that we have more faithfully and devoutly. Let every one make a real effort to attend the daily Mass; an effort that really costs something. Try to be present at the stated times for intercession and prayer. Let each one enter upon a period of real self-discipline and sacrifice, and let us not forget that momentous issues hang upon the faithful fulfilment of our duty toward GOD. Penitence, humility and sacrifice, these are the lessons that are set before us. Shall we not with one heart and soul try to learn them?

Affectionately in our Blessed LORD,

CHARLES S. HUTCHINSON.

Septuagesima, 1918.

❡ Plans change day by day. The Bishop will visit the Parish for Confirmation Sunday evening, February 3, instead of January 27, as announced in the January number of the MAGAZINE.

❡ Two hundred and sixty-eight names were added to our list of members of the Red Cross in the Christmas "drive."

❡ The Mission Study Classes under the leadership of Sister Lydia are meeting on Wednesday evenings, at 7.15, and Thursday mornings at 10 o'clock. The subject for the course this year is "The Gospel of the Kingdom."

❡ It will be of interest to the girls and young women of the Parish to know that the Junior Auxiliary has resumed its meetings on Thursday afternoons at 4, and Thursday evenings at 7. Sister Lydia is in charge, and will gladly receive the name of any girl who does not already belong.

❡ Members of the League of Intercession are requested not only to send in the intercessions *each month,* but to have them in by the 15th of the month.

❡ The Clergy will be in Church on Shrove Tuesday afternoon and evening for confessions.

❡ The Masses on Ash Wednesday will be at 6, 7, 8 and 9.30. Ashes will be blessed before the 6 o'clock Mass, and imposed before and after each Mass.

❡ The Lenten Sewing Society will meet Friday afternoons at half-past two, in the Parish Hall. It is hoped that as many women as possible will endeavour to come to these meetings, as the missionary boxes are needed this year more than ever.

❡ Please note the following intentions for the Masses. On Tuesday the 9.30 Mass will be said for the Sick and Wounded, the 7 o'clock Mass on Wednesdays for Peace, and the 9.30 Mass on Thursdays for our Soldiers and Sailors. On the first Monday of each month a Requiem will be said at 7.30 for those who have lost their lives in the war.

DURING Lent there will be three retreats, the Parish Retreat on Ash Wednesday, addresses at 10 and 12 A. M. and 3 P. M.; the Mid-Lent Retreat for Women; and the Retreat for S. Mary's Guild on Thursday in Passion Week. Each day the Church will be open until 9 P. M. in order to give our people the opportunity to come to our Blessed LORD in His Sacramental Presence and there to offer their petitions. There will be daily intercessions at 4.45 P. M.

In addition to the regular services, there will be an address after Evensong on Wednesdays (except Ash Wednesday), and the Stations of the Cross on Friday evenings at 8 o'clock, with an address. The Stations will be said with the intention for the war.

There will be a Children's Service on Ash Wednesday at 4 P. M., and each Friday afternoon at the same hour.

In Service.

Those whose names are marked with an asterisk (*) are members of this Parish. It is requested that the Clergy be kept informed of any additions or changes to be made. The following are the corrections and additions since December 18:

Walter Weever
William Gibison
Thomas Charlton
James Mowat
Clayland T. Morgan
Laurance B. Heilner
*Francis Y. Casey
John Willard Gibbs
Harold McEwen
Fulton McEwen
Stuyvesant B. Wright
William E. Zimmerman
John H. Jopson
*J. Cameron Hawkins
Frank B. Royer, Jr.

(Corrected to January 18.)

A SOCIETY has been formed for the benefit of the Mission Work of the S. Margaret Sisters, called "The S. Margaret's Mite Society." Any person not already a member of this Society may become a member by sending his or her name to Miss S. H. Arnold, The Monterey, Apartment D, Forty-third and Chester avenue. The subscriptions are $2.60 per year (5 cents a week) or $5.20 per year (10 cents a week), paid in advance or twice yearly, February and June.

A Catechism

The Faith of the Church, or "The Catholic Faith"

(Continued)

Q. Are not the truths of the Faith taught in other ways?

A. Yes; by the celebration of the Church's Ordinances, Rites and Ceremonies, her Traditions, her Practices and Usages, and by Oral Teaching. (2 Thess. ii, 15; 1 Cor. xi, 2.)

Q. Why do you not rather describe them as Truths, which have been *ever* taught out of Holy Scripture?

A. It would not be correct so to describe them, because the Church could not be said to teach the Faith out of Holy Scripture, when a large portion, and that the most important portion, the New Testament, was not as yet written, or when it was but partially written.

Q. Can you explain yourself further?

A. Yes; the Church itself was founded at Pentecost or Whitsunday, A. D. 33, and its teaching was in full operation from that time. But the first Book of the New Testament was only written about A. D. 53, and the last Book was not written earlier than A. D. 90.

Q. Was the Faith of CHRIST being taught during the whole of this period?

A. Yes; and the Sacraments were administered in accordance with its requirements.

Q. But could not Holy Scripture, at least from that time, have been the Rule of Faith out of which the Church may be said to have taught all Truths?

A. No. Because, though all the Books of the New Testament were written, yet were they not collected, so that each Church could possess them, until A. D. 170; and even then not every Book of the New Testament was received by all parts of the Church until a long time after this date (*i. e.*, until the fourth century.)

Q. How do we come to know what is Scripture?

A. It is from the tradition of the Church and from that only, that we come to know what is Scripture, as S. Augustine says: "If I had not known the Catholic Church I should not have known the Sacred Scriptures."

A Letter from the Front

LIFE in the army is very monotonous, and days and weeks have no reckoning at all; they are just "another day." But I am getting along very well and should not complain. I believe I have done or had almost every job possible; worked in the kitchen; done all kinds of fatigue work; orderly in officers' barracks; in the admitting office, and lastly, I even became a grave digger. I had the distinction of helping to dig the grave of the first officer in the American army to die over here in France since we declared war.

Where I was in the Admitting Office I had charge of the discharging of the patients, and often got out in the ambulances and saw quite a little of the surrounding country. It is quite pretty, but desolate and neglected; no young men, naturally, and it is a common sight to see old women working like men in the fields.

I am now in the X-ray department, developing the plates, and I like the job very much. It certainly is interesting, and as we are right next to the operating room, I have a chance to see some of the most skilful surgeons over here at work, and we certainly have a wonderful bunch.

I have been to the little Roman Catholic Church here only once, but will try to go more often, as I was able to follow the Mass pretty well, and the Blessed Sacrament is the same everywhere.

It has been snowing all day, and everything looks very pretty around the Hospital, which is made up of wooden huts for wards.

In the centre of the grounds is a beautiful old French chateau, and our buildings have been put up upon what was once a fine estate.

I saw a very touching sight this evening. As I was coming down from the X-ray Department I passed through the Y. M. C. A. and noticed a crowd collected around one of the pianos we have in there. I saw one of our men, a very clever fellow, who plays wonderfully, at the piano; while standing alongside him was a tall, fine-looking young officer, a patient in the hospital. He had his hands stretched out on top of the piano, his head bowed and his eyes closed. The poor fellow, I learned, was stone deaf, and speaks only in the faintest whisper. He had been an officer in the Canadian Army, and is now in ours. In the recent engagement our troops had with the Germans a gun went off and utterly destroyed his hearing. He is himself a musician, and was able to enjoy through his finger tips the tunes that were being played. It was a very pitiful and touching sight.

I do not dare to say how much I shall miss being at home this Christmas and how I shall long for all the services at dear old S. Clement's, but I am thankful that I am a member of the Parish, and the instruction I received there has been a wonderful help to me over here so far from home and friends.

Baptism

"For as many of you as have been baptized into Christ, have put on Christ."

December 22.—Esther Foxhall.

Marriage

"Those whom God hath joined together, let no man put asunder."

January 4.—Elliott Ives Porter and Olga Natala Long.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

Dec. 19.—Arnold Elliott.
Dec. 20.—Mary Maicas.
Dec. 29.—Frank Lines.
Dec. 31.—Sarah A. Keys.
Dec. 31.—Ella W. Richmond.
Jan. 2.—Frederic William Messerve, Jr.

Music for February.

Sexagesima Sunday.
A. M.—Mass in C — Berthold Tours
Hymns 542, 306, 311 (pt. 2), 648, 305.
P. M.—Confirmation.
Hymns 270, 157, 156, 648, 540.

Quinquagesima Sunday.
A. M.—Mass in C — Myles B. Foster
Hymns 228, 210, 311 (pt. 2), 648, 307.
P. M.—Magnificat and Nunc Dimittis in A Minor — T. Tertius Noble
Hymns 228, 38, 520, 477, 648, 307.

First Sunday in Lent.
A. M.—Mass in E flat — H. H. Woodward
Hymns 91, 108, 311 (pt. 2), 641, 85.
P. M.—Litany — Plainsong
Hymns 92, 172, 641, 85.

Second Sunday in Lent.
A. M.—Mass in D — G. J. Bennett
Hymns 90, 183, 311 (pt. 2), 641, 89.
P. M.—Litany — Plainsong
Hymns 187, 254, 244.

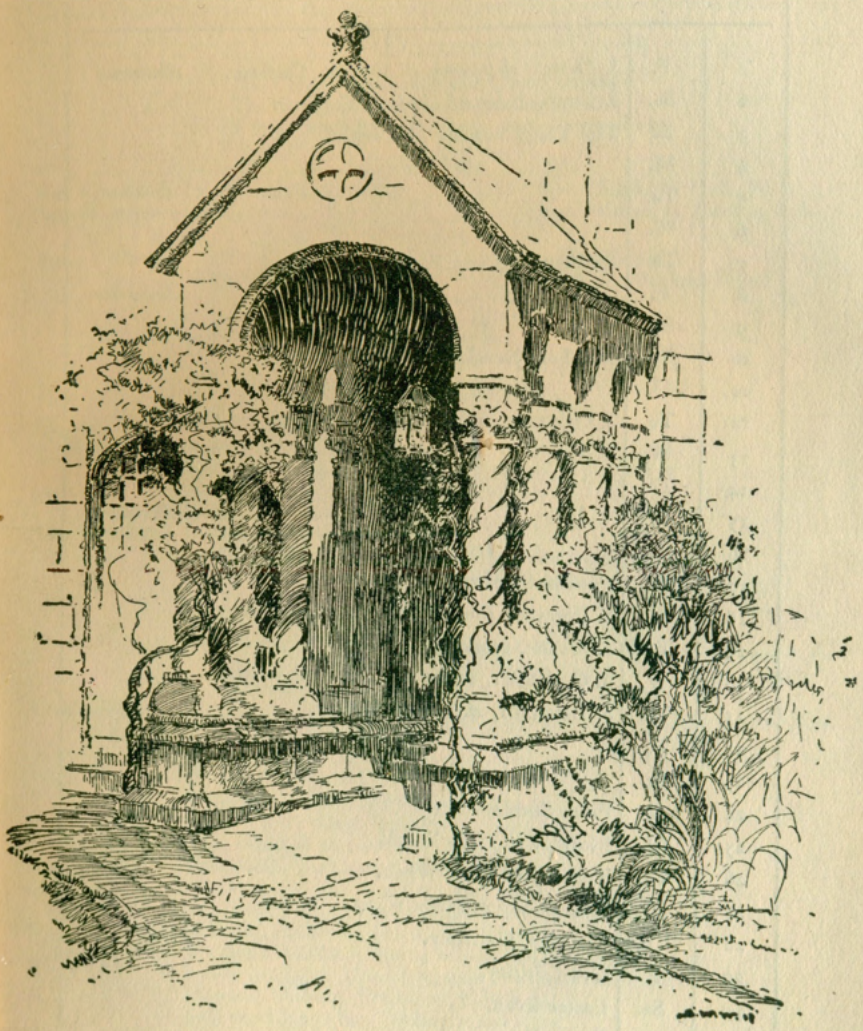
Offerings.

Dec. 23.	Cash	$37.51
	Envelopes	85.78
Dec. 25.	Cash	161.00
	Envelopes	11.80
Dec. 31.	Cash	33.94
	Envelopes	81.85
Jan. 7.	Cash	85.19
	Envelopes	66.49
Jan. 14.	Cash	36.06
	Envelopes	36.06
		$674.64

Special Funds

Missions—		
Foreign	$38.01	
Domestic	58.62	
Diocesan	3.25	
		$119.88
Pension Fund		620.84
S. Stephen's College		8.50
Christmas Dinners		5.00
Poor Fund		3.00
Living Church Halifax Fund		1.00
Burial Lot Fund		1.00
		$759.22

S. Clement's Magazine



March, 1918

The Kalendar

March, 1918

1	F.	S. David, *Archbishop of Menevia, Confessor.*	*Abstinence*
2	Sa.	S. Chad, *Bishop of Lichfield, Confessor.*	
3	S.	**The Third Sunday in Lent.**	
4	M.		
5	Tu.		
6	W.		
7	Th.	SS. Perpetua and Felicitas, *Martyrs.*	
8	F.		*Abstinence*
9	Sa.		
10	S.	**Mid-Lent Sunday.**	
11	M.		
12	Tu.	S. Gregory, *Bishop of Rome, Confessor and Doctor of the Church.*	
13	W.		
14	Th.		*Abstinence*
15	F.		
16	Sa.		
17	S.	**Passion Sunday.**	
18	M.	S. Edward, *King of the West Saxons, Martyr.*	
19	Tu.	S. Joseph, *Spouse of the Blessed Virgin Mary.*	
20	W.	S. Cuthbert, *Bishop of Lindisfarne, Confessor.*	
21	Th.	S. Benedict, *Abbot and Confessor.*	
22	F.		*Abstinence*
23	Sa.		
24	S.	**Palm Sunday.**	
25	M.	**Monday in Holy Week.**	
26	Tu.	**Tuesday in Holy Week.**	
27	W.	**Wednesday in Holy Week.**	
28	Th.	**Maundy Thursday.**	
29	F.	**Good Friday.**	*Fast*
30	Sa.	**Easter Even.**	
31	S.	**Easter Day.**	

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"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."— S. Clement, 1 Cor.

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Edited by the Clergy.

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Rev. Charles C. Quin, M.A
Rev. Wallace R. Everton, B.A.

Rector's Warden
Mr. Francis D. Wetherill

Accounting Warden
Mr. S. McKean Bayard

Organist and Master of Choristers
Mr. Henry S. Fry

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Matins, 10.30 A. M.
Evensong, 5.00. P. M.
Litany, 8.00 P. M.

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Matins, 8.00 A. M.
Evensong, 5.00 P. M.
Vesper of the Blessed Sacrament (C. B. S.) first Friday, 8.00 P. M.
League of Intercession, third Friday, 8.00 P. M.
Stations of the Cross, Fridays, 8.00 P. M.

Confessions: Fridays, 3.00 to 5.00 P. M.; Saturdays, 11.00 to 12.00 A. M., 3.00 to 5.00 P. M. and 7.00 to 9.00 P. M.

Guilds and Meetings

Guild of S. Mary, first Monday, 8.00 P. M.
Rector's Bible Class, Tuesdays, 10.00 A. M.
Altar Guild, Tuesdays and Thursdays, 10.00 A. M.
Girls' Club, Tuesdays, 8.00 P. M.
Auxiliary No. 233, American Red Cross, Tuesdays and Fridays.
Boy Scouts, Troop No. 5, Wednesdays, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 3.00 P. M.
Woman's Auxiliary, No. 2, second Wednesday, 8.00 P. M.
Junior Auxiliary, Thursdays, 4.00 P. M. and 7.00 P. M.
Mothers' Meeting, Thursdays, 8.00 P. M.
Saturday Classes for Children, 10.00 A. M.

Persons desiring pews or sittings, or the Duplex Envelopes for the support of the Parish and Missions, are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays; or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

¶ During the past year thirty-two persons have been added to our communicant list by transfer from other parishes.

¶ For several years it has been the custom of the parishes in New Haven, Connecticut, to unite for a common Lenten service on Wednesday evenings. This year the services are being held in Christ Church, and Father Hutchinson is preaching the sermons.

¶ We have added three stars to our service flag during the last month. Three of our young men have gone to France—Paul Hunter, Earle McClement and Robert Longacre. Robert Papy and Clinton Jenkins are on the high seas, doing transport duty, and Bertha Elliott, Margaret Killmaster, Katharine Robertson and Mary Barrow are in various hospitals on the other side.

¶ The work at the Eastern Penitentiary which has been entrusted to the Parish by the City Mission is going on quietly, and there seems to be reason for encouragement. Some thirty men are being prepared for Confirmation, and the attendance at the services has been excellent. Two Masses are said each month, for the men and women respectively, and three afternoon services are held, at which instructions on Church doctrine are given. Father Hutchinson is assisted in this work by Mr. Everton, and Father Weinman, of the City Mission Staff. The prayers of the Congregation are asked for this work at the prison.

¶ The members of Saint Anna's Home are "doing their bit" during the war. Over two hundred pairs of socks have been knit by the little community and sent directly to the front through a friend in New York.

¶ It is always a happiness to the Parish when our Bishop makes his visitation. On Sexagesima Sunday evening there were fourteen confirmed, and the Bishop preached a most helpful sermon. There was an unusually large congregation and the offering (which might have been more generous) was for the Bishop's Fund.

¶ The women of the Parish are meeting for the Lenten sewing on Wednesday afternoons instead of Friday as previously announced. Again we would urge a large attendanace at these meetings, as the need for boxes in the Domestic field is very great. Quite a number of contributions have been received for the purchase of materials, but further contributions are urgently requested for this purpose. The money may be sent to Mrs. Edward A. Casey, who is in charge of the Lenten sewing.

¶ Dr. Jefferys, the Superintendent of City Mission, made the address before Auxiliary No. 1 on Wednesday afternoon, February 6th. He gave a most interesting account of the work of the City Mission, and several enrolled themselves as members of the City Mission Prayer League.

The Retreat on Ash Wednesday was conducted by Father Lane, the Rector of the Church of S. John, Northern Liberties, Philadelphia.

A very good number made the Retreat, and the addresses were most helpful. The Retreat for women will be held as usual on Mid-Lent Sunday. Those desiring to attend are asked to send their names to Sister Lydia.

¶ The Guilds and Associations of the Parish that occupy the Parish building during the week are asked to make use of the hamper that has been provided for scraps and waste paper. By so doing they will co-operate with the Clergy in their endeavour to keep the building in order, and will materially lighten the burden of the Sexton. Parishioners are reminded as in former years that they should fill out their communion cards before Easter, that the Parish list may be corrected.

¶ Monday in Holy Week this year falls on March 25. The Feast of the Annunciation will, therefore, be transferred to the Monday after Low Sunday, April 8.

¶ Beginning with the present number of the MAGAZINE, only the names of the members of the Parish will be printed under the heading "In Service." All the other names which have been handed in will be printed, as usual, in the Intercession Leaflet. The Leaflet may be obtained each month from the Clergy, or will be sent to those furnishing the postage, 12 cents a year. The names are published, not to be looked at, but to be prayed for, and the least that one can do, after asking for the prayers of the League, is to join the League. The only obligation is to say the prayers once a week, and the only dues are the 12 cents for postage.

The weary ones had rest, the sick had joy that day
And wondered how.
The ploughman, singing at his work, had prayed,
"God help them now."
Alone in foreign lands they wondered how
Their feeble word had power.
At home the Christians, two or three, had met
To pray an hour.
So we are always wondering, wondering long,
Because we do not see
Some one, unknown perhaps, and far away,
On bended knee.

THE hours for confession during Holy Week are as follows: Fr. Hutchinson—Tuesday, 10.30-11.30 A. M.; Maundy Thursday, 10.30-11.30 A. M., 3-5 P. M.; Good Friday, 7-8 P. M.; Easter Even, 10-12 A. M., 3-5, 7-9 P. M. Fr. Quin and Fr. Caine—Wednesday and Maundy Thursday, 4-5 P. M.; Good Friday, 3-5, 7-8 P. M.; Easter Even, 3-5, 7-10 P. M.

The Cross and the Heart

At Sorento, Italy, is a curious poetical inscription engraved on a slab of marble in the outer wall of a church. It begins and ends alternately with the Italian words for Cross and Heart. The following is as near as possible to a literal translation:

CROSS, most adored! to thee I give my heart;
Heart I have not, except to love the cross.
Cross, thou hast won my wayward, alien heart;
Heart, thou hast owned the triumph of the cross.
Cross! tree of life! to thee I nail my heart;
Heart cannot live that lives not on the cross.
Cross, be thy blood the cleansing of my heart;
Heart, be thy blood an offering to the cross,
Cross, thou shalt have the homage of my heart;
Heart, thou shalt be the temple of the cross.
Cross, blest is he who yields to thee his heart;
Heart, rest secure who cleavest to the cross.
Cross, key of heaven, open every heart;
Heart, every heart, receive the holy cross.

From "Elim."

A Letter from Deaconess Whitaker

ISN'T it a beautiful day? Your letter and four boxes, from S. Clement's, brimming with good things, have arrived all in a heap. Well, we have a new baby, a brand-new, fifteen-months-old one. Her face is round and brown and solemn, and her eyes are round and black and owlish, and her whole small self is round and butterbally. With her came a round, brown, butterbally, ridiculous dog, aged four weeks, with blue eyes and a curly tail that would look magnificent on a pig, but that, on a dog, put the crowning touch to his absurdity. The baby's name is Norberta. Her mother died in our hospital at Nopala, her father was non-findable, and nobody wanted her, so the nurse brought her down to me. Also, she brought the puppy as a gift to the House of the Holy Name; though, where under the sun she expected me to find room for a dog in a city house with a cat and ten children, I don't know. Of course, the wretched little nuisance fell in love with us, and wobbles all over the house after us on his butter-scotch legs, so that now I haven't the heart to give him away, and here he is, though he has already chewed off a corner of the sitting-room rug, and hides my shoes where I can't find them.

The other Sunday I was godmother to a small baby who is exactly the color, yellow, that one sees in a muddy creek after a rainstorm, and cross-eyed. His mother assures me that his eyes were quite straight when he was born, but that he either caught the cross-eyedness from his elder sister or else was left in a room with two doors open, and the conflicting air currents did the mischief. They have some weird ideas here.

Did I tell you about Manuelito? Manuelito was five years old They brought him to me smeared over with something that looked and smelled like floor varnish, and bandaged up with newspaper, so stiff that he could hardly move. When I put him into the bathtub his mother wept and protested that he would surely die. He was very weak, and the doctor had expressly forbidden baths. He hadn't had one for nine months. I almost died myself, for it was my bathtub. They had been feeding him rat broth and rubbing his back and chest with smashed, live green lizards. (Both of these are favorite remedies for anemic children. I have heard rat broth recommended often.)

And they are terribly afraid of water. If you have a cold or a headache or a touch of fever you may wash your face with beer or *pulque* (the national beverage), with coffee or chocolate, or any liquid that comes handy, but never, never with water. We have daily examples with the kindergarten children. A man, by the way, must never shave immediately after dinner or his face will become paralyzed.

We have been celebrating Ally Day. On the 8th all stores belonging to English, French, Americans, etc., were closed, and there was a big kermesse at the Tivoli, the proceds of which went for Red Cross work among the Allies. You have seen, I suppose, that the Mexican Congress has voted to be neutrally benevolent to the Allies, though how one can be "neutrally benevolent" to one faction of a world war, only a Mexican Congress can explain. The pro-German feeling here has been very strong. There are many German officers in the Mexican army, and the soldiers here are trained according to German methods, and Mexicans hate Americans, but I expect it has come to be a question of knowing which side one's bread is buttered on now.

I love to wander through the city on festive days, and see the flags which fill the streets with all the colors of the rainbow. Every nation is represented here, from Egypt to the new Chinese Republic. Somehow, most people at home don't think of Mexico City as being cosmopolitan. I know I didn't. Yet we have good-sized French, English, American and German colonies; Austrians, Belgians, Italians, Spaniards, of course, by the bushel basket; a host of Arabs, Greeks, Turks, Syrians, Armenians, Chinese, Japanese, and recently we are getting an influx of Jews. And they don't get "Mexicanized" as foreigners in New York get "Americanized," but stay as they are, so that it makes a fascinating hodge-podge. You see ox carts and automobiles side by side; gorgeous ladies in the latest

Paris styles and Indian women with a piece of striped flannel around their bodies. I have seen potters' wheels that I am sure must be like the ones of Isaiah's day. The threshing floors, the market places, the wells, the women carrying their water jars on their heads, the beggars, the babies, the dirt—are like Bible times. It is the Old World and the New, the twentieth century and the first, all mixed up together—and there is an irresistible charm to it.

All Saints' and All Souls' Days are great days here, and the festivities last even beyond the octave. Everybody goes around eating candy skulls and jiggling little wire skeletons, and the venders sell toy funeral processions and toy coffins and sugar souls in purgatory on the street corners. In some of the R. C. churches they have soul raffles. One pays 25 cents, and whoever draws the prize is entitled to so many days' indulgence from Purgatory for any soul whom he chooses to favor. It is the custom—I suppose it began with the Indians—to cook the favorite dish of the deceased and take it to the grave on All Souls' Eve, and devout Roman Catholics will tell you that the spirit of the departed comes in the night and partakes of the viands.

I wish you would remember Mrs. Shults in your prayers. She is the nurse who came to us this summer, and a Catholic church woman. She is doing heroic work at the Nopala Hospital, in spite of being almost entirely short of both materials and funds. Nopala is the loneliest of lonely places, and the hospital is on a hilltop fifteen minutes' walk from the village, which is only a clump of adobe houses around two or three cobblestone streets. The whole countryside is infested with bandits, and Mrs. Shults is alone with three Indian servants. She is taking her life—and what is dearer to a woman than life, her honor—in her hands every day. There has been a frost which has killed the crops. It's as cold as Greenland. The nights are bitter.

In Service

The following names are those of members of this Parish which have been added to the Honour Roll since January 18:

Thomas H. Craige
David F. Craige
John T. Ammerman

(Corrected to February 18)

Annual Report

General Account

Receipts

1917 January 1	Balance on deposit at Penna. Co., &c.	$1,529.63
	All Saints Sisters—Special offerings for the Summer Outing Fund	$101.84
	Altar Supplies—Sale of Candles on Candlemas Day	.20
	American Organ Players' Club—offerings at recital on February 13	28.14
	Anna Sophia Brown Fund—income	10.00
	Armenian Relief—designated offerings	10.00
	Bills payable—note of six months dated July 31.	1,500.00
	Bishop's Fund—Confirmation Service offerings	20.03
	Choir—Special contributions and offerings on Corpus Christi and All Souls' Day	269.58
	Choir Outing Fund—Special contributions received by the Accounting Warden	59.00
	Church Pension Fund—Special contributions for the fund and for pension premiums	586.57
	Clergy Reserve Corps—Special offerings	19.25
	Convention fund assessments on rental of pews and sittings	116.00
	Diocesan War Commission—Special offerings	217.00
	Electric lighting—Contribution from Girls' Club for use of room in Parish House	5.00
	Electric power—Organ practice charges received from Choirmaster	152.90
	Endowment Fund—income received from Trustees for year ending March 1, 1917	340.17
	Episcopal Hospital—designated offerings	79.00
	Incidentals—Cash for special items in incidental account	37.35
	Insurance—dividends received from perpetual policies	59.88
	Interest allowed on Current balances to credit of this account	18.74
	Living Church War Relief Fund—Special contributions for the general work of the fund and for the relief of Halifax sufferers	3.00
	Loan—Special loan for current expenses, March, 1917	150.00
	Missions—Parish offerings—Foreign ... $1,497.23	
	" Parish offerings—Domestic .. 1,659.75	
	" Parish offerings—Diocesan .. 504.87	
	" Sunday School offerings 97.80	
		3,759.65
	Offerings for General Parish expenses and paying off loans—Cash	4,439.28
	Offerings for General Parish expenses—Envelopes	4,784.15
	Poor fund—designated offerings	102.60
	Rental of Pews and Sittings	2,848.74
	Red Cross—designated offerings	32.07

S. Andrew's School, Sewanee, Tenn.—designated offerings and contributions made at lecture given March 21, 1917	23.14	
S. Clement's Magazine—Subscriptions and special Contributions	88.38	
S. Margaret Sisters—offertories on All Saints' Day and other designated offerings	40.58	
S. Stephen's College—designated offerings for its support	136.40	
Sunday School—Special Contributions towards necessary expenses incident to the proper equipment of the School	33.70	
		$20,072.34
		$21,601.97

Expenditures

1917

All Saints Sisters—Covering from January 1 to September 1, both inclusive	$540.00	
All Saints Sisters—for the Summer Outing Fund	101.84	
Altar supplies—various items paid for from this account	65.88	
American Organ Players' Club—Covering offerings at recital	28.14	
Anna Sophia Brown Fund—Paschal Candle	5.00	
Bishop's Fund—Confirmation service offerings	21.03	
Choir—part of salaries of Choirmaster and Choir, New Music and care of Choir Library, paid from this account	2,304.40	
Choir Outing Fund—to Choirmaster covering designated		
Church Cleaning—through All Saints Sisters and Sisters offerings	59.00	
of S. Margaret	123.46	
Church Pension Fund—($571.82 for contributions to fund,		
Clergy—Salaries of Rector and Curator	5,791.69	
and $497.92 for premiums on pensions)	1,069.74	
Clergy Reserve Corps—Covering designated offerings	19.25	
Coal—(of this amount the sum of $576.70 covered coal bought prior to December 31, 1916)	1,414.15	
Communion Alms—to the Rector	120.00	
Diocese of Penn.—Convention Fund Assessment for 1916-17 $183.37		
Episcopal Fund Assessment for 1916-17 305.61		
	488.98	
Diocesan War Commission—Covering special offerings	217.00	
Electric lighting	203 21	
Electric power	209.51	
Episcopal Hospital—Covering designated offerings	80.00	
Gas	135.70	
Garden	138.12	
Incidentals—various items not chargeable against other accounts	223.26	
Insurance premiums	111.62	
Interest paid on returned Burial Lot loans of 1914 (see Burial Lot Fund, Special Account), and discount on note given, July 31	47.06	
Living Church War Relief Fund—(of this amount $2 00 covered offerings for the General work of the fund, $1.00 for the relief of Halifax sufferers and $10.00 for Armenian relief)	13.00	
Loan—repayment of special loan for Current expenses	150.00	

Missions—Parish offerings—Foreign	$1,504.58	
" Parish offerings—Domestic	1,668.35	
" Parish offerings—Diocesan	506.76	
" Sunday School offerings	108.59	
		3,788.28
Poor Fund—to Rector covering designated offerings		157.60
Red Cross—(of this amount $13.20 covered offerings for the work of the Parish Auxiliary)		31.07
S. Andrew's School, Sewanee, Tenn.—Covering designated offerings		27.14
S. Clement's Magazine—Cost of publication		185.96
S. Margaret Sisters—Covering from October 1 to end of year		265.58
S. Stephen's College—Covering designated offerings		137.65
Sexton and Assistant—Salaries		1,184.34
Sexton's Supplies		117.46
Stationery, printing and advertising		353.12
Special Account—towards cancellation of Burial Lot loan of 1914		542.88
Sunday School—expended for necessary supplies		103.27
Sustentation Fund of Diocese of Penn—Parochial apportionment for current year		57.53
Taxes on Clergy House and water rents on all Parish properties		102.74
Vestment laundering and cost of materials for repairing Choir Vestments, etc.		189.19
		$20,924.85
Balance on deposit at Penna. Co., &c., January 1, 1918		677.12
		$21,601.97

By a change in the Canon law of the Church the fiscal year of all Parishes now runs with the Calendar year; hence this report covers the twelve months ending December 31, 1917.

It is therefore impossible to make any definite comparison item by item, with the figures given in the last Annual Report, which covered the twelve months ending March 24, 1917, our fiscal year having heretofore begun on the Feast of the Annunciation, March 25.

It became necessary during the past Summer, as has been the case in previous years, to borrow money with which to meet the current expenses of the Parish, and while the amount borrowed, $1500.00, is less than the amount borrowed in 1916 by $1000.000, hence being indicative of an improvement in the financial condition of the Parish, yet the loan has not yet been paid off.

The members of the Parish have already been informed through "S. Clement's Magazine" that the apportionment of the Parish for Foreign and Domestic Missions amounting, for the fiscal year of the Board of Missions ending October 31, to $3380.86, was more than met, evidencing an increase of interest on the part of members of the Parish in the Mission Work of the Church.

Of the amount received through the offertories for Foreign Missions, $1497.23, the sum of $10.00 was given for special work in China and Japan, while the balance, $1487.23, went towards the support of the work being carried on by Fr. Wood at Ichang, Hankow.

The sum of $1659.75 was received in the offertories for Domestic Missions, and of this amount $567.00 went towards the support of the work at Sagada, P. I.; $1072.75 for work in the District of Salina (Kansas), and $20.00 for several specially designated points in the Domestic field.

Of the offerings made for Missions by the Sunday School, $7.58 went for work in Salina, $79.76 for work at Sagada, and the Advent offerings, $10.46, for special work of the Bishop White Prayer Book Society in preparing and furnishing Prayer Books for enlisted men.

The total amount received for Foreign and Domestic Missions through the Parish offertories and forwarded by the Accounting Warden to the Treasurer of the Board of Missions was duly credited against the Parochial apportionment. As shown above, it was all used for work in which this Parish has a special interest.

In the past year the Church was enriched and beautified by a Memorial Font given by Miss Ellanor Longstreth, a full description of which has appeared in the Magazine.

All outside woodwork of the Clergy House and Parish House was painted during the past year, the roofs on the various buildings were repaired, and during the Summer it was found necessary to make very extensive repairs to the Church heating plant.

No actual improvements were made chargeable against Parish income, and none but necessary repairs were made to the properties, the cost of all repairs being paid for from the Yarnall Fund for repairs and improvements.

The total amount of insurance carried on the Church property is $209,800.00, divided as follows:

On buildings	$166,000.00
On Contents of Church and Parish House	27,800.00
On the Organ	16,000.00
	$209,800.00

of which amount $77,000.00 is perpetual insurance, and the remainder, $132,800.00, is under term policies.

In addition to the above the Parish is protected by policies of liability and compensation insurance, and the Accounting Warden is bonded, as is required.

Special Account

BURIAL LOT FUND

Receipts

1917 January 1—	Balance on deposit at Penna. Co., &c.	$197.60
	Special Contributions towards purchase of lot	251.00
	Transferred from General Account towards reduction of amount loaned that Account in 1914, with interest	551.40
	Special Contributions towards purchase and erection of a Cross in Burial Lot	71.00
		$1,071.00

Expenditures

Purchase price of burial lot in Mount Peace Cemetery	$1,000.00
Balance, January 1, 1918, to credit of Burial Lot Cross fund	71.00

VESTMENT FUND

This fund was established in 1917 for the purchase of Vestments with a special Contribution of $100.00, and during the year there has been expended the sum of $27.00, leaving a balance to the credit of the fund on January, 1918, of $73.00

INTEREST

Interest allowed on the Current balances of the Special Account in 1917 amounted to $4.88

NEILL FUND FOR COAL AND COUNTRY WEEK

COAL FUND

Receipts

Income from investment	$71.87

Expenditures

For purchase of Coal	$13.30
Balance January 1, 1918	$58.57

COUNTRY WEEK

Receipts

Income from investment	$66.15

Expenditures

For Summer Outings (through All Saints Sisters)	$29.40
Balance January 1, 1918	$36.75

BOUDINOT MEMORIAL PULPIT FUND

In November, 1917, the Accounting Warden received a $1000.00 six per cent. bond, the principal of which with accumulated interest is to be used for the erection in the Church of a Pulpit as a Memorial to (Mrs.) Elizabeth Coleman Boudinot, deceased. No income has yet accrued to this fund.

PENSION FUND

The amount received in the offertories on Christmas Day, 1917, to be devoted towards the payment of the Parochial Assessments for the Pension Fund, was.... $620.84

GENERAL BALANCE.

General Balance to the Credit of the Special Account made up of the balances shown above to the credit of the various funds of which the account is composed was, on January 1, 1918 ..... 865.04

Boudinot Fund

Endowment Fund for Lady Chapel, etc.

Receipts

1917 January 1—	Balance of income	$223.25
	Income from investments and interest allowed on Bank balances	257.00
		$480.25

Expenditures

For Altar Supplies and Care of Organ	$66 00
	66.00
Balance of income, January 1, 1918	$414.25

Yarnall Fund

Summary of Annual Report rendered by the Accounting Warden to the Girard Trust Company, Trustee, for the year ending December 31, 1917:

EDUCATION ACCOUNT

Receipts

1917		
January 1—Balance		$677.66
Income and interest		1,441.40
		$2,119.06

Expenditures

Tuition Maintenance and other necessary expenses incident to the education of beneficiaries		$1,293.32
Balance, January 1, 1918		825.74
		$2,119.06

PARISH MAINTENANCE ACCOUNT

Receipts

1917		
January 1—Balance		$280.98
Income and interest		1,441.42
		$1,722.40

Expenditures

Altar supplies and repairs to Altar vessels	$79.15	
Towards payment of salaries of Choirmaster and Choir	991.68	
Towards tuning and care of Church Organ and Choir Room piano	156.50	
Rebinding Choir hymnals, mimeographing copies of "National Hymns" for use of Choir, also printing copies of the same hymns and inserting them in hymnals for use in the pews	33.45	
		1,260.78
Balance, January 1, 1918		461.62
		$1,722.40

REPAIRS ACCOUNT

Receipts

1917		
January 1—Balance		$308.16
Income and interest		1,449.61
		$1,757.77

Expenditures

Various repairs to Church properties		$1,634.59
Balance, January 1, 1918		123.18
		$1,757.77

LIBRARY OF THEOLOGY ACCOUNT

Receipts

1917		
January 1—Balance		$2,300.33
Income and interest		1,449.08
		$3,749.41

Expenditures

For books, pamphlets and other items incident to the equipment of the Library	$942.27
Investment of unused income in Second Library Loan 4 per cent. bonds	2,500.00
	$3,442.27
Cash balance January 1, 1918	307.14
	$3,749.41

From the Education Account the Parish is now paying for the support and education of three students, two at Kent School, Kent, Connecticut, and one at Johns Hopkins University.

Owing to War Conditions and to the fact that a vast majority of books for the Library of Theology are imported, the additions to the Library in the past year have necessarily been much smaller than they otherwise would have been.

As shown in this report a portion of the unused income credited to the Library was invested in the Second Liberty Loan. The interest on the bonds will add to the available income, and the bonds themselves can be readily sold when it becomes feasible to make any extensive purchases of books.

Respectfully submitted,
S. McKEAN BAYARD,
Accounting Warden.

Philadelphia, Pa., January 14, 1918.

Philadelphia, 5th February, 1918.

We have audited the accounts of Saint Clement's Church, Philadelphia, kept by S. McKean Bayard, accounting Warden, for the year ended 31st December, 1917, and found them to be correct, and do hereby certify that the foregoing statement of Receipts and Disbursements is in agreement with the books.

LYBRAND, ROSS BROS. & MONTGOMERY,
Certified Public Accountants.

Baptism

"For as many of you as have been baptized into Christ, have put on Christ."

Feb. 3—Charles Hutchinson Fuller.
Feb. 10.—Juanita Martia Jarriel.
Feb. 11.—Ralph Hanley Lewis.
Feb. 17.—Constance Tameko Asami.

Confirmations

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

January 25.—Horace Wells Sellers.

February 3.—Henry Elliott Archibald, Jonathan Edward William Derrick, Everett Phelps Irwin, Joseph Shall Lilly, William Weaver Lukens, Jr., Mabel Waller Baker, Thalia Cornelia Baker, Rebecca Margaret Blundin, Esther Foxhall, Juliette Eleanor Gibson, Ella Frances Murphy, Olga Natala Porter, Mildred Sheppard, Mabel Bennett Rothwell.

Marriage

"Those whom God hath joined together, let no man put asunder."

February 11.—Ralph Hanley Lewis and Martha Ziegler Casselberry.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

Feb. 8.—James Charnley. | Feb. 13.—Adam Paul Witteman.
Feb. 14.—Robert Gibson.

Music for March

Third Sunday in Lent.
A. M.—Mass in D. — H. H. Woodward
Hymns, 92, 200, 311 (pt. 2), 640, 291.
P. M.—Litany — Plainsong
Hymns, 94, 635, 640.

Mid-Lent Sunday.
A. M.—Mass in D. — G. J. Bennett
Hymns, 197, 189, 190, 311 (pt. 2), 640, 196.
P. M.—Litany — Plainsong
Hymns, 198, 637 640.

Passion Sunday.
A. M.—Mass in E flat — H. H. Woodward
Hymns, 96, 97 (pt. 2), 311 (pt. 2), 640, 107.
P. M.—Litany — Plainsong
Hymns, 96, 107, 640.

Palm Sunday.
A. M.—Mass in D. — F. L. Moir
Hymns, 99, 96, 98, 99, 111, 103, 311 (pt. 2), 640, 107.
P. M.—Litany — Plainsong
Hymns, 111, 108, 640.

Maundy Thursday.
A. M.—Mass in E flat — H. H. Woodward
Hymns, 315, 319, 311, 322, 309.
Psalm 22

Good Friday.
A. M.—The Reproaches
Hymn 96

Easter Day.
A. M.—Mass of the Sacred Heart of Jesus — Charles Gounod
Hymns, "Hail Festal Day," 130, 131, 135, 134, 639, 140.
P. M.—Magnificat and Nunc Dimittis in B flat — George C. Martin
Hymns, 135, 131, 134, 133, "Hail Festal Day," 130, 639, 140.
Te Deum in B flat — C. Villiers Stanford

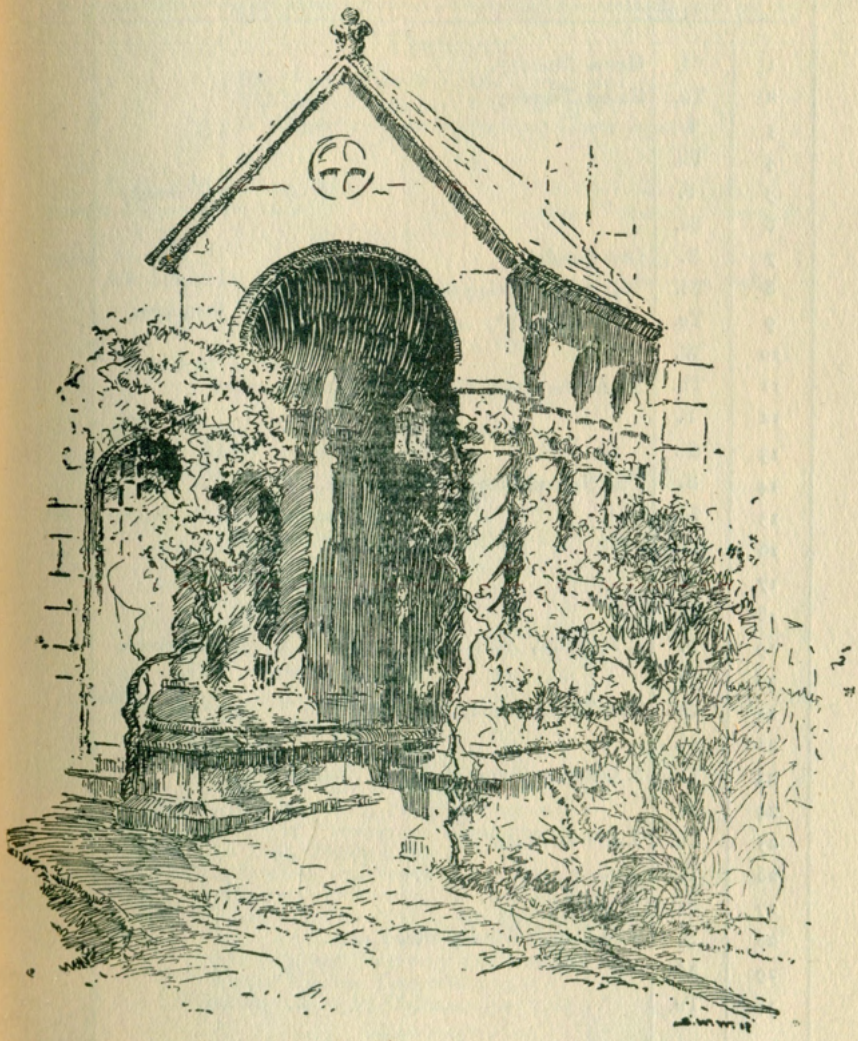
Offerings

Jan. 20. Cash	$38.49
Envelopes	94.90
Jan. 27. Cash	29.94
Envelopes	60.37
Feb. 3. Cash	33.07
Envelopes	97.50
Feb. 10. Cash	49.33
Envelopes	79.03
Feb. 17. Cash	53.48
Envelopes	95.20
	$631.31

Special Funds

Missions—		
Foreign	$63.18	
Domestic	73.05	
Diocesan	6.10	
		$142.33
War Commission		1407.76
Bishop's Fund		49.92
S. Stephen's College		16.35
Red Cross		1.00
Living Church Halifax Fund		1.00
		$1518.36

S. Clement's Magazine



April, 1918

The Kalendar

April, 1918

1	M.	**Easter Monday.**
2	Tu.	**Easter Tuesday.**
3	W.	
4	Th.	
5	F.	*Abstinence*
6	Sa.	
7	**S.**	**Low Sunday.**
8	M.	**The Annunciation of the Blessed Virgin Mary.** *(transferred)*
9	Tu.	
10	W.	
11	Th.	*Doctor of the Church.* S. LEO the Great, *Bishop of Rome, Confessor and*
12	F.	*Abstinence*
13	Sa.	
14	**S.**	**The Second Sunday after Easter.**
15	M.	
16	Tu.	
17	W.	
18	Th.	
19	F.	S. ALPHEGE, *Archbishop of Canterbury, Martyr.* *Abstinence*
20	Sa.	
21	**S.**	**The Third Sunday after Easter.**
22	M.	
23	Tu.	S. GEORGE, *Patron of England, Martyr.*
24	W.	
25	Th.	S. Mark, *Evangelist*
26	F.	*Abstinence*
27	Sa.	
28	**S.**	**The Fourth Sunday after Easter.**
29	M.	
30	Tu.	

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."— S. Clement, 1 Cor.

A MONTHLY PAPER OF S. CLEMENT'S PARISH, PHILADELPHIA, PENNSYLVANIA.
Edited by the Clergy.

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The MAGAZINE will be mailed to those contributing fifty cents a year.

¶ In order to include the Eastertide Services this issue of the MAGAZINE has been somewhat delayed.

¶ On the 21st of March, Bishop Rhinelander visited the Eastern State Penitentiary to administer the Sacrament of Confirmation. Before the Confirmation Service proper, Father Hutchinson baptized eleven men. Thirty-two men were confirmed.

¶ The Clergy request that persons be good enough not to call up the Clergy House by telephone during the hours of 8-8.45 A. M., 1-1.30 and 6-6.30 P. M., except for important or urgent matters which require immediate attention.



Easter

THE stars wailed when the reed was born,
And heaven wept at the birth of the thorn:
Joy was pluckt like a flower and torn,
For Time foreshadowed Good-Friday Morn.

But the stars laughed like children free,
And heaven was hung with the rainbow's glee,
When at Easter Sunday, so fair to see,
Time bowed before Eternity.

FIONA MACLEOD.



EASTER was as bright and glorious a day as one could have have wished. There was a sense of an assured victory that made itself felt at all the Masses in the many Communions, and voiced itself in the splendid rendition of Gounod's Mass of the Sacred Heart, which was sung at the mid-day service. Three hundred and eighty-three received their Risen Lord at S. Clement's Altar. A number of the Communicants of the Parish found it more convenient to make their Communions at some other altar at an early hour, but came in to the Parish Church for the late Mass. The congregation at the eleven o'clock Mass and at Solemn Evensong were larger than for some time past.

At three o'clock, there was a carol service for the children, at which time the rewards for good attendance at the Lenten services were given out. Six children received the medals, Ontamenia Kline, George Day, Jonathan Derrick, Stanley Coulthard, Jack Taylor and William Boss.

The Annunciation

She is the ever-blooming paradise of incorruptibility, wherein is planted the tree of life that giveth life, and that bringeth forth, for all, the fruits of immortality—all who become lovers of her shall enjoy the grace of angels.—S. GREGORY THAUMATURGES. A. D. 200-270.

CHRIST, our song we lift to Thee,
For Thy Mother lowly;
Whom from sin Thou madest free,
Ever Virgin Holy.

Mary, Rose that hath perfumed,
All the desert lonely;
Bush that burning unconsumed,
Felt God's fires only.

Mary, Ark and fitting shrine,
Heavenly Manna holding;
Thee the Angel's Food divine,
In her womb enfolding.

Mary, Aaron's budding Rod,
In the temple resting;
Thee her Flower, Thee her God,
For us manifesting.

Mary, Thee whence hung the Fruit,
Hither brought in gladness;
Sweetest grapes from Jesse's root,
Wine that cheers our sadness.

Mary, Fleece which Gideon viewed,
Sign of power highest;
With the drops of heaven bedewed,
When the earth was driest.

Mary, Throne of Solomon,
Ivory, gold shining;
Ivory as purest one,
Gold, as God enshrining.

To the Garden which that Rose,
Sweetly is perfuming;
To the Shrine which only knows,
How that Rod is blooming;

To the Court where stands that Throne,
To the Ark's high station;
Christ in mercy bring Thine own,
Granting us salvation.

R. F. LITTLEDALE.

ST. CLEMENT'S Auxiliary of the American Red Cross, and when we speak officially we add No. 233, has undertaken to collect $700 for a bed in the American Hospital in Paris. The bed is to be known as S. Clement's Bed and the amount asked for will keep the bed for a year. Now with sixty names on our Honour Roll, this will be a matter which comes very close to us as a Parish, and to many as a personal thing, to see that the money is given. Contributions, no matter how small, will be gladly received. Offerings should be marked "For S. Clement's Bed," and sent or given to Mrs. Paul Mowry.

In Service

The following names are those of members of this Parish which have been added to the Honour Roll since February 18:

Michael C. Mullen
George D. Fulmer
Elsie M. Henderson
Frank Robinson

(Corrected to April 5.)

NEW packets of the duplex envelopes were mailed to all members of the Parish who were using them, prior to Easter Day. They will be found to contain envelopes enough for the remainder of 1918. The next sets will then contain envelopes for the whole of 1919. In other words the "envelope year" will hereafter coincide with the fiscal year of the Parish. Many more persons in the Parish should be using the envelopes, as they form the best, because the most systematic way of contributing to the support of the Parish, and of the Missionary work of the Church. Packets of envelopes may be obtained on application to the Accounting Warden.

AT THE Election of Vestrymen held Easter Monday, the following named gentlemen were re-elected to serve for a term of three years: Mr. S. McKean Bayard, Mr. Clinton Rogers Woodruff, Mr. Caleb F. Wright and Mr. George Lewis Mayer. The terms of the other members of the Vestry held over. The full list of the Vestrymen is as follows: Mr. Francis D. Wetherill, Mr. George Theodore Roberts, Mr. Francis M. Berry, Mr. S. McKean Bayard, Mr. Clinton Rogers Woodruff, Mr. Caleb F. Wright, Mr. George Lewis Mayer, Mr. William Weaver Lukens, Mr. Stevenson Hockley Walsh, Mr. Edward A. Casey, Mr. J. Lawrence Wetherill and Mr. Francis P. Adams.

The first meeting of the Vestry was held Tuesday evening, April 2. Mr. Francis D. Wetherill was re-appointed Rector's Warden; Mr. S. McKean Bayard was elected Accounting Warden and Mr. Caleb F. Wright was elected Secretary. The following Committees were chosen: The Committee on Finance, Mr. Walsh, Mr. Casey and Mr. J. L. Wetherill; the Property Committee, Mr. Mayer, Mr. Adams and Mr. Casey; the Committee on Music, Mr. Adams and Mr. Lukens; the Committee on Insurance, Mr. Walsh and Mr. Bayard. Messrs. Adams, Bayard and Woodruff were elected as Delegates to the Diocesan Convention.

THE total amount received through the offerings on Easter Day was $2463.45, an increase of over $400.00 as compared with Easter, 1917. Of the above amount the sum of $2159.60 was for Missions, of which $2124.13 was in undesignated offerings and $35.47 was received through the duplex envelopes.

For Parish expenses the sum of $165.00 was given in designated offerings, and $112.00 through the duplex envelopes.

Various special relief funds received $7.00, and the Sunday School offerings, given for Missions, amounted to $17.85.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

Feb. 24—Sophie Hance.
Mch. 5—William Edward Rhoads.
Mch. 8—Viola Sarah Thompson.
Mch. 20—Frances Thomas Jeris.
Mch. 24—Walter Edward Halray Campbell.

Confirmations

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

Mch. 11—William Edward Rhoads.
Mch. 30—Bessie Cunningham.
Mch. 30—Elizabeth Lapearl Stewart.
Apr. 3—Elsie M. Henderson.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

Feb. 19—Annie M. Webb.
Feb. 22—Jacob Sturm.
Feb. 28—Jane Machin.
Mch. 7—Sarah McCulla Logue Gettel.
Mch. 16—Margaret Ann Linton.
Mch. 26—F. Warren Crouse.

Music for April

Low Sunday.
A. M.—Mass of the Sacred Heart of Jesus — Charles Gounod
Hymns, "Hail Festal Day," 130, 131, 135, 134, 639, 149.
P. M.—Magnificat and Nunc Dimittis in B flat — George C. Martin
Hymns, 409, 622, 445, 450, "Hail Thou Star that Pointest," "Ave Maria," 639, 449.
Te Deum in B flat — C. Villiers Stanford

Second Sunday after Easter.
A. M.—Mass in D — F. L. Moir
Hymns, 132, 131, 138, 646, 133.
P. M.—Magnificat and Nunc Dimittis in F — Berthold Tours
Hymns, 132, 131, 138, 137, 646, 133.

Third Sunday after Easter.
A. M.—Mass in E flat — Alfred Eyre
Hymns, 127, 131, 137, 646, 136.
P. M.—Magnificat and Nunc Dimittis in E flat — J. E. West
Hymns, 127, 131, 137, 302, 646, 136.

Fourth Sunday after Easter.
A. M.—Mass, *Creed, Sanctus* and *Gloria* from Mass in B flat, C. Villiers Stanford
Benedictus and *Agnus Dei* from Mass in E flat — Alfred Eyre
Hymns, 134, 131, 133, 646, 132.
P. M.—Magnificat and Nunc Dimittis in A minor — T. Tertius Noble
Hymns, 134, 131, 133, 138, 646, 132.

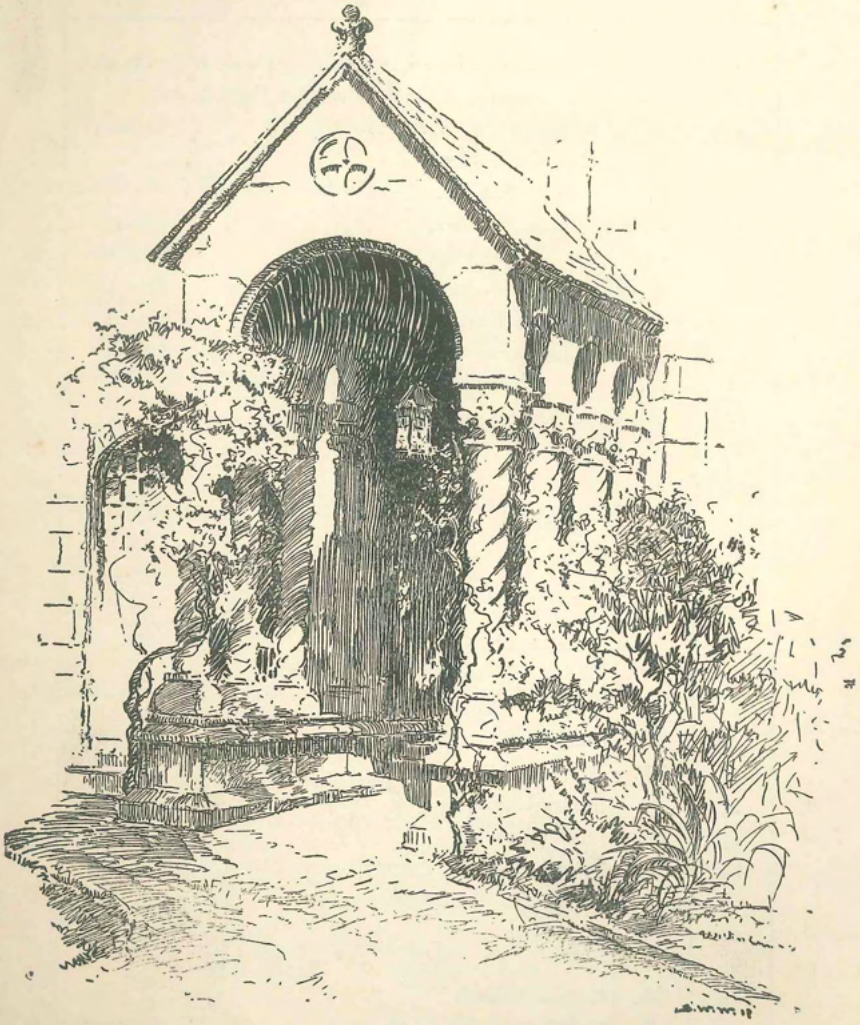
Offerings

Feb. 24.	Cash	$49.22
	Envelopes	75.43
Mch. 3.	Cash	52.90
	Envelopes	77.25
Mch. 10.	Cash	44.83
	Envelopes	126.62
Mch. 17.	Cash	42.17
	Envelopes	84.63
Mch. 24.	Cash	81.98
	Envelopes	89.00
Mch. 31.	Cash	165.00
	Envelopes	112.00
		$1,004.03

Special Funds

Missions—		
Foreign	$941.29	
Domestic	952.17	
Diocesan	412.45	
		$2,305.91
S. Stephen's College		18.70
Belgium Relief		5.00
Jerusalem Fund		1.00
Armenian Relief		1.00
War Commission		6.00
Work among Jews		57.71
Halifax Relief		5.00
		$2,400.32

S. Clement's Magazine



May, 1918

The Kalendar

May, 1918

1	W.	**SS. Philip and James,** *Apostles.* *Doctor of the Church.*
2	Th.	*S.* Athanasius, *Bishop of Alexandria, Confessor and*
3	F.	The Invention of the Holy Cross. *Abstinence*
4	Sa.	*S.* Monica, *Widow.*
5	S.	**Rogation Sunday.**
6	M.	**Rogation Monday.** *Abstinence*
7	Tu.	**Rogation Tuesday.** *Abstinence*
8	W.	**Rogation Wednesday.** *Abstinence*
9	Th.	**Ascension Day.**
10	F.	*S.* Gregory of Nazianzus, *Bishop of* *Abstinence*
11	Sa.	*Constantinople, Confessor and Doctor of the Church.*
12	S.	**The Sunday after Ascension.**
13	M.	
14	Tu.	
15	W.	
16	Th.	
17	F.	*Abstinence*
18	Sa.	
19	S.	**Whitsun Day.**
20	M.	**Whitsun Monday.**
21	Tu.	**Whitsun Tuesday.**
22	W.	**Ember Day.** *Abstinence*
23	Th.	
24	F.	**Ember Day.** *Abstinence*
25	Sa.	**Ember Day.** *Abstinence*
26	S.	**Trinity Sunday.**
27	M.	Venerable Bede, *Priest, Confessor.*
28	Tu.	
29	W.	
30	Th.	**Corpus Christi.**
31	F.	The Sacred Heart of Jesus. *Abstinence*

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¶ The Rector's Bible Class will be discontinued after the first of May.

¶ On Rogation Sunday, Evensong will be said at 5 P. M., and the Litany sung in procession at night.

¶ On the Rogation Days, the Church will be open as usual from 6 A. M. to 9 P. M. The Masses will be at 7, 7.30 and 9.30 A. M.

¶ The Masses on Ascension Day will be at 6, 7 (Solemn) and 9.30 A. M. The offerings will be for the Summer Outing Fund of the Parish.

¶ The Annual Meeting of S. Saviour's Ward of the Confraternity of the Blessed Sacrament, will be held on Wednesday, May 29. Vespers will be sung at 5.15, followed by the business meeting.

¶ On Corpus Christi, the Masses will be at 7, 7.30 and a Solemn Mass at 9 A. M.

¶ The classes in the Sunday School will be discontinued after Trinity Sunday. The children are expected to attend one of the Masses each Sunday during the summer.

¶ After the first Sunday in June, the 8 o'clock Mass on Sundays and the 7.30 o'clock Mass on weekdays will be omitted until the autumn.

¶ The United Offering of the S. Clement's Branch of the Woman's Auxiliary was $143, which is nineteen dollars more than last year.

THE League of Intercession has been in existence for five years. Two years ago, it was reorganized, and has been growing by slow degrees ever since—by *very* slow degrees, one may say. Apparently the duty and obligation to pray rests very lightly upon the consciences of many in the Parish. Perhaps some of the Congregation feel that the work of prayer may be left safely in the hands of the Clergy, and that as long as the Priests stand at the Altar several times a day, nothing more is to be expected of any one.

At present we have over eight hundred Communicants. Of that number, eighty are interested enough in the work of the League to have the Leaflet sent to them each month. Twenty more prefer to ask the Clergy for a copy. Seven hundred and fifty members of the Parish pay no attention to the matter at all—a sad commentary on the reality of the religion of most of us.

Last month, aside from the other intercessions, the League remembered by name 357 men and women in the Service. We prayed for the eternal rest of 213 souls, the names being gathered from the casualty lists. Each month we are printing two hundred copies of the Leaflet, which is indeed a venture of faith, considering the fact that only one hundred copies are in circulation. May we urge S. Clement's people once more—this is the third or fourth time—to take the League seriously. We are convinced that it is of more value to the spiritual life of the Parish than any organization in its history, past or present. It is true that there is a real atmosphere of devotion in our services—a real spiritual life in the Parish. This

is due however, to the faithful few. The vast majority are living by the faith and prayers of others. The Church is open daily from six-thirty in the morning until five-thirty in the afternoon. The congregations are large when Solemn High Mass is in progress; a handful come to the daily Mass. The SACRAMENTAL PRESENCE in the Tabernacle has few worshippers at other times. Yet the need of prayer is being brought home to us most vividly in these troublous times. The power of prayer is manifested in countless instances. The duty of prayer is laid upon us by JESUS CHRIST. Do S. Clement's people need further argument? If they are true Christians as well as Catholics they do not.

The Sacred Heart

O SACRED HEART! Our home lies deep
in Thee.
On earth Thou art an exile's rest;
In Heaven, the glory of the blest.
O Sacred Heart! O Sacred Heart!

O Sacred Heart! Thou fount of contrite tears!
Where e'er those living waters flow,
New life to sinners they bestow.
O Sacred Heart! O Sacred Heart!

O Sacred Heart! Our trust is all in Thee.
For though earth's night be dark and drear,
Thou breathest rest when Thou art near.
O Sacred Heart! O Sacred Heart!

O Sacred Heart! When shades of death shall fall,
Receive us 'neath Thy gentle care,
And save us from the tempter's snare.
O Sacred Heart! O Sacred Heart!

O Sacred Heart! Lead exiled children home,
Where we may rest near Thee,
In peace and joy eternally.
O Sacred Heart! O Sacred Heart!

In Service

The following names are those of members of this Parish which have been added to the Honor Roll since April 5:

C. Randall Pennington | Marshall Watts
William Edward Rhoads

(Corrected to April 25)

DEAR Father Hutchinson: I must send to you and your people a written word of blessing and congratulation on the splendid showing which you made on Easter.

I cannot tell you how grateful and thankful I am for it. You have set an example which is much needed in the Diocese at this time. In many other cases the claims of the war, and of war work have distracted our people from their regular responsibilities in regard to this missionary work of the Church. Of course this is most disastrous. I am deeply anxious that our people generally should understand that the pressure of the war should make our missionary obligations as Christians and Churchmen seem more and not less imperative.

This is a splendid thing which you have done, and I want you to give my blessing to your people.

Faithfully yours,

PHILIP M. RHINELANDER.

April 16, 1918.

THE United States' Food Administration has requested the Clergy to publish the following letter:

"If we are to furnish the Allies with the necessary proportion of wheat to maintain their war bread from now until the next harvest, and this is a military necessity, we must reduce our monthly consumption to 21,000,000 bushels a month as against our normal consumption of about 42,000,000 bushels, or 50 per cent. of our normal consumption. Reserving a margin for distribution to the Army and for special cases, there remains for general consumption approximately 1½ pounds of wheat products weekly per person. Many of our consumers are dependent upon bakers' bread. Such bread must be durable, and therefore requires a larger proportion of wheat products than cereal breads baked in the household. Our Army and Navy require full allowance. The well-to-do in our population can make greater sacrifices in the consumption of wheat products than can the poor. In addition, our population in the agricultural districts, where the other cereals are abundant, are more skilled in the preparation of breads from these other cereals than the crowded city and industrial populations.

"With improved transportation conditions, we now have available a surplus of potatoes. We also have in the spring months a surplus of milk, and we have ample corn and oats for human consumption. The drain on rye and barley as substitutes has already greatly exhausted the supply of these grains.

"To effect the needed saving of wheat we are wholly dependent upon the voluntary assistance of the American people, and we ask, therefore, that all householders use no more than 1½ pounds per week of wheat products per person. This means not more than 1¾

pounds of Victory bread, containing the required percentage of substitutes, and one-half pound of cooking flour, macaroni, crackers, pastry, pies, wheat, breakfast cereals, all combined. There is no limit upon the use of other cereals, flours and meals, corn, barley, buckwheat, potato flour, etc.

"Many thousand families throughout the land are now using no wheat products whatever, except a very small amount for cooking purposes, and are doing so in perfect health and satisfaction. There is no reason why all of the American people who are able to cook in their own households cannot subsist perfectly well with the use of less wheat products than 1½ pounds a week, and we specially ask the well-to-do households in the country to follow this additional program in order that we may provide the necessary marginal supplies for those parts of the community less able to adapt themselves to so large a proportion of substitutes.

"In order that we shall be able to make the wheat exports that are absolutely demanded of us to maintain the civil populations and soldiers of the Allies and our own Army, we propose to supplement the voluntary co-operation of the public by a further limitation of distribution, and we shall place at once restrictions on distribution, which will be adjusted from time to time to secure as nearly equitable distribution as possible. With the arrival of harvest we should be able to relax such restrictions; until then, we ask for the necessary patience, sacrifice and co-operation of the distributing trades."

A Catechism

(Continued)

Q. What has been the office of Holy Scripture in respect to the Faith?

A. Its office has been, and is, to attest and confirm. "The Church teaches; Scripture proves."

Q. Does Holy Scripture lay down any rule by which we may judge what are the Essentials of Faith?

A. No; we must in this, too, "hear the Church."

Q. Is it possible that some points or articles of the Faith may be discoverable from time to time which were not known in the first ages of the Church?

A. It is not possible. The Faith is "One," and it was "once for all delivered to the Saints."

Q. Is it lawful for any particular Church, or any part of the Church, to teach as matter of faith that which is opposed to the whole Church?

A. It is not lawful. Particular Churches are subject to the Church Catholic.

Q. When differences arise concerning the Faith, how does the Church decide what is to be held and what not?

A. Such differences are settled by Councils.

Q. What Councils only bind the whole Church?

A. General Councils; or, as they are called, Œcumenical Councils.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

Apr. 7—Jessie Rose Baldwin. | Apr. 25—George E. Rennard.
Apr. 14—James Alonzo Charleton.

Marriage

"Those whom God hath joined together, let no man put asunder."

April 25—George E. Rennard and Kathryn McCann.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

Apr. 8—Frances Drinker. | Apr. 10—Fannie E. Clark.
Apr. 11—Frances Thomas Jeris.

Music for May

Rogation Sunday.
A. M.—Mass in C — Berthold Tours
Hymns 165, 214, 142, 648, 217.
P. M.—Litany. — Plainsong
Hymns 142, 214, 648.

Ascension Day.
A. M.—Mass in E flat — H. H. Woodward
Hymns 300, 148, 147, 316, 322, 304.

Sunday after Ascension.
A. M.—Mass in C — George C. Martin
Hymns 148, 300, 147, 647, 304.
P. M.—Magnificat and Nunc Dimittis in E flat — J. C. Marks
Hymns 300, 149, 147, 301, 148, 647, 304.

Whitsun Day.
A. M.—Mass in C — Myles B. Foster
Hymns 157, 470, 209, 156, 639, 154.
P. M.—Magnificat and Nunc Dimittis in C — Eaton Faning
Hymns 207, 157, 209, 156, 470, 639, 154.
Te Deum in C — C. Warwick Jordan

Trinity Sunday.
A. M.—Mass, *Creed, Sanctus* and *Gloria* from Mass in A and D, J. Stainer
Benedictus and *Agnus Dei* from Mass in D — F. L. Moir
Hymns 601, 158, 160, 639, 161.
P. M.—Magnificat and Nunc Dimittis in A minor — T. Tertius Noble
Hymns 160, 158, 163, 161, 601, 639, 165.
Te Deum in C — C. Warwick Jordan

Corpus Christi.
A. M.—Mass in C — Berthold Tours
Hymns 316, 319, 309, 315.

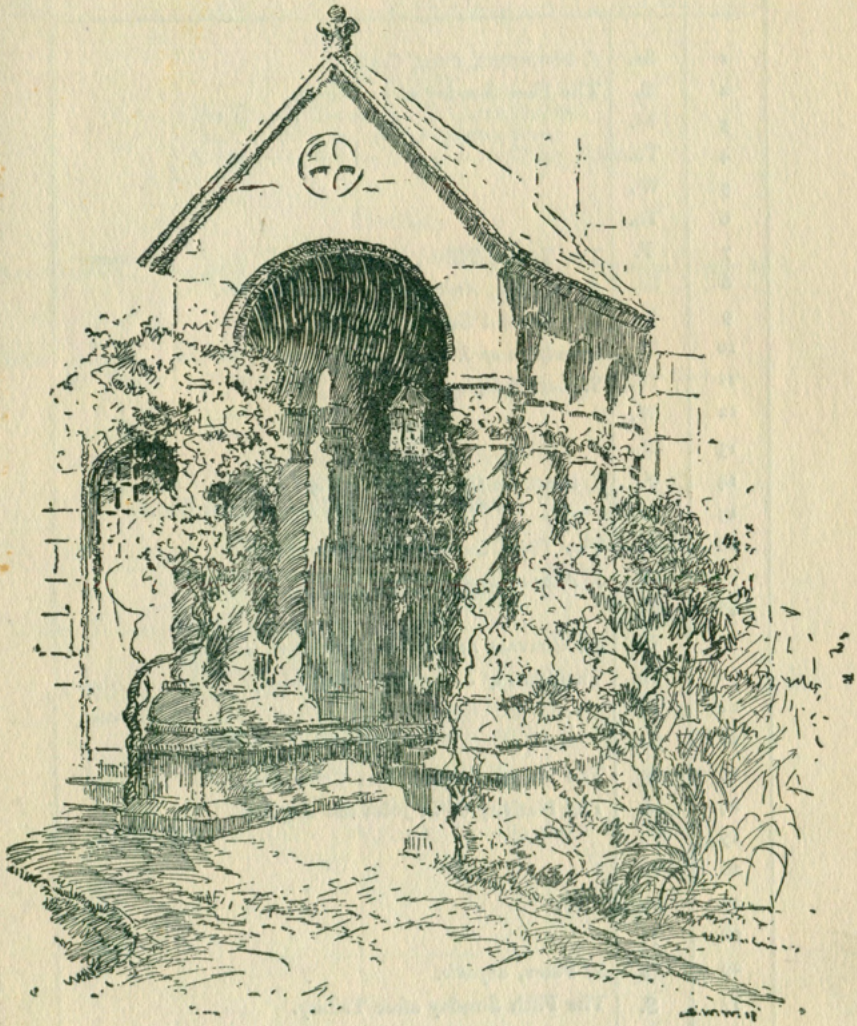
Offerings

Apr. 7.	Cash,	$66.42
	Envelopes,	69.35
Apr. 14.	Cash,	37.79
	Envelopes,	77.88
Apr. 21.	Cash,	29.15
	Envelopes,	65.29
		$345.88

Special Funds

Missions—		
Foreign,	$56.51	
Domestic,	48.12	
Diocesan,	3.65	
		$108.28
S. Stephen's College,		8.25
War Commission,		2.00
Magazine,		2.00
		$120.53

S. Clement's Magazine



June, 1918

The Kalendar

June, 1918

1	Sa.	S. Nicomede, *Priest, Confessor.*
2	S.	**The First Sunday after Trinity.**
3	M.	
4	Tu.	
5	W.	
6	Th.	
7	F.	The Sacred Heart of Jesus. *Abstinence*
8	Sa.	S. William, *Archbishop of York, Confessor.*
9	S.	**The Second Sunday after Trinity.**
10	M.	*Translation of S.* Margaret, *Queen of Scotland.*
11	Tu.	**S. Barnabas,** *Apostle.*
12	W.	
13	Th.	
14	F.	S. Basil the Great, *Archbishop of Caesarea-* *Abstinence*
15	Sa.	*in-Pontus, Confessor and Doctor of the Church.*
16	S.	**The Third Sunday after Trinity.**
17	M.	S. Alban, *Protomartyr of England.*
18	Tu.	
19	W.	*SS.* Gervase and Protase, *Martyrs.*
20	Th.	*Translation of S.* Edward, *King, Martyr.*
21	F.	*Abstinence*
22	Sa.	
23	S.	**The Fourth Sunday after Trinity.**
24	M.	**The Nativity of S. John the Baptist.**
25	Tu.	
26	W.	
27	Th.	
28	F.	*Abstinence*
29	Sa.	**S. Peter,** *Apostle.*
30	S.	**The Fifth Sunday after Trinity.**

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"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."— S. Clement, 1 Cor.

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Edited by the Clergy.

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¶ Gifts of flowers for the Altars are asked for the summer months.

¶ More money is needed for the Summer Outing Fund, if the Parish is to care for the sickly and those who ought to have a breath of fresh air this summer.

¶ There will be a concert for the Choir Outing Fund, on Wednesday evening, June 12. Tickets may be obtained from members of the Choir.

¶ Up to the present only half the amount has been subscribed for the bed in the American Hospital, in Paris. It should be a matter of pride that the fund be raised promptly, so that "S. Clement's Bed" be ready as soon as possible.

¶ Members of S. Saviour's Ward of the Confraternity of the Blessed Sacrament are requested to send their dues to the treasurer of the Ward, Mr. Paul F. Mowry, 844 North Sixty-third street, and not to the Secretary-General in New York.

¶ Since January 1, S. Clement's Auxiliary of the American Red Cross has sent in the following articles: 8583 surgical dressings, 45 property bags, 3 sweaters, 2 trench cloths, 17 substitute handkerchiefs, besides socks, sweaters, helmets and wristlets to some of our own boys. The Marine Corps was supplied with 135 pairs of socks, 104 sweaters, 106 pairs of wristlets, 10 helmets, 4 scarfs and 1 pair of bed socks.

¶ The following priests will be in residence during the summer to assist the regular staff: Fr. Franklin Joiner, for the months of June and July; Fr. Thomas Bingham, for August; and Fr. I. H. Webber-Thompson, for September. Fr. Quin will take his holiday in June and September, Fr. Caine, from the middle of July to the 1st of September, and Fr. Hutchinson will leave for his vacation July 1.

¶ The editors apologize for an apparent attempt to initiate a new custom as to the keeping of feasts. It is allowable to transfer a feast, but not to "anticipate." The Feast of the Sacred Heart falls on the Friday after the Octave of Corpus Christi. Last month's Kalendar would have us keeping the Feast a week too soon.

ON THE 13th of June the Right Reverend John Gardner Murray, D. D., Bishop of Maryland, will advance (D. V.) the Reverend Wallace R. Everton to the Priesthood, in Mount Calvary Church, Baltimore, where he has accepted a curacy. Mr. Everton will begin his priesthood in the parish in which he became a candidate for Orders, and has been assigned work at S. Mary's Chapel.

The congregation will regret the removal of his name from our clerical staff. They are asked to remember him on his ordination day. He carries with him our prayers and good wishes for his new work.

THE House of God is a place where true hospitality should prevail. One can well imagine the reception which would have been accorded to the "stranger in the midst" of one of the congregations of the Primitive Church. In those early days the fellowship between Christians was a vital thing. Those who received the Sacrament of the Body and Blood realized that they were bound together in one Life. It would be well indeed if this spirit could be revived among us.

There are too many individualistic Christians in the world, and too many self-absorbed parishes. Very often the newcomer is made to feel that he is intruding. If by an unhappy chance, trusting to the loving kindness of Christians, he happens to find a place in a rented pew, he is requested to change his seat. To the individualistic and self-absorbed Christian, one particular spot is sacroscanct, and God cannot be worshipped in any other. If a stranger accepts the invitation of the Rector to come to a guild or club meeting, and ventures upon the hallowed ground of a close corporation, the frigidity of the atmosphere precludes a repetition of the mistake. As a consequence many parishes are dying. The time-honored phrase, "Let the ancient customs prevail," is admirable in its application to Church order, but if it is taken to mean that no notice is to be given new things, simply because they are new, without thought of their possible value or their expression of the life about us, then it will mean a congregation of gray-headed men and women who are content to worship in solemn isolation, and a Church that never lays hold of any new opportunities.

Let us, then, according to the suggestion of the Bishop in his address at the last Convention, begin to consider the possibility of abolishing rented pews at some time in a future not too dim, and let us cordially welcome strangers who come to worship with us.

However, long residence in some parishes does not always lead to intimate acquaintances. We remember an amusing incident which occurred in a certain congregation not so many years ago. One of the "old members," moved by an hospitable impulse, greeted most warmly the occupant of a neighboring pew. "I am so glad to see you here this morning, and I hope you will come often!" "Thank you!" was the quiet reply, "I have been coming for twenty-five years!"

Are we realizing our fellowship one with another?

In Service

The following names are those of members of this Parish which have been added to the Honour Roll since April 25:

Joseph Welch	Singleton McElroy
Joseph S. Lilly	Alexander Hausam

(Corrected to May 22.)

FOR the third time the Clergy urge those who come to the services during the week, and to the 9.15 Mass on Sundays, to sit as near the Altar as possible. This request, which has been made so often by the Clergy, is persistently disregarded. As a consequence the Celebrant is obliged to raise his voice unnecessarily, and is able to hear only the faintest and most uncertain response from the Congregation. Is it too much to hope that this may be "the third and last time of asking?"

May we not suggest, also, in this connection that it would add to edification if *all* those present at the services would make responses audibly? We need to be reminded that ours is a Book of *Common* Prayer. This would seem to imply that the Congregation should take an active part in the worship of the Church. The maxim "to be seen and not heard" is applicable to children in the presence of their parents and elders, but it is not binding upon Catholics in the presence of GOD and His Holy Angels.

A Catechism

(Continued)

Q. Who are Ministers?

A. Certain persons set apart in the Church, GOD'S Kingdom, and having authority from CHRIST, its Head and its King, to minister about holy things.

Q. How are they spoken of in Holy Scripture?

A. They are spoken of in Holy Scripture as "Ambassadors of CHRIST." CHRIST is Himself invisible, but He is visibly present by His Ministers. They are said to be "in CHRIST'S stead." (II Cor. v, 20.)

Q. Is it necessary that this should be?

A. Yes. Every kingdom needs its authorized Rulers and Ministers, and without them all would be confusion and discord.

Q. Who were the first to be called the Ministers of CHRIST?

A. The Apostles.

Q. When did CHRIST give them commission and authority to act in His Name?

A. Immediately before His Ascension, when He said unto them, "As My Father hath sent Me, *even* so send I you." (S. John xx, 21.)

Q. Was it intended that this authority should be given to the Apostles only?

A. Certainly not. It was to be extended to them also who should be called to the same office. For when CHRIST gave the Apostles their commission He added, "Lo, I am with you alway, even unto the end of the world." (S. Matt. xxviii, 20.)

Q. Do you mean to say that the Ministers of the Church thus appointed have really the authority of CHRIST Himself, and that what they do in His Name, and according to His will, is in principle and effect the very same as if done by CHRIST Himself?

A. Yes. S. Paul distinctly speaks of himself as acting in the person of CHRIST." (II Cor. ii, 10.)

BRANCHES Number 1 and 2 of the Woman's Auxiliary have met on the first and second Wednesdays of each month from October to May, inclusive. There is now a membership of eighty-six, with an average attendance of twenty-five at the meetings. Eleven new members were added during the past year. The Auxiliary lost one member by death, Mrs. Florence Whiting Bernadou, who for many years gave her willing service to the organization as member and officer.

Two Mission Study Classes under the leadership of Sister Lydia, S. S. M., were formed to meet on Wednesday evenings and Thursday mornings, beginning with the first week in Epiphany. Each of the classes held six meetings.

During Lent the Sewing Class met weekly, and a great deal of work was accomplished.

At the annual meeting of S. Clement's Branch of the Woman's Auxiliary, Wednesday, May 1, the following officers were elected for the ensuing year: President, Mrs. Charles Joline; Vice-President, Mrs. George H. Lea; Secretary, Miss Helen E. Sprecher; Treasurer, Miss Gladys Connelly.

A summary of the Treasurer's report follows:

RECEIPTS.		
Balance May, 1917	$16.87	
Dues and Offerings..	921.00	
Returned from Shelby, N. C.	50.00	
Interest on Deposit	.55	
		$988.42
Value of Boxes Sent		$151.68
United Offering		$143.00

EXPENDITURES		
Domestic Commitee	$573.00	
Foreign Committee.	269.00	
Diocesan Committee	61.00	
Indian Committee	36.00	
Colored Committee.	25.00	
Leper Hospital, Japan	11.00	
Current Expenses	5.00	
United Offering, Special	3.27	
Postage and Printing	3.15	
		$986.42
Balance May, 1918		2.00
		$988.42

R. I. P.

Of your charity pray for the repose of the souls of
MARIA AGNES GOODWIN
and
FRANK SCHAEFER
devout communicants of this Parish. Give rest, O CHRIST, to Thy servants, with Thy Saints, where sorrow and pain are no more; neither sighing, but life everlasting. AMEN.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

May 5—Russell George Kuhn.
May 5—Catherine Frances Rose.
May 19—Roberta Virginia Cecilia Spear.
May 19—Mildred Elizabeth Mulholland.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

Apr. 29—Henry Hesketh.
Apr. 30—Lenore F. Peacock.
May 2—George Henry Ryer.
May 10—Maria Agnes Goodwin.
May 13—Frank Schaefer.
May 13—Edmund T. Craige.

Music for June

First Sunday after Trinity.
A. M.—Mass in C — George C. Martin
Hymns 316, 309, 646, 315.
P. M.—Magnificat and Nunc Dimittis, in C — Eaton Faning
Hymns 316, 311 (pt. 1), 309 (pt. 1), 646, 178.

Second Sunday after Trinity.
A. M.—Mass in C — Myles B. Foster
Hymns 215, 179, 646, 232.
P. M.—Magnificat and Nunc Dimittis, in A minor — T. Tertius Noble
Hymns 215, 38, 184, 178, 646, 232.

Third Sunday after Trinity.
A. M.—Mass in E flat — Alfred Eyre
Hymns 228, 555, 645, 234.
P. M.—Magnificat and Nunc Dimittis, in E flat — J. C. Marks
Hymns 228, 38, 542, 298, 645, 234.

Fourth Sunday after Trinity.
A. M.—Mass in C — Berthold Tours
Hymns 391, 316, 640, 306.
P. M.—Magnificat and Nunc Dimittis, in E flat — T. E. West
Hymns 222, 415, 438, 235, 640, 436.

Fifth Sunday after Trinity.
A. M.—Mass in E flat — H. H. Woodward
Hymns 215, 178, 640, 307.
P. M.—Magnificat and Nunc Dimittis, in F — Thomas Morley
Hymns 215, 38, 271, 28, 640, 307.

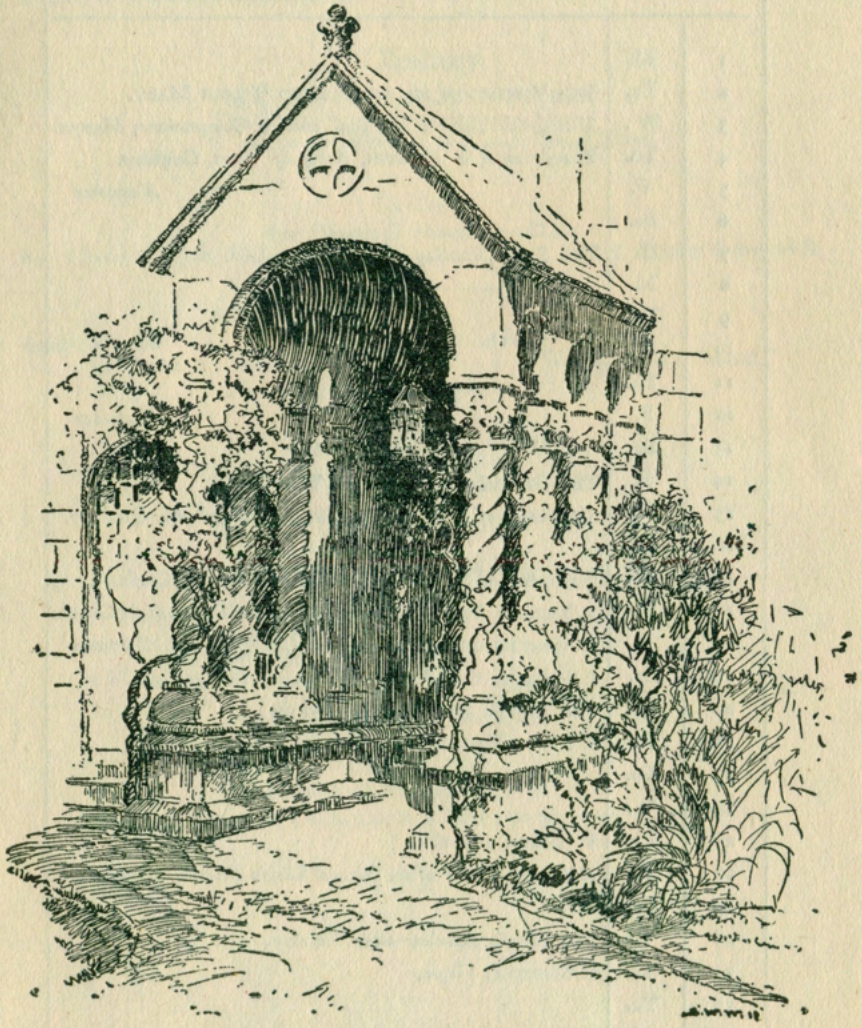
Offerings

Apr. 28.	Cash	$36.23
	Envelopes	105.40
May 5.	Cash	31.93
	Envelopes	81.25
May 12.	Cash	30.62
	Envelopes	63.35
May 19.	Cash	1636.45
	Envelopes	95.62
		$2080.85

Special Funds

Missions—		
Foreign	$54.08	
Domestic	60.06	
Diocesan	8.75	
		$122.89
Summer Outing Fund		40.31
S. Stephen's College		4.25
		$167.45

S. Clement's Magazine



July, 1918

The Kalendar

July, 1918

1	M.	
2	Tu.	The Visitation of the Blessed Virgin Mary.
3	W.	*S.* Irenaeus, *Bishop of Lyons,* and his Companions, *Martyrs.*
4	Th.	*Translation of S.* Martin, *Bishop of Tours, Confessor.*
5	F.	*Abstinence*
6	Sa.	
7	S.	**The Sixth Sunday after Trinity.**
8	M.	
9	Tu.	
10	W.	
11	Th.	
12	F.	*Abstinence*
13	Sa.	
14	S.	**The Seventh Sunday after Trinity.**
15	M.	*Translation of S.* Swithun, *Bishop of Winchester, Confessor.*
16	Tu.	
17	W.	*Translation of S.* Osmund, *Bishop of Salisbury, Confessor.*
18	Th.	*S.* Thomas Aquinas, *Priest, Confessor and Doctor of the Church.*
19	F.	*S.* Vincent de Paul, *Priest and Confessor.* *Abstinence*
20	Sa.	*S.* Margaret of Antioch, *Virgin and Martyr.*
21	S.	**The Eighth Sunday after Trinity.**
22	M.	*S.* Mary Magdalene.
23	Tu.	
24	W.	
25	Th.	S. James, *Apostle.*
26	F.	*S.* Anne, *Mother of the Blessed Virgin Mary.* *Abstinence*
27	Sa.	
28	S.	The Ninth Sunday after Trinity.
29	M.	*S.* Martha, *Virgin.*
30	Tu.	
31	W.	*S.* Germanus, *Bishop of Auxerre, Confessor.*

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¶ After July 1st, Evensong on Sundays will be said at 5 o'clock in S. John's Chapel, and the 8 o'clock service will be omitted until further notice. The weekday services will also be said in S. John's Chapel, commencing the 1st of July, with the exception of the Mass on Mondays, when a requiem will be said in the Lady Chapel at 7 A. M.

¶ On Wednesday evening, June 12, the choir boys gave a very creditable entertainment in the Parish Hall for the benefit of their Outing Fund. After several vocal and instrumental numbers, a minstrel show was presented, which easily rivaled Dumont's. Lander Moule was interlocutor, the endmen were Brand Wright and Bradford Tyre. All the members of the choir contributed their share of the program. Interested persons who were prevented from attending the performance may have the privilege of doing their bit for the boys by sending contributions for the Outing Fund to Mr. Fry.

¶ Our bed in the American Hospital in Paris is to bear this title, "S. Clement's Auxiliary 233, American Red Cross, S. Clement's Episcopal Church, Twentieth and Cherry streets, Philadelphia." The nurse in charge of the bed is supposed to write occasionally as to the number of patients cared for. The writing will necessarily be occasional, with the rush of work demanding almost every moment of the nurse's time.

¶ During July and August, the Auxiliary of the Red Cross will meet on Fridays only.

¶ Beginning July 3, there will be a class for the children of the Parish and those of the neighborhod who may wish to come. The class will meet each Wednesday during the summer at 10 o'clock, under the charge of Sister Lydia. Some manual work will be done, and at each session there will be a short religious instruction.

THE war is bringing many changes to our churches throughout the country. The clergy in many instances have offered themselves for chaplaincies in the Army and Navy, and in consequence many parishes have been left without rectors. Grace Church, Mt. Airy, is among the number. At the outbreak of the war Fr. Cline obtained leave of absence from his vestry and left at once for France. The date of his return is uncertain, and the vestry has asked Fr. Caine to take charge of the work until the Rector's return. He will take up his residence on September 1st. His going will be a real trial to S. Clement's. During his four years' residence as Curate he has won the affection of the people, and his ministrations have been faithful and untiring. While we shall miss him from our Clergy Staff, we are glad to be able to make a contribution so real

and so valuable to the present war needs. The Congregation will need no exhortation to remember Fr. Caine before the Altar.

This change in the Clergy Staff and the present difficulty of obtaining priests for parish work may involve some changes as to the number of services that may be possible next winter, but we shall be given an opportunity as a parish of offering our sacrifice in the present distress.

PROBABLY the majority of our parishioners have made their plans for the summer. We trust that due consideration has been given to the possibility of obtaining Church privileges in the communities where they may chance to be spending their holiday. Too often one finds that the question of the Church and Sacraments is apparently the thing of last and least importance in the minds of those who during the winter are most faithful in Church attendance. After the plans are all made and accommodations secured, then comes the belated question, "What can I do about Church services?" Oftentimes it is discovered that there must be an enforced vacation from religion.

It is discouraging to a parish priest to be told that the very people who have made the loudest protestations of "Catholicity" during the winter and who have been most insistent upon upholding "Catholic tradition and ceremonial," are, curiously enough, the most negligent during the holidays. There are even those who seem to have so little true realization of what the Mass and the Holy Communion mean that, distressed by the lack of the "six points" of ritual in some Low Church parish, they refuse to receive the Blessed Sacrament at their own Altar in the town which they have chosen for their summer abiding place, and persist in disloyally "'verting" to Rome for a few weeks, and pass by the door of the American Church, nose in the air. We know of people who have said they do not feel that the Sacrament is the same when it is received at another Altar than that of their own parish Church. Truly a strange commentary on the reality of their spiritual experience.

May we venture to offer what we believe to be a much-needed admonition, not only for S. Clement's people, but for American Churchmen generally? When you are making summer plans, let the Church come first, and not last.

FOR those who may wish to do some special reading during the summer we would suggest the following books: For spiritual reading, *Ara Coeli,* Chandler; *The Riches of the House of God,* MacLeod; *Self-Training in Meditation, Self-Training in Prayer* and *After This Manner Pray Ye,* McNeile, are all good. Bishop Chandler's book is rather hard to obtain now. Among the books of letters and sermons, *The Letters of Father Benson* and *The Last Sermons of Father Stanton* are most interesting. There is another splendid book by W. M. Clow, a Presbyterian, *The Evangel of the Strait Gate.* If one is looking for a war book, he or she could find no better than Phillipps' *Europe Unbound,* or *The Cross at the Front,* by Tiplady, or the recent book of Professor Mercer, *Allied and American Peace Terms. Arthur Stanton, a Memoir,* by Russell, *A Theology for the Social Gospel,* Rauschenbusch, *The Church and the Hour,* Vida Scudder, *The Place of the Laity in the Church,* by Sparrow-Simpson, and *The Letters of Cardinal Mercier,* will complete the list.

A Catechism

(Continued)

Q. Of how many Orders, or kinds, of Ministers does this Ministry consist, and by what titles are they distinguished?

A. There are three main Orders, and they are called Bishops, Priests and Deacons.

Q. Have these three Orders always been in the Church?

A. Yes; they have always been in every true part of the Church from the days of the Apostles. The Ministry of the Church, like the Faith of the Church, is One and the same always.

Q. How do you learn this?

A. It is gathered from Holy Scripture, from the writings of those who lived with the Apostles or near the time of the Apostles, and from the general practice of the Church.

Q. What is the office and work of a Deacon?

A. The office of a Deacon is the lowest of the three Orders of the Ministry, and the first to be entered on. His office is to "assist the Priest" in the performance of Divine Service and "to instruct the youth in the Catechism;" he may baptize infants "in the absence of the Priest;" he may preach "if he be admitted thereto by the Bishop;" and he is to "search for the sick and poor that they may be relieved."

Q. What is the office of a Priest?

A. The office of a Priest is to offer the Holy Sacrifice of the Altar, to give absolution from sin, to bless, and to perform other Rites and Ceremonies of the Church.

Q. What is the office of a Bishop?

A. It appertains to the office of a Bishop, in addition to what belongs to a Priest, to ordain other Ministers; to consecrate Churches, Holy Places and Holy Things, for the service of Almighty

oversight of the Clergy and Laity.

Q. By what means is the Ministry of the Church perpetuated; in other words, how are Ministers made?

A. By Ordination, or, as it is called, The Sacrament of Holy Order.

A Letter from Deaconess Whittaker

ONE night last year, when there was still fighting around the city, I was asked to go and say my prayers for a young soldier who had been badly shot and was dying. The government had confiscated the wealthy estates of the "aristocratic" party who had been Diaz's supporters, and one of these handsome old mansions had been turned into a military hospital. The ward I entered had evidently been the ball-room. It was a huge room, with an exquisite mosaic floor and little gold cupids all around the ceiling. The walls had been upholstered with tapestry and had been hastily stripped, and there was still a shred of red damask curtain hanging at one of the windows. The room was filled with narrow, red-blanketed cots, with a man in every one of them. There were so many that the nurses had more than they could do. The young soldier died while we were with him, and the two women with me and I watched the body all night.

Several times during the typhus epidemic I went to the government *la zareto* for those who had black typhus—the most virulent form of the disease. There were cases of smallpox there, too. They had established the hospital at a big, rambling farmhouse, sufficiently far out of the city. It was among the hills, and there was a lake with many wild ducks. The house was filled to overflowing with patients, and they had isolated the worst cases in the chapel—for these ranches are almost like little villages in themselves, with houses for all the help, and a store, and always, as among devout Catholics, a chapel. The poor little chapel was crowded, the sick lying even on the floor and on the altar steps. I put on a doctor's gown to go in. The chapel had been plundered previously; the images and pictures and hangings had been taken away, and only the Crucifix remained.

I suppose many of the things that happened here through the bombardment of the city, when we had to stay in a cellar for a week behind a refuge of mattresses, and all the subsequent fighting; the days when we were without water; when one couldn't buy food; the memorable week when the government changed hands seven times in one day!—must have been a miniature, even though a tiny one, of what is going on abroad. But those two scenes—the ghastly incongruity of that ball-room, with its simpering, gilt cupids smiling and smiling on that hideous bed and the dead body and the closely packed rows of suffering men—and that little country chapel with its demolished altar—outside, the hills and the quiet lake with the wild ducks flying

over it—and within, the black, swollen, tortured faces and writhing human forms at the foot of the tortured crucifix—have stayed in my mind as sharp-edged vignettes of war. There must be many scenes like that over there.

To-day is Viernes de Dolores (Friday of the Virgin's Sorrows), and there is always a flower carnival on the Viga canal, not far from here. All day automobiles and wagons have been going by in crowds, laden with flowers, and women with wreaths around their necks and flowers in their hair and men with flowers in their hats. There is singing and dancing and jollification—an odd way of commemorating the Blessed Virgin's sorrows, but the annual custom.

Just before Lent, Archdeacon Mellen, Miss Knight and I visited our Ameca mission. As it is necessary to make a day of it, for the train leaves early in the morning and returns to the city late in the afternoon, we took our lunch along—bread and cheese and ripe olives, and a roast chicken. (Miss McK. has a sort of make-believe farm out at the Hooker School, and keeps chickens, pigs, rabbits, a horse and two cows.) Ameca is a speck of a town at the very foot of the two volcanoes; it is beautiful! We climbed up the Sacro Monte to eat our lunch. That is a hill called the Sacred Mountain because there is a cemetery half-way up it, and a church on the summit. The winding road which leads to the top is marked all the way by the Stations of the Cross.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

May 23—Anna Catherine Lucy Jerrico.

June 20—Raymond Atmore Patterson.

June 11—Dorothy Thalia Eddicks.

Marriage

"Those whom God hath joined together, let no man put asunder."

June 21—Henry Clay Petray, Jr and Frances Sylvia Williams.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

May 31—Annie Keys.

June 18—George Henry Lea.

June 20—Rebecca Ames.

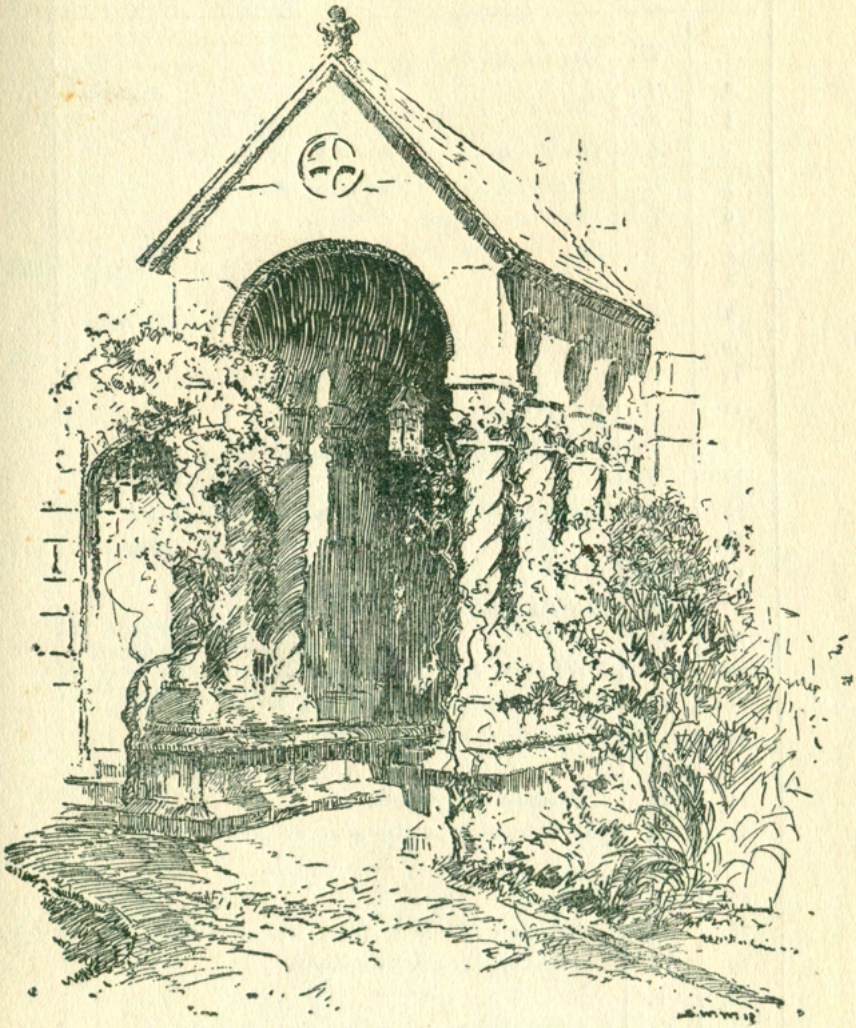
Offerings

May 26.	Cash	$72.41	
	Envelopes	84.78	
June 2.	Cash	42.92	
	Envelopes	73.19	
June 6.	Cash	34.00	
June 12.	Cash	200.50	
June 16.	Cash	28.95	
	Envelopes	101.40	
		$638.15	

Special Funds

Missions—		
Foreign	$58.97	
Domestic	54.47	
Diocesan	1.10	
		$114.54
Summer Outing Fund		3.00
S. Stephen's College		14.00
		$131.54

S. Clement's Magazine



August, 1918

The Kalendar

August, 1918

1	Th.	The Chains of *S.* Peter.
2	F.	*Abstinence*
3	Sa.	
4	S.	**The Tenth Sunday after Trinity.**
5	M.	*S.* Oswald, *King of Northumbria, Martyr.*
6	Tu.	**The Transfiguration of Christ.**
7	W.	The Holy Name of Jesus.
8	Th.	
9	F.	*Abstinence*
10	Sa.	*S.* Lawrence, *Deacon and Martyr.*
11	S.	**The Eleventh Sunday after Trinity.**
12	M.	*S.* Clara, *Virgin and Abbess.*
13	Tu.	
14	W.	
15	Th.	The Assumption of the Blessed Virgin Mary.
16	F.	*Abstinence*
17	Sa.	
18	S.	**The Twelfth Sunday after Trinity.**
19	M.	
20	Tu.	*S.* Bernard, *Abbott of Clairvaux, Confessor and Doctor of the Church.*
21	W.	*S.* Jane Frances de Chantal, *Widow.*
22	Th.	
23	F.	*Abstinence*
24	Sa.	**S. Bartholomew.** *Apostle.*
25	S.	**The Thirteenth Sunday after Trinity.**
26	M.	
27	Tu.	
28	W.	*S.* Augustine, *Bishop of Hippo, Confessor and Doctor of the Church.*
29	Th.	The Beheading of *S.* John Baptist.
30	F.	*Abstinence*
31	Sa.	*S.* Aidan, *Bishop of Lindisfarne, Confessor.*

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OUR dear old friend, Brother Maynard, of the Society of S. John the Evangelist, has entered into his rest. The end came at Cowley on the 24th of May in his 76th year. To the members of the Parish who have yet a vivid recollection of the days of the "Fathers" at S. Clement's this news will come with a real sense of personal loss. He had long been suffering from a stroke of paralysis and had been unable for some time to get about without assistance.

Coming to the Society from the office of a noted English architect, he brought with him a knowledge and taste that found expression in the erection and decoration of many of the Churches and buildings occupied by the Society. We copy the following from the English *Church Times*:

"He was professed in 1883, but as a novice he had been sent to the United States to the House of the Society, which then had charge of the parish of S. Clement's, Philadelphia. There he found a Church which had fallen into a great stage of neglect through lack of funds, previous to the Society's coming. His decoration of the Church on roof and walls lasted a full generation, till in these later days, under other auspices, larger works of renovation have been taken in hand and carried through.

"At Oxford a large work fell to his care in the building of the Society's Church on Iffley-road. This was built by Mr. Bodley, Brother Maynard being clerk of the works, and again doing the internal decoration of the roof. This Church was opened on June 12, 1896. Then followed the building of the new mission house at the back of the old brick buildings so familiar to generations of retreatants, and still in use as a guest-house, and fragrant with memories of Father Benson and Father Congreve."

May God grant to him rest in the Eternal House in Heaven.

LET us try to think straight.

We are all shocked and appalled as we hear or read of the Horrors of the War; the thousands of men killed or wounded, perhaps maimed for life; the families bereaved, the country desolated; the ships sunk with their precious cargoes as well as their sailors; the shrieking of the shells, the mud of the trenches; the cruel instruments of warfare, the gas and bombs and barbed wire. Terrible! terrible! we cry, and we can't listen or read any more.

On the other hand we hear of the self-sacrifice of the men who leave their families and business and the comfort of their homes at the call of duty, facing hardships and wounds and death in the service of their country; and of the willingness of mothers and wives and sweethearts to send their men, and the best of them; of the readiness of all to pay taxes and all sorts of subscriptions for the support of the army and navy; and of the devoted work done at home and

abroad by women for the comfort of our boys, and the care of the suffering impoverished people in invaded countries. Splendid! fine! we say; there is the glory as well as the horror of war.

But very likely we have an uncomfortable feeling that all this self-sacrifice and devotion may be misdirected. War, the inflicting of hurt and death on others, is so ghastly that we would rather not have anything to do with it, even in what we believe to be a just cause. Why should not differences and quarrels between countries be settled in a Court, as are serious disputes between individuals and companies? Well, that is just what we are aiming at and working towards, the establishment of an International Court, accepted by all countries with authority to settle disputes that may arise between any of them. But then it would be necessary for that Court to have some soldiers to enforce its decision if any nation should resist, just as the city or State Courts have policemen and prisons for people who will not submit to law and right.

We see it is the presence of wrong and wrong-doing in the world which is the real trouble, not the use of force (or war) to put it down. We must set ourselves to put down wrong of whatever kind, in a family or school or city or nation. Falsehood, dishonesty, cruelty, uncleanness must be restrained.

But then perhaps we are reminded of the teaching and example of our Lord JESUS CHRIST. Ought not Christians to love their enemies, to submit to wrong, to overcome evil with good? Yes, so far as our own personal interests are concerned. But that does not mean that we are to stand by and see other people oppressed and injured, and allow wickedness (just because it won't listen to the pleadings of reason and kindness) to go on triumphant, trampling down everything in its path.

Suppose Vermont were to be invaded by some wanton enemy; our University burnt, our schools closed, our mills destroyed, our farms devastated, our women and children ill-treated, immense sums of money levied on our cities, our leading citizens seized as hostages, and men carried off and forced to work for the enemy. What would we think of neighboring States, like New Hampshire or Massachusetts, if they should say, we are very sorry; we have tried to dissuade the enemy from such conduct, but they won't listen; we should think it wrong to use violence to stop them, it is against our religion to fight?

I think we should say that they were selfish cowards, and that their turn would soon come; and that they had mistaken the teaching of the Christian religion.

Let us be clear.

War is really a conflict of Wills.—In God, in angels good and bad, in men. It will take on outward forms according to the conditions and circumstances of those engaged in it.

It is only against *Wrong* as such that we are to fight, and on that we must always make war, and use all means at our disposal, including force if reason fails.

Our Lord JESUS CHRIST describes Himself as the Good Shepherd who lays down his life for the sheep. How? in conflict with the wolf with whom he engages in a fight to defend his flock.

GOD in the end employs force of all kinds to fight against those who persistently disobey His laws,—storm and flood, earthquake and fire, and disease, and hostile nations.

We need not then hesitate about cheering our soldiers and sailors on. War has its true glory in the midst of all its incidental horrors. We will pray that they may show themselves Christian soldiers, brave and chivalrous, without malice; hating wrong and trying to rescue all, not only victims but also wrongdoers, from the wrong.

A. C. A. H., in the *Pine Needle.*

A Catechism

(Continued)

Q. What are the Sacraments of the Church?

A. The Sacraments of the Church are outward Signs or Forms instituted by CHRIST Himself or by CHRIST through His Apostles, by which GOD works invisibly in us.

Q. What have the Sacraments been called?

A. They have been called the "Extension of the Incarnation," because they are the means or channels through which flow to men the Grace and blessing that comes from JESUS CHRIST, our GOD Incarnate.

Q. For what reasons are the Sacraments accompanied by Forms, Signs or Ceremonies, either those instituted by CHRIST or those added by the Church?

A. For three reasons. (1) To give the more solemnity to their administration. (2) To serve as outward expressions of inward gifts and blessings. (3) To present the mysteries of religion in a plain and sensible manner before the eyes of the people.

Q. What is the end and object of all the Sacraments?

A. The Sanctification of Man.

Q. Does this Sanctification extend only to the Soul of Man?

A. It extends to the whole man. We are "to glory GOD in Body and Spirit." And again, "I pray GOD, your whole Spirit and Soul and Body be preserved blameless unto the coming of our Lord JESUS CHRIST." (1 Cor. vi. 20; 1 Thess. v. 23.)

Q. What if we refuse or reject the Sacraments?

A. We are rejecting the very means which GOD Himself has appointed for conveying to us the benefits and blessings of the Incarnation of His SON.

1. Under "Forms" we include the Words required to be used in their administration.

2. It cannot be very material whether the Sacraments are spoken of in Scripture as instituted by Christ Himself or as practised by His Apostles. What the Apostles dI dthey did by Christ's authority. (Acts 1, 3.) They could not of themselves institute Sacraments, and make them binding forever on the Church.

The Assumption

THEY laid her down, all womanhood's crown,
With holy Mass and prayer,
And they carved the sign of the Cross divine
Above her with loving care;
They deemed she would lie till the trumpet-cry
Should awaken the dead from gloom,
But He Who in fight had quelled death's night,
Hath opened His Mother's tomb.

The holy fair hath passed away
From out that hallowed ground,
And roses bloom where Mary lay,
And lilies spring around;
The winding-sheet which wrapped her feet
No longer holds the dead,
And useless lies the wimple white
Which bound the Virgin's head.

Yet not for her a robe of gold,
With broidered art is meet;
CHRIST clothes her with the radiant sun,
The moon is at her feet;
A crown of beamy stars is set
Upon her maiden brow;
Her soul doth magnify the Lord,
High is the lowly now!

R. F. LITTLEDALE.

A Letter from a British Chaplain

IT IS very cheering to know that intercessions are being offered for us by friends who have never seen us. It gives such a comforting assurance of the "Communion of Saints."

I have not met many Americans, but there were some of the Medical Corps at Ruen when I was there. I think what strikes one most is that they are so serious. There is a grim determination about them that is certainly impressive. I hope to meet more of them when I go back to France, which I expect will be in a couple of months from now.

Acolytes in uniform must have brought the war very vividly to the minds of your congregation. I fear that there are many long days before we shall reach a satisfactory end of this war, and we who are face to face with the actual facts, know only too well how necessary it is that the end should be *truly* satisfactory.

I think the French are perhaps the most wonderful people in the war. It has hit them so hard and yet they are quite ready to go on. Their women are so cheerful, and it is a matter of incessant

work for them at rates of pay that would mean strikes with our own people. I like them the best of our allies. This must sound very strange in your ears, but Americans are scarcely regarded as allies, they always seem to be ourselves.

Yes, it is hard to love our enemies, and yet I don't think that the prevailing feeling with our soldiers is hatred. When you can call a man Fritz or Fritzie, you certainly don't hate him. Yet they are none the less determined to kill Fritz when they get a chance, and when some nasty trick is discovered, I am afraid that hatred is stirred and vengeance is very swift. Sometimes I wonder if we are becoming indifferent to the value of human life, either our enemy's or our own.

Continue to pray for us.

In Service

The following names are those of members of this parish which have been added to the Honour Roll since May 22:

Lafayette K. Williams. | Lucy C. W. Noble.

(Corrected to July 15.)

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

June 22—Katharine Lincoln Ferris. | July 10—Ruth Violet Stalcup.
July 14—Florence Edith Haskins.

Confirmations

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

June 25—Katharine Lincoln Ferris.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

July 3—Katharine C. Veit.

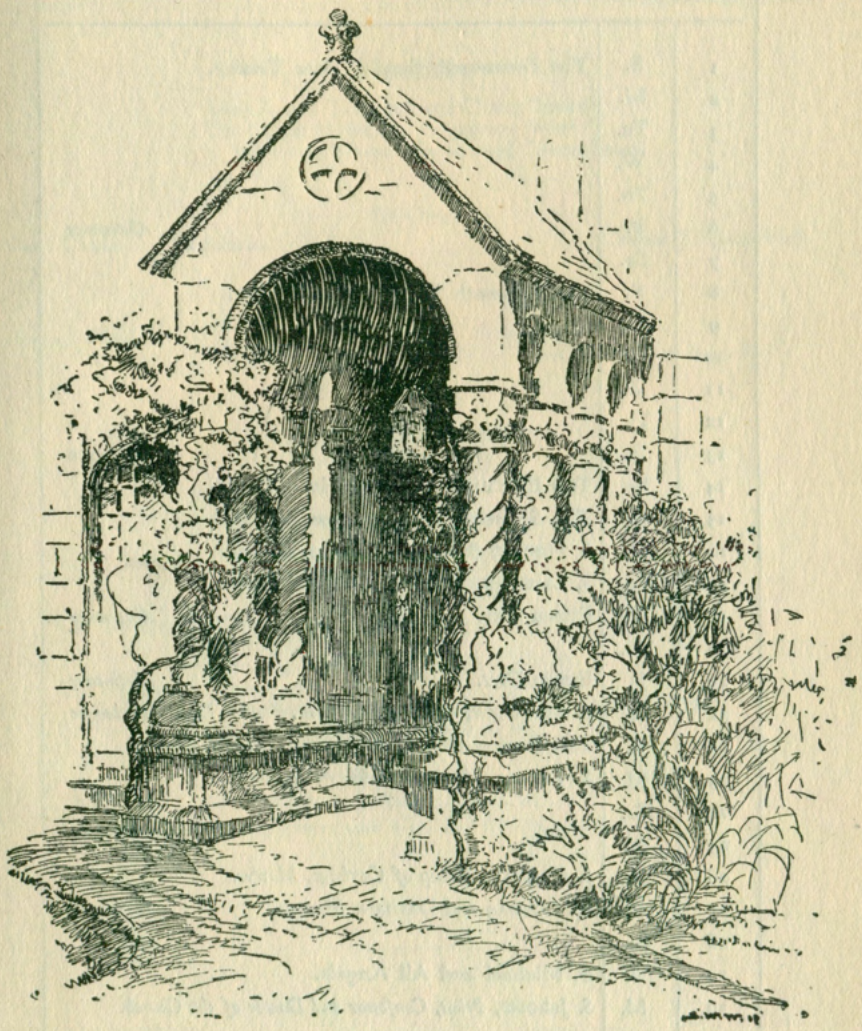
Offerings

June 23.	Cash	$19.57
	Envelopes	56.95
June 24.	Envelopes	27.00
June 30.	Cash	19.66
	Envelopes	80.80
July 7.	Cash	14.11
	Envelopes	184.30
July 9.	Envelopes	15.00
July 10.	Envelopes	7.00
July 11.	Cash	10.00
July 12.	Envelopes	6.00
July 14.	Cash	16.64
	Envelopes	74.40
		$531.43

Special Funds

Missions—		
Foreign	$39.02	
Domestic	50.17	
Diocesan	22.16	
		$111.35
Summer Outing Fund		1.00
Choir Outing Fund		15.00
Poor Fund		50.00
St. Stephen's College		6.75
Red Cross		1.00
		$185.10

S. Clement's Magazine



September, 1918

The Kalendar

September, 1918

1	S.	**The Fourteenth Sunday after Trinity.**	
2	M.		
3	Tu.		
4	W.		
5	Th.		
6	F.		*Abstinence*
7	Sa.		
8	S.	**The Fifteenth Sunday after Trinity.**	
9	M.		
10	Tu.		
11	W.		
12	Th.		
13	F.		*Abstinence*
14	Sa.	The Exaltation of the Holy Cross.	
15	S.	**The Sixteenth Sunday after Trinity.**	
16	M.	*S.* Ninian, *Bishop of Whitehorn, Confessor.*	
17	Tu.	*S.* Lambert, *Bishop of Maestricht, Martyr.*	
18	W.	Ember Day.	*Abstinence*
19	Th.		
20	F.	Ember Day.	*Abstinence*
21	Sa.	*S.* Matthew, *Apostle, Evangelist.* Ember Day.	*Abstinence*
22	S.	**The Seventeenth Sunday after Trinity.**	
23	M.	*S.* Thecla, *Virgin and Martyr.*	
24	Tu.		
25	W.		
26	Th.	*S.* Cyprian, *Bishop of Carthage, Martyr.*	
27	F.	*SS.* Cosmas and Damian, *Martyrs.*	*Abstinence*
28	Sa.		
29	S.	**S. Michael and All Angels.**	
30	M.	*S.* Jerome, *Priest, Confessor and Doctor of the Church.*	

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IN the next issue we will be able to give a general survey of parochial activities for the coming winter. It will doubtless be found necessary to alter our schedule somewhat. We are living in troublous times and we would not, if we could, be relieved from our share of the burden of the war. The expenses of the parish have necessarily increased, and we must do all in our power to reduce them to as low a figure as possible. Our acolytes are in the service of their country, where we are proud to have them, and we believe that they are serving our Cause the better because they have gone out from our Altar. This winter will doubtless make yet further demands upon us in the way of sacrifices. Let us meet it cheerfully and without murmuring. At the present time the spirit of sacrifice glorifies God far more than elaborate music and solemn processions. These ceremonial adjuncts are desirable when possible, but they do not constitute the sum and substance of the Catholic Faith. We should be striving increasingly as a parish to spend ourselves and be glad to be spent in the service of our God and of our Nation. Whatever curtailment of ritual or traditional custom may seem necessary will be made for this object and for this alone.

May we not ask that every member of the parish will endeavor to accept with as little murmuring as possible changes that may involve some personal inconvenience, or the surrendering of some non-essentials external? We sincerely trust that the old comment, so often heard in the past, may not pass our lips this winter: "What! *Another* change?"

WE have not been able to locate all of our boys who are in the service. Many of them have been changed from camp to camp and some of them are overseas. It is the desire of the clergy to keep in touch with them all, and we would be grateful if their friends or families would inform us of any change of address as soon as it occurs. So far as we know, the following "Soldiers of St. Clement's" are in France or England. If by any chance we have omitted any name, we would be grateful for information.

The following acolytes are "with the colors," many of them now on the fighting line:

Lieut. Edward F. Nolan	Alfred Johnson
Sergt. Grover C. Welch	Paul Casey
Sergt. Herbert Casey	John Kuhns
Sergt. Henry Hagert	Robert Longacre
Sergt. Norman Ruark	Theodore Casey

Other young men of our parish who are at present in France are:

Capt. Thos. H. Winston	E. P. McClement
Lieut. Jos. N. DuBarry	Frank Robinson
Lieut. Walton Osborne	Geo. McLauchlan
Sergt. J. F. Joline	Chas. Clark

Chas. Linn	Paul Hunter
Wm. F. Dean	Bernard Belinfante

Herbert Walsh

In the navy and probably upon the high seas:

Knox MacIlwain	Ensign Leonard B. Austin
Samuel Wetherill	C. Randall Pennington
Clinton Jenkins	Leonard W. Richardson, Jr.
Paymaster Chas. L. Austin	Joseph S. Lillly

May God grant they may return to their homes in peace.

¶ The Saturday Classes have given $13.80 for the rebuilding of a French village.

¶ The winter schedule of services will not be resumed until October. During September the masses and services will continue as they have done during the summer.

¶ The Sunday School will reopen on the first Sunday in October. It is hoped that all the children will make an effort to be present.

¶ The Bishop Coadjutor of the Diocese will visit St. Clement's in January to administer the Sacrament of Confirmation. Instructions for Confirmation and First Communion will commence the first Friday in November. The Rector will give Confirmation lectures for men and women every Friday night after the Service of Intercession. These are open for any who may desire to come, whether they have been confirmed or not.

¶ One of our boys at the front writes: "We long for S. Clement's and all that goes with it. There is something about it that rings so true and sincere that it fills a good space in the hearts of all that are so fortunate as to know it." Let us try this winter to live up to this estimate.

¶ Father Webber-Thompson, who was to have taken duty for September at S. Clement's, has received a commission as Chaplain in the U. S. Army and enters at once upon his duties. Father A. F. Bowles will come to us in his stead.

Holy Communion in Sickness

The following poem was written by Father Prescott when he was Rector of St. Clement's:

LORD, what am I, that not the Blessed Mother,
But Thou, Thyself, should come to be my Guest,
And seek me out, as if there were no other
Beneath whose roof to rest?

Not worthy I that to Thy heavenly Table
I should be called to sit and sup with Thee;
But who shall tell the worth which makes Thee able
To come and sup with me?

To be Thyself my Host—my Guest—my Feeding,
And find in me something whereon to feed,
Were Satisfaction meet for endless pleading;
O Help in time of need!

And a Communion, making one the song
Of Angels and Archangels, and the throng
Of men in earth, and Saints about the Throne,
O God made Flesh indeed.
To be a Man with men, and come unto Thine own,
And in "the Breaking of the Bread" to make Thy Presence known.

O. S. Prescott.

(The prayer that follows was found in the pocket of a British Colonel after he was killed in action in Flanders on October 11, 1917.)

FATHER of all, Helper of the free, we pray with anxious hearts for all who fight on sea and land and air to guard our homes and liberty. Make clear the vision of our leaders and their counsels wise.

Into Thy care our ships and seamen we commend; guard them from chance sown mines and all the dangers of this war at sea and as of old give them the victory. To men on watch give vigilance; to those below, calm sleep.

Make strong our soldier's hearts and brace their nerves against the bursting shrapnel and the unseen fire that lays the next man low. In pity blind them to the sight of fallen comrades left upon the field.

May CHRIST Himself in Paradise receive the souls of those who pass through death.

Let not our soldiers ever doubt that they shall overcome the forces of that King who "seeks to wade through slaughter to a throne and shut the gates of mercy on mankind."

O GOD of love and pity, have compassion on the wounded; make bearable their pains or send unconsciousness.

To surgeons and to dressers give strength that knows no failing and skill that suffers not from desperate haste.

To tired men give time to rest.

Pity the poor beasts of service who suffer for man's wrong.

For us at home, let not that open shame be ours that we forget to ease the suffering of the near and dear of brave men in the fighting line.

O Thou Who makest human hearts the channel of Thy answers to our prayers, let loose a flood of sympathy and help for children and their mothers who wander desolate and suffering, leaving wrecked homes and gardens trodden under ruthless feet.

With Thee Who sufferest more than all, may we with reverence Thy burden share, for all are Thine and in Thine image made; they, too, are Thine who caused the wrong.

O FATHER, may this war be mankind's last appeal to force. Grant from the stricken earth, sown with Thy dead, an everlasting flower of peace shall spring and all Thy world become a garden where the flower of CHRIST shall grow.

And this we beg for our dear Elder Brother's sake, Who gave Himself for those He loved, our Lord and Saviour JESUS CHRIST. Amen.

In Service

The following names are those of members of this parish which have been added to the Honour Roll since July 15:

Roy Hamilton Herbert Walsh

A Prayer for Every Day

ALMIGHTY GOD, Who hast given Thy Son Jesus Christ to be the Way, the Truth and the Life, grant us perfectly to know that without the Way there is no going; without the Truth there is no knowing; without the Life there is no living. Help us to know that Truth, to walk in that Way, to live by that Life; that at least we may come to the Life Everlasting, through the same Jesus Christ our Lord. Amen.

We shall probably be in need of teachers for the Sunday School. Will those who are willing to volunteer for this duty kindly hand their names to the Rector?

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

July 21. Frederic Jesse Bunnell | Aug. 31. James Black Lyver.

R. I. P.



Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

July 16. James Alonzo Charlton.
Aug. 6. Myra Moyer.
9. Josephine Booth Munns.
13. Howard Francis Playford.
16. Clara Dallett.

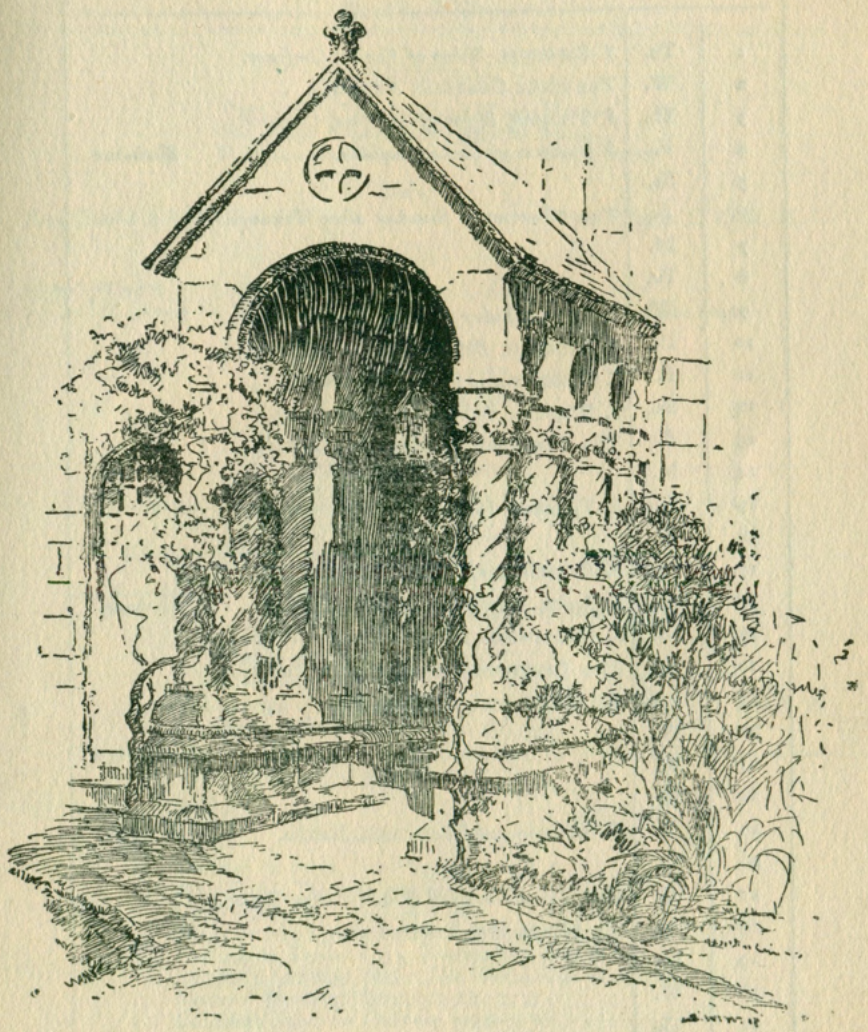
Offerings

July 23.	Cash,	$12.67
	Envelopes,	112.25
29.	Cash,	111.65
	Envelopes,	104.95
Aug. 4.	Cash,	16.92
	Envelopes,	44.15
11.	Cash,	9.44
	Envelopes,	59.45
18.	Cash,	11.23
	Envelopes,	38.21
		$520.92

Special Funds

Missions—		
Foreign	$31.81	
Domestic	41.99	
Diocesan	8.39	
		$82.19
S. Stephen's College		8.00
S. Clement's Magazine		2.00
		$92.19

S. Clement's Magazine



October, 1918

The Kalendar

October, 1918

1	Tu.	*S.* Remigius. *Bishop of Rheims, Confessor.*
2	W.	The Holy Guardian Angels.
3	Th.	*S.* Thomas, *Bishop of Hereford, Confessor.*
4	F.	*S.* Francis of Assisi, *Confessor.* *Abstinence*
5	Sa.	
6	S.	**The Nineteenth Sunday after Trinity.**
7	M.	
8	Tu.	
9	W.	*S.* Denys, *Bishop of Paris, Martyr.*
10	Th.	*S.* Paulinus, *Bishop of York, Confessor.*
11	F.	*S.* Ethelburga, *Virgin and Abbess.*
12	Sa.	*S.* Wilfrid, *Bishop of York, Confessor.*
13	S.	**The Twentieth Sunday after Trinity.**
14	M.	
15	Tu.	*S.* Theresa, *Virgin.*
16	W.	
17	Th.	*S.* Etheldreda, *Queen, Virgin and Abbess.*
18	F.	S. Luke, *Evangelist.* *Abstinence*
19	Sa.	*S.* Frideswilde, *Virgin.*
20	S.	**The Twenty-first Sunday after Trinity.**
21	M.	*S.* Ursula, and her Companions, *Virgins and Martyrs.*
22	Tu.	
23	W.	
24	Th.	
25	F.	*SS.* Crispin and Crispinian, *Martyrs.* *Abstinence*
26	Sa.	
27	S.	**The Twenty-second Sunday after Trinity.**
28	M.	**SS. Simon and Jude,** *Apostles.*
29	Tu.	
30	W.	
31	Th.	

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."— S. Clement, 1 Cor.

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Girls' Club, Tuesdays, 8.00 P. M.
Auxiliary No. 233, American Red Cross, Tuesdays and Fridays.
Boy Scouts, Troop No. 5, Wednesdays, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 3.00 P. M.
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The Magazine will be mailed to those contributing fifty cents a year.

The following story of the late Father Benson is told in the "Messenger":

WHEN he was a little boy, he used regularly to read a text every night in a little Testament his mother had given him, and one night he was found by his nurse lying on the floor in his night clothes. His nurse and governess both told him to get into bed, but he lay silently there, and at last they brought up his father, who called him to sit on his knee and tell him what was the matter. The little boy pointed to his text for the night, and his father read, 'Thou therefore endure hardness as a good soldier of JESUS CHRIST' (II Tim. 2: 3). Then he said, 'The floor is hard, so I must sleep on it.' 'Yes, Richard,' said his father, 'but there is one thing harder than that, which the soldier has to learn, and that is *obedience;* so you go and get into bed.' It was this hardness and obedience to suffering which Father Benson tried to carry all his life."

As a nation we are learning again—in the hard school of war—the lesson of obedience to properly constituted authority.

As Catholic Christians we are pledged to obey the rules laid down for us in the Church's war against "Sin, the World and the Devil."

At our baptism (our enlistment) our sponsors were solemnly warned to see to it that we learned the rules, in these words: "Ye shall call upon him to hear sermons; and chiefly ye shall provide that he may learn the Creed, the Lord's Prayer and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health."—Prayer Book, p. 250.

On page 272 of the Prayer Book this rule is given as to the *way* the Christian child is to get this knowledge:

"The Minister of every Parish shall diligently, upon Sundays and Holy-days, or on some other convenient occasions, openly in the Church, instruct or examine so many children of his Parish, sent unto him, as he shall think convenient, in some part of this Catechism.

"And all fathers, mothers, masters and mistresses shall cause their children, servants and apprentices, who have not learned their Catechism, to come to the Church at the time appointed, and obediently to hear and to be ordered by the Minister, until such time as they have learned all that is here appointed for them to learn."

As obedient Catholics we may well refresh our memory as to certain points:

1. The children are to come on Sundays and Holy Days to *Church.*

2. "Fathers, mothers, masters and mistresses" shall see that "children, servants and apprentices" *do* come.

3. "The Minister of every Parish"—the "Parish Priest"—shall "openly in the Church" give the instruction.

4. The subject matter is provided in "this Catechism."

A painful commentary upon our sad neglect of obedience to rule is found in the fact that all too often, when persons come to be prepared for Confirmation, they have to be set to work to learn the simple text of the Catechism.

This year, instead of holding a "Sunday School" in the Parish House, and instead of vainly trying to "adapt" some elaborate "system" to our simple abilities, we intend to first endeavor to obey the Church's rules as laid down for us.

To this end there will be every Sunday, beginning October 6th:

1. The Divinely Commanded Service at 9.15 A. M.
2. Followed by the Catechism.

Will "fathers, mothers, masters and mistresses" help us?

P. S.—And, by the way, Do *you* know your Catechism?

❧

¶ The Mothers' Meeting will be resumed on Thursday, October 3d, and S. Mary's Guild on Monday, October 7th.

¶ The 7.30 A. M. Mass on weekdays and the 8 A. M. Mass on Sundays will not be resumed until further notice.

¶ Owing to the pressure of parochial affairs and our somewhat depleted clergy staff, Fr. Hutchinson has been obliged to relinquish his work at the Eastern State Penitentiary.

¶ The names of Furman S. Wilde, George Stokes and William E. Rhoades should be added to the list of those members of the parish who are in service in France.

¶ The Rector's Bible Class will not be resumed this winter, but probably there will be special instructions during Advent and Lent.

¶ Every woman in the Parish should join our Red Cross Auxiliary, which will meet as usual this winter on Tuesdays, from 10 A. M. to 5 P. M., and on Fridays from 10 A. M. to 10 P. M. A very great deal of excellent work has been accomplished during the past year, but there is great need of more volunteers.

¶ The Rev Bayard H. Goodwin, a former acolyte of S. Clement's, who was ordained to the diaconate last Trinity Sunday, is at present curate at S. John's Church, Wilmington, Del.

❧

AGAIN we would urge the congregation to take a more active part in the League of Intercession. A recent message from General Pershing tells us that although immediate response to material needs is urgent and essential, our men at the front are coming to depend more and more upon the spiritual forces that are set free by the prayers of those at home. This would seem to be a very real call to us to intensify the life of prayer. The number of requests for intercessions for particular objects is pitiably few for a parish the size of S. Clement's. Apparently the clergy are expected

to be cognizant of the desires and interests of over 800 communicants, and from this knowledge to compile each month an intercession paper, which shall adequately express the needs of the people. Their task would be made much easier if suggestions were sent to them each month. It cannot be possible that the members of the parish have no desire for the benefit of the prayers of the faithful.

The attendance at the Friday night prayer meeting during the summer has been gratifying. We trust that during the coming winter more will avail themselves of the privilege and power of corporate intercession.

In Service

The following names are those of members of this parish which have been added to the Honour Roll since September 1st:

Morris Dallett Clarence A. Wilson

Of the Angels

"THE good Lord forgive me, that amongst my other offenses, I have suffered myself so much to forget not only His Divine Presence, but the presence of His Holy Angels also. It is I confess, my great sin that I have filled mine eyes with other objects, and have been slack in returning praises to my God for the continual assistance of those blessed and beneficent spirits which have ever graciously attended me, without intermission, from the first hour of my conception to this present moment; neither shall they ever, I hope, absent themselves from my tutelage and protection, till they have presented to my poor soul her final glory. Oh, that the dust and clay were so washed out of mine eyes that I might behold, together with the presence, the numbers, the beauties, the excellences of my ever-present Guardians.

"O ye blessed Spirits, ye are ever by me, ever with me, ever about me. I do as good as see you; for I know you to be here. I reverence your glorious persons. I bless God for you. I walk in fear because I am ever in your eyes. I walk confidently, because I am ever in your hands. Next to my God and Saviour, I shall ever place my greatest comfort and confidence in your superintendence and watchful care!"

RT. REV. J. HALL, D. D.,
Bishop of Norwich, 1641.

A Catechism

(Continued)

Q. By what means are we admitted into the Church or Kingdom of God?

A. By the Sacrament of Holy Baptism.

Q. Who is the proper Minister of this Sacrament?

A. A Priest, but no Priest being obtainable, a deacon, or a layman or lay woman may baptize.

Q. What is essential to be done in the administration of Holy Baptism that it may be true and valid?

A. The person that administers Baptism must either "dip in water" or "pour water" upon the person to be baptized, and he must do so in the name of the Father, the Son and the Holy Ghost.

Q. Why in the name of the Father, the Son and the Holy Ghost?

A. Because "the Lord hath commanded" it. We are thereby reminded, too, that each person of the Holy Trinity is assistant in this Mystery of our Salvation.

Q. And why with water?

A. Because "the Lord hath commanded" this also.

Q. Of what is the water, which, together with the words, is the outward part of the Sacrament, the sign?

A. Of that gift of grace of God which is given in Holy Baptism as the inward part of the Sacrament.

Q. How or in what way is water the sign of God's grace?

A. In two ways, (1) Water washes or cleanses things; (2) water gives new life to things ready to die; so the grace of God in Holy Baptism (1) washes or cleanses us, and (2) gives us a new life.

Q. From what does the grace of Holy Baptism cleanse us?

A. It cleanses us (1) from the guilt of Original Sin; that is, the sin in which as children of the first Adam we are born, which we inherit from our fathers, but which we have not ourselves committed; and (2) it cleanses us from the guilt of Actual Sin; that is, the sin which in the case of those baptized in riper years, the persons themselves have committed. Thus it is said, "Be baptized for the Remission of sins." (Acts ii, 38.)

O CHRIST our GOD, Light of Light, Splendour unspeakable, Wisdom, Might and Glory of the Father, Who didst appear in this world before the eyes of all, the Word made Flesh, and having overcome the powers of darkness, didst return to heaven, grant to us thy servants that, having appointed over us Guardian Angels as our defenders and protectors, they may defend our going out and our coming in, and bring us at last to Thy right hand to obtain from Thee the crown of everlasting life.

With thirteen thousand things to do,
I thought I'd never put 'em through
Until—I saw it!
The way to win this blooming war
Is—Bite off more than you can chaw,
And then—Go chaw it!

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

Sept. 8. Ida Carson Kirk.
13. Helen Searles.
22. Alfred Clark Arnold, Jr.

Marriage

"Those whom God hath joined together, let no man put asunder."

Sept. 7. Fred Stevens Schnieder to Charlotte Helen Rice.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

Sept. 6. Alice Mary Glover.
7. Franklin Platt Canby.
12. John Westenberger.
20. Elizabeth Kean.

Offerings

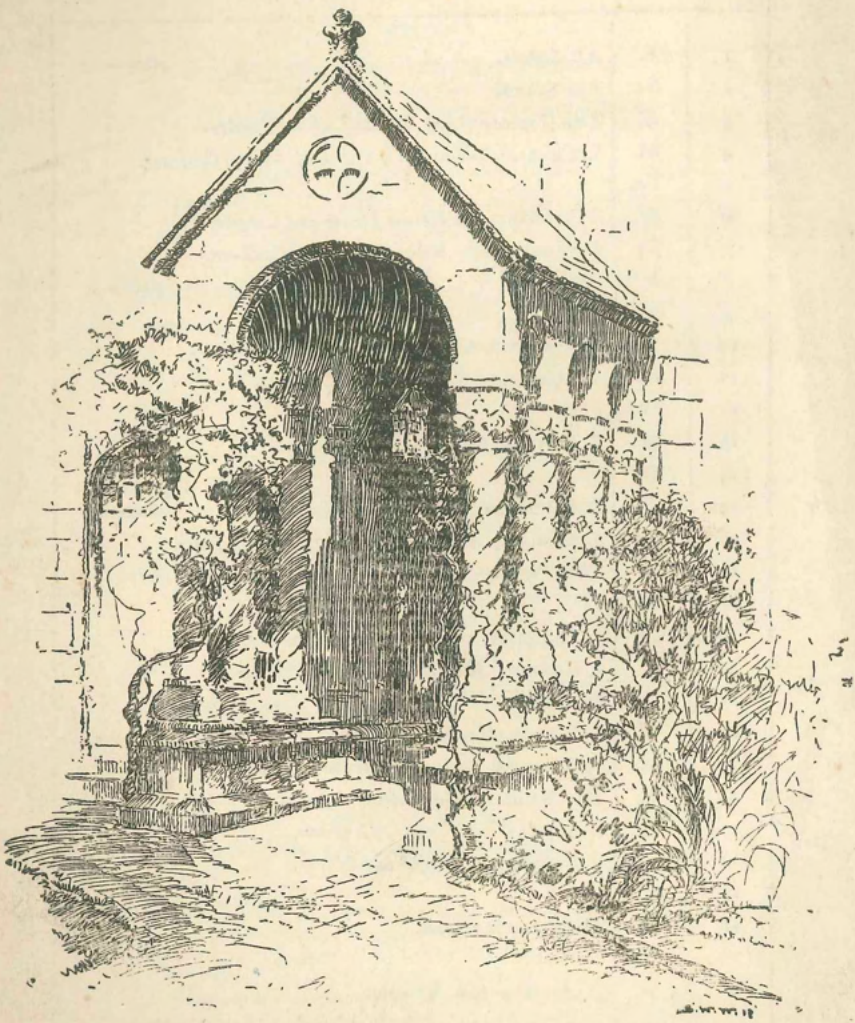
Aug. 25.	Cash	$10.33
	Envelopes	78.55
Sept. 1.	Cash	10.80
	Envelopes	24.20
Sept. 8.	Cash	40.12
	Envelopes	38.05
Sept. 15.	Cash	22.31
	Envelopes	82.44
Sept. 22.	Cash	18.88
	Envelopes	60.20
Sept. 29.	Cash	15.45
	Envelopes	70.56
		$472.51

Special Funds

Missions:

Foreign	$39.84
Domestic	44.49
Diocesan	18.61
	$102.94
S. Stephen's College	4.75
	$197.69

S. Clement's Magazine



November, 1918

The Kalendar

November, 1918

1	F.	**All Saints.**	*Abstinence*
2	Sa.	All Souls.	
3	S.	**The Twenty-third Sunday after Trinity.**	
4	M.	*S.* Charles Borromeo, *Bishop of Milan, Confessor.*	
5	Tu.		
6	W.	*S.* Leonard, *the Hermit Doctor and Confessor.*	
7	Th.	*S.* Willibrord, *Bishop of Utrecht, Confessor.*	
8	F.		*Abstinence*
9	Sa.		
10	S.	**The Twenty-fourth Sunday after Trinity.**	
11	M.	*S.* Martin, *Bishop of Tours, Confessor.*	
12	Tu.		
13	W.	*S.* Britius, *Bishop of Tours, Confessor.*	
14	Th.		
15	F.	*S.* Machutus, *Bishop of Aleth, Confessor.*	*Abstinence*
16	Sa.	*S.* Edmund, *Archbishop of Canterbury, Confessor.*	
17	S.	**The Twenty-fifth Sunday after Trinity.**	
18	M.		
19	Tu.	*S.* Elizabeth of Hungary, *Widow.*	
20	W.	*S.* Edmund, *King of East Anglia, Martyr.*	
21	Th.	Presentation of the Blessed Virgin Mary.	
22	F.	*S.* Cecilia, *Virgin and Martyr.*	*Abstinence*
23	Sa.	**S. Clement, Bishop of Rome, Martyr.**	
24	S.	**The Sunday next before Advent.**	
25	M.	*S.* John of the Cross, *Confessor.*	
26	Tu.	*S.* Katharine, *Virgin and Martyr.*	
27	W.		
28	Th.	**Thanksgiving Day.**	
29	F.		*Abstinence*
30	Sa.	**S. Andrew the Apostle.**	

The Clergy will be in Church to hear Confessions on Friday, November 22, but they will not be in the Confessional on the Feast of *S.* Clement.

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DURING the past month we have been confronted by death and pestilence in a form almost unprecedented in modern annals. At the present writing the scourge is apparently abating in our own city, but in other parts of the country the epidemic seems still to be most virulent. The condition has been rendered the more distressing by the action of the Board of Health in ordering the closing of the Houses of God throughout the city. A letter from the Bishop of the Diocese bade us obey the law, and for a few days the doors of the church were closed, until by the personal effort of our Diocesan we were granted permission to hold services at which no more than twenty-five persons were permitted to be present at anyone time, and the building was allowed to remain open for private devotion. This provision we found quite ample for our needs. We did not find S. Clement's people thronging the aisles, and although on the first Sunday we made provision for those who might be excluded from the services on account of the number, this provision was found to be quite unnecessary and was not repeated. During the epidemic three masses have been said in the parish daily, as the Chapels of the Sisters were available, and the clergy offered the Holy Sacrifice for the cessation of the plague and the restoration of those who were ill.

It has been a trying time for us all. It has seemed needless to assure our people that we closed the church with regret. Surely no communicant of the parish would believe that the clergy acquiesced with any degree of complacency in the "closing order." We accepted the judgment of our chief pastor and felt that no protest other than actual defiance of the law would be either reasonable or effective. S. Clement's people, we are sure, realized that although their attendance at mass was forbidden the clergy were still doing their duty and that the Holy Sacrifice was being pleaded uninterruptedly for them and for their needs. We hope also that in this time of distress the prayers that were offered in our homes were fervent and constant. We have had an opportunity at least of testing the sincerity of our spiritual life and our zeal for intercession.

It seems probable that before the publication of this issue of the Magazine, normal conditions will have been restored. It remains to be seen how many of us have drawn any lesson whatever from the scourge, and how many of those who have been loudest in their protests will show their gratitude for God's mercy by a frequent and devout attendance at the services of the Church.

❁

¶ A prayer desk has been placed at the head of the south aisle before the Altar of the Lady Chapel, for the use of those who may come for intercession on weekdays. A copy of the Honour Roll will be kept upon it and such other subjects for intercession as may be handed to the clergy from time to time. *It is particularly and earnestly requested that no one will remove the books or papers that may be left there.* They are intended for the use of the parish, and the removal of them will entail much inconvenience for many people.

¶ Father Bowles has been placed upon the regular clergy staff of the parish. We hope that he may continue with us a long time.

¶ Father McClenthen will preach the sermon on S. Clement's day this year. We are unable at this time to make any further announcements as to the services during our parochial festival. We shall be keeping the usual Novena, however, from November 13 to November 22 inclusive, and the congregation are urged to make this a time of special prayer for the parish.

¶ Vespers of the Blessed Sacrament will be sung on the second Friday in November, at 8 o'clock, in S. John's Chapel. Immediately after the service there will be an instruction for those who may be looking forward to Confirmation and any others who may be interested. These instructions will continue every Friday evening until further notice.

¶ During the month of November requiems will be said on allowable Mondays, Wednesdays and Fridays. Bona Mors will be said as usual every Monday after Evensong, and Vespers of the dead will be said after Evensong on November 1st.

¶ On All Souls Day there will be a sung Requiem at 9 A. M. The six o'clock mass on the second Friday of the month has been resumed.

¶ The following offerings will be taken during November: All Saints' Day, for the Sisters of S. Margaret; S. Clement's Day for the current expenses of the parish; Thanksgiving Day for the Episcopal Hospital.

❁

S. Clement's Tide

Saturday,	Nov. 23.	S. Clement, Bishop and Martyr (General Communion of the Parish). Masses, 6, 7, 8, and Solemn Mass at 11 A. M. (Thanksgiving for God's Blessing upon the Parish.)
Sunday,	Nov. 24.	Feast of the Dedication. Masses at 7, 9.15 and 11 (For the Clergy).
Monday,	Nov. 25.	S. Katharine, Virgin and Martyr. Mass 7 A. M. (For the Guilds and Associations of the Parish). Parish Tea, 8 P. M.
Tuesday,	Nov. 26.	In the Octave. Masses at 7 and 9.30 (For the Sisters and Their Work).
Wednesday,	Nov. 27.	In the Octave. Mass, 7 A. M. (For the Penitent and Lapsed).
Thursday,	Nov. 28.	Thanksgiving Day. Masses, 7, 8 and 9.30 (For the Peace of the World).
Friday,	Nov. 29.	In the Octave. Mass, 7 A. M. (Requiem for Benefactors and Communicants).
Saturday,	Nov. 30.	S. Andrew, Apostle. Masses, 7 and 9.30 (For the Children of the Parish).

Sept. 19.

"I have had little opportunity for writing. We have been on the move most of the time. The Hun keeps us busy trying to catch up with him and just now we are again 'on the road,' after about a month on the firing line. You are right—it has been a wonderful experience; but one gets so used to it all that war comes to seem the normal and peace the abnormal condition. After being up there in the midst of it, it seemed queer to be out of the sound of the guns. We were under shell fire more days than not, and one gets used to that, too. Several times we were in pretty tight places, and narrow escapes were common, but our casualties have not been many. There is a deep feeling among the men that the angels have surely been with us, and that the prayers of our people have been answered. Personally I have never really understood the Twenty-third Psalm before. We went into one position in a ravine named by our men 'Death Valley,' and had been there scarcely an hour when the Boches opened up on us. We had almost no shelter, and he had the range exactly, but after about three hours of gas and high explosive shelling we had but two casualties, both gas, and not serious, though one gun was put out of action temporarily by a direct hit, which broke the sight. We moved away from there down a shell-swept road. Again, not a man hit. One high explosive hit between me and the wagon ahead. I was dismounted and about twenty yards behind, but was not touched. Next day we were indeed 'beside still waters,' camped on the edge of a little lake, and I slept in a 'green pasture' starred with pink and white crocuses. The contrasts that war makes in this fair land are almost unbelievable."

Aug. 13.

"We have been up the line since June 20th, and hear rumors that we are going back to rest. I believe our relief is coming now, and we are only awaiting them. I hope so, for we have been under a nervous strain since we came up, and I will be glad to get a chance to relax. The other evening I was up the line and got a little too much of the Boche gas, and have been feeling a little off for the last few days. This is one of our worst enemies, and very annoying at times. We are doing real soldiering now, and living and working under very miserable conditions. Raining most of the time. I think I will do justice to the first bath I come into contact with, as water is scarce. You certainly would laugh if you could see us living in caves or huts we build out of branches, and with regular Rip van Winkle beards. I have to laugh at myself when I think of the things I am doing now that would have been my last thought in civil life. We have plenty of time to think. It certainly wakes a fellow up and shows him how careless he has been in life, and how few responsibilities he has shouldered. Believe me, that is all we fellows talk about, and when we come home we won't come back the care-free boys we were when we left, but men with sense and appreciation

for things we let slide before. We are coming back real men. The other night I had a novel experience. We were going up to work—we always work at night—and Jerry sent over a barrage that scattered us, and we all sought shelter wherever we could. Two other fellows and myself found a shell hole, which we managed to crowd into. We were safe for a few hours, but at last Jerry began to drop shells around us, and when the high explosives started to rock us we were pretty uncomfortable, and thought it was time to run. So we stuck our heads over to top to see if we could judge just how the shells were falling. This is easy to do sometimes, but this time we missed our guess, for first they dropped over our heads, then to the right and left, and then in front of us. Every minute they were coming closer, so we decided we had better make for the woods. We were off like scared rabbits, and as it was dark we had a hard time. With every whistle we flopped down, and then up again, to run a few yards more. At last we beat the Boches to it. I sure was excited when it was over, and mighty glad to get in a dug-out. It is funny how high-strung your nerves are during the excitement and how calm you become when it is all over. I know I never was much of a runner, but I think I beat all records that time. Don't worry about us boys. We are getting well taken care of, and are in the best of health and spirits, and only awaiting the time when peace reigns once more and we are all at home again. Unfortunately our Chaplain has been able to have Communion Services but once or twice since we landed.as he has the whole regiment to look after, and we are always separated. We can't get to any churches, as all the villages are in ruins and churches suffer more than the houses. I keep as close as I can to my prayers, and trust to God for His protection and guidance. My only thought is that mother may keep from worrying and that we may all be spared for her sake."

Aug. 27.

"It's a queer thing being over here. I have never been homesick, but I find that S. Clement's is just as large a part of those intimate associations which we term 'home' as anything else, so that a letter from you has a sort of double meaning. Bishop '——— is very fine, and the Roman Churches have fairly good services, but say I, the snob, 'they ain't S. Clement's.' I'd jolly well like to be back."

"This is being written on board ship in that very definite place, 'an Atlantic port.' The ship is extremely comfortable, and we are as well situated as if we were making the trip in times of peace. In fact, it is a very auspicious start on 'the Great Adventure.' The atmosphere has changed in the twinkling of an eye from the tantalizing and deadening monotony of life in camp. One sees in the eyes of every officer and enlisted man that something which is the outward expression of the spirit that is to win this war and win it gloriously. Each one of us is born anew. I am going to war, as

I always hoped I would and wondered if I could, eagerly and calmly, with the consciousness of the Spirit of God in my soul and the glory of my country in my heart. But the elation that one feels at doing something difficult better than the next man is denied me, for two thousand men about me feel exactly as I do. Isn't it wonderful? And I know God's blessing is on our cause."

In Service

The following names are those of members of this parish which have been added to the Honour Roll since October 1st:

J. Charles Patterson Walter Fairbanks

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

Oct. 3. John Reading Wolfe.

Marriage

"Those whom God hath joined together, let no man put asunder."

Oct. 23. Overton D. Dennis and Katherine M. D. Tyndall.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

Oct. 4. Mabel Barker Richard.
6. John Reading Wolfe.
8. Qui N'Gun Wong.
10. Clarence Gray Hamilton.
11. James F. O'Neill.
12. William J. Johnston.
Gertrude V. Hance.
Edith C. Young.
14. Mary Scott.
George Edward Dixon.
20. Ansel M. Delin.

R. I. P.

Of your charity pray for the repose of the souls of
Elizabeth Kean,
for many years a faithful and devout communicant, for
Ansel Delin,
an acolyte of this parish, and for
George Herbert Walsh.
Give rest, O Christ, to Thy servants, with Thy Saints, where sorrow and pain are no more; neither sighing, but life everlasting, Amen.

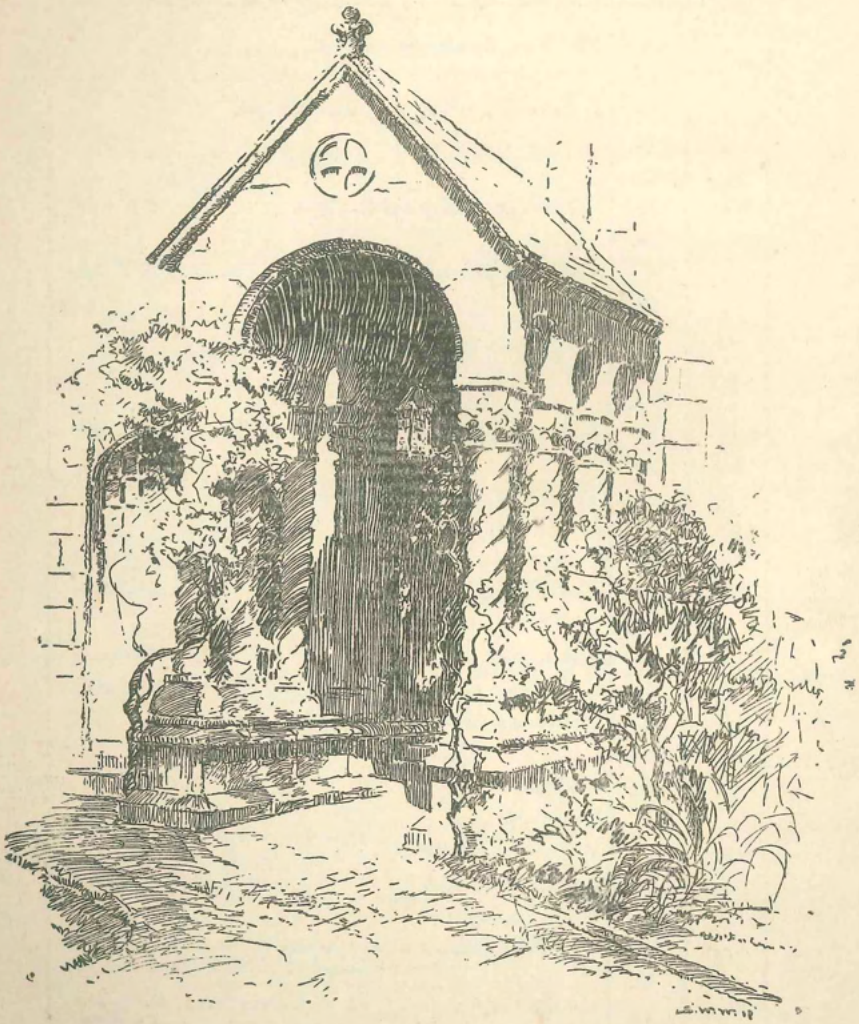
Offerings

Oct. 13.	Cash	$2.00
	Envelopes ...	18.35
Oct. 20.	Cash	4.70
	Envelopes ...	49.05
		$74.10

Special Funds

Missions:		
	Foreign	$11.06
	Domestic	11.15
	Diocesan	.85
		$23.06
War Chest		2.00
		$25.06

S. Clement's Magazine



December, 1918

The Kalendar

December, 1918

1	S.	**The First Sunday in Advent.**
2	M.	
3	Tu.	*S.* Francis Xavier, *Priest and Confessor.*
4	W.	
5	Th.	
6	F.	*S.* Nicolas, *Bishop and Confessor.* *Abstinence*
7	Sa.	
8	S.	**The Second Sunday in Advent.** *Conception B. V. M.*
9	M.	
10	Tu.	
11	W.	
12	Th.	
13	F.	*S.* Lucy. *Virgin and Martyr.* *Abstinence*
14	Sa.	
15	S.	**The Third Sunday in Advent.**
16	M.	O Sapientia.
17	Tu.	
18	W.	Ember Day. *Abstinence*
19	Th.	
20	F.	Ember Day. *Abstinence*
21	Sa.	*S.* Thomas, *Apostle.* Ember Day. *Abstinence*
22	S.	**The Fourth Sunday in Advent.**
23	M.	
24	Tu.	**Christmas Eve.**
25	W.	**Christmas Day.**
26	Th.	*S.* Stephen, *Protomartyr.*
27	F.	*S.* John, *Evangelist.* *Abstinence*
28	Sa.	Holy Innocents.
29	S.	**The First Sunday after Christmas.** *S.* Thomas of Canterbury, *Archbishop and Martyr.*
30	M.	
31	Tu.	Eve of Circumcision. *S.* Sylvester, *Bishop and Confessor.*

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"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."— S. Clement, 1 Cor.

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Edited by the Clergy.

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Rev. Charles C. Quin, M.A. Rev. Albert E. Bowles.

Rector's Warden
Mr. Francis D. Wetherill

Accounting Warden
Mr. S. McKean Bayard

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Girls' Club, Tuesdays, 8.00 P. M.
Auxiliary No. 233, American Red Cross, Tuesdays and Fridays.
Boy Scouts, Troop No. 5, Wednesdays, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 3.00 P. M.
Mothers' Meeting, Thursdays, 8.00 P. M.
Saturday Classes for Children, 10.00 A. M.

Persons desiring pews or sittings, or the Duplex Envelopes for the support of the Parish and Missions, are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays; or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

THE message of Christmas comes to us this year bringing a depth of meaning that it has never held for us before. It would seem that true peace is indeed dawning upon the earth for men of goodwill. During the last four years there has been an element of sadness in our keeping of the Feast of Christ's Nativity which even the wonderful revelation of the Word made Flesh could not dissipate. Indeed that revelation seemed only to bring judgment to an earth where violence and hatred reigned. At last the great guns are silent and the sun on Christmas Day will shine upon a world outwardly at peace. We shall all of us be sensible of this change. There should be such a realization of it as would fill us with a love and devotion for Jesus Christ, such as we have never known.

Our first thought should be of Him and of our Christmas Communion. Now, once again, in Bethlehem the "House of Bread," the Incarnate Son of God comes to dwell with His people. On Christmas morning He should find us all at His Altar ready and eager to receive Him. To Him who has given all for us, we should offer all that we have and all that we are. The only gift the Holy Child desires on His Birthday is the gift, the real gift, of ourselves. In a parish like St. Clement's, which outwardly proclaims its faith in the Presence of Jesus Christ in the Most Holy Sacrament, there should be such a spirit of love and true devotion that no single member of the congregation could possibly be absent when the Life-giving Sacrifice is offered and the Bread of Life distributed to faithful souls. The quality of the religion of St. Clement's people will be accurately and justly measured by their response to the invitation of the Christ Child from the manger in Bethlehem. If He finds us waiting He will know we love Him. If we are not there we can give no proof of our love which we can expect Him to accept, or that we shall dare to offer. There are many persons who cry, "Lord! Lord" whose hearts are far from God and whose religion is only a sentimental response to vestments, music and incense. Let us see to it that on Christmas Day we appear before Him wearing a wedding garment made clean in His Blood, and offering to Him the incense of our heart's devotion.

And because the Christmas spirit is one of self-forgetfulness, let us be sure that Christ's poor are not forgotten, but that through the willing gifts we make those who have little of this world's goods may have material cause for rejoicing. Let us make the coming Feast a true, blessed and happy Christmas.

A Peace Memorial

THE great war is over. At S. Clement's we have suffered less than others. God has been merciful in the protection He has given to our boys. Thus far no fatalities have been reported to us from the front. Herbert Walsh gave his life in the service of the Young Men's Christian Association at Queenstown, Ireland, where he contracted pneumonia. This is the one sacrifice that we have been asked to render. Captain DuBarry has been wounded and Sergeant Welsh has been gassed. At the present writing we have no accurate information as to the seriousness of either case. As a parish we have great cause for thanksgiving, both for these our brethren who have suffered in our stead, and for the ending of the European agony. It is the desire of the Rector to place in the Church yard a permanent memorial of our gratitude. He asks for contributions for the erection of a Crucifix, which shall speak, for all time, to those who pass by, of the Great Sacrifice, which alone gives meaning to the shedding of the blood of America upon the battlefields of France. This should be an expression of the heart of the parish. Each member of S. Clement's should contribute something, however small, towards the "Great Crucifix." Surely no further appeal is needed.

¶ Masses on Christmas day at 6, 7, 8, 9.15 and 11 o'clock.

¶ The clergy will be in church on Christmas Eve as usual to hear confessions.

¶ The National Headquarters of the American Red Cross has ordered a Christmas Roll Call for Universal Membership. All are asked to remit their membership dues during the week of December 16th, or if not already a member to become one at this time. Names with subscriptions may be handed to the clergy or sent to Mrs. Mowry, Chairman of S. Clement's Auxiliary.

¶ All Red Cross surgical work has been discontinued, but workers are needed for mending soldiers' clothing and for the Refugee work.

¶ Once more the congregation is reminded of the Visitation of the Bishop Suffragan on the evening of January 12. Confirmation instructions are given after the service of Intercession on Friday evenings. Special appointments can be made for those who are unable to come at this time.

¶ The members of the congregation are urged to join heartily in the singing of the hymns and in the various parts of the Church service. There is no reason why those in the pews should not sing as well as the choir. There are many musical settings for the mass that have been in use for a long time and must be quite familiar to the people. No one should hesitate to sing. The service is not intended to be a sacred concert.

¶ The Children's Christmas festival will take place on Thursday evening, December 26th, at eight o'clock.

¶ The Girls' Club has elected its officers for the ensuing year as follows: President, Helen Mohn; Vice President, Evelyn Taft; secretary, Mary Montague, and Treasurer, Christobel Strachan. The meetings have been arranged as follows: First Tuesday, business meeting; second Tuesday, Red Cross; third Tuesday, French class; fourth Tuesday, Rector's class.

¶ The entire amount has been raised for the endowment of the bed in the American Hospital, near Paris, for the past year. As the Hospital is to be kept open for some time, it is desired to continue the endowment. Will those who have subscribed for the past year renew their subscriptions? And will those who have not yet contributed send their offerings for this purpose to Mrs. Mowry? It is an object which should appeal to us all.

¶ The offering on the second Sunday in Advent, December 8th, will be devoted to the Poor Fund of the parish. The offering on Christmas day will be applied to the parish apportionment for the Church Pension Fund for the Clergy.

¶ Our parish festival was celebrated with due solemnities. The cessation of hostilities in Europe struck a note of special thankfulness, which was manifest in all the services. Father McClenthen, at the Solemn Mass on S. Clement's day, delivered a powerful sermon on the Church's authority and opportunity in the present crisis. The choir was at its best in the rendition of Mozart's Seventh Mass, and Fr. Everton's presence with us, as one of the Sacred ministers, was an added happiness. On Sunday our old friend Fr. White, of S. Mark's, preached the sermon, and brought us a greeting from the sister parish. There was an unusually large gathering at the Parish reception on Monday evening. Musical numbers were given by members of the choir and the parish, and an orchestra played for the dancing. The amount of the offering for parish expenses was about $1200.

Christmas

LORD, we have builded an house for Thee,
And have named it with Thy name.
The air is sweet with the incense smoke
And litten with candle flame.
We have closed the door on the clamoring street,
We have reared it tall and fair,
As a palace of pillared majesty
For the Lord of the earth and air.
(Nay, houseless into the night I go
With the houseless folk, He said;
For the Son of Man, with the sons of men
Hath not to lay His head).

Lord, we have spread Thee a table fair,
And the silver vessels shine;
We have brought Thee bread of the white wheat flour
And poured out the fragrant wine;
We have wreathen Thy court with the spruce and fir
As a Kingly feasting hall,
And trumpets shall peal and viols sing
To honor Thy festival.
(Nay, hungry I watch with My hungry ones,
Athirst with their thirst, said He;
In the house ye have made, at the table spread,
There is no room for me).

Lord, we have wrought Thee a vestment fair,
All precious with gold and gem;
We give Thee a crown for the platted thorn
And a Throne for Bethlehem;
We will bend the knee for the Judas-kiss,
And kings and the great of earth
Shall crowd Thy courts for the shepherd folk
Who came to Thy stable birth.
(Nay, with mine own do I keep My feast
And your gifts are vain, said He;
For as ye have done it not to them
Ye have done it not to Me).

ARTHUR KETCHUM.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

Nov. 1. Mary Ella Zeir.
10. Clara Virginia Smith.
14. Oliver Robert Adams.
16. Claude Wilson Freeman.
17. Elizabeth Lillian Hackett.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

Oct. 26. Mary King.
28. Amanda G. Neff.
22. Gertrude Mary Hance.
Nov. 7. Annie E. Morse.
7. Charles Johnson Coles.
9. George Herbert Walsh.
13. William Southgate.

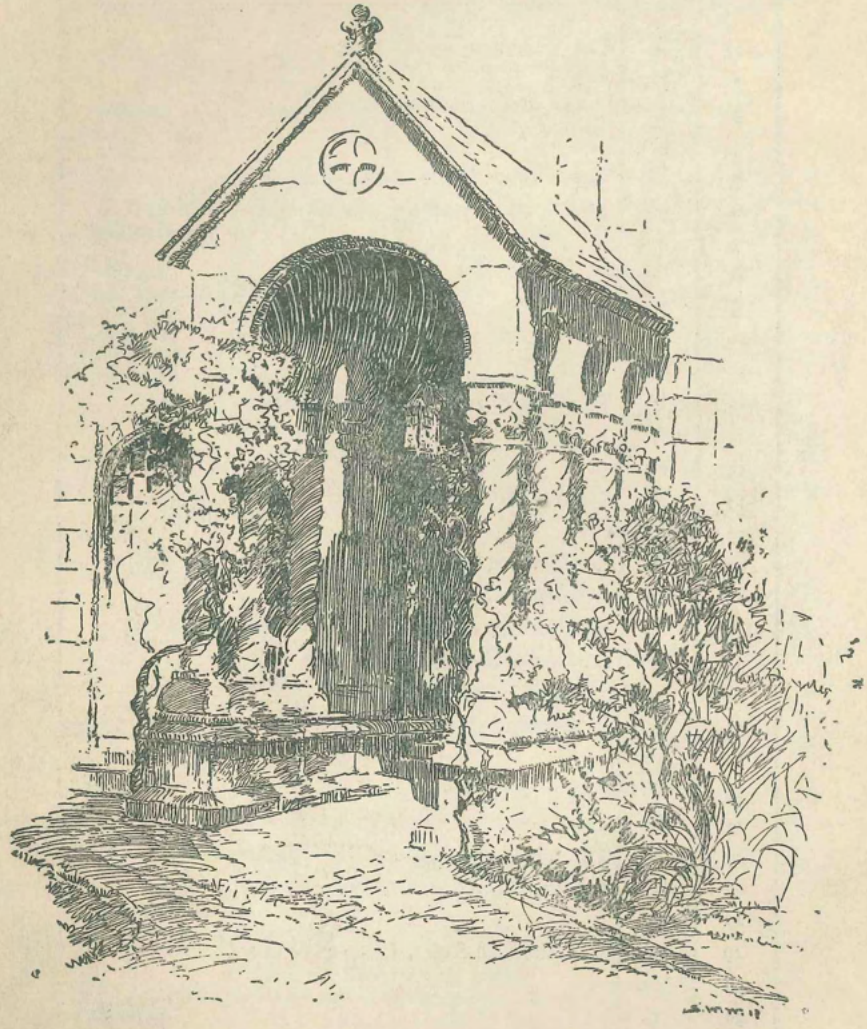
Offerings

Oct. 27.	Cash	$131.87
	Envelopes	99.50
Nov. 2.	Cash	13.40
Nov. 3.	Cash	30.67
	Envelopes	102.05
Nov. 10.	Cash	37.60
	Envelopes	111.30
Nov. 17.	Cash	25.30
	Envelopes	118.29
Nov. 23.	Cash	942.23
	Envelopes	18.20
Nov. 24.	Cash	173.38
	Envelopes	64.75
		$1,868.61

Special Funds

Missions:		
Foreign	$72.07	
Domestic	93.41	
Diocesan	5.30	
		$170.78
S. Margaret's Sisters		23.91
S. Mary's Sisters		10.00
War Chest		2.00
Nashotah House		4.00
S. Stephen's College		11.00
Magazine		3.00
Poor Fund		50.00
Burial Fund		351.65
		$606.34

S. Clement's Magazine



January, 1919

The Kalendar

January, 1919

1	W.	**The Circumcision of Christ.**
2	Th.	
3	F.	*Abstinence*
4	Sa.	
5	S.	**The Second Sunday after Christmas.**
6	M.	**The Epiphany, or the Manifestation of Christ to the Gentiles.**
7	Tu.	
8	W.	
9	Th.	
10	F.	*Abstinence*
11	Sa.	
12	S.	**The First Sunday after the Epiphany**
13	M.	
14	Tu.	
15	W.	*S. Paul, the first Hermit.*
16	Th.	
17	F.	*S. Anthony, Abbot and Confessor.* *Abstinence*
18	Sa.	*S. Prisca, Virgin and Martyr.*
19	S.	**The Second Sunday after the Epiphany.**
20	M.	*SS. Fabian and Sebastian. Martyrs.*
21	Tu.	*S. Agnes, Virgin and Martyr.*
22	W.	*S. Vincent, Deacon and Martyr.*
23	Th.	
24	F.	*S. Timothy, Bishop of Ephesus, Martyr.* *Abstinence*
25	Sa.	**The Conversion of S. Paul,** *Apostle.*
26	S.	**The Third Sunday after the Epiphany.**
27	M.	*S. John Chrysootorn, Bishop, Confessor, Doctor.*
28	Tu.	
29	W.	*S. Francis of Sales, Bishop of Geneva, Confessor.*
30	Th.	
31	F.	*Abstinence*

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AGAIN we stand on the threshold of a New Year. It is with a unique and most hopeful outlook that the Rector and Clergy wish the people of S. Clement's Parish all joy and happiness in the ensuing twelve months.

The past five years, with their dark clouds of despair, their sad days and their many heartbreaks, have made indelible impressions on our souls, but as we now stand facing the dawn, with the dark past behind us, we feel that we are entering into not a new year only, but a new era, and a new world. It is indeed a wonderful age in which to live. An age of the reconstruction of national and industrial, yes, and of Christian life.

The Catholic Church has always been a leader in Renaissance periods. She must not fail in her leadership to-day. As the nation is made up of individuals and depends on the most humble citizen to make his contribution to its strength and welfare, so GOD is now calling the individual members of His Church to make their contribution to the hastening of the Kingdom of the Prince of Peace on earth.

This is not the time for sentimental resolutions to be made on the first of January, revised on the second day and broken on the third. It should be rather, a time for serious and earnest rededication of self to GOD. This can be maintained only by a regular and systematic life of prayer, and the use of the means of Grace, and chiefly by the Blessed Sacrament of the Altar.

Let each one then consider, first, the responsibilities of his baptismal vows, his Confirmation and all that is involved in it; his duties in the state of life to which GOD has called him, and then realize the fulness and bounty of GOD'S grace upon which we are free to draw as abundantly as we will.

If every man and woman in the Church were to rise up to a realization of the responsibility involved there would be such an outpouring of GOD'S Holy Spirit that the dawning of another New Year would find the earth "filled with the knowledge of GOD as the waters cover the sea."

Our Christmas tide was celebrated with a real note of joy. The communions were slightly in excess of last year, and there was an evident realization of the mercy of GOD in bringing to a conclusion the carnage across the seas. At the eleven o'clock mass there was a much larger attendance than usual. On Thursday night the children kept their festival. A mystery play was given under the direction of Fr. Bowles, which was most devotional and touching in its simplicity. As the Sacred narrative was intoned the various characters formed tableaux illustrating each event. The last scene represented was the Presentation in the Temple, when each character upon the stage lighted a candle from the lamp held by S. Mary, and the Nunc Dimittis was sung by all present. The little Mystery was one of the most effective and devotional that we have

ever produced, and those who came to see it were most edified. It is a pity that more of the parish were not there. The mystery was followed by the distribution of gifts from the Christmas tree.

¶ The Bishop Suffragan will visit the parish and administer the Sacrament of Confirmation on Sunday evening, January 12th, at 8 o'clock.

¶ On the Sunday after Christmas the rector preached the sermon at the Ordination of Charles C. Carver at Christ Church, New Haven, Connecticut.

¶ On the Feast of the Circumcision, Bayard Heylin Goodwin, a former communicant and Acolyte, was advanced to the Priesthood in S. Clement's Church by Bishop Rhinelander. Fr. Hutchinson preached the sermon and the parish clergy assisted at the laying on of hands. All was very simple, consisting only of a low mass and the ordination, but the quiet service was exceedingly impressive and reverent. Fr. Goodwin will remain in his present work as curate at S. John's Church, Wilmington, Delaware.

¶ **The prayers of the congregation are asked for William C. Rhoads and** his family. Private Rhoads was baptized and confirmed at S. Clement's last Spring, just before his departure for Camp Meade. He was sent overseas with the 313th Regiment of Field Artillery. No news has been received of him since the early autumn. There is, of course, a natural anxiety on the part of his friends. The parish is asked to commend him whether living or dead to the protecting mercy of GOD.

¶ In our last issue a suggestion was made as to the part taken in the services of the Church by the congregation. May we not once more make this appeal? At the children's festival in the parish hall the singing of the carols was so perfunctory and timid as to be absurd. Although the carols sung were those that we have used for generations and the hall was fairly well filled, most of those present seemed only to whisper. Please do not be afraid to sing the praises of ALMIGHTY GOD even at the risk of a mistake in time and tune. "A joyful noise unto the Lord" is what is most earnestly desired.

¶ The Rector has given notice that the Bishop of the Diocese has initiated an "Every Member Campaign," which is to be carried on in March. Its object is to reach every communicant of the Church, about two-thirds of whom seem to be communicants in name only. Full information will be given later. In the meantime the Bishop asks the prayers of the people for GOD'S blessing upon the enterprise. The collects for The Sunday next before Advent and the Fifth Sunday after Easter are suggested for use. Mr. Jacob Fritz has consented to represent the parish on the Central Committee.

A picture entitled "The Great Sacrifice," has been hung at the end of the South aisle against the confessional. The original, said to be in the possession of Queen Alexandra, is by James Clark, an English artist. The conception is full of tender pathos, and should appeal to all who see it. Underneath has been placed the following inscription: "Of your Charity pray for the souls of George Herbert Walsh, who died at Queenstown, Ireland, October 18, 1918; Walter Roach, killed in action November 10, 1918, and for all those who laid down their lives for their friends in the Great War, 1914-1918." The alms box close by is to be used for offerings for the Great Crucifix. Already there have been many contributions for this object.

R. I. P.

Of your Charity pray for the repose of the souls of
Frances Hazen,
for forty years a devout communicant of this parish, and for
Florence Roach.
Grant unto them O Lord eternal rest, and let light perpetual shine upon them.

A Letter from a Chaplain

"THEY are dead that sought the young Child's life" is a wonderful prophetic allegory of the present day also, is it not? And the same picture is repainted in the annals of history. The boys who are still recovering from their wounds are all thinking of old Christmases at home, so I thought it well to take hold of their fondest memories while they are with me here in this military hospital.

A boy from the West sent for me to-day before he died. He asked me if there was any danger. I told him absolutely and positively NO! I knew he was fast passing away. Others stood around in terror as they often do, holding their breath, but crying. They were more afraid, and there was more terror than if a thousand Boche 105's had let loose. But I knew there was no danger in JESUS' keeping. "Whoso eateth my Flesh hath everlasting life" was something you may have forgotten that you told me years ago when you were teaching me to say Mass.

Another fellow asked me to pray with him yesterday, and I told him that I would remember him in my prayers at night. He gave my hand such an eager grasp to-day and could say nothing,

and never will again in this world. I passed a bright chap's bed this morning and said, "Well, how are you?" "Fine," he said. "I'm going up in half an hour to have my leg taken off, but the good GOD did not let the Boche get both legs this time, and I hear the war is all over any way."

Then there is another aspect of the work. You should see the boys eat Mary Elizabeth's cranberry pie. Every mother's son of them accepted my invitation to a Bible class after they had some of that. Our fellows are pretty well fed up on cigarettes, and they all live and look healthier than a bunch of boys of this age do at home.

You should have seen the real ecstasy of a colored boy I baptized this week. He took it all so earnestly. Several of the boys baptized have been at the point of death and have recovered. The temperament of the boy and his calm and peaceful disposition after receiving a Sacrament affects his whole character and his health.

This is a good work even in peace times. There are constant accidents, and the boys need cheering up just as much as ever and perhaps more than ever. Discipline is harder to maintain now, and a Chaplain has his hands full.

Epiphany

THEY leave their lands of gems and gold,
The shining portals of the East;
For Him "the Woman's Seed" foretold
They leave the revel and the feast.

To earth their sceptres they have cast,
And crowns by Kings ancestral worn;
They track the lonely Syrian waste;
They kneel before the Babe new-born.

O, happy eyes that saw Him first!
O, happy lips that kissed His feet!
Earth slakes at last her ancient thirst;
With Eden's joy her pulses beat.

True Kings are those who thus forsake
Their Kingdoms for the Eternal King—
Serpent! her foot is on thy neck!
Herod! thou writh'st, but canst not sting!

He, He is King, and He alone,
Who lifts that Infant hand to bless;
Who makes His Mother's knee His Throne,
Yet rules the starry wilderness.

AUBREY DE VERE.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

Nov. 24. Catharine Myers Noble.
24. Pearl Edna Tilton.
Dec. 1. David John Jones.
21. Frederick Dent Sharp, III.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

Nov. 22. Hannah G. Churchill.
Dec. 3. Margaret W. Forrester.
7. Edward Osborne.
9. Francis Fanning Hazen.
18. Marion H. Landis.
19. Robert H. Graham.
23. James Barnes.
26. Florence Roach.
31. Charles E. Buffington.

Marriage

"Those whom God hath joined together, let no man put asunder."

Dec. 24. John Thomas Storey and Christine Marie White.

Offerings

Nov. 28.	Cash		$7.00
	Envelopes		6.80
Dec. 1.	Cash		39.75
	Envelopes		96.25
7.	Cash		101.00
	Envelopes		5.00
8.	Cash		1.25
	Envelopes		75.70
11.	Cash		30.00
	Envelopes		.10
15.	Cash		28.71
	Envelopes		76.50
22.	Cash		28.47
	Envelopes		72.04
25.	Cash		105.00
	Envelopes		21.05
29.	Cash		36.86
	Envelopes		81.75
			$833.21

Special Funds

Missions:		
Foreign	$76.88	
Domestic	79.27	
Diocesan	10.35	
		$166.50
Episcopal Hospital		179.10
Clergy Pension Fund		591.35
S. Stephen's College		3.00
Nashotah		3.50
Crucifix Fund		77.29
Poor Fund		285.67
War Chest		2.00
Sanctuary oil		8.60
Magazine		8.00
Red Cross Bed		5.00
Diocesan Fund		1.00
Rector's Discretion		5.00
Bishop's Fund		5.00
Woman's Auxiliary		1.00
S. Margaret's Sisters		2.00
Red Cross		2.00
Christmas Decorations		40.00
		$1,386.01

S. Clement's Magazine



February, 1919

The Kalendar

February, 1919

1	Sa.	*S.* IGNATIUS, *Bishop and Martyr.*
2	S.	**Purification of S. Mary the Virgin. Candlemass**
3	M.	*S.* BLASIUS, *Bishop and Martyr.*
4	Tu.	*S.* GILBERT OF SEMPRINGHAM, *Abbot and Confessor.*
5	W.	*S.* AGATHA, *Virgin and Martyr.*
6	Th.	*S.* DOROTHEA, *Virgin and Martyr.*
7	F.	*Abstinence*
8	Sa.	*Virgin and Martyr.*
9	S.	**The Fifth Sunday after the Epiphany.** *S.* APOLLONIA,
10	M.	*S.* SCHOLASTICA, *Virgin.*
11	Tu.	
12	W.	
13	Th.	
14	F.	*S.* VALENTINE, *Priest and Martyr.* *Abstinence*
15	Sa.	
16	S.	**Septuagesima.**
17	M.	
18	Tu.	*S.* COLMAN, *Bishop and Confessor.*
19	W.	
20	Th.	
21	F.	*Abstinence*
22	Sa.	
23	S.	**Sexagesima.**
24	M.	*S.* MATTHIAS, *Apostle*
25	Tu.	
26	W.	
27	Th.	
28	F.	*Abstinence*

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The MAGAZINE will be mailed to those contributing fifty cents a year.

Everything written by the Bishop of Pennsylvania is valuable. We are reprinting an article which appeared some days ago in the "Public Ledger," which sounds a prophetic note. It is possible that it may have escaped the notice of many in the congregation.

ONE fact stands out prominently at this time. It is the awakening of the European peoples to the fact that all our tremendous material resources have been placed behind our American idealism. They have thought of us as commercialized, rolling in wealth, devoted to the dollar. Now they know that every man of us and our last unit of force is at the command of our ideals of freedom and righteousness. We threw our full weight in the scale without thought of material gain.

This fact is epochal. As the peoples abroad awake to its meaning, it means, even more than the crushing of hostile armies, that it must have immense force in establishing better forms of government and insuring a just peace.

I am also impressed by the opportunity now offered a unified Christian Church. It is the one unchanging spiritual power capable of being the permanent center of world unity in thought and social life. The war would not have occurred had the Church retained and expressed its vital unity. In that unity lies, so far as I can see, the only hope of the world for a normal and stable internationalism, such as would give the nations their proper liberty and self-determination and at the same time merge their antagonisms and competitions into zeal and concern for the common welfare of all.

It must be conceded that Chrstianity shows one unique and remarkable power. In spite of the fact that through the ages, often by its friends and followers, its teachings and practices have been falsely interpreted; in spite of all its divisions and internal conflicts, there is at the heart of it an immediate power of revival and of renewed mastery over men and women which no other spiritual force in the world's history has shown.

But until the Christian Church is definitely reunited, has wrought out a practical and vital unity, it cannot hope to secure or maintain the dominant influence to which it is entitled. As I have said, this is the true and permanent basis of internationalism. Upon this foundation of common spiritual ideals and faith, each nation can develop itself, working out its own destiny in perfect comity with all the rest. This is a distinctive fact in Christianity—its wonderful balancing of the whole and its parts. It saves the individual as one of a common brotherhood. Only as the Church is true to its ideal of unity can it provide the true basis for social readjustment.

Of course, we are much nearer the old world now than before; reactions will come more quickly. Professor Bryce used to say that it took twenty-five years after a social movement began in Europe for it to reach America. This is no longer true. The war has ended all that and wiped out many old barriers.

The return of our soldiers will show how many walls of prejudice and religious antagonism have been broken down. There is closer sympathy between divergent groups. Take, for instance, the attitude of our people toward the crucifix. Many of our boys before the war would have had almost a feeling of aversion or horror toward it. They have become so used to seeing it on the battlefield that they now regard it as a most natural and simple emblem of religious hope. It is by such reactions, interchanging points of view, that we are getting to understand one another.

This closer contact with Europe has points of danger, of course. We shall need to hold all the more firmly to our own ideals, as they are going to be tested sharply in the near future by European upheavals.

If we secure universal peace, this will mean universal justice only as it is a spiritual peace, bringing about true social adjustments. It would not profit much to stop the bloody conflicts on the battlefield if the nations at once resumed commercial war with one another or stirred up class struggles.

The only solution is a Christian brotherhood of nations. We must, in our own country make democracy safe for the world as well as the world safe for democracy—one truth is the converse of the other. The labor unions express this rightly in their motto, "Each for all and all for each." Under the surface today there are deep forces at work toward this consummation of spiritual and social unity. Our soldiers will not have died in vain if their generous sacrifice helps to win men away from selfishness. This is the root of the world's troubles. The true democracy will come when men cease to strive for themselves and grasp the brotherhood ideal.

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¶ Last spring we had a word to say concerning "church hospitality." It may not be amiss to urge upon the congregation once more the duty of considering the needs of strangers at the services. Several times recently the clergy have observed persons who had not been supplied with hymnals, while devout members of the parish surrounded them, entirely occupied with their own worship. It requires some degree of initiation to be able to understand all the traditions of the parish, and if some one who comes to worship with us inadvertently gets past the last pew without procuring a copy of "Hymns, Ancient and Modern" from the rack, the members of the congregation should see that the need is supplied, even though it may mean something of an effort. On a recent occasion, two entire pews were occupied with guests who were expected apparently to share one hymnal.

¶ The War Commission has asked that Sunday, February 9th, be set aside for a special offering toward the support of its work. The demobilization of the army presents very grave problems that the Church must meet. The work done by the Commission during the war has been beyond praise. The appeal at this time ought to meet with a most generous response.

¶ During the past year, thirty-five persons have been received from other parishes, and seven persons transferred elsewhere.

¶ The fund for the Great Crucifix grows day by day. Mr. Sellers is preparing a design, which will be submitted shortly. As we are erecting it for all time and desire an adequate and worthy memorial, the cost may be considerable, but there is no doubt that the necessary amount will be raised if each member of the parish contributes according to his ability.

¶ The Bishop has prepared some booklets for distribution in the diocese, containing a personal message from himself and a number of suggested prayers for use during the Every-Member Campaign. The rector will do his utmost to distribute these in the parish, but it would be a help if some persons would volunteer for this work. If any person fails to receive a copy, will he please mention it to the clergy.

¶ The Woman's Auxiliary has changed the hour of its meetings from 3 o'clock to 2.30 P. M.

¶On the sixteenth of January the Society of the Companions of the Holy Cross held its annual retreat in St. John's Chapel. Bishop Rhinelander was the Conductor. About fifty made the retreat. The following account taken from the *public Ledger* is amusing:

"'RULE OF SILENCE' AT RETREAT FOR WOMEN

"The 'rule of silence' prevailed at the all-day retreat for women conducted by Bishop Rhinelander yesterday in St. Clement's Episcopal Church, Twentieth and Cherry Streets. Four hundred women participated in the services of meditation. A majority of women observed the rule, abstaining from conversation from early morning until evensong. There was no speaking at mealtime, as the Bishop read to them while they sat at the tables."

¶Bishop Garland visited the parish on Sunday evening, January 12th, and confirmed sixteen persons.

¶A very urgent plea has come to us from the City Mission, placing before us the great need of clothing for the poor at this time. The usual supply available has been diverted into overseas channels, and there is real necessity here in Philadelphia. The Woman's Auxiliary of the parish has determined to do its part in meeting this need, and will meet the first and third Tuesdays of each month, from 10 A. M. until 4 P. M., commencing Tuesday, February 4th, and continuing through Lent. Every woman of the parish is urged to do her share. Mrs. Casey will be in charge, and Miss Hutchinson is the treasurer. About five hundred dollars is needed for the purchase of materials.

¶The members of the parish frequently change their addresses and fail to notify the clergy. This leads to many unnecessary journeys, much misunderstanding, and loss of time. The parish priest cannot be omniscient, and if persons fail to give information as to their whereabouts they ought not to expect much attention. We are frequently having our parish letters returned to us with "moved" or "unknown" stamped on the envelope. A little thought on the part of the members of the congregation would obviate this.

¶We note with interest and approval that the Vestry of Trinity Church, New York, has voted to abolish the system of rented pews, in accordance with the earnest recommendation of Dr. Manning. We hope that it may not be long before the entire American Church may follow suit. We should make haste to do it in St. Clement's. The custom of fencing off a small portion of the house of God for the use of a few is both uncatholic and unchristian and undemocratic.

¶After many year of efficient service, Mrs. Edwards has resigned as Treasurer for the Women's United Offering. Contributions may be sent to Miss Laura Hutchinson, 2108 DeLancy Street.

¶A play, "Princess Merryheart," will be given in the Parish House, Monday evening, February 10, 1919, at 8 o'clock, by the Junior Auxiliary. Admisison, 15 cents.

¶We are welcoming Father Joiner to our regular clergy staff. At the same time we are bidding Father Bowles God speed. He is leaving us to take up other work in the Diocese, and we hope that he may be our frequent visitor.

Purification

THE garlands in God's house hang dull and sere,
Nor may they stay
Beyond the limits of their little day
In the unresting year.

Make clean, make clean, the walls of His abiding-place,
So, haply, He at last shall come to bless
Their waiting emptiness
With newer beauty and another grace.

O heart! Let no old dreams outlast their day!
No dusty hope, no outlived longings stay:
Desires denied—forbidden memories!
Not these, not these!

The living God would deal not with the dead;
He will have life instead.
He has stripped bare His world to flood with green
The spaces where the ebbing life has been:

First He must purge, that He at last may bring
Beauty for ashes, and to barren bough
Forlorn and graceless now.
The resurrection of the Spring.

—ARTHUR KETCHUM.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

Jan. 12. Madeline Harris Pool.
16. Suzanne Masako Asami.
17. William Ward.
19. Wilhelmina Fredericka Patton.

Confirmations

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

Jan. 12.

Andrew Archibald.
Anthony Becker.
Charles Henry Harvey Heller.
Alexander Thomas Henderson.
Fred Howard Henderson.
George Harvey Henderson.
William Harold Henderson.
Frederick William Ritter.
Jack Levis Taylor.
John Benet Ward.
Lena Becker.
Bessie Durham.
Eva Margaret Garrett.
Marie McClurg Pennington.
Sarah Rose Crouse.
Madeline Harris Pool.

Marriage

"Those whom God hath joined together, let no man put asunder."

Jan. 18. Frederick H. Wells and Olive L. A. Daniels.

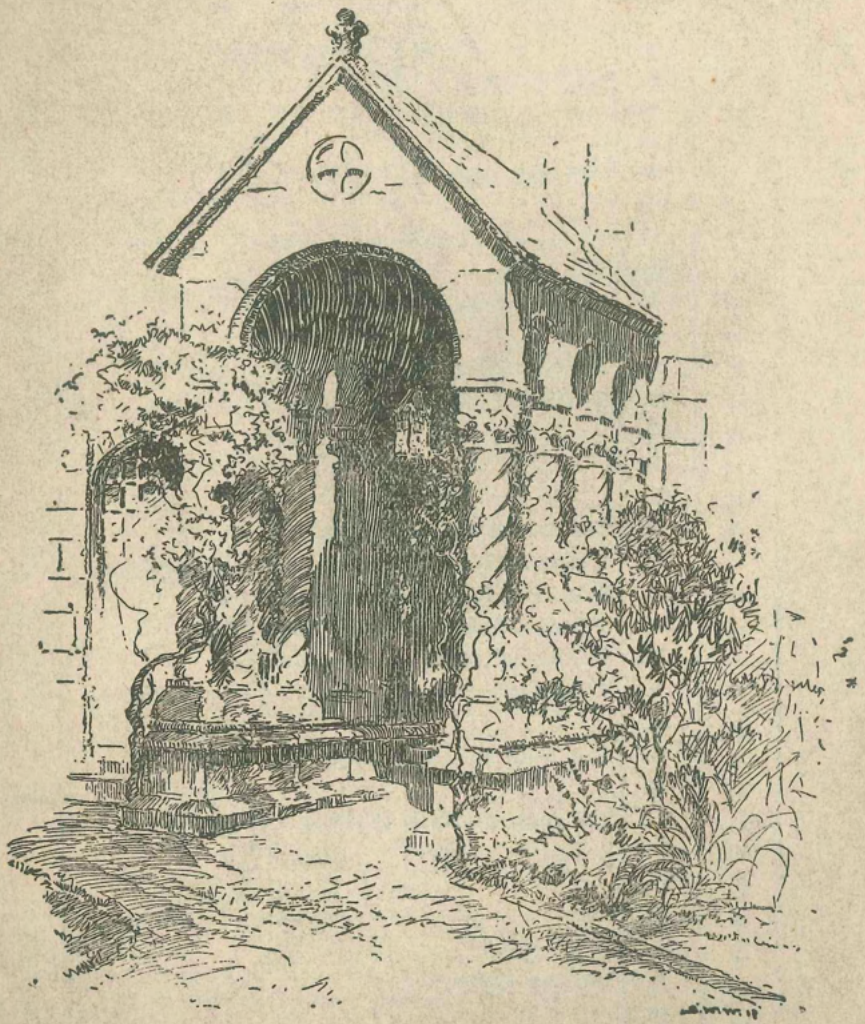
Offerings

Jan. 5	Cash	$37.37
	Envelopes	75.10
7.	Envelopes	428.75
12.	Cash	60.34
	Envelopes	84.25
19.	Cash	38.20
	Envelopes	76.30
		$800.31

Special Funds

Missions:		
Foreign	$71.15	
Domestic	92.33	
Diocesan	4.50	
		$167.98
Crucifix		86.64
S. Stephen's College		4.25
Magazine		6.50
Bishop's Fund		15.47
Nashotah		1.50
		$282.34

S. Clement's Magazine



March, 1919

The Kalendar

March, 1919

1	Sa.	*S.* DAVID, *Archbishop of Menevia, Confessor.*
2	S.	**Quinquagesima Sunday.**
3	M.	
4	Tu.	
5	W.	**Ash Wednesday.** *Fast*
6	Th.	
7	F.	*SS.* PERPETUA AND FELICITAS, *Martyrs.* *Abstinence*
8	Sa.	
9	S.	**The First Sunday in Lent.**
10	M.	
11	Tu.	*S.* CONSTANTINE, *King and Martyr.*
12	W.	*S.* GREGORY, *Bishop of Rome, Confessor and Doctor.*
13	Th.	
14	F.	*Abstinence*
15	Sa.	
16	S.	**The Second Sunday in Lent.**
17	M.	*S.* PATRICK, *Bishop and Confessor, Apostle of Ireland.*
18	Tu.	*S.* EDWARD, *King of the West Saxons, Martyr.*
19	W.	*S.* JOSEPH, *Spouse of the Blessed Virgin Mary.*
20	Th.	*S.* CUTHBERT, *Bishop of Lindisfame, Confessor.*
21	F.	*S.* BENEDICT, *Abbot and Confessor.* *Abstinence*
22	Sa.	
23	S.	**The Third Sunday in Lent.**
24	M.	
25	Tu.	**The Annunciation of the Blessed Virgin Mary.**
26	W.	
27	Th.	
28	F.	*Abstinence*
29	Sa.	
30	S.	**Mid-Lent Sunday.**
31	M.	

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My Dear People:

The one word which I would say to you at the commencement of the Lenten season is an exhortation to prayer. This duty we have had frequently urged upon us during the last few years. Our response has not been all that it might have been. A certain faithful few of the parish, as always, are trying to fulfil their obligations, but by far the greater number of us have been woefully negligent. Sometimes one is led to wonder if we really believe in the efficacy of prayer at all, we make use of it so seldom and so perfunctorily. There is no doubt as to the need which confronts us. Last year we were praying for a speedy ending of the war. Now that our petitions have been answered there is no lessening of the need. The great work of reconstruction with which we are confronted, the many problems presented to us as a nation through the deliberations of the Peace Council, the moral and spiritual needs of the men of our army and navy, al demand our earnest prayers, for by prayer we believe we have gained much, by prayer we must believe we will gain more. I would most earnestly bid you to unite as a parish in a great act of supplication during the Lenten season. Make an honest endeavor to be present at the daily masses and increase the number of your communions. Come to the weekly intercessions before evensong; ask for yourselves a special quickening of the spirit of prayer and a deeper devotion to Jesus Christ in His Church. Especially ask that the attempt on the part of the Diocese to stir up the feeble wills of its members may be richly blessed by God and endeavor to share in that blessing yourselves. Let us make real use of the spiritual privileges that are offered us, that we may bring forth the fruit of good living to the Honor and Praise of God.

Affectionately in our Blessed Lord,

CHARLES S. HUTCHINSON.

Sexagesima, 1919.

¶During Lent the special service will be as follows: On Tuesday, after the 9.30 mass, there will be a Meditation in S. John's Chapel. On Wednesday an address after Evensong. On Friday a service for the children at 4 o'clock, and the usual Friday night Stations, with an address. As has been our custom for several years the congregation is asked to come to the church each day for intercessory prayer at 4.45.

¶There will be four Retreats in the parish. The parochial retreat on Ash Wednesday, a retreat for men on March 16th, with Father Powell, of the Society of S. John the Evangelist, as the conductor; a retreat for women on Passion Sunday, when the Meditations will be given by Father Tiedeman, of the Order of the Holy Cross, and the retreat for the Guild of S. Mary on Thursday in Passion week. Any who may desire to attend the men's retreat will please hand in their names to the clergy. Sister Lydia will be in charge of the retreat for women.

¶The congregation will be pleased to learn that Thomas Williams has once more taken the position of Sexton at S. Clement's.

¶On Wednesday evening the Manuscript Music Society of Philadelphia, founded in 1892, held a church recital at S. Clement's. Choral music was rendered by the combined choirs of S. Mark's, S. Peter's and S. Slement's, and there were instrumental numbers with organ, harp, violin and 'cello.

¶Earl McClement and Paul Casey have come home from overseas, and Lafayette Williams was with us for one Sunday, but his duties in the Ambulance Corps necessitated his return to France.

¶The service flag has been hung in the church as a permanent memorial. The whole number of stars is seventy-eight. We have three gold stars for those who died in the service of their country: Herbert Walsh, Walter Roach and John Stinson.

¶Father Kellogg, the Rector of S. John's Chruch, Portsmouth, New Hampshire, preached in S. Clement's on Sexagesima Sunday.

¶As the date for the next meeting of the Woman's Auxiliary falls upon Ash Wednesday there will be no meeting on that day, but the members will unite with other members of the parish in the parochial retreat. Auxiliary No. 2 has discontinued its meetings. The Auxiliary has received letters of appreciation from the Rev. H. C. McHenry, the General Secretary of the City Mission, for clothing that has been sent from this parish for distribution among the poor of the city. It will be remembered that the women of the parish are meeting on the first and third Tuesdays of each month for this special work. As yet there has been but little response to the appeal which was made recently. An average of six women have been present. We hope for better things during Lent.

¶On the 10th of February the Junior Auxiliary presented "Princess Merryheart," a little missionary play, before a very appreciative audience in the parish hall. All the members of the Branch were in the caste and between the acts there were musical selections and readings by members of the "troupe." The Auxiliary has been doing very good work this winter under the leadership of Miss Mildred Sheppard.

¶It would be a help to those in charge of the Intercession Leaflet if those who have entered names to be remembered would signify *in writing* the time when they wish them removed. The memory is treacherous at best and it is most difficult for the clergy to remember requests made to them in the corridor when many persons are claiming attention.

THE report of the Treasurer of the Board of Missions for the fiscal year of fourteen months ending December 31, 1918, shows that on reapportionment of $4255.56 this parish is credited with payments totaling $4239.31, thus coming within $16.25 of meeting its apportionment in full.

Three thousand eight hundred and ninety-six dollars and three cents was received from parish offerings, or offerings sent direct, but credited to the parish; $74.23 was received from Sunday School offerings, and $269.05 from the Woman's Auxiliary, while $158.00 out of the total was received through the one day's income plan.

THE Every Member Campaign, of which we have been hearing a good deal lately, will be inaugurated on Sunday, the 9th of March. It will continue for three weeks and, as has been stated before, is designed to reach every communicant of the Church in the Diocese. The week commencing March 9th has been set apart as "parish week." There will be two meetings at the parish house—on Monday evening, March 10th, for the general congregation, and on Thursday evening, March 19th, for the men of the parish. Parish needs and opportunities will be discussed, and it is hoped that the attendance may be large. Diocesan week will follow. This parish has been districted with S. James, Holy Trinity, S. Mark's and the Holy Apostles, to come together for joint meetings. On Tuesday, March 18th, there will be a meeting for the district in the parish house of the Church of the Holy Apostles; on Wednesday night a parochial meeting in S. Clement's Church, when Father White will deliver the address, and Thursday and Friday nights of that week we are asked to go to the Church of the Holy Trinity for instruction on diocesan matters. The last week will be given over to General Missions, and due announcement will be made of the services. On Sunday, March 30th, every communicant of the Diocese is to be called upon and an effort made to interest each one in some definite work in the church. It is hoped that there may be a very generous response to this effort which the Bishop is urging us to make. In other Dioceses where the plan has been tried there has been a resultant increase in zeal and interest and a quickening of life all along the line. A central committee has been appointed to take charge of the campaign in this parish and a number of persons have already consented to act as "canvassers," and the Committee would be grateful for volunteers who may be willing to act in this capacity.

R. I. P

Of your charity pray for the repose of the souls of

ANNA FLORENCE WOODRUFF

EMMA R. DOWNEY

Give rest, O Christ, to Thy servants, iwth Thy Saints, where sorrow and pain are no more; neither sighing, but life everlasting. AMEN.

Mater Christi

MOTHER of God! O, not in vain
We learned of old thy lowly strain,
Fain in thy shadow would we rest,
And kneel with thee, and call thee blest;
With thee would "magnify the Lord,"
And if thou art not here adored,
Yet seek we, day by day, the love and fear
Which bring thee with all saints, near and more near.

What glory thou above hast won
By special grace of thy dear Son,
We see not yet, nor dare espy
Thy crowned form with open eye.
Rather beside the manger meek
Thee bending with veiled brow we seek,
Or where the angel in the thrice-great Name
Hailed thee, and Jesus to thy bosom came.

Thenceforth, Whom thousand worlds adore,
He calls thee Mother evermore;
Angel nor saint His face may see
Apart from what He took of thee.
How may we choose but name thy name
Echoing below in high acclaim
In holy Creed? Since earthly song and prayer
Must keep faint time to the dread anthem there.

How, but in love on thine own days,
Thou blissful one, upon thee gaze?
Nay, every day, each suppliant hour,
Whene'er we kneel in aisle or bower,
Thy glories we may greet unblamed,
Nor shun the lay by seraphs framed,
"Hail Mary, full of grace!" O, welcome sweet
Which daily in all lands all saints repeat!

Therefore, as kneeling day by day
We to our Father duteous pray;
So unforbidden may we speak
An Ave to Christ's Mother meek.
(As children with "good morrow" come
To elders in some happy home:)
Inviting so the saintly host above
With our unworthiness to pray in love.

—JOHN KEBLE.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

Jan. 17. William Ward.
19. Wilhelmina Fredericka Patton.
26. Frank Huber.
Feb. 8. Elizabeth Catherine Lyet.
9. Jessica Helen Seiger.
15. Walter Albert Wallace.
Florence Mary Wallace.
Mildred Leora Wallace.
16. Warren Elliott Porter.
20. Thelma Edna Allenger.
23. James William Coyle.

Marriage

"Those whom God hath joined together, let no man put asunder."

Feb. 12. William Wallace Harley and Adda Hockenbery.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

Jan. 7. Madison M. Meredith.
17. Donald Lonergan.
Mary L. Francks.
Feb. 8. Annie E. Harris.
10. Anna Florence Woodruff.
17. Elizabeth Catherine Lyet.
19. Emma R. Downey.
18. Alice E. W. Lloyd.
21. Robert Harding.

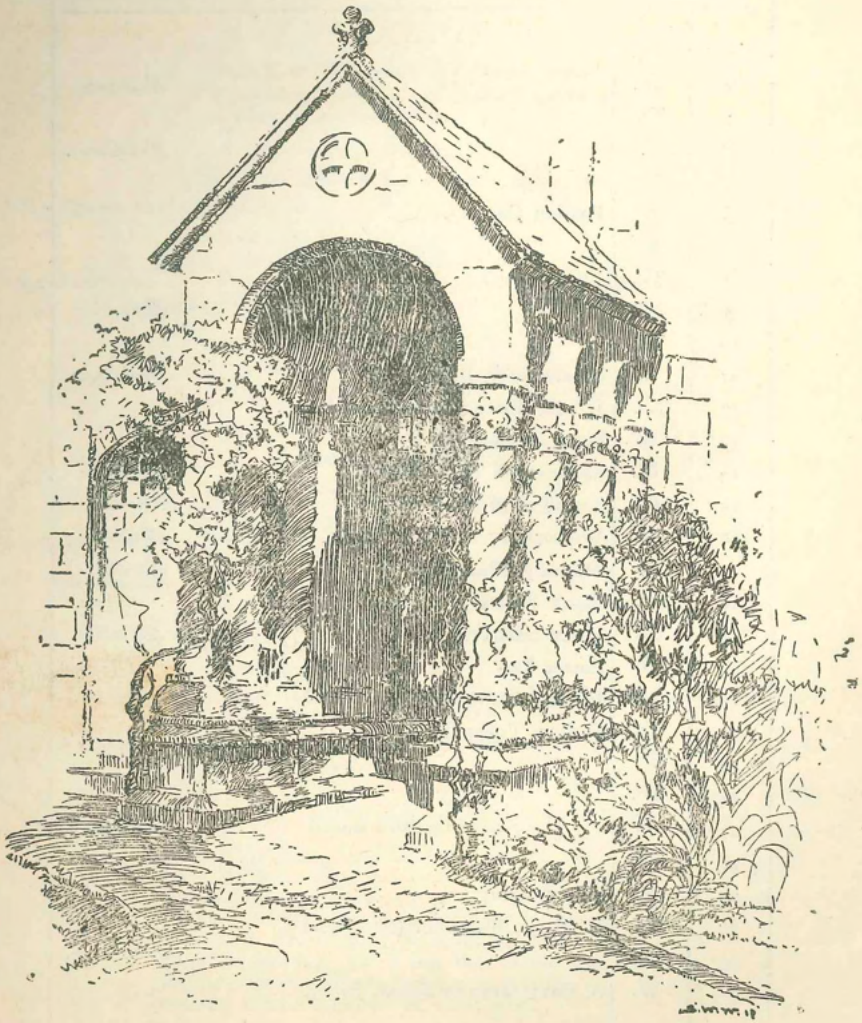
Offerings

Jan. 26.	Cash	$36.36
	Envelopes	74.11
Feb. 2.	Cash	43.79
	Envelopes	87.90
9.	Envelopes	66.89
16.	Cash	35.08
	Envelopes	76.15
23.	Cash	26.35
	Envelopes	68.95
		$515.58

Special Funds

Missions:		
Foreign	$49.48	
Domestic	61.03	
Diocesan	13.30	
		$123.81
Great Crucifix		113.52
Nashotah		2.00
War Commission		199.48
S. Stephen's College		6.40
Magazine		5.50
War Chest		2.00
Armenian Relief		5.00
		$457.71

S. Clement's Magazine



April, 1919

The Kalendar

April, 1919

1	Tu.		
2	W.		*Abstinence*
3	Th.		
4	F.		*Abstinence*
5	Sa.		
6	S.	**Passion Sunday.**	
7	M.		
8	Tu.		
9	W.		*Abstinence*
10	Th.		
11	F.	COMPASSION, B. V. M.	*Abstinence*
12	Sa.	*S.* LEO, *Bishop, Confessor and Doctor.*	
13	S.	**Palm Sunday.**	
14	M.	MONDAY IN HOLY WEEK.	*Abstinence*
15	Tu.	TUESDAY IN HOLY WEEK.	*Abstinence*
16	W.	WEDNESDAY IN HOLY WEEK.	*Abstinence*
17	Th.	**Maundy Thursday.**	*Abstinence*
18	F.	**Good Friday.**	*Fast*
19	Sa.	HOLY SABBATH.	*Abstinence*
20	S.	**Easter Day**	
21	M.	EASTER MONDAY.	
22	Tu.	EASTER TUESDAY.	
23	W.		
24	Th.		
25	F.		*Abstinence*
26	Sa.		
27	S.	**Low Sunday.**	
28	M.	*S.* MARK, *Evangelist. (transferred)*	
29	Tu.		
30	W.	*S.* CATHARINE OF SIENA, *Virgin.*	

S. Clement's Magazine

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Altar Guild, Tuesdays and Thursdays, 10.00 A. M.
Girls' Club, Tuesdays, 8.00 P. M.
Auxiliary No. 233, American Red Cross, Fridays.
Boy Scouts, Troop No. 5, Wednesdays, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 2.30 P. M.
Mothers' Meeting, Thursdays, 8.00 P. M.
Saturday Classes for Children, 10.00 A. M.

Persons desiring pews or sittings, or the Duplex Envelopes for the support of the Parish and Missions, are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays; or to communicate with him at his office in the Clergy House.

The MAGAZINE will be mailed to those contributing fifty cents a year.

ON Easter day every member of the parish should come to the Altar. The great Feast which proclaims to the world the truth of man's immortality and his conquest over death through the Resurrection of Jesus Christ should be triumphantly celebrated by every Christian. The Easter Communion is the actual imparting of the Power of the Resurrection to the soul and body of each faithful communicant. Surely we ought not to neglect so great a gift. May we not make an earnest effort to bring every one of the eight hundred and fifty of our people to receive the Bread of God during Eastertide? Is it too much to hope that the coming Feast may be more devoutly observed than has been the case for many years? Every opportunity is given. The Risen Lord bids us come, the Table is spread and the Heavenly Banquet waits. To refuse the invitation and to absent oneself willingly, is surely incurring a grave responsibility.

The Every Member Campaign will have passed into history by the time our magazine is issued. It is as yet too soon to estimate results. Parochial week was attended with a fair amount of success. Thirty-five men were present March 10th and the hall was well filled at the parochial meeting later in the week. Those who were present expressed interest and appreciation and there seems to have been a real quickening of life and interest. It is purposed to hold such gatherings in the future at intervals for the discussion of church matters. Diocesan week opened auspiciously with an illustrated lecture by Dr. Caley in the parish house of the Church of the Holy Apostles. A goodly number of our parishioners were present and were much interested in the lecturer's presentation of the work of the Diocese. The two services at Holy Trinity were not so well attended by S. Clement's people and Missionary week found them far in the minority. One could have wished that the excellent showing of the previous week might have continued.

It is to be hoped that as a parish we may profit by the Campaign. There should be a real stirring up of parochial and missionary activities and a whole-hearted desire to do one's utmost for the building up of the Kingdom of God on earth.

¶ On Wednesday night, March 26th, S. Vincent's Guild held its first meeting since the outbreak of the war. Five new members admitted, viz: Messrs. Everett Irwin, Stanley Coulthard, William Smith, Jack Taylor and Frederick Ritter. Plans were formed for the reorganization of the Guild and a Committee appointed to consider the possibility of taking up an interest in addition to the duties of serving. Mr. Richard Ashhurst was elected Secretary pro. tem., in the absence of Alfred Johnson, who has not yet returned from France.

¶ The women of the parish have finished about two hundred garments for the Clothing Department of the City Mission.

Eighteen men made the Retreat on the Second Sunday in Lent. Fr. Powell, the Provincial Superior of the Society of S. John the Evangelist, was the Conductor and also preached at the 11 o'clock Mass. It is always a pleasure to welcome one of the Society at S. Clement's. Fr. Powell brought us greetings from our old friends, Fr. Converse and Fr. Field, and news of their continued well being.

¶ During Passion Week Father Hutchinson will be preaching in the Church of the Transfiguration, New York City.

The hours for confession during Holy Week are as follows: Fr. Hutchinson, Tuesday and Wednesday, 10.30-11.30 A. M.; Maundy Thursday, 10.30-11.30 A. M., 3-5 P. M.; Good Friday, 7-8 P. M.; Easter Evenin, 10-12 A. M., 7-9 P. M. Fr. Quin and Fr. Joiner, Wednesday and Maundy Thursday, 4-5 P. M.; Good Friday, 3-5, 7-8 P. M.; Easter Evening, 3-5, 7-10 P. M. The congregation are asked to make their confession as early as possible in Holy Week.

¶ As last year, the offering on Easter day will be applied to the Missionary apportionment.

¶ The annual parish election will be held on Easter Monday in the parish house. Polls will be open from 12 until 2 o'clock.

¶ Masses on Easter day will be said at 6, 7, 8 and 9.15, and Solemn Mass at 11 o'clock.

¶ As S. Mark's day falls this year during the Easter Octave, it will be transferred to the Monay, after Low Sunday, April 28th.

¶ Donations of money for flowers for the Altar of the Blessed Sacrament on Maundy Thursdy Thursday are asked. Donations may be sent to Miss Arnold, the Monterey Apartments, Forty-third and Chester Avenue.



I SEE His Blood upon the rose
And in the stars the glory of his eyes,
His body gleams amid eternal snows,
His tears fall from the skies.

I see His face in every flower;
The thunder and the singing of the birds
Are but His voice—and carven by His power
Rocks are His written words.

All pathways by His feet are worn,
His strong heart stirs the ever-beating sea,
His crown of thorns is twined with every thorn,
His cross is every tree.

R. I. P

The clergy feel that they have sustained a real and personal loss in the death of Mrs. Mary J. White, which occurred on the twenty-fourth of March, after a brief illness. Mrs. White had been connected with the parish from its beginning, having been a member of its first Sunday School. Shortly after Fr. Moffett was called to his rest, she came to the Clergy House as housekeeper, which position she held for thirteen years, and which she relinquished only when failing strength rendered it imperative. She served the priests of the parish with singular loyalty and devotion, and as a member of S. Mary's Guild was most conscientious in the fulfillment of her religious duties. She won the affection and respect of the entire congregation and there will be many earnest and sincere prayers offered for her rest and peace in the Bosom of her Divine Lord.

Grant unto her, O Lord, eternal rest, and let light perpetual shine upon her. Amen.

Good Friday

ALL the winds of spring are out;
Skies are glad again:
(*Hush, my heart—the Lamb of God*
On the path of pain!)

April laughs from every bough
Winter left forlorn:
(*Hush, my heart—the Wounded Hands*
And the Crown of Thorn.)

Tumult of the little leaves
When the wind sings by:
(*Hush, my heart—the Holy Cross*
Raised against the sky.)

Up along the wakened hills
Lights beat like a tide:
(*Hush, my heart—the Robe of Scorn*
Love wore ere It died.)

—Arthur Ketchum.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

March 1. Earle Raymond Wallace
2. Grace Lewis

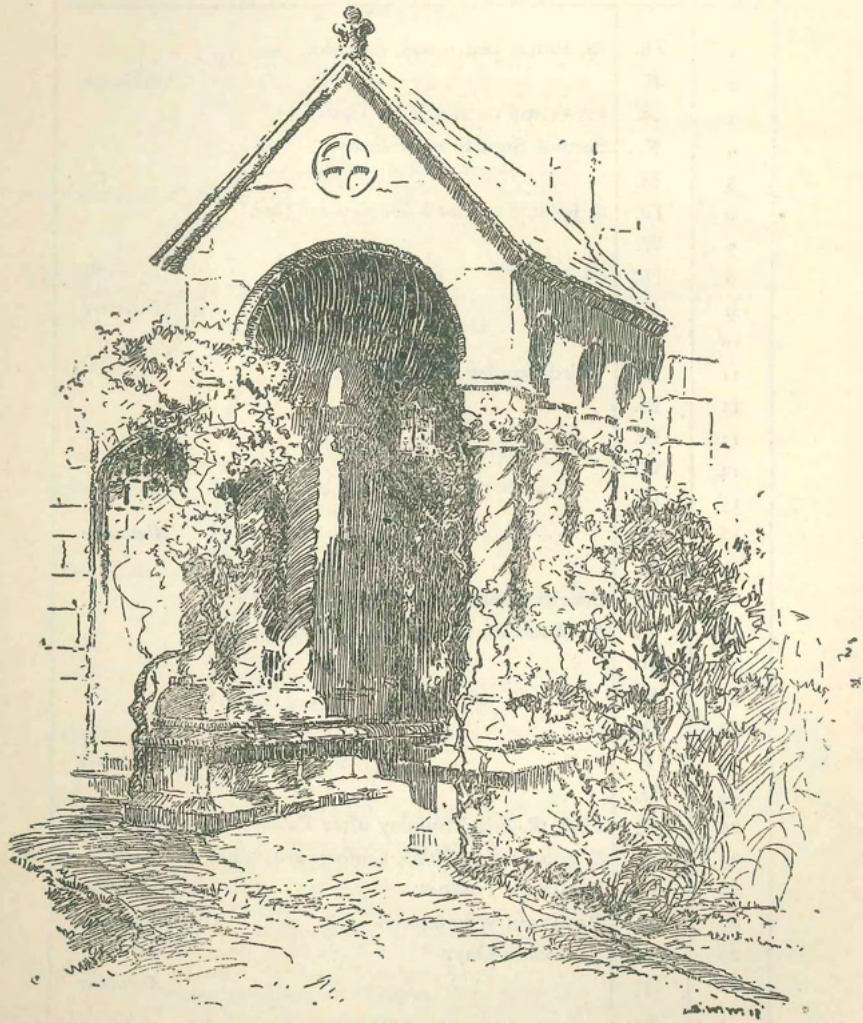
Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

February 26. Elinor Matilda Lincoln
March 6. Emily A. Blake
14. Godfrey Clark

		Offerings		*Special Funds*		
Mar.	2.	Cash	$39.47	Missions:		
		Envelopes	113.11	Foreign	$49.14	
	5.	Envelopes	7.60	Domestic	50.46	
	9.	Cash	30.81	Diocesan	10.60	
		Envelopes	66.55			$110.21
	16.	Cash	21.57	Nashotah		3.50
		Envelopes	71.56	S. Stephens		3.00
	23.	Cash	59.33	Work Among the Deaf		26.67
		Envelopes	79.35	Magazine		5.50
				Crucifix		47.58
			$489.35			$196.46

S. Clement's Magazine



May, 1919

The Kalendar

May, 1919

1	Th.	*SS.* PHILIP and JAMES, *Apostles.*	
2	F.		*Abstinence*
3	Sa.	INVENTION OF THE HOLY CROSS.	
4	S.	**Second Sunday after Easter.**	
5	M.		
6	Tu.	*S.* JOHN, *Evangelist before the Latin Gate.*	
7	W.		
8	Th.		
9	F.		*Abstinence*
10	Sa.		
11	S.	**Third Sunday after Easter.**	
12	M.		
13	Tu.		
14	W.		
15	Th.		
16	F.		*Abstinence*
17	Sa.		
18	S.	**Fourth Sunday after Easter.**	
19	M.	*S.* DUNSTAN, *Bishop and Confessor.*	
20	Tu.		
21	W.		
22	Th.		
23	F.		*Abstinence*
24	Sa.		
25	S.	**Fifth *(Rogation)* Sunday after Easter.**	*Abstinence*
26	M.	*S.* AUGUSTINE, *Bishop, Confessor and Apostle of England.*	
27	Tu.	ROGATION TUESDAY.	*Abstinence*
28	W.	ROGATION WEDNESDAY.	*Abstinence*
29	Th.	**Ascension Day.**	
30	F.		*Abstinence*
1	Sa.		

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Girls' Club, Tuesdays, 8.00 P. M.
Auxiliary No. 233, American Red Cross, Fridays.
Boy Scouts, Troop No. 5, Wednesdays, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 2.30 P. M.
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The MAGAZINE will be mailed to those contributing fifty cents a year.

THERE was a note of deep and real joy in our Easter festival. A great number made their Communions at the early masses, and the congregation at the Solemn Mass was larger than it has been for some years. The choir, under the direction of Mr. Fry, rendered Gounod's S. Cecilia Mass most devotionally and there was a notable absence of the sightseers, who so often mar the reverence of our services. At the end of the service, Major Henry R. Sanborn, of the American Army, addressed the congregation. Major Sanborn entered the Canadian army before the United States declared war on Germany, and was later transferred to the forces of the United States. He has seen some of the fiercest fighting in Europe and has been twice wounded. Going overseas as an avowed agnostic, he accepted the Catholic Faith in the trenches and was instructed for Confirmation by an English Chaplain, who has since been killed. On his return to America some months ago he offered himself as a postulant for Holy Orders in the Diocese of Minnesota. He has an inspiring message for the Church, and those who listened to him on Easter day were profoundly impressed and moved.
The offering for Missions amounted to something over $1800 and will be applied to the parochial apportionment.

THE Every Member Campaign has accomplished much real good in the Diocese, and in our parish as well. Our own canvassers made 660 visits and 379 pledges were secured. As a result the Accounting Warden has distributed 125 sets of duplex envelopes, in addition to those that were already in use, and the Rector is gratified to have on hand a list of persons who are willing to help in the work of this parish as need shall arise. The visitation has resulted in the removal from our list of the names of a number persons who have been lost to sight for some time. Our canvassers found empty houses and an entire ignorance of the whereabouts of several people, who have left the parish and, in all probability, the city as well, without taking the trouble to inform the clergy. Fortunately, the number of disappearances has not proved large. We hope that some other parish is ministering to the spiritual needs of these persons, and until further information is received concerning them, they will be commended to the mercy of God and removed from the list of communicants.

The Saturday Class cordially invites the members of the Parish to its closing exercises and exhibition of work, in the Parish hall, Saturday, May 31st, at 3 P. M.

The members of the congregation are asked to make their offerings on Whitsunday for the current expenses of the Parish. The offering on Ascension Day will be applied to the Summer Outing Fund, as usual.

The Annual Parish Election was held as usual on Easter Monday. The following named gentlemen were elected to serve for three years: Messrs. Francis D. Wetherill, George Theodore Roberts, Francis M. Berry and Francis P. Adams.

At the Easter meeting of the Vestry, held on Easter Tuesday, Mr. F. D. Wetherill was appointed Rector's Warden, Mr. S. McKean Bayard was elected Accounting Warden, and Mr. Caleb F. Wright Secretary of the Vestry. The delegates to the Diocesan Convention were elected as follows: Messrs. S. McKean Bayard, Francis P. Adams and Clinton Rogers Woodruff.

The design for the Great Crucifix is being prepared by Mr. Sellers, and we hope that it may be placed in the corridor before long, so that all may see the memorial for which they are contributing. About $3000 will be needed to accomplish our purpose and to build a monument which shall endure for all time. The fund is growing slowly, and we have no doubt that the entire amount will soon be subscribed. The Crucifix should be set up as soon as possible, but, of course, it cannot be undertaken until the money is in hand.

S. Clement's Auxiliary, No. 233, of the American Red Cross, during eighteen months of active service made 24,000 surgical dressings, 896 garments, 1200 knitted garments and repaired 1000 worn garments. It also endowed a bed in the American Military Hospital, No. 1, in France, for which it raised $600. In addition to this, we sent 700 gifts, many of them being to our own boys in service.

¶ There is still on hand nearly 100 pounds of yarn to be knitted up. Mrs. Mowry will be at the church after the 9.30 mass on Thursdays to distribute yarn or to receive finished articles. She can be present at other times by appointment.

¶ The Services of Intercession on Friday nights have been discontinued until autumn. This does not mean that the congregation are to cease praying. Many should be coming to the daily mass who do not come, and this service should be made the great means of intercession for the Parish. During Lent the attendance at the weekday masses was not what it should have been and since Easter the congregations are diminishing. The Rector sometimes questions whether any more than the faithful few are making any effort to be present or have even a remote intention of trying? Of course, for many there is no real excuse. The small congregations are a sign of spiritual sloth and physical laziness. It is a sad commentary on the condition of the souls of the congregation. We ought to be sorely ashamed, and perchance we are, but, in the words of Jabe Slocum, many of us would "ruther be ashamed than try." Of course, at the 9.30 mass, which requires the minimum of effort, the attendance continues to be fair. And we have just been through two years of war!

A solemn Requiem will be celebrated on May 30th, at 10 o'clock, for the members of the parish who gave their lives in the service of their country. It is hoped that there may be a large attendance.

Over two hundred and fifty garments were made by the women of the parish during Lent and sent to the City Mission for distribution among the poor of the city.



April 24, 1919.

Dear Fr. Hutchinson:

I have received the splendid news of your Easter offering for Missions.

I wish you would tell your people, with my love and blessing, how deeply I appreciate this act of devotion and faith on their part and how earnestly I hope that other congregations may be led to follow your example.

With every best wish,

Faithfully yours,

PHILIP M. RHINELANDER.

Ascension

JESUS, Lord of life eternal,
Taking those He loved the best,
Stood upon the Mount of Olives,
And His own the last time blest;
Then, though He had never left it,
Sought again His Father's breast.

Knit is now our flesh to Godhead,
Knit in everlasting bands:
Call the world to highest festal:
Floods, and oceans, clap your hands:
Angels raise the song of triumph,
Make response, ye distant lands.

Loosing death with all its terrors,
Thou ascended'st up on high;
And to mortals, now immortal,
Gavest immortality:
As Thine own disciples saw Thee,
Mounting Victor to the sky.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

April 10. William Carl Rode.
13. Kathryn Geraldine Gates.
19. Elizabeth Chapel Mason.
20. Theodore Richard Schaefer.

Marriage

"Those whom God hath joined together, let no man put asunder."

April 20. Charles Henry Decker and Hannorah Fowler.

Confirmations

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

April 19. Wilson Hunt Pile.
Miriam Ives.
Bertha Emmerling.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

March 28. Mary Jane White.
April 23. John E. Powers.

Offerings

Offerings

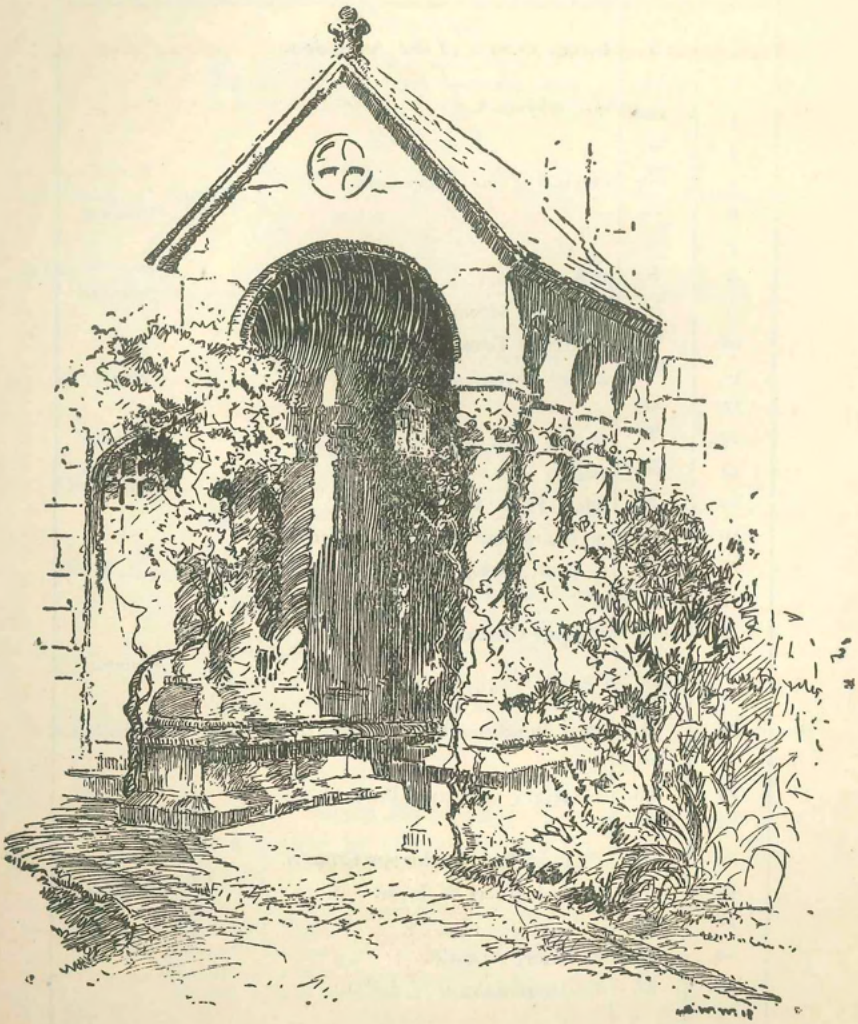
March	30.	Cash	$68.21
		Envelopes	72.50
April	6.	Cash	47.03
		Envelopes	376.35
	13.	Cash	92.04
		Envelopes	137.71
	20.	Cash	31.00
		Envelopes	195.40
			$1020.34

Special Funds

Special Funds.

Missions:		
Foreign	$688.34	
Domestic	703.78	
Diocesan	666.85	
		$2058.97
S. Stephen's College		2.85
Nashotah House		3.50
Great Crucifix		6.35
Red Cross		1.00
War Chest		1.00
Magazine		2.00
Sanctuary Oil		3.00
		$2078.67

S. Clement's Magazine



June, 1919

The Kalendar

June, 1919

1	S.	**In the Octave of the Ascension.**	
2	M.		
3	Tu.		
4	W.		
5	Th.	**Octave of the Ascension.**	
6	F.		*Abstinence*
7	Sa.		
8	S.	**Whitsun Day.**	
9	M.	WHITSUN MONDAY.	
10	Tu.	WHITSUN TUESDAY.	
11	W.	EMBER DAY.	*Abstinence*
12	Th.		
13	F.	EMBER DAY.	*Abstinence*
14	Sa.	EMBER DAY.	*Absiinencr*
15	S.	**Most Holy Trinity.**	
16	M.	*S.* BARNABAS, *Apostle. (transferred)*	
17	Tu.	*S.* BASIL, *Bishop, Confessor, Doctor.*	
18	W.		
19	Th.	**Corpus Christi.**	
20	F.		*Abstinence*
21	Sa.		
22	S.	**First Sunday after Trinity.**	
23	M.		
24	Tu.	NATIVITY OF *S.* JOHN BAPTIST.	
25	W.		
26	Th.	OCTAVE DAY OF CORPUS CHRISTI.	
27	F.	**Sacred Heart of Jesus.**	*Abstinence*
28	Sa.		
29	S.	**S. Peter, Apostle.**	
30	M.	COMMEMORATION OF *S.* PAUL.	

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."— S. Clement, 1 Cor.

A MONTHLY PAPER OF S. CLEMENT'S PARISH, PHILADELPHIA, PENNSYLVANIA.
Edited by the Clergy.

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PERIODICALLY there is a cry raised that the Church is passing through a crisis and that dark days are in store for Anglican Catholics. We remember troublous times in the past when various brethren whose faith was weak and courage failing deserted our Communion for the cold unity of an erring branch of the Church and who left with us the solemn warning that it were better to save ourselves from a hopelessly disabled and sinking ship while there was yet time. We watched them disappear beyond our horizon with mingled feelings of regret and pity, and then commending them to the mercy of a loving God, settled down once more to our accustomed life, and today find ourselves, in spite of dire forebodings, still afloat in the good ship which has borne us in safety over many tempestuous seas and weathered many furious gales. We propose to remain in her until we are brought "unto the Haven where we would be," and we are not disturbed by doubts as to the seaworthiness of the craft that has so valiantly braved all opposing elements. We ought not to be dismayed by the appearance of clouds on the horizon, nor should we fear when gales of unwonted violence threaten to engulf us. It will be time enough to take to the lifeboats when the rudder is disabled and the Helmsman deserts us. In which event we would not seek for help from the gaily painted transport which is fair to outward view, but whose hull is rotting and whose compass is defective. Recently we have heard rumors which vividly recall past experiences. Let us not be disturbed by the clamor of the weaker brethren. We are in no danger of drifting toward the rocks to which the sirens of Rome would entice us, nor will we find ourselves becalmed in the Dead Sea of Protestantism. We know that our Divine Lord does not slumber. We know that we possess the priceless heritage of the Catholic Faith, that our Priesthood is sure and our Sacraments convey to us the very Life of our Risen Lord. We know that "our testimony is true." It is for us to live in Sacramental Union with our Divine Head, that His life may be manifest in us, and that His Church may be strong to do His will. This is not a time for wavering faith, but for prayer and courage and a sound mind.

¶After Trinity Sunday the eight o'clock mass on Sunday will be discontinued for the summer and also Solemn Evensong on Sunday night. Evensong will be said in S. John's Chapel at five o'clock.

¶Father Quin and the Rector will be leaving for their holidays toward the end of June, and Father Joiner will be taking his vacation the first of August. The Rev. Louis H. Matheus will be in residence during the summer.

¶There will be the usual yearly meeting of the Confraternity of the Blessed Sacrament on Wednesday, June 18. Vespers will be said in S. John's Chapel after Evensong and the business meeting will follow in the parish hall.

¶Gifts of flowers for the Altar for the summer months will be gratefully received.

¶S. Clement's Branch of the Woman's Auxiliary held its last meeting until autumn and its Annual Election of officers on May 7th. Mrs. W. W. Lukens was elected President, Mrs. Joline having been obliged to resign after two years of most efficient service. The other officers were re-elected. During the year addresses have been made by Bishop Rhinelander, the Rev. S. W. Creasey, of Fort Hall Indian Mission, Idaho; Archdeacon Phillips and Bishop Denby, in behalf of the work among the colored people; Mr. J. L. Zacker, who is working among the Jews in Philadelphia, and Mrs. Thomas C. Wetmore, of Christ School, Arden, N. C.

¶The Auxiliary has now a membership of 73. It should be larger. The Treasurer's report summarized is as follows: Receipts from all sources, $730; valuation of boxes sent, $386.10; united offering, $200; total, $1,316.10. Expenditures—Domestic Committee, $344.25; Indian Committtee, 147; Foreign Committee, $75; Diocesan Committee, $70.50; Colored Committee, $41; Bishop Rhinelander Discretionary Fund, $31; incidentals, $21.25; total expenditures, $730.

¶Commencing Friday, June 6th, and ending at Trinity we shall be holding a Novena for God's Blessing upon the parish that the Congregation may have a deeper realization of their responsibility for the right use of the many spiritual privileges which have been bestowed upon them.

¶The offering on Whitsunday will be devoted to the current expenses of the Parish.

¶ The Parish will be interested in the plans that are being formulated by the Sisterhood of S. Margaret for the establishment of a Central House for the Community in Philadelphia. A very desirable property has been secured, and it is hoped that it may be made ready for occupancy in the early autumn. The Community will then relinquish the separate houses which it now occupies and all the Sisters will be brought together under a common roof. They will still work in the two Parishes, S. Clement's and S. Mark's, but there will be a great saving of expense and of energy if one establishment can be made to serve for all. The Bishop is keenly interested in the project, and it will give a place in the Diocese where retreats can be held and other work carried on by the Sisters, which will not be purely parochial. We believe that it will prove a most valuable plan if properly carried out, and we bespeak the cordial support of the Congregation to make it possible.

¶ A Victory Jubilee Diocesan Festival will be held in the Academy of Music on the evenings of June 10th and 11th. A limited number of tickets have been allotted at S. Clement's Parish and may be obtained from Mr. Bayard for the sum of one dollar. The program is the same for both nights.

¶ The "Lenten Sewing Society," which commenced work early in February, made and sent to the City Mission 278 garments valued at $280 and 78 garments valued at $48.50. Contributions of money were received amounting to $132. The Mother's Meeting assisted in the work and made a large number of the garments.

¶ The Boy Scouts are planning for a camping trip of ten days during the summer. It is a matter of principle with the organization that so far as possible they shall be self-supporting. S. Clement's Troop asks that if any of the congregation have any work which could be done by the Scouts, notice may be sent to the Scoutmaster addressed to the Clergy House.

¶ Contributions are asked for the Choir Boys' outing fund. A goodly sum is required for this purpose and a generous response will be appreciated by the choirmaster. Contributions may be sent to the Clergy House.

R. I. P



On the twenty-ninth of April, 1919, Francis M. Berry, for thirty years a vestryman of S. Clement's Church, Philadelphia, entered into Life Eternal. Mr. Berry was singularly devoted to his parish, and for him the Catholic religion was a vital reality. Quiet, modest, and unassuming, he was the embodiment of simple Christian goodness.

The Rector, Church Wardens and Vestry of S. Clement's Church desire to record their deep appreciation of his many years of faithful and loving service, the sincerity of his life and the true excellence of his character.

May he rest in peace.

CHARLES S. HUTCHINSON,
Rector.

CALEB F. WRIGHT,
Clerk of the Vestry.

May 26, 1919.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

April 27. Mary Angeline Rose.
May 4. Roseanna Mary Beeker.
11. Robert Albert Berry.
25. June Elaine Hepburn.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

May 2. Francis M. Berry.
12. George Asami.

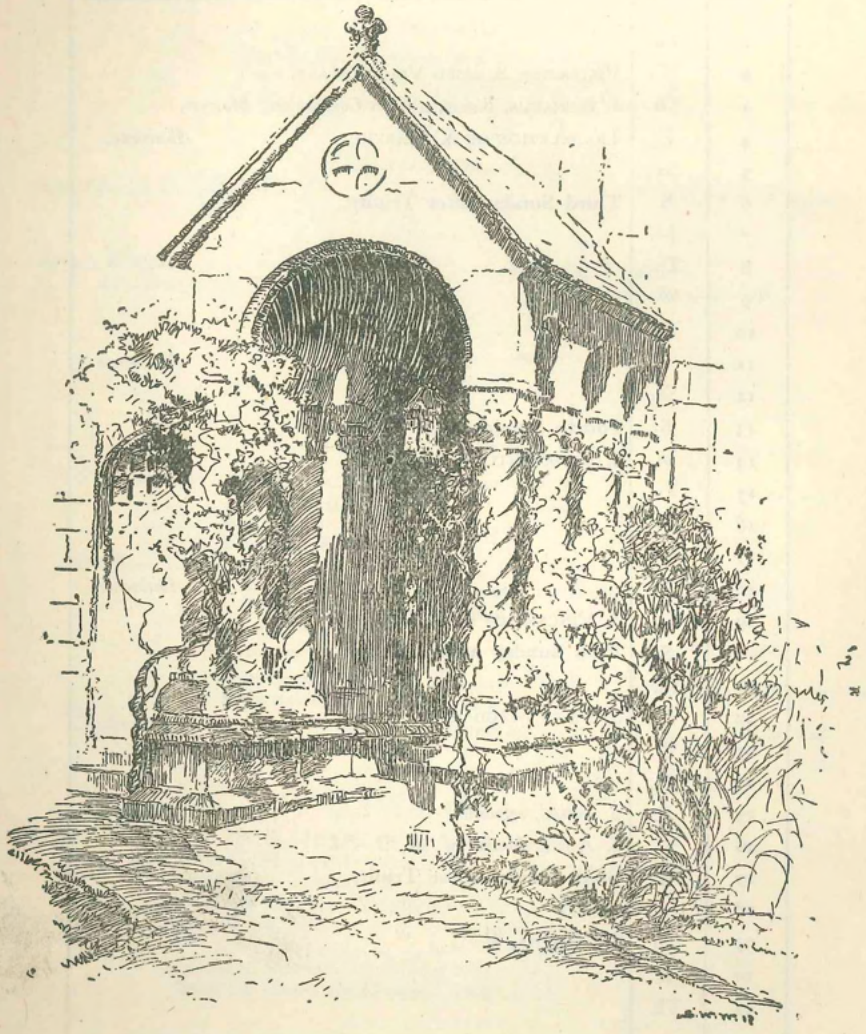
Offerings

April 27.	Cash	$65.44
	Envelopes	60.27
May 4.	Cash	28.81
	Envelopes	85.85
May 11.	Cash	30.68
	Envelopes	77.09
May 18.	Cash	32.62
	Envelopes	84.60
		$465.36

Special Funds

Missions:		
Foreign	$58.14	
Domestic	64.65	
Diocesan	3.65	
		$126.44
S. Stephen's College		3.00
Nashotah		1.50
Great Crucifix		48.34
St. Clement's Magazine		1.00
		$180.28

S. Clement's Magazine



July, 1919

The Kalendar

July, 1919

1	Tu.	
2	W.	Visitation Blessed Virgin Mary.
3	Th.	*S.* Irenaeus, *Bishop, and his Companions, Martyrs.*
4	F.	Translation of *S.* Martin, *Abstinence.*
5	Sa.	
6	S.	**Third Sunday after Trinity.**
7	M.	
8	Tu.	
9	W.	
10	Th.	
11	F.	*Abstinence*
12	Sa.	
13	S.	**Fourth Sunday after Trinity.**
14	M.	*S.* Bonaventura, B. C. D.
15	Tu.	
16	W.	
17	Th.	
18	F.	*Abstinence*
19	Sa.	*S.* Vincent de Paul, *Confessor.*
20	S.	**Fifth Sunday after Trinity.**
21	M.	
22	Tu.	*S.* Mary Magdalene.
23	W.	
24	Th.	
25	F.	*S.* James, *Apostle.* *Abstinence*
26	Sa.	*S.* Anne, *Mother of B. V. M.*
27	S.	**Sixth Sunday after Trinity.**
28	M.	
29	Tu.	*S.* Martha, *V.*
30	W.	
31	Th.	

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The Churchman's Alliance.

For the Defence of the Church

THE Churchman's Alliance has been formed, to include in its membership, clergy, laymen, and lay-women, among whom are already numbered Dr. Chauncey B. Tinker, the Rev. A. W. Jenks, D. D., Mr. Haley Fiske, the Rev. W. H. A. Hall, Mr. Samuel Ritchie, Mrs. Myles Standish, and many others who are willing to work together for the defense of the Church against movements and practices which tend to undermine the essential principles of the organization, doctrine, and worship of the Church as witnessed to in the Constitution and Book of Common Prayer of the Protestant Episcopal Church.

Specifically, the present aim is to defend this Church from such dangers as threaten it from violations of Canon 20, on the "Open Pulpit," the misinterpretation of the Confirmation Rubric which leads to indiscriminate admission to Holy Communion, the violation of the Canons on the Marriage of divorced persons, and the alteration of the methods of approach to receive Holy Orders by Episcopal ordination.

Membership in the Churchman's Alliance is open to all communicants who hold that loyalty to their Baptismal promises, renewed in Confirmation, solemnly binds them to keep inviolate the Creeds and the principles of the Sacramental System and Sacred Ministry as set forth in the Prayer Book and Constitution, historically and authoritatively interpreted.

For the carrying on of the work of the Churchman's Alliance a contribution annually of one dollar is asked from each member.

For enrollment and further information address

CLARENCE B. HARTOUGH, *Secretary,*

552 West End Avenue,

New York City.

¶ On the 29th of May the last meeting of the "Mothers" was held in the parish hall. A very excellent rendition of the "Mikado" was given by the children from the House of the Holy Child. The choruses, some of them quite difficult, were exceptionally well done and several of the "principals" interpreted their parts with real dramatic understanding. After the entertainment the guests were refreshed with ice cream and cake and the evening was altogether enjoyable.

¶ On Memorial Day the Solemn Requiem for our men who have given their lives in the service of their country was very well attended. The Russian Contakion for the Departed was sung in place of the Gloria by a chorus of men's voices. The somewhat difficult setting was sung unaccompanied and gave additional solemnity to the service. The collection was devoted to the Crucifix Fund.

¶ With nearly every returning transport we have had cause for rejoicing as one or another of our boys has come back unharmed from the Great War. There remain at present overseas, so far as we can ascertain, only four of the young men from S. Clement's, viz.: Theodore Casey, Norman Ruark, Charles Linn and Robert Longacre. We are hoping that the next few weeks will bring them all home.

¶ Father Caine will enter upon his duties as the rector of S. Timothy's, Roxborough, on the first of July and is to be instituted on Sunday, July 13th. We wish him all success in his new work and welcome him back to Philadelphia as his permanent abiding place. During May and June he was supplying at the Church of the Advent, Boston.

¶ The acolytes are much in need of new cottas and cassocks. Any who may desire to contribute to this object are asked to send their cheques to the Accounting Warden.

¶ The total amount received through the special envelopes on Whitsun Day for the offering for Parish Expenses was just under $700.00. This is considerably less than the similar offering made last year, and it is hoped that further contributions will be made towards the current expenses of the Parish.

¶ Additional contributions are asked for the "Summer Outing Fund." They may be sent to the Accounting Warden.

TO ONE who has known for many years the "Boston Church" of the Cowley Fathers, a visit in these present days will bring a feeling of genuine gratitude to Almighty God for the very evident success and prosperity of the Society in America. The material edifice, which, although permeated with that atmosphere of piety and true religion which is a mark of the habitation of the fathers wherever they may be, was formerly one of the most austere and ugly ecclesiastical buildings in America. It has been wonderfully transformed under the direction of such real artists as dear Father Field and Father Powell, until the old Church has become truly beautiful. The reredos with its carved and painted statues, designed by Mr. Cram; the two side altars, one of the Blessed Sacrament, where the Sacred Presence is always to be found, the other dedicated to the Blessed Virgin Mary; the beautifully carved choir screen and its Calvary; the stoups for the holy water, and the stand where the votive candles, offered by the faithful, twinkle throughout the day before the holy picture in the Baptistery, make it clear to all who enter that here is indeed a shrine of American Catholicity.

Following the custom of many of the English churches, the Solemn Mass on Sunday, when no communions are expected, is sung with the omission of the Confession, Absolution and Comfortable Words, and on Sunday afternoon Vespers is solemnly rendered, followed by Benediction. On Sunday evenings there is a service at eight o'clock, consisting of Even-song said plain with hymns and a mission sermon. If any of our people happen to be present at the Solemn Mass on the Sunday in the Octave of Corpus Christi they will witness a most reverent procession of the Blessed Sacrament carried under an embroidered canopy.

A goodly number of novices are testing their vocation at S. Francis' House in Cambridge, and the Sisters of S. Anne, a community of Father Powell's foundation, has in charge S. John's House, Arlington.

If any of S. Clement's congregation chance to visit Boston they will find much edification and a warm welcome at "S. John's Bowdoin Street."

There will be no issue of the Magazine during August and September. There is little of importance to report during the summer months, and it is often difficult to find enough material to fill even two pages. We are therefore following the custom of many other parishes in discontinuing the publication until October.

TO MOST of us the summer time is a period of spiritual laziness. Because the activities of the Church are of necessity somewhat curtailed, we get the notion that we also may take a holiday from our prayers and religious exercises. This is entirely a wrong point of view. We should be trying to assimilate during the summer whatever lessons we may have learned during the more active period of the Church year. There could be no better time, for instance, to acquire the habit of a daily meditation, or to accomplish some spiritual reading than during the holiday time when we are "resting." Incidentally it is a good time to gain some familiarity with the Bible, which is sadly neglected by a good many "Catholic" Churchmen. "Summer reading" usually consists in devouring all the latest novels. "Light literature" is the cry of overtaxed brains. It does not occur to the majority of us that the things of the Spirit may prove more truly restful and stimulating.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

May 11. Robert Albert Berry.
June 5. Daniel Thomas White.
25. June Elaine Hepburn.

Confirmations

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

June 16. Robert Frederickson

Marriage

"Those whom God hath joined together, let no man put asunder."

June 4. Edward Frick and Margaret Ellen Bustard.
June 7. Edwin Thornley Deal and Eliza Rudduck Harnisch.
June 11. Harold James Mahaney and J. Ruth Thomas.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

June 4. Jacob H. Howe.

Offerings

May 25.	Cash	$30.86
	Envelopes	100.36
June 1.	Cash	21.65
	Envelopes	106.10
June 8.	Cash	654.07
	Envelopes	241.95
June 15.	Cash	33.01
	Envelopes	67.21

Special Funds

Missions:		
Foreign	$78.06	
Domestic	68.61	
Diocesan	13.60	
		$160.27
Great Crucifix		251.11
S. Stephen's College		1.50
S. Andrew's		15.00
Girls' Club for Parish House Expenses		5.00
		$572.88

S. Clement's Magazine



October, 1919

The Kalendar

October, 1919

1	W.		
2	Th.	Holy Guardian Angels.	
3	F.		*Abstinence*
4	Sa.	*S.* Francis of Assisi, *Abbot.*	
5	S.	**Sixteenth Sunday after Trinity.**	
6	M.		
7	Tu.		
8	W.		
9	Th.		
10	F.		*Abstinence*
11	Sa.		
12	S.	**Seventeenth Sunday after Trinity.**	
13	M.		
14	Tu.		
15	W.		
16	Th.		
17	F.		*Abstinence*
18	Sa.	*S.* Luke, *Evangelist.*	
19	S.	**Eighteenth Sunday after Trinity.**	
20	M.		
21	Tu.		
22	W.		
23	Th.		
24	F.	*S.* Raphael, *Archangel.*	*Abstinence*
25	Sa.	*SS.* Crispin and Crispinian, *M. M.*	
26	S.	**Nineteenth Sunday after Trinity.**	
27	M.		
28	Tu.	*SS.* Simon and Jude, *Apostles.*	
29	W.		
30	Th.		
31	F.		*Abstinence*

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THE season for holiday making and rest has come to a close. Let us trust that we are all refreshed both physically and spiritually and quite ready for a winter of renewed parochial activity. Just at the outset we doubtless feel encouraged and hopeful and have made many excellent resolutions for the coming year. There are one or two things that need to be dwelt upon in connection with our parish life, work and needs that should be accentuated if we are to accomplish anything worth while.

Let us speak first of our devotional life. All about us we find an awakened interest in things spiritual. Men and women, both Catholic and Protestant, Christian and non-Christian, are becoming concerned more and more about religion. It is hardly possible to pick up a magazine without being confronted by some article on the Church, its success or failure, or a discussion of some aspect of religion, Christian or other. Occasionally an accusing note strikes us as true and just. Doubtless we have all questioned ourselves as to our own spiritual growth and the sincerity and purity of our motives. Is the success or failure of the Church to meet human needs in any degree dependent upon ourselves? For Catholic Christians there can be only one answer. "If one member suffers, all the members suffer." What we are and do as individuals has a most far-reaching effect upon the whole Body of Christ.

Let us think first of our spiritual life. In such a parish as Saint Clement's, where the Holy Sacrifice has been for many years the Centre of Devotion, there ought to be a steadily increasing number of communions and a large attendance at the Masses both on Sundays and weekdays. We do not find this to be the case with us. We keep from year to year just about the same percentage of communions. Satisfied, yes, even gratified, if we hold our own. During this last summer the communions have been shockingly few in number and the attendance at the daily Mass has decreased. Here is something that must be remedied. It is a simple matter to find excuses, but the excuses are not genuine. The number of communions surely cannot and ought not to be dependent upon a friendly call from the clergy once a year! People who have been instructed as to the meaning and value of the sacramental life and express their belief in it most surely ought not to require rounding up incessantly in order to be persuaded of their privileges and duties. Neither will the familiar excuses of "lack of time," "distance" and "illness" prove to be valid. There appears to be no lack of time for social engagements, distance does not stand in the way of the acceptance of an invitation to an evening gathering or serve as a deterrent to theatre-going, and illness is forgotten when the sick person is considering a "good time." Let us at least be honest with ourselves. Let us not soothe our consciences with reasons that we cannot apply to other spheres of life. The real reason why we neglect our communions and do not go to church is this: We do not desire our communions and we do not want to go to church. Is it not possible to do something about it this winter? Remembering past days of religious

fervor and spiritual growth and the happiness that ensued, may we not endeavor to rekindle our love and devotion for our Blessed Lord and start afresh in our spiritual journey?

It should be our endeavor this winter to bring new life and enthusiasm into the parish activities. Many signified their willingness last spring to place themselves at the "call" of the Rector for certain branches of parish work. He expects that these promises will be fulfilled. We should be learning to think of the parish as a family pledged to the service of God.

The matter of parish support is an ever-present anxiety. Many are now doing their utmost, some are giving little, others are not contributing at all. Every communicant should be using the envelopes regularly and generously. A parish such as ours ought never to be in need of funds.

If we all do our best along all these lines we shall find that when Easter dawns there will have been manifested a new spirit of devotion in the parish, made evident by increased communions, whole-hearted interest and generous support.

¶ The Sister will be in the Sisters' office in the Parish House on Mondays, Tuesdays, and Thursdays at 10 o'clock.

¶ The Sisters will be very glad to receive any partially worn clothing, also odds and ends of worsted, which may be sent at any time to the Parish House.

¶ Teachers are very much needed for the Saturday morning Guild and the manual training classes. Please apply to one of the Sisters.

¶ A Bible class for young girls will meet in the Guild room on Sunday mornings at 10 o'clock.

¶ The Junior Auxiliary for the younger girls will meet every Thursday afternoon from 4 to 5 o'clock, and the evening branch will meet on Mondays from 8 to 9 o'clock.

¶ The undesignated offerings at the 9.15 Mass on Sundays, and at the Children's Catechism will be devoted to the work of St. Joseph's Trade School, Ichang, China. This work is in charge of Mr. Thatcher Souder, a member of this Parish and a former acolyte and scout master. As the work is purely philanthropic, the appropriation from the Board of Missions is limited. Twenty-five dollars will support a boy in this trade school for a whole year, and it is hoped that the children may be able to support six boys. Offerings from any who are interested will be welcomed.

¶ The eight o'clock Mass and Solemn Evensong on Sundays have been resumed for the winter.

¶ The Sunday School opened the first Sunday in October and it is hoped that the parents will co-operate with the clergy by sending their children to the Catechism.

¶ It will be of interest to the parish to know that Major Henry R. Sanborn, who addressed the congregation after the Solemn Mass on Easter day, was ordained to Diaconate on the 14th of September by the Bishop of Nevada. He is to be stationed at Sparks, Nevada, and asks the prayers of S. Clement's people in the commencement of his ministry.

¶ On Tuesday, October 21st, the Rector will resume his Bible Class after the 9.30 Mass.

¶ The League of Intercession will resume its meetings on Friday evening, October 24th. It is hoped that those who came to the Service of Intercession last winter will continue in this work. There never was more need for prayer than during this present period of reconstruction and unrest. There will be a short address at each service.

¶ The Bishop of the Diocese will make his annual visitation to the parish on the evening of January 11th. Names of persons looking forward to the Sacrament of Confirmation should be given to the clergy as early as possible.

¶ The General Convention of the Church will meet this month in Detroit. Many subjects will be discussed and probably but little will be accomplished. It is perhaps as well that the governing body of the Church should move very slowly. It saves us from hasty and ill-advised action, and if in some instances it seems that needed legislation or reform is hindered by over-cautious delegates, on the other hand, we have been preserved from making any very formidable mistakes. The question of Prayer Book revision is expected to provide an opportunity for much discussion, which we trust may be carried on in accordance with the law of charity. Some of the suggested changes are much to be desired, others seem entirely unnecessary and unwise. The result will probably be a tabling for the present of the whole matter, and we will go along for three years more administering the Sacraments and conducting public worship as we have done in time past. The proposed "Concordat," whereby it is suggested that under certain conditions the Bishops of the Church may give the priesthood to Congregational ministers, who have no conception of what priesthood means, has no chance of getting through the House of Bishops. It would result only in "confusion worse confounded," and we understand that the Congregationalists themselves show no desire to be patronized by the Episcopal Church. We cannot blame them. The Convention will be remembered during its session at every Mass and all the members of the congregation are urged to pray for the guidance of the delegates in their deliberations.

Michael the Archangel

NOT woman-faced and sweet, as look
The angels in the picture-book;
But terrible in majesty,
More than an army passing by.

His hair floats not upon the wind
Like theirs, but curled and closely twined;
Wrought with his aureole, so that none
Shall know the gold curls from the crown.

His wings he hath put away in steel,
He goes mail-clad from head to heel;
Never moon-silver hath outshone
His breast-plate and his morion.

His brows are like a battlement,
Beautiful, brave and innocent;
His eyes with fires of battle burn—
On his strong mouth the smile is stern.

His horse, the horse of Heaven, goes forth,
Bearing him to the South and North,
Neighing far off, as one that sees
The battle over distances.

His fiery sword is never at rest,
His foot is in the stirrup prest;
Through all the world where wrong is done
Michael the Soldier rideth on.

Michael, Commander! Angels are
That sound the trumpet, and that bear
The banners by the Throne, where is
The King one nameth on one's knees.

Angels there are of peace and prayers,
And they that go with wayfarers,
And they that watch the house of birth,
And they that bring the dead from earth.

And mine own Angel. Yet I see,
Heading God's army gloriously,
Michael Archangel, like a sun,
Splendid beyond comparison.

KATHARINE TYNAN.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

July 8. Frank Smith Avery.
27. William Samuel Myers.
31. Violet May Graham.
Sept. 25. Dorothy Towne.
Aug. 10. Thomas Joseph Hogan.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

June 21. Mildred Wallace.
July 5. Zaida Fauscett Van Kirk.
12. Margaret Faunce Portuondo.
Aug. 9. J. Edward Addicks.
22. Mary Thomson.
29. Charlotte Blake Powell.
Sept. 13. Lewis Genois.
16, David A. Craig.
24. Joseph C. Whiteley.

Marriage

"Those whom God hath joined together, let no man put asunder."

Marriages

July 1. Daniel Oscar Hehn and Mary Ellen Maloney.
7. Robert James Hand and Mary Elizabeth Lovingood.
Aug. 23. Albert O. Veit and Mary I. Clark.
27. Frank Anthony Dean and Ellen Anna Finney.
Sept. 6. Roland Ebenezer P. Playford and Eva Rose Annis.
11. George Harold Haines and Margaret Gibson.
24. Jacob Russell Hunt and Clara Matilda Harper.

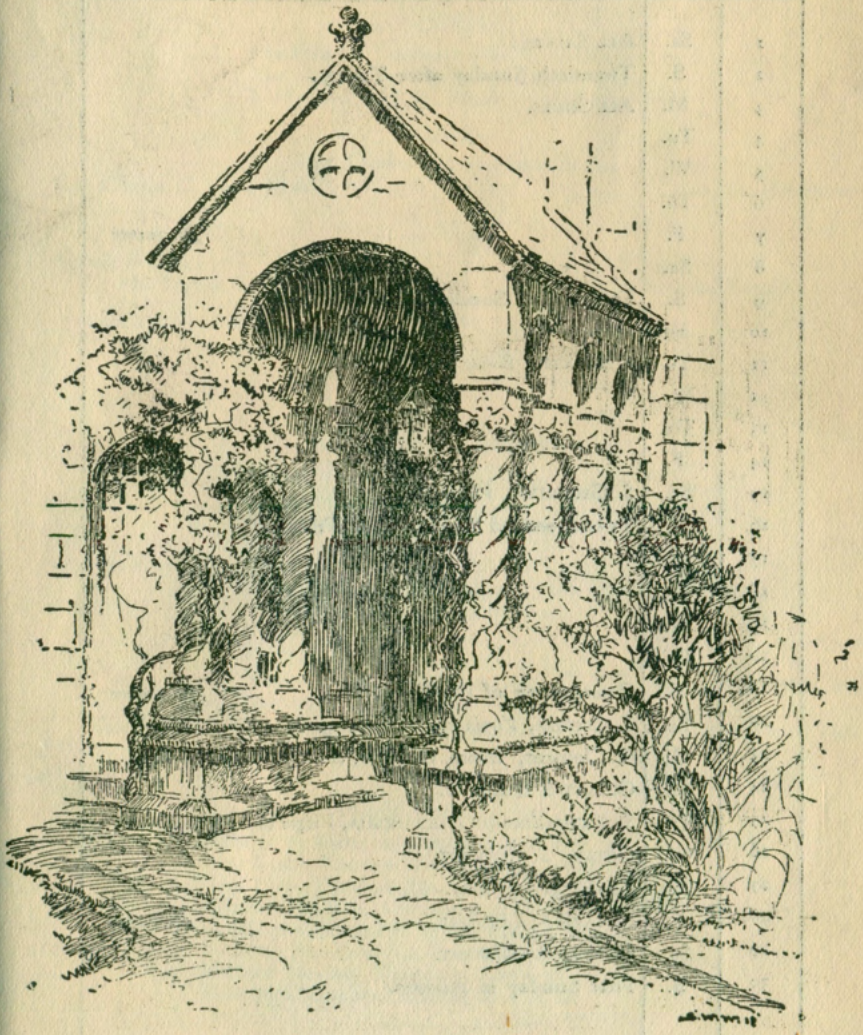
Offerings

June 22.	Cash	$25.10	
	Envelopes	58.15	
30.	Cash	20.60	
	Envelopes	223.20	
July 6.	Cash	11.60	
	Envelopes	71.99	
13.	Cash	13.26	
	Envelopes	96.70	
20.	Cash	13.93	
	Envelopes	35.03	
27.	Cash	11.47	
	Envelopes	40.00	
Aug. 3.	Cash	13.85	
	Envelopes	53.00	
10.	Cash	8.68	
	Envelopes	74.05	
17.	Cash	6.74	
	Envelopes	18.35	
24.	Cash	10.30	
	Envelopes	40.00	
31.	Cash	9.98	
	Envelopes	25.00	
Sept. 7.	Cash	17.29	
	Envelopes	40.15	
14.	Cash	16.86	
	Envelopes	53.05	
21.	Cash	18.19	
	Envelopes	51.59	
28.	Cash	22.21	
	Envelopes	99.35	
		$1199.57	

Special Funds

Missions:		
Foreign	$132.16	
Domestic	171.52	
Diocesan	16.00	
		$319.68
Summer Outing		171.00
S. Stephen's College		5.00
Choir Outing		7.00
Nashotah		1.00
Crucifix		35.09
		$538.77

S. Clement's Magazine



November 1919

The Kalendar

November, 1919

1	Sa.	ALL SAINTS.	
2	S.	**Twentieth Sunday after Trinity.**	
3	M.	ALL SOULS.	
4	Tu.		
5	W.		
6	Th.		
7	F.		*Abstinence*
8	Sa.		
9	S.	**Twenty-first Sunday after Trinity.**	
10	M.		
11	Tu.	*S.* MARTIN, *Bishop and Confessor.*	
12	W.		
13	Th.		
14	F.		*Abstinence*
15	Sa.	*S.* GERTRUDE, *Virgin.*	
16	S.	**Twenty-second Sunday after Trinity.**	
17	M.		
18	Tu.		
19	W.		
20	Th.		
21	F.	**Presentation of the B. V. M.**	*Abstinence*
22	Sa.	*S.* CECELIA, *Virgin and Martyr.*	
23	S.	**S. Clement,** *Bishop, Confessor, Martyr. Patronal Feast.*	
24	M.	OCTAVE *S.* CLEMENT.	
25	Tu.	*S.* KATHARINE OF ALEXANDRIA, *Virgin and Martyr.*	
26	W.	OCTAVE *S.* CLEMENT.	
27	Th.	**Thanksgiving Day.**	
28	F.	OCTAVE *S.* CLEMENT.	*Abstinence*
29	Sa.	OCTAVE *S.* CLEMENT.	
30	S.	**First Sunday in Advent.**	

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."— S. Clement, 1 Cor.

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Edited by the Clergy.

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Auxiliary No. 233, American Red Cross, Fridays.
Boy Scouts, Troop No. 5, Wednesdays, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 2.30 P. M.
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The MAGAZINE will be mailed to those contributing fifty cents a year.

AS our Parish Feast falls upon a Sunday this year, we are given a unique opportunity to celebrate it worthily. It ought to be unnecessary to urge each communicant to receive the Blessed Sacrament that day and to make a special preparation to that end. The sure measure of the devotion of the people and the true index of the reality of their spiritual life is their devotion to the Holy Communion. The altar rails should be crowded on S. Clement's Day; if each one does his duty they will be. We have no doubt that the Church will be filled at Solemn Mass and at Evensong. The ceremonies of a great feast are such that the emotional and sentimental worshipper is always in attendance. A huge congregation at these services, however, is no indication of the religious fervor or spiritual strength of the parish. The number of communions made at the early Masses will show us the truth. When a Holy Day falls during the week it is often impossible for many to be present at the offering of the Holy Sacrifice, but there can be no such excuse on the coming Festival. Much is being said in these days of the duty of the Church and the reality of her people's faith. We have now our chance to manifest our real love for Jesus Christ and the sincerity of our Christian life.

The special preachers for our parish feast will be the Rev. Bernard Iddings Bell, President of S. Stephen's College, in the morning and the Rev. Father Hughson, Superior of the Order of the Holy Cross, at night. Dr. Bell was formerly Dean of the Cathedral of Saint Paul in Fond du Lac, and during the war was Chaplain to the Great Lakes Naval Training Station. We shall all be glad to welcome Father Hughson who has not been in our pulpit for some time.

The annual parish reception will be held in the parish hall, on Monday evening, November 24th. The clergy are hoping that there may be a large attendance. It is the one occasion in the year when S. Clement's people come together socially and every member of the parish should make an effort to be present.

The offering on S. Clement's Day will be applied to the defraying of our present current indebtedness. Three thousand dollars is needed if we are to start the new year free from encumbrances. In this connection it may be as well to state that a number of persons who took the weekly envelopes last spring, during the Every Member campaign, have failed to use them. It would be a relief to the Accounting Warden if those who are delinquent would endeavor to make up the deficiency before the first of the year.

The usual Novena for the parish will be observed from November 14th to 22nd inclusive.

Masses during the Octave of the Feast will be said with the following intentions:

Sunday, November 23—S. Clement, Bishop and Martyr. General Communion of the parish. Masses at 7, 8, 9.15, and Solemn Mass at 11 A. M. (Thanksgiving for God's blessing upon the parish).

Monday, November 24—Feast of the Dedication. Mass at 7 A. M. (For the clergy). Tea at 8 P. M.

Tuesday, November 25—S. Katharine, Virgin and Martyr. Masses at 7 and 9.30 A. M. (For the Guild and Associations of the parish).

Wednesday, November 26—In the Octave. Mass at 7 A. M. (For the Sisters and their work).

Thursday, November 27—Thanksgiving Day. Masses at 7, 8, and 9.30 A. M. (For our Country).

Friday, November 28—In the Octave. Mass at 7 A. M. (Requiem for communicants and benefactors).

Saturday, November 29—In the Octave. Mass at 7 A. M. (For the children of the parish).

Sunday, November 30—First Sunday in Advent (For the deepening of the spiritual life of the parish).

¶ Bona Mors will be said after evensong every Monday during the month of November.

¶ Vespers of the Blessed Sacrament will be sung in S. John's Chapel, Friday evening, November 14th, at 8 o'clock.

¶ The following offerings will be taken this month:
All Saints' Day, for the Sisters of S. Margaret; S. Clement's Day, for the current expenses of the parish; Thanksgiving Day, for the Episcopal Hospital; First Sunday in Advent, for the Poor Fund.
During the summer flowers were supplied for the Altar from the garden of a member of the parish. We are in need of money at present for the flowers during the winter, especially for the Altar of the Blessed Sacrament. Contributions may be sent to Miss Arnold, The Monterey, 43rd Street and Chester Avenue.

¶ A letter has reached us within the last few days from our old friend Father Longridge whom many of our people remember with much affection. Father Longridge has just published the "Spiritual Exercises of Saint Ignatius," translated from the Spanish, with a commentary and a translation of the *Directorium in Exercitia.* He tells us that the well-known Jesuit, Fr. Rickaby, warmly praises the translation and commentary. The English Secretary of the Father General of the Society of Jesus has written in highest terms of the book. Should any of Father Longridge's old friends desire copies of his book it can be ordered direct from the publishers for 9s. 8d., sent by postoffice order to Robert Scott, Roxburghe House, Pater Noster Row, London, E.C.

¶ At present writing we are unable to give any very clear account of the General Convention. The newspaper reports have been unsatisfactory, and we must reserve comment until we receive official information. We hear on all sides that there was a wonderful spirit of unanimity and Christian fellowship, but we regret that the Convention refused the great opportunity to assert the much-needed prin-

ciple of the absolute indissolubility of the marriage bond during the lifetime of either contracting party. No Nation-wide campaign can wipe this blot from the fair name of the Church.

¶ S. Clement's people will be amused to learn that the clergy of the parish are at present subjects for Roman "Propaganda." Recently the Rector received through the mails a collection of tracts and papers, evidently designed to draw him away from the True Faith into the errors of Rome. The communications are all anonymous which is, of course, to be expected from members of a religious body which seems never to be quite straightforward in its methods. The tracts deal with various topics. The titles include, "How to Become a Catholic," "The Immortality of the Soul" (apparently this doctrine is the exclusive possession of the "See of Peter"), "The Catholic Doctrine of Indulgences" (a curious treatise upon a very befogged subject), "Purgatory" and "Find the Church." We are unable to make any extended comment upon all these valuable documents, but in one of them, entitled "Which, the Church of Man or the Church of Jesus Christ" we find the following statement: "Christ promised to be with the Pope for all time: 'Lo, I am with you always, even to the consummation of the world.'" Of course, we who read our Bibles know that our Lord never said this to Saint Peter, but to the "Eleven" (S. Matt. 28: 20). Comment is unnecessary, but the tract has the "Imprimatur" of the Bishop of Trenton. We are constrained to add this morsel as well, culled from the same brilliant publication. Under the heading "Christian Art" we read, "The Catholic Church has been the Mother Promoter and *Protector* of Art. So Catholics spend a great deal of money to beautify their churches with statuary, marble altars, stained glass windows, altar vessels, sanctuary lamps, paintings, etc. Daprato Statuary Company, of Chicago, New York, and Pietrasanta, Italy, known as the Pontifical Institute of Christian Art, produces high class work in altars, statuary of marble and other materials (plaster?) as well as stained glass pictorial windows. The W. J. Feeley Company, of New York and Providence, are favorably known as Ecclesiastical Art Metal Workers." As we read we wondered if the Reverend Writer was duly rewarded for this advertising. Should any of our people desire to possess any of the ecclesiastical horrors which the infallible taste of the Vatican is pleased to call Christian Art, they could do no better, doubtless, than to patronize these highly recommended firms, and if they were to mention the little tract as the medium through which they had been led to the "Pontifical Institute" it is possible that a commission would be forthcoming for an obscure Roman priest in the Diocese of Trenton. The rector is grateful for this delicate attention on the part of his unknown Papist friend and especially for the amusement which the tracts afford him.

¶ We have been asked to bring to the notice of the congregation the case of a little French girl whose mother has been impoverished by the war. The child has great musical talent and before the disaster

of 1914 was receiving a musical education from the foremost instructors in Paris. One of our boys became interested in the case and is trying to interest some charitably disposed persons to subscribe an amount sufficient to continue the small musician's education. Mr. Paul Hunter, 2222 Pine Street, will be glad to give any information on the subject or to receive donations for this object.

Martyr's Song

WE MEET in joy, though we part in sorrow;
We part tonight, but we meet tomorrow.
Be it flood or blood the path that's trod,
All the same it leads home to God;
Be it furnace-fire voluminous,
One like God's Son will walk with us.

What are these that glow from afar,
These that lean over the golden bar,
Strong as the lion, pure as the dove,
With open arms and hearts of love?
They the blessed ones gone before,
They the blessed forevermore.
Out of great tribulation they went
Home to their home of Heaven-content;
Through flood, or blood, or furnace-fire,
To the rest that fulfills desire.

What are these that fly like a cloud,
With flashing heads and faces bowed,
In their mouths a victorious psalm,
In their hands a robe and a palm,
Welcoming Angels, these that shine,
Your own Angel, yours and mine;
Who have hedged us both day and night
On the left hand and on the right,
Who have watched us both night and day
Because the devil keeps watch to slay.

Light above light, and bliss beyond bliss,
Whom words cannot utter, lo, who is this?
As a King with many crowns He stands,
And our names are graven upon His hands;
As a Priest with God-uplifted eyes,
He offers for us His Sacrifice;
As the Lamb of God for sinners slain,
As our Champion behold Him stand,
That we too may live He lives again;
Strong to save us at God's right hand.

God the Father give us grace,
To walk in the light of Jesus' face.
God the Son give us a part
In the hiding place of Jesus' Heart;
God the Spirit hold us up
That we may drink of Jesus' cup.

Death is short and life is long;
Satan is strong, but Christ more strong.
At His word, who hath led us hither,
The Red Sea must part hither and thither.
At His word who goes before us too,
Jordan must cleave to let us through.
Yet one pang, searching and sore,
And then Heaven forevermore;
Yet one moment awful and dark,
Then safety within the Veil and the Ark;
Yet one effort by Christ His Grace
Then Christ forever face to face.

God the Father we will adore,
In Jesus' name now and evermore;
God the Son we will love and thank
In this flood and on the farther bank
God the Holy Ghost we will praise,
In Jesus' name, through endless days:
God Almighty, God Three in One,
God Almighty, God alone.

CHRISTINA ROSETTI.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

Oct. 5. Thomas Snyder Haley.
19. Elwood William Kuhn.
Cathryn Elizabeth Wells.

Confirmation

Oct. 3. Arthur Luck.

Marriage

"Those whom God hath joined together, let no man put asunder."

Oct. 9. Arthur Luck and Eunice Howard Ives.
15. William Davis Ten Broeck and Elizabeth Pearsall Dallas.
18. John Crawford Dempsey, Jr. and Florence Dean Houldsworth.

Offerings

Oct. 5.	Cash	$33.18
	Envelopes	29.06
12.	Cash	117.87
	Envelopes	125.45
19.	Cash	36.05
	Envelopes	122.69
		$464.30

Special Funds

Missions:		
Foreign	$48.85	
Domestic	73.50	
Diocesan	13.90	
		$136.25
S. Stephen's College		3.25
Nashotah		2.00
		$141.50

S. Clement's Magazine



December 1919

The Kalendar

December, 1919

1	M.	*S.* Andrew, *Apostle.*	
2	Tu.		
3	W.	*S.* Francis Xavier	
4	Th.		
5	F.		*Abstinence*
6	Sa.		
7	S.	**II Advent.**	
8	M.	Conseption Blessed Virgin Mary.	
9	Tu.		
10	W.		
11	Th.		
12	F.		*Abstinence*
13	Sa.	*S.* Lucy, *Virgin and Martyr.*	
14	S.	**III Advent**	
15	M.		
16	Tu.		
17	W.	Ember Day.	*Abstinence*
18	Th.		
19	F.	Ember Day,	*Abstinence*
20	Sa.	Ember Day.	*Abstinence*
21	S.	**IV Advent.**	
22	M.	*S.* Thomas, *Apostle.*	
23	Tu.		
24	W.	**Vigil of the Nativity.**	*Abstinence*
25	Th.	**Christmas Day.**	
26	F.	*S.* Stephen, *Proto Martyr.*	*Abstinence*
27	Sa.	*S.* John. *Apostle and Evangelist.*	
28	S.	**Holy Innocents.**	
29	M.	*S.* Thomas Canterbury, *Bishop and Martyr.*	
30	Tu.	In Christmas Octave.	
31	W.	*S.* Silvester, *Bishop and Confessor.*	

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CHRISTMAS will dawn this year upon a country disturbed and troubled by many problems. As always, the Blessed Feast brings its message of peace and good-will and the Holy Infant bids the world lay aside its selfishness and sin and adore the miracle of God's Love in the Incarnation of the Eternal Word. It is because men forget Bethlehem that there is no peace. It is because men reject sacrifice that there is misery and wretchedness and sin. The only medicine for a distracted world is the Gospel of Jesus Christ; the only life that is worthy of the name is that which follows Jesus in the Way. Our Christmas communion should be the beginning of a new life in Him. Let each one of us contribute his share at least solving of the puzzles of the present day by consecrating ourselves anew to a life of real self-forgetfulness and service of others for the Love of God.

S. Clement's Tide

WE LOOK back upon our parish festival with truly thankful hearts. For many years we have not known such real happiness as marked S. Clement's Day. In the first place, the number of communions made exceeded in number any previous patronal feast. Three hundred received the Body and Blood of Christ at the two early Masses, and so the day was begun with God. At eleven o'clock the Church was crowded to its utmost capacity, and Dean Bell preached an admirable sermon, bringing S. Clement and his times very near to us and making us realize our fellowship with the Saints. Although the choir had been for the last few weeks greatly reduced in numbers and a few extra voices were brought in at the last moment, the Mass was rendered with an unusual degree of devotion, and many of the congregation remarked upon the atmosphere of real religion that pervaded all the services. In the evening the church was filled again, and Father Hughson was quite at his best. We fell that our festival promises to us a renewing of spiritual life and energy in the parish.

The offering for the parish was larger than any in our history so far as we are able to discover. At all events, there has been no such response to an appeal in the last twenty years. The entire amount contributed through the special envelopes and in the scattered offering was $3,101, and enables us to start the year with a clean slate. This is truly a cause for rejoicing. Let us see to it that we never again fall behind in the support of our parish.

On Monday evening there was a gratifying attendance at the parish reception. The rector put before the congregation the opportunities that lie before us during the coming years. He particularly emphasized the need of a coffee house in the neighborhood to take the place of the saloons, and the urgent demand for a lodging house for working girls. Father White, of S. Mark's, spoke briefly on the subject of the Nation Wide Campaign, and several of the parish contributed toward the general discussion. Later in the evening the young people enjoyed a dance in the gymnasium.

¶ Hours for confession before Christmas:

Fr. Hutchinson—
Tuesday, 3.30 to 4.30.
Wednesday, 11.00 to 12.00, 3.00 to 5.00, 7.00 to 9.00.

Fr. Joiner and Fr. Quin—
Tuesday, 3.30 to 4.30.
Wednesday, 3.00 to 5.00, 7.00 to 9.00.

¶ Fr. Hutchinson will not be in church on Friday the 26th.

¶ The Christmas festival for the children of the parish will be held on Monday night, December 29th.

¶ The offering on Christmas day will be applied to the Clergy Pension Fund assessment.

¶ The rector will be grateful for contributions for the Children's Christmas festival.

¶ The Nation Wide Campaign has been brought before us constantly during the past few weeks. In many of the parishes an every member canvass was conducted on the second Sunday in Advent, and there have been many parochial meetings held. At S. Clement's we have determined not to have the canvass at this time. It would seem desirable first to prepare the parish in some degree, so that the best results may be assured. Last year seventy-five per cent of those who pledged themselves to parish support and to greater faithfulness to their religious duties failed to fulfill their obligation. This ought not to occur again. We are planning for a winter of real usefulness, and will endeavor to reach every parishioner. When we are clearly informed what is expected of us by the Diocese and the Church in a financial way, we shall then be prepared to do our best.

¶ The rector has appointed a parish committee, made up of representatives from the different organizations and others to assist in carrying out various plans that may be formulated during the winter.

¶ On Thursday evening, December 4th, a number of the men of the parish met at the clergy house and organized the Men's Association of S. Clement's Parish. The object of the Association is to assist the Rector in carrying out plans for the development of the parish and particularly to further the work among the men and boys. The Association will meet the second and fourth Mondays of each month in the parish building and the men of the congregation are urged to attend the meetings. Among other interests which the Association has in hand are the providing of ushers for the Sunday services, the advertising of the Church services in the neighborhood, and a monthly parochial dance in the parish hall, the first of which it is planned to hold on Tuesday evening, the 30th of December.

Free Pews

AT THE parish reception the rector brought before the congregation the subject of free pews. It is probable that some action will be taken at the January meeting of the vestry. The House of God should be free to all who may come to worship Him.

Already several persons have signified their willingness to relinquish their sittings and to add the amount of the pew rental to the weekly offering envelope. As the charter of the parish must be altered to meet the situation, it will not be possible to accomplish our object at once. The parish should be prepared to vote at the next Easter meeting, so that the matter can be brought before the Court and the Diocesan Convention. Already S. Mark's and S. James' parishes have set things in motion, and Father White told us at the parish reception that it was a question which one of the three parishes would be the first to abolish rented pews. At present nothing can be done in S. Clement's, as, according to the charter, only those holding sittings are entitled to a vote at the Easter meeting. The subject will be brought to the notice of the congregation from time to time, and it would be distinctly helpful if those who are holding sittings and are willing to relinquish them and pay the amount of the rental into the parish treasury should signify their willingness to the Accounting Warden, so that the matter may be intelligently discussed by the vestry.

Beside the Manger

THERE in the narrow manger, cold and bleak,
My Lord, Thou art;
And there within those Hands, so soft and weak,
I lay my heart.

Beneath those tiny Feet I bow my head,
O Blessed Child,
And kiss the straw that forms Thy chilly bed
In winter wild.

Show me thy wondrous Babe, O Mother-Maid,
Foretold of yore;
The treasure on thy Virgin-bosom laid
Let me adore.

That small Hand place upon my prostrate brow,
O Mother dear;
For crouching in His infant-presence now
I quake with fear.

Mother of God, commend me to thy Son
As here I bend;
And oh, commend me when my task is done,
And life shall end.

S. J.

A Breton Carol

HEALTH, peace and joy to you to-day.
Good Christians, put all care away;
Master and servants, every one,
Mistress and maidens, spin no more,
Hang on the wall your flaxen store,
The time of labor now is done.

Jesus is born! Jesus is born!
O fortunate and happy morn!
Hark to the good news that we bring;
No king nor beggar now is sad,
On this day grief itself is glad,
How loud in Paradise they sing!

We come from homes and hamlets mean.
Our shirts are hemp, our shoes are wood:
But Jesus went one day to choose,
Amid poor men with wooden shoes,
His twelve Apostles bold and good.

Good Christians, rise and help the poor,
For no great things we ask, be sure;
A little cheese, a little bread,
A pippin ripe with walnuts three,
And to bedeck our hawthorn tree,
An end of ribbon, green or red.

Jesus will give for your reward,
Because He leaves, our courteous Lord,
No gift unthanked in any wise,
Three lads to be your stay and hope;
One will be King, one will be Pope,
And one will have his father's eyes.

R. L. GALES.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

Oct.	28.	John George Spencer.
	30.	Dorothy Lillian Frick.
Nov.	2.	John Stuart Bishop.
		Sara Emma Bishop.
		Elizabeth Logan Bishop.
Nov.	9.	Samuel George Eells.
Nov.	28.	Charles Walter Harris.

Burials

Nov.	12.	Samuel B. Collin.
	15.	Albert Miller.
	22.	Horace Searles.
	25.	Bessie Staats.

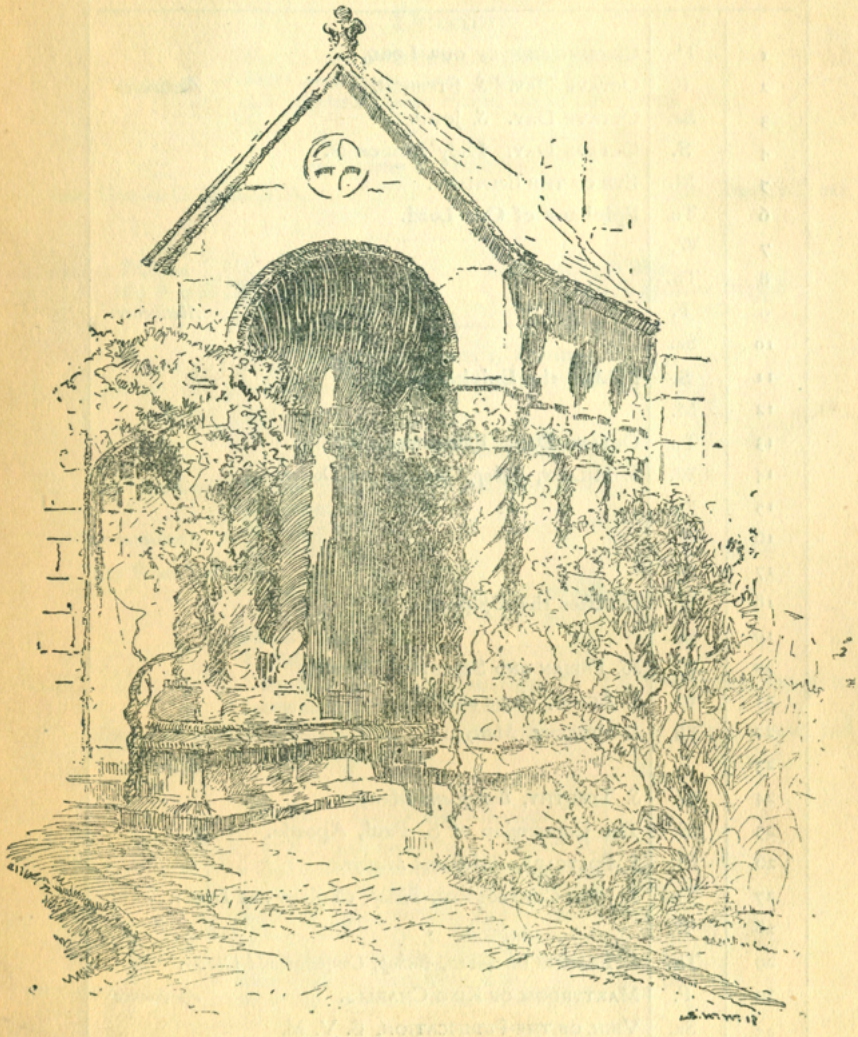
Offerings

Oct.	26	Cash	$39.36
		Envelopes	102.39
	28	Envelopes	33.00
Nov.	2	Cash	38.58
		Envelopes	104.75
	9	Cash	43.30
		Envelopes	67.73
	16	Cash	28.48
		Envelopes	81.43
	23	Cash	2467.39
		Envelopes	332.69
	26	Cash	8.30
		Envelopes	2.10
	27	Cash	27.00
		Envelopes	.70
	28	Cash	5.00
		Envelopes	3.60
	30	Cash	92.31
		Envelopes	88.24
			$3566.35

Special Funds

Missions—		
Foreign	$100.71	
Domestic	127.74	
Diocesan	47.40	
		$275.85
S. Stephen's College		7.00
Nashotah		3.00
S. Margaret's Sisters		28.44
Episcopal Hospital		130.82
Poor Fund		138.11
Heart Crucifix		14.65
		$597.87

S. Clement's Magazine



January, 1920

The Kalendar

January, 1920

1	Th.	Circumcision of our Lord.	
2	F.	Octave Day. *S.* Stephen.	*Abstinence*
3	Sa.	Octave Day. *S.* John.	
4	**S.**	Octave Day. **Holy Innocents.**	
5	M.	Eve of the Epiphany.	
6	Tu.	**Epiphany of Our Lord.**	
7	W.		
8	Th.		
9	F.		*Abstinence*
10	Sa.		
11	**S.**	**I After the Epiphany.**	
12	M.		
13	Tu.	Octave Day. Epiphany.	
14	W.	*S.* Hilary, *Bishop, Confessor and Doctor.*	
15	Th.		
16	F.		*Abstinence*
17	Sa.		
18	S.	**II After the Epiphany.**	
19	M.		
20	Tu.	*SS.* Fabian and Sebastian, *Martyrs.*	
21	W.	*S.* Agnes, *Virgin and Martyr.*	
22	Th.	*S.* Vincent. *Martyr.*	
23	F.		*Abstinence*
24	Sa.	*S.* Timothy, *Bishop and Martyr.*	
25	**S.**	**The Conversion of S. Paul, Apostle.**	
26	M.	*S.* Polycarp, *Bishop and Martyr.*	
27	Tu.	*S.* John Chrysostom, *Bishop, Confessor and Doctor.*	
28	W.		
29	Th.	*S.* Francis de Sales, *Bishop, Confessor and Doctor.*	
30	F.	Martyrdom of King Charles.	*Abstinence*
31	Sa.	Vigil of the Purification, B. V. M.	

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."— S. Clement, 1 Cor.

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Edited by the Clergy.

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The Magazine will be mailed to those contributing fifty cents a year.

THE New Year is always a time for fresh resolutions. There is a feeling in one's heart that a new opportunity is being offered for a better and more useful life. Unfortunately, the resolutions are seldom kept and each vanishing year leaves its disappointing record of neglected duties and unfulfilled resolves. This is, perhaps, largely due to the fact that we make our resolutions lightly and that we are seldom deeply serious about them. Seldom are they brought to the Altar of God and offered at the time of the Holy Sacrifice for God's blessing and for His grace to carry them out. We can do no good thing without God, and only in His Strength. It is strange that many persons who accept, theoretically, the Catholic Faith and all that is involved in its acceptance, seem to have so little conception of its practical value as a means of acquiring virtue and of overcoming faults of character. There are many people who profess their faith in the Blessed Sacrament and in the Sacramental system of the Church, who make very infrequent communions and who rarely, if ever, use the Sacrament of Penance. Even in such a parish as S. Clement's there are a number of these theoretical Catholics. In consequence we do not find the altar thronged with devout communicants, and we do not seem to be rising to any very great heights of sanctity. Here is matter for thought and for serious "New Year resolutions." Let each member of the parish resolve to increase the number of his communions, making them, if possible, every Sunday; to be more earnest in prayer, particularly in intercession for others; to increase the weekly offering for the support of the parish; to endeavor daily to read some portion of the Bible and so grow in the knowledge of God, and to be actively engaged in some work of mercy or some service for others. If these resolutions are devoutly made we shall find that the coming year will be rich in spiritual fruit both in the parish and in our own souls.

¶ The Christmas Feast sounded for us a note of real joy. A large number of Communions were made at the early Masses, so that the day was well begun and the church was well filled for the Solemn Mass and Procession. Carols were sung this year in the place of the usual hymns, and lent a distinct atmosphere to the service. The *Creche* is in its usual place, at the head of the North Aisle, and the church has been very simply but tastefully trimmed with greens. On Monday night the children had their Christmas party and received their presents from the tree. On Tuesday night the Men's Association held a dance in the Parish Hall. This was the first in a series of five that are to be given during the winter. A committee from the Girls' Club assisted in decorating the hall with Christmas garlands, and the result was most pleasing. Some two hundred young people were present and thoroughly enjoyed the evening. On Saturday afternoon the Saturday classes had their festival. Among the chief attractions was a mysterious cave which yielded wonderful treasures to those who explored its

depths. On the Sunday after Christmas the services of Christmas day were repeated and Evensong was solemnly sung at night with Procession and Te Deum.

¶ The Sisters of Saint Margaret have moved to their new home, at 1831 Pine Street, and the little Mission House, on Cherry Street, has passed into other hands. They will continue their work in the parish as usual. The last Mass was said in the Chapel, at the Mission House, on Monday, December 29th.

¶ In response to a letter received from the Bishop and which was read to the congregation the members of the parish have paid the Missionary Apportionment in full for the year 1919. In ten days over $750 was raised, and the last check was sent to the Treasurer, in New York, on the last day of the year. This enables us to start the New Year with a clean slate. It is hoped that we may not fall behind again in any portion of our expenses. If each person in the parish will use the weekly offering envelopes and give according to his means, there ought to be no difficulty in meeting all our expenses.

¶ The next parish dance, under the direction of the Men's Association, will be held on January 21st. A small subscription to meet expenses will be solicited in the future. It is hoped that all the young people of the parish and their friends will use this opportunity for coming together each month.

¶ Once more we would call the attention of the congregation to the Churchman's Alliance, an organization of communicants of the Church which has been formed recently to meet certain present needs. The purpose of the organization, as stated in the Constitution, is as follows: "To unite loyal churchmen in an endeavor to guard the faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the truth and to encourage every advance toward unity consistent with the historic Faith. It is also the purpose of the Alliance to stimulate and encourage its members by bringing them into acquaintance with one another, by guiding their concerted action in national and local efforts and by arranging for meetings, sectional or national, as opportunity may afford." There are no dues. A communicant becomes a member on signing the application and agreement. The Alliance should be useful in bringing Church people in touch with one another and as a medium for disseminating Church teaching. Any one who desires to affiliate themselves with the Alliance may speak to the Rector for further information.

¶ About once in two years it seems necessary to remind the congregation that those who intend to communicate at the 9.15 Mass on Sunday, or the 9.30 Masses on weekdays, should invariably give notice to the celebrant before the service. Several times during the

last year a large number of persons have communicated at these Masses and the Priest has been quite unprepared for them. This matter is brought once more to the attention of the parishioners with the request that they observe this very simple and sensible rule.

The Men's Association of S. Clement's Church

IN ORDER to increase the number of men of S. Clement's Church who are actively interested in the work of the church, to organize this interest on a sound business basis and to further certain plans for the benefit of S. Clement's and the parish, the Rector, late in November, appointed a Men's Committee. He placed Mr. Fritz as chairman of this committee, a man whose business experience and wide acquaintance throughout the parish made him particularly qualified for the position.

Mr. Fritz called the committee together for its first meeting on the evening of December 4th. About fifteen or twenty men of the parish were present. Mr. Fritz outlined the Rector's plans for the increased activity of the church as follows:

The establishment of a coffee house in the neighborhood, to be a recreation center and a healthy substitute for the saloon.

A series of dances to be given in the Parish Hall, at which the young people might meet each other and their friends.

The establishment of a Boys' Club.

The formation and execution of a plan or plans to bring S. Clement's Church before the neighborhood and to make it an active spiritual factor in its life.

In order to co-operate with the Rector and to put these plans into execution the committee decided to form the "Men's Association of S. Clement's Church." The following were elected officers:

Honorary President, The Rector; President, Jacob Fritz; Vice-President, Frank Homan; Secretary, Wilson Pile; Assistant Secretary, Henry S. Hagert; Treasurer, Henry Erhardt.

Mr. Fritz then appointed the following committees:

Boys' Club, Johnson Papy, Chairman; Coffee House, P. L. Mowary, Chairman; Dance, Frank Homan, Chairman; Entertainment, Harry Tyson, Chairman; Objects and Possibilities, J. M. Hancock, Chairman; Publicity, John McLauchlan, Chairman; Ushers, W. H. Pile, Chairman.

The Association made its debut as an active organization on December 30th when, with the co-operation of the Girls' Club, it gave its first of a series of dances. The affair was in every way a brilliant success. A four-piece orchestra, composed of the very best musicians in the city, played for two hundred or more couples. The room was decorated with shaded lights, wreaths and Christmas greens.

Plans for the Boys' Club are under way. The Coffee House Committee is working in conjunction with the various other organizations of the parish to make that great work an actuality.

Much has already been done to bring the Church in closer touch with the neighborhood by distributing printed cards showing the hours of service and by personal visits by members of the Association.

Meetings of the Association are held in the Parish Hall at 8 o'clock on the second and fourth Mondays of the month.

A short business meeting is followed by an address by some prominent man on a subject of universal interest.

The Men's Association of S. Clement's Church stands for a hearty and active co-operation with the Rector; it aims to make S. Clement's Church an ever-increasing power for good in the community, and it deserves the whole-hearted assistance and support of the people of the parish.

Out of the Shadow of the Night

OUT of the shadow of the night
With broken heart to bring to Thee
I come, led by the starshine bright,
The fruit of Thine Epiphany,
The gift my fellows send by me,
The myrrh to bed Thine agony,
I set it here beneath Thy Feet,
In token of Death's great defeat;
And hail Thee, Conqueror, in the strife;
And hail Thee, Lord of Light and Life.
All hail! All hail, the Virgin's Son!
All hail! Thou little helpless One!
All hail! Thou King upon the Tree!
All hail! The Babe on Mary's knee,
The centre of all mystery.

—Michael Fairless.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

December 21—Florence Marie Bethell.
28—William Howard Playford.
Clarence Lincoln Playford.
Harold Wilson Playford.
Frank Kruse Lee.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

December 1—Elizabeth S. Stiffen.
Anna M. Curley.
12—Otto M. H. Schaum.
23—Margaret A. Cox.
Sophie D. Thein.
29—Mary G. Rowland.

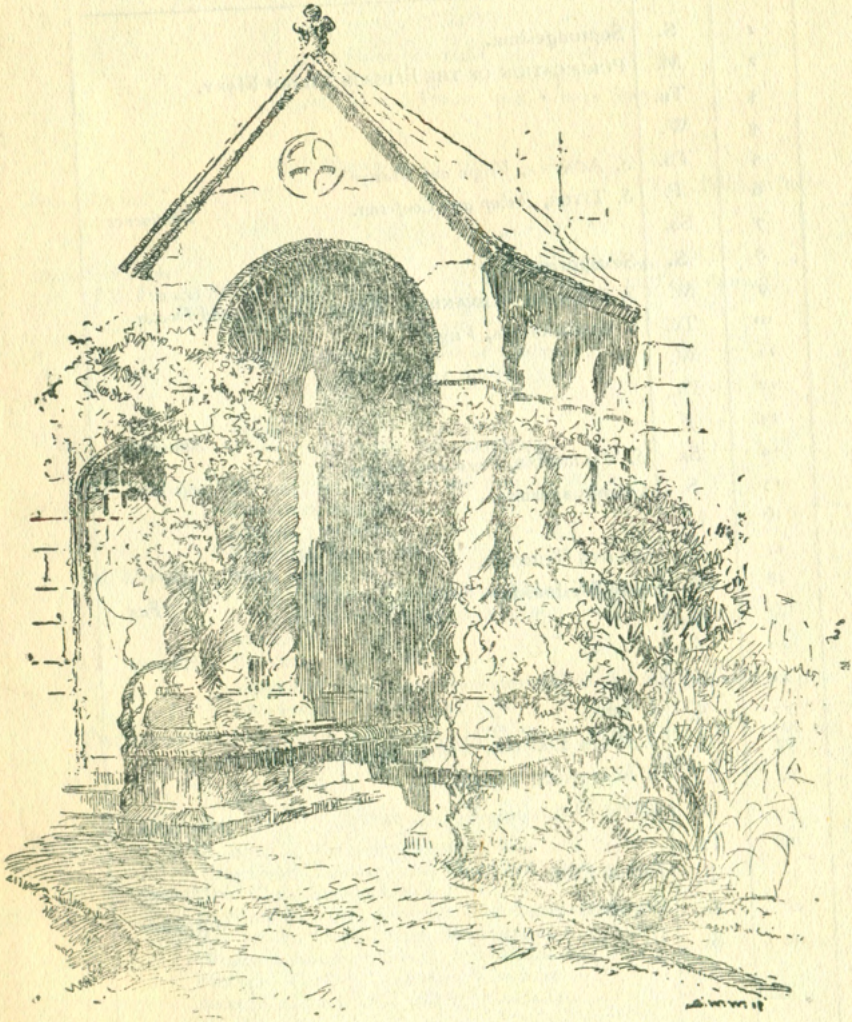
Offerings

Dec.	1.	Cash	$500.00
	2.	Cash	1.00
		Envelopes	5.00
	5.	Cash	10.00
	7.	Cash	33.56
		Envelopes	98.04
	14.	Cash	40.24
		Envelopes	85.91
	21.	Cash	39.14
		Envelopes	144.73
	25.	Cash	1.00
		Envelopes	14.30
	28.	Cash	99.70
		Envelopes	109.89
	31.	Envelopes	.28
			$1,182.79

Special Funds

Missions:		
Foreign	$177.98	
Domestic	417.94	
Diocesan	17.25	
		$613.17
S. Stephen's College		6.75
Nashotah		1.50
S. Margaret's Sisters		2.00
Poor Fund		61.55
Purchase of Sanctuary Lamp Oil		1.00
Serbian Relief		3.00
S. Clement's Magazine		3.50
Great Crucifix		17.95
Burial Lot Cross Fund		5.00
Christmas Offerings for Clergy pension premiums		450.09
		$1,165.51

S. Clement's Magazine



February, 1920

The Kalendar

February, 1920

1	S.	**Septuagesima.**	
2	M.	PURIFICATION OF THE BLESSED VIRGIN MARY.	
3	Tu.		
4	W.		
5	Th.	*S.* AGATHA, *Virgin and Martyr*	
6	F.	*S.* TITUS, *Bishop and Confessor.*	*Abstinence*
7	Sa.		
8	S.	**Sexagesima.**	
9	M.	*S.* CYRIL OE ALEXANDRIA. *Bishop, Confessor and Doctor.*	
10	Tu.	*S.* SCHOLASTICA, *Virgin.*	
11	W.		
12	Th.		
13	F.		*Abstinence*
14	Sa.	*S.* VALENTINE, *Priest and Martyr.*	
15	S.	**Quinquagesima.**	
16	M.		
17	Tu.	SHROVE TUESDAY.	
18	W.	**Ash Wednesday.**	*Fast*
19	Th.		
20	F.		*Abstinence*
21	Sa.		
22	S.	**I. Lent.**	
23	M.	*S.* PETER DAMIAN, *Bishop, Confessor and Doctor.*	
24	Tu.	*S.* MATTHIAS, *Apostle.*	
25	W.	EMBER DAY.	*Abstinence*
26	Th.		
27	F.	EMBER DAY.	*Abstinence*
28	Sa.	EMBER DAY.	*Abstinence*
29	S.	II. Lent.	

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My Dear People:—

We stand in need of our Lenten fast and discipline. If we face the matter honestly and frankly, we must, each one of us, acknowledge that conditions in Church and Nation and Parish are far from satisfactory.

Two years ago we were persuading ourselves that the lesson of the Great War was sinking deeply into our hearts. We spoke in glowing terms of a coming spiritual regeneration for our Country and for our Church as the result of sacrifice for a righteous cause. We know now that we were false prophets. Whatever opportunity may have been ours has been neglected. We are worse, not better; indifferent, not zealous; luxurious, not disciplined. We have forgotten the past, we are neglectful of the present, we are destroying the hope of the future, and WE ARE ALL GUILTY!

It is but natural for us to place the blame elsewhere, on President, or bishop, or parish priest, on Senate, or convention, or vestry, but the real source of the evil is in our own hearts, and this coming Lenten season is our opportunity for facing the truth.

It is unnecessary for me to suggest methods and means. We all know quite well what we should do. We know the shameful neglect of the Blessed Sacrament, the coldness of our prayers, the indolence and selfishness of our lives. In proportion as we find these conditions in our souls, we may account ourselves guilty of the world's sin.

I have said we need our Lent. I repeat it. We need it as we have not needed it in many years. Let us keep it then, and strive whole-heartedly to be better men and women in the sight of God.

Affectionately in our Lord,

CHARLES S. HUTCHINSON,

Rector.

¶During Lent there will be the usual opportunity for intercessory prayer before Evensong on weekdays at 4.45, with the exception of Wednesday, when there will be an address in S. John's Chapel at 4.30, followed by Evensong. The rector's Bible class will continue on Tuesday mornings, and on Thursdays there will be Bible reading in S. John's Chapel at 10 o'clock. This is the first time that we have attempted the simple and devotional reading of Holy Scripture, and it is hoped that many of the congregation will avail themselves of this opportunity to hear the Word of God. There will be the usual retreats during Lent—one on Ash Wednesday for the parish; for women on Mid-Lent Sunday, and for men on Passion Sunday. The retreat for S. Mary's Guild will be held on the Thursday in Passion Week. The Stations of the Cross will be said every Friday night at 8 o'clock, preceded by a sermon.

¶On the Sunday in the Octave of the Epiphany Bishop Webb, of the Diocese of Milwaukee, pontificated at the Solemn Mass and preached the sermon. In the evening the Bishop of the Diocese administered the Sacrament of Confirmation to fifteen persons, two of them from S. Timothy's, Roxborough. Father Caine was in the Chancel and presented his candidates.

¶It will be remembered that during the war S. Clement's was supporting a bed in the American Hospital in France. When the hospital was discontinued a sum of seventy-one and a half dollars was left in our hands which had not been used. This has been donated to the Episcopal Hospital toward its support. It seemed to be the best way of disposing of the surplus.



How about the Coffee House

No, S. Clement's people, we haven't forgotten about it, and just to show that we are still alive and that we have this project very much at heart, the Men's Association will give a big rally Monday evening, February 16th, at 8.30 o'clock, in the Parish House. Men only, and it won't be dry speeches with magic lantern slides or anything of the sort. It's going to be a real entertainment, singing, and, what's more—*free eats!* But what would a Coffee House Rally be without coffee? A high official in the association assures me that a large consignment of the very best Java has been procured at great expense for the occasion. The Parish Hall will be transformed on the evening of the sixteenth into "Ye Olde Coffee House." Small tables will be dotted about the room and smoking will be encouraged.

But now for the talent. Here's just a few of our select array of stars: Henry Erhardt in a dance specialty. H. Pile will play the 'cello and Wilson Pile the violin, accompanied by J. S. Lilly at the piano. Lilly, it is hoped, will also render some solos. Fred Ritter will give us a few selections on the banjo, and Frank Homan will sing some comic songs.

Although the January 26th meeting of the Association was given over almost entirely to the coming entertainment, the report of the Dance Committee must not be overlooked. Chairman Homan reported that the financial success of the series of dances was almost assured. Some of those who requested season tickets, however, have failed to purchase them, and it is hoped that they will do so before the next dance, on February 11th. As to the social success of the two dances that have been given the large number that attended them is sufficient proof.

The Association is looking forward to a large turnout at its meeting on February 9th. The final arrangements will then be made for the Valentine's dance on February 11th and the "Coffee House Entertainment" on the 16th.

Even if you can't come to the meeting, don't forget the Big Entertainment and bring a friend.

Committee.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

Jan. 10. Margaret Johnson (conditional).
11. John Henderson (conditional).
11. Rebecca Marguerite Warner.
15. Earl Raymond Snyder.

Confirmations

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

Jan. 11.
George Herbert Coles.
Warren Charles Fairbanks.
John Henderson.
Barton Howard Hunter.
Harry Hannan McLaughlin.
Robert Fulcher Peck.
Benjamin Franklin Playford.
Samuel David Searles.
Alice Louise Fairbanks.
Mary Hunter.
Margaret Johnson.
Albertina Searles
Rebecca Marguerite Warner.

Marriage

"Those whom God hath joined together, let no man put asunder."

Jan. 8. George Raymond Longenecker and Emlene Ritchey.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

Jan. 10. Florence Leacock Wallace.
20. Helen Ulmer.
20. Charles MacMullen.
26. Charles Kyle.
29. Elizabeth R. Morrison.
30. Aura R. Bates

Offerings

Jan. 1.	Cash	$13.70
	Envelopes	14.45
2.	Envelopes	200.00
4.	Cash	45.15
	Envelopes	89.06
6.	Envelopes	79.50
11.	Cash	220.05
	Envelopes	560.69
18.	Cash	44.19
	Envelopes	97.52
25.	Cash	276.30
	Envelopes	97.88
		$1738.49

Special Funds

Missions:		
Foreign	$116.46	
Domestic	135.68	
Diocesan	11.60	
		$263.74
S. Stephen's College		2.25
Nashotah		1.00
S. Clement's Magazine		4.00
Armenian Relief		.25
Bishop's Fund		29.54
Great Crucifix		25.00
Burial Fund		1.00
		$326.78

S. Clement's Magazine



March, 1920

The Kalendar

March, 1920

1	M.	*S.* David of Wales, *Archbishop and Confessor.*
2	Tu.	*S.* Chad of Lichfield, *Bishop and Cofessor.*
3	W.	
4	Th.	
5	F.	*Abstinence*
6	Sa.	
7	**S.**	**III. Sunday in Lent.**
8	M.	
9	Tu.	
10	W.	
11	Th.	*S.* Constantine, *King and Martyr.*
12	F.	*S.* Gregory, *Bishop of Rome, Confessor and Doctor.* *Abstinence*
13	Sa.	
14	**S.**	**Mid Lent Sunday.**
15	M.	
16	Tu.	
17	W.	*S.* Patrick, *Bishop and Confessor, Apostle of Ireland.*
18	Th.	*S.* Edward, *King of the West Saxons, Martyr.*
19	F.	*S.* Joseph, *Spouse of the Blessed Virgin Mary.* *Abstinence*
20	Sa.	*S.* Cuthbert, *Bishop of Lindisfarne, Confessor.*
21	**S.**	**Passion Sunday.**
22	M.	
23	Tu.	
24	W.	
25	Th.	Annunciation of the Blessed Virgin Mary.
26	F.	Compassion of the Blessed Virgin Mary, *Abstinence*
27	Sa.	
28	**S.**	**Palm Sunday.**
29	M.	Monday in Holy Week. *Abstinence*
30	Tu.	Tuesday in Holy Week. *Abstinence*
31	W.	Wednesday in Holy Week. *Abstinence*

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Edited by the Clergy.

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Rev. Charles C. Quin, M.A. Rev. Franklin Joiner

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Mr. Francis D. Wetherill

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WE DO not feel that the Holy Angels are being unduly stirred by the fervour with which the parish is keeping Lent. The attendance at the Masses has increased a little and of course the ever popular 9.30 mass on Tuesdays and Thursdays is largely attended. Most of the parishioners seem to have forgotten that an opportunity is given to join with the clergy in the work of intercession daily at 4.45. Two seems to be the normal attendance, although a few more drop in casually toward the end of the time as a sort of preparation for evensong. Of course it has been bad weather and there is much sickness and S. Clement's is not as easily accessible as some parishes in other districts and then, too, one cannot always count upon listening to the particular priest that one's fancy favours for the moment. All these things are deterrents but are not insuperable obstacles. Perhaps it might be possible to surprise the Holy Angels before Easter. It is not too late.

❡ Hereafter no notices will be given from the pulpit excepting those that need special comment. The universal clerical experience goes to prove that few people listen to them at all and nine-tenths of those who hear do not understand. An intelligent use of the Bulletin Board is suggested.

❡ The Poor Fund is getting low. May it be replenished?

❡ Once again it becomes necessary to urge the members of the congregation to give due notice to the Celebrant if any intend to communicate at the 9.15 Mass on Sundays and the 9.30 Mass on weekdays. All that is required is a knock at the door of the Sacristy and the effort of uttering about five words. (Of course some persons are unable to cut down any message to fewer than twenty-five words.) Several times of late this request has been made, but requests seem to make no impression upon certain types of mind. May we dare to hope that at least one, if not more, of our people will read this notice with an understanding heart?

❡ The congregation is reminded that two retreats are to be held in the parish, one for women on Mid-Lent Sunday and one for men on Passion Sunday. Any who desire to make these retreats are asked to hand their names to those on charge, i. e., for Mid-Lent Sunday to Sister Deborah and for Passion Sunday to one of the clergy.

❡ The rector is scheduled to conduct a Quiet Day for the Altar Guild of New York on the sixteenth of March, to preach at Holy Innocents, Jersey City, on the evening of the seventeenth and to give a Quiet Day at Long Branch on the eighteenth of the month.

Men's Association Club Night

ON Monday evening, February 16th, the Men's Association held its Club Night, and the cold weather, slippery pavements and uncertain car service all combined could not prevent a large gathering in the parish hall. When the members and their guests arrived they found that the committee had transformed the rooms for the time being into a veritable S. Clement's Coffee House. The walls were hung with amusing signs drawn by Mr. Zimmerman, and from the kitchen the rattling of dishes and the odour of coffee gave promise of what was in store. There was a bewildering display of talent, vocal and instrumental, and while the members were regaled with the good things offered by the "bar ladies," they listened to a very amusing and excellent program.

Selections were rendered by the Rudolph Supplee Orchestra, and S. Clement's quartette and Messrs. James and Jarvis contributed their quota. Mr. Cornman, who was for several years our baritone soloist, very obligingly sang, and Mr. Frank Homan gave his famous rendering of the "Preacher and the B'ar." Mr. John Bradway did some excellent reading and William Knecht amused the company with "Aunt Melissy on Boys."

The success of the evening was crowned by the appearance of Mr. Smith's Sextette, who, after an amusing exhibition by a free-hand artist, rendered vocal numbers in their own inimitable way and won much applause.

The evening closed with community singing in which all joined and it was midnight before the festivities were over.

There can be no doubt that all present enjoyed the evening which did much to put the Men's Association on the map.

We are sure that the readers of the Magazine will be interested in this article by Father Bull, which we have taken from a recent number of the Cowley Evangelist.

The Enclosed Life

MANY of our readers will be aware that Father Hollings in the last years of his life began the foundation of the Convent of the Incarnation at Oxford, designing the foundation of a strictly enclosed community. He died before it could go far, and the establishment of such a community must ever be subject to many vicissitudes. First steps, however, are not in vain because afterwards they are found too narrowly conceived, or too venturesomely taken. They lead onward and open the path of progress. Characters are tested, methods are tried out, ideals are realized more vividly, and the means to attain them more surely understood.

The Community of the Love of God has lived, and has begun to grow with a settled character of life, and a steadily deepening promise of permanence. At the present moment it is not possible to add

to the Novitiate, or to take in those who are waiting for admission, for lack of room. The Convent at Fairacres is but an adapted dwelling house, and the Chapel a small and slight brick building. But the grounds are extensive, and the time seems to have come for the building of the permanent Convent and Chapel. The community is in existence; its constitution is drawn up and approved; and the Bishop of Oxford is the Visitor. The makeshift buildings have done their work. The living community now needs its proper home.

The enclosed life, or as it is commonly called the contemplative life, has perhaps naturally and necessarily revived amongst us in the Church of England very slowly. The whole conception of Religious consecration and separation had passed away. But it only lay dormant in the winter of our history. Gradually the necessities of the Church called for consecrated lives of active service, while the growth of devotion and the recovered realization of sacramental grace supplied the necessary conditions for Religious vocations, and communities of Religious have multiplied wonderfully and happily.

But they are mostly active Religious orders. These will always have place in the Church, and in our Western world the predominant place. They fulfil the purposes of the ministerial life of our Lord in His Church.

But His ministerial activity was not the final expression, or the instrument, of His redeeming work. Behind it, and beneath it, and beyond it lay the sacrificial self-oblation which the Manger at Bethlehem illustrates as truly as the Cross of Calvary. The external ministry drew its power from the interior sacrifice even as the external ministry of the Church draws its efficacy from the hidden life of its Head in the glory of the Father. And that heavenly intercession, openly prevalent there, is only the outcome of the hidden struggle in Gethsemane. The Self that is triumphant for our redemption in heaven is the Self that was poured out to the utmost measure of sacrifice on earth.

So in the Church then there is the vocation of the hidden, sacrificial, intercessory life of a perfect self-oblation in love. It is unto God, and for the world. It is an intense activity, a real mortification of self, an increasing sympathy of love Godwards and manwards, a deepening penitence, a fervour of reparation, a passion of intercession, an absorption in the glory of God.

It is a real putting forth of the powers of our Lord's life in the Church, and we cannot measure its effects. That He lives, and suffers, and triumphs again in His members, that His sacrifice thus renews itself in them, that love of Him and of all that He loves or desires is thus made visible in them as "stronger than all," is the strength and encouragement and inspiration of countless souls. The world itself marvels even while it fears and turns away; but souls capable of faith are wondrously illuminated.

The enclosed life then has reappeared in our midst in our English Church life. Many efforts have been made, and many generous souls have been, and are being, stirred, and convents such as that of

the Benedictines at Malling Abbey have long been in existence in their hidden activity. The particular form of it, which God has called us to foster here in Oxford, is the one which I desire to commend now most earnestly to those who read these words. It is no self-centred idle life, no dream of prayer, or following of self-will. It is a burning desire of love to die to self and to live to God, in great humility, and with an ever increasing intensity of worship and self-oblation.

H. P. BULL, S.S.J.E.,
Superior General.

A Reminiscence of Father Benson

Contributed to S. Peter's Magazine, Bombay, by Dr. Edgar Faulkner, Organist at Bombay Cathedral.

IT was in January, 1891, that I met Father Benson at Allahabad. The Clergy House there was built by the generous gift of an American, whose wife died of cholera at a hotel in the town. When I first went to the House it contained two Government Chaplains, the Rev. John Scobel and the Rev. Oscar Watkins, and also two probationary Chaplains. As my rooms were nearest to the main gate I had the post of general chucker out allotted to me. I may say the post was no sinecure, as several bogus Eastern missionaries had lately been found out, and I had the job of forcibly turning some out of the compound. Well, one day my butler came into my room and said, "Sahib, there is a Padre Sahib outside who wants to see you." So I replied, "What sort? Like the lot we had trouble with some days ago?" He at once said, "No, Sahib, this is a pucca Padre Sahib." So out I went to see. There, in the sun, with sandals on his feet, a very dirty cassock, and awful collar, and on top a battered topee, stood a quiet, kindly faced Priest, holding a small black bag in one hand. On my saying "Good morning, Sir," he turned to me and said in a hoarse, rasping voice, "Does Mr. Watkins live here?" I said, "Yes. Won't you come in and sit down, Sir?" He smiled and said "No, thank you, my boy, but if you will go and tell him a man named Benson would like to see him I shall be much obliged." So off I ran up the stairs to Watkins' room and said, "I say, Padre, there's a quaint old gentleman down below wants to see you, called Benson." Watkins jumped out of his chair and caught me by the arm, saying, "I say, Faulkner, I do hope you were polite to him." I replied, "Yes, I was, strange to say, for I addressed him as Sir, though why, I don't know." Watkins said, "Do you know that is the famous Father Benson of the Cowley Fathers?" and off he tore down the stairs. When I saw the affectionate greeting that took place between them I quite understood. On being told it was my duty to keep any objectionable strangers from the Clergy House, Father Benson quite enjoyed the humour of the situation.

Father Benson's influence in the house was extraordinary. When he had been living with us for a week or so my servants, who could not speak English at all, came to me and said,"What kind of Holy Man is this that has come to stay in the house? He never sleeps, but prays far into the hours of the night. He truly is a man of God." When he left the house all the servants, Moslem and Hindu, lined up and made a profound salutation to him.

It was indeed a privilege to have lived under the same roof with such a Saint.

EDGAR FAULKNER.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ"

February 8. Richard Lyon Holland.
February 12. Jacob Henry Parker, Jr.

Marriage

"Those whom God hath joined together, let no man put asunder."

February 4. William Harris Grant and Gertrude Donnelly.
February 6. John Walter Miller and Edwina Dingee Malpass.
February 14. Herbert Victor Ross and Margaret Vance Balbirnie.
February 14. Edward Frank Clark and Rose Evelyn Guida.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

February 12. Sarah Rose Crouse.
February 18. William M. Tuft.
February 17. S. Imogene Schell.
February 23. Elizabeth A. Adams.

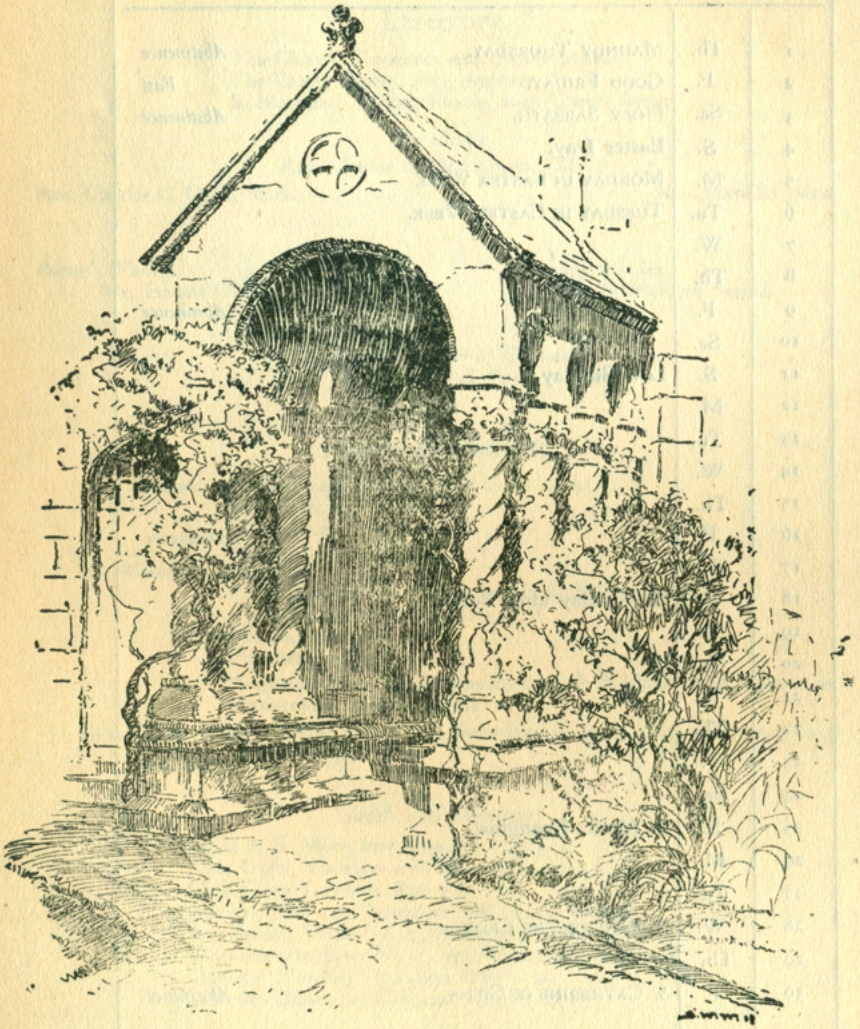
Offerings

Feb.	1.	Cash	$27.97
		Envelopes	77.03
	8.	Cash	24.40
		Envelopes	102.32
	15.	Cash	30.70
		Envelopes	84.04
	22.	Cash	41.30
		Envelopes	85.97
	29.	Cash	39.02
		Envelopes	110.23
			$622.98

Special Funds

Missions:		
Foreign	$79.90	
Domestic	94.67	
Diocesan	62.26	$236.83
Armenian Relief		8.00
Great Crucifix		12.50
Poor Fund		11.00
Red Cross		2.00
St. Clement's Magazine		5.52
		$275.85

S. Clement's Magazine



April, 1920

The Kalendar

April, 1920

1	Th.	MAUNDY THURSDAY.	*Abstinence*
2	F.	GOOD FRIDAY.	*Fast*
3	Sa.	HOLY SABBATH.	*Abstinence*
4	S.	**Easter Day.**	
5	M.	MONDAY IN EASTER WEEK	
6	Tu.	TUESDAY IN EASTER WEEK.	
7	W.		
8	Th.		
9	F.		*Abstinence*
10	Sa.		
11	S.	**Low Sunday.**	
12	M.		
13	Tu.		
14	W.		
15	Th.		
16	F.		*Abstinence*
17	Sa.		
18	S.	**II. Sunday after Easter.**	
19	M.		
20	Tu.		
21	W.		
22	Th.		
23	F.		*Abstinence*
24	Sa.		
25	S.	**S. Mark, Evangilist.**	
26	M.		
27	Tu.		
28	W.	*S.* PAUL OF THE CROSS.	
29	Th.		
30	F.	*S.* CATHERINE OF SIENA.	*Abstinence*

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EASTERTIDE we enter upon another Great Forty Days. During the Paschal season our Lord would teach us the meaning of His Cross and Passion. This was the initial lesson that He taught to those disciples who He met upon the road to Emmaus, and in His first appearance to the Apostles He showed them His Hands and His Side. Ever since that time He has been revealing Himself in like manner to His faithful followers in the Church. Eastertide, then, should not be a time for "letting down" after the Lenten Fast. Rather is it a God-given opportunity to assimilate our Lenten experiences and to learn some permanent lessons for our spiritual upbuilding.

Of course, to many of us Easter brings its reproach. Lent has been so indifferently kept by most of us. We have been so untrue to what we know to be our duty. It seems presumptuous for us to accept the glory of Easter, when we remember our past faithlessness. And yet it may be that this is our opportunity of redeeming the wasted days. To Saint Peter the first knowledge of the Resurrection must have brought bitterness as well as joy. And that discipline which he had to bear before his readmission to our Lord's confidence was a needful preparation before Peter the Denier of His Master could become Peter the Prince of the Apostles. The threefold questioning which wrung his heart was the healing ointment that restored his soul.

So must our Eastertide work in us. We must kneel in the Presence of the Risen Lord and in all penitence and humility hear Him ask us the old question, "Lovest thou Me more than these?" It is hard discipine, but salutary. And only as we face the questions can we see the Risen Christ.

How worldly we have been; how careless; how undisciplined! How much more, seemingly, we have loved the world than we have loved the world's Saviour! Let us during the Easter season learn to cry with a sincere heart, "Lord, Thou knowest all things! Thou knowest that I love Thee."

¶Mr. Edward Biddle Clay has been elected to fill the vacancy on the Vestry caused by the death of Mr. Francis Berry. At the last Vestry meeting Mr. Clay was elected Secretary of the Vestry, taking the place of Mr. Caleb Wright, who has resigned from the Corporation.

¶The Junior Auxiliary of the Parish will serve tea in the Parish hall, Wednesday, April 21st, from 3.30 to 5 and from 7.30 to 9 P. M. Candy will be for sale also. Admission, 15 cents. Proceeds are for Missionary purposes.

¶The purple chasuble, which was made a few years ago by the Altar Guild and which is used at the Masses on Palm Sunday, has been enriched by the addition of a most exquisitely embroidered head of our Lord, adapted from an "Ecce Homo," painted by Sister Catherine Ruth, formerly of All Saints Community. The work was executed by Miss Anna Prichett.

¶Holy Week and Easter brought to the parish real spiritual refreshment. The church was filled on Palm Sunday morning, and the Masses during the week were well attended. The service on Maundy Thursday was unsually beautiful and devotional. Father Smith sang the Mass, with Father Joiner as Deacon and Father Quin as Sub-Deacon. There were a large number of acolytes in the Sanctuary and the procession of the Blessed Sacrament was most reverent and dignified. On Good Friday Father Quin said the Mass of the Pre-Sanctified, and Father Barnett, the Rector of Saint David's Church, Manayunk, conducted the Three Hours. The church was practically filled for this service and the addresses were most helpful. Easter Day about four hundred communions were made and the services, both morning and evening, were excellently rendered by the choir. The Easter offering amounted to a little over $2000. The money in the Poor Fund is very nearly exhausted. Once more we make a most earnest appeal for contributions.

¶The Paschal candle has been decorated by Miss Edna Hagert.

¶The Parish retreats have been well attended this year. On Mid-Lent Sunday about eighty women were present and some most helpful meditations were given by Father Joiner. Father Booth, from the Diocesan Church, conducted a retreat for about twenty men on Passion Sunday and the day proved successful, a time of real spiritual refreshment for those who came.

¶We have on hand two little pamphlets written and printed by Mr. Hickson, to be read as a preparation for his Healing Mission: "The Revival of the Gift of Healing," price 15 cents, and "Healing of Christ in His Church," 50 cents. These can be obtained from Miss Laura Hutchinson, who will be in the parish house every Tuesday and Thursday after the 9.30 Mass and before and after the 11 o'clock Mass on Sundays.

The Christian Healing Mission

SAINT CLEMENT'S people will be interested to know that Mr. James Moore Hickson will conduct a Healing Mission at the church from April 26th to 30th, inclusive. Mr. Hickson is at present touring America and is ministering to thousands of people who come to him for help. We consider that this is a real privilege for the Parish and trust that all will co-operate in making the mission a real help to the community. The members of the congregation are asked to remember the mission daily in their prayers during the weeks prior to Mr. Hickson's visit.

Prayer for Daily Use

(To be said at noon, if possible.)

O GOD, our Heavenly Father, we pray for Thy blessing upon the Christian Healing Mission. Bless, protect and guide those who have gone forth in the name of Thy Son, our Saviour Jesus Christ. May all that they do be directed and governed by Thee. May they be so filled with the Spirit of Christ that they may be bearers of His Light to those that sit in darkness, for the setting at liberty of souls whom Satan hath bound and for the healing of all who are sick and suffering in mind and body. And we ask that they and all who are linked with them in prayer may be ever united in Thy Love, and protected from every snare of the enemy; so that by Thy Grace Thy purposes may be fulfilled to the Glory of Thy Holy Name; for Jesus' Sake. Amen.

IT IS probably quite unnecessary to warn Catholic Christians against the superstitious and dangerous attempts on the part of many people nowadays to communicate with the spirits of the departed by having recourse to such inane toys as the ouija board or the unscrupulous mediums that are ever in our midst. Catholics who love the Saints well enough to speak to them and who know the comfort of prayer for the faithful departed ought not to stand in need of such doubtful assurances of life after death. Lately some distressing instances have been brought to our notice of grief-stricken persons who are fast losing their reason because having listened to the prevailing twaddle about "spirit return" they have tried themselves to "receive messages." Not being as "psychic" as some ignorant impostor, their endeavours have not been successful and the effect mentally has been appalling. We quote the last verse of a recent poem by Rudyard Kipling, on this subject which may well be laid to heart.

"Oh, the road to En-dor is the oldest road
And the craziest road of all!
Straight it runs to the Witches' abode,
As it did in the days of Saul,
And nothing has changed of the sorrow in store
For such as go down on the road to En-dor!"

The Gardner

"I am come into My Garden," Cant. v. 1.

WHY bows the lily's lustrous head?
Why burns the rose with deeper glow?
What lightens every flower bed?
He cometh, Whom thy heart doth know!

He cometh! Dews of herbs arise,
Sweet veils of wreathed fragrance float,
The lark, high hid in melting skies,
Wakes welcome from a blitheful throat.

He cometh! Wondrous brightness lies
About His path on either hand,
Whilst every chilling shadow flies
From Light that glads a Heavenly Land.

Beams from their gentle Gardener's sight
Search all those glowing roses through:
And light yon lily's lustrous white,
With opal gleams of rainbow hue.

Therefore yon lily bows her head;
Therefore the rose's deeper hue;
His sunshine o'er each flowret spread,
He cometh, Whom thy soul doth know!

—*Father Hollings.*

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

March 14. Marie Katharine McKenna.
14. Elisabeth Biddle Hopkinson.
21. William Ivan Edwards.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

March 8. Charles Hazzard Smith.
15. Amanda M. Uhler.
16. Thomas J. Manley.
24. Mary C. Stimble.

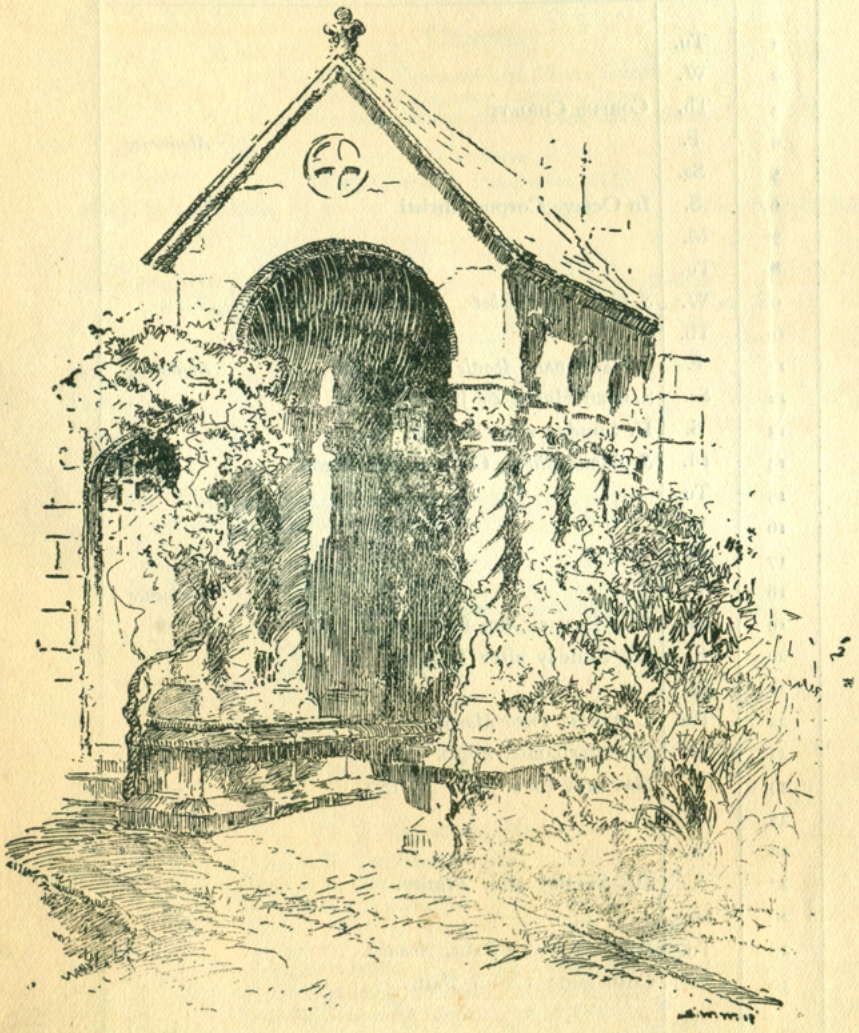
Offerings

March	7—Cash	$37.19
	Envelopes	178.34
	14—Cash	40.80
	Envelopes	83.80
	21—Cash	59.35
	Envelopes	85.47

Special Funds

MISSIONS	
Foreign	$61.39
Domestic	68.06
Diocesan	15.40
	$144.85
Near East Relief	$5.00
Great Crucifix	16.77
Burial Lot Cross	1.00

S. Clement's Magazine



June, 1920

The Kalendar

June, 1920

1	Tu.		
2	W.		
3	Th.	CORPUS CHRISTI	
4	F.		*Abstinence*
5	Sa.		
6	S.	**In Octave Corpus Christi**	
7	M.		
8	Tu.		
9	W.	*S.* COLUMBA, *Abbot*	
10	Th.		
11	F.	*S.* BARNABAS, *Apostle*	*Abstinence*
12	Sa.	SACRED HEART OF JESUS.	
13	S.	**II. Sunday after Trinity.**	
14	M.	*S.* BASIL, *Bishop, Confessor, and Doctor.*	
15	Tu.		
16	W.		
17	Th.		
18	F.		*Abstinence*
19	Sa.	*S.S.* GERVASE AND PROTASE, *Martyrs.*	
20	S.	**III. Sunday after Trinity.**	
21	M.		
22	Tu.	*S.* ALBAN, *Proto Martyr, of England.*	
23	W.	*S.* ETHELDREDA. *Virgin.*	
24	Th.	NATIVITY OF *S.* JOHN BAPTIST.	
25	F.		*Abstinence*
26	Sa.		
27	S.	**IV. Sunday after Trinity.**	
28	M.		
29	Tu.	*S.S.* PETER AND PAUL, *Apostles.*	
30	W.	COMMEMORATION *S.* PAUL.	

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."— S. Clement, 1 Cor.

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Edited by the Clergy.

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S. Margaret's Misson House, 2046 Cherry Street

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Rev. Charles S. Hutchinson, D.D.

Rev. Charles C. Quin, M.A. — Rev. Franklin Joiner

Rector's Warden
Mr. Francis D. Wetherill

Accounting Warden
Mr. S. McKean Bayard

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Masses, 7.00, 8.00 9.15 and 11.00 A. M.
Catechism, 9.45 A. M.
Matins, 7.30 A. M.
Evensong, 8.00. P. M.

On Weekdays: Mass, 7.00 A. M.
On Tuesdays, Thursdays and Holy Days, 9.30 A. M.
On the second Friday, 6.00 A. M.
Matins, 7.30 A. M.
Evensong, 5.00 P. M.
Vespers of the Blessed Sacrament (C. B. S.) first Friday, 8.00 P. M.
Intercessions, Fridays, 8.00 P. M.

Confessions: Fridays, 3.00 to 5.00 P. M.; Saturdays, 11 to 12 A. M., 3 to 5 P. M. and 7.00 to 9.00 P. M.

Guilds and Meetings

Guild of S. Mary, first Monday, 8.00 P. M.
Altar Guild, Tuesdays and Thursdays, 10.00 A. M.
Girls' Club, Tuesdays, 8.00 P. M.
Auxiliary No. 233, American Red Cross, Fridays.
Boy Scouts, Troop No. 5, Wednesdays, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 2.30 P. M.
Mothers' Meeting, Thursdays, 8.00 P. M.
Saturday Classes for Children, 10.00 A. M.

Persons desiring pews or sittings, or the Duplex Envelopes for the support of the Parish and Missions, are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays; or to communicate with him at his office in the Clergy House.

The MAGAZINE will be mailed to those contributing fifty cents a year.

THE CHRISTIAN HEALING MISSION conducted in the church last month by Mr. Hickson proved a wonderful spiritual experience for the parish. All who were present at the services in whatever capacity expressed themselves as deeply moved and benefited. Apart from the bodily relief which was given to many, there was marked evidence of a peculiar blessing coming to all who knelt at the altar rail. We believe that this is but the beginning of a genuine revival in the church of the "healing," which was a recognized gift in Apostolic and Post-Apostolic times, and that it will lead to a wider understanding of the mission of the Church in the world. If the Church is the Body of Christ, then the Life of Christ must be manifested in all its fullness.

Acting on this belief and that the "prayer of faith" will today as in the early days, be efficacious for the healing of the sick, we are to continue the work at S. Clement's. Every Friday morning at 10 o'clock, those who are willing to give themselves to this work are asked to come together in the Church to pray for the sick. At that time any who are afflicted in body or mind may present themselves at the Altar rail for special prayers and blessing.

We are forming a "Prayer Circle" in the parish, of which Miss Elizabeth Lea is the Secretary. Those who are willing to join are asked to send their names and addresses. Every month a number of names of sick persons will be distributed among the members of the Circle, and will be remembered daily.

The Healing Mission will continue also at the Diocesan Church of S. Mary and S. Timothy, Roxborough, on Friday mornings at 10 o'clock, and at S. Philip's, West Philadelphia, on Thursdays at the same hour.

Names of sick persons to be prayed for should be sent to Deaconess Carter, at the Church Training and Deaconess House, 708 Spruce Street, who is the Diocesan Secretary for the Prayer Circle.

¶ Whitsunday, the great Feast of the Holy Spirit, comes to us this year at a time when it may be celebrated worthily. Too often it is neglected by those who call themselves Catholic Christians because the early summer heat and activities are allowed to interfere. With a good many Church people Easter is the end of the Church year. All that comes after, the great Feast of the Ascension, Whitsunday and the Feast of the Most Holy Trinity, are regarded as afterthoughts, to be observed or disregarded according to the convenience of the individual. But such persons fail to realize that without Pentecost there would no Church, no Sacraments, no Holy Scripture, no union with Christ, no "Guide into all Truth." We hope that there may be a very real and devout observance of the Feast this year and that all Saint Clement's people will strive to realize its meaning and the blessing that it brings.

¶ The Poor Fund is in need of continual contributions. Do not neglect the needy who are at our own doors because of the multiplicity of appeals to our charity from other quarters of the world. In giving rightful aid to those who are suffering in foreign lands, do not deprive our own people of much-needed help. The Church generally is suffering from the many money "drives" that are being made for funds for Universities and "Y" interests. Whatever is given to these objects should as far as possible be duplicated by gifts to the Church. If not, let the Church come first! She has no printed list of benefactors, but she gives many blessings to those who do not forget her. In the meantime, our Poor Fund is practically exhausted! Will you remember this?

¶ At the Easter meeting of the Vestry, Mr. Horace Wells Sellers was elected to fill the vacancy caused by the resignation of Mr. Caleb F. Wright. Mr. Francis D. Wetherill was appointed Rector's Warden; Mr. S. McKean Bayard was elected Accounting Warden, and Mr. Edward B. Clay was elected Secretary of the Vestry. The delegates to the Diocesan Convention were Messrs. Adams, Bayard and Woodruff.

¶ On the night of the 10th of April All Saints' Convent, Orange Grove, Maryland, was totally destroyed by fire. The flames were first discovered by Sister Mary Isabella about 8 o'clock and in three-quarters of an hour nothing was left. The Sisters escaped without injury, but saved nothing from the burning building. There will be many in the parish who will deeply sympathize with the community and will wish to make some contribution for the purchase of necessary clothing and necessities for the Sisters. Contributions may be sent to

the Rector or directly to the Rev. Mother, at Orange Grove, Ilchester P. O., Maryland. We trust that the response to this appeal may be very generous, as the need is immediate, and pressing.

¶ After Trinity Sunday the 8 o'clock Mass will be discontinued for the summer and Evensong will be said in S. John's Chapel at 5 o'clock. There will be no 8 o'clock services on Sunday evenings, until October.

¶ Vespers of the Blessed Sacrament will be said in S. John's Chapel at 5.15 P. M. on the eve of Corpus Christi, followed by the Annual Meeting of the Confraternity of the Blessed Sacrament.

¶ On Memorial Day, Monday, May 31st, a Solemn Requiem will be sung at 10 o'clock for those who fell in the Great War. The collection will be for the War Memorial of the parish. It is hoped that many will be present and that the offerings may be generous.

S CLEMENT'S HOUSE will soon be open and ready for business!

After several months' search, a suitable property at 1825 Green Street has been leased and as soon after May 1st as it can be put in order and furnished it will open its doors. Its object will be to provide a safe, comfortable and home-like abiding place for business women at as low rates as possible. On account of existing conditions it seems best to start with rooms only, but eventually to serve meals as well.

Applications should be sent to S. Clement's House, 1825 Green Street.

The house will, it is hoped, be self-supporting, but a good deal of money is needed for furniture and other immediate necessities, and it is hoped that many of the congregation will send contributions, both small and large, to the Rector.

"IS the way long? Methinks not so,
No way is long where friends do go,
In converse low and sweet and deep,
And all the way I have with me
My Lord's dear companie.

"Is the way hard? But surely nay!
For 'Lean on Me,' His voice doth say;
And scarce I know the path grows steep
So wondrously it heartens me,
The Lord's dear companie."

The following letter from the Chairman of the Clothing Committee of the City Mission has been received by the President of S. Clement's Auxiliary:

"WHEN I got back from a visit in New England and found all those wonderful garments, heap after heap of them, on my City Mission closet shelves, I was really overcome.

"Such dear little dresses all feather-stitched and smocked like our own children's dresses. Genuine Christian love went into the making of those things and I thank you all from the bottom of my heart for conferring upon me the privilege of being the medium of putting such comfort and joy into sad, patient hearts.

"The mothers of the children who get these garments will be as proud and thrilled as the children who wear them and I know your Auxiliary will be the happier for having bestowed such a gift.

"It is a fine thing to give to charity, it is beautiful to give splendidly."

These garments were the result of the Lenten Sewing.

To the Older Parishioners:

By direction of the Provincial Superior, I am collecting materials for the history of the S. S. J. E. in the United States; and turn, naturally, to my old friends in S. Clement's for help. By the kindness of Rev. Fr. Quinn I have a complete series of S. Clement's magazines from 1882 to 1891; and from others many pamphlets, But I have not found two "meditations" in the "S. Clement's pulpit." If any have copies of these they will give to the Society, I shall be glad to receive them. Should any of you have pamphlets likely to be of use, will you kindly write me and give their titles, as I do not care to accumulate duplicates. It would be a help to make the archives of the Society as nearly complete as possible.

D. CONVERS, S.S.J.E.,
33 Bowdoin Street.
Boston, Mass.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

April 4—Helen Francis Smith.
18—Robert Ferguson McGonigal, Jr.
24—Richard Philip Arms.

Marriage

"Those whom God hath joined together, let no man put asunder."

April 12—William Williams and Dorothy O'Connor.
12—William Gibson and Helena M. Daniels.
13—Seymour S. Cypher and Edith Margaret Randall.
19—John Morris Steffen and Eva Jane Fitzgerald.
24—Isaac Robert Davis, Jr., and Katharine Reeve Hunter.
24—John Paul Davis and Helen Louise Johnson.

Confirmations

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

March 30—William Ivan Edwards.

Burials

"Rest eternal grant unto them, O Lord: and let light perpetual shine upon them."

April 19—Caroline VanZandt Bennett.
21—Frank S. Avery.
Caroline S. Avery.

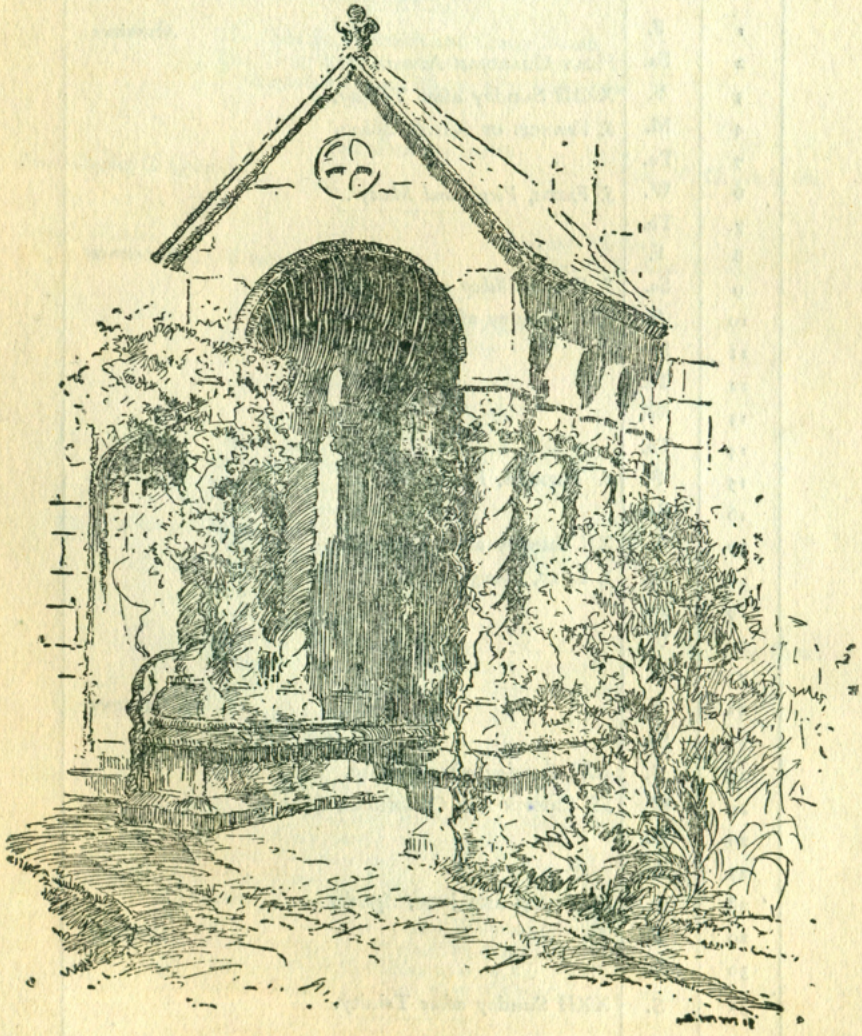
Offerings

March	28—Cash	$101.66
	28—Envelopes	102.21
April	4—Cash	109.00
	4—Envelopes	144.54
	7—Cash	50.00
	11—Cash	68.30
	11—Envelopes	127.44
	18—Cash	46.81
	18—Envelopes	115.25
	25—Cash	52.15
	25—Envelopes	112.77
		$1,030.13

Special Funds

Missions—Foreign		$721.65
	Domestic	728.04
	Diocesan	578.88
		$2,028.57
Great Crucifix		$35.07
Nashotah		1.50
Near East Relief		104.96
Poor Fund		31.00
S. Andrew's School		30.00
S. Stephen's College		5.65
		$208.18

S. Clement's Magazine



October, 1920

The Kalendar

October, 1920

1	F.	*Abstinence*
2	Sa.	HOLY GUARDIAN ANGELS.
3	S.	**XXIII Sunday after Trinity.**
4	M.	*S.* FRANCIS OF ASSISI, *Abbott.*
5	Tu.	
6	W.	*S.* FAITH, *Virgin and Martyr.*
7	Th.	
8	F.	*Abstinence*
9	Sa.	*S.* DENIS, *Bishop and Martyr.*
10	S.	**XIX Sunday after Trinity.**
11	M.	
12	Tu.	
13	W.	
14	Th.	
15	F.	*S.* THERESA, *Virgin.*
16	Sa.	
17	S.	**XX Sunday after Trinity.**
18	M.	*S.* LUKE, *Evangelist.*
19	Tu.	
20	W.	
21	Th.	
22	F.	*Abstinence*
23	Sa.	
24	S.	**XXI Sunday after Trinity.**
25	M.	*SS.* CRISPIN AND CRISPINIAN, *Martyrs.*
26	Tu.	
27	W.	
28	Th.	*SS.* SIMON AND JUDE, *Apostles*
29	F.	*Abstinence*
30	Sa.	
31	S.	**XXII Sunday after Trinity.**

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Vespers of the Blessed Sacrament (C. B. S.) first Friday, 8.00 P. M
Litany and Intercessions, Fridays, 8.00 P. M.
The Healing Mission Service, Fridays, 10.00 A. M.

Confessions: Fridays, 3.00 to 5.00 P. M.; Saturdays, 11 to 12 A. M., 3 to 5 P. M. and 7.00 to 9.00 P. M.

Guilds and Meetings

S. Katharine's Guild, last Wednesday, 8.00 P. M.
Guild of S. Mary, first Monday, 8.00 P. M.
Altar Guild, Tuesdays and Thursdays, 10.00 A. M.
Girls' Club, Tuesdays, 8.00 P. M.
Boy Scouts, Troop No. 5, Thursday, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 2.30 P. M.
Mothers' Meeting, Thursdays, 8.00 P. M.
Saturday Classes for Children, 10.00 A. M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P. M.

Persons desiring pews or sittings, or the Duplex Envelopes for the support of the Parish and Missions, are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays; or to communicate with him at his office in the Clergy House.

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Father Hutchinson Resigns

Since the last issue of the magazine, Father Hutchinson has resigned as Rector of the Parish, after fifteen years of devoted and fruitful service. Early in June he was elected to the Deanship of All Saints' Cathedral in Milwaukee, and when he felt that it was God's will for him to assume this new and important work, the Vestry very reluctantly accepted his resignation. His going is so keen a loss to us both as individuals and as a parish that we do not venture to put any expression of it in words. We say to him what Halleck, in his poem, said of Sir Joseph Drake:

"None knew thee but to love thee,
Nor named thee but to praise."

He sends us the following letter:

My dear People:

It is very difficult for me, after fifteen years of happy ministry among you, to express adequately all that I feel in leaving Saint Clement's Parish for the new work, to which, I believe, God has called me.

I am carrying with me the most tender memories of the unfailing loyalty of a devoted people, and of countless kindnesses received through many years.

It has been impossible for me to reply individually to the very large number of letters that have been written to me during the last few weeks. I can take only this opportunity of assuring you that they have not been forgotten nor unappreciated.

The last concrete and generous expression of your affection has touched me more deeply than I can say.

You will not forget, I am sure, the lessons that we have learned together, of devotion to a Crucified Lord, and to His Sacramental Presence in the Most Holy Sacrament of the Altar. The Mass will continue to be the very heart of your spiritual life; the Tabernacle a centre of never-ending peace and comfort; and the Cross, your glory.

It is unnecessary for me to ask for my successor, who ever he may be, the same measure of affectionate confidence that has been accorded to myself.

May God's blessing rest upon Saint Clement's Parish and people.

With deep affection, I am always your friend,

(Signed) CHARLES S. HUTCHINSON.

September 26, 1920.

¶ At the meeting of the Vestry which acted on the resignation of the Rector, Father Joiner was appointed priest-in-charge, and will so act until such time as the new Rector comes into residence. Father Quin continues as senior assistant, and the Rev. Victor O. Anderson has been added to the clergy staff. Father Anderson has been Rector of Saint Mark's Church, Augusta, Maine, and served as a Red Cross chaplain with the A. E. F. in the recent war.

¶ With the first of October the winter schedule of services will be resumed. Please keep the following list before you for reference. On Sundays there are Masses for Communion at 7, 8 and 9.15 o'clock. At the latter the children's hymns are sung, and it is followed by the catechism and the children's instructions. At 11 o'clock there is a Sung Mass. On the greater feasts and in their octaves the Mass will be solemn. On ordinary Sundays Evensong will be sung at 8 o'clock, and when the High Mass is solemn, Evensong will be sung with the three Sacred Ministers.

¶ There is the daily Mass at 7 o'clock. On Tuesdays, Thursdays and all Holy Days there is a second Mass at 9.30 o'clock. Those who wish to communicate at the second Mass are asked to notify the Celebrant before the Mass begins. On the second Friday of each month there is a Mass at 6 o'clock. Morning Prayer is said at 7.30, and Evening Prayer at 5 o'clock in Saint John's Chapel.

¶ The Priest-in-charge will be in the Church for confessions Friday afternoons from 3 until 5 o'clock, Saturday mornings from 11 until 12 o'clock, and Saturday evenings from 7 until 9 o'clock. The assistants will be in the Church for confessions Saturday afternoons from 3 until 5 o'clock, and Saturday evenings from 7 until 9 o'clock.

¶ During the week the Girls' Club will meet as usual every Tuesday evening. This society is for the young women of the Parish, and they all should be members. On Thursday evenings the Mothers' Meeting is held in the Parish House. After an hour of work and social intercourse, the mothers go to the Chapel for some hymns and devotions and for the Chaplain's address. This organization for the older women of the Parish, now numbering about 85 members, should be enlarged. Any one who is interested will be welcomed at any of the meetings.

¶ Every Friday evening the Litany will be said in Saint John's Chapel, followed by a short service of intercession and a short instruction by one of the clergy. On the first Friday of the month this service will be supplanted by an hour's devotion before the Blessed Sacrament under the auspices of the Confraternity of the Blessed Sacrament. There will be some hymns and a litany of devotion, with the address followed by the usual service of Adoration. An offering will be received at this monthly service which is to be applied to the Altar Flowers Fund.

¶ The Boy Scouts meet every Thursday evening in the Parish House gymnasium.

¶There is a class in kindergarten work, manual training, sewing and cooking for the children on Saturday mornings at 10 o'clock in the Parish House. These classes are in charge of the Sisters, who have capable helpers to assist them.

¶Saint Katharine's Guild, a devotional organization for the younger girls will have a service of special preparation for Communion on the last Wednesday evening of each month, and on the following Sunday will make a corporate Communion at the 8 o'clock Mass.

¶Saint Mary's Guild is a devotional guild for the older women. They have a simple rule of life and meet on the first Monday evening of each month to sing their office in Saint John's Chapel, followed by an address by the Chaplain.

¶Saint Vincent's Guild for Acolytes will meet the first Wednesday evening of each month at 8.15 o'clock for a devotional service in the Chapel, and for instructions and rehearsals afterwards with a little social time in the Clergy House.

¶Saint Clement's Branch of the Women's Auxiliary will resume its regular monthly meetings for the fall and winter's work on Wednesday, October 6th, at 3 o'clock in the Parish House. The meetings are always on the first Wednesday of the month. The following are the officers for the ensuing year:

President, Miss Haffelfinger.
Vice-President, Mrs. W. W. Lukens.
Secretary, Miss Sprecher.
Treasurer, Miss Connelly.
United Offering Treasurer, Miss Hutchinson.
Junior Leader, The Sister Edna, S. S. M.
Educational Secretary, Mrs. Charles Joline.

It is earnestly hoped that every woman of the Parish will identify herself with this work. The special speakers for each meeting will be announced previously. Names for membership with the annual dues of twenty-five cents, may be left at the Clergy House.

¶Attention is again drawn to the League of Intercession. The leaflet is issued monthly, and will be sent to any one wishing to use the prayers, for the cost of the postage, which is twelve cents a year. Special intercessions will be inserted in the leaflets if they are sent to the Clergy House before the 15th of the month. The aim of the paper is to help intercessors in the subjects of their daily prayers, and to give others an opportunity to intercede for our needs and to return thanks for our many blessings. The leaflet enjoys a wide circulation, and is commended by those who have made a habit of using it.

¶The Men's Association of the Parish will meet as usual on the second and fourth Monday evenings of the month. The first meeting of the winter season will be on the 11th of October, and this meeting will be one for the discussion of plans for the winter's work. The second meeting in October, it is hoped, may be one for sociability and entertainment. Every man in the Parish should be active in this splendid organization. There is something for every one to do.

The monthly dances will be resumed under the auspices of the Association early in November, and be held monthly as last year. Help the Men's Committee to reach those who would be interested in such an evening spent in the Parish House. Every effort will be made to exceed the arrangements and the appointments of last winter's dances. Tell your friends.

There are prospects of several good speakers on timely topics appearing before the men this winter. No man will want to miss them.

Mr. J. A. Fritz is the most efficient President, and with his corps of faithful helpers is very hopeful for a season of good fellowship for the members of the Association and useful service to the Clergy and the Parish.

¶Monday, the first of November, is the Festival of All Saints. There will be Masses at 7 and 9.30 o'clock. Vespers of the Dead will be said in St. John's Chapel immediately after Evensong, at 5.15 o'clock. The following day, Tuesday, is All Souls' Day. There will be Low Masses of Requiem at 6.30 and 9.30 o'clock. The Solemn Requiem, for Communions, will be at 7 o'clock. People who wish to have the souls of their departed friends and relatives commemorated on All Souls' Day should make sure that their lists of names, clearly written with the full Christian name, are in the hands of the Clergy before the previous Sunday. Also mention if you wish the commemoration at any particular Mass. There is a list which is kept up to date, of all the departed members of the Parish, so it is not necessary to include them again. These names will be redistributed after All Souls' Day into smaller groups and remembered at the Masses throughout the month, there being Requiems on every allowable day. Bona Mors will be said after Evensong Monday evenings.

¶Breakfast will be served in the Parish House after the Solemn Requiem on All Souls' Day to the Acolytes and the Choir members. Person who wish to have their breakfast here after the Mass may notify the Sister, and can be accommodated at 35 cents the plate.



Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

May 2—Charles Wesley Lord, Jr.
16—Harry Muschenheim.
16—Genevieve Lillian Heun.

June 2—Louise Julie Adams.
6—Jean Mary McCafferty.
6—Samuel Francis Rose, Jr.
12—Lynn Ivan (Catlin) Cornwall.
20—Dorothy Nellye Baber.

July 11—George Elmer Paul.
18—Cornelia Ruth Long.
31—William Overholt.
31—Helen Miller.

Aug. 15—Robert Joseph Forbes.
22—William James Coles.

Marriage

"Those whom God hath joined together, let no man put asunder."

June 7—Chester D. Losee and Mary H. Hille.
12—Frank Starr Spring and Alma Helen Garner.
16—Lester L. Sutphin and Nancy N. Ramsey.
16—Francis John Papy and Anna Louise Lauber.
July 29—Charles Peterson Middaugh and Amy Patchel Sullivan.
Aug. 9—Marshall Doyen Welch and Kathryn Siegel Storey.

Confirmations

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

June 14—Harriet Frances Norton.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

June 16—Jennie Fletcher.
July 10—Wilfred Ball, Jr.
27—Martin E. Harnistead.

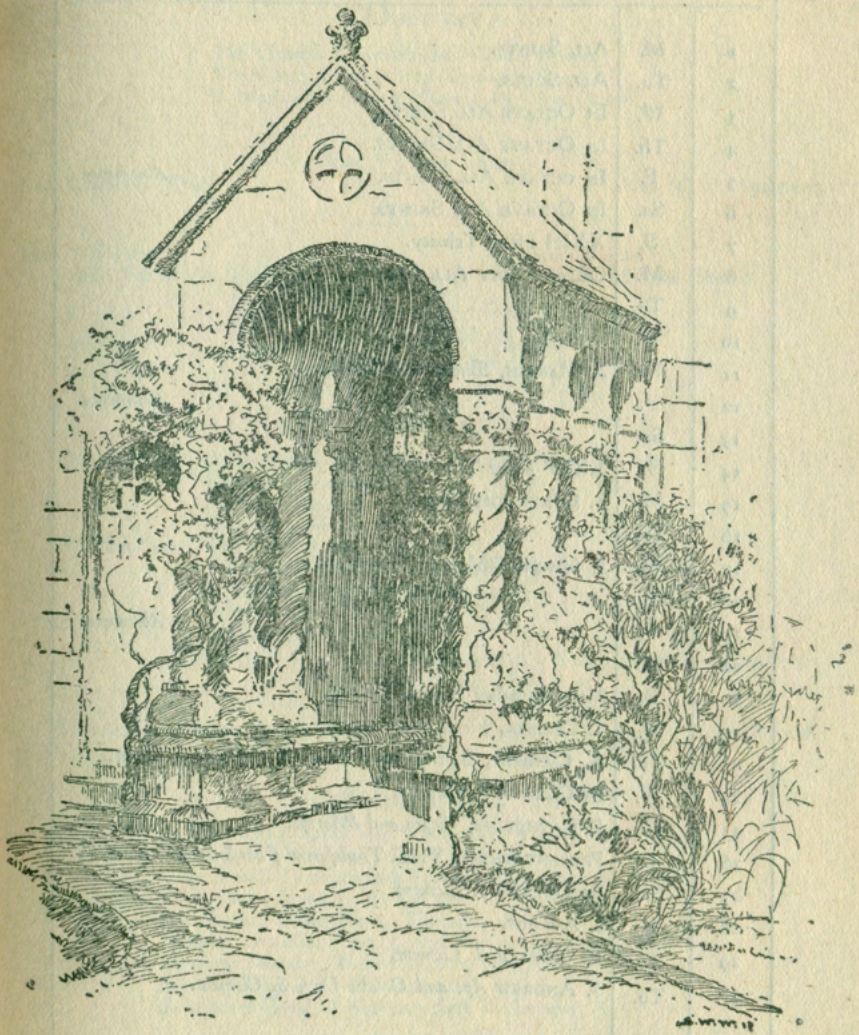
Offerings

May 2	Cash	$55.45
	Envelopes	92.80
9	Cash	80.57
	Envelopes	122.62
16	Cash	49.55
	Envelopes	81.58
23	Cash	453.90
	Envelopes	106.10
27	Cash	222.00
	Envelopes	23.00
30	Cash	76.26
	Envelopes	86.87
June 6	Cash	31.46
	Envelopes	216.77
13	Cash	67.72
	Envelopes	99.27
17	Envelopes	17.00
20	Cash	22.36
	Envelopes	70.53
27	Cash	29.17
	Envelopes	107.49
July 4-11	Cash	125.90
	Envelopes	201.82
18	Cash	32.58
	Envelopes	77.47
25	Cash	21.81
	Envelopes	48.48
26	Envelopes	16.00
Aug. 1	Cash	19.81
	Envelopes	123.68
8	Cash	4.38
	Envelopes	35.88
15	Cash	7.71
	Envelopes	29.35
22	Cash	13.36
	Envelopes	37.77
29	Cash	12.91
	Envelopes	94.30
		$3,015.68

Special Funds

Missions	Foreign	$251.29
	Domestic	258.97
	Diocesan	178.20
		$688.46
Great Crucifix		$187.16
Nashotah		8.00
Near East Relief		1.00
Poor Fund		2.00
Summer Outing Fund		75.30
St. Andrew's School		1.00
St. Stephen's College		16.00
		$290.46

S. Clement's Magazine



November 1920

The Kalendar

November, 1920

1	M.	All Saints.	
2	Tu.	All Souls.	
3	W.	In Octave All Saints.	
4	Th.	In Octave All Saints.	
5	F.	In octave All Saints.	*Abstinence*
6	Sa.	In Octave All Saints.	
7	S.	**XXIII after Trinity.**	
8	M.	Octave Day All Saints.	
9	Tu.		
10	W.		
11	Th.	*S. Martin, Bishop and Confessor.*	
12	F.		*Abstinence*
13	Sa.		
14	S.	**XXIV after Trinity.**	
15	M.	S. Gertrude, *Virgin.*	
16	Tu.		
17	W.	*S. Hugh, Bishop and Confessor.*	
18	Th.		
19	F.		*Abstinence*
20	Sa.		
21	S.	**Next Sunday before Advent**	
22	M.	*S. Cecelia, Virgin and Martyr.*	
23	Tu.	**S. Clement, Bishop and Martyr—Patronal Feast.**	
24	W.	In Octave *S. Clement.*	
25	Th.	*S. Katherine, Virgin and Martyr.*	
26	F.	Presentation B. V. M. *Transferred from Sunday.*	*Abstinence*
27	Sa.	In Octave *S. Clement.*	
28	S.	**I. Advent.**	
29	M.	In Octave *S. Clement.*	
30	Tu.	*S. Andrew Ap. and Octave Day, S. Clement.*	

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."— S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania.
Edited by the Clergy.

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Rector's Warden
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Guilds and Meetings

S. Katharine's Guild, last Wednesday, 8.00 P. M.
Guild of S. Mary, first Monday, 8.00 P. M.
Altar Guild, Tuesdays and Thursdays, 10.00 A. M.
Girls' Club, Tuesdays, 8.00 P. M.
Boy Scouts, Troop No. 5, Thursday, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 2.30 P. M.
Mothers' Meeting, Thursdays, 8.00 P. M.
Saturday Classes for Children, 10.00 A. M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P. M.

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The Magazine will be mailed to those contributing fifty cents a year.

Father Joiner the New Rector

THE Vestry met at the Clergy House on Tuesday afternoon, October 5th, and Father Joiner was unanimously elected Rector of the Parish to succeed Father Hutchinson. Father Joiner has been Junior Curate on the Clergy Staff since his ordination to the Priesthood in June of 1918. He knows the work intimately and has the confidence of the entire congregation. On the following Sunday, October 10th, he announced his acceptance of the Vestry's election, and took his place in the Rector's stall in the Choir.

In the course of his sermon that morning he spoke of the "atmosphere" of S. Clement's, the indescribable something that every one feels the moment they enter the Church, or are present at one of the Church's services. He reminded us that this "atmosphere" was not man-made, but God-given, in answer to the prayers of the countless saints that have worshipped here, in response to the continual offerings of the Holy Sacrifice and the many communions that are made week by week at our Altars, and the presence of our Blessed Lord in the Tabernacle in the Sacrament of His ordaining. This "atmosphere" is not a medium in which we are to luxuriate, but an environment in which we are to grow and expand. This "atmosphere" which we find so evident in S. Clement's is a priceless heritage, and involves us all in great responsibilities. It must spur us on to work, to share with others those mysteries which our dear Lord has so generously made known unto us.

In closing his sermon Father Joiner said: "It is into this 'atmosphere,' created by God in answer to the devotion and work of others, that you call me to be your leader. It is a great honor, but it is a greater responsibility. When I consider the place this Church holds in the city, and the Diocese, and the Church-at-large, and what it means to be the Rector of S. Clement's and to stand in the place of such sainted men as those early Cowley Fathers, Father Maturin, Father Moffett and Father Hutchinson, I 'long for a lodge in some vast wilderness where I may flee away.' But on the other hand, when I think of my intimate knowledge of the Parish and the work that there is to be done, of my close association with Father Hutchinson during the past two years in the details of the Parish activities, and recall the countless letters and telephone calls I have had from both within and without the Parish, expressing confidence and pledging loyalty, when I consider these, I am emboldened to take up the work. Of course, we can do nothing without God's help. We must renew our allegiance and devotion to Him in every way we can. We must be more diligent in our communions, carefully prepared and followed with earnest thanksgivings; more faithful in our attendance at the public exercises of the Church's worship, more willing to sacrifice our own time and comfort for the work of the Church. Without such support from you, the members of the Parish, I can do nothing as your Rector. We must work together. I realize my great responsibility and you must realize yours. With your faithful help, and our united prayers to our Heavenly Father for the grace of His Dear Son and the guidance of the Holy Spirit, S. Clement's must go on to greater and bigger things. Pray for me."

NOVEMBER brings with it not only the great Feast of All Saints and All Souls' Day, when we have in special remembrance all the faithful departed, but it also brings our great Dedication Festival, the Feast of Saint Clement, Bishop and Martyr, on the 23rd of the month. The Dedication Feast falls on Tuesday this year.

Our preparation for the Feast will begin with the usual Novena for the Parish on the 14th. The prayers will be said at Evensong every day. After Evensong on Monday, the 22nd, First Vespers of S. Clement will be said in S. John's Chapel. The Clergy will be in the Church for Confessions on the eve of the Feast from 4 to 5 o'clock in the afternoon and from 7 to 8 o'clock in the evening.

On the Feast Day there will be Masses for Communion at 6, 7, 8 and 9 o'clock. Every one in the Parish should make an earnest effort to receive the Blessed Sacrament on this day, with special intention for God's blessing on the Parish. The several hours for Masses should make it possible for everybody, who really tries, to be present at the Altar on S. Clement's Day.

There will be a Solemn High Mass with Procession at 11 o'clock. An augmented choir will sing Gounod's Mass of S. Cecelia. The special preacher will be the Reverend Joseph G. H. Barry, D.D., Rector of the Church of S. Mary the Virgin, New York City.

In addition to the Mass at 7 o'clock, there will be an additional Mass at 9.30 o'clock every day throughout the Octave.

The intentions of the Masses throughout the Octave will be as follows:

Wednesday. Commemoration of the Dedication. For the Clergy.

Thursday, Thanksgiving Day. For our Country. Masses at 7, 8 and 9.30. The last Mass will be Solemn.

Friday. S. Katharine, Virgin and Martyr. Transferred from Thursday. For the Guilds and Associations of the Parish.

Saturday. Presentation of the Blessed Virgin Mary. Transferred from Sunday. For the Sisters of S. Margaret and their work in the Parish.

Sunday. First Sunday in Advent. For a deepening of the Spiritual life of the Parish. Evensong will be Solemn, of the Octave of S. Clement, with Procession and Solemn TeDeum.

Monday. In the Octave. Requiem Masses for Communicants and Benefactors.

Tuesday. Octave Day. For the children of the Parish.

¶ The Vestry has allocated the offerings on the approaching special days, as follows:

All Saints' Day. The Sisters of S. Margaret.
All Souls' Day. The Guild of All Souls.
S. Clement's Day. Parish Expenses.
Thanksgiving Day. The Episcopal Hospital.
II Sunday in Advent. The Poor Fund.
Christmas Day. Pension Fund Premiums.

¶ The Rector is very anxious to establish a local ward of the Guild of All Souls. The principal objects are intercessory prayer for the Dying, for the Repose of the Souls of Deceased Members, and for all the Faithful Departed. To publish and distribute literature setting forth the Catholic Doctrines of the "Communion of Saints" and "the Resurrection of the Body." The Guild is also praying for the restoration of the Scriptural Rite of Anointing the sick with Holy Oil, commonly called Extreme Unction.
The members pledge themselves to be present at one Requiem Mass each month, and to make their Communions with the Intention for the Guild, and to say the weekly prayers. There is a yearly offering made at the discretion of the individual member. The Medals may be had for fifty cents, and the Manual for twenty-five cents. Will those who wish to become members please communciate with the Rector.

¶ On Wednesday evening, November 24th, we will he having the annual Parish Tea in the Parish House, at 8 o'clock. This is to be a Parish Tea, and not a Parish Meeting with reports and speeches. Instead, there will be some entertainment provided; music, both vocal and instrumental, and dancing in the gynasium, with some light refreshments during the evening. We hope to have a Parish Business Meeting at another time. Please everybody make a special effort to be at the Parish Tea. We see each other very seldom in a social way, and we all need to know each other better.

¶ Sometime during the month every member of the Parish will be visited by an authorized canvasser and asked to renew their envelope pledges, and to increase them where possible. With the increased cost of living, and heavy expenses in the repairs of both Church and Clergy House, we must ask you to be as generous as you can. Then, too, we want to give all we can towards the work of the Church in the world, through the Nation-Wide Campaign. There are many things in this Campaign of which we heartily disapprove, but some of the work included in the apportionment does appeal to us, and we have the privilege of designating our offerings for these special funds. The Bishops have worked out this system for amalgamating the Church's administrative policies, so let us do our part in helping them to put the Church's financial work on a sound business basis, so that overhead charges may be reduced to a minimum, and more funds may be available for the furtherance of the Church's work and the Gospel. Will those who are not regular subscribers, through the duplex envelope system, please consider the matter very carefully, and be ready to adopt them when the canvasser calls.

Men's Association News

THE Men's Association assembled for its first meeting after the summer vacation on Monday, October 11th. An election of officers for the coming year was held when Father Joiner was elected Honorary President, succeeding Father Hutchinson. The other officers of the Association were re-elected, with the exception of Mr. W. H. Pile, who resigned in order to devote more time to his other activities in the Association.

At this first meeting it was decided to hold a regular business meeting on the second Monday, and a social meeting on the fourth Monday of each month; committees were formed to look after the activities of the Association, and it was decided to continue the dances that were so successful last year.

Mr. Frank B. Homan is again serving as Chairman of the Dance Committee, and has already sent out notices with requests for subscriptions. The first dance will be given November 17th, and they will continue at intervals of three weeks until Lent. It is hoped there will be a prompt and hearty response to the requests for subscriptions, so that the expenses of the series will be assured from the start. Those who attended last season's dances are already assured of their success socially, and those who did not have that pleasure should take the first opportunity of joining us.

The first social evening of the Association was held Monday, October 25th. Mr. Tyson, of the Entertainment Committee, arranged to have Mr. L. H. Tobin give a talk on some of his experiences in reporting among the moonshiners of the Virginia mountains, and also with celebrities in the political line. Mr. William Morris, tenor from St. Peter's, sang for us, assisted by Mr. George Mall, and there was music by some of our own talent and an address by the Rector. About fifty men were present to enjoy the first social evening of the year.

On account of the fourth Monday in November falling on the eve of S. Clement's Day, Father Joiner suggests that we omit our social meeting and join in with the Parish Reception, to be held November 24th, and as the Christmas holidays will interfere with our social meeting in December, it will probably be decided to have it on December 13th instead of a business meeting.



Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

Sept. 5—Margaret Elizabeth Coyle.
12—Elizabeth Lewis.
19—Myrtle Mary Daley.
Oct. 18—George Harold Haines, Jr.
22—Andrew Joseph Leslie.
24—Robert Harry Addy.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

Oct. 9—Sarah Anne Solomon.

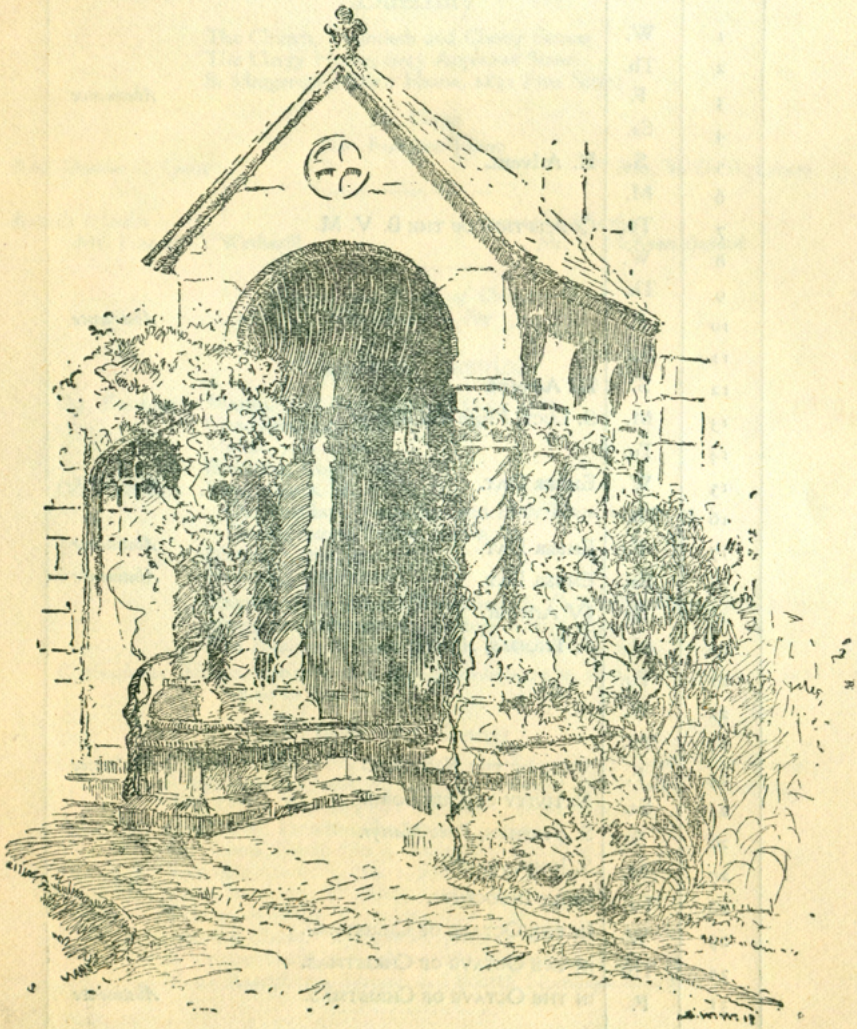
Marriage

"Those whom God hath joined together, let no man put asunder."

Sept. 7—Walter Philip Flaherty and Elizabeth Ellen Kramer.
Oct. 5—Francis Cutts Fulmer and Marie Josephine Hagan.
6—David August Kappis Smith and Elizabeth Eugenia Elliott.
14—David Goodale and Mildred Sheppard.



S. Clement's Magazine



December 1920

The Kalendar

December, 1920

1	W.		
2	Th.		
3	F.		*Abstinence*
4	Sa.		
5	S.	**II. Advent.**	
6	M.		
7	Tu.	CONCEPTION OF THE B. V. M.	
8	W.		
9	Th.		
10	F.		*Abstinence*
11	Sa.		
12	S.	**III Advent.**	
13	M.	S. LUCY, *Virgin and Martyr* .	
14	Tu.		
15	W.	EMBER DAY.	*Abstinence*
16	Th.		
17	F.	EMBER DAY.	*Abstinence*
18	Sa.	EMBER DAY.	*Abstinence*
19	S.	**IV Advent.**	
20	M.	S. THOMAS, *Apostle.*	
21	Tu.		
22	W.		
23	Th.		
24	F.	VIGIL OF THE NATIVITY.	*Abstinence*
25	Sa.	NATIVITY OF OUR LORD.	
26	S.	S. STEPHEN, *Proto-Martyr.*	
27	M.	S. JOHN, *Apostle.*	
28	Tu.	HOLY INNOCENTS.	
29	W	IN THE OCTAVE OF CHRISTMAS.	
30	Th.	IN THE OCTAVE OF CHRISTMAS.	
31	F.	IN THE OCTAVE OF CHRISTMAS.	*Abstinence*

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S. Katherine's Guild, Junior Branch, Fourth Wednesday, 3.30 P. M.
Altar Guild, Tuesdays and Thursdays, 10.00 A. M.
Girls' Club, Tuesdays, 8.00 P. M.
Boy Scouts, Troop No. 5, Thursday, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 2.30 P. M.
Junior Auxiliary, Thursday- 3.30 P. M.
Mothers' Meeting, Thursdays, 8.00 P. M.
Saturday Classes for Children, 10.00 A. M.
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S. Clement's Tide

WE have had a very happy Feast. The weather early in the morning of S. Clement's Day was bad, so the number of Communions was disappointing, being less than those on any Feast Day in the past six years. It is always sad to think that a little rain will deter Catholic Christians from keeping their tryst with their Blessed Lord at His Altar. At 11 o'clock, when "the loaves and the fishes" were distributed, there was what some one called "a Palm Sunday congregation." The Mass was Gounod's Mass of S. Cecelia, and was superbly sung by an augmented choir. Our old organist and Parishoner, S. Wesley Sears, was at the organ, much to our pleasure and delight. The work of the choir showed Mr. Fry's painstaking efforts, and he should feel most gratified with the results. There were a few additional voices added to our regular number, and they were further assisted by the harp and tympani from the Philadelphia Orchestra. While the music was so perfectly rendered, and the ceremonial executed without a flaw, the Mass lost none of the reverence and the devotion on the part both of participants and congregation, that always characterizes our Services. Fr. Barry gave us a most stirring sermon, calling us from a quiet defensive position in the Catholic Faith, out into an open offensive and an aggressive warfare for those great principles upon which the Church is builded, the Person of Jesus Christ, and His Real Presence in the Sacrament of the Altar. S. Clement's people have heard these great truths from the pulpit every Sunday for many years, but it seems to bring added weight when the same message is brought to us by a brother Priest from a neighboring city.

On the evening of the 26th, the annual Parish Tea and Reception was held in the Parish Hall. About two hundred and fifty people were in attendance and the most genial and warm-hearted spirit pervaded the whole gathering. A three--piece orchestra rendered music during the evening, and after some simple refreshments the Rector made a brief address, outlining the program of the winter's work. The floors were then cleared for dancing.

The Sunday in the Octave being the First Sunday in Advent, the Solemn Mass was of the Sunday. Advent Evensong was said in the Chapel at 5 o'clock and at 8 o'clock we had a Festival Service with Procession of Guilds and a Solemn Te Deum. Fr. Smith, who so kindly acted as Deacon of the Mass on S. Clement's Day, was Sub-Deacon at the Solemn Vespers. The Rector who preached the sermon took for his text the words addressed to Blessed Clement by the Roman Prefect who sentenced him to banishment in the Crimea, "God will not abandon you." In the Solemn Procession there were some twenty acolytes from S. Vincent's Guild, and fully eighty women and girls representing S. Mary's Guild, S. Katharine's Guild, the Girls' Club and the Mothers' Meeting. It is hoped that with the revival of the Procession of

Guilds the interest and the zeal of their members may be quickened and intensified. It seems to be a good object lesson of the practice of Christian living in the Parish.

The offering on S. Clement's Day was about $1300.00, and will be used in defraying the regular expenses of the Parish.

Christmas

DEAR FRIEND, are you going to keep Christmas this year? Why, you say, what a foolish question. Of course I am. Everybody does. I can't give many presents, nor any of much value, but I shall do the best I can and the will must go for the deed. Yes, but you have not answered my question. Are you going to keep Christmas?

What can you mean? How am I going to spend the time? Oh, I am going to spend the day with my father and my mother, or else all the family are coming here. We are going to have a fine old-fashioned dinner, then in the afternoon we are going for a motor ride, or skating if there is any ice to be found, and in the evening we shall all go to the theatre. Maybe in the morning we will go to Church.

Ah, my friend, you have told me how one may keep the world's Christmas, but not that of the Church. Do you ever stop to consider the fine old English word the world degrades to name the pagan holiday it keeps on December 25th? Christ's Mass is its meaning. The Nativity-birthday of Jesus Christ, God and Man. How senseless to call the day by this name, and think so little of making *the reason* for observing it. What mockery in giving and receiving gifts when we have not consecrated the day by offering to God the Christ's Mass, and receiving into our hearts Him Whose delight it is to be with the sons of men.

That, and that only, is Christmas. Some cannot have your fine dinner because they have not the money with which to buy it. Some cannot share your pleasure and amusement because of hearts laden with sorrow and bodies filled with pain. Some cannot enjoy the happiness of family reunion by reason of distance or separation through death. But the Angels, and Heaven, and peace, and joy, and the Infant Jesus are for all men of good will.

So then, if you are pagan keep your holiday as you please on the 25th of December, but spare us the infamy of calling it Christmas.

And let those of us who bear His Holy Name think nothing of so much importance as our gift for Jesus and His unspeakable Gift for us in the Blessed Sacrament of the Altar. Because we cannot equal a friend's gift we do not refrain from bestowing anything in return, so when God offers Himself in our Christmas Communion let us present Him with such a gift as we are able; a heart cleansed by penitence, broken and contrite by confession of its sin, adorned with renewed habits of virtue, and warmed by

the rekindled desire for a share in His love; with such gifts He is well pleased. Such a Christmas would be one long remembered, for God would not allow us to outdo him in generosity. Out then, my dear people, with these guests we have so long welcomed—the world, the flesh and the devil—let there be "room for Him in the Inn."

Confirmation

THE Bishop Suffagan of the Diocese will visit the Parish on Friday evening, January 28th, to administer the Sacrament of Holy Confirmation. Classes for instruction are now being formed. Will all those who have not as yet received this Sacrament please communicate with the Clergy. Instructions will be given publicly at the Mothers' Meeting on Thursday nights and at the Friday evening services. The children will have their instructions Friday afternoons immediately after school. Sister Isabel will instruct the girls and Fr. Anderson will take care of the boys. Where it is necessary to make special appointments, they should be arranged at once. The present prospects point to a large class.

Men's Association News

THE dances held under the direction of the Men's Association opened another season on Wednesday evening, November 17th. All those who were present enjoyed a good evening, and the only regret was that a greater number of persons did not avail themselves of this opportunity for an evening's entertainment. Another dance was held on December 8th, and the next one will be Wednesday evening, December 29th. The members of the Association and of the Parish, together with their friends, are urged to attend these dances, not only for their own enjoyment, but also to add their share in promoting good fellowship and creating a cordial Parish spirit.

The Association held a business meeting early in November when there was a full discussion of the Association's business, and methods were presented for the increase in membership and a quickening of the general interest in this feature of the Parish life. The first thing that must be done is to rouse the men of S. Clement's Church. We cannot hope to attract men from the outside and so draw them to our Church, if the men of the Parish do not come to the meetings. The Rector is looking for us to help in many ways and we must not fail him.

The next meeting of the Association will be on Monday evening, December 13th. A splendid meeting has been arranged which no man can afford to miss. Mr. Clinton Rogers Woodruff, one of our Vestrymen, will be the principal speaker, and his name alone is sufficient to attract an enthusiastic gathering of the men and their

friends. There will be several musical numbers and refreshments will be served.

During the month of December the Association will endeavor to meet after the Sunday evening service, when they will make a special point of inviting any strange men who may be in the congregation to join them for a little social period and smoker in the Parish Hall.

¶ The Masses on Christmas Day will be at 6, 7, 8 and 9.15 o'clock. The 9.15 Mass will be especially for the children, when the Christmas carols will be sung and the children will make their acts of adoration at the Creche. There will be a Solemn Procession at the Solemn High Mass at 11 o'clock. The choir will be assisted by the harp and tympani from the Philadelphia Orchestra, and while the Kyries and the Gloria in Excelsis will be less elaborate compositions by modern composers, the Sanctus, Benedictus and Agnus Dei will be from Gounod's Mass of S. Cecelia.

¶ The day following Christmas being the Sunday in the Octave and also S. Stephen's Day, the Masses will be at the usual Sunday hours, keeping the Feast of the Proto-Martyr.
The Christmas Day music will be repeated with the same accompaniments of harp and tympani, and with the Solemn Processions using hymns instead of the old carols as on Christmas Day. At the Festival Vespers in the evening there will be a Solemn Procession followed by the Te Deum.

¶ The hours for Confession before the Feast will be as follows: Fr. Joiner on Thursday, December 23d, 4 to 5 o'clock; Friday, the 24th, 11 to 12, 3 to 5 and 7 to 9 o'clock. Fr. Quin and Fr. Anderson, Thursday, 4 to 5 o'clock; Friday, 3 to 5 and 7 to 9 o'clock. There will be no Confessional hours kept on the Feast Day, and no appointments can be made with the Clergy for that day.

¶ On Tuesday evening, December 28th, the Feast of the Holy Innocents, the annual party for the children of the Parish will be held in the Parish Hall. Members of the Parish will be gladly welcomed to this party, when it is hoped to have some professional entertainment for the children.

¶ The Rector will be very grateful for contributions for the expenses of the Children's Christmas Festival. Whenever he makes such an appeal as this he hears from just a few people in the Parish. What would please him more than anything else would be to receive one hundred letters, each enclosing one dollar. This would be much more gratifying than to receive one letter giving the entire amount.

¶ Teachers are needed very much for the Saturday morning classes for children. Anyone who would care to take a class of children in elementary cooking, dressmaking or carpentry may communicate with the Sister in charge.

¶ At the annual meeting of the Girls' Club on Tuesday evening, November 2d, the following officers were elected for the ensuing year:

President, Edna Smalley.
Vice-President, Lena Kubler.
Treasurer, Matilda Dybeck.
Secretary, Carolyn Jerome.

It was decided to spend Tuesday evening meetings in the following manner: First Tuesday, Business Meeting. Second Tuesday, Sewing Class. Third Tuesday, Lecture by some visitor and discussion. Fourth Tuesday, Conference and instruction by the Rector.

The Club cordially invites any young women who wish to join them to visit at any of their meetings, which are held every Tuesday evening at 8 o'clock in the Parish Hall.

¶ The Mothers' Meeting will hold a Christmas Bazaar and Sale of useful and fancy articles in the Parish House on the afternoon and evening of Thursday, the 16th of December. They would appreciate the gift of any salable article, and especially ask the liberal patronage of the members of the congregation.

¶ The Sisters will be grateful at all times of gifts of cast-off and worn clothing, and any articles suitable for a rummage sale. These sales are held from time to time for the members of the Mothers' meeting, and many of the articles are given to the poor and deserving.

Hymns for December

December 5th, A. M.—51, 398, 111, 204.
P. M.—251, 54, 268, 217.
12th, A. M.—49, 47, 252, 322, 274.
P. M.—251, 242, 256, 51.
19th, A. M.—52, 203, 191, 288.
P. M.—251, 268, 49, 204.
25th, A. M.—Carols, 62, 61, 60.
26th, A. M.—56, 61, 60, 65, 64, 59.
P. M.—59, 62, 61, Carols, 60.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

Oct. 31—Mary Clark.
Nov. 7—Madeline Bernedet Connaughton.
15—Eleanor Charlotte Decker.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

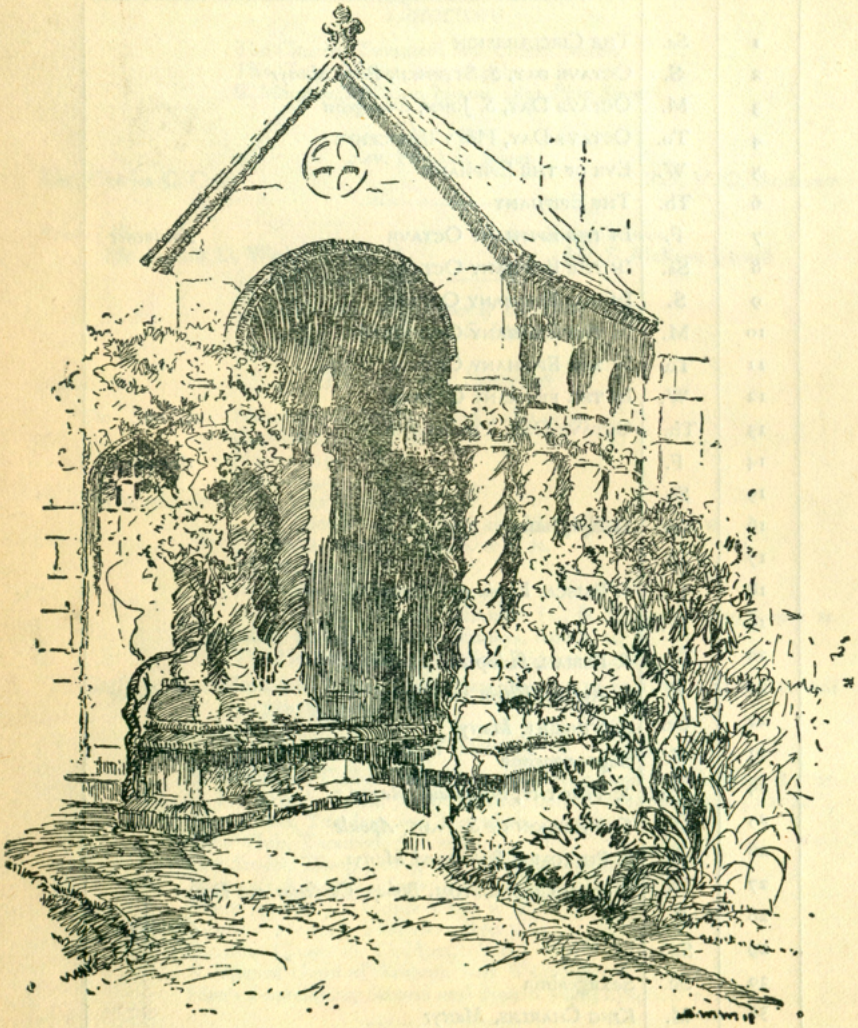
Nov. 4—Mary E. Stevens.
15—Peter Christensen
26—Henry Permar.

Marriage

"Those whom God hath joined together, let no man put asunder."

Nov. 3—Max J. Grocke and Claudia Pozzoni.
29—John Milan Graves and Edith B. Vinto.

S. Clement's Magazine



January 1921

The Kalendar

January, 1921

1	Sa.	The Circumcision	
2	S.	Octave day, *S.* Stephen, *Proto-Martyr*	
3	M.	Octave Day, *S.* John, *Evangelist*	
4	Tu.	Octave Day, Holy Innocents	
5	W.	Eve of the Epiphany	
6	Th.	The Epiphany	
7	F.	In the Epiphany Octave	*Abstinence*
8	Sa.	In the Epiphany Octave	
9	S.	In the Epiphany Octave	
10	M.	In the Epiphany Octave	
11	Tu.	In the Epiphany Octave	
12	W.	In the epiphany Octave	
13	Th.	Octave Day, The Epiphany	
14	F.		*Abstinence*
15	Sa.		
16	S.	**II Epiphany**	
17	M.		
18	Tu.	*S.* Prisca, *Virgin and Martyr*	
19	W.		
20	Th.	*S.* Fabian, *Bishop and Martyr*	
21	F.	*S.* Agnes, *Virgin and Martyr*	*Abstinence*
22	Sa.	*S.* Vincent, *Martyr*	
23	S.	**Septuagesima**	
24	M.	*S.* Timothy, *Bishop and Martyr*	
25	Tu.	Conversion of *S.* Paul, *Apostle*	
26	W	*S.* Polycarp, *Bishop and Martyr*	
27	Th.	*S.* John Chrysostom, *Bishop, Confessor and Doctor*	
28	F.		*Abstinence*
29	Sa.		
30	Su.	**Sexagesima**	
31	M.	King Charles, *Martyr*	

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"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."— S. Clement, 1 Cor.

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Rector's Warden
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The Magazine will be mailed to those contributing fifty cents a year.

Christmas Tide

OUR Christmas Feast this year was a very happy one and a very gratifying one. The measure of the spiritual life of the Parish is not in the attendance at any Church service, but in the number of Confessions made and the Communions at our Altars. There were three hundred and seven Communions made on Christmas Day, which is the largest number in seven years. Large numbers sought the Sacrament of Penance, and came to greet the Infant King with pure hearts and souls. What happier Christmas could any Christian soul have, than to come in such a state of grace, on the Feast of the Nativity to our Bethlehem, the House of Bread.

At the Solemn High Mass on Christmas Day, which was preceded by the Processions singing the old Christmas carols, parts of Gounod's Mass of S. Cecelia were sung, with harp and tympani from the Philadelphia Orchestra. The Christmas Day music was repeated on the Sunday in the Octave, the Feast of S. Stephen, and in the evening we had our Festival Service with a solemn Te Deum. The Altar looked very lovely with the white frontal in place, and with quantities of white lilies and pink roses and the usual lights. Small evergreen trees were placed in the windows, and flowers have been kept before the Roberts memorial painting of Our Lady and Her Divine Son.

At the High Mass on the second Sunday after Christmas, the special preacher was the Rev. Charles Herbert Young, D.D., for over twenty-five years the Rector of Christ Church, Woodlawn, Chicago, and now the Head-Master of Howe School in Indiana. It was a great privilege to have him with us, and to hear his message, urging Christian people to the re-establishment of active Christian life in the home.

The Rector and Clergy are most grateful for the many beautiful cards sent by members of the Parish at this Holy Season, and for the many other expressions of love and affection that have come to them individually or for their mutual enjoyment in the Clergy House.

The Rector wishes to thank all those who responded to his appeal for funds for the Children's Festival, and also those who have sent him gifts for his discretionary fund. He regrets that he is unable to write a note of thanks to each person who contributed to these funds.

A jolly and genial spirit has pervaded all the Guild parties during the Christmas Octave, and especially enjoyable was the one the night of Holy Innocents' Day for the children of the Parish. There were over a hundred children in attendance, with their parents and guardians, and after singing carols and receiving their presents from the tree, they were treated to ice cream and cake.

About twenty families of the Parish were supplied with

their dinners for Christmas. The baskets were most completely and beautifully arranged by Sister Eleanor and delivered on Christmas Eve. The sick were remembered with baskets of fruit.

May the Life of Him, the anniversary of whose Birth into the world we have been keeping, abide with us always.

Mr. Fry is very anxious to have some more boys for the Choir. They should be at least twelve years of age. We are especially anxious to have all the boys of this age belonging to the Parish in the Choir. There are rehearsals on Monday and Wednesday afternoons and Friday evenings, and attendance twice on Sundays is required.

There are several desirable vacancies in S. Clement's Boarding House for girls at 1825 Green Street. Application should be made direct to the matron in charge. The rates are from three to six dollars a week.

On Tuesday evening, January 18th, the Girls' Club is giving a Pure Food Supper in the Parish House. Tickets for the supper are fifty cents apiece. The club gave one of these suppers last winter and it was a great success. The food was very delicious and well served. It is hoped that there will be a generous support from the members of the Parish and their friends.

The Mothers' Meeting cleared $119.06 at their Christmas Bazaar. This money will be used to buy supplies and sewing materials to be made up at the Thursday evening meetings.

Father Smith is now living at the Clergy House. He assists with Masses through the week and acts as Deacon at the Solemn Masses on Sundays. He will give a series of sermons on the Friday evenings in Lent.

The Bishop Suffragan will visit the Parish on Friday evening, January 28th, for the annual Administration of the Sacrament of Confirmation.

The members of the Parish are urged to keep the Clergy informed as to their correct addresses. Whenever literature is mailed to the members of the Parish, an inexcusable number of letters are returned to us because of wrong addresses. When you change your residence, please send a postal card to the Rector, giving your new address and your old one, so that we can keep our records correct and up to date.

The Diocesan Altar Guild has organized an Embroidery Class, which meets in the Parish House, in the Altar Guild Room, every Wednesday morning at ten o'clock. Any women of this Parish, or any other, who are interested in this work, will be cordially welcomed at these instructions.

Letters are being sent out from the Clergy House every day

to members of the Parish, reminding them of the anniversaries of their Baptism, Confirmation, Marriage, and the Burials of the departed members of their families, and telling them that these anniversaries will be remembered at the Parish Masses on these days. It is hoped that the members of the Parish may come more and more to mark these anniversaries by attendance at Mass and by making their Communions.

The Rector hopes that the members of the congregation will ask more frequently for anniversary Requiem Masses. These can be arranged for at special hours in the Crypt Chapel, and the offerings that should always be made at these Masses will be devoted to the Burial Fund for the Poor.

The Rector expects to go to Atlantic City on the 12th of January for a ten days' holiday.

The Rector has received this letter from Atlantic City:

Dear Sir and Father:

I have read that you are having services for the recovery of the sick. Will you please pray for my little boy, John, who is 9 years old, and has had an abscess on the spine, discharging for 5 years, and now developed into tuberculosis.

I have heard that so many have been healed through prayer, and I believe that God is able to heal John, and will heal him. I need your help and your people's help. Will you please, for my sake and dear little boy's sake, help him to be healed. John loves God and knows that Christ's healing power is just the same as it was when He was here on earth. John cries so often and cannot understand why he does not get his healing. He says, "Mother, I pray often during the day and try to keep my thought on God and His love for little children."

I am sending you a handkerchief of John's, since I cannot bring him. The Apostles prayed over handkerchiefs and aprons that were brought to them, and the owners were healed.

I thank you so much for doing this great work, and know that you will pray for John. He has to go to the hospital tomorrow for a long time. He was in once before for seven months.

Very respectfully,
(Signed.)

The handkerchief was blessed in Mass and sent to John with a blessing. It is hoped that everyone who reads this letter, so full of faith and trust in God, will give John and his devoted mother a place in their daily intercessions.

AS a former appeal for certain writings of members of the Society of S. John the Evangelist in the pages of "The S. Clement's Magazine" was successful, I am encouraged to try again, with the consent of the Rector of the Parish.

In collecting materials for a history of S. S. J. E. (the Cowley Fathers) in this country, which can later be placed in their library, I still lack "Our Great Danger and Our Great Responsibility," by Dr. Robert C. Matlack; "True Meaning of True Words in the Prayer Book;" "The Presbyter's Reply to the Priest's Letter," by Dr. D. R. Goodwin; Mr. Henry Flander's lecture on the history of S. Clement's Church, printed in June and July issues of "The S. Clement's Magazine" for 1894.

The parody of the report of the Committee of Inquiry, which had no title, but describes the trials in "Smalltown," I should be glad to get any old numbers of "S. Chrysostom's Magazine" also.

D. CONVERS,
33 Bowdoin Street, Boston, Mass.

Men's Association News

DURING the month of December the Dance Committee marked the holiday season by holding two dances, one on December 8th and the other on December 29th, the latter forming a feature of the holiday observance. There are still two dances to be given on the subscription series, on Wednesday, January 19th, and February 2d, and it is hoped they will be well attended.

During the month of December there was but one Monday evening meeting held and that was a most successful one. On December 13th about fifty men of the Parish gathered together for the privilege of listening to an address by Mr. Clinton Rogers Woodruff, on the Work of the Civil Service Commission, of which he is a member. (Mr. Woodruff mentioned, by the way, that the other two members of the Commission are also Churchmen, being communicants of S. Stephen's and The Church of the Annunciation, respectively.)

It was a real privilege to hear Mr. Woodruff tell of the actual workings of the Civil Service Board and of its attempts to sift out the desirable from the undesirable applicants for positions under the city administration. It was also a real pleasure to pass an enjoyable evening with so many of the men of the Parish, particularly as some were present who had not attended our meetings before, but assured us that they would in the future.

The Sunday gatherings after the evening service have proved quite a success, attracting not only members of the Association but strangers as well.

During January two meetings are planned, a business meeting on Monday, January 10th, and another social gathering on January 24th. Those who are active in the Men's Association would like to assure the men of the Parish who are not interested, that whatever time they give to the meetings will be well spent, and we all hope that there will be an increase in interest and numbers as the season advances.

Mr. W. S. Miller, of the Personnel Department of the Naval Aircraft Factory, U. S. Navy Yard, Philadelphia, will speak on Monday evening, January 24, 1921, 8 P. M. All the men of the Parish are urged to be present.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

Dec. 2.—Dorothy Mae Edwards.
" 9.—Arthur Ives Luck.
Dec. 16.—Florence Lochard Strouse.
" 16.—William Tyson Strouse, III.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

Dec. 6.—Mary T. Miller.
" 9.—Dorothy Mae Edwards.
" 16.—George Harbach.
" 20.—Celena E. Booz.

Hymns for January

Jan. 2nd, A. M.—59, 70, 56, 60.
P. M.—59, 72, 61, 60.

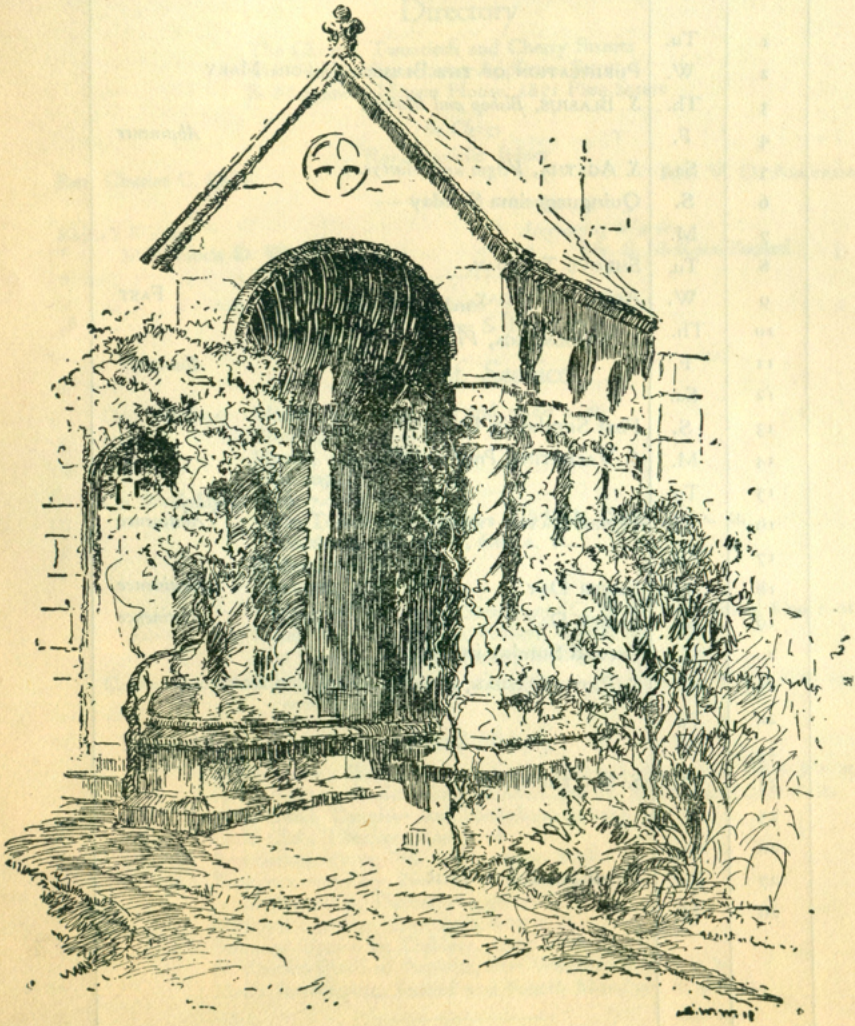
" 9th, A. M.—Carols. 488, 81, 79.
P. M.—79, 77, 81. Carols,

Jan. 16th, A. M.—81, 76, 178, 219.
P. M.—81, 76, 482, 79.

" 23rd, A. M.—36, 305, 311, 271.
P. M.—230, 37, 27, 545.

" 30th, A. M.—167, 306, 311, 172.
P. M.—542, 477, 24, 274.

S. Clement's Magazine



February 1921

The Kalendar

February, 1921

1	Tu.		
2	W.	Purification of the Blessed Virgin Mary	
3	Th.	*S.* Blasius, *Bishop and Martyr.*	
4	F.		*Abstinence*
5	Sa.	*S.* Agatha, *Virgin and Martyr.*	
6	S.	**Quinquagesima Sunday**	
7	M.		
8	Tu.	Shrove Tuesday.	
9	W.	Ash Wednesday.	Fast
10	Th.	*S.* Scholastica, *Virgin.*	
11	F.		*Abstinence*
12	Sa.		
13	S.	**First Sunday in Lent**	
14	M.	*S.* Valentine, *Priest and Martyr.*	
15	Tu.		
16	W.	Ember Day	*Abstinence*
17	Th.		
18	F.	Ember Day	*Abstinence*
19	Sa.	Ember Day	*Abstinence*
20	S.	**Second Sunday in Lent**	
21	M.	*S.* Peter Damian, *Bishop, Confessor and Doctor*	
22	Tu.		
23	W		*Abstinence.*
24	Th.	*S.* Matthias, *Apostle*	
25	F.		*Abstienee.*
26	Sa.		
27	Su.	**Third Sunday in Lent**	
28	M.		

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Lent

ALL Church people are affected in some way or other by Lent. To some it appeals on what may be called its aesthetic side. They are caught by the restful tranquility that seems to brood over Lent. To others it comes as a time of extra devotions. They attend special services, they assiduously follow courses of sermons, meditations or instructions. Others have the mistaken idea that Lent is the time for self-examination and repentance in preparation for the Easter Communion. But tranquility and extra devotions and hearing of sermons, excellent as they may be, are mere accessories to the true keeping of Lent. Men are all too prone to rest in the accidental and accessory and to miss the point of the keeping of Lent. They catch at the shadow and miss the substance, because they have not begun by considering the end.

What is "the end" of Lent? What, that is to say, is its main purpose? The Church does not leave us in any doubt here. The "end" of Lent is the doing of penance. This the Church makes clear to us in two ways at least.

It gives the Septuagesima season in which to prepare for Lent, and that season culminates in the day commonly known as "Shrove Tuesday," the Tuesday, that is, of shriving or absolution. So far from its being the case that Lent is given for self-examination, contrition, confession, and forgiveness, it is the Septuagesima-tide that is the special time for these things. The keeping of Lent, in the mind of the Church, presupposes the forgiveness of sins already obtained before Lent begins at all.

Having called her children to repentance in Septuagesima-tide, and having presupposed that Shrove Tuesday, at any rate, finds them with all their sins forgiven, the Church starts us on our Lent with the keynote of Ash Wednesday. She puts us en rapport with Lent by reminding us of death as the universal penance for the sins of men, original and actual, and thus teaches us that the special work of Lent is intimately connected with, and works towards, the ultimate penance of death.

It is clear then that the Church insists on the forgiveness of sins as antecedent to the keeping of Lent. It (the forgiveness of sins) is not the "end" of Lent. It is the starting point, not the goal. We cannot begin to keep Lent until our sins are forgiven. In a word, Lent concerns the saints and not the sinners.

Let us then lay it down most emphatically that it is Penance that is the "end" or object of Lent. Its "end," in the sense of result, is to be that it will have helped to form in us the habit of penance, which is the true habit of the Christian life.

(Fr. Denison in "Thoughts on Penance.")

Lenten Notes

Shrove Tuesday. The Clergy will be in the Church for Confessions at the following hours: The Rector, in the morning from 11 to 1 o'clock, and in the evening from 7 to 9 o'clock. Fr. Quin and Fr. Anderson in the afternoon from 3 to 5 o'clock, and with Fr. Smith in the evening from 7 to 9 o'clock.

Ash Wednesday. There will be Masses at 6, 7, 8 and 9.30 o'clock, and ashes will be imposed before and after each Mass. Matins and the Litany will be said immediately after the 6 o'clock Mass. There will be a service for the children at 4 o'clock, and in the evening, at 8, in S. John's Chapel the Penitential Office will be read and Fr. Anderson will make the address.

Ash Wednesday, together with the other Wednesdays of Lent will be kept as days of special devotion before the Blessed Sacrament. There will be a meditation by the Rector in the Church after the 9.30 Mass. There will be a half-hour's service of intercession in the Church beginning at noon. There will be a second meditation in the Church at 4 o'clock, closing with a service of Adoration in the Lady Chapel. Evensong will be said in the Church at the usual hour.

On the other Wednesdays in Lent, the Day of Devotion will be kept from the early Mass until Evensong. There will be the service of Intercession at noon, and the address at 4 o'clock, followed by Adoration. The usual hymns will be sung at these Devotional Services.

On Fridays in Lent there will be a service for the children, when the Stations of the Cross will be said in the Church. In the evening at 8 o'clock, we will have a Sung Evensong in the Church, with the Choir. During the singing of the hymn at the close of the Evensong, the Choir will leave the Church, and then there will be a Sermon. These Friday night Sermons will be given by Fr. Smith, and will be in the form of a series. This is a great opportunity for us at S. Clement's, and it is hoped that none will neglect it. At the close of the Sermon, the Stations will be said for those who wish to make the Way of the Cross.

The daily Intercessions will be made in the Church every afternoon at a quarter before five o'clock, and Evensong will be said immediately afterwards in the Church. There will be no hynms at Evensong this year, and the offerings may be placed in the Alms Box at the end of the south aisle.

There will be no other extra services during Lent. It is the earnest prayer of the Rector and the Clergy that the people of S. Clement's will make an extra effort to come to some of the services that we already have. *There is a daily Mass at 7 o'clock.*

There will be the annual Parish Retreat for Women on Mid-Lent Sunday, one for Men on Passion Sunday, and the annual Retreat for S. Mary's Guild on the Thursday in Passion Week. The details of these Retreats, and the Conductors will be announced in the next issue of the Magazine.

There will be some change in the Sunday services during Lent. The Litany will be sung in procession before the High Mass, instead of a processional hymn. The first four Invocations with which the Litany opens, will be sung before entering the Church. Then the procession, with incense, will pass up the centre aisle and down the north aisle, and again up the centre aisle into the Choir. The shortened form of the Litany will be used, ending with the first collect. The Introit of the Mass will be sung at once, and the Mass will follow as usual.

Since the Litany will be sung Sunday mornings, it will no longer be used for the Sunday evening service in Lent. Instead Evensong will be sung with the Choir, with the Officiant in his place in the Clergy stalls. Familiar mission hymns will be used Sunday evenings, and there will be a Sermon as usual. At the close of the service, Miserere, Psalm 51, will be sung to a Plain-song setting, with the Choir and the congregation kneeling. The recessional will follow immediately after the Miserere.

There will be no separate slips printed giving the Lenten services, so the members of the congregation are asked to keep this copy of the Magazine before them for reference.

During February the Rector will give a Quiet Day at S. James' Church, Washington, preach at Grace Church, Allentown, and conduct the Retreat for the Philadelphia Associates of the Sisterhood of S. Margaret.

Parish Notes

On Friday evening, January 28th, the Bishop Suffragan of the Diocese visited the Parish, to administer the Apostolic Rite of Confirmation. The Rector presented nineteen candidates for the Parish, and one by proxy for the City Mission. There was one received from the Roman Communion. Sickness detained several who were prepared from being presented at this time, and there were others whose instruction had not been completed. It is hoped that we may be able to present another class before Easter, so if any others are thinking about Confirmation, they may be prepared in time to make their First Communions during Easter-tide.

Bishop Webb, of the Diocese of Milwaukee, made us a brief visit during the past month, but because of his many engagements was unable to be with us for any service in the Church. He brought us many personal messages from Fr. Hutchinson, now Dean of his Cathedral, and assurances of the warm place the new Dean has already found in the hearts of his new parishoners.

Father Kellogg, now Rector of S. John's Church, Portsmouth, New Hampshire, has also been a visitor in the Parish, and has said Mass several times at our Altars. Some few years ago he was on the Clergy Staff, and his many friends in the Parish greeted him warmly.

Father McClenthen, Rector of Mt. Calvary Church, Baltimore, spent a day with the Clergy in the Clergy House, while giving the annual Retreat for the Philadelphia Branch of the Society of the Companions of the Holy Cross. There were over fifty women, members of the Society and others, who kept this day at S. Clement's. We have had the pleasure of having this Retreat here for several years, and we hope that it has become an institution.

The Men's Association was most delightfully entertained on Monday night, January 24th, in the Parish House, when the feature of the evening was an address by Mr. W. S. Miller, of the Naval Aircraft Factory at the Philadelphia Navy Yard. We hear so much of the theoretical side of aeronautics, that it was a real pleasure to know something of both the mechanical and the practical sides. The address, which was very informal, was illustrated with rare photographs made during the war. Light refreshments were served, and a thoroughly enjoyable evening was spent.

In the future the Men's Association will meet but once each month, on the fourth Monday. At the next meeting, on February 28th, the special speaker will be Mr. Frank W. Melvin, Assistant City Solicitor, who will tell the men of his experience abroad during the war.

The Rector and the Clergy have recently entertained the members of the Acolyte's Guild, and some of their friends, at a "turkey supper" in the Clergy House. Supper was served to about thirty. Later in the evening some of the men attended the last dance in the series given by the Men's Association, in the Parish House, while others spent the balance of the evening in the Rector's Study, with music and games. Too much cannot be said for the faithful devotion to S. Clement's that is exhibited in the regular attendance and punctilious service that these young men give us Sunday after Sunday. One is conscious not only of their devotion to this particular Church, but chiefly to their personal devotion to our Blessed Lord, and that their service at the Altar is indeed a Service to Him. The Rector wishes to express here, publicly, his deep appreciation of their service and devotion.

S. Clement's Altar Guild is very much in need of workers. During the war many of the people who had helped in such organizations, left this work to do the more necessary work with the Red Cross. Now that the war is over, many of these people have not returned to their former affiliations. S. Clement's long established Altar Guild, which has always done such splendid work, has suffered because of lack of interest. The Guild is open to all the women and young girls of the Parish, and they will be instructed in ecclesiastical embroidery, as they may need it. The meetings are held in the

embroidery room on the third floor of the Parish House, Tuesday and Thursday mornings from 10 o'clock until noon. Instructions in sewing and embroidery will be given Tuesday mornings.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

Jan. 9—James Edward Kingsley.
Jan. 30—John Ralph Clemault.

Confirmation

Jan. 27—Ella Elizabeth Long Atler.
Florence Marie (Stevenson) Bethell.
Edith (Bennett) Borden.
Stephen Frederick Becker.
Lynn Ivan Catlin Cornwall.
Katharine Dickerson.
George William Day, Jr.
Eleanor Margaret Kiefe.
Marie Drusella Kiefe.
Isabella Bloomfield Lukens.
James Lee.
Louis Ferdinand Alfred Lyet.
Dorothy Gertrude Miller.
Joseph Miller
Anna Catherine Preziosi.
Jennie Thelma Welsh.
Ida Elizabeth Williams.
Edward Thompson Wilson.

Received

Marie Josephine (Hagan) Fulmer (Roman Communion).
Philip Arthur Royal (Holy Apostles).
James Lawrence Hall (S. Paul's, Overbrook).
Elizabeth (Onyx) Hall (S. Paul's, Overbrook).
Perry Cole Ragan, Capt. U. S. A. (Atonement, Chicago).
Lucile (Mosher) Ragan (Atonement Chicago).
Sarah (Henderson) Gamble (S. James').
Caroline J. C. Chatham (Transfiguration).
Wilfrid John Stout (Annunciation).
Gertrude Eleanor (Hardwick) Stout (Annunciation).

Transferred

Ruth Stockbridge Damon (S. Mark's).

Marriage

"Those whom God hath joined together, let no man put asunder."

Jan. 14—William Paul Hoffacher and Irene Ella Adams.

Burials

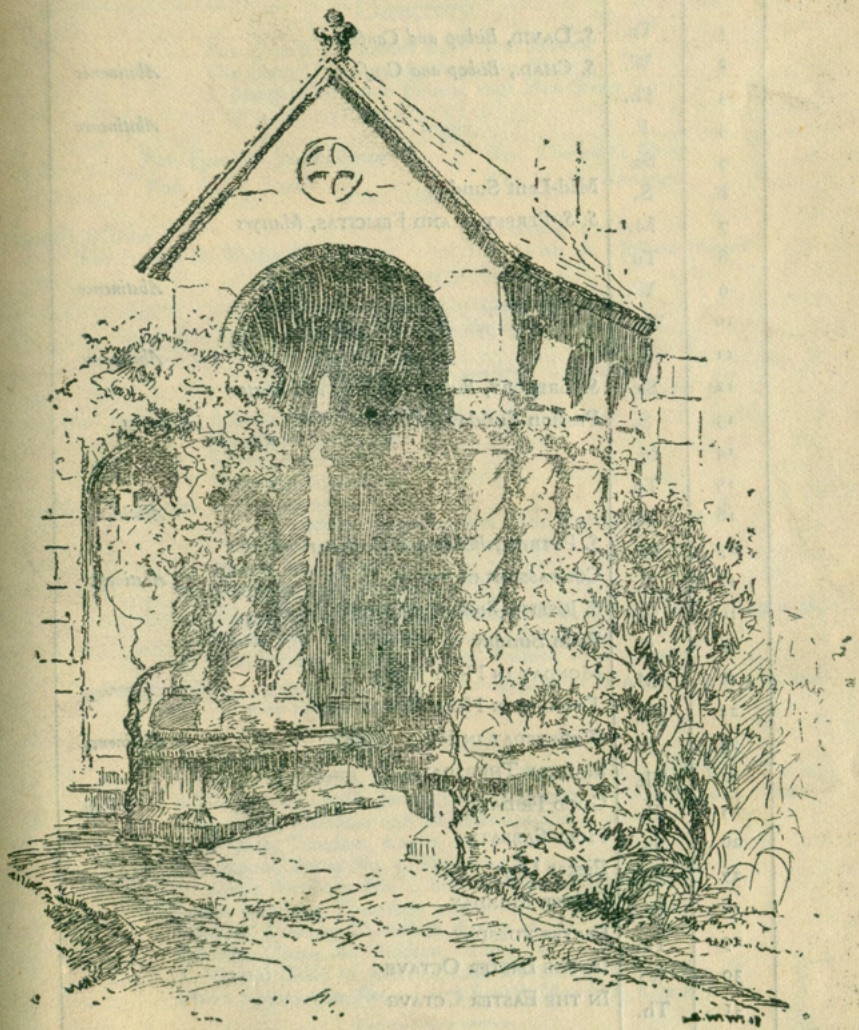
"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

Jan. 6—Frances Hyneman.
Jan. 11—William H. Shriver.
Jan. 25—Adeline (Trucksess) Miller.
Jan. 26—Mary K. Daron.

Hymns for February

Quinquagesima Sunday:	A. M.—390	541	311	545
	P. M.—307	260	21	178
First Sunday in Lent:	A. M.— 92	309	230	
	P. M.—391	198	255	270
Second Sunday in Lent:	A. M.—287	311	271	
	P. M.—542	257	277	24
Third Sunday in Lent:	A. M.—252	309	231	
	P. M.—274	266	358	270

S. Clement's Magazine



March 1921

The Kalendar

March, 1921

1	Tu.	*S.* DAVID, *Bishop and Confessor*	
2	W.	*S.* CHAD., *Bishop and Confessor*	*Abstinence*
3	Th.		
4	F.		*Abstinence*
5	Sa.		
6	S.	**Mid-Lent Sunday**	
7	M.	*S. S.* PERPETUA AND FELICITAS, *Martyrs*	
8	Tu.		
9	W.		*Abstinence*
10	Th.		
11	F.		*Abstinence*
12	Sa.	*S.* GREGORY, *Bishop, Confessor and Doctor*	
13	S.	**Passion Sunday**	
14	M.		
15	Tu.		
16	W.		*Abstinence*
17	Th.	*S.* PATRICK, *Bishop and Confessor*	
18	F.	COMPASSION OF THE B. V. M.	*Abstinence*
19	Sa.	*S.* JOSEPH, SPOUSE OF THE B. V. M.	
20	S.	**Palm Sunday**	
21	M.	MONDAY IN HOLY WEEK	
22	Tu.	TUESDAY IN HOLY WEEK	
23	W	WEDNESDAY IN HOLY WEEK	*Abstinence*
24	Th.	MAUNDY THURSDAY	
25	F.	GOOD FRIDAY	*Fast*
26	Sa.	HOLY SABBATH	
27	Su.	**Easter Day**	
28	M.	EASTER MONDAY	
29	Tu.	EASTER TUESDAY	
30	W.	IN THE EASTER OCTAVE	
31	Th.	IN THE EASTER OCTAVE	

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Edited by the Clergy.

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Confessions: Fridays, 3.00 to 5.00 P. M.; Saturdays, 11 to 12 A. M., 3 to 5 P. M. and 7.00 to 9.00 P. M.

Guilds and Meetings

S. Katharine's Guild, Senior Branch—Second and Fourth Wed. 8 P. M.
S. Katherine's Guild, Junior Branch, Fourth Wednesday, 3.30 P. M.
Altar Guild, Tuesdays and Thursdays, 10.00 A. M.
Girls' Club, Tuesdays, 8.00 P. M.
Boy Scouts, Troop No. 5, Thursday, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 2.30 P. M.
Junior Auxiliary, Thursday- 3.30 P. M.
Mothers' Meeting, Thursdays, 8.00 P. M.
Saturday Classes for Children, 10.00 A. M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P. M
Men's Association, Second and Fourth Mondays, 8.00 P. M.

Persons desiring pews or sittings, or the Duplex Envelopes for the support of the Parish and Missions, are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays; or to communicate with him at his office in the Clergy House

The MAGAZINE will be mailed to those contributing fifty cents a year.

Lent

THE magazine will be in your hands before Mid-Lent Sunday. This is a time for us to look back over the way we have already come, and examine ourselves as to the progress we have made. It is a time for us to make new resolutions, to redouble our efforts, to make a beginning if we have not already started, to follow on with our Lord in His most sacred Passion.

There is a text which we may well remember during this season, and try to answer the question which is asked: "What is it that God doth require of thee, O man, but to do justice, and to love mercy, and to walk humbly with thy God." We are to walk humbly with our Lord in the wilderness, in the way of temptation, and in the way of the Cross, doing our duty to God and to man, loving and exercising mercy. Is not this the fast that I have chosen saith the Lord, "to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house, and that thou hide not thyself from thy own flesh." Renew the efforts of your will to continue your Lenten fast so as to please God by your obedience, to follow His most holy example, to punish yourself for your sinful life, to unite yourself more closely to Him, and to save more money to give to others.

It has never been taught in this parish that Christianity is an easy thing, or that religion ought to be cheap. Religion is expensive. It demands that every penny shall be spent wisely and carefully. It demands that we shall give freely, cheerfully and lovingly to the service of the Lord. It is a religion of self-denial, or it is not the Christian religion. One of the most fatal doctrines of modern times is that Christ has done all for us and therefore we need do nothing. Many believe in a Christ working of old for them, but salvation is Christ working in us now, and this will show itself in us by a life of work, self-denial and sacrifice for Christ's sake.

What are you doing for the Church this Lent? What self-denial are you practicing? What sacrifice are you offering in union with the sacrifice of Christ, once offered but never ceasing, as He our High Priest, continually offers Himself in Heaven? His members, if they are true to His life, must respond to His example.

If your religion costs you nothing, it is worth nothing.

Easter

THE Queen of the Church Festivals is the great feature of this month. "The winter is past, the rain is over and gone, and the flowers appear on the earth," and very soon "the voice of the turtle dove will be heard in our land," as the season of Whitsuntide comes to us once more. There are few sentences which express so beautifully the desire which should be in our hearts at this season as the Collect for the Annunciation, in which

we pray for grace, that as we have known the Incarnation of our Lord Jesus Christ, so by His Cross and Passion we may be brought to the Glory of His Resurrection. The fasts and festivals of the church, coming in their regular order, help to keep up in us that sense of the unity of the Christian life which springs from our Incarnate Lord. A little while ago we were keeping our Christmas festival with all its domestic joys, and now we have reached this festival, which more than any other calls us to rejoice in the existence of the Christian Church. Without the Incarnation the Resurrection is useless, but because our Lord is the Head of a new race and has triumphed over the grave, we know that "as in Adam all die, even so in Christ shall all be made alive." All His members who live true to this life and bear their cross with Him, shall by His Cross and Passion be brought to their joyful Resurrection. Before we can wish one another a happy Easter, we must feel the touch of the Cross. We must stand by the Cross with Mary, His Mother; we must feel His love with S. John; we must confess our sins with Blessed Mary Magdalene, if we are to share with them on earth and in heaven the glories of His Resurrection. A happy Christmas without a good Advent is unreasonable, and a happy Easter without a good preparation for our Resurrection by penance for sin, and receiving the Bread of Life, is impossible. A real faith, a good hope, must be based on obedience to the teaching and discipline of Holy Church, and a humble reception of the Sacraments. To all who accept and practice these we may wish with confidence and joy *a very happy Easter.*

The Retreats

THE usual Retreat for women will be held on Mid-Lent Sunday. There will be a corporate Communion for the Retreatants at the eight o'clock Mass, and immediately after breakfast will be served in the Parish House. The first address will be in S. John's Chapel at ten o'clock. Dinner will follow immediately after the High Mass. The second address will be at two o'clock. The intercessions will be said in the Lady Chapel at three o'clock, and the third address will be given at four o'clock, followed at once by Evensong, with which the Retreat closes. The Retreat is open for any women who wish to keep the quiet day, and meals will be provided for all those who notify Sister Eleanor Margaret. A collection will be received at Evensong, which will be used towards defraying the expenses. The Rector will give the addresses.

There will be a Retreat for men on Passion Sunday. The Retreat will commence with the High Mass. The men who will make the Retreat are asked to make their Communions at one of the early Masses. Dinner will be served in the Parish House, and the addresses will be given at two and four o'clock. There will be a service of intercession in the Lady Chapel at three o'clock.

The Retreat will close with Evensong, following the last address, and at this time an offering will be taken and used towards paying for the meal. Please notify the Clergy if you wish to have your dinner with the Retreatants. These devotions are open to any men in the city who care to attend. The Rector will give the addresses.

The Annual Retreat for the Guild of S. Mary will be held in S. John's Chapel on Thursday in Passion Week, 17th of March. The addresses will be made at the usual hours, ten, two and four o'clock. Litanies and intercessions will be said at intervals during the day. The Retreat closes with Evensong at five o'clock. Both dinner and supper will be served, and those who expect to attend should give their names to the Sister Eleanor Margaret, as soon as possible. As is the custom, the monthly meeting of the Guild will be held in the evening instead of the first Monday, and at this time there will be several new members admitted. Any women, not members of the Guild, will be welcomed at the day's devotions. Fr. Anderson will give the addresses.

Lenten Notes

The same schedule of services as announced in the last issue of the magazine will continue through the balance of Lent. A Mass has been added for Wednesdays at half-past nine o'clock.

On the evenings of Passion Sunday and Palm Sunday, the choir will sing "The Story of the Cross," by Lacey Baker, immediately after the sermon.

On Palm Sunday, the ceremonial blessing of the palms will begin at half-past ten o'clock. This will be the usual choral service with the customary ritual, and by beginning at this hour will bring the palm procession at about eleven o'clock. Please bear this change of hour in mind.

During Holy Week, the Stations of the Cross will be said every evening at eight o'clock, Saturday excepted. On Monday, Tuesday and Wednesday there will be a Mass at half-past nine o'clock. There will be an address at the Stations on Wednesday and Friday nights. The day of devotion before the Blessed Sacrament will not be kept on the Wednesday in Holy Week, but will be transferred to the following day, when the watches are kept before the Altar of Repose.

On Maundy Thursday there will be a Solemn High Mass at seven o'clock, with the Procession of the Blessed Sacrament immediately after to the Altar of Repose. There is but one Mass on this day, sung by the Rector, when the assisting Clergy and all the faithful should receive the Holy Communion at his hands. This act commemorates our Lord's institution of the Mass, when He fed His people with His own Hand. There should be a much larger congregation present for this Mass than has been the practice in recent years, and a great many more Communions. There will

be a breakfast in the Parish House after the Mass for the choir, acolytes and any members of the congregation who notify Miss Newman, 2028 Cherry Street. The Altar of Repose will be accessible for devotions until nine o'clock in the evening.

On Good Friday, Matins and the Stations of the Cross will be said at seven o'clock. The Litany will be said at nine o'clock, and the Stations of the Cross will be made for the children. There will be the Mass of the pre-Sanctified at half-past ten o'clock. The Preaching of the Passion will begin at noon, and the Rector will be the preacher. In the evening, at eight o'clock, after the Stations of the Cross, Fr. Smith will give the last of his Lenten series of addresses.

On Holy Sabbath there will be a Mass at seven o'clock, followed by Matins. It is the custom in the Catholic Church for the faithful to abstain from their Communions from Maundy Thursday until they make their Easter Communion. The Paschal Candle will be blessed just before the First Vespers of Easter at five o'clock.

The following hours will be kept in the church for confessions during Holy Week. The Rector, Tuesday and Wednesday from ten until eleven o'clock, Maundy Thursday from ten until eleven and from three until five o'clock, Good Friday from seven until eight o'clock in the evening, and on Holy Sabbath from ten until twelve o'clock in the morning, and from seven until nine o'clock in the evening. Fr. Quin and Fr. Anderson will be in the church for confessions Wednesday and Maundy Thursday afternoons from three until five o'clock, on Good Friday from three until five, and from seven until eight o'clock, and on Holy Sabbath from three until five, and from seven until ten o'clock. Fr. Smith will be in the church for confessions on Holy Sabbath from three to five in the afternoon, and from seven until nine in the evening. It is hoped that as many as possible will come to their confessions very early in the week.

There will be Low Masses on Easter Day at six o'clock, eight, and a quarter past nine o'clock. This is a day of solemn obligation, and every communicant in the parish should present himself or herself at the Parish Altar on this day. There will be a Solemn High Mass at eleven o'clock, when the Mass will be Mozart's Twelth, and the choir will be augmented by a string quartette. There will be a festival procession before the High Mass. Solemn Evensong will be sung at eight o'clock, followed by the usual procession and a Solemn Te Deum. These services will be repeated on Low Sunday.

The offerings on Easter Day will be devoted to the missionary work of the church, and may be allocated by the givers to any particular work in which they are interested.

Parish Notes

The annual Parish Election of Vestrymen will be held in the Parish House on Easter Monday. The polls will be open from twelve until two o'clock.

On Easter Monday night the Men's Association will have a social evening and entertainment in the Parish House. All the men of the parish and their men friends are most cordially invited to attend.

President Bell of S. Stephen's College, Annandale-on-Hudson, was a guest at the Clergy House for a few days while filling his engagement as noon-day preacher at the Lenten services in the Garrick Theatre. He spoke one evening to about a dozen of the younger clergy of the city, gathered in the Rector's study, on recruiting men for the ministry. It is hoped that he may be able to speak to us some Sunday morning on the same subject, and especially about the work and the aims of S. Stephen's College.

At the last meeting of S. Vincent's Guild of Acolytes, the men voted to give ten dollars to the Near East Relief Fund. The Girls' Club have recently given the Rector twenty-five dollars for the Poor Fund, twenty-five dollars for his discretionary fund, and ten dollars for the purchase of china for the Parish House.

During the month of March the Rector is preaching at Grace Church, Haddonfield, S. Alban's Church, Olney, and at two of the noon-day services during Holy Week in Christ Church.

Fr. Odell, Rector of the Church of the Annunciation, made the address at the close of our Day of Devotion before the Blessed Sacrament on Wednesday, February 16th. It was a real pleasure to have him with us.

Fr. Quin is singing the Litany at the Church of the Annunciation on the Wednesday evenings in Lent.

The Altar Guild has just completed two very beautiful pieces of work for use in the parish. One is a violet stole to match the High Mass set and is an exact replica of the one that was stolen from the pulpit about a year ago. It is a very beautiful bit of embroidery, and we are most grateful to our Altar Guild for their painstaking work. The other piece is an unlined violet chasuble, to be used with the stole, maniple, burse and veil of the old High Mass set that was in use when the folded chasubles were worn by the deacon and sub-deacon. The color of the new chasuble is a royal purple with a crimson sheen. The orphreys are simply outlined with a gold and crimson braid, and the sacred monogram is done in crimson, gold and white. These unlined chasubles are most comfortable to the wearer, hang in soft, graceful folds, and are altogether pleasing to the eye. It will be used at the daily Masses. Again we are most grateful to our Altar Guild, and appreciative of their splendid work.

Baptisms

March 19. Henrietta Alexander Messner.

Confirmed

March 21:

Clara (Becker) Berry.
Dorothy Berry.
Ethel Bidwell Beveridge.
Bertha Mary Boggs.
Elizabeth Isabelle Bustard.
Florence Lucas Bustard.
Catherine Geraldine Gates.
Elizabeth Lee.
Henrietta Alexander Mesner.
Evelyn Beauchamps Mitchell.
Harry Rothwell.
Florence Lockhard Strouse.
Emma Louisa (Sterner) Strunk.

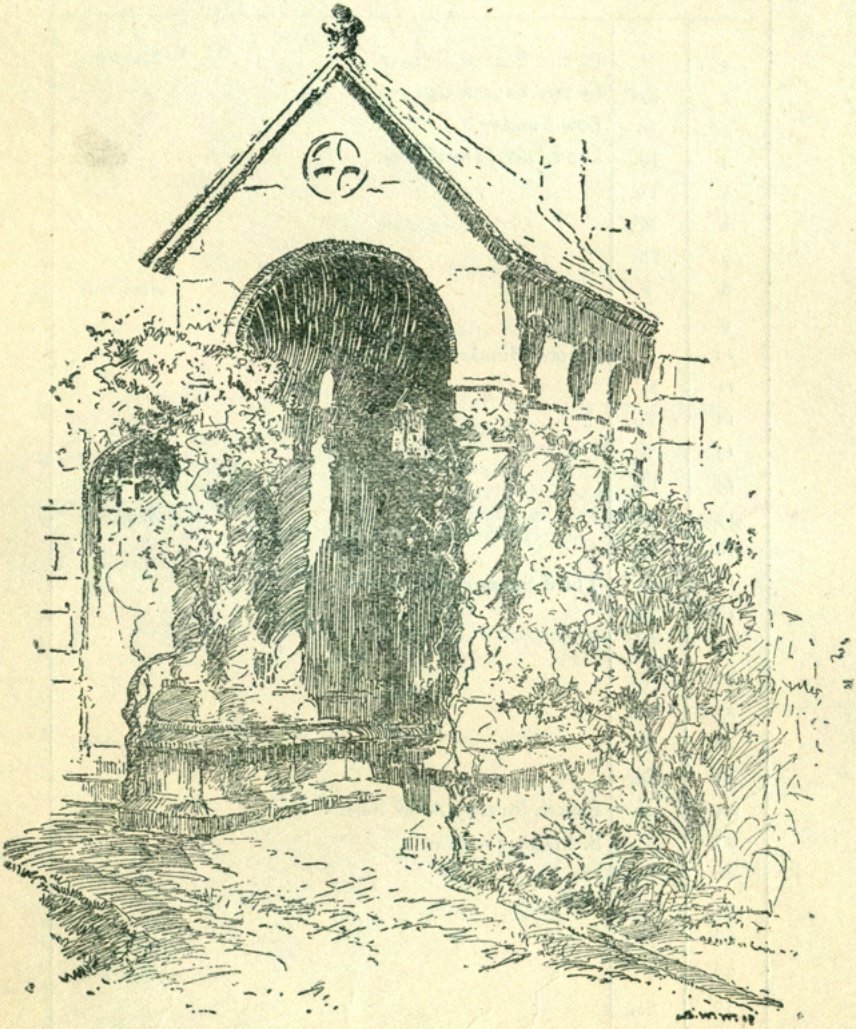
Received

Katie May (O'Brien) Moore (Roman Communion).

Burials

March 12. Lorraine Llewellyn Charleton.
12. Eliza Kearney.
15. George Theodore Roberts.
29. William Quinn.

S. Clement's Magazine



April, 1921

The Kalendar

April, 1921

1	F.	In the Easter Octave	*Abstinence*
2	Sa.	In the Easter Octave	
3	S.	**Low Sunday**	
4	M.	Lady Day *(Transferred)*	
5	Tu.		
6	W.		
7	Th.		
8	F.		*Abstinence*
9	Sa.		
10	S.	**Second Sunday after Easter**	
11	M.		
12	Tu.		
13	W.		
14	Th.		
15	F.		*Abstinence*
16	Sa.		
17	S.	**Third Sunday after Easter**	
18	M.		
19	Tu.		
20	W		
21	Th.		
22	F.		*Abstinence*
23	Sa.		
24	S.	**Fourth Sunday After Easter**	
25	M.	S. Mark, *Evangelist*	
26	Tu.		
27	W.		
28	Th.		
29	F.		*Abstinence*
30	Sa.		

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Confessions: Fridays, 3.00 to 5.00 P. M.; Saturdays, 11 to 12 A. M., 3 to 5 P. M. and 7.00 to 9.00 P. M.

Guilds and Meetings

S. Katharine's Guild, Senior Branch—Second and Fourth Wed. 8 P. M.
S. Katherine's Guild, Junior Branch, Fourth Wednesday, 3.30 P. M.
Altar Guild, Tuesdays and Thursdays, 10.00 A. M.
Girls' Club, Tuesdays, 8.00 P. M.
Boy Scouts, Troop No. 5, Thursday, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 2.30 P. M.
Junior Auxiliary, Thursday- 3.30 P. M.
Mothers' Meeting, Thursdays, 8.00 P. M.
Saturday Classes for Children, 10.00 A. M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P. M.
Men's Association Fourth Monday, 7.45 P. M.

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The Magazine will be mailed to those contributing fifty cents a year.

Easter-tide

AS a Parish we have much for which to be grateful in our Easter Feast. Beginning with Palm Sunday, when the congregation overflowed into the Church corridors, and continuing through Holy Week, the services were unusually well attended, and marked with the utmost devotion and real piety.

At the Solemn Mass on Maundy Thursday, ninety Communions were made, and throughout the day many people kept the watch before the Altar of Repose. The Rector preached the Passion on Good Friday, and officiated at the Blessing of the Paschal Candle on Easter Even.

There were four hundred and twenty-nine Communions made at our Altars on Easter Day, and an offering of over twenty-two hundred dollars, which has been given for the missionary work of the Church.

On Easter Day at the Solemn Mass, Mozart's Seventh Mass in B flat was sung, and the choir was augmented by Hahn's Stringed Quartette. There were solemn festival processions both morning and evening.

On Low Sunday the Easter music was repeated with the same accompaniments.

All the Guilds and Societies in the Parish have had suppers and parties during the Easter Octave, and a spirit of real Easter joy has prevailed.

The Rector and Clergy are most grateful for the many expressions of love and affection that have been sent to them at the Clergy House during the Easter Feast.

Three Bishops at S.Clement's

SINCE the last issue of the MAGAZINE we have had visits from three Bishops. On the Monday evening in Passion Week, Bishop Woodcock, of the Diocese of Kentucky, who was preaching at the noon-day Lenten services in the Garrick Theatre, spent the evening with a group of the young clergy of the city, in the Rector's study. The matter of interesting our young men in the Sacred Ministry was the subject under discussion, and it was most helpful to have the Bishop of Kentucky with us.

On the Monday in Holy Week, Bishop Rhinelander visited us very informally for Confirmation. The Rector presented fourteen persons for this Sacrament. The Bishop made a most helpful address on the words of S. Paul, "I bear in my body the marks of the Lord Jesus." S. John's Chapel was crowded for the service, and many lingered afterwards for a word or two with the Bishop. Thirty-three persons have been confirmed since the first of the year.

Bishop Webb, of Milwaukee, was a visitor over Low Sunday, and Pontificated at the Solemn High Mass. These yearly visits of

the Bishop of Milwaukee have become an institution at S. Clement's, and the pleasure they afford is evidenced by the large congregations that always greet him. He took as his text the Gospel for the day, and made a most eloquent and urgent appeal for the increase of the Sacred Ministry. He brought us affectionate greetings from Dean Hutchinson and had many happy things to say of his devoted and effective work at the Cathedral in Milwaukee.

S. Clement's House

THE Girls' Boarding House, known as S. Clement's House, at 1825 Green Street, will be closed on the first of May. The property was rented on a year's lease, and the owners have asked for the house, as they wish to put it on the market for sale. The purchase price is fifteen thousand dollars, and there was no way in which the Corporation could, at the present time, acquire the property.

The House has been most capably run during the year of its existence, and a goodly number of young women have been in residence there all the time. When the work was suggested over two years ago, there was a pressing need for such a house, owing to the great numbers of young women coming to the city to engage in war works. About the time the house was opened, that need had begun to pass; so that at no time have all the rooms been occupied. As one walks through the rooming sections of the city, they are impressed with the number of houses bearing the signs: "Rooms to Rent" or "Vacancies." While rents have not yet taken a drop, we know that with so many places vacant it is but a short time until room rents will have to be decreased very materially. When that is done young women will be able to get in many places all that we have offered them at S. Clement's House for a lower figure perhaps than we would be able to offer.

The Rector and the Committee feel very strongly that a year is not a sufficient test of the need or of the practicability of the House. But we find ourselves confronted with the alternatives of buying the property or giving up the project. After careful consideration, and consulting with able authorities, the decision to give up the work has been decided upon.

Too much cannot be said in praise and appreciation of the work and the interest that Miss Connelly has given the House, and for the funds that she and her friends have so generously given.

The contents of the House will be disposed of to the best advantage and proceeds turned over to the Parish for such purposes as the S. Clement's House Committee may decide.

The War Memorial

AT a recent meeting of the Vestry, the matter of the War Memorial Crucifix was discussed. The time seems to have passed for the erection of such a memorial in the Church yard. It was always a question, even in the mind of Dean Hutchinson, as to the safety of such a shrine in a city church yard.

Several other memorials were discussed and the Vestry finally decided that the memorial should take the form of a Sacring Bell, to be hung in a bell cote erected for the purpose above the roof of the Church. Here would be a memorial bell to be rung at the most solemn and sacred time of our worship, to remind us of the great sacrifice that was made by our young soldier and sailor boys, at the very time when we plead before the Heavenly Throne the One Great Sacrifice made by the Son of God. It is a most fitting memorial, and the Vestry is to be most highly commended for its suggestion.

Some people have made contributions to this fund with the idea of a Memorial Crucifix in mind. Any persons who have made such gifts, and do not care to have them used in the erection of a Sacring Bell, may have them refunded if they apply in writing to the Accounting Warden.

The Churchmen's Alliance

IT IS the purpose of the The Churchmen's Alliance to unite loyal Churchmen in an endeavor to guard the Faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the Truth, and to encourage every advance towards unity consistent with the historic faith.

This is an organization in which every loyal member of S. Clement's Parish should have a part. Here is a way in which we can join our prayers with those of the countless other loyal Catholics for the Guidance of the Holy Spirit in the advancing and the safeguarding of our Holy Faith.

The Alliance Bulletin, the official organ of the Alliance, which is published bi-monthly, will be found in the Church corridors. Annual membership costs one dollar, and such subscriptions may be handed to the Clergy.

The Cathedral League

AS YOU all know, the Diocese hopes to have a Cathedral some day. A plot of ground on the Parkway has been set aside in the city plans for such use. It will be a great many years before we can begin its erection, but plans are already under way, and the Bishop is very eager to arouse the interest of all Church people in this great project.

The Cathedral League has been formed for all those who are interested in the Cathedral movement, and committees have been

appointed in every parish to secure subscriptions of fifty cents a year. If you would like to be identified in this way with the Cathedral plan, Mrs. George Henry Lea will be very happy to receive your subscription.

The Bishop's Bricks Fund

THE Bishop's Bricks Fund has been in existence since the first year of Bishop Rhinelander's Episcopate, and was begun in response to his appeal for "The Six Churches" in his address to the Diocesan Convention. It has now become a Diocesan institution and serves as a channel by which small sums are collected annually either to help in the building of new churches, parish houses, or whatsoever building project the Bishop may have on hand.

Miss Laura Hughes Hutchinson is Treasurer for S. Clement's Church, and will be glad to receive contributions for this fund.

The Women's United Offering for Missions

ALL the women of the Church are asked to make offerings for the Missionary work of the Church, through this annual subscription which is allowed to accumulate for three years, and then presented at the General Convention when the women of the Church meet for their great triennial Missionary Mass Meeting. Every woman in the Church should have a part in this great gift, and every contribution, be it five cents or five hundred dollars, will be most gratefully received. Miss Hutchinson is Treasurer of this fund, and contributions may be sent to her at 2108 DeLancey Place.

R. I. P.
G. Theodore Roberts

IT IS with profound sorrow at the loss of so kind and generous a friend that we mention the death of Mr. George Theodore Roberts, for forty-one years a Vestryman of this Parish. He died at his home in New York City, and on the day of burial a Requiem Mass was said in the presence of the body at the Church of the Transfiguration, New York City. The same morning a Requiem Mass was said in the Parish Church here. The Rector met the body at Laurel Hill Cemetery and said the Committal Service.

The Vestry passed a minute on the death of their fellow Vestryman, and copies of the same have been forwarded to the family and also spread upon the records of their meetings.

May he rest in peace, and may light perpetual shine upon him.

Parish Notes

DURING Holy Week the Rector sent out seven hundred and thirty-six Easter letters, inclosing eight hundred and sixty-two Communion cards. There were four hundred and twenty-nine Communions made at S. Clement's Church on Easter Day, but barely over two hundred of the Communion cards were returned. This is very disappointing. The cards are sent out for a purpose. We want to know who are making their Communions, and where they live. Of the two hundred cards that were returned, there were over thirty changes in addresses. Twenty-four letters were returned by the post office authorities because they were unable to locate the addressees. No doubt, some of these people think it strange that they have not received an Easter letter, but when we are not notified of new addresses, we lose all touch with the people. In addition to these last ones, there are nine on the Parish lists for whom we have no address. Next month we will publish these names in the hope that some of our friends can help us in locating them.

Entertainment

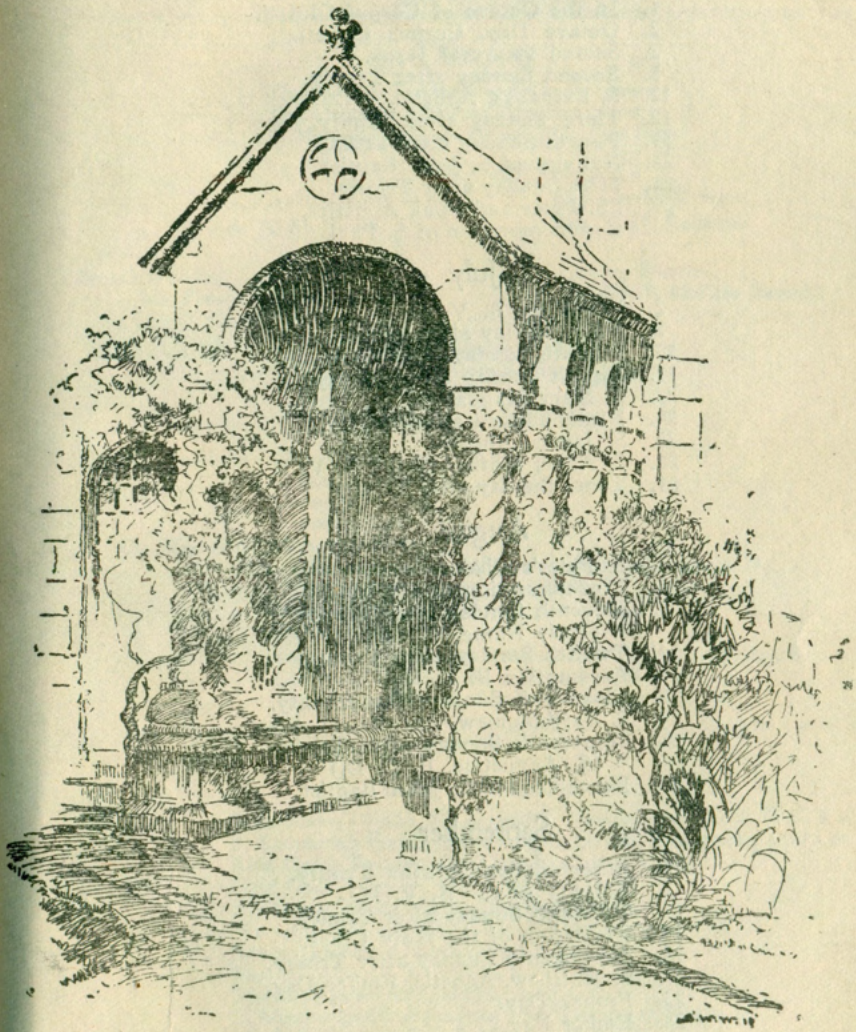
The members of the Junior Branch of the Women's Auxiliary will give a Japanese Missionary play in the Parish House on the evening of Wednesday the 20th of April. The parts will be taken by the children under the direction of Sister Isabel Margaret, and it is asked that a goodly number of people avail themselves of the opportunity to see the children in this little pantomime and to learn something of the Church's missionary work in Japan.

A Lecture

On Monday evening, April 25th, Mr. F. B. Paist, of the Baldwin Locomotive Works, will give an illustrated lecture in the Parish Hall. While this lecture is given under the auspices of the Men's Association, all the members of the congregation and their friends are most cordially invited. There will be no charge for admission.

Mr. Paist went abroad immediately after the signing of the Armistice, and spent some time in Korea, Japan, China and Siberia, studying conditions in these countries. The lantern slides are made from photographs which Mr. Paist himself took, and so have this added interest. This will be an evening of rare interest, and it is hoped that our people and their friends will take advantage of it.

S. Clement's Magazine



June–September, 1921

Kalendar

June

1. **In the Octave of Corpus Christi.**
2. Octave Day, Corpus Christi.
3. Sacred Heart of Jesus.
5. **Second Sunday after Trinity.**
11. S. Barnabas, Apostle.
12. **Third Sunday after Trinity.**
19. **Fourth Sunday after Trinity.**
24. Nativity of S. John Baptist.
26. **Fifth Sunday after Trinity.**
29. SS. Peter and Paul, Apostles.
30. Commemoration of S. Paul.

July

2. Visitation B. V. M.
3. **Sixth Sunday after Trinity**
10. **Seventh Sunday after Trinity.**
17. **Eighth Sunday after Trinity.**
22. S. Mary Magdalene.
24. **Ninth Sunday after Trinity.**
25. S. James, Apostle.
26. S. Anne, Mother of the B. V. M.
31. **Tenth Sunday after Trinity.**

August

1. S. Peter's Chains.
6. Transfiguration of our Lord.
7. **Eleventh Sunday after Trinity.**
   (Holy Name of Jesus.)
14. **Twelfth Sunday after Trinity.**
15. Assumption B. V. M.
21. **Thirteenth Sunday after Trinity.**
24. S. Bartholomew, Apostle.
28. **Fourteenth Sunday after Trinity.**
   (S. Augustine, B. C. D.)
29. Beheading of S. John Baptist.

September

4. **Fifteenth Sunday after Trinity.**
8. Nativity of the B. V. M.
11. **Sixteenth Sunday after Trinity.**
14. Exaltation of the Holy Cross.
18. **Seventeenth Sunday after Trinity.**
21. S. Matthew, Apostle, Ember Day.
23. Ember Day.
24. Ember Day.
25. **Eighteenth Sunday after Trinity.**
29. S. Michael and All Angels.

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Father Quin

1896-----1921

A QUARTER of a century is a long period of time, and especially when it represents the length of service for a priest in one particular parish. Such is the anniversary that Fr. Quin will be keeping on the Feast of the Visitation of the Blessed Virgin Mary.

He is loved by all for his devotion to the priestly life, and by us in addition, for his intense devotion to S. Clement's, which he has served so faithfully and so well.

The Rector wishes to express here his sincere appreciation of Fr. Quin's friendly help and fatherly counsel, and the spirit of real co-operation with which he enters into all the parish activities. The Rector knows he is voicing the mind of the congregation when he prays that Fr. Quin may be spared to S. Clement's for many more years of loving service.

The Vestry have prepared the following minute:

Charles Carroll Quin, Priest, was born in New York City, March 10th, 1856, ordained Deacon in 1883, and Priest in 1887. He served as an assistant at S. Peter's Church, Charlotte, North Carolina, and as Rector of Calvary Church, Wadesboro, North Carolina, from 1883 to 1895, acting as Chaplain to the late Bishop Lyman during much of this time.

On July 2nd, 1896, he said his first Mass as a Curate at S. Clement's Church under Father Moffett, and has uninterruptedly served in that capacity since. Loyal and faithful to every duty, he has endeared himself to priests and people alike. His simplicity, his friendliness, his devotion to S. Clement's and the Catholic faith and practice for which it stands, have made him in an essential way part and parcel of this historic parish, and on the conclusion of a quarter of a century of service the Vestry desire to place on record, for themselves and for the parish, their deep and abiding appreciation of his loving and faithful service.

The Bishop of the Diocese writes:—

In view of the approaching twenty-fifth anniversary of Fr. Quin as a Priest in S. Clement's Parish, I am very glad to take this opportunity of expressing my own appreciation of his faithful and devoted service.

He is one of the few men who have grown into the Diocese and seem really a part of it, so that one would hardly recognize the Diocese without them.

His simplicity and good humor and kindly spirit and lack of self-assertion or self-seeking and intense interest in his priestly duties, have endeared him to all who know him and will keep a warm place for him always in their memories.

Parish Notes

The Lord Bishop of Honduras

It was our great privilege and pleasure during the past month to have as our guest the Lord Bishop of British Honduras. He had been spending some time in this country visiting some of our large cities, interesting people in his splendid work. He pontificated at the Solemn High Mass on the Sunday in the Octave of the Ascension and preached. In the evening he told us about his work at a Missionary Mass Meeting. A substantial offering was received, and many friends were made by the Bishop for his work. It is hoped that we may be able to help him more next winter.

Choir Outing

Funds are solicited for the Choir Outing Fund. We have a most excellent group of boys in the choir at the present time, and the music during the past two months has made us most hopeful for the future work of the choir. The small amount of money we give the boys for each service is almost nil, so that the summer outing is the material inducement that holds the boys. They will go off in August to one of the large choir camps, under the direction of Mr. Fry. We need about three hundred dollars for this year's outing. Please send your offerings to the Rector or to Mr. Fry.

Mothers' Meeting

The Mothers' Meeting will continue their weekly meetings during the summer months. They will meet at a quarter past eight o'clock for a service in S. John's Chapel, and after the service they will have some refreshments and little social time in the Parish House. The service in the Chapel on Thursday evenings will be open to any who may care to attend.

Refugee Sewing

The American Red Cross is continuing its splendid work in taking up sewing for the innumerable refugee children abroad. The Philadelphia Branch has received their allotment, and Mrs. Mowry is distributing work among the members of S. Clement's Branch. There is a very pressing need for these garments, and it is hoped that many will apply for this work, which can be taken home or away for the summer. Surely one will have a much happier vacation if they are spending a part of their time doing such work as this.

Clergy Vacations

Fr. Quin and Fr. Anderson left for their vacations on the first of June. Fr. Quin is at Chelsea, Atlantic City, and Fr. Anderson is at Mt. McGregor, New York. They will return the middle of July. Fr. Smith expects then to go to Jenkintown for the balance of the summer, and will return in the fall to live at the Clergy House: The Rector will leave about the eighteenth of July for his holiday, and will be back for Michaelmas.

Vestry Notes

At the last meeting of the Vestry, the Clergy appropriation was substantially increased, and the Rector hopes to add another priest to the Clerical Staff in the autumn. The new Curate will specialize in the work among the children, and in the spiritual direction and discipline of the choir.

The Vestry at its last meeting elected Mr. Sheldon Potter Ritter to the vacancy in the Vestry caused by the death of Mr. G. Theodore Roberts. Mr. Ritter was a member of the Vestry some years ago, but resigned when he left the city to live in Whitemarsh. He has now returned to the Parish, and we are very happy to welcome him again to membership in the Vestry.

C. B. S.

On Corpus Christi afternoon, after Evensong, the annual meeting of S. Saviour's Ward of the Confraternity of the Blessed Sacrament was held in the Parish House. Mr. Mowry was elected Secretary-Treasurer for the ensuing year. The Ward has at present seventy-eight members. The total receipts for the year were $89.75. Of this amount $39.00 was for dues, $28.15 was an offering to the Confraternity, and the balance of $22.60 was expended for postage.

Altar Flowers

Garden flowers of all varieties will be welcomed for the altars during the summer. Those for the Lady Chapel may be sent at any time to the Clergy House, and those intended for the High Altar on Sundays should be at the Church on Saturday afternoons, not later than four o'clock.

The New Pulpit

Rapid progress is being made in the execution of the Lea Memorial pulpit. The carving is being done by Mr. Main, who did the work on the Reredos. It should be ready to be placed in the Church within a few months, and may be ready for the Blessing at S. Clement's-tide. It will be a great addition to the growing beauty of the Church.

Our Visitors

Fr. Barton, of S. Mary's Convent, Peekskill; Fr. Phillips, of S. Peter's Church, Spotswood, N. J.; Fr. Underhill, of Hammonton, N. J.; Fr. Sabin, of the Cathedral, Chicago, and Fr. Allen, O. H. C., have been entertained at the Clergy House during the past month.

Baptisms

May 25th. Effie May Culbertson,
" 25th. William Wood.
" 25th. Lucian Napoleon Wade, Jr.,
" 29th. Benjamin Arment
" 29th. Helen Dorothy Davis,
" 29th. May Louise Davis,
May 29th. Harold Edward Stout,
June 5th. Ruth May James,
" 5th. Charles Riley James,
" 5th. Roberta Ella Patton,
" 5th. Clifford George Fredericks,
" 5th. Elizabeth Veronica Faunce.

Marriages

May 7th. William Austin Rogers and Nina Morris Bayard.
June 1st. John Norris Harriman and Mary Elaine Cooper.

Burials

May 31st. David H. Rodman,
" 31st. Herbert H. Ives,
May 31st. Frank Morton Wolfe,
June 4th. Katharine R. Burbidge.

Transferred

Walter Waring Hopkinson to Christ Church, Philadelphia.

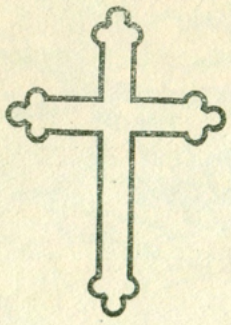
Mrs. C. W. Graser (Marion L. Promis) to S. Philip's Church.

Mr. and Mrs. Adolph Erhardt, Misses Florence and Alice Erhardt, to the Church of S. Luke and the Epiphany.

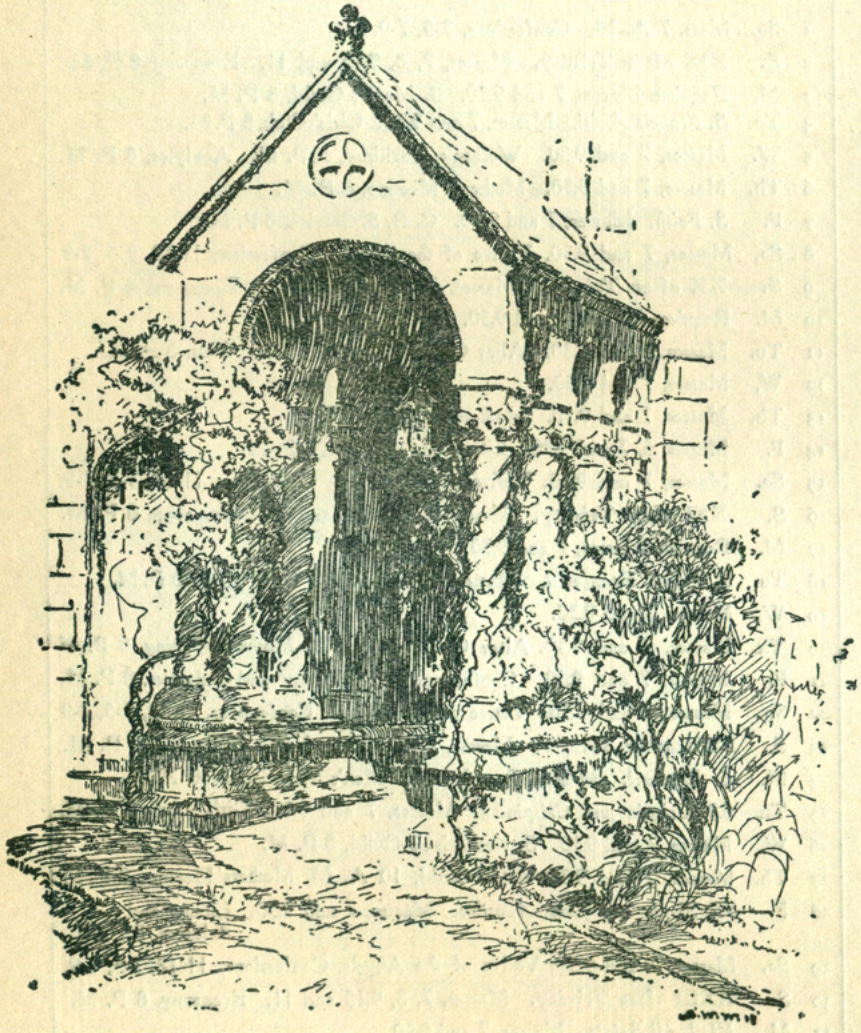
Mrs. S. H. Taylor, to the Church of S. Mary the Virgin, New York City.

Received

Miss Jane Macklin Beattie, from S. Luke's Church, Ancon, Canal Zone.



S. Clement's Magazine



October, 1921

The Kalendar

October, 1921

1	Sa.	Mass, 7 A. M. Confessions, 3-5, 7-9.
2	S.	**XIX after Trinity.** Masses, 7, 8, 9.15 and 11. Evensong, 8 P. M.
3	M.	Requiem Masses, 7 and 9.30. S. Mary's Guild, 8 P. M.
4	Tu.	*S. Francis Assisi.* Masses, 7 and 9.30. Girls' Club, 8 P. M.
5	W.	Masses, 7 and 9.30. Women's Auxiliary, 3 P. M. Acolytes, 8 P. M.
6	Th.	Masses, 7 and 9.30. Mothers' Meeting, 8 P. M.
7	F.	*S. Faith.* Masses, 7 and 9.30. C. B. S. Service, 8 P. M.
8	Sa.	Masses, 7 and 9.30. Votive of the Angels. Confessions, 11-12, 3-5, 7-9.
9	S.	**XX after Trinity.** Masses, 7, 8, 9.15 and 11. Even song, 8 P. M.
10	M.	Requiem Masses, 7 and 9.30.
11	Tu.	Masses, 7 and 9.30. Altar Guild, 10 A. M. Girls' Club, 8 P. M.
12	W.	Masses, 7 and 9.30.
13	Th.	Masses, 7 and 9.30. Mothers' Meeting, 8 P. M.
14	F.	Masses, 6, 7 and 9.30. Litany and Address, 8 P. M.
15	Sa.	Masses, 7 and 9.30. Votive of the Angels. Confessions, 11-12, 3-5, 7-9.
16	S.	**XXI after Trinity.** Masses, 7, 8, 9.15 and 11. Even song, 8 P. M.
17	M.	Requiem Masses, 7 and 9.30.
18	Tu.	*S. Luke, Evangelist.* Masses, 7 and 9.30. Girls' Club, 8 P. M.
19	W.	Masses, 7 and 9.30.
20	Th.	Masses, 7 and 9.30. Altar Guild, 10 A. M. Mothers' Meeting, 8 P. M
21	F.	Masses, 7 and 9.30. Confessions, 3-5. Litany and Address, 8 P. M.
22	Sa.	Masses, 7 and 9.30. Votive of the Angels. Confessions, 11-12, 3-5, 7-9
23	S.	**XXII after Trinity.** Masses, 7, 8, 9.15 and 11. Even song, 8 P. M.
24	M.	*S. Raphael.* Masses, 7 and 9.30. Men's Association, 8 P. M.
25	Tu.	*SS. Crispin and Crispinian.* Masses, 7 and 9.30. Girls' Club, 8 P. M.
26	W.	Masses, 7 and 9.30. S. Katharine's Guild, 8 P. M.
27	Th.	Masses, 7 and 9.30. Altar Guild, 10 A. M. Mothers' Meeting, 8 P. M
28	F.	*SS. Simon and Jude, Apostles.* Masses, 7 and 9.30. Litany and Address, 8 P. M.
29	Sa.	Masses, 7 and 9.30. Votive of the Angels. Confessions, 11-12, 3-5, 7-9.
30	S.	**XXIII after Trinity.** Masses, 7, 8, 9.15 and 11. Evensong, 8 P. M.
31	M.	*Vigil All Saints.* Masses, 7 and 9.30.

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Guilds and Meetings

S. Mary's Guild, firsr Monday, 8 P.M.
S. Katharine's Guild, Senior Branch—Second and Fourth Wed. 8 P. M.
S. Katherine's Guild, Junior Branch, Fourth Wednesday, 3.30 P. M.
Altar Guild, Tuesdays and Thursdays, 10.00 A. M.
Girls' Club, Tuesdays, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 3.00 P. M.
Junior Auxiliary, Thursday- 3.30 P. M.
Mothers' Meeting, Thursdays, 8.00 P. M.
Saturday Classes for Children, 10.00 A. M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P. M.
Men's Association Fourth Monday, 7.45 P. M.

Persons desiring pews or sittings, or the Duplex Envelopes for the support of the Parish and Missions, are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays; or to communicate with him at his office in the Clergy House

The Magazine will be mailed to those contributing fifty cents a year.

The Rector's Letter

MY DEAR PEOPLE:

By the time this magazine is in your hands I hope to be back at my place in the parish. One of the joys of a vacation is the coming home again. After the rest of a holiday one is fired with new zeal and earnestness. I hope all of you are feeling this way and that you are ready to enter in, with me, wholeheartedly in the winter's work. There is much for us to do in "lengthening the cords and strengthening the stakes" of the kingdom of God.

First of all is our prayer life, which has its center in the Mass and on communions. The supreme moment for intercession is the time of the offering of the Holy Sacrifice. Our spiritual development depends on our assistance at Mass, and especially on our communions. As a parish we have been growing lukewarm in this most essential part of our Christian living. Our parish life depends on it. The whole church depends on it.

There is the daily Mass at seven o'clock. Will you not select one day, or two, in each week when you will meet your Blessed Lord in the Sacrament of His ordaining at this early hour? Make it a rule to be present at a definite time each week. Too much of our spiritual exercising is careless and haphazard. That you may have more opportunities to be present at Mass, I am adding another Mass each day at half-past nine. You have had this second Mass on Tuesdays, Thursdays and Holy Days for some years, but beginning with Monday, October 3, there will be two Masses every day, one at seven and the second at half-past nine.

Then there must be our service. You must take the blessings and the gifts that God gives you and share them with your fellowmen. You must "let your light shine." There are many ways in which you can serve. Teachers are needed for the Mothers' Meeting, which meets every Thursday evening. Regular attendance and willingness to do a little parish visiting are the only requirements. Teachers are needed for the Saturday morning classes for the children—two hours each week helping the children in work and play. Workers are needed for the Altar Guild Tuesday and Thursday mornings. The Guild has several orders and helpers are wanted in sewing and embroidery. If you do not know how to do the work you will be taught by experienced workers.

Women are wanted to interest themselves in the missionary work of the church through the Women's Auxiliary. The women meet in the Parish House on first Wednesdays at three o'clock. *Men* are wanted to join the Men's Association to promote good fellowship and to assist me in welcoming newcomers to the parish life. The monthly meetings are full of interest and sociability, and the men should be members of the Association.

Boys and girls are wanted in the Catechism, the Guilds and the manual training classes on Saturdays. They are wanted, above all,

to be missionaries, to bring other boys and girls to the church and into the parish life.

So there is a work for all day and a place for every talent, no matter how individual or peculiar it may be. Tell me how much time you have to give, what gift you will exercise for your Lord, and I will give you a place and a work to do.

Remember me and the other clergy in your daily prayers. Without God's help we can do nothing. As we pray for His richest blessing on you all and for the guidance of the Holy Spirit in the winter's work.

Affectionately your friend and pastor,

FRANKLIN JOINER.

The Angels

October is the Month of the Angels. The Feast of Michaelmas coming at the very end of September, and the Feast of the Holy Guardian Angels on the second day of October, gives this character to the whole month.

We need to keep the Angels before us in this materialistic and uncredulous age to reassure us and reaffirm the reality of the unseen world.

The Angels are inseparately associated with the Bible story from the creation of the world and the fall of man in the Garden of Eden to the redemption by our Lord and His glorious resurrection on Easter Day. The Acts of the Holy Apostles and the history of the early church introduce them again and again, while the revelation of St. John the Divine is given us by the word and conduct of an Angel. How the Gospel narrative of our Lord's incarnate life would lose if we were to subtract the Angels from His experience. The Angel Gabriel visits Blessed Mary and greets her as the highly favored mother of God. The Angel hosts announce the Nativity with their Alleluias and silently guard the Holy Family in their flight into Egypt. They comfort and console Jesus in the hour of His temptation by the devil. They witness the Father's words, "This is My beloved Son," in the transfiguration. They hover near with encouragement and hope in the dark and lonely hours of Gethsemane. They triumphantly roll away the stone of the sepulchre and are first to see the Resurrected Lord. They escort the Victor in His glorious ascension into heaven.

The Angels being heavenly creatures are on earth best known and least known. Perhaps it is better so. Like the winds that envelop the earth and the stars that sweep across the night, we perceive but do not understand. Whatever thoughts we cherish concerning Angels, three are paramount: Strength, holiness, service. Human records that recognize unseen agents represent Angels as guardians, deliverers and defenders; all-glorious, free from want and suffering, at home in heaven; waiting upon the lowly, speeding

on divine errands, present in time of struggle. They do God's will; they are ministering spirits; they dwell in God's presence. A guilty conscience cowers before an Angel's flaming sword; beneath Angelic wings the defenceless find protection; the hungry are fed by the hands of Angels; waters troubled by an Angel's touch are transformed into streams of healing; prison doors open to Angels; they build a ladder on which a dreamer climbs heavenward; and celestial cavalry on a mountainside turn the forlorn hope of a battle.

Some mortals the Angels seem ever ready to defend—soldiers, prisoners, the dying, and little children. Is there a challenge in this charge of Angelic ministration, and in the solemn warning to despise not those whose Angels always behold the face of the Father?

One of the strange, also one of the beautiful things about our well-nigh lost belief in Angels is that it belonged to our childhood. Among other simple beliefs, we indistinctly—perhaps clearly—conceived a world inhabited by holy Angels, an order surpassing in strength and purity, beautiful beyond the most extravagant imagining. The verse, *Four Angels guard my head,* had a meaning; it was a childish fancy, but it supported the spirit in loneliness and darkness. Could that pristine faith persist, could that sense of guardianship survive, we might walk amid a world of evil unstained and unharmed.

As the Angels excel in ghostly strength, and as they are unafraid in their life about the throne of God, as they are ordained "in a wonderful order" to serve, may we not by purity of heart and mind approach Angelic strength, by worship and contemplation see the King in His beauty, and in the consciousness of their succor serve God in our place as they serve Him in theirs?

"Still let them succor us; still let them fight,
Lord of Angelic hosts, battling for right!
Angels of Jesus, Angels of light!

(Adapted in part from *The American Church Monthly.*)

Parish Notes

The Rector has been unable to secure another priest for the staff. Fr. Smith will return to us for the winter and hopes to take a larger part in the work. The details of parish administration will be slightly rearranged, and it is hoped that this will give more time for expansive work.

With the first Sunday in October the winter schedule of services begins, and the following week opens the Guilds and other organizations. The eight o'clock Mass is restored to the Sunday services and the sung Evensong with sermon at eight o'clock in the evening.

St. Mary's Guild meets on the first Monday evening of each month and on the first Friday the Confraternity of the Blessed Sacrament keeps the Holy Hour. These services are open to any

who may care to come. You are practically urged to come for the latter service. It is held in St. John's Chapel. It consists of some devotional hymns and an address by the Rector, followed by Adoration and Benediction of the Sacrament.

There is a service every Friday evening in St. John's Chapel. On all Friday evenings but the first in the month the Litany is said, some hymns sung and a short instruction is given. The Rector would be glad to have questions given to him to be answered at this time.

Attention is again drawn to the League of Intercession. The leaflet is issued monthly and will be sent to any one wishing to use the prayers for the cost of postage, which is twelve cents a year. Special intercessions will be inserted in the leaflets if they are sent to the Clergy House before the fifteenth of the month. The aim of the paper is to help intercessors in the subjects of their daily prayers and to give others an opportunity to intercede for our needs and to return thanks for our many blessings. The leaflet enjoys a wide circulation, and is commended by those who have made a habit of its use.

During October the semi-annual meeting of the Convocation of Northern Philadelphia will be held in St. Clement's Church. Supper will be served in the Parish House to the members and delegates. Will those who are so disposed please send gifts of money to the Rector to be used for the expenses?

Tuesday, the first day of November, is the Festival of All Saints. There will be the usual Masses at 7 and 9.30 o'clock. Vespers of the Dead will be said in St. John's Chapel immediately after Evensong at 5.15 o'clock. The following day, Wednesday, is All Souls' Day. There will be low Masses of Requiem at 6 and 9.30. The Solemn Requiem, with communions, will be sung at 7 o'clock.

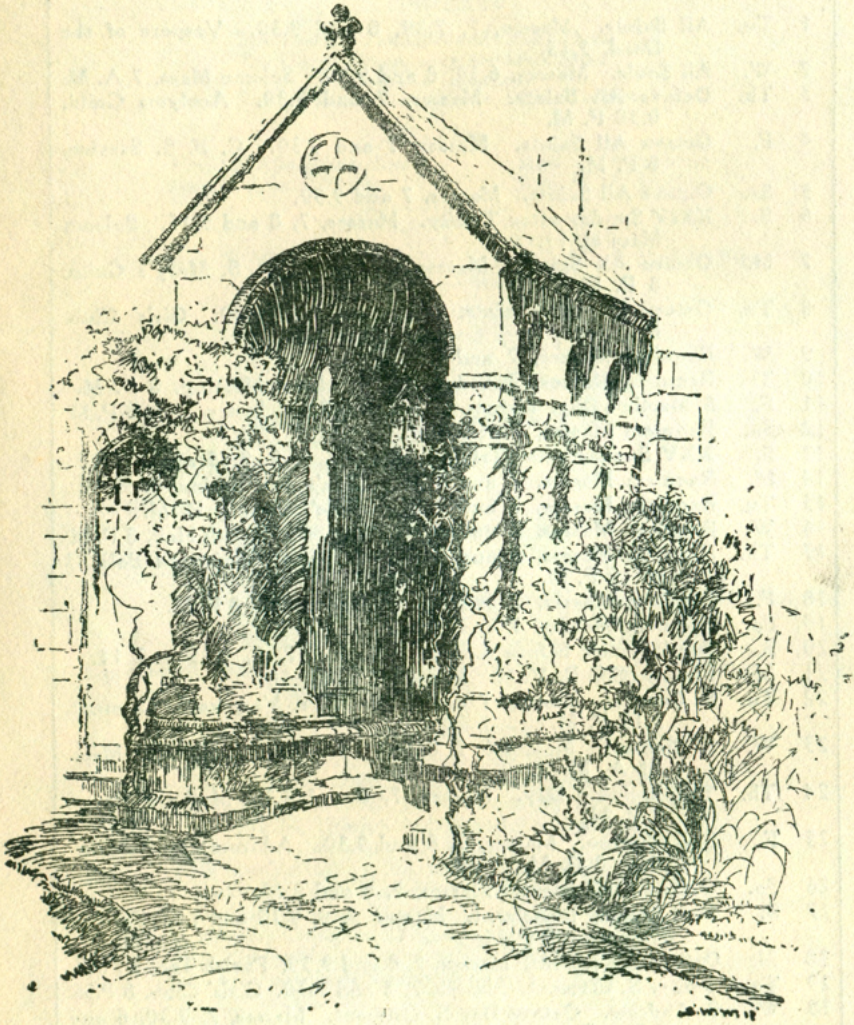
Those who wish to have the souls of their departed friends and relatives commemorated on All Souls' Day should make certain that their lists of names, clearly written with the full Christian name, are in the Rector's hands before the previous Sunday. Also mention if you wish the commemoration at any particular Mass. There is a list of all the departed members of the parish, which is kept up to date, so it is not necessary to include any of these in the individual lists.

The names commemorated on All Souls' Day will be redistributed into smaller groups and remembered at the Masses throughout November, there being Requiems on every allowable day. Bona Mass will be said after Evensong Monday evenings.

Breakfast will be served in the Parish House after the Solemn Requiem on All Souls' Day for the Acolytes and the Choir. Persons who wish to have their breakfast here after the Mass may notify the sister, and can be accommodated at thirty-five cents the plate.

On every allowable Monday in the year the parish Masses are Requiems. The Litany of the Departed is said after the 9.30 Mass.

S. Clement's Magazine



November, 1921

The Kalendar

November, 1921

1	Tu.	**All Saints.** Masses, 7, 7.30, 8 and 9.30. Vespers of the Dead, 5.15.
2	W.	**All Souls.** Masses, 6.30, 8 and 9.30. Solemn Mass, 7 A. M.
3	Th.	**Octave All Saints.** Masses, 7 and 9.30. Acolytes Guild, 8.30 P. M.
4	F.	**Octave All Saints.** Masses, 7 and 9.30. C. B. S. Service, 8 P. M.
5	Sa.	**Octave All Saints.** Masses, 7 and 9.30.
6	S.	**XXIV Sunday after Trinity.** Masses, 7, 8 and 9.15. Solemn Mass at 11.
7	M.	**Octave All Saints.** Masses, 7 and 9.30. S. Mary's Guild, 8 P. M.
8	Tu.	**Octave Day All Saints.** Masses, 7 and 9.30. Girls' Club, 8 P. M.
9	W.	Requiem Masses, 7 and 9.30.
10	Th.	Requiem Masses, 7 and 9.30. Mothers' Meeting, 8 P. M.
11	F.	**S. Martin's Day.** Masses, 6, 7, 8 and 9.30. Instruction, 8 P. M.
12	Sa.	Requiem Masses, 7 and 9.30.
13	S.	**XXV Sunday after Trinity.** Masses, 7, 8, 9.15 and 11.
14	M.	Requiem Masses, 7 and 9.30. Men's Association, 8. P. M.
15	Tu.	Requiem Masses, 7 and 9.30. Girls' Club, 8 P. M.
16	W.	Requiem Masses, 7 and 9.30. Dance in Parish Hall, 8 P. M.
17	Th.	Requiem Masses, 7 and 9.30. Mothers' Christmas Sale, 3 to 10 P. M.
18	F.	Requiem Masses, 7 and 9.30. Instruction, 8 P. M.
19	Sa.	Requiem Masses, 7 and 9.30.
20	S.	**Sunday next before Advent.** Masses, 7, 8, 9.15 and 11.
21	M.	**Presentation B. V. M.** Masses, 7 and 9.30.
22	Tu.	**S. Cecelia.** Masses, 7 and 9.30. First Vespers S. Clement, 5.15 P. M.
23	W.	**S. Clement.** Masses 6, 7, 8, 8.30, 9 and 9.30. Solemn Mass, 11 A. M.
24	Th.	**Thanksgiving Day.** Masses, 7, 8 and 9.30. Mothers' Party, 8 P. M.
25	F.	**S. Katharine.** Masses, 7, 8 and 9.30. Address and Benediction, 8 P. M.
26	Sa.	**Octave S. Clement.** Masses, 7, 8 and 9.30.
27	S.	**First Sunday in Advent.** Masses, 7, 8, 9.15 and 11. Festival Evensong, 8 P. M.
28	M.	**Octave S. Clement.** Masses, 7, 8 and 9.30. Parish Tea, 8 P. M.
29	Tu.	**Octave S. Clement.** Masses, 7, 8 and 9.30. Girls' Club, 8 P.M.
30	W.	**S. Andrew. Octave Day S. Clement.** Masses, 7, 7.30, 8 and 9.30. Dance in Parish Hall, 8 P. M.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."— S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania.
Edited by the Clergy.

Directory

The Church, Twentieth and Cherry Streets
The Clergy House, 2013 Appletree Street
Telephone, Locust 0417
S. Margaret's Misson House, 1831 Pine Street

The Clergy

Rev. Franklin Joiner, *Rector*
Rev. Charles C. Quin
Rev. V. O. Anderson
Rev. A. M. Smith

Rector's Warden
Mr. Francis D. Wetherill

Accounting Warden
Mr. S. McKean Bayard

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Masses, 7.00, 8.00, 9.15 and 11.00 A. M.
Catechism, 9.45 A. M.
Matins, 7.30 A. M.
Evensong, 8.00. P. M.

On Weekdays: Mass, 7.00 and 9.30 A. M.
On the second Friday, 6.00 A. M.
Matins, 7.30 A. M.
Evensong, 5.00 P. M.
Vespers of the Blessed Sacrament (C. B. S.) first Friday, 8.00 P. M.
Litany and Instruction, Fridays, 8.00 P. M.
The Healing Mission Service, Fridays, 10.00 A. .M

Confessions: Fridays, 3.00 to 5.00 P. M.; Saturdays, 11 to 12 A. M., 3 to 5 P. M. and 7.00 to 9.00 P. M.

Guilds and Meetings

S. Mary's Guild, firsr Monday, 8 P.M.
S. Katharine's Guild, Senior Branch—Second and Fourth Wed. 8 P. M.
S. Katherine's Guild, Junior Branch, Fourth Wednesday, 3.30 P. M.
Altar Guild, Tuesdays and Thursdays, 10.00 A. M.
Girls' Club, Tuesdays, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 2.30 P. M.
Junior Auxiliary, Thursday- 3.30 P. M.
Mothers' Meeting, Thursdays, 8.00 P. M.
Saturday Classes for Children, 10.00 A. M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P. M.
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The Rector's Letter

My Dear People:

When we see November written on the cover of the Magazine, and begin to plan for the Patronal Feast, we realize that the winter's work has begun. The Mothers' Meeting, the Guilds and the work among the children have all started off with a great deal of enthusiasm and earnestness on the part of the members. We are badly in need of more helpers. Again I urge all those who can give any time to such work in the Parish to speak with me, so that I can fill the waiting places.

November 23, the Feast of S. Clement, Bishop and Martyr, and our Blessed Patron, falls on Wednesday this year, the day before Thanksgiving. These anniversary days are mile-stones in our Parish life. They are points at which we rest to check up the year that is past, to correct its mistakes, to seek pardon for our sins, and to make fresh resolutions for the coming year, a rededication of ourselves to God's service and the service of our fellowmen. There is but one place where we can do this, and that is at the Parish Altar. There will be more opportunities for you this year than ever before, because of the greatly increased number of Masses on the Feast Day itself and throughout the Octave. There is no legitimate excuse for any member of the Parish not receiving Holy Communion at this solemn season.

The offerings at the Feast will, as usual, be devoted to the expenses of the Parish. With the increased cost of commodities, the cost of running the Parish has greatly increased. Still, clerical salaries and the appropriation for the Clergy House have remained the same. So all the additional running expenses have gone into the Church itself and the maintenance of the services. We are four thousand dollars in arrears. I hope we may be able to reduce this indebtedness one-half during the Feast. For many years we have run behind about a thousand dollars in the summer months. The four thousand dollars is made up of last summer's and this summer's shortage, together with the amount of the improvements to the heating plant made early last year. Let us all pull together to wipe out this sum.

The Mothers' Meeting and several of the Guilds, under the direction of the Sister, have volunteered to work during the winter to help in reducing this arrearage. So whenever you are solicited to subscribe to a bazaar or an entertainment, I hope you will give your bit towards their fund.

But how much we have for which to be thankful! The full blessings and privileges of the Catholic Faith, a united and unanimous Parish, and a big field for work!

May God bless you richly, and fill you with all spiritual joys in the coming Feast.

Affectionately your friend and pastor,

Franklin Joiner.

S. Clement's-Tide

The preparation for our Patronal Feast will begin as usual with a Novena for the Parish on the 14th. The prayer will be said at Evensong every day. It will be found elsewhere in the Magazine, and it is hoped that every member of the congregation will add the prayer to their own daily devotions.

First Vespers of S. Clement will be said in S. John's Chapel immediately after Evensong on Tuesday, November 22. The Clergy will be in the Church for Confessions on the eve of the Feast from four to five in the afternoon and from seven to eight in the evening.

On the Feast Day there will be Masses for Communion at 6, 7, 8, 8.30, 9 and 9.30 o'clock. There will be a Solemn High Mass with Procession at 11 o'clock. An augmented choir will sing Gounod's Mass of the Sacred Heart, accompanied with strings, harp and tympani. The special preacher will be the Reverend Frederick S. Penfold, D.D., Rector of S. Stephen's Church, Providence, R. I.

In addition to the usual daily Masses at 7 and 9.30 o'clock, there will be a Mass at 8 o'clock through the Octave.

The Mass intentions during the Feast will be as follows:

Thursday, Thanksgiving Day, for our country.

Friday, S. Katherine, Virgin and Martyr, for the Guilds and Sodalities of the Parish.

Saturday. Commemoration of the Dedication. For the Rector and Clergy.

Sunday. First Sunday in Advent. For a deepening of the Spiritual life of the Parish. Masses of the Sunday. Evensong will be Solemn, of the Octave of S. Clement, with Procession of Guilds and Solemn Te Deum.

Monday. Requiem Masses for Communicants and Benefactors.

Tuesday. For the Sisters of S. Margaret and their work in the Parish and for the children of the congregation.

Wednesday. S. Andrew, Apostle, and Octave Day S. Clement. For the spread of the Catholic Faith and for our part in the missionary work in the Church.

On Thanksgiving Day evening, the Mothers' Meeting will have their annual S. Clement's-tide party.

On Friday evening, in S. John's Chapel, there will be an hour of special devotion before the Blessed Sacrament, with an address and Benediction.

There will be an entertainment and party for the children on Saturday.

The annual Parish Tea and Reception will be held in the Parish House on Monday evening, November 28, at 8 o'clock. Reports of the past year's work and a prospectus of the work for the ensuing year will be read by representatives from the several

Guilds and organizations. There will be some entertainment provided, with vocal and instrumental music, dancing in the gymnasium, and some light refreshments during the evening. This evening is especially designed to bring the members of the Parish and the congregation together. If we are really to be a family, we must know each other better.

Tuesday evening in the Octave, the Girls' Club will have their usual party.

Wednesday evening, of the Octave Day, the two branches of S. Katherine's Guild will have a joint meeting, with the reception of new members, and a party in the Parish House immediately afterwards.

Prayer for the Novena

ANT. I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My Blessing on thine offspring.

V. Turn Thee again, O Lord God of hosts.

R. Look down from Heaven, behold and visit this vine.

Collect

Almighty God, Who dost govern all things in Heaven and earth, mercifully hear our supplications, and grant to this Parish all things that are needful for its spiritual welfare: schools in which to educate the young in Thy faith and fear; Ministers to labor in this portion of Thy vineyard; the Church, preserved in all the beauty of holiness. Strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; restore the penitent; remove all hindrances and hurtful things; and make all to be of one heart and one mind in the Fold of Thy Holy Church, to the honor and glory of Thy Son, our Saviour, Jesus Christ. *Amen.*

Special Offerings

The Vestry has allocated the offerings on the approaching special days to the following objects:

All Saints' Day—The Sisters of S. Margaret.
All Souls' Day—The Guild of All Souls.
S. Clement's Day—Parish Expenses.
Thanksgiving Day—The Episcopal Hospital.
Second Sunday in Advent—The Poor Fund.
Christmas Day—Clergy Pension Fund Premiums.

Christmas Bazaar and Sale

The Mothers' Meeting, under the direction of Sister Eleanor, is making elaborate preparations for a big Christmas Bazaar and Sale in the Parish House on the afternoon and evening of November 17. Remember, Thursday, November 17.

There will be innumerable fancy and useful articles suitable for Christmas gifts. There will be such things as aprons and

towels that you need every day in your home. There will be plenty of good things to eat. There will be Christmas cards, and a choice collection of cards you will have from which to choose, for most of them are cards that have been brought this season from England. Everything will be reasonably priced, and the proceeds of the day will be devoted to the Mothers' share in the reduction of the Parish debt.

The Men's Association

The next meeting of the Association will be held in the Parish Hall on Monday evening, November 14, at eight o'clock. Special speakers have been secured for each of these monthly meetings, and the Rector begs the men of the Parish to get into the spirit of this organization. Every man in the congregation belongs here. There is no business to transact. It is an evening of entertainment and social intercourse. The Entertainment Committee has secured for the November meeting the Hon. Eugene C. Bonniwell, Judge of the Municipal Court, and Chancellor of the Sons of the American Revolution, to address the men of the Association. Come and bring a friend that you would like to introduce to the Parish.

The Winter Dances

The Men's Association, working in conjunction with the Girls' Club, has arranged for a series of nine dances, to be given during the winter in the Parish House. Single admissions will be twenty-five cents, or two dollars for the entire number. The dates for these dances are Wednesday, November 16 and 30; Tuesday, December 13 and 27; Wednesday, January 18 and February 8; Monday, February 27, and Wednesday, April 19. The first dance of the series was given on Hallowe'en, and by its success gives promise of a very happy series. The Committee will be glad to receive contributions of money from any who are interested in this feature of our social life.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

Sept. 29—Bernard Skinner Stearns
Oct. 6—Harry Elmer Hamilton
Oct. 9—Margaret Stinson
Oct. 9—Eleanor Dorothy McKenna
Oct. 9—Gertrude Annette Fletcher

Marriages

"Those whom God hath joined together, let no man put asunder."

Oct. 15—Harold Fee Coburn and Anna Phillips Dempsey

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

Sept. 23—David John Jones
Oct. 5—Catherine C. Patterson
Oct. 21—James McNutt
Oct. 25—Alice van Antwerp Lea

Transferred

Claudine Whitaker to S. James', New York City.
Elizabeth White to Church of the Redemption, Philadelphia.

Received

Mary Haley, from Church of the Atonement, Philadelphia.
Severn R. Alnutt, from Mt. Calvary, Baltimore.
Barbara Coit Craven, by request.
Bernard Skinner Stearns, from S. George's Chapel, Camp Dix, N. J.

Carol for S. Clement's Day

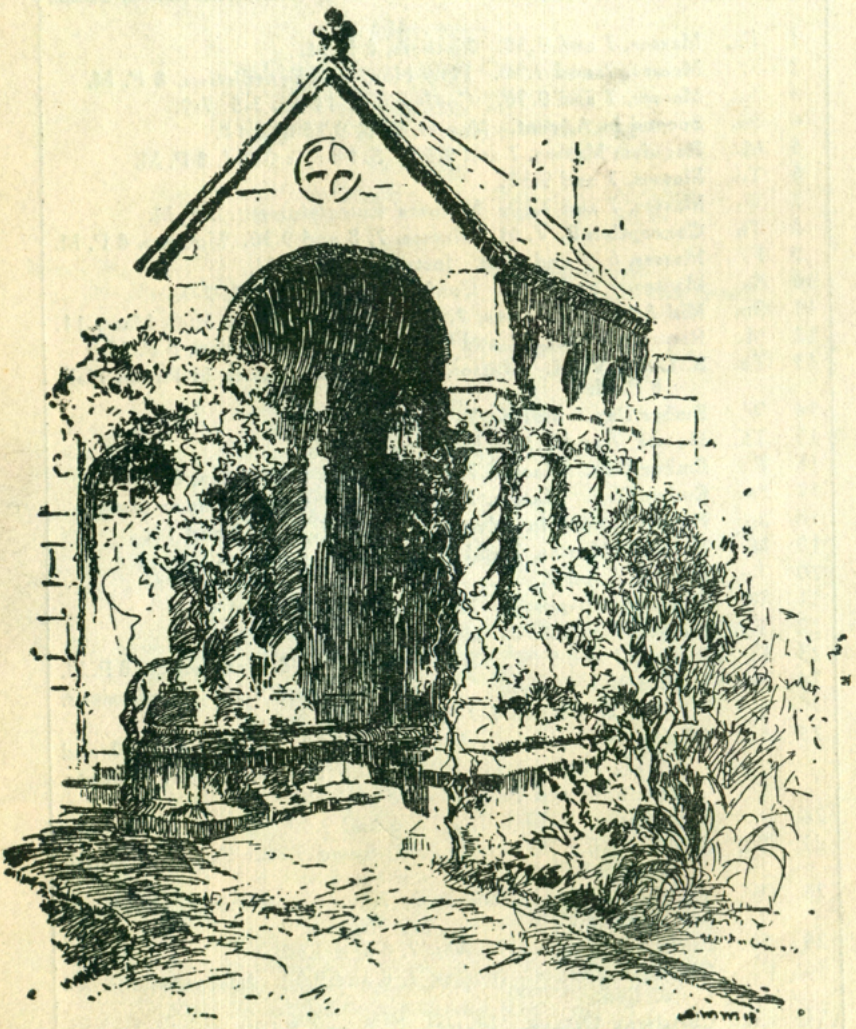
It was about November tide,
A long, long time ago,
When good St. Clement testified
The faith that now we know.
Right boldly then he said his say
Before a furious King;
And therefore on St. Clement's Day
We go a-Clementing.

Work in the mines they gave him then
To try the brave old saint;
And there two thousand Xtian men
With thirst were like to faint.
He prayed a prayer, and out of clay
He made the waters spring;
And therefore on S. Clement's Day
We go a-Clementing.

An anchor round his neck they tied,
And cast him in the sea;
And bravely as he lived he died,
And gallantly went free.
He rests a many miles away,
Yet here his name we sing,
As all upon S. Clement's Day
We go a-Clementing.

Our fathers kept it long ago,
And their request we make,
Good Christians, one small mite bestow,
For sweet S. Clement's sake;
And make his feast as glad and gay
As if it came in spring,
When all upon S. Clement's Day
We go a-Clementing.

S. Clement's Magazine



December, 1921

The Kalendar

December, 1921

1	Th.	Masses, 7 and 9.30. Mothers, 8 P. M.
2	F.	Masses, 7 and 9.30. Holy Hour and Benediction, 8 P. M.
3	Sa.	Masses, 7 and 9.30. Confessions, 11-12, 3-5, 7-9.
4	Su.	**Second in Advent.** Masses, 7, 8, 9.15 and 11.
5	M.	Requiem Masses, 7 and 9.30. S. Mary's Guild, 8 P. M.
6	Tu.	Masses, 7 and 9.30.
7	W.	Masses, 7 and 9.30. Mothers' Entertainment, 8 P. M.
8	Th.	**Conception B. V. M.** Masses, 7, 8 and 9.30. Mothers, 8 P. M.
9	F.	Masses, 6, 7 and 9.30. Instruction, 8 P. M.
10	Sa.	Masses, 7 and 9.30. Confessions, 11-12, 3-5, 7-9.
11	Su.	**Mid-Advent.** Masses, 7, 8 and 9.15. Solemn High Mass, 11.
12	M.	Requiem Masses, 7 and 9.30. Men's Association, 8 P. M.
13	Tu.	**S. Lucy, V. M.** Masses, 7 and 9.30. Dance in Parish Hall, 8 P. M.
14	W.	**Ember Day.** Masses, 7, 8 and 9.30.
15	Th.	Masses, 7 and 9.30. Mothers, 8 P. M.
16	F.	**Ember Day.** Masses, 7, 8 and 9.30. Instruction, 8 P. M.
17	Sa.	**Ember Day.** Masses, 7, 8 and 9.30. Confessions as usual.
18	Su.	Fourth Sunday **in Advent.** Masses, 7, 8, 9.15 and 11.
19	M.	Requiem Masses, 7 and 9.30.
20	Tu.	Masses, 7 and 9.30.
21	W.	**S. Thomas, Apostle.** Masses, 7, 7.30, 8 and 9.30.
22	Th.	Masses, 7 and 9.30. Mothers, 8 P. M.
23	F.	Masses, 7 and 9.30. Confessions, 3-5, 7-8. Instruction, 8 P. M.
24	Sa.	**Vigil of the Nativity.** Masses, 7, 8 and 9.30. Confessions, 11-12, 3-5 and 7-9 P. M.
25	Su.	**Christmas Day.** Low Masses, 6, 6.30, 7, 7.30, 8, 8.30 and 9.15. Solemn High Mass and Procession, 11. Solemn Evensong and Procession, 8 o'clock.
26	M.	**S. Stephen.** Masses, 7, 7.30, 8 and 9.30.
27	Tu.	**S. John, Ap.** Masses, 7, 7.30, 8 and 9.30. Dance in Parish House, 8 P. M.
28.	W.	**Holy Innocents.** Masses, 7, 7.30, 8 and 9.30. Children's Party, 8 P. M.
29	Th.	**Christmas Octave.** Masses, 7, 8 and 9.30.
30	F.	**Christmas Octave.** Masses, 7, 8 and 9.30. Address and Benediction.
31	Sa.	**Christmas Octave.** Masses, 7, 8 and 9.30. Confessions as usual.

S. Clement's Magazine

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A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania.
Edited by the Clergy.

Directory

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The Clergy House, 2013 Appletree Street
Telephone, Locust 0417
S. Margaret's Misson House, 1831 Pine Street

The Clergy

Rev. Franklin Joiner, *Rector*
Rev. Charles C. Quin
Rev. V. O. Anderson
Rev. A. M. Smith

Rector's Warden
Mr. Francis D. Wetherill

Accounting Warden
Mr. S. McKean Bayard

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

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Catechism, 9.45 A. M.
Matins, 7.30 A. M.
Evensong, 8.00. P. M.

On Weekdays: Mass, 7.00 and 9.30 A. M.
On the second Friday, 6.00 A. M.
Matins, 7.30 A. M.
Evensong, 5.00 P. M.
Vespers of the Blessed Sacrament (C. B. S.) first Friday, 8.00 P. M.
Litany and Instruction, Fridays, 8.00 P. M.
The Healing Mission Service, Fridays, 10.00 A. .M

Confessions: Fridays, 3.00 to 5.00 P. M.; Saturdays, 11 to 12 A. M., 3 to 5 P. M. and 7.00 to 9.00 P. M.

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S. Katherine's Guild, Junior Branch, Fourth Wednesday, 3.30 P. M.
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Girls' Club, Tuesdays, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 2.30 P. M.
Junior Auxiliary, Thursday- 3.30 P. M.
Mothers' Meeting, Thursdays, 8.00 P. M.
Saturday Classes for Children, 10.00 A. M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P. M.
Men's Association Second Monday, 7.45 P. M.

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The Magazine will be mailed to those contributing fifty cents a year.

The Rector's Letter

My Dear People:

I want to thank you most warmly for your very hearty response to my call for S. Clement's-tide. While many would be inclined to measure the Feast by the numbers present at the High Mass or the amount of the offering made, the Pastor will make his estimate by the numbers that present themselves at the Altar for Holy Communion, and that prepare themselves through the Sacrament of Penance. There was an increase of twenty in the number of Communions over last year, and that pleases me more than any other aspect of our Festival.

The High Mass on the Feast Day was a most worthy offering of the Holy Sacrifice. The choir was augmented by a few extra voices, and they were assisted by eight stringed instruments, the harp and the tympani. Mr. Mitchell, of the Church of S. Martin's-in-the-Fields, presided at the organ, and Mr. Fry conducted the music. Gounod's Mass of the Sacred Heart was perfectly sung, without an apparent flaw, and the whole service was characterized with quiet dignity and reverence. A great congregation joined with us in our celebration and in our offering of thanksgiving to Almighty God.

The Rev. Frederick Spies Penfold, Rector of S. Stephen's Church, Providence, brought us a most helpful and inspiring message, and we are most grateful to him for his visit. On the Sunday evening in the Octave there was a Festival Evensong, with a Procession of the Guilds, and ending with a Solemn Te Deum. The Vicar of S. Mary's Pro-Cathedral, the Rev. George Lynde Richardson, was the preacher.

The offering on the Feast Day was about fifteen hundred dollars, exceeding last year's by over two hundred dollars.

The winter's work seems to be moving along very well, and a spirit of real interest and desire to help prevails. We are still in need of workers for the Altar Guild, both to do embroidery and work on linen, and also to mend torn vestments. Will any who can give two hours a week to such work please speak to me about it?

Our attention is now drawn ahead to the Solemn and also glorious Feast of the Nativity of our Saviour, Jesus Christ. The Feast this year falls on Sunday. It is most fitting that we should be keeping the Feast of His Holy Nativity on His own day. This should enable greater numbers than usual to make their Communions on the Day itself, so I am arranging for more Low Masses than is usual. Let no one be absent from the Altar, which is our Bethlehem, our "House of Bread," on that gladsome day.

Let us spend this Advent-tide in real preparation for the Christmas Feast. In preparing our souls by a thorough self-examination, an earnest effort to rid ourselves of our besetting sins, and in a sincere purpose of amendment of life. Then shall we have a real

Merrie Christ-masse, and with new sight see "the King in His beauty."

God bless you all, and give you every spiritual joy in the happy Christmas Feast.

Faithfully your friend and pastor,

Franklin Joiner

Contributions for Christmas

The Rector is needing funds for the Christmas Festival. There is the expense of greens with which to decorate the Church. Then there is the expense of the Christmas parties, and also the materials to use in filling the Christmas baskets. There will be more of these baskets this year than usual, so he will need more money. Last year he asked that as many as possible send him one dollar, and a great many reponded. He makes the same suggestion this year. Then everybody has a share in this work, and in spreading Christmas cheer.

Confessions for Christmas

The Clergy will be in the Church for Confessions on the Friday before Christmas from three to five o'clock in the afternoon and from seven to eight o'clock in the evening, and on Saturday from eleven to twelve o'clock in the morning, three to five o'clock in the afternoon, and from seven to nine o'clock in the evening. Any of the Clergy may be seen by appointment during the week, immediately after the half-past nine o'clock Mass.

Masses for the Christmas Feast

On Christmas Day there will be Low Masses for Communion at 6.00 6.30, 7.00, 7.30, 8.00, 8.30 and the usual 9.15 Mass with Carols. The Masses on the even hour, together with the Children's Mass, will be at the High Altar in the Church. The Masses on the half-hour will be in St. John's Chapel. There will be a Solemn Procession at the Solemn High Mass at eleven o'clock, and the choir will sing Gounod's Mass of the Sacred Heart, with some instrumental accompaniment. There will be a Solemn Festival Evensong at eight o'clock with Solemn Procession and Te Deum. The Christmas Carols will be sung in the Processions, both morning and evening. Let us pack old St. Clement's Church to the very doors, crowding her Altars and making her swell with our prayers and ring with our hymns of praise and thanksgiving to Almighty God for the gift of His Dear Son.

The Parish Dances

The dances that are being given this winter under the auspices of the Men's Association and the Girls' Club have started off with wonderful attendances and a fine fellowship. They are a great contribution to the social life of the parish, and bring a good

number of young people in contact with the Church who would not otherwise come to know it. Not a few have become members of the congregation through knowing us in this way. It is a disappointment that there is so small a number of St. Clement's people present. The majority of those who come are from without the parish. There should be more of our own people there. Here is a way in which many who are not actively engaged in parish work can really help. Come to the dances, get to know these strangers, answer their questions, show them about the Church and the Parish buildings, and give them some of your enthusiasm for the Catholic Faith and for St. Clement's Church. There will be two dances during December, the first one on Tuesday evening, the thirteenth, and the second on Tuesday evening, the twenty-seventh.

The Men's Association

The next meeting of the Association will be held in the Parish House on Monday evening, December 12. The committee has secured two speakers for this occasion. Mr. Charles H. Grakelow, Exalted Ruler of the Elks, will be the first speaker of the evening, and he will be followed by Mr. Robert J. McKenty, Warden of the Eastern State Penitentiary. Both of these men are in demand as speakers at public meetings, and should be greeted at St. Clement's by a large gathering of the men. The organization is presenting a good program each month, and very few men are availing themselves of the opportunity that is before them. The only way to put enthusiasm into these meetings is to come and bring somebody with you. You will never make them what you think they ought to be by staying at home. There will be smokes and refreshments.

The Girls' Club

At the annual election of officers in November, the Girls' Club elected the following members to serve as their officers for the ensuing year: President, Carolyn Jerome; Vice-President, Laura Collier; Treasurer, Rebecca Taylor; Secretary, Mabel W. Eddy.

While this organization is known as "The Girls' Club," it welcomes to membership the young married women of the Parish as well.

New Photographs of the Church

On St. Clement's Day afternoon, while all the Festival decorations were still in place, The Rau Art Studios, Incorporated, with which two of our own young men are associated, took several very fine interior views of the Church, and one very excellent exterior view. The interior views include one of the High Altar and the Sanctuary, one of the entire front of the Church, including the new Pulpit and the Lady Chapel. There is a picture of the Lady Chapel alone, and also one of the Pulpit. These pictures are about eight by ten inches in size and mounted on gray cards about twelve by fourteen inches. They may be secured at one dollar each, of which twenty-five cents will go towards the fund being raised by

the Mothers' Meeting for the Parish debt. The pictures will be on exhibition after every service in the Cope Room, and there will be someone there to take your orders, and if they are placed promptly the pictures will be ready for delivery before Christmas. If the demand warrants it, some postal card views will be printed later on.

The Lea Memorial Pulpit

On the Sunday befort the Patronal Festival, the Lea Memorial Pulpit was used for the first time. It is a wonderfully beautiful piece of work, carved by the same hands that did the Reredos behind the High Altar, and all the work in the Lady Chapel. The same features have been strictly adhered to in the carving of the Pulpit, so no matter where one might have seen it, they would know at once that it belonged to St. Clement's Church. Because of its absolute harmony with all its surroundings, it has fitted into the Church so remarkably that one is not conscious of a new thing. We already feel that we have always had it, and this has almost entirely mitigated our sorrow at seeing the old Pulpit disappear with its many sacred memories.

The Pulpit is the gift of the family of the late George Henry Lea, for many years a Vestryman of the Parish. The greatest interest was taken in its design and every detail by Mrs. Lea, who died in October without ever seeing the finished work. So, in a way, this gift becomes a memorial to her as well as to her husband. May they rest in peace.

The Pulpit has been placed in the same position as the old one, the platform standing about four inches higher, which many people seem to think has improved the conditions for hearing the preacher more distinctly. The case of the Pulpit is somewhat higher than the old one, which preserves a better balance and gives the preacher a sense of greater security. The carving is very delicate and very beautiful, showing carved panels in five of the eight sides. These panels show Saints in bold relief, carved out of the background, and standing out with fine effect. They are St. George, with the dragon, and showing the rose in suggestion in the border; St. Clement with the anchor and his Church, with fishes carved in the border, his companions in the sea; St. Paul with his scroll and pen, with the palms of martyrdom in the border, and St. Denys, with the devil gargoyle from Notre Dame at his feet and the fleur-de-lis suggested in the border. The fifth panel holds an allegorical figure, symbolizing the Old Dispensation, the figure blindfolded, holding in the arms the broken table of the covenant, and supporting a broken cross.

On the base of the Pulpit is carved the memorial inscription, and on the pedestal, facing the south side, is the Lea coat of arms, with the text, "I have fought a good fight; I have finished my course; I have kept the faith."

The Rector and the entire congregation wish to thank most warmly this family for their generous and acceptable gift towards the greater beautifying of our already beautiful Church.

A Prayer for your Parish Priests

Keep them, I pray Thee, dearest Lord
Keep them for they are Thine—
Thy priests whose lives burn out before
Thy Consecrated Shrine.
Keep them—Thou knowest, dearest Lord—
The world—the flesh are strong
And Satan spreads a thousand snares
To lead them into wrong.
Keep them for they are in the world
Though from the world apart,
When earthly pleasures tempt, allure
Shelter them in Thy heart.
Keep them, and comfort them in hours
Of loneliness and pain
When all their life of sacrifice
For souls seems but in vain.
Keep them, and O remember, Lord,
They have no one but Thee
Yet they have only human hearts,
With human frailty.
Keep them as spotless as the Host—
That daily they caress—
Their every thought and word and deed,
Deign, dearest Lord, to bless.

Hymns for December

Second Sunday in Advent—A. M., 51, 398, 111, 204.
P. M., 51, 54, 268, 217.

Mid-Advent Sunday—A. M., 49, 47, 252, 322, 274.
P. M., 49, 242, 256, 51.

Fourth Sunday in Advent—A. M., 52, 203, 191, 288.
P. M., 52, 268, 49, 204.

Christmas Day—A. M., 59, Carols, 62, 61, 60.
P. M., 59, 62, 61, Carols, 60.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

Nov. 2—Louise Jacobs
Nov. 2—John Jacobs, 3d.
Nov. 18—Theodore Wesley Roach

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

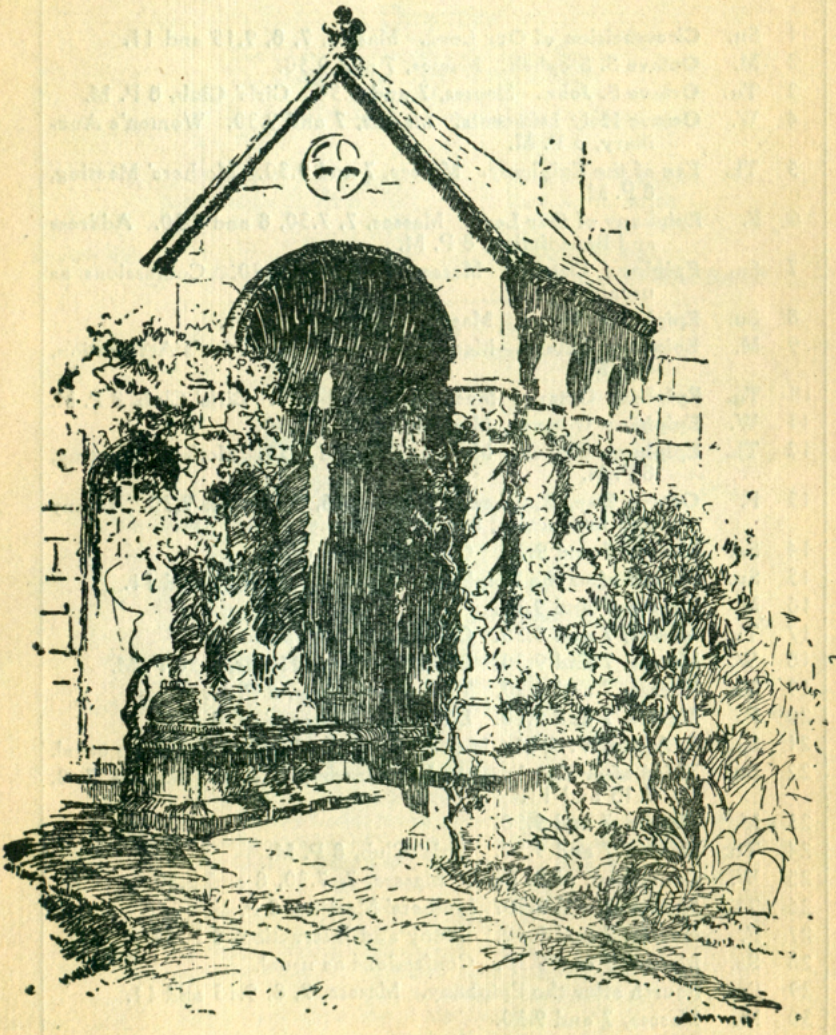
Nov. 5—John P. Etlar
Nov. 10—Rasmus P. Rasmussen
Nov. 16—Emma May Kelly
Nov. 20—Mabel Curran Bauer

Marriages

"Those whom God hath joined together, let no man put asunder."

November 3—John Dave Bauer and Mae Williams.
November 5—Paul Alexander Ewing and Agnes Beatrice Rock.
November 23—Robert Neff Longacre and Maria Catherina Nels.

S. Clement's Magazine



January, 1922

The Kalendar

January, 1922

1	Su.	**Circumcision of Our Lord.** Masses, 7, 8, 9.15 and 11.
2	M.	**Octave S. Stephen.** Masses, 7 and 9.30.
3	Tu.	**Octave S. John.** Masses, 7 and 9.30. Girls' Club, 8 P. M.
4	W.	**Octave Holy Innocents.** Masses, 7 and 9.30. Women's Auxiliary, 3 P. M.
5	Th.	**Eve of the Epiphany.** Masses, 7 and 9.30. Mothers' Meeting, 8 P. M.
6	F.	**Epiphany of Our Lord.** Masses, 7, 7.30, 8 and 9.30. Address and Benediction, 8 P. M.
7	Sa.	**Epiphany Octave.** Masses, 7, 8 and 9.30. Confessions as usual.
8	Su.	**Epiphany Octave.** Masses, 7, 8, 9.15 and 11.
9	M.	**Epiphany Octave.** Masses, 7, 8 and 9.30. Men's Association, 8 P. M.
10	Tu.	**Epiphany Octave.** Masses, 7, 8 and 9.30. Girls' Club, 8 P. M.
11	W.	**Epiphany Octave.** Masses, 7, 8 and 9.30.
12	Th.	**Epiphany Octave.** Masses, 7, 8 and 9.30. Mothers' Meeting, 8 P. M.
13	F.	**Octave Day, Epiphany.** Masses, 6, 7, 8 and 9.30. Litany and Instruction, 8 P. M.
14	Sa.	Masses, 7 and 9.30. Confessions as usual.
15	Su.	**Second after the Epiphany.** Masses, 7, 8, 9.15 and 11.
16	M.	Masses, 7 and 9.30.
17	Tu.	Masses, 7 and 9.30. Girls' Club, 8 P. M.
18	W.	Masses, 7 and 9.30. Dance in Parish House, 8.30 P. M.
19	Th.	Masses, 7 and 9.30. Mothers' Meeting, 8 P. M.
20	F.	Masses, 7 and 9.30. Litany and Instruction, 8 P. M.
21	Sa.	**S. Agnes, V. & M.** Masses, 7 and 9.30. Confessions as usual.
22	Su.	**Third after Epiphany and S. Vincent, D. & M.** Masses, 7, 8, 9.15 and 11.
23	M.	Masses, 7 and 9.30.
24	Tu.	Masses, 7 and 9.30. Girls' Club, 8 P. M.
25	W.	**Conversion of S. Paul.** Masses, 7, 7.30, 8 and 9.30.
26	Th.	Masses, 7 and 9.30. Mothers' Meeting, 8 P. M.
27	F.	Masses, 7 and 9.30. Litany and Instruction, 8 P. M.
28	Sa.	Masses, 7 and 9.30. Confessions as usual.
29	Su.	**Fourth after the Epiphany.** Masses, 7, 8, 9.15 and 11.
30	M.	Masses, 7 and 9.30.
31	Tu.	Masses, 7 and 9.30. Girls' Club, 8 P. M.

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Girls' Club, Tuesdays, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 2.30 P. M.
Church School Service League, Thursday- 3.30 P. M.
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The Rector's Letter

MY DEAR PEOPLE:

First, let me wish you all joy and happiness in the new year. The outlook on the world in the realm of social and industrial conditions is not very cheerful, but I hope you will carry into your life in the world the lessons that you have learned at the Manger of Bethlehem, that in the Christ-Masse Feast you have seen "the Desire of the Nations" has indeed come. Live His life among your fellow men. The Christian Religion is a life to live. You cannot estimate your personal influence, especially when your life is lived in the Spirit of Christ, and under His guidance. Do come more frequently during the new year to your Communions, to have that Life strengthened and intensified within yourselves, not only for your own joy in the Lord, but that you may have something Real to share with your friends and associates.

Second, I want to thank you all, both for myself and for the Assistant Clergy, for the many expressions of your affection and confidence that have been sent to us personally or collectively in the Clergy House during Christmas-tide. We are more than pleased with these gifts, and we love you for the spirit of loyalty that prompts them. Our one regret is that we cannot write to each one individually and tell you how much real happiness you have given us.

You have noticed before this how fond I am of statistics. Some people say they mean nothing, and that you can juggle them to mean anything! Aside from that possibility, they are interesting. I have completed a table of the Communions made on all the great Feasts for the past twenty-one years, and on the Christmas Day just past, there were more Communions made than in any other year, with the single exception of the Christmas following the death of Fr. Moffett. Is this not a matter for great thanksgiving to God!

I feel the time has come when I must make a very thorough revision of the Parish lists. We are carrying a large number of names of people in our files who have not made their Communions at our Altars in many years. There are a great many names without any addresses. Then there are many others who have moved from the city and are established in other Parishes, who for purely "sentimental" reasons want their names on our records. These conditions make for a very unfair showing for S. Clement's Church. Those who are regularly attached to another Parish should be transferred. Those who are regularly worshipping here should be transferred to us. The only fair list is one composed of active members.

May I ask once more that you keep me informed of new addresses. A great many Christmas cards were returned to me because of wrong addresses, where even the Post Office authorities could not trace the people addressed. Will you please be more careful about this?

Affectionately your friend and pastor,

Franklin Joiner

Blessing of the New Pulpit

On the Ember Wednesday in Advent, the Right Reverend William Thomas Manning, D.D., Bishop of New York, visited S. Clement's Church and, assisted by the Rector, blessed the Lea Memorial Pulpit. The service of blessing was private and without ceremony. The Bishop read the prayers of blessing, and also those for the faithful departed, remembering especially those in whose memory the Pulpit is erected. The Bishop of the Diocese was present in the congregation.

Retreat for the Society of the Companions of the Holy Cross

The Annual Retreat of the Society of the Companions of the Holy Cross will be held as usual in S. Clement's Church, on Thursday, January 26. The Conductor of the Retreat will be the Reverend Bernard Iddings Bell, President of S. Stephen's College. The Retreat will begin with a Mass for Communions at 8 o'clock, and close with Evensong at 5 o'clock. Any women of the Parish or of the city, and their friends, will be warmly welcomed at any or all of the addresses, which will be given in the Church. Breakfast and luncheon will be served, and any who notify the Secretary, S.C.H.C., 2222 Spruce Street, will be accommodated. Will you please pass this notice and invitation on to your friends.

The Intercession Paper

The little prayer leaflet that the Rector has been editing for several years for S. Clement's League of Intercession has been costing a great deal of money. You may be surprised to learn that five hundred dollars a year does not quite cover the cost of printing and mailing the monthly issues. I want to know what your pleasure about continuing its publication may be. The personal thanksgivings and intercessions could be printed on a small slip of paper and inserted in the magazine, if you wish especially for that feature. The Intercession paper itself is not in any sense parochial, but its circulation beyond the city has been very small. The Rector has exhausted his originality in composing it, so that now it must become more or less

a repetition of the issues of the previous years. If you have saved your back numbers, you can easily use them again. We must curtail Parish expenses, and it seems to the Rector that the Intercession paper might be discontinued without any spiritual loss to the Parish. Less than twenty-five dollars was given towards its support last year.

The Men's Association

The next meeting of the Men's Association will be on Monday night, January 9th. The speaker of the evening will be the Reverend Charles W. Shreiner, who is in charge of the Church Farm School at Glen Loch, Pennsylvania. He will tell us of the work of the School, and what it hopes to accomplish in the education of young men. The School is one of our Diocesan organizations, and we ought to know more about it.

This meeting of the Association will be open to women of the Parish and their friends as well as the men. There will be several musical numbers given by the men of the Association, and it is hoped that a large audience will avail themselves of the privilege of hearing of the work of the Farm School.

Photographs and Post Cards

The photographs and post cards of the Church, and several of the interior views are completed, are very satisfactory. They are being sold by the Mothers' Meeting, and the small profit derived from them will be added to their offering towards the parish debt. The photographs are in three styles, at one dollar, two dollars and three dollars apiece. The post cards are five cents each. They may be obtained at any time from the Clergy House, or before and after any service, in the Cope Room.

Confirmation

The Bishop of the Diocese will visit the Parish for the Sacrament of Confirmation on Sunday evening, January 29th, at eight o'clock. Quite a number of persons are under instruction, and there is still time to prepare others for this visitation. All candidates are prepared individually, so convenient times can be easily arranged. Communicate at once with the Clergy, if you are thinking of Confirmation, or if you know of anyone who is thinking about it, and would be helped to a decision if they were approached by the Clergy.

The Duplex Envelopes

There is a large group of people in the Parish who do not contribute systematically to the support of the Church and its work. Any organization with definite expenses should have some definite idea as to its income. Your giving would mean much more to you,

and to the Church, if it were regularly given. When you pledge to give a certain amount each Sunday, it does not mean that you will be served with papers by a sheriff if you fail in your pledge. The Church must know how much money it can depend upon, in order to adjust its expenditures accordingly. The Accounting Warden will be ready after any service to supply people with envelopes for this purpose.

The Vestry hope in the coming year to send out quarterly statements of the envelope accounts, so to remind givers if there are envelopes unpaid, and to give the subscribers through the envelopes an opportunity to approve the Church's record.

JANUARY HYMNS

January 1st.	A. M.—	485, 61, 329, 71, 56, 60.
	P. M.—	485, 62, 71, 61, 329, 60.
8th.	A. M.—	Carols, 482, 81, 79, 219.
	P. M.—	219, 76, 81, 79, Carols.
15th.	A. M.—	81. 305, 97.
	P. M.—	219, 220, 307, 167.
22nd.	A. M.—	219, 300, 167.
	P. M.—	81, 297, 179, 79.
29th.	A. M.—	304, 302, 307.
	P. M.—	156, 157, 271, 274.
	P. M.—	150, 157, 271, 274.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

December 11. Harold Ulra Goldin.
18. Doris Frances Papy.
26. Phaon Bair Derr.

Marriages

"Those whom God hath joined together, let no man put asunder."

December 22. George Dewey Fulmer and Gertrude Dunbery.

Received

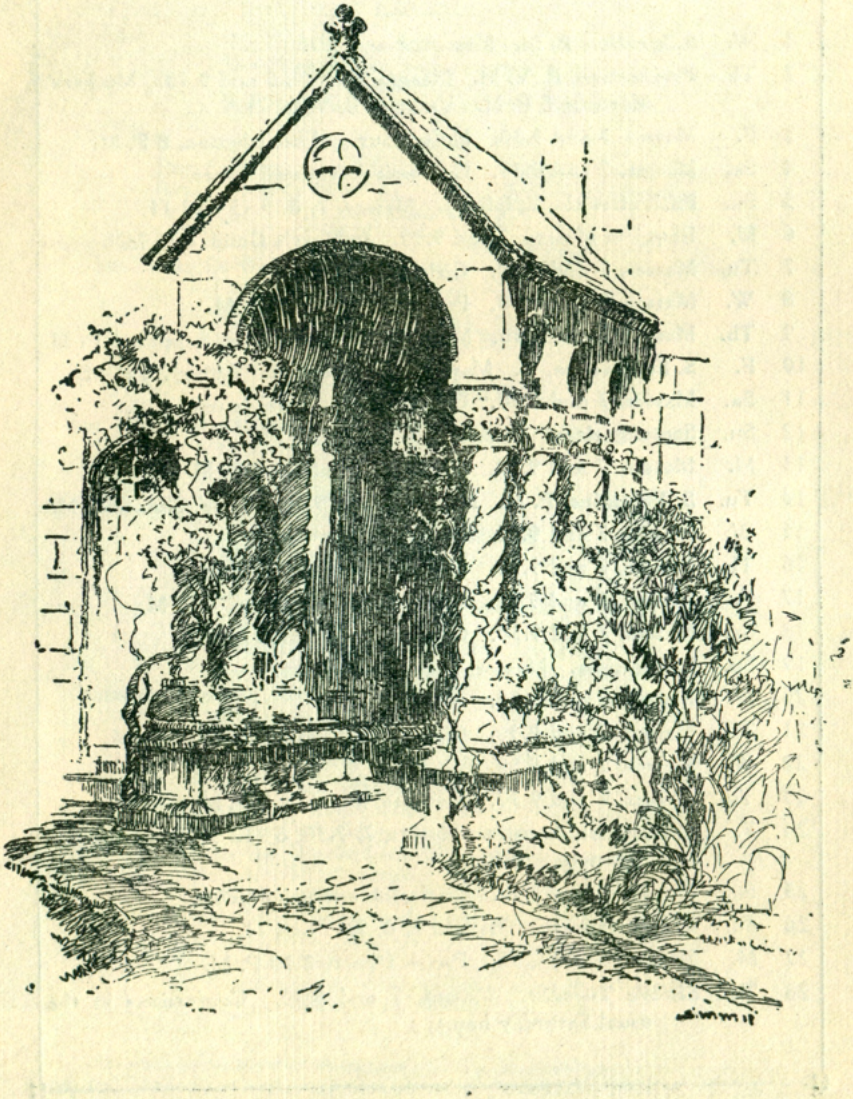
December 1. Mr. and Mrs. Walter A. Hildreth, from Bethlehem, Penna.
18. Mrs. Katharine Manson, by request.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

November 27. Amelia D. Hockley. December 2. Alexander B. Unitt.

S. Clement's Magazine



February, 1922

The Kalendar

February, 1922

1	W.	**S. Ignatius, B. M.** Masses, 7 and 9.30.
2	Th.	**Purification, B. V. M.** Masses, 7, 7.30, 8 and 9.30. Mothers' Meeting, 8 P. M. Vespers, B. V. M., 9.
3	F.	Masses, 7 and 9.30. Holy Hour and Benediction, 8 P. M.
4	Sa.	Masses, 7 and 9.30. Confessions at usual hours.
5	Su.	**Fifth after the Epiphany.** Masses, 7, 8, 9.15 and 11.
6	M.	Requiem Masses, 7 and 9.30. S. Mary's Guild, 8 P. M.
7	Tu.	Masses, 7 and 9.30. Girls' Club, 8 P. M.
8	W.	Masses, 7 and 9.30. Parish Dance, 8.30 P. M.
9	Th.	Masses, 7 and 9.30. Mothers' Meeting Parish Supper, 6 P. M.
10	F.	**S. Scholastica, V.** Masses, 6, 7 and 9.30. Litany, 8 P. M.
11	Sa.	Masses, 7 and 9.30. Confessions at usual hours.
12	Su.	**Septuagesima.** Masses, 7, 8, 9.15 and 11.
13	M.	Masses, 7 and 9.30. Men's Association, 8 P. M.
14	Tu.	**S. Valentine, P. M.** Masses, 7 and 9.30. Girls' Club, 8 P. M.
15	W.	Masses, 7 and 9.30.
16	Th.	Masses, 7 and 9.30. Mothers' Meeting, 8 P. M.
17	F.	Masses, 7 and 9.30. Litany and Instruction, 8 P. M.
18	Sa.	Masses, 7 and 9.30. Confessions at usual hours.
19	Su.	**Sexagesima.** Masses, 7, 8, 9.15 and 11.
20	M.	Masses, 7 and 9.30.
21	Tu.	Masses, 7 and 9.30. Girls' Club Minstrel Show, 8 P. M.
22	W.	Masses, 7 and 9.30.
23	Th.	Masses, 7 and 9.30. Mothers' Meeting, 8 P. M.
24	F.	**S. Matthias, Apostle.** Masses, 7, 7.30, 8 and 9.30. Litany and Instruction, 8 P. M.
25	Sa.	Masses, 7 and 9.30. Confessions at usual hours.
26	Su.	**Quinquagesima.** Masses, 7, 8, 9.15 and 11.
27	M.	Masses, 7 and 9.30. Parish Dance, 8.30 P. M.
28	Tu.	**Shrove Tuesday.** Masses, 7 and 9.30. Confessions at the usual Saturday hours.

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"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."— S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania.
Edited by the Clergy.

Directory

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The Clergy House, 2013 Appletree Street
Telephone, Locust 0417
S. Margaret's Misson House, 1831 Pine Street

The Clergy

Rev. Franklin Joiner, *Rector*
Rev. Charles C. Quin
Rev. V. O. Anderson
Rev. A. M. Smith

Rector's Warden
Mr. Francis D. Wetherill

Accounting Warden
Mr. S. McKean Bayard

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Masses, 7.00, 8.00, 9.15 and 11.00 A. M.
Catechism, 9.45 A. M.
Matins, 7.30 A. M.
Evensong, 8.00. P. M.

On Weekdays: Mass, 7.00 and 9.30 A. M.
On the second Friday, 6.00 A. M.
Matins, 7.30 A. M.
Evensong, 5.00 P. M.
Benediction of the Blessed Sacrament (C. B. S.) first Friday, 8.00 P. M.
Litany and Instruction, Fridays, 8.00 P. M.
The Healing Mission Service, Fridays, 10.00 A. .M

Confessions: Fridays, 3.00 to 5.00 P. M.; Saturdays, 11 to 12 A. M., 3 to 5 P. M. and 7.00 to 9.00 P. M.

Guilds and Meetings

S. Mary's Guild, firsr Monday, 8 P.M.
S. Katharine's Guild, Senior Branch—Second and Fourth Wed. 8 P. M.
S. Katherine's Guild, Junior Branch, Fourth Wednesday, 3.30 P. M.
Altar Guild, Tuesdays and Thursdays, 10.00 A. M.
Girls' Club, Tuesdays, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 2.30 P. M.
Church School Service League, Thursday- 3.30 P. M.
Mothers' Meeting, Thursdays, 8.00 P. M.
Saturday Classes for Children, 10.00 A. M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P. M
Men's Association Second Monday, 7.45 P. M.

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The Magazine will be mailed to those contributing fifty cents a year.

The Rector's Letter

MY DEAR PEOPLE:—

This year the month of February stands apart in an unusual way between the Christmas and Epiphany Seasons and the beginning of Lent. This does not mean that it is like a "between season," of little interest, but rather that it is an unique opportunity for us to gather up the lessons of the previous weeks, and looking ahead to our Lent and our Easter, see just what we are going to keep and use to our benefit and the benefit of the Church during our weeks of penance. That having known the Incarnation of Jesus Christ our Lord, we may be brought, by His Cross and Passion, to His Glorious Resurrection. This is the month for us to arrange our Lenten rules, so as to be ready to begin on the first day of March, which is Ash Wednesday.

I am not prepared to give you the full details of our Lenten devotions, but they will be about the same as last year's, which seemed helpful, and most convenient for the members of the congregation. One thing I am prepared to announce now—there will be three Masses every day. I hope very many of you will head your Lenten Rule with Daily Mass. These Masses will be said at seven, eight and nine-thirty o'clock, and this variety of hours should enable a great many people to make daily Mass a rule during Lent. The keeping of such a rule cannot help being of infinite value to you in your spiritual experience.

During the past few weeks I have given a Retreat for the Associates of the Sisters of S. Margaret at the Sisters' Mission House on Pine Street. I have also conducted a Quiet Day for the Church Service League in the Church of the Advent, Boston, and preached at the High Mass there on S. Vincent's Day. I also preached at All Saints' Church, Ashmont, where Dean Hutchinson spent the early days of his Priesthood. While in Boston I visited with the Fathers of the Society of S. John the Evangelist, and they sent their most affectionate good wishes to all the members of the congregation. They follow us closely with their prayers, and take the deepest interest in our life.

Father Harrison, O. H. C., Father Allen, O. H. C., Father Bothe, of the Church of S. Mary the Virgin, New York City, and the President of S. Stephen's College, have been guests at the Clergy House during the month.

February will be a busy month in entertainments, dances, lectures and such things, and I commend all of them to your most sympathetic interest and support.

Franklin Joiner—

Shrove Tuesday and Ash Wednesday

On Shrove Tuesday, the Clergy will be in the Church for Confessions after ten o'clock in the morning, from three to five o'clock in the afternoon, and from seven to nine o'clock in the evening. One cannot do penance in Lent, and it is purely and essentially a penitential season, unless they have confessed their sins before Ash Wednesday.

On Ash Wednesday there will be four Masses, at six, seven, eight and half-past nine o'clock. The Ashes will be blessed before the first Mass, and imposed before and after every Mass and also before and after every other devotional exercise during the day. There will be an address after the last Mass.

The Blessed Sacrament will be exposed from the last Mass until Benediction after the address at four o'clock, on this and all other Wednesdays in Lent. There will be a service of intercession at noon and other devotional exercises during the day. The boys from the choir will sing at Benediction on Wednesdays. The Litany and the Penitential Office will be said in the evening at eight o'clock, when there will be an address. There will be sung evensong, sermon, and the Stations of the Cross on Friday evenings.

The Men's Association

The next meeting of the Men's Association will be on Monday night, February 13th, at eight o'clock. The speaker of the evening will be Lieutenant Harry Gordon Milsom, R. O. C. E. F., survivor of the famous First Canadian Division, who has spoken throughout the United States and Canada to over a million and a half people since his return from the front.

Lieut. Milsom's audiences have ranged from Senators to shipbuilders, and among those with whom he has appeared are the late Colonel Roosevelt, ex-President Taft, Secretary Daniels, Mr. Charles M. Schwab, Ambassador Gerard and Gypsy Smith. He has devoted much of his time since his discharge to speaking to employers and groups of working people, and has something of value to say in regard to welfare work in industrial relations.

He is the author of "Sunset, Night and Dawn," and his lectures are given under the auspices of the University Extension Society.

The lecture will be followed by "community singing," smokes, and some refreshments.

The February Dances

Under the auspices of the Men's Association and the Girls' Club, two more dances in the winter's series will be given this month. There will be a Valentine Dance on Wednesday evening, February 8th, and a Patriotic Dance on Monday night, February 27th. These will be the last dances until after Easter. These dances are greatly appreciated and enjoyed by some two hundred or more young people who come to them regularly. One has to use a pretty powerful microscope to discover a member of S. Clement's Church among the crowd. This is a great pity. Why is it so?

A Parish Supper

The ever-ready-to-help and energetic Mothers' Meeting will give a Parish Supper on Thursday evening, February 9th. The proceeds of the Supper will be devoted to the sum of money the Mothers' Meeting is raising towards the Parish Debt. They have already raised about four hundred dollars. Supper will be served after six o'clock and the tickets are fifty cents apiece. After eight o'clock the floor will be cleared for dancing. This should be a wonderful opportunity for the members of the parish to come together for a social evening. The menu for the supper will include cold baked ham, potato salad, pickles and olives, rolls and butter, tea and coffee, ice cream and cake. Tickets may be secured from members of the Mothers' Meeting or from the Sister-in-charge.

The Girls' Club Minstrel Show

The Members of the Girls' Club will make their contribution to reducing the Parish Debt by presenting a Minstrel Show on Tuesday evening, February 21st, at eight o'clock. The Parish Hall should be packed on this night, and your most liberal patronage is requested. Rehearsals have been under way for some weeks, and an original entertainment is guaranteed. Tickets may be obtained from members of the club at thirty-five cents apiece. There will be a dance after the entertainment. Come and bring your friends.

The Lenten Sewing

A number of the women of the parish, under the direction of the Women's Auxiliary, have for some years been meeting on Wednesdays and sewing for the yearly missionary box that the Auxiliary prepares during Lent. $125.00 is needed for the purchase of materials and wool to be made up into garments for this box. Many who are unable to help on Wednesdays with the sewing are glad to give some sum of money towards this initial expense and so do their bit. The Rector or Mrs. Paul F. Mowry will gladly accept for this purpose any contribution, no matter how small.

The Rector's Discretionary Fund

The money that is given during the year by members of the Parish for the "Poor Fund" is distributed by the Sisters in their work. The Rector's Discretionary Fund is his poor fund, and he has a steady stream of demands on it, demands which cannot be turned over to the Sisters. He has an allowance of ten dollars a month from the Vestry in lieu of the Communion Alms, the offerings that are placed in the alms box at the rear of the south aisle in the Church, and a regular offering of ten dollars each month from a member of the Parish. This totals each month from twenty-five to thirty dollars. To this is added an occasional fee or thank-offering. The

Rector gives ten dollars a month to two needy persons who are quite dependent on his gift. Another family, consisting of father and mother and six children, have been receiving a dollar a day from him for over four months. The father is unable to get to work. The mother must stay at home to care for the small children. The oldest girl of fifteen years earns six dollars a week. The family must be helped.

The Rector's Discretionary Fund is not only used for these necessary parish charities, but must also be used for stationery and postage, which is no small item in such a parish, for office supplies such as filing cases and cards for indexes, telegrams, taxi-cabs for sick Communions and urgent calls, and for the countless other items of expense that come up from time to time during the day, and all of them incident to the work.

It simply reduces itself to this: The Rector's Discretionary Fund, as it now stands, is spent before he receives it. These other expenses he is bearing himself. His pocket is very short and very lean. He calls for help!

S. Stephen's College

Here is a noble work that should be liberally supported by S. Clement's Church. The great work that the College is doing in maintaining its uncompromising Catholic atmosphere, and the healthy and virile way in which our Faith is being presented to the students, should make us proud to help in the Endowment Fund that is just being launched.

The College receives nothing from the Nation-Wide Campaign, which commends its needs the more forcibly to us. Its scholastic standing is of the highest, and its intimate living between students, President and faculty make for strong character.

President Hibben, of Princeton University, has written the following to President Bell, of S. Stephen's College:

"I have been greatly interested in your campaign to raise a half a million dollars for the endowment of S. Stephen's College. You are doing an excellent work there, which is greatly needed in our educational world and I hope that you will be abundantly successful in raising the sum which you have as your objective. A college such as S. Stephen's, with a small number of students and moderate cost of living and personal contact of the members of the faculty with the undergraduates, does a splendid work in fitting men for useful careers in life and deserves the recognition of all who are generously inclined and are willing to help in a time both of need and of opportunity."

The Rector will gladly supply any member of the congregation with special envelopes in which they may make monthly offerings for this worthy cause. One student is now being supported at S. Stephen's College by the Yarnall Fund.

The Pledge

"To pledge or not to pledge—that is the question:
Whether 'tis nobler in a man to gather
The Church's blessings free, and leave the others
To foot the bills and spread the gospel tidings
Or to take pen, to sign a pledge that's duplex
And share the cost. To write—to sign—to pledge—
To pledge—perchance to pay! Ay, there's the rub;
For in six months I may have lowered salary.
Stocks may have sunk, or bad investments swat me,
And then, besides, the increased cost of living
Must give me pause; then too, there's the respect
I owe myself to run a costly motor;
The dues of clubs, the children off at college!
Why not content myself with casual giving
On pleasant Sundays when I journey churchward
And not commit myself to certain moneys?
WHY NOT? BECAUSE I DO NOT PROPOSE
TO BE A SLACKER!"

Marriages

"Those whom God hath joined together, let no man put asunder."

Jan. 11. Morris Faust Wilson and Della (Bush) Amey.
Jan. 20. George Williams and Mary Henry.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

Jan. 23. Elizabeth Tudor Leach.

Received

Jan. 1. Harry Kellock, from S. John's Church, Newport, R. I.
Jan. 1. James F. McCue, from the Roman Communion.
Jan. 18. Charles M. Mead, from Trinity Church, New Rochelle, N. Y.

Transfered

Jan. 9. Margaret Ruff, to S. Mary's Church, Hamilton Village.
Jan. 13. Mrs. Clara (McConnell) Plumb, to S. Luke's Church, Brooklyn.
Jan. 13. Robert Neff Longacre, to Christ Church, Houston, Texas.

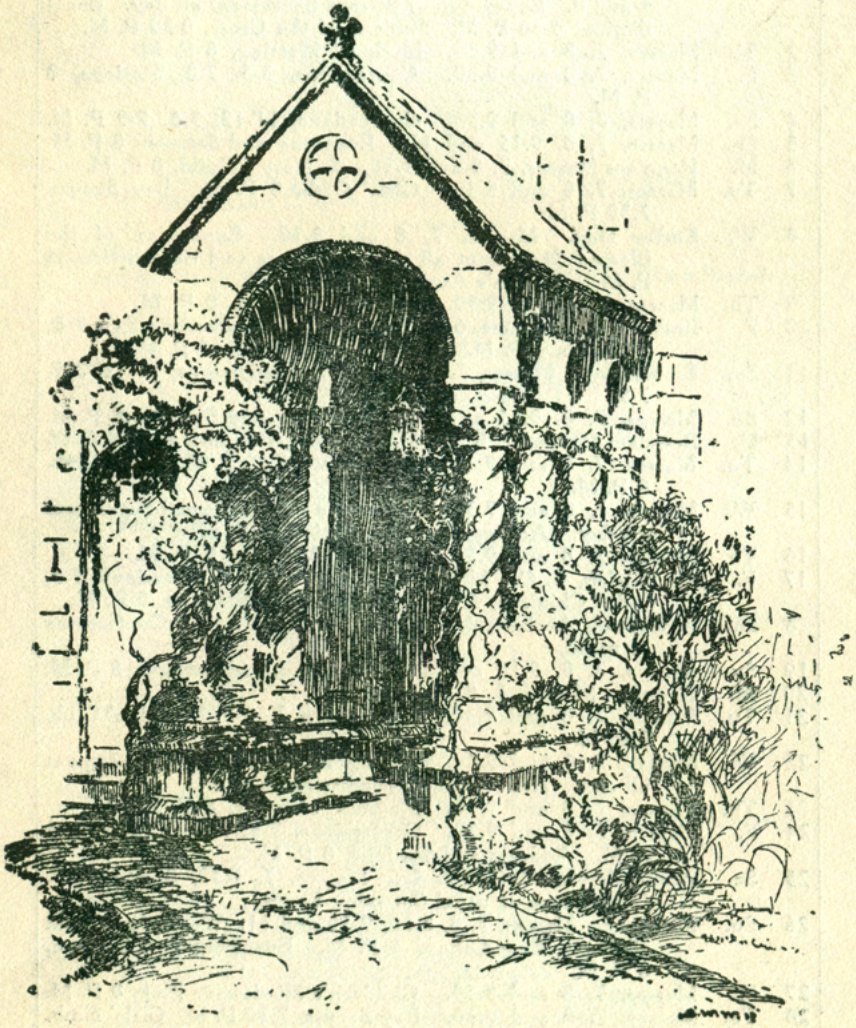
Confirmed

January 29th

"And when they had laid their hands on them they received the Holy Ghost."

Wilfred Barnes, 3d
Eleanor Elizabeth Brenner
Letitia Daley
Lorna Francis
Cecelia Fredericks
Walter Clifford Fulmer
Frank Alvah Grant
William John Haley
John Frederick Holahan
Amanda Thomas Hoopes
Magdeline Georgina (Seibel) Kaelber
Anna McKenna
Herbert Moffett McLauchlan
Mary Anna (Geber) McLauchlan
Frank Alphonzo Moore
Catherine Nase
Elvah Gertrude Nase
James Folsom Paul
Frederick William Rode, Jr.

S. Clement's Magazine



March 1922

The Kalendar

March, 1922

1	W.	**Ash Wednesday.** Masses, 6, 7, 8 and 9.30. Addresses at 10, 4 and 8. Exposition of Blessed Sacrament all day. Benediction, 4.30 P. M. Stations of the Cross, 8.30 P. M.
2	Th.	Masses, 7, 8 and 9.30. Mothers' Meeting, 8 P. M.
3	F.	Masses, 7, 8 and 9.30. Confessions, 3-5, 7-8. Stations, 8 P. M.
4	Sa.	Masses, 7, 8 and 9.30. Confessions, 11-12, 3-5, 7-9 P. M.
5	Su.	Masses, 7, 8, 9.15 and 11. Evensong and Sermon, 8 P. M.
6	M.	Requiem Masses, 7, 8 and 9.30. S. Mary's Guild, 8 P. M.
7	Tu.	Masses, 7, 8 and 9.30. Girls' Club, 8 P. M. Boy Scouts, 7.30 P. M.
8	W.	**Ember Day.** Masses, 7, 8 and 9.30. Exposition of the Blessed Sacrament all day. Address and Benediction, 4 P. M. Women's Auxiliary, 2.30 P. M.
9	Th.	Masses, 7, 8 and 9.30. Mothers' Meeting, 8 P. M.
10	F.	**Ember Day.** Masses, 6, 7, 8 and 9.30. Confessions 3-5, 7-8. Children, 4 P. M. Address and Stations, 8 P. M.
11	Sa.	**Ember Day.** Masses, 7, 8 and 9.30. Confessions, 11-12, 3-5, 7-9.
12	Su.	Masses, 7, 8, 9.15 and 11. Evensong and Sermon, 8 P. M.
13	M.	Requiem Masses, 7, 8 and 9.30. Men's Association, 8.30 P. M.
14	Tu.	Masses, 7, 8 and 9.30. Boy Scouts, 7.30 P. M. Girls' Club, 8 P. M.
15	W.	Masses, 7, 8 and 9.30. Exposition of the Blessed Sacrament all day. Address and Benediction, 4 P. M.
16	Th.	Masses, 7, 8 and 9.30. Mothers' Meeting, 8 P. M.
17	F.	**St. Patrick, B. C.** Masses, 7, 8 and 9.30. Confessions, 3-5, 7-8. Children, 4 P. M. Address and Stations, 8 P. M.
18	Sa.	**S. Gabriel, Archangel.** Masses, 7, 8 and 9.30. Confessions as usual.
19	Su.	Masses, 7, 8, 9.15 and 11. Evensong and Sermon, 8 P. M.
20	M.	Requiem Masses, 7, 8 and 9.30.
21	Tu.	Masses, 7, 8 and 9.30. Boy Scouts, 7.30 P. M. Girls' Club, 8 P. M.
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24	F.	Masses, 7, 8 and 9.30. Confessions, 3-5, 7-8. Children, 4 P. M. Address and Stations, 8 P. M.
25	Sa.	**Annunciation of Our Lady.** Masses, 7, 7.30, 8 and 9.30. Confessions at usual Saturday hours.
26	Su.	**Mid-Lent.** Masses, 7, 8, 8.30, 9.15 and 11. Women's Retreat all day. Benediction, 4 P. M. Evensong and Sermon, 8 P. M.
27	M.	Masses, 7, 8 and 9.30. Children's Missionary Play, 8 P. M.
28	Tu.	Masses, 7, 8 and 9.30. Boy Scouts, 7.30 P. M. Girls' Club, 8 P. M.
29	W.	Masses, 7, 8 and 9.30. Exposition of the Blessed Sacrament all day. Address and Benediction, 4 P. M.
30	Th.	Masses, 7, 8 and 9.30. Mothers' Meeting, 8 P. M.
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The Rector's Letter

My Dear People:

This letter will reach you on the First Sunday in Lent. I hope that each one of you has made a good Lenten Rule, and that already you have begun to feel helped and strengthened by your Lenten discipline.

As we enter into each new season we want to make it better than any that have gone before it. If we do not put much into it, we cannot expect to get very much out of it, but if we do put much into it, we will receive large returns in spiritual benefits. Let us realize the value of co-operation, striving to realize that we are members one of another, and the more deeply we appreciate this spiritual union, the greater will be the fruit of our Lenten devotion. Try to enter into the parish life of worship, prayer and praise as earnestly and whole-heartedly as possible.

Prayer. The daily Masses, and there will be three each day, should be largely attended. The daily intercession offered at the Altar is a most blessed method of "working together with God." There will be fifteen minutes of public intercession every day, before the Tabernacle, preceding Evensong. Wednesdays will be kept as days of intercession in the Lady Chapel, where the Blessed Sacrament will be Exposed, ending with Benediction at four o'clock. Try to make your prayers this Lent a power with God.

Abstinence. Put away all worldly pleasures. It is not at all consonant with your Religious Profession to indulge in worldly pleasures. Do not be found at places of public amusement. Do not be found at parties. Do not discredit your Faith, your Rector, your Parish, your Church, your Lord. Abstain from flesh meat on all Wednesdays and Fridays and on Ember Saturday.

Alms. Try to lay aside a definite amount for your Easter offering. We are still very much behind in our parish expenses, so a part of the Easter offering this year may have to be used here. Perhaps you can earn some extra money for a special offering. The offering will mean more to you and to God if it is the fruit of some self-sacrifice. If you are not a regular contributor to the parish, ask for envelopes, and begin your systematic giving at once.

Communions. Increase the number of your Communions, and prepare most carefully for them. You should receive the Blessed Sacrament every Sunday. If that is your habit, add a mid-week Communion to that. This is your great source of strength, the great means of the building up of your spiritual life.

These are some definite practical ways in which you can make Lent a power in your life. Do not let the opportunity slip by. There are few, if any, Churches where there are so many opportunities for Mass, and praise and prayer, as there are at S. Clement's. The addresses and sermons are all plain, simple, helpful instructions.

If you enter into Lent with your sins forgiven and in the true spirit of penitence and humility, you may look confidently for God's blessing upon the parish and upon your own souls.

Franklin Joiner

The Women's Annual Retreat

The annual retreat for women will be held as usual on Mid-Lent Sunday. The conductor will be the Rev. Granville Williams, of the Society of S. John the Evangelist. The retreat will open with the eight o'clock Mass, and there will be addresses at ten o'clock, half-past two and four o'clock. A service of intercession will follow the Solemn High Mass. The retreat will close with Benediction of the Blessed Sacrament immediately after the last address. Breakfast and dinner will be served in the Parish House. Notices are sent out to those who have attended previous retreats, but these are not to be construed in any sense as invitations. All women of this, or any parish, will be most cordially welcomed.

The Men's Retreat

The annual retreat for the men of the parish and their men friends will be held as usual on Passion Sunday, the first Sunday in April, the 2d. It will open with the eight o'clock Mass and end with Evensong at five o'clock. The addresses will be at ten, half-past two and four o'clock. Breakfast and dinner will be served in the Parish House.

The Retreat for S. Mary's Guild

The annual retreat for the members and associates of S. Mary's Guild will be held as usual on the Thursday in Passion Week, April 6. The retreat will open with the half-past nine Mass, and the addresses will be at ten, half-past two and four o'clock. Dinner and supper will be served in the Parish House. The day will close with the recitation of the Guild Office in S. John's Chapel immediately after supper. The Rev. Sidney Atmore Caine, Rector of S. Timothy's Church, Roxborough, and a former assistant in the parish, will be the conductor.

Retreat at S. Margaret's Mission House

The Rev. Father Huntington, Superior of the Order of the Holy Cross, will conduct a retreat for young churchwomen at S. Margaret's Mission House, 1831 Pine Street, on Wednesday, March 8, beginning with Mass at eight o'clock. Any one wishing to attend is asked to notify the Sister-in-charge.

Lenten Services for Children

The Stations of the Cross will be said in S. John's Chapel Friday afternoons at four o'clock for the children. A new set of the Stations will be used, set up on an easel in the front of the Chapel, so the children will not have to move, but the Stations will be changed with each devotion. This is a great improvement on the old method for the children, since the Stations in the Church are small and indistinct, and too far away on the wall for the children to see from the aisles.

The Saturday Morning Classes are now under the Children's Church School Service League, and they will be working during Lent for a Missionary Box. Will parents please see that the children are sent to the Church Friday afternoons and Saturday mornings?

Lectures in Church History

The Very Rev. William Palmer Ladd, D.D., Dean of the Berkeley Divinity School, of Middletown, Connecticut, will give a series of lectures on early English Church History, in S. James' Church, on the Saturday afternoons in Lent, at five o'clock. The Rector commends them most highly to your patronage.

March 4.—The Celtic Churches.
11.—Beginnings of the Church of England.
18.—Saints, Popes and Kings.
25.—Was the Thirteenth the Greatest of Centuries?
April 1.—The End of the Middle Ages.
8.—The Reformation—What and Why?

Diocesan Mission Study Class

Many good Church people are grossly ignorant of the missionary work of the Church. Of what she has done in the past, what she is doing now, and what she ought to be preparing to do in the future. The Educational Department of the Church's Executive Council has inaugurated a course of lectures, that changes each year, on various fields of the Church's missionary endeavors.

Dr. William C. Sturgis, Secretary of the Educational Division, of New York City, will conduct a Mission Study Class in the Church House on Tuesday evenings in Lent, at eight o'clock. The class will be conducted on the lecture method, so those who attend will not have to make special preparation for each class, although this, of course, helps the individual very much.

The subject of the course is "The Church in the Nations."

Lecture 1.—Philosophy and Program of the Church's Missionary Work.
2.—The Church and the Negroes.
3.—The Church in the Southern Highlands.
4.—The Church in Japan.
5.—The Church in China.
6.—The Church in Liberia.
7.—The Whole Church, in All the World.

The Men's Association

The February meeting of the Men's Association reached the high-water mark in attendance and in interest. The speaker of the evening, Lieutenant Milsom, of the Princess Pat Regiment, won all his hearers by the force and power of his message, and by the charm of his personality. He came to us from a bed of sickness, but in spite of his indisposition, made a most telling address. We hope to have him with us again.

The March meeting will be held in the Parish House on Monday evening, the 13th, at half-past eight o'clock. The speaker of the evening will be the famous "Baseball Parson," the Rev. T. W. Davis, ex-Chaplain of the Pennsylvania State Senate. His subject will be, "The Baseball Game of Life." Mr. Davis was himself a professional baseball player before he entered the Methodist ministry. All the men of the parish are cordially invited, and are asked to invite and bring with them any of their friends.

The Girls' Club

On Tuesday evenings in Lent, Miss Elizabeth Wilson Fisher, of S. James' Church, and a frequent visitor at S. Clement's, will conduct a course in the Study of Missions for the Girls' Club, beginning at half-past eight, and lasting for one hour. She will follow the same program as used by Dr. Sturgis at the Church House. Any other women of the parish who would like the benefit of this course from Miss Fisher, will be welcomed by the members of the Girls' Club.

The Boy Scouts

An effort is being made to revive S. Clement's Troop of Boy Scouts, which has been inactive for several years. Two meetings have been held, and about eight boys have been enrolled. There are a great many boys in the parish who should be in the Scouts. Their meetings will be in the Scout Room on the top floor of the Parish House, Tuesday evenings, at half-past seven o'clock. The Scoutmaster will be Mr. Harold Jerome, who, while not a member of the parish, is here frequently, and whose wife is the President of the Girls' Club. There is no more admirable organization for boys over twelve years of age than the Scout Troop. Parents, send along your boys.

The United Offering

As this is the year of the meeting of the General Convention of the Church, when the Women's Auxiliary makes its triennial offering for Missions, it is the last year for the parish to make up its offering for that purpose. It is earnestly hoped that S. Clement's part in that great fund may amount to three hundred dollars. Offerings for this purpose may be given to the Clergy, or to Miss Hutchinson, 2108 DeLancey Street, who is the Treasurer of the Parish Offering.

The Intercession Paper

It seems best to discontinue the monthly Intercession Paper. As was pointed out in the January MAGAZINE, the cost of publication is so great, and the circulation so small, that it seems to be one of the ways in which we can curb expense. The Rector is grateful for several small gifts of money which helped in reducing the deficit in postage, and also for the many expressions of appreciation that came from many of its users. Perhaps some day we may be able to take it up again.

The Choir

The boys of the choir will sing at Benediction on the Wednesday afternoons in Lent. The full choir will sing Evensong before the Sermon and Stations Friday nights.

On Passion Sunday night and Palm Sunday night, instead of the usual Sung Evensong, the choir will sing Stainer's Crucifixion.

A new setting for the Tantum Ergo from one of Silas' Masses will be used at the High Mass on Sundays, alternating with the familiar O Salutaris.

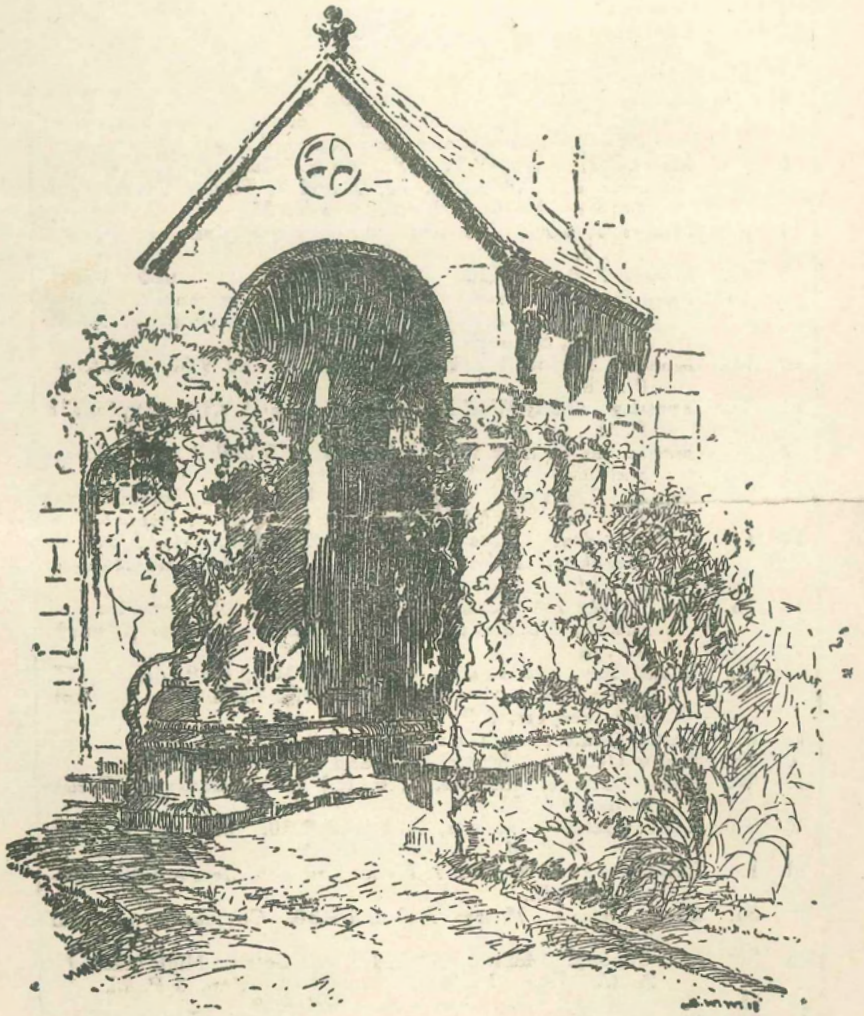
The Children's Missionary Play

The children of the parish, under the direction of Sister Isabel and Miss Hexamer, will give a Missionary Play and Pageant at Mid-Lent. The day set is the Monday following Mid-Lent Sunday, March 27, at eight o'clock, in the Parish House. The proceeds of the entertainment will be devoted to the children's Lenten Missionary Offering.

New Jersey Diocesan Altar Guild

The Bishop of New Jersey has appointed Mrs. Charles Van Dyke Joline, of Merchantville, to the presidency of the New Jersey Diocesan Altar Guild. While Mrs. Joline resides in the Diocese of New Jersey, she is a very active and valued member of S. Clement's. We are proud to lend her to the Bishop of New Jersey for so conspicuous a post. We congratulate the Altar Guild in having so worthy and capable a President, and Mrs. Joline for the honor with which the Bishop has marked her.

S. Clement's Magazine



April, 1922

The Kalendar

April, 1922

1	Sa.	Masses, 7, 8 and 9.30. Confessions, 11-12, 3-5, 7-9.
2	Su.	**Passion Sunday.** Masses, 7, 8 and 9.15. High Mass, 11. Evensong, 5. 8 P. M., Stainer's "Crucifixion."
3	M.	Masses, 7, 8 and 9.30.
4	Tu.	Masses, 7, 8 and 9.30. Boy Scouts, 7.30. Girls' Club, 8 P. M.
5	W.	Masses, 7, 8 and 9.30. Exposition of the Blessed Sacrament all day. Address and Benediction, 4 P. M.
6	Th.	Masses, 7, 8 and 9.30. St. Mary's Guild Annual Day of Retreat. Addresses, 10, 2 and 4, Father Caine, Conductor. Mothers' Meeting, 8 P. M.
7	F.	Masses, 7, 8 and 9.30. Sung Evensong, Stations and Sermon, 8 P. M.
8	Sa.	Masses, 7, 8 and 9.30. Confessions at usual Saturday hours.
9	Su.	**Palm Sunday.** Masses, 7, 8, and 9.15. Ceremonial Blessing of Palms, Solemn Procession and High Mass, 11 A. M. 8 P. M., Stainer's "Crucifixion."
10	M.	**Monday in Holy Week.** Masses, 7, 8 and 9.30. Stations, 8 P. M.
11	Tu.	**Tuesday in Holy Week.** Masses, 7, 8 and 9.30. Stations, 8 P. M.
12	W.	**Wednesday in Holy Week.** Masses, 7, 8 and 9.30. Address and Stations, 8 P. M.
13	Th.	**Maundy Thursday.** Solemn High Mass With Communions, 7 A. M. Day of Devotion before Altar of Repose.
14	F.	**Good Friday.** Mass of the Pre-Sanctified, 10.30 A. M. Preaching of the Passion, 12-3. Address and Stations, 8 P. M.
15	Sa.	**Holy Sabbath.** Mass, 7 A. M. Blessing of New Fire and Paschal Candle and First Vespers of Easter (Sung), 5 P. M.
16	Su.	**Easter Day.** Masses, 6, 6.30, 7, 7.30, 8, 8.30, and 9.15. Solemn Procession and Solemn High Mass, 11 A. M. Solemn Vespers, 8 P. M.
17	M.	**Easter Octave.** Masses, 7, 8 and 9.30.
18	Tu.	**Easter Octave.** Masses, 7, 8 and 9.30.
19	W.	**Easter Octave.** Masses, 7, 8 and 9.30. Dance in Parish House, 8 P. M.
20	Th.	**Easter Octave.** Masses, 7, 8 and 9.30. Mothers' Meeting Party, 8 P. M.
21	F.	**Easter Octave.** Masses, 7, 8 and 9.30. Address and Benediction, 8 P. M.
22	Sa.	**Easter Octave.** Masses, 7, 8 and 9.30. Confessions at usual hours.
23	Su.	**Low Sunday.** Masses, 7, 8 and 9.15. Solemn High Mass, 11 A. M. Festival Evensong and Procession, 8 P. M.
24	M.	Masses, 7 and 9.30. Men's Association, 8 P. M.
25	Tu.	**St. Mark, Evangelist.** Masses, 7, 7.30, 8 and 9.30.
26	W.	Masses, 7 and 9.30. S. Katharine's Guild Party.
27	Th.	Masses, 7 and 9.30. Mothers' Meeting Entertainment.
28	F.	Masses, 7 and 9.30.
29	Sa.	Masses, 7 and 9.30. Confessions at usual hours.
30	Su.	**II. Easter.** Masses, 7, 8 and 9.15. Solemn High Mass, 11 A. M. Solemn Evensong, 8 P. M.

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Catechism, 9.45 A. M.
Matins, 7.30 A. M.
Evensong, 8.00. P. M.

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Girls' Club, Tuesdays, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 2.30 P. M.
Church School Service League, Thursday- 3.30 P. M.
Mothers' Meeting, Thursdays, 8.00 P. M.
Saturday Classes for Children, 10.00 A. M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P. M.
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The Rector's Letter

My Dear People:

Lent is more than half over. Where do you stand? Have you made any progress in your spiritual life? Has the penance you have been doing helped you to conquer your besetting sins? Have your extra acts of devotion strengthened you in your amendment of life?

As we pass into Passiontide and veil the sacred images and pictures in the Church, so you must veil yourselves within the Love of the Sacred Heart, shutting out the world more completely during these closing days of Lent. And as you thus find yourselves alone with Jesus, ask Him to show you what you must do to come to Him worthily in the Easter Feast. You cannot come to Him with sin in your souls. You cannot come to Him with sins simply forgiven and no effort made towards a new life.

The season of the Church Year into which we are just entering can help you more, perhaps, than any other to repent of your sins and to strive more earnestly for a permanent conquering of them. How can you gaze on the Passion of your Saviour, and enter into His pain and suffering without thinking seriously of your own sins, which caused Him thus to suffer. "Is it nothing to you, all ye who pass by?" Can you resist His call?

You cannot enter into the Easter joy without first passing the Way of Sorrows. It is only by His Cross and Passion that you can be brought to the Glory of His Resurrection.

Many of you are striving to this end. I know that our Blessed Lord will bring you new life in the Queen of Feasts. But there are so many of you who, by your actions, do not seem to have heard of this Solemn Season. Our Lord is speaking to you! He is calling you! There is still time. No longer, then, delay.

May each of you in your Easter Communion realize, in unity of Love, the joy of the Sacred Heart of Jesus, as He confirms in you the fruit of His Passion, and exalts you in the power of His Risen Life.

Franklin Joiner

Holy Week

The Ceremonial Blessing of the Palms will begin on Palm Sunday at half past ten o'clock. This will bring the Palm Procession at about the usual hour for the High Mass. Please remember this change of hour.

On Palm Sunday evening, as well as on Passion Sunday evening, the choir will sing Stainer's "Crucifixion." Fr. Smith will conclude his course of sermons on the Beatitudes.

On Monday, Tuesday and Wednesday there will be the usual three Masses each day. The Stations of the Cross will be said every evening at eight o'clock, Saturday excepted. There will be an address at the Stations on Wednesday and Friday nights. The Day of Exposition of the Blessed Sacrament will not be kept on Wednesday in Holy Week, but the day of devotion will be kept on the following day, when the watches are kept before the Altar of Repose.

On Maundy Thursday there will be a Solemn High Mass at seven o'clock, with the Procession of the Blessed Sacrament immediately after to the Altar of Repose. There is but one Mass on this day, sung by the Rector, when the Assisting Clergy and all the Faithful should receive the Holy Communion from him. This is in commemoration of our Blessed Lord's Institution of the Mass, when He fed His people with His own Hand. There should be a large congregation for this Mass, and many more Communions than have been made in recent years. There will be a breakfast in the Parish House after the Mass for the choir, acolytes and any members of the congregation who notify Miss Newman at 2028 Cherry street. The Altar of Repose will be accessible for devotions until nine o'clock in the evening.

On Good Friday, Matins and the Stations of the Cross will be said at seven o'clock. The Litany will be said at nine, followed at once by the Stations for the children. There will be the Mass of the Pre-Sanctified, with the Reproaches, at half past ten o'clock. The Preaching of the Passion will begin at noon, and the Rector will be the preacher. In the evening at eight o'clock, after the Stations of the Cross, Fr. Anderson will give the last of his Lenten series of addresses, which have been most helpful, being devotional studies of the Stations themselves.

On Holy Sabbath there will be a Mass at seven o'clock, followed by Matins. It is the custom of the Church for the Faithful to abstain from their Communions from Maundy Thursday until they come to the Altar on Easter Day.

First Vespers of Easter will be sung by the full choir on Saturday afternoon at five o'clock. Vespers will be preceded by the Blessing of the New Fire and the Paschal Candle.

There will be Low Masses on Easter Day at six, half past six, seven, half past seven, eight, half past eight and a quarter past nine o'clock, the last being the Children's Mass with hymns. The Masses

on the even hour, together with the Children's Mass, will be at the High Altar in the Church. The other Masses will be in St. John's Chapel. This is a day of Solemn Obligation and every member of the Parish should come to the Parish Altar on this day.

At the Solemn High Mass and Festival Procession the choir will sing one of Gounod's Masses, "Troisieme Messe Solennelle" (de Paques). Solemn Evensong will be sung at eight o'clock, followed by the usual procession and Solemn Te Deum. These festival services will be repeated on Low Sunday.

Confessions

The following hours will be kept in the Church for Confession during Holy Week:

The Rector:	Tuesday, 10 to 11 A. M.
	Wednesday, 10 to 11 A. M.
	Thursday, 10 to 11 A. M., 3 to 5 P. M.
	Friday, 7 to 8 P. M.
	Saturday, 10 to 12 M.; 7 to 9 P. M.
Fr. Quin:	Wednesday, 3 to 5 P. M.
	Thursday, 3 to 5 P. M.
	Friday, 3 to 5; 7 to 8 P. M.
	Saturday, 3 to 5; 7 to 10 P. M.
Fr. Anderson:	Wednesday, 3 to 5 P. M.
	Thursday, 3 to 5 P. M.
	Friday, 3 to 5; 7 to 8 P. M.
	Saturday, 3 to 5; 7 to 10 P. M.
Fr. Smith:	Friday, 7 to 8 P. M.
	Saturday, 3 to 5; 7 to 9 P. M.

It is hoped that as many as possible will come to their Confessions very early in the week. It is suggested that penitents say their preliminary prayers and the Confiteor before they enter the Confessional, so that they may be ready at once to begin with the matter for confession.

The Easter Offering

At the last meeting of the Vestry a resolution was passed to apply the offering of Easter Day towards the reduction of the deficit in the Parish expenses. This deficit still amounts to four thousand dollars. We have not increased it during the past year. It is earnestly hoped that Easter may see us free from debt. Unless the offering is otherwise marked, it will be used for this purpose.

If the Easter Day offering is sufficient to cover the deficit, the offering on Whitsunday will be given to missions.

During February the Girls' Club gave a very successful minstrel show, the proceeds of which amounted to almost two hundred dollars. The Mothers' Meeting will have an offering of at least five hundred dollars to present on Easter Day for this purpose. This is a splendid example for the Parish. Let everyone try to meet it.

After-Easter Festivities

On the evening of Wednesday in Easter week, April 19, the Men's Association and Girl's Club will give another of the dances they have been conducting through the winter.

On Thursday evening of this week the Mothers' Meeting will have its Easter Party.

On the following Thursday night, April 27, the Philadelphia Electric Company will give one of their picture entertainments in the Parish House, under the auspices of the Mothers' Meeting. Admission will be fifteen cents, and the proceeds will be added to their fund.

The Vestry

The Annual Parish Election of Vestrymen will be held in the Parish House on Easter Monday. The polls will be open from twelve until two o'clock.

The Men's Association

The next meeting of the Men's Association will be held in the Parish House on Monday evening, April 24. Two very able and interesting speakers have been engaged for this evening. The first will be Mr. Edwin M. Abbott, the great criminal lawyer. He will give the men his experience of twenty-six years at the bar, and the results of that experience that he believes to be of help to others. The second speaker will be Mr. Henry J. A. Newton, in charge of the Maintenance Department of the Fidelity Mutual Life Insurance Company, and his subject will be "The Joy of Spending Other People's Money."

No effort is being spared by the Entertainment Committee of this Association in providing interesting and entertaining programs for these monthly meetings. The best advertisement of them is in the fact that when a man comes once, he never misses another meeting. There are still a great many men in the Parish who have never tried that "once." A hearty welcome awaits all the men of the Parish and their friends.

The Episcopal Hospital

This Diocesan and City Institution is in serious financial need. They are facing a deficit of over fifty thousand dollars. It is hoped that S. Clement's may be able to make an offering towards relieving this need.

The hospital staff includes sixty physicians, surgeons and offi-

cials, one hundred and twenty nurses, and one hundred and fifty other employees. During the past year there have been over five thousand patients in the hospital; twenty-three thousand have been treated through the dispensary and over eighty-five thousand visits have been made outside the hospital.

The Clergy will be glad to forward any gifts that my be handed to them.

The Clergy House

Recent guests at the Clergy House have included Fr. Campbell and Fr. Tiedeman, both of the Order of the Holy Cross; Fr. Williams, S. S. J. E., who gave the Annual Retreat for Women on Mid-Lent Sunday, and Mr. Otto Crause, of Princeton University, a member of Fr. Smith's former Parish in California.

BAPTISMS

March 5. Marguerite Rosalie Underwood.
6. Bertha Agatha Christensen.
March 15. John Paul Davis.
Walter Loe Bowen.
Roy Elwood Bowen.

MARRIAGE

March 15. Edgar Townsend Appleby and Helen Elizabeth Outerbridge.

BURIALS

Feb. 27. Catherine Elliott.
March 3. James Gordon Mowatt.
March 2. Anna Peale Amies.
10. G. Harry Hamilton.
March 15. Sarah Amer Gatshell.

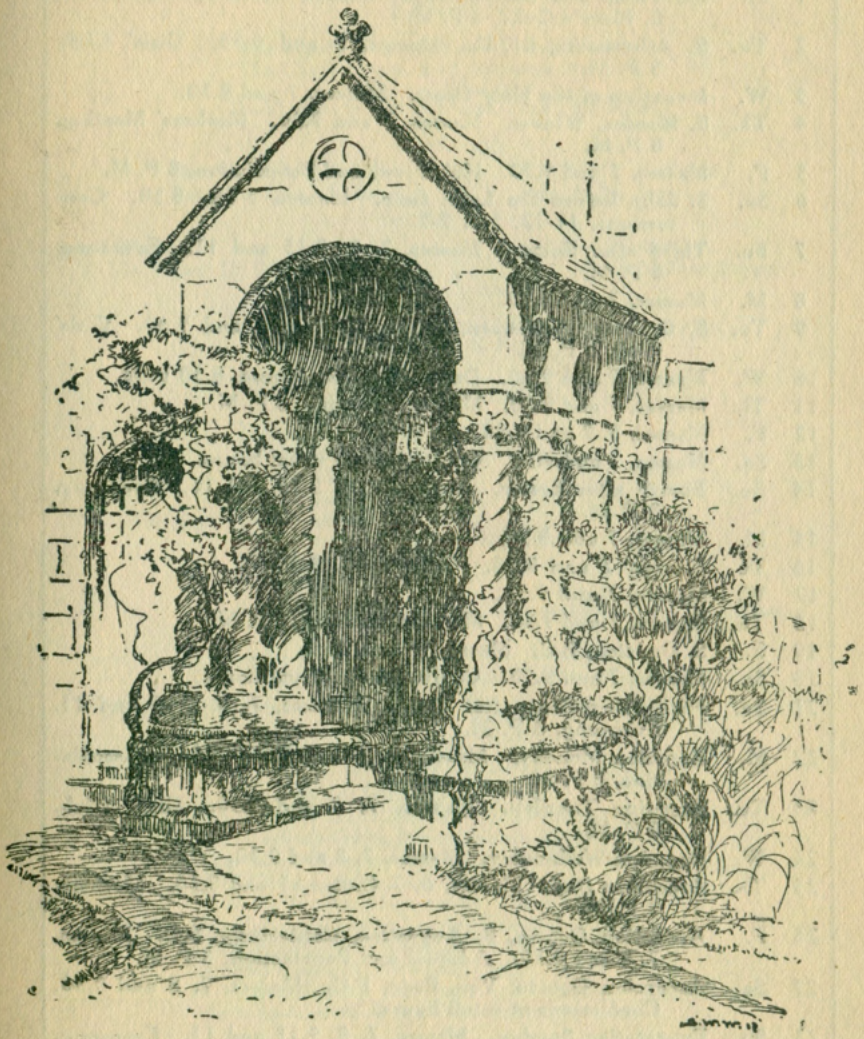
TRANSFERRED

March 2. Jean VanVoorhees Joline, to S. James' Church, Philadelphia.

RECEIVED

March 1. Albert Paul Shalet.
Sarah C. Shalet, from S. Paul's Church, Washington, D. C.
20. Mary H. Barnes, from Christ Church, Greensburg, Penna.
21. Irene Franz, from the Chapel of the Mediator, Philadelphia.

S. Clement's Magazine



May, 1922

The Kalendar

May, 1922

1	M.	**SS. Philip and James, App.** Masses, 7, 7.30, 8 and 9.30. S. Mary's Guild, 8 P. M.
2	Tu.	**S. Athanasius, B.C.D.** Masses, 7 and 9.30. Girls' Club, 8 P. M.
3	W.	**Invention of the Holy Cross.** Masses, 7 and 9.30.
4	Th.	**S. Monica, Widow.** Masses, 7 and 9.30. Mothers' Meeting, 8 P. M.
5	F.	Masses, 7 and 9.30. Holy Hour and Benediction, 8 P. M.
6	Sa.	**S. John before the Latin Gate.** Masses, 7 and 8.30. Confessions, 11-12, 3-5, 7-9.
7	Su.	**Third after Easter.** Masses, 7, 8, 9.15 and 11. Evensong, 8 P. M.
8	M.	Masses, 7 and 9.30.
9	Tu.	**S. Gregory, Nazianzen, B.C.D.** Masses, 7 and 9.30. Girls' Club, 8 P. M.
10	W.	Masses, 7 and 9.30. Dance in Parish House, 8.30 P. M.
11	Th.	Masses, 7 and 9.30. Mothers' Meeting, 8 P. M.
12	F.	Masses, 6, 7 and 9.30.
13	Sa.	Masses, 7 and 9.30. Confessions at usual hours.
14	Su.	**Fourth after Easter.** Masses, 7, 8, 9.15 and 11. Evensong, 8 P. M.
15	M.	Masses, 7 and 9.30.
16	Tu.	Masses, 7 and 9.30. Girls' Club, 8 P. M.
17	W.	Masses, 7 and 9.30.
18	Th.	Masses, 7 and 9.30. Mothers' Meeting, 8 P. M.
19	F.	**S. Dunstan, B.C.** Masses, 7 and 9.30.
20	Sa.	Masses, 7 and 9.30. Confessions at usual hours.
21	Su.	**Fifth (Rogation) after Easter.** Masses, 7, 8, 9.15 and 11. Evensong, 8 P. M.
22	M.	**Rogation Monday.** Masses, 7, 8 and 9.30. Men's Association, 8 P. M.
23	Tu.	**Rogation Tuesday.** Masses, 7, 8 and 9.30. Girls' Club, 8 P. M.
24	W.	**Rogation Wednesday.** Masses, 7, 8 and 9.30.
25	Th.	**Ascension Day.** Masses, 6, 7 (Solemn) and 9.30. Mothers, 8 P. M.
26	F.	**Ascension Octave, S. Augustine, Canterbury, B.C.** Masses, 7, 8 and 9.30. Address and Benediction, 8 P. M.
27	Sa.	**Ascension Octave, Ven. Bede, P.C.** Masses, 7, 8 and 9.30. Confessions at usual hours.
28	Su.	**Expectation Sunday.** Masses, 7, 8, 9.15 and 11. Evensong, 8 P. M.
29	M.	**Ascension Octave.** Masses, 7, 8 and 9.30.
30	Tu.	**Ascension Octave.** Masses, 7, 8 and 9.30.
31	W.	**Ascension Octave.** Masses, 7, 8 and 9.30.

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My dear People:

The Easter Festival has been a season of real rejoicing in the Parish, and this because you had kept so good a Lent. I ventured to arrange a great many more services than has been the custom in the past, and the response was most gratifying. The Mass attendance was large every day, and the number of Communions as well. You have used the Church, too, for your prayers, and especially on the Days of Exposition and at Benediction of the Blessed Sacrament. These moments in the Presence of our Blessed Lord are never lost. He has rewarded you in the Easter Feast and His visible blessing to the Parish.

There were four hundred and sixty Communions at the seven Low Masses on Easter Day. An unusual number for S. Clement's Church. Many who had lapsed returned to their Confessions before the Feast, and many came to the Sacrament of Penance for the first time. These two things are the cause of the greatest rejoicing.

Then you must join with me in thanksgiving for the generous offering made at the Feast. Thirty-four hundred dollars! The largest single offering in the history of the Parish! With the income received early in March from the Endowment Fund, this offering wipes out completely the deficit in Parish expenses which we have been carrying for some time, and also gives us a substantial balance ahead!

After the Feast of Easter there is apt to be a great drop in Mass attendance and in the number of Communions. The Lenten season should have established in us regular habits of Church attendance, and they should have been sealed in our Easter Communions. Please do not allow yourself to feel that because Easter is over, your attendance at the daily Mass is no longer necessary. It is more necessary after a great feast than at any other time. It is in the moments when we feel most secure that we are in the greatest danger.

And this may also be true of your gifts to the support of the Parish. Because the deficit is met, and we have a substantial sum ahead in the expense account is no reason for you to curtail in any of your giving. If the present standard of giving is maintained, we can meet all the current expenses, and the reserve fund can be kept for extraordinary and unexpected costs. A Parish like ours should always have a good sum ahead, and you can keep it so by being regular and systematic in your offerings.

I want to thank you for myself, as well as for the other Clergy, for the many expressions of your affection and good wishes that came to us in the Clergy House during the Feast.

We love these marks of your good favor. May GOD keep us, the happy family that we are, and bring us to our Eternal Home in Heaven.

Affectionately in our Blessed Lord,

Franklin Joiner

The Vestry

The annual election of Vestrymen was held on Easter Monday, and the following men were elected to serve in that capacity for the ensuing three years:

Francis Dring Wetherill,
Francis Peters Adams,
Edward Biddle Clay,
Sheldon Potter Ritter.

The Easter meeting of the Vestry was held the following afternoon (Tuesday) in the Clergy House.

After receiving the report of the election, the meeting was called to order and the Vestry proceeded to the election of officers. Mr. Sheldon Potter Ritter was elected Accounting Warden.

Mr. S. McKean Bayard, who has been Accounting Warden for over twenty years, had presented his resignation at the last meeting of the Vestry. Mr. Bayard has given the Parish most efficient and distinguished service during his years of service, and the Rector and the Vestry cannot say enough in appreciation of his faithful work. The pressure of outside business forced Mr. Bayard to this resignation, and the Vestry, recognizing the situation, reluctantly released him.

The Rector then appointed Mr. Francis Dring Wetherill as his Warden.

The following elections were then made: Mr. Edward Biddle Clay to be Secretary of the Vestry, Messrs. Clinton Rogers Woodruff, Horace Wells Sellers and J. Lawrence Wetherill to be delegates to the Annual Diocesan Convention; Messrs. S. McKean Bayard, Edward Biddle Clay and J. Lawrence Wetherill to comprise the Finance Committee, with Mr. Bayard as the Chairman.

The Rector appointed the following committees:

Music Committee:	Mr. Clinton Rogers Woodruff, Mr. Sheldon Potter Ritter, Mr. Francis Peters Adams.
Property Committee:	Mr. George Lewis Mayer, Mr. Horace Wells Sellers, Mr. Edward A. Casey.
Insurance Committee:	Mr. S. McKean Bayard, Mr. Sheldon Potter Ritter.

The resignation of Mr. Stevenson Hockley Walsh was presented at the March meeting of the Vestry, but the Vestry deferred action, hoping that Mr. Walsh might reconsider the matter. He replied to the Easter meeting that he was retiring from active participation in committees and boards, and begged that his resignation be accepted. Mr. Walsh had been a member of the Vestry for many years, and in that time rendered most valuable service to the Parish. As Chairman of the Finance Committee he was most dependable in his counsel and help, and as Chairman of the Insurance Committee, most indefatigable in arranging and placing the insurance of the Parish on a sound and most satisfactory plane. His resignation is a great loss to the Vestry.

His place was filled by the election of Mr. Theodore Garfield Homan, who has long been identified with the Parish as a Chorister and an Acolyte. He is the Assistant Treasurer of The Philadelphia Company for Guaranteeing Mortgages. We welcome him most warmly to membership in the Vestry.

The Men's Association

The May meeting of the Men's Association will be later in the month than is usual. Monday evening, May 22d, is the time for the next meeting. The speaker of the evening will be Mr. Andrew Wright Crawford, Recording Secretary of the City Parks Association of Philadelphia. His subject will be "The Standards Set for World Fairs." He will endeavor to show what was done in the great fairs at Chicago, San Diego and San Francisco, and to show what Philadelphia must do in order to make the Sesqui-Centennial go beyond these former affairs. It is hoped that the members of the Association will pass this invitation on to their friends, and then bring their friends with them to this May meeting of the Assocation.

Organ Recital

The first week in May is to be observed by the city as Philadelphia's First Music Week. On Monday evening, May first, at a quarter past eight o'clock, there will be an organ recital in the Church, given by our organist, Mr. Henry S. Fry, President of the American Guild, and by Mr. Rollo F. Maitland. There will be no cards of admission, and the recital is open for all who may care to come.

Mothers' Meeting Easter Sale

On Saturday, May twentieth, the Mothers' Meeting will hold an Easter Sale in the Parish House. There will be many useful and fancy articles for sale, with candy and home-made food. At this time the mothers will offer for sale a large number of very beautiful hand-made rag rugs. The colors are all carefully selected, and the rugs are woven in sets, so that they are very suitable for summer rooms and bungalows. The members of the meeting have prepared the rags during the winter. The sale will open at three o'clock in the afternoon and close at nine in the evening.

The May Dance

On Wednesday evening, May tenth, the Men's Association will give a large dance in the Parish House at half-past eight o'clock. The series which the Association have given through the winter closed with the dance in Easter week. That series was not put through with any idea of making money, but simply to promote sociability among our own young people, and to bring others into our acquaintance. The proceeds of the May dance will be given by the Association to one of the Parish funds. The tickets are fifty cents apiece, and the Association most earnestly invites your patronage.

Exhibition of Vestments

On Ascension Day afternoon, May twenty-fifth, from four until six o'clock, there will be an exhibition of all the Vestments, Copes, Chasubles, Altar Frontals and Laces belonging to the Parish, as well as all the Silver and Gold Plate, and the precious jewels. The exhibition will be in the Parish House. There will be no charge for admission, but a silver offering may be left at the door to be used in the maintenance of the Church Garden. Tea will be served. Friends of the Parish, as well as the members of the congregation will be welcome.

Easter Offering, April 16, 1922

For Parish Expenses

Cash	$346.99	
Special Envelopes	2,218.20	
Duplex Envelopes	158.25	
For Purchase of Sacramental Wine	5.00	
		$2,728.44

For All Other Purposes

Foreign Missions	$17.14	
Domestic Missions	31.28	
Diocesan Missions	3.10	
Holy Cross Liberian Mission	100.10	
St. Stephen's College	101.00	
Starving Russians' Fund	1.50	
City Mission	100.00	
Episcopal Hospital	250.00	
		604.12
Total Offering for All Purposes		$3,332.56

Included in the amount given for Parish Expenses were offerings of $500 from the Mothers' Meeting, and $200 from the Girls' Club.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

April 2d. Elmer Cooney, Jr.
12th. Charles Swenson, Jr.
12th. Edith Elvira Swenson.

Confirmations

"And when they had laid their hands on them they received the Holy Ghost."

April 10th. Joseph Booth.
10th. Margaret A. Dallett.
10th. Jane Elizabeth Welch (Mrs.)

Marriages

"Those whom God hath joined together, let no man put asunder."

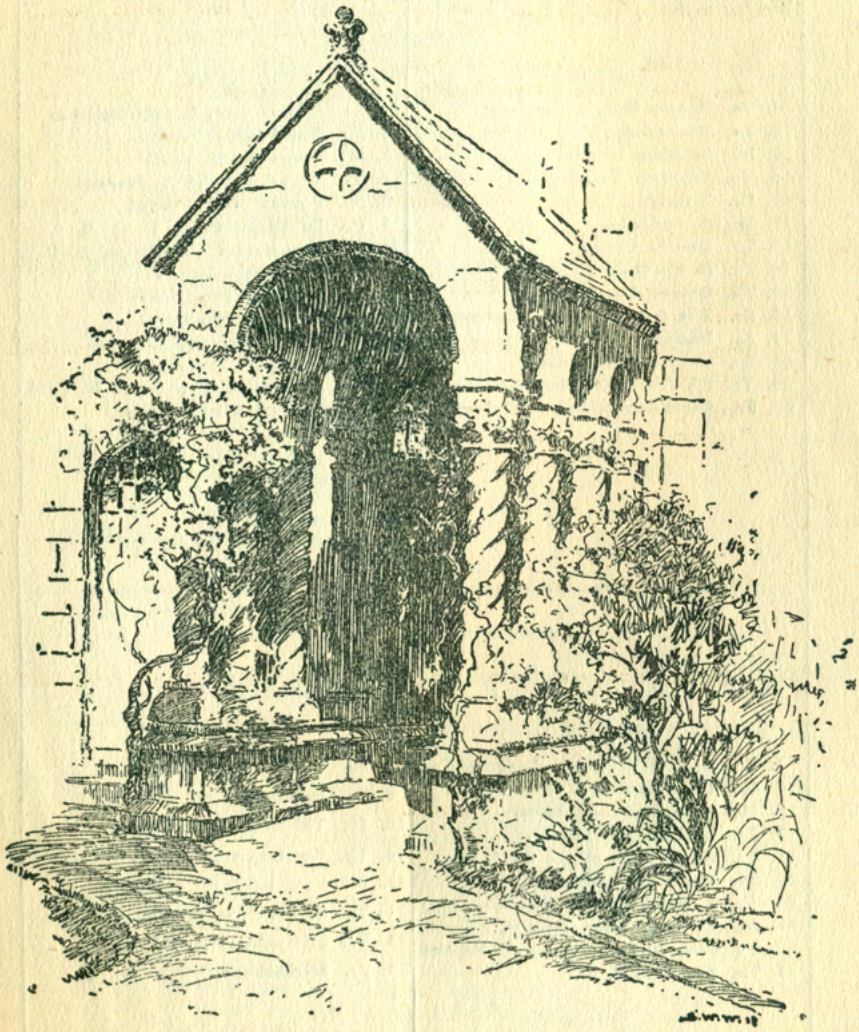
March 29th. Harold Lyman Fitch and Mary W. Tucker.
April 22d. George Widdifield Bartram and Elizabeth Hannah Walshe.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

March 29th. Frank T. Merwin.
April 6th. Craven A. Glidden.
6th. Remi Remont.
7th. William P. Corney.
17th. Johanna E. Decker.

S. Clement's Magazine



June---September, 1922

The Kalendar

June, July, August, September, 1922

JUNE

1. Th. Octave Day, Ascension.
4. Su. Whitsunday.
5. M. Whitsun Monday.
6. Tu. Whitsun Tuesday.
11. Su. Trinity.
12. M. S. Barnabas.
15. Th. Corpus Christi.
18. Su. In the Octave, Corpus Christi.
22. Th. Octave Day, Corpus Christi.
23. Fr. The Sacred Heart of Jesus.
24. Sa. Nativity of S. John the Baptist.
25. Su. Second after Trinity.
29. Th. SS. Peter and Paul, Apostles.
30. Fr. Commemoration of S. Paul.

JULY

1. Sa. Octave Day, S. John Baptist.
2. Su. Third after Trinity.
3. Mo. Visitation B. V. M.
4. Tu. Translation of S. Martin.
9. Su. Fourth after Trinity.
14. Fr. S. Bonaventura, B. C. D.
15. Sa. Translation, S. Swithin, B. C.
16. Su. Fifth after Trinity.
20. Th. S. Margaret of Antioch.
22. Sa. S. Mary Magdalene.
23. Su. Sixth after Trinity.
25. Tu. S. James, Apostle.
26. We. S. Anne, Mother of the B. V. M.
30. Su. Seventh after Trinity.

AUGUST

1. Tu. S. Peter's Chains, Lammas Day.
6. Su. Transfiguration of our Lord.
7. Mo. Holy Name of Jesus.
13. Su. Ninth after Trinity.
15. Tu. Assumption of the B. V. M.
20. Su. Tenth after Trinity.
24. Th. S. Bartholomew, Apostle.
27. Su. Eleventh after Trinity.
29. Tu. Beheading of S. John the Baptist.
31. Th. S. Aidan, B. C.

SEPTEMBER

3. Su. Twelfth after Trinity.
8. Fr. Nativity of the B. V. M.
10. Su. Thirteenth after Trinity.
14. Th. Exaltation of the Holy Cross.
17. Su. Fourteenth after Trinity.
21. Th. S. Matthew, Apostle.
24. Su. Fifteenth after Trinity.
29. Fr. Michaelmas.

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Rev. V. O. Anderson
Rev. A. M. Smith

Rector's Warden
Mr. Francis D. Wetherill

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Masses, 7.00, 8.00, 9.15 and 11.00 A. M.
Catechism, 9.45 A. M.
Matins, 7.30 A. M.
Evensong, 8.00. P. M.

On Weekdays: Mass, 7.00 and 9.30 A. M.
On the second Friday, 6.00 A. M.
Matins, 7.30 A. M.
Evensong, 5.00 P. M.
Benediction of the Blessed Sacrament (C. B. S.) first Friday, 8.00 P. M.
Litany and Instruction, Fridays, 8.00 P. M.
The Healing Mission Service, Fridays, 10.00 A. .M

Confessions: Fridays, 3.00 to 5.00 P. M.; Saturdays, 11 to 12 A. M., 3 to 5 P. M. and 7.00 to 9.00 P. M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8 P.M.
S. Katharine's Guild, Senior Branch—Second and Fourth Wed. 8 P. M.
S. Katherine's Guild, Junior Branch, Fourth Wednesday, 3.30 P. M.
Altar Guild, Tuesdays and Thursdays, 10.00 A. M.
Girls' Club, Tuesdays, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 2.30 P. M.
Church School Service League, Thursday- 3.30 P. M.
Mothers' Meeting, Thursdays, 8.00 P. M.
Saturday Classes for Children, 10.00 A. M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P. M.
Men's Association Second Monday, 7.45 P. M.

Persons desiring pews or sittings, or the Duplex Envelopes for the support of the Parish and Missions, are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays; or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

The Rector's Letter

My dear people:—

With Easter coming so late in the Kalendar year, the Feasts following the Great Forty Days fall well into the early summer, after many of you have left the city, and the parish is scattered before the close of the Church year. This is, of course, to be regretted, but when the humid sultry weather settles down on the city, I can well understand why everyone who is able to leave it, does so.

This early breaking up of the parish for the summer, and the hot weather, has made me feel it is a wise thing to simplify the Festival services that fall this year in the month of June. The first Sunday in June is the Feast of Pentecost, and while, of course, there will be a Solemn High Mass, we will sing a less elaborate Mass than usual. The Festival Vespers in the evening, without procession, will be the last evening service until the first of October. On Trinity Sunday, the 11th of June, S. Patrick's Breastplate will be sung in Procession before the Mass, and as on Pentecost a simple Mass will be sung. On the following Sunday we will be keeping the Octave of Corpus Christi.

The Mothers' Meeting will be continued on Thursday evenings throughout the summer. There will be the Chapel Service at eight o'clock, followed by a social hour and refreshments in the Parish House. There will be a short instruction for the children immediately after their Mass on Sunday mornings, and a record of attendance will be taken, but this will not count for the prizes which are awarded for regularity in attendance from the first of October to the first of June.

You will all be delighted to know that Fr. Underhill is expected to spend the summer at the Clergy House and assist with the Parish work as the members of the staff take their vacations, so there will be three Priests in residence during the larger part of the summer. There will be TWO MASSES EVERY DAY, and others as they are announced from time to time on the bulletin board. The hours of the Masses will be seven and half past nine o'clock, and Matins and Vespers will be said at the usual hours daily. The eight o'clock Mass on Sundays will be discontinued after Trinity Sunday.

And here I must urge on you all the necessity of looking into the matter of opportunity for Mass when you are planning your summer holiday. Again and again I hear of members of the Parish who are spending the entire summer in resorts where there is no Church. This is absolutely beyond my comprehension! How people who are faithful and devout during the winter, can take a vacation from Church I do not understand! And then, too, I must caution those who have the opportunity for Church while they are away! Your presence at Mass on Sunday is your minimum obligation. You have always been

taught that at S. Clement's, and I would reiterate that precept of the Church with all the vehemence of which I am capable. The Mass is the Mass, even though the Altar be unlighted, and the Priest wears a surplice and a stole. "Because it isn't like S. Clement's," is no excuse! I blush for myself and the former Rectors of the Parish if any Communicant of the Parish does not know better than that. When you deliberately absent yourself from Mass on Sunday, you not only leave a blight on your soul which can be forgiven, but which cannot be made up, but you bring great discredit on the Catholic Faith, on your Parish, and on your Spiritual Teachers.

May I remind you of the two summer funds, and solicit your gifts for both of them. There is the Summer Outing Fund, which provides vacations for many of the mothers and children of the Parish. The offering on Ascension Day was for this, but more money will be needed. Then there is the Choir Outing Fund, which provides a week in camp during August for all the boys in the Choir. They have done splendid work this year, and many of you have spoken to me most highly of it. I am sure you will be glad to put your appreciation into material form, and help them to their vacation.

Then I must plead once more for my Discretionery Fund. All the offerings that are made on special occasions for the "Poor Fund" are handed over to the Sisters for their distribution. I have many more calls for help than do the Sisters, and I have no money, except my own personal income, to meet the demands. I have had to give up the charities that I have been interested in for many years, so as to use the money here for the poor. I think this helping the poor in the Parish is your obligation, and not mine. It is extremely embarrassing for me thus to plead with you for money to meet these pressing needs, and I hope this present importunity may be more fruitful than my former appeals.

As we look back over the past year, we have much for which we are devoutly thankful. I cannot help feeling pleased and gratified with the results of the year's work. This spirit of thankfulness and gratification must spur us on to bigger and better things, and if we are faithful and prayerful, GOD will give them to us.

Affectionately in our Blessed Lord,

Franklin Joiner

The Confraternity of the Blessed Sacrament

The object of this Confraternity, established many years ago in England, is to promote the honor and reverence due our Blessed Lord in the Most Holy Sacrament of the Altar. By our prayers and influence to restore the Mass to its proper place as the chief service on Sundays and Holy Days, and by our alms to provide the proper vessels and vestments for the Celebration of the Divine Mysteries. And, thirdly, to bind ourselves together in corporate acts of prayer through the use of the monthly intercession paper, making the prayers and intercessions either at the time of Mass, or in the presence of the Blessed Sacrament.

S. Clement's Church has the largest and most generous ward in the American Church, but we want MORE members, and LARGER gifts for this great work. When we give through this means we know that the money is going for the furthering of Catholic Faith and Practice, and that none of it is being held back for "overhead expenses."

The annual meeting of the Associates of the Confraternity will be held in the Parish House on Corpus Christi afternoon, June 15th, immediately after an address and Benediction of the Blessed Sacrament in the Church, at four o'clock.

The Men's Association

On Wednesday evening, June 14th, the Men's Association will close a year of most successful work with their annual banquet in the Parish House. This will be the most ambitious affair yet attempted by the Association. Among the guests and speakers of the evening will be Mayor Moore; The Hon. Roland S. Morris, ex-Ambassador to Japan; Charles Lyon Chandler, Manager of the Foreign Trade Department and Special Representative of the Corn Exchange Bank; and Fletcher W. Stites, Counsel for the Borough of Narberth. The Association will also have as their guests all those who have been speakers at the monthly meetings.

Both the Rector and the Officers of the Association earnestly hope that all the men of the Parish will avail themselves of this evening's entertainment, and at the same time welcome the noted speakers and the special guests whose unselfish contribution in time and talents has placed the Association in the enviable position it occupies today.

Official notices are now in the mail and the committee-in-charge asks that acceptances be sent in promptly, so that adequate provision may be made well in advance.

A Letter From the Lord Bishop of Honduras

My dear Fr. Joiner:—

I have received by this mail (May 13th), a letter from Mr. Bonsall, of Philadelphia, giving me the joyful news that you had sent through your Church wardens $500 for the work of my Diocese. Even though you had intimated to me that you hoped to be able to do this, yet my gratitude at receiving the gift from you and your people is as great as if it were an absolute surprise. Please give to your congregation a very warm message of love from me and tell them that we are trying to build the Church in this Diocese on Catholic ideals similar to your own, and that my prayers and those of others in my diocese will be regularly offered that God's richest blessings may be poured out on the Priest and people of S. Clement's, Philadelphia.

I have determined to dedicate the recently completed chapel at Bishopthorpe (the Bishop's private residence) to S. Clement, and I expect that it will receive its proper dedication at the time of my Priest's Ordination, on June 18th. Thus there will be formed between your Parish and our Diocese a strong spiritual bond which should be fruitful in blessing both for you and for us.

With kind regards and most grateful thanks, believe me,

Yours very sincerely,

(Signed) X. ARTHUR, HONDURAS.



Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

April 30th. Marion Louisa Eells.
May 14th. John Willis Blanford, Jr., Mark Edgar Blanford.

Received

April 26th. Thomas Davis Gravell, from Church of the Advocate.
April 28th. Mrs. Elizabeth Barney Ellett, Mrs.
Rebecca Ellett Norrlin,
Miss Elizabeth Barney Ellett,
John Ellett, from S. Paul's Church, New port News.
May 19th. Mrs. Sarah Mulville, from S. James' Church, Hestonville;
John Clark Dunn, from S. Bartholomew's Church.
May 21st. Mrs. Ida Melvin Marsh, from S. John's, Washington;
Ray mond Clarke Marsh, from S. James', Washington;
Mrs. Cecile G. Strang Klark, from Holy Apostles' Church.

Marriages

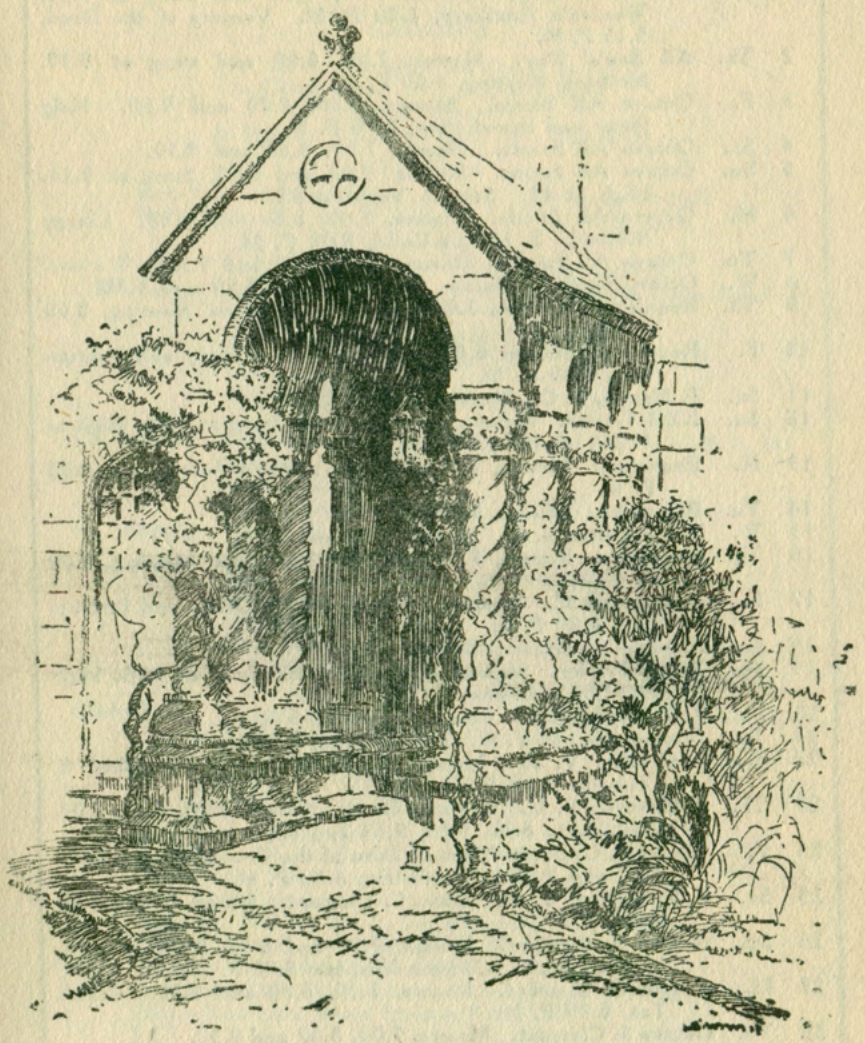
May 6th. Charles Frank Gibson and Harriett V. Stevens.

Burials

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

April 28th. Alice Williams.
May 10th. Lucretia Bowen.
May 20th. William A. Motherwell.

S. Clement's Magazine



October—November, 1922

The Kalendar

November, 1922

1	W.	**All Saints' Day.** Masses, 7.00, 8.00 and Sung at 9.30. Women's Auxiliary, 3.00 P. M. Vespers of the Dead, 5.15 P. M.
2	Th.	**All Souls' Day.** Masses, 7.00, 8.00 and sung at 9.30. Mothers' Meeting, 8.00 P. M.
3	F.	Octave All Saints. Masses, 7.00, 8.00 and 9.30. Holy Hour and Benediction, 8.00 P. M.
4	Sa.	Octave All Saints. Masses, 7.00, 8.00 and 9.30.
5	Su.	Octave All Saints. Masses, 7.00 and 8.00, Sung at 9.15, High at 11. Solemn Vespers, 8.00.
6	M.	Octave All Saints. Masses, 7.00, 8.00 and 9.30. Clergy Retreat. S. Mary's Guild, 8.00 P. M.
7	Tu.	Octave All Saints. Masses, 7.00, 8.00 and 9.30.
8	W.	Octave Day, All Saints. Masses, 7.00, 8.00 and 9.30.
9	Th.	Requiems. Masses, 7.00 and 9.30. Mothers' Meeting, 8.00 P. M.
10	F.	Requiems. Masses, 6.00, 7.00 and 9.30. Litany and Instruction, 8.00 P. M.
11	Sa.	**S. Martin, B. C.** Masses, 7.00 and 9.30.
12	Su.	**XXII Trinity.** Masses, 7.00 and 8.00, Sung at 9.15, High at 11.00. Solemn Vespers, 8.00.
13	M.	Requiems. Masses, 7.00 and 9.30. Men's Association, 8.00 P. M.
14	Tu.	Requiems. Masses, 7.00 and 9.30.
15	W.	**S. Machutus, B. C.** Masses, 7.00 and 9.30.
16	Th.	Requiems. Masses, 7.00 and 9.30. Mothers' Meeting, 8.00 P. M.
17	F.	**S. Hugh, B. C.** Masses, 7.00 and 9.30. Litany and Instruction, 8.00 P. M.
18	Sa.	Requiems. Masses, 7.00 and 9.30.
19	Su.	**XXIII Trinity.** Masses, 7.00 and 8.00, Sung at 9.15, High at 11.00. Solemn Vespers, 8.00.
20	M.	**S. Edmund, K. M.** Masses, 7.00 and 9.30.
21	Tu.	**Presentation, B. V. M.** Masses, 7.00, 8.00 and 9.30.
22	W.	**S. Cecelia, V. M.** Masses, 7.00 and 9.30. I Vespers, S. Clement, 8.00 P. M.
23	Th.	**S. Clement, B. M. Patronal Feast.** Masses, 6.00, 6.30, 7.00, 7.30, 8.00, 8.30, 9.00, 9.30 and High at 11.00.
24	F.	**Octave S. Clement. Com. S. John of the Cross.** Masses, 7.00, 8.00 and 9.30. Benediction, 8.00 P. M.
25	Sa.	**S. Katharine, V. M. Com. S. Clement.** Masses, 7.00, 8.00 and 9.30.
26	Su.	**Octave S. Clement.** Masses, 7.00 and 8.00, Sung at 9.30, High at 11.00. Solemn Vespers, 8.00 P. M.
27	M.	**Octave S. Clement.** Masses, 7.00, 8.00 and 9.30. Parish Tea, 8.00 P. M.
28	Tu.	**Octave S. Clement.** Masses, 7.00, 8.00 and 9.30.
29	W.	**Octave S. Clement.** Masses, 7.00, 8.00 and 9.30. S. Katharine's Guild, 8.00 P. M.
30	Th.	**S. Andrew, Ap. Octave Day S. Clement.** Masses, 7.00 and 8.00, Sung at 9.30. Mothers' Meeting, 8.00 P. M.

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Rev. E. Rupert Noël
Rev. A. M. Smith

Rector's Warden
Mr. Francis D. Wetherill

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Low Masses, 7.00, 8.00, Sung 9.15 and High at 11.00 A. M.
Catechism, 9.45 A. M.
Matins, 7.30 A. M.
Solemn Vespers, 8.00 P. M.

On Weekdays: Mass, 7.00 and 9.30 A. M.
On the second Friday, 6. 00 A. M.
Saints' Days, 8.00 A. M. and Sung 9.30.
Matins, 7.30 A. M.
Evensong, 5.00 P. M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P. M.
Litany and Instruction, Fridays, 8.00 P. M.

Confessions: Fridays, 3.00 to 5.00 P. M.; Saturdays, 11.00 to 12.00 A. M., 3.00 to 5.00 P. M. and 7.00 to 9.00 P. M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P. M.
S. Katharine's Guild, Senior Branch, Wednesday, 8.00 P. M.
S. Katharine's Guild, Junior Branch, Wednesday, 3.30 P. M.
Altar Guild, Tuesdays and Thursdays, 10.00 A. M.
Girls' Club, Tuesdays, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 3.00 P. M.
Mothers' Meeting, Thursdays, 8.00 P. M.
Saturday Classes for Children, 10.00 A. M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P. M.
Men's Association, second Monday, 8.15 P. M.

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The Rector's Letter

My dear people:—

Owing to the sudden need of securing a new printer to do the parish work, and the calling for bids from several before the work was given out, the publication of the October magazine was brought so late in the month that it seemed better to abandon it and bring out the November issue earlier than usual.

We shall be having a very full program before us for the coming year, and I want to call upon you first of all for your more earnest prayers for the Parish and for the Clergy. I want to urge you to come with greater regularity to your confessions, and more frequently to receive the Holy Communion. The only way in which we are strengthened for God's Glory and the service of His Church is by keeping our souls free from sin, and regularly fed by our Lord s Blessed Body and Blood.

I hope you will read over the Kalendar on the inside cover of the Magazine very carefully. I think you will agree with me that this is a very active parish. You will see that there are a great many opportunities for Communion, for worship and for instruction. The mid-week services are the times when instruction in the Faith is given. There is small opportunity for any such teaching at the High Mass Sunday mornings. Many need to learn more about the Faith, others need to hear the old truths rehearsed. I want you to act as missionaries, making these services and these opportunities known to others, and bringing them with you to the Church. We must do more than tell people; we must go after them and bring them in. It does not do simply to tell others of these services, and then have them come and not find you here. I know the Parish Church is "off the beaten track" and that the trolley service to this side of the city is poor, but if you really want to come, these things will not hinder you.

Periodically we are forced to make changes in the Clergy and administrative staff. This autumn there are several such changes. Fr. Anderson has accepted a Curacy at the Church of the Advent, Boston. It is his old home Church, where he has served both as a choir boy and acolyte, and our prayers follow him as he goes to serve as Priest among his friends. Sister Eleanor has been transferred to S. Barnabas' Hospital, Newark, and Sister Isabel has gone to work in Boston. Fr. Noel, who has been at Mt. Calvary Church, Baltimore, for several years, has already taken up the work as Junior Curate, and we have also welcomed to the Parish Sisters Helen and Ruth.

Once again we are nearing our Patronal Festival. I hope you will all arrange your engagements so that you will be free to take a generous share in its celebration. It should be a season of obligation for every member of the Parish to come to the Sacrament of Penance and to receive the Holy Communion. The Clergy will be in the Church on each of the three days preceding the Feast for Confessions at the usual morning, afternoon and evening hours. The Festival First Vespers is a new departure, as it seems to be a fitting preparation not only for the Feast, but for the Communions the following morning, and gives many an opportunity for a Festival Service, especially those who are not able to come to the High Mass on the Feast Day.

I have had one great disappointment in planning for the Feast, and that was in the inability of Fr. Staunton, of Sagada, to be with us on the Sunday in the Octave. His engagements are in the hands of the Church House in New York, but he hopes to come to us before he returns to the Philippine Islands. The music of the Feast Day will be repeated on the Sunday in the Octave, and while I am unable at this writing to announce the special preachers for Sunday, you may be assured that they will be the very best Priests that I can secure at this late date.

I hope you will read carefully what I have written elsewhere in the Magazine about the Parochial Mission, which is to open, God willing, on Septuagesima Sunday. Please pray hard about it, especially at Mass, and say the special prayer every day. The Parish certainly needs this Mission, and much more so does the city and the diocese.

Beginning with the first Sunday in November, in the Octave of All Saints, the children's Mass at quarter past nine o'clock Sunday mornings will be a Sung Mass with incense. I would be very glad if some one in the Parish who wishes to give a memorial in the Church would give a portable Altar to use at this Mass. This Mass is primarily for the children, and while they are all in the front pews of the Church, they are unable to see the Altar, and so unable to follow the Mass intelligently. The portable Altar could be moved in Sunday mornings after the eight o'clock Mass to the head of the center aisle, and so be in the midst of the children, and there would be plenty of time to remove it before the High Mass. I heard some one recently speak about the Rector's "English notions." I may have some, but this is not one of them. I first saw a portable Altar used in this way for the children at the Church of the Advent in Boston.

On all the Saints' Days and the greater feasts that fall between Sundays the Mass at half-past nine will be a Sung Mass with incense. In lieu of the usual choir we shall use two Cantors in Copes. This is an "English notion." The offerings on these days will be given to the Choir Fund.

May I call your attention to the special collections that will be received during the balance of the year. At the Patronal Feast the offerings will be for the general Parish expenses, and I beg your most generous response. On Thanksgiving Day, for the

Episcopal Hospital; on All Souls' Day, for the Guild of All Souls; on the Second Sunday in Advent, for the Poor Fund, and on Christmas Day, for the Clergy Pension Fund. Then there is the ever-present need in my "Discretionary Fund," or "Indiscretion Fund," if you prefer to call it that. With discretion and with indiscretion, this fund is always in need of replenishing.

May God bless us richly in our service for Him.

Affectionately your Friend and Pastor,

Franklin Joiner –

A Parochial Mission

It is a great many years since we have had a Mission at S. Clement's, and almost as many years since there has been a large Mission in the city.

The Rector has felt for a long time that there should be such a Mission in the Parish. Many new people have come into the Congregation in recent years, and while they are practicing most carefully the Catholic Faith, many of them have not a clear understanding of all it can mean to them. Many others have grown weary and lukewarm, and need badly to be aroused. Then there are the countless hosts of men and women outside the Church who are seeking for the Truth. We want to reach all these people, in the Parish, in the City, in the Diocese.

While the Rector was in England this summer he was able to arrange for such a Mission, which will, God willing, be held in the Parish beginning on Septuagesima Sunday, January 29th, 1923. The Mission will be in charge of the Reverend Frederic King, of the Community of the Resurrection, Mirfield, England, and he will be assisted by the Reverend Bruce Reddish, a Priest of the American Church who has been closely identified with the Community in England. The late Fr. Figgis was a member of this Community, and Fr. Frere and Fr. Bickersteth are conspicuous members today, and their writings are familiar to many of you.

The exact details of the Mission have not as yet been completed, but in the next Magazine I shall be ready to lay the whole scheme before you and give a complete roster of the exercises of the Mission.

Begin now to pray about it. The Rector and the Clergy of the Parish can take care of the details of the Church end and the arrangement of the service, but the extent of its influence throughout the City and the Diocese will depend largely on the people of the Parish. Not only pray about it, but talk about it. Impress your friends and your acquaintances with the aim and power of such an undertaking for God's Holy Church.

Prayer for the Parochial Mission
To Be Used Daily

Ant. We have sinned with our fathers: we have done amiss and dealt wickedly.

R. Wilt Thou not turn again and quicken us:

V. That Thy people may rejoice in Thee.

O Lord Jesus Christ, the great Shepherd of the sheep, Who seekest those that are gone astray, bindest up those that are broken, and healest those that are sick; bless, we beseech Thee, the efforts which Thy servants are about to make to convert souls unto Thee. Loosen the tongues of those who shall speak in Thy Name; open the deaf ears of the wanderers, that they may hear the words which belong unto salvation, and grant that those whom Thou dost raise to newness of life may, through Thy grace, persevere unto the end; of Thy mercy, O our God, Who art blessed, and livest and reignest for ever and ever. Amen.

Novena Prayer for the Parish
November 14th to 22nd

Ant. I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing on thine offspring.

V. Turn Thee again, O Lord God of hosts.

R. Look down from heaven, behold and visit this vine.

Let us pray.

Collect

Almighty God, Who does govern all things in Heaven and earth, mercifully hear our supplications, and grant to this parish all things that are needful for its spiritual welfare: Strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; restore the penitent; remove all hindrances and hurtful things; and make all to be of one heart and one mind in the Fold of Thy Holy Church, to the honor and glory of Thy Son, our Saviour, Jesus Christ. Amen.

Note from the Accounting Warden

I wonder if our people realize that S. Clement's is practically a "free" Church. For several years past our income from pew rents has decreased, and last year the Rector and Vestry decided to discontinue the renting of any more pews, and that as the present rented ones are given up, they will be declared free. Thus you see that in a few years we will not only lose $2500.00 income from this source, but as well the sum paid by pew holders towards the Convention Fund Assessment.

I think it might be helpful to the congregation to understand some of our difficulties. During the summer we have had to borrow $3500.00 to meet the ordinary Parish expenses. Our fixed charges are $1000.00 a month, and during the summer months the Sunday offerings are scarcely over $50.00 each, unless some generous person sends a cheque.

It is true that the Yarnall Fund helps us greatly, but only one-quarter of the income is available for general expenses. So you see we are not as well off as some of you may have thought. Help us on S. Clement's Day.

Pictures and Cards for Christmas

Do not forget that we have some very good photographs of the Church for sale. There is one exterior view and two very fine views of the interior. These would make splendid Christmas gifts for the former members of the Parish who now live out of town. They may be purchased before and after any service, in the Cope Room.

The Sisters have a very fine assortment of choice Christmas cards for sale. The Sisters will be found in their office in the Parish House every morning from ten until twelve o'clock. These cards were personally selected in various London and Paris shops and form an excellent selection to those who come early. They are reasonably priced. The proceeds will go towards the Mothers' Meeting annual gift towards Parish Expenses.

Clergy Retreats

A need is constantly felt by the Clergy for times of quiet meditation and retreat. It is often impossible for the Parish Priest to leave his work for several days for the annual Retreats that are given.

The Rector has arranged a series of such Quiet Days for the Clergy, to be given at S. Clement's on the first Monday of each month. They will begin with the half-past nine o'clock Mass and end with Evensong at five. There will be addresses at eleven, two and four. Terce, Sext and None will be said and Intercessions made between the addresses. A refection, to cost fifty cents apiece, will be served in the Parish House.

No further notices of these days will be given, nor will any personal invitation be issued. They are open for any Deacon or Priest who wishes to keep the day, or any part of it. The Rector would be glad to know beforehand, by telephone, those who wish to remain for luncheon, but failure to do this must not keep any one away.

The Reverend Samuel Booth, of the Wrightstown Mission, has consented to give the Addresses on November 6th, and the Reverend D. I. Odell, D.D., Rector of the Church of the Annunciation, has been invited to give them on December 4th.

A New Chalice for S. Clement's

A very handsome Chalice and Paten, wrought from an original design by Messrs. J. E. Caldwell & Company and made from old family pieces of silver and gold belonging to the Dodson family, has just been presented to S. Clement's Church by the last surviving member of the family, Miss Roxanna Dodson, of "The Margrave."

The Chalice stands about eight inches in height and is entirely plain except for a chased design about the knop and the border about the base. On one of the base panels is a raised Cross and Corpus of silver. The inside of the bowl of the Chalice and the entire Paten are of solid gold.

The Chalice is engraved on the under side as follows: "To the Glory of God and in Loving Memory of Elisha Bennett and Cornelia Cooper Gaskill Dodson and Their Children. Blessed All Saints' Day, 1922, S. Clement's Church."

The American Red Cross

Every bit of help that S. Clement's Branch of the American Red Cross can give is needed this year at the Annual Roll Call. The success of the Pennsylvania Chapter's work during the hard winter months to come is dependent entirely upon the size of the 1922 enrollment. Since the late war the income of the Chapter has been falling away, year by year, while demands upon it have proportionately increased. And never since the Armistice have their services been so urgently needed as now.

Mrs. Paul Franklin Mowry, the Secretary of our Auxiliary, will be in the Cope Room before and after the High Mass on Sunday, November 12th, to receive new and renew old subscriptions.

The Men's Association

The Men's Association extends a cordial invitation to the women and girls of the Parish to meet with them at their November meeting, Monday evening, November 13th, at half-past eight o'clock.

The evening's entertainment will be instructive as well as of an entertaining character. The Bell Telephone Company will give a practical demonstration of its central office. Many of us have often wondered what really happens at the central office when we lift the receivers from the telephone hooks. This demonstration will show you. Switchboards such as are used at the centrals will be set up and there will be six operators in attendance. There will also be lantern slides illustrating other features of the mechanism and there will be some diverting moving pictures. It is hoped that the Parish House may be well filled for this evening. There is no charge for admission.

The Women's Auxiliary

Missionary Meetings, under the auspices of the Women's Auxiliary, are held in the Parish Hall on the first Wednesday afternoon of each month at three o'clock. Every member of the Church is, by virtue of her Baptism, a member of the Auxiliary. A larger attendance at these monthly meetings is urged. If you are not interested in Missions it is because you do not know enough about them, and this is the place for you to learn. There are always good reports from the various Mission fields and very often Missionaries themselves are present to tell of their work.

The officers have arranged a particularly good meeting for Wednesday, November 1st. Mrs. J. Allison Scott, President of the Auxiliary in the Diocese, will speak of the women s meeting at the last General Convention and the triennial offering. The Reverend W. M. M. Thomas, of Porto Alegre, Brazil, will tell of his work and the Church's work in South America.

Parish Wants

Money for material for choir cottas.

Volunteers to make the cottas at home.

Portable Altar for the Children's Mass.

More Communicants Sunday mornings.

Bier Lights for the Crypt Chapel.

100 new Prayer Books for the Church pews.

Helpers for the Children's Saturday morning classes.

A statue of our Lady for the Church.

Two white Copes for Festival Vespers.

More people at the daily Masses.

Organist for the Mothers' Meetings.

Some kneeling cushions for the Church.

More systematic givers through the Duplex Envelopes.

The Patronal Festival

Wednesday, November 22nd, 8.00 P. M., First Vespers, S. Clement, B.M. Music under the direction of the American Guild of Organists. Augmented Choir with Brass accompaniments. Solemn Procession and Te Deum. Special Preacher, the Reverend William A. McClenthen, D.D., Rector, Mt. Calvary Church, Baltimore.

Thursday, November 23rd, S. Clement's Day. Low Masses at 6.00, 6.30, 7.00, 7.30, 8.00, 8.30, 9.00 and 9.30. Solemn High Mass and Festival Procession, 11.00 A. M. Gounod's Mass, S. Cecelia, with Harp and Tympani accompaniments. Special Preacher, the Reverend Willam Harmon van Allen, D.D., Rector, Church of the Advent, Boston. 8.00 P. M., Mothers' Meeting Festival Party.

Friday, November 24th, Commemorate S. John of the Cross. Masses at 7.00, 8.00 and 9.30. Address and Benediction of the Blessed Sacrament, 8.00 P. M.

Saturday, November 25th, S. Katharine, V.M., Commemorate Octave. Masses at 7.00, 8.00 and 9.30.

Sunday, November 26th. In the Octave. Commemoration of the Dedication. Masses at 7.00 and 8.00. Sung Mass at 9.15. Solemn High Mass with Festival Procession, 11.00 A. M. Solemn Vespers, Procession and Te Deum, 8.00 P. M. Special Preachers to be announced.

Monday, November 27th. In the Octave. Masses at 7.00, 8.00 and 9.30. Parish Tea at 8.00 P. M.

Tuesday, November 28th. In the Octave. Masses at 7.00, 8.00 and 9.30. Girls Club Party, 8.30 P. M.

Wednesday, November 29th. In the Octave. Masses at 7.00, 8.00 and 9.30. S. Katharine's Guild Party, 8.00 P. M.

Thursday, November 30th. S. Andrew, Apostle. Octave Day, S. Clement. Commemorate Thanksgiving Day. Masses at 7.00 and 8.00. Sung Mass at 9.30.

Received

October 1st. (Mrs.) Carrie May Hewlett, from Christ Church, West Collingswood.
October 7th. (Miss) Emilie Bailey Ritter, from S. Mark's Church, Philadelphia.

Baptisms

"For as many of you as have been baptized unto Christ, have put on Christ."

June 2nd. Dorothy Victoria Munchweiler.
June 4th. Anna Gertrude Knapp.
June 11th. William Owen Patterson.
June 11th. Francis Cutts Fulmer, Jr.
June 22nd. Herbert Clement Wolf.
June 22nd. Sarah Janet Meyers.
July 10th. Henry Nevins Van Dyke.
Aug. 20th. Dorothy Jean Wagenseller.
Sept. 3rd. Charles Henry Decker, Jr.
Sept. 6th. Anna Walker.
Sept. 16th. Donald Raymond Lafferty.
Sept. 17th. Edna Vermelle Clark.
Sept. 24th. Dorothea Patchel Middaugh.

Marriages

"Those whom God hath joined together, let not man put asunder."

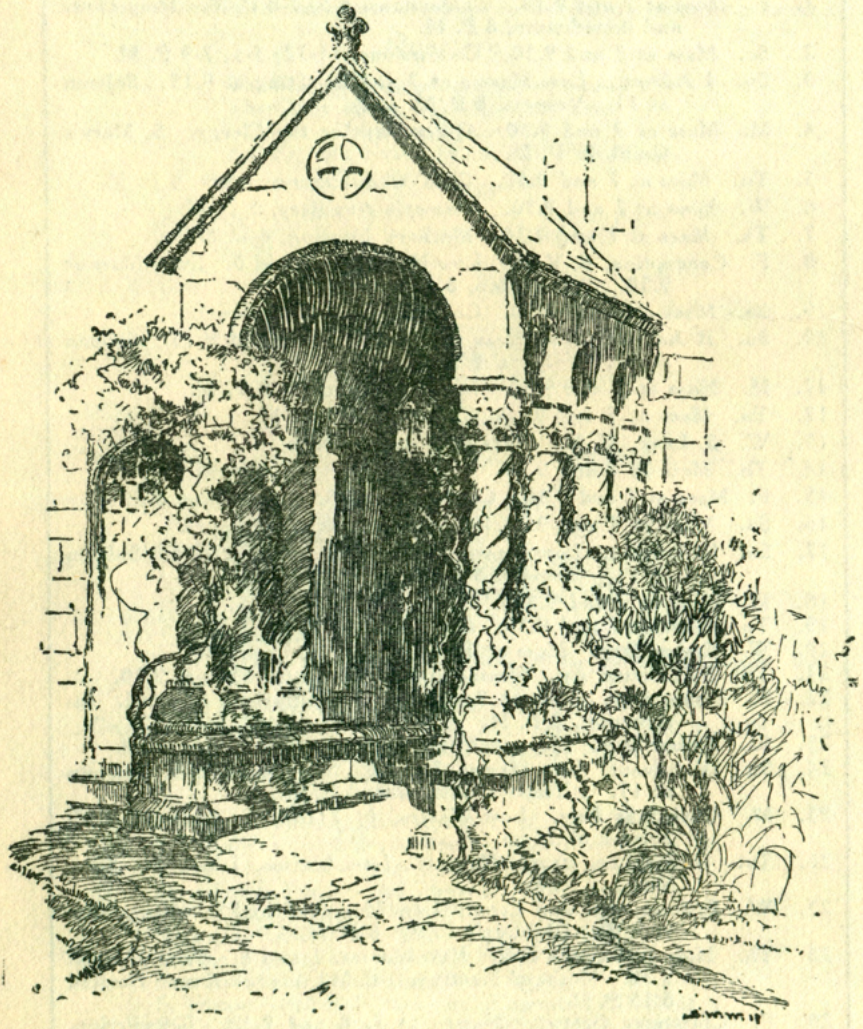
June 8th. Donald Sherman Lose and Catherine Frances Bond.
June 27th. Karl Alfred Swenson and Elizabeth Ruth Erickson.
June 28th. Donald Hodgdon Queeney and Elizabeth Barney Ellett.
June 30th. Phaon Bair Derr and Amelia Guest Ogden.
July 11th. Paul Due and Elva Gertrude Nase.
July 24th. Leon Gordon Kraft and Rose Louise Field.
Aug. 5th. Louis George Orth and Martha Roselia Grant.
Aug. 7th. Wilson Hearney Stephenson and Mae Marguerette Nolan.
Aug. 14th. Albert Thompson Grimes and Jennie Elizabeth Welch.
Sept. 6th. Clarence Higbee Playford and Anna Walker.
Sept. 20th. Frank James Keenan and Sarah Thelma Siverd.

Burials

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

June 19th. Alonzo Tilden.
June 28th. Doris Clare Rigby.
June 30th. Benjamin Wm. Keenan.
July 11th. John Alfred Brown.
July 14th. Henry N. VanDyke
July 29th. Josiah Monroe.
Aug. 17th. Mary Ann (Johnson) Linn.
Sept. 8th. Frank Fisher.
Oct. 17th. Rachel Johnson.
Oct. 20th. Camilla V. Mitchell.
Oct. 21st. Georgina (Clark) Keenan.

S. Clement's Magazine



December, 1922

The Kalendar

December, 1922

1. F. Mass at 7 and 9.30. Confessions, 3-5; 7-8 P. M. Holy Hour and Benediction, 8 P. M.
2. Sa. Mass at 7 and 9.30. Confessions, 11-12; 3-5; 7-9 P. M.
3. Su. **I Advent.** Low Masses at 7 and 8. Sung at 9.15. Solemn at 11. Vespers, 8 P. M.
4. M. Mass at 7 and 9.30. Quiet Day for the Clergy. S. Mary's Guild, 8. P. M.
5. Tu. Mass at 7 and 9.30. Girls' Club Entertainment, 8 P. M.
6. W. Mass at 7 and 9.30. Women's Auxiliary, 3 P. M.
7. Th. Mass at 7 and 9.30. Mothers' Meeting, 8 P. M.
8. F. **Conception, B. V. M.** Low Masses, 6, 7 and 8. Sung Mass at 9.30. Benediction, 8 P. M.
9. Sa. Mass at 7 and 9.30. Confessions at usual hours.
10. Su. **II Advent.** Low Mass at 7 and 8. Sung at 9.15. Solemn at 11. Vespers, 8 P. M.
11. M. Mass at 7 and 9.30. Men's Association, 8 P. M.
12. Tu. Mass at 7 and 9.30. Girls' Club, 8 P. M.
13. W. **S. Lucy, V. M.** Mass at 7 and 9.30.
14. Th. Mass at 7 and 9.30. Mothers' Meeting, 8 P. M.
15. F. Mass at 7 and 9.30. Confessions, 7-8. Instruction, 8 P. M.
16. Sa. Mass at 7 and 9.30. Confessions at usual hours.
17. Su. **III Advent.** Low Masses at 7 and 8. Sung at 9.15. Solemn at 11. Vespers, 8 P. M.
18. M. Mass at 7 and 9.30.
19. Tu. Mass at 7 and 9.30. Girls' Club, 8 P. M.
20. W. **Ember Day.** Mass at 7 and 9.30.
21. Th. **S. Thomas, Ap.** Masses at 7 and 8. Sung Mass at 9.30.
22. F. **Ember Day.** Mass at 7 and 9.30. Confessions as usual. Instruction, 8 P. M.
23. Sa. **Ember Day.** Mass at 7 and 9.30. Confessions as usual.
24. Su. **IV Advent.** Low Masses, 7 and 8. Sung Mass, 9.15. Solemn at 11. I Vespers Christmas, 8 P. M.
25. M. **Christmas Day.** Low Masses, 6, 7 and 8. Sung at 9.15. Solemn at 11.
26. Tu. **S. Stephen, Proto. Martyr.** Low Masses, 7 and 8. Sung Mass at 9.30.
27. W. **S. John, Ap. and Evan.** Low Masses, 7 and 8. Sung Mass at 9.30. Children's Party, 8 P. M.
28. Th. **Holy Innocent's Day.** Low Masses, 7 and 8. Sung Mass at 9.30. Mothers' Meeting, 8 P. M. Franck Organ Recital, 8.15 P. M.
29. F. **Christmas Octave.** Masses at 7, 8 and 9.30. Benediction, 8 P. M.
30. Sa. **Christmas Octave.** Masses at 7, 8 and 9.30. Confessions as usual.
31. Su. **Christmas Octave.** Low Masses, 7 and 8. Sung at 9.15. Solemn at 11. Vespers, 8 P. M.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."—S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania.
Edited by the Rector.

Directory

The Church, Twentieth and Cherry Streets
The Clergy House, 2013 Appletree Street
Telephone, Locust 0417
S. Margaret's Mission House, 1831 Pine Street

The Clergy

Rev. Franklin Joiner, *Rector*
Rev. Charles C. Quin
Rev. E. Rupert Noël
Rev. A. M. Smith

Rector's Warden

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Low Masses, 7.00, 8.00, Sung 9.15 and High at 11.00 A. M.
Catechism, 10.00 A. M.
Matins, 7.30 A. M.
Solemn Vespers, 8.00 P. M.

On Weekdays: Mass, 7.00 and 9.30 A. M.
On the second Friday, 6. 00 A. M.
Saints' Days, 8.00 A. M. and Sung 9.30.
Matins, 7.30 A. M.
Evensong, 5.00 P. M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P. M.
Litany and Instruction, Fridays, 8.00 P. M.

Confessions: Fridays, 3.00 to 5.00 P. M.; Saturdays, 11.00 to 12.00 A. M., 3.00 to 5.00 P. M. and 7.00 to 9.00 P. M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P. M.
S. Katharine's Guild, Senior Branch, Wednesday, 8.00 P. M.
S. Katharine's Guild, Junior Branch, Wednesday, 3.30 P. M.
Altar Guild, Tuesdays and Thursdays, 10.00 A. M.
Girls' Club, Tuesdays, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 3.00 P. M.
Mothers' Meeting, Thursdays, 8.00 P. M.
Saturday Classes for Children, 10.00 A. M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P. M.
Men's Association, second Monday, 8.15 P. M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

The Rector's Letter

My dear People:—

From the glorious thrill of the Patronal Festival, from the haunting strains of Gounod's Mass so superbly sung, from the stirring messages of the visiting preachers, I must call you to the more sober and serious season of Advent.

Advent is a time of preparation, not alone of preparation for our Lord's coming to us, but quite as much a preparation of our coming to Him, when at the moment of death, we shall meet Him as our Judge. A worthy preparation for the former would include the latter, and you must keep both Advents before your mind during these weeks immediately preceeding Christmas.

You know that the time must come when you shall look into the face of Jesus, no longer "through a glass darkly," just as really as Blessed Mary and Saint Joseph looked into His Face on the first Christmas morning. You do not know when that moment of your coming to Him may be, but you must be ready. So really your whole life must be such a preparation. But Holy Church gives you this special season, when in her teaching, she keeps this thought before you. You must use it.

Instruction has already begun for the Sacrament of Confirmation. The Bishop Suffragan is to visit us for this Sacrament late in January. I prefer to prepare people individually, and this will be done, except in the case of the younger children, where many of them are of the same age and receptivity.

Of course, Confession and Absolution will be plainly taught as part of the Church's ordinary teaching and practice. I want you to be quite clear about this from the start, then there can be no sort of hesitation, misgiving or misunderstanding of any kind about the preparation for the Sacraments of Grace. Confession is private, but it is not secret, nor in any way underhand. It is sacred and sealed, but there is nothing hidden about it. You have sinned, and the Sacrament of Absolution applied to your contrition is God's pardon for your sins and the confirmation of that pardon in Heaven.

Will any of you who are thinking about Confirmation please speak to one of the Clergy or to the Sisters, so that an hour for instruction may be arranged? You are not obligated to come to the Sacrament simply because you have received instruction. You may withdraw at any time if you wish. Just come and hear for yourself, and God will show you His Will.

I have accepted an invitation to conduct a five-days Conference at S. James' Church, Washington, beginning Sunday evening, December 10th, and continuing through the following Friday, and I ask your prayers for God's sanction and blessing on this work undertaken for Him. The addresses that I have prepared for this Conference, I shall hope to repeat in the Parish during Lent.

I trust you are all praying very hard for the Parochial Mission that the Fathers from the Community of the Resurrection are to give, beginning on Septuagesima Sunday. You will find elsewhere in the Magazine some further details concerning it, and also a short account of the Community and their work. I am also printing some additional devotions that you may find helpful when you are saying your prayers.

Mr. Francis Dring Wetherill, my Warden, and for many years a member of the Vestry, died suddenly at his summer home, in Jamestown, R. I., on S. Clement's Eve. He had been in failing health for the past year, but had recovered much of his former strength, and had spent a comfortable summer. A Requiem Mass was said in the Church on Tuesday in the Octave of S. Clement, and interment was in the Church yard of S. James the Less. May he rest in peace.

With increasing rapidity this older generation in the Parish, those who were here when the Cowley Fathers came, are laying down the implements of their warfare, and entering into the Church Expectant. Many, many of them, I know, have already attained to the Beatific Vision. The battle is not over, there is still fighting to be done. They who have gone before are watching you, praying for you, depending on you. Surely you will not fail them. I know you will not. You must step up bravely to the front and fill in these gaps in the Church Militant, remembering that you have the same Church and the same Sacraments and the same opportunities for approaching God as they had, and that God calls you, each one, to be His saints. They have made of S. Clement's a rich treasure house, and that heritage is yours. Are you ready to take their places? God can and will make you their worthy successors.

Your responsibilities are great, as communicants of S. Clement's Church. May God the Holy Ghost aid you in a profitable Advent, and in the Feast of Christmas, may the Divine Child give you every joy and happiness, and "the peace which passeth all knowledge."

Affectionately your friend and pastor,

Franklin Joiner—

The Advent Antiphons—the Great O's

On the eight days immediately preceeding Christmas, the antiphons used before and after the Magnificat at Vespers begin with the letter "O," and so have been known from ancient times as the "Great O's."

If you will look in a copy of the English Book of Common Prayer, you will see the first one listed under date of the 16th of December, showing us that their use should be continued. They have been used at S. Clement's in recent years, and they are listed here for your interest and edification.

December 16th. O SAPIENTIA. O Wisdom, Which camest forth out of the mouth of the Most High, and reachest from one end to the other: mightily and sweetly ordering all things; Come, and teach us the way of prudence.

December 17th. O ADONAI. O Lord and Ruler of the House of Israel, Who appearedst unto Moses in a flame of fire in the bush, and gavest unto him the Law in Sinai: Come and redeem us with a stretched-out arm.

December 18th. O RADIX JESSE. O Root of Jesus, Who standest for an ensign of the people, at Whom kings shall shut their mouths, unto Whom the Gentiles shall pray: Come, and deliver us, and tarry not.

December 19th. O CLAVIS DAVID. O Key of David, and Sceptre of the House of Israel, Thou that openest, and no man shuttest, and shuttest and no man openeth: Come, and loose the prisoner from the prison-house, and him that sitteth in darkness, from the shadow of death.

December 20th. O ORIENS. O Orient, Brightness of the Eternal Light, and Sun of Righteousness: Come and lighten them that sit in darkness and in the shadow of death.

December 21st. O REX GENTIUM. O King of the Gentiles, and their Desire, the Cornerstone, Who madest both one: Come, and save man, Whom Thou made out of the dust of the earth.

December 22nd. O EMMANUEL. O Emmanuel, our King and Law-giver, the Desire of all nations, and their Saviour: Come, and save us, O Lord our God.

December 23rd. O VIRGO VIRGINUM. O Virgin of Virgins, how shall this be? For neither before thee was any like thee, nor shall there be after: Daughters of Jerusalem, why marvel ye at me? The thing which ye behold is a Divine Mystery.

The December Quiet Day for Priests

Twelve Priests kept the Quiet Day on November 6th, which was the first of the monthly Quiet Days that the Rector of the Parish has arranged for the winter. Fr. Booth, of Wrightstown, gave the meditations, and they were most helpful. One can hardly speak of such a day as being successful, but it was very satisfying.

The second of these Quiet Days will be Monday, December 4th, and the addresses will be given by our own Fr. Smith. The addresses will be at 11, 2 and 4 o'clock. The Day begins with the Mass at 9.30, and closes with Evensong at 5. Luncheon, to cost fifty cents apiece, is served at 1 o'clock.

The Bible Classes

People are quite frequently asking the Clergy about Bible Classes. Sister Helen has such a class in S. John's Chapel every Sunday morning at ten o'clock, and she is always happy to welcome new members. It is held at this time, so that mothers who bring their children for the Catechism, can be attending the Class while the children are receiving their instruction.

Sister Ruth has a Bible Class for the girls and young women at the same hour, in the Guild Room on the second floor of the Parish House. The numbers in this class are small, and the Sister is very anxious that those who wish to join this class should do so at once, before the course of study for the winter is any further advanced.

If any one wishes to know more about these classes, it would be well for them to attend one. I am sure one visit would convince them of their great value and benefit.

Fr. Staunton of Sagada

It was a great disappointment that we were not able to have Fr. Staunton with us during the Patronal Festival, as he was on his former visit to this country. We are delighted, though, that he is to be with us on Sunday evening, December 17th, and at Solemn Vespers will tell us of his great work at Sagada, in the Philippine Islands. This is to be a Missionary Mass Meeting, to which all men and women who are interested in Missions, and especially in this outstanding Catholic Missionary enterprise in our Eastern possession, are most cordially invited.

The offering at this service will be given through the Board of Missions for Fr. Staunton's work in the Philippines.

The Women's Auxiliary

The regular monthly meeting of the Women's Auxiliary will be held in the Parish House on Wednesday afternoon, December 6th, at three o'clock. The speaker at this meeting will be Miss Harriet M. Bedell, an United Thank-offering worker from S. Stephen's Village, Alaska. It is hoped that all the members of the Auxiliary will be present to greet Miss Bedell, who comes from New York City expressly to address this meeting.

The Auxiliary has just completed the packing of a Missionary Box, through the Diocesan Supply Bureau, which is to be sent in time for Christmas, to the Rev'd George Griffith, who is stationed in the Virgin Islands at S. Thomas. Fr. Griffith has

written a very interesting letter about his work, and this will be read at the December meeting.

The Men's Association

The men of the Parish who are not devoting the second Monday evening of each month to the meetings of the Men's Association are missing great treats and opportunities of mingling in this social way with the men of the congregation.

The entertainment committee of the Association has secured Dr. Thomas Lynch Montgomery for their meeting on Monday evening, December 11th. Dr. Montgomery, who for many years was State Librarian at the Capitol, in Harrisburg, and is now Librarian of the Historical Society of Pennsylvania, will have for his subject "Colonial Pennsylvania." Dr. Montgomery is an authority on this matter, and is in constant demand by historical clubs and societies. His lecture includes much interesting information about the early post roads, means of travel, colonial houses and architecture, and will be amply illustrated with lantern slides.

This evening should prove one of the most attractive that the Men's Association have arranged, and all the men of the Parish and the congregation are urged to be present. A social hour and smoker will follow the lecture.

A Day of Prayer at S. Mark's Church

S. Mark's League of Intercession will have their annual day of corporate prayer at the Locust Street Church on Thursday, December 7th. Intercessions have been arranged for the various organizations and institutions of the Church, beginning at half past ten and continuing until five in the afternoon. Fr. Vernon will give the Meditation, and lead the Intercessions from twelve until one o'clock. It is hoped that the members of S. Clement will join with the sister Parish in this Day of Devotion.

The Christmas Appeal

There are many expenses incident to the Festival of Christmas, for which an extra appeal of money must be made at this time.

The Rector would like offerings towards the Christmas greens and trees for the Church.

Miss Arnold would like offerings for flowers for the Altars during the Festival season.

The Sister would like offerings for the Christmas dinner baskets, for the presents for the children of the Catechism, and for the treats at the Christmas parties.

The past few years there have been a great many gifts of one dollar for these funds, and it is hoped that there will be as

many of these small gifts this year. It means so much more to have a hundred persons give a dollar apiece than to have one person give the hundred.

These gifts may be handed direct to the Rector or the Sisters, or carefully marked, may be placed in the Offering at one of the Church services.

The Girls' Club

On Tuesday evening, November 7th, the members of the Girl's Club held their annual business meeting, when the following officers were elected for the ensuing year:

President—Laura Collier,
Vice-President—Janet Rothwell,
Secretary—Ethel Coen,
Treasurer—Helen Davis.

A great number of younger girls have come into the Club this winter, and they have been organized in a Junior Club, under the direction of Mrs. Ellett, who with Miss Sprecher, have been appointed Associates of the Club by the Rector.

The Girls' Club Annual Entertainment

On Tuesday evening, December 5th, at eight o'clock, the members of the Girls' Club will give a Minstrel Show in the Parish House. Many will remember with pleasure the splendid entertainment that the girls gave last year, and they may be assured that this year's performance will be even better than that.

The Minstrel will be followed by a short one-act comedy, to be given also by members of the Club. Tickets are now on sale at fifty cents apiece, and the proceeds of the evening will be added to the Club's annual gift to the Parish for the Maintenance Fund.

The Community of the Resurrection

This Community is one of the largest and most influential in the English Church. Founded by Bishop Gore, in 1892, its first home was in Pusey House, Oxford.

At the end of a year, the Community took up its residence in Radley Vicarage, a few miles from Oxford, whence the Brethren removed in 1898 to Mirfield, in the heart of a great industrial district in Yorkshire, where the Mother House is still situated. The members of the Community are commonly called "Mirfield Fathers" in England.

There is also at Mirfield a Theological College or Seminary where about seventy-five young men are being trained for Holy Orders. Connected with the College is a Hostel in Leeds, where the men reside while in attendance at the University. There is also a Priory in London, and three branch Houses in

South Africa. One of these is a College for young men of European ancestry, another a Mission House and training school for native Clergy, while the third is a mission among the heathen in Rhodesia.

The Community has been especially conspicuous for its high standard of scholarship, many men of international reputation having been among its members. Besides its founder, such men as Fr. Frere, Fr. Figgis, Fr. Rackam, Fr. Bull and Fr. Bickersteth are known through their books in every part of the Anglican Communion.

The Parochial Mission

Fr. King of the Community of the Resurrection will be in charge of the Mission that will open at S. Clement's on Septuagesima Sunday, January 29, 1923. He will be assisted by Fr. Reddish, an Associate of the Community.

The Mission will continue through Quinquagesima Sunday, closing that evening with the renewal of Baptismal vows, and a Solemn Te Deum. The Missioners will preach at Solemn Mass and Solemn Vespers on each of these three Sundays.

There will be two Mission Services on the week-days, except Saturday, which will be free. One of these will be in the morning at half past ten o'clock, and the other in the evening, at eight.

There will be detailed printed cards for distribution by the first of January, and larger posters which the members of the congregation will be asked to put up in the front windows of their houses.

Remember the dates—January 29th to February 11th.

Prayers in Preparation for the Parochial Mission, Septuagesima-Tide, 1923

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Act of Adoration. Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thy Glory. Blessed be the Holy and Undivided Trinity: Father, Son, and Holy Ghost, now and forever more. Amen.

Prayer. O God, forasmuch as without Thee we are not able to please Thee, mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. Amen.

O Almighty God, Who dost pour the gift of Charity into the hearts of Thy faithful people by the Grace of the Holy Spirit, hear our prayer for our Church and Parish, and grant unto Thy servants and handmaids safety of mind, body and soul, and Grace to work for Thee, and Serve Thee with all their powers: through Jesus Christ, our Lord and Saviour. Amen.

Holy Spirit of Light, illuminate us.
Holy Spirit of Wisdom, counsel us.

Holy Spirit of Truth, teach us.
Holy Spirit of Grace, quicken us.
Holy Spirit of Fire, bless us.
Very and Eternal God, bless us.
Our Father. Hail Mary. Glory be.

✠ May the Divine Grace assist us, and may the souls of the faithful, through the mercy of God, rest in peace. Amen.

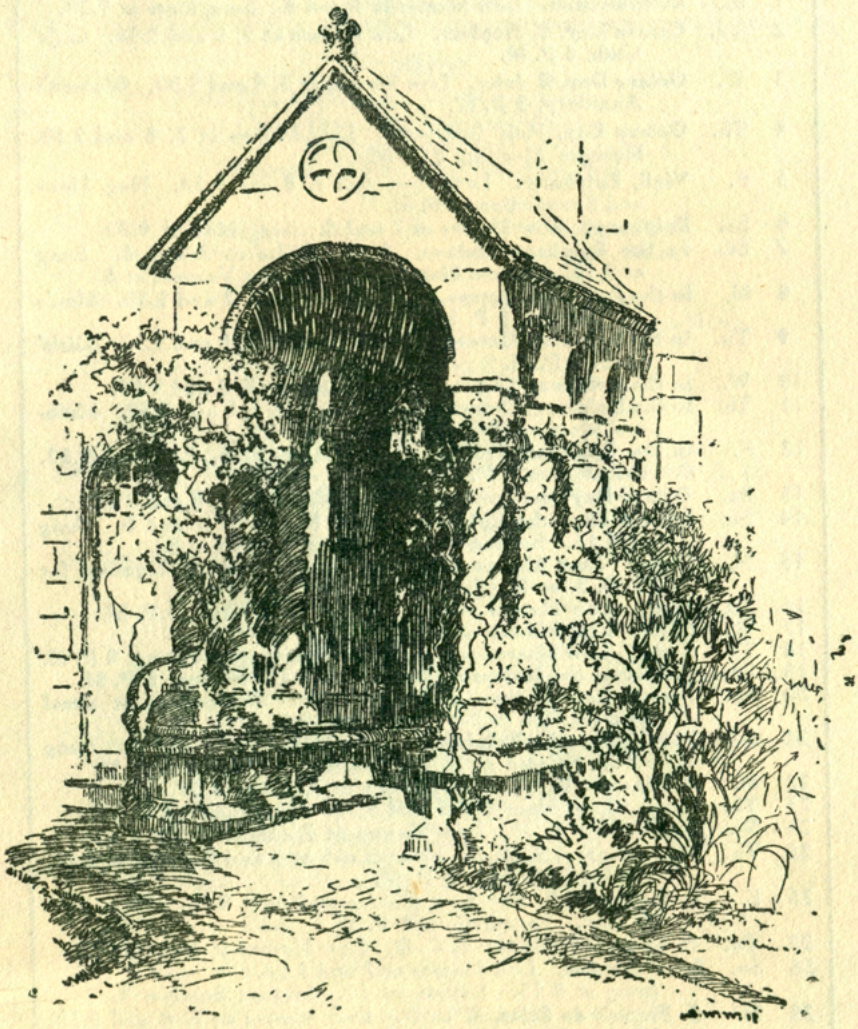
The Franck Anniversary Organ Recital

The Centenary of Cesar Auguste Franck will be celebrated by the American Organ Players' Club by a Recital in S. Clement's Church, Thursday evening, December 28th, at a quarter-past eight o'clock. The program, consisting entirely of Franck's compositions, will include such eminent organists as Mons. Charles M. Courboin, formerly of the Cathedral in Antwerp; Mons. Marcel Dupre, of Notre Dame Cathedral, Paris; our own organist, Henry S. Fry; Rollo F. Maitland and S. Wesley Sears. There will be no charge for admission.

Cesar Auguste Franck, although born in Belgium in 1822, has been spoken of as "the saint of French music" and "the Bach of France." He became a naturalized Frenchman and was an organist for thirty-two years at Ste. Clotilde, Paris. Franck lived a deeply religious life with a lofty purpose and high ideals. Saint-Saens once described his music as "Cathedralesque" and "in listening to it one can almost see the pillars and arches, and candle-light and the bowed devotees at prayer."

S. Clement's Church, with its "atmosphere" and fine organ, creates an ideal surrounding for the hearing of the lofty music of this great composer.

S. Clement's Magazine



January, 1923

The Kalendar

January, 1923

1	M.	**Circumcision.** Low Masses at 7 and 8. Sung Mass at 9.30.
2	Tu.	**Octave Day, S. Stephen.** Low Masses at 7, 8 and 9.30. Girls' Club, 8 P. M.
3	W.	**Octave Day, S John.** Low Masses at 7, 8 and 9.30. Women's Auxiliary, 3 P. M.
4	Th.	**Octave Day, Holy Innocents.** Low Masses at 7, 8 and 9.30. Mothers' Meeting, 8 P. M.
5	F.	**Vigil, Epiphany.** Low Masses at 7, 8 and 9.30. Holy Hour and Benediction, 8 P. M.
6	Sa.	**Epiphany.** Low Masses at 7 and 8. Sung Mass at 9.30.
7	Su.	**In the Epiphany Octave.** Low Masses at 7 and 8. Sung at 9.15. Solemn Mass at 11. Solemn Vespers at 8.
8	M.	**In the Epiphany Octave.** Low Masses at 7, 8 and 9.30. Men's Association, 8 P. M.
9	Tu.	**In the Epiphany Octave.** Low Masses at 7, 8 and 9.30. Girls' Club, 8 P. M.
10	W.	**In the Epiphany Octave.** Low Masses at 7, 8 and 9.30.
11	Th.	**In the Epiphany Octave.** Low Masses at 7, 8 and 9.30. Mothers' Meeting, 8 P. M.
12	F.	**In the Epiphany Octave.** Low Masses at 6, 7, 8 and 9.30. Benediction, 8 P. M.
13	Sa.	**Octave Day, the Epiphany.** Low Masses at 7, 8 and 9.30.
14	Su.	**Second after the Epiphany.** Low Masses at 7 and 8. Sung at 9.15. Solemn at 11. Solemn Vespers at 8.
15	M.	Feria. Low Masses at 7 and 9.30. Annual Requiem for C. B. S. at 11.15.
16	Tu.	Feria. Low Masses at 7 and 9.30. Girls' Club, 8 P. M.
17	W.	Feria. Low Masses at 7 and 9.30.
18	Th.	Feria. Low Masses at 7 and 9.30. Mothers' Meeting, 8 P. M.
19	Fr.	Feria. Low Masses at 7 and 9.30. Instruction, 8 P. M.
20	Sa.	Feria. Low Masses at 7 and 9.30. Confessions at usual hours.
21	Su.	**Third after the Epiphany.** Low Masses at 7 and 8. Sung at 9.15. Solemn at 11. I Vespers, S. Vincent, 8 P. M.
22	M.	**S. Vincent, D. M.** Low Masses at 7, 8 and 9.30.
23	Tu.	Feria. Low Masses at 7 and 9.30. Girls' Club, 8 P. M.
24	W.	**S. Timothy, B. M.** Low Masses at 7 and 9.30.
25	Th.	**Conversion of S. Paul.** Low Masses at 7 and 8; Sung at 9.30. Mothers' Meeting, 8 P. M.
26	F.	**S. Polycarp, B. M.** Low Masses at 7 and 9.30. Exposition all day. Benediction, 8 P. M.
27.	Sa.	**S. John Chrysostom, B. C. D.** Low Masses at 7 and 9.30.
28	Su.	**Septuagesima.** Low Masses at 7 and 9.30. Sung at 9.15. Solemn at 11. Mission Service, 8.
29	M.	**S. Francis de Sales, B. C. D.** Low Masses at 7, 8 and 9.30. Mission Services at 10.30 and 8.
30	Tu.	Feria. Low Masses at 7, 8 and 9.30. Mission Services at 10.30 and 8.
31	W.	Feria. Low Masses at 7, 8 and 9.30. Mission Services at 10.30 and 8.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."—S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania.
Edited by the Rector.

Directory

The Church, Twentieth and Cherry Streets
The Clergy House, 2013 Appletree Street
Telephone, Locust 0417
S. Margaret's Mission House, 1831 Pine Street

The Clergy

Rev. Franklin Joiner, *Rector*
Rev. Charles C. Quin
Rev. E. Rupert Noël
Rev. A. M. Smith

Rector's Warden

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Low Masses, 7.00, 8.00, Sung 9.15 and High at 11.00 A. M.
Catechism, 10.00 A. M.
Matins, 7.30 A. M.
Solemn Vespers, 8.00 P. M.

On Weekdays: Mass, 7.00 and 9.30 A. M.
On the second Friday, 6. 00 A. M.
Saints' Days, 8.00 A. M. and Sung 9.30.
Matins, 7.30 A. M.
Evensong, 5.00 P. M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P. M.
Litany and Instruction, Fridays, 8.00 P. M.

Confessions: Fridays, 3.00 to 5.00 P. M.; Saturdays, 11.00 to 12.00 A. M., 3.00 to 5.00 P. M. and 7.00 to 9.00 P. M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P. M.
S. Katharine's Guild, Senior Branch, Wednesday, 8.00 P. M.
S. Katharine's Guild, Junior Branch, Wednesday, 3.30 P. M.
Altar Guild, Tuesdays and Thursdays, 10.00 A. M.
Girls' Club, Tuesdays, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 3.00 P. M.
Mothers' Meeting, Thursdays, 8.00 P. M.
Saturday Classes for Children, 10.00 A. M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P. M.
Men's Association, second Monday, 8.15 P. M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

MISSION

S. CLEMENT'S CHURCH

20th and Cherry Streets

The Mirfield Fathers

Members of the Community of the Resurrection

Mirfield, England

Beginning

Sunday, January 28th

Ending

Sunday, February 11th

Preaching Services: Sundays, 11 and 8;
Week-days, Daily, *except Saturdays,* 10.30 and 8

Everybody Welcome

The Rector's Letter

My Dear People:

What a beautiful Christmas Feast we have had, and how very thankful we should be to Almighty God for His many blessings to us all, both as individuals and as a Parish. So many strangers say to me as they leave the Church after one of the Festival services, "What a privilege to worship God in the fulness of the Catholic Faith, and where the very atmosphere of the Church breathes devotion!" This Church of yours, with the unrestricted practice of the Catholic Religion is a priceless heritage, and you are conscious, I know, of the great value of that heritage.

I want to thank you most heartily for your generous responses to the several Christmas appeals. The Sister received sufficient money for all the Christmas dinner baskets, for the presents for the children's tree and for the Mothers' Meeting party, and for the refreshments at the several entertainments, with a balance left over, which she has placed in the "Poor Fund." Miss Arnold received well over a hundred dollars for the flowers, and I had much more than was needed for the expenses that come under my direction. This balance I have also added to the "Poor Fund." The Christmas Day collection was more than enough to cover the Clergy Pension Premiums, and this balance, together with the offering of the Sunday in the Octave, which was larger than Christmas Day, enabled the Accounting Warden to pay several bills that he had expected to carry over into the new year. I do not like to mention money, and by mentioning it here I do not want to over-emphasize it, but it is one of the ways, even if not the highest, to test the pulse of a Parish.

The Accounting Warden is sending out the Duplex envelopes for the coming year. He hopes that everyone will sign their pledge cards and put them on the plates as soon as possible. He asks this especially because it is his first year with the work, and he wants to tabulate his records. These pledge cards are for his exclusive information. There are many people in the Parish who should be subscribing through this system for the support of the Parish, who have never asked for the envelopes. It would help me tremendously if all would use this system, for it gives the Vestry an idea of the amount of money they can depend upon, and it does enable you to be regular in your giving.

This is the month in which our Mission begins. Remember, Septuagesima Sunday, January 28. I am depending on you to make this known throughout the city. I am printing in this magazine a small poster which I hope every member of the Parish, and all our friends as well, will put in the front windows of their homes. Full page display advertisements are appearing in the Diocesan paper. There will be conspicuous advertisements in the daily papers. I hope no one will be offended with the great display sign that is to be put up in the Church yard. This is a great venture for Christ and the Catholic Faith. I am leaving no stone unturned, no "worldly methods" untouched to put this great matter before the public.

But all these printed notices and signs will count for much less than a personal word from you. Not only tell your friends, but promise to call for them and bring them to the services.

The Mission will open with the High Mass Septuagesima Sunday, and close Quinquagesima Sunday evening, January 28th to February 11th, inclusive. There will be daily Masses at 7, 8 and 9.30. Matins at 7.30 and Evensong at 5. On each of the weekdays, except Saturday, there will be Mission preaching at 10.30 and at 8. On Sundays, the Missioners will preach both at Solemn Mass and at the evening service. I hope you are all saying your prayers very hard for God's blessing and direction on this work, and that you will have it in mind always when you are assisting at Mass, and the intentions of some of your Communions. The Altars must be crowded at the Masses during the Mission.

Friday, January 26, will be kept as a day of special devotion and intercession before the Blessed Sacrament for the Parish, the Mission and the Missioners. The Sacrament will be exposed on the High Altar after the last Mass, and continuous intercessions will be offered until evening, when the day will close with devotions and Benediction at eight o'clock. I hope everyone of you will try to spend a part of this day in Church, abasing yourselves before our Blessed Lord for your own sins and the sins of the whole world, and entreating Him to further and to bless our efforts for the spreading of His Kingdom.

Thursday, February 1, is the day set for the annual Retreat of the Society of the Companions of the Holy Cross. The Retreat will be conducted by the Missioners, with the usual address at 10.30, and others at 2.30 and 4 P. M. Any women of the Parish will be welcomed at this day of Retreat, and if they signify their intention of attending to the Secretary, S. C. H. C., 2222 Spruce Street, a place will be reserved for them at breakfast and luncheon. The Corporate Communion for the Retreat will be at the 8 o'clock Mass.

I am hoping to arrange another Retreat during the Mission for the Clergy of the City and the Diocese on Monday, February 5. Further notice, and the details, will be given in the February magazine.

The Annual Requiem, for the Departed Members of the Confraternity of the Blessed Sacrament, will be sung at S. Clement's on Monday, January 15, at 11.15 o'clock. This is the Annual Service for the National Society, and Clergy and guests are expected from many of the nearby cities. The Preacher at the Mass will be the Rev. Frank L. Vernon, Rector of S. Mark's Church, and our Provincial Chaplain. I hope that as many of you as can possibly arrange it will assist at this Requiem Mass.

The following Sunday evening, January 21, we shall be keeping the First Vespers of S. Vincent, Deacon and Martyr, and the Patron of all Acolytes.

THE RECTOR'S LETTER (Continued)

Now let me sum up this letter. Pray hard for the Mission. Rembember it at Mass. Remember the Day of Exposition and special intercession, January 26. Remember the other services of the month. Open up this magazine to the middle pages, and put it in your front window for a poster.

Father White, the former Rector of S. Mark's Church, and Dean of the Cathedral at Fond-du-Lac, who has just returned to Philadelphia to be Archdeacon of the work among the foreign-born in the Diocese, is preaching for us at High Mass on the Sunday in the Octave of the Epiphany.

May GOD bless us all richly in the New Year, keeping us Christ-Child-like in trusting simplicity to follow the leading of His Holy Spirit.

Affectionately your friend and pastor,

Franklin Joiner—

THE CHILD JESUS SERVES MASS

Come children all whose joy it is
To serve at Holy Mass,
And hear what once in days of Faith
In England came to pass.

It chanced a Priest was journeying
Through wildering ways of woods,
And there, where few came passing by,
A lonely Chapel stood.

He stayed his feet, that Pilgrim Priest,
His morning Mass to say,
And put the sacred vestments on
That near the altar lay.

But who shall serve the Holy Mass?—
For all is silent there:
He kneels him down, and patient waits
The peasants' hour of prayer—

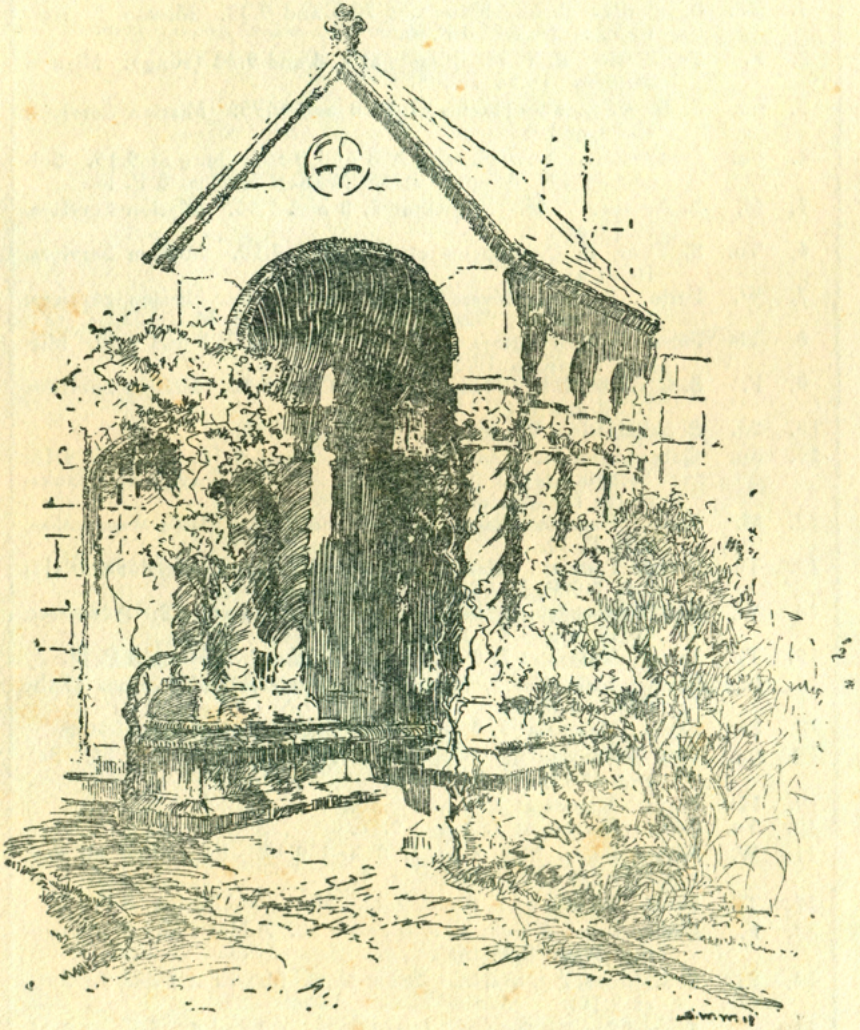
When lo, a child of wondrous grace
Before the altar steals,
And down beside that lonely Priest
An Infant beauty kneels.

He serves the Mass; His voice is sweet
Like music soft and low,
With downcast eye, and ready hand
And footsteps hushed and slow.

"Et Verbum caro factum est,"
He lingers till he hears,—
Then turning to the Virgin Shrine
In glory disappears.

So, round the altar children dear
Press gladly in God's Name,
For once to serve at Holy Mass
The Infant Jesus came.—Selected.

S. Clement's Magazine



February, 1923

The Kalendar

February, 1923

1. Th. **S. Ignatius, B. M.** Masses at 7, 8 and 9.30. Mission Service, 10.30 A. M. and 8 P. M.
2. F. **Purification, B. V. M.** Masses at 7, 8 and 9.30 (sung). Mission Services, 10.30 and 8.
3. Sa. **S. Blase, B. M.** Masses at 7, 8 and 9.30. Mission Services, 10.30 and 8.
4. Su. **Sexagesima.** Low Masses, 7, 8 and 8.30. Sung at 9.15. Solemn at 11. Vespers at 5. Mission Service, 8 P. M.
5. M. **S. Agatha, V. M.** Masses at 7, 8 and 9.30. Mission Services, 10.30 and 8.
6. Tu. **S. Titus, B. C.** Masses at 7, 8 and 9.30. Mission Services, 10.30 and 8.
7. W. Feria. Requiem Masses at 7, 8 and 9.30. Mission Services, 10.30 and 8. Women's Auxiliary, 3 P. M.
8. Th. Feria. Votive Masses of the Holy Spirit at 7, 8 and 9.30. Mission Services, 10.30 and 8.
9. F. **S. Cyril, B. C. D.** Masses at 6, 7, 8 and 9.30. Mission Services, 10.30 and 8.
10. Sa. **S. Scholastica, V.** Masses at 7, 8 and 9.30.
11. Su. **Quinquagesima.** Low Masses at 7, 8 and 8.30. Sung at 9.15. Solemn at 11. Vespers at 5. Closing Service of Thanksgiving for Mission, 8 P. M.
12. M. Feria. Requiem Masses at 7, 8 and 9.30. Men's Association, 8.30 P. M.
13. Tu. **Shrove Tuesday.** Masses at 7, 8 and 9.30. Confessions, 10-11, 3-5, 7-9 P. M.
14. W. **Ash Wednesday.** Masses at 7 and 8. Sung at 9.30. Addresses, 10.30, 4 and 8. Exposition all day.
15. Th. Feria. Masses at 7, 8 and 9.30. Mothers' Meeting, 8 P. M.
16. F. Feria. Masses at 7, 8 and 9.30. Address and Stations of the Cross, 8 P. M.
17. Sa. Feria. Masses at 7, 8 and 9.30. Confessions at usual hours.
18. Su. **First Sunday in Lent.** Masses at 7 and 8. Sung at 9.15. Solemn at 11. Vespers at 8.
19. M. Feria. Masses at 7, 8 and 9.30.
20. Tu. Feria. Masses at 7, 8 and 9.30.
21. W. **Ember Day.** Masses at 7, 8 and 9.30. Exposition all day. Address and Benediction, 4.
22. Th. Feria. Masses at 7, 8 and 9.30. Mothers' Meeting, 8 P. M.
23. F. **Ember Day.** Masses at 7, 8 and 9.30. Address and Stations of the Cross, 8 P. M.
24. Sa. **S. Matthias, Ap. and M. Ember Day.** Masses at 7 and 8. Sung at 9.30.
25. Su. **Second Sunday in Lent.** Low Masses at 7 and 8. Sung at 9.15. Solemn at 11. Vespers at 8.
26. M. Feria. Masses at 7, 8 and 9.30.
27. Tu. Feria. Masses at 7, 8 and 9.30.
28. W. Feria. Masses at 7, 8 and 9.30. Exposition all day. Address and Benediction, 4 P. M.

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"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."—S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania.
Edited by the Rector.

Directory

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Telephone, Locust 0417
S. Margaret's Mission House, 1831 Pine Street

The Clergy

Rev. Franklin Joiner, *Rector*
Rev. E. Rupert Noël
Rev. A. M. Smith

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

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Evensong, 5.00 P. M.
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Litany and Instruction, Fridays, 8.00 P. M.

Confessions: Fridays, 3.00 to 5.00 P. M.; Saturdays, 11.00 to 12.00 A. M., 3.00 to 5.00 P. M. and 7.00 to 9.00 P. M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P. M.
S. Katharine's Guild, Senior Branch, Wednesday, 8.00 P. M.
S. Katharine's Guild, Junior Branch, Wednesday, 3.30 P. M.
Altar Guild, Tuesdays and Thursdays, 10.00 A. M.
Girls' Club, Tuesdays, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 3.00 P. M.
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Saturday Classes for Children, 10.00 A. M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P. M.
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The Rector's Letter

My Dear People:

We have all suffered a great shock in the sudden passing from this life of our dear Father Quin. But what a beautiful end it was! And as we think more about it, the more there is for each of us to be thankful for in it! No pain and no suffering, but kneeling quietly at his usual duties, his Lord called, and then took him! May our last end be like his!

The Father had been unusually quiet for several days, but busy about his accustomed duties, and had been out of doors perhaps more than usual during the week. Thursday he had spent with his niece in South Philadelphia, and that same evening had gone out for a walk with one of the Acolytes. He was about, as was his custom, the next morning, and after his breakfast went with me into the Church to prepare the High Altar for the Day of Exposition we were to have with intercessions for the preaching mission. After the late Mass we went again into the Church for the devotions incident to the Exposition. We had guests for luncheon that day in the Clergy House and while he ate little at the time, he did not speak of feeling ill. He left the table to go into the Church to keep his time in intercessions before the Blessed Sacrament, and when he came back into the house I had gone into the Church for my Confessional hours. During my absence in the Church he spoke to the other Clergy of an oppressed feeling on his chest, and a rather heavy cold perspiration broke out on his forehead, and he began to feel so overcome with discomfort that he rested for about two hours on the couch in my study. He answered the telephone several times during the afternoon, and spoke to the Clergy as they passed my study door. A few minutes before five o'clock I left the Church and went into S. John's Chapel Sacristy to prepare for Vespers, and found Father Quin sitting there in the dark. I sat down by his side, and he told me of a telephone message that he had taken for me, and then spoke of this oppressed feeling, and told me about his afternoon in my study. I noticed then the heavy beads of perspiration on his forehead. I then put on the surplice, and we entered the Chapel together. He stopped opposite the entrance and knelt down at his usual place by the steps, and rested his elbows on a chair at the side. I went to my place and had said the opening sentence, when the Father fell over slowly towards the Altar, and his head rested on the kneeling cushion. I ran to him at once, and with Fr. Noel's help lifted him to the chairs. Fr. Noel telephoned for the doctor and to S. Anna's Home for a nurse. I dismissed the few people that were in the Chapel, and when the sexton brought the aromatic spirits of ammonia and gave the Father a strong dose he seemed to respond. He was breathing heavily, but with no sign of consciousness and no sign of pain. And while we just stood waiting these few minutes, he just stopped breathing before any of us realized what was happening. We knelt at once

there in the Chapel, Fr. Noel and I, by the Father's side, while I said the Absolutions and the Commendatory prayers.

The news of Fr. Quin's death soon spread through the Parish, and many came that same evening and Vespers of the Dead was said in S. John's Chapel. After the service the Clergy in the house helped me in preparing his body for burial; we vested him in the Vestments that he had had for many years for this purpose, and put in his hands the Chalice and Paten that had been given to him in 1917 on the occasion of the thirtieth anniversary of his ordination to the Priesthood.

After the High Mass on Sunday, the body was brought into S. John's Chapel, where Acolytes, his boys, kept a perpetual watch until the Solemn Requiem, Monday morning. After the evening Mission Service, the casket was closed and borne through the crowded Church to the High Altar, where the night watch was kept. There were Low Masses of Requiem the next morning every half hour, said by various Priests of the city. At half-past ten, Bishop Garland said the Burial Office in the Church.

The Church was crowded for the Solemn Mass, and several hundred standing at the rear. The Mass was most beautiful and impressive, and was a worthy offering for so worthy a Priest of the Church.

Rest eternal grant unto him, O Lord, and let light perpetual shine upon him. May he rest in peace. Amen.

I am writing this letter in the midst of the Mission, which is meeting with a most royal response on your part. We are in the greatest debt to the Missioners who are spending themselves so unreservedly for our spiritual benefit. The congregations have been admirable in size, and most intent in interest. Great numbers have renewed their Baptismal vows, and those who have signed the resolution cards and received their Mission Crosses are quite conspicuous in numbers. I am most thankful for all this.

Fr. Quin really opened the Mission for us. I am sure that GOD took him at this time to stir our hearts, and to make them sensitive to the words of his Missioners.

The Mission will close on Quinquagesima Sunday, and the following Wednesday is the beginning of Lent. I need not call you to the season with special warning, for the Mission is preparing you for these forty days. The Lenten services will be as in recent years, with the single exception that Vespers will not be sung Friday evenings. I think this has prolonged the service unduly. We will use the organ and have some hymns, with sermon and Stations of the Cross. There will be the usual days of Exposition of the Blessed Sacrament on Wednesdays with continuous intercessions until the address and Benediction at four o'clock. There will be three Masses each day, and fifteen minutes of intercessions each afternoon before Vespers.

The Clergy will be in the Church at the usual afternoon and evening hours on Shrove Tuesday for Confessions, and also after

the last Mass in the morning. The half-past nine Mass on Ash Wednesday will be sung, and I hope to preach at the end of the Mass, and also each Wednesday afternoon in Lent at four. Fr. Noel will preach Ash Wednesday evening, and will alternate with Fr. Smith for the Friday night sermons in Lent. I hope to preach at both Solemn Mass and Solemn Vespers on Sundays. On the Tuesday evenings in Lent I shall be giving half-hour illustrated talks on the English Cathedrals, for the Girls' Club, beginning promptly at half-past eight. I think the girls would be glad to have any others who might be interested to attend these little talks, and immediately after the girls will hold their regular weekly meeting.

I want to thank you all most warmly for the many expressions of affection and sympathy which have come to me during the past few days. The assurance of your prayers and the generous gifts of your devotion, with that Blessed Faith in which we live, and in which, GOD grant, we may die, have been my staying props during these sad days. May GOD sanctify this experience and these days to our great spiritual gain and blessing.

Affectionately your friend and pastor,

Franklin Joiner

The Accounting Warden's
Annual Report

The Accounting Warden presents herewith a summarized report of the Parish finances for the year ending December 31, 1922. The books are being audited as heretofore by a public accountant, and full details of receipts and expenses have been presented to the Vestry. We owed on January 1 on various accounts $1798.55, and after the payment of the salaries due the first of the month our balance in bank was $613. Of these bills which we owed, nearly $1300 represented our diocesan charges and bills for insurance. The latter item is much increased this year, due to the expiration of some of our large policies, which have to be renewed every five years.

We paid a loan at bank of $3952, part of which was carried over from the previous fiscal year, and during the summer we were obliged to borrow $3500, this being, as you will see, a reduction of $450 in that item of debt. It is hoped that the entire indebtedness at bank may be paid by Easter, but under the present conditions we cannot hope to avoid borrowing over the summer period.

Parish Expenses

Receipts		Payments	
Cash on hand Jan. 1, 1922	$1,310.60	Salaries	$10,336.93
Cash offerings	8,952.85	Choir	2,893.81
Envelopes	4,745.30	Insurance	353.55
Endowment	5,584.29	Printing and advertising	1,006.01
Pew rents	2,240.14	Laundry and cleaning	695.07
Insurance	70.38	Telephone and incidentals	1,292.02
Interest	75.75	Light, heat and power	1,492.02
For use of organ	326.16	Water rent and taxes	135.48
Miscellaneous receipts	168.28	Communion alms	120.00
Stationery and printing	44.75	Care of garden	109.40
Borrowed money	3,500.00	Interest	129.87
		Loan repaid	3,952.17
		Sunday School supplies	28.73
	$27,018.36		$22,545.06

Accounts payable January 1, 1923 ..... $1,798.55

Special Purposes

Receipts		Payments	
Poor Fund	$180.00	Poor Fund	$220.73
Choir	12.00	Choir	12.00
Altar supplies	7.00	Altar supplies	69.00
Paschal candle	10.00	Paschal candle	5.80
Summer outing	51.68	Sunday School supplies	28.73
Choir outing	90.00	Summer outing	51.68
Sunday School	80.91	Choir outing	211.80
		Sunday School outing	80.91
	$431.59		$680.65

Diocesan Purposes

Receipts		Payments	
		Convention Fund	$253.98
Convention Fund	$92.00	Episcopal Fund	338.65
Bishop's Fund	31.24	Sustentation Fund	253.98
		Bishop's Fund	90.65
	$123.94		$937.26

Outside Objects

Receipts		Payments	
Near East	$19.50	Near East	$19.50
American Guild of Organists	110.96	American Guild of Organists	110.96
War Relief	5.00	War Relief	12.75
		Guild of All Souls	15.90
	$130.46		$159.11

Missions

Receipts			
		Holy Cross	100.40
Diocesan	$961.16	Episcopal Hospital	721.09
Domestic	1,274.82	Nashotah	43.00
Foreign	883.69	S. Stephen's College	738.10
S. Andrew's School	1.00		
Sunday School offerings	272.06		$4,995.10

All of the above sums remitted during the year.

Bell Fund

Balance Jan. 1, 1922.....	$410.94	No payments.	
Income from investments..	36.13		
	$447.07		

Investments, $850 Fourth Liberty Loan.

Choir Special Fund (Music Saints' Days)

Receipts	$57.57	Payments	$20.00
		Balance	37.57
	$57.57		$57.57

Pension Fund

Balance on hand Jan. 1, 1922	$684.01	Payments	$919.01
Offerings, etc.	686.78	Balance	451.78
	$1,370.79		$1,370.79

The unexpended balance in this fund was by resolution transferred to *Vestment* and *General Expense* accounts.

Vestment Fund

Balance on hand Jan. 1, 1922	$37.70	Cassocks	$291.02
Transfer from Pension Fund	291.02	Gloves	6.00
		Balance	31.70
	$328.72		$328.72

Elizabeth Coleman Boudinot Memorial Fund

Balance Jan. 1, 1922.....	$101.87	No payments.	
Income from investments.	70.69		
Received from executors..	48.50		
Victory Notes called.....	150.00		
	$371.06		

Burial Fund

Balance Jan. 1, 1922.....	$237.45	Payments	$150.00
Receipts	7.00	Balance	94.45
	$244.45		$244.45

Boudinot Fund

Balance Jan. 1, 1922.....	$240.48	For care of organ.....	$200.00
Income from investments	269.00	Balance on hand.....	309.48
	$509.48		$509.48

PRINCIPAL

Mortgage on 513 Catharine Street.....	$3,000.00
Mortgage on 3246 Huntingdon Street.....	2,000.00
	$5,000.00

Burial Lot Cross Fund

Balance Jan. 1, 1922.....	$78.00	No receipts or payments.

Neill Coal Fund

Balance Jan. 1, 1922.....	$199.11	Coal	$73.10
Income from investments and contributions	102.50	Balance	228.51
	$301.61		$301.61

PRINCIPAL

Mortgage on 35 South Redfield Street.....	$1,500.00

Neill Country Week Fund

Balance Jan. 1, 1922.....	$41.25	Summer outings	$102.50
Income from investments and contributions	102.50	Balance	41.25
	$143.75		$143.75

PRINCIPAL

Mortgage on 823 South Third Street.....	$1,500.00

Yarnall Fund

Education

Balance Jan. 1, 1922.....	$176.87	Expense	$805.00
Income	1,599.05	Balance	970.92
	$1,775.92		$1,775.92

Maintenance

Balance Jan. 1, 1922.....	$252.77	Expense	*$1,654.57
Income	1,652.37	Balance	250.57
	$1,905.14		$1,905.14

* Of expense $1,422.65 was for music and choir.

Repairs

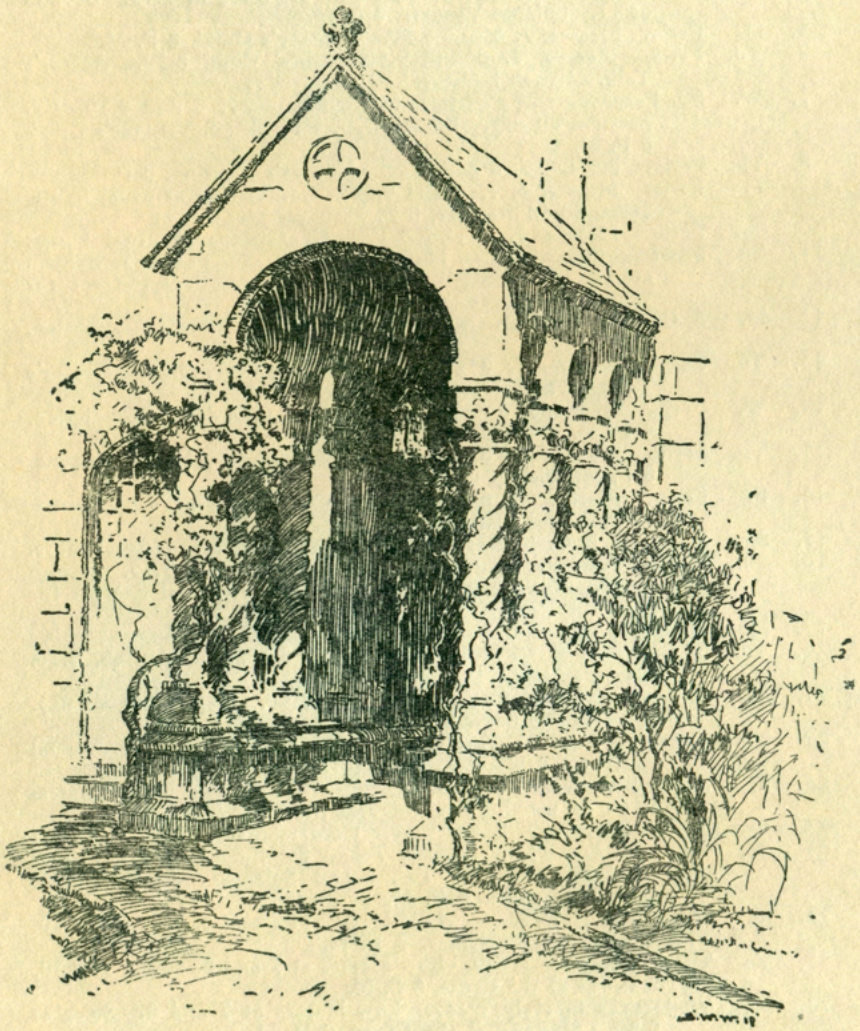
Balance Jan. 1, 1922.....	$380.04	Expense	$1,754.17
Income	1,599.04	Balance	224.91
	$1,979.08		$1,979.08

Library

Balance Jan. 1, 1922.....	$1,799.01	Expense	$2,996.06
Income	1,832.80	Balance	635.75
	$3,631.81		$3,631.81

Investments subject to our control, $5,500 Liberty Loan Bonds.

S. Clement's Magazine



March, 1923

The Kalendar--March, 1923

1. Th. Requiem Masses, 7, 8 and 9.30. Month's Mind, Fr. Quin. Mother's Meeting, 8 P. M.
2. F. **S. Chad. B. C.** Masses, 7, 8 and 9.30. Confessions 3-5, 7-8. Sermon and Stations, 8 P. M.
3. Sa. Feria. Masses, 7, 8 and 9.30. Confessions, 11-12, 3-5, 7-9.
4. Su. **Third in Lent.** Low Masses, 7 and 8. Sung at 9.15. Solemn at 11. Solemn Vespers, 8 P. M.
5. M. Feria. Masses, 7, 8 and 9.30. S. Mary's Guild, 8 P. M.
6. Tu. Feria. Masses, 7, 8 and 9.30. Girls' Club, 8.30. Rector's Talk. "York Minster."
7. W. **SS. Perpetua and Felicitas, MM.** Masses, 7, 8 and 9.30. Exposition all day. Benediction, 4 P. M. S. Vincent's Guild, 8 P. M.
8. Th. Feria. Masses, 7, 8 and 9.30. Mother's Meeting, 8 P. M.
9. F. Feria. Masses, 6, 7, 8 and 9.30. Confessions at usual hours. Sermon and Stations, 8 P. M.
10. Sa. Feria. Masses, 7, 8 and 9.30. Confessions at usual hours.
11. Su. **Mid-Lent Sunday.** Low Masses, 7 and 8. Sung at 9.15. Solemn at 11. Solemn Vespers, 8 P. M. Annual Retreat for Women. Addresses, 10, 2.30 and 4.
12. M. **S. Gregory, B. C. D.** Masses, 7, 8 and 9.30. Men's Association, 8 P. M.
13. Tu. Feria. Masses, 7, 8 and 9.30. Girls' Club, 8.30. Rector's Talk, "Winchester and Chester."
14. W. Feria. Masses, 7, 8 and 9.30. Exposition all day. Benediction, 4 P. M.
15. Th. Feria. Masses, 7, 8 and 9.30. Sacrament of Confirmation, 8 P. M., Bishop Cook.
16. F. Feria. Masses, 7, 8 and 9.30. Confessions at usual hours. Sermon and Stations, 8 P. M.
17. Sa. **S. Patrick, B. C.** Masses, 7, 8 and 9.30. Confessions at usual hours.
18. Su. **Passion Sunday.** Low Masses, 7 and 8. Sung at 9.15. Solemn at 11. Solemn Vespers at 8 P. M. Annual Retreat for Men. Addresses, 10, 2.30 and 4.
19. M. **S. Joseph, Spouse, B. V. M.** Low Masses, 7 and 8. Sung at 9.30.
20. Tu. **S. Cuthbert, B. C.** Masses, 7, 8 and 9.30. Girls' Club, 8.30. Rector's Talk, "Lincoln and Ely."
21. W. **S. Benedict, Ab.** Masses, 7, 8 and 9.30. Exposition all day. Address and Benediction, 4 P. M.
22. Th. Feria. Masses at 7, 8 and 9.30. S. Mary's Guild Annual Retreat. Addresses, 10, 2.30 and 4.
23. F. **Seven Sorrows of Our Lady.** Masses, 7, 8 and 9.30. Confessions as usual. Sermon and Stations, 8 P. M.
24. Sa. Feria. Masses, 7, 8 and 9.30. Confessions at usual hours.
25. Su. **Palm Sunday.** Low Masses, 7 and 8. Sung at 9.15. Ceremonial Blessing of Palms and Solemn Mass at 10.30. Solemn Vespers, 8 P. M.
26. M. **Monday in Holy Week.** Low Masses at 7 and 8. Sung at 9.30. Stations of the Cross, 8 P. M.
27. Tu. **Tuesday in Holy Week.** Low Masses at 7 and 8. Sung at 9.30. Stations of the Cross, 8 P. M.
28. W. **Wednesday in Holy Week.** Low Masses at 7 and 8. Sung at 9.30. Stations of the Cross, 8 P. M.
29. Th. **Maundy Thursday.** Solemn Mass with Communions and Procession of Blessed Sacrament, 7 A. M. Stations of the Cross, 8 P. M.
30. F. **Good Friday.** Mass of the Pre-Sanctified, 10.30. Passion, 12-3. Sermon and Devotions, 8 P. M.
31. Sa. **Holy Saturday, Easter Even.** Low Mass (no Communions) 7. Confessions all day.

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The Rector's Letter

My Dear People:

The month of March this year has, compressed within itself, the most solemn part of the Church Kalendar. May I urge you all once more to give yourselves up entirely this month to the following in prayer and devotion "The Man of Sorrows."

"There is much self-will in all of us, and denial and mortification of this is no easy task. Perhaps we might refrain from any grumbling or murmuring throughout Lent, and learn more truly the spirit of contentment, or at least the courage to endure with fortitude the ills which cannot be avoided. Or there are disagreeable duties to be done, or cantankerous, unattractive persons to be dealt with, and in these things we could show self-denial, restraint and patience. But whatever it may be, let it cost us something, and let us be able to offer the effort honestly to our Lord, Who endured so much for us and for our Example. Yet all the while we must consider beyond this, that the effort made is to increase and further our growth in grace, positively to augment the virtues, and not just merely to deny faults or correct ways of sin.

Therefore it means that there must be no relapse after Easter, when the stricter discipline is relaxed or removed, so we must be mindful of this in making our Lenten rule.

How badly the world at home and abroad needs discipline and restraint and to learn to live not for self but for God and fellowmen, is manifest by the unrest and evils still so evident on every side. The terrible deeds reported in our newspapers of today do but emphasize the shameful and disgraceful depths of sin and woe and utter disregard of life, of God and His Commandments, into which so many professing Christians have fallen.

The observance of such a season as Lent may appear futile and old-fashioned and feeble to some, but never was it more needed than now, and the friends of Christ should make their Lent in part vicarious, if haply GOD will accept it, on behalf of those living in sin and in danger of eternal ill. For though the world has grown so unmindful and so indifferent, GOD has made no fresh revelation, and therefore sin is still sin, and His wrath against sin still abides.

Do let us try to assert again the nobility of life and its dignity, and the splendid responsibilities it involves upon every reasonable creature. This we hope will tend to check the capricious suicides among the young, the ghastly crimes for lust, the horrible murders, and the desperate evils which have whacked the world since the warfare which seemed to let loose the very powers of hell, and which certainly has been responsible for much of the prevailing crime and wickedness.

The Saviour of the World is the only Hope and Remedy, and those who by Fasting, Prayer and Almsgiving try to keep a good Lent, are following Him."

So writes the Vicar of S. Alban's Church, Holborn, and I felt that I must pass on his wise counsel to you.

The services for the balance of Lent are very much as they have been in recent years. We shall be keeping the Festival of S. Joseph on the 19th with a Song Mass, and the 9.30 Mass will be sung on the first three days in Holy Week. The Watch before the Altar of Repose will be kept through the night until the Mass of the Pre-Sanctified on Good Friday. A chart will be posted in the Church porch, where volunteers for the Watch may sign their names. Two persons are needed all the time. Acolytes will be in the Church during the night hours.

Notices for the Women's Retreat on Mid-Lent Sunday and for the Men's Retreat on Passion Sunday are already in the mail. I hope to give the addresses on both Sundays. On Thursdays in Passion-Week, the Retreat for S. Mary's Guild will be given by Fr. Noel.

On Passion Sunday evening and Palm Sunday evening, the Choir will sing Stainer's "Crucifixion." On Palm Sunday morning, the Ceremonial Blessing of the palms and the Palm Procession will begin at half-past ten o'clock. This will bring the beginning of the Solemn Mass at about a quarter-past eleven o'clock.

The Choir will assist at Vespers on Easter Even, when the new fire will be blessed and the Paschal Candle will be lighted. There will be Low Masses on Easter Day at six, seven and eight o'clock. The Mass at a quarter-past nine o'clock will be sung. At eleven o'clock, the Mass will be Gounod's "Sacred Heart," with an accompaniment of harp, tympani, and a quintet of strings. In the evening at Solemn Vespers there will be an accompaniment of cornets, trombones, and tympani. There will be Solemn Processions both morning and evening.

The full joys of the Ressurrection Feast cannot be yours unless you share now with your Lord in His Cross and Passion. Have for your watchwords during this holy month the admonition of Blessed Paul, "Let this mind be in you which was also in Christ Jesus, Who, being in the Form of God, thought it not robbery to be equal with God, but made Himself of no reputation and took upon Him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross. Wherefore God hath also highly exalted Him, and given Him a Name which is above every name, that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the Glory of God the Father."

Affectionately your friend and pastor,

Franklin Joiner

Meaning of the Ceremonies at Mass

The Priest	Christ
Goes to the Altar	Goes to Mount Olivet.
Commences Mass	Begins to pray.
Says the Confiteor	Falls down in agony.
Kisses the Altar	Is betrayed by Judas with a kiss.
Goes to the Epistle side	Is bound and taken to Annas.
Goes to the middle of the Altar and says the Kyrie eleison	Is brought to Caiphas and there denied three times by Peter.
Says Dominus vobiscum	Looks at Peter and converts him.
Reads the Epistle	Is brought to Pilate.
Prays at the middle of the Altar	Is taken to Herod and mocked.
Reads the Gospel	Taken back to Pilate; again mocked.
Uncovers the chalice	Is stripped of His garments.
Offers bread and wine	Is scourged at the pillar.
Covers the chalice	Is crowned with thorns.
Washes his hands	Is declared innocent by Pilate.
Says, "Let us pray for the Church"	Is shown by Pilate to the people with the words, Ecce Homo.
Prays in low voice	Is mocked and spit upon.
Says the Preface and the Sanctus	Is kept instead of Barabbas and condemned to death.
Makes the memento for the living	Carries the Cross to Mount Calvary.
Continues to pray in low voice	Meets His mother and other pious women.
Blesses the bread and wine with the sign of the Cross	Is nailed to the cross.
Elevates the Sacred Host	Is raised on the cross.
Elevates the chalice	Sheds His blood from the five wounds.
Prays in a low voice	Sees His afflicted mother at the cross.
Says: "And although we are unworthy"	Prays on the cross for all men.
Says the Pater Noster	Says the seven words of the cross.
Breaks and separates the Host	Gives up His spirit and dies.
Lets a small part of the Sacred Host fall into the chalice	Descends into limbo.
Says the Agnus Dei	Is acknowledged on the cross to be the Son of God by bystanders.
Gives Holy Communion	Is laid in the sepulchre.
Cleanses the chalice	Is anointed by pious women.
Prepares the chalice for use again	Arises from the dead.
Says the Dominus vobiscum	Appears to His mother and disciples.
Says the last prayer	Teaches for forty days.
Says the last Dominus vobiscum	Takes leave of His disciples and ascends into Heaven.
Gives the blessing	Sends down the Holy Ghost.
Reads the last Gospel	Sends the Apostles to preach the Gospel.

S. Clement's Branch of the Women's Auxiliary

Annual Report of the Treasurer

DR.

Balance from 1921	$95.14	Lenten Sewing and knitted articles	$504.00
Dues of members	11.75	27 Christmas stockings	25.52
Undesignated offerings	99.50	United Offerings	225.00
Special offerings	360.18	Bishop's bricks	28.00
Cash boxes	50.40		
Sale of calendars, interest on deposit, etc.	2.23		$782.52
	$619.20		

CR.

		Domestic Committee		
St. John's Sanatorium	$114.00	Bishop Sumner	3.00	
Priest's salary, Arden	75.00	Rev. Mr. Pirson	3.00	
Scholarship at St. Mary's	50.00	Grace Hospital, Morganton	2.00	
House of the Holy Child, Manilla	7.00	Miss Bradley	2.00	
New World School, Porto Rico	5.00	Bishop Rowe	2.00	
Dr. Burk, Yukon	5.00	Silver chalice for Manilla school	1.00	
				$269.00
		Foreign Committee		
Memorial Hospital Liberia	$60.00	Nurses' School, St. Luke's Hospital	5.00	
Boone University	10.00	Educational work in Liberia	5.00	
Work in Brazil	8.00			93.00
St. Phoebe's School	5.00	*Indian Committee*		
		Ft. Defiance Hospital	5.00	
Bishop Rowe Foundation	$67.00			77.00
Lace workers	5.00	*Diocesan Committee*		
		fixion	5.00	
Jewish work	$10.00	Refrigerator, Home for Consumptives	5.00	
Hungarian work	5.00			30.00
Poor clergyman	5.00	*Colored Committee*		
Church of the Crucifixion	25.50	complete scholarship		25.00
Morganton teacher's salary	$5.25	Daily Bread League, Leper Hospital		20.00
St. Philip's School, San Antonio	5.25	Diocesan Supply Bureau		9.30
Archdeacon Baskiwiller	5.00	Miss Bidell, of Alaska		5.00
Church Institute for Negroes	5.00			$581.85
Brooks' scholarship	3.00	Printing and postage		6.25
Undesignated	2.00			$588.10
	28.05	Balance		31.10
Five expense funds				$619.20
St. Mary's School, Sewanee,				

GLADYS CONNELLY,
Treasurer.

S. Clement's Altar Guild

Report of the Treasurer, Pro Tem.

from November 1st, 1920 to December 31st, 1922

Dr.		Cr.	
Balance	$363.83	Materials	$354.75
Silk work	417.00	Custom duties	59.21
Linen work	108.25	Embroidery	28.84
Members' dues	24.00	Sundries	11.25
Materials and stamping	23.41		$454.05
Interest on deposit	18.71	Balance	501.15
	$955.20		$955.20

Gladys Connelly,
Treasurer Pro Tem.

January, 1923

RECEIVED

Nov. 1. Miss Elizabeth Thompson, from S. Mark's Church, Philadelphia.
Warren Auld, from S. Jude and the Nativity, Philadelphia.
13. Miss Edith Rolfe, from S. Mary's Church, Ardmore.
Dec. 20. Mr. and Mrs. William Lawson Chrisman.
Mr. John Lawson Chrisman.
Miss Katharine Chrisman, from Grace Church, Mt. Airy.
26. Alan Henry Tongue, from S. Bartholomew's, Wissinoming.
Jan. 26. Miss Florence Watson Nightingale, from Chapel of the Mediator, Philadelphia.
Feb. 1. Mrs. Mary Kehl Stein, by Certificate of Confirmation.
12. Arthur Comly, from Emmanuel Church, Kensington.

TRANSFERRED

Dec. 7. Clifford Danby, to Trinity Church, Pittsburgh.
19. Mrs. Mary Cunningham Moore, to Christ Church, Philadelphia.
Jan. 10. Mrs. Emma H. Carroll, to S. Mark's Church, Philadelphia.

BAPTISMS

"For as many of you as have been baptized into Christ, have put on Christ."

Oct. 29. Alma June Tait.
Nov. 12. John Daniel Jones.
26. John Dick Smith.
Dec. 3. Elsie Lockwood.
10. Joan Sargent.
14. Marius Bertram Johansen.
29. Rhoda Mary Comly.
Frances Lilian Comly.
Jan. 7. Eva Lorraine Charleton.
14. Frances Clara Heun
21. Helen Coyle.
Elsie Elizabeth Connor.
28. George Charles Turnbull.
Feb. 4. Rose Anna Mayor.
Harry Charles Clark.
11. Ruth Hartman Stauffer.
24. Cornelia Lilian Playford.

MARRIAGES

"Those whom God hath joined together, let not man put asunder."

Dec. 22. Howard Theodore Wedderkop and Helen Dewey Kehl.
Jan. 20. Ellsworth Lekoy Richards and Florence B. Shuler.
Feb. 24. Stanley Harold Searles and Vera May Schultz.

BURIALS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Nov. 22. Harold Edward Stout.
28. Francis Dring Wetherill.
Jan. 4. Frances P. Lex.
16. Margaret Sullivan.
17. Jane Falls.
Jan. 18. Thomas Gillen.
29. Charles Carroll Quin, Priest
31. Kate Gregory Webber.
Feb. 3. Andrew Foster Rovoudt.

S. Clement's Magazine



April-May, 1923

Kalendar

April, 1923

1. Su. **Easter Day.** Low Masses at 6, 7, and 8. Sung at 9.15. Solemn at 11. Solemn Vespers at 8.
2. M. **In the Easter Octave.** Low Masses at 7, 8 and 9.30.
3. Tu. **In the Easter Octave.** Low Masses at 7, 8 and 9.30. Dance in Parish House, 8 P. M.
4. W. **In the Easter Octave.** Low Masses at 7, 8 and 9.30. Women's Auxiliary, 3 P. M.
5. Th. **In the Easter Octave.** Low Masses at 7, 8 and 9.30. Mothers' Easter Party, 8 P. M.
6. F. **In the Easter Octave.** Low Masses at 7, 8 and 9.30. Address and Benediction, 8 P. M.
7. Sa. **In the Easter Octave.** Low Masses at 7, 8 and 9.30. Confessions as usual.
8. Su. **Low Sunday.** Low Masses at 7 and 8. Sung at 9.15. Solemn at 11. Solemn Vespers, 8 P. M.
9. M. **Annunciation. B. V. M.** (transferred). Low Masses, 7 and 8 Sung at 9.30. Men's Banquet, 7 P. M.
10. Tu. Low Masses at 7 and 9.30. Girls' Club, 8 P. M.
11. W. **S. Leo, B. C. D.** Low Masses at 7 and 9.30. S. Katharine's Guild, 8 P. M.
12. Th. Low Masses at 7 and 9.30. Mothers' Meeting, 8 P. M.
13. F. Low Masses at 6, 7 and 9.30. Instruction, 8 P. M.
14. Sa. Low Masses at 7 and 9.30. Confessions, 11-12, 3-5, 7-9 P. M.
15. Su. **II after Easter.** Low Masses at 7 and 8. Sung at 9.15. Solemn at 11. Solemn Vespers at 8.
16. M. Low Masses at 7 and 9.30.
17. Tu. Low Masses at 7 and 9.30. Girls' Club, 8 P. M.
18. W. Low Mases at 1 and 9.30. S. Katharine's Guild, 8 P. M.
18. W. Low Masses at 7 and 9.30. S. Katharine's Guild, 8 P. M.
19. Th. **S. Alphege, B. M.** Low Masses at 7 and 9.30. Mothers' Meeting, 8 P. M.
20. F. Low Masses at 7 and 9.30. Instruction, 8 P. M.
21. Sa. **S. Anselm, B. C. D.** Low Masses at 7 and 9.30. Confessions at usual hours.
22. Su. **III after Easter.** Low Masses at 7 and 8. Sung at 9.15. Solemn at 11. Solemn Vespers at 8.
23. M. **S. George, M.** Low Masses at 7 and 9.30.
24. Tu. Low Masses at 7 and 9.30. Girls' Club, 8 P. M.
25. W. **S. Mark, Evan.** Low Masses at 7 and 8. Sung at 9.30. S. Katharine's Guild, 8 P. M.
26. Th. Low Masses at 7 and 9.30. Mothers' Meeting, 8 P. M.
27. F. Low Masses at 7 and 9.30. Instruction, 8 P. M.
28. Sa. **S. Paul of the Cross.** Low Masses at 7 and 9.30. Confessions at usual hours.
29. Su. **IV after Easter.** Low Masses at 7 and 8. Sung at 9.15. Solemn at 11. Solemn Vespers at 8.
30. M. Low Masses at 7 and 9.30.

May, 1923

1. Tu. **SS. Philip and James, App.** Low Masses at 7 and 8. Sung at 9.30. Girls' Club, 8 P. M.
2. W. **S. Athanasius, B. C. D.** Masses at 7 and 9.30. S. Vincent's Guild, 8.30 P. M. Women's Auxiliary, 3 P. M.
3. Th. **Finding of the Holy Cross.** Masses at 7 and 9.30. Mothers' Meeting, 8 P. M.
4. F. **S. Monica, W.** Masses at 7 and 9.30. Address and Benediction, 8 P. M. Confessions, 3-5.
5. Sa. **Votive Masses of the B. V. M.** at 7 and 9.30. Confessions, 11-12, 3-5, 7-9.
6. Su. **V Easter.** Low Masses at 7 and 8. Sung at 9.15. Solemn at 11. Vespers at 8 P. M.
7. M. **Rogation Day.** Masses at 7, 8 and 9.30. Litany and Intercessions at 4.30 P. M. S. Mary's Guild at 8 P. M.
8. Tu. **Rogation Day.** Masses at 7, 8 and 9.30. Litany and Intercessions at 4.30 P. M.
9. W. **Rogation Day.** Masses at 7, 8 and 9.30. Litany and Intercessions at 4.30 P. M.
10. Th. **Ascension Day.** Low Masses at 7 and 8. Sung at 9.30. Mothers' Meeting, 8 P. M.
11. F. **In the Ascension Octave.** Masses at 6, 7, 8 and 9.30. Address and Benediction, 8 P. M.
12. Sa. **In the Ascension Octave.** Masses at 7, 8 and 9.30.
13. Su. **In the Ascension Octave.** Low Masses at 7 and 8. Sung at 9.15. Solemn at 11. Vespers, 8 P. M.
14. M. **In the Ascension Octave.** Masses at 7, 8 and 9.30. Men's Association, 8 P. M.
15. Tu. **In the Ascension Octave.** Masses at 7, 8 and 9.30. Girls' Club, 8 P. M.
16. W. **In the Ascension Octave.** Masses at 7, 8 and 9.30.
17. Th. **Octave Day. The Ascension.** Masses at 7, 8 and 9.30. Mothers' Meeting, 8 P. M.
18. F. **Votive Masses of the B. V. M.** Masses at 7 and 9.30. Address and May Devotions, 8 P. M.
19. Sa. **Vigil of Pentecost.** Masses at 7 and 9.30. Confessions at usual hours.
20. Su. **Whit Sunday.** Low Masses at 6, 7 and 8. Sung at 9.15. Solemn at 11. Vespers, 8 P. M.
21. M. **In the Whitsun Octave.** Masses at 7, 8 and 9.30.
22. Tu. **In the Whitsun Octave.** Masses at 7, 8 and 9.30. Girls' Club, 8 P. M.
23. W. **In the Whitsun Octave. Ember Day.** Masses at 7, 8 and 9.30.
24. Th. **In the Whitsun Octave.** Masses at 7, 8 and 9.30. Mothers' Meeting, 8 P. M.
25. F. **In the Whitsun Octave. Ember Day.** Masses at 7, 8 and 9.30. Address and Benediction, 8 P. M.
26. Sa. **In the Whitsun Octave. Ember Day.** Masses at 7, 8 and 9.30. Confessions at usual hours.
27. Su. **Trinity Sunday.** Low Masses at 7 and 8. Sung at 9.15. Solemn at 11. Vespers at 8 P. M.
28. M. **S. Augustine of England, B. C.** Masses at 7 and 9.30.
29. Tu. **Votive Masses of the B. V. M.** Masses at 7 and 9.30. Girls' Club, 8 P. M.
30. W. **Votive Masses of the B. V. M.** Masses at 7 and 9.30.
31. Tu. **Corpus Christi.** Low Masses at 7 and 8. Sung at 9.30. Address and Benediction, 4 P. M.

Baptisms

"For as many of you as have been baptized into Christ, have put on Christ."

Feb. 28th. Richard Lawson Jefferson

Mch. 6th. Albert Thompson Grimes
8th. Anna Mary Holahan
8th. Selma Ruth Zuber
10th. Hannorah (Fowler) Decker
12th. Elizabeth Laird
14th. Mildred Mabel Olivia Carrall
25th. Frank Berry

Confirmations

"And when they had laid their hands on them, they received the Holy Ghost."

Mch. 15th. Beatrice Matsu Asami
Amy Elizabeth Coles
Mildred Mabel Olivia Carrall
Lula Martha Curry
Elizabeth Dickerson
Hannorah (Fowler) Decker
Anna Mary Holahan
Florence May (Young) Johansen
Jennie Little
Elsie (Sigafoss) Lockwood
Elizabeth Laird
Marie Sheldon Ritter
Marguerite Underwood
Selma Ruth Zuber
Richard Dodson Ball
Charles Arthur Craemer
Albert Thompson Grimes
Adolph Hahn
Raymond Harrison Rieder

Marriages

"Those whom God hath joined together, let no man put asunder."

Mch. 16th. Theodore Liedemedt and Clara Louise McLaughlin

Burials

"Rest eternal grant unto them, O Lord: and let light perpetual shine upon them."

Mch. 6th. Irving N. Stewart
19th. Emily M. Howell

Transferred

Mch. 1st. Mabel W. Eddy, to S. James' Church, Philadelphia

Received

Mch. 1st. Emily Trenary, from S. Luke's Church, Germantown
5th. Margaret Peace (Mrs. Philip E.), from S. Augustine's Chapel, N. Y.
12th. Rhoda Mary Comby, from S. James' Church, Hestonville
13th. M. A. Carlisle, from S. Luke and the Epiphany, Philadelphia.
14th. Ione deFrance, from S. Luke's Church, Kalamazoo, Mich.
14th. A. Herbert Peabody, from Trinity Church, Pittsburgh.
23rd. Emily S. McBride, from Church of the Holy Trinity, West Chester.
30th. Robert W. D. Caldwell, from St. James' Church, Port Deposit, Md.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."—S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania.
Edited by the Rector.

Directory

The Church, Twentieth and Cherry Streets
The Clergy House, 2013 Appletree Street
Telephone, Locust 0417
S. Margaret's Mission House, 1831 Pine Street

The Clergy

Rev. Franklin Joiner, *Rector* — Rev. E. Rupert Noël
Rev. A. M. Smith

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Low Masses, 7.00, 8.00, Sung 9.15 and High at 11.00 A. M.
Catechism, 10.00 A. M.
Matins, 7.30 A. M.
Solemn Vespers, 8.00 P. M.

On Weekdays: Mass, 7.00 and 9.30 A. M.
On the second Friday, 6. 00 A. M.
Saints' Days, 8.00 A. M. and Sung 9.30.
Matins, 7.30 A. M.
Evensong, 5.00 P. M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P. M.
Litany and Instruction, Fridays, 8.00 P. M.

Confessions: Fridays, 3.00 to 5.00 P. M.; Saturdays, 11.00 to 12.00 A. M., 3.00 to 5.00 P. M. and 7.00 to 9.00 P. M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P. M.
S. Katharine's Guild, Senior Branch, Wednesday, 8.00 P. M.
S. Katharine's Guild, Junior Branch, Wednesday, 3.30 P. M.
Altar Guild, Tuesdays and Thursdays, 10.00 A. M.
Girls' Club, Tuesdays, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 3.00 P. M.
Mothers' Meeting, Thursdays, 8.00 P. M.
Saturday Classes for Children, 10.00 A. M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P. M.
Men's Association, second Monday, 8.15 P. M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

The Rector's Letter

My dear people:

These have been crowded weeks in the Parish since my last letter in the Magazine. True it is the busiest time of the year, even when we have the full quota of Priests on the Staff, but this year with the Staff so depleted, Fr. Smith and I have been kept close at home all the time. I had arranged the Lenten schedule before Fr. Quin's death, and even when I found that I would not be able to fill his place before the beginning of Lent, I did not want to cut down the services. Then when Fr. Noel's indisposition came on, we were still able, with the very generous assistance of Fr. Arnold, to carry out all the work as it was planned in the beginning. We have had a great deal to do, but it has been such a happy work, for your response has been so generous, and your appreciation so evident in the whole spiritual tone of Passion-tide and Easter.

The Lent Retreats were so well attended this year, with an increasing number of people from outside the Parish keeping the days with us. There was the usual crowded Church on Palm Sunday, and the congregation this year was most reverent and devout, which is not always the case when we have so many visitors. I am very glad to see more people each year staying for the full three hours' preaching of the Passion. Many people came in late, but scarcely anyone left the Church. I am sure you all were greatly blessed in the all-night watch before the Blessed Sacrament between Maundy Thursday and Good Friday. People were coming in and going out during the night, having found a great peace in the quiet watches of the night at the Altar of Repose.

Easter Day was glorious! There were over four hundred Communions, and large numbers returned for the Solemn Mass and for Solemn Vespers. The Choir did most excellent work with Gounod's Mass of the Sacred Heart. They were accompanied by a quintet of strings, harp and tympani. The collection was a little over twenty-five hundred dollars, five hundred of which was specified for missionary offerings. This with the April first pew rent payments will enable us to pay off our indebtedness. We shall have to borrow again to finance the summer, but I hope very much that it will be the last time for borrowing money.

You will notice carefully the list of services for the rest of the Church Year. The Friday evening services are continued for the present as noted in the Kalendar. In May, the Masses on all unhindered days will be Votive of the Blessed Virgin Mary. On the Rogation Days there will be the Litany and Intercessions before

Vespers at half-past four, and at the same hour in the Ascension Octave and including the Vigil of Pentecost there will be the Novena devotions to the Holy Ghost. The other services are as in former years.

May the dear Risen Lord bless you richly in your service for Him and for your fellow-men.

Affectionately, your friend and pastor,

Franklin Joiner

Accounting Warden's Message

We have recently received several additions to our endowment funds, and I am sure that everyone will be interested in knowing just what they will mean to us. $20,000 has been given anonymously, one-half of which is to be used for the purchase of a house as a place of residence for the Sisters, at such time as it may seem best to buy it. The balance of the fund is to be invested, and the income applied toward the expenses of maintaining the Sisters' work in the parish.

A parcel of real estate, which was the property of Ellis Yarnall Estate has been sold and our income from the Yarnall fund will, as a result, be increased. The exact amount of the increase is at present not known, but it is hoped that it will be sufficient to entirely support our music and repairs, which at present are only partially carried by this fund.

Through the death of one of our parishioners we will receive a sufficient amount to bring our general endowment fund up to the point where we will receive $5000 income each year. At present we only receive about $3900. It will be at least a year before any of these funds are producing an income, and it may be even a longer time than that. It would therefore be a mistake to assume that the church no longer needs your liberal support. This is not the case, and so far as one can see, is not likely to be the case. The fixed charges for carrying on our parish increase as our work expands, and the income from pew rents is growing less each year, since no more are being rented.

It is the wish of the Rector and the Vestry to see the Parish expenses met without borrowing any money. When this is realized, then we ought to make the offerings on S. Clement's Day, Easter and Whit Sunday for missionary purposes. When these two things are accomplished, then we can consider the possibility of more extensive work, such as a Chapel perhaps, under S. Clement's direction.

A Memorial to Fr. Quin

At a recent meeting of the Vestry, the matter of a permanent memorial in the Church to Fr. Quin was discussed. It was decided to suggest the renovating of the nave of the Church as such a memorial. That is the facing of the balance of the South wall, the West wall, and the North wall, with grey stone, as has been begun by the Lady Chapel on the South aisle, and the putting in place of the stone frames for the windows. The windows can then be filled in with some simple conventional glass, to be replaced by the permanent stained glass when such is offered. This stone work will cost about twenty thousand dollars. A Book of Remembrance will be kept in which the names of all who contribute to this fund will be inscribed, and the Book will be placed somewhere in the wall itself, in a receptacle for the purpose. The East end of the Church is so very beautiful, and this will be greatly enriched when the balance of the Church is finished. Subscribers to this fund may make their pledges to run over a period of five years, that is, pledge to give so much a year for five years, and they may signify their pledges in writing to the Accounting Warden.

The Sacring Bell

The Sacring Bell, a memorial to the three members of the Parish who fell in the Great War, was hung in the tower in Holy Week, and rung for the first time at the Solemn Mass on Easter Day. The bell has a most lovely liquid tone, and is a great addition to the fabric of the Church and to the worship of the Altar.

The bell will be rung during the Canon of the Mass at every Celebration, three strokes at each Elevation. The bell will also be rung for the Angelus, before the first Mass in the morning, at twelve o'clock noon, and at six in the evening. When there is a Solemn Mass, instead of ringing the Angelus at twelve, it will be rung at the end of Mass, before the Sacred Ministers have left the Sanctuary.

The bell was cast by Maneely & Company, the famous bell makers of Troy, N. Y., and weighs about eight hundred pounds. It has been placed in the third story of the tower, and is stationary. The clapper, on a spring, is pulled by a rope hanging down in the upper Sacristy. It takes but a very light, easy pull to strike the bell.

The following inscription was cast in the bell:

To the Praise of God, and in Pious Memory of all Those Who gave their Lives in the Great War, 1914-1918, especially the Members of This Parish.

WALTER ROACH,

JOHN STINSON,

GEORGE HERBERT WALSH.

May they rest in peace.

The Angelus

First three strokes of the bell.

V. The Angel of the Lord brought tidings to Mary.
R. And she conceived by the Holy Ghost.

Hail Mary.

Second three strokes of the bell.

V. Behold the handmaid of the Lord.
R. Be it unto me according to Thy word.

Hail Mary.

Third three strokes of the bell.

V. And the Word was made flesh.
R. And dwelt among us.

Hail Mary.

Then during the nine straight strokes of the bell.

V. Pray for us, Holy Mother of God.
R. That we may be made worthy of the promises of Christ.

Let us pray.

We beseech Thee, O Lord, pour Thy grace into our hearts, that as we have known the Incarnation of Thy Son Jesus Christ by the message of an Angel, so by His Cross (X) and Passion we may be brought unto the Glory of His Resurrection. Through the same Jesus Christ our Lord. A-men.

The Vestry

The Annual Easter meeting of the Vestry was held in the Clergy House on Easter Tuesday afternoon. The tellers announced the unanimous election of the following four gentlemen to serve on the Vestry for the ensuing three years:

Mr. Edward A. Casey,
Mr. Theodore G. Homan,
Mr. William W. Lukens,
Mr. J. Lawrence Wetherill.

The other members of the Vestry are the following gentlemen:

Mr. Francis P. Adams,
Mr. S. McKean Bayard,
Mr. Edward A. Clay,
Mr. Francis Y. Casey,
Mr. George Lewis Mayer,
Mr. S. P. Ritter,
Mr. Horace W. Sellers,
Mr. Clinton R. Woodruff.

The Vestry was organized, the Rector being in the Chair, by the re-election of Mr. Edward B. Clay as Secretary, and Mr. Sheldon P. Ritter as Accounting Warden. Fr. Joiner re-appointed Mr. Edward A. Casey as Rector's Warden. The Finance Committee was elected with the following members: Messrs. Bayard, Clay and Wetherill, with the first named as Chairman. The other Committees were then appointed by the Rector. Music, Messrs. Woodruff, Ritter and Adams; Property, Messrs. Mayer, Sellers and Francis Casey; Insurance, Messrs. Bayard, Ritter and Homan.

Vestment Exhibition

On the afternoon of Ascension Day last year, the Vestments, gold and silver plate, and jewels belonging to the Parish were exhibited in the Parish House. It has been suggested that this exhibition become an annual event. It does seem advisable to repeat the exhibition this year, so on Ascension Day afternoon, from three until six o'clock, there will be such an exhibition. Tea will be served, and an opportunity given to make a silver offering towards the Garden Expense Fund. Please make this afternoon known among your friends.

Women's United Offering

The annual contributions for the United Offering of the Women's Auxiliary are now due, and may be sent to the Parish Treasurer, Miss Hutchinson, at 2108 DeLancey Street. During Lent the Mothers' Meeting and the Girls' Club had a weekly collection for this purpose, and both organizations made very generous gifts to the Parish Fund.

The Men's Association Annual Banquet

Each Banquet given by the Men's Association outclasses all those that have preceded it. The banquet given in the Parish House on Monday evening, April 9th, was the biggest and the best that the Association has known. About eighty men sat down for a most sumptuous meal, and the evening's entertainment was most delightful and enjoyable. There was a male quartet from the Choir, a Monologist, and then the Mock Trial made famous by its frequent and clever presentation by members of the evening class in English Literature at the West Philadelphia High School. The Committee is to be congratulated on this most successful evening, and Mr. Fritz, the efficient President, for his untiring efforts to promote good fellowship amongst the men of the Parish, and to give them these evenings of real enjoyment and comradeship.

The Girls' Club

On Tuesday evening, April 24th, the Girls' Club will have a supper for themselves and the members of the Guild of S. Vincent, to be followed by dancing. It is hoped than another winter the Parish may see many more such affairs for our own young people.

The Reredos of the High Altar

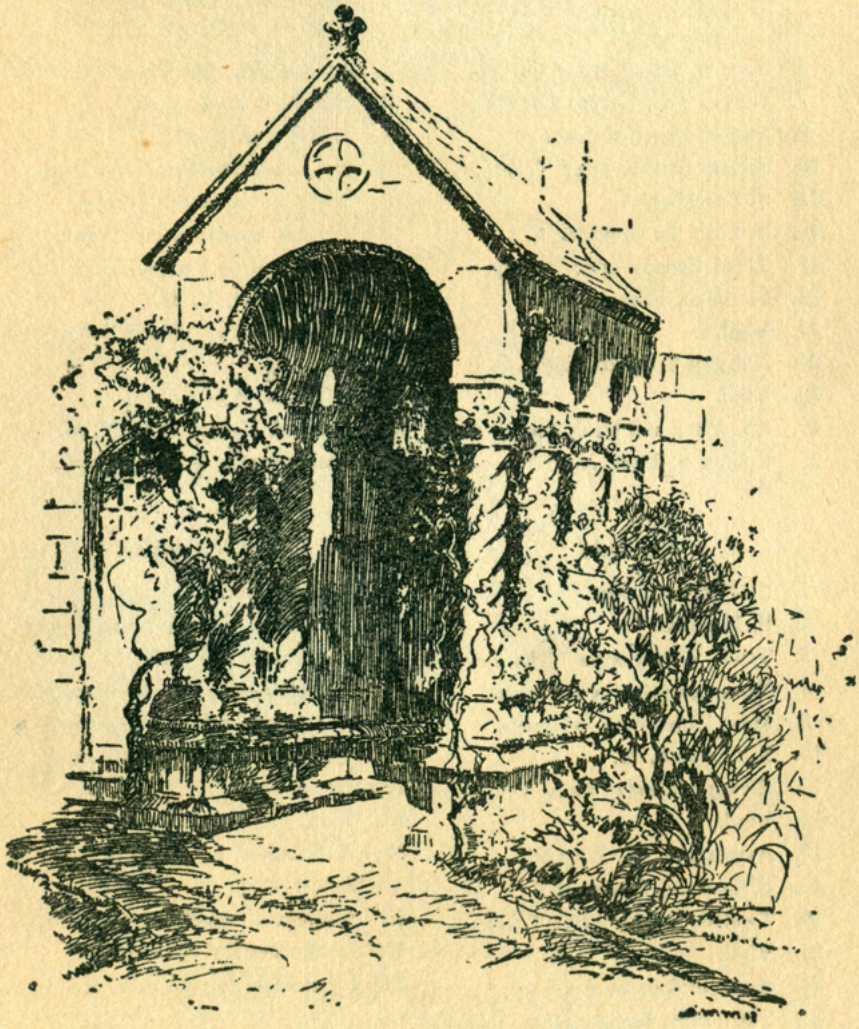
In going over some old papers in the Clergy House recently, the Rector found an old copy of "The International Studio," and found that it contained a description of the High Altar Reredos, which was erected in the church in November, 1909, as a memorial to the late Rector, the Rev. George Herbert Moffett. This article is written by Miss Minna C. Smith.

Certainly the masterpiece, so far, of Frederick Wilson, is a painting, CHRIST REIGNING FROM THE CROSS, for a reredos placed in S. Clement's Church, Philadelphia. The opportunity was an interesting one. The low Norman apse that for fifty years formed the chancel of the church had been reconstructed by the architect, Mr. Horace Wells Sellers, to give it added height and dignity, with interior walls of rosy English sandstone, carved and pierced with narrow leaded windows at intervals in the arcades, forming an appropriate setting for a new altar, whose mensa, also is of redstone with a reredos of oak, in the form of a triptych, with folding wings and traceried baldachino, all richly carved by Edward Maene.

While in treatment designed to produce devotional feeling, the architect's results had been a body breathless of informing life had the picture for the central panels lacked qualities such as fifteenth century painters brought to such work. Strong, glowing in color, effective, as simple in idea and composition, far more human in drawing that fifteenth century men had notion of, Mr. Wilson's picture is an extraordinary answer to any who should say that there could not be found a modern artist to imbue an altarpiece with like direct simplicity of worship. The moderness of the work is in the painter's conception of the central figure and in its impressive power. Although stretched upon the Cross, this is not the suffering Redeemer of the world as the elder artists were used to show Him. This is the Conquering Ruler vested as Priest and King, the King of humanity, with strength of pure virility in face and figure. On either side of the Christ are angels bearing the symbols of the Human and the Divine Natures. On the outer panels to the right and left are the Blessed Virgin and S. John, the lovely face of Mary as significant as ever Italian ones of old.

Mr. Wilson's work for these panels was done at his studio at Briarcliff Manor before they went to their sumptuous carved and golden shrine. The work is painted, engraved and modeled. The texture of the background in gesso is most successful and seems as a fabric. To work in such a medium for such an end is, as the result shows, a communicable delight. There is boldness in the handling comparable only to the richness of vermilion, gold and green of the color employed.

S. Clement's Magazine



June - September, 1923

Kalendar

JUNE

3. Sun. in Oct. Corpus Christi.
7. Octave Day, Corpus Christi.
8. Sacred Heart of Jesus.
10. Second Sunday after Trinity.
11. S. Barnabas, Ap.
14. S. Basil the Great, B. C. D.
17. Third Sunday after Trinity.
22. S. Alban, Proto Martyr.
23. Vigil.
24. Nativity S. John Baptist.
28. Vigil.
29. SS. Peter and Paul, App.
30. Comm. S. Paul, Ap.

JULY

1. Sun. in Oct. SS. Peter and Paul.
2. Visitation of B. V. M.
4. S. Irenaeus, B. M.
6. Oct. Day, SS. Peter and Paul.
8. Sixth Sunday after Trinity.
15. Seventh Sunday after Trinity.
19. S. Vincent de Paul, C.
20. S. Margaret, V. M.
22. Eighth Sunday after Trinity.
24. Vigil.
25. S. James, Ap.
26. S. Anne, Mother of B. V. M.
29. Ninth Sunday after Trinity.

AUGUST

1. S. Peter's Chains.
4. S. Dominic.
5. Tenth Sunday after Trinity.
6. Transfiguration of our Lord.
7. Most Holy Name of Jesus.
10. S. Laurence, M.
12. Eleventh Sunday after Trinity.
14. Vigil.
15. Assumption of Our Lady.
16. S. Joachim, Father of B. V. M.
19. Twelfth Sunday after Trinity.
23. Vigil.
24. S. Bartholomew, Ap.
26. Thirteenth Sunday after Trinity.
28. S. Augustine, B. C. D.
29. Beheading of S. John Baptist.
31. S. Aidan, B. C.

SEPTEMBER

1. S. Giles, Ab.
2. Fourteenth Sunday after Trinity.
8. Nativity of our Lady.
9. Fifteenth Sunday after Trinity.
14. Exaltation of the Holy Cross.
16. Sixteenth Sunday after Trinity.
19. Ember Day.
20. S. Eustace and Companions.
21. S. Matthew, Ap. (Ember Day).
22. Ember Day.
23. Seventeenth Sunday after Trinity.
29. S. Michael and All Angels.
30. Eighteenth Sunday after Trinity.

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Edited by the Rector.

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S. Margaret's Mission House, 1831 Pine Street

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Rev. Franklin Joiner, *Rector* — Rev. A. M. Smith

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

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Catechism, 10.00 A. M.
Matins, 7.30 A. M.
Solemn Vespers, 8.00 P. M.

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Saints' Days, 8.00 A. M. and Sung 9.30.
Matins, 7.30 A. M.
Evensong, 5.00 P. M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P. M.
Litany and Instruction, Fridays, 8.00 P. M.

Confessions: Fridays, 3.00 to 5.00 P. M.; Saturdays, 11.00 to 12.00 A. M., 3.00 to 5.00 P. M. and 7.00 to 9.00 P. M.

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Girls' Club, Tuesdays, 8.00 P. M.
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The Rector's Letter

My Dear People:

This magazine, which should have been issued early in June, has been delayed so long that it now becomes a "mid-summer" number. This may be an advantage, for it will bring to our scattered members a message from the home parish.

One of my ambitions for the parish has been to maintain, through the entire summer, the regular schedule of services. There is something contrary to the basic principles of Christianity having a "summer schedule" for worshiping Almighty God. This year we shall maintain the full routine, and I trust we are establishing a precedent.

There are the two Low Masses every week-day, at seven and half-past nine o'clock, with a third at eight on the greater Saint's days; the three Low Masses on Sunday, at seven, eight and quarter-past nine o'clock, with the Sung Mass at eleven, and during July and August the sermon will follow the Mass, immediately after the recessional. Matins and Evensong are said every day at half-past seven and at five o'clock, and Sunday evenings, in S. John's Chapel, at eight we are having some very informal devotions before the Blessed Sacrament, with a short address. The continued large congregations show how very necessary "summer religion" is.

Fr. Noel has been offered the work at Bradley Beach, New Jersey, by the Bishop of New Jersey, and will become the Priest-in-charge there the first Sunday in August. He is now having a much needed rest with some friends in Maryland. Our interest will follow him in this new work, and our prayers that it may soon be won to the Catholic Faith. It is a great joy to have Fr. Underhill with us for the summer. He has a very warm place in his heart for S. Clement's, and his many friends are giving him a hearty welcome. Fr. Smith will be in Maine for the month of August. I am not taking a holiday this year, so I shall be in residence throughout the summer.

Dean Hutchinson spent a day with us at the Clergy House in June, while on his way from Milwaukee to his summer place in New Hampshire. He saw a few of his many friends as he passed through the city. He has promised to come back and preach for us some Sunday, and I am not going to forget his promise!

Each individual life is constantly combating the changes that it encounters; changes in the home, in friends, in business conditions. And the Parish is not immune from this encounter. There will be practically an entirely new Staff of Clergy in the fall. Fr. Smith is of course remaining, but I am hoping to have two Priests and a Deacon in addition. The work is thoroughly established, so they should soon be at home in the Parish. I commend them to your prayers and hospitality.

Then there is to be another change. The Sisters of Saint Margaret are withdrawing from the Mission work on the first of October, and the work is to be carried on by the Sisters of the Holy Nativity.

I told you in the last magazine that we had received an anonymous sum of money for the purchase of a house near the Parish Church, for the use of the Sisters, and an additional sum for the endowment of their work. It seemed wise to accept this gift for the purpose specified, for I think all have agreed that the Sisters' work has been handicapped by their living so far away from the Church, and none have appreciated this more than the Sisters themselves. Then a large part of Fr. Quin's work in the Sacristy and about the Altar is the kind of work that I do not feel I can ask another Priest to do. This seems to be the time to turn the Sacristy work over to the Sisters, as is the custom in other Parishes.

I took the matter up at once with the Reverend Mother of the Society of Saint Margaret, and had considerable correspondence with her on the subject. She finally came to Philadelphia for a visit when I had a long talk with her. She feels that since they have made such an effort to concentrate the Philadelphia Community life in the Mission House on Pine Street, that the whole purpose would be defeated if she consented to two or three Sisters living in another house in another part of the city. Then too, the Community at the present time is sadly handicapped because of the lack of active Sisters, and she was unable to send another Sister to work in the Parish.

She understood the difficulty of the situation, and suggested withdrawing from the work, if I was able to secure another Community which could meet the new needs in the Parish. The Reverend Mother herself wrote to the Community of the Holy Nativity in Fond du Lac, telling them of the work here, and her inability to carry it on under the changed conditions. I brought the matter then before the Community of the Holy Nativity, and in June went myself to the Mother House in Fond du Lac, to consult with the Reverend Mother about taking up the Mission work here.

The Reverend Mother, in consultation with her Council, has accepted the work, and is sending us four Sisters to begin the first of October.

The five years that the present Community of S. Margaret have worked in the Parish, have bound them to us in a very close and happy relationship, beginning with Sister Lydia and Sister Edna, then Sister Deborah, then Sister Eleanor and Sister Isabel, and this last year, with Sister Helen and Sister Ruth. It is a parting with real friends. But it is one of those changes that new conditions and demands of the work has forced us into. It is with the utmost regret that the Society of S. Margaret is withdrawing. And it is with as deep regret that we part with them. They withdraw because they cannot meet the new demands of the work, and for that reason

alone we accept their decision. But our sorrow in parting with the old must not lessen our enthusiasm in receiving the new.

The Sisterhood of the Holy Nativity was founded in 1882 by the then Father Grafton, after the Bishop of Fond du Lac. This Sisterhood is engaged primarily in Parochial and Mission work. The Mother House and the Novitiate are at Fond du Lac, Wisconsin. In Wisconsin the Sisters are working at the Cathedrals of Fond du Lac and Milwaukee, in North Fond du Lac, and have a House on the Oneida Reservation where they have established the lace industry among the Indian women.

In the East the Sisters have seven Houses: one in Providence, Rhode Island, where the Sisters work in S. Stephen's and other Parishes; one in Portland, Maine, with work in the Cathedral. The Sisters have been in Portland for many years, but this work is now being relinquished, and these Portland Sisters are among those who are coming to S. Clement's. They have a House in New York City, and work in the Church of S. Mary the Virgin, one in Newport, with work in S. John's Church, another in Baltimore, with work at Mount Calvary Parish, including S. Mary's colored Mission, and in All Saints' Parish, East Orange. They also have a Rest House at Bay Shore, Long Island, intended especially for women who wish to make Retreats or who desire a rest for a few days or longer.

At the Convent, Fond du Lac, there are the ecclesiastical embroidery rooms, the Altar bread department, and a picture department through which the Sisters try to do missionary work and convey Church teaching by furnishing devotional cards for the Mass, for Christmas, Easter and other occasions. They have a free lending library from which Church books are sent out by mail with no expense to the borrower, except the return postage. Fr. Hutchinson, now Dean of the Milwaukee Cathedral, is the Chaplain General of the Community.

Negotiations are now under way for the purchase of a house on Cherry Street, and we hope to have the Sisters established in their own House early in the autumn. I beg your prayers for God's blessing on the new Sisters and their work in the Parish, and for guidance for me in making the arrangements for the new year's work.

The summer House at Wildwood is proving to be a great blessing, thanks to your continued generosity. The women who have stayed there come back with words of the greatest praise for those who are in charge of it, and for the rest and happiness that it has brought to them. The Girls' Club are taking it for the month of August, when it will be self-supporting. I need another hundred dollars to complete the expenses of the summer outings.

Several people have asked me about "Votive Masses." These are Masses substituted on unhindered days, that is on days for which the Church has not appointed any special observance, when the Mass ordinarily said would be that of the preceding Sunday. These Masses are offered for some definite object, and are chosen according

to the intention. Thus a Votive Mass of the Blessed Sacrament would be offered for greater devotion on the part of Communicants to our Lord's Sacramental Presence, or for the establishment of the Mass as the chief service in all our Churches and Cathedrals. A Votive Mass of the Holy Spirit would be offered when some special guidance and direction was sought, as in the choice of a chief Bishop, the institution of a new work, or for the decision in a difficult problem. A Votive Mass of the Blessed Virgin would be offered for greater devotion to our Lady and all the Saints, for more careful teaching and a wider acceptance of the practice of Invocation of the Saints, or for a blessing on a special object dedicated to her. A Votive Mass of the Sacred Heart would be offered for a greater devotion to the Person of our Lord, or for the defeat of heresy and the overcoming of doubt. A Votive Mass of the precious Blood would be offered for greater devotion to the Passion of Our Lord, or for the conversion of sinners and the return of the lapsed to the Sacraments.

I would be glad, on any possible occasion, to arrange such a Votive Mass for any member of the congregation or any group who wished to assist at the Holy Sacrifice with some special intention. I am here to aid you in every way I can to quicken and deepen your devotion to our dear Lord and to help you in every phase of your spiritual experience.

I am sorry that more of you do not ask for Requiem Masses on the anniversaries of the deaths of your faithful departed. These can always be arranged for, and said privately in the Crypt Chapel. A Requiem is a "Votive Mass."

May the Saviour of the World, Who by His Cross and Precious Blood has redeemed us, save us, and help us in all our service for His Holy Church.

Affectionately your Friend and Pastor,

Franklin Joiner –

Baptisms

April 10th, Bertha May Murphy.
22nd, Louise Johnson.
May 6th, Florence Nokoff.
6th, Florence Elizabeth Rode.
20th, Albert Paul Shalet, Jr.
June 10th, Anne Elizabeth Stinson.

Marriages

April 10th, Howard C. Sanders and Edna R. Newson.
June 2nd, Jerrold B. Kratz and Rachel Helm.
2nd, Hida A. Frampton and Anna T. McKenna.
6th, Stanley Coulthard and Marie de Min.
16th, Henry Schell Hagert and Eleanor Fischer.

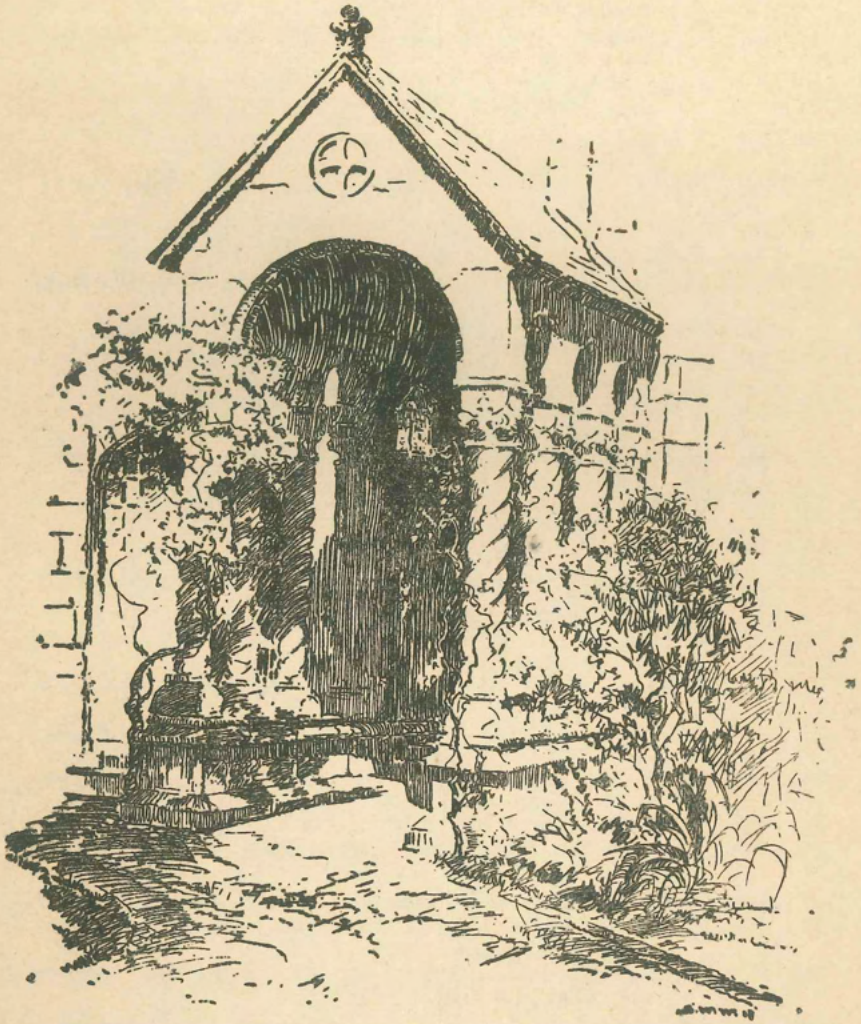
Burials

April 13th, Josephine Florence MacLearn.
26th, Adelaide Dede-Smart.
May 7th, Robert Albert Berry.
31st, William Davis.
June 16th, Richard Dodson Ball.
18th, Anna (Sellers) McElroy.

Received

April 20th, Joseph Mitchell Schaub, from S. James the Less, Philadelphia.
25th, Virginia (Hartman) Shaub, from S. John's, Lancaster, Penna.
29th, Edith Cox, from S. George's, Paris, France.
May 2nd, J. Harvey Patterson, from Old Swedes', Philadelphia.
17th, Elizabeth Strawbridge Gibbs, from S. Elizabeth's, Philadelphia.
19th, William Charles McCord, from Holy Comforter, Philadelphia.
21st, Ada Lightfoot, from S. Stephen's, Camden, N. J.
Bertha Lightfoot, from S. Stephen's, Camden, N. J.
27th, Louise Merriman, from S. Mary's Chapel, Grass Lake, Mich.
June 19th, Martha Emily Thompson, from S. Timothy's, Roxborough.

S. Clement's Magazine



October, 1923

The Kalendar--October, 1923

1. M. **S. Remegius, B. C.** Masses at 7, 8 and 9.30. S. Mary's Guild, 8 P. M.
2. Tu. **Holy Guardian Angels.** Masses at 7, 8 and 9.30. Girls' Club, 8 P. M.
3. W. **S. Thomas of Hereford, B. C.** Masses at 7, 8 and 9.30. Women's Auxiliary, 3 P. M. S. Vincent's Guild, 8.15 P. M.
4. Th. **S. Francis of Assisi.** Masses at 7, 8 and 9.30. Mothers' Meeting, 8 P. M.
5. F. Feria. Votive Masses of the Angels at 7, 8 and 9.30. Confessions, 3-5, 7-8. Holy Hour and Benediction, 8 P. M.
6. Sa. **S. Bruno, C.** Masses at 7, 8 and 9.30. Confession, 11-12, 3-5, 7-9 P. M.
7. Su. **Trinity.** Low Masses at 7 and 8. Sung at 9.15. Solemn at 11. Vespers at 8 P. M.
8. M. Feria. Requiem Masses at 7, 8 and 9.30. Men's Guild, 8.15 P. M.
9. Tu. **S. Denys, B. and Comp. MM.** Masses at 7, 8 and 9.30. Girls' Club, 8 P. M.
10. W. **S. Paulinus, B. C.** Masses at 7, 8 and 9.30.
11. Th. Feria. Votive Masses of the Angels at 7, 8 and 9.30. Mothers' Meeting, 8 P. M.
12. F. **S. Wilfred, B. C.** Masses at 6, 7, 8 and 9.30. Confessions, 3-5, 7-8. Address and Stations of the Cross, 8. P. M.
13. Sa. **S. Edward the Confessor.** Masses at 7, 8 and 9.30. Confessions, 11-12, 3-5, 7-9.
14. Su. **XX Trinity.** Low Masses at 7 and 8. Sung at 9.15. Solemn at 11. Vespers at 8 P. M.
15. M. **S. Teresa, V.** Masses at 7, 8 and 9.30.
16. Tu. Feria. Votive Masses of the Angels at 7, 8 and 9.30. Girls' Club, 8 P. M.
17. W. **S. Etheldreda, V.** Masses at 7, 8 and 9.30.
18. Th. **S. Luke, Evang.** Low Masses at 7 and 8. Sung at 9.30. Mothers' Meeting, 8 P. M.
19. F. **S. Frideswide, V.** Masses at 7, 8 and 9.30. Confessions, 3-5, 7-8. Address and Rosary, 8 P. M.
20. Sa. Feria. Votive Masses of the B. V. M. at 7, 8 and 9.30. Confessions, 11-12, 3-5, 7-8.
21. Su. **XXI Trinity.** Low Masses at 7 and 8. Sung at 9.15. Solemn at 11. Vespers at 8 P. M.
22. M. Feria. Requiem Masses at 7, 8 and 9.30.
23. Tu. Feria. Votive Masses of the Holy Ghost at 7, 8 and 9.30. Girls' Club, 8 P. M.
24. W. **S. Raphael, Archangel.** Masses at 7, 8 and 9.30.
25. Th. **SS. Crispin and Crispinian, MM.** Masses at 7, 8 and 9.30. Mothers' Meeting at 8 P. M.
26. F. Feria. Votive Masses of the Angels at 7, 8 and 9.30. Address and Litany at 8 P. M.
27. Sa. **Vigil.** Masses at 7, 8 and 9.30. Confessions, 11-12, 3-5, 7-9.
28. Su. **SS. Simon and Jude, APP., MM.** Low Masses at 7 and 8. Sung at 9.15. Solemn at 11. Vespers at 8 P. M.
29. M. Feria. Requiem Masses at 7, 8 and 9.30.
30. Tu. Feria. Votive Masses of the Angels at 7, 8 and 9.30. Girls' Club, 8 P. M.
31. W. **Vigil, All Saints. (Fast.)** Masses at 7, 8 and 9.30. Confessions, 3-5, 7-8. I Vespers of the Feast, 6 P. M.

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The Rev. Benham Ewing — The Rev. George D. Pierce

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The Rector's Letter

My Dear People:

First, I want to give a most hearty welcome to the members of the congregation as they return from their summer holidays. I hope that all are coming back refreshed in spirit, as well as in body, and eager for the beginning of the winter's work in the Parish.

Secondly, as I enter into the fourth year of my Rectorship, I want to urge upon you all a fuller participation in the activities of the Parish, and especially in using the many opportunities of prayer and worship that S. Clement's affords. As you will see from the Kalendar, there will be more such opportunities than ever before. Three Masses every day. And we should have an increased number of people who assist at Mass every day. Matins and Terce will be said in the Church at nine o'clock. Matins and Evensong have become Offices for the Clergy alone. I think this is because of the inconvenient hours, so I am changing the former to nine and the latter to six o'clock in the evening. At noon every day there will be fifteen minutes of intercession in the Church. The Clergy and the Sisters will all be present for this corporate prayer for the Parish and its work, and I hope all who are working in the Parish House will leave their work at this time and join us in the Church. Immediately after this the Clergy will say Sext and None, and remain in the Church until one o'clock for their meditations. I hope to arrange on certain days to have these meditations conducted audibly, but on most days they will be made in silence. Compline will be said each night at ten o'clock. The tower bell will be rung with one stroke at five minutes before each office, so as to give every one time to lay aside their work and be in the Church promptly. We shall try to have a hymn at Evensong on Saturdays, to make the service a more worthy First Vespers of the Sunday. This is the liturgical beginning of the Lord's Day, and I would be glad to see more people starting their keeping of Sunday with attendance at this Vesper service.

Benediction of the Blessed Sacrament will be given on the First Fridays from the High Altar and on the Fridays in the Octaves of the great Feasts, and when specially announced. On other Friday evenings there will be a variety of devotions, so as to meet the spiritual needs and aspirations of all.

The new Clergy are now in residence. Fr. Campbell comes to us from the House of Prayer in Newark, Fr. Ewing from the Cathedral in Detroit, and Mr. Pierce from missionary work in the Diocese of Salina. Mr. Pierce hopes to be advanced to the Priesthood during the winter, and I am trying to arrange for the Ordination in S. Clement's.

The new Sisters will arrive early in October, as soon as their house is in readiness. You will find an account of the Mission House in a separate article.

May God bless us richly in our new year's work for Him.

Affectionately your friend and Pastor,

Franklin Joiner –

The Ablutions

Ablutions of the sacred vessels were not provided for in the earliest written liturgies. We can hardly doubt, however, that some reverent method of consuming the surplus consecrated in both species and cleansing the sacred vessels came into use at an early date. For many centuries it was the custom of the Church to take the ablutions at a point almost immediately after the act of Communion. This was the use of the Sarum and other English rites derived from the Roman. On the issuance of the First Prayer Book no directions appeared, but following the earlier use it was the custom of devout priests to continue their former practice, in this as in other parts of the Mass. Needless to state, in the Second Book the omission was not remedied. The shining protestant lights who guided Cranmer in this second attempt at liturgical composition were not of the sort to suggest anything which would add to the care and reverence with which the Sanctissimum was handled in "the never to be sufficiently execrated Mass."

From the records of the time we know that the conditions which prevailed during the use of the First and Second Books were these. Those priests who loved the ancient ways retained the customs of the Latin rite, taking the ablutions at the proper place. Those who had fallen under the evil influence of protestant teaching left them out, as they would probably have done, even were printed directions for their use retained. Gradually, under the increased pressure of protestant habits, a most horrible sacrilege arose, that of taking the Consecrated Elements out of the Church and using them as common bread and wine on the domestic table. In order to put a stop to this unspeakable practice the English bishops in 1661 inserted the present rubric, directing that immediately after the blessing the celebrant and other communicants shall reverently consume what remains of the consecrated bread and wine, no mention being made of the ablutions. It is evident that this is not a restoration of the ancient rubrical directions.

So far as the rubrics of the present English and American Books are concerned, there is no provision made for the practice of taking ablutions. That being the case, omission not being prohibition, the priest who wishes to conform in all things to traditional

usage, is at liberty to consume the Sacred Species, cleanse the paten into the chalice, pour wine and water over his fingers and drink these ablutions, at a point next after the act of Communion, when the Blessed Sacrament is no longer required on the Altar for purposes of administration. By doing this he will have satisfied the demands of reverence, followed traditional use and made sure that no surplus remains of the Most Holy Sacrament to be consumed after Mass is ended.

The position taken by some writers that the "reformers" and their successors intended the Blessed Sacrament to be reserved on the altar until the end of Mass and the *Gloria* to be repeated in Its Presence as an act of adoration, appears in the light of *a reductio ad absurdum* when we consider the sacramental ideas of these worthy gentlemen as elsewhere expressed.—*American Church Monthly.*

The Sisters' House

A house at 110 Woodstock Street, within a few steps of the Cherry Street entrance to the Church, has been purchased for the use of the Sisters. The workmen are now busy on the property making very extensive improvements.

When completed, the House will contain seven bedrooms, a large Chapel on the second floor, and a common room for the Sisters, two reception rooms on the first floor, with a Refectory, and the usual rooms for the several domestic arts.

This House, with the complete improvements, and its entire furnishings, including a perfectly equipped Chapel, is the gift to S. Clement's Church from Mrs. J. J. Rowan Spong of Ardmore, in loving memory of her husband, the late Rev'd J. J. Rowan Spong, who was a very frequent visitor in the Parish. In addition to the House and its full equipment, Mrs. Spong has given ten thousand dollars as an endowment for the support of the Sisters.

This is one of the most splendid and needed gifts that S. Clement's has had, and words fail in trying to express to Mrs. Spong our gratefulness and appreciation of her generosity.

Four Sisters of the Community of the Holy Nativity will be in residence early in October, and as soon as possible the House will be blessed.

It is hoped that no one will lose any time in calling on the new Sisters, welcoming them to the Parish, and doing all in their power to help them in their work.

These generous gifts that GOD continues to send to the Parish only increase your personal responsibilities, and should make all more earnest and consistent in the expressions of their love and devotion to Him.

The De Profundus

The Sacring Bell in Tower was the Parish's memorial to the three of its young men who died in the Great War. That they may be especially remembered, together with all the Faithful De-

parted, the De Profundus will be rung from the Church tower each evening at seven o'clock.

The De Profundus consists of ten straight strokes of the bell, when Psalm 130 is recited, ending with the ejaculation, "Rest eternal grant unto them, O Lord: And let light perpetual shine upon them. Amen."

The De Profundus is said standing, and as during the ringing of the Angelus, there should be no moving about or conversation.

The Men's Association

This organization for men has been running in the Parish through several years, and has been doing a most excellent work. The monthly meetings have been most helpful and interesting, and they have done much to bring the men together. There have been many men who have dropped in from time to time, but the regular attendants and workers have resolved themselves into a group numbering about forty.

At the close of the last season several of these men approached the Rector on the subject of reorganizing the Association on the basis of a Guild. Nothing could have been more gratifying to the Rector than this, so at the first meeting of the men on Monday evening, October 8th, at half past eight o'clock, the plans for the Guild of S. Joseph will be discussed. Cards will be sent to all members of the Association, and a large attendance is earnestly hoped for.

At the close of a short devotional service in the Chapel, there will be the usual social hour in the Parish House, with a good speaker on some timely topic, followed by refreshments.

Here is a real opportunity for the men of the Parish. To combine all the entertaining and social aspects of the Association with a simple devotional rule of life in the Church, so that by it being more closely bound to the Lord, they may be better enabled to express His love to their fellow-men.

The Women's Auxiliary

The first meeting of the season will be held on Wednesday afternoon, October 3d, at three o'clock. There will be the usual preliminaries in the organizing of the Auxiliary for the winter's work, and the Rector will lead the devotions and make an address.

All women of the Church, by virtue of their Baptism, are members of the Auxiliary. The meetings are very poorly attended, and this is not because the meetings are not well planned, nor because they do not have good speakers. It should not be hard to remember that the first Wednesday of each month is Auxiliary day, and that the meetings are at three o'clock in the afternoon.

This October meeting begins a new year, and is a most excellent time for new women to come into the meetings, and for those

who have lapsed or become negligent in their attendance to start afresh.

The offerings will be for the Church's work in rebuilding the Churches, Hospitals and Schools in Japan.

BAPTISMS

"For as many of you as have been baptized into Christ, have put on Christ."

July 29. Joseph Clayton Heisler
Edwin Horn Heisler.
Aug. 12. Effie May Paul.
26. William Milton Foster.
Sept. 9. Philip Edward Peace.
Heather May Rosenbaum.
William Lloyd Ungate.
Annie Mary Ungate.
12. Marlyn Laura Miller.
18. Joseph Rasco.

MARRIAGES

"Those whom God hath joined together, let not man put asunder."

Aug. 25. Oscar William Magnuson and Bertha May Murphy.
Sept. 8. Grover Cleveland Welch and Grace Mildred Schooley.
17. Thomas Barton Lyons and Mary Yarnall (Casey) Sims.
18. Raymond R. Lorch and Margaret C. Krause.

BURIALS

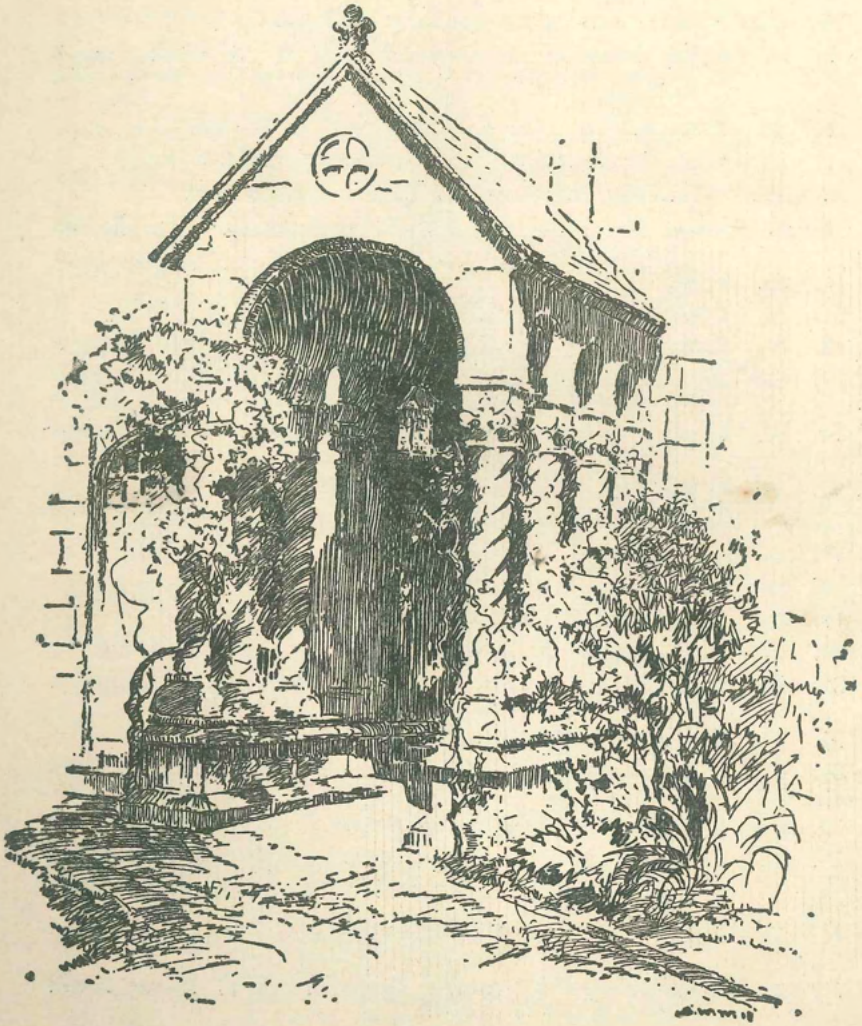
"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

July 17. James Charles Fleming.
Aug. 13. Emma Kaneely.
Sept. 8. Anne Carson.
20. Anne Elizabeth Thompson.

RECEIVED

Sept. 15. Ada Rocap, from the Church of the Annunciation, Philadelphia.

S. Clement's Magazine



November, 1923

The Kalendar--November, 1923

1. Th. **All Saints' Day.** Low Mass at 6. High Mass at 11. Mothers' Meeting, 8 P. M. Vespers of the Dead, 9 P. M.
2. F. **Comm. of All the Faithful Departed.** Low Mass at 6. High Mass at 11. Holy Hour, 8 P. M.
3. Sa. **S. Winifrid, V. M.**
4. Su. **XXIII Trinity. In the Octave of All Saints.**
5. M. **In the Octave of All Saints.** 9.30 A. M. S. John's Chapel, Annual Requiem for S. Barnabas' Guild. S. Mary's Guild, 8 P. M.
6. Tu. **S. Leonard, C.** 7.30 Crypt Requiem. Girls' Club, 8 P. M.
7. W. **In the Octave of All Saints.** S. Vincent's Guild, 8.15 P. M.
8. Th. **Octave Day, All Saints.** Mothers' Meeting, 8 P. M.
9. F. Feria. Low Mass at 6. Stations of the Cross for the Departed, 8 P. M.
10. Sa. Feria.
11. Su. **XXIV Trinity. Comm. S. Martin, B. C.**
12. M. Feria. S. Joseph's Guild, 8.15 P. M.
13. Tu. **S. Britius B. C.** 7.30 Crypt Requiem. Girls' Club, 8 P. M. S. Barnabas' Guild Fair.
14. W. Feria. Votive Masses of the Holy Spirit. Parish Novena Begins. S. Barnabas' Guild Fair.
15. Th. **S. Machutus, B. C.** Mothers' Meeting 8 P. M.
16. F. **S. Edmund, B. C.** Rosary Devotions for the Departed, 8 P. M.
17. Sa. **S. Hugh, B. C.** 7.30 Crypt Requiem.
18. Su. **XXV Trinity.** Comm. S. Hilda, Abbess.
19. M. **S. Elizabeth, W.** 7.30 Crypt Requiem.
20. Tu. **S. Edmund, K. M.** 7.30 Crypt Requiem. Girls' Club, 8 P. M.
21. W. **Presentation of B. V. M.** Sung Mass at 9.30. Day of Exposition for the Parish. Vespers at 5.30. Benediction at 6.
22. Th. **S. Cecelia, V. M.** I Vespers, S. Clement, 8 P. M.
23. F. **S. Clement, B. M.** Low Mass at 6. High Mass at 11. Benediction, 8 P. M.
24. Sa. **S. John of the Cross.** Comm. Octave.
25. Su. **S. Katharine, V. M., Comm. Octave and Sunday Next Before Advent.** Feast of the Dedication. Annual Procession of Guilds, 8 P. M.
26. M. **In the Octave of S. Clement.** Requiem for Departed Communicants and Benefactors.
27. Tu. **In the Octave of S. Clement. Comm. S. Ode, V.** Annual Parish Reception, 8 to 10 P. M.
28. W. **In the Octave of S. Clement.**
29. Th. **In the Octave of S. Clement. Vigil S. Andrew. Thanksgiving Day.** Sung Mass, 9.30. Mothers' Party, 8 P. M.
30. F. **S. Andrew, Ap. Octave Day. S. Clement.** Sung Mass, 9.30. Benediction, 8 P. M.

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My Dear People:

Each year it seems people who have been away for the summer are delaying their return, so that it is the first of November before the winter's work can really begin. Most of you are home now, and we are glad to see you once more in your accustomed places.

November

November is the month of Holy Souls, and we must not be neglectful of our duty to them. As you will see in the Kalendar, the month is so filled with Saints' Days that but few unhindered days are left for Requiems. I have arranged that on some of the lesser days Requiem Masses will be said in the Crypt Chapel at half-past seven. I have omitted inserting the three daily Masses opposite each day in the Kalendar, for I hope these are thoroughly understood. Hereafter I shall list only the Masses in addition to the regular ones.

On All Saints' Day, and the following day when we commemorate All the Faithful Departed, there will be a Solemn High Mass at eleven o'clock. While I am much gratified with the congregations at the half past-nine Sung Masses on Saints' Day, I know that many who make their Communions early find it hard to get back for the Sung Mass. So on these greater days, we will have the Solemn Service at a later hour.

Special intercessions for the Faithful Departed, Bona Mors prayers, or a Litany for Holy Souls will be said after Vespers each evening. The Holy Souls remembered by name on the second of November, when we Commemorate All the Faithful Departed, will be called again by name at one of the subsequent Requiems during the month.

You know there is really no such day as "All Souls' Day." It is only a popular name for the day in the Octave of All Saints' on which there is a solemn commemoration of all the Faithful Departed in the morning. It is not a day of gloom, a sort of Good Friday. We wear black, because we wear black for all the holy souls for whom we pray, reserving white for those whom the Church has canonized and publicly invokes; but with the last Mass of the day the black vestments disappear and we return to the rejoicing of the Feast of All Saints'.

The Sisters' House

The work on the new house for the Sisters of the Holy Nativity is progressing with snail-like slowness. I have my doubts as to the house being ready for occupancy before the Patronal Feast. The Reverend Mother has given her consent to some of the Sisters coming ahead of that, since the house is so delayed, and makes such

a serious interruption in the work. I have secured some rooms for the Sisters next door to the proposed house, where the new Sisters will live until they can move into their permanent home.

As the work moves, and the furnishings begin to arrive, I can assure you that it is going to be a house well worth waiting for, for Mrs. Spong is sparing neither labor nor expense in making the place complete in every possible way. The Parish can indeed be most proud of this latest addition to its fabric, and I know the Sisters will be most happy in it.

S. Barnabas' Guild

When Dr. Richardson left the Pro-Cathedral last year, our Fr. Smith was elected to take his place as Chaplain of the Guild of S. Barnabas, the general guild for nurses. This has brought many of the student and graduate nurses in the city to S. Clement's Church. The Annual Requiem for the Departed Members of the Guild will be said in S. John's Chapel Monday morning, November 5th, at half-past nine o'clock.

The Guild is also planning a Christmas Fair and Bazaar. This is to be held in our Parish House on Tuesday and Wednesday, November 13th and 14th. It will open each day at three o'clock in the afternoon, when tea will be served, and close at ten in the evening. One of the large rooms in the Parish House will be reserved for dancing in the evening. The articles for sale will be the usual ones for such affairs, and many things will be found there suitable for Christmas gifts. I ask your generous patronage.

The Patronal Feast

This month also brings us the joyous occasion of our Patronal Feast, and I have tried to plan one this year that will in no way fall behind those of former years. We shall begin our preparation for it with the usual Novena, opening with a Mass of the Holy Spirit on Wednesday, the fourteenth. The Novena prayers will be said after the first Mass in the morning and at the noonday intercessions. On the second Friday in the Novena, the Feast of the Presentation of the Blessed Virgin Mary, there will be Exposition of the Blessed Sacrament all day on the High Altar, from the close of the Sung Mass until after Vespers, which will be said at half-past five, followed by Benediction at six. The Choir boys will assist at Benediction. Continuous intercessions will be offered all day, and I trust many will visit the Altar of Exposition during these hours.

At the First Vespers of the Feast, there will be a Solemn Procession and Festival Te Deum. The Rev'd Z. B. T. Phillips,

D.D., Rector of the Church of Our Saviour, West Philadelphia, will be the preacher.

On the Feast Day itself, at the Solemn Mass, Gounod's Mass of S. Cecelia will be sung, with the accompaniments of harp, tympani, and strings. It will be preceded by a Solemn Procession, and the preacher of the day will be the Rev'd Caleb Rockford Stetson, D.D., Rector of Trinity Church, New York City.

On the Sunday in the Octave, the music of the Feast Day will be repeated both morning and evening, and at Solemn Vespers there will be the Annual Procession of Guilds. The preacher at the Solemn Mass for Sunday morning will be the Rev'd Seldon Peabody Delaney, D.D., Associate Rector of the Church of S. Mary the Virgin, New York City, and editor of the *American Church Monthly,* and in the evening, the Rev'd John Mockridge, D.D., Rector of S. James' Church, Philadelphia, will preach for us. The Mass on Sunday will be of S. Katharine, Virgin and Martyr, being the Commemoration of our Dedication. The Masses at seven and eight o'clock on the Sunday morning will be for the General Communion of the members of the congregation. Let me emphasize that the strength and power of our Parish life lies not in the beauty and extent of our Festival Services, but in the numbers that approach the Blessed Sacrament of the Altar for Holy Communion at this festal season.

The offerings throughout the Patronal Feast will have to be devoted to Parish expenses. I hope that this is the last year that we shall have to resort to this necessity. The expenses during the summer have been reduced one thousand dollars over recent years, and I am most grateful for that. Before another feast the added income on the endowments should be available, so I urge your generous gifts to wipe off the present deficit, so that we can enter the new year with no bills payable.

On the Tuesday in the Octave of the Feast, we shall be having our Annual Parish Reception in the Parish House. I hope that the Accounting Warden will tell you then something about the finances of the Church. I want you all to know about these things. Then there will be some music during the evening, and dancing after ten o'clock.

The Parish Guilds

I want to express my pleasure with the hearty response that has greeted the opening of the Guilds and Sodalities for the winter. They have all been splendidly attended. I have never seen so many

members out for a meeting of S. Mary's Guild as at our last meeting. There were thirty-six women wearing the Guild veils, and nine others who were too late for the procession. S. Joseph's Guild was established with much enthusiasm by the men, and we all feel that the Men's Association has taken on a new lease of activity with the addition of this devotional rule of life.

The Women's Auxiliary

The Women's Auxiliary met in a hearty session, but was saddened with the news of their President's inability to carry on her splendid work another year. Unavoidable circumstances keep her out of the city for the winter, so the Vice-President, Mrs. Paul Franklin Mowry, was elected to her place. Miss Haffelfinger has worked hard for the society, and done much to bring our own local organization before the Diocesan authorities and the Church House committees. We shall miss her very much. Mrs. Mowry has served on many of the Diocesan committees and is perfectly familiar with their intricacies, and I felt that the cordial way in which she was received as the new President was a confirmation of my own high regard for her ability.

The November meeting of the local Auxiliary will be omitted, so that all the women of the Parish may be free to attend the Diocesan meeting to be held on Wednesday, November 7th, both morning and afternoon, in Holy Trinity Church.

The Red Cross

The 1924 subscriptions to the Red Cross are due this month, and Sunday the 11th, being the Armistice Anniversary, has been set by the authorities for the great drive. The Japan disaster makes heavy calls on the Red Cross this year, and I hope all will renew their pledges early, and that there may be many new enrollments. Mrs. Mowry will be in the Cope Room after the High Mass on Sunday the 4th and also on the 11th, and after Vespers on the latter Sunday. Her address is 2525 South 19th Street, if any of you prefer to mail your subscriptions.

Confirmation

It is not too early to be thinking about the Sacrament of Confirmation. The Bishop's annual visitation will be some time in January. Several persons are now in the course of preparation. I much prefer to give adults individual instruction, so if any are thinking about taking this step, I hope they will speak to me or to one of the Assistant Priests about it. Classes for the children will be started in Advent. The sermons on Friday evenings in Advent will be in the nature of general instructions for Confirmation, and

the subjects will be: "Baptism," "Confirmation," "Penance," and "Holy Communion."

Japan

If any of you want to make gifts to the rebuilding of our Churches and Mission Stations in Japan, I hope you will send your gifts of money to the Accounting Warden at once, or place them, carefully marked, on the collection plate. The Parish was asked by the Diocese for the small sum of eighteen hundred dollars, and I would be much ashamed if we did not exceed it. Recently, Fr. Andrews, Rector of S. Thomas' Church, Tokyo, said Mass here, and I gave him three sets of Mass vestments and several pieces of unused silver as a start for the rehabilitation of his Parish.

The Girls' Club

The members of the Girls' Club are working hard on the plans for a production of Gilbert and Sullivan's "The Mikado," which they hope will be ready by January. They have asked some of the men in S. Vincent's Guild to take the male parts and help with the choruses, and from present indications, I should say that this winter's entertainment would exceed those of former years. The girls have a number of new members, and is a most enthusiastic organization. The date of the entertainment I hope to give you in my December letter.

On the Feast of SS. Simon and Jude, I am preaching at S. Martin's Church, Radnor, and on the following Sunday in the All Saints' Octave, at Mount Calvary Church, Baltimore, being their Patronal Feast.

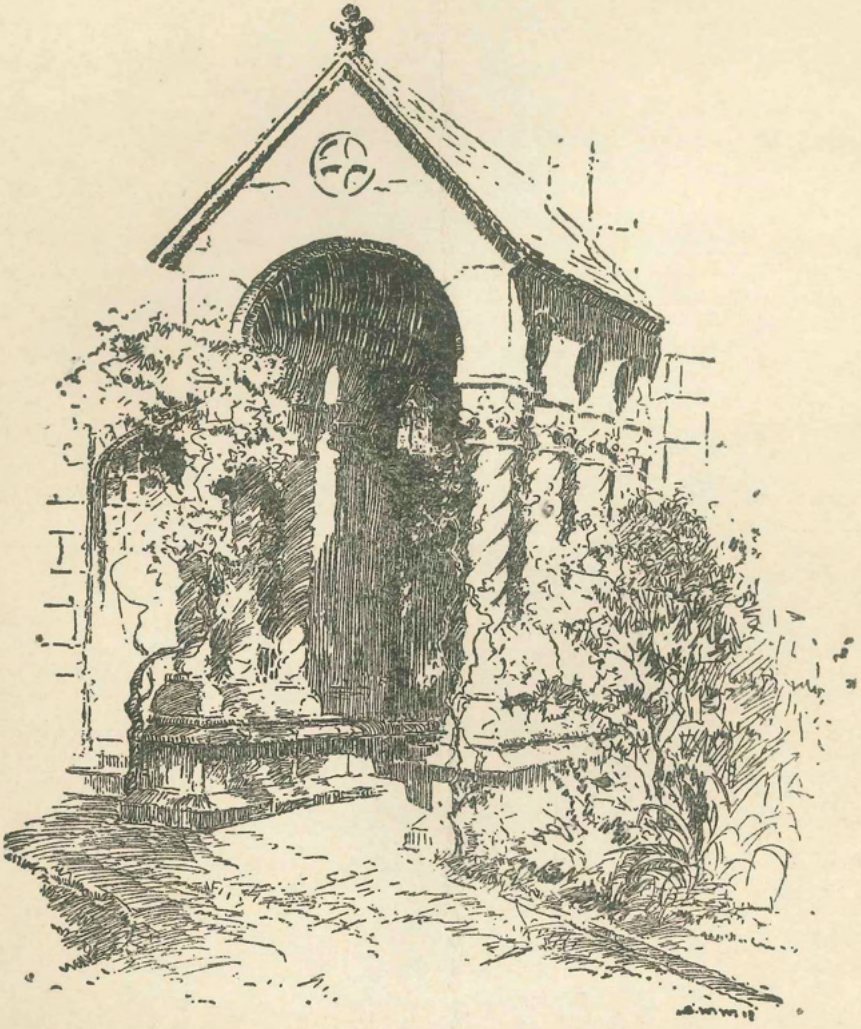
You see I am a very poor hand at keeping secrets. I must close my letter before I divulge any more of the plans that I have in store for Christmas and the balance of the winter. But for this month, remember your duty to the Holy Souls and to your dear Lord and the Parish in the joyous festivities of S. Clement's-tide.

May God make us all more worthy of His many gifts and blessings.

Affectionately your friend and Pastor,

Franklin Joiner

S. Clement's Magazine



December, 1923

The Kalendar--December, 1923

1. Sa.
2. Su. **I Advent.**
3. M. **S. Francis Xavier, C.** S. Mary's Guild, 8 P. M.
4. Tu. Girls' Club, 8 P. M.
5. W. Women's Auxiliary, 3 P. M. S. Vincent's Guild, 8.30 P. M.
6. Th. **S. Nicholas, B. C.** Mothers' Meeting, 8 P. M.
7. F. Holy Hour and Benediction, 8 P. M.
8. Sa. **Conception, B. V. M.** Sung Mass at 9.30 A. M.
9. Su. **II Advent.**
10. M. S. Joseph's Guild, 8.15 P. M.
11. Tu. Girls' Club, 8 P. M.
12. W.
13. Th. **S. Lucy, V. M.** Mothers' Meeting, 8 P. M.
14. F. Low Mass at 6. Stations of the Cross, 8 P. M.
15. Sa.
16. Su. **III Advent** (O Sapientia).
17. M.
18. Tu. Girls' Club, 8 P. M.
19. W. **Ember Day (Fast).**
20. Th. Mothers' Meeting, 8 P. M.
21. F. **S. Thomas, Ap. M. Ember Day (Fast).** Sung Mass at 9.30. Exposition all day. Benediction at 6. Rosary devotions at 8.
22. Sa. **Ember Day (Fast).**
23. Su. **IV Advent.**
24. M. **Vigil.** Christmas Carols and Benediction at 9 P. M.
25. Tu. **Christmas Day.** Low Mass at 6, 7, 8 and 9.30. Solemn at 11.
26. W. **S. Stephen, First Martyr.** Sung Mass at 9.30.
27. Th. **S. John, Ap. Evan.** Sung Mass at 9.30. Mothers' and Children's Party, 8 P. M.
28. F. **Holy Innocents, M. M.** Sung Mass at 9.30. Benediction at 8 P. M.
29. Sa. **S. Thomas of Canterbury, M.**
30. Su. **In the Christmas Octave.**
31. M. **In the Christmas Octave.**

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The Rector's Letter

My Dear People:

Our Patronal Feast comes usually in the last week of the Church year, and gives us the opportunity to express, in a sort of climax, all our thankfulness and devotion to our Blessed Lord and the Saints in the very finest and best that we can offer them. Our Services this year seemed bigger and better than ever before, the response both in number of Communions and also in attendance at the Festival Masses and Vespers taxing the capacity of the Church. And your generous offerings have cleared off the deficit. Truly we have much to be thankful for. God is most prodigal in bestowing His blessings upon us.

Because of the richness of our blessings, we are called now, in this season of Advent, to a very careful and thoughtful preparation for the keeping of the Holy Feast of Christ-Mass. It is for us, members of the Catholic Church, to show the world that this is a Holy Feast of our Holy Church, and not a secular holiday for the general expression of kindliness towards our fellow-men. Our Christian Religion should make every day a holiday of that kind. We are to prepare ourselves now, by prayer and meditation and Mass attendance, to receive the Holy Child of Bethlehem into our hearts. To cast out all that will displease Him, all that will hinder His complete possession of ourselves, bodies, souls and spirits, should be our one intent and purpose. And we need every day of this month, and every opportunity that the Parish provides, to accomplish this end. Let us use the means of grace here afforded, so that our hearts may be cleansed of all defilement, and decked with all Christian virtues, receive with awe the Divine Child in the Christ-Mass.

We shall be keeping S. Thomas' Day as a day of special intercession for the Christmas Feast and the Parish's preparation for it. The Blessed Sacrament will be exposed on the High Altar immediately after the Sung Mass, and continuous prayers will be offered and litanies recited during the day. The day's devotions will close with Benediction at six o'clock. Let us not try to estimate the value of such a day. Let us come and give to our Lord all that we have to give Him, and leave its value in His Hands.

It is hoped that as many as possible will come to their Confessions on the Friday and Saturday before Christmas. The Clergy will be in their Confessionals at the usual hours on the day before the Feast. At the close of the Confessional hours on Christmas Eve,

nine o'clock, there will be some devotions before the Creche, the singing of the old familiar Carols, and Benediction of the Blessed Sacrament will be given from the High Altar. Let us be watching when the Master of the House cometh!

This year we will try combining the parties for the Mothers' Meeting and the Children, and have their entertainment, their Christmas tree and their presents on Thursday evening, the Eve of Holy Innocents, in the Parish House at eight o'clock.

Will the members of the Congregation please send their contributions as soon as possible to the Sisters for the Christmas baskets and the presents for the children, and to me for the Christmas greens for the decoration of the Church?

May our hearts be made lowly and humble before the Advent of the Infant King.

Affectionately your Friend and Pastor,

Franklin Joiner

The Sign of the Cross at Benedictus and Magnificat

It is the devout practice of Christian people in their worship to trace on their bodies the Sign of the Cross at certain liturgical climaxes in the service. It is the overt declaration of the consecration of body and soul to the Incarnate Life of the Son of God, for as Christ was nailed to the Cross and thereby secured for men their redemption, so men use the Cross as the symbol of the Christian Life.

The Cross is made both at the beginning and the end of prayer, for all our approach to God is "through Jesus Christ our Lord." It is made at the end of the Creed to put us in mind of the Baptismal Vow to believe all the Articles of the Christian Faith. And the Cross is also made at the beginning of the New Testament Canticles, Benedictus and Magnificat, in Matins and Vespers because Zacharias and Mary sang these hymns when the knowledge of the Incarnation first burned in their hearts. As God drew them into His scheme of Redemption, so we singing the hymns they composed identify ourselves with them in the love and worship of God our Saviour. The Cross marks us with them as the recipients of God's mercy and Love.

Prayer for the New Bishop

The Bishop Suffragan has authorized the use of the following prayer for guidance in the election of a successor to Bishop Rhinelander, whose resignation has been accepted by the House of Bishops:

"Almighty and everlasting God, why by Thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised through thy Son, Jesus Christ, to be with Thy Church to the end of the world: We beseech Thee to be with the Council of Thy Church soon to assemble in Thy Name and Presence.

"Put far from us all worldly thoughts and aims, and enable us to act as in Thy sight, and for Thy glory.

"Give us Thy grace, that we may follow after the things which make for peace, and that all things may be said and done with charity, the very bond of peace and of all virtues.

"Send to us, as Bishop of this Diocese, a man full of grace and wisdom approved by Thee, who shall be to the flock of Christ a true shepherd: who shall feed Thy sheep and Thy lambs: who shall hold up the weak, heal the sick, bind up the broken, seek the lost: who shall be so merciful that he be not too remiss: so minister discipline that he forget not mercy: that when the Chief Shepherd shall appear, he and we may receive the never fading crown of glory, through Jesus Christ our Lord. *Amen.*"

(This prayer was set forth by Bishop Whitaker in 1902.)

At the last meeting of the Vestry, a letter was read from the retiring Bishop, thanking the Corporation for the Resolution that it had prepared and sent to him. The Resolution was as follows:

"The Rector, Church Wardens and Vestrymen of S. Clement's Church, in the City of Philadelphia, desire to place on their records their deep appreciation of the episcopate of the Right Reverend Philip Mercer Rhinelander, D.D., L.D., S.T.D., Seventh Bishop of the Diocese of Pennsylvania. In all his visitations to the Parish, in both his episcopal and personal relations to the Clergy and the Communicants he has exercised a kindly, thorough and sympathetic interest and has been a real Father in God. The Corporation not only deeply regrets his resignation, but the cause that prompted it, and wishes to assure him that from the Altars of the Parish Church and from the Pews continuous prayers will be offered that release from active Episcopal duties may result in an early and complete restoration of his health so that he may long be spared to uphold and advance the Catholic Faith in this Church."

On Hearing Mass

The number of Masses said at our Altars creates for us both an opportunity and a responsibility. The opportunity is one to which small attention is paid, although there would be widespread consternation and grief if it were removed. The responsibility is one for which we shall be judged: "For unto whomsoever much is given, of him shall much be required."

Looked at in the light of an opportunity, hearing Mass is one of the best possible preparations for our Communions. We venture

the proposition that those who are in the habit of hearing Mass frequently make better Communions than those who are never present except for their Communions. It is the occasion for being in God's Presence, as He provides it, first through the Incarnation and then through the Blessed Sacrament. Especially does it bring us into contact with Our Lord Jesus in His Sacrifice—the supreme moment of His earthly Life—whose eternal value continues in His heavenly intercession for us.

Again, to be thus in Our Lord's presence, is the best opportunity for Him to reach us. The longing of the shepherd of souls is to bring them where the divine Good Shepherd can touch them, speak to them, arouse them, win them utterly to Himself. And JESUS Himself makes this opportunity by His emptying of Himself to be with His people in the naked simplicity of a Sacrament.

And again, the Mass is our great opportunity for intercession. We may look upon it as one great prayer, which we offer to God for some special object. This is what is called the intention of the Mass. We do not pray enough for other people, let alone the Church with all its manifold needs, and the poor world with all its miseries.

The Blessed Sacrament

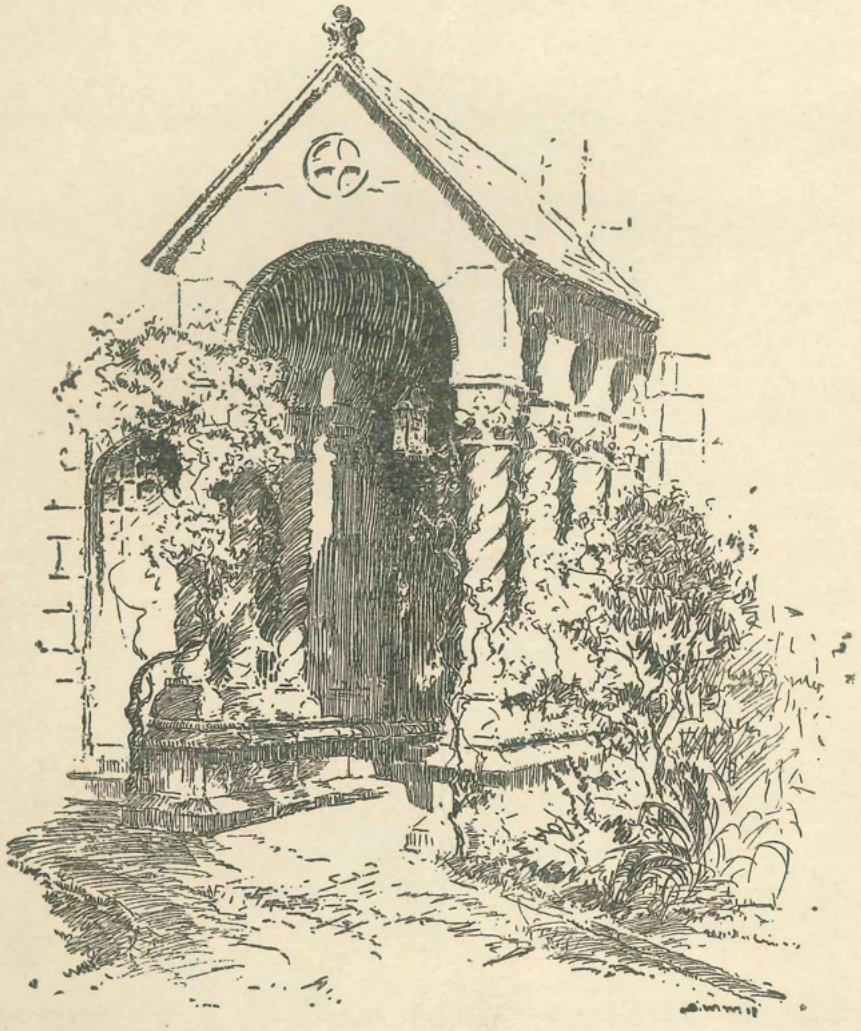
By Gabriel Gillett

Christ was born in Bethlehem
  In the House of Bread;
On a dark December morn
Christ the Lord of all was born,
  As the Angel said;
And the shepherds worshiped Him
  In the House of Bread.

Children, come to Bethlehem;
  'Tis not far away;
Jesus still is waiting there,
  Waiting, night and day;
Angels there, unseen, adore Him
Enter softly, kneel before Him,
  Lift your hearts and pray.

On the Altar Jesus dwells
  In the House of Bread,
In the Sacrament He made
  Ere His Blood was shed;
See! the lamp burns bright and clear;
Children, come, for Christ is here
  In the House of Bread.

S. Clement's Magazine



January, 1924

The Kalendar--January, 1924

1. Tu. **The Circumcision.** Sung Mass, 9.30.
2. W. **Octave Day. S. Stephen.** Acolytes and Girls' Club Christmas Party, 7 P. M.
3. Th. **Octave Day. S. John.** Mothers' Meeting, 8 P. M.
4. F. **Octave Day. Holy Innocents.** Confessions, 3 to 5, 7 to 8. Holy Hour and Benediction, 8 P. M.
5. Sa. Vigil. Confessions, 11 to 12, 3 to 5, 7 to 9 P. M.
6. Su. **The Epiphany.**
7. M. **In the Epiphany Octave.** S. Mary's Guild, 8 P. M.
8. Tu. **In the Epiphany Octave.** Girls' Club, 8 P. M.
9. W. **In the Epiphany Octave.**
10. Th. **In the Epiphany Octave.** Mothers' Meeting, 8 P. M.
11. F. **In the Epiphany Octave.** Low Mass, 6 A. M. Sermon and Benediction, 8 P. M.
12. Sa. **In the Epiphany Octave.**
13. Su. **Octave Day. The Epiphany.** Begin Novena for new Bishop.
14. M. **S. Hilary, B. C. D.** S. Joseph's Guild, 8 P. M.
15. Tu. Feria. Votive, Holy Ghost for new Bishop. Girls' Club, 8 P. M.
16. W. Feria.
17. Th. **S. Anthony, Ab. C.** Mothers' Meeting, 8 P. M.
18. F. Feria. Address and Rosary Devotions, 8 P. M.
19. Sa. Feria. Votive, B. V. M.
20. Su. **Second after Epiphany.**
21. M. **S. Agnes, V. M.** Exposition All Day. Intercession for new Bishop. Benediction, 6 P. M.
22. Tu. **S. Vincent, D. M.** Girls' Club, 8 P. M.
23. W.
24. Th. **S. Timothy, B. M.** Mothers' Meeting, 8 P. M.
25. F. **Conversion of S. Paul.** Sung Mass at 9.30. Sermon and Benediction, 8 P. M.
26. Sa. **S. Polycarp, B. M.**
27. Su. **Third after the Epiphany.** Service for Acolytes, 8 P. M.
28. M. Feria.
29. Tu. Requiems. Year's Mind for Father Quin. Sung Mass at 9.30.
30. W. Feria.
31. Th. Feria. Mothers' Meeting, 8 P M.

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Evensong, 6.00 P. M.
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The Magazine will be mailed to those contributing fifty cents a year.

The Rector's Letter

My Dear People:

A HAPPY NEW YEAR to all who may read this letter, and especially to the Communicants of the Parish.

As Fr. Powell says, "Happiness is in our own hands, to a certain extent. Keep your health, was the good-bye word of one friend to another. It was a word to make one think, for instance, of that prayer of S. John for Gaius: 'Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.' So we are led from the thought of bodily health to holiness or wholeness, as words that come from the same source. God is calling each one of us to larger things, to a deeper dedication, to a clearer insight, to greater life." May we all, living together and working together, be better able in the New Year, by the power of the Holy Spirit, to embrace and assimilate the manifold gifts of grace, that alone make for eternal happiness.

On S. Thomas Day, the Rev. George Donald Pierce of the staff was advanced to the Priesthood by the Bishop Suffragan of the Diocese. He said his first Mass at the Lady Altar on Christmas Day. He joined the staff in September for the period of his diaconate. He has now accepted a curacy at S. Paul's Church, Brooklyn, and will have entered into residence there before this letter reaches you. The prayers of his many friends at S. Clement's will follow him as he begins the exacting work of the Priesthood.

On Tuesday the 22d of this month, the Diocesan Convention will meet in a special session for the invoking of the Holy Spirit in the election of a Bishop for the Diocese. This is a very grave and serious matter, and cannot be entered into without much prayer and fasting. We shall be keeping a Novena, that is a nine consecutive days' prayer for the guidance of the Holy Spirit in the election, and for the over-ruling of any unworthy motives in the choice. These daily prayers will be said every morning after the first Mass and again at the noonday intercessions, and on all unhindered days Votive Masses of the Holy Ghost will be offered with this intention. I trust that many of you will make this Novena of prayer, and also your Communions with this intention. The Novena will close on the day preceding the election, S. Agnes's Day, when the Blessed Sacrament will be exposed on the High Altar from the last Mass until six o'clock in the evening, closing with Benediction at that hour. I need not urge your presence and your prayers during this day.

On the Sunday following S. Vincent's Day, we shall be having a special service for the members of our Acolytes Guild. Vespers will be solemnly sung, and there will be a Procession. I want to express here my warm appreciation of their faithfulness in attendance, of their diligence in learning the services, and of the perfect way in which they execute their part in the worship of the Church.

Tuesday the 29th will be the Year's Mind for Fr. Quin. The early Masses will be Low Masses of Requiem, and at the last Mass at half-past nine, a sung Mass of Requiem, with the Absolutions, will be offered. A very simple, but beautiful stone cross has been erected at his grave in the churchyard of S. James the Less. It is the gift of the Acolytes Guild.

At last the Sisters are living in their new house on Woodstock Street, and Sister Katharine and Sister Margaret have been joined by Sister Agatha and Sister Helen. The house will be blessed, without any elaborate ceremony, sometime during the Octave of the Epiphany, and some day, to be announced later, the Sisters will be "at home" to receive the members of the Congregation, and to show them through their home.

I want to thank all those who have so generously given to the several Christmas funds. The usual number of Christmas baskets were provided by the Sisters, and all the shut-ins and the sick were remembered with either flowers or fruit and jellies. A member of one of the Christmas Clubs asked me for names of people for whom he might provide, and he took care of eight families, and also gave, from the club funds, a hundred and thirty-five dollars to be used by our Sisters in their work among the poor. Unfortunately, there was a storm on the evening set for the Mothers' Meeting and the children's parties, so the attendance was below par, but there was a very jolly and happy party for those who were able to come.

Every time a parish letter is sent out to the members of the Congregation, a great many of them are returned because of either a wrong or insufficient address. There is no way of correcting this, unless we can get in touch with the persons themselves or their friends, for when the letter is returned to the sender it means that the postoffice authorities have been unable to locate the addressee. A list of these people is being prepared and will soon be posted on the bulletin board in the Church porch. I hope it will be carefully scrutinized, and if anyone knows the present address of any person listed there, I hope they will write it opposite to the name.

As we live together and work together in our Parish Life, may we all, Priests and people, grow together in the Love of the Sacred Heart of JESUS.

Affectionately your friend and pastor,

Franklin Joiner

14th. S. HILARY, B.C.D. Born of pagan parents at Poietiers, in France, it was many years before Hilary was baptized. After he was made Bishop of his native town, he championed the faith against the Arians. He was banished, but continued his crusade against heresy in all his travels in Italy, and to the royal court at Constantinople. He was at last allowed to return to his See, but died in 368. During exile he wrote "A History of Synods," "On the Trinity," and "Against the Arians." His tomb was violated by the Protestants in 1567.

17th. S. ANTHONY, A.B.C. Anthony, a wealthy Egyptian, parted with his property, and, while still youthful, retired to the desert to follow a hermit's life. His reputation for asceticism widely spread and he was prevailed upon to found a Monastery at Phaium. He was constantly assailed by devilish temptations, which he subdued by prayer and fasting. In 355 he was chosen by the Bishops to contend against the Arians. S. Anthony was the first abbot of the first Christian Monastery, which was a group of separate huts. He died in 356 at the age of 105 years. His body was translated to Alexandria in 561, then to Constantinople, and finally to Vienne in France.

21st. S. AGNES, V. and M. The son of the prefect of Rome, struck by the rare beauty of the child Agnes, offered her marriage, but she replied that she was already espoused to Christ. In revenge, he accused her to the governor, who ordered her to offer incense to the gods; refusing to do this, she was terribly persecuted and then beheaded in 304 when but thirteen years of age. She was buried outside the walls of Rome, and a Church was built on the spot, in which her relics are now enshrined in silver.

22d. S. VINCENT, D. and M. Vincent of Saragossa was a Deacon when the edict of Diocletian commanded all clerics to abjure the faith. The remarkable fortitude of Vincent brought on him the greater tortures. He was racked, torn with hooks and beaten, until even the jailer was moved to pity. He was then placed on a red-hot knife-edged gridiron and succumbed shortly after being taken off, in 304. Still the malice of his persecutors followed him, and his body was cast to the wolves but was defended by the ravens; it was cast in the sea, but washed up. His relics are at Valencia and Rome.

26th. S. POLYCARP, B. and M. Polycarp was consecrated Bishop of Smyrna by S. John the Evangelist in the year 96. After a long episcopate he was seized during the reign of Marcus Aurelius, and, refusing to sacrifice to the gods, he was condemned to be burnt. The flames encircled but did not touch him, a spear was then thrust through him and his body burnt in the year 167, at the age of 86. His tomb is still shown at Smyrna.

At the first meeting in the new year, the Reverend Edmund Souder, who preached so ably for us in November, will tell of his work in Wuchang, China. It is the aim of the Auxiliary this year to have each meeting addressed by a Missionary, so that the women may come in direct touch with the field work. There will be no special appeal for money made at any of these meetings.

At the meeting on the first Wednesday in February, the address will be made by the Venerable Erasmus Baskerville, Archdeacon for the work among colored people in South Carolina.

The Auxiliary is now actively interested and engaged in the packing of a missionary box to be sent to an Indian Priest and his family in South Dakota. He is the Reverend Edward Oscar Whiteface, of Ascension Church Promise, South Dakota, and has a wife and little daughter of seven years. The box is to contain a complete outfit of clothing for the three members of the family, as well as many articles of household necessity, and the women hope to include not a few extra articles of luxury. The native priest has so many advantages over any other in reaching his own people, and the small salary and the privations in so isolated a country makes for great sacrifice on his part. Here is an opportunity for real missionary work in which all can take a personal interest. It is hoped that the gifts for this box will not be restricted to the women, but that the men of the congregation may be interested to provide the Priest's outfit. Appeals have been sent to some few individuals, and gifts will be welcomed from all who may care to give. The contents of the box will be exhibited in the Parish House before the box is sent.

BAPTISMS

"For as many of you as have been baptized into Christ, have put on Christ."

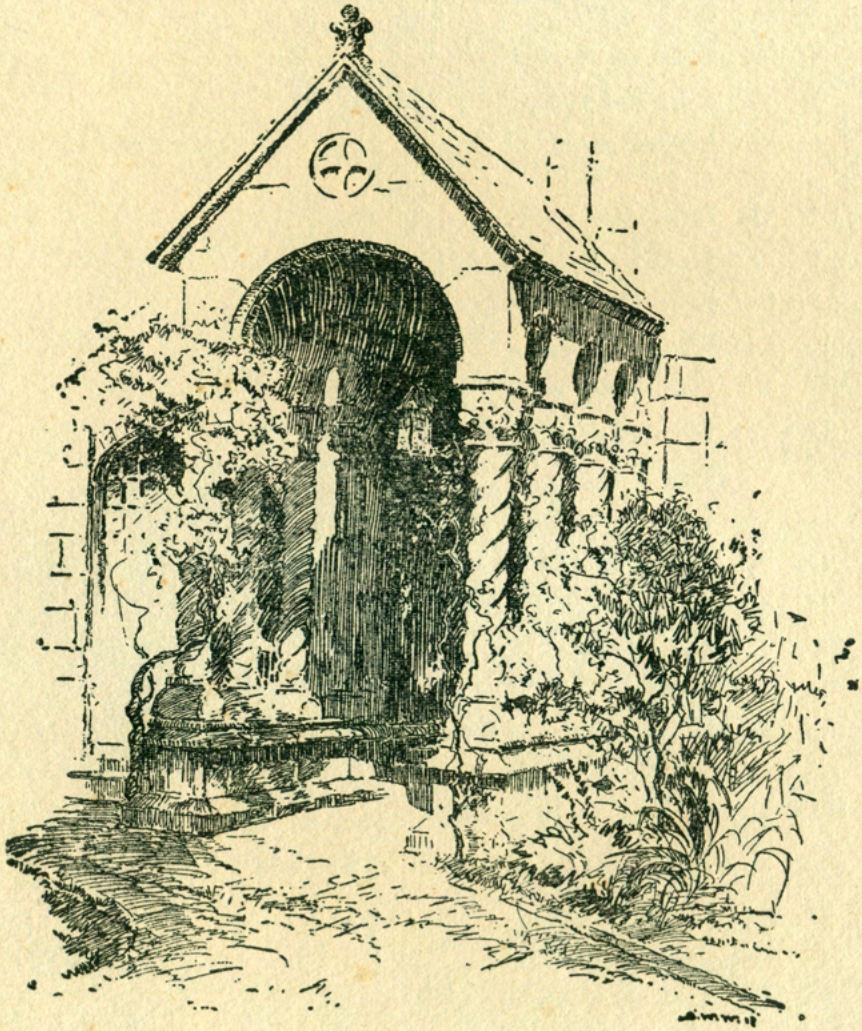
Sept. 23. Barbara Maria Longacre.
George Dewey Fulmer, Jr.
Oct. 1. Marion Rose Adele Johnston
3. Fenton Ives Harvey.
28. Paul Augustine Robertson.
Dec. 2. James Leo Sebrease.
30. Evelyn Eclyne Playford.

BURIALS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Nov. 1. Samuel J. McConnell.
Josephine Smith.
14. Margaret Manson.
28. Mary E. Gibison.
Dec. 15. Isabella M. Scott.
18. Edward Homan.

S. Clement's Magazine



February, 1924

The Kalendar--February, 1924

1. F. **S. Ignatius, B. M.** 8 P. M., Vespers, B. V. M., Candle Procession and Benediction.
2. Sa. **Purification, B. V. M.** Sung Mass, 9.30. S. Simeon's Guild, 6 P. M.
3. Su. **Epiphany IV.**
4. M. **S. Gilbert, C.** S. Mary's Guild, 8 P. M.
5. Tu. **S. Agatha, V. M.** Girls' Club, 8 P. M.
6. W. **S. Dorothea, V. M.** Women's Auxiliary, 3 P. M. Archdeacon Baskerville.
7. Th. Feria. Mothers' Meeting, 8 P. M.
8. F. Feria. Mass, 6 A. M. Address and Stations of the Cross, 8 P. M.
9. Sa. **S. Appolonia, V. M.**
10. Su. **Epiphany V.**
11. M. Feria. Requiems. S. Joseph's Guild, 8.30 P. M.
12. Tu. Feria. Girls' Club, 8 P. M.
13. W. Feria.
14. Th. **S. Valentine, P. M.** Mothers' Meeting, 8 P. M.
15. F. Feria. Address and Rosary Devotions, 8 P. M.
16. Sa. Feria.
17. Su. **Septuagesima.**
18. M. Feria.
19. Tu. Feria. Girls' Club, 8 P. M.
20. W. Feria.
21. Th. Feria. S. C. H. C. Retreat. Mothers' Meeting, 8 P. M.
22. F. Feria. Address and Stations of the Cross, 8 P. M.
23. Sa. Feria.
24. Su. **Sexagesima.**
25. M. **S. Matthias, Ap. M.**
26. Tu. **S. Ethelbert, K. C.** Girls' Club Entertainment, 8 P. M.
27. W. Feria. Girls' Club Entertainment, 8 P. M. (Repeated.)
28. Th. Feria. Mothers' Meeting, 8 P. M.
29. F. Feria. Address and Stations of the Cross, 8 P. M.

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My Dear People:

With Easter coming so late in the calendar year, we have another whole month before the beginning of Lent. This does not mean that we have four weeks to waste in play and pleasure before we put ourselves down to the fast and discipline of the forty days. To think this means that you have an entirely wrong idea of the Lenten season. It is not a season of preparation for Easter Confession, but a time of penance for sins already confessed on Shrove Tuesday, the eve of Ash Wednesday. So this extra month is a great boon, giving added time and opportunity for self-examination and self-knowledge, that you may be the better equipped to make a good and thorough confession, and so be able to make a more eager and willing penance during the Lenten fast. The extra devotions of the month are arranged for that purpose. I trust that you will use them faithfully.

The Sisters' "At Home"

The Sisters of the Holy Nativity are now settled in the Mission House at 110 Woodstock Street. The House was blessed on the Saturday in the Octave of the Epiphany. The Reverend Clergy of S. Mark's and S. Elizabeth's were present, and also the Sisters of S. Margaret and the All Saints Sisters of the Poor, together with Mrs. Spong, our generous benefactress.

The Reverend Mother Superior of the Community is expected for a visit early in the month, and that the members of the congregation and their friends may meet her, as well as see the new House, the Sisters have set Monday, February 11, as their day "at home." They will be ready to receive visitors from half-past two o'clock until five, and from half-past seven until nine.

The Girls' Club

The girls and young married women of the Parish have been working very hard these past few weeks, preparing for their annual entertainment, which is always anticipated with keen pleasure. They are rehearsing now for "The Mikado," and the progress they are making bespeaks a most finished performance. It will be given in the Parish House two evenings, Tuesday and Wednesday, February 26 and 27. There will be dancing each evening after the performance. Tickets may be procured from members of the Club. Membership in the Club is open to all young girls and young married women, whether they are members of the Parish or not. Frequent social evenings are arranged from time to time, in which they are joined by the young men of S. Vincent's Guild.

The New Bishop

The Special Convention of the Diocese, called in session on Tuesday, January 22, elected the Suffragan Bishop of the Diocese,

the Right Reverend Thomas J. Garland, D.D., as the Diocesan Bishop, to succeed Bishop Rhinelander. Bishop Garland was elected on the first ballot with a large majority in both orders, as he was also elected some years ago to be Suffragan.

He has always been a warm friend of the Clergy and people of S. Clement's, and his visits to us in the past have always been most happy ones. We look forward with keen pleasure to welcoming him here as our Diocesan next month, when, as an old friend, he comes for the first time as our Chief Shepherd.

May GOD so enrich him with His Heavenly Grace that he may feed his people with a faithful and true heart, and rule them prudently with all his power.

The Catholic Priests' Convention

In another part of the Magazine you will find an article about a Convention of Priests that is to be held in Philadelphia the week following Low Sunday. The Committee on Arrangements is expecting over four hundred Priests from outside the city, some to stay over two nights and some to stay over three nights. They will have to be entertained. Will any of you who are able to provide sleeping accommodations for one or more, please tell me about it. They will not expect any meals from their entertainers, for they will be coming into the City Churches for their Masses, where breakfasts will be provided, and the other meals will be served near Witherspoon Hall, where the meetings of the Convention are to be held.

Parish Expenses

Everyone has experienced a great increase in the cost of living during the past few years, and it is felt by the Church even more keenly, for when there is an increase in private expense, the first economy is in Church gifts. Within the past months there have been five deaths in the Parish that have meant the loss of rent from five pews. While the loose offerings are good, and show some increase, still it is not an increase sufficient to make up the loss in pew rentals. Envelopes for systematic giving are provided in packets, one for each Sunday in the year. If any others would like to use the envelope system for their regular support of the Church, they may be obtained from the Clergy after any service.

May you use the Grace so generously given by the Dear Lord that you may be more worthy of His manifold gifts and blessings.

Affectionately your friend and pastor,

Franklin Joiner

Our February Saints

1st. S. IGNATIUS, B.M. A disciple of S. John, Ignatius was appointed by S. Peter to the Bishopric of Antioch. He introduced antiphonal singing in his Church, whence it spread over Christendom. He was called "Theophorus," and when Trajan asked him why he was surnamed "God-bearing," he answered, because he bore GOD in his heart. On his confession of the Faith, Trajan ordered Ignatius to Rome for the sports. His journey, in chains, was a triumphal progress. Christians, openly braving the edict, came for his blessing. He reached Rome on the last day of the games in 107, and was at once taken to the amphitheatre, where the lions gave him instantaneous death.

4th. S. GILBERT OF SEMPRINGHAM, ABB. As a layman Gilbert had for long devoted himself to the religious instruction of youths of both sexes, and, as Rector of Sempringham in Norfolk, he founded a Monastery for women in his Parish and maintained it at his own cost. Then he founded a house for men about the year 1130, following the rule of the Augustinian Canons. The women he placed under the Cistercian Rule; both with certain modifications. S. Gilbert's gentle influence caused his Order to expand rapidly, and, in the sixteenth century the Gilbertines had twenty-six houses. S. Gilbert was the only founder of a Religious Order in England, and when he died in 1189 he left 700 Canons and 1500 Nuns in his foundations.

5th. S. AGATHA, V.M. Agatha, a beautiful Sicilian maiden who had consecrated herself to GOD, was importuned by the Governour who, when his advances were repelled, arrested her as a Christian. Threats of torture if she withheld herself from him were of no avail; she was racked, and her breasts were cut off, but her firmness was unshaken; she was cast into prison, where she died from her injuries in 251.

14th. S. VALENTINE, P.M. A Priest in Rome, who—for giving help to the Christians during the persecution of Cladius—was seized and imprisoned. He converted his jailor, which so angered the Emperor that he ordered Valentine should be beaten with clubs and beheaded. This was done on the Faminian Way in 269, near to the gate which was afterwards called the Porta Valentini and, at a later date, Porto del Popolo. On this date the pagan boys used to draw by lot the names of girls, in honor of the goddess Februata Juno, a custom not extinct amongst Christians.

26th. S. ETHELBERT, K.C. Ethelbert was King of Kent when S. Augustine came with the Gospel news to England. The influence of his Christian Queen, no doubt, predisposed him to listen to the missionary, and there was one Church, S. Martin's outside Canterbury, where Mass was allowed for the benefit of Queen Bertha. S. Ethelbert listened to S. Augustine and took some time

to consider his message, meanwhile giving him a place to dwell in and the use of S. Martin's Church. Ethelbert was baptized and then helped to spread the faith with his utmost power. He gave his own palace for the dwelling of S. Augustine and his companions. He founded Christ Church, Canterbury; S. Andrew's, Rochester; S. Paul's, London; and the Abbey of SS. Peter and Paul outside Canterbury, and also persuaded the kings of the East Saxons and the East Angles to be baptized.

The Philadelphia Priests' Convention

The program of the subjects and the speakers for the Catholic Priests' Convention, to be held in Philadelphia on April 29 and 30, has been completed.

The convention will be opened on Tuesday morning, April 20, with a Solemn High Mass at S. Mark's Church. The Bishop of Milwaukee has consented to be the preacher. The names of the ministers of the Mass will be announced later.

On Tuesday afternoon, at three o'clock, the first session of the convention will be held. The subject will be "The Incarnation," and papers will be read as follows: "The Deity of Our Lord," by the Rev. Francis J. Hall, D.D., of the General Theological Seminary, New York; "The Virgin Birth," by the Rev. Wm. Pitt McCune, Ph.D., of New York; "The Resurrection," by the Rev. Frederick C. Grant, D.D., of Chicago.

On Tuesday evening, at eight o'clock, the general subject will be "The Holy Eucharist," with papers on the following topics: "The Holy Sacrifice," by the Rev. Wm. A. McClenthen, D.D., of Baltimore; "The Real Presence," by the Rev. Frederick S. Penfold, D.D., of Providence, R. I.; and "The Holy Communion," by the Rev. Frederick S. Fleming, of Chicago.

On Wednesday morning, April 30, at ten o'clock, the subject will be "Moral Theology," with papers or addresses on "The Study of Moral Theology," by the Rev. Professor Bowyer Stewart, of Nashotah; on "The Priest in the Confessional," by the Rev. Clarence N. Dunham, of Orange, N. J.; and on "Spiritual Guidance," by the Rev. Father Huntington, Superior of the Order of the Holy Cross. This session on Wednesday morning will be for the clergy only.

The "Devotional Life of the Priest" will be discussed on Wednesday afternoon. The two topics, "Prayer" and "Meditation," and "Rule of Life," will be treated by the Rev. Father Waggett, of the Society of S. John the Evangelist, and the Very Rev. C. S. Hutchinson, D.D., Dean of All Saints' Cathedral, of Milwaukee, respectively.

The final session of the Convention will be a public mass-meeting at eight o'clock Wednesday evening. The general subject will be "The Church and Reunion." The speakers will be the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado; the Rev. George Craig Stewart, D.D., of Evanston, Ill., and the Rev. J. G. H. Barry, D.D., of New York.

As has before been stated, this Convention is regional in its character, embracing the Clergy in the Dioceses of the New England and Middle Atlantic States. It is understood that Conventions or Congresses of like character are being projected for other sections, all looking forward to a nation-wide gathering in the not distant future.

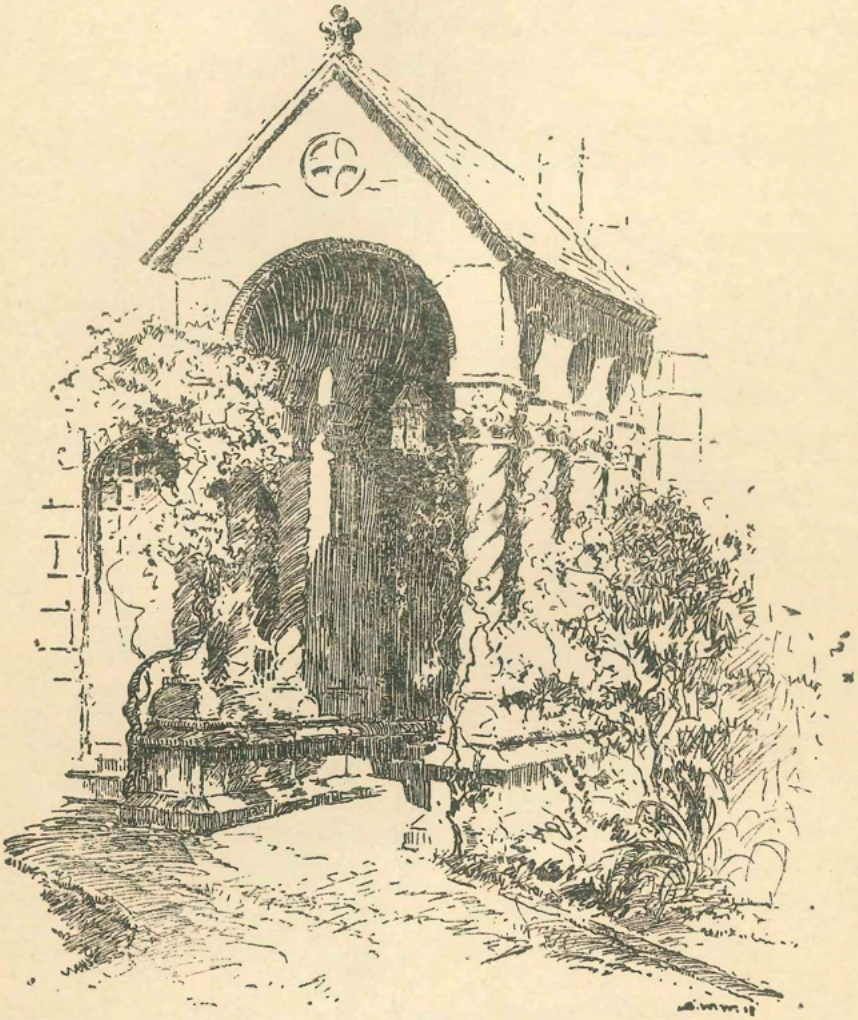
Over four hundred Clergy have entered their names as members of the Philadelphia Convention.

My Oratory

I build within my soul a Shrine apart,
And consecrate it to the Sacred Heart.
An Altar in the midst thereof I raise,
And offer there the Sacrifice of Praise.
Above it the sweet Cross of Christ I sign,
And burn before it Love's red lamp Divine.
Curtains on either side of this I draw,
And call them Holy Fear and loving Awe.
Twin candles on my Altar you may see,
Their names are Patience and Humility.
But though these taper lights I hourly trim,
They gutter sadly, and their flame grows dim!
So then to keep my Sanctuary bright,
I offer Virgin lilies pure and white.
The which I know our Lord will surely take
For His own Pureness and our Lady's sake.
Then while their fragrance sweetens all the air,
I add thereto the Frankincense of Prayer.
My song and music are soft monotone,
The Name of Jesus and the Spirit's moan.
Three times a day I ring my Ave Bell,
And say "Hail Mary" with S. Gabriel.
The Master teacheth me to say my Beads,
Full well He knoweth His poor Scholar's needs:
My Patron Saints do here converse with me,
And my good Angel keeps me company.
And so when other things do me displease,
I to my Chapel go and there find Ease.

Anon., in *Gems.*

S. Clement's Magazine



March, 1924

The Kalendar--March, 1924

1. Sa. **S. David, B. C.** Confessions 11 to 12, 3 to 5, 7 to 9 P. M,
2. Su. **Quinquagesima.**
3. M. Requiem Masses. S. Mary's Guild, 8 P. M.
4. Tu. **Shrove Tuesday.** Confessions 10 to 12, 3 to 5, 7 to 9 P. M.
5. W. **Ash Wednesday.** Low Mass at 6. Solemn High Mass at 11. Benediction at 4. Vespers at 8.
6. Th. Feria. Mothers' Meeting at 8. Chapel Service at 9.
7. F. **SS. Perpetua and Felicitas, M. M.** Children 4 P. M. Stations of the Cross, 8 P. M.
8. Sa. **S. Thomas Aquinas, D.** Confessions 11 to 12, 3 to 5, 7 to 9 P. M.
9. Su. **I Lent.**
10. M. Requiem Masses. S. Joseph's Guild, 8.30 P. M.
11. Tu. Feria. Girls' Club, 8 P. M.
12. W. **Ember Day.** Exposition after Last Mass. Benediction at 4. Devotions at 8 P. M.
13. Th. Feria. Mothers' Meeting at 8. Chapel Service at 9.
14. F. **Ember Day.** Low Mass at 6 A. M. Children, 4 P. M. Stations of the Cross, 8 P. M.
15. Sa. **Ember Day.** Confessions 11 to 12, 3 to 5, 7 to 9 P. M.
16. Su. **II Lent.**
17. M. **S. Patrick, B. C.**
18. Tu. Requiem Masses. Girls' Club, 8 P. M.
19. W. **S. Joseph, C., Spouse, B. V. M.** Sung Mass at 9.30. Exposition all day. Benediction at 4. Devotions at 8 P. M.
20. Th. **S. Cuthbert, B. C.** Mothers' Meeting at 8. Chapel Service at 9.
21. F. **S. Benedict, Ab. C.** Children, 4 P. M. Stations of the Cross, 8 P. M.
22. Sa. Feria. Confessions 11 to 12, 3 to 5, 7 to 9 P. M.
23. Su. **III Lent.** Confirmation, Bishop Garland, 8 P. M.
24. M. Vigil.
25. Tu. **Annunciation, B. V. M.** Sung Mass at 9.30. Girls' Club, 8 P. M.
26. W. Feria. Exposition after Last Mass. Benediction at 4. Devotions at 8 P. M .
27. Th. Feria. Mothers' Meeting at 8. Chapel Service at 9.
28. F. Feria. Children, 4 P. M. Stations of the Cross, 8 P. M.
29. Sa. Feria. Confessions 11 to 12, 3 to 5, 7 to 9 P. M.
30. Su. **Mid-Lent.** Annual Retreat for Women. Benediction at 5 P. M.
31. M. Requiem Masses.

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"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."—S. Clement, 1 Cor.

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On the second Friday, 6. 00 A. M.
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Matins, 9.00 A. M.
Evensong, 6.00 P. M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P. M.
Address and Devotions, Fridays, 8.00 P. M.

Confessions: Fridays, 3.00 to 5.00 P. M., 7.00 to 8.00 P. M.; Saturdays, 11.00 to 12.00 A. M., 3.00 to 5.00 P. M. and 7.00 to 9.00 P. M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P. M.
S. Katharine's Guild, Senior Branch, Wednesday, 8.00 P. M.
S. Katharine's Guild, Junior Branch, Wednesday, 3.30 P. M.
Altar Guild, Tuesdays and Thursdays, 10.00 A. M.
Girls' Club, Tuesdays, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 3.00 P. M.
Mothers' Meeting, Thursdays, 8.00 P. M.
Saturday Classes for Children, 10.00 A. M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P. M.
S. Joseph's Guild, second Monday, 8.15 P. M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

The Rector's Letter

My Dear People:

Lent is upon us! I wonder how many welcome it as the "glad feast of Lent!" Yet, should we not all hail this GOD-given opportunity to do penance for our sins, and by discipline of these forty days conquer our besetting faults, and grow in grace? For of what value will our penance be if we do not use the absolving grace for the strengthening and developing of our Christian characters.

The Lenten devotions will be much the same as in recent years. The Wednesday evening devotions will be a new departure. They will be conducted by Fr. Smith, who will also make the address. There will be a Solemn High Mass with sermon on Ash Wednesday at eleven o'clock. There will be the usual day of Exposition on Wednesdays, from the last Mass until four in the afternoon, closing with an address and Benediction. I hope to give the Wednesday afternoon addresses with these subjects:

March 5. "The Lord's Supper."
March 12. "The Holy Communion."
March 19. "The Eucharist."
March 26. "The Divine Liturgy."
April 2. "The Holy Sacrifice."
April 9. "The Mass."

Aside from the devotions on Wednesdays there are no extra services. There is ample opportunity for the members of the parish and the congregations to be forming habits during this season of regular attendance at the established services that are maintained throughout the year. I hope you all will read very carefully the reasons for frequent communion and daily attendance at Mass. The three Masses each day make it quite possible for everyone to hear Mass every day. I trust the number of those who receive the Sacrament daily and who assist at Mass daily will be greatly increased.

May the Saviour of the World, Who by His Cross and Precious Blood hath redeemed us, save us in our last hour and help us now to persevere in His grace.

Affectionately your friend and pastor,

Franklin Joiner

Reasons for Frequent Holy Communion

By receiving Holy Communion you obtain for yourself:

1. The visit of Jesus Himself, the graces He would bestow on your soul, and an intimate union with Him. "He that eateth My flesh and drinketh My blood dwelleth in Me and I in him." (John, 6, 57.)

2. An increase of sanctifying grace. Jesus comes to impart His life to our soul, to nourish its supernatural life. "As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same shall also live by Me." (John, 6, 58.)

3. The best opportunity to obtain the remission of your venial sins. "We receive this daily bread as a remedy for our weaknesses." (St. Ambrose.)

4. A powerful remedy which would weaken your evil inclinations, put the evil spirits to flight and strengthen you against relapse into sin. Holy Communion is a divine antidote which not only cleanses the soul from venial sin, but preserves her from mortal sin.

5. The total or partial remission of the temporal punishment due to sin. This remission of temporal punishment is effected indirectly by the acts of love made at Holy Communion.

6. Many actual graces. Holy Communion is a most powerful means of obtaining actual graces to live a virtuous and holy life.

7. A special spiritual sweetness experienced in fulfilling the Divine Will, even amid suffering and trials.

8. An excellent preparation for death. He who receives our Lord daily is also daily prepared to met Him daily as judge.

9. A new pledge of life eternal, and an increase of heavenly bliss. "He that eateth this bread shall live forever." (John, 6, 59.)

10. Your body of healing and sanctifying effects. "Holy Communion lulls to sleep the law of the flesh raging in our members," and again: "The chaste flesh of Jesus Christ cools and purifies our heated and rebellious passions." (St. Augustine.)

11. An assurance of a more glorious resurrection on the last day. The oftener you receive Holy Communion the more glorious your resurrection will be. "He that eateth My flesh and drinketh My blood hath everlasting life and I will raise him up at the last day." (John, 6, 55.)

12. The merit due to the practice of the virtue of obedience. God and his holy church urge us to receive daily.

13. The opportunity of making atonement to the Sacred Heart of Jesus for the sacrileges and indifference of so many against Him in the sacrament of His love.

14. The opportunity and the merit of confessing your Faith and giving a good example to others.

15. The opportunity of assisting the poor souls in a most efficacious manner.

16. Very special opportunities of offering up most efficacious prayers for parents, relatives, Holy Mother the Church, conversion of sinners for the sick and the dying.

To receive Holy Communion daily TWO CONDITIONS are required:

1. Freedom from mortal sin.

2. The right intention, *i. e.:* To please God and to benefit yourself spiritually.

Try to go to Holy Communion daily yourself and become an apostle of frequent communion.

Mutual Life Insurance Companies in Relation to Charitable Gifts

Horace H. Francine

There are but few people, indeed, who do not experience the joy of giving to the support of God's Church or to the needy or for the benefit of hospitals and charitable institutions. If they felt it were within their means they would gladly give more generously and more regularly and they would welcome the knowledge of any method that would enable them to do so.

It is very little understood that Mutual Life Insurance Companies as now developed offer advantages, not otherwise obtainable, for just this purpose. Moreover, it affords this joyful opportunity to the poor and the rich alike. The first question that is naturally asked is—What will it cost? And the answer is—Nothing! There is no cost as we understand the meaning of that word. Thus we can hardly speak of the cost of a saving fund except in terms of self-denial or of sacrifice for a limited time. But to have a clear and workable understanding of this as regards a life insurance policy one must get a good mental hold of these two basic facts and keep them always in mind. One is that the premiums paid annually are simply *deposits* to a saving fund, not money paid *out* or *away,* and the other is that the money so deposited is not used to create profits that the depositor or policyholder does not receive. Most people feel erroneously that some persons outside the policyholders must make something out of it, as is the case in all other businesses, including saving funds and bank accounts. Such is not the case. A Mutual Life Insurance Company is nothing more than a huge charitable corporation, run solely for the benefit of its members, the policyholders, and for the sole object of guaranteeing to them the fulfillment of dear desires and vital plans that cannot be fulfilled by a life prematurely taken away. Thus it removes the greatest factor of uncertainty in man's struggle for attainment, the time factor—

that is to say, the chance that, given all else in his favor, he yet may not live long enough to save the amount he has made up his mind to give.

If a policyholder dies at any time while the policy is in force, even if after the first deposit, the company at once takes its stand in his place. He can pass away in peace, content in the knowledge that though he cannot see it, his cherished desire is accomplished. What a wonderful thing this is! What happiness it makes for! His deposits are put down with joy, knowing that God will most certainly realize them. If he wishes to leave, at his death only, a bequest to his church, etc., he may arrange for it in like manner with annual deposits, and whenever he is called to rest the company will stand for him and complete for him whatever he had hoped to complete had he lived.

If, while the policy is in force, he should become disabled from earning his living, that is, unable to work, he will receive as long as his disability lasts 12 per cent. a year, or 1 per cent. a month, on the sum he had arranged to build up; he, himself, is relieved from any further building or deposits during that period as long as it lasts, and the main sum will still go to the charitable beneficiary. There are certain happenings, such, for example, as the loss of eyesight, that automatically establish such disability. If the insured should meet with accidental death, the beneficiary will receive double the face value of the policy, if not over a certain sum.

Thus the man or woman, whatever his or her financial position, may raise up, as it were, a lasting memorial to himself or herself in God. The deposit of a small sum annually, semi-annually or quarterly —the fruit of but a little self-denial—will enable the gift of a thousand dollars! And the person blessed with riches may give correspondingly. For though he may not feel justified in taking, let us say, twenty-five thousand dollars from the estate he leaves to his family at his death, thus depriving his heirs of this considerable sum, yet by setting aside annually the interest earnings of a certain amount of bonds or other securities he can provide this gift without diminishing his legacies or unduly feeling the financial strain.

On the other hand, supposing that he can afford to give the twenty-five thousand dollars from his estate at his demise, he can arrange it as above so that the church or hospital shall receive an additional twenty-five thousand dollars without further reduction of the estate he leaves. The sum so given does not, as otherwise is often the case, require to be realized at the sacrifice of securities that may be temporarily depressed. Such a bequest is not subject to deduction for inheritance taxes, income taxes, administration expenses, counsel fees or any other deduction or expense whatever. The above ideas should suffice to show in part how a Mutual Insurance Company may be utilized to make giving to the glory of God and our Saviour an easier and more practical undertaking and to establish it on a firm and unshakable foundation.

BAPTISMS

"For as many of you as have been baptized into Christ, have put on Christ."

January 6. Harry Clarence Lee.
13. Gertrude Louise Myers.
20. Joseph Charles Kiefe.

BURIALS

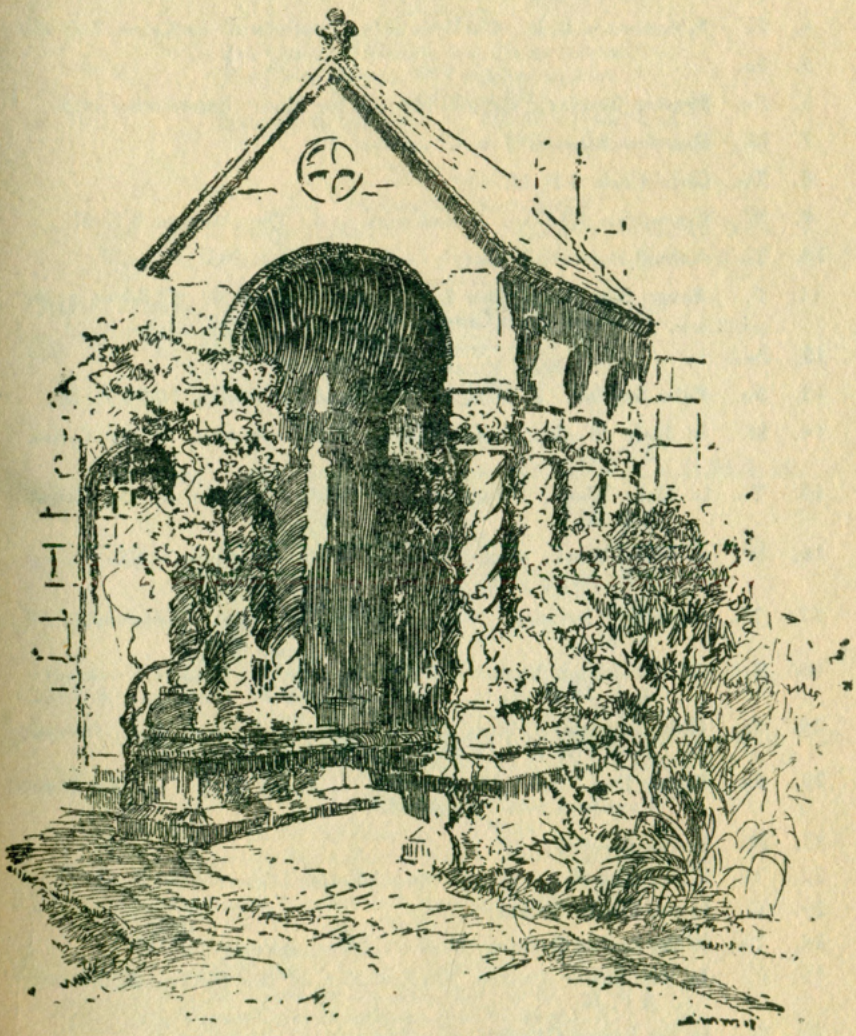
"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

January 1. Stevenson Hockley Walsh.
4. John Douglas Brown.
17. Lucy Maria Strong.
29. Emmeline Gillespie.

RECEIVED

January 1. May Neaves Page, from S. Jude's, Birmingham, England.
Clayton R. Smith, from The Advent, San Francisco.
12. George W. Freede, from S. John's, Waterbury, Conn.
13. William E. Ashbourne, from S. Jude and the Nativity.
16. Arthur Henry Eyles, 3rd, from The Epiphany.
22. Theron Ball Clement, from S. Mathew's, Sunbury, Pa.
23. Grace G. Goodfellow, from The Good Shepherd.
February 2. Thomas Sweatman, Jr., from S. Stephen's, Norwood, Pa.
12. Helen D. Blackwood,
Mildred I. Blackwood, from The Advocate.
18. Esther J. Downs, from S. John's, Wilmington, Del.

S. Clement's Magazine



April, 1924

The Kalendar--April, 1924

1. Tu. Girls' Club, 8 P. M.
2. W. Women's Auxiliary, 3 P. M. Exposition All Day. Benediction at 4. Devotions at 8.
3. Th. Mothers' Meeting, 8 P. M.
4. F. **S. Ambrose, B. D.** Children at 4. Stations of the Cross, 8 P. M.
5. Sa.
6. Su. **Passion Sunday.** Annual Retreat for Men. Benediction at 5.
7. M. **Requiem Masses.**
8. Tu. Girls' Club, 8 P. M.
9. W. Exposition All Day. Benediction at 4. Devotions at 8 P. M.
10. Th. Annual Retreat, S. Mary's Guild.
11. F. **Seven Sorrows of Our Lady.** Low Mass at 6. Children at 4. Stations of the Cross at 8.
12. Sa.
13. Su. **Palm Sunday.** Blessing of Palms and Procession, 10.30 A. M.
14. M. **In Holy Week.** Sung Mass at 9.30. Stations of the Cross, 8 P. M.
15. Tu. **In Holy Week.** Sung Mass at 9.30. Stations of the Cross, 8 P. M.
16. W. **In Holy Week.** Sung Mass at 9.30. Stations of the Cross. 8 P. M.
17. Th. **Maundy Thursday.** Solemn High Mass with Communions, 7 A. M.
18. F. **Good Friday.** Matins at 7. Stations at 9. Mass of Pre-Sanctified, 10.30 A. M. Passion, 12 to 3. Devotions, 8 P. M.
19. Sa. **Holy Saturday.** Mass (no Communions), 7 A. M. Blessing New Fire and Paschal Candle, 5 P. M.
20. Su. **Easter Day.** Low Masses at 6, 7, 8 and 9.15. Solemn High Pontifical Mass, 11 A. M.
21. M. **Easter Monday.**
22. Tu. **Easter Tuesday.** Men's Annual Parish Dinner, 6.30 P. M.
23. W. **In the Easter Octave.**
24. Th. **In the Easter Octave.** Mothers' Meeting Party, 8 P. M.
25. F. **In the Easter Octave.** Benediction of the Blessed Sacrament, 8 P. M.
26. Sa. **In the Easter Octave.**
27. Su. **Low Sunday.**
28. M. **S. Mark, Evang.**
29. Tu. Opening Mass of Priests' Convention. Solemn Pontifical Mass, 10.30 A. M.
30. W. **S. Catherine of Siena.** Priests' Convention in Session.

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Saints' Days, Sung 9.30.
Matins, 9.00 A. M.
Evensong, 6.00 P. M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P. M.
Address and Devotions, Fridays, 8.00 P. M.

Confessions: Fridays, 3.00 to 5.00 P. M., 7.00 to 8.00 P. M.; Saturdays, 11.00 to 12.00 A. M., 3.00 to 5.00 P. M. and 7.00 to 9.00 P. M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P. M.
S. Katharine's Guild, Senior Branch, Wednesday, 8.00 P. M.
S. Katharine's Guild, Junior Branch, Wednesday, 3.30 P. M.
Altar Guild, Tuesdays and Thursdays, 10.00 A. M.
Girls' Club, Tuesdays, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 3.00 P. M.
Mothers' Meeting, Thursdays, 8.00 P. M.
Saturday Classes for Children, 10.00 A. M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P. M.
S. Joseph's Guild, second Monday, 8.15 P. M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

The Rector's Letter

My dear people,

On Mid-Lent Sunday you pause to look back over the road you have traveled, and I hope it may be with some sense of gratefulness to God that you see spiritual gain and growth in grace. The rest of Lent will go by very quickly. Mid-Lent, Passion Sunday, Palm Sunday, Holy Week! Yet there is time to make a new start if you have failed during these early weeks. But do not let any past failure hinder your future endeavour. The Saviour bids you resolutely set your face to "go up to Jerusalem."

The Retreat for Women on Mid-Lent Sunday and the Men's Retreat on Passion Sunday will be as usual. The Retreat on Thursday in Passion Week for S. Mary's Guild is also open to women of this or any other Parish who may care to attend. A word to the Sister-in-charge is all the notice that is necessary. The addresses will be given by Father Caine, of S. Timothy's Church, Roxborough, who has conducted the Retreat for the two previous years.

"The Message from the Cross," a musical Cantata by Will C. Macfarlane, will be sung by the choir on the evenings of Passion Sunday and Palm Sunday. There will be no sermon on either of these evenings.

On Palm Sunday, the formal blessing and distribution of the Palms will begin at half-past ten o'clock, followed by the Solemn Palm Procession. This will bring the beginning of the Solemn Mass shortly after the regular hour of beginning.

The half-past nine Masses on Monday, Tuesday and Wednesday, in Holy Week, will be sung. The usual Solemn High Mass with communions on Maundy Thursday, at seven, will be followed by Maundy Thursday, with communions at seven, will be followed by the Procession of the Blessed Sacrament to the Altar of Repose, the Mass of the Pre-Sanctified on Good Friday, at half-past ten o'clock. The chart for volunteer watchers before the Altar of Repose will be posted early in the Church porch, and may I ask that you sign it promptly? There will be two Acolytes in the Church all during the night hours.

I will be very glad to have your offerings for flowers for Maundy Thursday and the Altar of Repose, and also offerings of flowers, if they are sent to the Church, Wednesday afternoon. Potted plants will last much longer than cut flowers, and many of them can be used on Easter. We cannot have too many flowers at this time.

The Lord Bishop of British Honduras, is expecting to come to us the latter part of Holy Week to spend Easter. If he arrives in time, he will preach the Passion on Good Friday, and also Pontificate at the Solemn Mass and Solemn Vespers on Easter Day. It is a great joy to welcome Bishop Dunn to S. Clement's again. He was with us, you will remember, about two years ago, and in memory of that visit he dedicated the Oratory in Bishopthorpe, his residence in Belize, to S. Clement.

It is with shame that I ask the offerings on another Feast for

Parish expenses. I long for the day when the offerings on these Great Days can be given outside the Parish. The Budget that was put before us early in the year was based on the expectancy of $5000 from the Endowment Fund. This unfortunately was but $4600, and according to the terms of the fund, we can use but four-fifths of this amount, $3400, and the balance is added to the principal. I hope this difference of $1600 may be added to your usual Easter gifts.

During the Priests' Convention, Father Hutchinson, now Dean of the Milwaukee Cathedral, Father Kellogg, of Portsmouth, N. H., and four Cowley Fathers, will be guests at the Clergy House. Father Hutchinson is expecting to stay for a few days after the Convention is closed. President Bell, of S. Stephen's College, has been staying at the Clergy House while fulfilling his Lenten preaching engagements in the city.

I want to express a word of gratitude for the large attendance at all the Masses and the splendid number of Communions that are being made. From the first Sunday in November, to the first Sunday in Lent, Communion had been given 3728 times, an increase of 1270 over the same period five years ago. Every Sunday now, the Communions run from 90 to 110, and every weekday, from 20 to 40. Last year, from Ash Wednesday, to Maundy Thursday, there were 1247 Communions. This year from Ash Wednesday, to the third Sunday in Lent, there were 830 Communions. At this rate there will be a tremendous gain over last year. The attendance at the High Mass is not a test of the life of the Parish, but the Confessions and the Communions are! Those who come simply to the High Mass have no idea of the work that S. Clement's is doing.

May the dear Saviour bring you, through His Cross and Passion, to the Joy of His Resurrection.

Affectionately your friend and pastor,

Franklin Joiner

Fourth Sunday in Lent

This Sunday, called from the first word of the Introit, LAETARE (Rejoice) Sunday, is one of the most solemn of the year. The Church interrupts her Lenten mournfulness; the chants of the Mass speak of nothing but joy and consolation. The Church's motive for introducing this expression of joy in today's Liturgy, is to encourage her children to persevere to the end of this holy season. She not only permits, but even bids her children to *rejoice*. Another name given to this Sunday was suggested by the Gospel for the day. That is, the *Sunday of the Five Loaves*. This miracle is also an additional element of today's joy. It recalls the greatest of the

benefits He has bestowed upon us; for under the figure of these loaves, multiplied by the power of JESUS, our faith sees that "Bread which cometh down from heaven and giveth life to the world."

Before leaving this world to go to His Father, JESUS desires to feed the multitude that follows Him; and in order to do this He displays His omnipotence. Well may we admire that creative power which feeds five thousand men with five loaves and two fishes, and in such wise that even after all have partaken of the feast *as much as they would,* there remain fragments enough to fill twelve baskets.

Such a miracle is, indeed, an evident proof of Christ's mission; but He intends it as a preparation for something far more wonderful; He intends it as a figure and a pledge of what He is soon to do, not merely once or twice, but every day even to the end of time; not only for five thousand men, but for the countless multitude of believers. We are to feast as did our fathers before us; and the generations that are to follow us shall be invited, as we now are, to come and taste how sweet is the Lord.

Passion Sunday

During the preceding four weeks we have noticed how the malice of Christ's enemies has been gradually increasing. His very presence irritates them; and it is evident that any little circumstance will suffice to bring the deep and long-nurtured hatred to a head. The kind and gentle manners of JESUS are drawing to Him all hearts that are simple and upright; at the same time, the humble life He leads and the stern purity of His doctrines, are perpetual sources of vexation and anger, both to the proud Jew that looks forward to the Messias being a mighty conqueror, and to the Pharisee, who corrupts the Law of God, that he may make it the instrument of his own base passions.

Still JESUS continues to work His miracles; His discourses are more than ever energetic; His prophecies foretell the fall of Jerusalem, and such a destruction of the famous Temple that not a stone is to be left on a stone. The Doctors of the Law should at least reflect upon what they hear. But there is not a single outrage or suffering, foretold by David and Isaiah, as having to be put on the Messias, that these blind men are not scheming to verify. In them, therefore, was fulfilled the terrible saying: "He that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come." The Synagogue is nigh to a curse. Obstinate in her error, she has deliberately extinguished within herself the light of the Holy Spirit. She will go deeper and deeper into evil, and at length fall into the abyss.

The same lamentable conduct is but too often witnessed nowadays. Neither should it surprise us that we find in people of our own generation a resemblance to the murderers of our JESUS; the history of His Passion will reveal to us many sad secrets of the human heart and its perverse inclinations; for what happened in

Jerusalem, happens also in the heart of every sinner, which, as S. Paul says, is another Calvary where JESUS is crucified.

Palm Sunday

Early in the morning of this day, JESUS sets out for Jerusalem, leaving Mary, His Mother, and the two sisters, Martha and Mary, and Lazarus at Bethany. The Mother of Sorrows trembles at seeing her Son thus expose Himself to danger, for His enemies are bent upon His destruction; but it is not Death, it is Triumph, that JESUS is to meet with today in Jerusalem. He is to be proclaimed KING by the people of the great city; and its streets are to re-echo with HOSANNAS to the Son of David.

As soon as it was known that JESUS was near the city, many went out to meet Him, holding palm branches in their hands, and loudly proclaiming Him to be KING. They that had accompanied JESUS from Bethany, joined the enthusiastic crowd. The triumphant crowd of HOSANNA, proclaimed to the whole city that JESUS, the Son of David, had made His entrance as her KING. Thus did God, in His power over men's hearts, procure a triumph for His Son, and in the very city, which, a few days after, was to clamor for His Blood. This day was one of glory for Jesus Christ, and Holy Church would have us renew each year the memory of this triumph of the God-Man.

This is the glorious mystery which ushers in the Great Week, the Week of Sorrows. Holy Church would have us give this momentary consolation to our heart, and hail our JESUS as our KING. She has so arranged the service of today that it should express both joy and sorrow; joy, by uniting herself with the loyal Hosannas of the city of David; and sorrow, by sharing the Passion of her DIVINE SPOUSE.

—Adapted from Gueranger's *Liturgical Year.*

Saints' Days in April

4th. S. AMBROSE, BISHOP, CONFESSOR AND DOCTOR. Born in Gaul, of Roman parents, about 340, he showed extraordinary intelligence from childhood. Going to Rome, he was made prefect, then governour of Liguria, in which office he was so just that, although not baptized, he was acclaimed Bishop of Milan, by the populace in 374. Giving the management of the temporalities of the See to his brother, S. Ambrose applied himself wholly to the spiritual work. He purged the diocese of the Arain heresy; with unbounded energy he reproved vice in high and low; he tended the sick and redeemed captives. He wrote many works on the Faith, the Incarnation, and on Widowhood. The Empress tried to restore the Arains, but the resolute opposition of Ambrose prevailed. The Emperor allowed a massacre and was excommunicated by S. Ambrose, who refused his entry into the Church until he had done penance. These are but a few instances of his boldness for the honour of the Lord, and the Lord triumphed in His

servant. He died in 397. His relics are in the Church of S. Ambrogio in Milan.

11th. SEVEN SORROWS OF OUR LADY. They are: (1) The Prophecy of Simeon; (2) The Flight into Egypt; (3) Christ Lost to His Mother, when He remained with the Doctors in the Temple; (4) The Betrayal of Christ; (5) The Crucifixion; (6) The Deposition from the Cross; (7) The Ascension, when our Lady was left on earth.

30th. S. CATHERINE, OF SIENNA, VIRGIN. Born in Sienna, in 1347, S. Catherine used to say the "Hail Mary" on each step as she mounted the stair-case, when a child. Because she refused to marry at her parent's wish, she was made to do the household drudgery. With utmost patience she did this until she was received into the Third Order of S. Dominic and devoted herself to nursing the most trying cases and the most ungrateful patients. She was the means of restoring Pope Gregory XI, to Rome, and pacifying the tumults in Florence. She had most wonderful ecstasies, and it was said that no one had speech with her but what they received spiritual good. She died in 1380. Her relics are in the Church of the Minerva, Rome, but her head is enshrined at Sienna.

The Venerable Sacrament of the Altar

Someone browsing through the Philadelphia Public Library, found a small paper-covered book, bearing the above title. It proved to be a translation of S. Thomas Aquinas, by the Reverend John M. Neale, founder of the Society of S. Margaret. A few interesting and helpful paragraphs were copied.

"Our preparation for the Eucharist may be considered with regard to the Bread of the Sacrament. For even as grain of wheat, by art of man, gradually attaineth to the perfection of bread, so the sinful soul, by the Grace of GOD, attaineth to that good estate wherein it may lawfully receive the Lord's Body. The grains whereof the Bread is made, signify the state of the sinner in three things: they are hard, they are covered with husks, they are separate from each other. So the sinner is hard in heart, for he will not be converted to his gracious God because of his iniquity. They have made their faces harder than a rock, they have refused to return.

Again the sinner is, as it were, covered with the husk of the hideousness of sin. And, also, the sinner is separated from his neighbour by want of love. Their heart is divided, now shall they perish.

But the grain is brought to the state in which it is in the Sacrament, after this manner: Firstly, its hardness is broken by the millstone and it is reduced to very small particles. Secondly, it is cleansed from husk. Thirdly, the flour is mixed all together with water, baked by fire and made into solid bread. So the sinner who would be worthy to receive the Lord's Body ought to prepare himself by the three things here signified: By contrition of the heart, by confession of the mouth, and by love of his neighbour.

Of the first: Take the millstone and grind meal, as though he would say: Make in thyself a spiritual mill of the two grindstones of the consideration of the mercy and the justice of God, to grind down the hardness of thine heart, mercy as to the upper stone, which worketh now and goeth round, but after this life will cease to work. Again, justice may be considered as the lower stone, which now lieth quiet and is still, but after this life it will be raised and will work and go round. I will judge thee according to thy ways. Mine eyes shall not spare thee, neither will I have pity. On whomsoever this stone shall fall, it will grind him to powder.

Of the second; Lo, I will cleanse and I will sift the House of Israel, like as corn is sifted in a sieve, where the husks are separated from the seeds, the impure from the pure, as by confession the soul is cleansed from sin. Judas said unto his brethren, that is, to those who had confessed: Behold our enemies are discomfited, let us go up to cleanse our Sanctuary. They that fear the Lord will prepare their hearts and hallow their souls in His sight. Happy the soul which daily cleanseth its heart that it may receive God as its Inhabitant, possessing whom it shall lack no good thing, forasmuch as it hath the Author of all good within itself.

Of the third, make ready quickly three measures of fine meal, knead it and bake cakes upon the hearth. For he who would receive Christ's Body, ought first to bake by fire, bread mixed of three measures of meal, that is he ought to preserve true love towards three different sorts of men, to wit, superiors, equals, inferiors. For we, being many, are One Bread and One Body, for we are all partakers of that One Bread and that One Cup.

The Priests' Convention

Plans are progressing most rapidly and satisfactorily towards a most enthusiastic and successful gathering of Catholic-minded Priests here in Philadelphia, on the Tuesday and Wednesday after Low Sunday.

A list of the meetings in Witherspoon Hall, with the speakers and the subjects of their papers, was printed in the February Magazine, and repeated in the Diocesan Magazine for March.

Almost six hundred Priests have registered as members of the Convention, and in all probability some five hundred will be in attendance. Six Bishops are taking an official part in it, and several others will be present at the meetings.

The response has so far exceeded the wildest dreams of the Committee, that it has been necessary to arrange a second opening Mass, to be offered at the same hour as the official opening Mass at S. Mark's. As already announced, the Priests will vest in Holy Trinity Parish House and march across Rittenhouse Square to S. Mark's Church, on Tuesday morning, April 29. So large a number of Priests, together with the Bishops and the Acolytes, will leave

little room for the laity, so a second Mass at S. Clement's will take care of the overflow. Admission to these Masses will have to be by ticket, the same ticket that will admit the laity to the meetings of the Convention in Witherspoon Hall. There will be 250 lay tickets sold for S. Mark's Church, the balance will be for the Mass at S. Clement's. The cost of each ticket will be one dollar, is transferrable, and will admit the bearer to all the public meetings of the Convention. These tickets may be obtained of the Clergy.

The opening Masses will be at half-past ten, Tuesday morning, April 29. At S. Mark's, Bishop Webb, of Milwaukee, will be the preacher, and Bishop Weller, of Fond du Lac, will Pontificate. At S. Clement's, President Bell, of S. Stephen's College, will be the preacher, and Bishop Griswold, Suffragan, of Chicago, will Pontificate.

The first meeting of the Convention will be Tuesday afternoon, and it will be officially opened by Bishop Garland, of our own Diocese, who will also welcome the delegates to Pennsylvania and Philadelphia. Bishop Johnson, of Colorado, and Bishop Gailor, of the National Council, are among the speakers at the last session, Wednesday evening.

On Thursday morning, May 1, at half-past nine, there will be a Solemn Mass of thanksgiving for the Convention at S. Clement's.

The response for the entertainment of the Clergy and for contributions to the general expense funds has been most hearty and generous. Everyone must now be saying their prayers very faithfully and earnestly for God's blessing upon this gathering, and that everything that is said and done may be for His Glory and the extension of His Kingdom.

The Prayer Book Society of Pennsylvania

The object of this Society is to supply missionaries with copies of the Prayer Book and the Church Hymnal. During 1923, the Society distributed about 2000 books, but this is a smaller number than has been sent out in the former years when the cost of printing was lower and the freight rates were not so high. But now there is an increased demand for the books coming to the Society all the time.

Missionaries are often sent without books to minister in new places, in prisons and institutions, to people in scattered country towns, to people in crowded city districts, to revive old missions and churches. If it were fully realized that these men are sent, expecting them to start services, yet without the essential tools for doing so, there would be an increased interest in the work of the Society. Fifty cents provided a Prayer Book, and forty cents a Hymnal. One dollar provided both and the carrying charges.

Last year, S. Clement's, through its very efficient and diligent Secretary, contributed $166 to the Fund, leading all the Parishes in the Diocese. Having first place among the contributors should mean

nothing to us, but giving generously to this worthy cause, should be our ambition.

The Men's Association, S. Joseph's Guild

The monthly meetings of the men during the winter have not been very largely attended, but they have not been lacking in any way in interest and good fellowship.

The usual monthly meeting, on the second Monday, will be omitted this month, but it is hoped they will make the Stations of the Cross that evening, Monday in Holy Week. There was a most creditable attendance at their Corporate Communion on the Sunday following S. Joseph's Day.

They will be having their annual dinner on the Tuesday evening after Easter, April 22, at seven o'clock. Invitations will shortly be sent to all the men of the Parish. Men of the congregation are cordially invited, and if they receive no formal invitation, it is because the Rector and the Committee do not have the proper addresses.

The Right Reverend Thomas J. Garland, D.D., newly elected Bishop of the Diocese, will be the guest of honour at the annual dinner this year. It certainly should not be necessary to urge anyone to attend, when we are to be favored as with the Bishop's presence. The special speaker of the evening will be Mr. J. Henry Scattergood, a prominent member of the Society of Friends, who has rendered most conspicuous service in the Reconstruction of France, since the Great War. The Mayor of Philadelphia has also promised to "look in" during the evening, if his engagements will possibly permit.

The Women's Auxiliary

During the past month the women of the Auxiliary have completed their missionary box, and word has already been received from the Reverend Oscar Whiteface, an Indian Priest in North Dakota, that the box had arrived at its destination, and he expressed his gratefulness in his blessing, "God bless you all!" The value of the box was placed at about $400, and many extra things that were given were sent to the Archdeacon of the section in which Father Whiteface works.

At the next meeting of the Auxiliary, on Wednesday afternoon, April 2, the Reverend Norman VanPelt Levis, Dean of the Convocation of Northern Philadelphia, will be the speaker. The Dean comes to tell the women of the Parish about the missionary extension work that is being done here in the city, within the limits of our own Convocation.

The annual contributions of the United Offering of the Auxiliary, that is presented every three years at the meeting of the General Convention, are now due. They may be sent to the Treasurer of the Fund, Miss Hoffman, at 2118 DeLancey Street. Last year, $300 was given. If we can exceed this by $50 this year, and repeat the same amount next year, we shall be able to offer $1000 as our contribution to this national triennial offering for Missions.

BAPTISMS

"For as many of you as have been baptized into Christ, have put on Christ."

March 4. Jacques Clement deBergh
8. Marie daMin Coulthard (conditional)
9. Edna Shirley Mason
12. Ernest Hugo deBergh
Harry William deBergh
19. Edith Katharine Huyatt (conditional)
21. Katharine May Everett (conditional)
Madalane Georgina Kaelber (conditional)
22. Malcolm Donald Carroll (conditional)
23. Winifred Huston Patton

MARRIAGES

"Those whom GOD hath joined together, let not man put asunder."

March 4. James A. Mollison and Bettie B. Bulkley

CONFIRMATIONS

"And when they had laid their hands on them, they received the Holy Ghost."

March 23

William James Barnett
Joseph Simon Borie
Malcolm Donald Carroll
Thomas Henderson
Roland Holroyd
Henry Godfrey Hulands
James Jerrico
Henry Enders Kerr
Thomas Kerr
James McKenna
Robert Norton
Joseph Harrison Pollag
Edwin Nevin Sebrease
John Sherman Sebrease
Isabella Freeman Bustard
Marie (daMin) Coulthard
Katharine May Everett
Lorraine Elizabeth Fairbanks
Blanch Elizabeth Harrison
Harriet Ann Henderson
Ruth Henderson
Dorothy Irene Hubbard
Edith Katharine Huyett
Agnes Elizabeth Jerrico
Erma Ernestine Jones
Madalene Georgina Kaelber
Margaret Edna McGettigan
Elisabeth Barnet Norrlin
Amanda Irene Patton
Eleanor Randolph
Matilda May Selner
Nancy Virginia Shaub

BURIALS

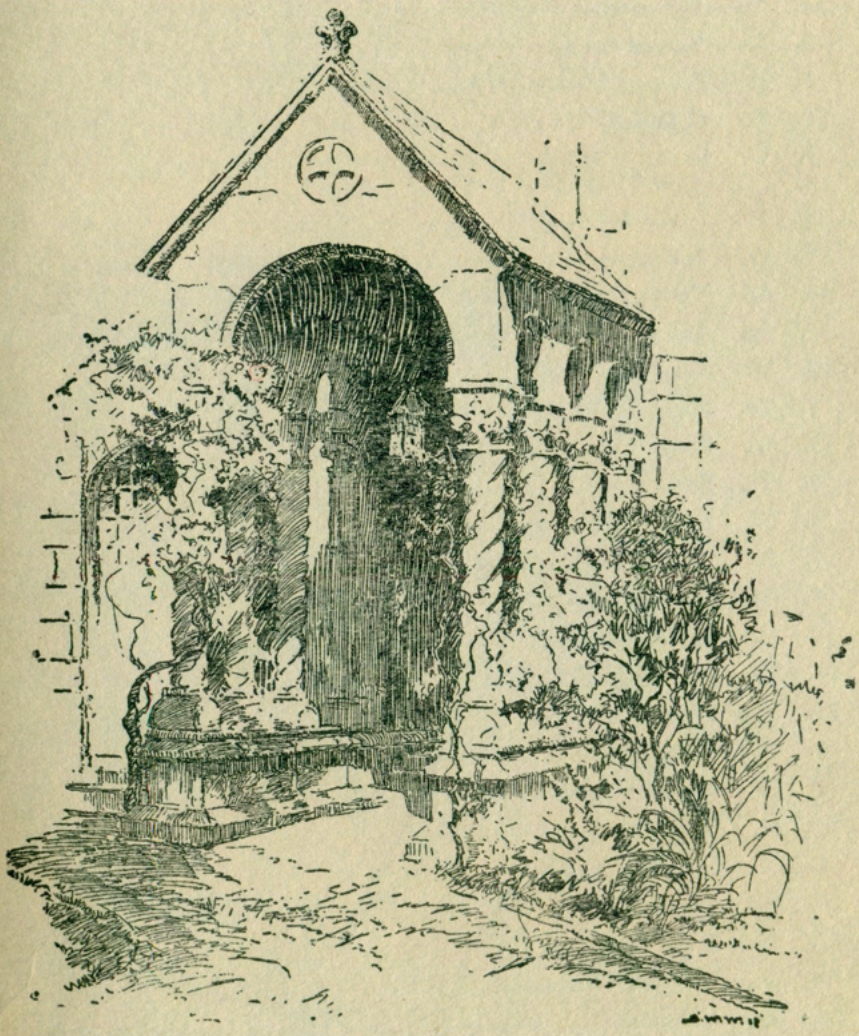
"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

March 22. Florence Bard Hubbard
25. Sarah Miller Manthorpe

RECEIVED

March 12. George M. Myers
Carolyn Myers, from S. George's, West Phila.
17. Sarah C. Boehm, from S. Stephen's, Camden

S. Clement's Magazine



May, 1924

The Kalendar--May, 1924

1. Th. **SS. Philip and James, App. and M. M.** Solemn Mass at 9. Mothers at 8.
2. F. **S. Athanasius, B. C. D.** Holy Hour and Benediction at 8.
3. Sa. **Invention of the Cross.**
4. Su. **Second Easter.**
5. M. Requiem Masses. S. Mary's Guild at 8.
6. Tu. **S. John Before the Latin Gate.** Girls' Club at 8.
7. W. Feria. Women's Auxiliary at 3. S. Katharine's Guild at 5.30. S. Vincent's at 8.
8. Th. Feria. Mothers' Meeting at 8.
9. F. **S. Gregory of Nazianzus, B. D.** Mass at 6. May Devotions at 8.
10. Sa. Votive Masses at the B. V. M.
11. Su. **Third Easter.** Fr. Waggett, S.S.J.E., at 11.
12. M. Requiem Masses. S. Joseph's Guild at 8.30.
13. Tu. Feria. Girls' Club at 8.
14. W. Feria.
15. Th. Feria. Mothers' Meeting at 8.
16. F. Feria. May Devotions at 8.
17. Sa. Votive Masses of the B. V. M.
18. Su. **Fourth Easter.**
19. M. **S. Dunstan, B. C.**
20. Tu. Feria. Girls' Club at 8.
21. W. Feria.
22. Th. Feria. Mothers' Meeting at 8.
23. F. Feria. May Devotions at 8.
24. Sa. Votive Masses of the B. V. M.
25. Su. **Rogation Sunday.**
26. M. **Rogation Monday.**
27. Tu. **Rogation Tuesday.**
28. W. **Rogation Wednesday.**
29. Th. **Ascension Day.** Mass at 6. Solemn Mass at 11. Mothers at 8.
30. F. **In the Octave.** Novena of the Holy Ghost begins. Benediction at 8.
31. Sa. **In the Octave.**

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."—S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania.
Edited by the Rector.

Directory

The Church, Twentieth and Cherry Streets
The Clergy House, 2013 Appletree Street
Telephone, Locust 0417
Sisters of the Holy Nativity, 110 Woodstock Street
Telephone, Spruce 8190

The Clergy

The Rev. Franklin Joiner, Rector
The Rev. T. Bowyer Campbell — The Rev. Alfred M. Smith
The Rev. Benham Ewing

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Low Masses, 7.00, 8.00, Sung 9.15 and High at 11.00 A. M.
Catechism, 10.00 A. M.
Matins, 9.00 A. M.
Solemn Vespers, 8.00 P. M.

On Weekdays: Mass, 7.00, 8.00 and 9.30 A. M.
On the second Friday, 6. 00 A. M.
Saints' Days, Sung 9.30.
Matins, 9.00 A. M.
Evensong, 6.00 P. M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P. M.
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The Priests' Convention

The First Anglo-Catholic Priests' Convention in America has passed into history, but its influence will long live to inspire the work of all those who had a part in it.

Certainly no other group in the Church could bring together so many men for a two days' conference, with no other incentive than to demonstrate their belief in and enthusiasm for the Catholic religion; nor could any other group display such scholarship and erudition as that seen and heard in the papers at these meetings.

It has been a great privilege to Philadelphians to entertain this large group of men and to share in their discussions, but it has also put upon them a very heavy responsibility—"Unto whom much is given, much is required." Local people have now the solemn obligation to propagate these truths so clearly and definitely enunciated. The publicity given to this conference has put the Catholic religion and the position of the Anglican Church into conversation, and those who thus shared in the meetings have the unique opportunity of leading on and directing conversation on these lines, answering questions, allaying doubts and fears, and suggesting avenues of further thought and more serious research.

The Catholic Party can no longer be regarded as a "peculiar people" alien to the Episcopal Church. The Catholic has demonstrated that his position is the rightful one within the Church, and that the Episcopal Church is in fact and in theory Catholic and Apostolic.

The Catholic Creeds and Sacraments, as in the past, are still today the salvation of the world, and it is the solemn duty and the unique privilege of the Church to reach out to the great mass of unsettled religious people, to the great numbers of the unchurched, as well as to the honest doubters, and draw them in with loving sympathetic arms to the life of Christ pulsating in His Mystical Body, the Church, and transmitted to men and women through the Catholic Sacraments.

The conference was designed to cover only several of the Eastern Provinces, being purely regional in character, but many priests outside this sphere wished to register their sympathy, so some eight hundred enrolled. About six hundred attended the meetings of the conference, surely a formidable array, standing shoulder to shoulder for Catholic faith and practice. It was no conference of compromise, but a demonstration that Catholics must behave like Catholics, and the cause won by openness and frankness. No longer can Catholic truth be disguised under Protestant terms. Baptism is regeneration, the Mass is the Mass, Blessed Mary is the Mother of GOD. And how men and women, hungering for the Saviour of the World, rally to the Cross of the Lord Jesus Christ when drawn by the frank presentation of the Catholic Creeds and Sacraments.

The opening Masses, which were Votive of the Holy Ghost—the official one for the members of the conference at S. Mark's, and the one for the laity at S. Clement's—were as worthy offerings of

the Holy Sacrifice as human hearts and hands could make them. Particularly beautiful and inspiring was the exquisite plain-song Mass and propers sung by the men's choir at S. Mark's, and the usual simplicity of music and ceremonial characterized the Mass at S. Clement's. Both the Bishop of Milwaukee at S. Mark's and the Reverend President of S. Stephen's College at S. Clement's preached strong, definite and ennobling sermons. They will be published, together with the papers read and the impromptu speeches in Witherspoon Hall, in the June number of the *American Church Monthly*.

A large group of laymen, who acted as stewards, ushering at the churches and at the hall and assisting the priests to the places of their entertainment, gave a luncheon on the opening day at the Bellevue-Stratford Hotel. Here the priests had an opportunity to seek out their old friends and renew old acquaintances. Many of the groups were made up of seminary classmates, and this spirit of warm comradeship prevailed during the whole period, so that the warm-heartedness of it all was quite like a "Methodist Camp-Meeting."

The Bishop of Pennsylvania welcomed the conference most cordially and sympathetically Tuesday afternoon, and was received with great acclaim, especially when he reminded the conference that the preface of the Prayer Book required that "the substance of the faith be kept entire." The papers at this opening session were on the most vital points upon which this Holy Faith of the Catholic Church rests, and were most ably and definitely presented by their conspicuous readers, Fr. Hall, the Aquinas of the twentieth century; Fr. McCune, of S. Ignatius Church, New York, and Fr. Grant, of Chicago. In the evening the Holy Eucharist, the center of our life and worship, was presented under the subjects of "The Holy Sacrifice," "The Holy Communion" and "The Real Presence," by Fr. McClenthen, of Baltimore; Fr. Fleming, of Chicago, and Fr. Penfold, of Providence. The Lord Jesus Christ is really present in this Holy Sacrament; wherever He is present, He must be worshipped and adored.

The meeting Wednesday morning, with "Moral Theology" for the subject, was closed to the laity. This was because it was hoped to have a free discussion from the floor on various problems connected with the subject. The papers were so long that there was no time left for the discussion, so it was a great pity that these papers were not heard by the laity. Professor Stewart's paper on "The Study of Moral Theology" was one of the outstanding features of the conference. The other two, "The Priest and the Confessional," by Fr. Dunham, and "Spiritual Guidance," by Fr. Huntington, O.H.C., were of most practical value.

In the afternoon, the "Devotional Life of the Priest" was considered. There were but two papers, "Prayer and Meditation," by Fr. Waggett, S.S.J.E., of the English Province of the Society, and "The Rule of Life," by the Very Reverend Dean of Milwaukee. It was at the opening of this session that the Presiding Bishop of the American Church arrived and made a most felicitous speech from

the platform. Whenever a speaker had occasion to rebuke his brother priests, it was interesting to note that the applause was led by the gallery.

At the great mass-meeting Wednesday evening, the subject of "The Church and Reunion" was the topic and was handled most masterfully by Bishop Johnson, of Colorado; Dr. George Craig Stewart, of Evanston, and Dr. Barry, of the Church of S. Mary the Virgin, New York City.

Bishop Gailor, President of the Executive Council of the Church, arrived during Fr. Stewart's speech, just as he was saying "We are Catholics first and afterwards Anglicans!" This was greeted with deafening applause and stamping of feet! This alarmed Bishop Gailor, who apparently feared for the missionary offerings towards the church's program, and for which he is responsible, so he tried to rebuke the speaker and conference for the enthusiastic reception of what he tried to make out to be disloyalty. No one was more conscious than Bishop Gailor himself that he was the one discordant note in a harmonious body.

Dr. Stetson, of Trinity Church, New York, presided with great dignity at the meetings on Tuesday, and Dr. vanAllen, of the Church of the Advent, Boston, on Wednesday with equal dignity, relieved by keen wit and repartee.

A solemn Mass of Thanksgiving, sung at S. Clement's Church on Thursday morning, brought this epochal event to a close.

"The Catholic Church stands in the world today and all days, the concrete representative of the things surpassing thought, her Sacraments linking men with the Unseen, her Liturgy giving them a gleam of the order of Heaven, her art, her architecture and her music conveying to men thoughts hardly to be packed into a narrow act, fancies which break through language and escape. To the end of this world religious truth can only be inadequately known by man. The Church, her Sacraments, her Ministry, is but the symbol of the heavenly facts which fill eternity. 'For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known.'

"But GOD has manifested His love towards men in the Person of His Son, and it is the full vision of the Church which gives men and women today the full value of the claim, the message and the power of the Lord. In her atmosphere the men of this poisoned world can remain true to the unearthly principles of the Gospel which are preserved by the varied powers and perceptions present in the corporate society designed to enshrine them.

"Our spiritual ancestors have restored the fulness of the church in our midst; it is for us to enter more and more deeply into the riches of our inheritance."

Parish Notes

FR. WAGGETT, S.S.J.E., of the English Province of the Society of S. John the Evangelist, who has been in this country for some months, giving a series of lectures at the General Seminary

in New York, will be the preacher at the Solemn Mass on the Third Sunday after Easter, May 11.

A NEW BIER has been presented to the Church by the firm of R. R. Bringhurst & Co. The old one was very heavy and very narrow, and since the fashion in caskets has changed, it was impossible to use the catafalque. The new one is made of lighter wood, is both wider and higher, and is on small pneumatic tired wheels. It will not be pushed nor pulled, but the bearers will walk beside it as they do now, and just guide it as they walk. It is a great addition to our fabric, and we are most grateful for it.

A NEW CENSER has also been given by the members of the Girls' Club in memory of Father Quin. It is very plain and of simple design but graceful and dignified. It will be used at sung Masses and at the Guild offices.

THE RECTOR is a member of the Extension Committee of the recent priests' convention, together with Fr. Damrosh and Fr. Roseboro. Fr. Roseboro and Fr. Joiner are leaving Sunday afternoon, May 11, for a short trip through the Mid-West to meet with groups of priests to help them in organizing small fellowships, looking forward to the time when conferences similar to the one just finished here may be perpetrated in other centers. They will be in Cincinnati on Monday, St. Louis on Tuesday, in Springfield, Ill., on Wednesday for the consecration of the Bishop, in Chicago on Thursday and Grand Rapids on Friday.

THE WOMEN'S UNITED THANK OFFERING reached $320.00, with an increase of twenty subscribers over last year. This is very splendid, and there is every reason to believe that the offering next year will bring the three years' total to $1000.00. Let us make this sum our aim.

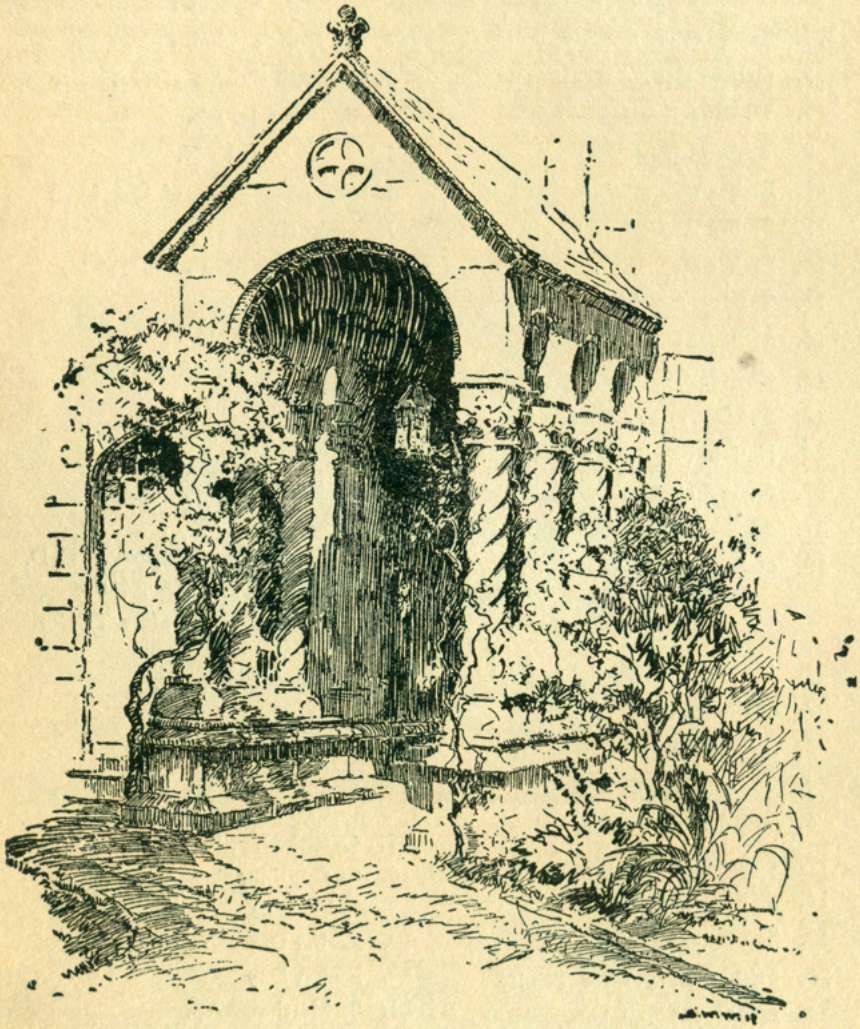
GUESTS AT THE CLERGY HOUSE during the convention were stowed away in every nook and corner. President Bell, of S. Stephen's College, Dean Hutchinson, of Milwaukee, the Father Superior of the Society of S. John the Evangelist, American Province, Fr. Field, Fr. Turney, Fr. Underhill, Fr. Kellogg and Fr. Mitcham. Some of these we were not able to "sleep," but we were able to "eat" them all.

A PURE FOOD SUPPER will be given in the very immediate future under the auspices of the Mothers' Meeting. The tickets will be thirty-five cents apiece.

THE ANNUAL CHOIR CONCERT will be given early in June. The proceeds of this entertainment are used for their summer camping and outing fund. Do not forget to leave a deposit for tickets before you go off for your holiday.

THE MIKADO performers have repeated their little opera in the Y. M. C. A. in Camden for the benefit of a local charity there, and have been invited to give it again in Camden, this time in the parish house of S. John's Church.

S. Clement's Magazine



June - September, 1924

The Kalendar
June - September, 1924

JUNE

1. Expectation Sunday
5. Octave Day, Ascension
7. Whitsun Eve
8. Whitsun Day
11. Ember Day
13. Ember Day
14. Ember Day
15. Trinity Sunday
16. S. Barnabas, Ap.
19. Corpus Christi
22. Sunday in the Octave
24. Nativity, S. John Baptist
27. Sacred Heart of Jesus
29. SS. Peter and Paul, APP.
30. Comm. S. Paul

JULY

1. Octave Day, S. John, Bapt.
2. Visitation, B. V. M.
3. S. Iraneus, B. M.
4. Translation, S. Martin
6. Third Sunday after Trinity
13. Fourth Sunday after Trinity
14. S. Bonaventura, B. C. D.
19. S. Vincent De Paul, C.
20. Fifth Sunday after Trinity
22. S. Mary Magdalene
24. Vigil
25. S. James, Ap.
26. S. Anne, Mother B. V. M.
27. Sixth Sunday after Trinity

AUGUST

1. S. Peter's Chains
3. Seventh Sunday after Trinity
4. S. Dominic, Ab.
5. S. Oswald, K. M.
6. Transfiguration of Our Lord
7. Holy Name of Jesus
10. Eighth Sunday after Trinity
14. Vigil
15. Assumption, B. V. M.
17. Ninth Sunday after Trinity
20. S. Bernard, Ab.
22. Octave Day, Assumption, B. V. M.
24. S. Bartholomew, Ap.
25. S. Louis, K. M.
28. S. Augustine of Hippo, B. C. D.
29 Beheading, S. John Baptist
31. Eleventh Sunday after Trinity

SEPTEMBER

7. Twelfth Sunday after Trinity
8. Nativity, B. V. M.
14. Exaltation of the Holy Cross (Thirteenth after Trinity)
15. Octave Day, Nativity B. V. M.
16. S. Cyprian, B. C. D.
17 Ember Day
19. Ember Day
20. Ember Day
21. S. Matthew, Ap.
23. S. Thecla, V. M.
27. SS. Cosmas and Damian, M. M.
28. Fifteenth Sunday after Trinity
29. S. Michael and All Angels
30. S. Jerome, Pr. D.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."—S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania.
Edited by the Rector.

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Telephone, Spruce 8190

The Clergy

The Rev. Franklin Joiner, Rector
The Rev. T. Bowyer Campbell — The Rev. Alfred M. Smith
The Rev. Benham Ewing

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Low Masses, 7.00, 8.00, Sung 9.15 and High at 11.00 A. M.
Catechism, 10.00 A. M.
Matins, 9.00 A. M.
Solemn Vespers, 8.00 P. M.

On Weekdays: Mass, 7.00, 8.00 and 9.30 A. M.
On the second Friday, 6. 00 A. M.
Saints' Days, Sung 9.30.
Matins, 9.00 A. M.
Evensong, 6.00 P. M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P. M.
Address and Devotions, Fridays, 8.00 P. M.

Confessions: Fridays, 3.00 to 5.00 P. M., 7.00 to 8.00 P. M.; Saturdays, 11.00 to 12.00 A. M., 3.00 to 5.00 P. M. and 7.00 to 9.00 P. M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P. M.
S. Katharine's Guild, Senior Branch, Wednesday, 8.00 P. M.
S. Katharine's Guild, Junior Branch, Wednesday, 3.30 P. M.
Altar Guild, Tuesdays and Thursdays, 10.00 A. M.
Girls' Club, Tuesdays, 8.00 P. M.
Woman's Auxiliary, No. 1, first Wednesday, 3.00 P. M.
Mothers' Meeting, Thursdays, 8.00 P. M.
Saturday Classes for Children, 10.00 A. M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P. M.
S. Joseph's Guild, second Monday, 8.15 P. M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

The Rector's Letter

My Dear People:

With the feasts coming so late in the Kalendar this season, many of you are unable to finish the Church Year in the Parish Church, and this is a great pity. Each year it seems people leave earlier for their summer holidays and stay away later in the autumn. You are missed here, and there is a little anxiety, too, for fear that Church duties are not being carefully attended to.

It is difficult to find a suitable place for a summer vacation where there are the Church privileges such as you are able to enjoy here at S. Clement's, but there are some such places, and it certainly is the duty of every Communicant of this parish, with such teaching as you have had, to select a resort where you will at least have the minimum requirement of a Sunday Mass.

A few weeks away from the Altar and the Sacraments will dissipate all the grace you have received through a winter of faithfulness.

The present schedule of service will continue through June. Sunday, the 22nd, is in the Octave of Corpus Christi, and the following Sunday is the Feast of SS. Peter and Paul. On Corpus Christi Day, the 19th, there will be a Solemn Mass, with Communions, at half-past nine o'clock, and at four in the afternoon there will be an address and Benediction of the Blessed Sacrament, followed by the annual meeting of the Confraternity of the Blessed Sacrament.

On the Octave Day of Corpus Christi, June 26th, the annual festival service of the Confraternity will be held in St. Alban's Church, Olney. Bishop Weller will Pontificate at the Solemn Mass, and Fr. Stoskopf, of the Church of the Ascension, Chicago, will be the preacher. This service is open to all.

The few necessary changes for the summer schedule will begin with the first of July. The Friday evening instruction and devotional service will be omitted, and the service for the Mothers' Meeting on Thursday will be moved ahead to eight o'clock, and any who may care to come will be cordially welcomed. On Sundays the Mass at quarter past nine will be said instead of sung, and at eleven there will be a Missa Cantata, with the sermon after the Mass. Vespers will be said in the Chapel at six, and at eight in the Chapel there will be an informal devotional service before the Blessed Sacrament, with some simple instructions. These Sunday evening services during the summer months, which were begun last summer, seemed to help so many, and so many have asked for their continuance, that we will make them now a part of the regular schedule. The daily Masses will continue as at present. Some change may have to be made in August, but that will be announced later.

The Outing Fund, for the children of the Parish and their mothers, who otherwise would not be able to get away for a short change, and for the Choir Boys' Camp, are in need of funds. You

may send your contributions to the Accounting Warden, or place them, so marked, on the collection plate. The Choir will give their annual concert on Friday evening, June 27th, in the Parish House. The proceeds from this entertainment will be devoted to their Camp Fund.

Fr. Underhill will return to us for the summer, and Fr. Arnold will help as he is able. We are most grateful to him for his valuable help during the past year, and for his sympathetic interest in our work. The Clergy have not completed their plans for their holidays, but three will be in residence all during the summer.

May God bless you richly, and refresh you, both in body and soul, for His Service.

Affectionately your friend and pastor,

Franklin Joiner

The Purpose of the Sacraments

By Fr. Hughson, O.H.C.

Everyone who believes in Christianity at all, believes that the Presence and Grace of our Lord Jesus Christ within us are necessary, if we are to live as faithful Christians.

But the great question is, How can I secure His Presence and Grace within me? I remember that He said, "Without Me, ye can do nothing" (S. John XV: 5); and, on the other hand, I recall that S. Paul made the holy boast, "I can do all things through Christ which strengtheneth me" (Phil. IV: 13). The same Apostle further commands us to "be strong in the Lord, and in the power of His might" (Eph. VI: 10).

This kind of command and assurance is reported again and again in the New Testament. But how am I to be "strong in the Lord"? I cannot turn my weakness into strength by merely telling myself to be strong.

Is there some special thing I can do, some special means I can employ, whereby I can secure the Presence and Grace of our Lord in my life? Most assuredly there are, and Christ Himself has not ordained them, but He has commanded us to use them.

These means are known as the Sacraments. They are the God-appointed instruments, by the right use of which I can bring our Lord Jesus Christ into my life, so as to be made one with Him. When I say I am made one with Christ, I mean that He is personally, literally and objectively, dwells in me in such a manner as to transmit to me the powers which He has in His Human Nature.

Being one with Christ, through the use of the Sacraments, I participate in those perfect powers of mind and heart and will, His perfect human powers of thinking and planning, of living, and

of acting, by the use of which He was perfectly pleasing to the Father. These powers I can possess. These powers I can and must employ. If I am living the sacramental life, no longer do I have to depend upon my poor, weak powers;—"I live, not yet I, but Christ liveth in me" (Gal. II: 20). Dwelling in me, He inspires, guides, and directs all my thoughts, words and actions, so that more and more, as the days go by, I am able to think the thoughts of Christ, to speak the words of Christ, and to do the deeds of Christ.

This is the purpose which God accomplishes through the Sacraments, namely the transmitting of the powers of the Human nature of God the eternal Son to the individual soul.

For this reason, Jeremy Taylor, the saintly Bishop whose learning and holiness have made his name a household word throughout the world, following the ancient Fathers, calls the Sacraments, "the extension of the Incarnation," for in and through them the powers of the Incarnate Life of God are extended down through all time into the souls of those who would receive Him.

The Fiery Cross in England

A year of continuous intercession for the conversion of England to the Catholic Faith has recently been inaugurated, and the services of prayer are being conducted in the different Churches, with the office being passed on from Church to Church in the form of a lighted and burning Cross. As the intercessions are moved from one place to another, the Cross is carried in a great procession, bearing its painted motto, "Fod God so loved the world."

One such procession is thus described in an English paper: "Thousands of people stood to watch the Priest cense the Cross and bear its praises sung in hymns. The Cross was preceded by no less than forty thurifers, and the smoke of the incense filled the street with its sweetness. A score or more of Priests in copes of cloth of gold, white and scarlet, came after, each attended by acolytes and candle-bearers. There were banners, many guilds of women veiled in white, and little girls in white dresses carrying the blue ribbon streamers of the banner of our Lady, S. Mary. Hundreds of men and women followed in their train, singing "The Royal Banners Forward Go," and as they entered the Church, "Faith of Our Fathers."

In the Churches many are watching and praying all the time before the Cross, which is set up in some very conspicuous place, near the Altar of the Blessed Sacrament. The special intentions are the unity of Christendom and the triumph of the Catholic Faith. All night there are the watchers. In the darkness the scene was wonderfully impressive. The Fiery Cross stood in front of the Rood Screen, lighted by two tall candles. Beyond it, on and around the Altar an array of candles gleamed like stars. Again the Church filled for midnight Mass, a watch then remaining until morning. With the early light of morning Priests and servers returned and early Masses were said, with Mass for the children a little later.

For all take part, and all England is stirred. So the blessed symbol goes from place to place, awakening the ardour and devotion of countless thousand for the Holy Faith.

At S. Alban's, Holborn, the Vicar said, in welcoming the Fiery Cross to the parish, "I have been asked to say a word declaring the purpose of this service. It is our great and unspeakable privilege to be permitted to be the first Church in London to welcome the Cross, along with the watch and station. For obvious reasons S. Alban's has been chosen for this privilege. I need not enter into them, but I want to remind you of that great veteran soldier of Christ, S. Paul, and how he said, "God forbid that I should glory, save in the Cross of Jesus Christ." Brethren, we know to a certain extent what the world will glory in. We know somewhat of the pride that the possession of worldly goods can produce, even of money, and so called wealth, though real wealth is always that which is good. But we know also another thing which is always before us, and that is in whatsoever the world may try to glory or make its boast, the glory of the world must pass away, because it is but transitory; and those who live for the glory of the world are living for that which they must lose and leave behind.

We were taught this lesson at bitter experience by the war through which we have recently passed, showing us how kingdoms could wax and wane, how thrones could perish, and how very soon in the pride of what-not of the world a most heavy toll of precious human lives could be levied. And many say to us today, "We want a religion up to date, a religion that will grapple with the problems of today"; and, fearlessly, and with a deep challenge if you like, we point the world to the Cross of Christ, and we say, "There, in the Cross of Him who died to redeem and to restore, you have the religion up to date!" For there alone you will find the religion which has lasted till now, and will last to all eternity. Go and dig and drink your strange waters, give rein to your ambition if you will; but always remember it was the One Who died on the Cross Who said, "What shall it profit a man if he gain the whole world and lose his own soul?"

And amid all the wrecks of time, and all the sad derelicts of life and the ruination that the world brings, there stands and towers the Cross of Christ, the religion that will last, and will at every moment meet the need of the world.

Brethren, our hope in the Year of Prayer has nothing whatever to do with controversy, with conflicting opinion. It has to do with nothing of this. It is only the loving, longing desire of many hearts to strive by prayer and good will to bring our beloved country, every member of our Empire, back to the Cross of Christ, back to God, that whatever we do, and whatever we may be, our foundation may be absolutely on God and His Righteousness. Therefore, we fear not that we may be misunderstood. With confidence we call on our people to join with us in prayer, that the Fiery Cross, representing Him Who died on the Cross of Calvary, may remind

us of His love for every soul. Who, wth a spark of humanity, could stand aloof from such good will? You know what the Cross of Christ is to each of you individually; and you wish, you desire, and you pray that it may become that to others who so sadly need it, even if they know it not.

It is so easy to stand aside and say, "The world is going to the dogs!" I give this an unhesitating denial. I point to the fact that here, in this one Upper Room, is this gathering together, a comparative handful, but who have in their heart that good will, desire, hope and prayer. It is easy to criticise, but criticism is usually destructive. It is another matter to join in prayer that our Redeemer may be known and loved by others. And those prayers will rise with the never-ending intercession of Him Who said that He would draw all men to Him. That is why we have brought the Cross here."

BAPTISMS

"For as many of you as have been baptized into Christ, have put on Christ."

April 5. James Philip Carter.
20. Eleanor Doris Kratz.
27. John Charles Westing.
June 1. James Everett Turnbull.
4. Russell Carlton Jones.

MARRIAGES

"Those whom GOD hath joined together, let not man put asunder."

May 17. James G. Osborne and Elizabeth M. Tait.

BURIALS

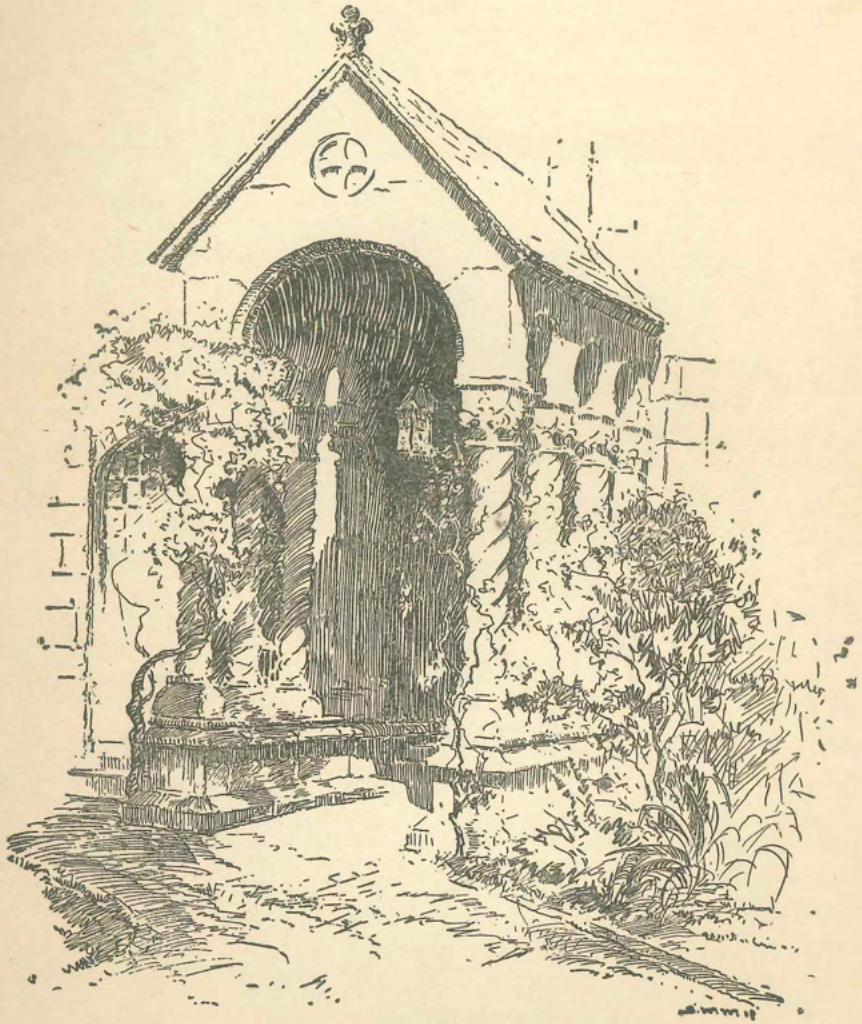
"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

April 10. Ellen Simpler.
May 6. Earl W. Lithgow.
20. Annie Keown.
31. Helen Sunderland Rovoudt.

A PRAYER FOR THE PARISH

Bless, O Lord, this Parish of S. Clement's, and grant that Thy Name may be worshipped here in truth and purity, to all generations. Give Thy grace and wisdom to all the Clergy, that they may exercise holy discipline, and be themselves patterns of holiness, simplicity, and self-denial. Bless all who worship here; take from them all pride, vanity, and self-conceit, and give them true humility and self-abasement. Enlighten their minds, subdue their wills, purify their hearts, and so penetrate them with Thy Spirit, and fill them with Thy love, that they may go forth animated with earnest zeal for Thy glory; and may Thy ever-living Word so dwell within their hearts, that they may speak with that resistless energy of love, which shall melt the hearts of sinners to the love of Thee. Open, O Lord, the hearts and hands of Thy people, that they may be ready to give and glad to distribute to the needy. Bless the founders and benefactors of this Parish, and recompense them with the riches of Thine everlasting kingdom, for JESUS'S sake. Amen.

S. Clement's Magazine



October, 1924

Kalendar
October, 1924

1. W. S. REMEGIUS, B. C. Women's Auxiliary, 3 P. M.
2. Th. THE HOLY GUARDIAN ANGELS. Mothers' Meeting, 8 P. M.
3. F. S. THOMAS of HEREFORD, B. C. Holy Hour and Benediction, 8 P. M.
4. Sa. S. FRANCIS of ASSISI, C.
5. Su. XVI after TRINITY.
6. M. S. BRUNO, C. S. Mary's Guild, 8 P. M.
7. Tu. Girls' Club, 8 P. M.
8. W. S. Vincent's Guild, 8.30 P. M.
9. Th. S. DENYS & COMP. Mothers' Meeting, 8 P. M.
10. F. S. PAULINUS, B. C. Low Mass at 6. Stations of the Cross at 8 P. M.
11. Sa.
12. Su. XVII after TRINITY.
13. M. S. EDWARD, K. C. S. Joseph's Guild, 8 P. M.
14. Tu. Girls' Club, 8 P. M.
15. W. S. TERESA, V.
16. Th. Mothers' Meeting, 8 P. M.
17. F. S. ETHELDREDA, V. Address and Benediction at 8 P. M.
18. Sa. S. LUKE, Evang. Sung Mass at 9.30.
19. Su. XVIII after TRINITY.
20. M. Requiem Masses.
21. Tu. Girls' Club, 8 P. M.
22. W.
23. Th. Mothers' Meeting, 8 P. M.
24. F. Address and Rosary Devotions at 8 P. M.
25. Sa. SS. CRISPIN and CRISPINIAN, MM.
26. Su. XIX after TRINITY.
27. M. Vigil.
28. Tu. SS. SIMON and JUDE, APP., MM. Sung Mass at 9.30. Girls' Club, 8 P. M.
29. W.
30. Th. Mothers' Meeting, 8 P. M.
31. F. Vigil of ALL SAINTS (Fast), I. Vespers (with Choir) and Sermon, 8 P. M.

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Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Low Masses, 7.00, 8.00; Sung, 9.15; and High at 11.00 A.M.
Catechism, 10.00 A.M.
Matins, 9.00 A.M.
Solemn Vespers, 8.00 P.M.

On Weekdays: Mass, 7.00, 8.00 and 9.30 A.M.
On the second Friday, 6.00 A.M.
Saints' Days, Sung, 9.30.
Matins, 9.00 A.M.
Evensong, 6.00 P.M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P.M.
Address and Devotions, Fridays, 8.00 P.M.

Confessions: Fridays, 3.00 to 5.00 P.M., 7.00 to 8.00 P.M.; Saturdays, 11.00 to 12.00 A.M., 3.00 to 5.00 P.M., and 7.00 to 9.00 P. M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P.M.
S. Katharine's Guild, Senior Branch, Wednesday, 8.00 P.M.
S. Katharine's Guild, Junior Branch, Wednesday, 3.30 P.M.
Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
Woman's Auxiliary, No. 1, first Wednesday, 3.00 P.M.
Mothers' Meeting, Thursdays, 8.00 P.M.
Saturday Classes for Children, 10.00 A.M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P.M.
S. Joseph's Guild, second Monday, 8.15 P.M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

The Rector's Letter

MY DEAR PEOPLE:—

October finds most of us at home ready to begin the work for the winter. It has been an unusually busy summer in the parish, where we have been keeping the full schedule of services, so that the even course of our praise and prayer should not be broken, and that those who are not able to get away for the summer may not be deprived of their Church and its services. I realize that this is not possible in some parishes, but fortunately S. Clement's is one where it is possible, and the large number of people from without the parish who make this their summer home is most gratifying.

We seem now to have arrived at a very satisfactory arrangement of services and guilds, which seems best to meet the needs of the congregation. There will be no changes in the system of the services nor their nature. For the benefit of those who do not know, and to refresh the minds of others, I am going to review the work of the Parish for your reference and information.

The Daily Round

There are three Masses on every weekday—at seven, eight, and half-past nine o'clock. This last Mass is sung on all Saint's Days, and on some few other days as announced. These hours make it possible for many to adopt the rule of daily attendance at Mass, and I hope this winter will find many more trying to assist at the Daily Sacrifice. Matins, followed by Terce, is said in the Church at nine, fifteen minutes of intercession, followed by Sext and None at twelve, Vespers at six in the Chapel, and Compline is said at ten o'clock; the Angelus is rung before the first Mass, at noon, and before Vespers; and the De Profundus at seven in the evening. This is the daily round. On Sundays there are low Masses at seven and eight. The Children's Mass is at a quarter past nine, and is a Sung Mass with Incense. The children sit in the choir, and their instruction on the Mass is given during the service, and followed immediately by the Catechism. Holy Communion is, of course, given at this Mass. I would commend this service to those who are anxious to know more about the Mass and the ceremonial, for the instruction, meant for the children, is simple and elementary, but most helpful for adults who are just beginning to find the Catholic Religion. On Sundays, Matins is said after the first Mass, while Vespers is solemnly sung at eight o'clock in the evening.

The Mothers' Meeting

The Mothers' Meeting is our largest and most thriving Parish organization. As the title suggests, it was designed for the mothers of the Parish, and now includes several great-grandmothers, but its membership is open to any women of the Parish. The meetings are held Thursday evenings in the Parish House, beginning at eight o'clock. The women are grouped in classes, presided over by an Associate, who arranges the work, leads the conversation, serves the tea, and who tries by frequent calls to know intimately the members of her class in their homes. For the first three-quarters of an hour the women sew, many of them making carpet rags, which are later woven into rugs and sold for their funds. After the sewing, a quarter of an hour is given over to tea and cakes, and visits from the Clergy and the Sisters. At nine o'clock they all move to the Chapel for a devotonal service and address by the Chaplain, Fr. Ewing.

Most of the members of the Mothers' Meeting come to the Children's Mass on Sunday with their children. While the children are at their Catechism immediately following the Mass, the Sister has a Bible Class in the Chapel for the women, which, by the way, is open to any others who might care to come regularly, or who care to come in only from time to time. When this is finished, the Catechism is over and the mothers are able to meet their children and take them home.

The Mothers are the most indefatigable workers, both with their sewing at the meetings, and in the work that they take to their homes. During the winter they have sales, and perhaps a supper or entertainment. This past winter they made nearly one hundred dresses for children, which were given to the poor of the city through the City Mission. They made an offering of a hundred dollars for Parish Expenses, another hundred dollars at Easter as a present to the Sisters, and another hundred and twenty-five dollars to S. Andrew's School, for a scholarship for the ensuing year. Too much praise cannot be given to the Mothers for their splendid work, nor to those who have them in charge.

S. Mary's Guild

S. Mary's Guild is a devotional guild for the women of the Parish. Their monthly meetings are held in the Chapel on the first Monday of each month. The Guild Office is solemnly sung, followed by an address. After the Vespers the members go to the Parish House for refreshments and a social hour. This Guild has been growing steadily, and has now, I believe, over seventy members. Can this not be built up to a hundred members this winter? The Sisters will gladly talk with any who may want to know more about it.

S. Katharine's Guild

S. Katharine's Guild is for the girls and young women of the Parish. They meet every week, the younger girls in the afternoon and the older ones in the evening. There are Bible Classes Sunday morning for both groups at the same hour as the Catechism. Many more of the young women of the Church should be living accordng to a Rule, and the Sisters will be glad to talk with any of them about S. Katharine's Guild.

S. Joseph's Guild

S. Joseph's Guild is a devotional guild for the men, with a very simple Rule. This Guild has grown out of the Men's Association, which was a purely social organization. Their meetings are on the second Monday of each month, at half-past eight o'clock. There is a simple devotional service in the Chapel, followed by a short address on some subject of special interest to the men, and lasts about a half an hour. At nine the men go to the Parish House for some refreshments and a smoker. Very often some one has been invited to speak at this social hour on some interesting subject, or about some bit of travel, and at other times there is just general conversation. The attendance at these meetings is always quite small. If the arrangement is unsatisfactory, I would be glad to know in what way, as I am particularly anxious to make this Guild a real live organization. There are so many men coming to the Church that I would particularly like to have a large group of men meeting together every month, into which these newcomers could be introduced and so grafted into S. Clement's family.

The Acolytes

The Acolytes' Guild is dedicated to S. Vincent, and the regular monthly meeting of the Guild is on the first Wednesday evening at half-past eight. They have their own Guild Office, and there is usually a short address pertinent to their work and life. We are always glad to welcome new boys and young men to the Guild, and I would be very happy to talk with any who may be interested. Rehearsals and instructions are given every Wednesday evening.

The Altar Guild

The Altar Guild takes care of another very important and necessary part of the Parish work. They make and repair vestments, altar linens, servers' cottas, and also do a great deal of work outside the Parish. Being an old established organization, which in times past, when it had more members, made vestments and did embroideries for great numbers of churches, continues to have many orders for new work, which the Guild often

has to refuse, because of the lack of workers. The Guild meets Tuesday and Thursday mornings in their studio room on the top floor of the Parish House, immediately after the last Mass, and works until the noon devotions in the Church. Instruction will be given to those who do not know the work. It is fascinating work, and easy to learn for those who are apt with the needle. There is always some bit of work in a Parish like S. Clement's for every one who wants to help.

The Women's Auxiliary

I would like to see more women of the congregation coming to the splendid meetings of the Women's Auxiliary on the first Wednesday afternoon of each month. These meetings are always addressed by some missionary recently returned from the field, who brings those present into a very close and intimate touch with the missionary work that the Church is doing. Every baptized woman in the Church is a member, ipso facto, of the Women's Auxiliary, and they will be given a very hearty welcome at the monthly meetings. A small box is placed at the door for your offerings, so there are no embarrassing appeals for money.

The Girls' Club

So many people who come to S. Clement's comment on the number of young people that they see at Mass. I am sure that the Girls' Club has done much to hold these young people to the Parish Church. The Club is purely a social one, and meets every Tuesday evening. During the past few winters they have done good work in amateur theatricals, and it is hoped they may at some time turn to a bit of Church pageantry. Membership in the Club is not restricted to the young women of the Parish, and because of this unrestricted membership young women from outside often become interested in the Church, and each year several members of the Club are presented for Confirmation. They meet on Tuesday evenings, and have frequent evenings of dancing and entertainment, when the young men of the Parish are invited. In this way our young people are kept together and held to the Parish Church. We are always eager to increase our numbers.

Friday Nights

Occasionally some one says to me, "We are not being instructed," and I always answer by asking a question, "Do you come to the Friday night services?" You will agree with me that the Sermon at High Mass on Sunday morning is not an appropriate time for instruction. I wish it was a suitable place, for I have then before me the people I am anxious to reach. There is an address each Friday evening, which is always a simple talk of a teaching character, followed by some form of

devotion, which varies from week to week as announced in the Kalendar. Sometimes the address takes the form of a question box, when I answer the questions which have been asked recently. A goodly number of people are regular comers at this service, so you will not find yourself conspicuous among a few when you first come. We have outgrown the Chapel for Friday nights, and have moved these services into the Church.

The English Church

How splendid it would be if more of our Church people were able to read the English Church papers. The Catholic Party is so very active in the English Church, and especially just now in the matter of Prayer Book revision, which is engaging so much attention. Already several tentative forms have been submitted, and their several merits are being widely discussed and compared, with the First Prayer Book of Edward VI. The service under chief debate is the revision of the Mass. "The Church Times" of July 4th was a very illuminating number, for it reported the action of the House of the Clergy on the matters of Reservation of the Sacrament and the Early Ablutions. Both measures were lost, but the interesting and pertinent point is that both measures were introduced and pled for by Dr. Darwell Stone, who is, or has been, the idol of the Conservatives. He was asked by the House, "Did he advocate some form of Adoration with special services in connection with it, and encouragement to people to say their prayers before the Reserved Sacrament?" Dr. Stone at once responded to this challenge. It was true that he would not limit Communion with the Reserved Sacrament to the sick, but would allow administration to others in the Church who cannot attend the ordinary service. Adoration he believed to be the right attitude of the soul towards the mysterious Presence, and his answer to the question was, Yes.

In the discussion of rubrics, Dr. Darwell Stone moved a direction that the Priest shall reverently consume what remains of the Sacrament immediately after the Communion of the people, rather than after the Blessing. This would have practical advantages for devotion, both for people and priest. Canon Lacey pointed out that the climax of the Mass is the Communion, and he would be quite content if nothing at all followed the Communion, even a blessing. It should be remembered that the present rubric (and our own, too), that the priest shall call up some of the communicants to help consume what remains is hardly ever obeyed. These motions were lost by good majorities, but they show us what the English Church is doing, and where such recognized scholars as Dr. Stone and Canon Lacey stand.

Bishop Carey of Bloomfontein, whose book, "Catholicism, Conversion and the Church of England," in which he flays so recklessly the Catholic Party in the Church, was a notable

speaker at the Anglo-Catholic Congress in Liverpool early in the summer. "The Church Times," in reporting his address, makes the comment, "It was good to hear that Dr. Carey had found the leaders of the Anglo-Catholic movement more sane, loyal and disciplined, than he had been led to believe." He wrote his book from his far Eastern diocese, with information received through letters from home. When he saw for himself, he had to reconstruct his opinions.

In England the Catholic Revival has had its inception amongst the laity, and has arisen out of the consciousness of a national need. Such is not the case in America. The Catholic Revival here is a copying of what is being done in England, without this feeling of need in the laity. Here the Clergy have been converted and are trying to give to the people what they see has revolutionized the spiritual life in the English Church, and made it a very real, live force, but what the American laity are afraid of, and think they do not want.

It is well for us to look clearly at what the English Church has done and the results of the Catholic Movement there, before we deprecate the movement in the American Church. The spiritual life of the laity is the one concern of the leaders in the Catholic Revival; they want you to have all the Church has to offer, and to make the Church a living and vital force in our land.

The Creed in Mass

I have been asked to say something about the place of the Creed in the Mass and its use there. It is hard to find in any liturgical books just why and when it was given a position in the Liturgy. It was not said in the early days of the Church at this time. Since, in the general rubrical directions, it is always directed to be said or omitted along with the Gloria in Excelsis, it would seem to be there rather as a hymn of praise than as an act of faith. Then, too, with the composers of Mass music, it has always been a theme for an elaborate composition, and this would strengthen the idea of the hymn of praise. Our Prayer Book directs that it shall be said at Matins, but that it may be omitted at Mass, when said immediately before, except on the great Sundays, for which the Prayer Book has provided a special preface. We have always omitted the Creed at Requiem Masses, not because of the Requiem, but because a Requiem is said only on a day that is not a festival. So by reserving the Creed for the festival days, that is, all days when the Mass is white or red, and Sundays, you are made to feel the character of the day you are keeping. And by omitting it on those days when the Mass is black or violet, and on weekdays when it is green, you are emphasizing the festival days, and realizing the penitential character of the ferias. Our earnest and devout assistance at Mass is a much more emphatic profession of our faith than our standing dumb in our pews while the choir warbles

and trills an elaborate setting of the Creed. When we omit the Creed at Mass, we are not forsaking the Faith; we are only observing a proper liturgical form for marking the character of the day.

Parochial

Mr. Alan Henry Tongue, one of our boys, who graduated this past year from S. Stephen's College, is entering the Philadelphia Divinity School this autumn. He will help us in the Parish during the winter, and will meet with the Choir boys to direct their play before their rehearsals, give them the Church instruction they need, and will also help with the Children's Mass and Catechism on Sundays. Three more boys from the Parish are preparing for the Priesthood—William Edwards, Edward Hawkins and Arthur Eyles. I hope you will remember them regularly in your prayers.

As you are returning from your summer holidays and settling down for the winter, I like to speak with you in this personal and intimate way, telling you of the work in the Parish and of plans for the future. I bid your earnest prayers for myself and for those who assist in the work here, that all we say and do may be for the Glory of GOD and the salvation of souls.

Affectionately your friend and pastor,

Franklin Joiner –

BAPTISMS

"Those who have put on Christ are the members of Christ"

June 15. Theodore Noykoff
20. Charles David Harrison
20. John Scott Hahn
22. Jean Marie Bowers
29. Leah Mary Stout
July 13. Robert Edward Lee Combs
13. Virginia Haidee Combs
20. Eleanor Briess de Bergh
20. Elizabeth Blanche de Bergh
20. Victoria Bertha de Bergh
27. Florence Doris McKenna
29. Wilhelmina Evelyn Combs
Aug. 3. John Frederick Decker
8. Reuben Bernard Eddicks
17. Henry George Heun
31. Marie Ellen Coles

MARRIAGES

"Those whom GOD hath joined together, let no man put asunder"

July 16. Howard Allison McKnight and Hildegarde Hexamer
Aug. 19. John Proteir and Anna Dean
30. Joseph Cusato, Jr., and Frances Mae Adams.
Sept. 10. William Charles McCord and Josephine Catherine Augusta Hausam

BURIALS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

June 18. Marion Grant Fullerton
Aug. 6. Joseph G. Berger
13. Lydia Maddox Wolfe
14. Margaret Miller Bustard
15. Mary Esling
26. George Hammond
Sept. 11. John Stinson

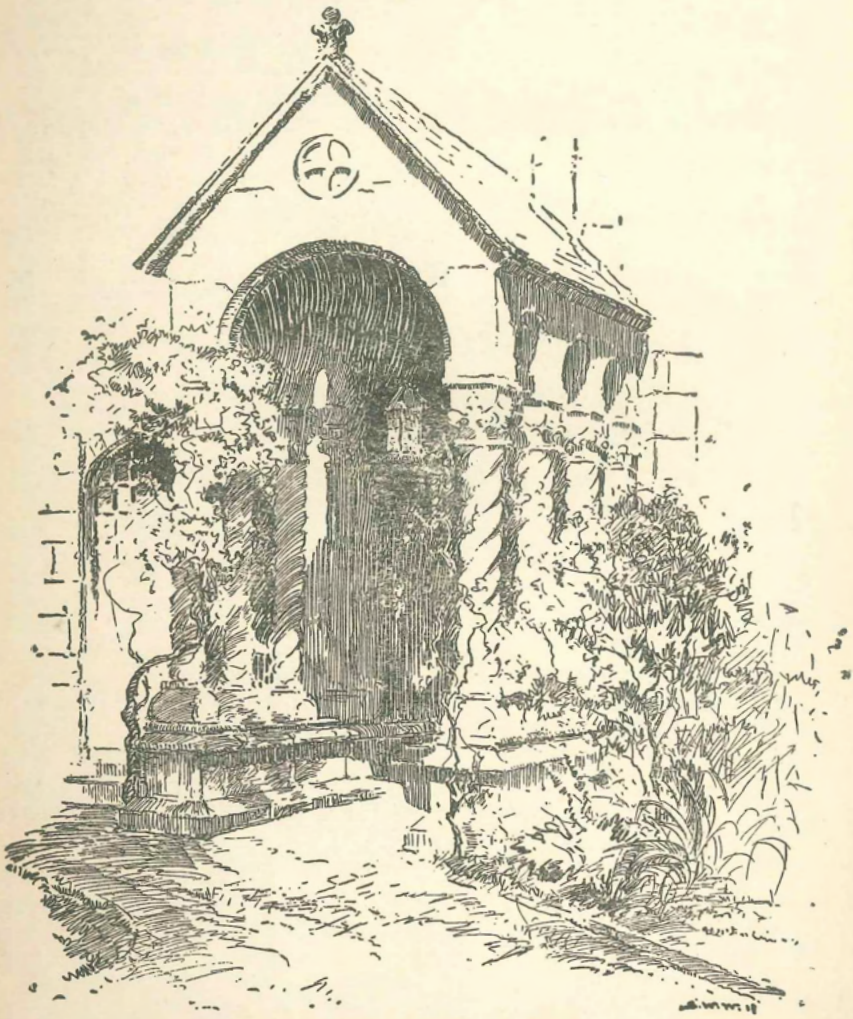
RECEIVED

Charlotte Isabel Claflin, S. Mary the Virgin, New York City.
Sarah Constance Boehm. S. Stephen's, Camden, N. J.
George M. Myers, S. George's, West Philadelphia
Carolyn M. Myers, S. George's, West Philadelphia
E. Louise Stowell, S. John's, East Mauch Chunk, Pa.
Lillie E. Benedict, S. Mark's, Philadelphia
Marion Valentine Griffith, S. Luke's, Phillipsburg, N. J.

TRANSFERRED

Thomas Hutchinson Winston, Good Shepherd, Rosemont
Geordie Pulaski Joline, Good Shepherd, Rosemont

S. Clement's Magazine



November, 1924

Kalendar
November, 1924

1. Sa. ALL SAINTS' DAY. Low Mass at 6, Solemn Mass at 11.
2. Su. XX TRINITY (Octave All Saints') Vespers of the Dead, 9.45.
3. M. COMMEMORATION OF THE FAITHFUL DEPARTED. Low Mass at 6, Solemn Mass at 11. S. Mary's Guild at 8.
4. Tu. Octave of All Saints'. Girls' Club, 8 P. M.
5. W. Octave of All Saints'. Women's Auxiliary, 3 P. M. S. Vincent's Guild, 8 P. M.
6. Th. Octave of All Saints'. Mothers' Meeting, 8 P. M.
7. F. Octave of All Saints. Benediction, 8 P. M.
8. Sa. Octave Day. All Saints'.
9. Su. XXI TRINITY.
10. M. Requiems. S. Joseph's Guild, 8.15 P. M.
11. Tu. S. Martin, B. C. Girls' Club, 8 P. M.
12. W. Requiems.
13. Th. S. Britius, B. C. Mothers' Meeting, 8 P.. M.
14. F. S. Josaphat, B. M. Low Mass at 6; Stations of the Cross for the Dead, 8 P. M. Begin Novena for the Parish.
15. Sa. S. Gertrude, V.
16. Su. XXII TRINITY.
17. M. S. Hugh, B. C.
18. Tu. S. Hilda, Abbess. Girls' Club, 8 P. M.
19. W. Requiems.
20. Th. S. Edmund, K. M. Mothers' Meeting, 8 P. M.
21. F. PRESENTATION, B. V. M. Sung Mass at 9.30. Benediction at 8 P. M.
22. S. S. Cecelia, V. M. I Vespers, S. Clement, B. M., 8 P. M.
23. Su. S. CLEMENT, B. M., PATRONAL FESTIVAL, Low Mass at 6. Annual Procession of Guilds and Benediction, 8 P. M.
24. M. Octave, S. Clement. Parish Reception, 8 to 10 P. M.
25. Tu. S. Katharine, V. M. Feast of the Dedication. Girls' Club, 8 P. M.
26. W. Octave of S. Clement. Commemoration Departed Benefactors and Communicants.
27. Th. Octave of S. Clement. Thanksgiving Day. Sung Mass at 9.30. Mothers' Meeting Party, 8 P. M.
28. F. Octave of S. Clement. Benediction, 8 P. M.
29. Sa. Octave of S. Clement. Vigil of S. Andrew.
30. Su. I ADVENT.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory"—S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania
Edited by the Rector.

Directory

The Church, Twentieth and Cherry Streets
The Clergy House, 2013 Appletree Street
Telephone, Locust 0417
Sisters of the Holy Nativity, 110 Woodstock Street
Telephone, Spruce 8190

The Clergy

The Rev. Franklin Joiner, Rector
The Rev. T. Bowyer Campbell — The Rev. Alfred M. Smith
The Rev. Benham Ewing

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
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The Rector's Letter

My dear People:—

November, ushered in by the Octave Feast of All Saints', and closing with our Patronal Festival, is always a month of special joy and festivity in the Parish. All who have been away for the summer have returned, the winter's work is well under way, and the colder air gives an added zest to our ambitions.

The Patronal Feast falling on a Sunday this year curtails our festivities somewhat, but need not in any way lessen our offering of thanksgiving to Almighty God for His many blessings to us. When Saint Clement's Day falls on a Sunday, the Octave Day, the following Sunday is always the First Sunday in Advent, which cannot be set aside for any other Feast, not even that of the Patron. Still, when the Feast does come on a Sunday, it makes it more of a family Feast, and I hope this year we may emphasize that aspect. Every active Communicant in the Parish who is living in the city or its environs should make his or her Communion at the Parish Altar on that day. This is impossible when the Feast falls on a weekday, but a Sunday should make this quite possible for all.

Fr. Field, of the Society of S. John the Evangelist, will spend the Feast with us this year. Fr. Field was one of the early workers in the Parish, when the Cowley Fathers were in charge of the work, and he succeeded Fr. Maturin as Rector in the early nineties. He is the father of the Parish Guilds, and it will be a great joy to have the Father join in another Guild Procession. He will preach at the Solemn Mass and also at the Guild Processions in the evening.

On Saturday evening we shall be keeping the First Vespers of our Feast, assisted by the American Guild of Organists and an augmented choir, with tympani and brass instruments. There will be no procession Saturday evening. The special preacher will be the Rev'd George Herbert Toop, D.D., Rector of the Church of the Holy Apostles.

The Annual Parish Reception will be held in the Parish House, Monday evening, November 24th. There will be some entertainment arranged, and music for dancing. All the members of the congregation are most cordially invited to spend this evening with us.

The offerings during the Feast will be, as usual, for the regular expenses of the Parish. The Budget system under which we have been working this year has proved its worth, and we have been able to meet our bills very well. In order to begin this system at the first of the year, we had to borrow a thousand dollars so as not to carry over any indebtedness. We want to pay this off now, and also get a little bit ahead, so that we are not always running on a bare margin.

The names to be remembered at the Altars on Monday the 3rd, when we commemorate all the faithful departed, should be sent to the Clergy House not later than Sunday afternoon, the 2nd. These names will be remembered throughout the month at the Low Masses of Requiem.

May GOD'S richest blessing be always upon you!

Affectionately your friend and pastor,

Franklin Joiner

The Novena Prayers for the Parish

To be said every day, from November 14th to 22nd, inclusive.

Our Father. Hail Mary. Come Holy Ghost.

Antiphon. I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing on thine offspring.

V. Turn Thee again, O Lord God of hosts.

R. Look down from heaven, behold and visit this vine.

Let us pray. Almighty GOD, Who dost govern all things in heaven and earth, mercifully hear our supplication, and grant to this Parish all things that are needful for its spiritual welfare; Sanctify the Clergy; strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; restore the penitent; remove all hindrances and hurtful things; and make us all to be of one heart and one mind in the Fold of Thy Holy Church, to the honour and glory of Thy Son, Jesus Christ our Lord, Who liveth and reigneth with Thee in the Unity of the Holy Ghost, ever one God, world without end.

The Late King Edward and S. Clement's

On Election Day, 1860, Dr. Speakman, first Rector of Saint Clement's Church, met two Englishmen at the corner of Eighteenth and Arch Streets. They asked if a church they pointed out was Episcopalian.

"No," answered the Doctor, "but Saint Clement's is very near. I'll show you where it is."

As they strolled along they passed a polling place on Arch Street. In those days voters were imported by the trainload from Baltimore when necessary, and business was brisk.

The younger Englishman said to the elder, "I wonder if they would let me vote?"

"You try it, young man, you try it!" exclaimed Dr. Speakman in his bluff and jovial fashion, slapping the Briton on the shoulders.

A few minutes later the Rector made the discovery that the stranger with whom he had been so free and easy was the heir to the British throne, who with his tutor had managed to escape the vigilance of official escorts and designing mothers for a breathing spell.—*Philadelphia Public Ledger, October 1st, 1924.*

Parish Notes

ON ALL UNHINDERED DAYS during the month of November the Masses will be for the Faithful Departed. November is dedicated to the Blessed Dead, and our devotions will be in their behalf.

FR. PAUL BULL, of the Community of the Resurrection in England, is in this country, giving a course of lectures at the General Theological Seminary in New York. He hopes to spend a Sunday at S. Clement's before going back to England. Fr. King, who gave our Mission two years ago, is from the same Community.

RED CROSS ENROLLMENTS for the ensuing year are now in order. Mrs. Mowry may be seen after the High Mass on Sundays, and will receive your subscriptions then, or she may be reached at 2525 South 19th Street.

THE CATHEDRAL LEAGUE members are reminded that their dues for the new year are now due, and may be paid to the Parish Treasurer, Miss Lea, either after the High Mass on Sundays, or at The Wellington.

A NEW SET OF RED VESTMENTS for Low Mass has just been completed by the Altar Guild. They are of a most beautiful shade of red, with cloth of gold orphreys and a jewelled centerpiece, and the crosses are worked in shades of blue and gold. We are most grateful for this gift.

AMONG RECENT GUESTS at the Clergy House have been Fr. Gushee of Ontario, California; Fr. Plank of Point Pleasant, N. J.; and Fr. Gavin, Church History Professor at the General Seminary in New York.

THE RECTOR was the preacher at the Annual Service for Acolytes at Christ Church, Elizabeth, N. J., on Columbus Day, and conducted the conference in the afternoon. There were about 150 Acolytes and 25 Priests in attendance.

FR. WHITTEMORE, O.H.C., will conduct a quiet devotional hour for the Associates and friends of the Order of the Holy Cross in S. Clement's Church, Tuesday afternoon, November 25th, at three o'clock.

THE SPECIAL COLLECTIONS in November are as follows: All Saints' Day, for S. Anna's Home and the All Saints' Sisters of the Poor; All Souls' Day, for the Guild of All Souls; S. Clement's Day, for Parish Expenses; and Thanksgiving Day, for the Episcopal Hospital.

THE NOVENA PRAYERS for the Parish, in preparation for the Patronal Feast, begin on Friday, November 14th, and continue through Saturday the 22nd. They will be recited at the foot of the Altar after the Low Masses.

THE GIRLS' CLUB is planning to present THE MIKADO again some time before Christmas, and have already begun the rehearsals. The cast will be about the same as when they first gave the operetta last spring.

A NEW PIANO is very much needed in the Parish House. Is there some one in the Parish who has a good instrument to give us, or who will make a contribution towards a new one?

Sequence Hymn for S. Clement's Day

"YE WATCHERS"

Ye watchers and ye holy ones,
Bright Seraphs, Cherubim and Thrones,
  Raise the glad strain, Alleluya!
Cry out, Dominions, Princedoms, Powers,
Virtues, Archangels, Angels' Choirs,
  Alleluya, Alleluya, Alleluya, Alleluya, Alleluya!

O higher than the Cherubim,
More glorious than the Seraphim,
  Lead their praises, Alleluya!
Thou Bearer of the eternal Word,
Most gracious, magnify the Lord,
  Alleluya, Alleluya, Alleluya, Alleluya, Alleluya!

Respond, ye souls in endless rest,
Ye Patriarchs and Prophets blest,
  Alleluya, Alleluya!
Ye holy Twelve, ye Martyrs strong,
All Saints triumphant, raise the song,
  Alleluya, Alleluya, Alleluya, Alleluya, Alleluya!

O friends, in gladness let us sing,
Supernal anthems echoing,
  Alleluya, Alleluya!
To God the Father, God the Son,
And God the Spirit, Three in One,
  Alleluya, Alleluya, Alleluya, Alleluya, Alleluya!

MASS INTENTIONS DURING PATRONAL FEAST OCTAVE

SUNDAY: Thanksgiving for God's many blessings.
MONDAY: Deepening of the spiritual life of the Parish.
TUESDAY: Guilds and Sodalities of the Parish.
WEDNESDAY: Departed Benefactors and Communicants.
THURSDAY: Our Country, and the Peace and Concord of Nations.
FRIDAY: The Clergy, the Sisters, and Parish Helpers.
SATURDAY: The children of the Congregation.
SUNDAY: The spread of the Catholic Faith, and our part in the Missionary work of the Church.

BAPTISMS

"For as many of you as have been baptized into Christ, have put on Christ"

September 25. Nathan Jack Katzman.
October 26. Marjorie Suzanne O'Brien.

MARRIAGES

"Those whom GOD hath joined together, let not man put asunder"

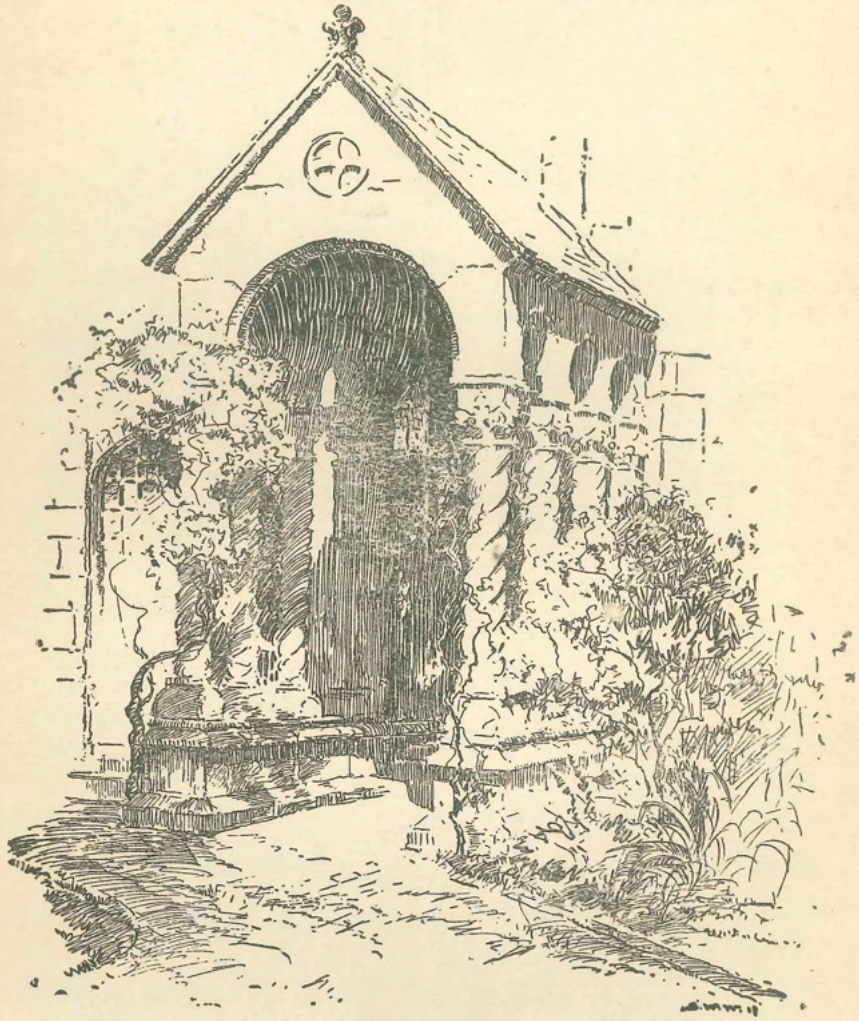
September 25. Nathan Jack Katzman and Marie Helen Urban.

BURIALS

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them"

October 7. John Strawbridge Gibbs.
17. Walter Doyle.
18. Rosamond Mae Rosenbaum.
28. Anna Wagner.

S. Clement's Magazine



December, 1924

Kalendar
December, 1924

1.	M.	S. ANDREW, AP. M. Sung Mass at 9.30. S. Mary's Guild at 8.		
2.	Tu.	Requiems. Girls' Club at 8.		
3.	W.	Feria. Women's Auxiliary at 3. Devotional Service at 8 (Chapel). Organ Recital at 8.15.		
4.	Th.	Feria. Mothers' Meeting at 8.		
5.	F.	Feria. Holy Hour, 8 to 9.		
6.	Sa.	S. NICHOLAS, B.		
7.	Su.	II Advent.		
8.	M.	CONCEPTION, B. V. M. Sung Mass at 9.30. S. Joseph's Guild at 8.30.		
9.	Tu.	Requiems. Girls' Club at 8.		
10.	W.	Feria. Organ Recital at 8.15.		
11.	Th.	Feria. Mothers' Meeting at 8.		
12.	F.	Feria. Low Mass at 6. Rosary Devotions at 8.		
13.	Sa.	S. LUCY, V. M.		
14.	Su.	III Advent.		
15.	M.	Requiems.		
16.	Tu.	Feria. Girls' Club at 8.	O Sapientia.	
17.	W.	EMBER DAY.	O Adonai.	
18.	Th.	Feria. Mothers' Meeting at 8.	O Radix Jesse.	
19.	F.	EMBER DAY. Stations of the Cross at 8.	O Clavis David.	
20.	Sa.	EMBER DAY.	O Oriens.	
21.	Su.	IV ADVENT. Fr. Bull, C. R. at 11.	O Rex Gentium.	
22.	M.	S. THOMAS, AP. M. Sung Mass at 9.30. Exposition all day—Benediction at 6.	O Emmanuel.	
23.	Tu.	Requiems. Grils' Club at 8.	O Virgo Virginum.	
24.	W.	VIGIL. Christmas Carols and Benediction at 9.		
25.	Th.	CHRISTMAS DAY. Low Mass at 6. High Mass at 11.		
26.	F.	S. STEPHEN PROTO M. Sung Mass at 9.30. Benediction at 8.		
27.	Sa.	S. JOHN, AP. EV. Sung Mass at 9.30. Children's Party, 3 to 5.		
28.	Su.	HOLY INNOCENTS, M.M. Procession and Benediction at 8.		
29.	M.	S. THOMAS OF CANTERBURY, B. M. Mothers' Meeting Party at 8.		
30.	Tu.	OCTAVE OF CHRISTMAS. Girls' Club Party, 8 P. M.		
31.	W.	OCTAVE OF CHRISTMAS.		

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Evensong, 6.00 P.M.
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S. Vincent Guild of Acolytes, first Wednesday, 8.15 P.M.
S. Joseph's Guild, second Monday, 8.15 P.M.

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The Magazine will be mailed to those contributing fifty cents a year.

Parish Notes

THE REVEREND FATHER BULL, of the Community of the Resurrection in England, will be the preacher at the High Mass on the Fourth Sunday in Advent, December 21st. He has been in this country for some months, giving a special course of lectures at the General Theological Seminary in New York. He is a member of the same Community as Fr. King, who gave our Mission two years ago. He will spend Christmas in the Parish.

THE WOMEN'S AUXILIARY is about to send another Missionary Box. They are busy preparing for it now, and they hope to get it off early in the new year. It is to be sent to a Negro missionary and his wife in Virginia. It will not be so large a box as was sent last year to the Indian Missionary in Dakota. Money contributions are solicited. Would not some of the men in the congregation like to give towards the clothes for the Priest?

BLANKS FOR DUPLEX ENVELOPE PLEDGES were sent out with the S. Clement's Day Festival notices, and but very few of them have been returned. It would help very much if those who are using the envelopes now would sign the cards and return them to the Clergy House. And those who do not subscribe through these envelopes and want to use them during the ensuing year, will receive them promptly if they return the cards, with their addresses and pledge. The Finance Committee is anxious that this definite source of income be increased.

FR. ARNOLD, who has been helping us from time to time during the past few years, has taken up his residence in the Clergy House for the early winter. He expects to go abroad about the first of February, but hopes to be at our Altar for his Easter Mass. It is a great pleasure and privilege to have him in the Clergy House, and a great gratification to the congregation to have him at the Altar.

CONTRIBUTIONS FOR THE CHRISTMAS FUNDS are now in order. First are the offerings for the Christmas Dinner Baskets for the poor of the Parish, for the Christmas Presents for the Children, and for the Children's and Mothers' Meeting Parties. All the real Christmas that some of these people receive is what S. Clement's gives them. Any offering, however small, will be gratefully received. The small offerings of the many are much to be preferred to the larger gifts of a few. These gifts should be sent to the Sister in charge or handed to the Clergy.

OFFERINGS for the Greens for the decoration of the Church and for the Altar Flowers may be handed to the Rector. About one hundred dollars are needed for this purpose.

CHRISTMAS CARDS of a very handsome and unusual nature are on sale by the Sisters. They may be seen at the Mission House on Woodstock Street any afternoon after three o'clock. They are found in the Cope Room before and after the services on Sunday, and also on the weekday evenings when

there are services in the Church. The proceeds from the card sales go to the Sisters' Funds.

THE CHRISTMAS PARTY for the children of the Parish and their Parents will be held in the Parish House on the Saturday afternoon after Christmas, December 27th. The professional musical entertainer who so delighted the Mothers' Meeting at their S. Clement's-tide party has been engaged to entertain the children. Miss Norris will send a story-teller for the children, and there will be a Christmas Tree with presents, and refreshments. The Sisters would be glad to have some more helpers for this afternoon party with the children.

THE LAST ORGAN RECITAL in a series of three, under the auspices of the Organ Players' Club, will be given in the Church, Wednesday evening, December 10th, at a quarter-past eight o'clock, and will be given by Mr. S. Wesley Sears, a member of S. Clement's and former organist here. He is now the organist and choirmaster of S. James's Church, 22nd and Walnut Streets.

THE SUNG MASSES ON SAINTS' DAYS at half-past nine o'clock are not nearly so well attended as they might be. Many people who make their Communions early may find it hard to return for so early a Sung Mass. For this reason the Sung Mass on some of the greater days has been changed to eleven o'clock. If this would be a more convenient hour, it could be arranged for all Saints' Days. The object of our service is to offer the best and the most that we can to Almighty God. The value of this service does not, of course, in any way depend upon the number of people in the congregation. Still, we want the assistance of many people. If eleven o'clock would be convenient for a larger number of people, this hour could be arranged.

ON CHRISTMAS EVE we shall be having the same kind of service as we had last year. At nine o'clock, the singing of the Christmas Carols, blessing of the Creche, and Benediction of the Blessed Sacrament. The service of last year will long be remembered by all who took part in it. The stillness of the night, the darkness of the Church, the flickering lights on the Altar, the soft singing of the Carols, the appearance of our Blessed Lord on the Altar in the Sacrament of His Love, His Christmas Blessing, and then placing the figure of the Divine Child in the Creche—could any preparation for this Holy Feast be more beautiful and more inspiring! "While all things were in quiet silence, and night was in the midst of her swift course, Thine Almighty Word came down from heaven out of Thy royal throne, Alleluia!"

A RUMMAGE SALE for the benefit of S. Anna's Home for Aged Women will be held in the Parish House some time during the month. The tentative date is Wednesday the tenth, but this is subject to change. Watch the Bulletin Board for the correct date. Objects to sell will be gratefully received, and may be sent either to the All Saints Sisters of the Poor at 2016 Race Street, or directly to the Church, marked "Rummage Sale."

A RECENT LETTER FROM THE CHURCH HOUSE calls attention to the fact that S. Clement's Church has given during 1924 but $1,753 towards the $6,000 apportionment. This should be not only a matter of regret, but a matter that should spur us on to do something very constructive towards meeting this obligation. $6,000 is not a large amount to expect from S. Clement's, and a much better showing than less than one-third should be rightly expected by the Diocesan authorities. Of course, many missionary gifts from the Parish do not count on the quota, and so are not included in this amount. But aside from these extras, we should easily raise our quota. This is a much more reprehensible debt than a deficit in Parish Expenses.

WITH THE APPROVAL OF THE VESTRY, it is hoped to increase the Missionary Offerings next year by issuing a series of envelopes in addition to the Duplex System, especially for monthly contributions to Missions. There will be eight envelopes, omitting them for the four summer months, and each envelope will be designated for a special missionary object. People will not pledge themselves for any definite amount, but will give each month an offering as they are able, and as the special object appeals to them. The Parish quota will be allocated to various Missions, and the sum needed for the year printed on each envelope. Will all those willing thus to contribute each month to Missions please advise the Rector, and if the matter is approved, envelopes will be ready for use in January.

FR. FIELD writes about his visit to S. Clement's for the Patronal Feast: "It was one of the greatest pleasures of my life to be in the old place again and to see all the improvements that have been made.....Give my love to all the people of S. Clement's." It was indeed a great joy to S. Clement's to have him here again, and to see this venerable Priest, so old in years and in the Faith, but so young in spirit and so abreast of the times. It was an inspiration just to be in his presence, and his words have given us all new courage. May he long be spared to preach and live the Catholic Faith among us.

ON S. CLEMENT'S DAY there were 196 Communions at our Altars. There were 1,028 Communions made at our Altars during the month of November, as against 897 for the same month last year. The offering on S. Clement's Day was upwards of $1,600. In 1920 it was $1,300. In 1922 it was $1,441.

MONDAY, DECEMBER 22, the Feast of S. Thomas, Apostle and Martyr (transferred), continuous intercessions will be offered before the Blessed Sacrament for God's blessing on our Parish and Parish life, and especially for His blessing on our keeping of the Christmas Feast. The Blessed Sacrament will be Exposed after the Sung Mass. Vespers will be moved ahead fifteen minutes in the evening, and the day will close with Benediction at six in the evening. Will the volunteers

for the half-hour periods of intercession please sign the list on the bulletin board promptly?

THE CHRISTMAS CONFESSION HOURS are as follows: The Rector—Monday, Tuesday and Wednesday mornings, Wednesday afternoon and evening. Fr. Campbell—Tuesday afternoon, Wednesday morning, afternoon and evening. Fr. Ewing—Wednesday afternoon and evening. Fr. Smith—Tuesday and Wednesday evenings. Fr. Arnold—Wednesday afternoon. The morning hours begin immediately after the Mass, the afternoon at three, and the evening at seven.

The Great O's

These Antiphons used before and after the Magnificat at Vespers, immediately preceding Christmas, are so called because each begins with the ejaculation O. O Sapientia, the first one, and used on December 16th, is found in the Kalendar of the Prayer Book of the Church of England. They are as follows:

December 16th—O SAPIENTIA. O Wisdom, Which camest forth out of the mouth of the Most High, and reachest from one end to the other, mightily and sweetly ordering all things: Come and teach us the way of prudence.

December 17th—O ADONAI. O Lord and Ruler of the house of Israel, Who appearedst unto Moses in a flame of fire in the bush, and gavest unto him the law in Sinai: Come, and redeem us with a stretched out arm.

December 18th—O RADIX JESSE. O Root of Jesse, Who standest for an Ensign of the people, at Whom kings shall shut their mouths, unto Whom the Gentiles shall pray: Come, and deliver us and tarry not.

December 19th—O CLAVIS DAVID. O Key of David, and Sceptre of the house of Israel, Thou that openest, and no man shutteth, and shuttest, and no man openeth: Come, and loose the prisoner from the prison-house, and him that sitteth in darkness, and in the shadow of death.

December 20th—O ORIENS. O Orient, Brightness of the Eternal Light, and Sun of Righteousness: Come, and lighten them that sit in darkness, and in the shadow of death.

December 21st—O REX GENTIUM. O King of the Gentiles, and their Desire, the Corner-Stone, Who madest both one: Come, and save man, whom Thou hast made out of the dust of the earth.

December 22nd—O EMMANUEL. O Emmanuel, our King and Lawgiver, the Desire of all nations, and their Saviour: Come, and save us, O Lord our God.

December 23rd—O VIRGO VIRGINUM. O Virgin of virgins, how shall this be? For neither before thee was any like thee, nor shall there be after. Daughters of Jerusalem, why marvel ye at me? The thing which ye behold is a divine mystery.

BAPTISMS

"For as many of you as have been baptized into Christ, have put on Christ"

October	29.	William Corson.
October	31.	James Dale Carroll.
November	2.	Raymond Earl Davis.
		Albert Paul McGettigan.
		Raymond Francis McGettigan.
November	8.	Beatrice MacKenzie Maefeat.

BURIALS

"Rest eternal grant unto them, O Lord: and let light perpetual shine upon them"

November	1.	Emma Hoffman Fort.
	14.	William Corson.
	24.	John Charles Patterson.
	29.	Priscilla Green Haley.
		Julia Aldinger.

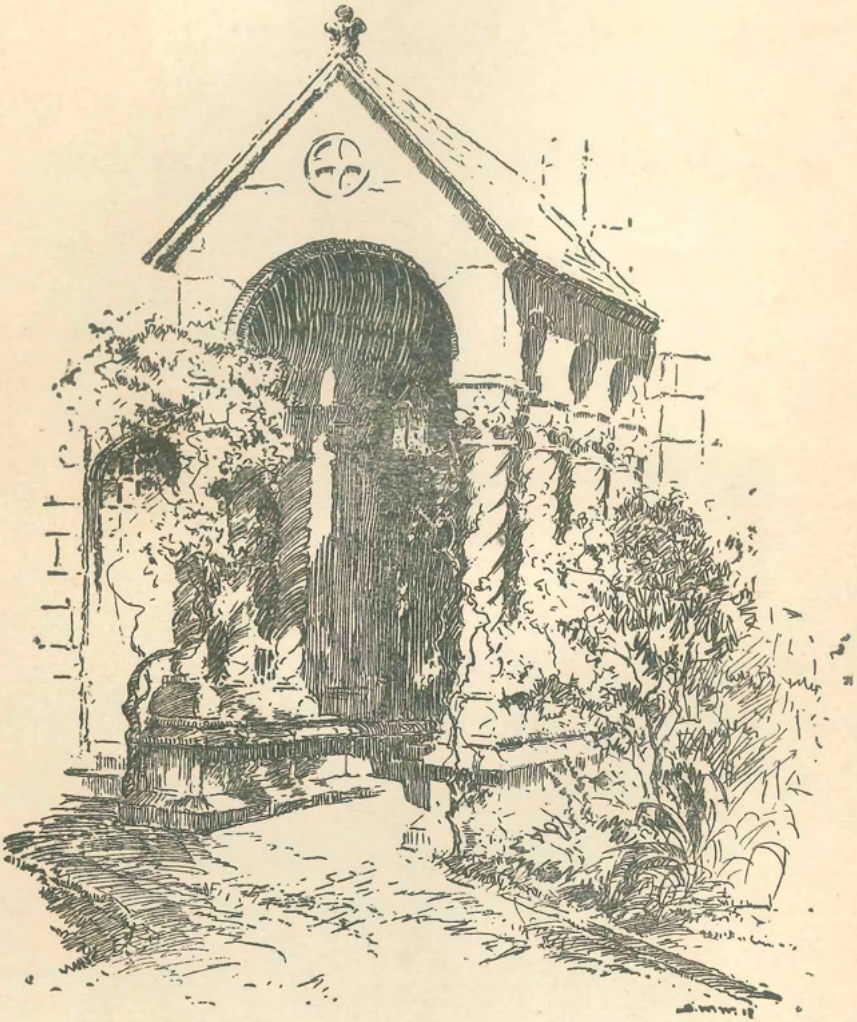
RECEIVED

Florence Cody, from The Annunciation, Philadelphia.
John Cody.
Frank Cody.
Eva R. Johnson, from S. Barnabas, Reading, Pa.
James Edward Moore, from The Annunciation, Philadelphia.
Elisabeth S. Moore.
Elisabeth Moore.
Arnold Montrose Ross, from S. Paul's, Brooklyn.
Etta C. Ruff, from S. Mary's, Hamilton Village.
Alger Luman Ward, from S. Gabriel's, Philadelphia.
Emma Unritz Ward.
Martha Zuber, from Holy Trinity, Philadelphia.

TRANSFERRED

Constance Spencer Heckscher, to S. Mark's, Philadelphia.

S. Clement's Magazine



January, 1925

Kalendar
January, 1925

1. Th. CIRCUMCISION. Sung Mass at 9.30.
2. F. OCTAVE DAY, S. STEPHEN. Holy Hour and Benediction at 8 P. M.
3. Sa. OCTAVE DAY, S. JOHN, Ev.
4. Su. SECOND after CHRISTMAS. (Octave Day, Holy Innocents.)
5. M. Vigil. S. Mary's Guild, 8 P. M.
6. Tu. EPIPHANY. Solemn Mass at 11. Girls' Club at 8 P. M.
7. W. In the Octave. Women's Auxiliary, 3 P. M.
8. Th. In the Octave. Mothers' Meeting, 8 P. M.
9. F. In the Octave. Mass at 6. Benediction at 8 P. M.
10. Sa. In the Octave.
11. Su. FIRST after EPIPHANY.
12. M. In the Octave.
13. Tu. Octave Day, Epiphany. Girls' Club, 8 P. M.
14. W. S. HILARY, B.C.D. S. Joseph's Guild, 8.30 P. M.
15. Th. Requiem Masses. Mothers' Meeting, 8 P. M.
16. F. Stations of the Cross, 8 P. M.
17. Sa.
18. Su. SECOND after EPIPHANY. Prayers for Church Unity begin. Octave Prayers.....
19. M. Requiem Masses.
20. Tu. S. FABIAN, B.M. Girls' Club, 8 P. M.
21. W. S. AGNES, V.M.
22. Th. S. VINCENT, M. Mothers' Meeting, 8 P. M.
23. F. Sermon and Benediction, 8 P. M.
24. Sa.
25. Su. CONVERSION OF S. PAUL. Acolytes' Festival, 8 P. M.
26. M. S. POLYCARP, B.M.
27. Tu. S. JOHN CHRYSOSTOM, B.C.D. Girls' Club, 8 P. M.
28. W.
29. Th. Anniversary Masses for Fr. Quin, R.I.P. Mothers' Meeting, 8 P. M.
30. F. Rosary Devotions, 8 P. M.
31. Sa. Vigil of the Purification, B.V.M.

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Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
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Parish Notes

THE CHRISTMAS FESTIVAL was an unusually beautiful one this year, and the number of Confessions and Communions most gratifying, for which we give profound thanks to Almighty God. Fr. Bull, of the Community of the Resurrection, stayed until after the Feast, and thus added to our pleasure.

FR. BULL, C.R., writes, since reaching Boston, of his visit with us: "I have seldom enjoyed a Christmas more in recent years. There is an air of solid and restrained devotion about your worship which deeply impressed me."

CHRISTMAS DINNER BASKETS were sent to twenty families this year, thus bringing Christmas comfort and joy to almost a hundred individuals, and smaller baskets of fruit and jellies were sent to thirty-five individuals. The baskets were most attractively arranged by the Sisters, and brought forth great admiration while they were on view in the Parish House before the distribution began.

THE CHILDREN'S PARTY and the Mothers' Meeting Parties were great successes. Professional entertainment was provided for both occasions, with presents for all, and refreshments served at tables. The Parish House presented a most gala appearance, with its decorations and lighted tree. This mission work among the poor is a very important feature of S. Clement's work.

SPECIAL SERVICES during the month include the Solemn Mass at eleven o'clock on the Epiphany, the meeting of the Men's Association, S. Joseph's Guild on the second Wednesday instead of the second Monday, and the annual service for the Acolytes on the Sunday evening in the Octave of S. Vincent, which falls this year on the 25th. The 29th is the second anniversary of Fr. Quin's burial, and the Masses on that day will be for his requiem.

YOUR ATTENTION IS CALLED to the letter of the Accounting Warden about the Duplex Envelopes. Many more people should be subscribing through this regular and definite channel. The decrease in envelope offerings has been caused largely by the death of regular subscribers, and removals from the Parish. About thirty new subscribers have pledged themselves for the new year. We want more pledges. You can secure a set of envelopes after any service, by speaking to one of the Clergy.

✠

To GOD the Father of Truth, Who sent forth unto us the Saviour and Prince of Peace, through Whom also He made manifest unto us the truth and the heavenly life, to Him be glory for ever and ever.—*S. Clement.*

Christmas and the Epiphany

"Oh, how radiantly beautiful is this manifestation of God to man! Christ as a new-born infant, unable yet to speak, mutely preaches the doctrines which later on He was to expound so clearly. His first care is to confirm by example His Mother's canticle, her EXALTAVIT HUMILES in the MAGNIFICAT.

"His first thought is one of deference towards her. He wishes to justify before all men the Virgin's cry of victory; He witnesses that the humble and meek are preferred to the mighty, and that the rich will find it harder than the poor to be admitted to His presence. And to make this clear, a long journey is imposed on the wise men, who stand for the kings and scholars, while the poor shepherds are exempted from fatigue and danger and receive the first summons to adore Him. He gives dignity and grandeur to the lot of the lowly by appointing a choir of angels to lead them to His cradle, but the rich He guides thither by the cold radiance of a single star. And the Church follows her Master's hint. On this night of Christmas the Magi do not come upon the scene, their service being postponed till the feast of the Epiphany. To-day it is the shepherds who occupy the stage....."

"You are right, Father," said Durtal, "but, if you will allow me, may I remark that the lesson in humility that you just mentioned was not really taken to heart. The Middle Ages invented many legends about the Magi, but never a one about the poor shepherds. The relics of the Magi, who rank as Saints, are still venerated at Cologne, but nobody has ever troubled his head about what became of the remains of the lowly shepherds, or asked whether they, too, ought not to be called Saints."

"That is true," said the monk, smiling; "but, you know, people dote on mystery; there was something so cryptic and strange about the Magi that the Middle Ages never ceased to dream about these potentates, who stood for all that was wealthy and grand; but the mediæval mind forgot the kindly shepherds, just because they seemed in no way different from every-day shepherds. It is the eternal truth; the first before God are the last before men."—*From "The Oblate" by Huysmans.*

The Christmas Eucharist

The Altar is another Bethlehem

THE CRADLE

The Godhead veiled from sight,
Behold! an Infant frail,
Yet Love's eternal light
Is shining through the veil;
We greet a King to-night,
Eternal! Infinite!
Oh, King of Love and Might,
All hail! All hail!

THE ALTAR

Christ comes on earth to stay,
The glory veiled once more,
In lowliest array
He cometh as of yore;
We greet a King to-day,
And lowly homage pay,
And humbly, as we pray,
Bow and adore. —*A. R. G.*

Octave Prayers for the Unity of the Church

During the eight days, from January 18th to 25th inclusive, prayers will be said throughout the world, by both Catholics and Protestants, for the Reunion of Christendom. The following devotions will be offered after all the Low Masses during the Octave, and the Reunion of Christendom will be the intention of the High Mass on both Sundays within the period.

Our Father. Hail Mary. Come, Holy Ghost.

Ant. One Lord, one Faith, one Baptism, one God and Father of all, Who is above all, and through all, and in you all.

V. In that day there shall be one Lord;

R. And His Name One.

Let us pray. O Lord Jesus Christ, Who saidst unto Thine Apostles, Peace I leave with you, My peace I give unto you; regard not our sins, but the Faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, Who livest and reignest for ever and ever. A-men.

Accounting Warden's Letter

November 30, 1924.

To the Parishioners:—

The Vestry have instructed me to lay before you some facts in connection with the envelope system and its use. In January, 1924, we had in use 250 sets of envelopes. Some subscribers only used them once or twice, and some took them but never used them at all. At the present time only 212 sets are in anything like regular use, and contributions from this source for Parish use are $600.00 below last year. Our Missions are also falling behind, as shown in the December magazine.

This is a very unhealthy condition, for we must plan our expenses in advance, and our only income to count on is derived from trusts and envelopes and pew rents. The loose cash on the plates varies widely, some Sundays quite large, on others very small.

It is interesting to note that the amount pledged per Sunday in 1924 is $27.00 less than in 1923. With this in mind, will not the members of S. Clement's take and use envelopes?

Sheldon P. Ritter,
Accounting Warden.

St. Clement's Church, Philadelphia

Budget for fiscal year beginning January 1st, 1925

Budget, 1925		*Income, 1925, Estimated*	
Rector	$4,000.00	Offerings	$13,250.00
Curates	3,000.00	Pew Rents	1,550.00
Choirmaster	1,800.00	Endowment Fund	4,000.00
Choir Salaries	3,400.00	Convention Fund	60.00
Music	100.00	Interest on D. B.	40.00
Communion Alms	120.00	Yarnall Fund	4,600.00
Sisters	1,200.00		
Sextons	2,400.00		
Accounting Warden Expenses	250.00		
Altar Supplies	175.00		
Advertising	300.00		
Cleaning	100.00		
Coal	1,300.00		
Interest on Loans	60.00		
Light	600.00		
Power	75.00		
Gas	175.00		
Garden	100.00		
Incidentals	75.00		
Laundry	250.00		
Insurance	470.00		
Clergy House	100.00		
Magazine	300.00		
Printing	400.00		
Telephone	265.00		
Taxes	108.00		
Water Rent	115.00		
Sexton's Supplies	150.00		
S. S. Supplies	20.00		
Assessments	1,134.00		
Equipment	100.00		
Total	$22,642.00	Total	$23,500.00

BURIALS

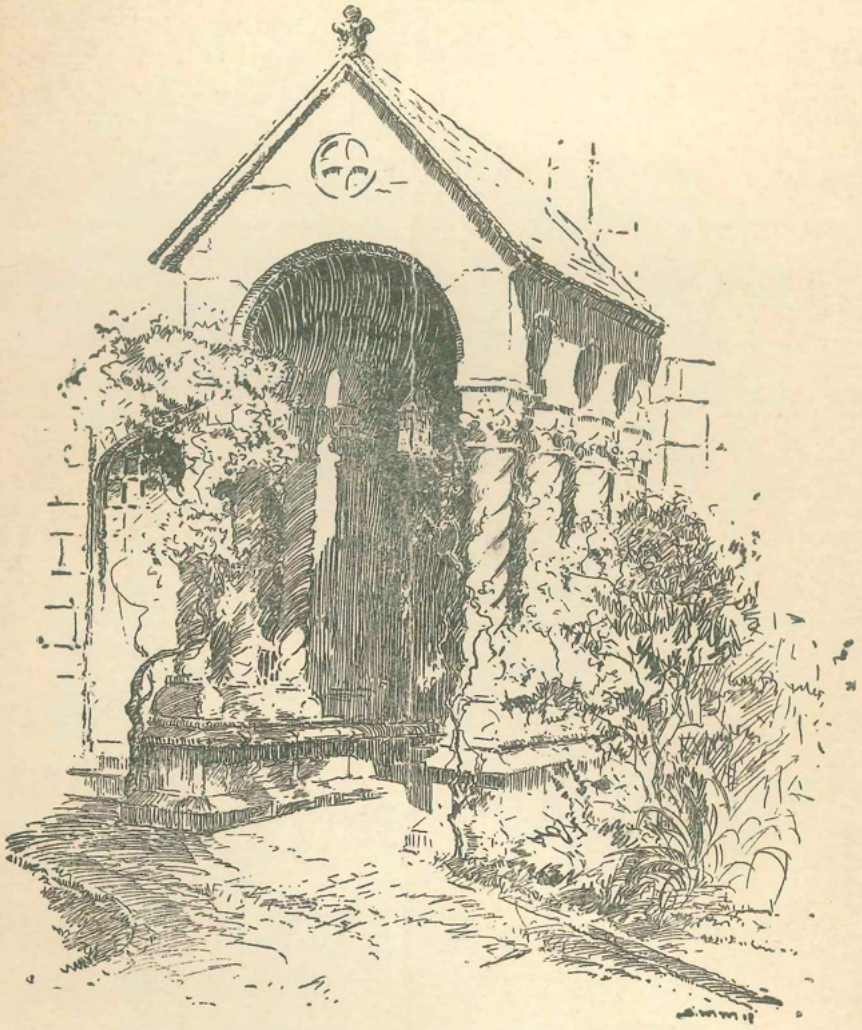
"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them"

December 24th. Mary A. Jenkins.
December 24th. Thomas E. Rawlins.

RECEIVED

Mrs. Jane Little, from The Annunciation, Philadelphia.
Miss Florence M. Little.
Miss Jennie G. Little.
Mrs. Bessie J. Reed, from Calvary, Germantown.
Miss M. Margaret Hazzard, from S. Paul's Memorial.

S. Clement's Magazine



February, 1925

Kalendar
February, 1925

1. Su. IV EPIPHANY. 8 P. M. I Vespers, Purification, B. V. M. Procession and Hallelujah Chorus.
2. M. PURIFICATION, B. V. M. Solemn High Mass at 11.
3. Tu. S. BLASIUS, B. M. Girls' Club, 8 P. M.
4. W. Feria. Women's Auxiliary, 3 P. M.
5. Th. S. AGATHA, V. M. Mothers' Meeting, 8 P. M.
6. F. Feria. Holy Hour and Benediction, 8 P. M.
7. Sa. Feria.
8. Su. SEPTUAGESIMA.
9. M. Feria.
10. Tu. Feria. Girls' Club, 8 P. M.
11. W. Feria. S. Joseph's Guild, 8.15 P. M.
12. Th. Feria. Retreat for Oblates of Mt. Calvary. Mothers' Meeting, 8 P. M.
13. F. Feria. Low Mass at 6. Rosary Devotions, 8 P. M.
14. Sa. S. VALENTINE, M.
15. Su. SEXAGESIMA.
16. M. Feria.
17. Tu. Feria. Girls' Club, 8 P. M.
18. W. Feria.
19. Th. Feria. Mothers' Meeting, 8 P. M.
20. F. Feria. Benediction and Sermon, 8 P. M.
21. Sa. Feria.
22. Su. QUINQUAGESIMA.
23. M. Vigil.
24. Tu. S. MATTHIAS, AP. Sung Mass at 9.30. Exposition All Day. Benediction, 6 P. M. Girls' Club, 8 P. M.
25. W. ASH WEDNESDAY. FAST. Low Mass at 6. High Mass at 11. Vespers and Sermon, 8 P. M.
26. Th. Lent. Mothers' Meeting, 8 P. M.
27. F. Lent. Stations of the Cross and Sermon, 8 P. M.
28. Sa. Lent.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory"—S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania
Edited by the Rector.

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Telephone, Spruce 8190

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The Rev. T. Bowyer Campbell — The Rev. Alfred M. Smith
The Rev. Benham Ewing

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

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Catechism, 10.00 A.M.
Matins, 9.00 A.M.
Solemn Vespers, 8.00 P.M.

On Weekdays: Mass, 7.00, 8.00 and 9.30 A.M.
On the second Friday, 6.00 A.M.
Saints' Days, Sung, 9.30.
Matins, 9.00 A.M.
Evensong, 6.00 P.M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P.M.
Address and Devotions, Fridays, 8.00 P.M.

Confessions: Fridays, 3.00 to 5.00 P.M., 7.00 to 8.00 P.M.; Saturdays, 11.00 to 12.00 A.M., 3.00 to 5.00 P.M., and 7.00 to 9.00 P. M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P.M.
S. Katharine's Guild, Senior Branch, Wednesday, 8.00 P.M.
S. Katharine's Guild, Junior Branch, Wednesday, 3.30 P.M.
Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
Woman's Auxiliary, No. 1, first Wednesday, 3.00 P.M.
Mothers' Meeting, Thursdays, 8.00 P.M.
Saturday Classes for Children, 10.00 A.M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P.M.
S. Joseph's Guild, second Wednesday, 8.15 P. M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

The Rector's Letter

MY DEAR PEOPLE:—

As you go at the very beginning of this month with our Lady to the Temple for her purification and the presentation of her Divine Son, so I beg of you to purify yourselves by the Sacrament of Penance for a worthy presenting of yourselves to the Lord Jesus Christ, that He may dwell more fully in the temple of your bodies. Without the indwelling Christ there can be no union with His Passion, and without sharing in His Passion there can be no joy of the Resurrection. At the close of the Christmas Season, with this Feast the Church warns you of the approaching Fast.

While Lent is a time of preparation for the Easter Solemnity, it is a time of preparation by following out something that has gone before. Lent presupposes Sorrow for Sin. Sorrow for Sin must seek Forgiveness, and that Forgiveness is bestowed by GOD through our Lord Jesus Christ in the Church's Sacrament of Penance. You can best show your Penance by an earnest endeavor for Amendment of Life. That is what this Season is for: that by good works your spiritual life may be deepened, your will to do the Will of GOD may be quickened and that your whole life may be more closely united to Him.

In the pre-Lenten Season search your hearts, on your knees. Know yourselves. You know too much about other's shortcomings. Know yourselves! Then with your sins, seek Forgiveness; you will find it in this Holy Sacrament. Then the hatred of your sin, gratefulness for GOD'S forgiveness and the New Life He bestows will be evident in your searching after the "things of the Spirit."

Make your Lent a season of "doing things," doing things for the Lord and your soul's health. The only thing you need be concerned about "giving up" is Sin.

May the Saviour of the world, Who by His Cross and Precious Blood has redeemed us, ever help and save us.

Affectionately your friend and pastor,

Franklin Joiner—

1924

Some interesting statistics have been compiled from the Service Record Book for the year 1924. There were 11,021 Communions made at our Altars during the year, averaging 918 a month, or 30 a day. There were 1,372 Masses said at our Altars during the year, giving an average of eight Communions at each Mass. Holy Communion from the Reserved Sacrament was carried 163 times to sick persons in their homes or hospitals. 197 Sermons and Addresses were given during the twelve months.

The Patronage of S. Clement

The Patron Saint of the felt hat is S. Clement. According to the January number of the *Chester Diocesan Gazette*, he is specially honored in Denton and Stockport, where more than ninety per cent. of the felt hats of England are manufactured. The connection between this Saint and the modern "bowler" (derby in America) may seem somewhat remote, but the story told has at least a scientific basis.

It is said that S. Clement, while on a pilgrimage, was wearing wooden sabots which were very painful to his feet. After a time he found some sheep's wool caught in a bramble bush, and padded his shoes with this. In the evening, when he took the pads out, he found that apparently the wool had turned to cloth. Actually, the rolling process and the moisture had converted the wool into a texture called in modern days "felt," and, in essence, the same process of manufacture is carried out to-day in the Cheshire hat-making industry.

Parish Notes

THE TREASURER'S REPORT of the Woman's Auxiliary has just been compiled for the past year, and shows most creditable work and giving in S. Clement's Branch. $713.39 in actual cash passed through their hands, and was disbursed for the Missionary work of the Church largely through the special committees. $60 was given for a scholarship at S. Mary's School, Sewanne; and $50 for the rebuilding of DuBose School. $20 is given each year for Miss Riddell's work among the Lepers in Japan. $25 was given to the Convocation for its immediate missionary needs, and another $25 for S. Mary's Italian Mission. The missionary box sent to an Indian Missionary and his family was valued at $426.91; the knitting done for the Supply Bureau was valued at $182.50; and the Christmas stockings distributed through the Church School Service League were valued at $29.50. This makes a grand total of $1,352.30, the 1924 disbursements of S. Clement's Branch.

THE FEMALE PRAYER BOOK SOCIETY contributions from S. Clement's for the past year amounted to $175. This sum represents the gifts of about sixty people. The object of the Society is to supply missions and itinerant missionaries with copies of the Prayer Book. S. Clement's, with this fine report, again heads the list of givers to this venerable Society.

THE REV. FRANK GAVIN, Ph.D., Professor of Ecclesiastical History at the General Theological Seminary in New York City, will be the Preacher at the High Mass on Sexagesima Sunday, February 15th. Fr. Gavin has been coming to the Clergy House once a month during the winter to meet with a group of the younger clergy in the city, and conducting a Conference with them on Early Eastern Christianity.

THE FEAST OF THE PURIFICATION OF THE BLESSED VIRGIN MARY, February 2nd, falls on a Monday this year. There will be a Solemn High Mass at eleven o'clock. First Vespers of the Feast, with the Candlemas Procession, will be sung in the Church Sunday evening at the usual hour. The special preacher on this occasion will be the Rev. Archibald Campbell Knowles, Rector of S. Alban's Church, Olney.

FR. ARNOLD expects to leave us the first week in February, to spend the balance of the winter in travel. He is expecting to make a tour of the Mediterranean ports. He plans, D. V., to be at S. Clement's Altar for his Easter Day Mass. It has been a great happiness to us all to have him as our guest in the Clergy House, and to the congregation to have him at the Altar. We shall all pray for his healthful journey and his safe return.

THE SACRAMENT OF CONFIRMATION is to be given at S. Clement's by Bishop Beecher of the Diocese of Western Nebraska on Mid-Lent Sunday afternoon at five o'clock. Will any who are considering the question of Confirmation please make their thoughts known to the Clergy or the Sisters. A number of persons are already in the course of preparation, and since most of it is given individually, convenient times for meeting with people can be easily arranged. Of course it is expected that every one will receive the Sacrament of Penance before that of Confirmation.

ON MONDAY EVENINGS IN LENT, in S. John's Chapel, the Rector will give a series of Confirmation Instruction Lectures. They will begin at eight o'clock and be most informal in character. He will be glad to answer any questions at this time, if they are presented to him, in writing, before Evensong.

THE RETREAT FOR WOMEN on Mid-Lent Sunday, the one for men on Passion Sunday, and the one for S. Mary's Guild on the Thursday in Passion Week, will be conducted as usual this year. The Special Conductors for these days will be announced in the next issue of the Magazine.

A RETREAT FOR THE OBLATES OF MT. CALVARY will be given in S. Clement's Church on Thursday the 12th of February. The Society of the Oblates is affiliated with the Order of the Holy Cross, and is designed for Seminary Students, Deacons and Priests, who pledge themselves to a definite Catholic Credenda, to say, in addition to their ordinary Priestly obligations, the Little Hours from the Breviary, to make a daily meditation and spend a half hour each day in study, and who take a yearly vow of celibacy. The Clergy of S. Clement's have long been identified with the Society. Dean Hutchinson is among the earlier members, and both the Rector and Fr. Campbell have been members for many years.

SHROVE TUESDAY, February 24th, which this year is also the Feast of S. Matthias, will be kept as a day of special devotion before the Blessed Sacrament, in adoration and intercession for our Lord's blessing upon our keeping of the Lenten Fast. The Sacrament will be exposed after the Sung Mass, and the day will close with Benediction after Vespers at six in the evening. We cannot estimate the value of such days, nor do we want to put any human valuation on them. We do wish, though, that more people would avail themselves of the great blessings that accrue from an hour spent in Jesus' Presence. . .

CONFESSIONS will be heard on Shrove Tuesday at the usual hours. The Rector and Fr. Campbell will be in the Church from 10.30 to 12; the Rector, Fr. Campbell and Fr. Ewing in the afternoon from 3 to 5, and in the evening from 7 to 9. Fr. Smith will be in the Church in the evening from 7 to 9 also. The Clergy are available for special appointments at all times.

ON ASH WEDNESDAY there will be Low Masses at 6, 7, 8 and 9.30. The Solemn Mass will be at 11, and the Rector will preach. Ashes will be blessed at the first Mass and imposed before and after all services. Vespers will be solemnly sung in the evening and Fr. Smith will preach.

ON OTHER WEDNESDAYS IN LENT, excepting Holy Week, there will be a Sermon and Benediction of the Blessed Sacrament at eight o'clock. Fr. Smith will preach Wednesday evenings.

ON FRIDAY EVENINGS IN LENT, excepting Holy Week, the Stations of the Cross will be said, and Fr. Campbell will be the preacher. It is urged that the whole congregation join in the procession making the Stations. The whole point of the devotion is in "Making the Way" of the Cross.

ON THE SATURDAYS IN LENT the Blessed Sacrament will be exposed on the Lady Altar during the hours of Confession, that is, continuously from three to nine o'clock.

THE LITANY WILL BE SUNG in Solemn Procession before the High Mass on the Sundays in Lent, and the Rector will be the preacher.

ON THE FIRST FOUR SUNDAY NIGHTS IN LENT the Rev. John Mockridge, D.D., Rector of S. James' Church, will give a series of lectures or addresses on the subject, "The Faith and the Scriptures." The special subject for each week will be announced in the next issue of the Magazine. Vespers will be solemnly sung and the choir will leave the Sanctuary before Dr. Mockridge speaks. This will bring the beginning of his address or lecture at about half-past eight o'clock. Please make these evenings with Dr. Mockridge known to your friends, for they will be of unusual educational and devotional value, and S. Clement's should be filled to the doors.

THE ACCOUNTING WARDEN'S report for the year ending December 31st, 1924, showed a balance on hand of over seven hundred dollars. This was applied against the deficit of the previous year, so reducing the Parish's total indebtedness to about three hundred dollars. Since the Magazine has had to call your attention to a deficit from time to time, it is glad to report this opposite condition. It must not for a moment make any one think that the Parish is rich and does not need your gifts, but should rather spur you on to give more than you do now, so that the special collections on some of the great days which now must go for Parish Expenses can be released for outside objects. It is our highest ambition now to devote the Easter Offering to Missions. The Parish's gifts to Missions are shamefully low. Let us all work this year for the increasing of our Missionary Offerings.

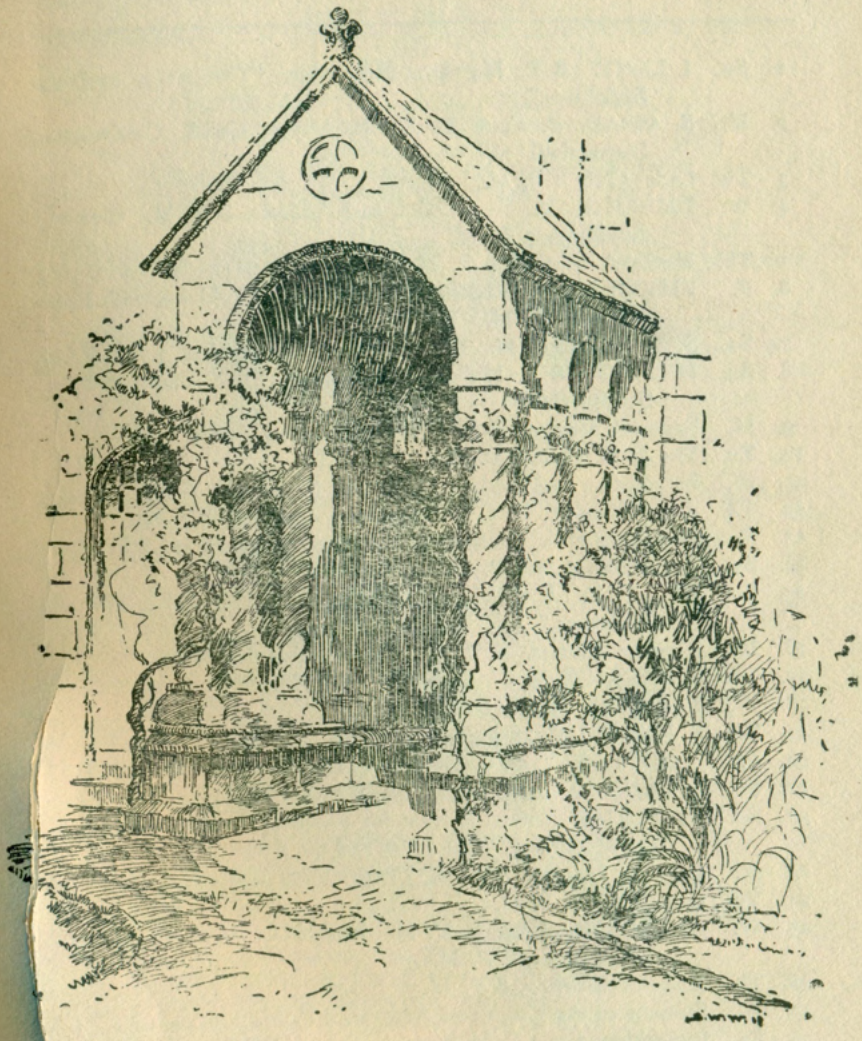
THE FINANCE DEPARTMENT AND QUOTA COMMITTEE have notified S. Clement's that they hope to receive $6,500.00 from the Parish for 1925 Missionary distribution. The Parish can designate their offerings to special funds, so it is suggested that the Foreign Gifts be allocated to Sagada, which very much needs just now the loyal support of all Catholic Parishes; the Domestic Gifts be given to S. Stephen's College, which is doing such a splendid work in correlating modern education and the Catholic Faith; and that the Diocesan Gifts be allocated to the County Centre Mission in Bucks County, soon to be vacated by Coadjutor-Bishop-Elect Booth; and the work among the Italians, under the direction of Archdeacon White. These works can all easily be followed, which adds tremendously to the personal interest and stimulates our giving. Will you not please make, in addition to your duplex envelope offerings, a monthly gift to Missions, designating it each month to one of these four objects, taking them in rotation?

THE RECTOR expects to conduct a five days' Conference on the Mass at S. James' Church, Washington, during Septuagesima Week. He expects also to preach the first five Wednesday evenings in Lent at S. Ignatius' Church, New York City. He craves your prayers for these special works.

ON S. BLASIUS' DAY throats will be blessed after all Masses and Offices.

THE DISCRETIONARY FUND of the Rector is sadly in need of replenishing. The income for this fund is most irregular and spasmodic, but the demands upon it are regular and insistent. Do not hesitate to give because your offering must be small.

S. Clement's Magazine



March, 1925

Kalendar
March, 1925

1. Su. I LENT. 8 P. M., Dr. Mockridge, "The Faith and the Scriptures."
2. M. S. CHAD, B. C. 8 P. M., S. Mary's Guild. Confirmation Instruction.
3. Tu. Girls' Club, 8 P. M.
4. W. EMBER DAY. Benediction and Address, 8 P. M. Women's Auxiliary, 3 P. M.
5. Th. Mothers' Meeting, 8 P. M.
6. F. EMBER DAY. Stations of the Cross and Address, with Benediction, 8 P. M.
7. Sa. S. FELICITAS, M. (Ember Day.) Exposition, 3 to 9 P. M.
8. Su. II LENT. 8 P. M., Dr. Mockridge, "The Faith and the Scriptures."
9. M. Requiem Masses. 8 P. M., Confirmation Instruction.
10. Tu. The Girls' Club, 8 P. M.
11. W. Benediction and Address, 8 P. M. S. Joseph's Guild.
12. Th. S. GREGORY, B. C. D. Mothers' Meeting, 8 P. M.
13. F. Low Mass at 6. Stations of the Cross and Address, 8 P. M.
14. Sa. Exposition, 3 to 9 P. M.
15. Su. III LENT. 8 P. M., Dr. Mockridge, "The Faith and the Scriptures."
16. M. Requiem Masses. 8 P. M., Confirmation Instruction.
17. Tu. S. PATRICK, B. C. Girls' Club, 8 P. M.
18. W. Benediction and Address, 8 P. M.
19. Th. S. JOSEPH, C. Sung Mass at 9.30. Mothers' Meeting, 8 P. M.
20. F. S. CUTHBERT, B. C. Stations of the Cross and Address, 8 P. M.
21. Sa. S. BENEDICT, AB. Exposition, 3 to 9 P. M.
22. Su. MID-LENT. Annual Retreat for Women. Confirmation, 5 P. M. Dr. Mockridge, "The Faith and the Scriptures," 8 P. M.
23. M. Requiem Masses. 8 P. M., Confirmation Instruction continued.
24. Tu. Girls' Club, 8 P. M.
25. W. ANNUNCIATION, B. V. M. High Mass at 11. Benediction and Address, 8 P. M.
26. Th. Mothers' Meeting, 8 P. M.
27. F. Stations of the Cross and Address, 8 P. M.
28. Sa. Exposition, 3 to 9 P. M.
29. Su. PASSION SUNDAY. Annual Retreat for Men. 8 P. M. Stainer's "Crucifixion."
30. M. Requiem Masses. Confirmation Instruction, 8 P. M.
31. Tu. Girls' Club, 8 P. M.

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Mid-Lent Retreat for Women

The annual Retreat for Women will be given as usual this year on Mid-Lent Sunday. The Conductor of the Retreat will be the Rev. Osmund Victor, of the Community of the Resurrection, Mirfield, England. Fr. Victor's coming to us will make another link in the chain binding S. Clement's to Mirfield.

Fr. Victor is the Superior of the South Africa Province of the Community, and has come to this country to attend some conferences in the South on the work among the Negroes. He was with us over Ash Wednesday, and comes again for this Retreat and to preach at the High Mass on the same day.

The Retreat will open with Mass at eight, and the Addresses will be given at ten, two and three-thirty. The last address will be followed by Benediction of the Blessed Sacrament. Breakfast will follow the Mass, and dinner will be served in the Parish House at one.

All women of the congregation are invited to make this day of Retreat, and any who are not of the congregation will be as gladly welcomed. Some few notices are sent out, but it is impossible to reach every one. The day is for all, whether or not you receive a card. If you wish to make the Retreat, please notify the Sister-in-Charge at Spruce 8190.

Passion Sunday Retreat for Men

The annual Retreat for Men will be given as usual this year on Passion Sunday. The Conductor will be the Rev. Albert Hawley Lucas, Assistant Headmaster of the Episcopal Academy. Fr. Lucas's work is primarily with men and boys, so his addresses should be particularly helpful.

The Retreat will open with Mass at eight, and the Addresses will be given at ten, two and three-thirty. The last address will be followed by Benediction of the Blessed Sacrament. Breakfast will follow the Mass, and dinner will be served in the Parish House at one.

All men of the congregation are invited to make this day of Retreat, and any who are not of the congregation will be gladly welcomed. Some few notices are sent out, but it is impossible to reach all who may be interested. The day is open to all, whether or not you have received a card. If you wish to make the Retreat, please notify the Clergy at Locust 0417.

Passion Week Retreat for Women

The annual Retreat, under the auspices of S. Mary's Guild, will be held as usual this year on the Thursday in Passion Week. The Conductor will be the Rev. S. Atmore Caine, Rector of S. Timothy's Church, Roxborough. Fr. Caine has given this day of retreat for several years, and it is a great pleasure to welcome him again for the day.

This Retreat opens with the Mass at 9.30. The Addresses will be at 10.30, 2.00 and 4.00, with various acts of devotion conducted between the addresses. Dinner will be served at 12.30, and supper immediately after Vespers at 6.00. The day will close with the recitation of the Guild Office in the Chapel at 7.30.

Any women of the congregation, or not of the congregation, who wish to keep this day of retreat, will please notify the Sister-in-Charge at Spruce 8190.

Confirmation

The Sacrament of Confirmation will be administered in S. Clement's Church, Mid-Lent Sunday afternoon, March 22nd, at five o'clock. Some change in his plans deprives us of the pleasure of having Bishop Beecher of Western Nebraska for this service, and his place will be taken by Bishop Davenport of Easton, Maryland.

There is still time to prepare others for this Sacrament, and since the instruction is individually given, convenient appointments can be arranged. Instruction on the Mass and Holy Communion is reserved until after the Sacrament of Confirmation has been received.

Mid-Lent Sunday will be an extraordinarily busy day, with the Women's Retreat and Dr. Mockridge's address after Vespers, so for the benefit of those who may wish to stay at the Church after the Confirmation, and wait for the evening service, tea and sandwiches and cakes will be served in the Parish House.



Parish Notes

CONTRIBUTIONS FOR FLOWERS are very much needed by the Altar Guild Committee. Gifts of money, no matter how small, may be handed or sent to Miss Arnold, The Monterey, 43rd Street and Chester Avenue. If any one would like to give the flowers as a memorial, it can be easily arranged. A number of Sundays are now so taken, and it makes a very fitting memorial.

THE HOLY HOUR DEVOTIONS on the First Friday evening of each month is the regular monthly meeting for the Confraternity of the Blessed Sacrament. Some years ago it was the custom to sing Vespers of the Blessed Sacrament on the first Sunday afternoon in each month, then that was changed to the first Friday evening. The Office is a very difficult one to sing, and it was given up for this reason, and the more informal devotions substituted in its place. Before or after this monthly service is always a convenient time to receive new members. While we have a very creditable congregation on the first Friday, there is room for many more.

THE TELEPHONE NUMBER for the Clergy House will be changed during the course of the month, as soon as the new Dial System is in working order. The new number will be RITTENHOUSE 1876. The Clergy would be very grateful if people would not call them on the telephone during meal time. Lunch at the Clergy House is at one o'clock, and dinner at half-past six. Will you please wait until a quarter of two and a quarter past seven for telephone calls?

THE REV. ARTHUR BALDWIN, an Associate Priest of the Society of S. John the Evangelist, who is pursuing some advanced work at the University of Pennsylvania, is helping us during Lent by saying Mass several times a week. It is a great pleasure and privilege to have Fr. Baldwin here at our Altars.

THE ANNUAL OFFERINGS for the Women's Auxiliary Triennial Thank Offering are now due, and subscriptions may be sent to Miss Hoffman, 2118 DeLancey Street. This offering, for Missions, is presented at the time of the meeting of the General Convention, every three years. The Convention meets in October of this year at New Orleans. S. Clement's has something over six hundred dollars for the first two years, and it is hoped that the gifts this year may bring the sum to a thousand, or more.

EASTER CARDS may be purchased at reasonable prices from the Sisters. The Sisters will be glad to show the cards any afternoon at the Mission House, 110 Woodstock Street, after three o'clock. The Sisters have also some small silver crosses and crucifixes and some very attractive medals.

RECENT GUESTS at the Clergy House have included the Rev. Osmund Victor, C.R., of Mirfield, England; the Rev. McVeigh Harrison, O.H.C.; the Rev. Brother Dale, S.S.J.E.; Bishop Coadjutor-elect of Milwaukee, Dean Ivins of Nashotah House; and the Rev. Frank Gavin, Ph.D., of the General Theological Seminary, New York City.

THE CRUCIFIXION, by John Stainer, will be sung by the Choir on both Passion Sunday and Palm Sunday evenings at eight o'clock.

The Stations of the Cross

THOUGHTS FOR EACH STATION

I. "Away with Him!" the impious rabble cry;
Yet, Jesus, 'twas my sins that bade Thee die.

II. Bent 'neath the heavy Cross, Our Lord begins
His last sad journey—heavier pressed my sins.

III. Cruel! They torture Him and scoff the more,
When, faint and pale, He falls. My soul, adore.

IV. Dreading the sight on which her soul is set,
She waits, and—bitter joy!—their eyes have met.

V. Eager would I the precious burden share,
Which Simon, loathing, soon is glad to bear.

VI. Full of fond pity, full of faith e'en now,
Veronica wipes tenderly the bleeding brow.

VII. 'Gainst the steep hill He totters on with pain,
O God!—that yell—He falls, He falls again!

VIII. "Hush, mourning daughters of Jerusalem!
Weep not for Me; your children—weep for them."

IX. Is it that night of woe in Caiaphas' halls,
The scourging, thorns, or Cross—that thrice He falls?

X. Jeers and foul jests doth He, the All-Holy, bear,
While fiends from virgin limbs the garments tear.

XI. Lewd ruffians fling Him on His bed of death;
The nails pierce deep. "Father, forgive!" He saith.

XII. More love there is not, nor more agony!
So Jesus dies. For me—He dies for me!

XIII. Nigh to the Cross she stood till all was done,
And now the Mother's arms have clasped her Son.

XIV. Oh! hard Thy rock-hewn grave, more hard my heart!
Yet here Thou lov'st to dwell. Come, Lord, and never part.

—*Anon.*

BAPTISMS

"For as many of you as have been baptized into Christ, have put on Christ"

January 25. William Harry Hepburn Charlton.
February 1. Mary Mildred Hays.

MARRIAGES

"Those whom God hath joined together, let not man put asunder"

January 31. George W. Haupt and Grace E. L. Good.
February 19. John Seybold Morris and Anne Wilhelmina Undretz.

BURIALS

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them"

February 23. Charles E. Boyer

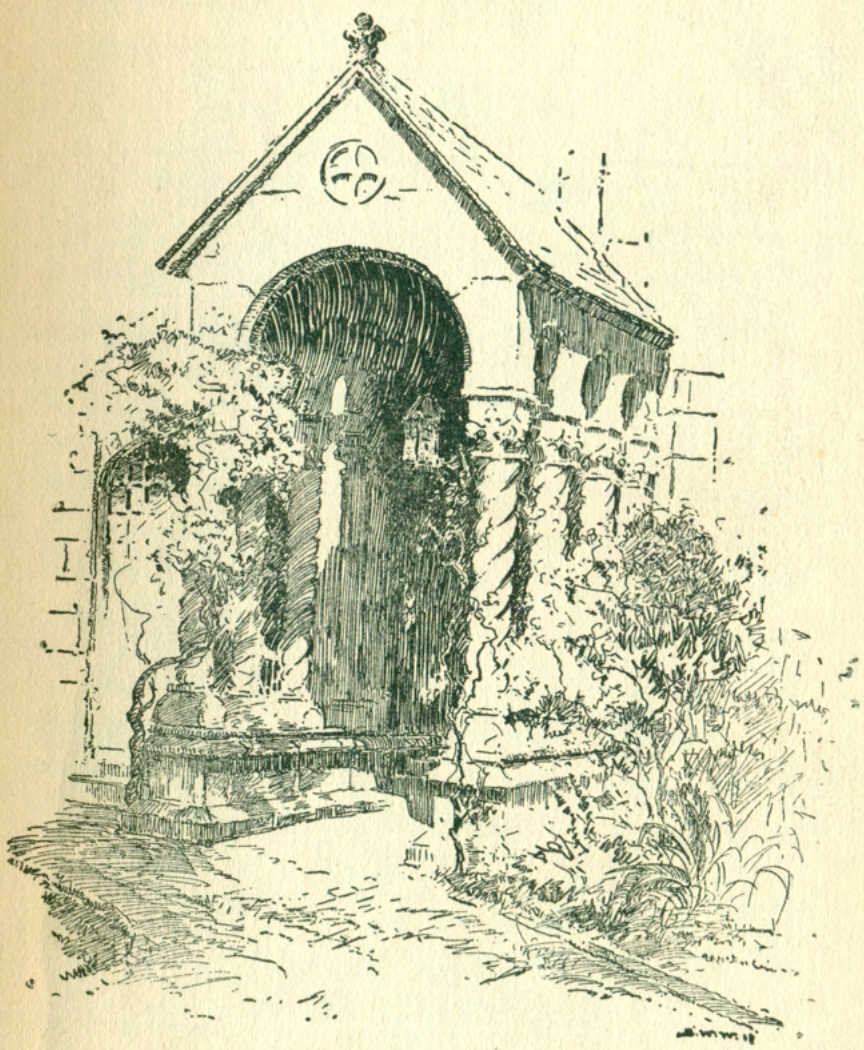
RECEIVED

Augusta H. Matlack (Mrs. Howard), from S. Peter's Church, Germantown.
Alice Matlack.
Mary Edwina Harnish, from The Annunciation, Philadelphia.
Annie Josephine VanZandt, from The Annunciation, Philadelphia.
Isabelle Gallagher, from S. Andrew's Church, West Philadelphia.
Anna Stevenson Rex (Mrs. Oliver Payson), from the Church of the Saviour, Jenkintown, Pennsylvania.
William Tudor Bulkly, Jr., from Holy Trinity Church, Collingswood, N. J.
Margaret Founds MacMillan (Mrs.), from the Church of the Epiphany, Sherwood.
Laura Jane Bostwick, from S. Mary's Church, Hamilton Village.
Mr. and Mrs. Ernest Jones, from Church of S. John Baptist, St. John, N. B.
Arthur Sweatman, from S. Stephen's Church, Norwood, Pennsylvania.
Ethel J. Belcher (Mrs.), from Christ Church, Riverton, N. J.
Flora V. Stuard (Deaconess), from S. Alban's Church, Olney, Philadelphia.
L. Edward Hoyer, by Certificate of Confirmation.
Dorothy C. Hoyer (Mrs. L. Edward), by Certificate of Confirmation.

TRANSFERRED

Laura Klapp, to S. Mary's Memorial Church, Wayne, Pennsylvania.

S. Clement's Magazine



April, 1925

Kalendar
April, 1925

1. W. Women's Auxiliary, 3 P. M. Fr. Smith, speaker.
2. Th. Annual Retreat for S. Mary's Guild. Fr. Caine, Conductor.
3. F. COMPASSION of the B. V. M. Stations of the Cross and Sermon, Benediction of the Blessed Sacrament, 8 P. M.
4. Sa. S. AMBROSE, B. C. D. Exposition Blessed Sacrament, 3 to 9 P. M.
5. Su. PALM SUNDAY. Blessing of Palms and Procession, 10.30. Stainer's Crucifixion and Sermon, 8 P. M.
6. M. HOLY WEEK. Stations of the Cross, 8 P. M.
7. Tu. HOLY WEEK. Stations of the Cross, 8 P. M.
8. W. HOLY WEEK. Stations of the Cross, 8 P. M.
9. Th. MAUNDY THURSDAY. Solemn Mass, with Communions, at 7 A. M. Stations of the Cross, 8 P. M.
10. F. GOOD FRIDAY. Matins at 7. Stations of the Cross, 9 A. M. Mass of the Pre-Sanctified, 10.30. Preaching of the Passion, 12 to 3. Sermon and Devotions at the Cross, 8 P. M.
11. Sa. HOLY SABBATH. Mass (no Communions) at 7 A. M. Blessing New Fire and Paschal Candle, with First Vespers of Easter, 5 P. M.
12. Su. EASTER DAY. Low Mass at 6. Solemn Mass at 11. Solemn Vespers and Procession at 8 P. M.
13. M. IN THE EASTER OCTAVE.
14. Tu. IN THE EASTER OCTAVE. The Girls' Club, 8 P. M.
15. W. IN THE EASTER OCTAVE.
16. Th. IN THE EASTER OCTAVE. The Mothers' Easter Party, 8 P. M.
17. F. IN THE EASTER OCTAVE. Low Mass at 6. Sermon and Benediction, 8 P. M.
18. Sa. IN THE EASTER OCTAVE. Children's Easter Party, 3 to 6 P. M.
19. Su. LOW SUNDAY.
20. M.
21. Tu. S. ANSELM, B. C. D. Girls' Club, 8 P. M.
22. W.
23. Th. S. GEORGE, M. Mothers' Meeting, 8 P. M.
24. F. I Vespers of S. Mark, Ev., and Benediction, 8 P. M.
25. Sa. S. MARK, EV. Sung Mass at 9.30.
26. Su. II after EASTER.
27. M.
28. Tu. The Girls' Club, 8 P. M.
29. W.
30. Th. The Mothers' Meeting, 8 P. M.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory"—S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania
Edited by the Rector.

Directory

The Church, Twentieth and Cherry Streets
The Clergy House, 2013 Appletree Street
Telephone, Rittenhouse 1876
Sisters of the Holy Nativity, 110 Woodstock Street
Telephone, Spruce 8190

The Clergy

The Rev. Franklin Joiner, Rector
The Rev. Benham Ewing — The Rev. Alfred M. Smith

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Low Masses, 7.00, 8.00; Sung, 9.15; and High at 11.00 A.M.
Catechism, 10.00 A.M.
Matins, 9.00 A.M.
Solemn Vespers, 8.00 P.M.

On Weekdays: Mass, 7.00, 8.00 and 9.30 A.M.
On the second Friday, 6.00 A.M.
Saints' Days, Sung, 9.30.
Matins, 9.00 A.M.
Evensong, 6.00 P.M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P.M.
Address and Devotions, Fridays, 8.00 P.M.

Confessions: Fridays, 3.00 to 5.00 P.M., 7.00 to 8.00 P.M.; Saturdays, 11.00 to 12.00 A.M., 3.00 to 5.00 P.M., and 7.00 to 9.00 P. M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P.M.
S. Katharine's Guild, Senior Branch, Wednesday, 8.00 P.M.
S. Katharine's Guild, Junior Branch, Wednesday, 3.30 P.M.
Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
Woman's Auxiliary, No. 1, first Wednesday, 3.00 P.M.
Mothers' Meeting, Thursdays, 8.00 P.M.
Saturday Classes for Children, 10.00 A.M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P.M.
S. Joseph's Guild, second Wednesday, 8.15 P. M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

The Rector's Letter

MY DEAR PEOPLE:—

I trust I need not urge you to a strict and faithful keeping of Passion-tide and Holy Week. In another part of the magazine you will find the drama of the season carefully outlined. Try to make this great "Adventure" your own. Shut out the world, and live alone with your Lord. Discard all devotional books but the Bible. This is a time for your Bibles. Read the Gospel stories of the Passion, and then reread them. Make yourselves familiar with every word, every act, every scene chronicled. Only in this way can you make the season real. And only by its reality to you can you enter into it with your Saviour.

It is with the utmost sorrow and regret that I am parting with Fr. Campbell from the Staff. He has been called to the Rectorship of S. James' Church, Washington, and goes into residence there the first day of April. I know you all rejoice at this recognition of his piety and zeal and ability, and that he is to have a larger field for their exercise, but it is just because we do recognize and appreciate his many gifts that we are so loath to let him go. His loyalty and devotion to our life and work and aims have endeared him to all; and his eagerness to co-operate with me in every way makes his going a great personal loss. Please keep him in your prayers and the work that he must do in this famous citadel of the Catholic Faith, of which he now becomes the Rector.

I confidently expect that the larger part of the Easter Offering will be given to Missions. For this reason I beg your most generous giving. Whatever is given to Missions will be carefully specified for definite Catholic work. Help generously to give to others what you so freely and fully enjoy!

Please pray for me in my preparation for the preaching of the Passion on Good Friday.

May the dear Lord make you joyous partakers in His Resurrection.

Affectionately your Friend and Pastor,

Franklin Joiner

Parish Notes

THE REGULAR PARISH PENITENTS, and those making their first Confessions, are asked to come to the Confessionals as early in Holy Week as possible, for their Easter duties. This leaves the latter part of the week free for strangers who come from outside, and reduces the pressure on the Clergy, and especially this year, since Fr. Campbell's leaving reduces the Staff. The hours for Confession will be found on the Bulletin Board.

THE NEW TELEPHONE IN THE CLERGY HOUSE is now installed, and the number is: RITTENHOUSE 1876. But not at meal time, please!

Parish Notes

BISHOP BEECHER, Missionary Bishop of Western Nebraska, who was to have come to us for Confirmation on Mid-Lent Sunday, was detained by another engagement, and in his stead we were glad to welcome Bishop Davenport, of the neighboring Diocese of Easton, Maryland. Twenty persons were presented to him for the Sacrament.

ABOUT ONE HUNDRED AND TEN women made the Mid-Lent Sunday Retreat, conducted by Fr. Victor, of the Community of the Resurrection, Mirfield, England. This is perhaps the largest Retreat ever held in the Parish. The whole character of the day was on a very high plane, and we are most grateful to Fr. Victor for coming to us. He was also the preacher at the High Mass, when Dabovitch's Arrangement of the Serbian Liturgy was sung for the first time in S. Clement's.

DR. MOCKRIDGE closed his series of four addresses after Sunday Vespers on Mid-Lent Sunday. The subjects were: "The Faith and Life," "The Faith and the Scriptures," "The Faith and Modern Thought," and "The Faith and Science." They were most scholarly and profound, yet given in the most simple words and understandable form. It is a matter of great regret that the congregations were so small in numbers. Those who were absent have lost a great deal. Those who were present are much the richer in the Faith and in their reason for it.

THE RESPONSE TO THE APPEAL for the Women's United Thank Offering has been very feeble thus far. Those in charge feel that it is much better to make a short, concentrated drive than to have the offerings come in all during the year. Miss Hoffman would be grateful if she might have all the offerings before Easter.

THE BISHOP'S BRICKS FUND will be in charge this year of Miss Haffelfinger, 1520 Spruce Street.

THE GUILD OF ALL SOULS has lost, in the death of Miss Arnold, its most efficient and painstaking Secretary and Treasurer. She is succeeded by Mr. Severn R. Allnutt, Haverford Inn, Haverford, who occupied this same post for many years in his former parish, Mt. Calvary, Baltimore. The current issue of the Quarterly will be mailed in the envelopes already addressed by Miss Arnold before she was stricken with her fatal illness.

THE ANNUAL RETREAT ON THURSDAY IN PASSION WEEK, given under the auspices of S. Mary's Guild, for the women of the congregation and the city, will be conducted by Fr. Caine, Rector of S. Timothy's Church, Roxborough. The Day begins with the Mass at half-past nine, and ends with the recitation of the Guild Office in the Chapel after supper. Since this Retreat falls in the first week of the month, the regular meeting of the Guild will be omitted in April.

FIVE DOLLARS A MONTH keeps fresh flowers before Our Lady's Shrine in the Church. Would you not like to give the flowers here for the month in which you keep some special anniversary?

The Altar Drama of Holy Week

The ceremonies of Holy Week have been handed down to us from very ancient times. They form a single coherent scheme designed to set before us, as if in a holy drama played before the Altar, the whole of the Passion of our Lord Jesus Christ. On Palm Sunday we follow Christ as He enters Jerusalem in triumph. On the next three days, as we listen to the Scriptures, we watch Him teaching in the temple. On Maundy Thursday we stand in the Upper Room and assist at the Last Supper. Then we kneel before the Altar of Repose and share His vigil in Gethsemane, in the palace of the high priest, and in the Praetorium of Pilate.

This is followed by the gloom of Good Friday and the Mass of the Pre-Sanctified, with its strange maimed rite ending in confusion, and typifying the moment when our blessed Lord gave up the ghost, when "the Shepherd was smitten and the sheep were scattered." On the Wednesday, Thursday and Friday of this week, as we witness the wailing lamentations and the dying lights of Tenebrae, we feel that darkness which came over the land after the Crucifixion.

The whole tremendous drama ends in the wonderful vigil service of Easter Eve, when the darkened church is reillumed with the New Fire, and the catechumens go down into the grave of the Baptismal font, to be buried with Christ, and to rise again, regenerate, with Him—mystical ceremonies which usher in the first Mass of Easter Day, with its lights, its white vestments, its pealing bells, and its Alleluias, announcing the glad tidings that "the Lord is risen indeed."

The structure of the Liturgy of this week is directly connected with the actual places at Jerusalem where our Lord's Passion took place, and appears to have developed under the influence of memories attached to the Mount of Olives, Golgotha, the Holy Sepulchre, and the Chapel of the True Cross. We learn that in the fourth century the faithful were accustomed to follow the Liturgy on the actual scenes of the Saviour's sufferings.

In this short account only an outline of the Liturgy has been attempted. Those who wish to follow the services should have "The English Holy Week Book," and if they are anxious to make the most of the lessons te be learnt from these holy observances, they should also read, before Palm Sunday, "The Adventure of Passion-tide," by Mr. Kenneth Ingraham, and learn to make His Adventure their own.

(*Society SS. Peter and Paul.*)

Tenebrae

On Wednesday evening in Holy Week, and on the two evenings following, it is customary in many churches to sing the Matins of the following day. This service is popularly known as "Tenebrae" or "Darkness." It is a very solemn service of mourning, and typifies the darkness which overshadowed the world at the Crucifixion.

Tenebrae

The lighted candles on the Altar are of unbleached wax, like those used at funerals, and near the Epistle side there stands a triangular candlestick, called the Tenebrae Herse, bearing fifteen candles, all of unbleached wax, except the one at the top, which is white.

During the singing of the Psalms and Canticles these candles are put out one by one, beginning with the lowest, except the white one at the top. The Psalms and Canticles are penitential, except for one or two towards the end, which are more joyous. A portion of the Lamentations of Jeremiah is sung, which, written during the exile in Babylon, recall the desolation of Jerusalem. This marvellous acrostic poem, composed over the sorrows of captive Israel, has been universally applied in its mystic sense to the sufferings of the Messiah.

Towards the end of the service, during the singing of the Benedictus, the candles on the Altar are also put out one by one in such a way that the last candle is put out during the singing of the last verse, and then all the lights in the church are put out. Finally, the last candle on the Herse is taken off and hidden beneath the Altar at the Epistle side, and as soon as the Antiphon after the Benedictus is ended, the following is said:

"Christ became obedient for us unto death."

At the end of the service, when the last candle has been hidden beneath the Altar, the Lord's Prayer is said in silence, and the Psalm, "Have mercy upon me, O God," is said antiphonally, and then a final prayer.

Suddenly a discordant noise is made, to represent the confusion of nature at the death of Christ, when the earth quaked and the graves gave up their dead. The single candle is brought from beneath the Altar, to represent the Resurrection. And the Office being over, all depart in silence.

The putting out of the candles one by one represents how one by one the disciples forsook their Lord and fled. The one white candle left alone at the top represents our Lord forsaken, and the light of Christ which alone remains to illumine the world. The darkening of the church symbolizes the noonday darkness which covered the earth at the Crucifixion. It should be observed that at Tenebrae there are few notes of joy. There is no Glory be to the Father after the Psalms; there are no hymns.

The particular keynote of Wednesday's Tenebrae is the betrayal of our Lord by Judas. On Thursday evening the keynote is the desolation of the Son of God in His Passion. After the Benedictus, when "Christ became obedient for us unto death" has been said, the words, "Even the death of the Cross," are added. On Good Friday evening the keynote is peace and thanksgiving for the victory, the thought of the Body resting in the tomb, and the approaching Resurrection. After the Benedictus, there is added to the two previous portions of the Antiphon, "Wherefore God also hath highly exalted Him, and given Him a name which is above every name."

(*Society SS. Peter and Paul.*)

BAPTISMS

"For as many of you as have been baptized into Christ, have put on Christ"

February	24.	John Robsin Skeen (Conditional)
March	8.	Mary Susan Stinson
		Kenneth Welsford Johansen (Conditional)
March	11.	Newell Foster Harris
March	17.	Anna Elizabeth Elliott (Conditional)
		Elizabeth Agnes Lee (Conditional)
		Thelma Margaret MacMullen (Conditional)
		Jane Fulton Holohan (Conditional)
March	18.	Joseph Angelo DeLorenzo
March	24.	Charles Harold Harrison (Conditional)
		Anna Mary Brown (Conditional)
		George Robert Lee (Conditional)

CONFIRMATION

"And when they had laid their hands on them, they received the Holy Ghost"

March 24. John Scott Hahn
Charles David Harrison
Charles Harold Harrison
Oliver Richard Holloway, Jr.
George Robert Lee
John Robsin Skeen
Mary Stewart Archibald
Sarah Kitchen Ball
Anna Mary Brown
Doris Elisabeth Cody
Frances Lilian Comby
Rhoda Mary Comby
Anna Elizabeth Elliott
Jane Fulton Holohan
Elizabeth Agnes Lee
Anna May McLauchlan
Thelma Margaret MacMullen
Margaret May Rosenbaum
Ruth Hartman Stauffer
Helen Clarke Stevenson

RECEIVED

March 14. Francis N. Fort, from The Annunciation, Philadelphia.

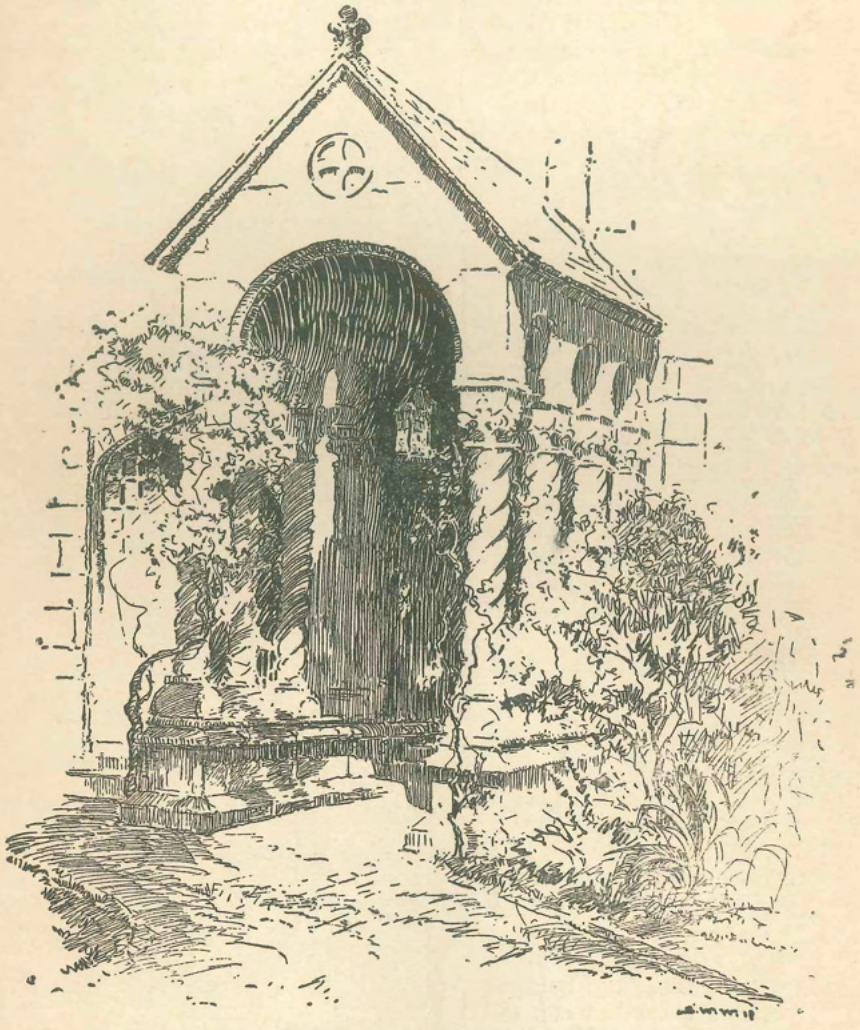
BURIALS

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them"

March 2. Susan Holmes Arnold
March 10. John Wesley Howard
March 19. James Everett Charnley
March 27. Henry Coulthard

Offerings of Money and Flowers are politely solicited for the Altar of Repose on Maundy Thursday.

S. Clement's Magazine



May, 1925

Kalendar
May, 1925

1. F. SS. PHILIP AND JAMES, APP. Holy Hour and Benediction, 8 P. M.
2. Sa. S. ATHANASIUS, B.C.D.
3. Su. III EASTER (Invention of the Holy Cross). Pontifical Vespers, 8 P. M., The Bishop of Harrisburg. Sermon, "The Holy Places and the Near East."
4. M. S. MONICA, Widow. S. Mary's Guild, 8 P. M.
5. Tu. Feria (Commemorate the Departed). Girls' Club, 8 P. M.
6. W. S. JOHN before the Latin Gate. Women's Auxiliary, 3 P. M. S. Vincent's Guild, 8.15 P. M.
7. Th. Feria. Mothers' Meeting, 8 P. M.
8. F. Feria. Low Mass at 6. May Devotions and Benediction, 8 P. M.
9. Sa. Saturday Mass of Our Lady.
10. Su. IV EASTER.
11. M. Feria. (Commemorate the Departed.)
12. Tu. Feria. Girls' Club, 8 P. M.
13. W. Feria. S. Joseph's Guild for Men, 8.15 P. M.
14. Th. S. BONIFACE, M. Mothers' Meeting, 8 P. M.
15. F. Feria. May Devotions and Benediction, 8 P. M.
16. Sa. Saturday Mass of Our Lady.
17. Su. V EASTER. 8 P. M., Litany in Procession (Rogation Day).
18. M. ROGATION DAY.
19. Tu. ROGATION DAY. Girls' Club, 8 P. M.
20. W. ROGATION DAY. (Vigil.)
21. Th. ASCENSION DAY. Solemn High Mass at 11. Mothers' Meeting, 8 P. M. Exhibition of Vestments and Plate, 3 to 6.
22. F. IN THE OCTAVE. Novena to the Holy Ghost begins. Benediction, 8 P. M.
23. Sa. IN THE OCTAVE. Novena Prayers.
24. Su. IN THE OCTAVE. Procession before Solemn Mass. Hallelujah Chorus, 8 P. M.
25. M. IN THE OCTAVE. Novena Prayers.
26. Tu. S. AUGUSTINE of CANTERBURY, B. C. (Com. Octave.) Novena Prayers. Girls' Club, 8 P. M.
27. W. IN THE OCTAVE. (Com. Ven. Bede, C. D.) Novena Prayers.
28. Th. OCTAVE DAY, THE ASCENSION. Novena Prayers. Mothers' Meeting, 8 P. M.
29. F. Feria. Novena Prayers and Rosary Devotions, 8 P. M.
30. Sa. VIGIL OF PENTECOST. Novena Prayers end.
31. Su. PENTECOST. Procession before High Mass and at Vespers.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory"—S. Clement, 1 Cor.

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Telephone, Rittenhouse 1876
Sisters of the Holy Nativity, 110 Woodstock Street
Telephone, Spruce 8190

The Clergy

The Rev. Franklin Joiner, Rector
The Rev. Benham Ewing — The Rev. Alfred M. Smith

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Low Masses, 7.00, 8.00; Sung, 9.15; and High at 11.00 A.M.
Catechism, 10.00 A.M.
Matins, 9.00 A.M.
Solemn Vespers, 8.00 P.M.

On Weekdays: Mass, 7.00, 8.00 and 9.30 A.M.
On the second Friday, 6.00 A.M.
Saints' Days, Sung, 9.30.
Matins, 9.00 A.M.
Evensong, 6.00 P.M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P.M.
Address and Devotions, Fridays, 8.00 P.M.

Confessions: Fridays, 3.00 to 5.00 P.M., 7.00 to 8.00 P.M.; Saturdays, 11.00 to 12.00 A.M., 3.00 to 5.00 P.M., and 7.00 to 9.00 P. M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P.M.
S. Katharine's Guild, Senior Branch, Wednesday, 8.00 P.M.
S. Katharine's Guild, Junior Branch, Wednesday, 3.30 P.M.
Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
Woman's Auxiliary, No. 1, first Wednesday, 3.00 P.M.
Mothers' Meeting, Thursdays, 8.00 P.M.
Saturday Classes for Children, 10.00 A.M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P.M.
S. Joseph's Guild, second Wednesday, 8.15 P. M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

The Rector's Letter

My Dear People:—

We had a very splendid Lent this year. One was quite conscious all the time of the spirit of real devotion and earnest effort to enter into the Passion of Our Lord that pervaded the Parish. The attendance during Holy Week was unprecedented, and a greater number of people seem now to stay through the entire Three Hours on Good Friday.

The test of real life and vitality is through the Confessional, for which we have no statistics, and through the Communions, which keep to very gratifying figures.

January	740
February	895
March	1096
April	1237
Total	3968

It seems rather strange when some years ago the Ceremonies of Palm Sunday, Maundy Thursday and Good Friday were introduced with careful attention to best liturgical detail and precedent, that the Ceremonies of Holy Saturday were entirely passed over. It would be a great gain to us liturgically and devotionally to have the first Mass of Easter at 11 o'clock on Holy Saturday, with the blessing of the New Fire and the Paschal Candle and the Prophecies immediately preceding it. We can be thinking about it and studying it. Maybe next year, with the aid of the students at the Philadelphia Divinity School, we shall be able to sing Tenebrae.

The Great Feasts this year will be over before the middle of June, and so we escape much of the summer heat. It is very difficult to offer a worthy worship when the thermometer is so high. The Solemn Masses will continue through the Octave of Corpus Christi.

The Mass, which was sung on Easter Day, and repeated with better effect on Low Sunday, was written by the present Organist of S. Luke's Church, Germantown. It will be sung again on Whitsun Day. On the Sunday in the Ascension Octave, the Mass will be Moir's, with Sanctus, Benedictus and Agnus Dei from S. Cecelia.

These Great Forty Days, between Easter and the Ascension, recall the days when our Risen Lord was instructing His Apostles "in the things concerning the Kingdom." There is no more appropriate way for you to spend them than through prayer and Communion seeking His Instruction.

May the Risen Lord so prepare you for a worthy receiving of His Pentecostal Gifts.

Affectionately your Friend and Pastor,

Franklin Joiner

Easter Election and Vestry Meeting

One vote being cast at the Easter Monday Polls, the following gentlemen were unanimously elected to serve as Vestrymen for the ensuing three years:—

Francis Peters Adams,
Francis Yarnall Casey,
Edward Biddle Clay,
Sheldon Potter Ritter.

At the Easter Tuesday meeting of the Vestry, the Rector taking the Chair, he appointed Mr. Edward Augustus Casey to be Rector's Warden, and the Vestry elected Mr. Ritter as Accounting Warden.

The Finance Committee was elected as follows:—Messrs. Bayard, Homan and Clay. The other Committees were appointed by the Rector. The Music Committee:—Messrs. Woodruff. Ritter and Adams. The Property Committee:—Messrs. Mayer, Sellers and the Rector's Warden. The Insurance Committee:—Messrs. Bayard, Ritter and Homan.

The Vestry then elected as Delegates to the Annual Diocesan Convention, Messrs. Adams, Sellers and Woodruff.

New Pews

The question of pews for the Church was brought up at the last meeting of the Vestry. It is evident that the matter must be given very immediate attention. Many of the pews are in a very precarious condition, and every week one or two of them have to be propped up by the Sexton. They are split and sagging, and many people are complaining because of tearing their clothes on the old pews.

Shall we have new pews, or shall we adopt chairs is the real subject for discussion? Our present pews are very ugly, but they are very comfortable, and well spaced. New ones could be made to have the same shape, and slant, and spacing. But they will still be extremely ugly, and quite out of keeping with a Basilica type of Church building.

The idea of chairs will not be enthusiastically received, because of the uncomfortable monstrosities in S. John's Chapel. To-day a different type of chair is being used for Churches, with a woven rush-bottom seat, and they are arranged, at proper distances, in rows of five, so they are easily moved in cleaning the Church, and do not become disarranged as would single seats. With chairs, the whole Church would be tiled like the aisles, and would give an air of great space and lightness in the Church. Each chair would be provided with a kneeling cushion, hooked on the chair in front, and with a Hymnal and Prayer Book.

Chairs would do away with the over-crowding, to which you are often subjected. No more than five people can sit on five chairs. Often seven people are crowded in a pew meant for five.

Then, there is another way, which is, perhaps, the best way, and will please all. Have pews in the two great center blocks, then tile the sides out to the walls, and have the two outside rows of seats in chairs against the wall. Some day we shall be having handsome Stations of the Cross. With the side aisles in chairs, they can be moved up against the pews when the Stations are to be said, and people can walk around the Church close up to the wall and the Stations. Then, too, the day may come, with the great egress into the country and the growth of Catholic Parishes in the suburbs, that the congregations here will decrease; then the chairs at the side could be taken out, leaving the great wide side aisles, and there would not be the bad psychology of empty seats.

The Vestry would be glad to have written expressions from members of the congregation. If you have a preference, please state it. Address your letters to Mr. Mayer, Chairman of the Property Committee.

Parish Notes

THE WOMEN'S AUXILIARY meets on the first Wednesday afternoon of each month, and is usually addressed by some returned Missionary, who presents the work of the Church in the Mission Field. The May meeting, on Wednesday the 6th, will be addressed by Mr. and Mrs. Theodore Casey, who have just returned to their home after spending several years in secular life in Japan. Since they are both members of the Parish, their experiences should be of special interest to all, and it is hoped that a large number of women will welcome them.

THE MOTHERS' MEETING has just received from the weavers some very fine rag rugs, made from the rags which they have cut and sewed during the winter. This insures the quality of the materials. They have been made up in two sizes, the smaller ones sell for a dollar and a half, and the larger ones for two dollars and a half. Arrangements can be made through the Sisters to see them.

ASCENSION DAY afternoon, from three until six o'clock, there will be the usual exhibition of Vestments and Plate in the Parish House. The silver offering on this occasion is used in the upkeep of the Church garden during the summer.

RECENT GUESTS AT THE CLERGY HOUSE have included Fr. Gavin, of the General Seminary in New York; Fr. Cole, of Enosburg Falls, Vermont; Fr. Whittemore, O. H. C., from Holy Cross, and Fr. Burton, S. S. J. E., the Superior of the American Society of the Cowley Fathers.

FR. ARNOLD has returned from a two months' cruise in the Mediterranean. You will regret to know that when but four days out he fell on the deck of the boat, and spent most of the time in the ship hospital, and was able to leave the ship only at the last port. His shoulder bone was broken, and his arm is still in too uncertain a condition for him to say Mass. We will be most happy to welcome him back to our Altars, and are praying for his speedy and complete recovery.

DEAN INGE, of S. PAUL'S CATHEDRAL, LONDON, is visiting in this country, and one hears his name pronounced in a great variety of ways. The following jingle appeared in one of the English papers:

"If you his temper would unhinge,
And his most sacred rights infringe,
Or, excommunicated, singe
Where fiends forever writhe and cringe
Imploring that a drop of ginger Ale may on their tongues impinge,
Address him then as Dr. Inge;
But if you prize the proper thing
Be sure you call him Dr. Ing.
(Unless your ignorance to screen
You temporize with Mr. Dean),
But be advised by me, and cling
To the example of the King
And fearlessly pronounce him Ing.
Then rush to hear him have his fling
In Paul's, and places where they sing.

ON SUNDAY EVENING, MAY 3d, we have been asked to have an address here in behalf of the Near East Relief, where the needs continue to be very great. The Near East Relief Organization is sending to us the Bishop of Harrisburg. This Sunday is the Feast of the Finding of the Holy Cross, so it is a most appropriate time to hear about the Holy Places, and from one who has spent so much time in the Holy Land, and has played such a very conspicuous part in the several rapproachments with the Eastern Church, and in bringing relief to the sufferers in the Near East.

THE USUAL NOVENA TO THE HOLY GHOST will be kept between the Ascension and the Feast of Pentecost, following the example of those who waited in Jerusalem for "the promise of the Father." The prayers will be said after Mass, and at Evensong, after the Office.

THE GIRLS' CLUB gave a very successful entertainment on April 28th and 29th. The first part consisted of a Minstrel Show, for which the Club has quite a fame, and a short skit afterwards. Later in the evening there was dancing for the young people. While the Club is in no sense a Guild, yet it does a great deal in promoting fellowship among the young people, and has always been the exponent of a fine spirit and feeling.

FR. SMITH, who is a Chaplain in the Officers Reserve Corps of the Army, with the rank of First Lieutenant, is spending two weeks in camp at Fort Howard, in Maryland. During his absence, Fr. Baldwin is helping with the Masses, and acting as one of the Sacred Ministers in the Solemn Mass.

MRS. HALSEY WOOD, who for many years was a member of this Parish, and who went on the great Anglo-Catholic Pilgrimage from London to the Holy Land last year, very graciously came to us from New York on Thursday, April 30th, and gave us, in the Parish House, a most graphic and interesting account of her experiences and her impressions. She made everyone very eager to follow in the next Pilgrimage.

DEAN IVINS of NASHOTAH HOUSE, who has visited us several times and preached here, is to be Consecrated Bishop-Coadjutor of Milwaukee, in All Saints' Cathedral, Thursday, May 7th. The Bishop of Milwaukee is in failing health, and we are happy that he is to have such capable assistance.

DURING THE MONTH OF MAY the Catholic Church delights to pay special honor and devotion to the Blessed Virgin Mary. So here on the unrestricted Saturdays the Masses will be of Our Lady, and on the Friday evenings, as noted in the Kalendar, the Rosary will be recited.

A Stranger's Guide to S. Clement's

You, a stranger in the Catholic Church, will have noted that the people when entering the Church dip their finger into a bowl containing water and sign themselves with it. The use of Holy Water in the temple was prescribed by Almighty God Himself. Refer in your Bibles to Exodus xi: 7, Numbers viii: 7 and v: 17.

Like the Hebrew Temple, the Catholic Church is a "house of Prayer" (Luke xix: 46), and "the place where God's glory dwelleth" (Psalm xxvi: 8). Therefore, as the worshiper enters the holy place, it is expected that he leave all distracting and worldly thoughts outside. The Holy Water, into which he dips his finger, and with which he makes the sign of the Cross on his person, not only reminds him of this, but aids in purifying his thoughts.

By the simple act of the sign of the Cross the Catholic professes his belief in the three greatest truths of Faith—the Holy Trinity, the Incarnation of the Son of God, and the Redemption through the Cross.

Then you observe people bending their knee before entering the pew. This is done in recognition of the Divine Presence; in the pew they kneel to offer a silent act of worship to God before they sit down to await the beginning of the service.

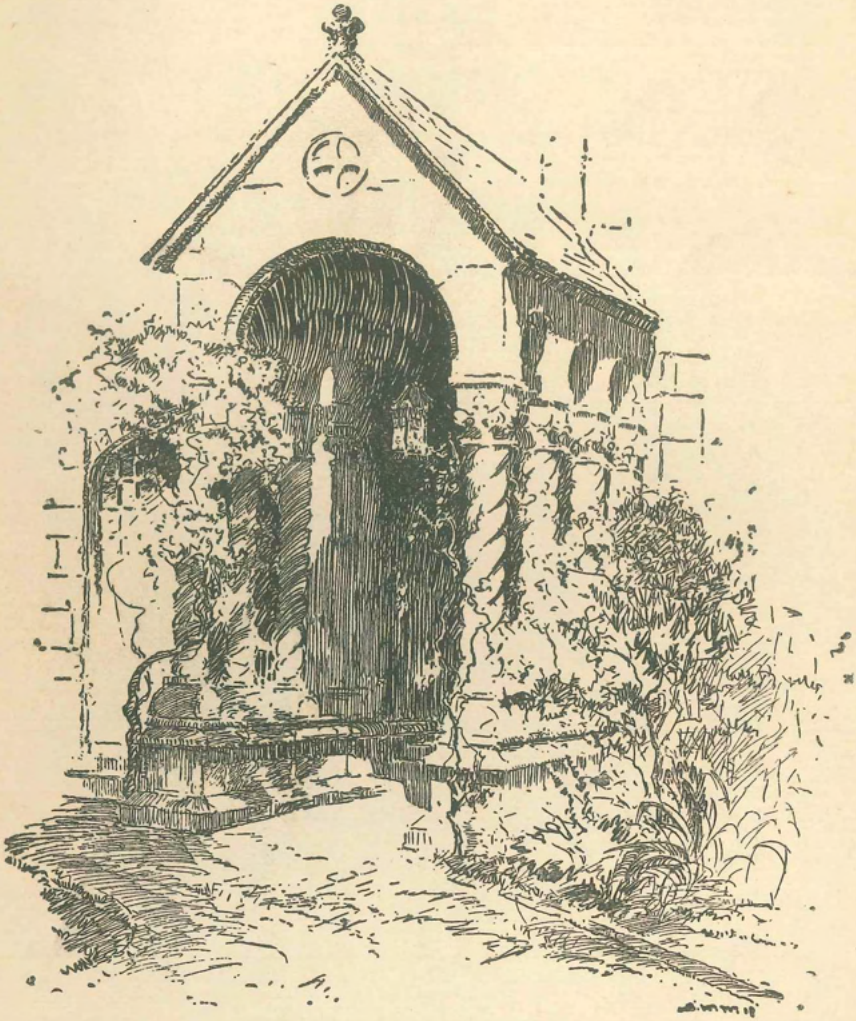
On the walls you see a series of pictures, in little frames, with a cross over each. These represent the "Way of the Cross," a complete illustrated story of Christ's bitter sufferings and death. The great prominence of the Crucifix in our Churches is a telling reminder that we owe all to Christ's merits through His death on the Cross.

The Cross holds the same place in the Church which the flag holds in the State. With it Christ won His Victory.

The Statues of Saints and Our Lady's Shrine are not intended for worship; on the contrary, it would be idolatry to worship them or pray to them. They are there to lift up our minds and hearts to high ideals, and to stimulate us to imitate the holy lives which made saints of these heroes of the Church.

You are at liberty to inspect the Confessionals in the rear of the Church, concerning which the average Protestant has most false notions.

S. Clement's Magazine



Summer Number

June-September, 1925

Kalendar

June-September, 1925

JUNE

1. Pentecost.
3. Ember Wednesday.
5. Ember Friday.
6. Ember Saturday.
7. Trinity Sunday.
11. Corpus Christi.
14. Sunday in Octave.
18. Octave Day.
19. Sacred Heart of Jesus.
20. S. Barnabas, Ap. (Trans.).
21. II Trinity.
22. S. Alban, M.
24. Nativity S. John Baptist.
28. Sunday in the Octave.
29. SS. Peter and Paul, AA.
30. Commemoration, S. Paul, A.

JULY

1. Most Precious Blood.
   Octave Day, S. John Baptist.
2. Visitation, B. V. M.
4. Translation S. Martin, B. C.
5. Octave, SS. Peter and Paul.
6. Octave Day, SS. Peter and Paul.
12. V Trinity.
15. Translation S. Swithin, B. C.
19. VI Trinity.
20. S. Margaret, V. M.
22. S. Mary Magdalene.
25. S. James, Ap.
26. VII Trinity.
    S. Anne, Mother, B. V. M.

AUGUST

1. S. Peter's Chains.
2. VIII Trinity.
6. Transfiguration of Our Lord.
7. Most Holy Name of Jesus.
9. IX Trinity.
10. S. Lawrence, M.
15. Assumption, B. V. M.
16. In the Octave.
20. S. Bernard of Clairvaux, Ab.D.
22. Octave Day, Assumption, B. V. M.
23. XI Trinity.
24. S. Bartholomew, Ap.
28. S. Augustine of Hippo.
29. Beheading of S. John Baptist.
30. XII Trinity.
31. S. Aidan, B. C.

SEPTEMBER

1. S. Giles, Ab.
6. XIII Trinity.
7. S. Evurtius, B. C.
8. Nativity, B. V. M.
13. XIV Trinity.
14. Exaltation of the Holy Cross.
16. Ember Wednesday.
17. S. Lambert, B. M.
18. Ember Friday.
19. Ember Saturday.
20. XV Trinity.
21. S. Matthew, Ap. Ev.
26. S. Cyprian, B. M.
27. XVI Trinity.
29. S. Michael and All Angels.
30. S. Jerome, Priest,, C. D.

REMEMBER

Choir Concert for "Camp Fund"

Thursday P.M., June 25th

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory"—S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania
Edited by the Rector.

Directory

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The Rector's Letter

MY DEAR PEOPLE:—

This issue of the MAGAZINE has been delayed for several reasons, but chiefly because it is the summer number, and so it seemed wise not to publish it too early in the season; and secondly, all of the summer plans were not completed before.

The Great Feasts

The great feasts have gone off very well in spite of the great heat, with a goodly number of communions, and large congregations at the High Masses and evening devotions. The Feast of Pentecost was greatly enhanced for us by the presence of the Bishop Coadjutor of Vermont, who assisted at Solemn Vespers and preached for us. It was a great joy to have him at S. Clement's, and to have his service here his first Episcopal appearance in his old Diocese. The offering, which was for the summer expenses of the parish, amounted to fourteen hundred dollars. On Trinity Sunday, at Vespers, Fr. Hawkins, O. H. C., who has recently returned from Liberia,, where he has been establishing the Holy Cross Mission, in which we are all so interested, told us of the life and work in Africa, and gave a very stirring picture of the possibilities of service in this new field of the Church. Corpus Christi, with its Octave, one of the most beautiful and appealing of the Church's seasons, has been kept with the usual dignity and ceremonies, and with a most creditable response from the faithful.

Lea Memorial

Several years ago the family of the late George Henry Lea gave the new pulpit in memory of Mr. Lea, who was a Vestryman for many years. Since its erection Mrs. Lea has died, and the family now want to add to it a memorial for her. It has been decided to put a canopy over the pulpit, and the work on this will go forward during the summer, so that it can be blessed at S. Clement's-tide. The canopy will give a fine finish to the already very handsome pulpit, and should also very much improve the acoustic properties, especially in relation to the preacher. When this is installed, it will be coloured and the high lights touched with gilt, very much like the Reredos on the High Altar. Perhaps the Font Cover will be similarly treated, and it is hoped to have the Font Cover swing on a wrought iron bracket, rather than be drawn up over a pulley as at the present. These two spots of colour in the Church will do much to brighten the interior. The Church has many opportunities for improvement, and has all the possibilities for a very decorative enrichment. It is hoped that we may be able to go on steadily now with new work, doing a little each year, but with a good idea and plan of what the finished whole is to be. There is no Church with a handsomer Altar End than S. Clement's, and the rest of the Nave should be made harmonious.

S. John's Chapel

The extreme heat had forced us, for comfort, to move the daily Masses into S. John's Chapel, where they will be continued through the summer, and where the Blessed Sacrament will be reserved until the improvements in the Church are completed. The Sunday Masses and Devotions will be in the Church as long as it is possible for us to use it. The Friday evening devotions will continue during the summer, in the Chapel.

Church Improvements

At the May meeting of the Vestry, it was decided to go on with some of the more pressing of the improvements to the property, and already the workmen have begun the work. The most pressing need is the resurfacing of the exterior of the Church building. The stone scales off very rapidly, the deterioration having begun while the building was covered with vines. All the loose surface will be removed and filled in with a natural coloured cement, and repointed, and when completed will present a very handsome appearance. The south and west ends will be done this year. The east and north sides will be done next year. It was found that the installation of new pews would incur so many other expenses that it would be impossible to make such a change this year, so the present pews will be gone over very thoroughly, rebraced, and all necessary repairs made. Then they will be refinished, together with the wainscoting around the lower part of walls, and made to match the choir stalls. The Confessional Boxes will be treated in the same way. There will be a new roof on the Parish House, and the usual number of smaller repairs.

The Guilds

The Guilds and Sodalities have disbanded for the summer. The Mothers' Meeting has done most splendid work during the past year. They have just sent fifty-three new dresses to the City Mission, and they have sewed enough rags to make forty-six rugs. There are about fifteen rugs that have not been sold, and the Sisters would be glad to show them to interested persons. A new feature of their sewing has been the preparation of layettes, and these have all been distributed within the parish. The Sisters are always glad for help with this work. They are very much in need now of clothing for men, which may be sent to the Clergy House or direct to the Sisters' House on Woodstock Street.

Summer Outings

Through an inadvertence, no reminder was given in the last issue of the MAGAZINE that the offering on Ascension Day would be devoted as in past years to "The Summer Outing Fund." From this fund many of the children of the parish, with the mothers, are sent away for short holidays in the country or at the shore. They are all most deserving cases, and there are a surprising number within the Parish. If you have not already made your offerings for this charity, will you please do so, and place them, carefully marked, on the collection plate.

The Choir

The Choir will be giving their annual concert for the benefit of their summer camp Thursday evening, June 25th, at half-past eight. The concert must come late every year, since they have so little time to get ready for it until after they are released from rehearsals for the feasts. They will be assisted by an elocutionist from Miss Norris' School of Expression. The tickets are fifty cents. If you are not able to come to the concert, will you please send your subscriptions to Mr. Fry?

The Clergy Staff

You will be interested to know about the Clergy Staff for the summer. Fr. Baldwin, who has helped us from time to time during the winter while he was working at the University, has come into residence for the summer, and will be with us until the autumn. Fr. Underhill will be at the Clergy House, too, when this letter reaches you. His sister has been quite ill all winter, but is some improved just now. It is a great joy to have him in the Parish and in the Clergy House. He will be Priest-in-charge during my absence. Fr. Arnold is quite recovered from his fall, and will be here on Sundays and for occasional Masses during the week. Mr. Loren Gavitt, who has just finished his first year at the General Theological Seminary in New York, came to us the first of June, and will stay until September. He is acting as Sacristan, and is assisting with the daily Offices. So with one of the regular staff here all the time there will be three Priests in residence all summer, and the usual schedule of services will be maintained—three Masses each day, three low Masses on Sunday, Sung Mass at eleven on Sundays, and a devotional service, with Benediction, on both Friday and Sunday evenings at eight. Confessional hours will be maintained Saturday afternoons and evenings.

The Clergy Vacations

You will want to know, too, about our vacations. Fr. Smith will be one of the Military Chaplains at Camp Meade for the Citizens' Military Training Camp for the first two weeks in July. He will be here after that until early in September, when he will visit some friends in Maine. Fr. Ewing, with his sister, will be spending the summer in Europe. He hopes to sail on the eighth of July, and will return the last week in August. I am expecting to go to England the middle of July, to stay through September. I will not do any travelling, but am hoping to have some definite parish work under the Bishop of Truro in Cornwall, spending my free time climbing along the Cornish Coast. A vacation of this kind gives more opportunity for reading and study, which a Parish Priest needs so much, and for which he has so little time when he is at home.

Your Vacations

Now for a word about your vacations. I hope I do not need to remind you with too much emphasis that it is the obligation of every Catholic Christian to hear Mass on every Sunday. Too frequently people return from their holidays saying that there was no opportunity to hear Mass. It is your duty to inquire carefully beforehand whether or not there will be such opportunity, and if there will not be, then it is your solemn duty to change your plans and go where there will be an opportunity for Mass. You are careful to inquire about hotel accommodations, and whether or not the food is good, and about amusements. Why neglect the most important thing of all? And remember the Mass is the Mass! Vestments and lights and incense do not make the Mass. A Catholic Priest, valid matter and the proper form, make the Mass! You will find them all at every Altar of the Church. When you miss Mass on Sunday, you are guilty of a serious sin. You may receive Absolution for it, if God spares you to make your Confession, but even with the Absolution you cannot make up for the Grace you have lost. Absence from Mass on a Day of Obligation leaves a gap in your spiritual life that nothing can make up, and none of you can afford that. Each year there is an increasingly large number of delightful summer resorts where you may enjoy the full Catholic privileges of the Church, and it is your solemn duty to spend your holiday at such a place.

The Summer Masses

In another part of the MAGAZINE you will find an abbreviated Kalendar for the four months which this issue is supposed to cover, and which gives the special feasts which we will be commemorating during the summer. On the unhindered days we will do as we have been doing in recent years, and offer special Votive Masses, instead of repeating the Mass of the Sunday. On all unhindered Mondays the Masses will be Requiems. At these Masses are remembered all the members of the Parish, the anniversary of whose death occurs during that week. They are so remembered for a period of ten years. On Tuesdays the Votive Masses will be of the Holy Ghost, for God's blessing on the Parish life and work. On Wednesdays the Votive Masses will be of the Sacred Heart of Jesus, for a deeper love for the Person of our Lord, and a more faithful devotion to the Precepts of the Church. On unhindered Thursdays the Masses will be Of The Blessed Sacrament, for devotion to the Mass and our Lord's Sacramental Presence. On Fridays the Masses, when Votive, will be Of The Precious Blood, for a deeper sense of sin amongst Christian people, and for the conversion of the impenitent. And on all allowable Saturdays the Masses will be Votive of the Blessed Virgin Mary, for a greater devotion to Our Lady and the Saints. According to the best Liturgical precedent, neither the Creed nor the Gloria are said at Votive Masses, except at the Masses of Our Lady on Saturdays, when the Gloria alone is said.

Baptisms

Since the last published record there have been the following Baptisms:

April 26—George Widdifield Bartram.
May 3—Charles Wilmot Coburn.
June 7—Joseph Edwin Lavery.

Remember always that "as many of you as have been baptized into Christ, have put on Christ." Mr. Bartram is critically ill, and suffering with intense pain. Please pray for him.

New Members Received

We have also received letters of transfer from other parishes for the following persons, who are thus formally joining our family. We bid them a most hearty welcome, wishing them spiritual happiness and growth:

Frederick Lewis Freeman, from Trinity Church, Trenton, N. J.
Herbert M. Morris,
Mrs. Herbert M. Morris,
John R. Morris, from Christ Church, Palmyra, N. J.
Annie Stuart McCusker (Mrs.),
John McCusker, from S. Luke and the Epiphany, Philadelphia.
Alice E. Wetherby (Miss), from S. Ambrose Mission, Philadelphia.
Harold Fee Coburn,
Annie Phillips (Dempsey) Coburn, from S. Timothy's, Roxborough.

Transfers

Mrs. John Forsythe Joline and her daughter, Miss Dorothy Joline, have been transferred to the Church of the Good Shepherd, Rosemont. We are always sorry to have to transfer those who have for so long a time been identified with the parish life and work. But where people are moving into the country it seems only right and fair that they should have their formal connection with the Parish in which they make their Communions. It does not mean that they are lost to S. Clement's. This will always be their home. Then, too, it is a part of the missionary work that we can do, to send well instructed and practicing Catholics into our rural parishes. And you need not be reminded, I trust, that people generally look at members of S. Clement's with a sort of reverence, and expect great things from you.

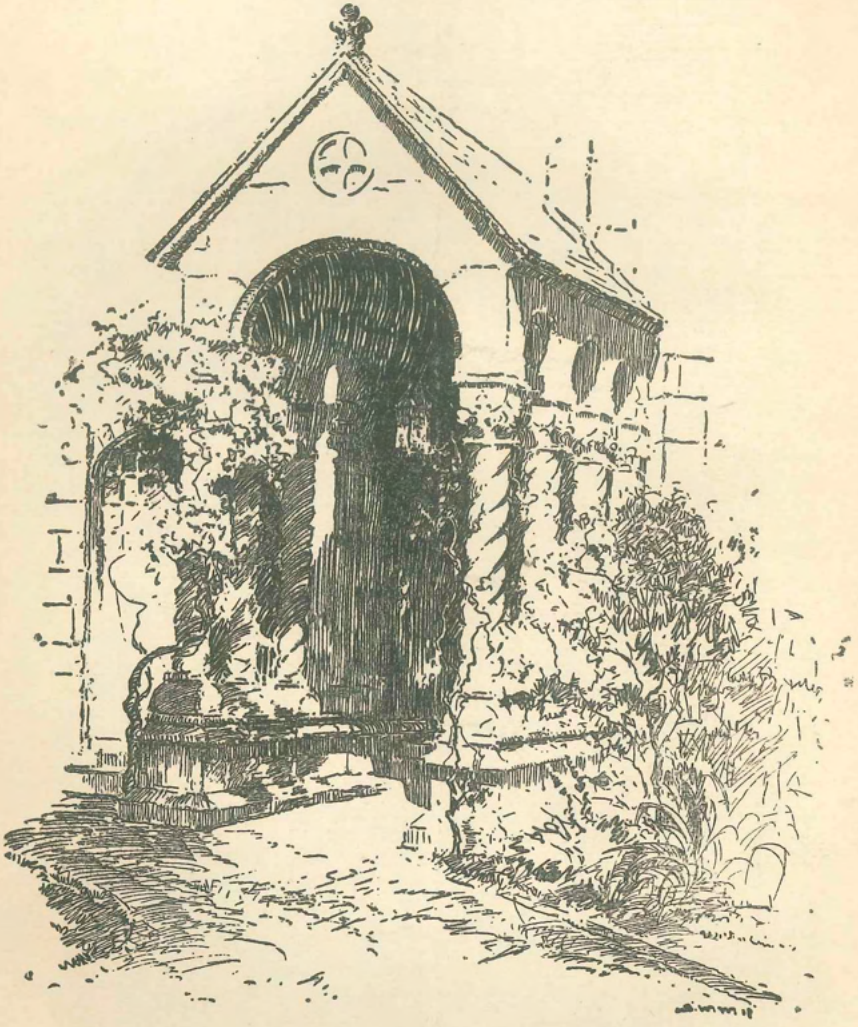
Conclusion

The summer is so generally associated in most minds with vacation, that it is considered a time of indolence. Not so with the Church nor with Christians. In nature it is a time of blossom and fruitage. Let it be so with all of us. May the summer be for all a time of both bodily and spiritual recreation, and may the good Lord bring us together in the autumn, to renew our service for Him in His Holy Church, for the salvation of souls, and for His eternal glory.

Affectionately your Friend and Pastor,

Franklin Joiner

S. Clement's Magazine



October, 1925

Kalendar
October, 1925

1. Th. Feria.
2. F. THE HOLY GUARDIAN ANGELS. Holy Hour, 8 P. M.
3. Sa. Feria.
4. Su. XVII AFTER TRINITY (S. Francis, C.). Solemn Mass, 11 A. M. Solemn Vespers, 8 P. M.
5. M. Requiem.
6. Tu. S. FAITH, V. M. Girls' Club, 8 P. M.
7. W. Feria. Women's Auxiliary, 3 P. M.
8. Th. Feria. Mothers' Meeting, Rummage Sale, 8 P. M.
9. F. S. DENYS, B.M. Rosary and Benediction, 8 P. M.
10. Sa. Feria.
11. Su. XVIII AFTER TRINITY.
12. M. Requiem. S. Mary's Guild, 8 P. M.
13. Tu. TRANS. KG. EDWARD CONF. Girls' Club, 8 P. M.
14. W. Feria.
15. Th. S. THERESA, V. Mothers' Meeting, 8 P. M.
16. F. Feria. Stations (for the dead) and Benediction, 8 P. M.
17. Sa. S. ETHELDREDA.
18. Su. S. Luke, Evang. (XIX After Trinity). S. Barnabas Guild Service, 8 P. M.
19. M. Requiem. Lecture, 8 P. M.
20. Tu. Feria. Girls' Club, 8 P. M.
21. W. Feria.
22. Th. Feria. Mothers' Meeting, 8 P. M.
23. F. Feria. Rosary and Benediction, 8 P. M.
24. Sa. S. RAPHAEL, ARCHANGEL.
25. Su. XX AFTER TRINITY (SS. Crispin and Crispinian, MM.)
26. M. Requiem.
27. Tu. VIGIL. Girls' Club, 8 P. M.
28. W. SS. SIMON AND JUDE, APP. Sung Mass, 9.30 A. M.
29. Th. Feria. Mothers' Meeting, 8 P. M.
30. F. Feria. Stations (for Missions) and Benediction, 8 P. M.
31. Sa. VIGIL, ALL SAINTS. I Vespers, 6 P. M.

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The Rector's Letter

My Dear Friends:

This letter is being written in London where the last lap of my vacation has begun, a vacation that has been full of interesting and profitable experiences. "The best part of a vacation is coming home," has been often said, but now that the time of sailing is so near the truth of this saying is most vivid. When this letter is in your hands I hope to be on the sea, homeward bound, and there will be much comfort in the assurance of your prayers. The following Sunday, if God permits, I will be in my accustomed place in the parish. This is neither the time nor place to expatiate on the summer's travels and incidents, but I hope during the winter to share some of them with you in the form of illustrated lectures, the first of which, you will notice by the Kalendar, is set for Monday evening, October 19th. The subject will be "The Cathedrals of Western England."

The first of October is the time for beginning the winter schedule, although it is usually another month before everybody is home and settled for the season's work. But the work must begin slowly and work up its own momentum. So by the first of November everything should be moving along at top speed. The season of the Church's intensive work at home seems to grow shorter each winter since people are leaving the city earlier in the year and returning later. By the winter work here at S. Clement's is meant, of course, the Guilds and their meetings, for the public worship of Almighty God goes on throughout the twelve months with unbroken regularity. The congregations during the summer and the number of communions made have been most gratifying and many expressions of thankfulness are heard for the opportunities for worship and instruction that are provided during the holiday months. Everything will move along as usual, with no changes from the past in the services and their nature.

An effort will be made this winter to strengthen the missionary interest in the Parish and to increase the offerings. Perhaps during the winter it may be possible occasionally to have an evening missionary address on a week-day night or a special missionary service and address Sunday evening. The Guilds and Sodalities will be asked to make special efforts to raise funds for our missionary quota. A few people, during the past year, have been making monthly missionary pledges beyond those in the

duplex envelopes. Many more of the congregation might easily do this, and I would urge you one and all, where you feel you cannot make an added monthly pledge or offering, to increase your weekly contribution in the missionary side of the envelopes. We have a generous apportionment from the Church House for our missionary offerings, but it is not an impossible one, so if you all work together, giving honestly as the Lord has prospered you, we can make it. You enjoy so many privileges in your Parish life, and the best way to show your gratefulness is by making it possible for others to share them with you.

On Sunday evening, October 18th, S. Luke's Day, the evening service will be under the auspices of S. Barnabas' Guild of Nurses. S. Luke, having been a physician, is the Patron Saint of doctors and nurses. Fr. Smith, the Chaplain of the Guild, will preach the sermon. The Feast Day of All Saints falls on Sunday this year, so there will be special music at the High Mass and a procession. The evening Vespers will be followed by Benediction of the Blessed Sacrament. On Monday, November 2d, there will be a Solemn Mass, at eleven o'clock, in Commemoration of All the Faithful departed. Will you please send the names of the souls you wish remembered at the Altar on this day, popularly known as "All Souls' Day," as promptly as possible. And please be reminded that it is not necessary to send the names of former members of the Parish, nor Priests that have ministered at our Altars, nor our Benefactors, as they are all on the permanent list that is always used and brought up to date each year.

Since October is dedicated by the Church to the Special Commemoration of the Angels, on the unhindered days during the month the Masses will be votive of the Angels, when the Angelic anthem, the Gloria in Excelsis, is used. For this reason the article on the lessons from the life of the Angels is included in this issue of the Magazine. The article is taken from the last issue of S. Alban's Holborn parish paper.

May the Dear Lord so bless you all that you may serve Him more faithfully in the coming year than in the past, and in that service know Him better and love Him more.

Affectionately, your Friend and Pastor,

Franklin Joiner

Thoughts Suggested by the Angelic Life

This title has been and often is now applied to those who are living the Religious Life, under Religious Vows in a Convent. But it ought to be the title of the life of every Christian who is trying to be true to his baptismal grace and vocation. The angelic life—the life of a messenger of God—oh! what a glorious vocation for each one of us. What wonderful thoughts it suggests, and to us especially, whose spiritual home on earth is under the protection and the patronage of S. Michael and All the Holy Angels.

And first, the thought of vocation in the light of the angelic life of every baptized person reminds us of the sanctity, the dignity, the magnificence of life, and the privilege of having been created. God thought about me! I am the product of a thought of God, and so in the process of time the thought took shape, and oh! what wonderful condescension of Almighty God, Who in His loving kindness and generosity allows poor humanity to have a share in the great work of Creation, I was born into the world—a messenger from my God, to live the angelic life on earth as it is lived now in Heaven. "We bless Thee for our creation."

The *Angelic Life,* the life of a messenger from God, my life, what does it mean? It means that I live my life here on earth, in God, for, and with God.

(1). *In God.*—This began at my new birth, my true life began then, and so it is *in* God that I live, and move, and have my being. This is the life of prayer and adoring love. Born within me, living with me, is the Blessed God. *"My life is hid with Christ in God."* And S. Paul says that his special mission was to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God. The angelic life of union with God in my prayer is nothing else but a life lived in *Adoring Love.* The Christian has Christ within him, and Christ is God, and God is Love. And so, as I come, a messenger from God, I first of all must keep my eyes, my heart, my spirit fixed on God and in God in adoring love. This *is* prayer. I *will* only what God *wills.* He asks only for my love, and as I give him this, it includes everything, for love is of God, and God is Love. And my prayer is the outcome of love, the offering of my whole being in adoration. I adore Him, first of all, in the submission of my will, for only as my will is in accordance with the will of God, can I pray at all. He that is joined to the Lord is *one Spirit.* What God wills, I will, what I will, God wills, for as a messenger from God, I have only God's interest at heart, and true love only desires the will of the Beloved. And Prayer is a great reality, it is the spirit speaking with God, listening to God, living in God, adoring God, and wherever God is, there is the soul who loves. And God is in His holy temple on earth. And wherever the Blessed Sacrament is, there is *God,* and the Christian, who is striving to live the angelic life, loves to adore God in His taber-

nacle on earth, as he lives his life *in* God all through the day. Oh, most marvellous condescension! Oh, happy Christian! This life on earth *is* worth living, but it must be lived in God.

And (2) *for* God.—The angelic life begins with adoration, and the adoring love and worship is carried on in a life of service. The angels never turn away their faces from God, *but* they are active in their work *for* Him. All service done in love is Prayer, it is the outcome of the life of communion with God. It is all one. I am God's messenger carrying my prayer into my work and my work into my prayer; an angelic life on earth indeed this, if I can take Christ out with me into my work, and see my God in my fellow-men, Christ *in* me teaching Christ *in* them—no room then for jealousies, for want of charity in judging others, no room for miserable self-love or self-pity, only love, absorbing love of God, this makes heaven even on earth.

And lastly (3), with God.—I am never alone. The messengers of God are never sent alone to do this work, to pray. It is all in the Holy Ghost. There can be no failure to the Christian who tries to realize that his God is always *with* him. To the loving soul, *nothing* is impossible. The angelic life to each one of us means nothing less than the carrying out of "Thy kingdom come." When we absolutely believe in that one single prayer, and pray it with all our might, it *will* come, it *must* come, the kingdom of this earth would indeed become the kingdom of God and His Christ.

Let us, in this month of the Holy Angels, at least in this *our* Parish, one and all make up our minds that from henceforth we will indeed begin to try to live the angelic life of simple adoring love to God, Who has created us in order that we should live that glorious life of union *with* Him, *in* Him, *for* Him, here and now, blending the lips of worship with the lips of service, Christ *in* us, Christ *in* our fellow-men, messengers to one another from God, each helping the other *in* God and for God, till the veil is torn away, and the open vision is revealed, and God's kingdom *is* come.

And lastly, *in* God, *for* God, and *with* God, because the angelic life on earth ought to be an even closer union than that of the glorious company of angels in Heaven, for in my communions Christ my God and my King dwells *in* me and I *in* Him. And kneeling beside me is my brother, and *Christ* in him. As I reverence my God, I must respect and love my brother, this is true Charity; this is the essence of the Angelic life of the Christian. God help us all to grow in love, and so fit us for the time when God, Who is Love, will be All in All.

The Angelus

The Angelus, which consists of three series of three bells, followed by a succession of nine bells, is rung from the tower of S. Clement's each day before the first Mass, at five minutes before seven; before Vespers, at six o'clock, and at noon, except when the High Mass extends over the noon hour, when the Angelus is rung immediately after the Last Gospel. People should stand or kneel during its ringing and recite silently the following prayers. There should be no moving about or talking at the time.
The first three bells:

R. The Angel brought the tidings to Mary!
V. And she conceived by the Holy Ghost.

Hail Mary.

The second three bells:

R. And Mary said, Behold the hand maid of the Lord,
V. Be it unto me according to Thy Word.

Hail Mary.

The third three bells:

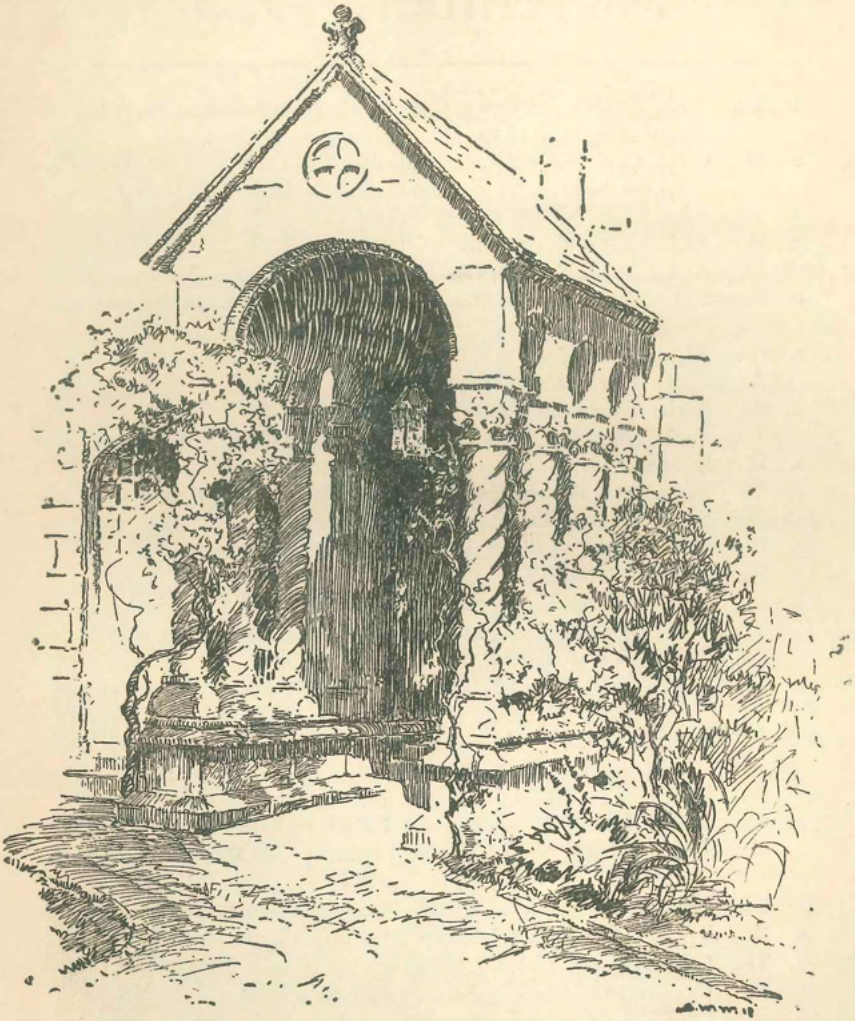
R. And the Word was made Flesh,
V. And dwelt amongst us.

Hail Mary.

V. Pray for us, Holy Mother of God.
R. That we may obtain the promises of Christ.

During the ringing of the nine bells, the Collect for the Annunciation is recited. The Sign of the Cross is made at the first stroke of the first series of the bells and at the end of the Collect. The Angelus is a Memorial of the Incarnation, and is said three times each day in honor of the Blessed Trinity.

S. Clement's Magazine



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Kalendar
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1. Su. ALL SAINTS'. Procession at 11. Benediction at 8. Vespers of the Dead, 9.30.
2. M. COMMEMORATION of all the FAITHFUL DEPARTED. Low Mass at 6. Solemn at 11. St. Mary's Guild, 8 P. M.
3. Tu. ALL SAINTS' OCTAVE. Girls' Club, 8 P. M.
4. W. ALL SS. OCT. Women's Auxiliary, 3 P. M.
5. Th. ALL SS. OCT. Mothers' Meeting, 8 P. M.
6. F. S. LEONARD, C. (Com. Oct.). Holy Hour and Benediction, 8 P. M.
7. Sa. ALL SS. OCT.
8. Su. XXII TRINITY (Com. Oct. Day).
9. M. Feria. Requiem Masses.
10. Tu. Feria. Requiem in Crypt at 7.30. Girls' Club, 8 P. M.
11. W. S. MARTIN, B. C.
12. Th. Feria. Requiem in Crypt at 7.30. Mothers' Meeting, 8 P. M.
13. F. Feria. Rosary Devotions for the Dead, 8 P. M.
14. Sa. Feria. Mass of the B. V. M. Parish Novena begins.
15. Su. XXIII TRINITY.
16. M. S. EDMUND B. Lecture, 8 P. M., "Chartes Cathedral."
17. Tu. S. HUGH, B. Requiem in Crypt at 7.30. Girls' Club, 8 P. M.
18. W. S. HILDA, ABBESS.
19. Th. S. ELIZABETH of HUNGARY, W. Requiem in Crypt at 7.30. Mothers' Meeting, 8 P. M.
20. F. S. EDMUND, K. M. Exposition Blessed Sacrament All Day. Benediction, 8 P. M.
21. Sa. PRESENTATION B. V. M.
22. Su. NEXT BEFORE ADVENT. I Vespers Patronal Feast, 8 P. M.
23. M. S. CLEMENT, B. M. Patronal Feast. Low Mass at 6. Solemn at 11.
24. Tu. IN THE OCTAVE. Parish Reception, 8 to 11 P. M.
25. W. S. CATHERINE, SIENNA (Com. Oct.).
26. Th. IN THE OCTAVE. Thanksgiving Day. Sung Mass, 9.30.
27. F. IN THE OCTAVE. Sermon and Benediction, 8 P. M.
28. Sa. IN THE OCTAVE.
29. Su. ADVENT (Com. Oct.). Procession of Guilds and Benediction, 8 P. M.
30. M. S. ANDREW, Ad. M. (Oct. Day, S. Clement) Sung Mass, 9.30.

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The Rector's Letter

My dear People:—

November, beginning with the Feast of All Saints and closing with the Feast of S. Clement our Patron, gives us a month that we spend mostly with the Glorified Saints about the Throne of God. It is also the "Month of the Holy Souls," when we are bidden to pray for the Faithful Departed, and we shall be having them in remembrance at the special Masses which you will find listed in the Kalendar. It is the "Month of Saints," and that means ourselves, called to be Saints and striving to be worthy of our high calling, as well as the Holy Souls who have been elected by God to the Beatific Vision and are completing their preparation in Purgatory. And both the Holy Souls and ourselves are one with the Saints in Glory, for we are members of the Mystical Body of Christ and united in Him. You must never think of any one of these three groups as isolated from the other two. We are all One Body. Therefore we work and pray, suffer and sacrifice, offer our praise and petition, but all to God, for all the members of His Body, wherever they are and under whatever conditions they exist. And not only must we pray and offer the Holy Sacrifice of the Mass, but we must carry on the work they have left for us to do. Be faithful to the Catholic Cause, for which they laboured and in which they died, remembering that they without us cannot be made perfect.

There are innumerable opportunities for you to assist at the offering of the Holy Sacrifice, both in praise for the Saints in Glory, and in petition for the Holy Souls. There are also innumerable opportunities for you to carry on their noble work. Not so much by polishing vases and arranging candles, but by praying prayers for the extension of the Kingdom of God and the triumph of the Catholic Faith. By giving alms for the Missionary work of the Church. By being more faithful and regular communicants. By being more penitent for your sins. By living more holy lives. By witnessing more boldly for our Lord and His Church. And in the Sacraments of Holy Church you have the same power and grace that the Saints in Glory and the Holy Souls have received, and which will, if you faithfully and rightly use them, seal you as the elect of God and Saints.

May this month be a time of fresh beginnings and rededications; of incentives to new service and sacrifice; of deeper devotion to the Catholic Church and Her Lord.

May S. Clement pray for you, and may you be worthy of his prayers.

Affectionately your Friend and Pastor,

Franklin Joiner

Novena for the Parish

The usual Novena of Prayer, in preparation for the celebration of the Patronal Feast, will begin on Saturday, November 14th. The following prayer, together with the Our Father and Hail Mary, will be said at the close of Mass and Evensong every day during the period.

On the Friday in the Novena, November 20th, we will be keeping a day of special intercession before the Blessed Sacrament, which will be exposed at the High Altar after the last Mass of the day. The day's devotions will close with a meditation and litany, and Benediction of the Sacrament at eight o'clock in the evening. A chart will be placed as usual in the Church porch for the names of volunteer intercessors, and it is hoped that many will sign at once.

ANT. I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour My Spirit upon thy seed, and My blessing on thine offspring.

V. Turn Thee again, O Lord God of hosts.

R. Look down from heaven, behold and visit this vine.

COLLECT. Almighty God, Who dost govern all things in heaven and earth, mercifully hear our supplications, and grant to this parish all things that are needful for its spiritual welfare: Sanctify the clergy; strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; restore the penitent; remove all hindrances and hurtful things; and make all to be of one heart and one mind in the Fold of Thy Holy Church, to the honour and glory of Thy Son, our Saviour Jesus Christ. Amen.

Preachers for the Patronal Feast

First Vespers of S. Clement, Bishop and Martyr, and the Blessed Patron of the Parish, will be sung Sunday evening, November 22nd, at eight o'clock. There will be a Solemn Procession, closing with the Festival Te Deum. The Preacher will be the Rev. Henry V. B. Darlington, D.D., Rector of the Church of the Heavenly Rest and Chapel of the Beloved Disciple, New York City, and son of the Bishop of Harrisburg.

On S. Clement's Day, at the High Mass, when Gounod's Messe Solonelle dedicated to S. Cecelia will be sung, the Preacher will be the Rev. J. H. Randolph Ray, D.D., Rector of the Church of the Transfiguration (The Little Church Around the Corner), New York City. Dr. Ray, before coming to New York, was Dean of the Cathedral in Dallas, Texas.

The following Sunday evening, at the Solemn Procession of the Parish Guilds, ending with Solemn Benediction of the Blessed Sacrament, the Preacher will be the Rev. Charles Townsend, Jr., Rector of the Church of the Good Shepherd, Rosemont. We have been sending so many transfers to this parish in recent years because of removals into the country that we feel strongly attached to Fr. Townsend, and it will be a great joy to have him at our "real parish" festival. The Guild Procession gives a very good idea of the "working power" of S. Clement's.

Other Features of the Patronal Feast

The annual Parish Reception and Tea will be held in the Parish House Tuesday evening, November 24th. Every member of the Parish, and all the members of the congregation are most cordially invited. It is earnestly hoped that there may be a great crowd. Many new people are being received into the Parish, and the older members should know them and welcome them. The new members need the friendship of the older members to give them that sense of homeliness that they want to feel and should be made to feel in their Parish Church.

There will be some entertainment of a musical nature provided, and the refreshments will be served, as usual, by the Girls' Club. The floors will be cleared for dancing at ten o'clock, and a good orchestra will provide the music.

November Collections

A small appropriation will be made from the All Saints' Day collections for the work of the All Saints' Sisters of the Poor and their work in S. Anna's Home. The collections on All Souls' Day will be given to the work of the Guild of All Souls, of which Fr. Joiner is the recently elected Superior General, and will be expended for providing proper vestments and altar vessels for poor parishes and missions. The collections on Thanksgiving Day, November 26th, will be sent, as usual, to the Episcopal Hospital. The offerings on S. Clement's Day, and through the special envelopes provided for that occasion, will be divided equally between the Fund for Current Parish Expenses and the Parish Endowment Fund.

On the Second Sunday in Advent, December 6th, the collections will be for the Parish Poor Fund. There are constant demands on this fund, and but one collection each year, so your liberality is most earnestly solicited for this year's collection. The collections on Christmas Day will be, as in former years, for the payment of the Pension Premiums for the Parish Clergy.

Travel Lecture

On Monday evening, November 16th, the Rector will give the second of his Cathedral talks in the Parish House at 8.15. There will be some colored lantern slides. A silver offering will be received at the door for Missions. $17.20 was given on the evening of the October lectures.

The Red Cross

The subscriptions for the American Red Cross are now in order for the ensuing year. Mrs. Mowry will be in the Cope Room after the High Mass on Sundays and will gladly receive your offerings there, or they may be sent to her direct at 2525 South 19th Street.

New Copes

Three very handsome white copes have been received from England and given to the Parish by S. Clement's Altar Guild. Two of them are alike, for the Assistant Ministers at Solemn Vespers and for the Cantors at sung Masses. They are of a white and gold tapestry cloth, with gold orphreys and hoods of many-colored tapestry. The third cope is of the many-colored tapestry, like the hoods of the others, and has both orphreys and hood of dull blue velvet, with appliques of dull green and rose, and all covered with a scroll design in gold thread. This cope is to relieve the very handsome white one, familiarly known as "Angelica," and will be used at Vespers on the lesser feasts, for Benediction on Friday evenings and for the Guild offices. They are most handsome in their materials and in their simple making, and they are great additions to our vestment store.

The New City Motor Buses

Your attention is called to the new motor buses now in general operation in the city, and especially to the line running from the Navy Yard in South Philadelphia to City Line in North Philadelphia. This line passes through the Parkway, and the buses all stop at 20th and Vine Streets, just two short blocks north of S. Clement's Church. Thus people living adjacent to South Broad Street, and near the route in North Philadelphia can come easily and speedily to within three minutes' walk of the Church. A number of the congregation are already using them and find them of the greatest convenience.

The Catholic Congress

The First Catholic Congress in the American Church is meeting the first week in this month at New Haven, Connecticut, with the Masses and devotional life centering in Christ Church of that city. Over a thousand members are expected to be in attendance, and while the papers bear profound subjects, and the speakers are notable for their ability to handle their respective subjects, yet they are all of a most practical nature and should prove to be of great spiritual help and benefit.

The papers are to be published in book form at once, so they will be available for all. Orders may be given now to the clergy. Also the clergy would be glad to receive small gifts of money for this cause. Few can make the journey for this Congress from S. Clement's, but many can give offerings, and all of the money given will be used in its entirety for the propogation of the Catholic Religion.

Christmas Cards

The Sisters of the Holy Nativity have an unusual assortment of Christmas Cards for sale. They may be seen in the Cope Room before and after the services on Sunday, and at the Sisters' House any afternoon after three o'clock.

BAPTISMS

"As many of you as have been baptized into Christ have put on Christ."

June	21.	Gabrielle Hagert
June	28.	Douglas Alexander Mollison
July	12.	Regina Clark
		Joseph Andrew Billman
July	19.	Robert Edward Longacre
August	27.	Louis-Philippe Andra Harrington
September	6th.	Mildred Coyle
October	4.	Charles David Bennett

MARRIAGES

"Those whom God hath joined together let no man put asunder."

August	26.	Charles Philip Krauth and Nancy Dodds
July	15.	James Buchanan and Florence Cody

BURIALS

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

June	6.	Mary I. Schields
July	10.	Annie Josephine VanZandt
August	13.	Isabel P. Murray
August	25.	Joseph Crowley Goodwin
August	26.	Margaret B. Donovan
August	27.	Lida Lord Bethel
September	24.	Whittington H. Patton
October	17.	Annie Louise Dybeck
October	31.	George Widdifield Bartram

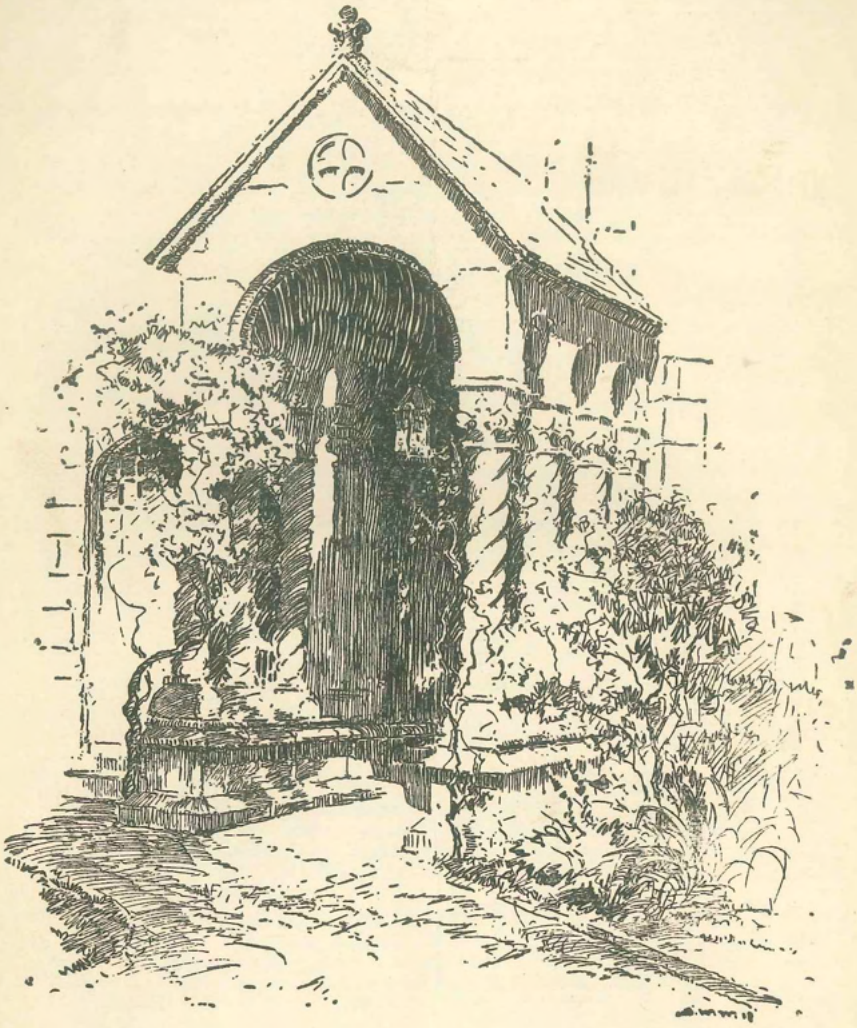
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Collect for S. Clement's Day

O God, who makest us to rejoice in the yearly solemnity of Blessed Clement, Thy Martyr and Bishop; favourable grant that we who keep his festival may likewise imitate his suffering. Through Jesus Christ our Lord, Who liveth and reigneth with Thee, in the Unity of the Holy Ghost ever, One God, world without end. A-men.

EPISTLE. Phil. iii: 7. HOLY GOSPEL. S. Matt. xxiv: 42.

S. Clement's Magazine



December, 1925

Kalendar
December, 1925

1. Tu. FERIA. 11 A. M., Mass for Catholic Club. Stations at 8 P. M.
2. W. FERIA. Women's Auxiliary at 3. Rosary at 8 P. M.
3. Th. S. FRANCIS XAVIER, C. Mothers' Meeting at 8 P. M.
4. F. S. OSMUND, B. C. Holy Hour and Benediction, 8 P. M.
5. Sa. S. BIRINUS, B. C. Exposition, 3 to 5, 7 to 9.
6. Su. ADVENT II.
7. M. FERIA. REQUIEMS. S. Mary's Guild, 8 P. M.
8. Tu. CONCEPTION, B. V. M. Sung Mass at 9.30. Girls' Club at 8.
9. W. OCTAVE.
10. Th. OCTAVE. Mothers' Meeting at 8.
11. F. OCTAVE. Benediction at 8.
12. Sa. OCTAVE.
13. Su. ADVENT III.
14. M. OCTAVE. Lecture in Parish House by Miss Lamb.
15. Tu. OCTAVE DAY. Girls' Club, 8 P. M.
16. W. EMBER DAY.
17. Th. FERIA. Mothers' Meeting, 8 P. M.
18. F. EMBER DAY. Stations and Benediction, 8 P. M.
19. Sa. EMBER DAY.
20. Su. ADVENT IV.
21. M. S. THOMAS, Ap. Sung Mass at 9.30.
22. Tu. FERIA. Girls' Club, 8 P. M.
23. W. FERIA. Confessions, 10-11 A. M., 7.30-9 P. M.
24. Th. VIGIL. Confessions, 10-11 A. M.; 3-5, 7-9 P. M. Carols and Benediction, 9 P. M.
25. F. CHRISTMAS DAY. Low Mass at 6. Solemn at 11. Benediction, 8 P. M.
26. Sa. S. STEPHEN, D. M. Children's Party, 3 to 5.
27. Su. S. JOHN, Ev. Solemn Procession at 11.
28. M. HOLY INNOCENTS. Mothers' Christmas Party.
29. Tu. S. THOMAS OF CANT. Girls' Club, 8 P. M.
30. W. OCTAVE.
31. Th. S. SILVESTER, B. C.

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"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory"—S. Clement, 1 Cor.

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The Rev. Alfred M. Smith

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

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Catechism, 10.00 A.M.
Matins, 9.00 A.M.
Solemn Vespers, 8.00 P.M.

On Weekdays: Mass, 7.00, 8.00 and 9.30 A.M.
Saints' Days, Sung, 9.30.
Matins, 9.00 A.M.
Evensong, 6.00 P.M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P.M.
Address and Devotions, Fridays, 8.00 P.M.

Confessions: Fridays, 3.00 to 5.00 P.M., 7.00 to 8.00 P.M.; Saturdays, 11.00 to 12.00 A.M., 3.00 to 5.00 P.M., and 7.00 to 9.00 P. M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P.M.
S. Katharine's Guild, Senior Branch, Wednesday, 8.00 P.M.
S. Katharine's Guild, Junior Branch, Wednesday, 3.30 P.M.
Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
Woman's Auxiliary, No. 1, first Wednesday, 3.00 P.M.
Mothers' Meeting, Thursdays, 8.00 P.M.
Saturday Classes for Children, 10.00 A.M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P.M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

Advent

The observance of Advent as a fixed ecclesiastical season of definite length, is of comparatively late date; belonging like the feast of Christmas itself originally to the Western Church, and adopted much later in the Eastern Church. As soon as December 25th was fixed for the celebration of the Nativity of Our Lord, it was natural to introduce it, like the Easter Festival, by a period of penitence, fasting and devotion. Thus Advent observance grew up; and it is notable, that in the Gallican Church of the 6th Century, as in the Eastern Church now, the QUADRAGESIMA S. MARTINI, that is, the period of forty days from Martinmas was made the period of preparation. The analogy to the forty days of Lent is obvious. By the time of Gregory the Great, however, the keeping of the four Sundays, with the previous Sunday as a kind of introduction, had become fixed, and has since continued without variation.

It must be observed, however, that Advent seems to suggest the looking forward to the whole of the Manifestation of Our Lord; for it unites in frequent contrast the ideas of the First Coming of the Lord, which opens His Mediatorial Kingdom, and the Second Coming, which closes it. Accordingly it does not breathe the spirit of unmixed Christmas thankfulness and joy, but dwells strongly on the thoughts of the great Judgment, and therefore on man's sin and its awful responsibility. The old DIES IRAE carries these thoughts to their fullest expression, in fact they are traceable in all the Advent Hymns and Propers.

The Bible teaching for the seasons of the Church year will be most fully found in the proper lessons for the daily offices. Of the Proper Lessons of Advent those from the Old Testament are all drawn from the Book of Isaiah; partly because of its Evangelical character, anticipating the general spirituality and perfectness of Gospel teaching; partly because of its marked Messianic prediction, drawing out all the chief features of the Revelation of Christ. The Second Lessons in the morning are taken from the early chapters of S. Luke's Gospel, recording the Annunciation to Our Blessed Lady of the Birth of Our Lord and His forerunner, and His Manifestation and Anointing at His Baptism; in the evening from the Revelation of S. John the Divine, containing the vision of the Lord in the glory of Heaven, His letters to the Seven Churches, the manifestation of the new Jerusalem, and the promise, "I come quickly."

A Year of Prayer

During the past few years, since the establishment of the Anglo-Catholic Congresses in England, there have been continuous cycles of prayer for the Conversion of the Church to the Catholic Faith, and for the deepening of the spiritual lives of the people. One of the most prominent of these in England was that connected with the Fiery Cross. This great fiery cross was passed on from Church to Church, and set up as the sign that the time of prayer was being kept there, and much of the devotion centered about it.

It has now been planned to have such a year of Prayer in the American Church, as one of the fruits of the Priests' Convention and the recent Catholic Congress in New Haven. This Year of Prayer is to begin at S. Clement's on Advent Sunday, and continue throughout the week. It is hoped everyone will plan to offer some special devotion each day for this great cause and if at all possible to come to the Church every day, either for Mass or an Office or for one of the special exercises listed in the Kalendar, or else to make a visit to the Blessed Sacrament and there to offer your intercessions.

The Collects suggested for daily use are the Sixteenth Sunday after Trinity, the second Collect for Good Friday, the one for Missions and the one for the Unity of All Christian People. Please look carefully at the following list, and select at least one item for each day:

MONDAY: Mass at 7, 8 and 9.30. High Mass at 11. Instruction on Prayer at 8.
TUESDAY: Masses at 7, 8 and 9.30. Stations of the Cross at 8.
WEDNESDAY: Masses as above. Rosary at 8.
THURSDAY: Masses as above. Mothers' Meeting Address at 9.
FRIDAY: Masses as above. Holy Hour and Benediction at 8.
SATURDAY: Masses as above. Exposition, 3 to 5 and 7 to 9.

This great adventure of prayer will be the Intention of all the Masses and Offices during the period, and will also be the subject of Daily Intercessions in the Church following the Noon Angelus.

Parish Notes

THE WOMEN'S AUXILIARY will have their regular monthly meeting on Wednesday afternoon, December 2nd, at 3 o'clock. The speaker for this meeting will be the Deaconess Viola Young, who has just been transferred to our Parish and has come to Philadelphia to be in charge of the work at S. John's House on North Bodine Street. There is a large Social Service Work, coupled with Religious Training, conducted here amongst the foreign and native born children of foreigners.

AT THE NOVEMBER MEETING of the Auxiliary, Fr. Severance spoke on the Philippine Islands. The offering, which amounted to $120, was sent to the Sisters of S. Mary for their Mission Work at Sagada.

CHRISTMAS CARDS are on sale after all the services in the Cope Room. There is a wide variety from which to make selections. The Canterbury Calendars for 1926 are also for sale.

THE DECEMBER COLLECTIONS include one on the Second Sunday in Advent for the Parish Poor Fund and on Christmas Day for the Clergy Pension Fund Premiums.

CONTRIBUTIONS FOR CHRISTMAS DINNERS FOR THE POOR are now in order and may be sent to the Sister Katharine, S. H. N., at 110 North Woodstock Street.

THE RECTOR INVITES CONTRIBUTIONS for the decorations for the Church, and also "confesses" to NO BALANCE in his Discretionary Fund, on which there are many demands at this season.

THE GIRLS' CLUB is busily engaged in preparing for a play. They hope to present it early in the new year.

OUR MISSIONARY OFFERINGS were increased by about $23, the amount of the collection at the lecture on Chartes Cathedral.

MISS M. ANTONIA LAMB will give an illustrated lecture in the Parish House on Monday evening, December 14th at 8.15. Miss Lamb, who is a devoted member of our congregation, is a recognized authority on embroidery and needlework antiquities. She has a rare collection of lantern slides made under her own direction. Her pictures and lecture will include much serious material about Vestments and Church embroideries, relieved by a lighter strain, illustrating the evolution or devolution of dress and freaks of fashion in all ages. This should prove an evening of both enjoyment and intellectual improvement, and it is hoped a large audience will greet Miss Lamb.

THE CLERICAL UNION for Maintenance and Defense of Catholic Principles, familiarly known as The Catholic Club, has been receiving a number of new members, and at the same time has changed the manner and method of its meetings. Instead of the afternoon meetings, the Club now meets in the morning for a Sung Mass and Meditation, and after lunch there is an address on some timely topic. The next meeting will be at S. Clement's on Tuesday, December 1st. The Mass will be sung at 11, members of the Club forming the Choir, and another member presiding at the organ. The Meditation after the Mass will be given by Fr. Conkling Rector of S. Luke's Church, Germantown. The Bishop of the Diocese, the Right Reverend Thomas J. Garland, D.D., will be the guest of honor at the lunch, and will speak to the Club about the Diocese and his hopes and aims for its future. This visit of the Bishop to this particular meeting of the Catholic Club is a distinct honor to S. Clement's Church and Parish.

WE WELCOME FATHER SEVERANCE to our Staff. He has been with Father Staunton in the Philippine Islands and has only very recently returned to this country. His home is in New York State, and he is a graduate of Princeton University and the General Seminary in New York City.

THE SACRAMENT OF CONFIRMATION will be administered in S. Clement's Church by the Bishop of the Diocese, Sunday evening, January 10th. Instructions have already begun. If there are any who are thinking of Confirmation, either the Clergy or the Sisters would be glad to meet them and arrange for their instruction.

THE RECTOR will be conducting an Advent Day of Retreat at S. Mary's by the Sea, Point Pleasant, New Jersey, on Friday, December 4th. He asks your prayers.

HOURS FOR CONFESSIONS before Christmas will be on Wednesday from 10 to 11 A. M. and 7.30 to 9 P. M., and on Thursday from 10 to 11 A. M., 3 to 5 P. M. and 7 to 9 P. M. It is asked that all who can arrange to do so will make their Confessions at the regular hours the week before Christmas.

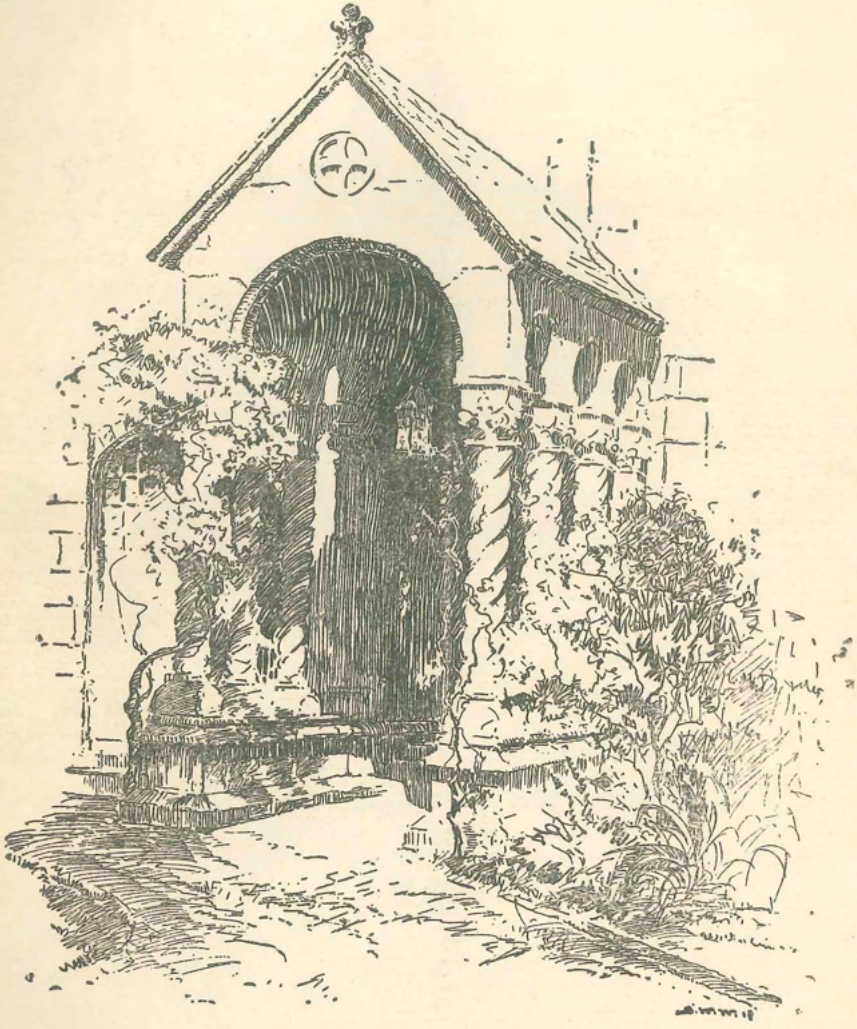
ON CHRISTMAS EVE we will be having the same service as in the past few years. Fr. Bull, of the Community of the Resurrection, who was with us last Christmas said that our Christmas Eve Service was the finest in which he had ever taken part. Solemn Benediction of the Blessed Sacrament is preceded by the singing of familiar Christmas Carols, and followed by a Solemn Procession to the Creche, where the figure of the Divine Child is placed, and a Hymn of Adoration is sung.

EXTENSIVE REPAIRS have been made to the Church property during the summer and autumn. A new roof has been put on the Parish House, and new copper gutters and spouts have been put on the roof of the Church. The pews in the Church have been rebuilt and most successfully refinished in a light colour. Two sides of the Church exterior walls have been almost entirely refaced, owing to the shelling deterioration of the sandstone. The third side is now in the process of renovation. The expense of these necessary repairs has run into a large sum of money, and while the full amount was not entirely in hand, it seemed wise to go ahead at once with the work. This information is put before you to prepare you for a deficit in Parish Expenses at the end of the year, and to assure you that the deficit, if there is one, is because of unusually heavy bills. The offerings during the year have equalled our expectations. Extra offerings marked "Repair Fund" would be most welcome.

Received

Miriam G. Howe, from S. Elisabeth's, Philadelphia.
Albertine L. Given, from S. Mary the Virgin, New York City.
Charles C. Rianhard, from Christ Church, Palmyra.
Caroline Rianhard.
Henry B. Rianhard.
John A. Maguire, from S. Stephen's, Harrisburg.
Deaconess Viola Young, from S. Paul's, Flatbush, L. I.

S. Clement's Magazine



January, 1926

Kalendar
January, 1926

1. F. CIRCUMCISION. Solemn Mass at 9.30. Holy Hour, 8 P. M.
2. Sa. OCT. DAY, S. STEPHEN, D. M.
3. Su. II CHRISTMAS. Oct. Day, S. John, Ev.
4. M. OCT. DAY, HOLY INNOCENTS. S. Mary's Guild, 8 P. M.
5. Tu. VIGIL. Girls' Club, 8 P. M.
6. W. THE EPIPHANY. Solemn Mass at 11. Women's Auxiliary, 3 P. M.
7. Th. In the Octave. Mothers' Meeting, 8 P. M.
8. F. In the Octave. Sermon and Benediction, 8 P. M.
9. Sa. In the Octave.
10. Su. I EPIPHANY. Dean Nutter at 11. Confirmation, 8 P. M.
11. M. In the Octave.
12. Tu. In the Octave. Girls' Club, 8 P. M.
13. W. OCTAVE DAY. S. Hilary, B. C. D.
14. Th. Feria. Mothers' Meeting, 8 P. M.
15. F. Feria. Sermon and Benediction, 8 P. M.
16. Sa. Feria.
17. Su. II EPIPHANY.
18. M. Feria. The Rector's Lecture, "London."
19. Tu. Feria. Girls' Club, 8 P. M.
20. W. S. FABIAN, B. M. Special Service, S. Barnabas' Guild, 8 P. M.
21. Th. S. AGNES, V. M. Mothers' Meeting, 8 P. M.
22. F. S. VINCENT, D. M. Sermon and Benediction, 8 P. M.
23. Sa. Feria.
24. Su. III EPIPHANY. FR. SEYZINGER, C. R., will preach at 11 and 8 P. M. Vespers of S. Vincent, D. M., at 8 P. M.
25. M. CONVERSION of S. PAUL, Ap. Solemn Mass and Sermon at 11. Service and Sermon at 8 P. M.
26. Tu. S. POLYCARP, B. M. Service and Sermon at 8 P. M.
27. W. S. JOHN CHRYSOSTOM, B. C. D. Service and Sermon at 8 P. M.
28. Th. Feria. Service and Sermon at 8 P. M.
29. F. Feria. Mass in Crypt Chapel at 7.30. Third Anniversary Fr. Quin, R. I. P. Sermon and Benediction at 8 P. M.
30. Sa. CHARLES, K.M. (No preaching service to-day.)
31. Su. SEPTUAGESIMA. FR. SEYZINGER, C.R., will preach at 11 and 8 P. M.

February 1. Vigil. I Vespers, PURIFICATION, 6 P. M.
February 2. PURIFICATION, B. V. M. High Mass at 11.

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Matins, 9.45 A.M.
Solemn Vespers, 8.00 P.M.

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S. Mary's Guild, first Monday, 8.00 P.M.
Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
Woman's Auxiliary, first Wednesday, 3.00 P. M.
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S. Vincent Guild of Acolytes, first Wednesday, 8.15 P.M.

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A Week of Special Preaching

Fr. Seyzinger, of the Community of the Resurrection in England, hopes to spend Sundays January 24th and 31st at S. Clement's, when he will preach both at Solemn Mass and at Solemn Vespers. He will also preach each evening of the week between, except Saturday evening, as you will see announced in the Kalendar, and at the High Mass on Monday the 25th.

His preaching will not be primarily of a Mission type, but rather of a teaching character, for the developing and strengthening of both the intellectual and devotional life of the people in the Faith, and so is designed principally for Church people. The members of the Parish are urged to make this opportunity known to all of their friends, to give them a personal invitation, and to bring them to the services.

Fr. Seyzinger has been in America several times before, and has been in Philadelphia, and knows S. Clement's, although he has never preached here. For the past ten years he has lived at the London House of the Community, and is in great demand for preaching and giving retreats there. His lectures in America some years ago on The History of the English Church aroused considerable interest. He is a great friend to the younger priests in the English Church.

The Community of the Resurrection is well known to us, and the coming of Fr. Seyzinger will be another bond to bind S. Clement's and the Community more closely together. It was from this Community that Fr. Frederick King came to us three years ago for his wonderful and helpful Mission. Then at Christmas last year we had with us Fr. Paul Bull, and later Fr. Osmund Victor, from their South Africa House. Both Bishop Gore and Bishop Frere are members of the same Community, and so was the late Fr. Figgis.

Set apart now as much of this week as possible, and attend carefully and prayerfully as many of the services as you can arrange for. Come to Mass and to Communion with the special intention for God's richest blessing on this adventure. Begin now to pray for the preacher. Pray, too, that all may learn to know God better and to love Him more.

S. Barnabas' Guild Service

S. Barnabas' Guild for Nurses, of which our Father Smith is the local Chaplain, will have a special service in S. Clement's Church, Wednesday evening, January 20th, at eight o'clock. While this service is primarily for the members of the Guild, it will be open, like every service at S. Clement's, for any who wish to come. It is hoped that the Rev. Charles Townsend, Jr., Rector of the Church of the Good Shepherd, Rosemont, will be the preacher.

Dean Nutter

The Very Reverend Edmund J. M. Nutter, the new Dean of Nashotah House, is expecting to spend a week in the East, and has asked to preach at S. Clement's to present the work and the needs of his Seminary. He is planning to preach at the High Mass, Sunday the 10th, and it is hoped that a large congregation will greet him.

The Theological Seminaries of the Church are very poorly endowed, and many worthy men have great difficulty in securing funds for their Seminary course. There is a sort of general idea that "The Church" provides the funds for such education, but where does the Church get the money? It comes largely from a small group of interested people. Dean Nutter wants to increase this group. Nashotah House is the one definitely Catholic Seminary in the American Church, and should have the hearty support of all Catholic Parishes.

Nashotah House has had for many years what is known as "The Daily Bread Fund." This fund has largely supported the House and many of the students, and was made up of small amounts sent from time to time by faithful people all over the world. Dean Nutter is anxious for Parishes now to make yearly contributions to this fund, and it is hoped S. Clement's may join in this scheme.

The Church is ever in need of faithful and true Priests. The Priesthood is the highest call a man can have in this world. God must bless richly all who help a man to realize his call and prepare himself for Holy Orders.

The Episcopal Academy Chapel

A very simple but most attractive Chapel has been built this past autumn at the Episcopal Academy in Overbrook, of which the Rev. Albert H. Lucas is Assistant Headmaster and Chaplain.

Various parishes and friends of the School have been asked to make contributions towards the Chapel furnishings, and S. Clement's has been asked to furnish the Altar Hangings and superintend their making and installation. The style selected will undoubtedly be that of a strictly English Altar, such as one sees in many of the newer and lovelier English rural churches. There will be, if this style is chosen, Dossil and Riddel curtains of a solid figured material, and a Frontal for the Altar of a tapestry material, in which the curtain material color is most prominent.

The Rector would be very glad for money offerings for this gift to the Episcopal Academy. Perhaps those in the Parish who have some personal attachment to the School will be glad to make an offering as a memorial, and these names will be recorded in the Chapel.

We should rejoice with the authorities of the School that the Chapel for which they have prayed so long a time has materialized, and add our prayers to theirs that it may be a center of real spiritual force and power in the lives of all Academy boys.

Contributors to S. Clement's Christmas Charities

1925

Adams, Mr. F. P.
Allnutt, Mr. S. R.
Arnold, Miss
Barkhead, Miss
Barrett, Miss
Belcher, Mrs. T. T.
Benjamin, Miss
Bennett, Mrs. Charles
Blackwood, The Misses
Boehm, Mrs. C. E.
Booth, Mr. J. H.
Boyd, Miss
Bringhurst, R. R., & Co.
Buchanan, Mr. W. A.
Carlisle, Mrs. M. A.
Carr, Mr. I. R.
Connelly, Mrs. H.
Connelly, Miss
Coulthard, Mrs. H.
Dallas, Miss
Downs, Mrs. E. J.
Edwards, Mrs. H.
Ehrenfeld, Mrs.
Emmerling, Mrs. B.
Franz, Miss
Fritz, Mr. and Mrs. J. A.
Fritz, Dr. C.
Fryer, Miss
Gallagher, Miss
Haffelfinger, Miss
Hall, Mrs. J. B.
Hancock, Mrs. H. H.
Harnish, Miss
Hexamer, Mrs. A. J.
Holloway, Mr. and Mrs. E. S.
Hutchinson, Miss
Janney, The Misses
Lea, Miss
Leslie, The Misses
Leys, Mrs.
Little, The Misses
Maguire, Mr. John
Mayer, Mrs. H. C.
McCusker, Mrs. A. S.
McKean, Miss
McMannery, Miss
Miller, Dr. and Mrs.
Morris, Mr. and Mrs. H. M.
Mowry, Mrs. P. F.
Mulville, Mrs. W.
Norman, Mrs. daL.
Noble, Miss
Papy, Mrs. E. C.
Peck, Mr. S. B.
Peterson, Miss
Ramage, Miss
Randall, Miss
Reifsnyder, Mrs. S.
Rex, Mrs. O. P.
Rolfe, Miss
Ruff, Miss
Sellers, Miss M.
Selner, Miss
Smart, Miss
Stark, Mrs. A. B.
Wetherby, Miss
Wetherill, Mrs. A. M.
Williams, Mrs. Thomas
Williams, Miss
Woodruff, Mr. C. R.
Young, Miss

During the Sesqui-Centennial Exhibition Millions Will Come to Philadelphia

We must, of necessity, permit them to share our homes. Register your available rooms now. You will be sent people of the same religious affiliation as yourself, whose association with you is bound to reflect on church relations in a manner conducive to the common good of Philadelphia. Write: Sesqui-Centennial Visitors' Accommodation, Inc., 2401 Chestnut Street, Philadelphia; Telephone, Rittenhouse 9840.

Our Missions Quota for 1926 is $6600

How the Quota May Be Raised

Sources of Income

1. Weekly Envelope or other offerings applying to the Budget of the Diocese and National Church.
2. Offerings at Special Missionary Services for objects applying to the Budget.
3. The Sunday School Lenten Offering.
4. The Thanksgiving Offering for the Episcopal Hospital.
5. Gifts of the Woman's Auxiliary applying to the Budget.
6. Gifts to the Church Extension Fund in response to the Bishop's Call.
7. The "Bishop's Bricks" offering.
8. The Advent Offering of the Sunday School.
9. Individual gifts in response to Diocesan or general appeals for contributions to the Budget.
10. Individual contributions made direct to Institutions or Missions on the Program of the Diocese or of the General Church, when applying to "Maintenance" and when reported to the Executive Office.
11. Income from Endowments for Missions.
12. Supplementary gifts made by special effort within the Parish to meet the quotas, when the total of the foregoing sources of income is insufficient.

Parish Register

Baptized

"As many of you as have been baptized into Christ have put on Christ."

November 29. William Seal Stout
December 6. John Noykoff
John Baptist McGettigan
9. Franklin Harper Wright
Lillian May Thomas
17. William Glenn Wright

Married

"Those whom God hath joined together let no man put asunder."

November 25. Thomas Andrew McDowall and Winefriede Lucy Corcoran
December 28. William Erdman Kline and Helen Alda Klotz

Buried

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

November 20. Mildred Colston Jarriel
December 11. William H. Patterson
15. Franklin Harper Wright
17. John Rogers Church.

Received

Maud and Blanch Hart, from S. John's Free Church, Kensington.

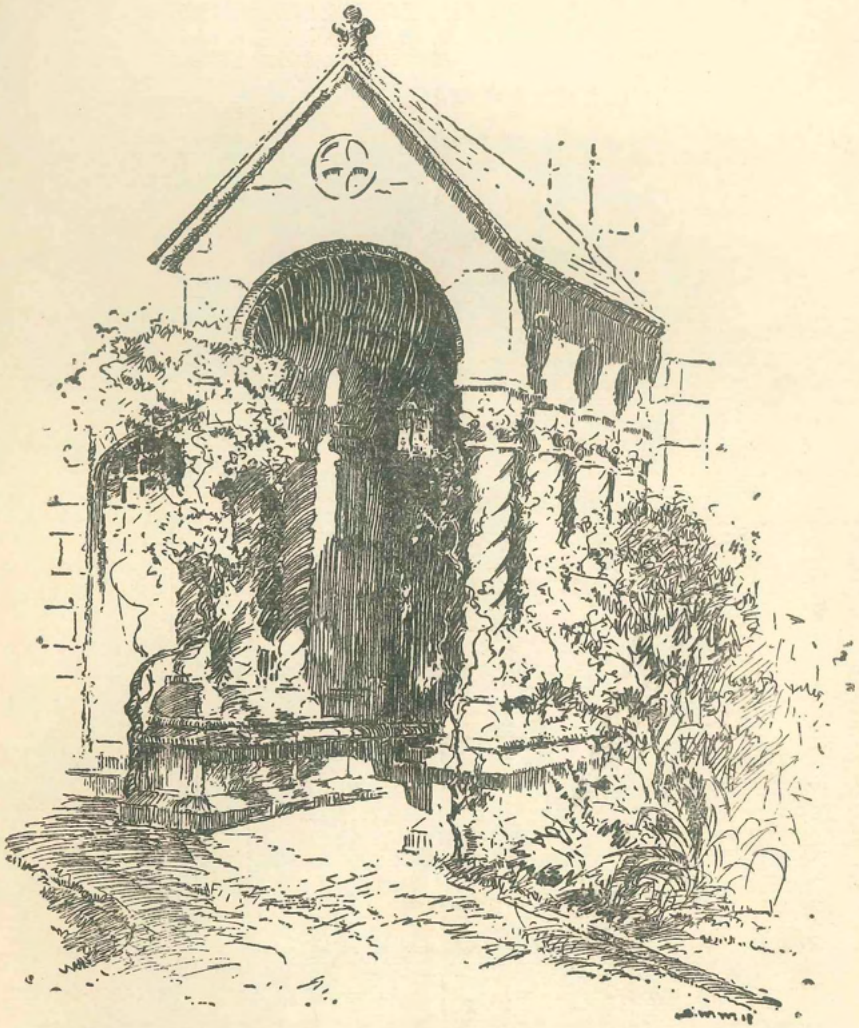
Laetabundus

Christmas Sequence and Office Hymn for Candlemas

1. Come rejoicing,
   Faithful men, with rapture singing,
   Alleluya!
2. Monarch's Monarch,
   From a holy maiden springing,
   Mighty wonder!
3. Angel of the Counsel here,
   Sun from star, he doth appear,
   Born of maiden:
4. He a sun who knows no night,
   She a star whose paler light
   Fadeth never.
5. As a star its kindred ray,
   Mary doth her Child display,
   Like in nature;
6. Still undimmed the star shines on,
   And the maiden bears a Son,
   Pure as ever.
7. Lebanon his cedar tall
   To the hyssop on the wall
   Lowly bendeth;
8. From the highest, him we name
   Word of God, to human frame
   Now descendeth.
9. Yet the synagogue denied
   What Esaias had descried:
   Blindness fell upon the guide,
   Proud, unheeding.
10. If her prophets speak in vain,
    Let her heed a Gentile strain,
    And from mystic Sybil, gain
    Light and leading.
11. No longer then delay,
    Hear what the Scriptures say,
    Why be cast away,
    A race forlorn?
12. Turn and this Child behold,
    The very Son, of old
    In God's writ foretold,
    A maid hath borne.

XI Century or earlier.

S. Clement's Magazine



February, 1926

Kalendar

February, 1926

1. M. ST. IGNATIUS, B.M. Candlemas Procession and Sermon at 8.
2. Tu. PURIFICATION, V.B.M. Low Mass at 6. Parish Corporate Communion To-day. High Mass at 11.
3. W. ST. BLASE, B.M. Women's Auxiliary at 3. S. Barnabas' Guild at 8.15.
4. Th. FERIA. Mothers' Meeting, 8 P. M.
5. F. ST. AGATHA, V.M. Mass for C. S. M. Associates, 8 A. M. Holy Hour and Benediction at 8.
6. Sa. ST. TITUS, B.C. S. Simeon's Guild at 4.30 P. M.
7. Su. SEXAGESIMA.
8. M. FERIA. Missionary Meeting and Discussion, 8 P. M.
9. Tu. S. CYRIL, B.C.D.
10. W. S. SCHOLASTICA, V. Girls' Club Entertainment, 8 P. M.
11. Th. FERIA. Mothers' Meeting, 8 P. M.
12. F. FERIA. Sermon and Benediction, 8 P. M.
13. Sa. FERIA.
14. Su. QUINQUAGESIMA.
15. M. FERIA.
16. Tu. SHROVE TUESDAY. Confessions, 10-12 A. M.; 3-5, 7-9 P. M.
17. W. ASH WEDNESDAY. Low Mass at 6. High Mass at 11. Vespers at 8.
18. Th. LENT. Mothers' Meeting at 8.
19. F. LENT. Sermon nad Stations of the Cross, 8 P. M.
20. Sa. LENT.
21. Su. I LENT. Litany, in Procession, before High Mass.
22. M. LENT.
23. Tu. S. PETER DAMIAN, B.C.D. Girls' Club, 8 P. M.
24. W. S. MATTHIAS, Ap. (Ember Day.) Sermon and Benediction at 8 P. M.
25. Th. LENT. Mothers' Meeting, 8 P. M.
26. F. EMBER DAY. Sermon and Stations, 8 P. M.
27. Sa. EMBER DAY.
28. Su. II LENT. Litany before High Mass.

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Rector's Warden
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Matins, 9.00 A.M.
Evensong, 6.00 P.M.
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Address and Devotions, Fridays, 8.00 P.M.

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Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
Woman's Auxiliary, first Wednesday, 3.00 P. M.
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Quo Vadis?

On a beautiful morning last April a friend and I stood outside the little church called Quo Vadis on the Appian Way at Rome. We pondered the legend which connects that title with the appearance of our Lord to S. Peter. The tradition is that S. Peter was in flight from the fear of persecution and death in the imperial city. When he reached the outskirts of the city, suddenly the radiant figure of Christ confronted him. "Whither goest Thou, Lord?" asked the affrighted Apostle. "I go to Rome to be crucified afresh," answered the Master. And that answer dispelled the Apostle's fear. He returned to Rome. That which would have been the scene of his cowardice and loss became, by the vision of Christ, the scene of his courageous witness and victory. And blessed Peter has his high place in the glorious company of the Martyrs of Jesus.

Quo Vadis? Whither goest thou? It is a question which in numberless ways, and in many different forms, confronts the child of God as he treads the pilgrim path.

Quo Vadis? What is the supreme, the master-passion of your life? Whither goest thou as to this? In every life there is a supreme passion. If the love and service of God is not the sovereign passion of your life, then what is? Lent is an opportunity to face that question and give a serious answer to it.

Quo Vadis? Whither goest thou as to the things of the moral and spiritual life? Where are you at this moment in regard to them? Many people, perhaps most people, desire to be better. But it is not sufficient merely to desire: desire, if it is not to evaporate like a vague emotion, must take shape in determination. The Devil has a fascinating method of deluding people. He paints the future in rosy colors. He whispers to us that, on some happy day in the future, we shall awake to find ourselves well advanced in spiritual things, skilful in prayer, disciplined, and influential in life. But what he does *not* whisper is that apart from present effort we shall never be better than we now are: the probability is we shall be a great deal worse. Effort, effort, effort—this is what God asks, and it is the only prelude to achievement.

Quo Vadis? Whither goest thou this Lent, O Christian soul? Let the answer be:

1. By prayer, by pondering the perfect life of Jesus, and by striving to know a little more of the meaning of His cross, I go to God. My Lenten aim shall be to make Him, now and ever, more than in past days, the sovereign passion of my life.

2. I will act on the certainty that I am so fearfully and wonderfully made that God, with all His omnipotence, cannot make me perfect without my effort and consent.

3. Quo Vadis? I go to God. But God comes to me. For in prayer, in fasting, in the ministry of the Word and Sacrament, God says, "Give Me thy heart," and the heart that is given to God becomes a paradise. For God says, "Here will I dwell, for I have a delight therein."

E. Edmund Seyzinger, C.R.

Changes in the Prayer Book

Several changes in the Prayer Book Services were ratified by the last meeting of the General Convention, and it is now in order for them to be adopted for general use. The most notable changes are those in the Communion Office, and they are all changes that we make with the greatest satisfaction.

The Lord's Prayer at the beginning of the Mass may now be omitted, and the Prayer for Purity is directed to be said "before the Holy Table," instead of "at the right side of the Table." These two prayers belong to the Priest's private prayers, and are now so recognized by the Revision.

The next notable change is the removal of the Prayer of Humble Access to the point immediately before the Priest's Communion. At the Low Masses this prayer will be said in an audible tone, but at the Sung Mass and the High Mass it will, of course, come during the singing of the Agnus, and will become a private prayer at the Altar. This changed position will bring the Sanctus and the Benedictus together, so the A-men to the former will be omitted, so as to preserve the unity of this introduction to the Canon.

The Lord's Prayer will follow at once on the Prayer of Consecration, introduced by an unsatisfactory phrase, "And now, as our Saviour Christ hath taught us, let us say," and immediately after the Communion we will proceed to the Post-Communion prayers.

Such minor alterations as the authorization of "The Lord be with you," and its response, "Praise be to Thee, O Christ," after the Gospel, and the omission of the redundant phrase in the Gloria will scarcely be noticed, since these have been long in use. The Benedictus and the Agnus were not authorized, but will continue, we presume, to be generally used.

All of the authorized changes are of alterations and interpolations that have been used for many years, "without authority," in hundreds of our parishes. The only way the mind of the Church can be determined on these points is by "trying out" such changes, and if they survive and satisfy, then they will be officially approved.

These changes will be made at S. Clement's on the first Sunday in February.

A Prayer for One's Confessor

Give him, Lord, eyes to behold the truth,
  A seeing sense, that knows the eternal right,
A heart with pity filled and gentlest ruth,
  A manly faith that makes all darkness light.
Give him the power to labor for mankind,
  Make him the mouth of such as cannot speak;
Eyes let him be to groping men and blind;
  A conscience to the base; and to the weak
Let him be hands and feet; and to the foolish mind;
  And lead still further on such as Thy Kingdom seek.

—*Anon.*

The Preaching Mission

We are now, at this writing, in the midst of Fr. Seyzinger, C.R.'s preaching mission, and those who are so wise as to follow his stirring course are responding more ardently to the Power of the Spirit within them. The purpose of his coming is to deepen and intensify the intellectual and devotional life of the Parish, and to give all a new vision of the Catholic character of the Church.

Fr. Seyzinger is staying over for a few days into February, and will bring his Sermon Series to a close on Monday night, the 1st, at First Vespers of the Purification, when we will be having the Candlemas Procession and a Solemn Profession of Faith on the part of those who have been keeping the week. This will not only bring to a fitting close Fr. Seyzinger's Mission, but will make a special preparation for the Feast of the Purification.

It is hoped that there may be a Corporate Communion of the Parish on the Feast of the Purification. There will be Low Masses for Communion at 6, 7, 8 and 9.30. The Solemn Mass will be at 11.

Missionary Box

The Women's Auxiliary is preparing to send a box to one of our Southern Missionaries, The Venerable William T. Wood, S. Mary's Mission, Palaska, Florida. It is a very sad thing that any man who gives his life to the work of the Church, and especially to the hard work of the itinerant missionary life, should be so inadequately paid that strange people should have to give him the personal necessities of life. The women of the Parish always send the most complete and beautiful boxes, and it is hoped that this one for the Florida Archdeacon may be especially fine. The women are in need of funds for this box, and will welcome contributions. This particular box should make a strong appeal to the men of the congregation, and contributions may be placed on the collection plate, if carefully marked "Missionary Box."

Candlemas

O blessed Simeon, what joy is thine,
For in thine arms thou hold'st thine Infant King;
With what exalted light thine eyes do shine,
And what inspired song thy lips do sing.

Thou seest not the Virgin standing near,
Who bends adoring gaze upon her Son;
Upon thy breast there steals a holy fear:
The greatest moment of thy life is come!

And yet, dear Saint, I envy not thy lot
In off'ring to thy God His only Son,
For though thou hold'st the Lamb without a spot,
And though the great things God did speak are done,

Yet only once this happened, as 'twas told,
While every day, at God's own Altar rail,
In mine own hand I—even I—may hold
The Lamb of God, Whose Love will never fail.

—*F. W. N.*

The Lenten Services

The services during Lent will be largely as they have been in recent years, with but the one additional service, that on Wednesday evening. S. Clement's maintains a busy round of services throughout the year, and Lent should be a season for the members of the Parish training themselves in regular habits of regular attendance at the regular services of the Church. The Daily Mass should be your training ground. There is room in every life for more frequent Communion. Do head your Lenten Rule with Mass and Communion.

On Wednesday evenings Fr. Smith will be the preacher, and the sermon will be followed by Benediction of the Blessed Sacrament.

The Rector will preach on Friday evenings, when the Sermon will be followed by Stations of the Cross.

Fr. Severance will be the preacher at Solemn Vespers, Sunday evenings in Lent.

Fr. Ewing will preach at the Mothers' Meeting Service in S. John's Chapel, Thursday evenings at 8.

Remember the Daily Masses, at 7, 8 and 9.30.

Missionary Meeting

Mrs. John Hill, Educational Secretary of the Diocese, has been invited to conduct an evening of missionary instruction and discussion in the Parish House, Monday evening, the 8th. She will explain carefully the Church's program for the year, and also the intensive work undertaken for the winter in the study of Latin America.

This meeting has been arranged for the evening so as to give a larger number of people an opportunity to hear about the missionary work of the Church, and it is hoped that a large number of men will be present.

Missionary Offerings

Every effort will be made this year to complete the Parish's missionary quota. The Rector is one of the Bishop's appointees on the Executive Council, and he feels very keenly that his Parish must not fall behind in its gifts.

A more intensive effort will be made for the Lenten offering, which is primarily the work of the children of the Church. It is hoped that members of the congregation who have no children of their own will take the money boxes for grandchildren or cousins or nieces or nephews or God-children. By this means at least $1,500 should be given.

Above all, let there be more prayers for the Church's Missionary work.

Parish Notes

FR. WHITTEMORE, O.H.C., met the Philadelphia members of the Oblates of Mount Calvary at lunch at the Clergy House on S. Paul's Day, and gave a short conference in the Church during the afternoon.

THE RECTOR has received his commission as a First Lieutenant in the Chaplain Reserves of the National Army.

Parish Notes

FLOWER MEMORIALS have been suggested as a means of providing proper flowers for the High Altar on Sundays and other Feast Days. Such a memorial on an ordinary Sunday would cost about ten dollars, and on one of the greater Feasts might cost twenty-five dollars. Three days have been taken—January 25th, Conversion of S. Paul, in memory of Miss Patty D. Neill; Trinity Sunday, and S. Clement's Day, in memory of Mr. and Mrs. George Henry Lea. Further information will be gladly supplied by Miss Arnold, The Monterey, 43rd Street and Chester Avenue.

S. BARNABAS' GUILD FOR NURSES will have their monthly service and meeting at S. Clement's Church, Wednesday evening, February 3rd, and Fr. Seyzinger, C.R., will be the preacher. A very attractive musical hour has been arranged to follow in the Parish House.

THE ASSOCIATES OF THE COMMUNITY OF S. MARY will make their Corporate Communion in the Octave of the Purification at the eight o'clock Mass, Friday morning, the fifth.

THE GIRLS' CLUB will give their annual pre-Lenten play and entertainment in the Parish House, Wednesday evening, February 10th. Tickets are now on sale.

THE DEAN OF NASHOTAH HOUSE reports that he has received over six hundred dollars from members of S. Clement's Parish in response to his appeal, made when he preached here on the Sunday in the Octave of the Epiphany.

S. SIMEON'S SUMMER GUILD will have their annual meeting and supper in the Parish House, Saturday evening, February 6th. This Guild is composed of people who are interested in the work being done at S. Simeon's Church, Wildwood, N. J. Annual memberships of one dollar will be welcomed by Miss Borden, 412 North 34th Street.

SOME FORTY of the younger men of the Parish met Fr. Seyzinger, C.R., at supper in the Clergy House, before the Festival Service of S. Vincent's Guild, when Fr. Seyzinger was the preacher.

THROATS WILL BE BLESSED after the Masses on S. Blase's Day.

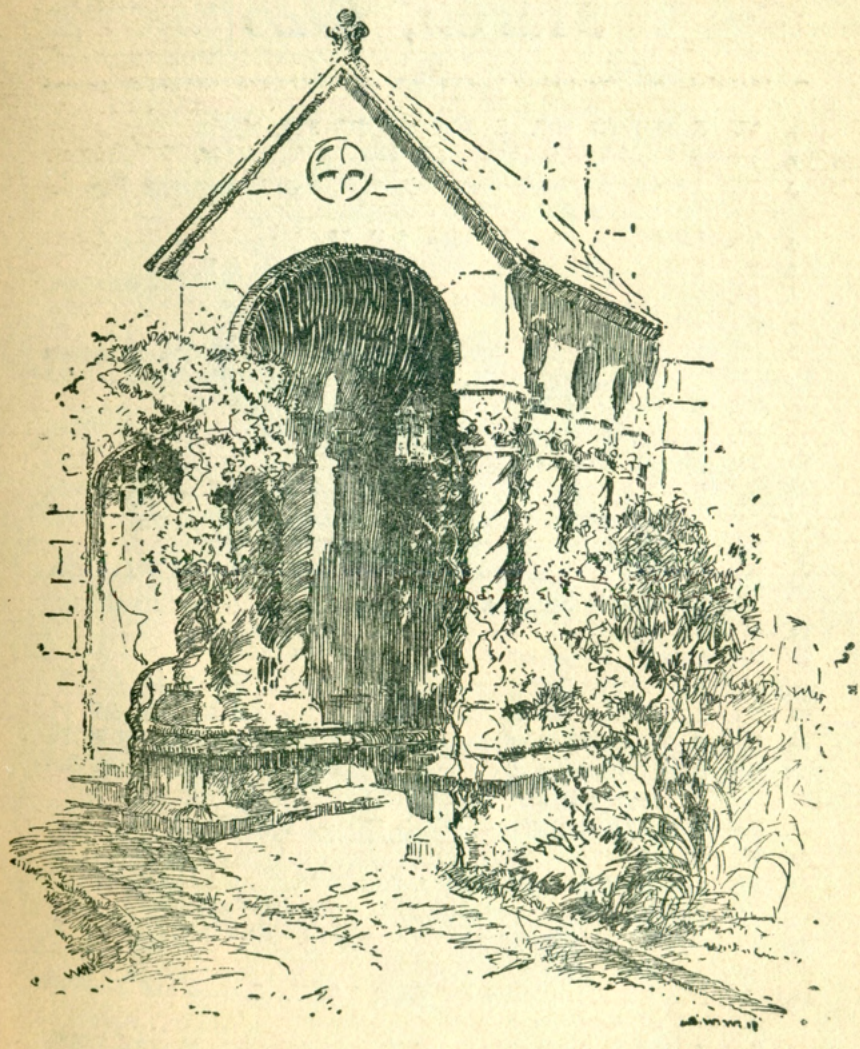
SHROVE TUESDAY CONFESSIONS will be heard at the usual hours, between 10 and 12, 3 and 5, and in the evening between 7 and 9.

ASH WEDNESDAY, the Rector will preach at the Solemn Mass, and Fr. Smith at Solemn Vespers in the evening, when the Office will be sung by the full choir.

THE EMBER DAYS, occurring during the last week of February, are days of abstinence. The last General Convention rescinded the Rogation Days' fast, but not for Ember Days.

LENTEN MITE BOXES for the Missionary Offerings may be obtained from the Clergy or from the Sisters.

S. Clement's Magazine



March, 1926

Kalendar
March, 1926

1. M. S. DAVID, B.C. S. Mary's Guild, 8 P. M.
2. Tu. S. CHAD, B.C. Illustrated Lecture, 8.30 P. M.
3. W. LENT. Women's Auxiliary, 3 P. M. Sermon and Benediction, 8 P. M.
4. Th. LENT. Mothers' Meeting, 8 P. M.
5. F. LENT. Sermon and Stations of the Cross, 8 P. M.
6. Sa. LENT. Confessions at usual hours.
7. Su. III LENT.
8. M. LENT. Month's Mind Requiem, Crypt Chapel, Margaret Sharpe, 7.30 A. M.
9. Tu. S. FRANCIS, W. Illustrated Lecture, 8.30 P. M.
10. W. LENT. Sermon and Benediction, 8 P. M.
11. Th. LENT. Mothers' Meeting, 8 P. M.
12. F. S. GREGORY, P.C.D. Sermon and Stations of the Cross, 8 P. M.
13. Sa. LENT. Confessions at usual hours.
14. Su. IV LENT. Retreat for Women. Addresses at 10, 2 and 3.30. Benediction at 4.
15. M. LENT.
16. Tu. LENT. Illustrated Lecture, 8.30 P. M.
17. W. S. PATRICK, B.C. Sermon and Benediction, 8 P. M.
18. Th. S. CYRIL OF JERUSALEM, C.D. Mothers' Meeting, 8 P. M.
19. F. S. JOSEPH, C. Sermon and Stations of the Cross, 8 P. M.
20. Sa. S. CUTHBERT, B.C. Confessions at usual hours. Men's Retreat, 5 to 9 P. M.
21. Su. PASSION SUNDAY. Choir Cantata, 8 P. M.
22. M. LENT.
23. Tu. LENT. Illustrated Lecture, 8.30 P. M.
24. W. LENT. Sermon and Benediction, 8 P. M.
25. Th. ANNUNCIATION OF OUR LADY. High Mass at 11. S. Mary's Guild Retreat.
26. F. SEVEN SORROWS OF OUR LADY. Sermon and Stations of the Cross, 8 P. M.
27. Sa. S. JOHN OF DAMASCUS, C.D. Confessions at usual hours.
28. Su. PALM SUNDAY. Palm Blessing, 10.30. Choir Cantata, 8 P. M.
29. M. IN HOLY WEEK. Stations of the Cross at 8.
30. Tu. IN HOLY WEEK. Stations of the Cross at 8.
31. W. IN HOLY WEEK. Stations of the Cross at 8.

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Within Thy Wounds Hide Me

The great theologians of the Thirteenth Century never wearied of insisting that the Sacraments of the Church derive their merits from the Wounds of Christ. Indeed, it is easy to see how, denying this premise, Protestantism has virtually rejected the Sacraments altogether, regarding them as purely carnal and external, if not positively superstitious and intrinsically evil. But once the connection is admitted—once it is seen that the wounded side of Christ has spiritually extended itself into time and space, it becomes not only possible but highly reasonable and most comforting for us nearly two thousand years after His passion, to ask Him to hide us in His wounds. It means that we are asking Him to allow us to live close to Him through the means which we call Sacraments.

The sacramental life is at once a difficult and an easy thing: it is at once simple and involved.

It is difficult because we live among so many people to whom considerations like these mean little or nothing; and the strongest man is influenced greatly by the sentiment of the people among whom he lives—we call it "public opinion." It is easy because God does so much and asks so little.

It is simple because the consecration of the will is really the only necessary thing—all the rest flows from that: "If thine eye be single, thy whole body shall be full of light." It is involved because a human is so complex a thing. A certain author describes one of his characters as "not so much a human being as a civil war." The expression is apt; the phenomenon all too common. Who of us has not felt like a civil war, one in which no armistice seems possible?

There are so many sad misconceptions of the Sacraments that one scarcely wonders at the smallness of the Church's victory in the world. The Holy Communion is regarded as a sort of symbolic passion-play; or even in some places as a public advertisement of the communicant's good standing in his community, so that to deny the Sacrament would be virtually defamation of character. Holy Baptism is regarded as an excuse for a party; Holy Matrimony is a matter of biological interest. And so it goes. Almost the rarest conception of the purpose of the Sacraments is the true one—that they are intended to further the union of the soul with God.

Yes, mysticism, if you like. But in a very broad sense. If mysticism means union with the Infinite, then the sacramental life is at once the easiest and surest mystical method. Perfectly, though perhaps not sensibly, united to God in Baptism; freed from sin in Absolution, nourished by the Divine Essence in Holy Communion, fortified in Confirmation, knit to another for the furtherance of God's Glory and His Kingdom in Holy Matrimony, consecrated to the sacrificing priesthood in Holy Order, and "raised up" in Extreme Unction—all this is for one simple end—to bring the soul into union with God.

Empty forms can do no such thing, be they accompanied by all the auto-hypnotism in the world. It is only because the Sacraments flow from the Wounds of Christ.

Mysticism is essentially a hidden thing. When the Saint cried, "Within Thy Wounds hide me," and when the poet wrote, "Rock of Ages, cleft for me, let me hide myself in Thee," they were both conscious of this element.

So the sacramental life, while in a sense it cannot be hid, like the city set on a hill, for men will take knowledge of those who have been with Jesus, must be a quiet, modest, unostentatious and mystical thing, transcending definition or description, incapable of scientific classification and nomenclature. "Your life is hid with Christ in God."

H. Baxter Liebler.

The Women's Retreat

The Annual Retreat for Women will be held as usual on Mid-Lent Sunday, and the three Meditations will be given in S. John's Chapel by the Rector.

The Retreat, as usual, will open with the Mass for Communions at eight o'clock, followed by breakfast in the Parish House. The first Meditation will be at ten, the second at two, and the third at half-past three o'clock. Dinner will be served in the Parish House at a quarter before one, and the day will close with Benediction of the Blessed Sacrament immediately after the last meditation, which should be about four o'clock.

This Retreat is open to all women, whether of the Parish or not, and the members of the congregation are urged to make it known to their friends. Those wishing to attend the Retreat, and be present for their meals, are asked to notify the Sister-in-Charge, 110 North Woodstock Street.

An offering will be received at the close of the day to defray the expenses.

The Retreat for Men

It has been our custom for many years to have an annual Retreat for Men on Passion Sunday. This has been a very helpful day to the few that have attended, but it seems that such a day should reach a larger number of men.

For this reason a change will be made in both the time and nature of the Retreat this year. Instead of being held on Passion Sunday, it will be on the Saturday evening before.

The Retreat will open with Evensong at five o'clock; the first Meditation will follow at five-thirty, the Angelus at six, and supper at six-thirty. The second Meditation will follow at seven-thirty, Compline at eight, and the final Meditation at eight-thirty. Those who keep these few hours are then expected to keep the silence as far as possible until after they have made their Communions the following morning.

Notices will be sent out for this Quiet Evening to all the Acolytes in the city, and all other men, both of the Parish and the City, will be welcomed.

The conductor will be announced in the formal notices.

Parish Notes

ON THE FEAST OF THE ANNUNCIATION, Thursday, March 25th, there will be a Solemn High Mass at eleven o'clock. The following day, Friday in Passion Week, is the Feast of the Compassion of Our Lady, or the Seven Sorrows of Our Lady, as it is more generally called. The Seven Sorrows are as follows: The Sorrow at the Prophecy of Simeon, at the Flight into Egypt, at having Lost the Holy Child at Jerusalem, at Meeting Jesus on His Way to Calvary, at Standing at the Foot of the Cross, at Jesus Being Taken Down from the Cross, and the Sorrow at the Burial of Christ.

THE GIRLS' CLUB gave a very successful and well acted play the week before Lent began, and in spite of a very stormy evening, they played to a "full house." Out of the proceeds they have contributed fifty dollars to the appeal made by the Dean of Nashotah House for his Seminary.

THE ALTAR HANGINGS for the Chapel at the Episcopal Academy were in place in time for the Consecration of the Chapel. The Altar is a flat Altar, with a Dossil behind and the Riddels at each end. These hangings around the three sides of the Altar are of a heavy two-toned blue brocade. The Altar Frontal has a background of the same shade of blue, with stripes of dull gold and dull rose, bordered in black. The superfrontal is of the two-toned blue brocade, and is finished with a dull gold and blue fringe. The whole effect is very lovely, and S. Clement's has received expressions of the deepest gratitude from the authorities of the Academy.

THE RECTOR hopes to preach at the Three Hours' Devotion on Good Friday. The Offerings on this day are given to the Jerusalem Mission.

PASSION SUNDAY AND PALM SUNDAY nights the Choir will sing Macfarlane's "Story of the Cross." There will be no sermon.

WEDNESDAY EVENINGS IN LENT there is a special preaching service, at which Fr. Smith is the preacher, followed by Benediction of the Blessed Sacrament. Friday evenings there is Stations of the Cross, preceded by an address by the Rector, based on the "Thou hast" of the thirtieth Psalm. Fr. Severance is the preacher Sunday evenings.

THE RECTOR IS PREACHING at S. Mary's Church, Ardmore; S. Luke's Church, Lebanon; the Church of the Redemption, Philadelphia; and at old Christ Church, in Holy Week. He is also giving a Quiet Day for the Women's Auxiliary of the Diocese of New Jersey in Trinity Church, Trenton.

DIOCESAN STATISTICS show that during 1925 S. Clement's Church gave $5,492.05 to the Missionary Work of the Church, as applying against a quota of $6,500. It is earnestly hoped that the parish's full expectations may be reached this year.

DURING HOLY WEEK the services will be as they have been in recent years. Stations of the Cross at eight, Monday, Tuesday, Wednesday and Thursday evenings. Friday evening, Devotions before the Cross and Sermon. Holy Sabbath, Blessing of the New Fire and the Paschal Candle, with First Vespers of Easter at five in the afternoon.

FR. KELLOGG, a former Assistant Priest in the Parish, and now at Emmanuel Church, Newport, has been a recent guest in the Clergy House; and also Fr. Hall (the Rev. Charles Mercer), the Rector of Trinity Church, Bridgeport.

THE ANNUAL FESTIVAL MASS of the Guild of All Souls will be held at S. Clement's in April; and the annual Festival Mass for the Confraternity of the Blessed Sacrament in June.

TUESDAY EVENINGS, at eight o'clock, during Lent, Travel Lectures, illustrated with lantern slides, are being given in the Parish House. Opportunity is given to make an offering for the Parish Missionary Quota. The subjects of the lectures are announced on Sunday on the Bulletin Board in the Church porch.

MISS ARNOLD has given S. Clement's Church a pair of very handsome silver-mounted Cruets for use in the Crypt Chapel, in memory of her sister, Susan Holmes Arnold, the first anniversary of whose death fell on the 26th of February.

FATHER ROCHE (the Rev. Hibbert H. P.), for many years the Rector of the Church of the Transfiguration in West Philadelphia, was buried from S. Clement's Church, Friday morning, February 26th. There was a Low Mass of Requiem for the family and his friends, which was said by Fr. Ward, Rector of S. Elisabeth's Church. The Bishop of the Diocese read the Burial Office later in the morning, and at eleven o'clock there was a High Mass of Requiem, followed by the Absolutions of the Body. The Parish Clergy officiated at this Mass, and the Rector went on to Long Branch for the interment on the following day.

MISSIONARY OFFERINGS. It is most earnestly hoped that all who have taken the little mite boxes for the Lenten Offering are using them, and really making an effort in the way of self-denial to give generously to the great cause of the Church's Missionary Work.

EASTER CONFESSIONS will be heard at the usual hours during Holy Week, and regular penitents in the Parish are urged to come early to this Sacrament, so that the last hours of the week are not over-crowded for the Clergy. With all the extra services and extra preaching, this week is a great physical strain on the Clergy, so they make this plea for Confessions as early as possible.

A CHART FOR WATCHERS before the Altar of Repose, arranged in periods of a half hour each, will be posted in the Church porch for your selection of times for special watching and prayer. The Acolytes, as usual, will keep the watch through the night.

A FEW SUGGESTIONS ARE OFFERED for those assisting at Mass. People should stand for the reading of the Offertory, even though it is prefaced with "Let us pray," and when a hymn is sung at this point the congregation will stand. Communicants are asked to come to the Altar while the Priest is making his communion, and not to wait until he turns to the congregation.

AT A FUNERAL MASS, the congregation should stand for the Absolutions, and remain standing until after the Recessional.

THE CONGREGATION is here reminded that on Palm Sunday they STAND during the entire ceremony of the Blessing of the Palms. This ceremony, followed by the Palm Procession, will begin at half-past ten, and last for about an hour. Simple music will be chosen for the Mass, so the entire service should be finished by half-past twelve o'clock.

Passion Week Retreat for Women

For many years a Retreat has been given on Thursday in Passion Week for the members of S. Mary's Guild, which many women of the Parish and outside the Parish have joined.

This year the day falls on the Feast of the Annunciation of the Blessed Virgin Mary. The Retreat will begin with the first Meditation at ten o'clock, followed by the Solemn Mass at eleven. The Intercessions will be at noon, with dinner at half-past twelve. The afternoon meditations will be at two and four, with other devotional exercises at the other hours. Supper will follow Vespers, and the day will close with the Guild Office at eight o'clock.

Any women wishing to keep this day are asked to notify the Sister-in-Charge at 110 North Woodstock Street.

No further invitation to any of these Retreats is necessary. Just tell the Clergy or the Sisters that you want to make the Retreat.

Confraternity of the Blessed Sacrament

This Confraternity was founded many years ago in England to promote the honor due our Blessed Lord in the Most Holy Sacrament of the Altar.

Its members are pledged to be regular and faithful in their Mass attendance at their Communions, to pray daily for the Confraternity, its objects and its members, and to do all in their power to commend the Catholic Faith by the devoutness of their own lives.

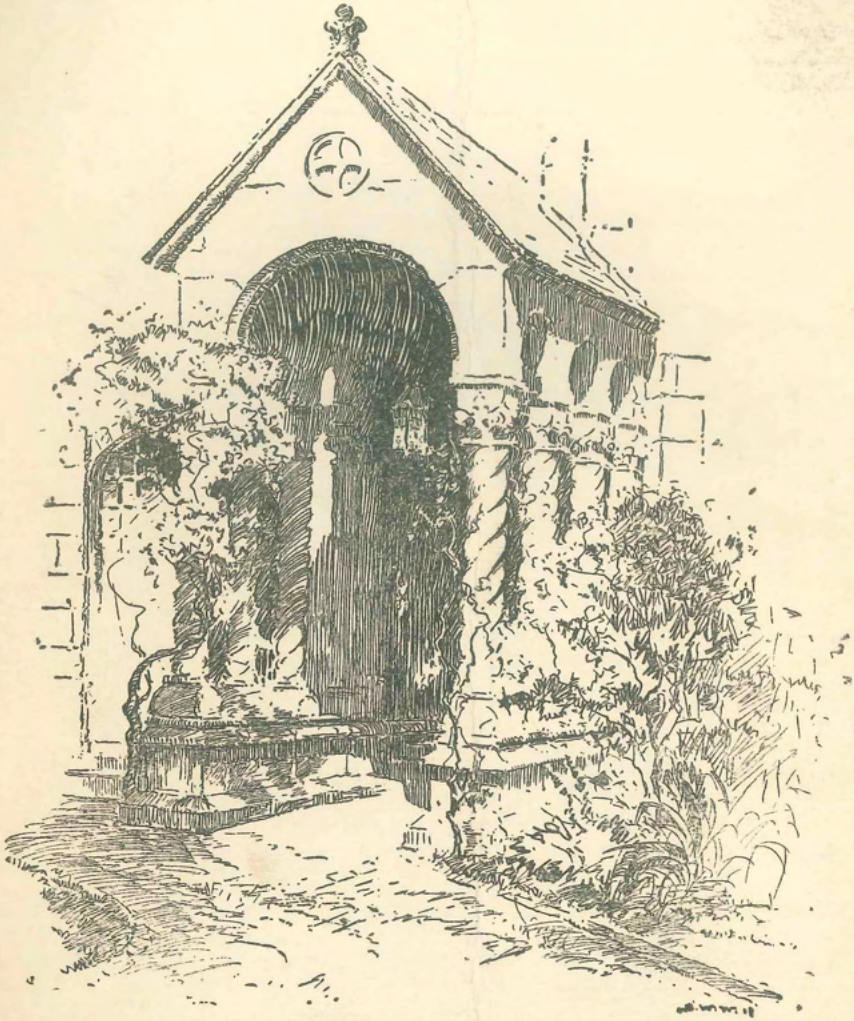
The initiatory fees are one dollar, and thereafter the annual dues are fifty cents. The monthly meetings of the Confraternity are on the First Friday of each month, when we keep the Holy Hour before the Blessed Sacrament.

A monthly intercession paper is published, which gives you suggestions for your daily prayers, and also the special prayers asked by members of the Confraternity.

The Rector would be very glad to talk with any members of Parish or Congregation who would like to know more about the Confraternity.

S. Clement's has the largest membership of any Ward in the American Church, but this does not mean that its members are the greatest in prayer and faithfulness to the Altar.

S. Clement's Magazine



April, 1926

Kalendar
April, 1926

1. Th. MAUNDY THURSDAY. Solemn Mass at 7. Stations at 8.
2. F. GOOD FRIDAY. Mass of the Presanctified, 10.30. Passion, 12 to 3. Devotions and Sermon at 8.
3. Sa. HOLY SABBATH. Mass (no Communions) at 7. Vespers at 5.
4. Su. EASTER DAY. Low Masses at 6, 7, 8, and 9.15. Solemn Mass at 11. Solemn Vespers at 8.
5. M. IN THE OCTAVE.
6. Tu. IN THE OCTAVE. Girls' Club, 8 P. M.
7. W. IN THE OCTAVE. Easter Dance for Young People, 8.30 P. M.
8. Th. IN THE OCTAVE. Mothers' Meeting and S. Mary's Guild Party, 8 P. M.
9. F. IN THE OCTAVE. Sermon and Benediction at 8 P. M.
10. Sa. IN THE OCTAVE.
11. Su. LOW SUNDAY.
12. M. FERIA.
13. Tu. FERIA. Girls' Club, 8 P. M.
14. W. S. JUSTIN, M. S. Barnabas' Guild Service, 8 P. M.
15. Th. FERIA. Mothers' Meeting, 8 P. M.
16. F. FERIA. Sermon and Benediction, 8 P. M.
17. Sa. FERIA.
18. Su. II EASTER.
19. M. S. ALPHEGE, B. M.
20. Tu. FESTIVAL SERVICE—GUILD OF ALL SOULS. High Mass at 11.15.
21. W. S. ANSELM, B.C.D.
22. Th. FERIA. Mothers' Meeting, 8 P. M.
23. F. S. GEORGE, M. Sermon and Benediction, 8 P. M.
24. Sa. FERIA.
25. Su. S. MARK, Ev.
26. M. FERIA.
27. Tu. FERIA. Girls' Club, 8 P. M.
28. W. S. PAUL OF THE CROSS.
29. Th. FERIA. Mothers' Meeting, 8 P. M.
30. F. S. CATHERINE OF SIENA. Sermon and Benediction, 8 P. M.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory"—S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania
Edited by the Rector.

Directory

The Church, Twentieth and Cherry Streets
The Clergy House, 2013 Appletree Street
Telephone, Rittenhouse 1876
Sisters of the Holy Nativity, 110 Woodstock Street
Telephone, Spruce 8190

The Clergy

The Rev. Franklin Joiner, Rector
The Rev. F. Rolland Severance — The Rev. Benham Ewing
The Rev. Alfred M. Smith

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Low Masses, 7.00, 8.00; Sung, 9.15; and High at 11.00 A.M.
Catechism, 10.00 A.M.
Matins, 9.45 A.M.
Solemn Vespers, 8.00 P.M.

On Weekdays: Mass, 7.00, 8.00 and 9.30 A.M.
Saints' Days, Sung, 9.30.
Matins, 9.00 A.M.
Evensong, 6.00 P.M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P.M.
Address and Devotions, Fridays, 8.00 P.M.

Confessions: Fridays, 3.00 to 5.00 P.M., 7.00 to 8.00 P.M.; Saturdays, 11.00 to 12.00 A.M., 3.00 to 5.00 P.M., and 7.00 to 9.00 P. M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P.M.
Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
Woman's Auxiliary, first Wednesday, 3.00 P. M.
Mothers' Meeting, Thursdays, 8.00 P.M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P.M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

The Rector's Letter

My dear People:—

While this letter will come to your hands at the most solemn time of Holy Week, its purpose is to bid you to the Queen of Feasts, and to wish you all joy and peace in your Easter Communion.

Lent seems to have been well kept, as far as one is able to judge from the attendance at the various services. And a good Lent should mean a good Easter. The Crown comes only by way of the Cross, and those who have most faithfully watched the Passion will have the keener vision for the Resurrection, and the more ready heart to appropriate the Easter Blessings.

But Easter must not be construed as a time of graduation, when the Lenten Rule is to be torn up and cast aside, and when one slips back into the old easy ways. Lent should have been a season when regular habits of prayer and communion and meditation were fixed, so they continue throughout the rest of your life. It is because of this that S. Clement's has no extra Lenten services, and so the season affords you the opportunity to cultivate coming to the Lord's Temple at hours that are maintained throughout the year.

The adventure of Lent and Passiontide brings you to great heights in the Easter Feast, in your Spiritual Pilgrimage. But there are further and greater heights in store for you, if you persevere in the right way. This year, if you have been faithful, brings you nearer, and so should each Lent. The test whereby you may measure yourself is whether or not you can truly say, "Nearer, my God, to Thee, nearer to Thee than ever before."

So may we all, Priests and People together, realize in our Easter Communion, in the unity of Love, the joy of the Sacred Heart of Jesus, as He confirms in us the fruit of His Passion, and exalts us in the Power of His Risen Life.

Affectionately your Friend and Pastor,

Franklin Joiner –

The Sacrament of Penance

Sacramental Confession or Penance is the institution of our Blessed Lord. It is Christ's own way of forgiving sins. It is the spiritual washing in His Precious Blood. He said: "The Son of Man hath power on earth to forgive sin." He gave to His Apostles the special Commission, which to-day is given to each Priest at his Ordination: "Receive the Holy Ghost:..... Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." To deny or question Sacra-

mental Confession in the face of this is to open one's self to the criticism of not being able to see straight or to think clearly!

In his Ministerial Work, a Priest (while he needs as a man all that he asks others to seek) is called in the Bible "the Ambassador of God," who "speaks in Christ's stead." Our Lord said: "As the Father hath sent Me, so send I you." It is God's way to work with individual souls through the Divinely Appointed Ministry of the Priest. A person cannot Baptize himself, nor Confirm himself, nor give himself the Holy Communion, or solemnize his own Marriage or Bury himself! What folly and lack of reason to think that, when he cannot do these things, which God has appointed to be done through His Ministers, acting in His stead, that he can forgive his own sins or say God has forgiven them, when he does not use the means that Christ has provided for the real cleansing of the soul. Many a person will have a rude awakening to the truth when, at death, he is judged and finds too late that he refused this Sacrament.

The Bible says: "If we say that we have no sin, we deceive ourselves, and the Truth is not in us. But if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." A Confession made in all sincerity, in faith, love and repentance, is indeed a great privilege and joy. The sins are laid at the Feet of Jesus, and the Priest, "to whom God hath given power and commandment to declare and pronounce to His people, being penitent, the absolution and remission of their sins," says the authoritative words, "I absolve thee," as our Lord, acting through him spiritually, washes the soul in the Precious Blood, "which cleanseth from all sin," and the soul is restored to a state of grace, to begin life afresh, now pleasing in God's sight. You rise from death to sin in the newness of life.—*A. C. Knowles.*

Annual Festival for the Guild of All Souls

The Annual Festival High Mass, which will be a Votive Mass of the Resurrection, will be sung this year at S. Clement's, Tuesday, April 20th, at a quarter past eleven o'clock. This hour is set to enable the people from New York to reach the church after the arrival of the eleven o'clock train.

Fr. McClenthen, Rector of Mount Calvary Church, Baltimore, will be the preacher.

Immediately after the High Mass and Sermon, there will be an informal business meeting in the Parish House, followed by a stand-up luncheon, for which tickets may be purchased, and to which all the members of the Guild are most cordially invited.

After the luncheon there will be a meeting of the Council. Fr. Joiner is the Superior General of the Guild in America.

It is hoped that the members will make this day and its devotions known to their friends, and that there may be a record attendance.

The Guild of All Souls

The Guild of All Souls was founded in the English Church, but has long been established in the Church in America. Its main object is to pray for the Guild's departed members. Many faithful Catholics are alone in their Faith amongst their Protestant families and relatives, and so they cannot look to their intimate friends and relatives to pray for them after death. Many others will want to accumulate as many prayers as possible, and will seek membership in this Guild, where remembrance will be made on all anniversaries in every Church where a Branch of the Guild is to be found.

There is an initiatory fee of one dollar, and thereafter annual dues of seventy-five cents. There is a quarterly intercession paper, giving the names of all those to be remembered each week, and the obligation of the members is to say these weekly prayers for the departed, to pray for the Guild and its work, and to assist to the Offering of the Holy Sacrifice for the Faithful Departed whenever possible.

The offerings of money made to the Guild are used in assisting Parishes and Missions to equip their Altars for more reverent and fitting Offerings of the Mass.

The Guild is doing a great work, and it is hoped that more members of S. Clement's Church will come into membership with the Guild of All Souls.

His Cross and Mine

"I am crucified with Christ"

I nailed Thee, blessed Jesus, to Thy Cross,
Thou bearest mine, lest I should suffer loss.
I gave but gall and vinegar to Thee,
Thy Body and Thy Blood Thou gavest me.
All help Thou didst refuse, though Thou wert King,
But 'round my cross the Holy Angels sing.
I tore Thy raiment, Blessed Lord, from Thee,
But Thy best robe Thou bringest forth for me.
And my companions on the cross? Ah! Lord,
The Saints and Martyrs who through fire and sword
Looked up to Thee, and seeing Thee above,
Ten thousand times ten thousand died for love;
All these Thy Saints are crucified with me:
Two thieves alone were crucified with Thee.
I hear that awful cry, "My God, My God!"
And marvel why Thy Feet that path have trod.
I stand apart, I may not enter in;
But as I look upon my life of sin,
This is to me the crowning mystery,
My God, why hast Thou NOT forsaken me?

—*Rev. W. H. Mockridge.*

Parish Notes

THERE ARE SEVERAL VERY NEEDY FAMILIES in the Parish that are most worthy of help, and whose demands have made large inroads on the Poor Fund. The Clergy and Sisters will be glad to tell any people of these cases, and hope to appeal to your sympathy and support.

A COMPLIMENTARY DANCE, under the auspices of S. Vincent's Guild, will be held in the Parish House the Wednesday evening in Easter Week. It is hoped that all of our young people—there are no old these days—will join the party.

THE ANNUAL EASTER PARTY for the Mothers' Meeting and for S. Mary's Guild will be held in the Parish House, Thursday evening after Easter, when the children will entertain their elders with an Easter play and pantomime.

S. BARNABAS' GUILD FOR NURSES will hold their monthly service, followed by a Social Hour, in the Parish House, Wednesday evening, April 14th. The Service in the Church at eight o'clock is open, of course, to any who may wish to come.

THE CATHOLIC CONGRESS BOOKLETS have arrived, containing the papers and addresses that were read at the First Congress in New Haven last November. They are for sale, at fifty cents apiece, in the Cope Room. The next Congress will be held in October in Milwaukee.

MONEY FOR FLOWERS FOR THE ALTARS is always needed. Flowers are very expensive, and with the utmost pains and economy much more money is spent than ever before. The flowers for a Sunday, or for a month on the Lady Altar, or for a Feast or Season at the Shrine, make a very fitting memorial. The Flowers for Christmas Day have just been offered for such a Memorial.

THE MITE BOXES for the Children's Lenten Offering may be returned at any time. It is hoped all the money will be turned in by Low Sunday. Over a hundred Mite Boxes have been given out.

BISHOP MOULTON, of Utah, who is assisting the Bishop of the Diocese during Lent, will be with us at S. Clement's on Easter Day.

THE RETREATS were very well attended this year, and the spirit of devotion and piety was very evident at each one. S. Mary's Retreat was given by Fr. Caine, and the one for men, made by over fifty men and boys, was given by Fr. Harriman, Rector of the Church of S. James the Less.

THE EASTER OFFERING is to be divided between the Fund for Parish Expenses and our Missionary Quota.

FROM ASH WEDNESDAY through Palm Sunday there have been 1,391 Communions made at our Altars, and the Blessed Sacrament has been carried, during that same period, to thirty-one persons.

THE EASTER DAY MASS will be Schubert in G. The Hymns for the Procession will be the familiar Easter Hymns that every one loves to sing.

BAPTIZED

"As many of you as have been baptized into Christ have put on Christ."

January	8—John Kenneth White.
	Robert Alexander Walters.
February	7—Edward Franklin Lee Marsh.
	John Richard Russell.
	8—Marilyn Louise Cash.
	5—Nellie Tamar Blakslee.
	14—Emily Pearl Brown.
	Joseph Henry Brown.
	21—Elsie Louise Brown.
	28—Donald Clement Griffin.
March	27—Donna Elisabeth Clement.

BURIED

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them"

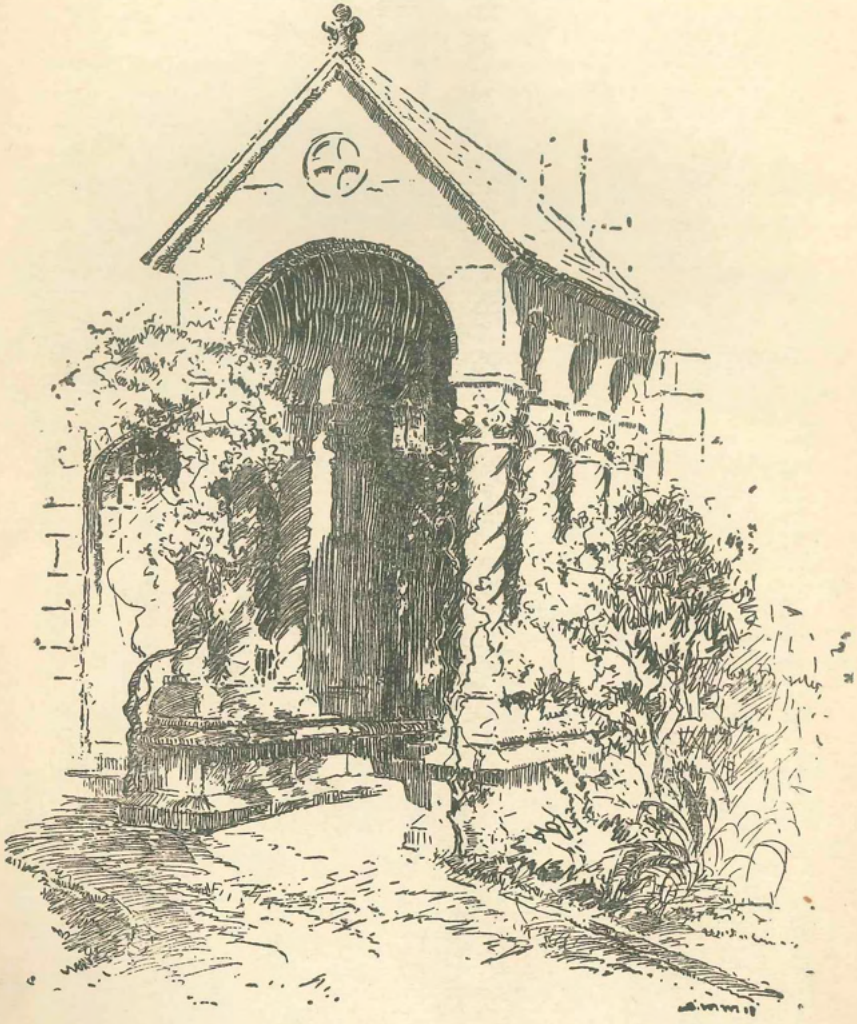
January	2—Anne Norris Booth.
	4—Rebecca Temple McKenna.
	15—Kate Ray Leslie.
	17—Francis Bryant Atler.
	27—Margaret Dyson.
	30—Ephraim Beaver.
February	6—Selina Brechin.
	8—Margaret Stratton Sharpe.
	27—Hibbert H. P. Roche, PRIEST
March	13—Josephine Baxter.
	22—Elsie L. B. Farnsworth.

CONFIRMED

"And when they had laid their hands on them, they received the Holy Ghost"

January	10—John Bustard.
	James Everett Moore.
	Newton Thompson.
	Alonzo Robb.
	Robert Alexander Walters.
	John Kenneth White.
	Nellie Tamar Blakslee.
	Marie Theresa Hayes Dickerson.
	Margaret Rebecca McKenna.
	Lilian May Thomas.
	Jane Irvin Troop.

S. Clement's Magazine



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Kalendar
May, 1926

1. Sa. SS. PHILIP AND JAMES, APP. M.M.
2. Su. IV EASTER.
3. M. FINDING OF THE HOLY CROSS. S. Mary's Guild, 8 P. M.
4. Tu. S. MONICA, W. Girls' Club, 8 P. M.
5. W. FERIA. S. Vincent's Guild, 8.30 P. M.
6. Th. S. JOHN BEFORE THE LATIN GATE. Mother's Meeting, 8 P. M.
7. F. FERIA. Holy Hour and Benediction, 8 P. M.
8. Sa. FERIA.
9. Su. V EASTER. Litany in Procession, 8 P. M.
10. M. ROGATION DAY.
11. Tu. ROGATION DAY. Girls' Club, 8 P. M.
12. W. ROGATION DAY. Memorial Service to Florence Nightingale, 8 P. M.
13. Th. ASCENSION DAY. Low Mass at 6. High Mass at 11. Mother's Meeting, 8 P. M.
14. F. IN THE OCTAVE. Com. S. Boniface. Novena to Holy Spirit Begins. Benediction, 8 P. M.
15. Sa. IN THE OCTAVE. Novena Prayers.
16. Su. IN THE OCTAVE. Procession at 11. Novena Prayers.
17. M. IN THE OCTAVE. Novena Prayers.
18. Tu. IN THE OCTAVE. Novena Prayers. Girls' Club, 8 P. M.
19. W. IN THE OCTAVE. Com. S. Dunstan. Novena Prayers.
20. Th. OCTAVE DAY. Novena Prayers. Mother's Meeting, 8 P. M.
21. F. FERIA. Novena Prayers, Instruction and Benediction, 8 P. M.
22. Sa. VIGIL. Novena Prayers End To-day.
23. Su. WHIT SUNDAY. Low Mass at 6. Procession at 11 and 8.
24. M. WHIT MONDAY.
25. Tu. WHIT TUESDAY. Girls' Club, 8 P. M.
26. W. EMBER DAY.
27. Th. IN THE OCTAVE. Mother's Meeting, 8 P. M.
28. F. EMBER DAY. Instruction and Benediction, 8 P. M.
29. Sa. EMBER DAY.
30. Su. TRINITY SUNDAY. Athanasian Creed in Procession at 11.
31. M. S. AUGUSTINE, C.B.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory"—S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania
Edited by the Rector.

Directory

The Church, Twentieth and Cherry Streets
The Clergy House, 2013 Appletree Street
Telephone, Rittenhouse 1876
Sisters of the Holy Nativity, 110 Woodstock Street
Telephone, Spruce 8190

The Clergy

The Rev. Franklin Joiner, Rector
The Rev. F. Rolland Severance — The Rev. Benham Ewing
The Rev. Alfred M. Smith

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Low Masses, 7.00, 8.00; Sung, 9.15; and High at 11.00 A.M.
Catechism, 10.00 A.M.
Matins, 9.45 A.M.
Solemn Vespers, 8.00 P.M.

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Saints' Days, Sung, 9.30.
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The Vestry

The Annual Election of Vestrymen took place in the Parish House on Easter Monday, and the following were elected to serve for the ensuing three years: Messrs. Lukens, Clay, Homan and Harry G. Tyson to take the place of J. Lawrence Wetherill, resigned.

The Vestry was organized the following day at the regular stated meeting, Easter Tuesday. Mr. Clay was re-elected Secretary, Mr. Ritter as Accounting Warden, and the Rector appointed Mr. Edward A. Casey to be Rector's Warden. He also reappointed Messrs. Woodruff, Ritter and Adams to serve on the Music Committee.

The following Committees were then elected by the Vestry, to serve for the ensuing year:—

Finance:—Messrs. Bayard, Clay and Homan.
Property:—Messrs. Mayer, Sellers and E. A. Casey.
Insurance:—Messrs. Bayard, Ritter and Homan.
Yarnall Education Fund:—Messrs. Bayard, Woodruff and Mayer.
Yarnall Library Fund:—The Bishop, the Rector, Messrs. Woodruff, Ritter and Sellers.

Novena to the Holy Ghost

The First Novena, nine days of intercession and prayer, was that kept by the Holy Apostles and the other Disciples, as they waited in the upper room between the Ascension of our Lord, and the Descent of the Holy Ghost at Pentecost.

In Commemoration of their days of waiting in prayer and meditation for the fulfillment of their Lord's promise, so we prepare ourselves for the Church's great Feast of Pentecost.

These Novena Prayers will be recited in the Church after every Mass, and also at the close of Vespers in the Chapel each evening. Those who are prevented from thus saying them in the Church are urged to use them daily in their homes.

These prayers consist of the Our Father, the Hail Mary, and the Veni Creator. Then say the Collect for the Sunday after Ascension Day and the ejaculation: "Grant, we beseech Thee, Almighty and Merciful God, that the Holy Ghost may come upon us, and by His gracious indwelling make us the temples of His glory."

The following are the considerations for each day's prayer and meditation:—

First Day:—The Holy Ghost is God.
Second Day:—The Holy Ghost Descending on Mary.
Third Day:—The Descent of the Holy Ghost at Pentecost.
Fourth Day:—The Holy Ghost and the Church.
Fifth Day:—The Holy Ghost and the Soul.
Sixth Day:—The Holy Ghost and Unity.
Seventh Day:—The Holy Ghost and the Sacraments.
Eighth Day:—The Holy Ghost and Redemption.
Ninth Day:—The Holy Ghost and Death.

Repairs

For the past few years serious deteriorations have been taking place in the outer surface of the exterior of the Church. The peculiar quality of the red stone has been responsible for this scaling off, and so extensive had it become that the dampness was appearing on the inner walls.

Last summer three of these surfaces were treated by a modern process, the worn stones were removed or cut down, and a composition very carefully worked into the walls, so that it is almost impossible to tell on these walls where the work was done. The East wall and tower must be done in the same fashion this year. This is the largest wall, and with the tower, will cost almost as much as the other three walls put together.

We were able to pay for the work done last summer only because the contractor was willing to wait for part of his payment until after the beginning of this year, so considerable amounts of this year's income in the Yarnall Maintenance Fund have already been expended on last year's work.

A special appeal is herewith made for your most generous offerings on the Feast of Pentecost for Parish Expenses. This repair work is most necessary and must be done this summer, and whatever money is needed beyond the sum we have in hand will have to be borrowed. The smallness or greatness of the sum to be borrowed will depend upon the generosity of your Whitsun Day offerings.

The workers are busy now on the Canopy for the Pulpit, which Miss Lea and her brothers are giving as a memorial to their mother. Mrs. Lea gave the pulpit just shortly before her death in memory of her husband. It is hoped that the Canopy will be in place by the autumn, and that by that time the pulpit will have been colored.

Mr. Sellers is also working on a plan for the construction of a wrought iron bracket on which the cover of the Font may be swung. It seems to be quite unsafe with the present rope and pulley. This can be made a real architectural feature in the Church.

There will be no other extraordinary repairs this year.

Service at the Opening of the Sesqui

The Sesqui-Centennial is scheduled to open officially the first week in June, and it seems fitting and proper that the Church should have her part and share in this event.

At the suggestion of Dr. Mockridge, S. Clement's will join with S. James' in such a service on Sunday evening, June 6th. There will be no service in S. Clement's that evening.

There will be Choral Evensong at S. James' Church at eight o'clock, followed by a Solemn Procession and Te Deum, sung by the combined choirs of the two Churches. The Rector of S. Clement's will preach the Sermon.

Please make this service known to your friends and bring them with you.

Annual Meeting of the Confraternity of the Blessed Sacrament

The Annual Meeting of the Confraternity of the Blessed Sacrament will be held in S. Clement's on the Octave Day of Corpus Christ, June 10th.

A Solemn High Mass will be offered at 11.15, with the Right Reverend Reginald Heber Weller, D.D., Bishop of the Diocese of Fond du Lac, Pontificating. The Sermon will be preached, it is hoped, by the Reverend Joseph G. H. Barry, D.D., Rector of the Church of S. Mary the Virgin in New York City. Luncheon in the Parish House will follow the Mass, and the annual meeting of the Confraternity will convene at half-past two in the afternoon.

At four o'clock in the afternoon the Bishop will give an address, followed by Pontificial Benediction of the Blessed Sacrament.

Luncheon Tickets for the C. B. S.

Luncheon tickets will be sold for the annual meeting of the Confraternity of the Blessed Sacrament on June 10th. It is earnestly requested that those who expect to come to the luncheon will purchase their tickets promptly. It is necessary to know a few days ahead how many may be expected.

At the luncheon on the day of the annual meeting for the Guild of All Souls, there was considerable confusion, lack of food and service, because this was not done. Three days before the meeting less than twenty tickets had been actually sold for the luncheon, and on a mere venture of faith luncheon was ordered for fifty people. When the day came, eighty-seven people wanted luncheon! Fortunately the caterer was near the Church, so extra food was brought in, but it made long delays, and quite spoiled what had been planned to be a very attractive luncheon. Please help us to avoid a repetition of this inconvenience.

Exhibition of Vestments

It has been our custom for some years to have an annual exhibition of our Vestments on the afternoon of Ascension Day. It will be held again this year, from three o'clock until half-past five in the afternoon. Each year we are adding to our Vestments, and there are several very fine new pieces to show this year.

At the same time the Rector will show his collection of Arundel Prints, to which he is adding all the time, and which now covers about a third of the entire collection.

Offerings

At this season of the year the annual appeals for two regular funds must be made. First, the Summer Outing Fund, which provides the only vacations and summer outings that many of our people receive. Every one, before leaving for a holiday, should remember these less fortunate ones, and help them to have a bit of the sea or the country. The offering on Ascension Day is for this Fund, but it must be supplemented by other gifts. Your offering may be placed on the collection plate at any service, and should be plainly marked, "Summer Outing Fund."

The second appeal is for the Choir's Outing Fund. Last year they went to the Summer Farm of St. James' Church, where it is hoped to send them this year. We need about three hundred dollars to give the boys ten days on the farm. Your offerings for this fund may be given in the same way as for the other, or may be handed directly to Mr. Fry.

Strawberry Festival

The Girls' Club is planning to give a Strawberry Festival in the Parish House on Tuesday evening in Whitsun Week, May 25th. There will be plenty of ice cream, strawberries, and cake. There will be a table of fancy articles for sale, and also home-made candies.

During the early part of the evening there will be music, some solos and other numbers, and some recitations. Later in the evening there will be an orchestra and dancing.

This evening comes towards the close of a busy year's work, and it is hoped that many can spend this evening together before scattering for the summer holidays.

Masses of Mary

On the five Ferial Days in May, the Masses will be Votive of the Blessed Virgin Mary. This is the Collect: "O Lord God Almighty, we beseech Thee to keep us Thy servants both outwardly in our bodies and inwardly in our souls: that by the glorious intercession of blessed Mary Ever-Virgin we may be delivered from our present sadness and attain in the end to everlasting joy." The Epistle is found in Ecclesiasticus 24: 9, and the Holy Gospel in S. John 19: 25.

The Eve of the Ascension

On the eve of Ascension Day, we will be singing First Vespers of the Feast in the Church at eight o'clock, in special honor of Florence Nightingale, for the Guild of S. Barnabas for Nurses. The Reverend John Mockridge, D.D., Rector of S. James' Church, will preach the Sermon. The Choir will sing Handel's Hallelujah Chorus.

On Ascension Day there will be Low Masses at 6, 7, 8 and 9.30, and a Solemn High Mass at 11 o'clock.

Mass Propers for the Feasts

ASCENSION DAY.—*Introit.* Ye men of Galilee, why stand ye gazing up into heaven? Alleluia. This same Jesus shall come in like manner as ye have seen Him go into heaven. Alleluia, Alleluia. O clap your hands together all ye people: O sing unto God with the voice of melody.

Gradual. Alleluia. Alleluia. God is gone up with a merry noise, and the Lord with the sound of the trump, Alleluia. Christ ascending up on high: led captivity captive, and gave gifts to men, Alleluia.

SUNDAY AFTER ASCENSION. *Introit.* Hearken unto my voice O Lord, when I cry unto Thee, Alleluia. My heart hath talked of Thee, seek ye my face, Thy face Lord will I seek; O hide not Thou Thy face from me, Alleluia, Alleluia. The Lord is my light and my salvation: Whom then shall I fear?

Gradual. Alleluia. Alleluia. The Lord reigneth over the heathen: God sitteth upon His holy seat, Alleluia. I will not leave you Comfortless; I go and I come again unto you, and your heart shall rejoice, Alleluia.

WHITSUNDAY. *Introit.* The Spirit of the Lord filleth the world, Alleluia. And that which containeth all things hath knowledge of the voice, Alleluia, Alleluia. Let God arise and let His enemies be scattered: let them also that hate Him flee before Him.

Gradual. Alleluia. Alleluia. Send forth Thy Spirit and they shall be made: and Thou shalt renew the face of the earth, Alleluia. The Holy Ghost, proceeding from the Throne: enlightened the hearts of the Apostles to-day with invisible power, Alleluia.

TRINITY SUNDAY. *Introit.* Blessed be the Holy Trinity and the undivided Unity. We will give thanks to Him, for He hath shown His mercy upon us. Let us bless the Father and the Son: with the Holy Ghost.

Gradual. Blessed art Thou O Lord that beholdest the depths: and sittest upon the Cherubim. O bless the God of heaven, for He hath shown His mercy upon us. Alleluia. Alleluia. Blessed art Thou, O Lord God of our fathers: and greatly to be praised forever, Alleluia.

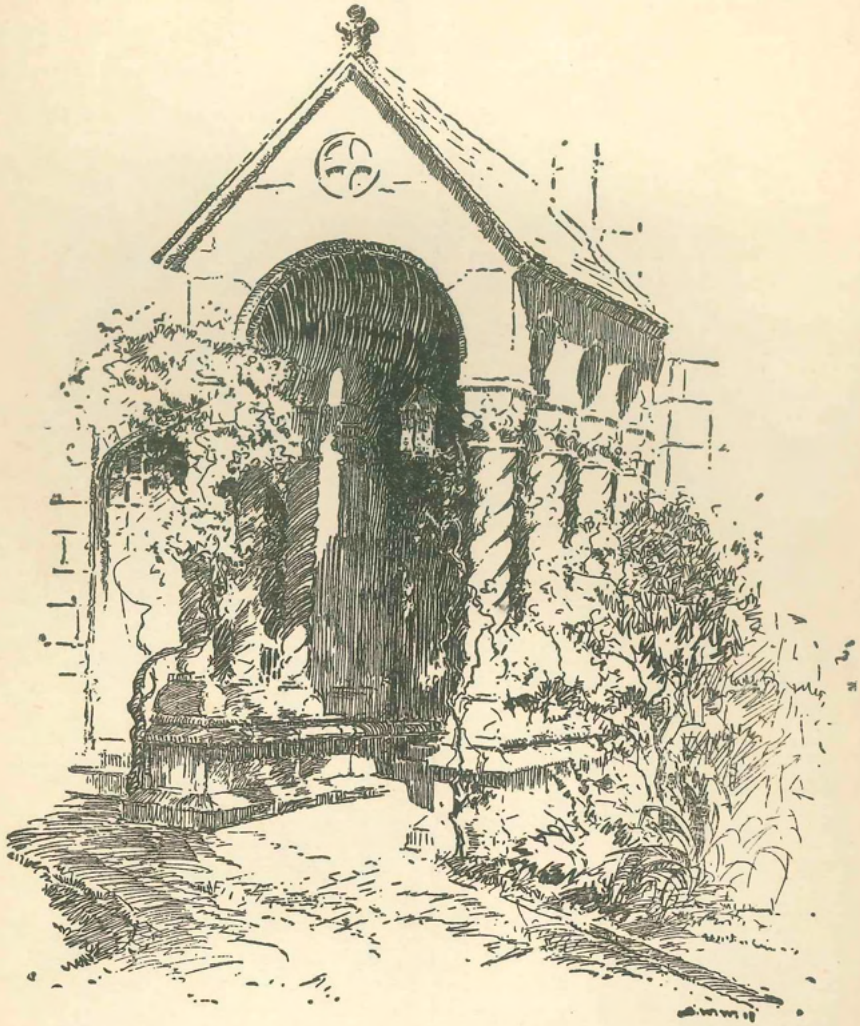
Antiphons to the Magnificat

SUNDAY AFTER THE ASCENSION. These things have I told you, that when the time shall come, ye may remember that I told you of them, Alleluia.

WHITSUNDAY. To-day is the Day of Pentecost fully come, Alleluia: to-day the Holy Ghost appeared unto the disciples in fire, and gave them gifts of grace: sending them into all the world to preach, and to testify: He that believeth and is baptized, shall be saved, Alleluia.

TRINITY SUNDAY. Thee, the Father unbegotten; Thee, the only begotten Son; Thee, the Holy Ghost the Comforter; the Holy and undivided Trinity, with all our heart and mouth we confess, we praise, and we bless: Glory be to Thee for ever.

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Summer Number

June-September, 1926

Kalendar

JUNE

The Sacred Heart of Jesus

3. Corpus Christi.
6. I Trinity (Com. Oct.).
10. C. B. S. Festival.
11. Sacred Heart of Jesus.
12. S. Barnabas, Ap.
13. II Trinity.
20. III Trinity.
22. S. Alban, M.
24. Nativity S. John Baptist.
27. IV Trinity.
29. SS. Peter & Paul, APP.MM.
30. Commemoration S. Paul

JULY

Most Precious Blood of Jesus

2. Visitation, B. V. M.
4. V Trinity
6. Oct. Day, SS. Peter and Paul.
11. VI Trinity.
15. S. Swithun, B.C.
18. VII Trinity.
22. S. Mary Magdalene.
25. S. James, Ap. M.
26. S. Anne, Mother B. V. M.

AUGUST

Our Lady in Heaven

1. IX Trinity (Lammas Day).
4. S. Dominic, C.
6. Transfiguration of Our Lord.
7. Most Holy Name of Jesus.
8. X Trinity.
10. S. Laurence, D.
14. Vigil.
15. Assumption, B. V. M. (XI Trinity).
20. S. Bernard of Clairvaux.
22. XII Trinity.
24. S. Bartholomew, Ap. M.
28. S. Augustine of Hippo.
29. XIII Trinity.
31. S. Aidan, B.C.

SEPTEMBER

Seven Sorrows of Our Lady

1. S. Giles, Ab.C.
5. XIV Trinity.
8. Nativity, B. V. M.
12. XV Trinity.
13. S. Cyprian, B. M.
14. Exaltation Holy Cross.
15. EMBER DAY.
17. EMBER DAY.
18. EMBER DAY.
19. XVI Trinity.
21. S. Matthew, Ap. Ev. M.
26. XVII Trinity.
29. S. Michael and All Angels.
30. S. Jerome, Pr. C.D.

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Religion on the Road

"Sumer is icumen in"

The Editor ventures to publish the following article, without Fr. McCune's permission, which appeared a year ago in the Parish Paper of S. Ignatius' Church in New York City:

"Sumer is icumen in." So runs the old song. And as summer comes in, nowadays, people go out of our cities and out of our Churches. This is stated as a fact and not as a reproach. There is no reason why they should not go out, if they can and will—out of the city and out of the city Churches—provided that they go into other Churches. But do they, always? Or do they, being on vacation and wishing to travel light, leave their religion behind, along with other excess luggage? We are all such creatures of habit that, once we leave the place where we are used to saying our prayers and making our Communions, we are likely to give them up altogether. There is no pretending that religion is easy on the road. It is seldom easy at home. But it is even harder to be faithful away from home.

And yet there is much to be said for going away occasionally. It not only makes one appreciate his parish more justly on his return, but also shows him our religion is not confined to one parish or one priest. The wanderer comes to know that the Church is Catholic in fact as in name. And, seeing other parishes, he does well to take an interest in them, and to say little of his own. Think of it he may and must, but he will realize that other men are thinking of theirs, too, in which, alas, they are more interested than in his. And so he must assume a virtue, if he has it not, and try to think and speak with them. This is not hypocrisy, but charity. It may end in his acquiring a genuine interest in them and their parishes, and even in their caring more for his than if he had told them of it overmuch.

But the theme of this familiar epistle is religion, and not talk about religion. All this is a "P. S." which somehow got in at the beginning. Perhaps the mention of wandering set the writer off. Now, however, he returns to his theme, and having been so garrulous on other topics, he must be brief on this. Let these few suggestions, then, suffice:

Don't choose a place for Sunday, much less for your whole vacation, where there is no Church and consequently no Mass.

Inform yourself on Saturday, or earlier even in the week, of the location of the Church and the hour of the Mass. This may be learned from the newspapers, or at hotels, or at rectories, or at the Churches.

Then plan your Sunday so that you will be present at Mass, and thus give God the service due Him in August just as truly as in April.

Of Confessions and Communions and private prayers this letter will say nothing, for those who are faithful at Mass are likely to be faithful in these things, too. And, besides, this is a letter, not a sermon, isn't it?

And so let it end, as reader and writer go their ways, with words taken from the ITINERARY, those old prayers said before setting out on a journey, and among them this Antiphon, altogether lovely, to Benedictus: "In the way of peace and prosperity, the Almighty and Merciful Lord direct us: and may the Angel Raphael accompany us on the way, that we may return to our home in peace, in safety and in joy."

God Never Repeats

No two leaves are ever the same; no two souls are ever the same. Each leaf, each soul is individual. So is each Church Year. We have just completed another Christian Year.

In Advent we thought of the coming of Christ as Judge, considering the Four Last Things. Then came the joyous Christmas, when we meditated upon God's winsome attempt to enter our hearts as a little Child. During Epiphany we considered ways in which God showed Himself, in order to draw man to Himself. During Lent we dwelt upon the Passion of Christ, remembering that the Atonement showed God's Love, the value of each soul, and the need of each soul. Easter made our hearts beat faster with the thought of victory over sin through union with the great Victor. Then came Pentecost, with its memorial of the birth of Holy Mother Church, and the assurance of the continual presence of the Holy Spirit. Finally, Trinity rounded out the last Mystery, with its message of hope for spiritual progress, the reality of worship, and assertion of the existence of Father, Son and Holy Spirit, with Whom we can have personal relations.

Did you benefit by any of these lessons? God never repeats. Next year He goes on. Let us pray that the knowledge of the Sacred Heart, loving, longing, pleading, suffering for us, has become part of the soul of each member. If this be so, then we have not walked with Him this year in vain.—*Fr. Shoemaker in "The Angelus".*

Confraternity of the Blessed Sacrament

Bishop Weller, Superior General of the Confraternity of the Blessed Sacrament, has written to tell us that the Festival Service and Annual Meeting recently held at S. Clement's was by far the best he has ever known in America. We have a right to be proud of this. The High Mass was most beautiful and dignified, yet a service more simple could not be imagined. We are most grateful to Fr. Vernon for his most able and inspiring sermon. About six hundred people assisted at this Mass. There were two hundred and ten for luncheon, and we are also grateful for the prompt response about luncheon reservations. Many members of the Confraternity stayed through the day. Over four hundred were present for the Bishop's magnificent sermon in the afternoon and for Pontifical Benediction of the Blessed Sacrament. It was indeed a great occasion.

Church Work at the Sesqui-Centennial

The following communication has been received from the Committee, and will explain itself. It is hoped that many members of the congregation will want to have a share in this work, and the Clergy will be very glad to receive any contribution towards S. Clement's apportionment. No one must hesitate to give because his offering must be small. One dollar each from two hundred persons would be the ideal.

"At the request of the Executive Council, Bishop Garland has appointed a Committee in charge of the relation of the Diocese to the Sesqui-Centennial. The undersigned are the Sub-Committee on Finance of the General Committee. We find that it will require at least six thousand dollars to carry out our share of the work in the most moderate way.

"In common with other religious organizations, we have had to secure space and erect a booth in the Palace of Education, and shall have to maintain it through the period of the Exposition. This will cost at least three thousand dollars. In consideration of the intimate relation of our Church to the historic times being commemorated, we cannot do less for the name and dignity of our Church.

"But even more important and pressing is the need for reinforcing our agencies for meeting human needs which will be emphasized by the Sesqui. The girl problem, not only or even chiefly among the visitors, but among the young girls and women of our own community, especially in the parts of the city adjacent to the Exposition grounds, is bound to be most acute and urgent. The Church Mission of Help, to do its share in the general community problem and to aid the Parishes in the immediate vicinity, is employing extra workers and establishing a temporary office in South Philadelphia. It will require eighteen hundred dollars to finance this. The Girls' Friendly Society will require one thousand dollars to finance its special work—half of which the Society will raise among its own members. There will be other necessary and incidental expenditures, which will bring the total to six thousand dollars.

"The Executive Council has no funds for this purpose. We are, therefore, appealing to the Rectors of all our Parishes, asking if they will not secure contributions for this necessary purpose from their people. We venture to suggest that we hope for two hundred dollars from S. Clement's Church. We would be most grateful for your co-operation in this matter, and ask if you will not let us know by June 15th whether your Parish will be able to assist us to the extent suggested above.

"Signed: GILBERT PEMBER,
GEORGE H. TOOP,
EDWARD H. BONSALL,
CHARLES J. BIDDLE."

Parish Notes

THE SUDDEN DEATH of Mr. Paul Franklin Mowry was a great shock to all the parish. He was really sick but four days. He made his Communion at the first Mass on Whitsun Day, and died at about the same hour on Trinity Sunday. He had been the faithful Secretary and Treasurer of the C. B. S. for over thirty years. He was a most devoted and devout member of the parish. Of your charity, pray for the repose of his soul.

MISS LESLIE'S DEATH removes another of the figures long identified with the parish life and work. In the early days her work among the young people was most striking and successful. Together with her sister, who died in January, she worked in S. Mary's Guild and with the Mothers' Meeting. She was most beloved. May she rest in peace.

IN ADDITION TO THE EXTERIOR WORK on the east end of the Church, the interior of the Church will be painted during the summer, and some color applied to the pulpit and to the Font cover. The windows will be treated with a transparent shellac, so as to soften the light and remove the yellow glare. These will greatly improve the already lovely Church.

THE RECTOR'S DISCRETIONARY FUND! He can just remember that he once had one! With serious illness and deaths in needy families, with heavy deficits at the Guild of All Souls and The Confraternity of the Blessed Sacrament Annual Services and Luncheons, with the providing of extra Clergy for the summer while the Staff Priests have their holiday, with numerous necessary replacements for the Clergy House, and the hundred-and-one other calls that come to him from day to day, he will soon be a subject for the bankruptcy courts, unless there is some immediate relief. This is an S. O. S.

MR. ALGER L. WARD, of 818 North Ormund Avenue, Upper Darby, has been appointed Secretary and Treasurer of the Parish's Ward of the Confraternity of the Blessed Sacrament. We are most thankful to Mr. Ward for undertaking this labor of love. S. Saviour's Ward now numbers about ninety members.

THE CLERGY VACATIONS this summer have now been arranged and planned. The Rector will leave about the middle of July for a trip to the Pacific Coast, returning through the Canadian Rockies. Fr. Ewing will leave the first of July, and Fr. Severance the middle of August, to spend their holidays with relatives, and Fr. Smith will be in Maine for the month of August, and Fr. Arnold will be out of the city with his family for the months of July and August. Fr. Underhill, Fr. Baldwin and Mr. Gavitt will assist during the holiday period.

SUMMER SERVICES will continue as usual. Three Masses every day. Sung Mass on Sundays at eleven, followed by the Sermon. The customary devotional services and addresses on Friday and Sunday evenings at eight o'clock. Confession hours on Saturday afternoons and evenings.

Annual Choir Concert

The annual concert for the benefit of the Choir Summer Outing Fund will be held in the Parish House, Tuesday evening, June 29th, at half-past eight o'clock. There will be the usual variety in musical numbers by the members of the choir, together with several chorus numbers, and a professional reader will give several selections. The tickets are fifty cents apiece, and will be found in the Cope Room after the services. Mr. Fry will be glad to receive further gifts towards this fund. The boys will go to the summer farm of S. James' Church, and the length of their stay depends upon the amount of their fund.

BAPTIZED

"As many of you as have been baptized into Christ have put on Christ"

April 4—Marguerite Desiree Smith
18—Dorothy Mary Tongue
May 9—Dudley Huse VonGruenigen
16—Norman Spencer Kidd
Earl White Kidd
Josephine Rebecca Kidd
Leila Pearl Kidd
30—Dorothy Martha O'Brien
Pearl Jean Brown
June 7—Dorothy Louise Trommer
13—Eleanore Gibson Casey
Evan Loving Clement Carroll
20—Margaret Catharine Huen

MARRIED

"Those whom God hath joined together let no man put asunder"

April 5—Anthony Becker and Edna May Feby
May 1—George G. K. Maison and Mary K. Scott
June 5—Frederick William Johnson and Marie M. Brink
19—Charles H. Thorne and Bertha Lightfoot

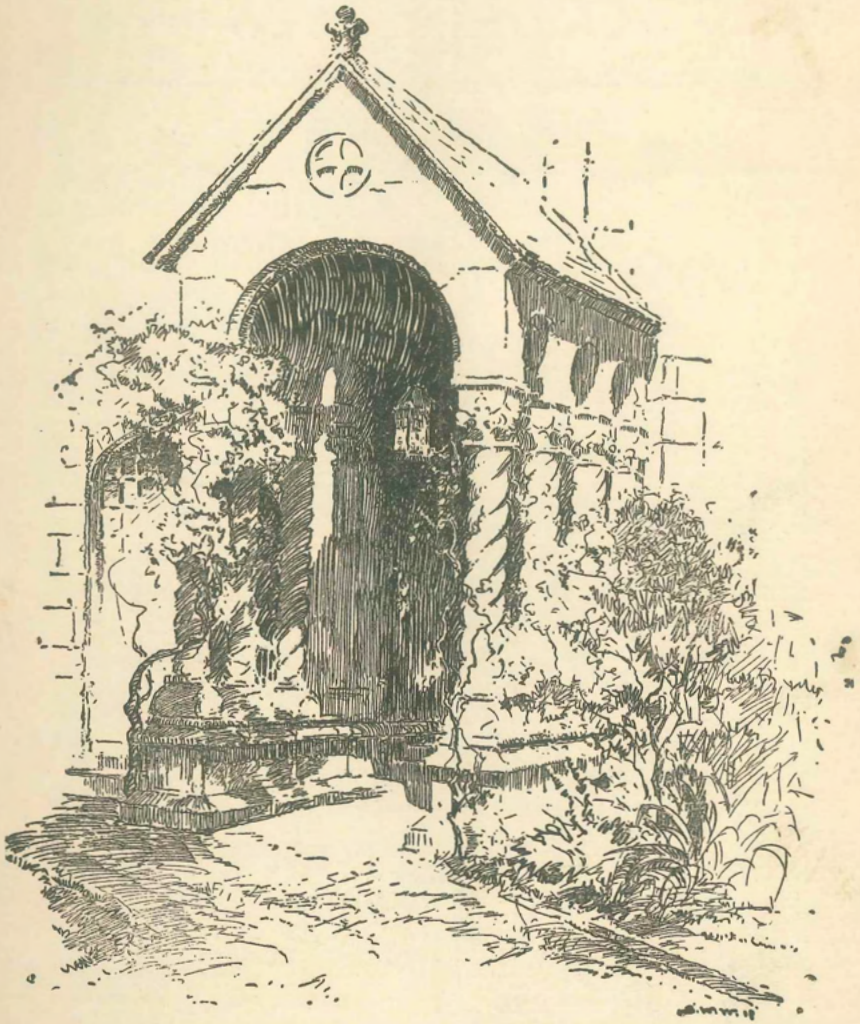
BURIED

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them"

April 23—Roxana Dodson
24—Thomas C. Nichols
May 22—Mary Olivia Kaneley
26—Lester D. Brown
June 2—Paul Franklin Mowry
15—Matilda Mann
19—May Leslie

DUPLEX ENVELOPES, if paid up before people leave for their holidays, will enable the Church to meet her bills when they are due. Expenses run on just the same during the summer, and the loose offerings on Sunday are very much diminished during this season. If you have an extra offering for "Summer Expenses", it will be greatly appreciated.

S. Clement's Magazine



October, 1926

Kalendar
October, 1926

"THE HOLY GUARDIAN ANGELS."

1. F. S. REMEGIUS, B. C. Confessions, 3-5. Holy Hour, 8 P. M.
2. Sa. HOLY GUARDIAN ANGELS. Confessions, 11.30-12.30; 3-5; 7-9 P. M.
3. Su. XVIII TRINITY. I. Vespers. S. Francis, C., 8 P. M.
4. M. S. FRANCIS, C. S. Mary's Guild, 8 P. M.
5. Tu. FERIA. Requiem Masses To-day. Girls' Club, 8 P. M.
6. W. S. FAITH, V. M. Women's Auxiliary, 3 P. M. S. Vincent's Guild, 8 P. M.
7. Th. FERIA. Mothers' Meeting, 8 P. M.
8. F. FERIA. Confessions, 3-5. Sermon and Benediction, 8 P. M.
9. Sa. S. DENYS, B. M. Confessions, 11.30-12.30; 3-5; 7-9 P. M.
10. Su. XIX TRINITY.
11. M. S. ETHELBURGA, V. AB.
12. Tu. S. WILFRID, B. C. Girls' Club, 8 P. M. } Second Annual
13. W. TRANS. S. EDWARD, K. C. } Catholic Congress,
14. Th. FERIA. Mothers' Meeting, 8 P. M. } Milwaukee
15. F. S. THERESA, V. Confessions, 3-5. Sermon and Benediction, 8 P. M.
16. Sa. FERIA. Confessions, 11.30-12.30; 3-5; 7-9 P. M.
17. Su. XX TRINITY. I Vespers, S. Luke, Ev., 8 P. M. Service for Guild of S. Barnabas.
18. M. S. LUKE, EVANG.
19. Tu. FERIA. Requiem Masses To-day. Girls' Club, 8 P. M.
20. W. FERIA.
21. Th. S. URSULA AND COMP. VV. MM. Mothers' Meeting, 8 P. M.
22. F. FERIA. Confessions, 3-5. Sermon and Benediction, 8. P. M.
23. Sa. FERIA. Confessions, 11.30-12.30; 3-5; 7-9 P. M.
24. Su. XXI TRINITY.
25. M. SS. CRISPIN AND CRISPINIAN, MM.
26. Tu. FERIA. Requiem Masses To-day. Girls' Club, 8 P. M.
27. W. VIGIL.
28. Th. SS. SIMON AND JUDE, APOSTLES. Mothers' Meeting, 8 P. M.
29. F. FERIA. Confessions, 3-5. Sermon and Benediction, 8 P. M.
30. Sa. VIGIL, ALL SAINTS. Confessions, 11.30-12.30; 3-5; 7-9 P. M.
31. Su. XXII TRINITY. I Vespers, All Saints, 8 P. M.

Nov. 1. ALL SAINTS' DAY. Solemn High Mass, 11 A. M. Vespers of the Dead, 6 P. M.
Nov. 2. COMMEMORATION OF ALL THE FAITHFUL DEPARTED. Solemn High Mass and Absolutions, 11 A. M.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory"—S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania
Edited by the Rector.

Directory

The Church, Twentieth and Cherry Streets
The Clergy House, 2013 Appletree Street
Telephone, Rittenhouse 1876
Sisters of the Holy Nativity, 110 Woodstock Street
Telephone, Spruce 8190

The Clergy

The Rev. Franklin Joiner, Rector
The Rev. Benham Ewing — The Rev. Alfred M. Smith

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Low Masses, 7.00, 8.00; Sung, 9.15; and High at 11.00 A.M.
Catechism, 10.00 A.M.
Matins, 9.45 A.M.
Solemn Vespers, 8.00 P.M.

On Weekdays: Mass 7.00, 8.00 and 9.30 A.M.
Saints' Days, Solemn at 11 A.M.
Matins, 9.00 A.M.
Evensong, 6.00 P.M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P.M.
Address and Benediction, Fridays, 8.00 P.M.

Confessions: Fridays, 3.00 to 5.00 P.M., 7.00 to 8.00 P.M.; Saturdays, 11.30 to 12.30 A.M., 3.00 to 5.00 P.M., and 7.00 to 9.00 P.M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P.M.
Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
Woman's Auxiliary, first Wednesday, 3.00 P.M.
Mothers' Meeting, Thursdays, 8.00 P.M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P.M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

The Rector's Letter

My dear Friends:—

While I am writing this letter during my crossing of Lakes Superior and Huron, I am hoping to be in my accustomed place in the Parish by the time it reaches your hands. October will find most of us returned to the city, and I cannot wish for any of you more than that you have had as happy and recreative a holiday as mine.

My Holiday

The first part of my vacation was spent at a ranch in Wyoming, and the last few weeks in the Canadian Rocky Mountains, climbing and trail riding. In between these two periods spent in the great out-of-doors I visited the Rocky Mountain Park in Colorado and Pikes Peak, the Yellowstone National Park, Yosemite National Park and Mount Rainier. It also gave me an opportunity to visit some of the large Western cities and Parishes about which one frequently hears.

Clergy and Parishes Visited

It was a great privilege to spend two Sundays at S. Andrew's Church in Denver, where after many years of waiting and struggle the full Catholic Faith is taught and practiced by a devout congregation. In Los Angeles I visited our Father Smith's old parish, which he began and built up, and which is still one of the conspicuous outposts of the Catholic Faith in California. Later I was staying at the same hotel with Bishop Johnson, and it was a pleasure to meet and visit with him. In San Francisco I spent S. Bartholomew's Day with the Cowley Fathers at the Church of the Advent. There was a Sung Mass late in the morning and Benediction in the evening. It was not possible to talk with any of the Fathers there, for they were in their annual retreat, which was being conducted by Father Morse, who had just returned from Korea, wearing the most magnificent beard I have ever seen. In Portland S. Mark's is the Catholic Parish, and they have just completed a new church building, which is largely a gift of Miss Percival, and an exact replica of the old Church of the Evangelists in Philadelphia. Many of the beautiful vestments, altar hangings and pictures that belonged to the late Dr. Percival are now part of the fabric of S. Mark's. The Sisters of S. John the Baptist have a very fine school here for girls, S. Helen's Hall. The rendezvous for Catholics in Seattle now is S. Michael's Mission of S. Mark's Church, where Father Staunton, the famous missionary to the Philippines, is to be found. The mission is small and unprepossessing, but there is an Altar and the Sacred Presence of our Lord, and That makes any spot the Gate of Heaven. Father Staunton will soon have S. Michael's a strong center of Catholic life and devotion, but he will give himself chiefly to a work of propaganda through tracts and devotional cards, for which there is such a crying need in the American Church.

Canada

It seemed quite like England when one crossed the line into Canada, and began to pray for the King and the Royal Family. At S. James' Church, Vancouver, Father Reddish, who helped Father King, C.R., in his mission here several years ago, is one of the Assistant Priests. The Catholic movement has made little progress in the English Church in Canada; this may be because of the overwhelming French population and the predominance of the Roman Catholic Church. While at Banff the Lord Bishop of London, with his Chaplain, Father Thomas, and his friend, Ormond A. Blythe, Esquire, arrived at my hotel. It was a rare treat and privilege to have so intimate a visit with his Lordship and his party. The Bishop was full of questions about the States and the Universities he was to visit. He will be in Philadelphia in October, and while we may not have his Lordship at S. Clement's, we are sure to have his Chaplain and Mr. Blythe. The Lord Bishop and his party are traveling in the private car used by the Prince of Wales when in America, and loaned by the Canadian Pacific Railway. The Rector of the English Church at Banff was a very warm friend of the late Father Davenport, a former rector of S. Clement's. To-day I have been at Mass and "High" Matins at S. Luke's Pro-Cathedral in Sault Sainte Marie, Ontario, the Seat of the Archbishop of Algoma. So much for my summer diary, and what is in the past.

October

Now for the future and the winter's work. October means the beginning of the full schedule of Services and the reopening of the Guilds and Sodalities. You will see by the Kalendar that everything begins with the full swing, and I hope you all are eager and zealous for the season and work that lies before us. I hope to preach during October at the High Mass and Solemn Vespers on Sundays, and at the Holy Hour on the first Friday evening. Father Smith will be the preacher the remaining Friday nights. Father Ewing, as usual, will be in charge of the Mothers' Meeting, and make the address Thursday evenings in the Chapel. I Vespers of S. Luke, Evang., will be a special service for the S. Barnabas' Guild of Nurses, of which Father Smith is Chaplain. I have been invited to preach that evening at S. Luke's Church, Germantown, the I Vespers of their Patronal Feast.

Fr. Severance

We begin the winter with a vacancy on the staff. Father Severance was offered, very unexpectedly, a teaching position in the Collegiate Department at Nashotah. He wrote to me at once, and I felt I had to release him to accept the post, for which he seems to have very special aptitude. We are very sorry to lose him both from the work and from the life in the Clergy House, yet we are glad to lose him to a bigger and better work, and to fill so adequately Nashotah's need. He is already in residence there, and you must give him a share in your prayers. The training of Priests is a most responsible task. Please pray also that an acceptable successor to Father Severance may soon be found for the work here.

A Rebuke

One of the very happy features of our family life at S. Clement's is expressed in the exchange of greetings amongst Priests, Sisters and people after the High Mass and Vespers on Sundays. One would not have it other than it is now, except it be more cordial and friendly, were that possible; but I want to express here my most hearty disapproval of this practice being introduced before the High Mass and Vespers. Often the corridor is so full of groups laughing and talking that people can scarcely get into the Church, and this noise in the corridors is very distracting to those who are waiting for the Service in the Church and trying to say their prayers. If you are early for the Service, go at once to your place in the Church and spend the time in prayer and meditation. The Clergy are intent on their work and do not wish to be distracted before Services. The congregation should also be intent on their worship and avoid any distraction for themselves and others.

Personal Religion

Each year sees S. Clement's become more and more of a "downtown" parish. That is, business houses and offices are crowding in all around us and crowding out the homes. With the further development of the Parkway this situation will increase. We have very few people, indeed, living within the immediate vicinity of the Church. Our people, scattered all over the city and the suburbs, no longer look to the Church for any social relationships. The Church is, as it should be, a place where they meet God. So the parochial side of the work diminishes each year, but we can see at the same time that the devotional and spiritual side is increasing. S. Clement's is becoming more and more a little cathedral where opportunities for the Sacraments are more frequent, where regular ministrations are to be found throughout the year, where there is an unceasing round of prayer and praise. This is the side of the Christian life we are endeavoring to foster and develop to insure S. Clement's place, here at 20th and Cherry Streets, in the future Church life of the city. A goodly number of people come to Mass every day, and many more come on regular days once or twice a week. The point is, that many more could come. Many are unable to come for sufficiently good reasons. For them the Priest gives his intention each day. But how about the rest? If you cannot come every day, come once or twice a week on regular days—and then the Saints' Days; if you cannot come regularly every week, will you not try to keep the days dedicated to the Blessed Saints by assisting at Mass and making your Communion. One often hears it said: "S. Clement's is a Church where the people say their prayers." We must make it a place where they say "more" prayers. Men on their way to the office and to business should come to Mass in greater numbers—there is no better way in which to begin a day than to begin it with God. The fact that you have been with Jesus will be reflected in every thought, word and deed during the day. How soon the ways of the world could be changed if men and women would begin each day at God's Altar.

Requiems

Instead of making a separate list of "Parish Notes" in this issue, I will include the remaining items in this letter. During the summer Requiem Masses were said for the repose of the soul of Bishop Osborne, retired Bishop of Springfield, and at one time a member of the Society of S. John the Evangelist. During the days when the Cowley Fathers were at S. Clement's, Fr. Osborne was a frequent visitor and preacher. Masses were said also for the repose of the soul of Archdeacon Eliot White, former Rector of S. Mark's, and more lately in charge of the foreign work in our own Diocese. He was a frequent worshipper at S. Clement's and always interested in our work. May they rest in peace.

The Catholic Congress

The event most conspicuously in our thoughts and prayers this month will be the Second Annual Catholic Congress to be held during the middle week of October in Milwaukee. This deserves the attention of your prayers and the intentions of your Communions. It also deserves your financial support, which you may contribute through the regular Congress tickets, whether you are able to attend or not. The prayer to be said every day will be found at the bottom of the last page of the Magazine. The list of speakers has been published in the Church papers, and they will report the Congress fully. The Congress literature, as it becomes available, will be found in the Church porch.

All Saints

The first day of November is the Feast of All Saints, a feast very dear to all Catholic Christians. First Vespers of the Feast will be sung the evening before and on the Feast Day itself there will be an extra Low Mass at 6 and a Solemn High Mass at 11. Vespers of the Dead will be said after Second Vespers of the Feast in the Chapel. The offerings on this Feast are given to the All Saints Sisters of the Poor.

Commemoration of All the Faithful Departed

On the first day in the Octave of All Saints is kept a Commemoration of all the Faithful Departed, commonly called All Souls Day. On this day also there will be an added Low Mass at 6, and Solemn High Mass and Absolutions at 11. The offerings on this day are given to the Guild of All Souls. May I ask you now to send me as early as possible a list of the names of the faithful departed you wish remembered at these Masses, and to mark the list with the hour of the Mass at which you wish the commemoration made. At the High Mass only the Benefactors and Departed Members of the Congregation can be remembered. Please do not include any of these on your lists, as they are already on our permanent records. It is quite a task arranging these commemorations, so the earlier the lists are sent the less work and anxiety it means for me.

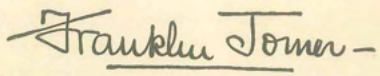
Parish Masses

At the Requiem Masses which are arranged for the first unhindered day each week, a special remembrance of the departed members of the Guild of All Souls is always made. The members of the Guild should endeavor as far as possible to assist frequently at these special Requiems. On all days in October, for which no other Mass has been assigned, the Masses will be Votive of the Angels.

The End

Now this is a very long letter with which to begin the season. I'll not be able to write so much again, not for a long time. May the dear Lord bless us richly in our labors together in His service and keep us through the prayers of His Saints, under the continual protection of His Holy Angels.

Affectionately your Friend and Pastor,



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BAPTIZED

"As many of you as have been baptized into Christ have put on Christ."

June	27—David Josiah Coles.
August	8—Perrin Calvert Hamilton.
September	19—Gloria Louise Trout.

BURIED

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them."

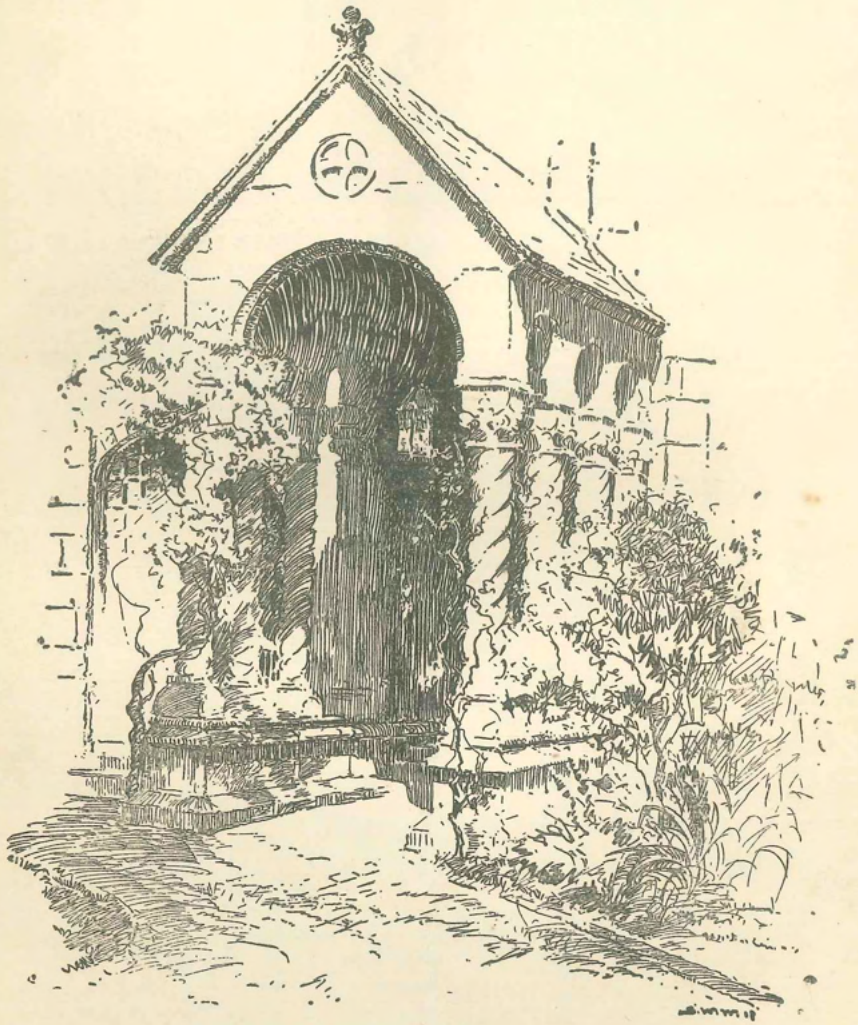
June	15—Matilda Mann.
July	1—Emma J. Horne.
	2—Martha T. Jones.
	13—Ella Maria Hamilton.
	19—Grace E. S. Hawkyard.
	22—Charles Mayer.
	24—Frederick W. Gascoigne.
August	2—Cora Boyer.
	6—Marcellina Fassitt.
	10—Isabella F. White.
September	18—Lucy Almena Stevens.

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A PRAYER FOR THE CATHOLIC CONGRESS

O almighty and most merciful Father, who by Thy holy apostle hast commanded us to contend earnestly for the Faith once delivered to the Saints: Send Thy blessing, we beseech Thee, upon the work of the Catholic Congress; direct with Thy most gracious favour, those who labour for its promotion; let Thy Holy Spirit preside in all its deliberations: that whatsoever is done may be for the honour of Thy great Name, and for the extension of the kingdom of Thy dear Son; who liveth and reigneth with Thee in the unity of the same Spirit, one God, world without end. Amen.

S. Clement's Magazine



November, 1926

Kalendar
November, 1926

1. M. ALL SAINTS' DAY. Low Mass at 6. High Mass and Sermon at 11. Vespers of the Dead at 6.15. S. Mary's Guild at 8 P. M.
2. Tu. COMMEMORATION OF ALL THE FAITHFUL DEPARTED. Low Mass at 6. High Mass, Absolutions and Sermon at 11.
3. W. IN THE OCTAVE. Women's Auxiliary, 3 P. M. S. Vincent's Guild, 8 P. M.
4. Th. IN THE OCTAVE. Catholic Conference, S. Luke's, Germantown. Mothers' Meeting, 8 P. M.
5. F. IN THE OCTAVE. Corporate Communion, Women's Auxiliary. Holy Hour and Benediction, 8 P. M.
6. Sa. S. LEONARD, D. C.
7. Su. IN THE OCTAVE (XXIII TRINITY).
8. M. OCTAVE DAY.
9. Tu. FERIA. REQUIEMS. Girls' Club Masque Dance, 8 P. M.
10. W. FERIA. REQUIEMS.
11. Th. S. MARTIN, B. C. Mothers' Meeting, 8 P. M.
12. F. FERIA. REQUIEMS. Stations of the Cross for the Dead and Benediction, 8 P. M.
13. Sa. FERIA. REQUIEMS.
14. Su. XXIV TRINITY. Parish Novena begins.
15. M. FERIA. REQUIEMS.
16. Tu. S. EDMUND, B. C. St. Barnabas' Guild Bazaar.
17. W. S. HUGH, B. C. S. Barnabas' Guild Bazaar.
18. Th. FERIA. REQUIEMS. Mothers' Meeting, 8 P. M.
19. F. FERIA. REQUIEMS. Stations of the Cross for the Dead and Benediction, 8 P. M.
20. Sa. S. EDMUND, K. M.
21. Su. XXV TRINITY (PRESENTATION, B. V. M.).
22. M. S. CECELIA, V. M. I Vespers' Patronal Feast, 8 P. M.
23. Tu. S. CLEMENT, B. C. Low Mass at 6. High Mass, Procession and Sermon at 11.
24. W. IN THE OCTAVE (S. John of the Cross).
25. Th. S. KATHARINE, V. M. (THANKSGIVING DAY). Sung Mass with Communions at 9.30.
26. F. IN THE OCTAVE. Sermon and Benediction, 8 P. M.
27. Sa. IN THE OCTAVE.
28. Su. ADVENT. Vespers at 6. Annual Procession of Guilds, Sermon and Solemn Te Deum, 8 P. M.
29. M. IN THE OCTAVE (VIGIL). Parish Reception and Dance, 8 to 11 P. M.
30. Tu. S. ANDREW, AP. (OCTAVE DAY). High Mass and Sermon at 11. Girls' Club, 8 P. M.

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"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory"—S. Clement, 1 Cor.

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Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P.M.
Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
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The Rector's Letter

My dear Friends:—

The opening day of this month strikes its keynote. It is a month of the Saints, and one that calls for our special consecration to them, and reminds us of the great privilege of their prayers. In the Commemoration of all the faithful departed, we are aroused to our obligations to the faithful dead. These two days have a great spiritual appeal, and their blessings should sustain you through the month.

A Patronal Festival in a Parish, with its Octave and attendant festivities, should partake somewhat of the character of an "Old Home Week." All who know S. Clement's and love it, all who have worshipped here, or been connected with its life in the past, we hope to see during the Feast of the Dedication. We want them all, first, at the Altars, in a state of Grace, for their Communions. Then we want to see them, to greet them with a handclasp, and to know of their welfare. And let all the regular members of the congregation set this whole week aside and enter heartily into the Feast.

By our corporate ministry, and invoking our Holy Patron, may we render a service that befits our goodly heritage and that is acceptable to Almighty God.

Affectionately your Friend and Pastor,

Franklin Joiner—

Carol for S. Clement's Day

It was about November tide,
A long, long time ago,
When good St. Clement testified
The faith that now we know.
Right boldly then he said his say
Before a furious King;
And therefore on S. Clement's Day
We go a-Clementing.

Work in the mines they gave him then
To try the brave old saint;
And there two thousand Xtian men
With thirst were like to faint.
He prayed a prayer, and out of clay
He made the waters spring;
And therefore on S. Clement's Day
We go a-Clementing.

An anchor round his neck they tied,
And cast him in the sea;
And bravely as he lived he died,
And gallantly went free.
He rests a many miles away,
Yet here his name we sing,
As all upon S. Clement's Day
We go a-Clementing.

Our fathers kept it long ago,
And their request we make,
Good Christians, one small mite bestow,
For sweet S. Clement's sake;
And make his feast as glad and gay
As if it came in spring,
When all upon S. Clement's Day
We go a-Clementing.

The Patronal Festival

MONDAY, NOVEMBER 22

I Vespers of S. Clement, Bishop and Martyr. Festival Procession and Solemn Te Deum. Assisted by the American Guild of Organists, with Brasses and Tympani. Special Preacher, The Very Rev. H. St. Clair Hathaway, Dean of S. Mary's Pro-Cathedral.

TUESDAY, NOVEMBER 23

Feast of the Dedication. Low Masses at 6, 7, 8 and 9.30. Solemn High Mass preceded by Festival Procession at 11 A. M. Gounod's Messe Solonelle, "Ste. Cecilia," with Harp and Tympani accompaniments. Special Preacher, The Rev. William Pitt McCune, Ph.D., Rector of S. Ignatius' Church, New York City.

WEDNESDAY, NOVEMBER 24

Low Masses at 7, 8 and 9.30.

THURSDAY, NOVEMBER 25

S. KATHARINE, Virgin and Martyr. National Day of THANKSGIVING. Low Masses at 7 and 8. Solemn High Mass, with Communions, at 9.30.

FRIDAY, NOVEMBER 26

Low Masses at 7, 8 and 9.30. Sermon and Benediction of the Blessed Sacrament at 8 P. M. The Rector will preach.

SATURDAY, NOVEMBER 27

Low Masses at 7, 8 and 9.30.

SUNDAY, NOVEMBER 28—ADVENT SUNDAY.

Low Masses at 7 and 8. Sung Mass, with children's hymns, at 9.15. Solemn High Mass at 11. Music of Dabovitch's adaptation of the Serbian Liturgy. Special Preacher, The Rev. McVeigh Harrison, O.H.C. In the evening at 8, Annual Procession of Parish Guilds and Sodalities, followed by Solemn Te Deum. The Rev. James O. S. Huntington, Superior of the Order of the Holy Cross, will be the preacher. Vespers will be said in the Chapel at 6.

MONDAY, NOVEMBER 29

Low Masses at 7, 8 and 9.30. Parish Reception and Dance in the Parish House from 8 until 11 o'clock.

TUESDAY, NOVEMBER 30

S. ANDREW, Apostle. Octave Day of S. Clement. Low Masses at 7, 8 and 9.30. 11 A. M., Solemn High Mass and Sermon by the Rev. Paul Bull, of the Community of the Resurrection, Mirfield, England.

Offerings throughout the Feast will be added to the Repair Fund.

The Diocesan Appeal

The Diocese of Pennsylvania has many splendid and venerable institutions within its borders. All members of the Diocese should feel proud of their foundations and their potential possibilities. All of these institutions are in need of improvements and extensions for new work.

Amongst these we would mention the Episcopal Hospital, the Episcopal Academy, the Home for Consumptives in Chestnut Hill, the Galilee Mission, the Church Farm School, the House of the Holy Child, Homes for the Aged, the Sheltering Arms, and the Church's Chapel at the State College.

Then there is the Missionary work of the Diocese. There are many small Missions in the growing sections of the City which for the present cannot support themselves. There are new residence sections springing up everywhere, and the Church must be there ready to meet the newcomers. There is our work with the colored people, with the Polish and the Italian population. These peoples are all looking to us and we cannot fail them.

A concentrated effort will be made in the Diocese during the week beginning Friday, November 26. Every member of the Church will be approached to make a subscription to this great fund, and the payments are to cover a period of five years, payable in January of each year.

A Committee is now being formed in S. Clement's. Begin now to pray about this work. For God's blessing on all that is being attempted in His Name and for the strengthening and extending of His Kingdom in our Diocese. Then ask God to show you what you should do. And lastly, remember that your gift is an offering to Almighty God.

A Christmas Bazaar

S. Barnabas' Guild for Nurses, a Church organization interested in the spiritual and social life of Nurses, will hold a Christmas Bazaar in S. Clement's Parish House, Tuesday and Wednesday, November 16 and 17, both afternoon and evening.

All sorts of articles, such as fancy work, aprons, dolls, household articles, books, pictures, Christmas cards, candy, cake, jellies, jams, canned goods, china and glassware, grab bags, and cut flowers, will be on sale. Tea will be served in the afternoons.

On Wednesday evening there will be a Dance. Tickets for the dance, admitting two persons, will be sold for one dollar.

The Guild not only solicits your patronage, but would be glad for the help of S. Clement's people in making the bazaar a success by donating articles or contributing money towards the advance expenses.

The proceeds of the Bazaar will be used in developing the work in Philadelphia among Nurses.

Fr. Smith of our Staff is the Chaplain of the local Guild, and this appeal has the most hearty approval of the Rector of the Parish.

Parish Notes

ON ALL SAINTS' DAY there will be Low Masses at 6, 7, 8 and 9.30. The Rector will preach after the Solemn Mass at 11. Vespers of the Dead will be said in S. John's Chapel immediately after Second Vespers of the Feast. S. Mary's Guild will meet in the evening.

ON ALL SOULS' DAY, more correctly designated as "The Commemoration of All the Faithful Departed," there will be Low Masses at 6, 7, 8 and 9.30. There will be a Solemn Requiem at 11, followed by the Absolutions at the Catafalque. The Rector, as Superior of the American Society of the Guild of All Souls, will preach.

THE WOMEN'S AUXILIARY meets the first Wednesday afternoon in each month, at three o'clock, in the Parish House. Every Baptized woman in the Church is automatically a member. There are good speakers at every meeting. At the November meeting, Miss Laura Bell, President of the Woman's Aid to the Convocation of North Philadelphia, will speak about the coming Diocesan Campaign. There will also be a personal report from the Milwaukee Catholic Congress. The Auxiliary will make their monthly corporate communion the following Friday, November 5.

THE GIRLS' CLUB will give a Hallowe'en Masque Dance and Party in the Parish House, Tuesday evening, November 9. The tickets are fifty cents. There will be prizes for costumes.

THE FIRST FRIDAY EVENING is always set apart for the keeping of the Holy Hour. The second and third Friday evenings this month we will make the Stations of the Cross on behalf of the Faithful Departed, ending with Benediction from the High Altar. The last Friday comes within the Octave of the Dedication Feast.

THE USUAL NOVENA, in preparation for the Feast, will begin Sunday, November 14, and end on the Feast of S. Cecelia. The special prayer for the Parish will be found on the last page. In addition to this, use the Our Father, Hail Mary, and the Collect for Pentecost.

ALTAR FLOWERS have been promised as Memorials for the following Feasts: All Saints' Day, S. Clement's Day, Christmas Day, Epiphany, Conversion of S. Paul, Pentecost and Trinity Sunday. If any one else would like to make such a memorial, it could easily be arranged.

REQUIEM MASSES will be offered on all unhindered days during the month, and the names of the departed commemorated on All Souls' Day will be remembered again through the month.

THE DAILY MASSES are at 7, 8 and 9.30. Only the Masses in addition to these three will be noted in the Kalendar.

CONFESSIONS are heard regularly on Fridays from 3 to 5 in the afternoon, and from 7.15 to 8 in the evening. On Saturdays the hours are from 11.30 to 12.30 in the midday, from 3 to 5 in the afternoon, and from 7 to 9 in the evening. Additional hours are announced before the greater feasts. The Clergy are always glad to make special appointments when the assigned hours are impossible for penitents.

Catholic Conference in Germantown

We all must be very grateful to Almighty God for the many and great blessings that attended the Second Annual Catholic Congress held last month in Milwaukee. The Church papers and the daily newspapers have given very graphic and soul-stirring accounts of the services and the addresses. The one regret for the majority of us is that we were not able to be there in person and share in its great spirit.

In order that all Catholics and others interested in the movement within the Church may catch some of the enthusiasm there created, and hear from its officers and others who were present a real story of the Congress, the Committee have arranged a series of special Conferences, and the first one will be held at S. Luke's Church, Germantown, Thursday, November 4.

The day at S. Luke's will begin with a Solemn High Mass at 11.30. Fr. Williams, Assistant Superior of S. S. J. E., will be the Celebrant; Fr. Vernon, of S. Mark's, the Deacon; and the Rector of S. Clement's will be Sub-Deacon. The Rev. Shirley Carter Hughson, of the Order of the Holy Cross, and Chairman of the Permanent Congress Committee, will be the preacher. At one o'clock luncheon will be served at a nominal charge.

In the afternoon there will be several addresses by members of the Congress who were in attendance at Milwaukee, the principal one of which will be Fr. McCune, of S. Ignatius' Church, New York.

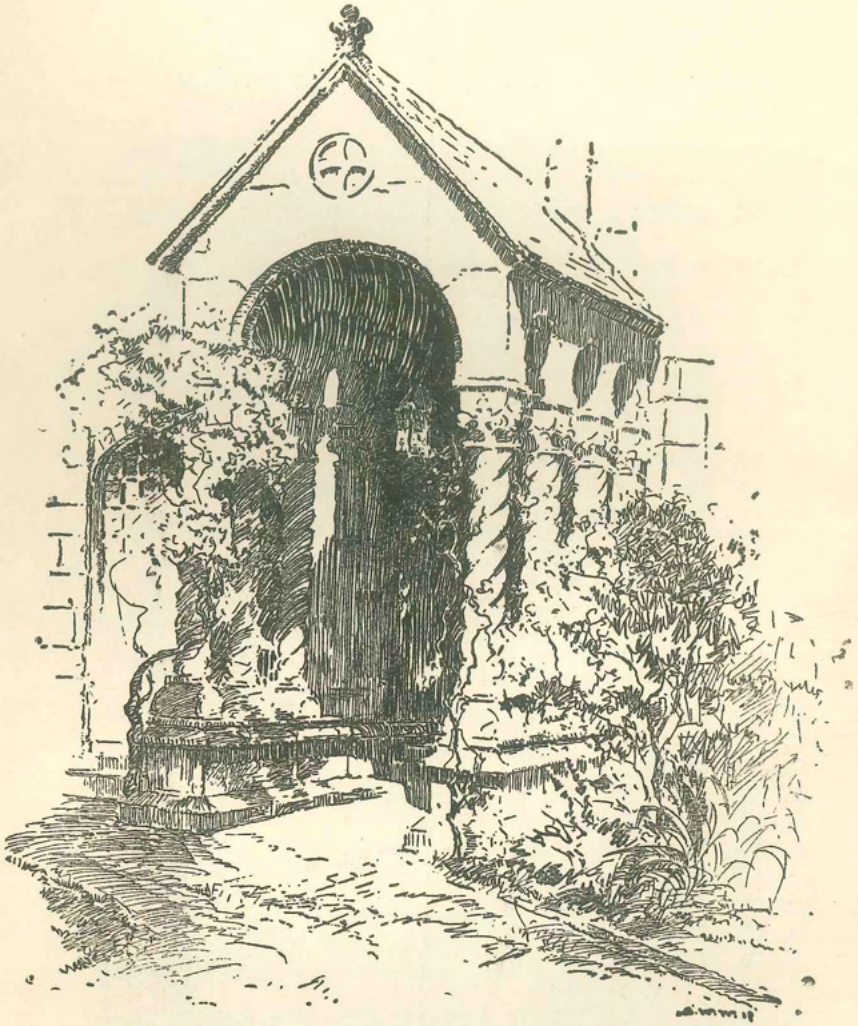
Please tell Fr. Joiner at once if you will be able to attend, so that he can notify the Rector of S. Luke's how many people he may expect from S. Clement's. It is most earnestly urged that every one who can possibly arrange for it should spend this day at S. Luke's.



Prayer for the Parish

Almighty and Everlasting God, Who dost govern all things in heaven and on earth, mercifully hear our supplications, and grant unto this parish all things that are needful for its spiritual welfare. Strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; arouse the careless; recover the fallen; restore the penitent; remove all hindrances to the advancement of Thy Truth; bring all to be of one heart and one mind within the fold of Thy Holy Church. To the honor and glory of Thy Name; through Jesus Christ Thy Son our Lord, Who livest and reignest with Thee, in the Unity of the Holy Ghost, ever One God, world without end. Amen.

S. Clement's Magazine



December, 1926

Kalendar
December, 1926

Sacred Humanity of Our Lord

1. W. FERIA. Women's Auxiliary, 3 P. M. S. Vincent's Guild, 8 P. M.
2. Th. FERIA. Requiem Mass (six months' Mind.) Paul Franklin Mowry. Mothers' Meeting, 8 P. M.
3. F. S. FRANCIS XAVIER. Holy Hour and Benediction, 8 P. M.
4. Sa. S. OSMOND, B. C.
5. Su. ADVENT II.
6. M. S. NICHOLAS, B. C. S. Mary's Guild, 8 P. M.
7. Tu. VIGIL. Girls' Club, 8 P. M.
8. W. CONCEPTION, B. V. M.
9. Th. IN THE OCTAVE. Mothers' Meeting, 8 P. M.
10. F. IN THE OCTAVE. Sermon and Benediction, 8 P. M.
11. Sa. IN THE OCTAVE.
12. Su. ADVENT III (Com. Octave).
13. M. S. LUCY, V. M.
14. Tu. OCTAVE DAY. CONCEPTION, B. V. M. Girls' Club, 8 P. M.
15. W. EMBER DAY.
16. Th. FERIA. Mothers' Meeting, 8 P. M.
17. F. EMBER DAY. Stations of the Cross and Benediction, 8 P. M.
18. Sa. EMBER DAY.
19. Su. ADVENT IV.
20. M. VIGIL.
21. Tu. S. THOMAS, Ap.
22. W. FERIA.
23. Th. FERIA. Mothers' Meeting, 8 P. M.
24. F. VIGIL. Carols. Benediction and Creche Devotions, 9 P. M.
25. Sa. CHRISTMAS DAY. Low Mass at 6. Pontifical High Mass at 11.
26. Su. S. STEPHEN, M. Pontifical High Mass and Vespers.
27. M. S. JOHN, Ev. Masses to-day in S. John's Chapel.
28. Tu. HOLY INNOCENTS, M. M. Girls' Club Party, 8 P. M.
29. W. S. THOMAS CANT., B. M. S. Barnabas' Guild Party, 8.30 P. M.
30. Th. IN THE OCTAVE. Mothers' Meeting and Children's Party, 8 P. M.
31. F. S. SYLVESTER, P. C. Sermon, Carols and Benediction, 8 P. M.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory"—S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania
Edited by the Rector.

Directory

The Church, Twentieth and Cherry Streets
The Clergy House, 2013 Appletree Street
Telephone, Rittenhouse 1876
Sisters of the Holy Nativity, 110 Woodstock Street
Telephone, Spruce 8190

The Clergy

The Rev. Franklin Joiner, Rector
The Rev. Benham Ewing — The Rev. Alfred M. Smith

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Low Masses, 7.00, 8.00; Sung, 9.15; and High at 11.00 A.M.
Catechism, 10.00 A.M.
Matins, 9.45 A.M.
Solemn Vespers, 8.00 P.M.

On Weekdays: Mass 7.00, 8.00 and 9.30 A.M.
Saints' Days, Solemn at 11 A.M.
Matins, 9.00 A.M.
Evensong, 6.00 P.M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P.M.
Address and Benediction, Fridays, 8.00 P.M.

Confessions: Fridays, 3.00 to 5.00 P.M., 7.00 to 8.00 P.M.; Saturdays, 11.30 to 12.30 A.M., 3.00 to 5.00 P.M., and 7.00 to 9.00 P.M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P.M.
Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
Woman's Auxiliary, first Wednesday, 3.00 P.M.
Mothers' Meeting, Thursdays, 8.00 P.M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P.M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

Parish Notes

SPECIAL OFFERINGS will be received on the Second Sunday in Advent, December 5th, for the PARISH POOR FUND. On Christmas Day the offering will be for the Clergy Pension Fund.

THE S. CLEMENT'S DAY offering amounted to $1,350. This sum was within six dollars of last year's collection.

THE RECTOR is giving a Retreat at the S. Margaret's Mission House on Saturday, December 4th, beginning with Mass at 8, and closing with Vespers at 4.30. Those wishing to make the Retreat may notify the Sister-in-Charge.

THE BISHOP of BRITISH HONDURAS, the Rt. Rev. Arthur H. Dunn, D.D., will be at S. Clement's on Christmas Day and the Sunday in the Octave. He will have the eight o'clock Mass on these two days, and will preach at the High Mass on the Feast and at Solemn Vespers on the Sunday in the Octave.

CHRISTMAS CARDS, of unusual beauty, are now for sale in the Cope Room after all services. The proceeds from this sale go to the Sisters of the Holy Nativity for S. Clement's Mission House. The Canterbury Calendars for 1927 will also be found here.

PEOPLE AT THE WEEKDAY MASSES are urged to use the front seats before the Lady Altar, and those who come to the Offices and Intercessions will help the Officiants by sitting close to the Choir.

CONTRIBUTIONS FOR CHRISTMAS CHARITIES are now in order. Your most generous offerings are solicited for the Christmas dinner baskets for the poor of the parish, for the Christmas parties that will be given for the children in the Parish House, and for the decorations for the Church. Subscribers' names, but not the amount of their offering, will be published in the January magazine.

DUPLEX ENVELOPES for 1927 will be mailed after Christmas to the latest addresses on the books of the Accounting Warden. There are, however, a number of envelopes in use for which no pledge cards were sent in, and to the holders of these no new envelopes can be sent since the names and addresses are not on our records. At this time there is nearly $400 due and unpaid by envelope subscribers.

THE GIRLS' CLUB held their annual election of officers at their November meeting. They elected Janet Rothwell to be President, Olive Wells, Vice-President, Elizabeth Atler, Secretary, and Grace Morris, Treasurer. This social club is open to all the girls and young married women of the parish. They meet weekly on Tuesday evenings in the Parish House.

THE MUSIC OF THE MASS on Christmas Day and the Sunday in the Octave will be Schubert in G. The Carols will be sung in the Processions. Christmas Eve there will be the usual Carol Singing at nine o'clock, followed by Benediction of the Blessed Sacrament and the procession to the Creche.

FATHER PENFOLD'S DEATH fills us all with sadness. He was a most faithful Priest and gifted preacher. He was Rector of S. Stephen's Church, Providence, and died suddenly Advent Sunday morning. He has been a frequent visitor at S. Clement's. The morning after his death, Father Huntington, Superior of the Order of the Holy Cross, offered a Requiem Mass for his soul at our altar, and he will be remembered at our Masses throughout the month.

THE CHRISTMAS PARTIES for the Mothers' Meeting and for the children of the congregation will be combined this year, and held on Thursday evening, December 30th, at eight o'clock. Mrs. Ethel Munder Devlin, who has delighted us so many times with her entertainments, will give a dramatic impersonation of Dickens' "Christmas Carol." There will be the usual presents and refreshments.

FATHER PAUL BULL, of the Community of the Resurrection, Mirfield, England, will be a guest in the Clergy House through the Christmas holidays. He will preach at the High Mass on the Sunday in the Octave. He will also be in the Confessional Thursday morning and Friday afternoon and evening at the regular confession hours. He will occupy the Confessional Box to the north of the center aisle. He will also be available for special appointments on Thursday.

CHRISTMAS CONFESSIONS will be heard Thursday and Friday before Christmas from 10 to 12 in the morning, 3 to 5 in the afternoon, and from 7 to 9 in the evening. The Rector will be in the Confessional Thursday afternoon and evening, Friday morning and Friday evening; Fr. Ewing, Friday afternoon and evening; Fr. Smith, Friday afternoon and evening; Fr. Bull, C.R., Thursday morning and Friday afternoon and evening.

MASS IS SAID every day in S. Clement's Church at 7, 8 and 9.30 o'clock. Only the Masses in addition to these regular ones are indicated in the Kalendar.

CONFESSIONS are heard in S. Clement's Church every Friday from 3 to 5 in the afternoon and from 7 to 8 in the evening; and every Saturday from 11.30 to 12.30, from 3 to 5, and from 7 to 9 in the evening.

THERE ARE NO IMMEDIATE PROSPECTS for filling the vacancy on the Clergy staff. After the beginning of the Church year Priests are settled in their work and cannot make changes. It is hoped that a Priest may be found before the beginning of Lent. In the meantime, with the heavy schedule of regular services, it is quite impossible to call on any others than the sick and infirm, and those in special trouble.

THE RECTOR'S LETTER this month will be a special Christmas message, and will be published later in the month.

THIRTY-TWO LETTERS, mailed to members of the parish with the S. Clement's Octave literature, were returned because of incorrect addresses. When you move, please notify the Clergy, so that the Parish Records may be kept "up-to-date."

Letter from the Accounting Warden to the Rector

November 10, 1926.

My dear Father Joiner:

I think that an impression has gotten abroad among a part of our congregation that S. Clement's is heavily endowed and therefore is not in need of their support. Of course this is far from the facts of the case, and I am writing to you with the thought that you may be able in your letter to the congregation to put the facts before them.

During the Rectorship of Father Moffett an endowment fund was started and all bequests to the Church, unless otherwise marked, were added to it, together with such offerings as could be spared from our treasury. The fund is now slightly over $100,000, and from this we receive an income.

Under the wills of Mr. and Mrs. Yarnall we received the income from a portion of their estates. The income is divided into four parts: Education, Library, Repairs and Maintenance. The first two do not benefit us in any way, for not one cent can be spent for support of S. Clement's. We use the Repair Fund for the properties so far as it will go, but in the last two years the cost of the work done has exceeded the income. We use the Maintenance Fund for the choir, but the cost of the music is $1,000 more than this fund gives us.

In short it costs, with most careful management, nearly $30,000 to run the Church and keep it in repair, and the income from the trust funds is never over $14,000. It must be plain to every one, therefore, that $16,000 must be raised from pew rents and offerings, for we have no other source of income.

It is true that we are not now in debt, but I cannot imagine any one who would want it otherwise. Every year brings new demands upon our treasury, but we cannot continue to meet them if all of S. Clement's congregation do not appreciate the necessity for their help.

Sincerely,

(Signed) Sheldon P. Ritter,
Accounting Warden.

The Missionary Box

It seems a very sad thing that any Priest who has given himself to the Church's missionary work is not able to receive a living wage for that service. But this is the case with very many of our most consecrated missionary Priests, and they have to appeal from time to time to the Board of Missions for a "Missionary Box."

Every year the Women's Auxiliary of S. Clement's Parish undertake to equip and send such a box, and just now they are busily and happily engaged in fitting out such a gift to be sent to the Rev. T. Tracy Walsh and his family in South Carolina.

Complete outfits of clothing for the missionary, his wife and his daughter, together with household necessities, will make up the contents of the box. It is hoped also to include some little luxuries for a special Christmas offering.

He writes as follows: "My Mission is the Church of the Atonement at Blacksburg, about twenty-six miles from York, in South Carolina. It is situated in the foothills of the Blue Ridge Mountains. There is a confirmed membership of twelve persons. Services are held on one Sunday in the month, and an extra service on fifth Sundays. The predominant religion is Baptist, and there are a Methodist and two Presbyterian congregations, with three or four negro congregations, and all of these in a town of 1,500 inhabitants. There is very little prejudice against our Church, and I do not remember ever holding a service there without some of these outside people in the congregation. On fifth Sundays practically all of the denominations are largely represented. While the growth of the Church has been slow its leavening influence is admitted, and we are hopeful for the growth of our little mission."

This is certainly a very appealing bit of work, and should be especially so at this season of the year, when we are so concerned with giving presents to people who do not need them. It is hoped that the members of the congregation will rally around the women of the Auxiliary in their efforts with this missionary box.

The Catholic Literature Association

So much splendid work along missionary and educational lines has been accomplished in England through the use of popular tracts that the plan has long been copied in various quarters in America. The problem here has always been to get suitable tracts, and in this regard England has been most successful. The tract cases and tables in S. Clement's corridor have often offered English Tracts, which have been most heartily welcomed.

The time seems ripe to extend this work, and to do something towards enabling parishes to equip themselves for this mission of distributing tracts.

The Catholic Literature Association is an English central distributing agency for English Tracts, and also an organization for their editing and publication. Many Americans have long been members of the English Society. The time seems to have come for establishing an American Branch, and a committee has been appointed by the English Society to represent it in America. The members of this committee are: Fr. Huntington, Superior O.H.C.; Fr. Burton, Superior S.S.J.E.; Fr. Pierce of S. Mary's, New York; Fr. Mabry of Holy Cross, Kingston; Fr. Joiner of S. Clement's, and Mr. Martin Gillett, who is acting as Corresponding Secretary.

It is hoped that every one interested in this movement will become a subscribing member. There are two grades of membership, one at $5 a year and the other at $10, payable annually. Members receive free copies of much of the literature, and *The Fiery Cross*, a monthly English publication.

Tract cases have been placed in almost thirty churches, and there is a constant demand for these popular expressions of the Historic Faith.

The Great "Oes"

This title has been given to the ancient and beautiful phrases that are used as antiphons to the Magnificat, just preceding the Feast of Christmas. Since they all begin with the ejeculation "O," they are called "the great Oes." That for the 17th of December is retained in the English Prayer Book, and there stands thus: "O Sapientia," indicating of course that their use was to be continued.

DECEMBER 16th. O SAPIENTIA. O Wisdom, Which camest forth out of the mouth of the Most High, and reachest from one end to the other: mightily and sweetly ordering all things, Come, and teach us the Way of prudence.

DECEMBER 17th. O ADONAI. O Lord and Ruler of the House of Israel: Who appearest unto Moses in a flame of fire in the bush, and gavest unto him the Law in Sinai: Come, and redeem us with a stretched-out arm.

DECEMBER 18th. O RADIX JESSE. O Root of Jesse, Who standest for an ensign of the people, at Whom Kings shall shut their mouths, unto Whom the Gentiles shall pray: Come, and deliver us, and tarry not.

DECEMBER 19th. O CLAVIS DAVID. O Key of David, and Sceptre of the House of Israel, Thou that openest and no man shutteth, and shuttest and no man openeth: Come, and loose the prisoner from the prison-house, and him that sitteth in darkness, from the shadow of death.

DECEMBER 20th. O ORIENS. O Orient, Brightness of the Eternal Light, and Sun of Righteousness: Come, and lighten them that sit in darkness and in the shadow of death.

DECEMBER 21st. O REX GENTIUM. O King of the Gentiles, and their Desire, the Corner-stone, Who madest both one: Come, and save man, whom Thou hast made out of the dust of the earth.

DECEMBER 22nd. O EMMANUEL. O Emmanuel, our King and Lawgiver, the Desire of all nations and their Saviour: Come, and save us, O Lord our God.

DECEMBER 23rd. O VIRGO VIRGINUM. O Virgin of virgins, how shall this be? For neither before thee was any like thee, nor shall there be after: Daughters of Jerusalem, why marvel ye at me? The thing which ye behold is a divine mystery.

Emmanuel

He lived two thousand years ago—
Our little Infant Lord;
The shepherds came and worshipped Him,
Bright angels Him adored.

Would I had lived in Bethlehem
Two thousand years ago,
That I might gaze upon His face,
And all His sweetness know.

But are the angels silent now?
Has Bethlehem passed away?
Is Jesus Christ a memory?
A Man of yesterday?

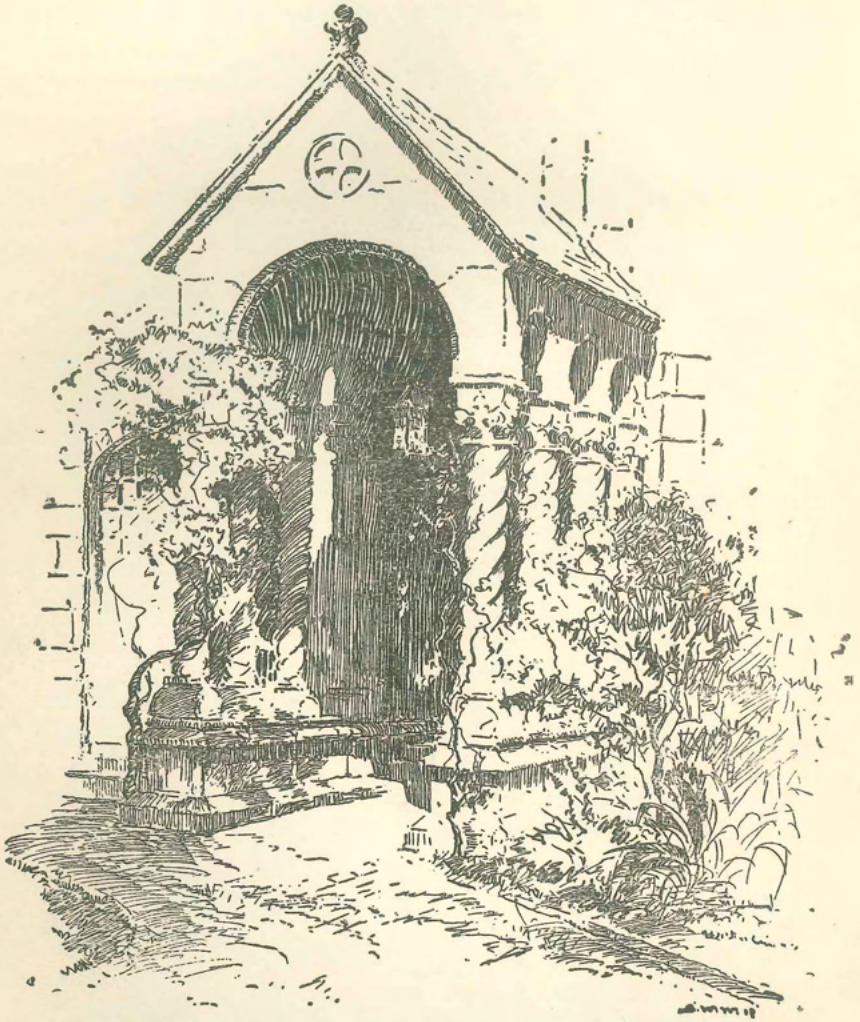
Ah, no! for now a silent light
Our Bethlehem proclaims;
And here our Lord with holy love
Each faltering heart inflames.

Around the tabernacle door
In awe the angels kneel;
And Saints triumphant strive in vain
To voice the love they feel.

Christ died two thousand years ago
Upon the shameful cross.
Yet on our Altars, day by day,
He still is "God with us"!

F. W. N.

S. Clement's Magazine



January, 1927

Kalendar
January, 1927

The Holy Infancy

1. Sa. CIRCUMCISION. Solemn Mass at 9.30.
2. Su. II CHRISTMAS.
3. M. OCTAVE DAY, S. JOHN, EV. S. Mary's Guild, 8 P. M. Girls' Club Christmas Party at 7.
4. Tu. OCTAVE DAY, HOLY INNOCENTS. High Mass for Catholic Club at 11.
5. W. VIGIL. Women's Auxiliary, 3 P. M. S. Vincent's Guild, 8 P. M.
6. Th. THE EPIPHANY. Solemn Mass at 11. Holy Hour and Benediction, 8 P. M. Pray for Bishops' Crusade.
7. F. IN THE OCTAVE. Corporate Communion for Women's Auxiliary. Holy Confirmation, 8 P. M.
8. Sa. IN THE OCTAVE.
9. Su. IN THE OCTAVE.
10. M. IN THE OCTAVE.
11. Tu. IN THE OCTAVE. Girls' Club, 8 P. M.
12. W. IN THE OCTAVE.
13. Th. OCTAVE DAY, THE EPIPHANY. Mothers' Meeting, 8 P. M.
14. F. S. HILARY, B.C.D. Sermon and Benediction, 8 P. M.
15. Sa. S. PAUL, HERMIT.
16. Su. II EPIPHANY. Fr. Burton, S.S.J.E., will preach at Solemn Mass.
17. M. S. ANTHONY, AB. Church Unity Octave begins.
18. Tu. S. PRISCA, V.M. Girls' Club, 8 P. M.
19. W. FERIA. Requiem Masses.
20. Th. SS. FABIAN AND SEBASTIAN, MM. Mothers' Meeting, 8 P. M.
21. F. S. AGNES, V.M. Sermon and Benediction, 8 P. M.
22. Sa. SS. VINCENT AND ANATASIUS, MM.
23. Su. III EPIPHANY. 8 P. M., Festival Service for Acolytes—Fr. Burton will preach.
24. M. S. TIMOTHY, B.M.
25. Tu. CONVERSION OF S. PAUL, AP. Girls' Club, 8 P. M.
26. W. S. POLYCARP, B.M.
27. Th. S. JOHN CHRYSOSTOM, B.C.D. Mothers' Meeting, 8 P. M.
28. F. FERIA. Requiem Masses. Anniversary Fr. Quin, R.I.P. Sermon and Benediction, 8 P. M.
29. Sa. S. FRANCIS DE SALES, B.C.D.
30. Su. IV EPIPHANY.
31. M. S. PETER NOLASCUS, C.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory"—S. Clement, 1 Cor.

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Hours of Service

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Catechism, 10.00 A.M.
Matins, 9.45 A.M.
Solemn Vespers, 8.00 P.M.

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Matins, 9.00 A.M.
Evensong, 6.00 P.M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P.M.
Address and Benediction, Fridays, 8.00 P.M.

Confessions: Fridays, 3.00 to 5.00 P.M., 7.00 to 8.00 P.M.; Saturdays, 11.30 to 12.30 A.M., 3.00 to 5.00 P.M., and 7.00 to 9.00 P.M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P.M.
Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
Woman's Auxiliary, first Wednesday, 3.00 P.M.
Mothers' Meeting, Thursdays, 8.00 P.M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P.M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

The Rector's Letter

My dear Friends:—

The Christmas Feast was one for which we may give great thanks to Almighty God, since over three hundred confessions were made before the Feast, and almost that many Communions on the Day itself. Such an offering must be most acceptable to the Divine Child, far exceeding in value to Him the treasures brought by the Kings at the first Epiphany.

With such careful preparation for the Feast, many have been the spiritual blessings received, and now they must be used! And the opportunity to use them is afforded by the Bishops' Crusade, about which you will find much reading in the Magazine. This movement was inaugurated by the last meeting of the General Convention, and its sole purpose is to rouse the Church to a deeper sense of spiritual devotion to our Lord, and to create a real missionary zealousness within the Church.

Such Parishes as ours are perfectly familiar with Missions, weeks of special preaching, quiet days and retreats, but the vast majority of the Parishes of our Church have never had these privileges. This Crusade plans to give over the Season of Epiphany to a great Preaching Mission throughout the Church, and to so stir up the hearts of all faithful people that they will become parish workers with the Priests, and gather into the fold of the Church all the lapsed and the non-churched.

The city has been separated into three sections, with a central meeting place nominated for each section. The Inter-Parochial Meetings, to which we are bidden, will be held in Holy Trinity Church, in Rittenhouse Square, for the six-day period from January 16th to 21st, when the Missioners will be the Rev. Hugh Birckhead, D.D., of Baltimore, and the Rev. George E. Norton, of Rochester, New York. I most sincerely hope that there may be a conspicuous representation from S. Clement's present at every one of these meetings. The Masses on the Feast of the Epiphany and all through the Octave will be offered for the intention of the Crusade, and all of you can help this great cause tremendously by assisting at the offering of the Holy Sacrifice and making your Communions.

The Church Unity Octave is observed throughout the Christian world, beginning January 18th and closing on the Feast of the Conversion of S. Paul, when all Christian people should be praying hard for the Reunion of Christendom. The Prayer Book collect for the Unity of the Church should be said every day.

May Almighty God, Who by the leading of a star did manifest His only begotten Son to the Gentiles, finally bring you, who know Him now by faith, to the eternal contemplation of His glorious majesty.

Affectionately your friend and pastor,

Franklin Joiner

The Bishops' Crusade

The Right Rev. Harry S. Longley, D.D.

The Bishops' Crusade is a call to the most important work which has ever been undertaken in the Episcopal Church.

If we catch the vision of all that it means and carry out the program, the results will be incalculable.

What is it?

It is a call to a Pentecostal revival. It is a call to renew our allegiance to Jesus Christ, as our Lord and Saviour. It is a call to permit Him to reveal to us anew that He is "the Way, the Truth, and the Life."

It is a great spiritual adventure, and for success will require great spiritual daring, and unless we realize this the Church will not respond adequately to the appeal of a troubled world. There must be a revival of faith and adventurous courage.

The Gospel has been toned down. There has been much preaching of morality and humanitarianism. We must not confound these with religion. As another reminds us, religion finds expression in morality, but must not be confounded with it. So also religion finds expression in humanitarianism, but it must not be confounded with it.

We must not only preach the Gospel of the Man of Nazareth, but also the Gospel of the Nicene Creed, that Jesus is "God of God, Light of Light, Very God of Very God."

If we are to make the Bishops' Crusade a success, we must begin to think right about God. It has been said, "No man can think straight and live crooked."

The fact must be emphasized that sin separates man from God. "If we say that we have no sin, we deceive ourselves."

What are the objectives of the Bishops' Crusade?

1. **C**onfession of Christ openly before men as Lord and Saviour.
2. **R**egular daily individual and family prayer.
3. **U**nderstanding better the mind of Christ through daily Bible reading.
4. **S**eeking strength for service through worship and sacrament.
5. **A**ctive service by every member of the Church.
6. **D**eveloping a deeper sense of individual responsibility for bringing others to Christ.
7. **E**arnest effort to combat worldliness by more consistent practice of the Christian life.

If the Church's children strive earnestly for these objectives a new Pentecost will come, and the Lord will add "to the Church daily such as should be saved."

Bishop Murray's Crusade Message to the Church

In the statement that follows, the Presiding Bishop expresses his belief in the Bishops' Crusade, and his earnest hope for its successful outcome.

"Our pending Bishops' Crusade is not only an evangelistic movement for the world, but also an endeavor for greater consecration of ourselves as members of the Christian Church.

"As such, its aim is to stir the very soul of the Church and present to the world a living, breathing gospel of hope and love.

"We leaders of the Church then must see to it, first, that we light our fires at the altar of rededication to God and His service. The live coals from the altar must indeed touch our own lips if we are to deliver a message that will find an echo in the hearts of our hearers.

"Evangelism in its true sense is supremely a duty of the Christian ministry and the Christian Church. But sacramental devotion and joy are its perfect consummation.

"The National Commission on Evangelism, assuming the obligation laid upon it by the general Church, feels that no responsibility or obligation of our ministry exceeds in importance that now laid upon it to place its whole accent upon Christ as the Redeemer of the world, and the need for a reconsecration of the people of God to the Master and His Kingdom.

"The importance of thorough preparation for all this through prayer, organization and publicity cannot be overestimated. Results will be commensurate with the carefulness and fidelity of this preparation. If due consideration be given to this fact, the Crusade will accomplish its purpose fully.

"This preparation, chiefly through prayer, must be considered as one of the supremely spiritual features of the Crusade. An atmosphere of "prayerful expectancy" will constitute the chief asset of the Crusade, both for leaders and people. If the people earnestly pray for the movement, their attendance upon the services, meetings and conferences will be assured, and there can be no doubt of their eager willingness to work along the line of their prayers.

"Tell your people that the whole Church, for the first time in her history, is now actively moving forward with every agency of her being fully united in furthering a plan which seeks the salvation of human souls through Christ and His appointed means of grace.

"Call their attention to the unity of the plan, preparation in autumn, execution in Epiphany, and the harvest in the Pre-Lenten and Lenten seasons. Have your women help you get your groups together in Advent. Let them also assist you in forming prayer groups and sustaining substantial interest in them. Tell your men to realize also that it is a whole man's Christian vocation to which they should consecrate themselves, body, mind and soul. Enlist the active participation of all your young people and children.

"I beseech you to pray with me and the whole Church that God may not only enable all of us both to perceive and know what things we ought to do in this glorious undertaking, but also give us grace and power successfully to fulfill the same."

Standing On the Side Lines

By Bishop Darst.

Too many of us are standing on the side lines to-day "viewing with alarm" the mighty forces of evil and hate and prejudice as they sweep by.

We are sorry, but we do not sense the remedy.

Our Lord Jesus Christ did not stand on the side lines. He saw the agony and the sin and the ignorance as those mighty forces swept by, but He did not stay on the side lines. He stepped down into the current and opposed it with all the power of His wonderful life. The current swept Him against the Cross of Calvary, but, thank God, the current broke when it struck the Cross, and the current will break to-day when it strikes the Cross of Sacrificial Devotion in your life and mine.

The Bishops' Crusade is a call to men and women to leave the safe side lines of observation and come down into the current with Christ; to stand with Him and strive together with Him until the forces of evil break against the power of a Church to which the promise has been made, "The gates of hell shall not prevail against it."

Parish Notes

CONTRIBUTIONS TO THE CHRISTMAS CHARITIES were received from the following: Mr. F. P. Adams, Mr. S. R. Allnutt, Miss Arnold, Miss Ball, Miss Barrett, Mrs. T. T. Belcher, Misses Benjamin, Misses Blackwood, Mrs. C. E. Boehm, Miss Boyde, Miss Brannix, Mr. R. R. Bringhurst, Mrs. M. A. Carlisle, Mrs. Charnley, Mrs. Harry Connelly, Miss Connelly, Mrs. H. Coulthard, Miss Dallas, Mrs. George H. Day, Mrs. E. J. Downs, Mrs. Horace Edwards, Mrs. William Foering, Miss Foering, Mrs. B. Emmerline, Miss Elliott, Miss Frantz, Mr. and Mrs. J. A. Fritz, Dr. C. H. Fritz, Miss Fryer, Miss Haffelfinger, Miss Haley, Miss Harnish, Miss Hoffman, Mr. and Mrs. E. S. Holloway, Miss Hutchinson, Misses Janney, Mrs. William Hewlett, Mrs. A. J. Hexamer, Miss Lea, Mrs. R. H. Lewis, Mrs. J. Little, Misses Little, Mrs. W. W. Lukens, Mrs. H. C. Mayer, Mrs. A. S. McCusker, Miss McManery, Dr. and Mrs. C. H. Miller, Mr. H. M. Morris, Mrs. P. F. Mowry, Mrs. William Mulville, Misses Neilson, Miss Newman, Miss Noble, Mrs. T. J. Papy, Miss Norris, Mr. C. W. Norton, Miss Ramage, Miss Randall, Mrs. O. P. Rex, Miss Rolfe, Miss Rowntree, Miss Sellers, Miss Selner, Miss Smart, Miss Smith, Mrs. T. H. Speakman, Mrs. A. B. Stark, Miss Stuard, Miss Thompson, Miss Wetherby, Mrs. A. M. Wetherill, Mrs. Thomas Williams, Miss Williams, and Miss Young.

FR. BURTON, S.S.J.E., Superior of the Cowley Fathers in America, will be a guest at the Clergy House from January 15th to the 24th. He comes to give a Mission at the Eastern State Penitentiary at the invitation of Fr. Smith. He will preach for us at the Solemn Mass on Sunday the 16th, and at the Festival Vespers for S. Vincent's Guild of Acolytes on the following Sunday evening.

THE FOURTH ANNIVERSARY of Father Quin's death falls in the last week of this month. The Masses on Friday the 28th will be Requiems, for the happy repose of his soul.

Parish Notes

SOME EIGHTY-EIGHT PEOPLE made pledges for the Drive for Diocesan Institutions in December, totalling the sum of $15,126. The first installment on the pledge will be due in January. Many people did not want to make pledges, but have asked about making voluntary offerings. Some small envelopes have been provided, and will be found in the church porch. These may be placed on the collection plates any time during the month, and the amounts received will be forwarded to the Church House and credited to the Parish.

MISSIONARY OFFERINGS from the Parish have been increasing year by year, and it is hoped that many will feel able to increase their missionary pledge this year. These offerings may be specified for any special missionary work in which you are interested.

DUPLEX ENVELOPES were mailed by the Accounting Warden to all the subscribers of last year for whom he had addresses. On Sundays, after the Solemn Mass, there will be some one in S. John's Sacristy to give sets of envelopes to any who failed to receive them, and to enroll any new subscribers for 1927.

THE ANNUAL FESTIVAL SERVICE for the S. Vincent's Guild of Acolytes will be held Sunday evening in the Octave of S. Vincent, January 23rd, and Fr. Spence Burton, Superior of the Society of S. John the Evangelist, will be the preacher. The service will be preceded by supper in the Clergy House, for which a number of other young men in the Parish will be invited.

✠

BAPTISMS

"As many of you as have been baptized into Christ have put on Christ."

October	3.	Catherine Iona Andress
		Jane Allison Gants
	10.	Walter Nelson Thompson
	17.	Kathryn Mabel McCarty Berry
		Evelyn Ruth Berry
		James Edward Sanders
		Gloria Marie Coulthard
November	11.	Barrett James Stottlemire
	14.	Elizabeth Ida Eells
		Matthew John Stinson
	21.	James Wallace Clark
	28.	Jerrold Bean Kratz

MARRIAGES

"Those whom God hath joined together let not man put asunder"

October	1.	Paul E. White and Ida Mae Ripple
November	19.	John N. Taylor and Blanche E. Harrison
	27.	Dudley Pomp Walker and Florence Edith Heritage
December	30.	Albert E. Idell and Marguerite Cadwalader Findlay

BURIALS

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them"

October	3.	Florence Wilson Burns
	8.	Maud T. Spitz
	20.	Edward A. Homan
November	3.	Martha Louise Hahn
December	15.	Bessie Bulkley

S. Clement's Magazine



February, 1927

Kalendar
February, 1927

The Holy Family

1. Tu. S. IGNATIUS, B. M. Girls' Club at 8.
2. W. PURIFICATION, B. V. M. Solemn Mass at 11. Candlemas Procession and Benediction at 8 P. M. Women's Auxiliary meets at Holy Trinity.
3. Th. S. BLASIUS, B. M. For Anglo-Catholic Congress. Throats Blessed. Mothers' Meeting, 7.30 P. M.
4. F. FERIA. Corporal Communion for Women's Auxiliary. Holy Hour and Benediction, 8 P. M.
5. Sa. S. AGATHA, V. M. S. Simeon's Guild at 4.30 P. M.
6. Su. V EPIPHANY.
7. M. FERIA. REQUIEMS. S. Mary's Guild, 8 P. M.
8. Tu. FERIA. Girls' Club, 8 P. M.
9. W. S. CYRIL OF ALEXANDRIA, B. C. D.
10. Th. S. SCHOLASTICA, V. Mothers' Meeting, 7.30 P. M.
11. F. FERIA. Sermon and Benediction, 8 P. M.
12. Sa. FERIA. Votive, B. V. M.
13. Su. SEPTUAGESIMA.
14. M. S. VALENTINE, M.
15. Tu. FERIA. REQUIEMS. Girls' Club, 8 P. M.
16. W. FERIA.
17. Th. FERIA. Mothers' Meeting, 7.30 P. M.
18. F. FERIA. Sermon and Benediction, 8 P. M.
19. Sa. FERIA. Votive, B. V. M.
20. Su. SEXAGESIMA.
21. M. FERIA. REQUIEMS.
22. Tu. FERIA. Girls' Club, 8 P. M.
23. W. S. PETER DAMIAN, B. C. D. (Com. Vigil.)
24. Th. S. MATTHEW, AP. High Mass at 11. Day of Prayer for a Holy Lent. Benediction at 6.15.
25. F. FERIA. Sermon and Benediction, 8 P. M.
26. Sa. FERIA. Votive, B. V. M.
27. Su. QUINQUAGESIMA.
28. M. FERIA. REQUIEMS. Entertainment by Girls' Club and Acolytes.

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The Rev. Benham Ewing — The Rev. Alfred M. Smith

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Low Masses, 7.00, 8.00; Sung, 9.15; and High at 11.00 A.M.
Catechism, 10.00 A.M.
Matins, 9.45 A.M.
Solemn Vespers, 8.00 P.M.

On Weekdays: Mass 7.00, 8.00 and 9.30 A.M.
Saints' Days, Solemn at 11 A.M.
Matins, 9.00 A.M.
Evensong, 6.00 P.M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P.M.
Address and Benediction, Fridays, 8.00 P.M.

Confessions: Fridays, 3.00 to 5.00 P.M., 7.00 to 8.00 P.M.; Saturdays, 11.30 to 12.30 A.M., 3.00 to 5.00 P.M., and 7.00 to 9.00 P.M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P.M.
Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
Woman's Auxiliary, first Wednesday, 3.00 P.M.
Mothers' Meeting, Thursdays, 8.00 P.M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P.M.

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The Rector's Letter

MY DEAR FRIENDS:—

This month affords you another four weeks before the beginning of Lent. This does not mean that you have four weeks in which to be indifferent and indulge yourselves before you "give up" for Lent, but means rather that you have that much extra time in which to prepare yourselves for a holy and helpful Lent.

The Bishops' Crusade has been put at this time of the year for the very reason that you may have an opportunity to become converted, and enter into the witness of your Christian Life with new vigour and reality. I have heard of some of you laughing because one or another of the Missioners has had a great deal to say about Conversion. You have thought it such Protestant lingo. Conversion is a most needed subject of preaching to-day, and especially to the members of the Episcopal Church. Conversion is not an experience that happens just once and encases you in a robe of sanctity, but is an experience that should be happening to you all every day, every time you come to your Communion, every time you come to your Confession, every time you come in contact with our Blessed Lord. It means "turning to God," and that must be done many times each day.

S. Matthew's Day will be kept as a day of special prayer and intercession in the Church, for God's blessing on your Lent. I hope every one of you will try to be in the Church for a part of the day, and for some one of the Masses, and if possible for your Communion. There will be a High Mass at eleven o'clock and Benediction of the Blessed Sacrament will follow Vespers in the Church at six o'clock.

May God bless you richly in your service for His Holy Church. Affectionately your Friend and Pastor,

Franklin Joiner—

Laetabundus

Sequence Hymn for the Purification

Come rejoicing, faithful men, with rapture singing, Alleluya!
Monarch's Monarch, from a holy maiden springing, mighty wonder!

Angel of the Counsel here, Sun from star, He doth appear, born of maiden:
He a sun who knows no night, she a star whose paler light fadeth never.

As a star its kindred ray, Mary doth her Child display, like in nature;
Still undimmed the star shines on, and the maiden bears a Son, pure as ever.

Laetabundus (continued)

Lebanon his cedar tall to the hyssop on the wall lowly bendeth;
From the highest, Him we name Word of God, to human frame now descendeth.

Yet the synagogue denied what Esaias had descried:
Blindness fell upon the guide, proud, unheeding.

If her prophets speak in vain, let her heed a Gentile strain,
And, from mystic Sybil, gain Light and leading.

No longer then delay, hear what the Scriptures say,
Why be cast away, a race forlorn?

Turn and this Child behold, that very Son, of old
In God's Writ foretold, a maid hath borne!

The 1927 Catholic Congress in London

This is a first notice of what has already been arranged. The third Anglo-Catholic Congress is to be the greatest religious demonstration which has ever yet been attempted in the history of the Catholic Revival. But, if this attempt is to be realized, every man and woman must take their full share. And we must begin at once.

First, let us be sure that we remember the date of the Congress. It will begin on Sunday, July 3rd, and end on Sunday, July 10th. The Monday, Tuesday, Wednesday, Thursday and Friday will be devoted to meetings in the Albert Hall. The subject throughout will be the Holy Eucharist. The Congress, in fact, is to be a witness of our belief in, and our devotion to, the Blessed Sacrament. It is hoped to arrange special services and meetings on the Wednesday for one day visitors from the provinces, for whom special trains will be run from all parts of the country. On the Tuesday and Friday evenings the meetings will also be "popular" in character.

This will not merely be a London or English Congress; it will be international. An office has been opened in New York, and special arrangements have been made for reduced fares from America. There will be an American pilgrimage to the Holy Land after the Congress. The Eastern Orthodox Church is sending representatives, and thousands will attend from all parts of the world.

Every Anglo-Catholic is invited from now onwards to make a special monthly Communion for the intention of the Congress. Before the Congress all members are asked to make their Confession, and during the Congress to go to Holy Communion every day. Thus, those also who cannot come to London to attend the meetings will be able to become active members of the Congress. There are six months for preparation. It is none too long a time, if we are, all of us, to carry out our full responsibilities. Following the Congress in London, one will be held in October in Boston.

Parish Notes

THE MISSIONARY QUOTA for 1926 was met by the Parish. The Diocese expected $6,600 from S. Clement's, and that amount was given, with a few dollars more. Of course, more money than this sum was given to missions, but the balance did not apply to the assessment. This is a matter for great thankfulness. We can do much better next year. Everybody try!

THE WOMEN'S AUXILIARY will not meet in the Parish House on the first Wednesday this month, but will attend the All-Day Missionary Meeting at Holy Trinity Church. Bishop Rowe, of Alaska, will be the speaker at two o'clock in the afternoon.

FR. ROSEBORO has come to stay with us at the Clergy House for the present, and will help in the Parish Work. We are most happy to have him here, where he has many friends. For some years he has been Pastor of the Churchmen at Yale, and already many of his boys are finding him.

AN ENTERTAINMENT will be given by the young people of the Parish, Monday evening, February 28th, at eight o'clock. A part of the proceeds will be given to the Dean of Nashotah House and a part to the Diocesan Campaign. It will be an enjoyable evening.

A DAY OF PRAYER for a Holy Lent will be afforded the members of the Parish and their friends on S. Matthew's Day, February 24th. There will be continuous intercessions from the High Mass at eleven until Vespers at six.

THE ANNUAL CANDLEMAS PROCESSION, followed by Benediction, will be held on the evening of the Feast Day, Wednesday, February 2nd, at eight o'clock. The Candles for use during the year on our Altars will be blessed before the first Mass.

ON S. BLASE'S DAY, February 3rd, throats will be blessed after all Masses and offices.

THE CORPORATE COMMUNION for the members of the Women's Auxiliary has been set for the Friday following their monthly meeting. This will fall this month on the 4th.

THE FIRST COMMUNION for the members of the recent Confirmation Class will be made at the eight o'clock Mass on Sunday, February 6th. Members of the Congregation are asked, please, to allow those making their First Communions to come to the Altar first. Too much cannot be done to dignify such an occasion.

GREAT PREPARATIONS are being made for the Anglo-Catholic Congress to be held in London next summer. Days of prayer are being kept all through the Church, and Priests are asked to say Mass with that intention on the first Thursday of each month. This will be done on S. Blase's Day, the 4th. It is hoped that many of the faithful will make their Communions for this intention at these Masses.

S. SIMEON'S SUMMER GUILD will hold their annual meeting and supper in the Parish House, Saturday, February 5th.

MONEY FOR FLOWERS can always be used. The flowers for the High Altar on Sundays and the Great Feasts seem to be amply provided for, but for the Lady Altar, where the Blessed Sacrament is Reserved, there is no such provision. Twenty dollars will keep fresh flowers on this Altar for a month, and an extra five dollars will provide sufficient flowers for the Shrine of Our Lady. What a beautiful votive offering in behalf of some departed soul! What a gesture of thanksgiving to God for some great blessing you have received!

Parish Register

BAPTIZED

"As many of you as have been baptized into Christ, have put on Christ"

January 1. Lester Gasgoine Browne
3. Almyra Gail Gumphert
9. William Earl Tilton
Bessie Evelyn Patton
16. Adelaide Lylette Longacre
23. Jessie Raymond Haines

CONFIRMED

"And when they had laid their hands on them, they received the Holy Ghost"

January 7. Charles Henry Benjamin
Charles Frederick Berry
Lester Gascoigne Browne
Edward Daley
Albert Daniels
Raymond Daniels
Herschel Kidd
Samuel Kidd
Joseph Sylvester Long
Joseph Bernard McKenna
Charles Russell
Clinton John Stout
John Walters
Constance Tameko Asami
Suzanne Masako Asami
Helen Dorothy Fulmer
Almyra Gail Gumphert
Barbara Bane Holohan
Anna Catherine Lucy Jerrico
Madalaine Mary Jerrico
Agnes Margaret Lee
Ethel Abernethy Scully
Miriam Linsley Scully
Marjorie May Shutes
Dorothy Louise Trommer
Ida May White

BURIED

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them"

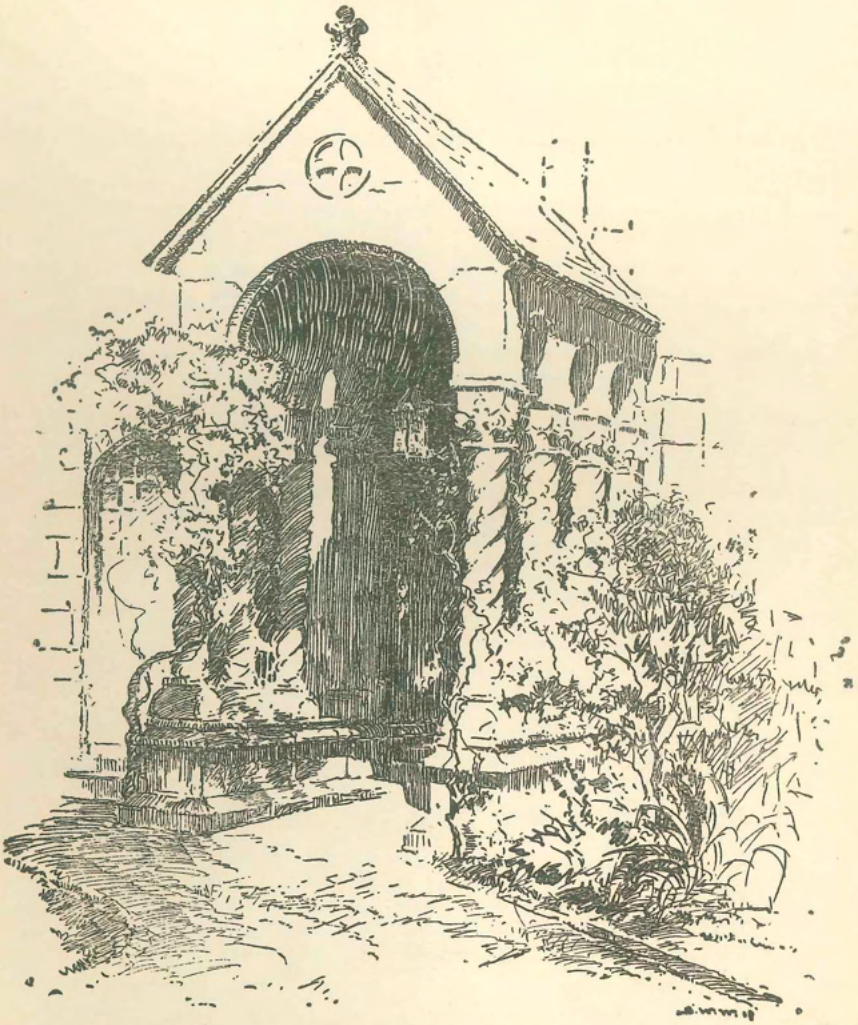
January 17. Susanna Bennett Ritch
20. Ella Matilda Robb

MARRIED

"Those whom God hath joined together, let not man put asunder"

December 31. Charles Edward Adam and Dorothy Josephine Adam

S. Clement's Magazine



March, 1927

Kalendar
March, 1927

S. Joseph

1. Tu. SHROVE TUESDAY. Confessions, 10-12, 3-5, 7-9. Girls' Club, 8 P. M.
2. W. ASH WEDNESDAY. Low Mass at 6. Solemn Mass at 11. Women's Auxiliary at 3. Solemn Vespers at 8.
3. Th. FAST. Mothers' Meeting, 8 P. M.
4. F. FAST. Corporate Communion for Women's Auxiliary to-day. Holy Hour and Benediction, 8 P. M.
5. Sa. FAST.
6. Su. I LENT.
7. M. S. THOMAS AQUINAS, C.D. S. Mary's Guild, 8 P. M.
8. Tu. S. JOHN OF GOD, C. Girls' Club, 8 P. M.
9. W. EMBER DAY. Sermon and Benediction, 8 P. M.
10. Th. FAST. Mothers' Meeting, 8 P. M.
11. F. EMBER DAY. Sermon and Stations, 8 P. M.
12. Sa. EMBER DAY. (S. Gregory, B.C.D.)
13. Su. II LENT.
14. M. FAST.
15. Tu. FAST. Girls' Club, 8 P. M.
16. W. FAST. Sermon and Benediction, 8 P. M.
17. Th. S. PATRICK, B.C. Mothers' Meeting, 8 P. M.
18. F. S. CYRIL OF JERUSALEM, B.C.D. Sermon and Stations, 8 P. M.
19. Sa. S. JOSEPH, SPOUSE, B.V.M.
20. Su. III LENT.
21. M. S. BENEDICT, Ab.
22. Tu. FAST. Girls' Club, 8 P. M.
23. W. FAST. Sermon and Benediction, 8 P. M.
24. Th. S. GABRIEL, ARCHANGEL. Mothers' Meeting, 8 P. M.
25. F. ANNUNCIATION, B.V.M. Solemn Mass at 11. Sermon and Stations, 8 P. M.
26. Sa. FAST.
27. Su. MID-LENT. Annual Retreat for Women. Benediction at 4.
28. M. FAST.
29. Tu. FAST. Girls' Club, 8 P. M.
30. W. FAST. Sermon and Benediction, 8 P. M.
31. Th. FAST. Mothers' Meeting, 8 P. M.

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Hours of Service

On Sundays: Low Masses, 7.00, 8.00; Sung, 9.15; and High at 11.00 A.M.
Catechism, 10.00 A.M.
Matins, 9.45 A.M.
Solemn Vespers, 8.00 P.M.

On Weekdays: Mass 7.00, 8.00 and 9.30 A.M.
Saints' Days, Solemn at 11 A.M.
Matins, 9.00 A.M.
Evensong, 6.00 P.M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P.M.
Address and Benediction, Fridays, 8.00 P.M.

Confessions: Fridays, 3.00 to 5.00 P.M., 7.00 to 8.00 P.M.; Saturdays, 11.30 to 12.30 A.M., 3.00 to 5.00 P.M., and 7.00 to 9.00 P.M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P.M.
Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
Woman's Auxiliary, first Wednesday, 3.00 P.M.
Mothers' Meeting, Thursdays, 8.00 P.M.
S. Vincent Guild of Acolytes, first Wednesday, 8.15 P.M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

The Rector's Letter

MY DEAR FRIENDS:—

Once more Holy Church calls you to the keeping of the Lenten fast, and she is most wise in her psychology by setting aside this season for more intensive thought and prayer about the suffering life of our Blessed Lord. The world to-day is so intent upon what it calls "life," meaning happiness, self-expression, ease and comfort. The "life" which you seek, and which is bestowed so abundantly in the Church, has been glorified through suffering and sacrifice and death. You can appreciate and value that "life" only as you enter the Way of Sorrows with the Son of Man. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

This habit of life should be constant with the Christian, and it is with many of you. Yet all need this Lenten Season in which to readjust themselves, to clear their perspective, and to tighten their grasp on the real purpose of their religion, union with God.

The Mass, and your preparation for it, is of course the most important thing in your spiritual life. There are three Masses every day. Do, as many of you as possibly can, try to come to Mass every day in Lent. And add one Communion each week to your regular rule.

The evening devotional services will be just as they have been in recent years. On Wednesday evenings there will be a Sermon, followed by Benediction, except on Ash Wednesday, when the Choir will be present and Solemn Vespers will be sung. Fr. Smith will be the preacher on Wednesday evenings. I hope to preach on Friday evenings, and the sermon will be followed by the Stations of the Cross. On the first Friday in March and in April the Holy Hour will be kept as usual.

On Sundays, except Mid-Lent and Palm Sundays, the Litany will be sung in procession before the High Mass, Solemn Vespers will be sung as usual Sunday evenings, and Fr. Roseboro will preach.

The Wednesday evening service is the only one in addition to the normal schedule. It is much better for you to get into the habit of coming to such services that continue after Lent is over. The number of people that come out Friday evening is steadily increasing, and I hope many more will establish this habit during Lent. It is for this reason that only the one extra service is arranged.

I am hoping to give the Annual Mid-Lent Sunday Retreat for Women this year. The announcements of the other Retreats will follow in the April magazine. The others for this month have been put under the heading, "Parish Notes" notices.

May the Saviour of the world, who by His cross and precious blood hast redeemed you, save you and help you in your service for Him.

Affectionately your friend and pastor,

Franklin Joiner—

Parish Notes

THE GIRLS' CLUB will give their annual entertainment in the Parish House, Monday evening, February 28th. It will be a variety show, showing in single acts the contents of a magazine. From the proceeds of this entertainment, the girls will pay their annual contribution to the Diocesan Campaign, and also make an offering to the Daily Bread Fund of Nashotah House. Your hearty support is solicited.

SHROVE TUESDAY, Confessions will be heard from ten to twelve in the morning, three to five in the afternoon, and from seven to nine in the evening. The Rector will be in the Confessional in the morning and in the evening, Fr. Ewing and Fr. Roseboro in the afternoon and in the evening, and Fr. Smith in the evening only.

ASH WEDNESDAY, ashes will be imposed before and after the Masses and the Offices. There will be a Low Mass at 6 in addition to those at 7, 8 and 9.30, and a Solemn Mass at 11, followed by a sermon by the Rector. Solemn Vespers will be sung at 8, and Fr. Smith will preach.

On the 25th, THE ANNUNCIATION of our Lady, there will be a Solemn Mass at 11 o'clock.

THIS YEAR the Women's Auxiliary would like to send $100 to S. Mary's School, Sewanee; $25 to Christ School, Arden; $20 to the Lepers' Daily Bread League; in addition to the $125 for the general work of the Church through the five missionary committees. It is hoped that many who read this will make a small designated offering to the Treasurer, Miss Gladys Connelly, at 731 South Broad Street. Last year the Auxiliary received $574.96, and also furnished a missionary box, valued at $303, which was sent to South Carolina.

THE ACCOUNTING WARDEN says that the collections so far this year have fallen below the usual sums. This may be due to the great number of stormy Sundays we have had and the smaller congregations. If you are detained from Church, you should save your collection and add it to your offering when you come again.

THE TRACTS in the new Tract Case disappear at an amazing rate. It is a fine bit of missionary work to send a tract to some friend, or to drop one in the trolley car or on the table in a doctor's office, with a prayer that it may fall into the hands of some interested person.

THE WOMEN'S UNITED THANK OFFERING, made every three years at the General Convention, is offered by the women of the Church for its Missionary work. It is gathered in S. Clement's each year at this season, and the small blue mite boxes may be had for Lenten savings. Miss Hoffman, of 2118 DeLancey Street, is the Treasurer, and will be glad to give you the mite boxes.

THE ANNUAL DAY OF RETREAT FOR WOMEN will be held on Mid-Lent Sunday, March 27th. Those wishing to attend will please notify Sr. Katharine, S.H.N., at 110 North Woodstock Street. The meditations will be given in the Chapel at 10, 2 and 3.30 by the Rector. The Day will close with Benediction at the High Altar at 4.

Why the Mass?

The "Sacrifice Way" of paying homage to the Deity was ordered by God Himself, as is clearly represented in numerous passages of Holy Scripture. Sacrifice may be offered to God alone, and *only the Sacrifice form* of worship contains in itself a recognition of God's absolute sovereignty and of the creature's equally absolute dependence.

The Atonement of the Son of God, and the establishment of His Kingdom in this world, were foremost in God's thoughts from the dawn of creation. Therefore, the sacrifices ordered by Him for the Old Law, the Law of Preparation, would naturally point to this Atonement Sacrifice of Christ, and to the New Law's official form of worship. The Old Testament *bloody* sacrifices pointed to Christ's immolation on Calvary. Melchisedech's sacrifice (Genesis 14: 19) pointed to the *perpetual*, divinely instituted Sacrifice of the New Law. Did not David predict that Christ would be a "priest" forever "according to the order of Melchisedech" (Psalm 109: 4)? Melchisedech, "a priest of the Most High God" (Genesis 14: 18), who offered bread and wine, prefigured Christ, who, on eve of the crucifixion, offered His own Holy Body and Blood under the form of bread and wine, and who, on the same occasion, arranged for the perpetuation of this unbloody sacrifice "until I come." Just as He commissioned the Apostles to preach, to baptize, and to forgive sin in His name, so He delegated them to offer up this clean oblation (Mal. 1: 11) of the New Law, which must have a *daily* sacrifice for the adequate worship of God. As a perfect religion, Christianity must have a perfect sacrifice, and to be worthy of the Holy Trinity, it must be of infinite value—no less than the sacrifice of the Cross. The Mass is all this. Christ, it is true, offered Himself "once for all" *in expiation of the sins of men.* But God must be fittingly honored as long as the world endures, else the *daily dishonor* from sinners would outweigh the *daily honor* received from the righteous. On the Cross it was God honoring God *directly.* In the Mass it is God honoring God through a commissioned agent. Calvary's bloody Victim is the unbloody victim of the Mass. Those who offered sacrifice in the Old Law were called priests. Christ Himself offering the Last Supper Sacrifice was called a "priest" by David and by Paul. This is why the successors of the Apostles, Christ's agents at the Altar of Sacrifice in the New Law, are also called "priests."

It should require no proof that the honor we pay to God must differ in quality and be immeasurably greater in quantity than honor shown to any other person. In quality it must be sacrifice; in quantity it should be infinite. Only God can offer infinite homage to God, and only to God may sacrifice be offered. It was for this reason that Christ Himself became our "priest forever."

The essential parts of the Last Supper Sacrifice were three: the offering of the bread and wine; the changing of these elements into the body and blood of Christ; the receiving of the Victim in Communion. The Mass, besides consisting of many

other prayers with proper ceremonies, has those three principal parts, namely, the Offertory, Consecration, Holy Communion. Every movement of the priest, every bow, every bending of the knee, every prayer he says, has the deepest meaning.

The Altar itself represents Calvary; the priest saying Mass officially represents Christ; the garments he wears have their meaning from the garments which Christ wore during His Passion. You see the long white linen vestment; it represents the white garment with which Herod clothed Christ, and is a symbol of purity. You see the cord with which the priest is girded; it represents the rope with which Christ was bound. The outside vestment has the outlines of a cross on it; it reminds people that the Mass is a renewal of the sacrifice of the Cross.

The Devotion to the Unknown God

Anglo-Catholics should cultivate a special devotion to the Lord Jesus on the Altars where He is seldom recognized and adored. Our Eucharistic and covenanting God is "The Unknown God" in many parishes of our Provinces of the Church, and consequently His Altars are not reverenced and properly adorned, nor is His Majesty loved and worshipped by His subjects when He does vouchsafe His Presence to them at Holy Communion. Far from refusing to visit such churches and services, it ought to be our delight to offer there the reverence and love which are lacking. But all acts of devotion at such places and times should be directed entirely to His Majesty, and not to His subjects, and so must be quiet, unassuming and such as not to disturb the good people of the parish who cannot be won to more love to Jesus by what seems to them a strange and ostentatious parade of devotion.

We therefore suggest

FIVE RULES FOR THE DEVOTION.

1. Do not assist at Mass in such places in a critical spirit, but rejoice in the fact that you have an opportunity to offer adoration to His Eucharistic Majesty, which would otherwise be lacking except from the Holy Angels if you were not there.

2. Since you are paying your devotion to Jesus and not to His people, be careful that all your acts of devotion are unostentatious so as not to distract or offend at a time when it is your duty to assist and edify.

3. Be patient with those who do not know what you know regarding this great mystery. Your knowledge has been a grace from God of which you are not worthy, and you make yourself still more unworthy if you look down on those who do not know. Jesus is just as patient with these people as He has been with you. There may be some present who would be more faithful than you if it were given them to know what you know. Do you dare to be other than patient with them?

4. Do not feel that you are called upon to set others straight. In His own time Jesus will speak either through you or others. Just now be content that He Himself is enthroned in their midst on the Altar. The greatest sermon ever preached is preached by Jesus Himself straight to the human heart from the Chalice as from a pulpit. You have not always heeded this sermon. How can you expect others always to do so?

5. Do not spoil your acts of reparation and devotion by speaking of them to others. If you practice this devotion, it is no more than you ought to do. Who dares to brag when he is doing no more than fulfilling his duty?

In a word, close your eyes to people and things and open your soul to Jesus.

Enkindle your mind with devout and charitable thoughts. These are better than lighted candles.

Make of your heart a smoking censer of humble prayer.

Prostrate yourself in will before Jesus by offering a complete oblation of yourself and by entire adoration of Him in every faculty of your body and soul. This will be better than countless genuflections.

Missionary Offerings

All of you will want to make as creditable showing in missionary gifts this year as you did in 1926. It seems better to begin now to prepare for the offering, rather than at the end of the year to try to make up a large sum in a few days. A number of small boxes, which will receive only a dime at a time, have been secured for use during Lent, and the amount received through them will be given to the Children's Jubilee Lenten Missionary Offering. These boxes will be available after any of the services in the Church, and may be had in S. John's Sacristy. If a box is filled before Lent is over, it may be returned and a new box will be given most cheerfully.



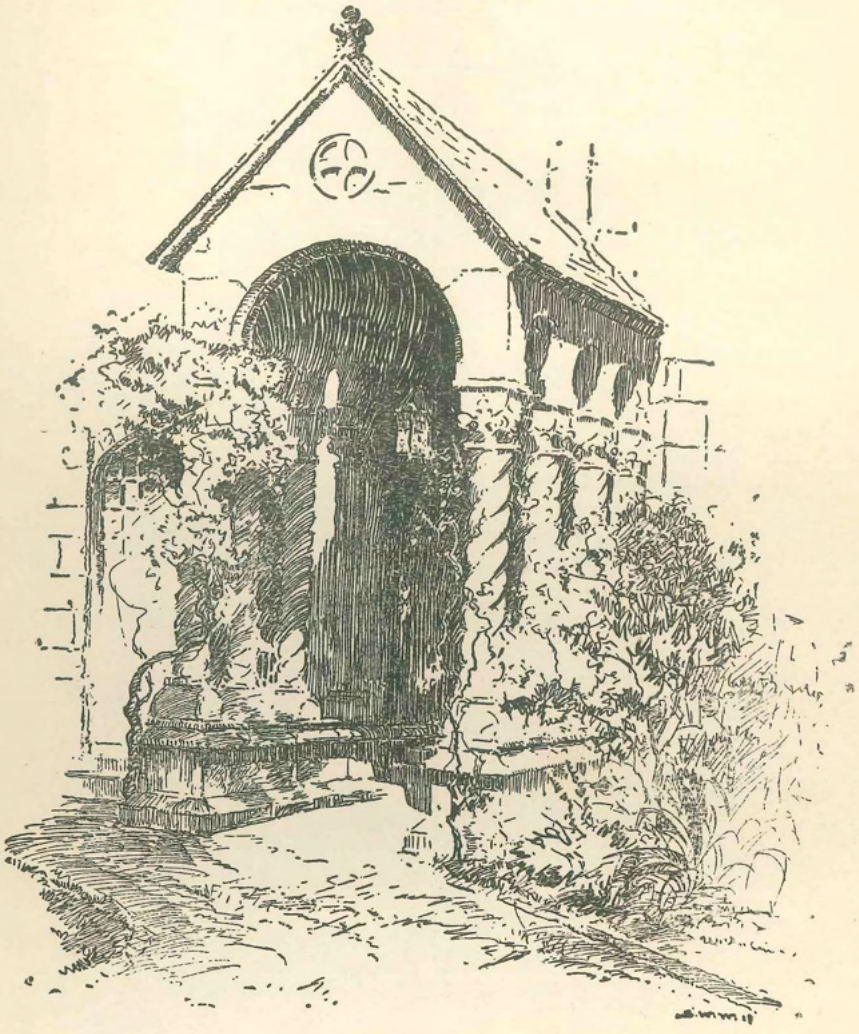
BAPTIZED

February 13. Anthony John Becker
William Charles Smith
19. Jay Franklin Ziegenfuss
22. Doris Elizabeth Decker

BURIED

February 18. William Harris Mulville

S. Clement's Magazine



April, 1927

Kalendar
April, 1927

The Holy Ghost

1. F. Feria. Holy Hour and Benediction, 8 P. M.
2. Sa. S. FRANCIS de PAUL, C. Quiet Hour for Men, 5 to 9 P. M.
3. Su. PASSION SUNDAY. Stainer's "Crucifixion," 8 P. M.
4. M. S. ISADORE, B.C.D.
5. Tu. S. VINCENT FERRAR, C. Girls' Club, 8 P. M.
6. W. Feria. Women's Auxiliary, 3 P. M. Sermon and Benediction, 8 P. M.
7. Th. Feria. Mass for London Catholic Congress. Day of Retreat for S. Mary's Guild and Friends.
8. F. SEVEN SORROWS of the B. V. M. Corporate Communion for the Women's Auxiliary. Sermon and Stations of the Cross, 8 P. M.
9. Sa. Feria.
10. Su. PALM SUNDAY. Solemn Blessing of Palms and Procession, 10.30 A. M. Solemn Vespers and Sermon, 8 P. M.
11. M. IN HOLY WEEK. Stations of the Cross, 8 P. M.
12. Tu. IN HOLY WEEK. Stations of the Cross, 8 P. M.
13. W. IN HOLY WEEK. Stations of the Cross, 8 P. M.
14. Th. MAUNDY THURSDAY. Solemn Mass, with Holy Communion, 7 A. M. Stations of the Cross, 8 P. M.
15. F. GOOD FRIDAY. Mass of the Pre-Sanctified, 10 A. M. Preaching of the Passion, 12 to 3 P. M. Devotions and Address, 8 P. M.
16. Sa. HOLY SABBATH. Mass, no Communions, 7 A. M. Blessing of New Fire, Lighting Paschal Candle and Vespers, 5 P. M.
17. Su. EASTER DAY. Low Mass at 6, 7, 8 and 9.15. Solemn Processions at 11 and 8.
18. M. IN THE OCTAVE.
19. Tu. IN THE OCTAVE. Girls' Club, 8 P. M.
20. W. IN THE OCTAVE.
21. Th. IN THE OCTAVE. Mothers' Meeting Party, 8 P. M.
22. F. IN THE OCTAVE. Sermon and Benediction, 8 P. M.
23. Sa. IN THE OCTAVE.
24. Su. I EASTER.
25. M. S. MARK, EVANG.
26. Tu. Feria. Girls' Club, 8 P. M.
27. W. Feria.
28. Th. S. PAUL of the CROSS, C. Mothers' Meeting, 8 P. M.
29. F. S. PETER of VERONA, M. Sermon and Benediction, 8 P. M.
30. Sa. S. CATHERINE of SIENNA, V. Children's Easter Party, 3 P. M.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory"—S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania
Edited by the Rector.

Directory

The Church, Twentieth and Cherry Streets
The Clergy House, 2013 Appletree Street
Telephone, Rittenhouse 1876
Sisters of the Holy Nativity, 110 Woodstock Street
Telephone, Spruce 8190

The Clergy

The Rev. Franklin Joiner, Rector
The Rev. Benham Ewing — The Rev. Alfred M. Smith

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Low Masses, 7.00, 8.00; Sung, 9.15; and High at 11.00 A.M.
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Matins, 9.45 A.M.
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S. Mary's Guild, first Monday, 8.00 P.M.
Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
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The Rector's Letter

MY DEAR FRIENDS:—

We are now entering into the more solemn season of Lent, preparing ourselves to share in the Passion and suffering life of our Lord, and so more perfectly to know the Easter joy and peace.

Some of you perhaps have been tardy in getting started on a good Lent, and while some others may have failed in what you did begin, Passion Sunday should mean a fresh beginning for all. For those who have been trying to keep a holy Lent it affords a time for rededication and renewal of consecration.

I want to call your attention to the change in the hour for the Mass of the Pre-Sanctified on Good Friday, which is placed at ten o'clock instead of half-past ten. This gives more time for the necessary rearrangements in the church before the preaching of the Passion and for hearing Confessions. I am expecting to preach the Passion, and ask your special prayers for God's blessing on my preparation for it. It is very much hoped that we may be able to sing the Passion Gospel on Palm Sunday according to the traditional custom, which is described on another page.

All of the services for the month are listed in the Kalendar, which I trust you will keep in a conspicuous place, and arrange your time so that you can follow them closely. Particularly do I urge you all to be present at Mass every day in Holy Week. Those who follow the Mass from Palm Sunday to Easter will find the whole drama of the Passion set forth in the words of Holy Scripture and in the action of the Mass. This is the way the Church tells the wonderful story, and we will supplement it with no preaching except for the Passion Preaching on Good Friday, which should not be substituted for the Liturgy by any who can come at ten in the morning. There is no better preparation for your Easter Communion, besides a good Confession, than receiving Holy Communion on Palm Sunday and Holy Thursday.

This holy season comes as a great stimulus to Christian effort. May we all respond to its call this year and respond in the way our Blessed Lord would wish for each.

Faithfully and affectionately,

Franklin Joiner

Parish Notes

ON THE FIRST FRIDAY, instead of the Stations of the Cross, the Holy Hour will be kept, with devotions based on the approaching Passion-tide.

A QUIET HOUR for men and boys will be given Saturday evening, April 2nd, beginning at 5 and ending at 9, conducted by Fr. Roseboro. Invitations have been sent to Acolytes throughout the city. Any who wish to spend this evening in Retreat will be invited if they make their desire known to any of the Clergy.

Parish Notes

STAINER'S "CRUCIFIXION" will be sung by the Choir Passion Sunday night. There will be no Sermon. The Cantata lasts about one hour. It will not be repeated the following Sunday.

THE WOMEN'S AUXILIARY will meet as usual on the first Wednesday, and make their Corporate Communion the following Friday. The Intention of the Masses will be for the Missionary Work of the Church.

ON FIRST THURSDAYS we are offering the Intention at the Masses for the coming Catholic Congress in London in July. This is being done all through the Anglican Communion, and it is hoped that all who are praying for the conversion of the Church to the Catholic Faith will unite with their brethren before the Altar on these special days.

S. MARY'S GUILD will omit its meeting this month because of their annual Retreat on Thursday in Passion Week. This day begins with Mass at half-past nine o'clock, and concludes with the Guild Office after supper. There are three addresses, with conducted devotions between. Any women of the congregation and their friends will be welcome, and places for dinner and the evening collation will be reserved if the Sister-in-Charge is notified. Her telephone is Spruce 8190.

PALM SUNDAY the solemn blessing of the palms and the palm procession will begin at half-past ten. Members of the Parish who wish to have their regular seats are urged to come early. At this service we have one of our largest congregations. There will be a short sermon by the Rector, and in the evening Fr. Roseboro will preach at Vespers.

A CHART FOR THE NAMES OF WATCHERS before the Altar of Repose on Maundy Thursday, and up to the Mass of the Pre-Sanctified on Good Friday, will be posted in ample time in the Church Porch. It is hoped that people will choose their time and sign promptly.

MONEY FOR FLOWERS FOR MAUNDY THURSDAY and the Altar of Repose may be handed to the Rector, or, if carefully marked, may be placed on the collection plates. Gifts of flowers are very welcome.

GOOD FRIDAY MORNING the Stations of the Cross will be said at seven, and Matins as usual at nine. The Liturgy of Good Friday will begin at ten.

EASTER EVEN there will be the blessing of the new fire, lighting of the Paschal Candle, and First Vespers of Easter at five o'clock.

THE EASTER DAY MASS will be Gounod's Mass of the Sacred Heart.

THE MOTHERS' MEETING EASTER PARTY will be held on Thursday evening in the Octave, and the Children's Party the following Saturday afternoon.

THE RECTOR IS PREACHING at S. Simeon's Church Passion Sunday evening, in S. Andrew's Collegiate Chapel at the Philadelphia Divinity School on Thursday afternoon in Passion Week, and at the Church of the Redemption Palm Sunday evening.

Parish Notes

THE DEVOTION TO THE UNKNOWN GOD, an article appearing in last month's number of this magazine, was copied from a tract published by the Grace Dieu Press, and edited by Fr. Joseph, O.S.F.; we apologize for not giving the quotation at the time the article was printed.

THE EASTER OFFERINGS, unless otherwise designated, will go towards the general expenses of the Parish, and at the end of the year, if there is any balance in this fund, an appropriation will be made from it towards our Missionary Quota.

CONFESSIONS in Holy Week will be heard each day, beginning with Wednesday at the usual morning, afternoon and evening hours. Regular penitents in the Parish are urged to come early in the week and are asked to be careful in awaiting their turn before entering the Confessional.

A SET OF NEW BLACK VESTMENTS has just been completed by the Altar Guild, and it is most lovely. The orphreys and decorations on the stole and maniple are of black velvet, outlined with a heavy silver guimpe. They replace a set that has been completely worn out.

FR. ROSEBORO has just completed a week's Preaching Mission in the Eastern State Penitentiary. The total attendance was about 1,400, and there were 8 Baptisms and 7 are awaiting Confirmation.

THE ANNUAL MEETING and MASS of the Guild of All Souls will be held in S. Paul's Church, Brooklyn, on Monday, May 9th. It is hoped that a large delegation from S. Clement's may be able to attend.

THE MID-LENT RETREAT for women was one of the largest in recent years. Over one hundred women were present at each of the meditations, and many others came in for the closing devotions. The subjects of the addresses were "The Grace of Our Lord Jesus Christ," "The Love of God," and "The Fellowship of the Holy Ghost."

The Sacred Passion

Who is this with garments gory,
  Triumphing from Bozrah's way;
This that weareth robes of glory,
  Bright with more than victory's ray?
Who is this unwearied comer
  From his journey's sultry length,
Travelling through Idume's summer
  In the greatness of his strength?

Wherefore red in thine apparel
  Like the conquerors of earth,
And arrayed like those who carol
  O'er the reeking vineyard's mirth?
Who art thou, the valleys seeking
  Where our peaceful harvests wave?
I, in righteous anger speaking,
  I, the mighty One to save;

I, that of the raging heathen
  Trod the winepress all alone,
Now in victor garlands wreathen
  Coming to redeem mine own:
I am he with sprinkled raiment,
  Glorious for my vengeance hour,
Ransoming with priceless payment,
  And delivering with power.

Hail! All hail! Thou Lord of Glory!
  Thee, our Father, thee we own;
Abram heard not of our story,
  Israel ne'er our Name hath known.
But, Redeemer, thou hast sought us,
  Thou hast heard thy children's wail,
Thou with thy dear Blood hast bought us:
  Hail! Thou mighty Victor, hail!

—*Bishop Coxe.*

Some Holy Week Ceremonies Explained

THE ALTAR DRAMA OF HOLY WEEK

The ceremonies of Holy Week have been handed down to us from very ancient times. They form a single coherent scheme designed to set before us, as if in a holy Drama played before the Altar, the whole of the Passion of Our Lord Jesus Christ. On Palm Sunday we follow Christ as He enters Jesusalem in triumph. On the next three days, as we listen to the Scriptures, we watch Him teaching in the Temple. On Maundy Thursday we stand in the Upper Room and assist at the Last Supper. Then we kneel before the Altar of Repose and share His vigil in Gethsemane, in the palace of the high priest, and in the Praetorium of Pilate. Then follows the gloom of Good Friday and the Mass of the Pre-Sanctified with its strange maimed rite ending in confusion, and typifying the moment when Our Blessed Lord gave up the ghost—when "the Shepherd was smitten and the sheep were scattered." On the Wednesday, Thursday and Friday of this week, as we witness the wailing Lamentations and the dying lights of Tenebrae, we feel that darkness which came over the land after the Crucifixion. And the whole tremendous drama ends in the wonderful vigil service of Easter Eve, when the darkened Church is reillumined with the New Fire, and the catechumens go down into the grave of the baptismal font, to be buried with Christ, and to rise again, regenerate, with Him—mystical ceremonies which usher in the first Mass of Easter Day, with its lights, its white vestments, its pealing bells, and its *Alleluias*, announcing the glad tidings that "The Lord is risen indeed!"

THE ALTAR OF REPOSE.

On Maundy Thursday the Celebrant consecrates two large Hosts, one of which he consumes at the time of Communion, while the other is carried in procession at the close of the Mass to the Altar of Repose, to be reserved until the following day, when it is consumed at the Mass of the Pre-Sanctified, in which Mass there is no consecration. This second large Host is placed in a Chalice brought especially to the Altar for this purpose, and this is then covered with a white veil. The Mass is finished in the manner of a Mass of Exposition, the blessing is given, and the Last Gospel is read. Then a Procession is formed, torches are lit, and with the Celebrant bearing the Blessed Sacrament which was reserved in the Chalice mentioned above, they move toward the Altar of Repose singing the hymn, "Pange lingua, gloriosi": "Of the glorious Body telling, O my tongue its mysteries sing."

The Altar of Repose has meanwhile been adorned with lights and flowers. When the Procession reaches it, all kneel during the singing of the verse, "Therefore we before Him bending," and the Sacrament is then set in the place prepared for it. At this Altar the faithful keep watch by turns, day and night, until the Mass of the Pre-Sanctified on Good Friday. It is a pious custom to visit during the day as many Altars of Repose in the neighborhood as possible.

Some Holy Week Ceremonies Explained

SOLEMN CHANTING OF THE PASSION.

The Passion of our Lord Jesus Christ according to S. Matthew is used on Palm Sunday. The Passion according to S. Mark is used on Tuesday in Holy Week. The Passion according to S. Luke is used on Wednesday in Holy Week; while the account of the Passion in the Fourth Gospel is used at the Liturgy of Good Friday.

In place of the usual rendition of the Gospel by the Deacon of the Mass, the story of the Passion is sung by three Cantors. One Cantor stands in the center of the Sanctuary and sings the narrative portion in a strong tenor voice: another sings all the words of our Lord in a deep bass voice: and the third sings in a high tenor voice whatever is said by any one else. And the Choir bursts in occasionally to represent the crowd of Jews and others. On Palm Sunday the faithful hold their palms in their hands during the singing of the Passion, and when the narrator announces the Saviour's death, all kneel and pause awhile. The last part of the Passion is sung in the ordinary tone of the Gospel of the Mass, but lights are not carried. The Preface of the Cross is used on Palm Sunday and until Holy Thursday. "Who upon the wood of the Cross didst accomplish the salvation of the race of man: that whence death arose, thence Life also might rise again: and that he who by a tree was once the vanquisher, might also by a Tree be vanquished: through Christ our Lord."

HOLY SABBATH MASS.

The Mass on Holy Sabbath is really the First Mass of Easter. Pictures and statues are unveiled, the Altar is decked with flowers, the vestments are white, the Gloria in Excelsis is sung, the bells are rung, and after nine weeks of silence Alleluia is heard. But the Introit, the Kiss of Peace and the Agnus Dei are omitted because it was not until the evening on the Day of Resurrection that our Lord stood in the midst of His Apostles and gave them His peace. The Creed is not said and no lights are carried at the Gospel, there is no special Preface, and no Offertory or Benediction. These are left for the Second Mass on Easter Day.

✠

BAPTIZED

"As many of you as have been baptized into Christ, have put on Christ"

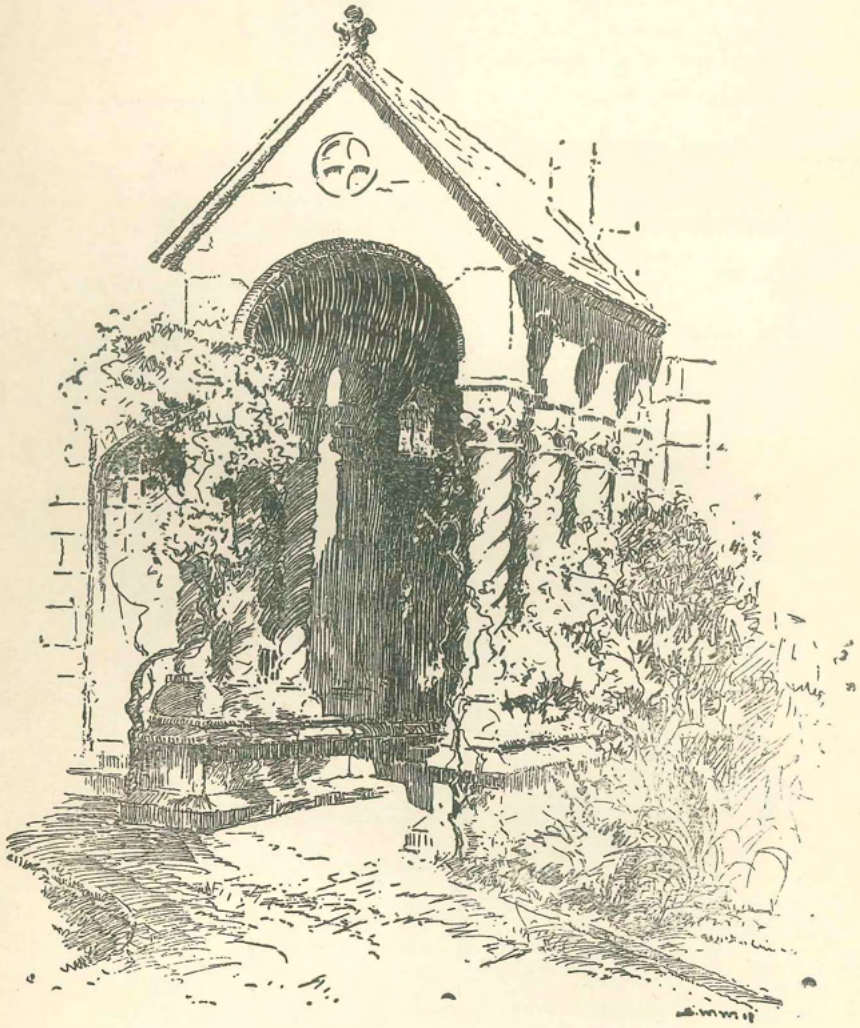
February 27. William Chapel Mason
March 25. DeRoscoe Smith

BURIED

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them"

March 5. Benjamin G. Owen
8. John Spence Kelly
10. Eliza Hagan
15. Elizabeth Wentworth Roberts
28. William H. Roach
Harry J. Copestick
Samuel Patton
30. Mary Ardella Mullen

S. Clement's Magazine



May, 1927

Kalendar

May, 1927

The Blessed Virgin Mary

1. Su. SS. PHILIP & JAMES, APP. MM.
2. M. S. ATHANASIUS, B. C. D. S. Mary's Guild, 8 P. M.
3. Tu. INVENTION OF THE HOLY CROSS. Girls' Club, 8 P. M.
4. W. Feria. Women's Auxiliary, 3 P. M.
5. Th. Feria. Mass for London Catholic Congress. Mothers' Meeting, 8 P. M.
6. F. S. JOHN BEFORE THE LATIN GATE. Corporate Communion for Women's Auxiliary today. Holy Hour and Benediction, 8 P. M.
7. Sa. S. STANISLAUS, B. M.
8. Su. III EASTER.
9. M. S. GREGORY NAZIANZUS, B. C. D.
10. Tu. S. ANTONINUS, B. C. Girls' Club, 8 P. M.
11. W. Feria.
12. Th. Feria. Mothers' Meeting, 8 P. M.
13. F. Feria. Sermon, May Devotions and Benediction, 8 P. M.
14. Sa. MASS OF S. MARY.
15. Su. IIII EASTER.
16. M. Feria.
17. Tu. S. PASCHAL BAYLON, C. Girls' Club, 8 P. M.
18. W. S. VENANTIUS, M.
19. Th. S. PETER CELESTINE, B. C. Mass for Albany Catholic Congress. Mothers' Meeting, 8 P. M.
20. F. Feria. Sermon, May Devotions and Benediction, 8 P. M.
21. Sa. MASS OF S. MARY.
22. Su. V EASTER.
23. M. ROGATION DAY.
24. Tu. ROGATION DAY. Girls' Club Festival, 8 P. M.
25. W. ROGATION DAY and VIGIL. Sermon and Benediction, 8 P. M.
26. Th. ASCENSION DAY. Low Mass at 6. Solemn Mass at 11. Mothers' Meeting at 8.
27. F. VENERABLE BEDE, C. D. Sermon and Benediction, 8 P. M.
28. Sa. S. AUGUSTINE, B. C.
29. Su. IN THE OCTAVE. Procession before Solemn Mass.
30. M. IN THE OCTAVE.
31. Tu. IN THE OCTAVE. Girls' Club, 8 P. M.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory"—S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania
Edited by the Rector.

Directory

The Church, Twentieth and Cherry Streets
The Clergy House, 2013 Appletree Street
Telephone, Rittenhouse 1876
Sisters of the Holy Nativity, 110 Woodstock Street
Telephone, Spruce 8190

The Clergy

The Rev. Franklin Joiner, Rector
The Rev. Benham Ewing — The Rev. Alfred M. Smith

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Low Masses, 7.00, 8.00; Sung, 9.15; and High at 11.00 A.M.
Catechism, 10.00 A.M.
Matins, 9.45 A.M.
Solemn Vespers, 8.00 P.M.

On Weekdays: Mass 7.00, 8.00 and 9.30 A.M.
Saints' Days, Solemn at 11 A.M.
Matins, 9.00 A.M.
Evensong, 6.00 P.M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P.M.
Address and Benediction, Fridays, 8.00 P.M.

Confessions: Fridays, 3.00 to 5.00 P.M., 7.00 to 8.00 P.M.; Saturdays, 11.30 to 12.30 A.M., 3.00 to 5.00 P.M., and 7.00 to 9.00 P.M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P.M.
Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
Woman's Auxiliary, first Wednesday, 3.00 P.M.
Mothers' Meeting, Thursdays, 8.00 P.M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

The Rector's Letter

MY DEAR FRIENDS:—

We seemed to have a very helpful and good Lent. The results at Easter, both in number of Confessions and Communions, make me feel that. It is in penitence for sin and desire for Holy Communion that a Pastor takes the spiritual pulse of his congregation, and not in numbers at services. Our congregations are large, and we are drawing souls from them all the time for instruction in the Sacramental Life. This, with the ministering to the sick and afflicted, is, beside the Altar, our chief work. The other Clergy working together with me need your prayers in this work we are doing, and also need your services in bringing to our knowledge those who are eager for instruction.

The forty days of Lent, with its discipline and lessons in prayer and the devotional life, should not come to an end with Easter, but serve rather as a time and season of preparation for these great forty days, following the Resurrection, when our dear Lord was teaching His people the things pertaining to the Kingdom of Heaven. There is always much for the wisest of us to learn, and we can only learn of Him as we come meekly and humbly, in prayer and sacrament, to know Him better and love Him more.

The Feast of the Ascension is a Holy Day of Obligation, on which all Catholic Christians should assist at Mass, and as many as possible should receive Holy Communion. It is preceeded by the three Rogation Days, days no longer of abstinence but of intercession. They are to be kept as days of prayer, not only for the fruits of the earth, but for all the gifts of God. This gives me an opportunity to remind you of the Daily Prayers in Church at half after twelve, followed by the recitation of Sext and None. More people might join with us in these daily prayers and the recitation of the Divine Office. It is this daily round of prayer and praise in your Parish Church that wrests from on High the Spiritual power and dynamic force that has made, and still makes, S. Clement's a great devotional centre.

I want to urge your prayers for the Catholic Congresses to be held in the near future. The great Congress in London, with the Holy Eucharist as the subject, comes in June, and the American Congress will be in Albany in October. There are Masses here every month for these two great movements. You can also greatly help by subscribing to the American Congress, even though you may not be able to attend, and the Committee is hoping that many will avail themselves of the opportunity of becoming life members with the subscription of twenty-five dollars.

There is much work for all to do. There is much prayer needed. God is most prodigal in His gifts to us. Let us not fail Him and His Church in this time when the Harvest calls so earnestly for laborers.

Faithfully and affectionately your Pastor,

Franklin Joiner

Parish Notes

FROM ASH WEDNESDAY to Maundy Thursday inclusive, there were 1,792 Communions made at our Altars, and on Easter Day and its Octave there were 615.

THE PASCHAL CANDLE was painted this year by Miss Newman, and we are very grateful to her for the lovely work she has done. It is covered with many Resurrection symbols. It would be most edifying to inspect it closely.

ON ASCENSION DAY there will be an additional Low Mass at 6, and the Solemn Mass will be sung at 11. On Wednesday evening preceding Ascension Day there will be a Sermon, followed by Benediction of the Blessed Sacrament.

THE GIRLS' CLUB will hold a small bazaar and Strawberry Festival on Tuesday evening, May 24th, in the Parish House. The Mothers' Meeting will have a table with a display of their beautiful rag rugs, which are reasonably priced and most suitable for summer use. The Girls' Club recently sent a generous gift to Nashotah House Daily Bread Fund.

THE ANNUAL CHOIR CONCERT, for the benefit of the Choir Outing Fund, will be held in the Parish House Thursday evening, June 2nd. They will be assisted this year by the Camden Choral Society, and the evening should be one of rare interest and delight. If you are not able to attend, Mr. Fry would be glad to have your offering for the Fund.

OFFERINGS for the Summer Outing Fund are now in order, and may be made to the Rector, the Sister-in-Charge, or placed on the collection plate if marked for this purpose. During the summer many vacations are arranged for mothers and their children, who are members of the Parish, and the only change from the hot and dusty city that they enjoy is what we are able to give them. This is a most worthy fund, and bespeaks your very generous offerings.

THE CORPORATE GIFT. At the General Convention held in New Orleans in 1925, the women of the Church pledged themselves to raise $100,000, in the following three years, to be used for Forward Work and to be known as the "Corporate Gift." S. Clement's has been asked to give $100 towards this sum. It is hoped that every woman of the Parish will give 25 cents to the Auxiliary Treasurer, Miss Connelly, in order that they may meet the obligation.

THE NEXT CATHOLIC CONGRESS in America will be held next October in the Cathedral at Albany. On the third Thursday in the month we shall be offering our Masses for that intention.

MONEY FOR FLOWERS ON THE ALTARS seems to be very hard to secure. A great many special memorials have been given this year, so that the great Feast Days are pretty well provided for, but the ordinary Sundays can only be provided for out of a general fund. We like to have fresh flowers on the Lady Altar, the Altar of Reservation, all the time. Such offerings, marked "Flowers," might be placed on the collection plates.

Parish Notes

THE WOMEN'S UNITED THANK OFFERING this year amounted to somewhat over two hundred dollars. Next year is the last of the three years before the gift is presented at the next General Convention. It is hoped that we can reach a total of one thousand dollars. Miss Hoffman, the Treasurer, has the small blue boxes, and it is suggested that interested persons take their boxes now, and begin at once with their savings for this offering of next year.

THE ANNUAL MEETING OF THE GUILD OF ALL SOULS will be held in S. Paul's Church, Brooklyn, Monday, May 9th. There will be a Solemn Mass at 11.15, when the Rector of S. Paul's will be the preacher. There will be a luncheon and a business meeting afterwards. It is hoped that many from S. Clement's will attend this meeting.

AT THE EASTER ELECTION, the following were elected to serve as Vestrymen for the ensuing three years: Messrs. Clinton Rogers Woodruff, George Lewis Mayer, S. McKean Bayard, and Horace Wells Sellers. Dr. Francis D. W. Lukens was elected to complete the term of Mr. Francis P. Adams, whose resignation was accepted with regret at a former meeting.



The Month of Mary

The honour assigned by God to Blessed Mary was pre-eminent, to be the Mother of Christ who is God Almighty. And in accordance with her great vocation, she was endowed with divine grace from her birth and before her birth, as the whole Church has commonly believed and taught. Many Christians have also believed that at the moment of her conception in the womb of her mother Anna she was saved miraculously from that taint of sin and faulty inclination towards self-will, apart from God's will, which is the common heritage of all other children of men; and that the redemptive grace of Christ, which saves us from the guilt and power of sin, saved her from any contact with it.

This doctrine of S. Mary's Immaculate Conception without original sin is an inference from the fact of her motherhood of Christ, and from the fact that she passed her whole life without committing any sin. It has been taught in the Roman Catholic Church in modern times as a necessary part of the Christian Faith; but not so in the Eastern Church. The English Church has given no definite pronouncement on the subject. It does not assert that belief in the doctrine is necessary for faithful Church membership; but it follows mediaeval custom in commemorating S. Mary's Conception, and does not commemorate the conception of any other Saint.

The Month of Mary

The pre-eminent honour of S. Mary still remains to her in heaven. Christ has not ceased to be truly man, nor has Mary ceased to be Christ's Mother. The Church, therefore, venerates her above all Saints, and has loved to ascribe to her every title of honour. She is called the Queen of Heaven, for she is exalted above the angels, and above the Saints who reign in Christ. She is the Queen-Mother of Him who is King of kings and Lord of lords, acknowledged and crowned by her Son in heaven. She is called our Advocate, because we think of her as being of all the saints the most closely united with Jesus Christ, and because we have learnt to know the power of petitions commended to her intercession.

But no title that can be given to S. Mary can exceed the greatness of that earliest title given to her by the authority of the whole Church, the Mother of God. And yet let us note that it was chiefly for the glory of Jesus Christ, and to establish the truth of His true divinity and humanity, that that name was solemnly given to her. The fact of her motherhood is our justification in giving her every honour that can be given to a human being. Devotion to the Blessed Mother is the safeguard of the true belief in the Incarnation. And remembrance of her motherhood will prevent us from forgetting in our devotion the infinite gulf that separates her, as a created being, from Him who is her Creator and the Creator of all. For we can never rest in the thought of the Mother. The word itself suggests the thought of the Son who is infinitely greater than His human Mother. The image of Blessed Mary which is dearest to the Christian heart is not that of the Virgin crowned in the glory of heaven, but that of the Virgin in the greater glory of her Motherhood, holding in her arms her Son, the babe of her body, who deigned to take from her all He could take, His human nature, but who in His own Person from all eternity is the Lord God.—*George D Carleton, "The King's Highway."*

The Regina Coeli

During Easter-tide, instead of the Angelus, is said the Regina Coeli.

Hail to thee, O Queen of Heaven, Alleluia!
He Whom thou wast meet to bear, Alleluia!
As He promised, has arisen, Alleluia!
Pour for us to Him thy prayer, Alleluia!

V. Rejoice and be glad, O Virgin Mary, Alleluia!
R. For the Lord is risen indeed, Alleluia!

Let us pray.

O God, Who by the Resurrection of Thy Son, our Lord Jesus Christ, hast vouchsafed to make glad the whole world, grant, we beseech Thee, that, through the intercession of the Virgin Mary, His Mother, we may attain to the joys of eternal life, through the same Christ our Lord. A-men.

Blessing for a Motor Car

O Lord, we beseech Thee graciously to hear our supplications, and bless this car with Thy right hand; and give Thy holy Angels charge over it, that all who ride therein may always be safeguarded from all perils; that as the Ethiopian man seated in his chariot read the sacred Scriptures, and was born into the Faith by the guidance of Thy holy deacon St. Philip, so also Thou wouldst give to Thy faithful people, who continually trust in Thy protection, safety in all their journeys; and that Thou wouldst extend Thy grace to all their good works, that after they have gone in the ways of Thy commandments and through the vicissitudes of life, they may merit of Thy mercy the eternal joy they seek, through Christ our Lord. Amen.



BAPTIZED

"As many of you as have been baptized into Christ, have put on Christ"

April 10. David Harry Thompson
13. Marion Sargent

MARRIED

"Those whom God hath joined together, let no man put asunder"

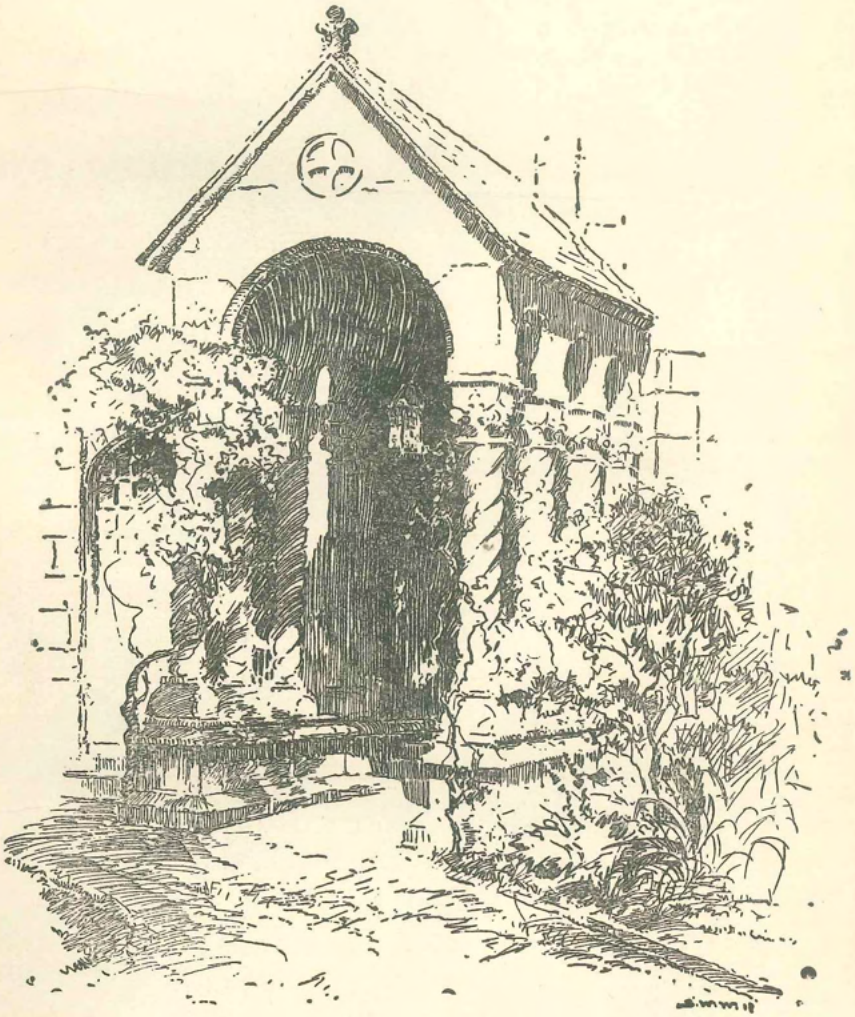
April 20. George McAllister and Mary Bustard

BURIED

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them"

April 2. Richard C. Wilde
7. Mary (Neff) Sawyer
14. Alexander Sholder
23. E. Tillson Ward

S. Clement's Magazine



June-September, 1927

Prayer for S. Clement's Church Philadelphia

BLESS, O Lord, this Parish, and grant that Thy Name may be worshipped here in truth and purity, to all generations. Give Thy grace and wisdom to all the Clergy, that they may exercise holy discipline, and be themselves patterns of holiness, simplicity and self-denial. Bless all who worship here; take from them all pride, vanity and self-conceit, and give them true humility and self-abasement. Enlighten their minds, subdue their wills, purify their hearts, and so penetrate them with Thy Spirit and fill them with Thy love that they may go forth animated with earnest zeal for Thy glory; and may Thy ever living Word so dwell within their hearts that they may speak with that resistless energy of love which shall melt the hearts of sinners to the love of Thee. Open, O Lord, the hearts and hands of Thy people, that they may be ready to give and glad to distribute to our necessities. Bless the founders and benefactors of this Parish, and recompense them with the riches of Thine everlasting Kingdom, for Jesus Christ's sake. A-men.

S. Clement's, Philadelphia

Kalendar—June, 1927

The Sacred Heart of Jesus

1. W. IN THE ASCENSION OCTAVE.
2. Th. OCTAVE DAY THE ASCENSION. Mass for Catholic Congress. Choir Concert, 8 P. M.
3. F. FERIA. Holy Hour, 8 P. M.
4. Sa. VIGIL OF PENTECOST.
5. Su. WHITSUNDAY. Additional Low Mass at 6.
6. M. IN THE OCTAVE. S. Mary's Guild, 8 P. M.
7. Tu. IN THE OCTAVE.
8. W. EMBER DAY.
9. Th. IN THE OCTAVE.
10. F. EMBER DAY. Sermon and Benediction, 8 P. M.
11. Sa. EMBER DAY.
12. Su. TRINITY SUNDAY. I Vespers S. Barnabas, 8 P. M. Dr. E. M. Jefferys, Preacher.
13. M. S. BARNABAS, Ap.
14. Tu. S. BASIL, B.C.D. Year's Mind, P. F. Mowry, 7.30 A. M. Fr. Wagonseller's First Mass, 8.45 A. M.
15. W. SS. VITUS, MODESTUS AND CRESCENTIA, M.M.
16. Th. CORPUS CHRISTI. Additional Low Mass at 6. Solemn Mass at 11. Sermon and Benediction at 4.
17. F. IN THE OCTAVE. Sermon and Benediction, 8 P. M.
18. Sa. IN THE OCTAVE.
19. Su. IN THE OCTAVE. (I Trinity.) Sermon and Devotional Service, 8 P. M.
20. M. IN THE OCTAVE.
21. Tu. IN THE OCTAVE.
22. W. IN THE OCTAVE.
23. Th. OCTAVE DAY CORPUS CHRISTI (vigil).
24. F. NATIVITY S. JOHN BAPTIST. Sermon and Benediction, 8 P. M.
25. Sa. SACRED HEART OF JESUS.
26. Su. II TRINITY. (Com. Octave.) High Mass at 11. Sermon and Devotional Service, 8 P. M.
27. M. IN THE OCTAVE S. JOHN.
28. Tu. VIGIL. SS. PETER AND PAUL, App. (Com. Octave.)
29. W. SS. PETER AND PAUL, App.
30. Th. COMMEMORATION OF S. PAUL, Ap. Mass for Albany Catholic Congress.

Mass Daily at 7, 8 and 9.30. Matins at 9. Vespers at 6.

S. Clement's, Philadelphia

Kalendar—July, 1927

The Precious Blood of Jesus

1.	F.	PRECIOUS BLOOD OF JESUS. (Octave Day S. John Bapt.) Holy Hour, 8 P. M.	
2.	Sa.	VISITATION, B.V.M. Day of Intercession for London Catholic Congress.	
3.	Su.	III TRINITY. High Mass at 11. Sermon and Devotional Service, 8 P. M.	Catholic Congress in London
4.	M.	IN THE OCTAVE SS. PETER AND PAUL, APP.	
5.	Tu.	S. ANTONY ZACCARIA, C.	
6.	W.	OCTAVE DAY. SS. PETER AND PAUL, App.	
7.	Th.	SS. CYRIL AND METHODIUS, BB.CC.	
8.	F.	S. ELIZABETH, Q.W. Sermon and Benediction, 8 P. M.	
9.	Sa.	MASS OF S. MARY.	
10.	Su.	IIII TRINITY. High Mass at 11. Sermon and Devotional Service, 8 P. M.	
11.	M.	FERIA. REQUIEMS.	
12.	Tu.	S. JOHN GUALBERT, Ab.	
13.	W.	FERIA. Votive Masses of the Sacred Heart.	
14.	Th.	S. BONAVENTURA, B.C.D. Mass for Albany Catholic Congress.	
15.	F.	FERIA. Votive Masses of the Precious Blood. Stations of the Cross and Benediction, 8 P. M.	
16.	Sa.	MASS OF S. MARY.	
17.	Su.	V TRINITY. High Mass at 11. Sermon and Devotional Service, 8 P. M.	
18.	M.	S. CAMILLUS, C.	
19.	Tu.	S. VINCENT DE PAUL, C.	
20.	W.	S. JEROME EMILIANI, C.	
21.	Th.	FERIA. REQUIEMS.	
22.	F.	S. MARY MAGDALENE. Sermon and Benediction, 8 P. M.	
23.	Sa.	S. APOLLINARIS, B.M. (vigil).	
24.	Su.	VI TRINITY. High Mass at 11. Sermon and Devotional Service, 8 P. M.	
25.	M.	S. JAMES, Ap.	
26.	Tu.	S. ANNE, MOTHER OF B.V.M. Rector's Itinerary Mass at 7.	
27.	W.	FERIA. REQUIEMS.	
28.	Th.	FERIA. Votive Masses of the Blessed Sacrament.	
29.	F.	FERIA. Votive Masses of the Precious Blood. Stations of the Cross and Benediction, 8 P. M.	
30.	Sa.	MASS OF S. MARY.	
31.	Su.	VII TRINITY. High Mass at 11. Sermon and Devotional Service, 8 P. M.	

Mass Daily at 7, 8 and 9.30. Matins at 9. Vespers at 6.

S. Clement's, Philadelphia

Kalendar—August, 1927

Our Lady in Heaven

1.	M.	S. PETER'S CHAINS.
2.	Tu.	S. ALPHONSUS LIGOURI, B.C.D.
3.	W.	FERIA. REQUIEMS.
4.	Th.	S. DOMINIC, C. Mass for Albany Catholic Congress.
5.	F.	FERIA. Votive Masses of the Sacred Heart. Holy Hour, 8 P. M.
6.	Sa.	TRANSFIGURATION OF OUR LORD.
7.	Su.	VIII TRINITY. High Mass at 11. Sermon and Devotional Service, 8 P. M.
8.	M.	FERIA. REQUIEMS.
9.	Tu.	VIGIL.
10.	W.	S. LAWRENCE, M.
11.	Th.	FERIA. Votive Masses of the Blessed Sacrament.
12.	F.	S. CLARE, V. Sermon and Benediction, 8 P. M.
13.	Sa.	VIGIL. ASSUMPTION B.V.M.
14.	Su.	VIIII TRINITY. High Mass at 11. Sermon and Devotional Service, 8 P. M.
15.	M.	ASSUMPTION B.V.M. Additional Low Mass at 6.
16.	Tu.	S. JOACHIM, Father B.V.M.
17.	W.	S. HYACINTH, C.
18.	Th.	IN THE ASSUMPTION OCTAVE.
19.	F.	IN THE OCTAVE. Sermon and Benediction, 8 P. M.
20.	Sa.	S. BERNARD, Ab.
21.	Su.	X TRINITY. (Com. Octave.) High Mass at 11. Sermon and Devotional Service, 8 P. M.
22.	M.	OCTAVE DAY ASSUMPTION B.V.M.
23.	Tu.	S. PHILIP BENIZI, C. (vigil).
24.	W.	S. BARTHOLOMEW, Ap.
25.	Th.	FERIA. REQUIEMS.
26.	F.	FERIA. Votive Masses of the Precious Blood. Stations of the Cross and Benediction, 8 P. M.
27.	Sa.	S. JOSEPH CALASANCTIUS, C.
28.	Su.	XI TRINITY. (S. Augustine, B.C.D.) High Mass at 11. Sermon and Devotional Service, 8 P. M.
29.	M.	BEHEADING OF S. JOHN BAPTIST.
30.	Tu.	S. ROSE OF LIMA, V.
31.	W.	S. RAYMOND NONNATUS, C.

Mass Daily at 7, 8 and 9.30. Matins at 9. Vespers at 6.

S. Clement's, Philadelphia

Kalendar—September, 1927

Seven Sorrows of Our Lady

1. Th. FERIA. REQUIEMS.
2. F. FERIA. Votive Masses of the Sacred Heart. Holy Hour, 8 P. M.
3. Sa. MASS OF S. MARY.
4. Su. XII TRINITY. High Mass at 11. (Choir returns.) Sermon and Devotional Service, 8 P. M.
5. M. FERIA. REQUIEMS.
6. Tu. FERIA. Votive Masses of the Holy Ghost.
7. W. FERIA. Votive Masses of the Sacred Heart.
8. Th. NATIVITY, B.V.M. Mass for Albany Catholic Congress. Stations of the Cross and Benediction, 8 P. M.
9. F. FERIA. Votive Masses of the Precious Blood.
10. Sa. S. NICHOLAS OF TOLENTINO, C.
11. Su. XIII TRINITY. High Mass at 11. Sermon and Devotional Service, 8 P. M.
12. M. NAME OF MARY.
13. Tu. FERIA. REQUIEMS.
14. W. EXALTATION OF THE HOLY CROSS.
15. Th. SEVEN SORROWS OF B.V.M.
16. F. FERIA. Votive Masses of the Precious Blood. Sermon and Benediction, 8 P. M.
17. Sa. STIGMATA OF S. FRANCIS, C.
18. Su. XIIII TRINITY. High Mass at 11. Sermon and Devotional Service, 8 P. M.
19. M. SS. JANUARIUS AND COMP, M.M.
20. Tu. SS. EUSTACE AND COMP, M.M. (vigil).
21. W. S. MATTHEW, Ap. Ev. (Ember Day.)
22. Th. S. THOMAS OF VILLANOVA, B.C.
23. F. EMBER DAY. Stations of the Cross and Benediction, 8 P. M.
24. Sa. EMBER DAY.
25. Su. XV TRINITY. High Mass at 11. Sermon and Devotional Service, 8 P. M.
26. M. FERIA. REQUIEMS.
27. Tu. FERIA. Votive Masses of the Holy Ghost.
28. W. FERIA. Votive Masses of the Sacred Heart.
29. Th. S. MICHAEL AND ALL ANGELS.
30. F. S. JEROME, P.C.D. Sermon and Benediction, 8 P. M.

October 4th, 11 A. M., Solemn Mass in commemoration of the Fortieth Anniversary of the Clerical Union for the Maintenance and Defense of Catholic Principles.

S. Clement's Magazine

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A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania
Edited by the Rector.

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The Clergy

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Rector's Warden
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The Rector's Letter

MY DEAR FRIENDS:—

Since this is the last issue of the Magazine until the autumn number, its publication has been delayed, so that it might include a complete summary of the year's work and give you the full roster for the summer.

The congregations have continued to be large during the later feasts and the number of communions most gratifying, yet it seems that for much too large a number Easter Day ends the Church Year. The Ascension of our Blessed Lord to His eternal Session on the right hand of God, and the birth of the Catholic Church on Pentecost, bring to us today with vital force and power the Merits of His Death and Passion and His Glorious Resurrection. Those who keep the Solemnity of Corpus Christi, coming at this season, realize afresh how the grace and virtue of His Life and Death, His Resurrection and Ascension, are communicated to us in the Holy Sacrament of the Altar, and how, though withdrawn from our natural sight, He is with us in the Tabernacle until the consummation of all things.

Summer Masses

And here a word should be said about Mass in the summer. It is with no little difficulty that the complete schedule of services is maintained at S. Clement's during the summer months. This is a great boon not only to our own congregation but also to many other Church people in the city, where the services in their own particular parishes are curtailed. It is quite evident that you all appreciate this, for the number of communions keeps up well, and the attendance Sunday evening at our simple devotional service before the Blessed Sacrament is always much larger than any we have in the winter with the full choir and Solemn Vespers.

Mass During Holidays

This word about Mass in the summer must be directed to those who are going away for a period of holiday. Whether that period be long or short, careful attention should be given before going away to the opportunities for Mass. To make your plans, and then find no occasions for Mass and Communion, is no excuse. It is the solemn obligation of every Catholic to hear Mass on every Sunday. It is for you to plan your Sundays so that you may be in a place where there is Mass and at the time when Mass is said. And if it be in surplice and stole, or even in Latin, it is still the Mass. For your Priest there is only one question, "Were you there?" It is a test whether your devotion is to one priest and one parish, to people and things as you like them, or to our Lord and His Church.

Catholic Congresses

Our thoughts and prayers are turning now to the English Church and the proximity of the great Catholic Congress to be held in London early in July. We shall be saying Mass every day for God's blessing on this great witness to the power and glory of the Holy Eucharist, and it is hoped that many will make their communions every day during the period of its sessions, and keep some part of the Saturday previous, July 2nd, in prayer and intercession in the Church. Quite a number of our parish have already gone abroad for the summer, and will represent S. Clement's at its sessions. The new proposed Prayer Book affects very seriously the practical side of Catholic life and devotion, and our English brethren are crying out for our prayers.

You must be giving a share of your prayers, too, to the next Catholic Congress in America, to be held in Albany in October. It is hoped that every one who subscribed last year has renewed subscription for this year, and all who are able to do so are asked to make a further money contribution to the funds. Here is a very definite way in which you can help this great cause that lies so close to your heart. Whether or not you are able to attend the meetings of the Congress, you can join with us in the offering of the Holy Sacrifice for its intention on the days that you see designated in the Kalendar, and you can give it a place in your daily prayers. Then there is this third way, by subscribing your money. Fr. Caine is the Secretary and Treasurer, and will be glad to have your offerings. As the details are published, the posters will appear on the bulletin board in the Church porch.

Missionary Budget

We were all rejoiced last year when we were able to meet our full missionary quota of sixty-six hundred dollars. It seemed a bit unwise to pledge the same amount this year, so instead we have assured the authorities at the Church House that we will do our best to raise fifty-five hundred dollars, and what a splendid thing it would be if we repeated the amount of last year! According to the records from the Diocesan Treasurer, for the first five months of the year the amount expected on our promise of fifty-five hundred dollars would be twenty-three hundred dollars, and on June first we had given nineteen hundred dollars. Will all those who wish to make offerings to the missionary work of the Church place such contributions, plainly marked, on the collection plates? Last year we made a great effort at the last moment to complete our quota. This year we will give our record as it appears from time to time, and hope it will prove an incentive for your more frequent and larger gifts.

Funerals

This paragraph is to be about Funerals. In the past few months three devout members of the parish have died, and S. Clement's has had no part in their burial. This is no reflection on the families of the departed, but had these persons left directions for their burial, there would have been no question. Only one of the three had a Requiem Mass at the time of burial. Masses were said here in the Crypt Chapel for each of them, when many of their friends assisted and made their communions. This reference is made simply to show how very necessary it is for every one to leave very special directions for their burial, and the directions should be left with some one on whom you can depend to fulfil them.

Clergy Staff

At the Diocesan ordinations on the day after Trinity Sunday, the Reverend Wayne MacVeigh Wagenseller was advanced to the Priesthood, and said his first Mass at the High Altar on the following day. Fr. Wagenseller has come to join our Staff, and is taking up his work immediately. He has been spending the past six months in England with the Community of the Resurrection at Mirfield, and brings greetings to S. Clement's from our dear friends there, Father King and Father Seyzinger. He will take charge of the Catechism, and work with the younger boys.

The Reverend Loren Nichols Gavitt, who has been here during the past two summers while a Seminarian, was ordained to the Diaconate on Ascension Day by the Bishop of Washington, and assisted at the Low Masses here on the following Sunday and acted as Deacon at the Solemn Mass. He will continue on the Staff for the present, acting as Choir pastor and as Warden of the junior servers. A great many younger boys are now serving at the Low Masses during the week, and we hope to have them serving at the Children's Mass when it is resumed in the autumn.

Father Roseboro left us the first of June to take up his permanent work at S. Paul's, Brooklyn, where the Cowley Fathers are in charge. He has worked in this parish before, so it was a real home-coming for him, and the people there are greatly rejoiced at his return. We are most grateful to him for all the splendid work he did during his short sojourn with us, and we can assure him that he has left many warm friends at S. Clement's.

Font Cover

The iron bracket for the font cover has been installed, and a most beautiful piece of iron work it is. Mr. Sellers found it in an antique shop, and had it remodeled to meet our need, and it is now in place. It is the gift of Mr. and Mrs. Herbert M. Morris of Riverton, New Jersey, in memory of their daughter, Ruth, who died several years ago. We do most deeply appreciate this lovely and useful addition to our Church.

Windows

While we are on the subject of the Church, some suggestions about the windows during the summer may not be amiss. It is very difficult to ventilate the Church satisfactorily, for some people like plenty of air, and others think every direct breeze is a draught. Will those people who are susceptible to every breeze, and feel every current of air, please select seats in the Church where this can be avoided? If such persons would sit on the side aisles, close to the wall, they would be out of the way of any such currents of air. Then the windows could be open, and those liking plenty of air could sit in the middle of the Church, and everybody would be happy. But when you insist on keeping your own seat, and having an offending window closed, you are not only acting very selfishly, but you are suffocating others who are as susceptible to the heat as you are to the cold. Consideration for others should be a conspicuous mark in Christians.

Saints' Days

You may have noticed on the monthly Kalendar a growing number in the Saints' Days that we are keeping. If you read through any catena of the Saints, such as Baring-Gould's volumes, or Butler's Lives of the Saints, you will find that there are a dozen or more assigned to every day in the year. These are all given certain degrees of importance, called Double or Semi-double, depending on whether the antiphons are said wholly or in part before the Psalms and Canticles, or Simples, when commemorations only are made. All of the days we are keeping are Double Feasts. Some of them may be very obscure and uncertain Saints, too, but they all personify some great Christian virtue which it will do us no harm to meditate upon and endeavor to emulate, and they bring too before the worshipper, in the Liturgy, a wide variety of Scriptures in Epistle and Gospel, as well as in the Introits and Graduals, and help us all to remember with some sense of vividness that we are one with them in the Communion of Saints. This leaves fewer days for Votive Masses, but in spite of that it is a great gain devotionally and liturgically.

Fr. Underhill

Father Underhill's sister, who had been ill for several years, died a few weeks ago, and was buried from S. Luke's Chapel in New York City. Our love and affection goes out very sincerely and warmly to him in this loss, which means the breaking up of his home. He came on to us soon after the funeral and spent a few days in the Clergy House. You will all be very happy with me to know that he is coming to make his home with us here. He is coming to be our guest, and to give us such help from time to time in the services as we may need and as he may be able to perform, but he will have no assigned duties, and no responsibilities. The spiritual blessing that his presence spreads over the Clergy House will be felt throughout the Parish, and it is with the warmest affection we welcome him to our family life once more.

Staff Vacations

The Clergy will have their holidays this year at about the usual times. Fr. Ewing will leave the middle of June and return the first of August; and Fr. Smith will spend August with some friends in Maine. I am rather planning to go abroad the last of July, to return the first of October, but as this arrangement is contingent on my mother's health, it may have to be abandoned later. If I am able to go abroad, I will spend most of the time in Italy and Southern France, going to England for about ten days before sailing for home.

This letter must not close without my wishing each and every one of you a happy and recreative summer. And may the Lord watch between me and thee when we are absent one from another.

Affectionately your Friend and Pastor,

Franklin Joiner –

✠

BAPTIZED

"As many of you as have been baptized into Christ, have put on Christ"

May 3. John Handel DeLorenzo
Marion Keyholt DeLorenzo
June 5. Albert Edward Jenkins
Edith Florence Jenkins
Alice Elizabeth Coles

MARRIED

"Those whom God hath joined together, let no man put asunder"

June 11. Theodore R. Owen and Catherine E. Gutknecht

BURIED

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them"

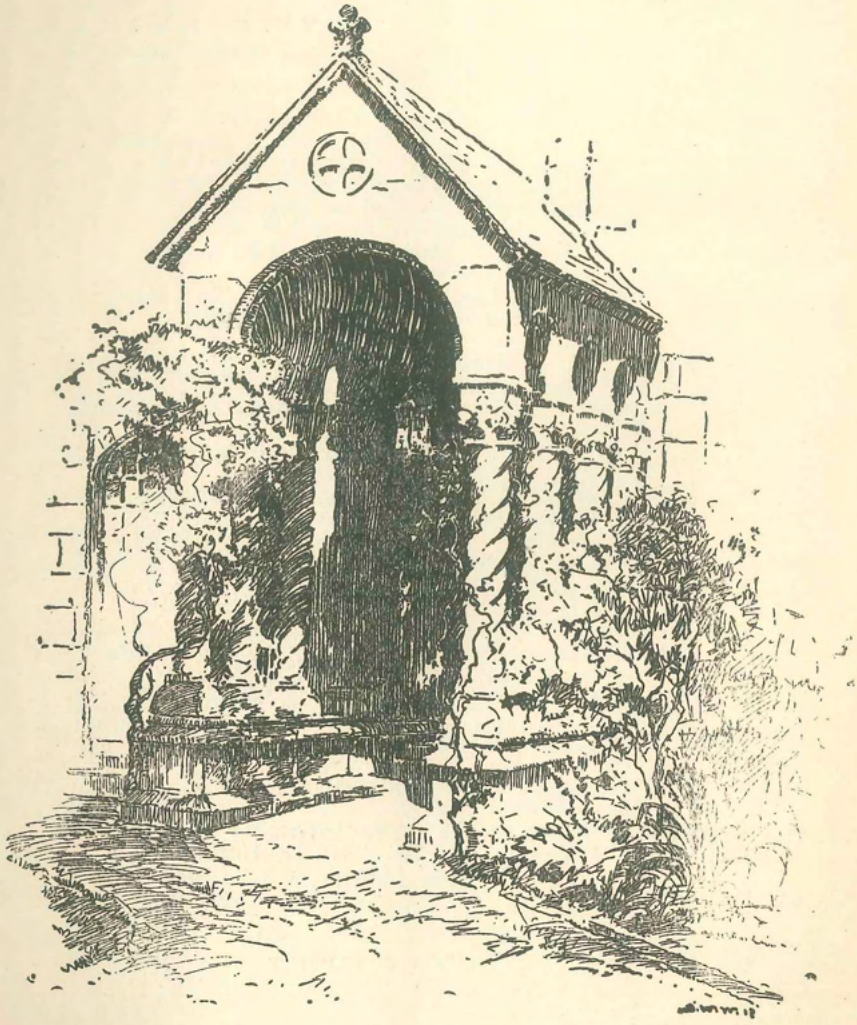
May 28. Joseph B. Collins
June 6. Sarah E. Gould
Mary Hillman

✠

A Ruling Passion

THERE was a young lady whose piety
Compelled her to "join a Society;"
She vowed several things,
And wore medals on strings,
And yet died in doubt and anxiety.

S. Clement's Magazine



October, 1927

Kalendar—October, 1927

THE HOLY ANGELS

1. Sa. MASS OF S. MARY.
2. Su. XVI TRINITY—THE MOST HOLY GUARDIAN ANGELS. Low Masses at 7 and 8. Sung Mass at 9.15. Solemn Mass at 11. Solemn Vespers at 8.
3. M. FERIA. Requiem Masses.
4. Tu. S. FRANCIS OF ASSISI, C. Girls' Club at 8 P. M.
5. W. FERIA. Votive Masses of the Angels. Solemn Mass at 11 in commemoration of the Fortieth Anniversary of the Clerical Union for the Maintenance and Defense of Catholic Principles. Votive Mass of the Holy Trinity.
6. Th. S. BRUNO, C. Mothers' Meeting at 8 P. M.
7. F. MASS OF S. MARY. Holy Hour at 8 P. M.
8. Sa. S. BRIDGET OF SWEDEN, W.
9. Su. XVII TRINITY. Low Masses at 7 and 8. Sung Mass at 9.15. Solemn Mass at 11. Solemn Vespers at 8.
10. M. FERIA. Requiems.
11. Tu. FERIA. Votive Masses of the Angels. Girls' Club at 8 P. M.
12. W. FERIA. Votive Masses of the Angels.
13. Th. FERIA. Votive Masses of the Angels. Mothers' Meeting at 8 P. M.
14. F. S. CALLISTUS, P. M. Sermon and Benediction at 8 P. M.
15. Sa. S. THERESA, V.
16. Su. XVIII TRINITY. Low Masses at 7 and 8. Sung Mass at 9.15. Solemn Mass at 11. Solemn Vespers at 8.
17. M. FERIA. Requiems. I Vespers of S. Luke at 6 P. M.
18. Tu. S. LUKE, Ev. Girls' Club at 8 P. M.
19. W. S. PETER OF ALCANTARA, C. Illustrated Lecture on Italy at 8.30 P. M. Offering for Missions.
20. Th. S. JOHN CANTIUS, C. Mothers' Meeting at 8 P. M.
21. F. FERIA. Votive Masses of the Angels. Stations of the Cross and Benediction at 8 P. M.
22. Sa. MASS OF S. MARY.
23. Su. XIX TRINITY. Low Masses at 7 and 8. Sung Mass at 9.15. Solemn Mass at 11. Solemn Vespers at 8.
24. M. S. RAPHAEL, Arch.
25. Tu. SS. CRISPIN AND CRISPINIAN, MM. Girls' Club at 8 P. M.
26. W. FERIA. Votice Masses of the Angels.
27. Th. VIGIL. I Vespers of SS. Simon and Jude at 6 P. M. Mothers' Meeting at 8 P. M.

(25–27: Catholic Congress in Albany.)

28. F. SS. SIMON AND JUDE, App. Sermon and Benediction at 8 P. M.
29. Sa. MASS OF S. MARY.
30. Su. XX TRINITY—FEAST OF CHRIST THE KING. Low Masses at 7 and 8. Sung Mass at 9.15. Solemn Mass at 11. Solemn Vespers at 8.
31. M. VIGIL. I Vespers of All Saints at 8 P. M.

November 1. ALL SAINTS. Low Masses at 6, 7, 8, 9.30; Solemn Mass at 11; Vespers of the Dead at 8 P. M.

NOVENA FOR THE THIRD ANNUAL CATHOLIC CONGRESS, 1927, SUNDAY, OCTOBER 15TH, TO SUNDAY, OCTOBER 23RD.

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PROGRAM
OF
Third Annual Catholic Congress

Honorary President
THE RIGHT REVEREND RICHARD H. NELSON, D.D.
Bishop of Albany
Chairman of the Sessions
THE REVEREND FRANK L. VERNON, D.D.
Rector of S. Mark's Church, Philadelphia, Pa.

SUBJECTS AND SPEAKERS

Tuesday, October 25—

8.00 P. M.

(*a*) Loyalty to the Church—The Rev. Charles Jarvis Harriman, Rector of the Church of S. James-the-Less, Philadelphia, Pa.

(*b*) The Nature of the Church—The Rev. Julian D. Hamlin, Rector of S. John's Church, Newport, R. I.

Wednesday, October 26—

10.30 A. M.—Solemn High Mass at All Saints' Cathedral.

2.30 P. M.

(*a*) The Faithful Departed—The Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana.

(*b*) Our Lady and the Saints—The Rev. Spence Burton, Superior S.S.J.E., Society of S. John the Evangelist, Boston, Mass.

4.30 P. M. Tea given by the ladies of the Cathedral at Guild Hall.

8.00 P. M.

(*a*) The Church and Society—Lawson Purdy, LL.D., Secretary and General Director of the Charity Organization Society, New York City, N. Y.

(*b*) The Missionary Charter of the Church—The Rev. Robert F. Lau, D.D., of the National Council, New York City, N. Y.

Thursday, October 27—

10.30 A. M.

(*a*) The Church and Education—Frederick C. M. Sills, LL.D., President of Bowdoin College, Brunswick, Maine.

(*b*) The Church, the College Student and Morals—The Rev. Bernard I. Bell, D.D., President of S. Stephen's College, Annandale, N. Y.

2.30 P. M.

(*a*) Saints in the Making—The Rev. Charles Townsend, Jr., Rector of the Church of the Good Shepherd, Rosemont, Pa.

(*b*) The King of Saints—The Rev. George L. Richardson, D.D., Rector of S. Paul's Church, Burlington, Vermont.

The Rector's Letter

MY DEAR FRIENDS:—

To spend the summer in sunny Italy is indeed a most recreative holiday, as well as one replete with unique spiritual and artistic experiences. There has been actual sunshine every day of my visit, with corresponding heat, but by resting in the early afternoon one escapes its worst glare and is ready in the late afternoon for a fresh tour of sightseeing. Indeed, often in the duller light of the afternoon, the frescoes in the churches and the pictures in the galleries are more impressive and beautiful.

On every side one finds objects hallowed by their association with the early history of the Christian Church in addition to the tombs of Apostles and Saints and their relics which are presented everywhere for veneration. Many of these wonderful churches and shrines will always stand out clearly in my memory, but none aroused my interest nor stirred my emotions more deeply than the Basilica of S. Clement in Rome. To worship here in this church, containing the relics of S. Clement and S. Ignatius under the High Altar, and built over the home of S. Clement and his private chapel, was an experience never to be forgotten. The Basilica of S. Clement is the titular church of Cardinal O'Connell of Boston, and he has raised large sums of money to restore it and to continue the excavations which are now about completed. Under the present Basilica is a more ancient church, with the most beautiful of frescoes, now sadly damaged and faded. In our own Crypt Chapel hangs a copy of one of these frescoes, a head of S. Clement, and had I not known this copy, I could not have recognized the old original in this underground church, because it has faded away so much—one of the great pities is that before many years so many of these frescoes will have disappeared entirely, for there are not sufficient funds to pay for their expensive preservation. Beneath this lower church, the house in which S. Clement lived has been discovered and excavated, as well as the remains of his private oratory. All of this had been submerged in a heavy flow of water, but in the past few years this has all been drained off, revealing beneath S. Clement's house, an ancient chapel to the pagan goddess Mithras, showing her altar and a very wonderful statue. All of this is of the deepest interest, but the interest is greatly deepened when it is the ancient home, chapel, and church of our beloved Patron, and Rome's fourth Bishop and a Martyr.

And so one could write of all the other great Roman Basilicas, of the Church of S. Francis at Assisi, where every spot was pregnant with the spirit and devotion of this "everybody's Saint," of S. Mark's in Venice, of S. Croce in Florence, and Giotio's Campanile at the Cathedral. But this must be saved until the time I can tell you about it all rather than write it, and this I will endeavor to do in several illustrated lectures which I will give beginning this month while it is all so fresh in my memory and my experience, for I am most eager to share it all with you.

The Third Annual Catholic Congress

The Third Annual Catholic Congress will be held in Albany, New York, during the last week in October. The Committee has published the program and list of speakers, in which Philadelphia plays a conspicuous part. How splendid it would be were it only possible for more of you to attend the Congress in person, but because that is impossible for the greater number of you, it is all the more reason why you should be giving it a large part in your prayers, and why you should subscribe to its membership. All of you who subscribed last year to the Milwaukee Congress should renew your subscriptions this year, with many new additions. Subscriptions may be handed to any of the clergy. The Congress and its speakers will be in our Mass intentions throughout the month and we will observe a Novena the week before the Congress opens. I hope every one will make at least one Communion with this intention.

The Congress Missionary Offering

At the first of the Congresses in New Haven, a spontaneous offering for missions was taken up at the closing service and it was disbursed by the Committee amongst definitely Catholic missions at home and abroad. Last year at Milwaukee the missionary offering was a definite part of the program and several thousand dollars was received. The Presiding Bishop of the Church was present at that Congress and, by his cordial greeting and sympathetic interest and participation in the movements of the Congress, won the hearts and affections of all the members. As a mark of appreciation to him personally, and as a token of confidence in his administration of the missionary boards of the Church, this offering was presented through him to the National Council. S. Clement's Church has had no part in either of these two missionary offerings. It would give me the greatest satisfaction, and should be a matter of pride with you, to subscribe to the missionary offering of the Albany Congress, and then share further in the work the Congress undertakes to do. Such missionary offerings, plainly marked, may be put on the collection plates, handed to the clergy, or sent direct to the Accounting Warden.

Mass Attendance on Special Days

The attendance at Mass and the number of Communions on the Feasts of our Blessed Lord, our Lady, and the Holy Apostles, should be very much greater than it is. Many people who are not able to come to Mass every day, nor regularly once between Sundays, might find it possible to come on one of these greater days, which rarely are more than two in number in any one month. This month on the Feast of S. Luke, Evangelist, and the Feast of SS. Simon and Jude, Apostles, I shall expect greater numbers at Mass and Communion.

The Parish Missionary Quota

While we are speaking of the missionary offerings, you must be reminded of the Diocesan quota, where during the summer we have fallen far behind in our gifts. Last year, during the last week in the year, I made a desperate effort to complete our quota and did so. This year we must prepare in advance for it and so you are here reminded to make as large gifts as possible to the general missionary work of the Church. This can best be done through the missionary side of the duplex envelopes. Whenever you feel able to increase your weekly offerings, do not forget this side of your envelopes, nor because you have pledged to give fifty cents a week in it, feel you cannot slip in an extra dollar when you have it to give. Before the end of the year, I hope to give at least three illustrated lectures on Italy, and the offerings at these lectures will be applied on the Parish's missionary budget.

The Work of the Staff

The work of the several priests on the staff will remain practically unchanged for the winter. I will be having the eight o'clock Mass on Sundays and will preach at the High Mass. Father Arnold will sing the Children's Mass at 9.15. Father Ewing and Father Smith will alternate Sundays with singing the Solemn Mass and preaching at Solemn Vespers. Father Ewing will continue with his visiting amongst the members of the Mothers' Meeting, but Father Wagenseller, who will be in charge of the children's work, will have the Mothers' Meeting devotional service Thursday evenings and make the address. Mr. Gavitt will be the choir pastor and will also be in charge of the Junior servers. It seemed wise during the past year to disband S. Vincent's Guild of Acolytes, so it no longer exists in the parish. Instead, such men and boys as I may approve and appoint, and who are trained under my direction, will serve the Masses and assist in the sanctuary at the Solemn Services.

All Saints and All Souls

These two days early in November will be upon us before the November magazine is in your hands, so the services for these two days had better be announced here and now. The first Vespers of All Saints will be sung in the Church, Monday evening, October 31st, followed by a sermon. There will be an additional Low Mass at six on the Feast Day itself and a Solemn Mass at eleven. The offerings on this day are given to the work of the All Saints' Sisters at S. Anna's Home. In the evening Vespers of the Dead will be said in S. John's Chapel at eight, with a few hymns and a short address. There will be an added Mass at six on November 2nd and a Solemn Requiem at eleven, followed by the Absolutions at the catafalque. Names to be read at the altar on this day of the Commemoration of the Faithful Departed should be in the hands of the clergy not later than Sunday evening, October 31st. The offerings on All

Souls Day are for the Parish's annual offering to the Guild of All Souls.

Plans for keeping the Patronal Festival are well under way, which this year includes the seventieth anniversary of the laying of the corner-stone of the Church. Mrs. Borden, as a little girl, was present at that ceremony and remembers the occasion very vividly. I hope in next month's magazine to tell you something about it, as Mrs. Borden relates it to me.

The Catholic Club

During the first week in October the Clerical Union for the Maintenance and Defense of Catholic Principles, more familiarly known as the Catholic Club, will be keeping its fortieth anniversary at S. Clement's, in connection with the regular monthly meeting, which meetings will in October be resumed for the winter. The Club has a membership of Priests alone, who meet in different parishes each month, to make a corporate offering of the Holy Sacrifice, to have a meditation given by one of their number, and, after a luncheon, to hear a paper or address from some visiting Priest or Prelate. It is from the various Clerical Unions in the several dioceses that has sprung the Central Committee that organized the Priest's Convention in Philadelphia in 1924, and that has now become the permanent central Catholic Congress Committee.

Conclusion

While this letter is being written abroad, I fully expect to be at home in my accustomed place before it reaches your hands. My holiday has been most delightfully restful and recreative both mentally and physically. It will be a great joy to be amongst you all again and share with you the fruits of my summer's travels and experiences.

May God give us all grace and strength to love Him more dearly, to know Him more clearly, and to serve Him more nearly.

Faithfully and affectionately your Pastor,

Franklin Joiner

October—Month of the Angels

Ye watchers and ye holy ones,
Bright Seraphs, Cherubim and Thrones,
Raise the glad strain, Alleluya!
Cry out Dominions, Princedoms, Powers,
Virtues, Archangels, Angels' choirs,
Alleluya! Alleluya!

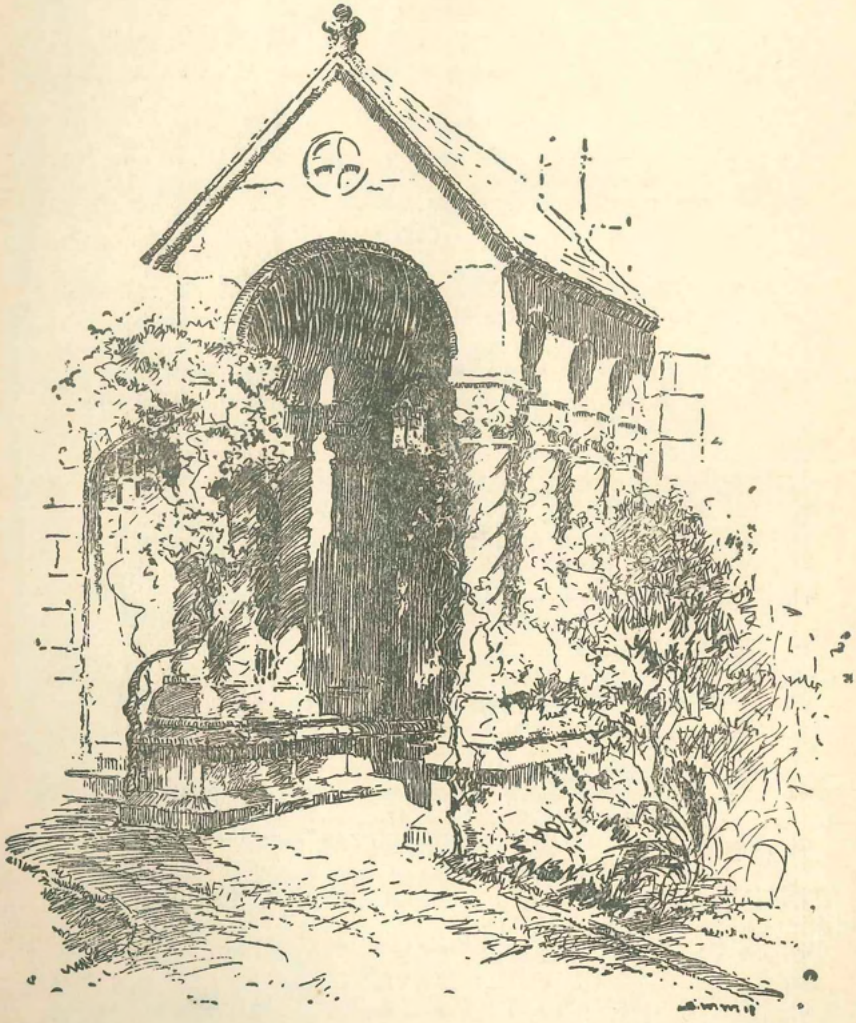
O higher than the Cherubim,
More glorious than the Seraphim,
Lead their praises, Alleluya!
Thou Bearer of the Eternal Word,
Most gracious, magnify the Lord,
Alleluya! Alleluya!

Respond, ye souls in endless rest,
Ye Patriarchs and Prophets blest,
Alleluya! Alleluya!
Ye holy Twelve, ye Martyrs strong,
All Saints triumphant, raise the song,
Alleluya! Alleluya!

O friends, in gladness let us sing,
Supernal anthems echoing,
Alleluya! Alleluya!
To God the Father, God the Son,
And God the Spirit, Three in One,
Alleluya! Alleluya!

—*Athelstan Riley.*

S. Clement's Magazine



November, 1927

Kalendar—November, 1927

THE HOLY SOULS

1. Tu. ALL SAINTS. Additional Low Mass at 6. Solemn Mass at 11. Vespers of the Dead, 8 P. M.
2. W. ALL SOULS. Additional Low Mass at 6. Solemn Mass at 11, with Absolutions at the Catafalque. Women's Auxiliary, 3 P. M.
3. Th. IN THE OCTAVE. Mothers' Meeting at 8.
4. F. S. CHARLES BORROMEO, B.C., COM. OCTAVE. Holy Hour, 8 P. M.
5. Sa. IN THE OCTAVE.
6. Su. XXI TRINITY. COM. OCTAVE.
7. M. IN THE OCTAVE. S. Mary's Guild, 8 P. M.
8. Tu. OCTAVE DAY. ALL SAINTS. Girls' Club, 8 P. M.
9. W. FERIA. REQUIEM MASSES. Lecture by Anthony Jackson, 8.30 P. M., "France and the Battlefields."
10. Th. S. ANDREW AVELINO, C. Mothers' Meeting, 8 P. M.
11. F. S. MARTIN, B.C. Stations of the Cross for the Departed.
12. Sa. FERIA. Mass of S. Mary. Requiem in Crypt, 7.30 A. M.
13. Su. XXII TRINITY.
14. M. S. JOSAPHAT, B.M.
15. Tu. S. GERTRUDE, V. Girls' Club, 8 P. M.
16. W. FERIA. Requiem Masses.
17. Th. FERIA. Requiem Masses. Mothers' Meeting, 8 P. M.
18. F. FERIA. Requiem Masses. Address and Benediction, 8 P. M.
19. Sa. S. ELIZABETH, W.
20. Su. XXIII TRINITY.
21. M. PRESENTATION, B.V.M.
22. Tu. S. CECELIA, V.M. I Vespers, S. Clement (Patronal Feast), 8 P. M.

Novena for the Parish

23. W. S. CLEMENT, P.M. Additional Low Mass at 6. Solemn Mass and Procession at 11.
24. Th. S. JOHN OF THE CROSS. COM. OCTAVE. (Thanksgiving Day.) High Mass at 9.30.
25. F. S. KATHARINE, V.M. COM. OCTAVE. Sermon and Benediction, 8 P. M.
26. Sa. S. SYLVESTER, Ab. COM. OCTAVE.
27. Su. I ADVENT. COM. OCTAVE. Procession of Guilds, 8 P. M.
28. M. IN THE OCTAVE. Parish Reception and Tea, with Dancing, 8 P. M.
29. Tu. IN THE OCTAVE (Vigil). I Vespers, S. Andrew, Ap., 6 P. M. Girls' Club, 8 P. M.
30. W. S. ANDREW, Ap. OCTAVE DAY. S. CLEMENT. 8.30 P. M., Lecture on Italy by the Rector.

S. Clement's Magazine

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Matins, 9.45 A.M.
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Evensong, 6.00 P.M.
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Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
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Mothers' Meeting, Thursdays, 8.00 P.M.

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The Rector's Letter

MY DEAR FRIENDS:—

This month, opening with the festival of All Saints, followed by the Commemoration of All the Faithful Departed, and closing with our Patronal Feast, is one full of spiritual opportunity and privilege. It makes a most helpful prelude to our winter's work, which really does not begin until this time. Our devotion to the Saints in glory and to the Departed should draw us frequently to God's Altar, where, with all the company of heaven, we laud and magnify His glorious Name, to consecrate ourselves to His service, and to the Faith in which the Saints have lived and died.

Unless our lives are centered in the Altar, unless we take the Jesus we have found in the Sacrament out with us into the world, to attract men and women through the beauty and holiness of our lives, we have missed the whole point and purpose of our Holy Religion and God's purpose for us.

God is calling us to be His witnesses, even as the Saints witnessed in the days of their earthly pilgrimage. We have received the torch from them and must hand it on to those who follow us. And how God has blessed us by bringing us into the full privileges of the Catholic Faith. This also increases our responsibility. We can meet this task in grace and strength that God gives. Let none of us fail Him.

And may S. Clement, together with all the Saints, pray for us, his devoted children.

Faithfully and sincerely your Friend and Pastor,

Franklin Jones—

Mass Intentions During the Patronal Feast

WEDNESDAY—Thanksgiving for the Catholic Faith and God's blessings to S. Clement's.

THURSDAY—For our Country, the President, All in Authority, and the Peace of the World.

FRIDAY—For the Clergy, the Sisters and All who Work in the Parish.

SATURDAY—For the Children of the Parish: for the Choir and the Acolytes.

SUNDAY—For our Perseverance in the Catholic Faith and the Deepening of the Devotional Life.

MONDAY—For all the Faithful Departed, especially those who have Ministered and Worshipped at S. Clement's.

TUESDAY—For the Parish Work amongst the Women and Girls.

WEDNESDAY—For the Church's Missionary Program and our Part in that Work.

Patronal Feast

TUESDAY, NOVEMBER 22

8 P. M. I Vespers, S. Clement, P. M., followed by Procession and Solemn Te Deum. The Rector will preach. Musical numbers under the auspices of the American Guild of Organists.

WEDNESDAY, NOVEMBER 23.

S. Clement, P. M. Low Masses at 6, 7, 8, and 9.30. Festival Procession and Solemn Mass at 11. Gounod's "Messe Solenelle," S. Cecelia, with Harp and Tympani. Sermon by the Rev. Frederick S. Fleming, D.D., Rector of S. Stephen's Church, Providence, R. I.

THURSDAY, NOVEMBER 24

Thanksgiving Day. Com. Octave and S. John of the Cross. Low Masses at 7 and 8. High Mass, with Communion, at 9.30.

FRIDAY, NOVEMBER 25

S. Katharine, V. M. Com. Octave. Low Masses at 7, 8 and 9.30. Sermon and Benediction at 8 P. M.

SATURDAY, NOVEMBER 26

S. Sylvester, Ab. Com. Octave. Low Masses at 7, 8, and 9.30.

SUNDAY, NOVEMBER 27

Advent Sunday. Com. Octave. Low Masses at 7 and 8. High Mass at 9.15. Solemn Mass and Sermon at 11. Annual Procession of Guilds and Solemn Te Deum, 8 P. M. The Rev. Frederick D. Ward, Rector of S. Elisabeth's Church, Philadelphia, will preach.

MONDAY, NOVEMBER 28

In the Octave. Low Masses at 7, 8 and 9.30 (Requiem). Parish Reception and Tea, with Dancing, 8 to 11 P. M.

TUESDAY, NOVEMBER 29

In the Octave. Com. Vigil. Low Masses at 7, 8 and 9.30. I Vespers of S. Andrew, 6 P. M. Girls' Club, 8 P. M.

WEDNESDAY, NOVEMBER 30

S. Andrew, Ap. Com. Octave. Low Masses at 7, 8 and 9.30. 8.30 P. M., Illustrated Lecture on Italy by the Rector. Offering for Missions.

Parish Notes

THE ANNUAL RED CROSS ROLL CALL will open Sunday, December 6th, and Mrs. Paul Franklin Mowry will be in the Cope Room after the Solemn Mass to receive both renewals and new subscriptions to this most worthy cause.

THE CORPORATE COMMUNION of the Women's Auxiliary is made on the Friday morning after their monthly meeting. The Masses on this day are always offered for the Missionary Work of the Church.

Parish Notes

FRANCE AND THE BATTLEFIELDS will be the subject of the illustrated lecture in the Parish House, Wednesday evening, November 9th. It will be given by Mr. Anthony Jackson, a young man who has spent the summer in France and who is showing his own pictures. There will be an opportunity to make a silver offering for Missions.

THE PREACHER ON S. CLEMENT'S DAY will be the new Rector of S. Stephen's Church, Providence, Rhode Island. Fr. Fleming has taken a very conspicuous part in the Catholic Congress Movement, and has read several papers at the Congress meetings. He has come to the East from the Church of the Atonement, Chicago, and has declined two elections to the Episcopate.

FR. WARD, who needs no introduction to any one at S. Clement's, has consented to preach at the Annual Procession of Parish Guilds. This is one of our most enthusiastic services of the year, and we hope this year will prove no exception.

ON THANKSGIVING DAY, Holy Communion will be given at the Solemn Mass at half-past nine. The Mass is set at this hour so as to give every one an opportunity for Mass that day, and at the same time an opportunity for a good, full holiday.

REQUIEM MASSES will be offered during the month on all allowable days, and some not listed on the Kalendar may be provided from time to time, and these will be announced on the Church Porch Bulletin Board.

THE DISCRETIONARY FUND of the Rector again calls for help. With this fund he helps the poor, many of whom are receiving regular help month by month; entertains the Parish Guilds; gives monthly breakfasts to the Servers after their Corporate Communion; provides the stationery and stamps for his voluminous correspondence; pays carfare and taxi fare for sick calls! At least, this is what the Fund is supposed to do, and seldom does. He will be grateful always for your gifts.

FR. JOINER will be absent from the Parish the week beginning with November 13th, after the Solemn Mass. He is giving the Annual Retreat for the Associates of the Community of All Saints and their friends at the Convent in Orange Grove. He asks your prayers.

THE OFFERING ON S. CLEMENT'S DAY will be for Parish Expenses. It is hoped there may be a balance for appropriation to Missions.

THE RECTOR will preach at First Vespers of the Patronal Feast, in order to assure a short sermon. The Service as usual will be under the auspices of the American Guild of Organists, and will include an elaborate musical program under Mr. Fry's direction.

A Musical Event of Unusual Interest

On December 1st, at a quarter past eight o'clock, the Reverend Edmund Horace Fellowes, M.A., Mus. Doc., Chaplain of S. George's Chapel, Windsor Castle, England, will give a lecture on Tudor Church Music in S. Clement's Church, under the auspices of the American Organ Players' Club and the Pennsylvania Chapter of the American Guild of Organists.

The lecture will be illustrated by the following numbers, sung by the Choral Society of the Camden Chapter of the National Association of Organists, and the Choir of S. Clement's Church, under the direction of Mr. Fry.

Haec Dies (This Glad Day). Motet for six voices. William Byrd (1623).
O Lord, the Maker of All Things. William Mundy (1591).
Hosanna to the Son of David. Anthem for six voices. Thomas Weelkes (1640).
Let Thy Merciful Ears, O Lord. Anthem for four voices.

The following organ works by composers of the Tudor period will be played:

Introduction to Fantasie No. 1. Orlando Gibbons (1625).
Fugue from Fantasie No. 2. Orlando Gibbons (1625).
Played by Mr. George Alexander West.

Miserere by William Byrd (1623).
Played by Mr. S. Wesley Sears.

Canon Fellowes has devoted many years to the collecting of the English Madrigals and Church Music of the Elizabethan Period. He is editor of "The English Madrigal School," in thirty-six volumes, and co-editor of the ten-volume collection of Tudor Church Music.

Of the period in which these "a cappella" works originated, a well-known historian says: "The middle of the sixteenth century presents at once as respectable an array of fine composers, familiar with all the musical forms both sacred and secular, as then existed—one capable of taking a distinguished rank among the masters of other European nations; while at the same time to them belonged the honor of having given their country a school of music in many respects as original as it was profound, and, considered in all its importance, the most remarkable effort in musical art which the English nation can boast of."

No cards of admission will be required. All are invited. A certain number of seats will be reserved for the subscribers until eight o'clock.

Mr. Fry will be glad to receive subscriptions from any who wish to help defray the expenses incident to this occasion.

Parish Register

BAPTIZED

"As many of you as have been baptized into Christ, have put on Christ"

July	1.	Laura Loretta McCombs
	17.	James Edward Graveley.
August	7.	Charles Sloan Burns
	14.	Robert Paul Willis
		Dorothy Frances Keegan
	28.	John Robinson Lundell
		Nobumaso Frank Tomino
		Kazuko Marie Tomino
		Shizuko Elise Tomino
		Kaguee Dorothy Tomino
September	11.	Paul Franklin Scully
	12.	Bayly Elizabeth Hendrickson
	30.	Paul Ford White
October	2.	Joseph Charles McGettigan

MARRIED

"Those whom God hath joined together, let no man put asunder"

August	15.	William H. Williams and Gertrude L. Thurgate
September	17.	George S. Kelley and Margaret E. Havsam
October	29.	Morris W. Griffith and Elizabeth E. Fronefield

BURIED

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them"

June	27.	Mary Edna Orr
August	15.	Matthew John Stinson
September	5.	John Marasche Cowell
	16.	Marion Beck
	22.	Alice Elizabeth Fell
October	4.	Kate Huddell Edwards
	24.	Emily Benners Ashbridge
	31.	Elizabeth Strawbridge Gibbs

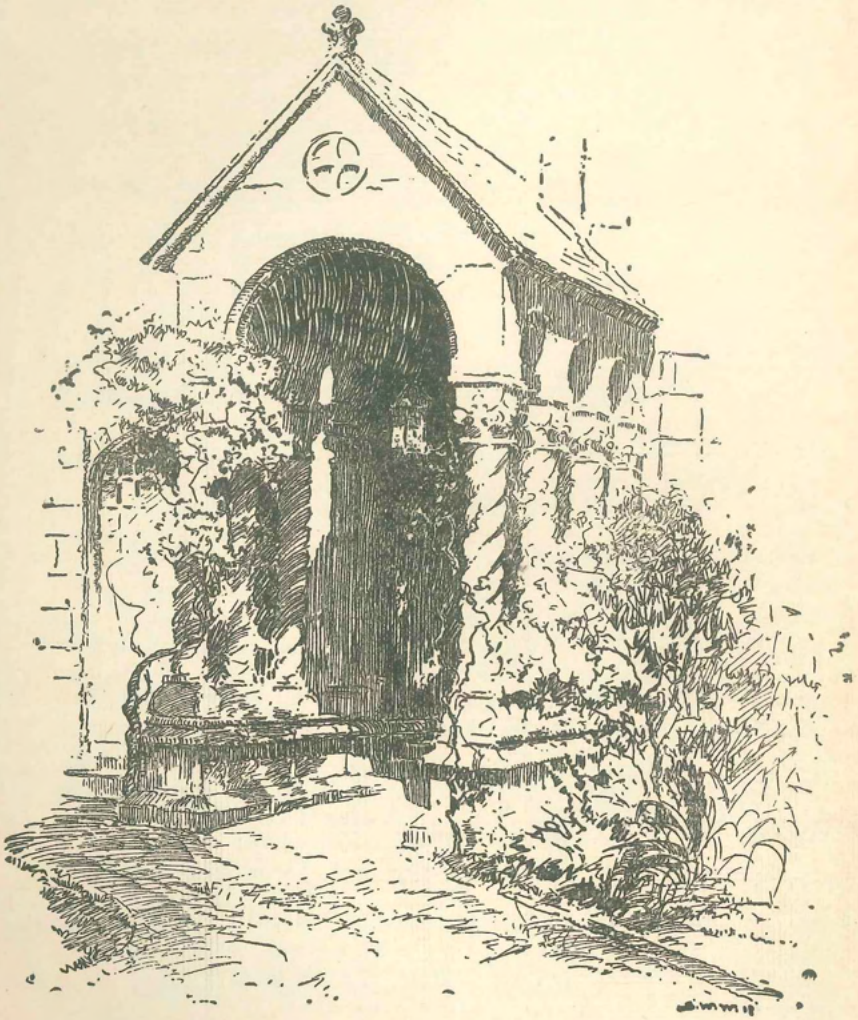
Novena for the Parish

November 15th to 22nd

Our Father ***Hail Mary*** ***Come, Holy Ghost***

Bless, O. Lord, this Parish, and grant that Thy Name may be worshipped here in truth and purity, to all generations. Give Thy grace and wisdom to all the Clergy, that they may exercise holy discipline, and be themselves patterns of holiness, simplicity and self-denial. Bless all who worship here; take from them all pride, vanity and self-conceit, and give them true humility and self-abasement. Enlighten their minds, subdue their wills, purify their hearts, and so penetrate them with Thy Spirit and fill them with Thy love that they may go forth animated with earnest zeal for Thy glory; and may Thy ever living Word so dwell within their hearts that they may speak with that resistless energy of love which shall melt the hearts of sinners to the love of Thee. Open, O Lord, the hearts and hands of Thy people, that they may be ready to give and glad to distribute to our necessities. Bless the founders and benefactors of this Parish, and recompense them with the riches of Thine everlasting kingdom, for Jesus Christ's sake. Amen.

S. Clement's Magazine



December, 1927

Kalendar—December, 1927

THE HOLY INFANCY

1. Th. FERIA. Canon Fellowes' Lecture, "Tudor Music," 8.30 P. M.
2. F. FERIA. Holy Hour and Benediction, 8 P. M.
3. Sa. S. FRANCIS XAVIER, C.
4. Su. II ADVENT. Offering today for the Parish Poor Fund.
5. M. FERIA. S. Mary's Guild, 8 P. M.
6. Tu. S. NICHOLAS, B.C. Girls' Club, 8 P. M.
7. W. S. AMBROSE, B.C.D. Women's Auxiliary, 3 P. M. I Vespers, B.V.M., 6 P. M.
8. Th. CONCEPTION, B.V.M. Solemn Mass at 9.30. Mothers' Meeting, 8 P. M.
9. F. IN THE OCTAVE. Corporate Communion, Women's Auxiliary. Sermon and Benediction, 8 P. M.
10. Sa. IN THE OCTAVE.
11. Su. III ADVENT.
12. M. IN THE OCTAVE.
13. Tu. S. LUCY, V.M. Girls' Club, 8 P. M.
14. W. IN THE OCTAVE. EMBER DAY. Illustrated Lecture, 8.30 P. M., Miss Lamb.
15. Th. OCTAVE DAY, CONCEPTION, B.V.M. Mothers' Meeting, 8 P. M.
16. F. EMBER DAY. Stations of the Cross and Benediction, 8 P. M.
17. Sa. EMBER DAY. O SAPIENTIA.
18. Su. IIII ADVENT. O ADONAI.
19. M. FERIA. O RADIX JESSE
20. Tu. VIGIL, S. THOMAS, Ap. I Vespers, S. Thomas, Ap., 6 P. M. Girls' Club, 8 P. M. O CLAVIS DAVID
21. W. S. THOMAS, Ap. O ORIENS
22. Th. FERIA. Confessions: 3 to 5, 7.30 to 9 P. M. Mothers' Meeting, 8 P. M. O REX GENTIUM
23. F. FERIA. Confessions: 10 to 11, 3 to 5, 7 to 8. Sermon and Benediction, 8 P. M. O EMMANUEL
24. Sa. VIGIL OF THE NATIVITY. Confessions: 10 to 12, 3 to 5, 7 to 9. I Vespers at 6 P. M. Carols and Benediction, 9 P. M. O VIRGO VIRGINUM
25. Su. NATIVITY OF OUR LORD JESUS CHRIST. Additional Low Mass at 6.
26. M. S. STEPHEN, Proto Martyr. Solemn Mass at 9.30.
27. Tu. S. JOHN, Ap. Ev. Solemn Mass at 9.30.
28. W. HOLY INNOCENTS, MM. Solemn Mass at 9.30.
29. Th. S. THOMAS A'BECKET, B.M. Mothers' Meeting Christmas Party and Mystery Play, 8 P. M.
30. F. IN THE CHRISTMAS OCTAVE. Sermon, Carols and Benediction, 8 P. M.
31. Sa. S. SYLVESTER, P.M. Children's Christmas Party, 3 to 5 P. M.

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Parish Notes

ANOTHER MISSIONARY BOX is in the course of preparation by the members of the Women's Auxiliary. For the past several years this has been a part of the great work they do in the winter. It is no small task. The money must be collected in order to purchase the goods. Miss Connelly is doing this. Then the things for the box must be purchased. Miss Haffelfinger is doing this. Then the things must be packed and shipped, and Mrs. Fritz is to do this. The good women want your interest and cooperation. Respond generously to the appeal. The men of the Parish should clothe the men of the family; the women should take care of the women; and the younger people should take care of the children. Then everybody's interest would be centered on the work, and it would be a really Parish missionary box in every sense of the word.

A CHRISTMAS PLAY, to be given by some members of the Girls' Club and a few of the Acolytes, is being coached by Fr. Wagenseller, and will be given for the first time at the Mothers' Meeting Christmas Party, the Thursday evening after Christmas. It will be repeated about Epiphany-tide, when all the members of the congregation will have an opportunity to see it. It is one of the plays from the York Cycle. These mystery plays form a great feature of the Christmas season in England and on the Continent.

AN ILLUSTRATED LECTURE, on the History of Ancient Embroideries and the Development of Ecclesiastical Needlework, will be given by Miss M. Antonia Lamb in the Parish House, Wednesday evening, December 14th, at 8.30 o'clock. There will be a silver offering for missions. Miss Lamb is a thorough student of the subject, and bears amongst her testimonials letters from the English Royal Family. Miss Lamb is a current contributor to several of our leading periodicals.

FR. CAINE, Secretary of the Catholic Congress Movement, will be the speaker at the December meeting of the Women's Auxiliary. He will speak about the Congress Movement, and especially about the recent Congress held in Albany, and the more local Conference at Lebanon. These monthly meetings of the Auxiliary are always addressed by some interesting speaker from the outside, and the women of the congregation who do not attend these meetings cannot appreciate how great is their loss. Every woman of the congregation is a member of the Auxiliary. Let us see more at the monthly meetings.

Parish Notes

TWO SPECIAL COLLECTIONS are received during December. The collection on the Second Sunday in Advent, December 4th, is for the Parish Poor Fund. While we do not have so many needy cases to handle, yet the ones we do have are very deserving cases, and demand regular assistance throughout the year. The funds are disbursed under the direction of the Rector and the Sister-in-Charge. The second collection is on Christmas Day, and is used to pay the Premiums on the Clergy's Pension Funds.

CHRISTMAS CONFESSIONS will be as follows:

Thursday:
- The Rector, 3 to 5 P. M.
- Fr. Ewing and Fr. Underhill, 7.30 to 9 P. M.

Friday:
- The Rector, 10 to 11 A. M., 3 to 5 P. M.
- Fr. Ewing, 3 to 5 P. M.
- Fr. Wagenseller and Fr. Smith, 7 to 8 P. M.

Saturday:
- The Rector, 10 to 12 A. M., 7 to 8 P. M.
- Fr. Wagenseller, 10 to 12 A. M.
- Fr. Ewing, Fr. Wagenseller and Fr. Underhill, 3 to 5 P. M.
- Fr. Ewing, Fr. Wagenseller, Fr. Underhill and Fr. Smith, 7 to 9 P. M.

The regular penitents in the Parish are asked to come to this Sacrament as early in the week as possible, and those who come on Saturday, when many will be waiting, are asked to please say the Confiteor before entering the Confessional, and to begin at once with the matter for Confession.

CHRISTMAS CARDS of unusual beauty, and priced at a very low figure, may be had in the Cope Room before and after all the services. The proceeds of this sale of cards goes to the Sisters of the Holy Nativity for their Mission House Fund.

SOLEMN MASSES will be offered on the Feasts of the Conception of the Blessed Virgin Mary; S. Stephen, Proto Martyr; S. John, Apostle and Evangelist; and the Holy Innocents, Martyrs, at 9.30 o'clock. Holy Communion will be given at these Masses.

ON CHRISTMAS EVE we will have our usual service of Carol Singing, followed by Benediction of the Blessed Sacrament, and Procession to the Creche, where our devotions will be offered and a Carol sung. Fr. Bull, C.R., still speaks of this Christmas Eve Service at S. Clement's as the most beautiful and devotional preparation for the Christmas Feast in which he has ever taken part.

Parish Notes

CHRISTMAS APPEALS come from all quarters. When you are answering them, do not forget the Christmas baskets to the poor of the Parish. Send your offerings, please, to the Sister-in-charge at 110 North Woodstock Street. Christmas dinners are sent to all the needy families in the Parish, and smaller baskets of fruits and other delicacies are sent to all the invalids and shut-ins. This is the more important of the local appeals. The other is for the decorations of the Church. The flowers on the High Altar will be Mrs. S. C. Borden's gift, in memory of some of the departed members of her family whose anniversaries occur at this season. The offerings for greens may be handed to the Rector or any of the Clergy.

THE OFFERING ON S. CLEMENT'S DAY amounted to $1,335. Subsequent gifts made this sum to about $1,400. For several years this offering has kept close to this amount.

ON CHRISTMAS DAY, which falls on Sunday this year, there will be an added Low Mass at six o'clock, and Processions at both eleven and eight. The Mass for Christmas will be Shubert in G.

CAST-OFF CLOTHING can always be used in our work. People are most grateful for the things that you can no longer use. Send your old clothes to the Clergy House, and the Sisters will go over them and repair them, and sell what they can at the Rummage Sales. The balance will be packed and shipped to Rutherfordton, North Carolina, where they will be distributed amongst the natives there. This Southern work is now in charge of Mrs. Hincks, sister of the late Fr. Roche, and she writes with the most enthusiastic appreciation of the bundles we have sent this autumn.

THE PATRONAL FEAST PREACHERS brought us most inspiring messages, and we are most grateful to both Fr. Fleming of Providence and to our own Fr. Ward for coming to us at this time. Fr. Ward is not well, and has gone off for a two months' rest. He will be most grateful for your prayers.

THE HYMNS FOR DECEMBER are as follows: II Sunday in Advent, 226, 51, 398 and 234 in the morning; 203, 45, 51, 49 and 288 in the evening. III Sunday in Advent, 288, 48, 252 and 721 in the morning; 307, 46, 217, 288 and 28 in the evening. IIII Sunday in Advent, 49, 640, 776 and 203 in the morning; 219, 48, 268, 49 and 203 in the evening. During the Christmas Feast the usual Carols will be used.

The Great O's

THESE ADVENT ANTIPHONS, called The Great O's, used before and after the Magnificat at Vespers, immediately preceding Christmas, are so called because each begins with the ejaculation O. O Sapientia, the first one, and used on December 16th, is found in the Kalendar of the Prayer Book of the Church of England. They are as follows: December 16th, O SAPIENTIA. O Wisdom, Which camest forth out of the mouth of the Most High, and reachest from one end to the other, mightily and sweetly ordering all things: Come, and teach us the way of prudence. December 17th, O ADONAI. O Lord and Ruler of the house of Israel, Who appearedst unto Moses in a flame of fire in the bush, and gavest unto him the law in Sinai: Come, and redeem us with a stretched-out arm. December 18th, O RADIX JESSE. O Root of Jesse, Who standest for an Ensign of the people, at Whom kings shall shut their mouths, unto Whom the Gentiles shall pray: Come, and deliver us and tarry not. December 19th, O CLAVIS DAVID. O Key of David, and Sceptre of the house of Israel, Thou that openest, and no man shutteth, and shuttest, and no man openeth: Come, and loose the prisoner from the prison-house, and him that sitteth in darkness, and in the shadow of death. December 20th, O ORIENS. O Orient, Brightness of the Eternal Light, and Sun of Righteousness: Come, and lighten them that sit in darkness, and in the shadow of death. December 21st, O REX GENTIUM. O King of the Gentiles, and their Desire, the Corner-Stone, Who madest both one: Come, and save man, whom Thou hast made out of the dust of the earth. December 22nd, O EMMANUEL. O Emmanuel, our King and Lawgiver, the Desire of all nations, and their Saviour: Come, and save us, O Lord our God. December 23rd, O VIRGO VIRGINUM. O Virgin of virgins, how shall this be? For neither before thee was any like thee, nor shall there be after. Daughters of Jerusalem, why marvel ye at me? The thing which ye behold is a divine mystery.

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Ejaculation Before the Blessed Sacrament

May the heart of Jesus in the most Blessed Sacrament be praised, adored and loved with grateful affection at every moment in all the tabernacles of the world, even to the end of time. Amen.

"Puer Natus Est Nobis"

"Did not the joybells ring?"
—"Joybells? Not one."—
"Did the waits and the pipers bring
Hautboy and flute, and sing
'Hail to the young, new King'—
'Live the King'?"—"None."

"Yet in some cattle-shed,
I have heard tell,
Where only straw was spread
'Neath a poor Babe for bed,
Oxen and ass that fed
On their knees fell."

"Prithee, what more is told?"—
"Wind that was bleak
Blew on Him few days old,
In scanty covering rolled,
Shuddering and wan with cold,
Tears on His cheek."

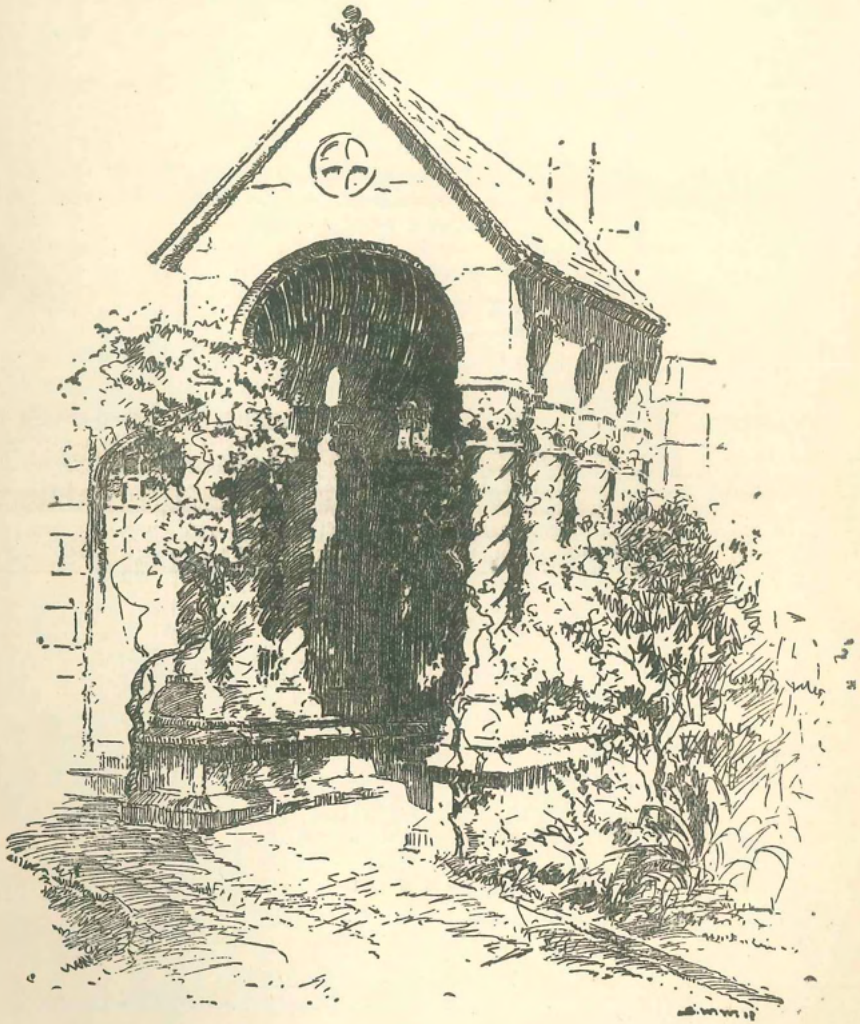
"Who vigil round Him kept?
What guard had He?"—
"His Mother when He wept,
Quick to His comfort stept,
Or rocked Him, while He slept,
Laid on her knee.—

Tended their straitened plight
Her spouse, none else—
Yet doth some shepherd wight
Vow the whole sky, one night,
Was filled with Angels' flight
And canticles."—

"Wayfarer, whither hence?"—
"Ah! to that stall,
Prostrate to reverence,
Offering in penitence
For earth's great negligence,
Myself, my all."

W. B. V., 1927.

S. Clement's Magazine



January, 1928

Kalendar—January, 1928

THE HOLY CHILDHOOD

1. Su. THE CIRCUMCISION. Fr. McKim of Japan will preach at 11 and 8.
2. M. HOLY NAME OF JESUS. (Oct. Day, S. Stephen.)
3. Tu. OCT. DAY, S. JOHN, EV. Masses today in S. John's Chapel. Girls' Club at 8.
4. W. OCT. DAY, THE HOLY INNOCENTS. Women's Auxiliary at 3. Christmas Mystery Play at 8.
5. Th. VIGIL. I Vespers at 6. Mothers' Meeting at 8.
6. F. THE EPIPHANY. Additional Low Mass at 6. Solemn Mass at 11. Corporate Communion, Women's Auxiliary. Holy Hour and Benediction at 8.
7. Sa. IN THE OCTAVE.
8. Su. I EPIPHANY.
9. M. IN THE OCTAVE. S. Mary's Guild at 8.
10. Tu. IN THE OCTAVE. Girls' Club Party.
11. W. IN THE OCTAVE.
12. Th. IN THE OCTAVE. Mothers' Meeting at 8.
13. F. OCT. DAY, THE EPIPHANY. Sermon and Benediction at 8.
14. Sa. S. HILARY, B. C. D.
15. Su. II EPIPHANY.
16. M. FERIA. Confirmation Instruction at 8.
17. Tu. S. ANTHONY, AB. Girls' Club at 8.
18. W. COMMEMORATION OF S. PETER, AP. Beginning of Church Unity Octave. Illustrated Lecture, "Rome," at 8.15.
19. Th. FERIA. Mothers' Meeting at 8.
20. F. SS. FABIAN & SEBASTIAN, MM. Sermon and Benediction at 8.
21. Sa. S. AGNES, V. M.
22. Su. III EPIPHANY. (Com. S. Vincent, D. M.) Berkeley Sermon at 11. Festival Service and Procession for Acolytes at 8.
23. M. FERIA. Confirmation Instruction at 8.
24. Tu. S. TIMOTHY, B. M. I Vespers at 6. Girls' Club at 8.
25. W. CONVERSION OF S. PAUL, AP. Solemn Mass at 11.

CHURCH UNITY OCTAVE

26. Th. S. POLYCARP, B. M. Mothers' Meeting at 8.
27. F. S. JOHN CHRYSOSTOM, B. C. D. Sermon and Benediction at 8.
28. Sa. MASS OF S. MARY.
29. Su. IIII EPIPHANY.
30. M. FERIA. Fifth Anniv. Fr. Quin's Burial. Requiem Masses. Confirmation Instruction at 8.
31. Tu. S. PETER NOLASCO, C. Girls' Club at 8.

February 1st, 8 P. M. I Vespers and Procession of Candlemas

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Confirmation

Bishop Atwood, of Arizona, who will be assisting our own Diocesan with the administering of the Sacrament of Confirmation this winter, will visit S. Clement's Church on the Feast of S. Valentine, February 14th. A number of persons are already under instruction to receive the Sacrament. The regular classes for instruction are now being formed. Individual instruction is much to be preferred, and I can always arrange for it. Please speak to one of the Priests or to the Sisters if you are thinking about it. Or if you know of some one waiting for me to speak to them, will you not please tell me? The Bishop is coming to us later in the year than usual, and we hope to present to him all who are eager for this Sacrament.

"Rome"

On Wednesday evening, the 18th, I will give another of my Illustrated Lectures on Italy. This evening the subject will be Rome, and I am hoping to have slides from the Metropolitan Museum in New York City. I have been quite overwhelmed with the large numbers who attend these lectures, so I am making greater efforts to perfect them, and will not depend so much on running comments on the slides. There will be a silver offering for Missions. Our Missionary Offering this year has been augmented by about a hundred dollars through these lectures.

"Berkeley" Sunday

On this same Sunday, the Third after the Epiphany, many of the pulpits in Philadelphia are to be occupied by preachers in the interest of Berkeley Divinity School, of Middletown, Connecticut, which is contemplating moving to New Haven, and to hereafter work in conjunction with Yale University. It will be a most advantageous move. What the Divinity School will gain from its proximity to such a University will be exceeded only by what the University can gain from the Divinity School. The Church work in all of our Colleges and Universities is very meagre and poor. The presence of the Divinity School at Yale will be a great boon to Church boys going there to school, and will decide many Church parents to select Yale as the University for their sons. The object of this sermon is not only to interest you in the school and its contemplated move, but also to interest you sufficiently to invest some money in the move. I am glad to give the pulpit for this appeal, but I am promising no contributions. I owe much myself to Berkeley, the seminary of both Bishop Webb and Dr. Barry, and commend its needs to your very sympathetic consideration.

Girls' Club

The Girls' Club have recently had an election of officers, who are now in office for the ensuing year. Those elected were: Miss Lucy Decker as President, Miss Elizabeth Atler for Vice-President, Miss Janet Rothwell as Secretary, and Miss Grace Morris as Treasurer. This Club is open to all the older girls and young women in the Parish, and is purely a social organization. They meet each week on Tuesday evening, and spend much of their time in Dramatics.

Church Unity

On the 18th of January the Church Unity Octave begins each year. This consists of eight days of intensive prayer and daily offering of the Mass for the Reunion of Christendom. We are not interested in any Unity that does not include Christendom in its entirety. We are not praying for methods, but simply that God will rule our hearts and lives toward that end for which our Blessed Lord Himself so earnestly prayed, "That we all may be one."

The Octave

The Octave begins on a Feast called "S. Peter's Chair at Rome," and is one of the most ancient feasts in the Church. It was a custom in the early Church for the local parishes and dioceses to keep the anniversary of their Bishop's consecration, and this feast was the anniversary kept in the City of Rome for the consecration of S. Peter, and a similar feast is kept in February commemorating S. Peter's bishoprick in Antioch. The Order of the Holy Cross has added recently a similar Feast to their Kalendar on the 14th of November, which they call "The Bestowal of the Episcopate," the anniversary of Bishop Seabury's consecration to be the first Bishop for the Church in America. The Church Unity Octave closes on the Feast of the Conversion of S. Paul. These two feasts are not to suggest any antitheses between Catholic and Protestant, but to suggest the true Catholic character of the Church in bordering the Octave by the Feast of the great Apostle to the Jews and the great Apostle to the Gentiles. Within the Octave the Masses will be offered every day for this intention, and the special prayers will be said at the close of Vespers. The prayers will be found on another page of the MAGAZINE, and I hope every reader of the MAGAZINE will use them every day.

S. Vincent

Sunday the 22nd is S. Vincent's Day. S. Vincent is the Patron of our Servers, and is the Patron of most Guilds of Acolytes. S. Clement's Church has the oldest organized Guild of S. Vincent in America. It is a record to be proud of, and it gives a responsibility to the members beyond that of the ordinary server. Several new boys have been added to the list of servers recently, and in their work in the Sanctuary they are maintaining the best traditions of the Guild at S. Clement's. The Servers will be present at a Corporate Communion at the eight o'clock Mass, and in the evening we will be having the annual festival service for them, followed by a Procession.

Candlemas

Wednesday evening, February 1st, the Choir will assist in the Church in singing First Vespers of the Purification of the Blessed Virgin Mary and the annual Candlemas Procession. This is one of the loveliest and most impressive processions of the Church Year, and the only one that closes with Benediction of the Blessed Sacrament. On Candlemas Day there will be a Solemn Mass at 11.

The Departed

I want to say just a few words about the weekly commemorations of the Faithful Departed. I keep a small book with a record of the date of the burial of all members of the parish. The Church has always kept the anniversary of Burial rather than the anniversary of the Death. When a member of the parish dies away from Philadelphia and is buried elsewhere I will not have the record unless some member of the family or a friend sends it to me. The lists for remembrance at the Altar are made up to begin with the Sunday and to include the anniversaries of the week through the following Saturday. You will realize how soon these lists would become very ungainly unless we limited the time for remembering the departed on these formal lists, so we have fixed a perfectly arbitrary limit of ten annual remembrances. Then the names are removed from the lists, but if members of the family wish the remembrance continued, we will be glad to do so when requested. I wish that more of you would ask for special Requiem Masses on such anniversaries. They can always be arranged in the Crypt Chapel.

Statistics

It is always in this issue of the MAGAZINE that the Mass and Communion statistics for the preceding year are given. I hope you will all read them slowly and ponder them. They do not speak, they scream aloud the virile life and spiritual health of the Parish. There were 1,341 Masses. There were 12,387 Communions made at our Altars during the year. And Holy Communion was carried to the sick 269 times. There was an average of nine Communions for each Mass. The Priests may multiply the Masses, but it is the faithful who multiply the Communions.

Duplex Envelopes

The response to the call for systematic giving through the Duplex Envelopes for 1928 was very gratifying, and the Accounting Warden reports that an increase of some $700 has been pledged for the year. This increase will be realized only if people are faithful in keeping up their envelopes. You should be most punctilious in laying aside your weekly pledge regularly, whether you are able to come to church or not, and then when you do come you will be ready and able to place all of the envelopes due on the plate. Every year there are a great many people who keep up their pledges for three months or so, and

then give them up entirely. We hope this year to follow them up more closely, so I trust no one will be offended if they get a polite letter from me saying that a certain number of envelopes have not been turned in. It will not be a "dun" exactly, but just a means of checking up our records, shall we say?

Missions

Our Missionary Offerings during this year have amounted to about forty-eight hundred dollars. Last year our offerings were larger because of an extra gift from the Yarnall Fund of fifteen hundred dollars. I should say that five thousand dollars represented our capacity for Missionary gifts to the Quota. There are many other objects to which we give that are not included in the Missionary Quota, and we must leave place for these. I hope you all will keep Missions very much in your minds and prayers, and give to them as you are able.

"Thank You"

I want to thank you all most warmly for your very hearty and generous response to our Christmas appeals. Baskets large and small to the number of seventy were distributed to members of the Parish, and several members of the Parish who were identified with charitable organizations helped us in having some few of the larger needy families most beautifully provided for. The baskets were most attractive as they were arranged in the Parish House, and it would have done your hearts good to have seen the people carrying them away, with such profuse expressions of gratefulness, and for many of them the only Christmas presents and cheer they would have. I had more than enough money for the greens and decorations, so the balance will be used to defray the expenses of the Mystery Play.

Never Tired

So often some one says, "You must be very tired, with so many services, and so many details to arrange." It is only dragging things behind one that makes you tired. Your hearty response to our feeblest efforts, and your real appreciation of the Parish and its life and the marks of spiritual progress that we see, makes our work easy and light, and a joy to us all. You and your needs are our one great concern, and I am planning all the work and trying my best to carry it out for the salvation of your souls, and the greater glory of God. As we step into the new year together, may the dear Lord bless us both in our worship and service for the upbuilding of His Church.

Faithfully and sincerely your Friend and Pastor,

Franklin Joiner

1927

1,341 Masses.
12,387 Communions at the Altars.
269 Communions to the Sick.

Prayer for the Church Unity Octave

Ant.—One Lord, one Faith, one Baptism, one God and Father of all, Who is above all, and through all, and in you all.

V.—In that day there shall be one Lord:

R.—And His Name One.

O Lord Jesus Christ, Who saidst unto Thine Apostles, Peace I leave with you, My peace I give unto you; regard not our sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, Who livest and reignest for ever and ever. Amen.

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Parish Register

BAPTIZED

"As many of you as have been baptized into Christ, have put on Christ"

November 20—Joan Lillian Clark.
December 21—Elwin Bussell.
21—Samuel Bussell.
17—Margaret Foxhall Clement.

BURIED

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them"

December 16—William Delaware Neilson.
21—Lylie Richardson.

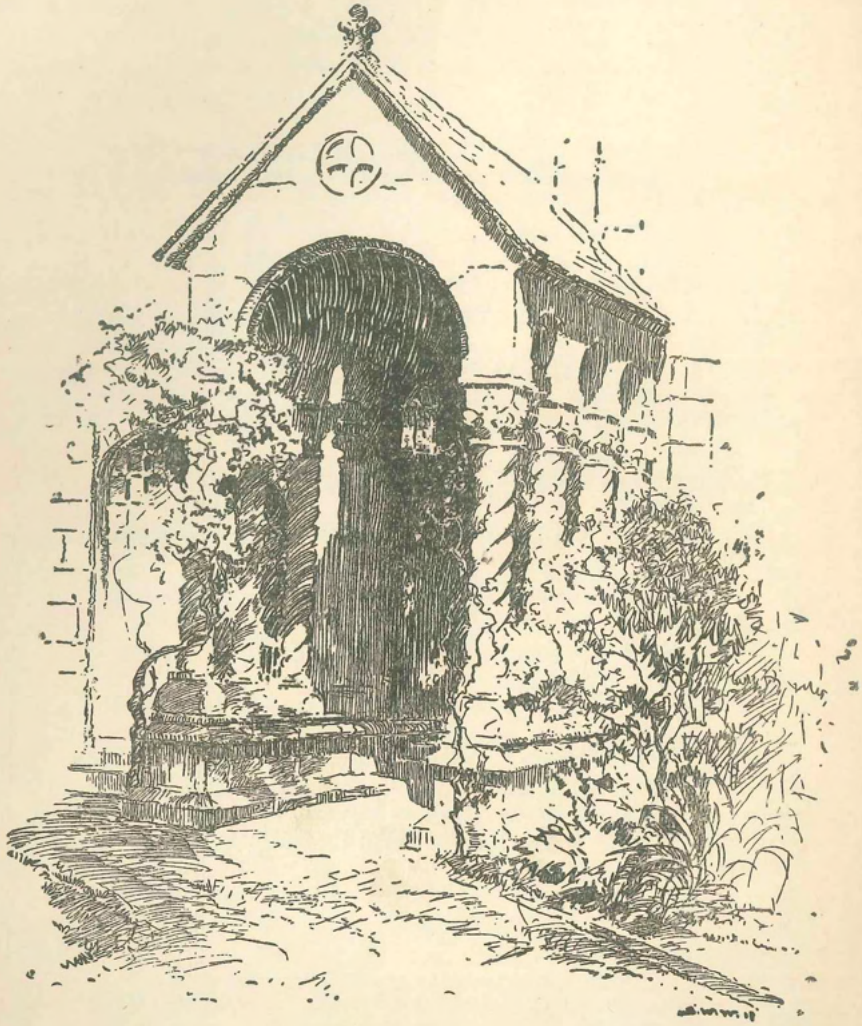
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The Day Spring

The dawn drives off the dark and day doth come,
Queening away the fearsomeness of night,
But all the world is blessed Mary's home,
Nor any hour can lack for her its light,
While He, our soul's one Sun, lies 'neath her gaze,
And He, our heart's one Home, curled cozily,
Can even straw and stall and stable raise
To throne and palace by His royalty,
For perfect Love hath come Who casts out fear—
Now doth the Dayspring from on high appear.

FR. ANDREW, S.D.C., 1927.

S. Clement's Magazine



February, 1928

Kalendar—February, 1928

THE HOLY FAMILY

1. W. S. IGNATIUS, B.M. Women's Auxiliary, 3 P. M. I Vespers Candlemas. Procession and Benediction, 8 P. M.
2. Th. PURIFICATION, B.V.M. Solemn Mass at 11. Mothers' Meeting, 8 P. M.
3. F. FERIA. COM. S. BLASIUS, B.M. Corporate Communion, Women's Auxiliary. Holy Hour and Benediction, 8 P. M.
4. Sa. S. ANDREW CORSINI, B.C.
5. Su. SEPTUAGESIMA.
6. M. S. TITUS, B.C. S. Mary's Guild, 8 P. M.
7. Tu. S. ROMAULD, Ab. Girls' Club, 8 P. M.
8. W. S. JOHN OF MATHA, C. Illustrated Lecture, "Florence," 8.15 P. M.
9. Th. S. CYRIL OF ALEXANDRIA, B.C.D. Mothers' Meeting, 8 P. M.
10. F. S. SCHOLASTICA, V. Sermon and Benediction, 8 P. M.
11. Sa. OF S. MARY.
12. Su. SEXAGESIMA.
13. M. FERIA.
14. Tu. FERIA. Annual Visitation of the Bishop for Confirmation, 8 P. M.
15. W. FERIA. Dramatic Club's Play in Parish House, 8.15 P. M.
16. Th. FERIA. Mothers' Meeting, 8 P. M.
17. F. FERIA. Sermon and Benediction, 8 P. M.
18. Sa. OF S. MARY.
19. Su. QUINQUAGESIMA.
20. M. FERIA.
21. Tu. FERIA. Shrove Tuesday. Confessions, 10 to 12, 3 to 5, 7 to 9. Girls' Club, 8 P. M.
22. W. ASH WEDNESDAY. Low Mass at 6, 7, 8, and 9.30. Solemn Mass at 11. Sermon and Benediction at 4. Solemn Vespers at 8.
23. Th. S. PETER DAMIAN, B.C.D. Mothers' Meeting at 8.
24. F. S. MATTHIAS, Ap. Address and Stations of the Cross at 8.
25. Sa. OF S. MARY.
26. Su. I LENT. Litany in Procession before Solemn Mass.
27. M. FERIA. Illustrated Lecture, "Canadian Rockies," 8.15 P. M.
28. Tu. FERIA. Girls' Club, 8 P. M.
29. W. FERIA. Sermon and Benediction, 8 P. M.

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The Rector's Letter

My dear Friends:—

The first Sunday in February brings us to Septuagesima, when we begin to prepare ourselves, according to the Church's rule, for the coming season of Lent. The Violet vestments will remind us of that. You must not think of this season as a time for a "last fling" before the Lenten Fast, but rather as a time for serious reflection on your spiritual state so that Shrove Tuesday finds you carefully prepared for your Confession, and Ash Wednesday finds you ready to receive the ashes on your forehead as a sign of your penitence. You need this season of Septuagesima to thus make ready, and the Church, through her long experience, knows what is best for you. You want this to be a good Lent. It will be the last one for many. Now is the time to prepare.

Women's Auxiliary

The meeting of the Women's Auxiliary on the first day of February should be a very interesting meeting. It will be addressed by the Rev. E. L. Baskerville, Archdeacon for work among the Negroes in the Diocese of South Carolina. The Archdeacon has spoken in S. Clement's before, and has many friends here. I hope all the women of the parish will avail themselves of this opportunity.

1927

During the year 1927 the Women's Auxiliary received in cash about $725. Of this $100 was given towards The Corporate Gift, $125 for a Scholarship at S. Mary's School, Sewanee, $55 to the work amongst the Indians, $25 to Christ School, Arden, N. C.; and $20 to Miss Riddell's work amongst the lepers in Japan. Many smaller gifts of money were made to various missions in every field. In addition to the above two boxes were packed and sent to missionaries, and a considerable amount of knitting was done for the Supply Bureau, and these items amounted in value to $360. The women are striving this year to exceed the record of 1927, and will be glad to have offerings from any women in the congregation to apply against these special works in which they are interested, as well as against the Church's general missionary program.

W. U. T. O.

This is the year in which the General Convention meets, and the year in which The Women's United Thank Offering is presented. Miss Hoffman, of 2118 DeLancey Street, is the Parish Treasurer of this fund, and will have small boxes for the women to use at home during Lent, and will distribute them at the February meeting. In 1925 the women of the parish contributed $1000 to this fund, and I hope the offering for the three years ending in 1928 will not fall below this sum.

Candlemas

On Wednesday evening, the first, First Vespers of the Purification will be sung at eight o'clock. I am hoping to preach the Sermon. There will be the usual Candlemas Procession, in which all the congregation are urged to join, followed by Benediction of the Blessed Sacrament. If persons wishing to have candles blessed will bring them to the Church Wednesday evening, they will be ready for the blessing at the First Mass of the Feast. Extra candles, blessed at this time, will be for sale. The day following the Feast is S. Blasius' Day and throats will be blessed before and after all Masses and Offices.

Travelogues

During this month there will be two illustrated lectures in the Parish House. Wednesday evening, the eighth, the subject will be "Florence," and the slides will be from the Metropolitan Museum in New York. On Monday evening, the twenty-seventh, the subject will be "The Canadian Rockies," and the slides will be loaned by the Canadian Pacific Railway Company. The silver offering received at these lectures will be applied against the Parish's Missionary Offering Quota.

The Bishop

The Bishop will be at S. Clement's for his annual visitation on Wednesday evening, the 14th, at eight o'clock. A large number of persons are in the course of preparation for the Sacrament of Confirmation which he will administer at this time. I hope there will be a big congregation at this service, not only to welcome the Bishop, but also to welcome the newly confirmed, and to meet them after the Service. They will make their First Communion on the First Sunday in Lent, at the eight o'clock Mass. The collection received at the Bishop's service is for his discretionary purse.

Dramatics

A number of the young men and women of the parish have been working under Father Wagenseller's direction and formed themselves into a Dramatic Club. Their presentation of the Christmas story in the form of a Mystery Play was most exquisitely done, and received with the greatest enjoyment. On Wednesday evening, the 15th, they will present a little musical comedy entitled, "Where There's a Will, There's a Wail!" Tickets will be for sale at fifty cents apiece, and the proceeds will be added to the Girls' Club general fund. From this fund they subscribe to the Diocesan Campaign, to Nashotah House Daily Bread Fund, and make an annual gift to the Rector's Discretionary Fund.

The Rector's Letter (continued)

Lent

The service for Lent will be as in former years. On Ash Wednesday there will be Low Masses at 6, 7, 8 and 9.30, with a Solemn Mass and Sermon at 11. There will be a Sermon at 4, followed by Benediction of the Blessed Sacrament, and in the evening the choir will sing Solemn Vespers, which will be followed by a Sermon. There will be a Sermon both Wednesday and Friday evenings, followed by Benediction on Wednesday and by Stations of the Cross on Fridays. On Sundays in Lent, the Solemn Mass will be preceded by the Litany in Procession.

Confessions

On Shrove Tuesday Father Underhill and I will be in the Confessionals in the morning, in the afternoon Father Ewing and Father Wagenseller will attend in the Church from three to five, and for the evening hours all of the Clergy will be available. Appointments for Monday will be made gladly, and the Clergy may be seen for the Sacrament of Penance any time on Wednesday.

Ashes

On Ash Wednesday ashes will be imposed before and after all the Masses and Offices, and in the evening before and after Vespers.

The Vestry

At the January meeting of the Vestry, the budget for the ensuing year was approved. The Clergy Staff as it now stands was approved for this year, and Fr. Wagenseller was added to the regular staff. The accounts for the past year were closed with no deficit. The returns from the Du-plex envelopes were very favorable, and the subscribers are urged to return them regularly. When you are absent for a Sunday be sure to fill your envelope and lay it aside, and then when you return to the Church you will have your lapsed offerings all ready. At the end of three months a notice will be sent to you, showing the status of your pledge.

Doxology

This seems to outline in full our work together for the month of February. May it all be done for the glory of God, and the extension of His Kingdom.

Faithfully and affectionately,

Franklin Joiner –

Confessions for Shrove Tuesday

10 to 12	The Rector Fr. Underhill
3 to 5	Fr. Ewing Fr. Wagenseller
7 to 9	The Rector Fr. Ewing Fr. Wagenseller Fr. Smith

Hymns for February

Candlemas: Mass—611, 407, 450, 449

Septuagesima: Mass—233, 83, 178, 392
Vespers—219, 83, 184, 167, 230

Sexagesima: Mass—232, 172, 305, 601
Vespers—222, 83, 193, 233, 28

Quinquagesima: Mass—227, 210, 234, 396
Vespers—256, 83, 172, 271, 240

Ash Wednesday: Mass—92, 109, 255, 271
Vespers—91, 89, 252

First Sunday in Lent: Mass—84, 93, 252, 305
Vespers—92, 89, 93, 27, 91

Parish Register

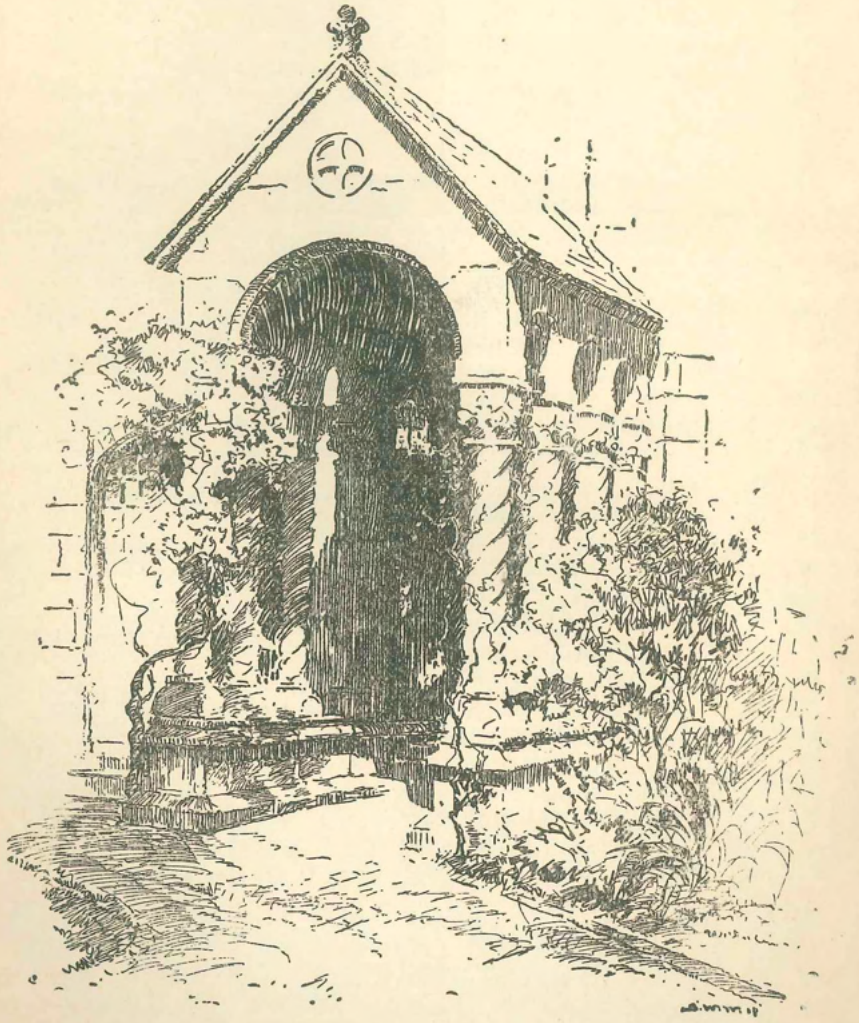
RECEIVED IN 1927

Frances Elizabeth Brennecke, from the Pro-Cathedral at Bethlehem.
Beatrice Bridder, from S. Stephen's Church, Norwood.
Gertrude Laira Brown, by Certificate of Confirmation.
Maria S. Churchman, from S. Paul's, Chestnut Hill.
Mabel Eddy Davenport, from S. James', Philadelphia.
Horace Fielitz, from S. James', Hestonville.
Lillian G. Harding, from S. Mary's, Hamilton Village.
Annie May Harris, from The Church of the Ascension, Gloucester.
Grace D. Kiner, from The Pro-Cathedral, Trenton, N. J.
Joseph J. Martin, from the Chapel of the Mediator.
Samuel J. Smith, from The Annunciation, Philadelphia.
Mary L. J. Wilkinson, from S. George's, West Philadelphia.

TRANSFERRED IN 1927

Helen C. Bowerman, to S. Mary's-by-the-Sea, Point Pleasant.
Edith Wharton Dallas, to Trinity Memorial Church, Ambler.
Elizabeth Moore, to S. James the Less, Falls of Schuylkill.
Mr. and Mrs. Staunton Bloodgood Peck, to S. Paul's, Chestnut Hill.
Mrs. Walter E. Penrose, to S. David's, Radnor.
Mr. and Mrs. Paul A. Shalet, to S. Asaph's, Bala.

S. Clement's Magazine



March, 1928

Kalendar—March, 1928

S. JOSEPH

1. Th. FERIA. Mothers' Meeting, 8 P. M.
2. F. EMBER DAY. Holy Hour and Benediction, 8 P. M.
3. Sa. EMBER DAY.
4. Su. II LENT.
5. M. FERIA. S. Mary's Guild, 8 P. M.
6. Tu. SS. PERPETUA AND FELICITY, MM. Address in Chapel at 4. Girls' Club, 8 P. M.
7. W. S. THOMAS AQUINAS, C.D. Women's Auxiliary at 3. Sermon and Benediction at 8.
8. Th. S. JOHN OF GOD, C. Mothers' Meeting, 8 P. M.
9. F. S. FRANCES OF ROME, W. Corporate Communion for Women's Auxiliary. Sermon and Stations of the Cross, 8 P. M.
10. Sa. FERIA.
11. Su. III LENT.
12. M. S. GREGORY THE GREAT, P.C.D.
13. Tu. FERIA. Address in Chapel at 4. Girls' Club, 8 P. M.
14. W. FERIA. Sermon and Benediction, 8 P. M.
15. Th. FERIA. Mothers' Meeting, 8 P. M.
16. F. FERIA. Sermon and Stations of the Cross, 8 P. M.
17. Sa. S. PATRICK, B.C.
18. Su. IIII LENT. (LAETARE.) Women's Retreat. Addresses at 10, 2 and 3.30. Benediction at 4 P. M.
19. M. S. JOSEPH, SPOUSE OF THE B. V. M.
20. Tu. FERIA. Address in Chapel at 4. Girls' Club, 8 P. M.
21. W. S. BENEDICT, Ab. Sermon and Benediction, 8 P. M.
22. Th. FERIA. Mothers' Meeting, 8 P. M.
23. F. FERIA. Sermon and Stations of the Cross, 8 P. M.
24. Sa. S. GABRIEL, ARCHANGEL. Men's Retreat. Addresses at 5, 7.30 and 8.30 P. M.
25. Su. PASSION SUNDAY. I Vespers, B. V. M., 6 P. M. Stainer's "Crucifixion," 8 P. M.
26. M. ANNUNCIATION OF THE B. V. M. Solemn Mass at 11 A. M.
27. Tu. S. JOHN DAMASCENE, C.D. Address in Chapel at 4 P. M.
28. W. FERIA. Sermon and Benediction, 8 P. M.
29. Th. FERIA. Women's Retreat. Addresses at 10, 2 and 4. No Mothers' Meeting.
30. F. SEVEN SORROWS OF THE B. V. M. Sermon and Stations of the Cross, 8 P. M.
31. Sa. FERIA.

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Catechism, 10.00 A.M.
Matins, 9.45 A.M.
Solemn Vespers, 8.00 P.M.

On Weekdays: Mass 7.00, 8.00 and 9.30 A.M.
Saints' Days, Solemn at 11 A.M.
Matins, 9.00 A.M.
Evensong, 6.00 P.M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P.M.
Address and Benediction, Fridays, 8.00 P.M.

Confessions: Fridays, 3.00 to 5.00 P.M., 7.00 to 8.00 P.M.; Saturdays, 11.30 to 12.30 A.M., 3.00 to 5.00 P.M., and 7.00 to 9.00 P.M.

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Mothers' Meeting, Thursdays, 8.00 P.M.

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The Rector's Letter

MY DEAR PEOPLE:—

Lent has begun very well in the Parish, and the increased assistance at the daily Masses is especially gratifying. A Lent spent at the Altar must be a good Lent. An extra Lenten Service has been added in the afternoon on Tuesday for the benefit of those who are unable to come in the evening. There will be a few hymns, some prayers and a meditation.

Retreats

The Lent Retreats all come in this month this year. The first one on Mid-Lent Sunday is for the women and the girls of the Parish and any others who may wish to join us. The day begins with Mass and Communion at eight o'clock, and the Addresses are at ten, two and half after three o'clock. The Day closes with Benediction of the Blessed Sacrament from the High Altar at four. The Sister-in-Charge would be glad to know in advance of those who will want breakfast and dinner.

Men

The Men's Retreat will take the form of a Quiet Evening in preparation for their Corporate Communion on Passion Sunday. The Retreat is open, of course, to any men and boys who care to come, and notices of it will be sent to all the Parishes in the city. Fr. Smith will give the addresses at five, half-past seven and half-past eight o'clock.

S. Mary's Guild

The third Retreat will be given on Thursday in Passion Week, and while it is under the auspices of S. Mary's Guild, it is open to any women and girls who care to attend. This Day begins with Mass at half-past nine o'clock, with addresses at ten, two and four o'clock. Fr. Caine will conduct these devotions.

Long Established

These three Retreats have been long established in the Parish, and are a regular feature of our Lent. They give an opportunity for every one in the Parish to keep a short Retreat during this holy season. While the attendance at them is good, yet when it is compared with the large number who might come with profit, it is not so commendable. If all those who have kept these days in the past and been helped by them would make the occasions known to their friends, we would be able to reach out and touch many more than at present.

B. V. M.

The Feast of the Annunciation of the Blessed Virgin Mary falls on Passion Sunday this year, so it must be transferred to the following day. There will be a Solemn Mass on Monday, March 26th, at eleven.

The Rector's Letter (continued)

Women's Auxiliary

The Women's Auxiliary will be meeting as usual on the first Wednesday. The speaker this month will be the Reverend W. Josselyn Reed, who has recently returned from the mission field in the Diocese of Liberia, where he works under Bishop Campbell, formerly of the Order of the Holy Cross. His mother is a faithful member of S. Clement's and well known to many, and this will add to your interest in his message. It is hoped that a record attendance will greet Fr. Reed.

Holy Hour

At the Holy Hour on the First Friday we will omit the Stations of the Cross which would come then in the ordinary routine of the Lenten Devotions, but we will not break in on Fr. Smith's course of Sermons on the Seven Words from the Cross. At the Holy Hour he will give the address on the Second Word in the form of meditations and so adapt it to the Hour.

W. U. T. O.

Miss Hoffman, Treasurer of the Women's United Thank Offering, has sent me the figures of her collections for the two years on the Triennium. In 1926 she received one hundred and sixty-two dollars, and in 1927 she received two hundred and twenty dollars, making a total for the two years of three hundred and eighty-two dollars. If we are to reach a mark of four figures, there remains for this year's raising six hundred and eighteen dollars. We are giving the precedence in the Lenten Giving to this object, and it is hoped that all the women of the Parish are saving in the "little blue boxes."

Bishops' Crusade

After the last General Convention a commission called The Bishops' Crusade began its work in all of the Dioceses of the Church. The object of the commission was to rouse the interest of the members of the Church to their spiritual obligations and opportunities. It took the form of a preaching mission, and many of you took part in the several missions that were held at that time in neighboring churches. A continuation committee was formed in this Diocese, and part of their plan has been to secure several Bishops to preach in the Church of S. Luke and The Epiphany on the Thursday nights in Lent. It is hoped that the members of S. Clement's may be present at these meetings in goodly numbers.

Confirmation

Twenty-nine persons were presented to Bishop Atwood, acting for Bishop Garland, for Confirmation on Tuesday evening, February 14th. There was a terrific storm that day and heightened in the evening, so there was a very small congregation, but every member for Confirmation was present in ample time. They came to their First Communion on the First Sunday in Lent.

Ordination

The Bishop of the Diocese visited S. Clement's on the Feast of S. Matthias, and ordained the Reverend Loren Nichols Gavitt to the Sacred Priesthood. In this he was acting for the Bishop of Washington. Fr. Gavitt has attached himself very closely to many of the members of S. Clement's, where, as a Seminary student and a Deacon, he has worked during his summer holidays and during the past year. I preached the Sermon and presented him to the Bishop for Ordination, and Fr. Conkling, Rector of S. Luke's Church, Germantown, under whom Fr. Gavitt has taken work as Vicar of the Chapel of the Nativity, read the Litany and the Gospel in the Mass. Fr. Gavitt said his First Mass at our High Altar the following morning and gave Holy Communion to a large number of his friends, who also received his special blessing afterwards. He goes to his new work in Germantown with the assurance of our interest and followed by our prayers.

Old Customs

An old custom is revived in publishing on the Bulletin Board in the Church Porch every Sunday the Music of the Mass, and any other news of musical interest. These sheets will be prepared by Mr. Fry and will give the information that many of you are often seeking. The old custom of publishing the amounts of the weekly offerings is revived in the issue of the magazine. The Accounting Warden will have a message for you at the end of the three months' period. The holders of the Duplex Envelopes should make a great effort to see that their payments are made in full at the end of the three months' period.

Bishop Coadjutor

The Bishop has issued a call for the election of a Bishop Coadjutor at the next meeting of the Diocesan Convention in May. Your prayers are asked for the guidance of the Holy Spirit in this election, and frequent Masses will be offered here with that intention. Bishop Garland has set forth this prayer, which is a most suitable one for you to use:

Almighty and everlasting God, who by Thy Holy Spirit didst preside in the Council of the Blessed Apostles, and hast promised through Thy Son Jesus Christ to be with Thy Church to the end of the world: We beseech Thee to be with the Convention of this Diocese soon to assemble in Thy Name and Presence.

Put far from us all worldly thought and aims, and enable us to act as in Thy sight and for Thy glory.

Direct and rule our hearts that we may choose as Bishop Coadjutor a man approved by Thee, who shall be to the flock of Christ a true shepherd. Bind us all together in unity of spirit and reconsecrate us to Thy service, that with loving devotion we may labor for the upbuilding of Thy Church and the extension of Thy Kingdom; through Jesus Christ our Lord. Amen.

Catholic Congress

It is now definitely announced that the next Catholic Congress will be held in Philadelphia in September. Annual memberships are being solicited, which will entitle you to tickets for the meetings, and give you an opportunity to help in this great work. The subscriptions may be for one, five or ten dollars, and Mrs. Pendleton will be glad to enroll new members after the High Mass on Sundays.

Tracts

Splendid reading matter for both instruction and devotional use will be found in the tract cases in the Church corridors. These items seldom cost more than five or ten cents, and should make a large appeal. And why not scatter a few around in public buildings and leave a few now and then in the trolley cars, and be a missionary!

Prayer

May this Holy Season deepen and intensify your devotion to your Blessed Lord's Cross and Passion, and bring you to a newer and fuller joy of His Resurrection.

Affectionately your Friend and Pastor,

Franklin Joiner

Offerings for January and February

	Parish	
Jan.	1—Envelopes	$134.36
	Loose	123.12
	8—Envelopes	147.96
	Loose	159.80
	15—Envelopes	113.45
	Loose	75.32
	22—Envelopes	115.75
	Loose	69.22
	29—Envelopes	69.20
	Loose	51.07
	Total	$1,059.25

	Missions	
Jan.	1	$75.05
	8	64.25
	15	48.76
	22	63.21
	29	33.85
	Total	$285.12

	Parish	
Feb.	5—Envelopes	$166.40
	Loose	67.25
	12—Envelopes	113.40
	Loose	41.65
	19—Envelopes	96.44
	Loose	39.37
	26—Envelopes	93.25
	Loose	58.23
	Total	$675.99

	Missions	
Feb.	5	$64.54
	12	69.38
	19	46.69
	26	49.47
	Total	$230.08

Parish Register

BAPTIZED

"As many of you as have been baptized into Christ have put on Christ."

February 4—Amy Gertrude Hobson (conditional).
8—Dorothy Lavina Choate (conditional).
10—Sarah McIntire (conditional).
Ellen Elizabeth McIntire (conditional).
Dorothy Viola McIntire (conditional).
11—Jane Levis Carter.
Estelle Emily Krautter.
12—John Bruce Kenworthy.
Alfred Seeley Young (conditional).
13—Fred Henry Hillman (conditional).
Lawrence Hollohan (conditional).
14—Robert Alfred Carroll.
19—Francis John Papy.

CONFIRMED

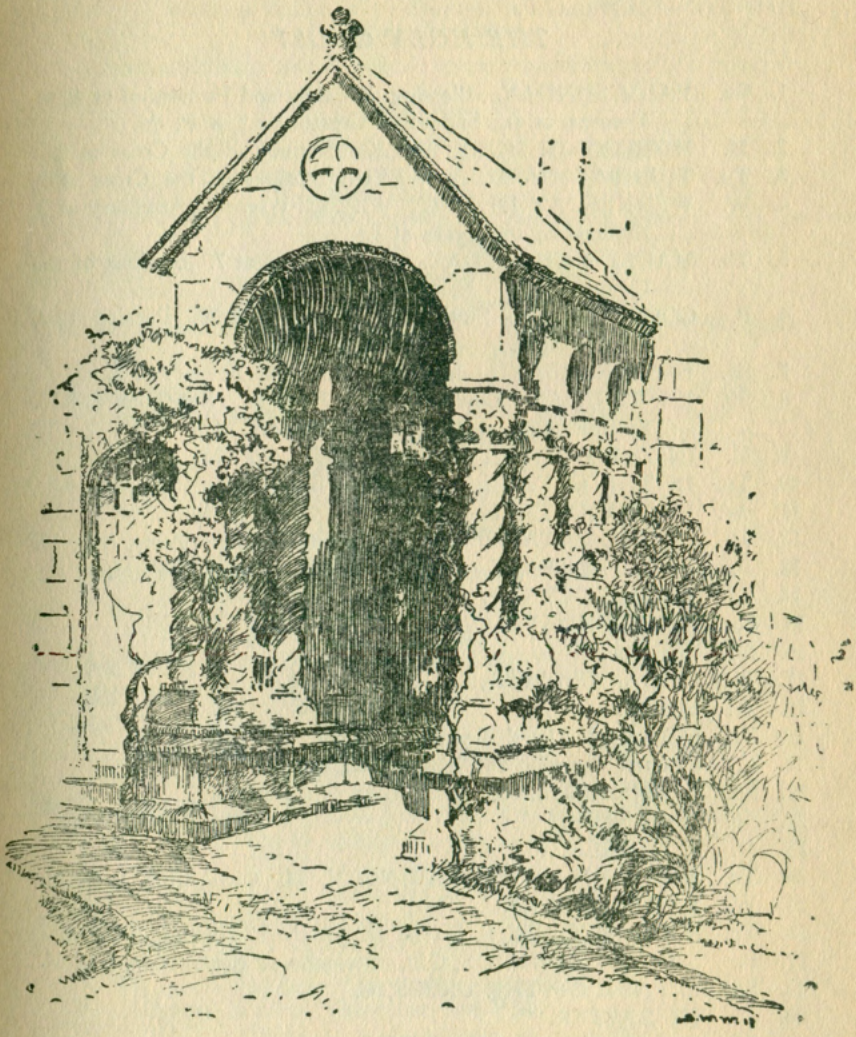
"And when they (the Apostles) had laid their hands on them, they received the Holy Ghost."

February 14—Wilfred Barnes, II.
Robert Alfred Carroll.
Fred Henry Hillman.
Lawrence Henry Hollohan.
Norman Spencer Kidd.
William Atmore Long.
Jean Paul Lyet.
John Stuart McLauchlan.
Kenneth Eccles Paul.
Robert Craig Scully.
Arthur Smalley.
Daniel Thomas White.
Alfred Seeley Young.
Virginia Catherine Brenner.
Catherine Beech Bussell.
Jane Levis Carter.
Dorothy Lavina Choate.
Leona Frances Goldrick.
Janet Good VanCamp Hagar.
Anna Viola Henderson.
Amy Gertrude Hobson.
Margaret Dorothy Kidd.
Estelle Emily Krautter.
Dorothy Viola McIntire.
Ellen Elizabeth McIntire.
Sarah Keers McIntire.
Marie Isabella McLauchlan.
Sarah Saphronia Peartree.
Helen Marie Phillips.

Hymns for March

4th—A. M.: 90, 626, 777, 300
P. M.: 92, 87, 332, 307, 167.
11th—A. M.: 94, 260, 398, 234
P. M.: 191, 90, 315, 288, 230
18th—A. M.: 553, 197, 228-228, 721
P. M.: 108, 90, 277, 545, 288.
25th—A. M.: 200, 96, 97, 745
P. M.: Stainer's "Crucifixion"
26th—A. M.: 449, 409, 450, 618

S. Clement's Magazine



April, 1928

Kalendar—April, 1928

THE HOLY GHOST

1. Su. PALM SUNDAY. Blessing of Palms and Procession at 10.30. Vespers at 6. Stainer's "Crucifixion," 8 P. M.
2. M. MONDAY IN HOLY WEEK. Stations of the Cross at 8.
3. Tu. TUESDAY IN HOLY WEEK. Stations of the Cross at 8.
4. W. WEDNESDAY IN HOLY WEEK. Women's Auxiliary at 3. Stations of the Cross at 8.
5. Th. MAUNDY THURSDAY. Solemn Mass at 7. Stations of the Cross at 8.
6. F. GOOD FRIDAY. Stations at 7. Liturgy at 10. Passion, 12-3. Sermon at 8.
7. Sa. HOLY SABBATH. Liturgy at 7. First Vespers at 5.
8. Su. EASTER DAY. Low Mass at 6, 7 and 8. High Mass at 9.15. Solemn Mass at 11. Solemn Vespers at 8.
9. M. IN THE OCTAVE. S. Mary's Guild, 8 P. M.
10. Tu. IN THE OCTAVE. Girls' Club, 8 P. M.
11. W. IN THE OCTAVE.
12. Th. IN THE OCTAVE. Mothers' Meeting Easter Party, 8 P. M.
13. F. IN THE OCTAVE. Sermon and Benediction, 8 P. M.
14. Sa. IN THE OCTAVE.
15. Su. LOW SUNDAY.
16. M. FERIA.
17. Tu. FERIA. Girls' Club, 8 P. M.
18. W. FERIA.
19. Th. FERIA. Mothers' Meeting, 8 P. M.
20. F. FERIA. Sermon and Benediction, 8 P. M.
21. Sa. S. ANSELM, B.C.D.
22. Su. II EASTER.
23. M. S. GEORGE, M.

NOVENA FOR THE ELECTION OF A BISHOP COADJUTOR

24. Tu. S. FIDELIS OF SIGMARINGEN, M. Girls' Club, 8 P. M.
25. W. S. MARK, EVANG.
26. Th. SOLEMNITY OF S. JOSEPH. Mothers' Meeting, 8 P. M.
27. F. S. PETER CANISIUS, C.D. Sermon and Benediction, 8 P. M.
28. Sa. S. PAUL OF THE CROSS, C.
29. Su. III EASTER.
30. M. S. CATHERINE OF SIENNA.

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The Rector's Letter

MY DEAR FRIENDS:—

This letter will be in your hands for Palm Sunday, and I hope it will find you at the beginning of a Holy Week that will prove to be a week of real holiness for you as you follow our Lord in the Way of the Cross. Your Easter joy will be measured by the closeness with which you keep to the Cross. Do not let anything interfere with your Catholic duties this week, and what should be your desire in watching with our Lord and preparing to meet Him in your Easter Communion.

Holy Week

The Services during Holy Week are exactly as they have been in former years, so it will not be difficult for you to remember them. The Tuesday afternoon Devotional Service closed with the meditation in Passion Week. Before the Stations of the Cross on the first four nights of the week, the Passion of our Lord and Saviour will be read according to the four Evangelists, read in order during the week, S. Matthew on Monday night, and so on.

Women's Auxiliary.

The regular meeting of the Women's Auxiliary will be held on the Wednesday afternoon in Holy Week at three o'clock. The speaker on this occasion will be Miss Elizabeth Howland, who will tell of the work done by S. Mary's School for Indian Girls in South Dakota. Once more I would urge all the women of the congregation to attend these missionary meetings. Not only will your interest in the Church's work be increased, but by meeting the women of the congregation your parochial interest is increased, and a family feeling is engendered.

Mite Boxes

The little blue boxes for the Women's United Thank Offering are now due, and should be returned as soon as possible to Miss Grace L. Hoffman, 2118 DeLancey Street, or they may be put on the collection plates at any of the services. Any women who wish to send contributions to this fund may send them to Miss Hoffman, or place them, plainly marked, in the collection. This offering is gathered throughout the Church and presented every three years at the Women's Great Missionary Meeting, which is held during the General Convention. The General Convention of the Church will meet in October in Washington. It represents the great corporate offering of all the women of the Church towards the Church's missionary program. Every woman of the Church should want to have a part in it.

Altar of Repose

Contributions of money for the flowers to decorate the Altar of Repose on Maundy Thursday may be sent or handed to the Rector or any of the Clergy. If there is a balance left over, it will be added to the general flower fund. Offerings towards the flowers for any of the Altars are always acceptable. They make very suitable memorials for the departed, as well as appropriate thank offerings on birthdays and other anniversaries.

S. Mary's Guild

S. Mary's Guild will meet on Easter Monday night, and after the Guild Office and Address in the Chapel, will have their Easter Party in the Parish House. This devotional guild for women has grown in very large numbers during the past few years. May I remind you again that S. Mary's Guild is not an invitation affair, but any women who would like to lead their Christian life according to a simple rule will be very gladly received as a Probationer. Then after three months, if they have persevered and fulfilled the requirements, they are received as full members. There are about eighty members in the Guild. We should have one hundred. We are making that our goal.

Novena for a Bishop

Beginning on Low Sunday and running through the month to the Feast of S. George, we will keep a Novena for Prayer for the coming election of a Bishop Coadjutor for the Diocese of Pennsylvania. This will be the intention of all the Masses, and the special prayer put out by the Diocesan will be said at the close of Vespers every day. Many men and groups in the Diocese are putting forth their choice for a Bishop. We must pray that God will show us plainly which one is His choice. I hope many of you will be using this prayer both before and after the Novena.

Communions

As you all know, statistics have a great fascination for me. They do not "prove" anything beyond that of being an interesting comparison. From Ash Wednesday to Passion Sunday inclusive in 1927 there were 1,299 Communions. Over this same period in the year 1928 we have had 1,349 Communions. As we compare one year with another, it is surprising to see how closely together the years run.

Children's Lenten Boxes

The Children's Lenten Offering towards the Missionary Work of the Church is always an important part of the children's Lenten work. Our children, helped by many older people, make a very creditable showing every year. Will the parents please see that the children return their boxes on Easter Day or as soon after Easter as possible? We want to put the money to work as soon as we can.

Guild of All Souls

The Annual Festival Service of the Guild of All Souls, and the annual business meeting, will be held this year on Tuesday after Low Sunday at S. James' Church, Cleveland. It is pretty far away this time for many people from the Eastern Coast to reach, but it seems only fair to move the annual meeting from place to place, so that different groups can feel it and touch it from year to year. The Sermon at the Solemn Mass will be preached by the Reverend Father Stoskopf, Rector of the Church of the Ascension in Chicago. Because of my office in the Guild, I am hoping to be present at the Annual Meeting.

Addresses

Several times a year letters are sent to all the members of the parish, notifying them of special services, and enclosing the envelopes for the special offerings. Many of these letters are returned to me after every mailing because of incorrect or insufficient addresses. It would be a very simple thing to notify the Clergy, by postal card, of your changed address, and then our records would always be correct. As it is I now have some fifty names of persons attached to the Communicant list for whom I have no street address. So if any of you do not receive one of the Easter notices, you will know the reason.

Fr. Ward and S. Elisabeth's

We extend our sympathy to Fr. Ward of S. Elisabeth's in his continued ill health. He has just resigned the Rectorship, which he has held so faithfully for many years, and which he assumed after a long residence in our Parish, where he has so many friends. Fr. Ward is going to Colorado, to teach in S. John's College at Greeley. I know you all join with me in the good wishes and the assurance of our prayers, which I have already conveyed to him. S. Elisabeth's Church will be taken over by the Diocese, and made a center for the Diocesan work amongst the Italians. The neighborhood about S. Elisabeth's has become a little Italy, and the need for a Church in their midst can well be met by S. Elisabeth's. An Italian Priest will be put in charge, and the Bishop has assured me that the work will always be carried on with the same devotion to the Catholic Religion as has characterized the life and work at S. Elisabeth's in the past. This is an important venture for the Church, and I bespeak your earnest prayers for the future of this work.

Easter Hymns

During the processions on Easter Day we will sing the familiar Easter Carols and Hymns from the Hymnal. Many of the familiar hymns are too short to use acceptably in the Mass, so by using them all in the Processions every one hears and sings all the hymns they know and love; and then, too, it gives greater variety than singing just the one hymn, "Hail, Festal Day," which we will sing for the Offertory on Low Sunday.

Money!

The Accounting Warden has sent me some figures with which I am able to make some interesting comparisons. The total sum received in the Duplex Envelopes for Parish Expenses for the month of March amounted to $481.25, as compared to $362.60 for the same month in 1927. The loose cash on the plates amounted to $226.81 in the same month this year, and to $394.17 last year. Making a total for March, 1928, of $708.06, as against $756.77 for last year. For Missions we received this past month $176.26, and last year in March we received $295.48. These monthly comparisons do not mean much, but a three months' comparison shows a bit more accurately how we stand. For the first three months this year we have received *in toto* for Parish Expenses $2,475.97. Last year for the same period we had $2,229.66. While the Missionary offerings for this period amount to $721.46 this year, while last year they amounted to $730.38. We show a gain this year in the monies received through the envelopes, but a very considerable falling off in the loose collections. This may be accounted for by the extra number of persons using the envelopes this year. We just about make ends meet with our expenses, and for this we are thankful but we are not content with this "bare" meeting. It would be a comfort to feel that we had a few hundred dollars in the bank.

A Visitor

Fr. Roseboro, who is now at S. Paul's, Brooklyn, with the Cowley Fathers, made us a very nice visit over a week-end. His many friends here were happy to see him after Vespers in the evening.

New Devotional Book

A new edition of the Anglo-Catholic Prayer Book, with the Mass from the American Book of Common Prayer, has just been published, and the Catholic Literature Association has a number of copies. They may be had from the Cope Room before or after any of the services, and the price is $1.00. They would make admirable Easter presents. On several Friday evenings in Lent the form of prayers for the Stations of the Cross was taken from this book.

The Lessons of Lent

Lent has been very well kept in the Parish. I hope the lessons you have learned will not be forgotten with the relaxation that so often follows upon Easter. I have always liked the little reference in the Easter story to the angel that rolled away the stone from the tomb and sat upon it. So you all who have spent the Lenten season in conquering sinful impulses and learning how by God's power sin is to be resisted, keep intact these lessons you have learned. You have, so to speak, rolled away a stone from your heart so that our Lord may enter in and dwell there. Keep this door open, sit tight on the stone that you have labored during Lent to roll away, and make your Lenten discipline bear permanent fruit in your life.

A Memorial to Fr. Quin.

Several years ago it was suggested that some memorial to Fr. Quin should be undertaken, while many people who knew him and loved him were still in the Parish. The matter was never pushed, and I assume whatever blame there may be, but several people made offerings towards such a fund. The fund has now been drawn on for the purchase of six collection plates. The old ones have been very inadequate for a long time, especially on some of the festival Sundays, when there would be a great many envelopes, and sometimes packages of envelopes. A little later on an effort will be made to raise a considerable sum of money to buy a sterling silver alms basin to receive the collection plates, and this will be suitably inscribed with a proper memorial inscription. Any who wish now to make an offering for such a memorial to Fr. Quin may hand it to Mr. Ritter, or to any of the Clergy, who will gladly pass it on to the Accounting Warden.

Servers

I want to thus publicly thank the Servers for their faithfulness in serving and for the excellence of their work. We have rather a small band of Acolytes just now, but their devotion to their work and to their spiritual duties is most gratifying. A number of new boys are now being prepared for Servers' duties, and will soon be making their appearance in the Sanctuary. They usually spend one evening a week in the Clergy House, when other young men who may happen not to be Servers often join them. We may be justly proud of our young men.

A New Pall

A very handsome lace pall has just been given to Saint Clement's by Judge and Mrs. Joline, in memory of their daughter, Mrs. Powell, who died somewhat over a year ago. It is made of a bit of lace that belonged to Mrs. Powell, which was hand-made, with a very delicate design running through it in rose color. The pall was used on Mid-Lent Sunday with the Rose Vestments, and will only be used with these vestments. Judge and Mrs. Joline are also giving Bier Lights to be used in the Crypt Chapel, as a further memorial to Mrs. Powell.

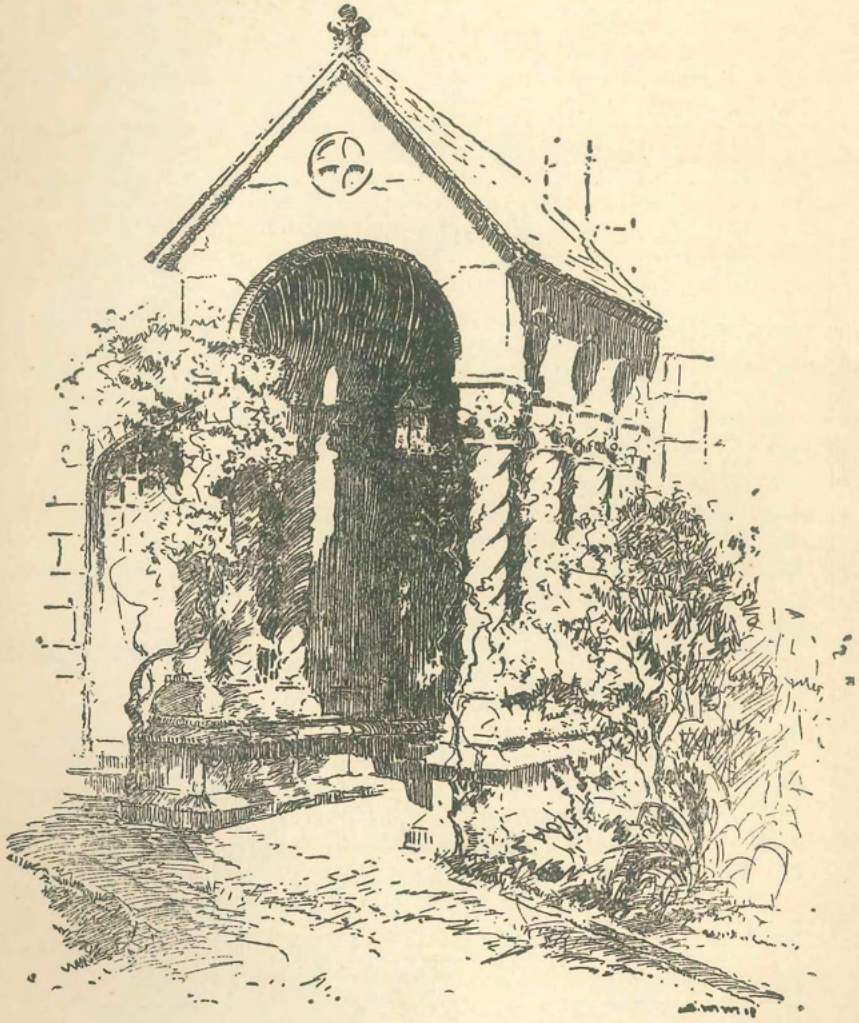
Our Easter Ideal

May we all, in our Easter Communions, realize, in unity of love, the joy of the Sacred Heart of Jesus, as He confirms in us the fruit of His Passion, and exalts us in the power of His Risen Life.

Faithfully, and very affectionately,

Franklin Joiner

S. Clement's Magazine



May, 1928

Kalendar—May, 1928

OUR LADY

1. Tu. SS. PHILIP AND JAMES, App. Girls' Club, 8 P. M.
2. W. IN THE OCTAVE OF S. JOSEPH. Women's Auxiliary, 3 P. M.
3. Th. INVENTION OF THE HOLY CROSS. Mothers' Meeting, 8 P. M.
4. F. S. MONICA, Widow. Corporate Communion Women's Auxiliary. Holy Hour, 8 P. M.
5. Sa. MASS OF S. MARY.
6. Su. IIII EASTER.
7. M. S. STANISLAUS, B.M. S. Mary's Guild, 8 P. M.
8. Tu. FERIA. Girls' Club, 8 P. M.
9. W. S. GREGORY NAZIANZUS, B.C.D.
10. Th. S. ANTONINUS, B.C. Mothers' Meeting, 8 P. M.
11. F. FERIA. May Devotions and Benediction, 8 P. M.
12. Sa. MASS OF S. MARY.
13. Su. V EASTER.
14. M. ROGATION DAY.
15. Tu. S. JOHN BAPTIST LA SALLE, C. Girls' Club, 8 P. M.
16. W. VIGIL. I Vespers, 6 P. M. Sermon and Benediction, 8 P. M.
17. Th. THE ASCENSION OF OUR LORD. Low Mass at 6. Solemn Mass at 11. Mothers' Meeting, 8 P. M.
18. F. S. VENANTIUS, M. Sermon and Benediction, 8 P. M.
19. Sa. S. PETER CAELESTINUS, B.C.
20. Su. IN THE ASCENSION OCTAVE.
21. M. IN THE OCTAVE. Illustrated Lecture, "The Basilicas of Rome," 8.15 P. M.
22. Tu. IN THE OCTAVE. Girls' Club, 8 P. M.
23. W. IN THE OCTAVE. Day of Prayer for Catholic Congress.
24. Th. OCTAVE DAY, THE ASCENSION. Mothers' Meeting, 8 P. M.
25. F. S. GREGORY, B.C. Sermon and Benediction, 8 P. M.

NOVENA OF THE HOLY GHOST

26. Sa. VIGIL. I Vespers, 6 P. M.
27. Su. PENTECOST. Low Mass at 6.
28. M. IN THE OCTAVE.
29. Tu. IN THE OCTAVE. Girls' Club, 8 P. M.
30. W. IN THE OCTAVE.
31. Th. IN THE OCTAVE. Mothers' Meeting, 8 P. M.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory"—S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania
Edited by the Rector.

Directory

The Church, Twentieth and Cherry Streets
The Clergy House, 2013 Appletree Street
Telephone, Rittenhouse 1876
Sisters of the Holy Nativity, 110 Woodstock Street
Telephone, Spruce 8190

The Clergy

The Rev. Franklin Joiner, Rector
The Rev. Benham Ewing — The Rev. Alfred M. Smith
Rev. Wayne M. Wagenseller

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Low Masses, 7.00, 8.00; Sung, 9.15; and High at 11.00 A.M.
Catechism, 10.00 A.M.
Matins, 9.45 A.M.
Solemn Vespers, 8.00 P.M.

On Weekdays: Mass 7.00, 8.00 and 9.30 A.M.
Saints' Days, Solemn at 11 A.M.
Matins, 9.00 A.M.
Evensong, 6.00 P.M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P.M.
Address and Benediction, Fridays, 8.00 P.M.

Confessions: Fridays, 3.00 to 5.00 P.M., 7.00 to 8.00 P.M.; Saturdays, 11.30 to 12.30 A.M., 3.00 to 5.00 P.M., and 7.00 to 9.00 P.M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P.M.
Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
Woman's Auxiliary, first Wednesday, 3.00 P.M.
Mothers' Meeting, Thursdays, 8.00 P.M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

The Rector's Letter

MY DEAR FRIENDS:—

Easter was, indeed, the glorious Feast that it should be in the Parish. It was a beautiful day in the weather line, and the number of Communions and the Easter Offering were both up to the standards of other years. Holy Week was unusually well kept, with increasing numbers each evening for the Stations of the Cross. It is a disappointment that so few, comparatively speaking, avail themselves of the great privilege of assisting at all the Ceremonies of Holy Week. They all fit in together, and taken by bits can mean but little devotionally. Especially is this true on Good Friday where the Church is crowded for the Preaching of the Passion in the Three Hours' Service, but where there are not more than a hundred for the Mass of the Pre-Sanctified, the Veneration of the Cross and the Reproaches.

Statistics

There were 367 Communions on Easter Day and the offering amounted to $2,100.00. The total number of Communions from Ash Wednesday to Easter Day, inclusive, was 2,166.

Feasts of May

The month of May this year brings with it two of the Church's major Feasts, Ascension Day and the Feast of Pentecost. They come earlier than usual this year, before many people have left town for the summer, so they should be more faithfully kept than often happens when they come so late in June.

Eve of the Ascension

There will be a Sermon, followed by Benediction, on the Eve of the Ascension, and on the Feast Day itself there will be an additional Low Mass at 6, and a Solemn Mass at 11. The Mothers' Meeting will meet as usual in the evening.

Novena of the Holy Ghost

The customary Novena for the Coming of the Holy Ghost will be kept from the first day in the Octave to the Eve of Pentecost, in special commemoration of the Apostles and Our Lady and the Disciples who waited in the Upper Room in Jerusalem during this same period for the Coming of the Holy Ghost. The special Novena Prayers and Intentions, as printed elsewhere in the magazine, will be said after the Masses, all kneeling, and after Vespers each evening in the Chapel.

Last Illustrated Lecture

On the Monday evening in the Octave I will give the last of my illustrated talks for the season. The subject this time will be the great Basilica Churches in the City of Rome, and the slides will be borrowed from the Metropolitan Museum in New York City. The silver offering at this time will be for the Missionary Quota of the Parish.

Pentecost

On the Feast of Pentecost, Whitsunday, there will also be an additional Low Mass at 6, and a Procession before the Solemn Mass. There will be a Solemn Procession after Vespers in the evening, closing with a Solemn Te Deum.

Music for the Feasts

On Whitsunday and Trinity Sunday when we have Processions before the Solemn Mass the music on the one will be Schubert in G and on the other Mozart's Seventh. On the Sunday in the Octave of the Ascension we will sing one of Gounod's Masses, possibly S. Cecelia, with Handel's Hallelujah Chorus for the Sequence, and on the Sunday in the Octave of Corpus Christi, the Mass will undoubtedly be Gounod's Mass of the Sacred Heart. The Special Offering on Whitsunday, for which envelopes will be distributed amongst the members of the congregation, will be for the summer expenses of the Parish. During this period there is a tremendous falling off in the Sunday offerings, and they have to be augmented by this offering on Pentecost, for which I beg your usual generosity.

Women's Auxiliary

The Women's Auxiliary will meet as usual on the first Wednesday. This is the closing meeting for the season, and the occasion for the annual election of officers. The special speaker at the meeting will be Miss Julia Williamson, and her subject will be Porto Rica. Miss Williamson has just returned from Porto Rica, and brings a very fresh and accurate message from this field. All the women of the congregation are urged to attend these meetings. They are intensely interesting, and then it affords a most excellent opportunity for newcomers in the Parish to make the acquaintance of many of our people who regularly attend these meetings.

W. U. T. O.

At this moment the sums for the Women's United Thank-Offering have not been assembled, but the total sum presented for the three years will be announced in the next issue of the magazine.

Widening of Twentieth Street

For a long time we have all been concerned about the proposed widening of Twentieth Street, so as to make a wider boulevard to feed the ever-increasing traffic into the Parkway. This has been talked about for years, and all of us have tried to delude ourselves into believing that we would never see this change and that it would thus be a problem for a later generation to face. But in the past year developments have been making rapid progress. The new subway to connect the new West Philadelphia Station of the Pennsylvania Railroad is now under construction, and in another year we will be seeing the removal of the great stone elevation that has carried the trains into Broad Street Station. With these changes, and the plans for the Boulevard that is to replace the old railroad elevation, the city authorities have felt that it was the proper time to make certain other improvements in this part of the city. So the grade of Twentieth Street will be raised, running from the present elevation to the corner of Appletree Street. So, with the raising of grades will come also the widening of the street, from its present width of fifty feet to a new width of ninety feet.

City Acts

The city has already acquired the necessary property from Market Street to Arch Street, and the occupants of the War Veterans' Bureau have been given three months' notice to vacate.

This is drawing down very close upon S. Clement's, and we have need now to be very anxious about what will happen here. For, maybe, within two years the city will want to continue this widening of Twentieth Street on to the Parkway.

Forty Feet

The forty feet which the city will take from the West side of Twentieth Street will bring the new street line through the center of our Lady Chapel, Choir and Organ Loft. It is a tragedy, and none of us can bear to contemplate it, yet it is a very imminent issue that we must face with boldness and confidence in Almighty GOD, Who has watched over us faithfully for so many years, and will not, if we are faithful, desert us now.

Vestry Acts

The matter has been under discussion in the meetings of the Vestry for a long time, and a special Committee has been working on the problem. The Committee has found the situation a very difficult one, and it has been complicated by unexpected obstacles in connection with additional real estate desired for the expansion of the property to the West. The Committee expects to ask the Vestry to call a special meeting of the congregation before the close of the Church Year, to consider the situation and the possible solution of the problems involved.

Certain Benefits

Our situation here at this corner is a most strategic one, and one of greatly increased value as these many changes are accomplished about us. In a few years the Church will face a Boulevard (Twentieth Street), with the Pennsylvania Boulevard but one block South, and the Parkway but two blocks North. The removal of the stone elevation will make the approach from the South much pleasanter and safer, especially in the evenings, and the increased traffic on the Twentieth Street Boulevard will bring the Church into much greater prominence, and make us more accessible from all parts of the city.

Let Us Pray

I hope you all will make this matter the subject of your prayers and the intention of your Communions. We can be guided aright only by the power of the Holy Spirit.

Choir Concert

Mr. Fry is preparing for the annual Choir Concert for the benefit of the Choir Summer Outing Fund. The Choir will be assisted this year by the Camden Choral Society, who sang so beautifully with our Choir in the winter, when Canon Fellowes of Windsor lectured on Tudor Music. The Concert this year will consist entirely of sacred numbers, and will be given in the Church. No tickets of admission will be sold, but a silver offering will be taken for the Choir Fund. The exact date will be announced in the special notices that will be sent out in Ascension-tide. From those who will not be able to make a contribution at the Concert, Mr. Fry will be glad to receive cheques for the Choir Outing Fund.

Summer Outings

Plans for the summer have to be made early in the season, so the Sisters will be glad to receive, as early as convenient for you, your contributions to the Summer Outing Fund for the Poor of the Parish. The only outing these people have in the summer, the only relief from the city heat, is what our Sisters are able to arrange for them. Boat trips, day picnics, excursions into the parks, bus rides to Valley Forge and summer camps for the children provide the outings for our people. No matter how small a sum you are able to give, please do not hesitate to hand it to one of the Sisters, for it is the many small sums that make the "grand total." While the sums we collect are not large, they represent the gifts of many people, and that counts most of all.

Diocesan Convention

The Annual Diocesan Convention will be meeting in Holy Trinity Church the first week in May. Several important matters are to come before the Convention. The most important of these is the election of a Bishop Co-adjutor. A Bishop Co-adjutor is one who succeeds the Bishop of the Diocese upon his death or his resignation. A Bishop Suffragan is an Assistant Bishop, who does not succeed, nor even have a vote in the House of Bishops. There are several very good men "being talked about," who are good Churchmen, and who would be very pleasing to Catholics. I ask your prayers, especially during the week of the Convention, for God's special guidance at all the meetings and discussions in connection with this great step.

XXXIX Articles

Another matter before the Diocesan Convention will be the discussion of certain matters about which the Convention will instruct the Diocesan delegates to the General Convention, which will meet in Washington in October. One of these is whether or not "The Thirty-Nine Articles" are to be printed in the appendix of the revised Prayer Book? There has been much heated argument and debate on this subject. The Articles are obsolete, and as they stand now in the Prayer Book commit neither the Church nor any member of it. They are little more than an historic relic of a controversy long past, yet they do stand as the only Anglican interpretation of Nicene Theology, and a very definite Catholic interpretation they give. The matter has been made by the Broad and Liberal Party into a Party issue, but the Catholics have repudiated the charge and at the last meeting of the Catholic Club a resolution was passed urging the Convention to retain the Articles in their present position.

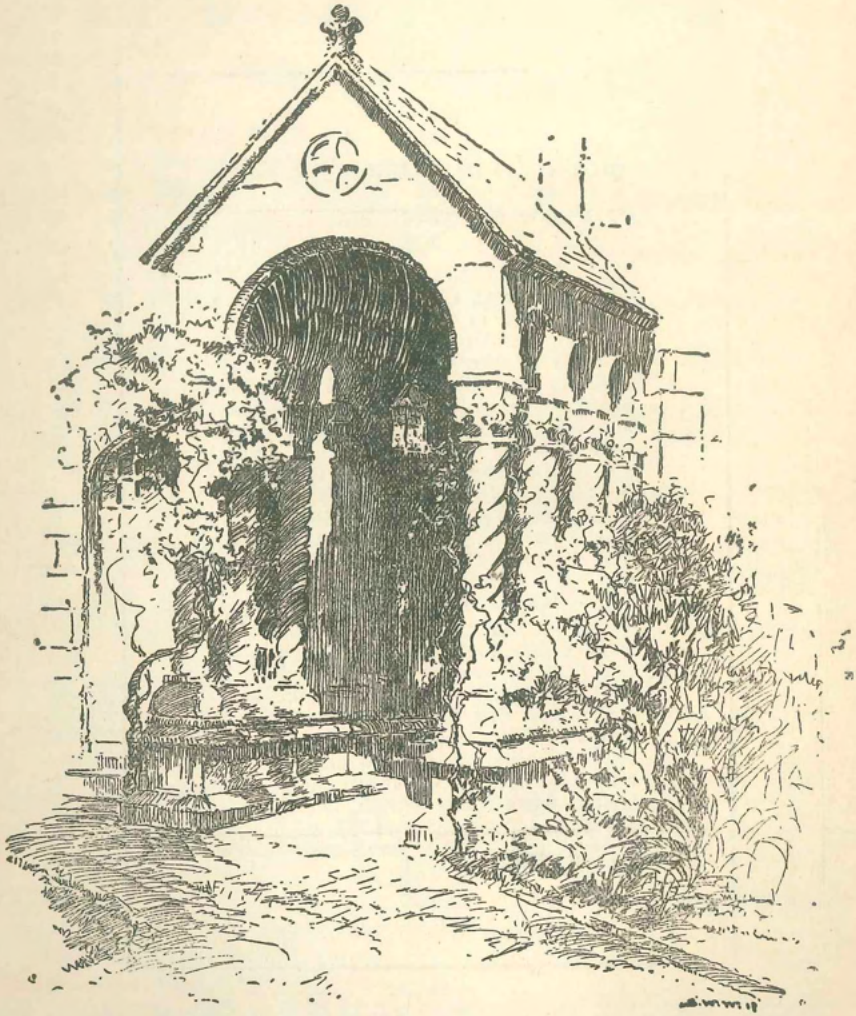
Open Convention

The Diocesan Convention is open to all, and laymen and women are admitted to the galleries of Holy Trinity Church during its sessions. It would be well if the laity acquainted themselves more thoroughly with these deliberations of the Church, and I am sure that many of the sessions of the coming Convention will be both interesting and instructive.

Pray at Mass

There are always serious matters before the Church that need your faithful prayers. There is never a time when your prayers

S. Clement's Magazine



June-September, 1928

Prayer for S. Clement's Church Philadelphia

BLESS, O Lord, this Parish, and grant that Thy Name may be worshipped here in truth and purity, to all generations. Give Thy grace and wisdom to all the Clergy, that they may exercise holy discipline, and be themselves patterns of holiness, simplicity and self-denial. Bless all who worship here; take from them all pride, vanity and self-conceit, and give them true humility and self-abasement. Enlighten their minds, subdue their wills, purify their hearts, and so penetrate them with Thy Spirit and fill them with Thy love that they may go forth animated with earnest zeal for Thy glory; and may Thy ever living Word so dwell within their hearts that they may speak with that resistless energy of love which shall melt the hearts of sinners to the love of Thee. Open, O Lord, the hearts and hands of Thy people, that they may be ready to give and glad to distribute to our necessities. Bless the founders and benefactors of this Parish, and recompense them with the riches of Thine everlasting Kingdom, for Jesus Christ's sake. A-men.

S. Clement's, Philadelphia

Kalendar—June, 1928

The Sacred Heart of Jesus

1. F. EMBER DAY. Holy Hour and Benediction, 8 P. M.
2. Sa. EMBER DAY.
3. Su. TRINITY SUNDAY. Schubert's Mass in G. Athanasian Creed.
4. M. S. FRANCIS CARACCIOLO, C. S. Mary's Guild, 8 P. M.
5. Tu. S. BONIFACE, B.M.
6. W. S. NORBERT, B.C. Bp. Campbell at 3 P. M. Sermon and Benediction, 8 P. M.
7. Th. CORPUS CHRISTI. Low Mass at 6. Pontifical Mass at 11. Sermon and Benediction at 4 P. M.
8. F. IN THE OCTAVE. Sermon and Benediction, 8 P. M.
9. Sa. IN THE OCTAVE.
10. Su. I TRINITY (IN THE OCTAVE). Gounod's Mass of the Sacred Heart. Benediction at 8 P. M.
11. M. IN THE OCTAVE. (S. Barnabas, Ap.)
12. Tu. IN THE OCTAVE.
13. W. IN THE OCTAVE. Fr. Wagenseller leaves for his holiday.
14. Th. OCTAVE DAY. CORPUS CHRISTI.
15. F. THE SACRED HEART OF JESUS. Sermon and Benediction, 8 P. M.
16. Sa. FERIA.
17. Su. II TRINITY. High Mass at 11. Benediction at 8 P. M.
18. M. S. EPHRAIM OF SYRIA, C.D.
19. Tu. S. JULIANA FALCONIERI, V.
20. W. FERIA. The Rector leaves for his holiday.
21. Th. S. ALOYSIUS GONZAGA, C.
22. F. S. PAULINUS, B.C. Sermon and Benediction, 8 P. M.
23. Sa. VIGIL OF S. JOHN BAPT. I Vespers, 6 P. M.
24. Su. NATIVITY OF S. JOHN BAPTIST. (III TRINITY.) Choir departs.
25. M. S. WILLIAM, Ab.
26. Tu. SS. JOHN AND PAUL, M.M.
27. W. IN OCTAVE, S. JOHN BAPT.
28. Th. VIGIL. Mass for Catholic Congress. I Vespers, 6 P. M.
29. F. SS. PETER AND PAUL, App. Sermon and Benediction, 8 P. M.
30. Sa. COMMEMORATION OF S. PAUL, Ap.

Mass Daily at 7. 8 and 9.30. Matins at 9. Vespers at 6.

S. Clement's, Philadelphia

Kalendar—July, 1928

The Precious Blood of Jesus

1. Su. IIII TRINITY. High Mass at 11. 1 Vespers at 6. Benediction at 8.
2. M. VISITATION, B.V.M.
3. Tu. IN THE OCTAVE. SS. PETER AND PAUL, App.
4. W. IN THE OCTAVE.
5. Th. S. ANTONY ZACCARIA, C.
6. F. OCTAVE DAY. SS. PETER AND PAUL, App. Holy Hour and Benediction at 8.
7. Sa. SS. CYRIL AND METHODIUS, BB., CC.
8. Su. V TRINITY.
9. M. FERIA. Requiem Masses.
10. Tu. FERIA.
11. W. FERIA.
12. Th. S. JOHN GUALBERT, Ab.
13. F. FERIA. Stations of the Cross for the Dead, and Benediction, 8 P. M.
14. Sa. S. BONAVENTURA, B.C.D.
15. Su. VI TRINITY.
16. M. COMMEMORATION, B.V.M.
17. Tu. FERIA. Requiem Masses.
18. W. S. CAMILLUS, C.
19. Th. S. VINCENT de PAUL, C.
20. F. S. MARGARET, V.M. Sermon and Benediction, 8 P. M.
21. Sa. OF S. MARY.
22. Su. VII TRINITY.
23. M. S. APOLLINARIS, B.M.
24. Tu. VIGIL. 1 Vespers, 6 P. M.
25. W. S. JAMES, Ap.
26. Th. S. ANNE, MOTHER B.V.M. Mass for the Catholic Congress.
27. F. S. PANTALEON, M. Sermon and Benediction, 8 P. M.
28. Sa. OF S. MARY.
29. Su. VIII TRINITY.
30. M. FERIA. Requiem Masses. The Rector and Fr. Wagenseller return.
31. Tu. S. IGNATIUS LOYOLA, C. Fr. Smith leaves for his holiday.

Mass Daily at 7, 8 and 9.30. Matins at 9. Vespers at 6.

S. Clement's, Philadelphia

Kalendar—August, 1928

Our Lady in Heaven

1. W. S. PETER'S CHAINS. Fr. Ewing leaves for his holiday.
2. Th. S. ALPHONSUS LIGOURI, B.C.D.
3. F. FERIA. Holy Hour and Benediction, 8 P. M.
4. Sa. S. DOMINIC, C.
5. Su. VIIII TRINITY. High Mass at 11. 1 Vespers at 6. Benediction at 8.
6. M. TRANSFIGURATION OF CHRIST.
7. Tu. S. CAJETAN, C.
8. W. FERIA. Requiem Masses.
9. Th. VIGIL.
10. F. S. LAWRENCE, M. Stations of the Cross for the Dead, and Benediction, 8 P. M.
11. Sa. OF S. MARY.
12. Su. X TRINITY.
13. M. FERIA. Requiem Masses.
14. Tu. VIGIL. 1 Vespers, 6 P. M. Sermon and Benediction, 8 P. M.
15. W. ASSUMPTION, B.V.M. High Mass at 11.
16. Th. S. JOACHIM, Father B.V.M.
17. F. S. HYACINTH, C. Sermon and Benediction, 8 P. M.
18. Sa. IN THE OCTAVE, B.V.M.
19. Su. XI TRINITY (IN THE OCTAVE).
20. M. S. BERNARD, Ab.
21. Tu. S. JANE FRANCES de CHANTAL, W.
22. W. OCTAVE DAY. ASSUMPTION, B.V.M.
23. Th. VIGIL. 1 Vespers, 6 P. M.
24. F. S. BARTHOLOMEW, Ap. Sermon and Benediction, 8 P. M.
25. Sa. OF S. MARY.
26. Su. XII TRINITY.
27. M. S. JOSEPH CALASANCTIUS, C.
28. Tu. S. AUGUSTINE, B.C.D.
29. W. BEHEADING OF S. JOHN BAPT.
30. Th. S. ROSE OF LIMA, V. Mass for the Catholic Congress.
31. F. S. RAYMOND NONNATUS, C. Stations of the Cross and Benediction, 8 P. M.

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S. Clement's, Philadelphia

Kalendar—September, 1928

Seven Sorrows of Our Lady

1. Sa. OF S. MARY.
2. Su. XIII TRINITY. High Mass at 11. Vespers at 6. Benediction at 8.
3. M. FERIA. Requiem Masses.
4. Tu. FERIA.
5. W. FERIA.
6. Th. FERIA.
7. F. FERIA. Votive Masses of the Sacred Heart. Holy Hour and Benediction at 8 P. M.
8. Sa. NATIVITY, B.V.M.
9. Su. XIIII TRINITY. Choir returns.
10. M. S. NICHOLAS OF TOLENTINO, C.
11. Tu. FERIA. Requiem Masses.
12. W. HOLY NAME OF MARY.
13. Th. FERIA.
14. F. EXALTATION OF THE HOLY CROSS. Stations of the Cross, and Benediction at 8 P. M.
15. Sa. SEVEN SORROWS OF B.V.M.
16. Su. XV TRINITY.
17. M. STIGMATA OF S. FRANCIS, C.
18. Tu. S. JOSEPH OF COPERTINO, C.
19. W. EMBER DAY.
20. Th. VIGIL. I Vespers, 6 P. M.
21. F. S. MATTHEW, Ap. (EMBER DAY.) Sermon and Benediction, 8 P. M.
22. Sa. EMBER DAY.
23. Su. XVI TRINITY.
24. M. COMMEMORATION, B.V.M. (OUR LADY OF RANSOM)
25. Tu. FERIA. Requiem Masses.
26. W. FERIA.
27. Th. FERIA. Mass for the Catholic Congress.
28. F. S. WENCESLAUS, M. I Vespers, 6 P. M. Sermon and Benediction at 8 P. M.
29. Sa. S. MICHAEL AND ALL ANGELS.
30. Su. XVII TRINITY.

Mass Daily at 7, 8 and 9.30. Matins at 9. Vespers at 6.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory"—S. Clement, 1 Cor.

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Edited by the Rector.

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The Rector's Letter

MY DEAR PEOPLE:—

As usual, this number of the Parish Magazine, being the Summer number, is delayed until the middle of the month in order to give in full the plans for the summer, and to give a full report of the Great Feasts that close the Church Year. These closing feasts fell earlier in the Kalendar year this season, so more people than usual have been able to keep the Days with us before leaving for their holidays. The feasts, with special Masses each Sunday, have been most devoutly kept, and the Feast of Corpus Christi with unusual solemnity, since we had the Bishop of Liberia with us during this week. He officiated at Pontifical Benediction on the Eve of the Feast, and the Solemn Mass on the Feast Day was sung in his presence. Trinity Sunday marked the tenth anniversary of my ordination, and the following week the tenth anniversary of my coming to S. Clement's.

The Bishop of Liberia

The Bishop of Liberia came to Philadelphia to speak to the Catholic Club, which met at S. John's in Norristown. He was our guest at the Clergy House, and it was a great joy to have him and to hear many more of his experiences than he was able to tell in his public addresses. He also addressed about sixty women of the congregation on Wednesday afternoon, and at the close of his address the Sisters served tea. He hopes to stay in this country until after the General Convention in October, when he returns to his See City in Africa.

Summer Schedule

The schedule of services will be maintained as usual during the summer with no curtailment. I know you all appreciate this, and while it is difficult to arrange, yet I would not allow any curtailment. The full privileges at S. Clement's during the summer mean much to many people who have to remain in the city, and whose parish churches are practically closed until autumn. There are the three Masses every day and a High Mass every Sunday, followed by a sermon. Vespers is said in the evening at six and at eight in the Church there is a sermon again, followed by Benediction of the Blessed Sacrament. There is a similar service every Friday evening and the Holy Hour will continue to be kept on the First Fridays.

Mass

I hope this paragraph may be superfluous, and yet I feel I must include it. It is about the importance of hearing Mass on Sundays during your holidays. There is no excuse if you deliberately plan your holiday for a place where Mass cannot be heard. It is the Mass that matters, not the Priest who says it, nor the place where it is said, nor even the vestments nor the absence of vestments. The Mass is the Mass, and every faithful Catholic will be at Mass on Sunday, in August as well as in December. I long and pray for the day when all Anglo Catholics will realize this obligation. Then, and not until them, can this paragraph be omitted from the Summer Magazine.

Summer Staff

During the holiday season the clergy staff will be augmented by the Reverend Alfred Q. Plank, who is already in residence. Fr. Plank has been at S. Mary's-by-the-Sea, Point Pleasant, New Jersey, for several years. It is a real joy to welcome him to S. Clement's. Fr. Ewing, Fr. Smith and Fr. Plank will be at the Clergy House during July. Fr. Smith will preach Friday evenings and sing the High Mass on Sundays. Fr. Ewing will preach after the High Mass on Sundays, and Fr. Plank will preach Sunday evenings. I expect to be here during August with Fr. Wagenseller and Fr. Plank. Fr. Plank will preach Friday evenings and sing the High Mass on Sundays. Fr. Wagenseller will preach after the High Mass on Sundays, and I will preach in the evening on Sundays in August. Plans for September are not as yet completed. Fr. Underhill has gone to Rutherfordton, North Carolina, where he hopes to spend the entire summer. He is very comfortably situated, with an Altar, and finds that the climate is very agreeable to his throat. I hope you will all pray that he may be restored to his former good health.

Choir Recital

The Choir, assisted by the Camden Choral Art Society, gave a most beautiful recital in the Church in May. The collection was given to the Outing Fund for the Choir Boys. We are most deeply indebted to the several Organists who assisted in the program, and to our friends from Camden. The Camden Choral Society is under Mr. Fry's direction, and shows the finish of his art. Our own Choir was in fine voice, and the evening was given a very fine press notice in all the morning papers on the following day. Mr. Fry and the Accounting Warden will be glad to have any further gifts for this Fund.

Catholic Congress

It is not too early for us to be thinking about the next Catholic Congress, which will be meeting in New York City early in November, on the 13th, 14th and 15th, to be exact. We must all be praying very hard about it. It will come right after the meeting of the General Convention, and maybe some of the Western Clergy and Bishops will stay over for it. The subject will be, "The Catholic and the Catholic Life." A most important subject to consider, and a most important matter for every Catholic to consider in relation to himself. It is not what we say that counts as much as what we do. It is not what we profess that counts, it is what we practice. When the Catholic Life is evidenced in our midst by holy men and women and devout, then will our true Catholicity be established beyond all doubt. On the last Thursday in each month the Masses will be offered with this special intention, and I trust that many of you will assist on these days, and if possible make your Communions for God's blessing on yourselves and the Catholic movement in our Church.

Moving of S. Clement's

I have been authorized by our Special Building Committee to announce that they have been able to acquire for the Parish the two houses adjoining the Church Property on Cherry Street, numbers 2028 and 2030. These two lots run all the way through to AppleTree Street, the exact width of the Church property. The Architects have advised the Committee that it is both possible and feasible to move the entire plant, as it now stands, back on the newly-possessed property. The Germantown Hospital was recently moved in this way without disturbing any of the patients. So the Church, Parish House and Rectory can be moved, without any interruption in our life and services. It may be a long time, however, before these changes will be made, as the actual widening of Twentieth Street to the contemplated ninety feet has not been ordered by the city. The city has this plan very definitely on its arrangements for the improvement of this part of the city, and has already issued the orders for the opening of the street to the new width of ninety feet from Market Street to Arch Street. It is a matter of gratification and satisfaction to all to know that we have these properties in our own possession, and that when the time to make the changes comes, we can preserve the identity and integrity of our plant, without any architectural alteration whatsoever. Carrying these properties will involve extra expense, but I am sure you will all be ready to bear your share in this.

C. B. S.

On the afternoon of Corpus Christi Day we held our annual meeting of S. Saviour's Ward of the Confraternity of the Blessed Sacrament. The Secretary, Mr. Ward, reported eighty-eight active members, and offerings to the National Society amounting to about a hundred dollars above the dues that are regularly sent. This extra money is used in providing poor Churches and Missions with the proper Vestments and Vessels for a more reverent offering of the Mass. Perhaps others in the Congregation would be glad to be identified with this Confraternity, whose object is to promote the honour due our Blessed Lord in the Most Holy Sacrament of the Altar. There are daily prayers to say, and certain obligations about hearing Mass and receiving Holy Communion, but nothing more than every faithful and devout Catholic should be doing anyway. The Annual National Meeting will be held on the Octave Day of Corpus Christi, at Trinity Church, Bridgeport, Connecticut. I have been invited to address the afternoon meeting, and Fr. McCune is preaching at the Solemn Mass.

Summer Outings

May I remind you again of the Summer Outing Fund. Owing to my forgetfulness, no notice was made in advance that the offering on Ascension Day would be for this fund, so smaller sums than usual have been received up to this time. None of you can have so happy a time on your own holidays unless you have left behind some sum for the unfortunate ones who are dependent on your generosity for a day at the sea or an afternoon of good country air. You can put your offering, marked, "Summer Outing Fund," on the collection plates, and it will reach the proper Treasurer.

Altar Flowers

One more note of begging. Flowers for the Altar and the Shrines. Many of you have lovely garden flowers. Do send them to the Clergy House whenever you have them, and we can always find place for them in the Church. Especially do we like to have flowers sent on Friday and Saturday, so that the Altars may be decorated for Benediction, and the Altar in the Lady Chapel, the Altar of Reservation, should have fresh flowers several times a week. We have little or no funds with which to buy flowers, so we are quite dependent upon you and your gardens to decorate our Church during the summer. When the Vestments are green there will be no flowers on the High Altar on Sunday, and the Sundays that are other than "After Trinity" and in Octaves will need flowers. We are always very glad to have flowers for the Church, and hope you will feel free to send them at any time.

Fr. Caine

We extend our sympathy to Fr. Caine, whose mother has died since the last issue of our Magazine. She has been remembered at our Altars, and we have not been unmindful of Fr. Caine in our prayers. Several of us were present at the Requiem Mass in S. Timothy's Church, Roxborough, and Fr. Caine went on to Boston with his sister for the burial. May she rest in peace.

Happy Summer

From now on we all will be scattering to different parts of the world for the summer, to find rest and recreation and change of scene. And in a short while, if GOD spares us, we shall be returning to take up our work with new zeal and earnestness. Unless our holiday refreshes us for new service for GOD, it will be in vain. Unless our holidays are spent with GOD, they will be in vain. May He watch between me and thee when we are absent one from another.

Faithfully and affectionately your Pastor,

Franklin Joiner –

✠

BAPTIZED

"As many of you as have been baptized into Christ, have put on Christ"

April	4.	Jeanne Morris.
		Esther Isabel Morris.
	15.	Frank Dinsmore Charlton.
May	13.	Leone Maitre Taber.
June	3.	Edna May Becker.
	7.	Rae Glenn.
	9.	Marguerite Annette Casey.
	12.	Michitami Asami.

MARRIED

"Those whom God hath joined together, let not man put asunder"

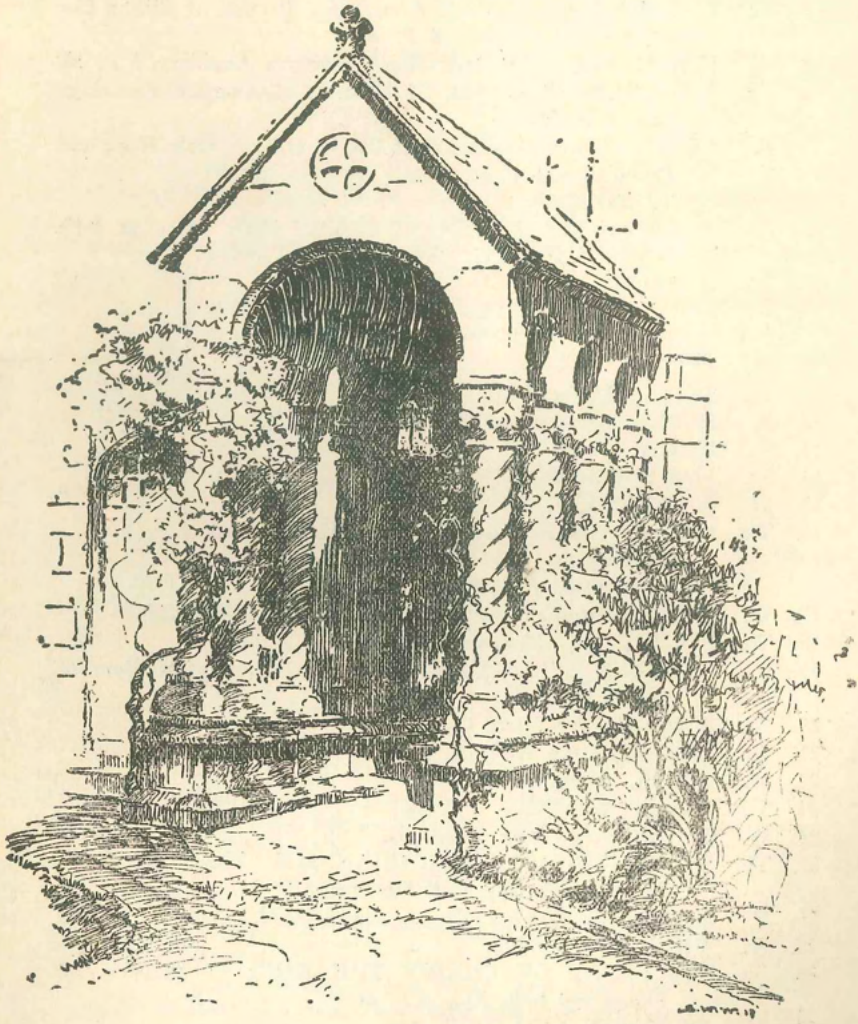
April 9. Alfred H. Bennett and Jessie I. McLaughlan.
May 16. Henry Enders Kerr and Myrtle P. Whaley.

BURIED

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them"

March	12.	James MacElroy.
April	3.	Amelia MacLearn.
	9.	Fannie C. Hewes.
	21.	Pearl Jean Brown.
	25.	Raymond Clark Marsh.
May	18.	Harry W. Armstrong.
June	11.	Rae Glenn.
	13.	Jane Watson.

S. Clement's Magazine



October, 1928

Kalendar—October, 1928

THE HOLY ANGELS

1.	M.	S. REMEGIUS, B. C. S. Mary's Guild, 8 P. M.	
2.	Tu.	THE HOLY GUARDIAN ANGELS. Election of Bishop Coadjutor. Girls' Club, 8 P. M.	
3.	W.	FERIA. REQUIEM MASSES. Women's Auxiliary, 3 P. M.	
4.	Th.	S. FRANCIS OF ASISSI, C. Mothers' Meeting and Rummage Sale, 8 P. M.	
5.	F.	FERIA. Votive Masses of the Sacred Heart. Holy Hour and Benediction, 8 P. M.	
6.	Sa.	S. BRUNO, C.	
7.	Su.	18TH SUNDAY AFTER TRINITY. High Mass at 9.15. Solemn Mass at 11. Solemn Vespers at 8 P. M.	
8.	M.	S. BRIGIT, W.	Novena Prayers for General Convention
9.	Tu.	FERIA. Requiem Masses. Vestry Meeting, 4.30 P. M. Girls' Club at 8 P. M.	
10.	W.	FERIA.	
11.	Th.	FERIA. Mothers' Meeting, 8 P. M.	
12.	F.	FERIA. Sermon and Benediction, 8 P. M.	
13.	Sa.	FERIA.	
14.	Su.	19TH SUNDAY AFTER TRINITY.	
15.	M.	S. TERESA, V.	
16.	Tu.	FERIA. Votive Masses of the Holy Ghost. Opening Day for General Convention. Girls' Club at 8 P. M.	
17.	W.	FERIA. Requiem Masses. I Vespers, S. Luke, Ev., 6 P. M.	
18.	Th.	S. LUKE, Ev. Mothers' Meeting, 8 P. M.	
19.	F.	S. PETER OF ALCANTARA, C. Sermon and Benediction, 8 P. M.	
20.	Sa.	S. JOHN CANTIUS, C.	
21.	Su.	20TH SUNDAY AFTER TRINITY.	
22.	M.	FERIA. Requiem Masses.	
23.	Tu.	FERIA. Girls' Club, 8 P. M.	
24.	W.	S. RAPHAEL, ARCHANGEL.	
25.	Th.	SS. CRISPIN AND CRISPINIAN, MM. Masses for Catholic Congress. Mothers' Meeting, 8 P. M.	
26.	F.	FERIA. Sermon and Benediction, 8 P. M.	
27.	Sa.	VIGIL.	
28.	Su.	THE FEAST OF CHRIST THE KING. I Vespers, SS. Simon and Jude, App., 8 P. M.	
29.	M.	SS. SIMON AND JUDE, App.	
30.	Tu.	FERIA.	
31.	W.	VIGIL OF ALL SAINTS. I Vespers of All Saints, Sermon and Benediction, 8 P. M.	

ALL SAINTS' DAY: Solemn Mass at 11.
ALL SOULS' DAY: Solemn Requiem at 11.

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The Rector's Letter

MY DEAR FRIENDS:—

Once again we are ready to take up a winter's work together. Many of you are already home and in your accustomed places in the Parish. Having had my own holiday early in the season, for the first time in many years I am here to greet you as you return. Of late I have been the last one to come back. This cool, crisp weather makes us eager for the winter's round, and with the first of October it will begin at S. Clement's.

The Staff

The most conspicuous change will be in the Clergy Staff, and the one that will affect every one of us, but no one more than it affects me personally. Fr. Smith, after a residence in the Clergy House of about eight years, has assumed the position of Head Master at The Valley Forge Military Academy in Devon. The Superintendent of the school, Major Baker, has been a frequent worshipper at S. Clement's for many years. The Rev. Charles Harrison, one of our boys who has just been ordained to the Diaconate, is also on the School Staff, so S. Clement's has quite a share in its work. Fr. Smith has won a very warm place in our hearts by his kind geniality, and drawn many souls by his very helpful spiritual ministry. For years he has sung the Mass on Sundays, where his beautiful voice has been both a joy and an inspiration. We shall hope to have him with us at the Altar on many occasions.

Fr. Ewing has been on the Staff for five years, having come to us from the Cathedral in Detroit, where he had served for a similar period. He has returned to the General Theological Seminary in New York to study for his degree, and to complete some further work. He leaves many friends behind, who will always follow him with their interest and their prayers.

Fr. Plank came to us in June, and has been a most acceptable member of the Staff. He has just been called back to his old Parish, S. Mary's-by-the-Sea, in Point Pleasant, New Jersey, and feels it is God's will for him to return, so after so brief sojourn amongst us he goes, with our prayers, to this former work so dear to his heart.

At this writing I have no one in mind to take his place, so I beg your most earnest prayers that I may find a suitable Priest for our very important work.

Fr. Underhill has returned from a long outing in North Carolina, very much invigorated and benefited, and is in residence in the Clergy House. Fr. Arnold has returned from his summer in Maine, and will be with us again for the winter.

The Sisters

Changes in personnel are not restricted to the Clergy. The Sisters too have been moving and are still being moved. We were just beginning to feel somewhat appeased for Sister Agatha's transfer to Los Angeles last year by our acquaintance with Sister Mary Kathleen and our appreciation of her work,

when she was sent to Bay Shore, Long Island, to assume important duties there. This vacancy in the Sisters' Staff has been filled by Sister Mary Gabriel and just now by Sister Bernardine, but soon after All Saints' we are expecting Sister Faith to be with us for the balance of the winter, and hope that early in the year the Staff may be permanently completed.

Moving the Church.

There are no new developments to report under this heading. The two properties to the west of us have been secured, and the titles are now in our hands. Mr. Sellers has returned from abroad and is working out certain details that will evolve from the moving. We are now ready for the City's edict, and are prepared to become more "Western" whenever the City commands. It is not likely that anything will be done before next summer.

The Election of a Bishop

On Tuesday, October second, there will be a special meeting of the Diocesan Convention for the election of a Bishop Coadjutor. Dr. Sherril of Boston, who was elected to this post at the May meeting of the Convention, declined the office. Prayers are being offered daily for the guidance of the Holy Spirit, and special remembrances are being made at all the Masses. The election falls on the Feast of the Holy Guardian Angels, and I hope that many of you will assist at Mass that morning and make your communions with this special intention in your hearts and minds.

The General Convention

The Diocesan Convention will be followed shortly by the General Convention of the American Church. This Convention meets every three years, and will gather this year in Washington. Many matters of deep concern to all Churchmen, in regard to liturgical development and the missionary program of the Church, will come before these bodies. Novena Devotions for the Intention of the Convention will begin on Monday, October the eighth, and continue until the sixteenth, which is the day of its opening. Our Masses on the sixteenth will be Votive of the Holy Ghost, and I would urge as many as possible to be at the Altar that day, to assist at Mass and, if possible, to make their communions for God's blessing and guidance upon the deliberations of the Convention. It will be widely reported in the daily newspapers, and I hope you all will follow it with an intelligent interest and your prayers.

The Catholic Congress

The next Catholic Congress, and last one for a few years, will be held in New York City in November. All Catholics are urged to be Members of the Congress, whether they will be able to attend its sessions or not. The annual membership is one dollar. Already one hundred and fifty members of our congregation are Members of the Congress. We should have double that number. Mrs. Pendleton is the Parish Secretary of the

The Rector's Letter (continued)

Congress. Life Memberships cost twenty-five dollars. The Masses on the last Thursday in each month are offered for this intention.

Magazine Plans

I am expecting to print occasionally in the Parish Magazine some sermon that has been preached in our pulpit. I am beginning with the series that I preached during last Lent, and the first one is appearing in this issue. This increased size in the publication will mean an increase in the printer's bill. This can be easily met if you put increased offerings in the Tract Case box when you take your copy.

May Almighty God direct us in our work by His Holy Spirit, and guard us by His Holy Angels.

Affectionately your Friend and Pastor,

Franklin Joiner –

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The Parish Register

BAPTIZED

"For as many as have been baptized into Christ, have put on Christ"

June 17—Harold Rickert Valerius, Jr.
Elizabeth Anne Valerius.
25—William Walter Hewlett.
July 8—Margaret Doris Lorch.
18—William Sellers.
Aug. 2—Florence May Hogan.
Sept. 16—Whittington Robert Patton.

MARRIED

"Those whom God hath joined together, let no man put asunder."

June 20—Thomas Benton and Dorothy Choate.
23—Elias Borden and Genevieve Kalitzky.
July 20—Charles Bernard Fayko and Edith Wesley Deal.
Aug. 18—Merril Hallowell and Florence Mae Smith.
29—Walter Numan Davis and Helen Sophie Radzikoska.
Sept. 7—Elvin Smith and Laura Ball Lumming.
27—John Lawson Chrisman and Virginia Cilley.

BURIED

"Rest eternal grant unto them, O Lord;
and let light perpetual shine upon them."

June 16—Herbert Purves Brock, Sr.
30—William Walter Hewlett.
July 5—Richard Gleason.
7—Laura Olivia Smith.
7—Adalaide Bastian MacTurk.
26—William Evans Hampton.
Aug. 7—Imasuka Tomino.
11—Josephine Fisher Tryon.
21—Winona Lang.
27—Lewis Elliott.
Sept. 6—John Shannon.
18—Mary Elizabeth Owen.
22—Charles Hart.

Parish Notes

THE CHOIR returned on the second Sunday in September. Many of the boys had long holidays in camp, but the official Choir Camp was at S. James' Parish Farm in Quakertown.

THE SOLEMN MASS at 11, the High Mass at 9.15, and Solemn Vespers in the evening, will be resumed on Sunday, October 7th.

S. MARY'S GUILD opens for the winter on Monday evening, October 1st. The Guild has about eighty members. Many new ones are seeking its privileges. Every woman in the Parish, who lives the full Sacramental life, is eligible. Speak to the Rector or to Sister Katharine.

THE MOTHERS' MEETING resumes its winter work on the first Thursday evening with a Rummage Sale. The Devotional Service in the Chapel will be led by Fr. Plank.

FIRST VESPERS OF ALL SAINTS will be solemnly sung in the Church with the Choir, followed by a Sermon and Benediction. Vespers of the Dead will be said in S. John's Chapel the following evening at eight.

NAMES OF THE DEPARTED to be Commemorated on November 2nd should be given to the Rector promptly. Departed members of the Parish who have been buried from the Church are on the permanent list, and their names should not be included on the lists. Designate the Mass at which you wish the names read. At the Solemn Mass only the names of Benefactors and Communicant Members of S. Clement's will be remembered.

THE RECTOR will be the speaker at the opening meeting of the Woman's Auxiliary on Wednesday afternoon, October 3rd, at three o'clock.

THERE WILL BE A SERMON and Benediction on all Friday evenings during the winter, with a special observance of the Holy Hour on all first Fridays.

HOLY COMMUNION was given to 767 persons in June, to 652 in July, and to 613 in August. Holy Communion was carried to 25 sick persons in June, to 17 sick persons in July, and to 24 sick persons in August.

THE RECTOR'S DISCRETIONARY FUND has been completely exhausted by the many demands from deserving and needy members of the Parish. This is a very important part of our pastoral work, and all such funds are bestowed with the greatest care, and only in such cases where the need is actually known. There is no indiscretion in its administration.

THE ACCOUNTING WARDEN would be glad to have as soon as possible the remaining envelopes for the summer months that are still outstanding. They have been returned with unusual promptness this year.

FATHER ROSEBORO, Father Campbell and Father Joseph, O. S. F., have been visitors in the Clergy House during the summer.

CATHOLIC CONGRESS MEMBERSHIPS may be had from Mrs. Pendleton for one dollar apiece. Every Parishioner a member!

✠ *A Sermon* ✠

Preached in S. Clement's by the Rector

The First Sunday in Lent, 1928

Aside from being good, bad or indifferent, sermons may be classified as expositional; that is, dealing with the exact meaning of a text or passage of Scripture, going into the fine use of words and inquiring into the circumstances which prompted its composition. Sermons may be classified in another group, as hortatory or of the invitation to religion type—dwelling on the call, the appeal, the offers of our Lord, and urging the hearers to accept the Lord's blessings. Again, some may be dogmatic, dealing with the doctrines of the Church, the meaning of the Creeds and their application to the needs of men today; or they may be what we familiarly call "Gospel" sermons, dealing with miracles or parables or stories, and drawing therefrom lessons for daily life and living; and finally, there may be sermons of instruction, sermons in which laws and precepts and customs of the Church and her Services may be explained, the meaning lying behind them pointed out, the authority and antiquity of their practice shown, and all this in the way of simple instruction, without any effort or thought of making a moral or even giving a "golden text."

It is this latter style that I hope to follow these Sundays in Lent. I have no definite scheme in mind nor list of subjects ready at hand on which to offer instruction. Whatever I give will be familiar to many of you and I know you will be glad to hear it again framed in language from a newer tongue; but to others it will be new and fresh and come as new knowledge. Whatever I say will be drawn from the history and experience of the Church. No one has so little opportunity to be novel and individualistic as a Catholic Priest. All that he may say, he must be able to prove from Holy Scripture and the Church's interpretation of it. All that he may do must have the precedent and sanction of the Church in which he holds his commission. There is no one so bound by the precedent and prejudices of the Catholic Church as the Priest. These will not always be identical with the precedents and prejudices of the Parish in which he ministers, as he may discover and not always to his joy! Nevertheless, he must proclaim the Church's truth and teach the Church's ways—he dare not do less than that!

My subject for today's "Teaching Sermon" is the "Propers of the Mass." These include all the variable parts of the Rite which are distinctively and exclusively peculiar to one occasion or feast—the Collect, Epistle, Gospel, some of the secret prayers and the Post Communion, which change each day and each week and each season. These belong to what the Liturgy calls "The Propers." But it is not about these I would instruct today, but the rest of the "Propers," the Introit, the Gradual, Tract and Sequence, the Offertory and the Communion. The Introit comes at the very beginning of the Mass and means entrance. The

Gradual, Tract and Sequence come between the Epistle and Gospel. The Gradual is so called because it was sung from the top step of the ambo or pulpit. The Tract, which really means a protraction or prolonging, is so called because it was introduced to give more time to prepare for the Gospel and is peculiar to penitential Masses, while the Sequence is usually a hymn or metrical psalm, following the Gradual or Tract, sung during the Gospel Procession. The Offertory comes at the point where the Priest offers the Oblation at the Altar and the people are offering their Alms, and the Communion is so named because originally it occupied the time the Priest was giving Holy Communion, and has now been shortened to the Antiphon only and is no more than a Communion ejaculation after the Sacrament has been received.

The earlier forms of the ceremonies and ritual of the Liturgy were as you are seeing them at this Solemn Mass. The Mass was held in such awful reverence that none save those in Holy Orders could assist, and possibly for a long time in the early days of the Church was celebrated only by the Bishop. As the Liturgy grew and developed, it became necessary to introduce hymns to cover the censing of the Altar at the beginning, so the Introit. Another hymn was needed to cover the space between the Epistle and Gospel, where certain ceremonies had to be performed, and likwise at the Offertory and Communion. They were introduced primarily to cover up gaps that were awkward to the people, yet necessary to the Rite, and later were adapted and rearranged to give special character to the occasion of their use. In the earliest days of Liturgical development, nothing was used in the Liturgy but words of Scripture, so it was natural that these parts were all taken from the Bible, and since the Psalter was the Church's book of poetry and hymnology, it is easy to see why the Psalter was used exclusively for these "Propers," especially for the longer parts. The Gospels are sometimes drawn upon for the Offertory and Communion, and only on a very few occasions, I believe, are the Psalms not used for the Introit.

As a general rule, the scope of the Introit is a key to the entire Mass of the day. If the occasion be one of great solemnity and the Introit be taken from the Psalter, it is generally from those Psalms that are most expressive of joy and exultation. On occasions of great sorrow, it is generally from those Psalms known as the Penitentials, especially where the Church puts on Her mourning garments and earnestly exhorts Her children to prepare themselves by fasting and penance for the sorrowful tragedy that is to be enacted the last week of Lent. For the Feasts of particular Saints, they are generally found to favor some special feature in the Saint's career.

The Introits are made up of a few verses from some of the Psalms, followed by a minor doxology. Formerly, the entire psalm used to be repeated at this place. After the Introit has been read or sung, it is reiterated as far as the Psalm. Taken in a mystic point of view, this initiatory prayer recalls to mind

the clamorous and anxious expectations of the Patriarchs and Prophets of old for the coming of the Messias, and its double repetition signifies the renewed earnestness with which this great event was watched. In many of the Psalms we find examples of this holy importunity where we see the more important verses recited sometimes twice and three times over. So, the Introit has been lengthened out by this repetition, quite evidently to cover the time of the censing of the Altar and while the Priest finds the place for the beginning of the Mass in the Missal. The Eastern Church has two Introits, really more of a minor and major procession, and it is during the latter, with a gorgeous display of ritual, the unconsecrated elements are borne to the Altar amid fumes of incense and a multitude of blazing torches.

The whole procession prostrates itself before the unconsecrated elements in silent adoration, in what is termed an anticipatory reverence, in view of what the elements will be changed into in the course of the Holy Sacrifice, the Body and Blood of Christ.

After the Epistle comes the Gradual, so called, not, as some suppose, from the steps of the Altar, for it was never read from these, but rather from the steps of the ambo, which was the place always assigned it. The ambo was a kind of pulpit in the Church and there was usually one for the Epistle on the south and one for the Gospel on the north of the Altar. The Gradual is a kind of responsory or reply to the Epistle, after which it is sung, to stir up the hearts of the people to the salutary truths contained in the Lesson. The principal literal reason for introducing singing at this place was to keep the attention of the people from flagging in the interval that elapsed while the procession for the chanting of the Gospel was being formed. The Gradual is made up of two verses taken from the Psalms or some other part of the Bible, followed by an Alleluia repeated twice, to which is added another verse with an Alleluia at the end of it. The Alleluias are omitted in the seasons of Penitence. Where the Alleluia is not said, what is known as the Tract is added to the Gradual in its place. The Tract, which is made up of three or four verses taken from the Psalms, though sometimes the entire Psalm is recited, as on Palm Sunday and Good Friday, derives its name from a Latin word meaning "to draw," agreeably to which Liturgical writers inform us that in ancient times it used to *be drawn out* in a slow, measured tone on the part of the choir without any interruption whatever.

On particular occasions of the year there are added immediately after the Gradual certain rhythmical pieces of composition called by the several names of Proses, Jubilations and Sequences. They are denominated Proses because, though written like verse, yet they are destitute of the qualifications that are looked for in regular metrical compositions, for they are formed more with a view of accent than quantity—a very striking characteristic of the poetry of the early ages of the Christian Church. The name Jubilations was given them from their having been for the most

part employed on occasions of great solemnity and rejoicing; and that of Sequence from their following the Alleluia. Formerly it was the custom to prolong the singing after the last note of the Alleluia for quite a considerable time, without using any words whatever. This was what received the name of pneuma or breathing, and strictly speaking is the origin of what we now call the Sequence. Every Sunday used to have a Sequence, but a great deal of abuse crept in through having such a multiplicity of Sequences, and as many were carelessly written, the Church thought it wise to subject them to a rigid examination and retain only those of rare excellence. But five of the ancient hymns were retained. Those for Easter, Pentecost, Corpus Christi, Seven Sorrows of Our Lady, and the Hymn proper to Masses for the Dead. One other was allowed to a certain congregation for the Feast of the Holy Name. Of these six ancient hymns, five are in our Hymns Ancient and Modern, and are always used on the days for which they were anciently assigned. The Easter Sequence is the only one we do not have. "Come, Thou Holy Spirit, Come," for Pentecost; "Lo, the Angels' Food is Given," for Corpus Christi; "At the Cross Her Station Keeping," for the Compassion of Our Lady; "O Day of Wrath, O Day of Mourning," for Requiems; and "To the Name of Our Salvation," for the Feast of the Holy Name.

For the Offertory, all that remains today is the Antiphon that was used formerly for the Psalm that was sung while the Collection was being taken up from the Congregation and while the Priest was offering the Bread and Wine at the Altar that was to become the Body and Blood of Our Lord. The word Offertory applies to two things—either this Antiphon or what we sometimes call the Offertory Sentence, or the Music that may be sung in its place. The Offertory is also what the Priest does at this point. But the Offertory is never the money collection—that may be an Offering, or Alms, or the Collection, but never the Offertory. The only way you can "take up the Offertory" is to hand the music for it to the Organist and Choir, or to give the Bread and Wine to the Priest for preparing the Oblation.

Up to the Fourth Century the presentation of gifts took place in silence, but after this period the custom of singing psalms at this point was introduced in order to relieve the tedium of the people. S. Augustine alludes particularly to this custom in his works, and a precedent for it may be seen in the Old Law where the Sons of Aaron, while the High Priest was offering the blood of the grape, sounded their silver trumpets and the singers lifted up their voices and caused the great house to resound with sweet melody. It is the general custom now to sing a hymn at this point, preceded by the Offertory Antiphon—you will see what I mean immediately following the Sermon.

Following the Communion, we have a short Antiphon, bearing upon the lesson and character of the day and generally taken from the Psalter. This is called the Communio or Communion. In former times it was customary to sing this Antiphon together

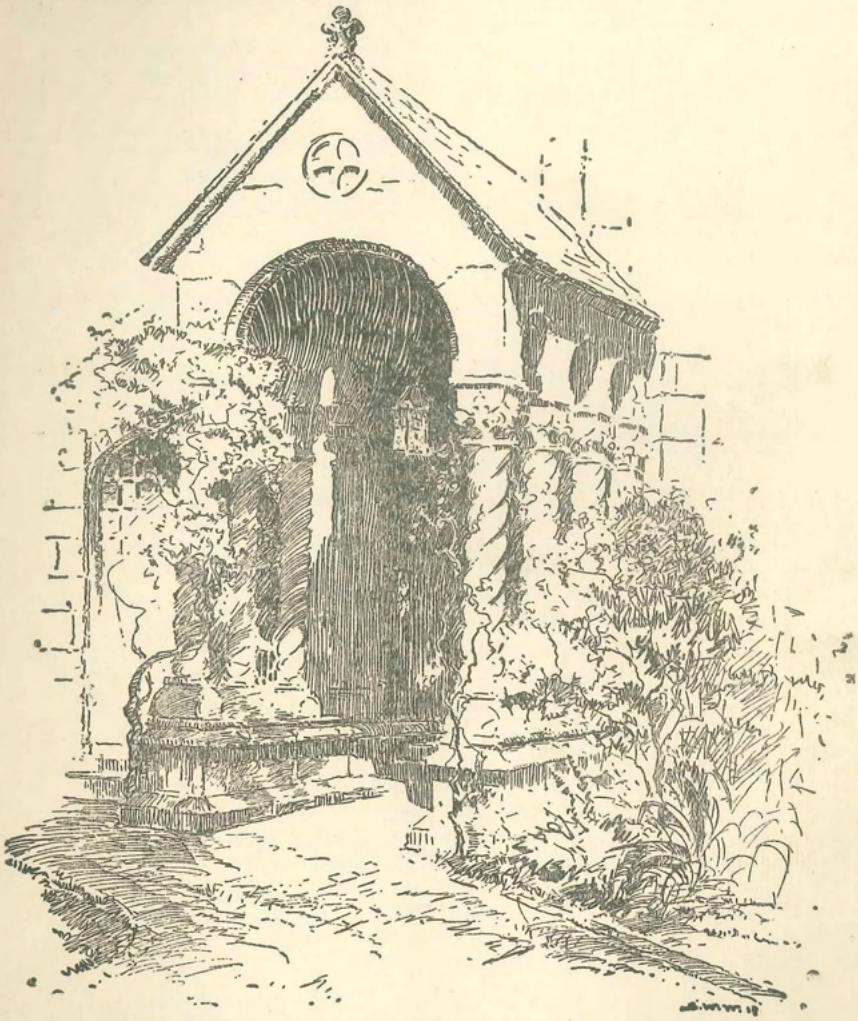
with some portions of a Psalm or, if necessary, the entire Psalm, while the Priest was communicating the people. Since Holy Communion is seldom given at a Sung or Solemn Mass, the use for this feature has disappeared, so there is nothing but the Antiphon remaining. If sung, it would follow the Agnus Dei, while the Ablutions would be in the making, but strange to say, while it has been the custom here since the days of the Fathers to sing the proper Introit and Gradual, Tract and Sequence, the proper Offertory and Communion have never been introduced at the High Mass.

Let me point out these points by reading you the Propers for today. The keynote of the Collect, Epistle and Gospel for this First Sunday in Lent is faithful consecration to the cause of our Lord Jesus Christ, of self-discipline to subdue the flesh and exalt the Spirit of God within us, and to assure us of God's protecting care and watchfulness over us in all our temptations and His readiness and anxiety to deliver us from evil. In the Epistle, we have S. Paul's picture of the true Christian Life, a disclosure undoubtedly of his own spiritual experiences, of how every deprivation and act of suffering and self-denial is ever met by newer and richer mercies of God. The Gospel pictures our Lord's temptation after His long retreat in the wilderness, to warn us that when we are in the state of highest spiritual exaltation we are most apt to be tempted, and to assure us that God is ready to send legions of angels to help us and save us in that hour.

The Introit is: "He shall call upon Me and I will hear him. I will deliver him and bring him to honour: with long life will I satisfy him. Whosoever dwelleth under the defense of the Most High shall abide under the shadow of the Almighty." For the Gradual: "God shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee in their hands, that thou hurt not thy foot against a stone. Whosoever dwelleth under the defense of the Most High shall abide under the shadow of the Almighty. I will say unto the Lord, Thou art my hope and my stronghold, my God, in Him will I trust." The Offertory and Communion are identical today: "The Lord shall defend thee under His wings: and thou shalt be safe under His feathers. His faithfulness and truth shall be thy shield and buckler."

Do you not see how greatly enriched the Service is by these pertinent and beautiful passages from the Psalms and the Old Testament that so perfectly touch the point of the day and season—dependence on God and loyal devotion to Him brings His protection and the guardianship of His Angels. As we see our Lord meet the tempter and conquer him, so we look unto Him in the hour of our temptation and say with confidence and trust, "Thou art my hope and my stronghold, my God, in Him will I trust."

S. Clement's Magazine



November, 1928

Kalendar—November, 1928

THE HOLY SOULS

1. Th. ALL SAINTS. Low Mass at 6, 7, 8 and 9.30. Solemn Mass at 11. Vespers of the Dead at 8.
2. F. COMMEMORATION OF ALL THE FAITHFUL DEPARTED. Low Mass at 6, 7, 8 and 9.30. Solemn Requiem at 11. Sermon and Benediction at 8.
3. Sa. IN THE OCTAVE.
4. Su. XXII TRINITY (com. Octave).
5. M. IN THE OCTAVE. S. Mary's Guild at 8 P. M.
6. Tu. IN THE OCTAVE. Girls' Club at 8 P. M.
7. W. IN THE OCTAVE. Women's Auxiliary at 3 P. M.
8. Th. OCTAVE DAY: ALL SAINTS. Mothers' Meeting at 8 P. M.
9. F. FERIA. Requiem Masses today. Stations of the Cross for the Dead and Benediction at 8 P. M.
10. Sa. S. ANDREW AVELLINO, C.
11. Su. XXIII TRINITY (com. S. Martin). Visiting Missionary Preacher at 11.

Novena for the Catholic Congress

12. M. FERIA. Requiem Masses today.
13. Tu. FERIA. Requiem Masses today. Girls' Club at 8 P. M.
14. W. S. JOSAPHAT, M. Catholic Congress opens in New York today.
15. Th. S. GERTRUDE, V. Mothers' Meeting at 8 P. M.
16. F. FERIA. Requiem Masses today. Stations of the Cross for the Dead and Benediction at 8 P. M.
17. Sa. FERIA. Requiem Masses today.
18. Su. XXIIII TRINITY.
19. M. S. ELISABETH, W.
20. Tu. S. FELIX OF VALOIS, C. Girls' Club at 8 P. M.
21. W. PRESENTATION OF THE B. V. M. Confession, 7 to 9.
22. Th. S. CECILIA, V. M. Confessions, 3 to 5, 7 to 8. I Vespers, Patronal Feast, 8 P. M.

Novena for the Parish

23. F. S. CLEMENT, P. M. Low Masses at 6, 7, 8 and 9.30. Solemn Mass at 11. Sermon and Benediction at 8 P. M.
24. Sa. IN THE OCTAVE (com. S. John of the Cross).
25. Su. IN THE OCTAVE (com. XXV Trinity and S. Katharine, V. M.) Annual Procession of Guilds at 8 P. M.
26. M. IN THE OCTAVE (com. S. Silvester, Ab.).
27. Tu. IN THE OCTAVE. Parish Tea and Entertainment, 8 to 10 P. M.
28. W. IN THE OCTAVE. Annual Requiems for Departed Members of the Parish.
29. Th. IN THE OCTAVE: THANKSGIVING DAY (com. Vigil). Solemn Mass at 11.
30. F. S. ANDREW, Ap. (com. Octave Day, S. Clement, P. M.) Solemn Mass at 11. Triduum for Missions begins. Sermon and Benediction at 8 P. M.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."—S. Clement, 1 Cor.

A MONTHLY PAPER OF S. CLEMENT'S PARISH, PHILADELPHIA, PENNSYLVANIA
Edited by the Rector.

Directory

The Church, Twentieth and Cherry Streets
The Clergy House, 2013 Appletree Street
Telephone, Rittenhouse 1876
Sisters of the Holy Nativity, 110 Woodstock Street
Telephone, Spruce 8190

The Clergy

The Rev. Franklin Joiner, Rector — The Rev. Wayne M. Wagenseller

In residence at the Clergy House

The Rev. A. L. Byron-Curtiss — The Rev. Gilbert R. Underhill

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Low Masses, 7.00, 8.00; Sung, 9.15; and High at 11.00 A.M.
Catechism, 10.00 A.M.
Matins, 9.45 A.M.
Solemn Vespers, 8.00 P.M.

On Weekdays: Mass, 7.00, 8.00 and 9.30 A.M.
Saints' Days, Solemn at 11 A.M.
Matins, 9.00 A.M.
Evensong, 6.00 P.M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P.M.
Address and Benediction, Fridays, 8.00 P.M.

Confessions: Fridays, 3.00 to 5.00 P.M., 7.00 to 8.00 P.M.; Saturdays, 11.30 to 12.30 A.M., 3.00 to 5.00 P.M., and 7.00 to 9.00 P.M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P.M.
Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
Woman's Auxiliary, first Wednesday, 3.00 P.M.
Mothers' Meeting, Thursdays, 8.00 P.M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The MAGAZINE will be mailed to those contributing fifty cents a year.

The Rector's Letter

MY DEAR FRIENDS:—

This is the month to which we look forward with great eagerness, because it brings our Patronal Feast. In fact, it is the month of Saints for us, beginning as it does with the happy feast of All Saints and its Octave, the Feast of S. Martin, which is becoming a National and International Holiday in commemoration of the Armistice, the Feast of our Lady's Presentation in the Temple, the Feast of S. Clement with its Octave, and then closing with S. Andrew's Day, the great Apostle missionary.

In addition to all these special commemorations, we keep two Novenas this month, one for the Catholic Congress, and the other for the Parish, and at the end of the month a Triduum or three days of prayer, for the missionary work of the Church.

As you look over the Kalendar you will think that there will be little time for work or anything else if you should attempt to keep all the services provided, but on further reflection you will realize that the first two Masses are said every day before the work-a-day world begins, and the evening sermons and devotions follow after it closes. Try to share in as much of it as you can. This is one of the few years when we can keep the Sunday after the Patronal Feast Day as a part of the Feast. Since this year is the centenary of the composer Schubert, we will be singing his Mass in G on this Sunday.

As this is not only the month of the Saints but also the Month of the Holy Souls, we shall be saying Requiem Masses on all the unhindered days, having in remembrance at each Mass a number of those who have been Commemorated on the second day in the Octave.

Fr. Plank will be leaving the Staff about the time this letter reaches your hand. I hope you all will follow him with your prayers. Fr. Byron-Curtiss, a Seminary classmate of Fr. Hutchinson's, comes to join us for the balance of the year. I am in touch with several Priests, and think I will be able to secure a permanent one for the work before Christmas. Fr. Smith continues to say Mass occasionally through the week.

There are many prayers to be said this month for both the Catholic Congress and the Parish Feast. At Mass is the best place to say them. I expect to see you at the Altar often. Our Lord longs to see more of you early on Sundays.

May God's Saints pray for you! May His holy angels guard and defend you! May God bless you richly in your worship and work for Him.

Affectionately your Friend and Pastor,

Franklin Joiner—

Parish Notes

THE RED CROSS ROLL CALL will begin on Armistice Day, Sunday, November 11th. Mrs. Mowry will be in the Cope Room before and after the Solemn Mass and Solemn Vespers to receive your subscriptions. The hurricane devastation in the Southern States and in Central America demands your generous support.

AN APPEAL FROM MENA, ARKANSAS, for articles for a Christmas Sale reaches us every year, and the help that goes from S. Clement's is greatly appreciated. Send your articles by parcel post to Mrs. F. E. DeLongy, Box 229, Mena.

THE SALE OF CHRISTMAS CARDS has begun. Mrs. Pendleton has the first of a new stock, and will be glad to show them to you in the Cope Room. The proceeds of these sales go to the Sisters of the Holy Nativity for their Mission House in the Parish.

CATHOLIC CONGRESS MEMBERSHIPS and Tickets for the Congress Dinner should be secured from the Parish Secretary.

SPECIAL COLLECTIONS during this month include the following. On All Saints' Day for S. Anna's Home; on All Souls' Day for the Guild of All Souls; on S. Clement's Day and the Sunday in the Octave for Parish Expenses; on Thanksgiving Day for the Episcopal Hospital.

AN ENTERTAINMENT at the Parish Tea will be provided by the young men and young women of the Parish, who are preparing a program under the direction of Father Wagenseller.

FATHER FLEMING of S. Stephen's Church, Providence, spent the night with us at the Clergy House on his way to the General Convention.

MISS MARION MONROE, of our Parish, was clothed as a Novice on S. Matthew's Day in the Order of S. Anne, taking the name of Sister Rita. Please remember her in your prayers. And do not forget our Novice Fidelia at All Saints and our Novice Mary Martha at S. Margaret's.

SEVERAL DESERVING FAMILIES in the Parish are in need of regular assistance with money. Sister Katharine would be glad to tell any one about them, in the hope of finding regular contributors to their support. We need eighty-five dollars a month.

FATHER HUTCHINSON'S visit with us was a great joy. We are grateful to him for preaching for us on October 28th, the Feast of Christ the King. We were glad to hear his voice again at Mass. We are all the better for his visit. He was returning to Milwaukee from the General Convention in Washington, to which he was a delegate from the Diocese of Milwaukee.

CONFESSIONS before the Patronal Feast will be heard in the Church Wednesday evening, Thursday afternoon, and Thursday evening before the Festival Vespers.

The Patronal Feast
1928

THURSDAY, NOVEMBER 22ND, 8 P. M.—I Vespers of the Feast, Festival Procession and Solemn Te Deum. Orchestral Accompaniments. The Rector will preach.

FRIDAY, NOVEMBER 23RD. S. CLEMENT, P. M. Feast of the Patron.

Low Masses at 6, 7, 8 and 9.30. Solemn Mass and Procession at 11. Gounod's Messe Solonelle, Ste. Cecilia, with Harp and Tympani. Preacher, The Rev. William Brewster Stoskopf, Rector of the Church of the Ascension, Chicago, Illinois.

8 P. M., Sermon and Benediction. Preacher, The Rev. S. Atmore Caine, Rector of S. Timothy's, Roxborough, and Secretary of the Catholic Congress Committee.

SATURDAY, NOVEMBER 24TH. In the Octave. Commemorate S. John of the Cross. Low Mass at 7, 8 and 9.30.

SUNDAY, NOVEMBER 25TH. In the Octave. Commemorate XXV Trinity and S. Katharine, V. M.

Low Mass at 7 and 8. Corporate Communions for the Parish. High Mass, with Hymns for Children, at 9.15.

Solemn Mass and Procession at 11. Schubert's Mass in G, with Orchestral accompaniments. Preacher, The Rev. Granville Williams, S.S.J.E., Assistant Superior of the Society and Rector of S. Paul's, Brooklyn.

8 P. M., Solemn Vespers and Procession of Guilds, with Solemn Te Deum. Preacher, The Rev. Wallace E. Conkling, Rector of S. Luke's Church, Germantown.

MONDAY, NOVEMBER 26TH. In the Octave. Commemorate S. Sylvester, Abbott. Low Masses at 7, 8, and 9.30.

TUESDAY, NOVEMBER 27TH. In the Octave. Low Masses at 7, 8 and 9.30. Parish Tea and Entertainment in the Parish Hall, 8 to 11 P. M.

WEDNESDAY, NOVEMBER 28TH. In the Octave. Annual Requiems for the Departed Members of the Parish and the Benefactors at 7, 8 and 9.30.

THURSDAY, NOVEMBER 29TH. In the Octave. THANKSGIVING DAY. Low Masses at 7, 8 and 9.30. Solemn Mass at 11.

FRIDAY, NOVEMBER 30TH. S. ANDREW, Ap. Commemorate Octave Day. Low Masses at 7, 8 and 9.30. Solemn Mass at 11. Sermon and Benediction at 8 P. M. Triduum for Missions begins today.

THE OFFERINGS DURING THE FEAST WILL BE FOR PARISH EXPENSES.

Novena for the Parish

BEGINS NOVEMBER 14TH. ENDS NOVEMBER 22ND.

Nov. 14. For the Bishop of the Diocese. The Parish Clergy and the Congregation.
Nov. 15. For the Children of the Parish. Their Mass and Catechism.
Nov. 16. For the Sisters. S. Mary's Guild and the Mothers' Meeting.
Nov. 17. For the Choir and Organist. The Acolytes and Altar Guild.
Nov. 18. For the Sick, the Aged, and the House-bound.
Nov. 19. For the Strangers in our midst, and casual visitors.
Nov. 20. For the Daily Masses and the Daily Offices.
Nov. 21. For the Sermons Preached and the Instructions Given.
Nov. 22. For the Keeping of a Holy Feast.

The Daily Devotions to be said with the Above Intentions are Pater Noster, Ave Maria, and Veni Creator.

Mass Intentions During the Patronal Feast

FRIDAY—Thanksgiving to God for all Parish blessings.

SATURDAY—For the Clergy, the Sisters, and the Members of the Congregation.

SUNDAY—Thanksgiving to God for the Catholic Faith.

MONDAY—For the Parish Guilds and Sodalities.

TUESDAY—For the Diocese, the Bishop, and the Election of a Coadjutor.

WEDNESDAY—For the Faithful Departed of the Parish, Priests, People and Benefactors.

THURSDAY—For Our Country, the President and All in Authority, and for the Peace of the World.

FRIDAY—For Missions and the Conversion of the World to the Catholic Faith.

The Propers for the Feast of S. Clement, P. M.

INTROIT: Thus saith the Lord: My words which I have put in thy mouth, shall not depart out of thy mouth: and thy gifts shall be accepted upon Mine altar. (Ps. 112.) Blessed is the man that feareth the Lord: he hath great delight in His commandments. V. Glory be.

GRADUAL: Ps. 110. The Lord sware, and will not repent: Thou art a Priest forever after the order of Melchisedech. V. The Lord said unto my Lord: sit thou on my right hand.

Alleluia, alleluia. V. This is a priest, whom the Lord hath crowned. Alleluia.

OFFERTORY: Ps. 89. My truth also and My mercy shall be with him: and in My Name shall his horn be exalted.

COMMUNION: S. Matt. 24. Blessed is that servant whom his Lord when he cometh shall find watching: verily I say unto you, that he shall make him ruler over all his goods.

THE LESSON: Philippians 3:17. THE HOLY GOSPEL: S. Matt. 24:42.

The Purchase of the Cherry Street Houses

A Statement by the Accounting Warden

You are all more or less familiar with the matter of our purchase of 2028 and 2030 Cherry Street. Now that the properties are definitely in the hands of the Church and the Corporation, every one will want to know the "how" and the "why."

We were obliged to pay $35,000 for each house. Their assessed value is $8,000. At one time it seemed likely that this whole project would have to be abandoned, and that we would have to either move to another site or merge with some other parish, because of the high prices asked for these properties. However, we have borrowed by mortgage and from banks the entire sum necessary to complete the purchase.

The cost of carrying the properties in interest and taxes will amount to about $5,000 a year. We hope to keep both of the houses rented, but cannot hope for more than $1,900 in rent from both of them. This will leave about $3,000 a year to be borrowed to meet the interest and taxes. We hope to be reimbursed eventually by the City for our whole outlay, which by the time all is completed will likely reach $150,000.

While S. Clement's is able to meet its very carefully prepared annual budget, it has no funds in excess to put into this situation. The purchase and carrying charges on these properties must be financed by funds secured from without the parish. Thus far we have been able to do this through the courtesy of one of the City's banks. When we have reached the point where we can obtain a Mandamus from the City, we will have a security that can be pledged for the loans. At the present there is nothing to indicate when this happy event will arrive.

Your generous financial support to the General Expenses of the Parish is especially needed during this period of waiting and the eventual moving.

The Catholic Congress

The Fourth Catholic Congress will be held in New York City, beginning Tuesday evening, November 13th, and closing Thursday evening, November 15th, with headquarters at the Hotel Pennsylvania. All of the sessions of the Congress, with the exception of the Masses, will be in the Ball Room of the Hotel Pennsylvania.

There are to be Solemn Pontifical Masses at half-past ten o'clock, Wednesday morning, November 14th, at the following churches: S. Mary the Virgin, S. Ignatius, The Transfiguration, and S. Paul's Chapel.

A feature of the Congress will be a Dinner, Wednesday evening, November 14th, at the Hotel Pennsylvania. Tickets may be obtained through out Parish Secretary, Mrs. Pendleton, or from Fr. Caine at 5720 Ridge Avenue. The cost per plate is $3.

The Committee is depending upon you, not only to keep the Congress in your prayers and commend it to your friends, but

to urge all Catholic Church people to support the Congress Movement by becoming members if they have not already done so, and to contribute towards the Missionary Offering, which is to be given to the Convent Building Fund of the Sisters of S. Anne in the Virgin Islands, and to the Liberian Mission of the Order of the Holy Cross.

The following is the program of the sessions, subject to possible modification:

Tuesday Evening, November 13th.

Address of Welcome.....The Rt. Rev. William T. Manning, D.D., Bishop of New York, introducing the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, Chairman of the Congress.

Address.....The Most Rev. John G. Murray, D.D., Presiding Bishop

Papers: Subject, The Catholic Life

The Catholic and His Creed.....The Rev. Frank Gavin, Th.D., General Theological Seminary

The Catholic and His Worship.....The Rev. Richard H. Gushee Ontario, Calif.

Wednesday Afternoon, November 14th.

The Catholic and His Prayers.....The Rev. George P. Christian Orange, N. J.

The Catholic and His Communions.....The Rev. F. W. Fitts Roxborough, Mass.

Thursday Morning, November 15th.

The Catholic and His Neighbor.....The Rev. Frederick O. Musser Easton, Pa.

The Catholic in His Parish.....The Rev. James M. Niblo Norristown, Pa.

Thursday Afternoon, November 15th.

The Catholic and Penitence...The Rev. Granville M. Williams, S.S.J.E. Brooklyn, N. Y.

The Catholic and the Interior Life....The Rt. Rev. S. M. Griswold, D.D. Bishop Coadjutor of Chicago

Thursday Evening, November 15th.

The Catholic and the Priesthood.....The Rev. Robert J. Murphy Versailles, Ky.

The Catholic and Religious Life.....The Rev. William B. Stoskopf Chicago, Ill.

Closing Address by the Chairman.

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May the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. A-men.

Novena for the Catholic Congress

BEGINS NOVEMBER 3RD. ENDS NOVEMBER 11TH.

Nov. 3. For the Church in America. Increase of the Ministry. Sanctification of all Christians.

Nov. 4. Guidance of the Holy Spirit for the Congress. Especially for all organizing its details.

Nov. 5. For the arousing of interest in the Church's advance. For a deepening of the Spirit of Prayer.

Nov. 6. Direction of the Holy Spirit for the Essayists. That the Catholic Religion may be truly taught and believed.

Nov. 7. For the Conversion of many souls to the Faith through the activities of the Congress.

Nov. 8. For God's blessing on the attending parish groups. That many parishes may be represented.

Nov. 9. That the results of the Congress may be enduring to the Glory of God and the salvation of His people.

Nov. 10. For all who keep this Novena. For the members of the Congress. For the Committee who have it in charge.

Nov. 11. For God's blessing on the further work of the Congress in forwarding the project of an annual meeting.

The Daily Devotions to be said with the Above Intentions are
Pater Noster, Ave Maria, Veni Creator.

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An Invocation of the Nine Choirs of Angels

O Holy Angels, watch over us at all times during this perilous life; O Holy Archangels, be our guides on the way to Heaven; O heavenly Choirs of the Principalities, govern us in soul and body; O mighty Powers, preserve us against the wiles of the demons; O celestial Virtues, give us strength and courage in the battle of life; O powerful Dominations, obtain for us dominion over the rebellion of our flesh; O sacred Thrones, grant us peace with God and man; O brilliant Cherubim, illume our minds with heavenly knowledge; O burning Seraphim, enkindle in our hearts the fire of Charity.

✠

FAITH

You shall trust the Lord God
from the start
With your life and your mind and
your heart;
Till you come, in His strength,
To know fully at length
Him whom now you know only
in part.

HOPE

This world is a very good place
For learning to run the straight
race;
For the fasting, oppressed,
And downcast shall be blessed,
And the poor shall praise God to
His face.

CHARITY

Loving God must be quite understood
To mean doing as Jesus Christ would;
And because He loves man
You must do all you can
To make every one happy and good.

✠ *A Sermon* ✠

Preached in S. Clement's by the Rector on the Eve of S. Clement's Day, 1927.

"Thou shalt worship the Lord thy God, and Him only shalt thou serve." These words are written in the fourth chapter of the Gospel according to Saint Matthew, at the tenth verse. In the Name of the Father, and of the Son, and of the Holy Ghost. A-men.

No doubt many of you here this evening are of that large group of people who think of this Church as one where Ritual prevails, where Ceremonial is elaborate, and who think of these things simply as the expression of an artistic temperament. Many people think that we just prefer this sort of thing, much as we might choose a plaid tweed rather than a dark blue serge for our newest suit; that there is something peculiar in us that hankers after lights and incense and colour, much as one prefers the Opera to the more popular types of music. I want to use this opportunity to disabuse your minds of any such conception. The Ceremonial, with all its accompaniments, appealing to the senses of sight, hearing and smell, is but the outward expression of our attempt to fulfil our Lord's command stated in the text, "Thou shalt worship the Lord thy God."

The great central fact in our holy religion is the Incarnation of the Son of God. That is, in point of time God sent forth His Son, our Lord, to take human flesh of the Virgin Mary, and to live our life, to express in human terms the Love of God; dying for us and our sins on the Cross, thus redeeming us from our fallen state. Rising again on the third day, not to the old life, but a new and glorified life, in which He now lives and reigns with His Father and the Holy Ghost from that illimitable place we call His Throne of Glory in Heaven. And the merits of His life, His death, His resurrection, and His ascended and glorified life, are still available for us—not simply the memory of them, not simply the stimulating example of them, but the very merits of His actual life and sacrifice are still available for us in the Sacraments of the Church, which we call the Extension of the Incarnation.

Thus, when we are baptized, we are actually grafted into His Body; we are made living members of His Church. Not because we have joined a society, but because we have been united to a living and glorified Christ. He raises our natural lives by virtue of the life which He infuses into us, unto a supernatural life—not an unnatural existence, but a supernatural one. This life is not bestowed and then allowed to drift along by itself, but is nourished and strengthened in the Holy Communion, our Lord's Gift of Himself in the Mass. As our physical bodies sustain the natural life by physical food, so the spiritual body is fed by our Lord's own Body and Blood. God's gift of His only-begotten Son in the Holy Eucharist, and the Offering of His Body on our Altars as the sacrifice for our own and the sins of the world, is the one acceptable worship in the sight of God,

and the only one He commanded us to make. "Do this in remembrance of Me."

Tomorrow we will be gathered here at six, seven, eight, half-past nine and eleven o'clock, to offer this Holy Sacrifice, to receive our Blessed Lord in Holy Communion, to have this spiritual life given in Baptism nourished and strengthened by the Heavenly Food. To have our Christian lives quickened by this Sacramental Gift of Christ Himself, and to offer ourselves unto God this supreme act of worship which the Catholic Church, following our Lord's command, has offered for twenty centuries, and will continue to offer until all have come into the Presence of the unveiled glory of Christ.

Thus our service this evening, this singing of Vespers, this solemn procession about the Church, this great act of thanksgiving in offering our Te Deum, is not an isolated, unrelated incident of worship, but simply our preparation for tomorrow. In the offering of our Eucharist at the Altar, and in the receiving of our Holy Communion, we honor and worship God not only in prayers and praises, but by offering ourselves in union with our Lord, to our Heavenly Father, for His service and glory.

The great central act of our worship this evening has been the singing of the Magnificat, S. Mary's hymn. After she had received the promise of the Saviour by the message of the angel, she gave herself into God's hand, and "the Word was made flesh and dwelt among us." We have heard God's promise, and with Blessed Mary, we put ourselves in His hand. Tomorrow will find us here, awaiting the fulfillment of that same promise, for by the power of the Holy Ghost, God will come down and indwell our offerings of bread and wine as truly as He indwelt Mary's offering of her flesh and blood. In this Holy Sacrament we receive our Lord Jesus Christ. We dwell in Him. He dwells in us. We are in heaven, here and now, for we are with Him. So we surround our worship with all the accompaniments of Heaven's worship—songs and hymns, incense and trumpets, processions and banners, not because it is our peculiar fancy, but because it is God's way.

Triduum for Missions

BEGINS NOVEMBER 30TH. ENDS DECEMBER 3RD.

Antiphon: Enlarge the place of thy tent: and let them stretch forth the curtains of Thy habitations.

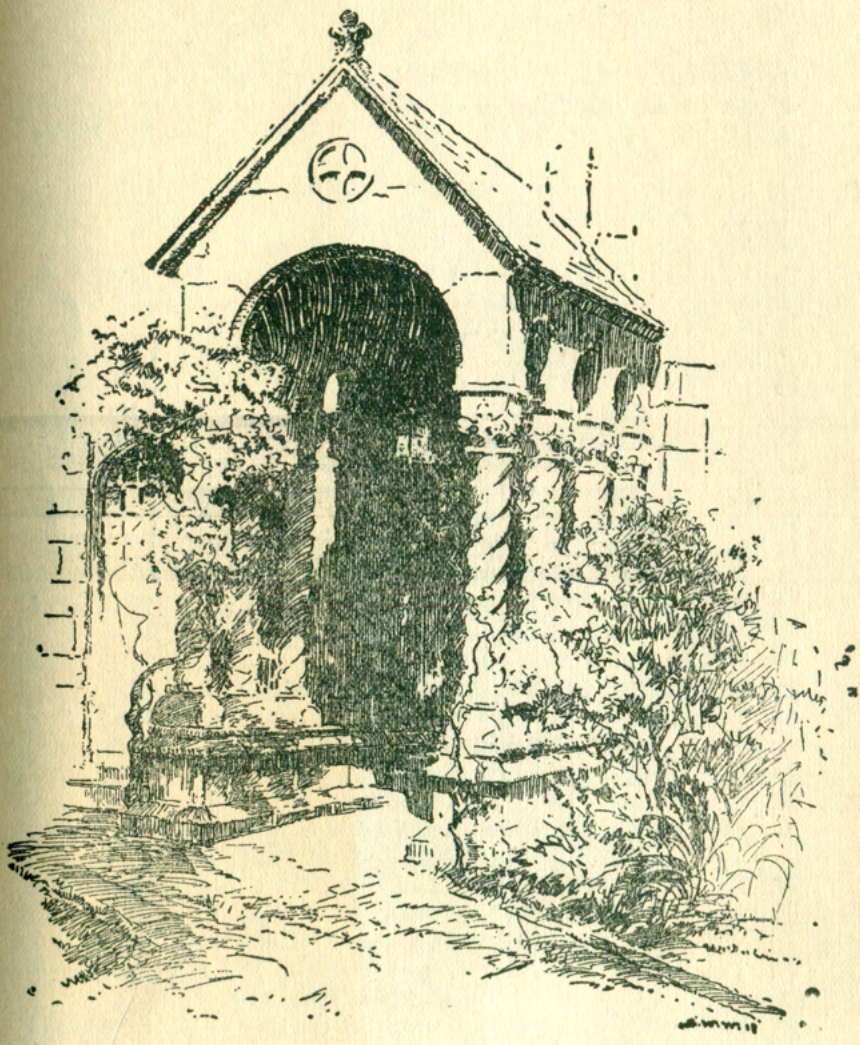
Versicle: Spare not, lengthen thy cords.

Response: And strengthen thy stakes.

Prayer: O God, the Father of all the families of the earth; Bless, we pray Thee, our efforts to bring the message of Thy Love to our brethren, and to build them up in Thee; through Jesus Christ our Lord.

To be said Daily with the Pater Noster and Ave Maria.

S. Clement's Magazine



December, 1928

Kalendar—December, 1928

THE SACRED HUMANITY OF OUR LORD

1. Sa. OF S. MARY. Triduum for Missions continues.
2. Su. I ADVENT.
3. M. S. FRANCIS XAVIER, C. Triduum Ends. S. Mary's Guild at 8.
4. Tu. S. PETER CHRYSOLOGUS, B.C.D. Girls' Club at 8.
5. W. FERIA. Women's Auxiliary at 3.
6. Th. S. NICHOLAS, B.C. Mothers' Meeting at 8.
7. F. VIGIL. Mass for the Women's Auxiliary. I Vespers at 6. Holy Hour and Benediction at 8.
8. Sa. CONCEPTION, B.V.M. Solemn Mass at 11.
9. Su. II ADVENT.
10. M. IN THE OCTAVE.
11. Tu. IN THE OCTAVE. Girls' Club at 8.
12. W. IN THE OCTAVE.
13. Th. S. LUCY, V.M. Mothers' Meeting at 8.
14. F. IN THE OCTAVE. Sermon and Benediction at 8.
15. Sa. OCTAVE DAY. CONCEPTION, B.V.M.
16. Su. III ADVENT. (O Sapientia.)
17. M. FERIA. (O Adonai.)

Novena Prayers for Bishop Coadjutor

18. Tu. FERIA. (O Radix Jesse.) Girls' Club at 8. Election of Bishop Coadjutor today.
19. W. EMBER DAY. (O Clavis David.)
20. Th. VIGIL. (O Oriens.) Mothers' Meeting at 8.
21. F. S. THOMAS, Ap. (Ember Day.) (O Rex Gentium.) Sermon and Benediction at 8.
22. Sa. EMBER DAY. (O Emmanuel.)
23. Su. IIII ADVENT. (O Virgo Virginum.)
24. M. VIGIL. Confessions, 10-12, 3-5, 7-9. I Vespers at 6. Carols, Benediction and Blessing of the Creche at 9.
25. Tu. NATIVITY OF OUR LORD JESUS CHRIST. Low Mass at 6. Solemn Mass at 11. I Vespers at 6.
26. W. S. STEPHEN, Proto M. Solemn Mass at 11. I Vespers at 6.
27. Th. S. JOHN, Ap. Ev. Solemn Mass at 11. I Vespers at 6. Mothers' Meeting Christmas Party at 8.
28. F. HOLY INNOCENTS, MM. Solemn Mass at 11. Sermon and Benediction at 8.
29. Sa. S. THOMAS, B.C. Children's Christmas Party, 3 to 5 P. M.
30. Su. IN CHRISTMAS OCTAVE.
31. M. S. SYLVESTER, B.C. Quiet Hour and Benediction at 8 to close the Old Year.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."—S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania
Edited by the Rector.

Directory

The Church, Twentieth and Cherry Streets
The Clergy House, 2013 Appletree Street
Telephone, Rittenhouse 1876
Sisters of the Holy Nativity, 110 Woodstock Street
Telephone, Spruce 2044

The Clergy

The Rev. Franklin Joiner, Rector — The Rev. Wayne M. Wagenseller

In residence at the Clergy House

The Rev. A. L. Byron-Curtiss — The Rev. Gilbert R. Underhill

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Low Masses, 7.00, 8.00; Sung, 9.15; and High at 11.00 A.M.
Catechism, 10.00 A.M.
Matins, 9.45 A.M.
Solemn Vespers, 8.00 P.M.

On Weekdays: Mass, 7.00, 8.00 and 9.30 A.M.
Saints' Days, Solemn at 11 A.M.
Matins, 9.00 A.M.
Evensong, 6.00 P.M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P.M.
Address and Benediction, Fridays, 8.00 P.M.

Confessions: Fridays, 3.00 to 5.00 P.M., 7.00 to 8.00 P.M.; Saturdays, 11.30 to 12.30 A.M., 3.00 to 5.00 P.M., and 7.00 to 9.00 P.M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P.M.
Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
Woman's Auxiliary, first Wednesday, 3.00 P.M.
Mothers' Meeting, Thursdays, 8.00 P.M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

The Rector's Letter

MY DEAR FRIENDS:—

It is difficult in a way to pause in the midst of the Patronal Festivities and write an appropriate message for Advent and the Christmas Season. But this necessity reminds me that the Christian Year and the Christian Life itself are both full of such sharp contrasts. In the Church Year seasons of joy follow on those of penitence, as joys and sorrows are intermingled in all lives. Yet whatever the season, whatever the individual state, God is ever sharing, comforting, forgiving, blessing!

The Patronal Feast was a brilliant one this year. With a Sunday in the Octave, the observances were more than usual. The music was exceptionally fine, the congregations well sustained throughout the feast, and the offerings above those of former years. And behind and above all this, many communions and confessions, and a spirit of reverent worship and thankfulness to God.

The preachers have given us much to think about. They have reminded us afresh of old truths by clothing them in new phrases. They have cleared the vision for us. They have told us how we can and must strengthen ourselves and the Cause for which we contend. I can only add A-men to all they have said, and promise myself to lead you in following their timely injunctions.

S. Clement's-tide should fit all for a holy and careful Advent. We need no more opportunities for worship or prayer in Church. Use those now established. The way to prepare for Mass is by coming to Mass. The way to offer your thanks for the blessings you have received at Mass is by coming to Mass. So prepare for your Christ-Mass by coming to Mass more frequently during this preparatory season. And then prepare for the New Year in grace by coming to Mass during the Christmas Octave. It may take some effort to do this, but the effort will soon be forgotten in the consciousness of the blessings gained.

Please read the Parish Notes carefully this month. It is a month of appeals. In response to the needs about you, you can find one way of showing your gratefulness to God for your blessings. There are also several suggestions for memorials which I hope some of you may be moved to accept.

"Prepare ye the Way of the Lord; make His paths straight."

Faithfully and affectionately your Pastor,

Franklin Joiner—

✠

Moonbeams

What are the silent, mystic moonbeams seeking,
  That turn the cobwebs into silver lace
In that old stable where the roof is leaking,
  That straw-strewn, squalid place?
Ah, can it be their radiance is finding
  The end for which their God created them,
That shines about a little Mother minding
  A Babe in Bethlehem?

—*A. S. D. C*

Parish Notes

THE S. CLEMENT'S DAY COLLECTION was $1,431.95. Last year it was $1,336.

THE POOR FUND COLLECTION has been postponed from the Second Sunday in Advent to the Sunday after the Epiphany. There are so many demands at this season it seemed wise to defer this special collection until after Christmas.

OFFERINGS FOR THE CHRISTMAS BASKETS and for the Christmas parties are now due, and may be sent or handed to the Sisters, marked for Sister Katharine. The Sister writes a number of personal letters, usually to those who have contributed in former years, soliciting for these funds. But we want all to have a share in this work. Do not hesitate to give because your offering must be small.

OFFERINGS FOR THE CHRISTMAS GREENS may be handed to the Rector. Any surplus there may be in this fund will be used to offset a heavy deficit in the Altar Flower Fund. The Parish makes no provision for flowers for the Altar of the Blessed Sacrament or for the Shrine. The Flower Fund provided only for the High Altar on Sundays. Twenty-five dollars will take care of the Lady Altar and Shrine for a month. A fine memorial.

NEW PRAYER BOOKS will be needed for the Church as soon as the Revised Edition is published. Five hundred copies for the pews will cost $125.00. Eight copies of a larger size, and suitable for the Clergy Stalls and for the Officiant at Offices, will cost about $50.00. Here are two more ideas for small memorials.

ON THE LAST EVENING OF THE YEAR there will be a Quiet Hour kept in the Church, followed by Benediction, for Self-examination and New Year resolutions.

A VERY HANDSOME SILVER ALMS BASIN has been given to S. Clement's by Mrs. Thomas Williams, and was used for the first time on S. Clement's Day. It was made by The Gorham Company, and is a very lovely piece of work. One of its great beauties is the medallion of S. Clement, which pictures the Saint contemplating the Lamb of God. It is a great addition to our list of treasures, and we are most grateful and appreciative of this exquisite gift.

A PAIR OF THREE-BRANCH CANDLESTICKS are being made for use in the Crypt Chapel as Bier Lights. They are the gift of Judge and Mrs. Charles VanDyke Joline and in memory of their daughter, Alice Powell. They are being made by one of our boys, Henry Schell Hagert, whose iron work is attracting wide attention.

THE CRYPT CHAPEL has been used three times during the past month for the housing of the dead before burial. We are thankful that this practice is growing amongst our people. It is a most fitting thing to do.

THE SERVICES OF THIS MONTH are as in former years. Solemn Masses on the Feasts of the Conception, S. Stephen, S. John, and The Holy Innocents, in addition to Christmas Day. The usual devotions will be observed on Christmas Eve.

The Great O's

THESE ADVENT ANTIPHONS, called The Great O's, used before and after the Magnificat at Vespers, immediately preceding Christmas, are so called because each begins with the ejaculation O. O Sapientia, the first one, and used on December 16th, is found in the Kalendar of the Prayer Book of the Church of England.

They are as follows: December 16th, O SAPIENTIA. O Wisdom, Which camest forth out of the mouth of the Most High, and reachest from one end to the other, mightily and sweetly ordering all things: Come, and teach us the way of prudence.

December 17th, O ADONAI. O Lord and Ruler of the house of Israel, Who appearedst unto Moses in a flame of fire in the bush, and gavest unto him the law in Sinai: Come, and redeem us with a stretched-out arm.

December 18th, O RADIX JESSE. O Root of Jesse, Who standest for an Ensign of the people, at Whom kings shall shut their mouths, unto Whom the Gentiles shall pray: Come, and deliver us and tarry not.

December 19th, O CLAVIS DAVID. O Key of David, and Sceptre of the house of Israel, Thou that openest, and no man shutteth, and shuttest, and no man openeth: Come, and loose the prisoner from the prison-house, and him that sitteth in darkness, and in the shadow of death.

December 20th, O ORIENS. O Orient, Brightness of the Eternal Light, and Sun of Righteousness: Come, and lighten them that sit in darkness, and in the shadow of death.

December 21st, O REX GENTIUM. O King of the Gentiles, and their Desire, the Corner-Stone, Who madest both one: Come, and save man, whom Thou hast made out of the dust of the earth.

December 22nd, O EMMANUEL. O Emmanuel, our King and Law-giver, the Desire of all nations, and their Saviour: Come, and save us, O Lord our God.

December 23rd, O VIRGO VIRGINUM. O Virgin of virgins, how shall this be? For neither before thee was any like thee, nor shall there be after. Daughters of Jerusalem, why marvel ye at me? The thing which ye behold is a divine mystery.

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A Few More Parish Notes

THE CHRISTMAS PARTY for the Adults will be Thursday evening in the Octave of Christmas, and the Children's Party will be the following Saturday. The Christmas Baskets will be ready for distribution on the Saturday before Christmas.

THE SERMON THIS MONTH is the second in the series preached by the Rector last Lent, and deals further with matters of Ceremonial and Liturgics.

THE TELEPHONE NUMBER for the Sisters of the Holy Nativity has been changed to SPRuce 2044.

THE 1929 DUPLEX ENVELOPES will be ready for distribution Sunday, December 16th.

✠ *A Sermon* ✠

Preached in S. Clement's by the Rector

The Second Sunday in Lent, 1928

Last week I told you that on these Sunday mornings in Lent I would follow a type of sermon that I seldom use at the Solemn Mass—the informatory type—a sermon of instruction and information. There are many details of the Service, perfectly familiar to you, but about whose origin, meaning and use you may know but little. The way of arranging some details of the Mass were not mere happenings, but have some purpose—so the whole Service moves along smoothly, working up to its climax and leading us off then to the Blessing and its close. These sermons must needs be, of course, technical, but I will endeavor as best I can to relieve this and to make them interesting as well. I would not have any strangers with us today think that, because I am speaking about what we call acts of ceremonial and matters of ritual, that this is all we stand for or that it is any more than a mere incident in our life and practice. The Catholic Religion is something more than rites and ceremonials; it is the Faith resting upon Our Lord's Incarnate Life imparted to His Church and built upon the foundation of His Apostles and Prophets, and extended to us in the Sacraments of the Church. But these Sacraments involve certain acts and ceremonies, the use of certain material elements, the saying of official and historic prayers. There must be some proper way in which to perform these ceremonies and rites, and because they are holy things, the acts must be done carefully and reverently. The most solemn and sacred of these rites is the Mass. Along with the growth of the Liturgy have sprung up very definite ways of performing the Rite, every one of which is founded first on common sense, being the easiest and the most direct way, and they have through the ages often acquired some mystic and devotional meaning. So what I am setting out to do on these Sunday mornings is to inform and instruct and to explain the meaning of some of these points in the Mass.

Last week we considered those variable and movable parts of the Mass which are peculiar to particular days and seasons and which are called the Propers, because they are "proper" to the occasion of their use. Aside from the Collect, Epistle and Gospel to be considered later, they include the Introit, the Gradual, Tract and Sequence, the Offertory and the Communion. We saw their meaning, their origin, and their great devotional value to the Mass.

On Monday morning I received several questions in the mail, and thinking some of them might also be in the minds of others, I am incorporating the answers into this morning's sermon. I am not setting myself up to be another Dr. Cadman, to edit a question box every week; still, I would be glad to receive from members of the congregation questions pertinent to my

intention, that I might have definite leads as to the things you want to know about.

The first question was about the opening of the Mass. "Why do we go directly, or seemingly so, from the Introit into the Kyries, without hearing the Summary of the Law?" If you will look in your Prayer Books at the Office for Holy Communion, you will see there are two ways in which the Rite may be opened. The newer way is that of the rehearsal of the Ten Commandments with a congregational response; while the other, reciting the passage of Scripture known as the Summary of the Law, and followed by the Kyries, is in accord with the Ancient Rites. This Summary of the Law is not meant to be a condensed form of the Ten Commandments and the Kyries a composite response to them, but it is a sort of Fixed Introit and the Kyries follow at once, as they do in all the ancient forms and in all the present Mass Rites both in East and West. But with us at S. Clement's, where the Proper Introits are sung every Sunday, it is an unnecessary and vain repetition to say the Fixed Introit after having sung the Proper one, so the Priest says it at the Altar, to satisfy the Prayer Book direction, but not loud enough to obtrude on the smoothness of the Service. Then, too, this arrangement has an opportunity for greater musical smoothness and the better covers up things that must be done. A processional hymn of such length is chosen as will not only bring the choir into their seats but will suffice unto the end of the Preparation by the Sacred Ministers at the foot of the Altar. When the hymn is finished, the Officiant is ready to cense the Altar, and it is time for the Introit to begin—at the end of the Introit the Organist plays and modulates into the Kyrie without any musical break, and during this time the music covers up the noise and confusion of the choir and congregation changing from a standing to a kneeling position. So you see this manner has both liturgical and practical value, and you will find it to be the established custom in all Catholic Parishes where attention is paid to such details. The Kyries are a very ancient part of the Mass, and no doubt antedate the Introits and seem to be a sort of shortened form of Litany of Petition. They appear in our own Prayer Book Litany. They are a separate and distinct feature of the Mass, and bear no relation to the Summary of the Law beyond that of following immediately after it.

The next question I am asked is, "Why the Holy Gospel is announced as written in the fifteenth chapter of Matthew, rather than in St. Matthew?" The Rubric says the Gospel shall be announced, "The Holy Gospel is written in the ..... chapter of ....., beginning at the ..... verse."

The official title of the first Gospel is "The Gospel according to St. Matthew." But where we refer to the Gospel in ordinary speech we refer to it as just Matthew. St. Matthew means a person, one of the Apostles, whom Our Lord called from the receipt of custom. But Matthew means the manuscript, the

document, the writing which we call the Gospel. To use the full title of the Gospel as given in the Bible in announcing the Holy Gospel, one would have to announce it thus: "The Holy Gospel is written in the fifteenth chapter of the Gospel according to St. Matthew, beginning at the twenty-first verse." That is very awkward and redundant in the repetition of the word Gospel and not expected apparently from the wording of the Rubric and the arrangement of the blank spaces. We cannot say accurately that the Holy Gospel is written in the fifteenth chapter of Saint Matthew, for that means an individual, but Matthew alone means the Gospel St. Matthew has written. This, too, is the common practice of the Church and is the express direction in all books of ceremonial and ritual.

The history of the Creed in the Mass reads like a romance. Long before it was known as the Creed, its predecessor, known as the Apostles' Creed, was called "The Symbol," because it was supposed to be the joint composition of all the Apostles, each having contributed a phrase, beginning with St. Peter and ending with St. Matthias. In its earliest days, the Creed was a sort of "pass-word" that admitted the elect to the Christian gatherings for the Mass and corporate acts of worship in the Early Church. The Creed was not committed to writing, so that there could be no danger of its falling into pagan hands. But when the fundamental truths of the Faith were being assaulted and the Arian heresy began to gather numbers, the Council of Nicaea was called in 325. Arius held that there was an intermediate being, who was less than God, yet the divine organ of the creation of the world, more like the gods of Plato. What really condemned him was the fact that from logical necessity his theory precluded the possibility of the Son being co-eternal with the Father. The Nicene Creed was formed from the Apostles' Creed as a basis and a starting point, and if you will compare the two you will readily see how the former is an elaboration of the latter, except for the addition of the phrase, which forever refutes Arianism and proclaims the only begotten Son to be of one substance with the Father.

The Nicene Creed immediately became a part of the Divine Liturgy in the East, where these innumerable speculative heresies were arising and where it was necessary for the Church to definitely proclaim Her Faith. It was fully 150 years later before a Creed appeared in the Western Church's use at Mass, and then it was the Creed of Constantine. Its need in the West was not felt, for there were never evident in the West the intellectual and theological attacks on the Faith of the Church as there were in the East. It was first sung as a hymn in the Mass about the eleventh century, and has since that period been considered a hymn of praise of victory in the Mass rather than a formula of Faith. So great a veneration has the Russian Church for the Creed that the great bell of the Kremlin tolls the entire time

of its chanting. In the Masses which are said in the Church of the Holy Sepulchre at Jerusalem, which are always Masses of the Resurrection, instead of saying simply, "was crucified, dead, and buried," it is of obligation to add the adverb "here" and say "was buried here," by way of specification of place.

The Creed is said on all Sundays in the year in memory of Our Lord's Resurrection on that day, and also out of deference to the Adorable Trinity, to whom Sunday, as being the principal liturgical day, is dedicated. During the rest of the week, as a rule, the Creed is not said. It is of interest to know that St. Mary Magdalene is the only female Saint in Heaven—Blessed Mary alone excepted—who enjoys the privilege of having the Creed in her Mass, and this because, in the language of the Church, she is styled "the Apostle of Apostles," for it was to her, as the Scriptures testify, that Our Lord first appeared after His Resurrection. The Creed is always said on all Feasts of Our Lord, the Apostles, the Blessed Virgin Mary, and on the days commemorating the Doctor Theologians of the Church who gave their lives to the defense and exposition of the Church's Faith as it is defined in the historic Creeds.

The Prayer Book rubric for the Creed in the Mass is a curious one, for it does not even require its use on Sunday. It demands the Nicene Creed on five days only—Christmas, Easter, Ascension, Pentecost and the Sunday following, known with us as Trinity Sunday. On all other days, if the Apostles' Creed has been said immediately before in Morning Prayer, the Creed may be omitted in the Mass. At S. Clement's we use the Creed in the Mass on all days required by the ancient custom and age-long use in the Church which includes all the Prayer Book requirements. The Prayer Book is really a wonderful book in the way all Catholic precedents and essentials are included in it, and as one studies it, he is surprised and impressed to find how thoroughly and essentially Catholic it is! With the Creed considered as a hymn of praise, it would be inappropriate at all Masses of penitence and mourning, so it is not said on Ash Wednesday for the same reason that it is not said at Requiem Masses, and it is not said at the weekday Masses in Lent for the same reason that it is not said on weekdays outside of Lent, except when the nature of the day requires the joyful and triumphant note of the Ancient Creed.

The Gloria-in-Excelsis is another variable part of the Mass; it, too, is a hymn of praise to the Adorable Trinity, and is called the Major Doxology, while the Glory Be to the Father is known as the Minor Doxology. The Gloria-in-Excelsis is used always when the vestments are white or red, except at Votive Masses, and then it is used only at Votive Masses of the Angels, since it is the Angelic Chorus, and at Masses of the Blessed Virgin Mary on Saturday which the Church has ever used as a special day for special commemoration of the Holy Mother of God.

The Gloria is also used on Sundays when the Vestments are green. The Gloria seems to have been known exactly as it is now by the time of the Council of Nicaea in 325. For a long time it was used only at a Bishop's Mass, and then after that was allowed to Priests only by a special faculty. It never appears in the Liturgy of the East, even today. There was a time when the Bishop of Bethlehem insisted on using it at all times, even at Masses for the Dead, and this he insisted for the reason that an exception should be made in case of the City where the Sacred Anthem had first been heard.

The Prayer Book does not require it at any time, not even on Christmas. A hymn may be substituted at the discretion of the Priest. But here again we take the Prayer Book's all-inclusiveness and follow the ancient custom and age-long use of the Church. With the deferred Ablutions in the general practice of the English Church and the Episcopal Church in America, the Gloria-in-Excelsis has acquired a false value. This can best be shown by the fact that the only other place where it appears in the Prayer Book is in the Office of Evening Prayer, where, according to the rubric, it may be sung instead of the Gloria Patri at the end of the whole selection of the Psalms. Here we see the age-long tradition and practice of the Church continued in preserving the designation of the Gloria-in-Excelsis as a Major Doxology and the Gloria Patri as the Minor.

As I said last Sunday, there is no opportunity for a Catholic Priest to be individualistic and self-pleasing—he has the tradition and custom of the Church to follow, and this must be his precedent and his prejudice as well. In times past many customs and practices have been introduced to conciliate people in order to confirm them in the more important and essential elements of the Faith, and it is only in recent years that any thorough study of Liturgics has been made with an eye to adapting the ancient customs to the English Rite. These casual and thoughtless customs of the past have become to many minds the law of the Medes and the Persians, so any one who attempts to restore what is really ancient and historic and Catholic must suffer patiently the charges of innovator and of being the victim of whims and fancies.

For all that I have said last Sunday and today and for whatever I may say on the following Sundays in Lent, I can point to all authoritative books on the Mass, its history and customs, that have ever been written, in the East or in the West, by Greek, Roman or Anglican, as my sole authority. When once you understand these things and learn to really love the Mass as the center of your devotional life and the meeting place with your Lord, you will appreciate how all these points, large and small, are the results of the spiritual and devotional life and experience of the Church and Her Saints throughout the ages, and never the passing whims and fancies of any Parish or Priest.

The Parish Register

BAPTIZED

"For as many as have been baptized into Christ, have put on Christ"

October 11—Mary Elizabeth Dewey.
28—Edwin Saunders Dixon, 3rd.
November 16—Anne Rita Lutes.
18—Albert Thompson Grimes, Jr.
25—Herbert George Coles.

MARRIED

"Those whom God hath joined together, let no man put asunder."
October 13—John H. King and Margaret W. Welde.

BURIED

"Rest eternal grant unto them, O Lord;
and let light perpetual shine upon them."

October 31—Mary Warner Stuard.
November 1—Anna B. McCully.
8—May Hubbard Wetherill.
19—Mary Fisher Lewis Mayer.
22—Charles Downing.

TRANSFERRED

"The Lord watch between me and thee when we are absent one from another"

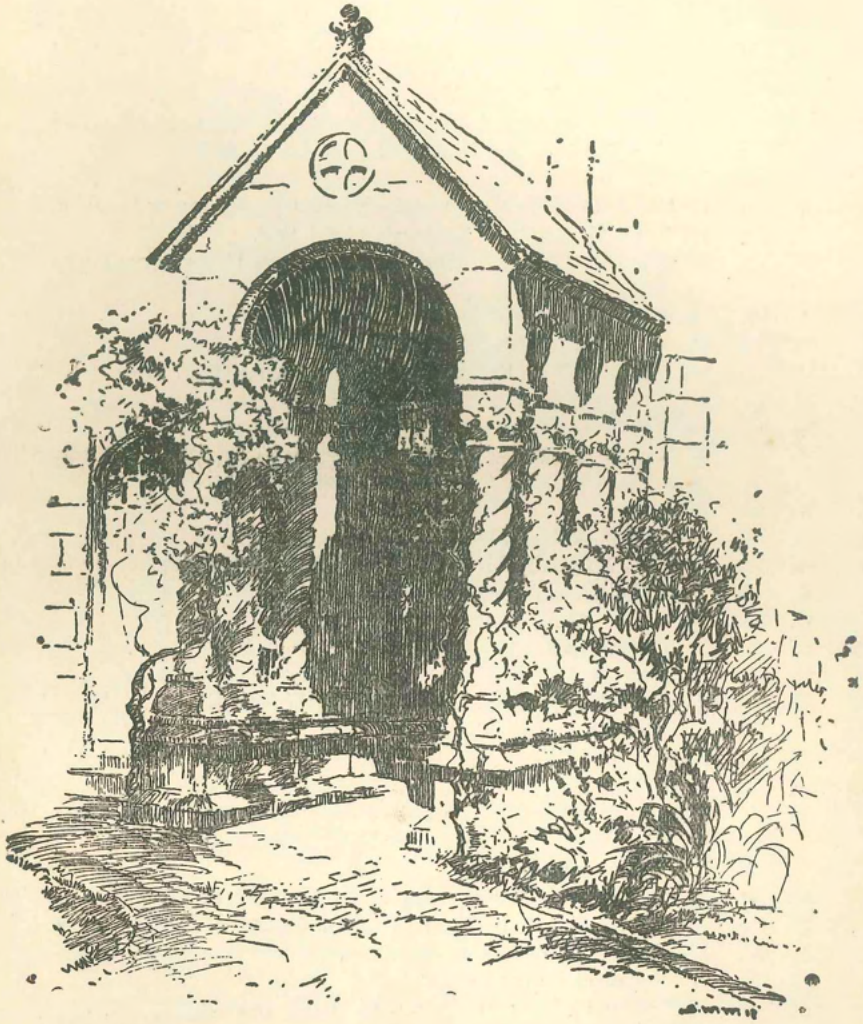
Arthur Henry Eyles, to A. Andrew's Cathedral, Honolulu.
Charles W. Norton,
Mary F. Norton,
Harriet Francis Norton,
Robert Norton, to S. John's Church, Lansdowne.
Samuel Francis Rose, to S. Luke's Church, Germantown.
Emilie Bailey Ritter,
Marie Sheldon Ritter, to S. Paul's Church, Chestnut Hill.
Charles Peterson Middaugh, to S. Michael's Church, New York City.
Joseph Schall Lilly, to the Church of the Epiphany, Ventnor.
Louise Woodward Watson, to S. Andrew's Cathedral, Honolulu.
Herbert Woolstan Dixie,
Ellen Jenkins Dixie, to S. Ignatius' Church, New York City.

RECEIVED

"We therefore ought to receive such, that we might be fellow-helpers to the truth"

Allen Lewis Atkinson, from S. Mark's, Pleasantville.
Sophia Bell (Mrs. James M.), from S. Luke's Church, Baltimore.
Clarence Elmer Cole, from S. Paul's Memorial, Philadelphia.
Mary V. Cleaver, from the Church of the Advocate, Philadelphia.
Mabel Eddy Davenport, from S. James' Church, Philadelphia.
Elizabeth G. Eckerd,
Laura Eckerd, from S. Elizabeth's Church, Philadelphia.
Henry L. Kelley,
Elizabeth Kelley, from S. Elisabeth's Church, Philadelphia.
Helen W. Pfeiffer, from the Church of the Annunciation, Philadelphia.
Diana Temple Kearny Powell, from S. James' Church, Philadelphia.
Edward E. J. Parsons, from S. Simeon's Church, Philadelphia.
Anna Lillian Reifsnyder, from the Church of the Holy Comforter.
Laura Elizabeth Somerset, from S. Elisabeth's Church, Philadelphia.
Agnes Williams, from the Church of the Saviour, Philadelphia.
Beatrice F. Wilson, from S. George's Church, Philadelphia.

S. Clement's Magazine



January, 1929

Kalendar—January, 1929

THE HOLY CHILDHOOD

1. Tu. CIRCUMCISION OF OUR LORD. OCTAVE DAY, CHRISTMAS. Solemn Mass at 11.
2. W. THE HOLY NAME OF JESUS. OCTAVE DAY, S. STEPHEN. Women's Auxiliary at 3.
3. Th. OCTAVE DAY, S. JOHN. Mothers' Meeting at 8.
4. F. OCTAVE DAY, HOLY INNOCENTS. Masses for Women's Auxiliary. Holy Hour and Benediction at 8.
5. Sa. VIGIL.
6. Su. EPIPHANY OF OUR LORD. Solemn Procession at 11 and 8.
7. M. IN THE OCTAVE. S. Mary's Guild at 8.
8. Tu. IN THE OCTAVE. Catholic Club Mass at 11. Vestry at 4.30. Girls' Club at 8.
9. W. IN THE OCTAVE.
10. Th. IN THE OCTAVE. Mothers' Meeting at 8.
11. F. IN THE OCTAVE. Address and Benediction at 8.
12. Sa. IN THE OCTAVE.
13. Su. OCTAVE DAY. THE EPIPHANY.
14. M. S. HILARY, B.C.D.
15. Tu. S. PAUL, HERMIT, C. Girls' Club at 8.
16. W. FERIA.
17. Th. S. ANTHONY, ABBAT. Mothers' Meeting at 8.
18. F. COMMEMORATION OF S. PETER, Ap. Church Unity Octave begins.
19. Sa. OF S. MARY.
20. Su. II EPIPHANY. Dean Notter preaches at 11.
21. M. S. AGNES, V.M.
22. Tu. SS. VINCENT AND ANASTASIA, M.M. Girls' Club at 8.
23. W. FERIA.
24. Th. S. TIMOTHY, B.M. Mothers' Meeting at 8.
25. F. CONVERSION OF S. PAUL. Solemn Mass at 11. Church Unity Octave ends. Address and Benediction at 8.

CHURCH UNITY OCTAVE

26. Sa. MASS OF III EPIPHANY. COM. S. POLYCARP, B.M.
27. Su. SEPTUAGESIMA. Acolytes' Festival and Procession at 8.
28. M. FERIA. VI ANNIVERSARY, BURIAL OF FR. QUIN. Requiem Masses today.
29. Tu. S. FRANCIS DE SALES, B.C.D. Girls' Club at 8.
30. W. FERIA. Month's Mind Requiem for Katharine Ashton Taylor, Emily Thompson Penrose, and Elisabeth Livingston Kelley.
31. Th. S. PETER NOLASCO, C. Mothers' Meeting at 8. Masses today for Catholic Congresses.

FRIDAY, FEBRUARY 1ST, 8 P. M., I Vespers of the Purification and Candlemas Procession.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."—S. Clement, 1 Cor.

A MONTHLY PAPER OF S. CLEMENT'S PARISH, PHILADELPHIA, PENNSYLVANIA
Edited by the Rector.

Directory

The Church, Twentieth and Cherry Streets
The Clergy House, 2013 Appletree Street
Telephone, Rittenhouse 1876
Sisters of the Holy Nativity, 110 Woodstock Street
Telephone, Spruce 2044

The Clergy

The Rev. Franklin Joiner, Rector — The Rev. Wayne M. Wagenseller

In residence at the Clergy House

The Rev. A. L. Byron-Curtiss — The Rev. Gilbert R. Underhill
The Rev. Henry J. Saunders

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Low Masses, 7.00, 8.00; Sung, 9.15; and High at 11.00 A.M.
Catechism, 10.00 A.M.
Matins, 9.45 A.M.
Solemn Vespers, 8.00 P.M.

On Weekdays: Mass, 7.00, 8.00 and 9.30 A.M.
Saints' Days, Solemn at 11 A.M.
Matins, 9.00 A.M.
Evensong, 6.00 P.M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P.M.
Address and Benediction, Fridays, 8.00 P.M.

Confessions: Fridays, 3.00 to 5.00 P.M., 7.00 to 8.00 P.M.; Saturdays, 11.30 to 12.30 A.M., 3.00 to 5.00 P.M., and 7.00 to 9.00 P.M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P.M.
Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
Woman's Auxiliary, first Wednesday, 3.00 P.M.
Mothers' Meeting, Thursdays, 8.00 P.M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The MAGAZINE will be mailed to those contributing fifty cents a year.

The Rector's Letter

MY DEAR FRIENDS:

Let my first word to you in the new year be one of sincerest wish that the months of 1929 may be filled with spiritual joy and happiness for you all. What the year may have in store for us, we do not know. Yet we do know where we may always find our Blessed Lord, and how we may ever keep close to Him. With Him, we can be confident and bold in stepping into the uncertainties of the new year.

There have been mistakes and lapses in the past year. We have confessed them and received Absolution. I would remind you that you show your sorrow for all that is past not only by confessing your sins, but also by the eagerness and zeal with which you take the Grace of Absolution and try to do better in the future. The New Year affords a time for a new beginning. It is an occasion for conversion. We are not converted once. We should be converted every day. We are converted every time we approach the Sacraments. We are converted every time we resolve to do better. Let this new year be one dedicated to more earnest prayer, to more faithful meditation, to more intelligent reading of the Bible, for more regular attendance at Mass, for greater frequency at Holy Communion. It will, then, be a New Year. A year of new spiritual joy and experience in the Lord. So few know what the Catholic Religion and the Sacramental Life is capable of, because so few have really tested it.

The Season of Epiphany is very short this year. The last Sunday in January is Septuagesima. Lent comes very early this year. There is no time to dawdle. Improve each opportunity. Seek God's grace, so that now knowing the Incarnation of His Son by the message of an Angel, by the worship of Bethlehem, by the testimony of Blessed Mary and S. Joseph, you may be prepared by His Cross and Passion for a joyful Resurrection in the happy feast of Easter.

May God bless you and keep you. May S. Mary, S. Joseph and all God's holy Saints pray for you. May His Angels guard and defend you.

Affectionately your Friend and Pastor,

Franklin Joiner

Prayer for the Church Unity Octave

Ant.—One Lord, one Faith, one Baptism, one God and Father of all, Who is above all, and through all, and in you all.

V.—In that day there shall be one Lord:

R.—And His Name One.

O Lord Jesus Christ, Who saidst unto Thine Apostles, Peace I leave with you, My peace I give unto you; regard not our sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, Who livest and reignest for ever and ever. Amen.

Parish Notes

THE MASSES ON FRIDAY after the first Wednesday in each month are offered for the members of the Women's Auxiliary and the Missionary work of the Church. It should be a day of corporate communion for the women of the Parish.

DEAN NUTTER of Nashotah House will be the preacher at the Solemn Mass on Sunday the 20th. He comes this year, not to beg, but to tell of the work that is being done in preparing men for Holy Orders. Of course he will not refuse any offerings that may be made! The Parish is giving seven hundred dollars this year from the Yarnall Fund towards the support of three young men at Nashotah.

THE ANNUAL COLLECTION FOR THE POOR FUND will be received on the Sunday after the Epiphany, which happens this year to be the Octave Day. All the loose offerings of this collection will be for the Poor Fund. Your most generous participation is urged.

THE CHURCH UNITY OCTAVE begins on January 18th and closes on the Feast of the Conversion of S. Paul. Church Unity will be the intention of all the Masses during this period, and the special prayers for Unity will be recited after Vespers every evening.

THE CATHOLIC CLUB will meet at S. Clement's on Tuesday, January 8th. There will be a Low Mass with Carols at eleven in the Chapel. The Bishop will be the guest of honor at the luncheon. There will be an election of officers at the business meeting.

THE MASSES on Monday, January 28th, will be Requiems, commemorating the sixth anniversary of Father Quin's burial. The Masses on the 30th will be Month's Mind Requiems for Katharine Ashton Taylor, Emily Thompson Penrose and Elisabeth Livingston Kelley.

THE ANNUAL PROCESSION OF ACOLYTES and the Festival Vespers in the Octave of S. Vincent will be on Septuagesima Night. The Servers and a number of the young men of the Parish will be entertained in the Clergy House at supper before the service.

AT THE SOLEMN MASS on Christmas Day, the three days following, the Sunday in the Octave, the Feast of the Circumcision, and on the Epiphany, the Deacon and Sub-Deacon were both S. Clement's young men in Deacon's Orders. Capt. Harrison is Headmaster of The Valley Forge Military Academy, and the Reverend Mr. Edwards is completing his course at Nashotah. Both hope to receive Priest's Orders in June, and it is hoped that the Reverend Mr. Edwards will join the staff at S. Clement's.

THE REVEREND HENRY J. SAUNDERS, who spent some time with the Holy Cross Mission in Liberia, is in residence at the Clergy House between Sundays, to assist in the Parish work until June. Fr. Saunders has Sunday duties on Long Island, but will give his week days to S. Clement's, and be in charge of the Choir Boys and this year's Confirmation Class.

THE BISHOP OF THE DIOCESE has appointed Wednesday evening, February 20th, for his annual visitation to administer the Sacrament of Holy Confirmation. Any persons looking forward to this Sacrament should communicate at once with either one of the Priests or one of the Sisters.

THE CHRISTMAS BASKETS were a joy to behold. How gratified the members of the Parish would have been, not only to see the baskets, but to have seen the happy faces and grateful hearts that received them. The only real joy in many homes was that brought by the baskets and the presents that came from the Parish. Small baskets of fruit and dainties were sent to all the shut-ins.

FATHER ALLEN, Chaplain of the City Institutions at Byberry, will be the speaker at the Women's Auxiliary on the first Wednesday afternoon. Again it is called to your attention that all baptized women are members of the Auxiliary, and the attendance at these monthly meetings should be three or four times what it is. There are no "drives" for money at these meetings. They are informative and inspirational.

THE DRAMATIC CLUB, composed of the members of the Girls' Club and the Servers' Guild, are rehearsing for several one-act plays, which they hope to present some time before Lent. The proceeds of the entertainment will be given to the Parish Quota for Missions.

THE RECTOR has been appointed by the Bishop to membership in the Field Department. This Department arranges ways and means to assist the Parishes in meeting their Missionary Quota. He will have to work harder with his own Parish!

The Manner of Assisting at Low Mass

According to the Rubrics of the Missal, all assisting at Low Mass should kneel during the whole service, except at the Gospel. Custom, however, has modified the law as follows:

1. When the Celebrant enters the sanctuary, at the ringing of the Sacristy bell, all should rise. They remain standing until the Priest descends from the Altar to begin Mass, at the Preparation, when all should kneel.
2. They remain kneeling until the Gospel. As the Server ascends to place the Missal on the left side of the Altar, all should rise and remain standing during the Gospel (and during the Creed, should it be said), until the Celebrant says, "The Lord be with you."
3. While the Priest is making the announcements, or preaching, the people should be seated.
4. Should the Creed be said, the congregation genuflect with the Priest at the words, "and was incarnate, * * * * and was made man."

5. After "The Lord be with you," all sit or kneel until the Sanctus, when all should kneel and thus remain during the Priest's Communion and also during the Communion of the Faithful, should there be any to receive.
6. When the Priest receives the first ablution, any may sit who care to do so.
7. All kneel, however, as soon as the Priest goes to the Missal.
8. After the Blessing, all rise and stand during the last Gospel, genuflecting at "And the Word was made flesh."
9. Not until the Priest has retired from the Sanctuary should any person leave the Church or his place therein. The extinguishing of the candles is not a part of the Mass.

How to Use the Bible

When in sorrow, read John 14.
When men fail you, read Psalm 27.
When you have sinned, read Psalm 51.
When you worry, read Matthew 6: 19-34.
Before church service, read Psalm 84.
When you are in danger, read Psalm 91.
When you have the blues, read Psalm 34.
When God seems far away, read Psalm 139.
When you are discouraged, read Isaiah 40.
If you want to be fruitful, read John 15.
When doubts come upon you, try John 7: 17.
When you are lonely or fearful, read Psalm 23.
When you forget your blessings, read Psalm 103.
For Jesus' idea of a Christian, read Matthew 5.
For Jesus' idea of religion, read James 1: 19-27.
When your faith needs stirring, read Hebrews 11.
When you feel down and out, read Romans 8: 31-39.
When you want courage for your task, read Joshua 1.
When the world seems bigger than God, read Psalm 90.
When you want rest and peace, read Matthew 11: 25-30.
When you want Christian assurance, read Romans 8: 1-30.
For Paul's secret of happiness, read Colossians 3: 12-17.
When you leave home for labor or travel, read Psalm 121.
When you grow bitter or critical, read 1 Corinthians 13.
When your prayers grow narrow or selfish, read Psalm 67.
For Paul's idea of Christianity, read 2 Corinthians 5: 15-19.
For Paul's rules on how to get along with men, Romans 12.
When you think of investments and returns, Mark 10: 17-31.
For a great invitation and a great opportunity, Isaiah 55.
For Jesus' idea of prayer, Luke 11: 1-13; Matthew 6: 5-15.
For the prophet's picture of worship that counts, Isaiah 58: 1-12.
For the prophet's idea of religion, Isaiah 1: 10-18; Micah 6: 6-8.
Why not follow Psalm 119: 11, and hide some of these in your memory?—*Prof. Harris Franklin Rall.*

Epiphany Devotions

VISITS TO THE CRECHE

Christ's Crib

Lord Jesus Christ, to Thee I give
This narrow heart. O canst Thou live
Within its mean and straitened bound,
And in its shallowness be found?

* * * * *

O heart, I love, be not afraid,
Within a Manger I was laid.

* * * * *

Come, then, Thou meek and gentle Lord,
Dwell in me, O Eternal Word.

—*Fr. Hollings.*

A Visit to the New-Born Jesus, to Thank Him for All His Love

SWEET BABE OF BETHLEHEM, I offer Thee my poor heart to be Thy home. I know, dear Lord, how unfit it is for Thy royal abode; but sanctify my whole being for Thyself; and, since Thou hast come, as it were, once more to die for me, grant that I may be born anew to live for Thee. Amen.

A Visit to Jesus for Those With Whom We Live

O DIVINE INFANT JESUS, our great Example and our Strength, give me grace so to follow Thy example of holy living that I may help all those with whom I live on their path to heaven. Pardon me all the harm I have done by my bad example, and help me truly to amend. O sweet Infant Jesus, bless the household in which I live, bless every member of it, and grant that we may all live in sanctity and love, like Jesus, Mary, and Joseph, in the holy home of Nazareth. Amen.

A Visit to the Infant Jesus in Company with the Shepherds

O SWEET INFANT JESUS, Who didst choose poverty for Thyself and for Thy Holy Mother, teach me to love it and to practice it according to my condition in life. Help the poor to value the treasure of their poverty, and help the rich to render themselves poor as far as Thou dost require such sacrifices from them. O most poor Jesus, may we desire only what Thou givest, and use it only for Thy glory. Amen.

A Visit to the Infant Jesus in Company with the Kings

O SWEET INFANT JESUS, Who hast been so generous to us, help us to be generous to Thee. Help us to give, lovingly and freely, all that we can. Ah, Lord, we shall never regret in heaven having done too much for Thee on earth. Give us grace no longer to act as if we feared doing too much for Thee. Oh, speak to our hearts, and change our hearts, and warm our hearts, in these visits to the Crib, until they become like Thine. Amen.

✠ *A Sermon* ✠

Preached in S. Clement's by the Rector
The Third Sunday in Lent, 1928

It has been in my mind for a long time to give such a series of sermons as I am presenting this Lent. Both last Sunday and the Sunday before I began with an apologetic note, for I have been deterred in carrying out this purpose because I felt it was not quite appropriate and congruous with the Mass to interject a sermon of instruction and explanation. But now so many people have spoken appreciatively of my intention and efforts and have been led to understand the Mass better and approach it with greater devotion and reverence, that I am bold to carry on the series throughout the balance of Lent.

The past two Sundays we have thought about various aspects of the Mass as a Rite, and of the Altar Ritual. Today I am going to explain some of the things that you are to do in connection with your Church attendance and your worship of Almighty God, for when you come here on the Lord's Day, you come to the Lord's Service, and I trust you come to perform it in the Lord's way.

As you enter the doors of the Church, you see small stoups or basins of holy water in the corner. Into these you dip your fingers and sign yourself with the sign of the Cross in the name of the Holy Trinity. Water is a cleanser and a purifier, and its first symbolism is that of cleansing your mind and heart of all worldly thoughts and making them pure and worthy to approach God. It is also reminiscent of your baptism, which marked your entrance into the Church and the family of God; so now when you re-enter from time to time the building which stands as the visible evidence of His Church on earth, the water with which you bless yourself reminds you of your baptism, whereby you have been saved, like Noah and his family from perishing, by water.

This use of water at the entrance to the temple is pagan in origin. It may be a survival of a day when worshippers cleansed their hands before entering the presence of their God to offer their gifts in sacrifice. The use of water with the pagans was very general, for water to them was a symbol of life, as it bubbled out of the earth in springs, and the Druids always used such spots on which to build their temples. The Cathedral of Salisbury in England is built over an old Druid temple, and the ancient spring is still gurgling in the Cathedral Crypt. Blessed water is used quite generally for blessings—the candles on Candlemas, the ashes on Ash Wednesday, the palms on Palm Sunday, the new fire on Holy Saturday, and for the blessing of all articles used at the Altar and as objects of devotion. So, if thus used, why should we not use it to bless ourselves? There is nothing imperative in its use, nor would I say there was any perceptible loss of grace in not using it. It is no test of Catholicity, but a helpful aid in the devotion of mind and heart to a spirit of worship.

When you have entered the church and blessed yourself, you should come at once to your seat in the pew. Conversation in the corridors before Mass is not conducive to reverence and recollection—it annoys people who are already in Church trying to say their prayers, and it is very distracting to the Clergy, who are intent upon the Service they are about to perform. There will be ample opportunity to see your friends and talk to the Clergy after the Mass, when all are free.

As you come into the Church, there will be some mark of reverence for you to offer Him whom you come to worship. The Altar whereon the holy gifts are offered and from which the Holy Communion is given, is God's Throne. It is the Altar you will reverence, not the Cross upon it. Women and girls make their reverence by slightly bending the right knee and lowering the body a little—a sort of "bob" or courtsey. Men and boys do not bend the knee, but with knees perfectly rigid make a slight bow. These two ways are peculiar to the two sexes, and are never used interchangeably. Women must never bow, men must never bob. But when the Blessed Sacrament is on the Altar, then all alike, both men and women, bend the right knee to touch the floor, as they genuflect to the Sacred Presence—not now to the Altar, for the Gift which is greater than the Altar and which sanctifies the Altar, is there. You reverence Jesus really present, at whose Name every knee shall bow. But when you genuflect, do not bend the body or incline the head—keep the head and body erect. The act of reverence is in the bending of the knee.

You now enter your pew and, if you are the first to come into it, go up to the end, so that those who come later do not have to crowd and pile over you. You know what name is applied to people who insist on occupying aisle seats in public conveyances!

As soon as you are settled in your seat, you are ready to say your private prayers. I would suggest the Our Father, Hail Mary, and the Collect for Purity at the beginning of the Mass. After this rise again to your seat and use the time until the Mass begins by reading Psalms or thoughtfully and reverently going over the hymns that are to be sung in the Service. Here are a few minutes which are wasted by the majority of people. There is no devotional value in gazing around to see who is here, nor in the repeated acts of adjusting the hair and arranging cravats. But the Psalms, the Collect, Epistle and Gospel for the Day will keep you in that attitude of devotion which was begun in the blessing with holy water and the saying of your prayers. When people say they have no time for prayer and meditation, I always suggest coming early to Church and using this period of waiting in acts of devotion. It would be an excellent time to make a weekly visit to the Blessed Sacrament and spend fifteen minutes there before Mass begins. During Christmastide one is touched by the great numbers who visit the Creche before and

after Mass. If this devotion before a mere symbol of our Lord's Presence, why not at least the same deference to His Real Presence?

In the Mass we stand for hymns of praise while the Altar is censed, at the Offertory while the Priest presents the mystic gifts which are to become the Body and Blood of Christ, and when our Lord Himself speaks to us in the words of His Holy Gospels. It is for this reason that it is appropriate to stand for the Last Gospel, which some few of you do and which I would be happy to see become a Parish custom. The congregation sits for the reading of the Epistle. It is sung, without any modulation of the voice save at the end, by the Sub-Deacon, facing the Altar. This act of the congregation sitting and the Sub-Deacon facing the Altar are simply to emphasize the subordination of the Old Testament and the Epistles to the Gospels, which are the very words of our Lord Himself—for at the Gospel the congregation all stand to hear our Lord speak, and the Deacon reads the Gospel towards the North. Mystically this reading of the Gospel at the North is to remind us of the translation of the Word of God from the Jews represented by the Epistle side, to the Gentiles represented by the Gospel side, in accordance with what is said by Ss. Paul and Barnabas in the Book of the Acts of the Apostles: "To you it behooved us first to speak the Word of God: but because you reject it and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles," and towards the North to show that the preaching of our Lord was especially directed against the Devil who says in the Book of Isaiah, "I will establish my seat in the north and will be like the Most High." You stand for the Holy Gospel, not only out of respect for the sacred words of our Divine Lord, but also to testify to your readiness to follow out all that the Gospel teaches. Before the Holy Gospel, at its announcement, all sign themselves three times with the sign of the Cross—using the thumb, on the forehead, the lips and the breast. When the Deacon kneels to receive the Officiant's blessing before the procession leaves the Altar, the Officiant says, "The Lord be in thy heart and upon thy lips, that thou mayest worthily proclaim the Gospel in the Name of the Father, the Son, and the Holy Ghost." So you, when the Holy Gospel is announced, must be prepared to hear and receive the words of the Holy Gospel in the same manner as the Deacon proclaims them. So you say:

"On my forehead, lips and breast,
Thrice I mark the Holy Sign:
Father, Son and Spirit blest,
Thoughts and words and deeds be Thine."

In the Creed all kneel at the phrase that proclaims the Incarnation: "And was incarnate by the Holy Ghost of the Virgin Mary, and was made man." This is to call more intimately to

mind the profound humility of our Divine Lord in coming upon earth for our sakes and taking our nature upon Him. At Low Mass where the Creed is said and at High Mass when the Creed is sung to a short and simple musical setting, all should stand. But when the music is prolonged and the singing of the Creed takes on the nature and character of an anthem, then I should say any who wanted to sit down were perfectly free to do so, and as reverent as those who remain standing. The Sacred Ministers finish the Creed immediately after the "Incarnatus est" and take their seats. When they sit, others who have said the remainder of the Creed may sit also. I certainly think no one should feel bound to stand—the aged, the infirm, the unwell, I would suggest that they sit. To the rest, I would say, do whatever is most conducive to your own reverence and devotion. I would not say that to sit was more than Protestant, nor to stand less than Catholic. In this, as in all similar matters, a legalistic formalism I consider Protestant—it is the freedom of the spirit that makes for true Catholicity.

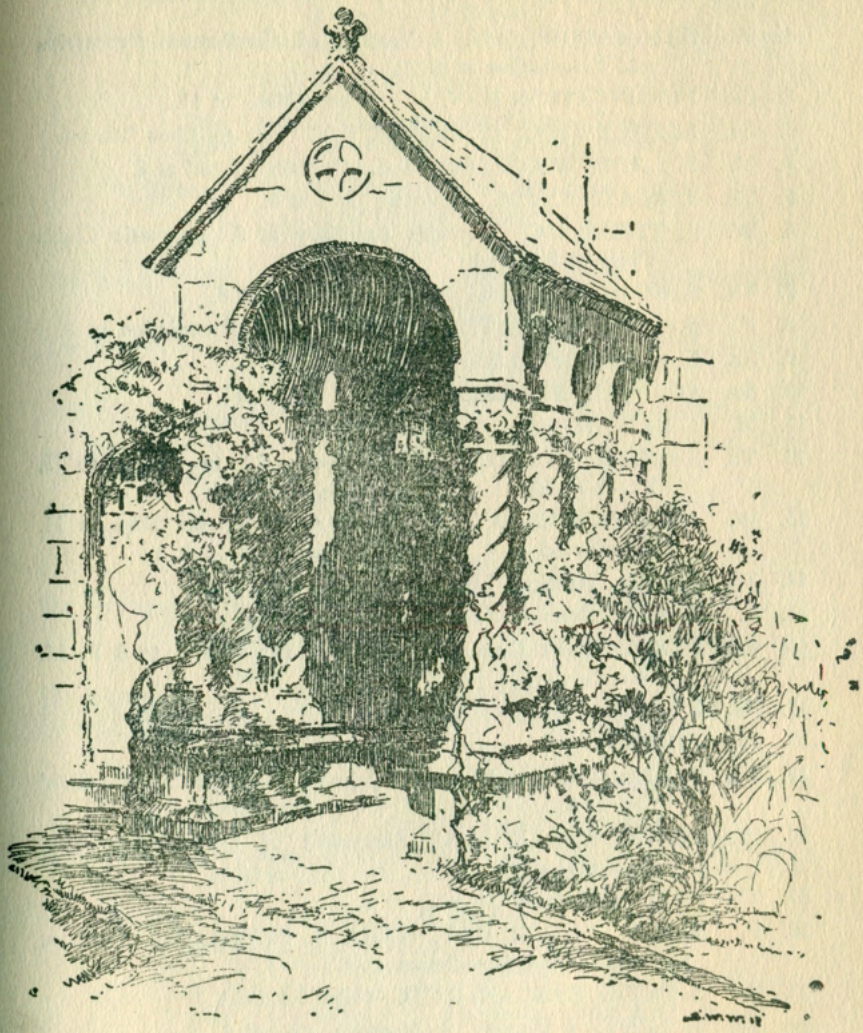
At the end of the Creed all sign themselves with the Cross. As I told you last Sunday, the Creed, in ancient days, was known as the Symbol. So after thus reciting publicly the formal Symbol of the Church's Faith, we make it our own, we appropriate it to ourselves, we give public testimony to our acceptance of its truths, by marking ourselves with the Sacred Symbol and sign of our Redemption, the Cross of our Lord Jesus Christ.

The sign of the Cross is made by touching the forehead, breast, left and right shoulder, and saying, "In the name of the Father, the Son and the Holy Ghost, Amen." When you touch the forehead, you say, "In the name of the Father"; when you touch the breast, "Of the Son"; and as you pass the hand from the left to the right shoulder, you conclude by saying, "And of the Holy Ghost, Amen." The right hand is always used, and after touching the right shoulder is dropped and not used to touch the breast again, as many do incorrectly.

This brings us about to the point where we are now in the Mass today, and where I must close the instruction for today.

Next Sunday, God willing, we will begin at this point and carry on to the end of the Rite—and I will have something to say then about the manner of receiving Holy Communion. I hope this simple explanation of the meaning behind the use of these several acts and signs of devotion may intensify your reverence as you follow them in the Mass and make them a part of your worship, for it is only the devotion and worship in your heart that makes them an expression of your love for God and an acceptable offering to Him. The High Churchman is one who follows these customs because they are pretty and because he wants to be "outre," but to the Catholic Christian they are but the outward and visible signs of the inward and spiritual grace which is his by virtue of his Sacramental union with his Divine Lord.

S. Clement's Magazine



February, 1929

Kalendar—February, 1929

THE HOLY FAMILY

1. F. S. IGNATIUS, B.M. I Vespers of Candlemas. Procession and Benediction at 8.
2. Sa. PURIFICATION B. V. M. Solemn Mass at 11.
3. Su. SEXAGESIMA. (S. BLASE, B.M. Day to Bless Throats.)
4. M. S. ANDREW CORSINA, B.C. S. Mary's Guild at 8.
5. Tu. S. AGATHA, V.M. Dramatic Club at 8.
6. W. S. TITUS, B.C. Women's Auxiliary at 3. Dramatic Club's Plays at 8.15.
7. Th. S. ROMAULD, Abb. Mothers' Meeting at 8.
8. F. S. JOHN OF MATHA, C. Sermon and Benediction at 8.
9. Sa. S. CYRIL OF ALEXANDRIA, B.C.D.
10. Su. QUINQUAGESIMA.
11. M. COM. S. MARY.
12. Tu. SHROVE TUESDAY. Confessions: 10 to 12, 3 to 5, 7 to 9 P. M.
13. W. ASH WEDNESDAY. Low Mass at 6. Solemn Mass at 11. Benediction at 4. Solemn Vespers at 8.
14. Th. FERIA. Mothers' Meeting at 8.
15. F. FERIA. Sermon, Stations and Benediction at 8.
16. Sa. FERIA. Quiet Evening and Retreat for Men, 5 to 9 P. M. (Fr. Gavin.)
17. Su. I LENT.
18. M. FERIA.
19. Tu. FERIA. Devotional Hour, S. John's Chapel, 3.30 P. M. Girls' Club at 8.
20. W. FERIA. EMBER DAY. Sacrament of Confirmation (Bp. Garland) at 8.
21. Th. FERIA. Mothers' Meeting at 8.
22. F. FERIA. EMBER DAY. COM. S. PETER, Ap. Sermon, Stations and Benediction at 8.
23. Sa. S. PETER DAMIAN, B.C.D. (EMBER DAY.)
24. Su. II LENT. I Vespers, S. Matthias, Ap., at 8.
25. M. S. MATTHIAS, Ap.
26. Tu. FERIA. Devotional Hour, S. John's Chapel, 3.30 P. M.
27. W. FERIA.
28. Th. FERIA. Mothers' Meeting at 8. Masses today for Catholic Congresses.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."—S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania
Edited by the Rector.

Directory

The Church, Twentieth and Cherry Streets
The Clergy House, 2013 Appletree Street
Telephone, Rittenhouse 1876
Sisters of the Holy Nativity, 110 Woodstock Street
Telephone, Spruce 2044

The Clergy

The Rev. Franklin Joiner, Rector — The Rev. Wayne M. Wagenseller

In residence at the Clergy House

The Rev. A. L. Byron-Curtiss — The Rev. Gilbert R. Underhill
The Rev. Henry J. Saunders

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Low Masses, 7.00, 8.00; Sung, 9.15; and High at 11.00 A.M.
Catechism, 10.00 A.M.
Matins, 9.45 A.M.
Solemn Vespers, 8.00 P.M.

On Weekdays: Mass, 7.00, 8.00 and 9.30 A.M.
Saints' Days, Solemn at 11 A.M.
Matins, 9.00 A.M.
Evensong, 6.00 P.M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P.M.
Address and Benediction, Fridays, 8.00 P.M.

Confessions: Fridays, 3.00 to 5.00 P.M., 7.00 to 8.00 P.M.; Saturdays, 11.30 to 12.30 A.M., 3.00 to 5.00 P.M., and 7.00 to 9.00 P.M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P.M.
Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
Woman's Auxiliary, first Wednesday, 3.00 P.M.
Mothers' Meeting, Thursdays, 8.00 P.M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

The Rector's Letter

MY DEAR FRIENDS:—

The Church and her members are always very much in need of Lent. Each year brings special problems to call forth your prayer, fasting and alms-giving. The problem of world peace, the Missionary program of the Church, the moving of our buildings, call forth our renewed sense of dependence on Almighty God. Let there be no chafing at the thought of the restrictions of the season and the gravity of the weeks before you. We need that right judgment on the problems before us which God alone can give; and as soon as you dispose yourself in body, mind and spirit to await Him you already begin to rejoice in His holy comfort.

It is time you began to feel your corporate life more than in the past. Resolve to be "all with one accord in one place." That ideal is more easily realized in S. Clement's than in most places. This is not a Church of a locality, but a company drawn together from many localities by the possession of a common mind. S. Clement's is the most convenient church for hardly anybody; most people have passed several churches before they come in sight of our Church-yard.

Our voluntary union here then means a common faith in an uncommon degree, and that is a great power; the possession of a common faith in an uncommon degree is plainly one of the greatest powers in the world. I am hoping that you will exercise this power during Lent in common thanksgiving, common worship and common prayer. In doing so you will come to see things in true proportion, find yourselves putting first things first, and make the contribution to the present situation in the world and in the Church which God desires you to make.

If you are going to do this your Lent must be a real sacrifice. If your Lent is to be a help to the Church it must cost a good deal. You must fast in a variety of ways. You must keep the Church's rule in this matter. Fasting and Abstinence on Wednesdays and Fridays, and such fasting on other days as may be within your strength is the very least you must aim for.

You can well discipline your reading. Determine what you will try to read with profit in Lent. This does not involve confining yourself to the "Whole Duty of Man" or to Harvey's "Meditations among the Tombs." But it does mean avoiding the books which Lucy hid under Lydia Languish's sofa cushions on the approach of Mrs. Malaprop, Prebendy Mackay quaintly quotes in a Parish Letter. It does mean reading fewer magazines and newspapers, and it does mean reading big books instead of little ones, and books which are first-rate ones of their kind.

To every one who asks me to recommend a book for Lenten reading, I shall suggest the Bible. And you must do more than skim over a page of the Gospels. You hear the Gospels read in

the Church so often without any comment, that you need to study and ponder them until the stories come to life in your heart and brain. For this you will need some help, and Bishop Gore's new one volume Commentary is what you need.

Then comes the difficulty of "finding the time." The people who have the greatest difficulty in "finding the time" are always the people who have the whole of their time at their disposal. I suggest that you bring your books to Church, to the Chapel, and spend a half hour here working away at the Gospels. You might get back the habit of meditation, or learn it if you have never had it.

A sacrificial Lent will be a Lent in which trouble is taken to make such devout engagements, a Lent for which a rule has been made and in which generous alms are given. Such a Lent will certainly be a Lent of increased communions, and there will be no further progress of the Catholic revival until the men and women who sympathize with it have learned to be regular and frequent communicants.

A Lenten Rule? Make your confessions. Increase your communions. Be present at Mass as often as possible. Attend a Sunday and a week-day series of Sermons. Secure regular times of prayer and Bible study. Add private self-discipline to your observance of the Church's rule of Lenten abstinence. Discipline your reading and your recreation. Give alms. Do acts of kindness.

And may this be a holy Lent, and a profitable Lent for us all, Priests and people together.

Affectionately your Friend and Pastor,

Franklin Joiner

A Mass Note

Before the blessing, when the Gloria in Excelsis has not been said, the Priest says, "Let us bless the Lord;" and when the Gloria and Excelsis has been said, the Priest says, "Depart in peace." The response of the congregation to these salutations is the same, "Thanks be to God."

While the Offertory is introduced by "The Lord be with you" and "Let us pray," the congregation should remain standing while the Offertory is said, and this is especially so at a High Mass, when a hymn is sung and the Altar is censed.

The responses at the beginning of the Last Gospel are the same as for the Holy Gospel in the Mass. At the end is said, "Thanks be to God."

Father Field, S.S.J.E.

The Reverend Charles Neale Field, a Mission Priest of the Society of St. John the Evangelist, and for many years attached to S. Clement's Church, died in Boston on Monday evening, January 14th.

Father Field was born in Reading, England, in 1849, and was ordained to a curacy in Plymton, a suburb of Plymouth. After he had completed his novitiate with the Cowley Fathers at Oxford, he came to America with Father Maturin to join Father Prescott, who was the Rector of this Parish. Father Field was here at S. Clement's from 1880 to 1891. When Father Maturin returned to England in 1887, Father Convers was made Rector. His poor health forced his early return to England, and so during these last four years of the Cowley Fathers tenure at S. Clement's Father Field was the Priest-in-Charge.

Father Field was especially well known in his early days here in Philadelphia for his famous Guild of the Iron Cross. Members flocked into the Guild from all over the country, and for many years Father Field published a small paper for the Guild. He was a great lover of souls, and he labored hard to secure ease and comfort and rights for men's bodies. He was one of the pioneers in this city to secure the Saturday half-holiday, and after his return to Boston he gave his life work to the colored race. Father Field's great work was in the human touch, the gentle sympathetic feeling and spirit, which more nearly approaches the Love of God than any other earthly quality.

Father Joiner went on to Boston for the Burial Requiem in St. John's Church and for the interment in Mount Vernon Cemetery. The Bishops of Massachusetts were present in S. John's for the Solemn Mass, and said the Offices for the Dead.

The Monday after the burial a Solemn Requiem Mass was sung in S. Clement's Church, followed by the Absolutions at the Catafalque. A large congregation assisted at this Mass, practically all of whom had known Father Field during his long past ministry in Philadelphia.

Of your Charity pray for the Repose of his Soul.
May he rest in peace.

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PREFACE

These rhymes are designed by a priest
To affect your religion like yeast:
If they help it to grow,
Like the yeast in the dough,
There'll be one better Christian at least.

PRAYER

There was a wise man who said, "Prayer
Is as simple as breathing the air,
If you always recall
Whatsoever befall,
That your Heavenly Father is there."

Parish Notes

FATHER WAGENSELLER has returned from the Hospital and is staying with his family in Sunbury. He hopes to be able to resume his duties by Ash Wednesday.

OUR SYMPATHY goes out to Father Smith and our many other friends at the Valley Forge Military Academy, which was recently destroyed by fire. No one was injured. The school has already reconvened at Wayne, where they will finish the school year. The Reverend Charles H. Harrison has resigned as Head Master and has resumed his studies at the Divinity School. He will continue to assist us on Sundays.

SOME SIXTY OF THE MEN of the parish were guests of the Rector at a Buffet Supper in the Clergy House before the Festival Vespers in honor of S. Vincent on Septuagesima night.

THE ANNUAL RETREAT for Men has been moved ahead this year from the eve of Passion Sunday to the eve of the First Sunday in Lent. We are very happy in announcing that Father Gavin, Professor of Ecclesiastical History at the General Theological Seminary in New York, will give the meditations. His subject will be "Temptation." The Quiet Evening opens with Vespers at five, and closes with Compline at nine. A light supper will be served in the Parish House.

FATHER EWING has returned for several week-ends to help us in the Sunday Masses during the shortage in the Clergy Staff. His many friends always give him a hearty welcome.

FATHER KELLOGG, OF BRISTOL, RHODE ISLAND, and Dean Nutter, of Nashotah, have been recent guests in the Clergy House. Over three hundred dollars has been sent to Nashotah since the Dean's sermon.

PLANS FOR THE MOVING OF THE CHURCH, Parish House and Clergy House are well under way. It is expected that this work will be transacted this summer. There will be no architectural change in any of the buildings. They will be moved west about thirty-six feet. The whole operation may not last more than four months.

THE RECTOR went to Boston for the funeral of Father Field of the Society of S. John the Evangelist. Father McDonald of the Society represented the Society at the Solemn Requiem in S. Clement's the Monday after Father Field's burial.

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FASTING

There was a wise man who said, "Fast,
Till your life in the body is past:
It teaches you how
You can do without now
The things you won't want at the last."

ALMSGIVING

There was a wise man who said, "Odd,
If the heavenly path could be trod
By spending your cash
Upon pleasure and trash,
And not spending any on God."

Parish Notes

THE CANDLEMAS PROCESSION will follow First Vespers of the Purification on Friday evening, closing with Benediction of the Blessed Sacrament. Blessed Candles will be available after all the services during the week. There will be a Solemn Mass on the Feast Day.

S. BLASE'S DAY falls on Sexagesima Sunday this year. Throats will be blessed after all the Masses at the High Altar, and after Vespers in the evening at the Lady Altar.

THE DRAMATIC CLUB, made up of members of the Girls' Club and the Servers' Guild, will give several one-act plays in the Parish House on Wednesday evening, the sixth, at a quarter past eight o'clock. The proceeds of the evening's entertainment will be given as an offering to Missions.

THE CONFESSION HOURS ON SHROVE TUESDAY will be as usual, from ten to twelve in the morning, three to five in the afternoon, and from seven to nine in the evening.

IN ADDITION TO THE REGULAR DAILY MASSES there will be a Low Mass at six on Ash Wednesday, and a Solemn Mass at eleven. Benediction of the Blessed Sacrament will be given at four, and Solemn Vespers will be sung at eight in the evening. There will be preaching at eleven, four and at eight.

THE WEDNESDAY EVENING service will not be resumed this Lent. Instead Benediction will follow the Stations, after a short sermon on Friday evening.

THE RECTOR will conduct a devotional hour Tuesdays in Lent, beginning at half-past three o'clock. This service will be in S. John's Chapel.

THE BISHOP OF THE DIOCESE will visit the Parish Wednesday evening, the twentieth, for the Sacrament of Confirmation. It is hoped that a large congregation will show their interest in the Confirmands and their respect for the Bishop by being present at this Visitation.

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A Sermon

Preached in S. Clement's by the Rector, Mid-Lent Sunday, 1928

S. Clement's is noted for its ritual and ceremonial. As soon as its name is mentioned, eyebrows are lifted with knowing expression and in an audible whisper we hear "high church." The term "high church" has come to describe those who use forms and ceremonies without understanding their meaning and without practicing the sacramental life of which they are but an outward expression. While S. Clement's as a Parish may have to suffer the designation of "high church," I would have none who belong here deserving of that title. To this end I am devoting my Sunday morning sermons in Lent to these matters of ritual and ceremonial practice, that you all may know their origin and meaning—the more important things that lie behind them and give them their devotional value.

This is the Fourth Sunday on which I have followed the type of sermon we may call explanatory, informational or instructive. We have during the series thought of the Mass Rite and its constituent parts, the ceremonies of the Altar and of the various devotional acts of the Worshipper. It was with this latter that we dealt last Sunday, and when the sermon had finished we had brought the worshipper to just this point, where we are now in the Ceremonies of the Mass.

The Offertory follows immediately upon the Sermon—The Priest at the Altar turns to salute the people with the "Dominus vobiscum" or "The Lord be with you," words taken from the Old Testament where we see them employed on various occasions. It was used by Gabriel when he came to the Blessed Virgin Mary as the angel of the Annunciation, "Hail, thou that art highly favored, the Lord is with thee." This form of salutation is used in the Mass at those points where the people are to be called especially to the attention of what is about to be done and to draw them to an active participation in the Service of the Altar, and, is, technically, a call for the congregation to stand. It occurs before the Collect of the Day, to which all should attend. Before the announcing of the Holy Gospel, which being the very words of our Blessed Lord, demands our strict attention; before the Offertory, when you, as well as the Priest, are to make your offering before God; before the Sursum Corda, which marks the beginning of the Canon and leads one immediately into the Sanctus, with which you join Angels and Archangels and all the Company of Heaven in singing; then again the Dominus is used before the Post Communion prayers, which embody your thanks for the offering now consummated and for the Holy Communion received; and before the final blessing, when you are to be alert to receive God's special blessing of peace, pronounced by His Priest. The final use of "The Lord be with you" is before the Last Gospel, where its use is the same as before the Holy Gospel in the Mass.

After the people's response "And with thy spirit," the Priest proceeds with the Proper Offertory and the Offertory Hymn is sung while the Priest makes the oblation at the Altar and the collection or offering of the people is received. During this period the Altar and oblation are both censed, the Priest, the Choir and the Congregation. The mystical meaning and spiritual value of incense lies in the fact that by its burning we are reminded how our hearts should burn with the fires of divine charity; it represents the good odor of Christ our Lord, in accordance with that verse in the Canticle of Canticles, "We run in the odor of thy ointments." Therefore, as incense spreads its odor through the entire Church and refreshes our bodies by its agreeable scent, so also does our Lord spread His graces to refresh and nourish our souls. Thirdly, incense has, both in the Old and New Law, been ever looked upon as symbolic of the virtue

of prayer, agreeably to that saying of the royal Psalmist, "Let my prayer be set forth in Thy sight as the incense," and that of S. John in the Apocolypse, "And another angel came and stood before the Altar, having a golden censer, and there was given unto him much incense, that he should offer of the prayers of all the Saints." When incease is offered to a person it is always indicative of the highest respect. Thus, the Wise Men offered incense in their gifts to the Infant King when they came to worship Christ the Lord.

The famous Fr. Stanton of S. Alban's, Holborn, once said to some people who objected to the use of incense in the Church—"There are but two smells mentioned in the Bible, incense and brimstone—make your choice!" When the thurifer offers the incense to the congregation at this point, he bows first and then censes the people. The congregation return the bow with a slight inclination of the body as they receive the incense. When Holy Water is offered somewhat in this fashion at the Asperges, it is received with the same inclination of the body and the Sign of the Cross is made. This is not done when receiving the incense.

After the Offertory has been completed by the presenting of the Alms and the Priest has washed his fingers, so as to have clean hands as well as a pure heart as he enters into the Holy of Holies, he bids the prayers of the congregation, for which they kneel, and passes on at once to the Sursum Corde, which introduces the Preface, so called because it is, as it were, a preparation for the most solemn part of the whole Mass, the Canon. The reason why the Priest does not turn round to the people at this place when he says "Dominus vobiscum" is founded on the ancient custom, which once prevailed in the West and now continues in the East, of drawing together the Sanctuary curtains so as to hide the Altar from the congregation the moment the Preface began. As there were no persons then in sight to salute, it was not deemed necessary to turn round and a vestige of this ancient practice is here kept up—then, too, it has the practical value that the Priest has his eyes on the words and music of the special preface which follows at once. It is most important for the people to make these responses. One reads so many letters in the Church papers from earnest laymen and women who complain about the Priest mumbling the Mass. What letters I could write, and many other Priests as well, of the mumbling congregations and of the dead silence that often returns your salutation of "The Lord be with you." The bell rings three times at the beginning of the Sanctus—this was to call the congregation to rise to their feet for the singing of this triumphal hymn sometimes called the Serephic, which is recorded for us in the visions both of Isaiah and S. John. It is the general custom, both in the East and West, to stand for the Sanctus, but at S. Clement's we ring the bell and remain on our knees. I fear this smacks just a bit of being "high church."

The Priest now enters upon the most solemn and sacred part of the Rite—the prayer of consecration. As we believe the change in the elements to take place during the recitation of the words used by our Divine Lord at the Institution of the Holy Eucharist the night in which He was betrayed, they are recited with the greatest possible care and deliberation and reverence and should be so attended to by all the congregation—to this end the bell is rung at their beginning, so that all may pay strict attention. There should be absolute silence at this point—no coughing, no moving, scarcely any breathing—for at this moment the Almighty Word leaps down from Heaven and tabernacles amongst men in the Sacred gifts upon the Altar. The Priest genuflects twice and elevates the sacrament once after each consecration and the bell rings three times for each—the first bell rings to tell the people that the Sacrament is about to be elevated, and when the second bell rings every head and every eye in the congregation should be raised to see the elevated Sacrament; at the third ring the eyes and head are to be lowered, until called to raise them again for the elevation of the Chalice. There is no other point to the three bells. Seeing the Sacrament at the moment of consecration has always been a most significant feature of assisting at Mass, and in the early ages the Priest would sometimes have to elevate several times as people in the congregation who had been unable to see would call out Higher! Higher! This attention to the bells should be observed also at Benediction of the Blessed Sacrament. The first bell means that the Blessing has begun, at the second bell every eye should be on the Sacred Presence in the Sacrament to receive the Divine Blessing, and at the third bell the eyes may again be lowered to meditate upon the goodness and mercy of the Lord.

At the end of the Canon the Our Father is sung, and this is followed by the fracture or breaking a piece of the consecrated Host into the consecrated Chalice. The Host is broken in memory of what our Lord Himself did at the Last Supper and on those occasions afterwards which are recorded in Holy Scriptures, and the casting in of this Sacred Particle to unite with the Precious Blood forcibly recalls to mind the union of our Lord's Soul and Body after His Resurrection. The Priest says, "The Peace of the Lord be always with you," and the people respond, "And with thy spirit." It was at this point that the Kiss of Peace was given and transmitted from the Officiant through the Priests to the Congregation. The people respond to the Agnus Dei, and when the Priest is about to make his Communion, he says three times, "Lord, I am not worthy to come under Thy roof, but speak the word only and Thy servant shall be healed," and the bell is rung here—the signal of the Priest's Communion, and at Low Mass the call for the people to approach Holy Communion.

People coming to Holy Communion should genuflect when leaving the pew and when returning into it. It is not necessary

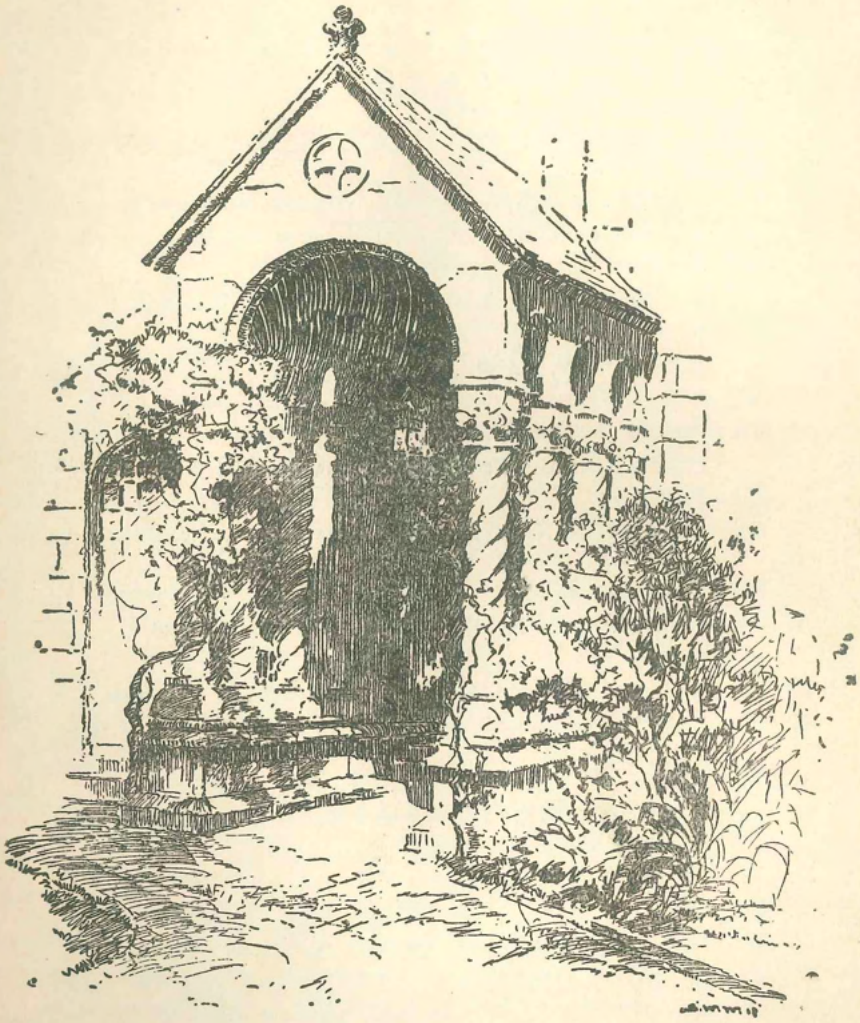
to genuflect upon reaching the Communion Rail and when leaving it, although it is not wrong to do so. Communicants should kneel at the rail in an erect position. Women receiving the Sacrament in their hands should remove their gloves and raise their veils and move their hats back so as not to interfere with the Chalice. Those who receive in their hands should cross them, the right one over the left, palm side up and the hand as flat and fully opened as possible and placed as high as the breast. Hands should not rest on the rail, but be cupped, nor held slanting, but flat, and the Sacrament should be consumed as soon as placed on the palm by the Priest. The Rubric in the Prayer Book directs that the Sacrament shall be given into the hands. This is simply a direction and does not preclude any other way that is reverent and expedient. To communicate direct on the tongue is much the easier for the Priest and insures greater reverence and safety for the Communicant. Those who wish to communicate this way should open the mouth slightly, extend the tongue and close the eyes. Within the week one good woman dropped the Sacred Host from her hands and found It on the floor in her pew when she returned to her seat, where It must have been carried in the folds of her dress. While a longer time ago a man who supposed he had received the Host had carried it about all day inside his waistcoat, where it had dropped, and only discovered it at night when he came to undress.

The Rubrical direction to deliver the Sacrament into the hands has never been followed at S. Clement's in connection with the Chalice. The Priest never releases his hold upon it. The communicant may touch its base and so help in guiding it to the lips, or not touching it at all, may leave the guiding to the Priest. This is a time when the minds of both Priest and Communicant should be upon the sacredness and solemnity of the occasion, so do what best ministers to your reverence and devotion and avoid anything that savours of affectation or that detracts you from the spirit of recollection. As soon as the person after you has received the Chalice, rise from your place to make room for others who follow, and return to your pew, basking in our Lord's Presence and coming with Him whom you have just received until the Priest calls you to the Post Communion and to the blessing. If you have received Holy Communion at the Mass, loiter a bit afterwards for an extra thanksgiving of your own, saying the Benedicite from the Prayer Book, the Anima Christi and the Divine Praises as well. Leaving God's Home, you once more bless yourself with Holy Water, that the purity and blessings of the gifts you have received from our Lord may keep you in that holy state throughout that day and always.

I hope these simple directions and explanations may increase your spirit of devotion to our Blessed Lord in the Mass and in the Holy Sacrament of His ordaining, and make your approach to Him not only more intelligent, but more recollected and reverential.

PRICE, 5 CENTS

S. Clement's Magazine



March, 1929

Kalendar—March, 1929

S. JOSEPH

1. F. FERIA. Sermon, Stations and Benediction at 8.
2. Sa. FERIA.
3. Su. III LENT. Litany in Procession before the Solemn Mass.
4. M. FERIA. S. Mary's Guild at 8.
5. Tu. FERIA. Girls' Club at 8.
6. W. SS. PERPETUA AND FELICITAS, MM. Women's Auxiliary at 3.
7. Th. S. THOMAS AQUINAS, C.D. Mothers' Meeting at 8.
8. F. S. JOHN OF GOD, C. Sermon, Stations and Benediction at 8.
9. Sa. S. FRANCES OF ROME, W.
10. Su. MID-LENT. Annual Retreat for Women. Benediction at 4.
11. M. FERIA.
12. Tu. S. GREGORY, B.C.D. Girls' Club at 8.
13. W. FERIA.
14. Th. FERIA. Mothers' Meeting at 8.
15. F. FERIA. Sermon, Stations and Benediction at 8.
16. Sa. FERIA.
17. Su. PASSION SUNDAY. Litany in Procession before the Solemn Mass.
18. M. S. CYRIL, B.C.D.
19. Tu. S. JOSEPH, SPOUSE OF B. V. M. Girls' Club at 8.
20. W. FERIA.
21. Th. S. BENEDICT, Ab. S. Mary's Guild Retreat: Fr. Caine.
22. F. SEVEN SORROWS, B. V. M. Sermon, Stations and Benediction at 8.
23. Sa. FERIA.
24. Su. PALM SUNDAY. Blessing of Palms and Procession at 10.30. Solemn Mass at 11.30.
25. M. IN HOLY WEEK. Solemn Mass at 11. Stations at 8.
26. Tu. IN HOLY WEEK. Solemn Mass at 11. Stations at 8.
27. W. IN HOLY WEEK. Solemn Mass at 11. Tenebrae at 8.
28. Th. MAUNDY THURSDAY. Solemn Mass, Communions and Procession to Altar of Repose at 7 A. M. Tenebrae at 8.
29. F. GOOD FRIDAY. Mass of the Pre-Sanctified at 7 A. M. Passion Preaching at 12. Tenebrae at 8.
30. Sa. HOLY SABBATH. Mass (no Communions) at 7. Blessing New Fire, etc., at 5 P. M.
31. Su. EASTER DAY. Low Mass at 6, 7, 8 (with Hymns), and 9.15. Solemn Mass at 11. Solemn Vespers at 8.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."—S. Clement, 1 Cor.

A MONTHLY PAPER OF S. CLEMENT'S PARISH, PHILADELPHIA, PENNSYLVANIA
Edited by the Rector.

Directory

The Church, Twentieth and Cherry Streets
The Clergy House, 2013 Appletree Street
Telephone, Rittenhouse 1876
Sisters of the Holy Nativity, 110 Woodstock Street
Telephone, Spruce 2044

The Clergy

The Rev. Franklin Joiner, Rector — The Rev. Wayne M. Wagenseller

In residence at the Clergy House

The Rev. Gilbert R. Underhill — The Rev. Henry J. Saunders

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Low Masses, 7.00, 8.00; Sung, 9.15; and High at 11.00 A.M.
Catechism, 10.00 A.M.
Matins, 9.45 A.M.
Solemn Vespers, 8.00 P.M.

On Weekdays: Mass, 7.00, 8.00 and 9.30 A.M.
Saints' Days, Solemn at 11 A.M.
Matins, 9.00 A.M.
Evensong, 6.00 P.M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P.M.
Address and Benediction, Fridays, 8.00 P.M.

Confessions: Fridays, 3.00 to 5.00 P.M., 7.00 to 8.00 P.M.; Saturdays, 11.30 to 12.30 A.M., 3.00 to 5.00 P.M., and 7.00 to 9.00 P.M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P.M.
Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
Woman's Auxiliary, first Wednesday, 3.00 P.M.
Mothers' Meeting, Thursdays, 8.00 P.M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The MAGAZINE will be mailed to those contributing fifty cents a year.

The Rector's Letter

MY DEAR FRIENDS:—

The greater part of Lent is packed into the month of March this year, ending on the last day with the great Feast of the Resurrection. Let that be your objective as you enter into the month, and keep ever before you the goal of a Holy Easter.

On Sunday mornings I am following the same type of sermon that I used last year, the final one of the series appearing in this number of the magazine. This year my subjects are: Vestments and Their Meaning, Vessels and Their Use, Rubrics and Their Interpretations, Sacramentals and Their Significance, and Familiar Devotions and Their Value. On Friday evenings I am following a course suggested by a column called "Some Problems" that appears from time to time in *The Church Times* and edited by The. Rev. Francis G. Belton. The subjects will be, The Life of Penitence, Frequent Communions, Mortal and Venial Sin, Religion and Morality, The Difficulty of Prayer, and The Use of Meditation. On Tuesday afternoons I shall be taking various Parables from the Old Testament as the subjects for my meditations.

The services for the balance of Lent are about as usual, except in Holy Week. There will be a Solemn Mass at eleven on each of the first three days. Tenebrae, described and explained on another page, will be sung at eight on Wednesday, Thursday and Friday evenings. The Mass of the Pre-Sanctified and the Liturgy of Good Friday is moved ahead to seven o'clock, to afford opportunity for a larger number of people to assist on this important day, and the earlier hour makes the schedule uniform with the rest of the year, as well as leaving the latter part of the morning free for Confessions. I hope to preach The Passion as usual. The use of Carols at the eight o'clock Mass on Christmas met with such general approval that I am following the same custom for Easter.

I urge you all to draw in closer to our Lord and His Church for this Holy Season, so that all of us, Priests and People, may in our Easter Communion, as Fr. Jesse Brett expresses it, realize in the unity of Love, the Joy of the Sacred Heart of Jesus, as He confirms in us the fruit of His Passion, and exalts us in the power of His Risen Life.

Affectionately your Friend and Pastor,

Franklin Joiner—

Parish Notes

SIXTY MEN were in attendance at the MEN'S QUIET EVENING on the Saturday before the First Sunday in Lent. Fr. Gavin has accepted our invitation to come for the Men's Retreat at the same time next year.

THE ANNUAL MID-LENT RETREAT for Women will be conducted by the Rector. Cards have been mailed to all the names on our Retreat mailing list. Any others will be welcomed, and are asked to send their names to the Sister in Charge at 110 North Woodstock Street. A definite charge of 25 cents for breakfast and of 50 cents for dinner is made this year, in order to meet the expenses more nearly. Since so many books are thoughtlessly taken away from the Parish House on these occasions, and never returned, Retreatants are asked to bring their own reading material.

STATISTICS for 1928 show that 1,358 Masses were offered at the Altars of S. Clement's Church; 12,504 Communions were made; and the Blessed Sacrament was carried to 235 sick persons.

SIXTEEN MEMBERS OF THE PARISH have agreed to give $5.00 a month for the Church's Missionary work amongst the Oneida Indians in the Diocese of Fond du Lac, and another sixteen have agreed to give a similar sum each month for the work at Bontoc in the Philippine Islands. These gifts are in addition to their present offerings for Missions. The present giving capacity of the Parish seems to be about $4,500. With this additional pledge we will have $2,000 more. Our quota for this year is $7,500.

THE LITTLE LIMERICK RHYMES that have been interjected facetiously in recent numbers of the magazine are taken from a leaflet published in England, "Catholic Rhymes for Catholic Children." The editor is flattered with being considered their author, but he must disclaim any bent for rhyming.

IF THIS MAGAZINE is worth anything at all to you, it is worth five cents. It costs about five cents to print it. The papers are placed in the Tract Case each month, where there is a convenient box in which to place your money. Will you please be more careful and pay for the magazines that you take.

FR. WAGENSELLER has returned safely and in good health from his recent hospital experience. Fr. Byron-Curtiss leaves us with the beginning of this month. He has been a great help in our time of need. Fr. Saunders will continue with us until the early summer.

Lenten Occupations

PRAYER—

Intense, earnest—both public and private—expressive of the deepest desire of your heart for a better life. Learn systematic and regular habits of prayer.

MEDITATION—

In the quiet of your own room and in the House of God, that you may think of your life and its duties; that you may understand better the lesson of the Cross of Christ and what it teaches of sin and holiness, of guilt and forgiveness.

SELF-EXAMINATION—

To find out your besetting sins, your sinful habits, your failings, temptations, dangers, to ascertain your actual spiritual condition, that you may strengthen the good and conquer the evil.

REPENTANCE—

Whereby you forsake sin that dishonors and offends God, violates His law and pollutes your soul—a genuine hatred of that which makes your Saviour mourn and drives Him from your heart.

CONFESSION—

To free yourself from the burden of the sin repented of, and to receive God's absolving grace for their remission, and His gift of new life for the amendment of your ways.

CHURCH ATTENDANCE—

A punctual, regular and systematic attendance upon the regular services of the Church. Attend as many as possible. Acquire a habit that will persist throughout the year. Give special attention to the Daily Mass, assist at the Altar as often as you can, and receive Holy Communion more frequently.

GOOD WORKS—

That by abundant labors you may serve humanity for the dear Lord's sake, and use your influence to bring others into the knowledge of the Catholic Faith.

ALMSGIVING—

To relieve distress. To advance the interests of the Church. To help spread the Gospel. To accumulate an Easter offering worthy of your devotion.

LENT is a blessing; but blessings come only
to those who seek them.

Tenebrae

On Wednesday, Thursday and Friday of Holy Week, Tenebrae is sung. "Tenebrae" means "darkness" and the service is thus poetically named because, as the reading of the Psalms proceeds, the lights are put out, one by one, until at the end the church is in total darkness.

Matins and Lauds

Tenebrae consists of the Matins and Lauds of the regular Office said by all priests. Originally Matins were said before daybreak; in some religious orders the monks still rise in the midnight to say them; but always they form the first part of the priest's daily Office.

Now the Church, wishing to allow all the people to recite these beautiful, heart-stirring prayers during the mournful days of Holy Week, has arranged that the Matins of Thursday, and its Lauds, be said the evening before—on Wednesday. Those of Friday are said on Thursday, and those of Saturday are said on Friday.

The Candles

The custom of putting out the lights is very ancient; we know that it was followed in the fifth century. Today fifteen candles are used. After each Psalm a candle is extinguished, to symbolize the gradual desertion of Christ by His followers. One last candle is left burning, but is carried away out of sight. Mysterious darkness fills the church, and a sense of desolation creeps over us. Christ is dead. In the stillness the Miserere is read in a hushed voice.

A noise is made, a clattering sound, to represent the convulsion of the earth at the death of Jesus, and then the one lighted candle is brought back—to signify that He is not dead indeed, but lives to triumph over the grave in His Resurrection.

The Psalms of Tenebrae

We shall the better understand the Service of Terebrae if we know the theme that runs through the Psalms used in this ancient Breviary Office. The Psalms are the words addressed to God by various great figures of the Old Testament, chiefly by David, the brilliant King and poetic genius of the Hebrew race. In these prayers is revealed the spirit which pervaded all the great heroic characters of the Chosen People. This spirit was an unswerving, unmeasured trust in God and absolute fidelity to His Will.

Abraham, Job, David, each trusts God when put to the severest tests that can be conceived in the experience of man. And because of this sublime loyalty, each is regarded as a type of Christ, the Redeemer, Whose whole life was one perfect act of fulfillment of the Father's Will.

This theme, of man's total dependence on God, was passionately and fervently proclaimed over and over again by David and the Prophets, in the Psalms, in language of unsurpassed beauty and painful intensity. There is a cry in these Psalms which pierces to the very heart of man.

And we must remember that these wonderful verses were used by Christ Himself, Who, like other Jews, went up to the Temple to pray. The first Christians, having been Jews, likewise used the Psalms as prayers. The early Church of the Apostles did likewise. The Catholic Church still in her official prayers follows their example; and the people at Vespers, and occasionally as at Tenebrae, are introduced to these wonderful words.

In reading a Psalm, we may, if we are familiar with the biblical history, think of David's sorrow or of the tribulations of the Chosen People. We may trace the prophetic parallel between the troubled life of the king and the sufferings of our Lord Jesus Christ, of whom the prophet is a type and forerunner. Or we may see a picture of our own deepest griefs, and the attitude of the soul of man towards God in life and in death.

On each of the three nights, Wednesday, Thursday and Friday of Holy Week, we shall be singing, unaccompanied, the First Nocturn only from Matins, followed by the full office of Lauds. Printed forms, with the full text, will be prepared for the people to use in following the Office.

✠ *A Sermon* ✠

Preached in St. Clement's by the Rector,
Passion Sunday, 1928

This will be the last Sunday, for the present, for the sermons of information and explanation about the services, the Rites and Ceremonies of the Church, and the individual acts of devotion which deepen the reverence of the worshipper. I began these sermons the First Sunday in Lent, fearing they would seem out of place in the Mass, but since it is the only time I have of addressing many of you, I made bold to undertake the series which had been in my mind for a long time. Immediately I began to receive so many letters of appreciation and to have so many thank me for telling them about matters that they wanted to know about, but did not know whom to ask or where to look for the answers, that I felt the idea was a real inspiration. Nothing that I have said, no answer to any

question, no reason for any ceremony, no explaining of any detail, has been original with me. The matter of these sermons has all been drawn from authoritative books on the Mass, its Rites and ceremonies. I have simply done the searching for you and arranged my findings in some logical and understandable order.

I have been asked many questions and the answers to all but one I have already incorporated in former sermons. I have very studiously avoided anything that might partake of a controversial character, but this one question has come from at least a half dozen persons, so I must answer it. It is about receiving Communion in one kind! About receiving the Sacred Host only and refusing the Chalice! It is quite the accepted practice in some of our larger Broad Churches where the Chalice is refused on sanitary grounds, but it is about the growing custom in Catholic Parishes that the question is asked. Doctrinally, liturgically and historically there is nothing to be said against it. To receive Holy Communion in one kind is a perfectly valid and whole Communion, for we believe that the smallest particle of the Consecrated Species contains the "whole of Christ." Where the Blessed Sacrament is Reserved, it is reserved in one kind only. Where the sick are communicated out of Mass, they are communicated in one kind only. When Army Chaplains go into battle line with their forces, they carry the Blessed Sacrament in one kind only to communicate the wounded and dying men at the front, and where the whole are communicated from the Tabernacle it is in one kind only. It is the practice of the whole Western Church, except for ourselves, and we are almost a negligible part of it, but it was not the custom and law of the Western Church until the twelfth century. After this time it began to be restricted to the Celebrant, but the restriction did not become a universal law of the Church until the Council of Constance in 1414 declared it such. It is worth observing that whenever any of the Church's adversaries taught as a matter of dogma what she herself only considered a matter of discipline, to confound their impiety, she either dropped the practice altogether or strenuously exerted herself in an entirely opposite direction. John Huss held such fanatical views about the necessity of Communion under both kinds that the whole land was disturbed by his teaching. According to him, the Church could not dispense with the obligation of receiving both species, for Communion under one kind was no Communion at all, and that all who received in that way were damned. Huss was supported in these views by his disciples, Jerome of Prague, Jacobellus of Misnia, and Peter of Dresden. To confound these heretics and for other very wise reasons, the Council of Constance declared that Communion under one species was as true a participation of the Body and Blood of the Lord, in virtue of what theologians call *concomitance,* as if both species were received. Four principal reasons, aside from the heresy of Huss, induced the

Church to abandon Communion of the laity under the species of wine. First, the great danger the Precious Blood was exposed to in communicating so many; second, the scarcity of wine in certain regions and the difficulty in procuring genuine wine in northern climates; third, the nausea that this species creates in some people; and, fourth, the great difficulty of reserving the Holy Eucharist under this kind in warm climates.

Some of the ablest commentators see in the "breaking of bread from house to house" and in other similar expressions of the New Testament, Communion under one kind only, and it is admitted by all that in this way did the two disciples communicate whom our Lord met on the way to Emmaus on Easter Sunday after His Resurrection, for, as the narrative has it, "they knew Him in the breaking of bread." So much for Communion in one kind. You see it is a matter of discipline and not of doctrine. Last summer, at a great field Mass in the Coliseum in Rome, Holy Communion was given to some 5,000 persons at one time; think how impossible it would be physically to communicate so many from the Chalice.

As for Communion in two kinds, it was in this way our Divine Lord instituted the Sacred Mystery and gave to His Apostles the Cup as well as His Sacred Body. This was the universal custom until the twelfth century, when Communion in one kind became general in the West and became an established law of the Western Church in 1414. It is still the custom in the Eastern Churches to give Holy Communion in both species. This practice is common with the Eastern schismatics as well as with Catholics. This is done in three ways—in exactly the same way as we of the English and Episcopal Church do, then by the Priest administering the Sacred Host and the Deacon, the Chalice by means of a small spoon with which he conveys the Precious Blood to the communicant and by the process we call intinction, dipping the Host in the Chalice and laying the Holy Sop on the tongue. Outside of the Mass the Orientals communicate as we do, in one kind, and the Greeks reserve the intinctured Host, which they moisten with unconsecrated wine when they give Holy Communion from the reservation.

It is our great privilege to receive the Chalice in Holy Communion, along with the ancient practice of the Church and in common with our Catholic brethren in the East. It is purely a matter of expediency in the Western Church and has no concern with doctrine. As long as our communicants are no greater in numbers than at present, we can continue the Chalice. No Catholic would presume to refuse the Chalice for any fear of infection from a common cup, nor need any Catholic fear that he is hindering and impeding Catholic Unity by receiving the Chalice, for it is the recognized privilege of countless Catholics in communion with the Holy See. While any one receiving the

Holy Communion in one kind only makes a perfectly valid and whole Communion, yet I would feel that such an one refusing to receive of the Chalice offered would, in that refusal, suffer some loss of grace.

The Rite of Benediction of the Blessed Sacrament out of Mass is based simply upon the Doctrine that our Lord is really Present under the veil of the Sacred Host. There is no method or doctrine of the Presence involved beyond that which we all believe in regard to the Presence for the purpose of Holy Communion. In the Mass the Priest turns to the congregation and lifting the Sacred Host aloft says, "Behold the Lamb of God that taketh away the sins of the World." It is the same Host that he lifts aloft a few hours later and with which he blesses the people in the Rite of Benediction. There is a difference of a few hours in time and in the manner of the blessing. In the Mass he holds the Host in his fingers; in the Rite of Benediction he holds the Host exposed in the Monstrance, but in those few hours and in the new manner of exposition, no new principle has entered into the doctrine of the Real Presence.

If we believe the Holy Eucharist consecrated upon our Altars to be verily and truly the Body and Blood of Christ, and if we reserve that same Holy Eucharist in our Tabernacles, paying to that Sacred Presence the same marks of reverence and devotion in the Tabernacle that we pay to Him in the Mass, how can we greatly err in receiving His Sacramental Blessing or by paying our Corporate Acts of devotion to Him in public prayer and praise as we do our private worship in our prayers and meditations before the Altar of the Reservation? True, it may be a more or less modern Roman Catholic devotion, but if it stimulates devotion to our Lord's Sacramental Presence, and draws the faithful to receive Him more frequently in Holy Communion, why should we not appropriate it and profit by its benefits? Last year we had here at S. Clement's 12,387 communions, as large a number as that in any Parish Church in America, and I am sure that the privilege of Benediction of the Blessed Sacrament is the main reason for this growing devotion in our midst to the Holy Communion.

I cannot close this series of sermons without a word or two about Vespers, that very much neglected office of the Church with which every day begins, for the Church has always kept to the Creator's division of time in that "the Evening and the Morning" make the day. Vespers is fast falling into disintegration, although we do everything in our power to make it inspiring and attractive, and the daily Vespers has long been no more than an Office for the Clergy. I would like to see more people at Vespers on Saturdays in preparation for your Sunday Communion and on the eves of the great feasts, and to end the Lord's Day with Vespers, why nothing could be more fitting!

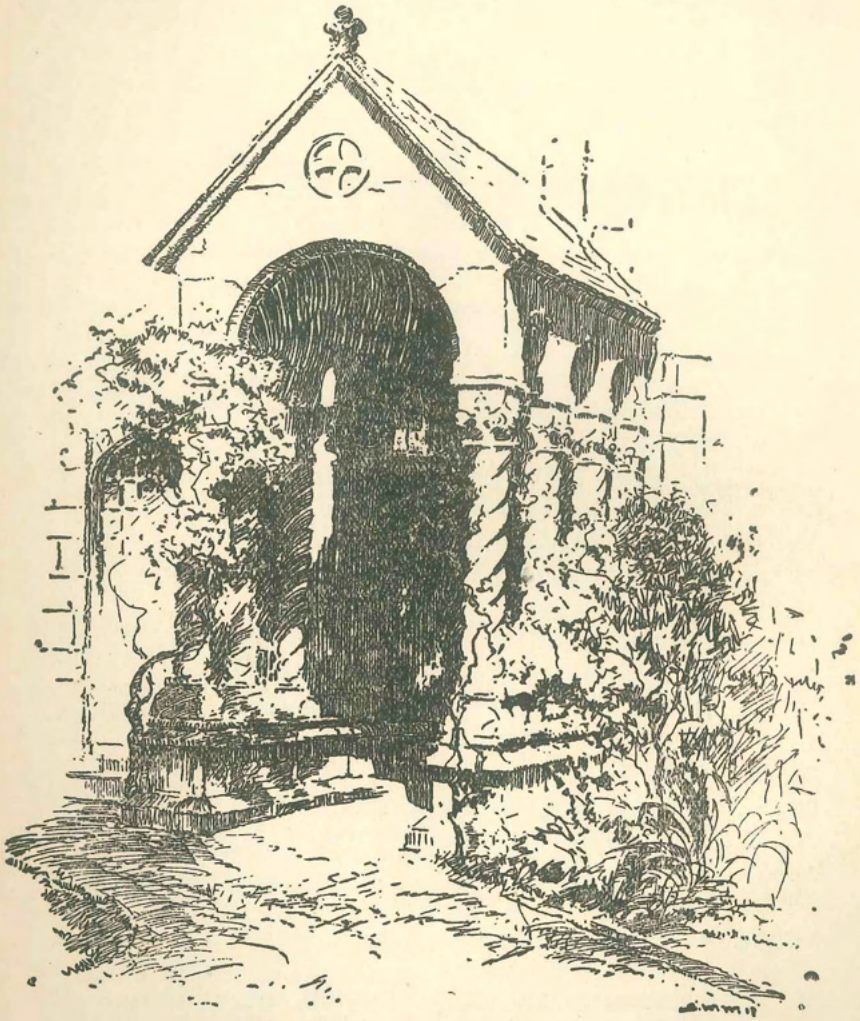
We begin the Office with an appropriate sentence from Holy Scripture which is a relic of the ancient antiphons, used with the Psalms, and after Our Father the Office proper opens with the versicle and response, "O Lord, open Thou our lips." After the Gloria we go at once to the Psalms. We sit for the Psalms, for it follows the Old Monastic custom and Vespers is really a Monastic Office and as it stands in the Prayer Book combines with it the old office of Compline. The Psalms are long and often the tones are difficult for the congregation to use, so sitting is both more comfortable and conducive to reverent and profitable listening. The Prayer Book gives no direction for posture. The two lessons prescribed are from the Old Testament and New Testament and are pertinent to the Season—usually the Old Testament refers to some bit of prophecy or fore-shadowing and in the New Testament lesson we read of its fulfillment. After the first lesson is sung the Magnificat, the Hymn our Blessed Lady sang as she communed with S. Elizabeth after sharing with her the prophesy of the Incarnation. After the second lesson is sung the Nunc Dimittis, the Song of Simeon after he had seen the Lord's promise fulfilled and his eyes had beheld the Word made Flesh. As the Magnificat was sung before the Manifestation of our Lord in the flesh, so in Vespers it is sung after the Old Testament lesson before the Lesson of the New Covenant, while the Nunc Dimittis is sung after we have read of God's full revelation to man, accomplished in the God-Man, Christ Jesus our Lord. Before the Magnificat we sing the Office hymn, the ancient hymn assigned to each feast and season which was introduced here to cover up the space while preparations were being made to cense the Altar at the Magnificat. This hymn of the Blessed Virgin Mary has always been held to be the greatest hymn of the Incarnation and has always been sung with the accompaniment of much ceremony. When a Bishop sings Vespers, he censes the Altar of Reservation as well as the Altar before which he is singing Vespers, if they happen not to be the same. The Creed follows and stands in Vespers neither as a profession of faith nor as a hymn of praise. It is a relic of the preparation for the Monastic Office, when it was said silently together with the Our Father and Hail Mary, before the Office began. Then comes the versicles and responses, a kind of short Litany with the proper collects for the day and the Compline Collect for preservation during the night, added at the end. And after a prayer for the faithful departed the Church closes her daily round of prayer and praise.

May God richly bless each and every one as we strive to learn more about His Holy Church and His Holy Ways that we may be able to

Love Him more dearly,
To know Him more clearly,
To serve Him more nearly.

PRICE, 5 CENTS

S. Clement's Magazine



April, 1929

Kalendar—April, 1929

THE HOLY GHOST

1. M. IN THE EASTER OCTAVE.
2. Tu. IN THE OCTAVE.
3. W. IN THE OCTAVE. Women's Auxiliary at 3.
4. Th. IN THE OCTAVE. Mothers' Meeting at 8.
5. F. IN THE OCTAVE—.Masses today for Missionary Work of the Church. Holy Hour and Benediction at 8.
6. Sa. IN THE OCTAVE.
7. Su. FIRST AFTER EASTER. I Vespers. Annunciation at 8.
8. M. ANNUNCIATION, B. V. M. Solemn Mass at 11. S. Mary's Guild at 8.
9. Tu. FERIA. Requiem Mass in Crypt Chapel at 7.30.
10. W. FERIA.
11. Th. S. LEO, B. C. D. Mothers' Meeting at 8. (Rummage Sale.)
12. F. FERIA. Sermon and Benediction at 8.
13. Sa. S. HERMENEGILD, M.
14. Su. SECOND AFTER EASTER. Dr. Boynton, 8 P. M.
15. M. FERIA.
16. Tu. FERIA.
17. W. SOLEMNITY, S. JOSEPH, C.
18. Th. IN THE OCTAVE. Mothers' Meeting at 8.
19. F. IN THE OCTAVE. Sermon and Benediction at 8.
20. Sa. IN THE OCTAVE.
21. Su. THIRD AFTER EASTER.
22. M. SS. SOTER AND CAIUS, BB.MM.
23. Tu. S. GEORGE, M.
24. W. OCTAVE DAY, S. JOSEPH, C.
25. Th. S. MARK, EV. Masses today for Catholic Congresses. Mothers' Meeting at 8.
26. F. SS. CLETUS AND MARCELLINUS, BB.MM. Sermon and Benediction at 8.
27. Sa. S. PETER CANISIUS, C. D.
28. Su. FOURTH AFTER EASTER.
29. M. S. PETER, M.
30. Tu. S. CATHERINE OF SIENNA, V.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."—S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania
Edited by the Rector.

Directory

The Church, Twentieth and Cherry Streets
The Clergy House, 2013 Appletree Street
Telephone, Rittenhouse 1876
Sisters of the Holy Nativity, 110 Woodstock Street
Telephone, Spruce 2044

The Clergy

The Rev. Franklin Joiner, Rector — The Rev. Wayne M. Wagenseller

In residence at the Clergy House

The Rev. Gilbert R. Underhill — The Rev. Henry J. Saunders

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Low Masses, 7.00, 8.00; Sung, 9.15; and High at 11.00 A.M.
Catechism, 10.00 A.M.
Matins, 9.45 A.M.
Solemn Vespers, 8.00 P.M.

On Weekdays: Mass, 7.00, 8.00 and 9.30 A.M.
Saints' Days, Solemn at 11 A.M.
Matins, 9.00 A.M.
Evensong, 6.00 P.M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P.M.
Address and Benediction, Fridays, 8.00 P.M.

Confessions: Fridays, 3.00 to 5.00 P.M., 7.00 to 8.00 P.M.; Saturdays, 11.30 to 12.30 A.M., 3.00 to 5.00 P.M., and 7.00 to 9.00 P.M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P.M.
Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
Woman's Auxiliary, first Wednesday, 3.00 P.M.
Mothers' Meeting, Thursdays, 8.00 P.M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

The Rector's Letter

MY DEAR PEOPLE:—

Did we not have a beautiful and inspiring Easter Festival? And it was because we had kept a good Lent and Holy Week, and, following the precepts of the Church, had made a proper preparation for the Queen of Feasts.

Never have I seen a more faithfully kept Holy Week at S. Clement's than this year. The Solemn Masses early in the week were attended by unusual numbers. Tenebrae on Wednesday, Thursday and Friday evenings was the crowning and completing touch to our Holy Week Ceremonies. We are indebted deeply to Mr. Fry and the men of the Choir for their painstaking work in preparing the Offices. Tenebrae was beautifully sung each evening, and we all were deeply moved by the solemnity and tragedy of the music and the ceremony, and filled with hope in our ever-living Lord, when the lighted candle was brought from behind the Altar and restored to its place on the Hearse.

The earlier hour for the Mass of the pre-Sanctified on Good Friday was an improvement in the arrangement of our services, but perhaps on another year we will endeavor to have something more of a service at eleven, such as the Litany and the Penitential Office, as well as the Stations, for those who can come for that hour only. So many shops and offices being closed for Good Friday this year gave more people an opportunity to stay for the entire preaching of the Passion. It was the eighth time I have preached the Passion in S. Clement's, and this year's was the largest congregation.

The Easter-Even ceremonies were greatly enhanced by the presence of the Lord Bishop of Algoma, who pontificated from the Throne, and gave us his Episcopal Blessing. Vested in Cope and Mitre, carrying his Pastoral Staff, and wearing the most gorgeous gold-embroidered violet episcopal gloves, he radiated the joy of Easter and lent a great burst of color to the scene and service, which, in contrast to the sombreness of Holy Week, made us really feel that "The winter is over and gone, the time of the singing of birds is come." The Lord Bishop returned to us for Vespers of Easter Day, when before the festival procession, and after Solemn Pontifical Vespers, he preached a most helpful sermon on "The Evidences of the Resurrection."

This month falls within the period of the great forty days, with the Feast of the Ascension falling on the first Thursday in May. It will be a quiet month, as far as extra services are concerned, but a most excellent time in which to cultivate regular habits of Mass attendance and Communion and prayer. It was during this time that our Lord was instructing His disciples in the things pertaining to the Kingdom of Heaven, so we can spend them in no better way than in learning from Him of these same heavenly things.

May our dear Lord's Easter Peace be ever with you.

Affectionately your Friend and Pastor,

Franklin Joiner

Parish Notes

FROM ASH WEDNESDAY TO EASTER DAY, inclusive, there were 187 Masses, 1,809 Communions, and the Sacrament was carried to 28 persons ill in their homes.

THE PASCHAL CANDLE was painted this year by Mrs. Speakman. We are most grateful to her for the beautiful work she has done.

WE EXTEND OUR HEARTIEST CONGRATULATIONS to Dr. Floyd Tomkins, of Holy Trinity Church, who this week completes a Rectorship in that Parish of Thirty Years.

THE BISHOP OF THE DIOCESE has called a special Convention to meet on Ascension Day for the election of a Bishop Coadjutor for the Diocese. This election will be preceded by a special novena here at S. Clement's for the guidance of the Holy Spirit in His choice. There will be a remembrance of the Intention at all Masses for nine days before the election.

THE EASTER OFFERING amounted to $2,551.60. Of this $1,397.10 is for the Parish, and $1,154.50 was allocated by the givers for the Missionary Work of the Church. The collections for January, February and March in 1928 amounted to $4,663.06, and over the same period in 1929 amounted to $3,793.02. There is a falling off this year of $873. The Accounting Warden says that half of this sum is due in unpaid duplex envelope pledges. Are yours all paid up?

AT THE VESTRY ELECTION ON EASTER MONDAY, one ballot being cast, Mr. Casey, Mr. Lukens, Mr. Homan and Mr. Tyson were elected to serve for the ensuing three years.

ON EASTER TUESDAY, the Vestry convened and organized for the new year. Mr. Ritter was elected Accounting Warden, Mr. Clay was re-elected Secretary, and the Rector appointed Mr. Casey as his Warden. The Finance Committee was elected as follows: Mr. Bayard, Mr. Clay and Mr. Homan. The Property Committee, Mr. Mayer, Mr. Sellers and Mr. Casey. The Insurance Committee, Mr. Bayard, Mr. Ritter and Mr. Homan. The Rector appointed the Music Committee, Mr. Woodruff, Mr. Ritter and Mr. Tyson. Mr. Woodruff, Mr. Ritter and Mr. Sellers were elected as Delegates to the Diocesan Convention, with Mr. Tyson as an Alternate.

LADY DAY, The Feast of the Annunciation of the Blessed Virgin Mary, falling this year in Holy Week, had to be transferred to the first free day after Low Sunday, so we will be keeping the feast on Monday the eighth. First Vespers will be sung in the Church Sunday evening, and there will be a Solemn Mass on Monday at eleven o'clock.

THE RECTOR will be the preacher at Vespers, Low Sunday afternoon at 4, at the Church of the Annunciation, the occasion being the First Vespers of their Patronal Feast.

A LETTER IS BEING PREPARED, setting forth the plans for the moving of the Church, Parish House and Rectory buildings this summer, in connection with the widening to Twentieth Street. This letter will be mailed to all the members of the congregation, so that they may know what the Committee is doing, and have the latest information in regard to the matter.

TWO BLACK DAMASK COPES, for the use of the Cantors at Requiem Masses, have been given to the Parish by the Altar Guild. They were made by Mowbray in London, who has also supplied the new cottas and linen "ruffs" for the choristers.

THE RECTOR will give an Illustrated Lecture on the city of "Florence" before the Churchwomen's Club, in their rooms in S. James's Parish House, Wednesday evening, April 24th.

WORD HAS BEEN RECEIVED from The Liberian Mission in Africa of the death of Father Allen of the Order of the Holy Cross. Of your Charity pray for the repose of his soul.

NO ONE, AS YET, HAS RESPONDED to the invitation in a recent issue of the MAGAZINE, to present the Parish with 500 copies of the New Prayer Book. They will cost $125. The Rector expected at least a half a dozen offers to make this gift! The copies for the Sedillia and Clergy Stalls have been given by Miss Unitt.

THE WOMEN'S UNITED THANK OFFERING is now due for the current year and subscriptions may be sent to Miss Hoffman at 2118 DeLancey Street.

The Easter Festival in S. Clement's, 1890

Anyone who has ever visited S. Clement's on a great festival, during the time of the Fathers, has seen something which he will never forget, wrote Wilton Tournier in an appreciation of Father Field and published just after the withdrawal of the Cowley Father from the Parish in 1891.

On Easter Day, as I approached the Church at the corner of Twentieth and Cherry Streets, about an hour before service, I saw a great crowd standing outside the doors and waiting for admission. There were all kinds of people there; rich, finely dressed women and poor girls, waiting for the opening of the doors. The moment came, and there was a rush, as each wanted to get in first, but there came a backward movement as, on looking over the heads of the people, I saw a crowd of children pouring out of the great doors, and someone told me they were coming from the children's service, which was just over.

As there was no chance for me, I went round to a side door of the Parish building, and asked to see one of the Clergy, but was told that they were all engaged, and would not be able to see me for some time. A place was shown me on a wooden bench, in a large passage, under a staircase, where I might sit and wait; so I did as I was told, and took notes.

The scene was very strange, as I wondered, as one after another passed me. Boys and men, in black cassocks and white cottas, came and looked at me and retired. Young men, some of them six feet high, and boys, half that size, passed me, and entering a chapel knelt for a few moments before the Altar and then returned to some place of meeting. A great many people ascended the staircase, which led to a gallery, where sick and infirm people, by special permission, might attend the services. A tall Priest came up to me, and, smiling, said that he was afraid that I should be cold there, and I stammered something about not being in the way, but he quietly asked me to follow him, and speaking to a great, burly man, in a long gown, asked if there was a seat. No seat could be had, and hundreds were lining the way, held back by cords on each side of the centre aisle. The Priest then gave me a card, and told me to go into the gallery, and as I went up the steps I heard the sound of a prayer, and just caught sight of the Cross-bearer and a great number of acolytes coming out into the passage. Then there was another sound of prayer, and a loud A-men sung by the Choir, and I entered the gallery. The Church presented a most curious scene; the walls were highly decorated, and on the slanting roof was a stately

row of sun-flowers, painted the whole length of the Church. But the Altar attracted my gaze at once. It was clothed in white and gold, and was bright with lights and flowers. At the back of the Altar was a carved wood tryptych, and in the centre, under a canopy, a carving of the Blessed Virgin Mary, with the Christ in her arms.

On the screen or tryptych were ranged six large brass candlesticks, and in the centre a very beautiful brass Cross, several feet in height, and of elaborate workmanship. Behind this screen again, and reaching almost to the roof, was a richly embroidered dossil and canopy with life-size figures of Christ upon the Cross, His Mother and S. John. The figures and the flowers were embroidered, and though I had seen many Altars in the large Churches abroad, I had seen nothing more beautiful than this.

The Choir now came into the Church from the west end, while a march was played on the large organ, and, as the Cross-bearer reached the steps of the sanctuary, I saw another procession moving from a low door at the side, and six acolytes in scarlet entered, each bearing a lighted torch, and then came the Incense-bearer, with his attendants; and last came the deacon and sub-deacon in dalmatic and tunicle, and finally the Celebrant in a magnificent cope of white and gold and red, embroidered. All knelt for a minute in silent prayer, and at this moment a whisper might have been heard in the Church. Then the Priest ascended the Altar steps and the Censer was brought, and after being filled was blessed by him. He then turned to the people and sang "Let us proceed in peace," and the Choir answered, "in the name of the Lord." Several young men had by this time taken the banners which hung in the Choir and sanctuary, and were standing with them before the Altar, but now all turned, and as a grand hymn was sung the boys and men of the Choir began to wind out of their seats toward the Altar, and each making a bow, turned to follow the Cross-bearer and the young man with the incense. The banners were borne at intervals in the procession, and first came a banner of S. Clement, then some boys, then a banner of the Blessed Sacrament, and S. John, and the Annunciation and the Blessed Virgin. What struck me was that there was such perfect order, and all seemed to know their work, and I noticed that no one seemed to think of it as a performance; and the Priests joined in heartily with the people in the singing. When they had passed all round the Church and up the centre aisle again to the sanctuary, the Priests retired for a few moments to the Vestry, and then appeared again in the same

order, the Celebrant now wearing a chasuble. After standing a few moments in prayer, a short Psalm was sung, while the Priest blessed the incense, and with the deacon and sub-deacon waved it toward the Cross three times, and then passing along waved it on each side of the Altar to the end. He then gave the censer to the deacon, who bowed to him and waved it toward him three times, and then bowing again, gave the censer to the acolyte.

After this they stood the one behind the other as the Priest said the first prayers, only moving as he turned to speak toward the people. An acolyte then brought the Book of the Epistles to the sub-deacon, and he read the Epistle while the deacon stood beside the Priest on the upper step. Then he who had read the Epistle came and knelt, and the Priest put his hand on the Book and he kissed it, and gave the Book to the young man on his right hand. After this he took the great Book, which was on the Altar and the desk, and walking with the Priest to the northern end, they read silently together. During this time I saw that the deacon had received a Book from an acolyte, and he took the Book and laid it open on the middle of the Altar, and knelt down on the step before it. Then incense was brought and the Priest blessed it, and the deacon took the Book from the Altar and knelt down before the Priest and was blessed; after which he followed the acolyte and sub-deacon in procession, as they walked slowly around to the north end of the lowest step, and the sub-deacon standing before the deacon held the Book of the Gospels for the deacon to read the Gospel for the day. He then took the incense and waved it on each side of the Book and to the middle, and then the Gospel was sung in a loud clear voice, as soon as it was finished the sub-deacon took it to the Priest, who kissed it and gave it back; and the deacon standing where he had read the Gospel, but turning to the Priest, waved the incense toward him. All three now went to the highest step, and standing before the Cross, said the Creed. At the part of the Creed where they sang of the Incarnation, there was a great rustling, a whirr, as of a thousand wings, and I saw that all were kneeling. A small boy then sang the words by himself, and a deep bass voice repeated them. Then all the Priests and acolytes, and people arose and seemed to break into a loud shout of praise, as they sang the remainder of the Creed. At this time a case was brought and given to the deason, who took from it a white linen cloth, and spread it upon the Altar, and then I looked and he had disappeared, but as the last words of the Creed were sung, I saw him come from a small door, clothed in white with a rich stole of gold and green

crossing his breast, and a girdle. On reaching the pulpit he crossed himself, and gave out, as it seemed to me, a volume of notices about services and meetings for the week, and then he preached a sermon twelve minutes long. At first the words were quiet and gentle, a welcome to the people and a praise of Easter, but suddenly as he described the way in which some had kept the season of Lent in luxury and amusements, his voice was thunder. I could see that his words reached the people, for though I could not see their faces, I saw that some moved uncomfortably in their seats, and I saw that many, and especially the poor people, fixed their eyes on the preacher and looked glad and happy.

Several times in his sermon he looked at the large crucifix, hanging upon the wall by his side, as though he drew his inspiration from it, and once he paused and touched the nails, and called them *sins*. Just then I was asked by a young man by my side: "Who is that?" I answered, "Father Field." Now all the people rose, and some acolytes brought plates of silver, and six men came forward, and each took one, and collected money from the people. I could see each one, and what they gave, and the manner of it, and there was great variety. Some seemed very loath to part with their money, and some seemed afraid to give, and others gave, but covered what they gave; and as I looked at the Altar I saw that the three ministers were there again, and one brought wine and water, and one poured wine into the golden cup, and the other took the water to the Priest, who blessed it, and then some was poured into the cup and the Priest offered it and incense with it. And incense was waved toward the Priest and the other ministers, and in turn to the choir, and all the people, and as it was waved toward them all the people bowed. "Why do they bow?" I asked a man near me, and he said, "for acknowledgment." The money was now brought, and the silver plates were put on one large plate, and it was passed to the Priest, who offered this also.

Then a silver bowl was brought, and water was poured upon the hands of the Priest by one of the attendant acolytes, and he went to the centre of the Altar and the deacon and sub-deacon stood behind, each on his own step. As he turned after a long prayer, each moved aside, and a brief exhortation was said; and then in a low voice the deacon and all the choir made confession, and the Priest turning again made the sign of the cross as he absolved the people. He sang also, appointed texts of Scripture, and turned again to the Altar.

As he said some prayers, the two ministers ascended and stood by him, and the six young men I had seen before came in with large lighted candles and knelt before the Altar on the lowest step, and as the words "Holy," "Holy," "Holy," were sung and all the people bowed, these young men raised the lights, and there was the solemn sound of a bell, but where it came from I could not understand, and could not ask, for all around me had their heads bowed down in adoration. Then the sub-deacon descended and knelt on his own step behind the Priest, and there was silence, only broken by the low tones of the Priest, which I could not hear distinctly, but each time as he said the words of consecration the lights were again raised and the bell tolled, and the incense rose, and all the people seemed to sink lower on their knees in worship. Then the young men arose and filed out with their lights burning; and as the three ministers stood together they turned, and as the Priest held up the sacrament the people bowed and worshipped. Then the three ministers knelt down, and rose and took their places one behind the other, and sang the Lord's Prayer with the Choir. After this the Priest said a prayer by himself alone, and then all the Choir arose, both men and boys, and sang aloud the Gloria in Excelsis, and at this time the three ministers stood together before the Altar as I had seen them do in the Creed, and at the end all crossed themselves and then all knelt except the Priest, who made a low obeisance, and turning to the people raised his hand and making the sign of the Cross, blessed them as they knelt low before him.

Then the Priest knelt down and there was silence, and I heard a woman whisper to the young man by me, "Is God there still?" but he was silent and his eyes were closed, and as I looked again, I saw that the ministers had washed the golden cup and plate and veiled them; then one held a Book at the north end, and the Priest read, and all knelt on one knee and rose again and crossed themselves, and going to the midst of the Altar bowed low and turned and came down the steps, and as the Choir sang, the acolytes came forward and bowing to the Altar, all went out.

The Cross-bearer with his acolytes now turned from the Altar, and all the Choir followed down the Church, and I felt as if I had seen a vision, and I knelt again and thought, "these people know their God."



A Eucharistic Hymn

BY CANON SCOTT OF S. MATTHEW'S, QUEBEC

We hail Thee now, O Jesu,
  Upon Thine Altar-throne,
Though sight and touch have failed us,
  And faith perceives alone;
Thy love has veiled Thy Godhead,
  And hid Thy power divine,
In mercy to our weakness,
  Beneath an earthly sign.

We hail Thee now, O Jesu,
  In silence hast Thou come,
For all the hosts of Heaven
  With wonderment are dumb—
So great the condescension,
  So marvelous the love,
Which for our sakes, O Saviour,
  Have drawn Thee from above.

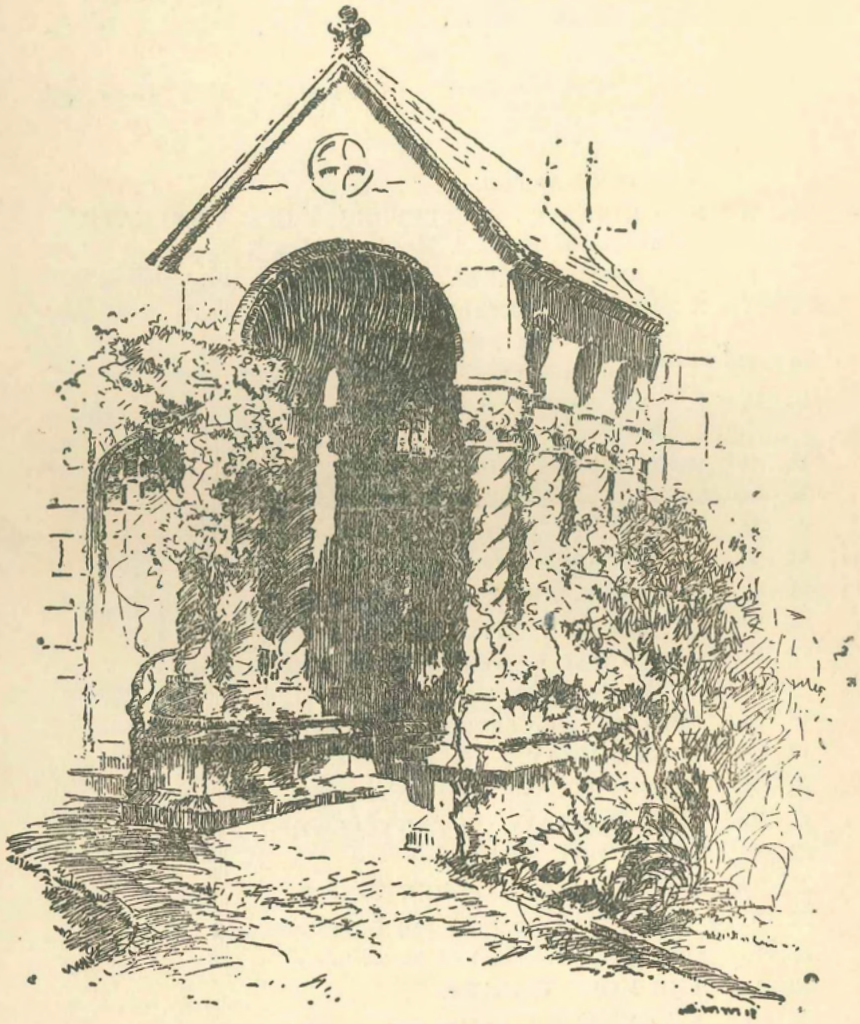
We hail Thee now, O Jesu,
  For law and type have ceased,
And Thou in each Communion
  Art Sacrifice and Priest;
We make this great memorial
  In union, Lord, with Thee,
And plead Thy death and Passion,
  To cleanse and set us free.

We hail Thee now, O Jesu,
  For death is drawing near,
And in Thy presence only
  Its terrors disappear;
Dwell with us, sweetest Saviour,
  And guide us through the night,
Till shadows end in glory,
  And faith be lost in sight.



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S. Clement's Magazine



May, 1929

Kalendar—May, 1929

THE MONTH OF MARY

1. W. SS. PHILIP AND JAMES, APP. Women's Auxiliary at 3.
2. Th. S. ATHANASIUS, B. C. D. Solemn Requiem at 11 for Fr. Convers, S.S.J.E.
3. F. INVENTION OF THE HOLY CROSS. Holy Hour and Benediction at 8.
4. Sa. S. MONICA, W.
5. Su. V AFTER EASTER.
6. M. S. JOHN, AP. EV. BEFORE THE LATIN GATE. (Rogation Day.) S. Mary's Guild at 8.
7. Tu. S. STANISLAUS, B. M. (Rogation Day.) Girls' Club at 8.
8. W. S. MICHAEL, ARCHANGEL. (Rogation Day.) I Vespers at 6. Sermon and Benediction at 8.
9. Th. ASCENSION DAY. Solemn Mass at 11.
10. F. S. ANTONINUS, B. C. Sermon and Benediction at 8.
11. Sa. IN THE ASCENSION OCTAVE.
12. Su. IN THE ASCENSION OCTAVE.
13. M. IN THE ASCENSION OCTAVE.
14. Tu. IN THE ASCENSION OCTAVE.
15. W. S. JOHN BAPTIST DE LA SALLE, C.
16. Th. OCTAVE DAY, THE ASCENSION.
17. F. S. PASCHAL BABYLON, C. May Devotions and Benediction at 8.
18. Sa. VIGIL OF PENTECOST. I Vespers at 6.

Novena to the Holy Ghost

19. Su. WHITSUNDAY.
20. M. IN THE OCTAVE OF PENTECOST.
21. Tu. IN THE OCTAVE OF PENTECOST.
22. W. EMBER DAY.
23. Th. IN THE OCTAVE OF PENTECOST.
24. F. EMBER DAY. Sermon and Benediction at 8.
25. Sa. EMBER DAY. (End of Easter-tide.)
26. Su. THE HOLY TRINITY.
27. M. S. VENERABLE BEDE, C. D.
28. Tu. S. AUGUSTINE OF CANTERBURY, B. C.
29. W. S. MARY MAGDALENE DEI PAZZI, V. I Vespers at 6. Sermon and Benediction at 8.
30. Th. CORPUS CHRISTI. Solemn Mass at 11.
31. F. IN THE OCTAVE. Sermon and Benediction at 8.

S. Clement's Magazine

"Let us steadfastly contemplate those who have perfectly ministered to His excellent glory."—S. Clement, 1 Cor.

A Monthly Paper of S. Clement's Parish, Philadelphia, Pennsylvania
Edited by the Rector.

Directory

The Church, Twentieth and Cherry Streets
The Clergy House, 2013 Appletree Street
Telephone, Rittenhouse 1876
Sisters of the Holy Nativity, 110 Woodstock Street
Telephone, Spruce 2044

The Clergy

The Rev. Franklin Joiner, Rector — The Rev. Wayne M. Wagenseller

In residence at the Clergy House

The Rev. Gilbert R. Underhill — The Rev. Henry J. Saunders

Rector's Warden
Mr. Edward A. Casey

Accounting Warden
Mr. Sheldon Potter Ritter

Organist and Master of Choristers
Mr. Henry S. Fry

Hours of Service

On Sundays: Low Masses, 7.00, 8.00; Sung, 9.15; and High at 11.00 A.M.
Catechism, 10.00 A.M.
Matins, 9.45 A.M.
Solemn Vespers, 8.00 P.M.

On Weekdays: Mass, 7.00, 8.00 and 9.30 A.M.
Saints' Days, Solemn at 11 A.M.
Matins, 9.00 A.M.
Evensong, 6.00 P.M.
Holy Hour and Benediction of the Blessed Sacrament, first Friday, 8.00 P.M.
Address and Benediction, Fridays, 8.00 P.M.

Confessions: Fridays, 3.00 to 5.00 P.M., 7.00 to 8.00 P.M.; Saturdays, 11.30 to 12.30 A.M., 3.00 to 5.00 P.M., and 7.00 to 9.00 P.M.

Guilds and Meetings

S. Mary's Guild, first Monday, 8.00 P.M.
Altar Guild, Tuesdays and Thursdays, 10.00 A.M.
Girls' Club, Tuesdays, 8.00 P.M.
Woman's Auxiliary, first Wednesday, 3.00 P.M.
Mothers' Meeting, Thursdays, 8.00 P.M.

Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to the Accounting Warden after the eleven o'clock Mass on Sundays, or to communicate with him at his office in the Clergy House.

The Magazine will be mailed to those contributing fifty cents a year.

The Rector's Letter

My dear People:—

Before this copy of the Magazine is in your hands you will have received a letter from the Parish Building Committee telling you that the work for the removing of the Church, Parish House and Rectory has begun. We have been hearing a great deal about the widening of Twentieth Street, and we have been trying to delude ourselves that "we would never see it." But often after long and tedious delays the City acts suddenly, and so the project is upon us. We had been forewarned, so for several months a competent committee has been at work, consulting with architects and other experts; so while the City did act quickly, it did not find us unprepared. It has been a great comfort to all who know and love S. Clement's to be assured that there would be no material alteration in the fabric. The three buildings will be moved back about forty feet, and when settled on the new foundations the garden and fence will be rebuilt, and the situation will be exactly as it is now, except that we will face on a ninety foot boulevard instead of on a forty foot street.

Moving the Church

The work is well under way. Trenches have been dug about the entire plant. The new foundations are well under way. Everything that connects the ground floor with the basement is being disconnected. A part of the organ motor will be moved to the Upper Sacristy, so half of the organ will be available. The water and gas supply have already been cut off from the Parish House, so it has been necessary to eliminate the Guild activities earlier than usual this year. Because of the dust and dirt, the Vestments, Banners and Vessels have all been sent to a storage company for safe keeping until autumn. This will mean some modification in the Festival Services at the end of the month, but otherwise we hope to carry on the full schedule throughout the month of May. After the first of June we will have to introduce a "summer schedule," but it will be for this year only, and is introduced not because it is "summer," but because there is an "emergency." I think I shall refer to it hereafter as the "emergency schedule," for I do not like any phrase that suggests the possibility of a difference between winter and summer religion. S. Clement's is an "all the year, just the same" Church!

May Feasts

The month of May is rich in Feasts this year. Closing with the Feast of Corpus Christi on Memorial Day, it will enable more people than usual to keep the Great Feasts in their Parish Church. At S. Clement's the summer exodus does not begin so early, so I hope to see all our "regulars" throughout the month. And please be as generous as possible with your Whitsunday offering. For while the Parish will have no special expense in connection with this building operation that is now going on, there is bound to be a falling off in the congregations because of the work, and this will mean a falling off in the collections. The regular running expenses will "run on" just as usual, and it will add greatly to my peace of mind to know that there is no anxiety about Parish bills.

Father Convers, S.S.J.E.

The death of Father Convers of the Society of St. John the Evangelist followed very quickly on that of Father Field. They worked together for many years here in S. Clement's. Father Convers followed Father Maturin as Rector, but owing to ill health really never entered fully into his duties, and Father Field was the acting Rector until the Fathers left for Boston in 1891. Father Convers was born in Zanesville, Ohio, in 1851, and as a young man went to England and was professed in the Society of S. John the Evangelist, in Oxford, in 1885. He had singular gifts as a preacher and mission priest, as his many spiritual children in this country and in Canada bear witness. The old magazines abound with his sermons, and many of them were published in tract form during the "days of the Fathers." He was buried by the side of Father Field in the Society's burial ground at S. Augustine's, Foxboro. A Solemn Requiem, followed by the Absolutions at the Catafalque, will be sung in the Church Thursday morning, May 2nd, at eleven o'clock. Of your charity, pray for his soul.

A Memorial

The Superior of the Cowley Fathers in this country is anxious to erect a memorial to the lives and works of these two great Priests. He is appealing to all their friends to make some thank offering to this Memorial. There will be no "drive," but informal appeals like this one. The sum will be closed at the end of the year, and will be divided into two amounts. One will be used to develop the work amongst the colored people at S. Augustine's, so dearly loved by these Fathers, and the other will be used to build a suitable and more worthy Altar for the Reservation of the Blessed Sacrament in S. John's Church, Boston. If you forward any cheques to the Father Superior, please mention S. Clement's in your letter.

The Rectors of S. Clement's

I thought it might be interesting to give you a list of the Rectors of S. Clement's, together with the dates of their office:

1. The Rev. H. S. Spackman, January, 1856, to January, 1863.
2. The Rev. Treadwell Waldron, April, 1863 to 1868.
3. The Rev. H. G. Batterson, March, 1869, to April, 1872.
4. The Rev. Oliver S. Prescott, Feb., 1876, to Nov., 1881.
5. The Rev. B. W. Maturin, November, 1881, to March, 1889.
6. The Rev. Duncan Convers, October, 1889, to March, 1891.
7. The Rev. J. M. Davenport, October, 1891, to November, 1893.
8. The Rev. A. B. Sharpe, November, 1893, to March, 1895.
9. The Rev. G. H. Moffett, March, 1895, to November, 1904.
10. The Rev. Chas. S. Hutchinson, June, 1905, to October, 1920.
11. The Rev. Franklin Joiner, November, 1920.

O. H. C. and S. S. J. E.

Friday, the 3rd of May, is one of the special Feasts of the Order of the Holy Cross, and Monday, May 6th, is the Patronal Feast of the Cowley Fathers and their Church. Masses for these orders will be offered on their special days. On the evening before Ascension Day and on the evening before the Feast of Corpus Christi there will be a Sermon in the Church, followed by Benediction of the Blessed Sacrament, and the Clergy will be available before the services for Confessions. There will be a Solemn Mass at eleven o'clock on both Feasts.

Another Bishop

We are now in the midst of another Novena for the Guidance of the Holy Spirit in the choice of a Bishop Co-adjutor for the Diocese. There have been four elections and four declinations. It is rather a new thing for this high office to be so persistently declined, but can be best explained perhaps by the fact that all the men elected, while men of national reputation, godly and pious men, belonged to the school of "broad" or "liberal" churchmanship, who would regard such an election as the "call of men" rather than the "call of God and His Church." These refusals can mean only that we have not as yet found God's choice, and when he is found, he will be elected and he will accept. We must believe this. The next election will be on Monday, May 6th. Please say your prayers very earnestly for this great cause, and do not forget it Mass.

Another Novena

We shall be keeping our usual Novena between the Ascension and the Feast of Pentecost. This Novena has been kept here since before the memory of man! A Novena is a devotion covering nine days, with the object of obtaining some definite favor or grace from God. The first Novena in the Catholic Church was that one kept by Our Lady and the Apostles as they waited in the Upper Room in Jerusalem after the Ascension of Jesus Christ our Lord. They waited, with one accord, in prayer, for the Comforter Whom our Lord promised to send, and on Pentecost they were all filled with the Holy Ghost and with power. So we shall be following their pious example if we say these prayers every day, but we shall be following them more worthily if we keep the Novena in "The Upper Room," that means the Altar and Mass every day. A good confession before the Feast of the Ascension, Holy Communion every day until Pentecost—that would be the best possible way of keeping the Novena. The Church needs a new demonstration of the Holy Ghost, and it can come only when we are ready and willing to have Him work in and through us.

End of Easter

Easter-tide ends with None on the day before Trinity Sunday, and the Angelus is resumed in the evening.

R. D. F.

It is so long since I have made an appeal for my Discretionary Fund that I fear some of you have forgotten all about it. I have a great many calls to help the poor and indigent, and several cases that call for regular assistance. No offering is too small, and none can be too large!

G. A. S.

I have written a number of letters through the Parish lately asking people to join the Guild of All Souls. You all know the objects of the Guild: To pray for the Departed, to insure prayers for yourself, to provide poor parishes and priests with the proper vestments and vessels for Requiem Masses, and to protest against the paganism of the modern funeral and burial. These are all objects that appeal to every Catholic Christian. There is a weekly prayer to say, with the memorials, and the annual dues are seventy-five cents with any additional offering a member may care to make. If I have inadvertently missed any one in my letters, I hope they will consider this personal enough, and ask to join the Guild.

A Banquet

The Parish House was the scene of gay festivities Saturday evening, April 27th, when the Provincial Meeting of The Young People's Fellowship gave their banquet. Dr. Percy Silver, of New York City, and Bishop Garland were the principal speakers, and local caterers served supper to about three hundred and seventy-five. We were very pleased to have a share in the entertainment of these young people, who had gathered in Philadelphia from all the Dioceses in this Province, for their annual convention.

The Last of the Crypt

Tuesday morning, April 23rd, the last Mass was said in the old Crypt Chapel. It was a Requiem, offered for all those whose bodies had rested in the Chapel, and for all those who had been remembered at its Altar. By evening the Chapel was completely dismantled, and is now about destroyed. It will be rebuilt in the new basement after the Church is placed on its new foundations, and like the old one, will be directly under the High Altar. The entrance from the garden will be reinstalled. During the period of moving S. John's Chapel will be used for Requiems, and as a Mortuary Chapel, if the need arises.

Mr. Downing

Within the past week Mr. Lewis T. P. Downing has died, and been buried in S. James' Kingsessing Graveyard. Mr. Downing was an active figure here in the days of the Fathers, acting as Sacristan and Warden of the Acolytes' Guild. He had many devoted friends among the older members of the Parish, and some of the lads he trained to serve at the Altar are still active in the life of the Parish. May he rest in peace.

Our Boys

Four of our young men, Candidates for Holy Orders, will reach mile-stones in their progress to that end during this month. Mr. Edward Hawkins will graduate from S. Stephen's College, and will teach next year in the Choir School at the Cathedral of S. John the Divine in New York City. Mr. Alexander Lukens, whose father and oldest brother are both members of the Vestry, will be graduating from The General Theological Seminary in New York, and will be ordered Deacon. The Rev. Charles Harold Harrison, Deacon, who has been assisting at the Solemn Masses since his ordination, will be advanced to the Priesthood on the Monday after Trinity Sunday, and will be saying his first Mass here at S. Clement's. The Rev. William Ivan Edwards, Deacon, will be graduating from Nashotah House this month, and will be advanced to the Priesthood in June. He will be coming East after his ordination, and is joining the Staff here at S. Clement's. It will be a great joy to have one of our own boys in this Holy Office serving in his own Church. Please give these young men a very generous place in your prayers.

Algoma Writes

The Lord Bishop of Algoma has written: "I must write just a line to tell you how very much I enjoyed my two visits to your glorious Church. And yet it is not merely the Church that leaves so pleasant a remembrance in my mind—beautiful and inspiring though it is—but chiefly the spirit of the place as seen in the Acolytes, Choir and Congregation. I am myself particularly sensitive—as some people are and others are not (I often wish I were not, as there are more narrow and bigotted congregations in the world than the other sort)—to "atmosphere" and the spirit, the ethos of a place makes an impression upon my mind very quickly. Well, S. Clement's reminded me at once of my old Parish of the Annunciation at Brighton, where I was brought up as a boy, and I felt at home at once. I very much hope that I may meet S. Clement's again some day." Wasn't that a charming thing for him to say? I was delighted, and know you will be as well. I am going to invite the Lord Bishop for a week's preaching next winter.

Apologies

When I began this letter I meant to fill my usual first page, and here I have covered the whole magazine. This will make it very easy for the Editor, for he will need no more copy, but I am afraid it will be a little disappointing to you to have had me monopolize the whole sheet!

A Prayer

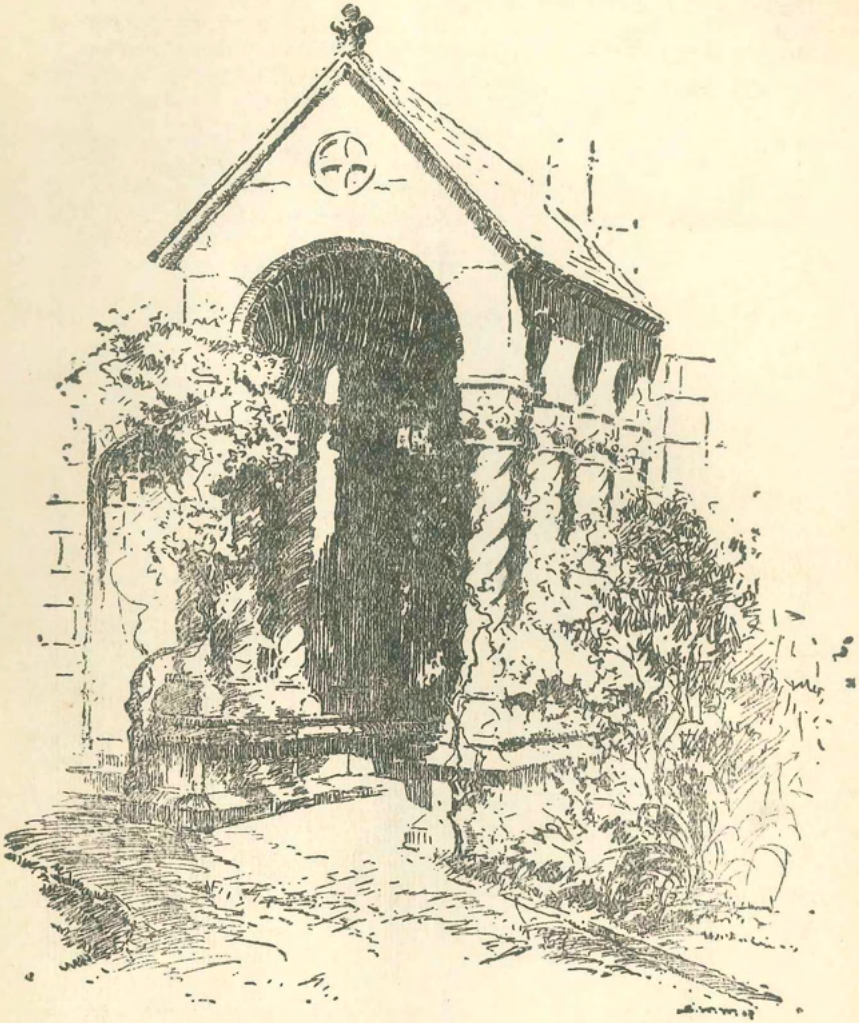
May Blessed Mary's prayers, in answer to our invocations, help us in our work and service for our Lord and His Church, through this Our Lady's Month, and in the great Feasts we are about to celebrate.

Affectionately your Friend and Pastor,

Franklin Joiner

PRICE, 5 CENTS

S. Clement's Magazine



June-September, 1929

S. CLEMENT'S CHURCH PHILADELPHIA

Kalendar—June, 1929

THE SACRED HEART OF JESUS

	1.	Sa.	IN THE OCTAVE OF CORPUS CHRISTI. Low Mass at 7, 8 and 9.30. Confessions, 11.30 A. M., 3 to 5, 7 to 9 P. M.
	2.	Su.	I TRINITY. Low Mass at 7, 8 and 9.15. Solemn Mass at 11. Sermon and Benediction at 8.
	3.	M.	IN THE OCTAVE OF CORPUS CHRISTI. Low Mass at 7 and 9.30.
	4.	Tu.	IN THE OCTAVE.
	5.	W.	IN THE OCTAVE.
	6.	Th.	OCTAVE DAY, CORPUS CHRISTI.
	7.	F.	The SACRED HEART OF JESUS. Confessions, 3 to 5, 7.15 to 8. Holy Hour at 8.
	8.	Sa.	OF S. MARY. Confessions, 11.30 A. M.; 3 to 5, 7 to 9 P. M.
	9.	Su.	II TRINITY. High Mass at 11. Vespers at 6. Benediction at 8.
P	10.	M.	FERIA. REQUIEM MASSES. I Vespers, S. Barnabas, at 6.
T-V	11.	Tu.	S. BARNABAS, Ap.
S-V	12.	W.	S. JOHN OF S. FACUNDUS, C.
L-N	13.	Th.	S. ANTHONY OF PADUA, C.
P-V	14.	F.	S. BASIL THE GREAT, B.C.D. Confessions, 3 to 5, 7.15 to 8 P. M. Stations for the Dead and Benediction at 8.
L-C	15.	Sa.	OF S. MARY. Confessions, 11.30 A. M.; 3 to 5, 7 to 9 P. M.
L-S-V	16.	Su.	III TRINITY. High Mass at 11. Benediction at 8.
L-N	17.	M.	FERIA. REQUIEM MASSES.
P-V	18.	Tu.	S. EPHRAIM OF SYRIA, C.D. Diocesan Convention.
T-V	19.	W.	S. JULIANA FALCONERI, V.
L-S	20.	Th.	FERIA. OF THE SACRED HEART.
L-N	21.	F.	S. ALOYSIUS GONZAGA, C. Confessions, 3 to 5, 7.15 to 8 P.M. Benediction at 8.
S-V	22.	Sa.	S. PAULINUS, B.C. (Com. Vigil.) Confessions, 11.30 A. M.; 3 to 5, 7 to 9 P. M.
L-N-V	23.	Su.	IIII TRINITY. High Mass at 11. I Vespers, S. John Bapt., at 6. Benediction at 8.
L-C	24.	M.	NATIVITY OF S. JOHN THE BAPTIST.
L-N	25.	Tu.	S. WILLIAM, Ab.
P-V	26.	W.	SS. JOHN AND PAUL, M.M.
T-V	27.	Th.	IN THE OCTAVE OF S. JOHN BAPTIST.
L-S	28.	F.	S. IRENAEUS, B.M. (Com. Vigil.) Confessions, 3 to 5, 7.15 to 8. Benediction at 8.
L-N	29.	Sa.	SS. PETER AND PAUL, App. Confessions, 11.30 A. M.; 3 to 5, 7 to 9 P. M.
L-C-V	30.	Su.	V TRINITY. (Com. S. Paul, Ap.) High Mass at 11. Benediction at 8.

LOW MASS AT 7 DAILY. 9.30 AT ALL SAINTS, 2016 RACE ST.

MATINS AT 7.30. VESPERS AT 6.

Kalendar—July, 1929

THE MOST PRECIOUS BLOOD OF JESUS

V	1.	M.	THE MOST PRECIOUS BLOOD OF JESUS. (Oct. Day, S. John Bapt.)
L-C	2.	Tu.	VISITATION OF THE B. V. M.
L-N	3.	W.	IN THE OCTAVE OF SS. PETER AND PAUL, App.
P-V	4.	Th.	IN THE OCTAVE.
T-V	5.	F.	S. ANTHONY ZACCARIA, C. Confessions, 3 to 5, 7.15 to 8 P. M. Holy Hour at 8.
L-S	6.	Sa.	OCTAVE DAY, SS. PETER AND PAUL, App. Confessions, 11.30 A. M.; 3 to 5, 7 to 9 P. M.
L-P-V	7.	Su.	VI TRINITY. High Mass at 11. Vespers at 6. Benediction at 8.
L-N	8.	M.	FERIA. REQUIEM MASSES.
M-V	9.	Tu.	FERIA.
L-C	10.	W.	FERIA. OF THE PRECIOUS BLOOD.
L-N	11.	Th.	FERIA.
P-V	12.	F.	S. JOHN GUALBERT, Ab. Confessions, 3 to 5, 7.15 to 8 P. M. Stations of the Cross for the Dead and Benediction at 8.
L-T	13.	Sa.	OF S. MARY. Confessions, 11.30 A. M.; 3 to 5, 7 to 9 P. M.
L-T-V	14.	Su.	VII TRINITY. High Mass at 11. Benediction at 8.
S	15.	M.	FERIA. REQUIEM MASSES.
N	16.	Tu.	COMMEMORATION OF THE B. V. M.
V	17.	W.	FERIA.
C	18.	Th.	S. CAMILLUS, C.
L	19.	F.	S. VINCENT DE PAUL, C. Confessions, 3 to 5, 7.15 to 8. Benediction at 8.
P	20.	Sa.	S. JEROME EMILIANI, C. Confessions, 11.30 A. M.; 3 to 5, 7 to 9 P. M.
L-S-V	21.	Su.	VIII TRINITY. High Mass at 11. Benediction at 8.
T-V	22.	M.	S. MARY MAGDALENE, PENITENT.
S-V	23.	Tu.	S. APOLLINARUS, B.M.
L-N	24.	W.	VIGIL. I Vespers, S. James, Ap., 6 P. M.
P-V	25.	Th.	S. JAMES Ap.
L-C	26.	F.	S. ANNE, MOTHER OF THE B. V. M. Confessions, 3 to 5, 7.15 to 8. Benediction at 8.
L	27.	Sa.	OF S. MARY. Confessions, 11.30 A. M.; 3 to 5, 7 to 9 P. M.
L-N-V	28.	Su.	VIIII TRINITY. High Mass at 11. Benediction at 8.
P	29.	M.	FERIA. REQUIEM MASSES.
T	30.	Tu.	FERIA.
S-V	31.	W.	S. IGNATIUS LOYOLA, C.

LOW MASS AT 7 DAILY. 9.30 AT ALL SAINTS, 2016 RACE ST.
MATINS AT 7.30. VESPERS AT 6.

Kalendar—August, 1929

OUR LADY IN HEAVEN

L-N	1.	Th.	S. PETER'S CHAINS.
V	2.	F.	S. ALPHONSUS LIGOURI, B.C.D. Confessions, 3 to 5, 7.15 to 8 P. M. Holy Hour at 8.
C	3.	Sa.	OF S. MARY. Confessions, 11.30 A. M.; 3 to 5, 7 to 9 P. M.
L-P-V	4.	Su.	X TRINITY. High Mass at 11. Benediction at 8.
L	5.	M.	COMMEMORATION OF THE B. V. M. I Vespers, Transfiguration, at 6.
P-V	6.	Tu.	TRANSFIGURATION OF OUR L J C.
T	7.	W.	S. CAJETAN, C.
(L)-S	8.	Th.	FERIA. REQUIEM MASSES.
L-N	9.	F.	VIGIL. Confessions, 3 to 5, 7.15 to 8 P. M. Stations of the Cross for the Dead and Benediction at 8.
S-V	10.	Sa.	S. LAWRENCE, M. Confessions, 11.30 A. M.; 3 to 5, 7 to 9 P. M.
L-T-V	11.	Su.	XI TRINITY. High Mass at 11. Benediction at 8.
S-C	12.	M.	S. CLARA, V.
L	13.	Tu.	FERIA. REQUIEM MASSES.
P-V	14.	W.	VIGIL. I Vespers, B. V. M., at 6. Confessions, 7.15 to 8. Sermon and Benediction at 8.
L-T	15.	Th.	ASSUMPTION OF THE B. V. M. High Mass at 11.
S-V	16.	F.	S. JOACHIM, FATHER OF THE B. V. M. Confessions, 3 to 5, 7.15 to 8 P.M. Benediction at 8.
L-N	17.	Sa.	S. HYACINTH, C. Confessions, 11.30 A. M.; 3 to 5, 7 to 9 P. M.
L-S-V	18.	Su.	XII TRINITY. High Mass at 11. Benediction at 8.
S-V	19.	M.	IN THE OCTAVE, B.V.M.
L-C	20.	Tu.	S. BERNARD, Ab., C.D.
L-S	21.	W.	S. JANE FRANCES DE CHANTAL, W.
L-P	22.	Th.	OCTAVE DAY, THE ASSUMPTION.
L-T	23.	F.	S. PHILIP, BENEZI, C. Confessions, 3 to 5, 7.15 to 8. I Vespers, S. Bartholomew, at 6. Benediction at 8.
S-V	24.	Sa.	S. BARTHOLOMEW, Ap. Confessions, 11.30 A. M.; 3 to 5, 7 to 9 P. M.
L-N-V	25.	Su.	XIII TRINITY. High Mass at 11. Benediction at 8.
N	26.	M.	S. ZEPHYRINUS, B.M.
V	27.	Tu.	S. JOSEPH CALASANCTIUS, C.
C	28.	W.	S. AUGUSTINE, B.C.D.
L-S	29.	Th.	BEHEADING OF S. JOHN THE BAPTIST.
P-V	30.	F.	S. ROSE OF LIMA, V. Confessions, 3 to 5, 7.15 to 8 P. M. Benediction at 8.
T	31.	Sa.	S. RAYMOND NONNATUS, C. Confessions, 11.30 A. M.; 3 to 5, 7 to 9 P. M.

LOW MASS AT 7 DAILY. 9.30 AT ALL SAINTS, 2016 RACE ST.
MATINS AT 7.30. VESPERS AT 6.

S. CLEMENT'S CHURCH PHILADELPHIA

Kalendar—September, 1929

THE SEVEN SORROWS OF OUR LADY

L-P-V	1.	Su.	XIV TRINITY. High Mass at 11. Vespers at 6. Benediction at 8.
S	2.	M.	FERIA. REQUIEM MASSES.
N	3.	Tu.	FERIA.
V	4.	W.	FERIA.
C	5.	Th.	FERIA.
L	6.	F.	OF THE SACRED HEART. Confessions, 3 to 5, 7.15 to 8 P. M. Holy Hour at 8.
P	7.	Sa.	OF S. MARY. Confessions, 11.30 A. M.; 3 to 5, 7 to 9 P. M.
L-T-V	8.	Su.	XV TRINITY. High Mass at 11. I Vespers, B. V. M., at 6 P. M. Benediction at 8.
T	9.	M.	NATIVITY OF THE B. V. M.
S	10.	Tu.	S. NICHOLAS OF TOLENTINO, C.
N	11.	W.	FERIA. REQUIEM MASSES.
V	12.	Th.	THE NAME OF MARY.
C	13.	F.	FERIA. Confessions, 3 to 5, 7.15 to 8 P. M. Stations of the Cross for the Dead and Benediction at 8.
L	14.	Sa.	EXALTATION OF THE HOLY CROSS. Confessions, 11.30 A. M.; 3 to 5, 7 to 9 P. M.
L-S-V	15.	Su.	XVI TRINITY. High Mass at 11. Benediction at 8.
P	16.	M.	SEVEN SORROWS OF THE B. V. M.
T	17.	Tu.	IMPRESSION OF THE HOLY STIGMATA OF S. FRANCIS, C.
S	18.	W.	EMBER DAY.
N	19.	Th.	S. JANUARIUS, M.
L-V	20.	F.	EMBER DAY. (Com. Vigil.) Confessions, 3 to 5, 7.15 to 8. I Vespers, S. Matthew, at 6. Benediction at 8.
S-C	21.	Sa.	S. MATTHEW, Ap. Confessions, 11.30 A. M.; 3 to 5, 7 to 9 P. M.
L-N-V	22.	Su.	XVII TRINITY. High Mass at 11. Benediction at 8.
L	23.	M.	FERIA. REQUIEM MASSES.
P	24.	Tu.	COMMEMORATION OF THE B. V. M.
T	25.	W.	FERIA.
S	26.	Th.	FERIA.
N	27.	F.	FERIA. Confessions, 3 to 5, 7.15 to 8. Benediction at 8.
V	28.	Sa.	FERIA. I Vespers, S. Michael, 6 P. M. Confessions, 11.30 A. M.; 3 to 5, 7 to 9 P. M.
L-V-C	29.	Su.	S. MICHAEL and ALL ANGELS. High Mass at 11. Benediction at 8.
N-C	30.	M.	S. JEROME, C.D.

LOW MASS AT 7 DAILY. 9.30 AT ALL SAINTS, 2016 RACE ST.
MATINS AT 7.30. VESPERS AT 6.

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Evensong, 6.00 P.M.
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The Rector's Letter

MY DEAR FRIENDS:—

This letter will complete the ninth volume of the PARISH MAGAZINE, of which I have been the Editor. The years run by very quickly, and with the years come and go many changes. The great cause for which we stand remains unmoved, more firmly entrenched in all your hearts, I hope, and commanding your increasing devotion and loyalty. This month of June is dedicated to the Sacred Heart of Jesus, and should be an occasion for deeper love to God, evidenced in deeper devotion to His Holy Church and Sacraments.

The Moving

The workmen are making rapid strides in preparing to move the Church. It is hard to convey to those who have not seen the building any impression of the complete disarrangement of the site. Yet with the increasing commotion we are more able to see what the outcome is to be, and with it comes a sense of security and satisfaction. The contractors are somewhat ahead of their schedule, so the actual moving may come in June or early in July. The actual moving will create a great sensation in the city, as the project is even now the main topic of conversation amongst architects and engineers. The moving will take place within a very few days, and then will begin the work of replacing the buildings on new foundations. The workmen should be completed with their task by the first of November, but I fear it will be a long time before the city will have finished with the rest of the houses on the street and before the repaving and reorganizing of Twentieth Street can be undertaken. But we will be very thankful to be settled on the foundations, from which we pray S. Clement's will never have to be disturbed, and ready to show our thankfulness in patience about the dilatoriness of the external improvements.

Temporary Flat for the Clergy

Conditions in the Clergy House have become such that it is uncomfortable and unwise to continue living in it. And our living here is a hindrance to the workmen as well. We are now looking for some flat which we can sublet for the summer months. The Clergy House telephone will be transferred to our new quarters wherever they may be, and the Priests will be available every evening after Vespers, which will be said as usual in the Church at six o'clock. Matins and the Offices will be said after the first Mass.

Emergency Schedule

The eight o'clock Mass has been discontinued on weekdays, and the half-past nine Mass will be said in the Chapel of the All Saints' Sisters at 2016 Race Street. This latter Mass is in no sense a "private" Mass, and every one is welcome to come to the Sisters' House, men and women. The Friday evening service will continue, and there will be no change in the services for Sunday. Low Mass at seven, eight and a quarter-past nine o'clock, and a High Mass at eleven. The Sermon will follow the last Mass, and there will be a Sermon and Benediction of the Blessed Sacrament in the evening. There will be a High Mass on the Feast of the Assumption of the Blessed Virgin Mary, Thursday, August 15th, and a Sermon and Benediction on the evening before the Feast.

Flowers for the Altar

It is hoped that every one who has garden flowers will share them with our Lord and His Church. We can always use flowers in the Church. We cannot have too many. There is always room for more about the Altar of the Blessed Sacrament and the Shrines of our Lady. So please, whenever you have flowers to spare, please bring or send them to the Church, and we will be most grateful for them. They can be offered as a prayer in the same way that a votive candle is offered, and as long as the flowers remain before the Tabernacle, so the remembrance of the prayer offered will be fragrant before the Lord. Especially are flowers needed on the days when Benediction is being given.

The Choir Outing Fund

It has long been the custom in the Parish for the congregation to show their appreciation of the work that the Choir boys do, and it is good work, by subscribing to a fund to send the boys off to a Camp for two weeks or more in the summer. Subscriptions to this Fund will now be thankfully received by Mr. Fry, or they may be sent to the Accounting Warden. For the past few years the boys have been going to the summer camp maintained by S. James' Church at Quakertown.

The Summer Outing Fund

There are still a great number of people in the Parish who would have no break from the city heat and drabness in the summer if such a change were not made possible for them by the Parish. People are sent to either the seashore or to the mountains, as their particular case may suggest, and the children are sent off to camps for longer periods. Here is a splendid opportunity to help worthy people, and to give your money into hands that will use it carefully, and where all of it will go to the objects for which it is given. These offerings may be handed to either Sister Katharine or to Mr. Ritter, or, if properly marked, they may be placed on the collection plates.

The Confraternity of the Blessed Sacrament

The annual meeting of the C. B. S. was held after the Devotional Service Friday evening following Corpus Christi. The Secretary-Treasurer made his report. There are now eighty-four members in the Parish Ward, dedicated to S. Saviour. During the past year four members died, and one membership was dropped. There were no new members. The Confraternity is largely a Prayer Guild. The monthly intercession paper contains petitions from all over the American Church. The Offerings are used to supply poor parishes and Priests with vessels and vestments for the Mass. There are prayers to be said every day. More people in this Parish should be members, and I will be glad to talk with any to whom this notice may come as a challenge calling out their greater devotion to our Lord in the Blessed Sacrament of the Altar. Mr. Ward was re-elected Secretary-Treasurer for the coming year. We are most indebted to him for his faithful service. The dues, amounting to forty-two dollars, have been sent to the National Treasurer, with an additional offering of about fifty-nine dollars, and the pledge of twenty dollars to the Diocesan Campaign Fund has been paid.

The Guild of All Souls

There has been a very good response to the call for members for the Guild of All Souls. I knew the objects of the Guild would appeal to you when once they were brought to your attention. The annual meeting was held at Grace Church in Newark last month, and Fr. Baldwin, O.H.C., was the preacher. Great emphasis was stressed at this meeting on the importance of Catholic Christians making plain directions for their burial, and leaving them with some responsible person who would be sure to carry them through. Many Catholic Christians are buried by well-meaning Protestant relatives in a way that is a great distress and disappointment to their Catholic friends. That may easily happen to many of you. Please write your directions now.

The Clergy

Because of the work going on in connection with the moving of the Church, I feel I cannot be away for any protracted holiday just now. I am expecting to be away from time to time during the week, and occasionally over a Sunday. I hope to be able to be away for the month of September. Fr. Wagenseller will be away from the middle of July until the first of September. Fr. Saunders will be in residence all summer, and goes to the Valley Forge Military Academy in the autumn. Fr. Edwards will come into residence in July, and Fr. Smith will be in and out until he leaves for the Reserve Officers' Camp and for his holiday. We hope to return to normal living conditions and to our usual schedule of services by the first of October.

Drudgery

So many people complain about the monotony and drudgery of their lives that they lose the opportunities in that simplicity for closer union with God. I cannot refrain, for the encouragement of such, from reprinting here a few extracts from a little brochure that has recently come into my hands. "When the Lord Jesus was told that His Blessed Mother stood without, He said that whosoever did the will of God was His Mother. Spiritual relationships are nobler than physical ones. Jesus honored His Mother more because she did God's will than because she had borne Him as her Child. He loved her more than all His Creatures, not because she was nearest Him in the flesh, but because she was closest to Him in the spirit. Because she first conceived Him in her heart, therefore she was counted worthy to conceive Him in her womb." Every one can thus draw near to God, even in the simplest and most menial tasks of the daily round.

When first of work I light the fire,
  JESUS, first of thoughts inspire;
When I wash each cup and plate,
  JESUS, wash the sins I hate;
When I clear the kitchen neat,
  JESUS, clear me from deceit;
When I watch and stir the pot,
  JESUS, watch me, slumber not;
When the rooms I sweep and clean,
  JESUS, sweep ill-thoughts unseen;
When I set the mid-day meal,
  JESUS, set on me Thy seal.
When I clean each dish and knife,
  JESUS, clean from sin my life.
When I spread the supper, tea,
  JESUS, spread Thy love on me.
When at last my work is o'er,
  JESUS, last Thy blessing pour
On me, sleeping in my bed,
On all I've done, and all I've said. A-men.

Ordinations

The Reverend Charles Harold Harrison, who has acted as Sub-Deacon at the Solemn Masses for the past two years, was ordained to the Priesthood in S. Andrew's Chapel of the Philadelphia Divinity School by Bishop Garland on the Monday after Trinity Sunday. I had the privilege of presenting him for Ordination, since he was a Candidate from this Parish. He said his first Mass on Corpus Christi Day and gave Holy Communion and his blessing to a goodly number of his friends. He will con-

tinue his studies next year, since he hopes eventually to be a Master in a boys' school.

The Reverend William Ivan Edwards, also a Candidate from this Parish, was graduated with honors from Nashotah House, and will join our Staff here in July. He will be ordained to the Priesthood here in S. Clement's early in July by Bishop Webb of Milwaukee. The date has not as yet been set, but I will announce it as soon as possible and post it on the bulletin board in the Church porch. He, too, will say his first Mass here.

Mr. Edward Wallace Hawkins, also one of our Candidates for Orders, graduates with honors this year from S. Stephen's College, and will teach next year in the Choir School of the Cathedral of S. John the Divine in New York, and pursue his theological studies in New York at the same time.

Vacations

Many of you will soon be going off for your holidays, and I do wish for you all a season of real recreation and rest. There is a great benefit in a change of scene, a change of occupation, a change of companionship, a change in the routine of life. But do not forget that God is the center of it all, play or work. Do not forget that the Mass is as important in the summer as in the winter. It is as important when you are in a place where no one knows you as it is when you are in a place where every one knows you. You all love S. Clement's, but you should love the things and principles that S. Clement's stands for more than you love the fabric and the atmosphere of your parish church. It is your Sunday business to hear Mass. Let nothing interfere with this. Then play, have a good time, and it will be a good time, for it will have the blessing of God.

Mizpah

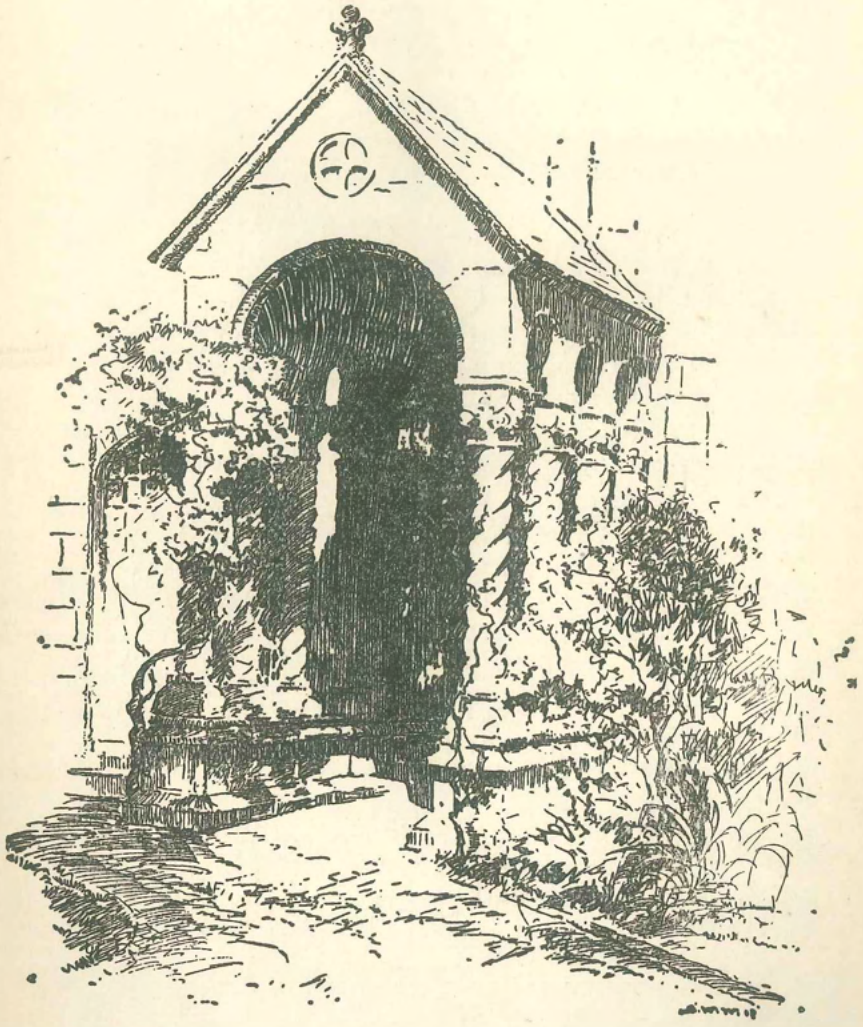
And may the Lord watch between me and thee while we are absent one from another.

Faithfully and affectionately,

Franklin Joiner –

PRICE, 5 CENTS

S. Clement's Magazine



October, 1929

Kalendar—October, 1929

"THE HOLY GUARDIAN ANGELS"

(L-)	1.	Tu.	FERIA. Requiems.
P-V	2.	W.	HOLY GUARDIAN ANGELS. Women's Auxiliary at 3.
T	3.	Th.	S. TERESA, V. Mothers' Meeting at 8.
S	4.	F.	S. FRANCIS OF ASSISI, C. Consecration of Bishop Coadjutor. Holy Hour at 8.
N	5.	Sa.	OF S. MARY.
L-P-V	6.	Su.	XIX TRINITY.
V	7.	M.	COM. S. MARY. S. Mary's Guild at 8.
C	8.	Tu.	S. BRIGIT, W. Vestry Meeting at 4.30.
L	9.	W.	FERIA. Requiems.
P	10.	Th.	FERIA. Mothers' Meeting at 8.
T	11.	F.	FERIA. Stations of the Cross and Benediction at 8.
S	12.	Sa.	OF S. MARY.
L-T-V	13.	Su.	XX TRINITY.
N	14.	M.	S. CALLISTUS, P. M.
V	15.	Tu.	S. TERESA, V.
C	16.	W.	FERIA. Votive Masses of The Angels.
L	17.	Th.	FERIA. I Vespers, S. Luke, at 6. Mothers' Meeting at 8.
P-V	18.	F.	S. LUKE, EVANG. Sermon and Benediction at 8.
T	19.	Sa.	S. PETER OF ALCANTARA, C.
L-S-V	20.	Su.	XXI TRINITY.
S	21.	M.	FERIA. Requiems.
N	22.	Tu.	FERIA.
V	23.	W.	FERIA. Votive Masses of The Angels.
L-C	24.	Th.	S. RAPHAEL, ARCHANGEL. Mothers' Meeting at 8.
L	25.	F.	SS. CRISPIN AND CRISPINIAN, MM. Rector's Mass at 7. Sermon and Benediction at 8.
P	26.	Sa.	VIGIL, SS. SIMON AND JUDE, APP.
L-N-V	27.	Su.	OUR LORD JESUS CHRIST, KING. I Vespers, SS. Simon and Jude, at 8.
L-T-V	28.	M.	SS. SIMON AND JUDE, APP.
S	29.	Tu.	FERIA. Requiems.
N	30.	W.	FERIA. Votive Masses of The Angels.
L-V	31.	Th.	VIGIL OF ALL SAINTS. Confessions: 3 to 5; 7 to 8. Solemn Vespers, Sermon and Benediction at 8.

Nov. 1st and 2nd. SOLEMN MASS AT 11.

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The Rector's Letter

My dear People:—

What seemed like an impossibility at the writing of the last issue of the Magazine is now an accomplished fact, the Church Parish Building and Rectory have been moved safely and settled on their new foundations some thirty-six feet west of their former situation. It has been fascinating to watch the operation from the very beginning in May when the engineers began to insert the steel needles under the foundations until the middle of July when the three buildings finally slid into their proper position with perfect precision, just like the last piece fits into a jig-saw puzzle. The actual moving took place within three days; the preparation for the moving covered a period of about two months; the workmen are still engaged in readjusting the buildings to their new environment. When all the work is finished the group will appear as it did before, with the garden and fence and brick walks, so that any person who had not seen S. Clement's since early in May will find it hard to believe that any change has been made.

Because of the noise of the machinery and the dirt in connection with the building it was necessary for the Clergy to vacate the Rectory. We hope to return to the House on the 14th of October, and will be very happy to be in our own home once more. Living in a flat all summer, and free from the cares of housekeeping, has been in itself a sort of holiday, and while I have not been away for any long period, yet this change in living has been a "vacation at home."

The full winter schedule will be resumed with the first Sunday in October, which also marks the beginning of my tenth year as your Rector. The arrangement of services and guilds is the same as in past years. There are no changes. The present roster seems to fit our needs very well. The eight o'clock daily Mass will begin with October, and the half-past nine o'clock Mass will be resumed in the Church. We are very grateful to the All Saints' Sisters for the use of the Chapel in S. Anna's Home for this last Mass every day since June, and for their thoughtfulness in caring for the Priests and for our friends. It has brought many of you into closer touch with S. Anna's Home, and I hope you will continue your interest in the Sisters' splendid work there.

The Rector's Letter

(*Continued*)

Changes in the Staff of Clergy ministering in the Parish have become an annual event. When one of the Assistant Priests is chosen for another work we cannot help feeling proud of him, and glad to see him advance, even though we may be very sorrowful at parting with him. We all feel like this in Father Wagenseller's resignation. He goes to Washington to assist the Rector at S. James' Church, and will be leaving us at once. I am sure you all will follow him with your prayers. His place on the Staff has not as yet been filled.

Father Edwards was ordained to the Priesthood in July. The Bishop of Milwaukee came on from his summer place in New Hampshire for the occasion. I preached the sermon and presented this son of S. Clement's to the Bishop for Ordination. On the following day, the Feast of S. Vincent de Paul, Fr. Edwards said his First Mass and gave his blessing to a goodly congregation. His appointment to the Staff has been approved, and he is already in residence. It will be impossible to apportion the work for the winter until the new Priest has been appointed.

Some time ago I appealed in the Magazine for fifty dollars a month to help a particular and worthy person. This may seem like a large sum to give to one indivldual, but were I free to explain the circumstances, I am sure you would think the expenditure justifiable. Some two hundred and fifty dollars was given in response to this appeal. This sum is now exhausted, and I appeal again. I must also appeal for another as worthy a case, for which I would like to have twenty-five dollars a month. If any members of the congregation would like to be wholly responsible for either of these, I would be glad to give them all the particulars of these deserving needs.

October is the month when we set ourselves in order for the more intensive work of the winter. I hope it will be for you all a time of new beginnings, new consecration, new resolution to love our Blessed Lord more perfectly, to receive Him more frequently in Holy Communion, and to serve Him more lovingly in your contact with your fellow-men.

Faithfully and affectionately,

Franklin Joiner—

Parish Notes

ONE HUNDRED FIFTY DOLLARS have been given by the following subscribers for the purchase of new cottas and collars for the Choristers. These have been received from England, and are now paid for. Another dozen cottas would be appreciated, and another set of collars, so further subscriptions will be welcomed. We are indebted to Miss Newman and Mrs. Pendleton for making the collection. The contributors include: Miss Arnold, Miss Ball, Miss Barrett, Mrs. Borden, Miss Boyde, Mrs. Carlisle, Mrs. Comby, Mrs. Connelly, Miss Connelly, Mr. Corning, Miss Cox, Mrs. Decker, Miss Decker, Mr. Downey, Miss Elliott, Miss Franz, Mr. and Mrs. Fritz, Mrs. Hall, Miss Harnish, Miss Harris, Miss Hart, Dr. Holroyd, Mr. Hoyer, Mrs. Huckey, Miss Jenkins, Mr. Kelley, Mr. Kenworthy, Mrs. Krauter, Miss Lamb, Miss Lee, Mrs. McCusker, Miss Merriman, Miss Miller, Mr. Moore, Mr. Morris, Mrs. Mowry, Miss Newman, Miss Noble, Miss Offer, Mrs. Pendleton, Miss Pryor, Miss Ramage, Mrs. Rex, Miss Reynolds, Miss Sanford, Mrs. Smith, Mrs. Speakman, Miss Sprecher, Mr. Swenson, Mr. Tyson, Mr. VanRoden, Miss White and Miss Williams.

PREBENDARY MACKAY, of London, writes in a recent issue of *The All Saints' Parish Magazine:* "A member of our congregation complained to me the other day of being subjected to a stream, a muddy stream, of Roman Catholic controversy through the post, although the victim had never shown any sign of wishing to join the Church of Rome. I replied that for many years I had received many such missives, and had made a rule to tear them all up unread for fear that they might tempt me to join the Particular Baptists. However, a few days ago, a message from the Seven Hills really reached me, for it was a picture which caught my eye when I opened the envelope. It was a picture of a very nice looking clergyman, accompanied by a very nice looking son and two very pretty little daughters. and on it my correspondent had blazed the challenge, 'Can the Church of England be Catholic?' But I was not shaken. My belief that the Church of Rome is Catholic would not be disturbed if I saw a snapshot of one of the Holy Father's Greek Uniat priests walking with his wife and family. It may be replied that the nice looking clergyman and his children were too well dressed to be Catholic. But the Catholic character can survive this—and even more than this; I feel sure that if Pinturicchio had left us a picture of Alexander VI walking in the Vatican gardens with Caesar, Lucrezia and Juan, they would all have been beautifully dressed."

Parish Notes

(*Continued*)

DURING THE MOVING OF THE CHURCH some small silver pieces were pressed on the steel rails under the rollers. These have been blessed and put in small envelopes on which is printed a short account of the event. They may be had for a dollar apiece, and the proceeds from their sale is being added to the Missionary quota. There are also Post Cards, with a view of the apparatus in position for the moving. These are but ten cents apiece, and their sale price is also added to the Missionary Gifts.

FATHER SAUNDERS, who has assisted on the Staff so acceptably for the past six months, is now in residence at The Valley Forge Military Academy, where he will be one of the Masters for the next year. He will be at S. Clement's frequently during the winter, and will in all probability be singing the Children's Mass on Sundays in the renovated S. John's Chapel. There will be a Low Mass at the same hour in the Church for those who wish to make their Communions at the simpler service.

THE GUILD OF ALL SOULS, S. Clement's Ward, in its annual report to the Secretary General, shows a membership numbering eighty-nine individuals, four of whom are Life Members. $63.75 was the amount of the dues paid to the Guild last year, and there were additional gifts for the work of the society, amounting to $77.50. This is a very creditable record for the year. It is hoped that the membership may reach the one hundred mark. Are there any others in the Parish who would like to know about the Guild and its objects?

TOO FEW PEOPLE HAVE RESPONDED to our invitation to send garden flowers for the Altars and Shrines in the Church. It is a great expense to keep the Altars and Shrines properly furnished with flowers from a hot-house, and during the summer there is no fund available for this purpose. The autumn flowers in your gardens are most suitable for the Church, so do please send any that you can spare, and we will be most grateful for your offering.

DEAN HUTCHINSON has resigned his Deanship in the Cathedral at Milwaukee and has accepted the Rectorship of the Church of S. John the Evangelist in Newport, R. I. We are glad to have Father Hutchinson back in the East, and hope we will be seeing him more frequently at S. Clement's.

THE EIGHT O'CLOCK MASS will be resumed on weekdays, Monday, October 14th, when the Clergy will be returning to the Rectory.

A Sermon

Preached by the Rector

The Sunday following the Moving of the Church

July 14th, 1929

You sometimes hear people say that the age of miracles is gone, but we all know better, for we have seen a miracle here during this week past. When I said recently that I was sure that in a couple of generations there would be a well established legend that the Church had been moved by the Angels, I did not mean to be unmindful now of the part Almighty God, with His Angels and His Holy Saints, has played in this great undertaking. One of the workmen said in the very early part of the proceedings that nothing could happen to harm any place of worship where so many people were coming and going all the time at their prayers.

We are appalled at the mechanical and scientific knowledge that planned such a feat. Of all human hands in the process, those I admire and revere the most are the ones that drew the plans as they evolved in his mind for the arrangement and execution of the moving; but in and through that, even though the engineer be unconscious of it, was the mind and the hand of God.

So as we thank Almighty God today for His great goodness to us and our congregation, we must remember that God does not bestow His goodness and manifest His power simply for the sake of exhibiting His own Nature and Property, but for the good of His creatures, the delight of His children, and the upbuilding of His Kingdom. So while we may all be, rightly and properly thankful, yet it is not for us to sit back idly and contemplate the goodness of Almighty God, but rather to use ourselves these Heavenly Pledges of God's Love, for the deepening of our spiritual lives and for the salvation of Souls. For with the joy and the blessing of every heavenly gift comes also an added responsibility and obligation, so to us who have received this very evident blessing and mercy from God, comes as evident a way in which we are to show our thankfulness to Him.

We are known as a praying Church and a praying congregation. Calls and letters come from unknown people asking for our prayers for their sick and for their departed. That seems to be becoming more and more our sphere of real work. God means us to continue this, He means us to increase and extend this, and that is our task, that is our responsibility, that is our privilege—to live a life of prayer—to make our Altars and our Shrines spots from which there may be a never ceasing offering of prayer and worship.

A Sermon

(*Continued*)

I have felt this to be our particular mission for a long time, and as the days go on, and God's further manifestations are shown forth to us, I am the more convinced. To this end we have been affording more opportunities for Mass and Holy Communion. We have tried to make the Sacrament of Penance more accessible. We have increased the occasions for instruction. We have tried to teach the truths of the Holy Catholic Church not only from the Pulpit in Sermon and Address, but also in our Liturgical development and in the mere general use of Sacramentals. Benediction of the Blessed Sacrament is not only an opportunity to worship our dear Lord in the Sacrament of His Love, but is also an opportunity to express in an unmistakable and overt way our belief in the Incarnate Son of God's Real Presence under the Sacramental Veils. The Holy Rosary is not only a series of prayers addressed to Almighty God, but it is also a way of receiving instruction and instilling in our hearts and minds the Truths of the Holy Gospels, the Joyful Mysteries of our Blessed Lord's birth and Infancy, the Sorrowful Mysteries of His Suffering Life and Passion whereby we have been redeemed from our sins, and the Glorious Mysteries of His Risen and Glorified Life extended to us through the Sacraments of His One Holy Catholic and Apostolic Church.

The Daily Round of Mass and Offices and Intercession form a unified and consistent Life of Prayer at S. Clement's in which too few of you have a part. Many of you are very loud in your protestations of devotion to S. Clement's, but very weak in your devotion to the Religion for which S. Clement's has always stood. Some people who were shedding tears as the building moved securely on its way seem to have no tears for their unconfessed and unrepented sins. I have spoken to people during the past few days as they leaned over the wooden rails along the Church whom I have not seen at the Communion Rails for many a season.

Devotion to the High Altar and its inspiring beauty is commendable, but to instill and increase devotion to the Blessed Sacrament is the end for which the Altar was built. A love of the Church fabric is not to be deprecated, but the purpose of the fabric is to afford a setting for a fitting worship of Almighty God, and to mark a spot where He may always be found.

Membership in S. Clement's will not insure your salvation, but a faithful use of the Sacraments as they are ministered here will insure it. Loyalty to a particular Priest and his personal interpretation of the Truth is not to be mistaken for

A Sermon

(Continued)

Loyalty to our Blessed Lord, who is alone the Way, the Truth and the Life. We are sincere in wanting to show our thankfulness to God, and how better can we show it than by taking an inventory of our spiritual lives, correcting our mistakes, and rededicating ourselves to a more faithful following of the precepts of Holy Church.

Our Church is moved to make way for the progress of the Twentieth Century, and the Century that calls for the move also provides, by its knowledge and skill, for that which it demands. The same Church, with the same fabric, but in a new situation. So, too, is it with our Holy Faith. Each age makes its demands and calls for its particular interpretation, and each age raises up its scholars and theologians who re-interpret the Faith and re-express it in terms to fit the age, but it is the same Faith, once for all delivered to the Saints. It is the same Faith in the same Lord Jesus Who is the same yesterday, today and forever, and all that it accomplished in the Saints of old it can and will accomplish in us if only we give ourselves up to it with the same abandon that they did. Their Lord was their Life, their All, and so they forsook all and followed Him alone. We believe this to be the Truth, but we are reluctant to let go entirely our hold on the world—we try so hard to carry the two, but it cannot be done. Ye cannot serve God and Mammon. Choose ye this day whom ye will serve. You have chosen and are enlisted under the banner of the Cross. Let there be no looking backward. Let there be no hesitation in duty. Let there be no lack in will to cooperate with the Holy Graces of God. Let your life be a prayer—a continuous offering before God, in thought and word and deed, of a life lived according to His will, that that which you profess with your lips may be expressed daily in your life, to the glory of His Holy Name, and the drawing of other souls by the power of your example, into the Kingdom of His Church.

When we say we are grateful to God for His many and great mercies, let us mean in very truth just what we say, and give evidence of it in the renewed earnestness of our endeavor to use the means of Grace and to make them efficacious in our daily life and living.

A Hymn

To be sung after Benediction

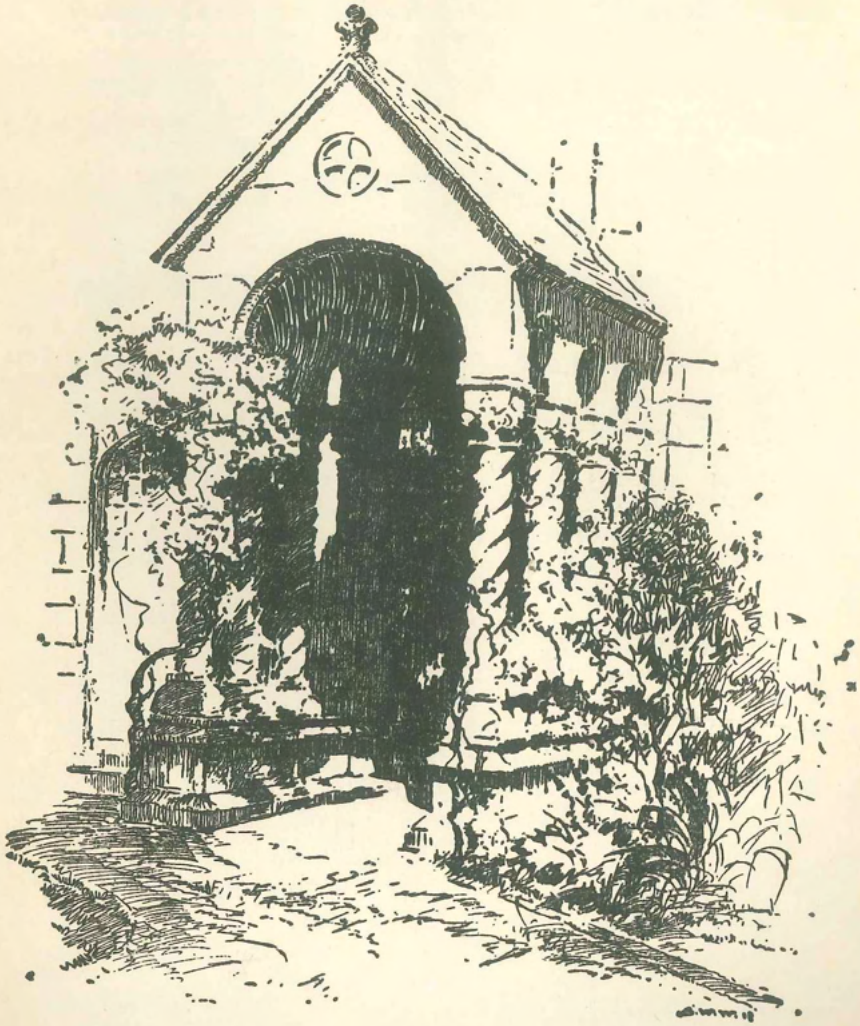
Holy God, we praise Thy Name!
Lord of all, we bow before Thee!
All on earth Thy sceptre claim,
All in heaven above adore Thee:
Infinite Thy vast domain,
Everlasting is Thy reign.

Hark! the loud celestial hymn
Angel choirs above are raising:
Cherubim and Seraphim,
In unceasing chorus praising,
Fill the heavens with sweet accord;
Holy, Holy, Holy, Lord!

Holy Father, Holy Son,
Holy Spirit, Three we name Thee,
While in essence only One,
Undivided God we claim Thee:
And adoring bend the knee,
While we own the mystery.

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S. Clement's Magazine



November, 1929

Kalendar—November, 1929

THE HOLY SOULS

1.	F.	ALL SAINTS. Solemn Mass at 11. Vespers of the Dead and Sermon at 8.	
2.	Sa.	COMMEMORATION ALL THE FAITHFUL DEPARTED. Solemn Mass at 11.	
3.	Su.	XXIII TRINITY. (Com. Oct.)	
4.	M.	S. CHARLES, B.C. S. Mary's Guild at 8.	
5.	Tu.	IN THE OCTAVE.	
6.	W.	IN THE OCTAVE. Women's Auxiliary at 3.	
7.	Th.	IN THE OCTAVE. Mothers' Meeting at 8.	
8.	F.	OCTAVE DAY, ALL SAINTS. Holy Hour and Benediction at 8.	
9.	Sa.	FERIA.	
10.	Su.	XXIIII TRINITY.	
11.	M.	S. MARTIN, B.C.	
12.	Tu.	FERIA. Requiem Masses.	
13.	W.	FERIA. Requiem Masses.	
14.	Th.	S. JOSAPHAT, M. Mothers' Meeting at 8.	NOVENA FOR THE PARISH.
15.	F.	S. GERTRUDE, V. Stations of the Cross and Benediction at 8.	
16.	Sa.	OF S. MARY.	
17.	Su.	XXV TRINITY.	
18.	M.	FERIA.	
19.	Tu.	S. ELISABETH, W.	
20.	W.	S. FELIX OF VALOIS, C. Catholic Conference at Norristown.	
21.	Th.	PRESENTATION, B.V.M. Confessions, 7.30 to 8. Mothers' Meeting at 8.	
22.	F.	S. CECILIA, V.M. Confessions, 10 to 10.30, 3 to 5, 7.15 to 8. I Vespers, Sermon and Benediction at 8.	
23.	Sa.	S. CLEMENT, P.M. PATRONAL FEAST. Solemn Mass at 11.	
24.	Su.	IN THE OCTAVE. (Com. XXVI TRINITY.)	
25.	M.	S. CATHARINE, V.M. (Com. Oct.)	
26.	Tu.	IN THE OCTAVE. Parish Tea and Reception, 8 to 10 P. M.	
27.	W.	IN THE OCTAVE. Requiem Masses.	
28.	Th.	IN THE OCTAVE, THANKSGIVING DAY. Solemn Mass at 11.	
29.	F.	IN THE OCTAVE. (Com. Vigil.) Sermon and Benediction at 8.	
30.	Sa.	S. ANDREW, Ap. (Com. Oct. Day.) Solemn Mass at 11.	

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The MAGAZINE will be mailed to those contributing fifty cents a year.

The Rector's Letter

My dear Friends:—

The work of restoring the Church and the grounds is moving along very rapidly, and by the next issue of the *Magazine* should have been completed. I am writing this letter on my first evening in the Rectory, after an absence of about fifteen weeks. The house has been refurnished in some quarters, and is much more home-like than ever before. We are delighted to be in our own House once more.

The Reverend William Tudor Bulkeley has joined the Staff to fill the vacancy caused by Father Wagenseller's resignation. Fr. Bulkeley, like Fr. Edwards, is one of "Our Boys," since he, too, went to the Seminary from our Parish. He was ordained to the Priesthood last Christmas. I believe it is unique for two Parish Boys to return as Priests and assist at the same time in their home Church. I know you all will give them a hearty welcome, and it is with no small sense of pride that I look forward to my winter's work with them.

I want to publish a word of thanks for the generous and prompt response to my appeal for two special cases in last month's *Magazine*. Sufficient money has been given or promised to carry the two cases for twelve months. I am most grateful. There are always other cases for temporary help coming up, so I will be in need always of help for my Discretionary Fund.

The last Sunday in October will be kept as the Feast of Our Lord Jesus Christ, the King, by special permission of the Bishop of the Diocese, who will also allow the Propers for Any Saint's Day in the New Prayer Book to be used on the Sunday in the Octave of the Patronal Festival. On the last Sunday evening in October, the 27th, we will have the great privilege of entertaining the Missionary Bishop of Liberia, who has returned from Africa to attend the special meetings of the House of Bishops. He will tell us about his work, and that of the Order of the Holy Cross, and will be happy to greet his many friends after the Service. Bishop Campbell will be returning to his Diocese later in November.

At the last session of the Diocesan Convention, I was elected a member of the Provincial Synod. This meeting has just been held in Harrisburg. There are eleven Dioceses in this Province. The Bishop, with four Priests and four Laymen, attends from each Diocese. The object of the Synod is to relieve the General Convention in much the same way that the Convocation relieves the Diocesan Convention. There were several interesting speakers and returned missionaries, and the fellowship with one's brother Priests and friends from neighboring Dioceses is of great value. On Columbus Day I was the Preacher at the Annual Acolytes' Festival for the Diocese of New Jersey at Christ Church, Elizabeth. On Saturday afternoon, November 2nd, I am expecting to conduct a Devotional Hour in the little Chapel at Wrightstown.

The Rector's Letter

The sudden death of our Presiding Bishop has been both a great shock to the Church and a great loss to the National Council of which he was the President. Requiem Masses have been offered at our Altars, and there will be a Nation-wide commemoration on the Sunday in the Octave of All Saints. We must not let the death of our Leader impair our Missionary zeal or offerings. Better than a Monument will it be to carry out his great vision for the Church and make some sacrifice for the cause of Missions.

There is but one hundred dollars available for the replanting of the Church Garden on the AppleTree Street side. I am sure there are members of the Congregation who will want to supplement this sum. We want to plant the garden with evergreens. Some very beautiful effects can be obtained without a great expenditure. While we are replanting we want to do the job well. Your offerings may be placed in the Collection Plates, if plainly marked, "Garden."

The Catholic Congress Committee is planning a series of one-day Conferences throughout the country during the coming winter. The first one will be at S. John's Church, Norristown, on Wednesday, November 20th. There will be a Solemn Mass in the late morning, a Luncheon, Conference with Speakers in the afternoon, and Solemn Vespers with a Sermon in the evening. Mrs. Pendleton will have tickets in plenty of time, and she will be glad also to have your memberships for the ensuing year in The Catholic Congress.

Red Cross subscriptions will be due on Armistice Day. Mrs. Mowry will be in the Cope Room after the Solemn Mass on Sundays, November 10th and 17th, to receive your offerings.

Some of the members of the congregation have in past years aided a small Parish in Mena, Arkansas, with articles for their annual Christmas Bazaar. It is a struggling work, and if any one has something salable that they want to give away, please send it to Mrs. F. E. DeLongy, Mena, Arkansas.

There will be a Solemn Mass at eleven on All Saints' Day, All Souls' Day, S. Clement's Day, Thanksgiving Day, and S. Andrew's Day. First Vespers of All Saints' will be Solemn in the Church, with the full Choir, with a Sermon, and followed by Benediction of the Blessed Sacrament. On All Saints' Day evening Vespers of the Dead will be sung by the Cantors, and there will be a Sermon. The Holy Hour will be postponed this month until the Second Friday.

November is one of our busiest months, and it is also one of our happiest months. Holy Church bids us spend much of it together before the Altar of God. It is here that true joy is to be found, in fellowship with His Saints.

Faithfully and Affectionately,

Your Friend and Pastor,

Franklin Joiner

The Patronal Festival

FRIDAY, November 22nd—
8.00 P. M.—First Vespers, S. CLEMENT, P. M., Sermon and Benediction of the Blessed Sacrament. The Rector will preach.

SATURDAY, November 23rd—
S. CLEMENT, P. M. Patronal Festival of the Parish. Low Masses at 7, 8 and 9.30. Solemn Mass and Sermon at 11. Music of the Mass: von Weber in E flat. The Preacher will be the Reverend Julian D. Hamlin, Rector of the Church of the Advent, Boston, Mass.

SUNDAY, November 24th—
IN THE OCTAVE, with Commemoration of the Sunday. Low Masses at 7 and 8. High Mass, for Children, at 9.15. Festival Procession and Solemn Mass at 11. Music as on the Feast. The Preacher will be the Reverend Spence Burton, Superior of the American Province of the Society of S. John the Evangelist. Solemn Vespers at 8, with Sermon by the Reverend Malcolm Peabody, Rector of S. Paul's Church, Chestnut Hill, and followed by the Annual Procession of Guilds and the Congregation, closing with a Solemn Te Deum before the High Altar.

MONDAY, November 25th—
S. KATHARINE, V.M., with Commemoration of the Octave. Low Masses at 7, 8 and 9.30.

TUESDAY, November 26th—
IN THE OCTAVE. Low Masses at 7, 8 and 9.30. Parish Tea and Reception from 8 until 10 in the evening.

WEDNESDAY, November 27th—
IN THE OCTAVE. Requiem Masses for the Departed Members of the Parish and Benefactors at 7, 8 and 9.30.

THURSDAY, November 28th—
IN THE OCTAVE. NATIONAL THANKSGIVING DAY. Low Masses at 7, 8 and 9.30. Solemn Mass at 11.

FRIDAY, November 29th—
IN THE OCTAVE, with Commemoration of the Vigil of S. Andrew. Low Masses at 7, 8 and 9.30. Sermon and Benediction of the Blessed Sacrament at 8. The Rector will be the Preacher.

SATURDAY, November 30th—
S. ANDREW, Ap., and Octave Day of S. CLEMENT, P.M. Low Masses at 7, 8 and 9.30. Solemn Mass at 11.

SUNDAY, DECEMBER 1ST, FIRST SUNDAY IN ADVENT.

The Novena Prayers for the Parish

To be said every day, from November 14th to November 22nd inclusive—Pater Noster, Ave Maria, Veni Creator.

ANTIPHON.—I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour My Spirit upon thy seed, and My blessing on thine offspring.

V.—Turn Thee again, O Lord God of Hosts.

R.—Look down from Heaven, behold and visit this vine.

LET US PRAY.—ALMIGHTY GOD, Who dost govern all things in heaven and earth, mercifully hear our supplications, and grant unto this Parish all things that are needful for its spiritual welfare. Bless and sanctify the Rector and his Assistant Priests; strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; restore the penitent; remove all hindrances and hurtful things; and make us all, we pray Thee, to be of one heart and one mind in the Fold of Thy Holy Church, to the honour and the glory of Thy Son, Jesus Christ our Lord. Who liveth and reigneth with Thee in the unity of the Holy Ghost, ever One God, world without end. A-men.

Mass Intentions During the Patronal Festival

SATURDAY—Thanksgiving for the Catholic Faith, and God's many Blessings to S. Clement's Church and Parish.

SUNDAY—For Our Perseverance in the Catholic Faith and the Deepening of the Devotional Life.

MONDAY—For the Clergy, the Sisters, and All who Work in the Parish.

TUESDAY—For the Acolytes, the Choir, and the Children of the Parish.

WEDNESDAY—For All the Faithful Departed, especially those Who have Ministered at Our Altars and Worshipped in S. Clement's.

THURSDAY—For Our Country, the President of the United States, All in Authority, and for the Peace of the World.

FRIDAY—For the Mothers' Meeting, S. Mary's Guild, and the Sodalities.

SATURDAY—For the Church's Missionary Program and Our Part in the Worldwide Mission of the Church.

Special Collections in November

ALL SAINTS' DAY—For the All Saints' Sisters of the Poor and their work at S. Anna's Home, Philadelphia.

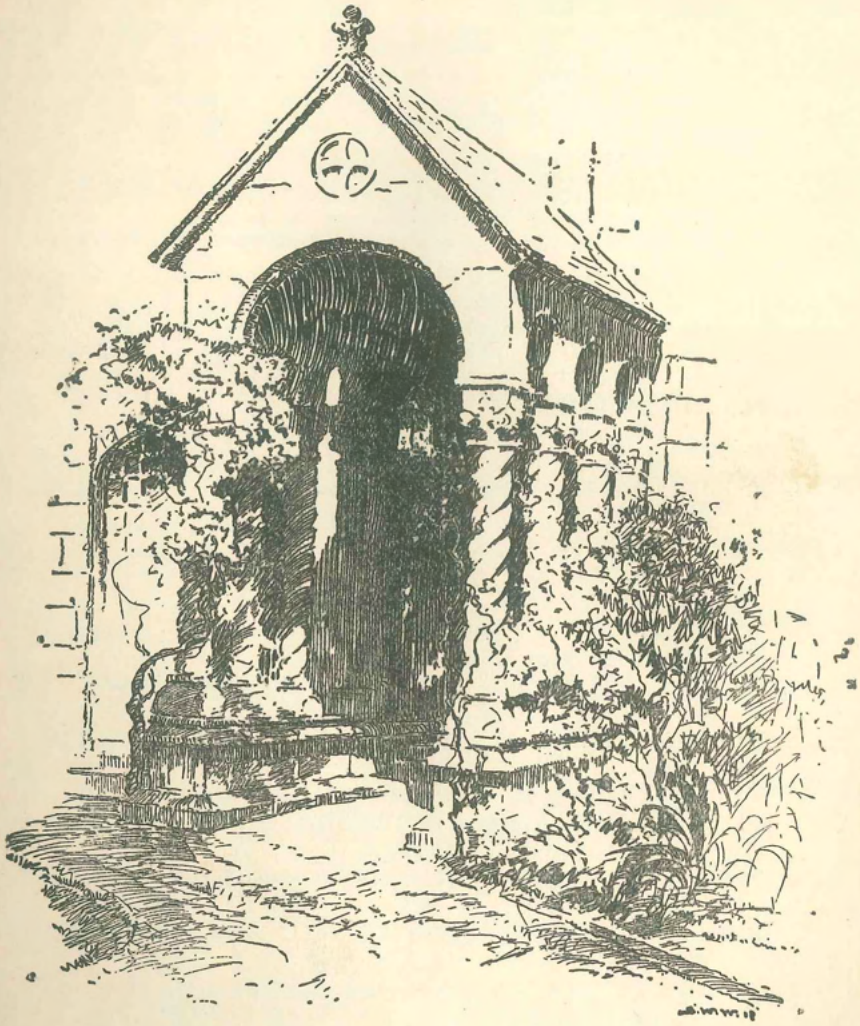
ALL SOULS' DAY—For the Guild of All Souls.

S. CLEMENT'S DAY—For Parish Expenses.

THANKSGIVING DAY—For the Episcopal Hospital in Philadelphia.

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Kalendar—December, 1929

THE SACRED HUMANITY OF OUR LORD

1.	Su.	I. ADVENT.	Corporate Communion for Men at 8. Triduum for Missions.
2.	M.	FERIA.	S. Mary's Guild at 8 Triduum for Missions
3.	Tu.	S. FRANCIS XAVIER, C.	Quiet day at 1831 Pine Street. Triduum ends today.
4.	W.	S. PETER CHRYSOLOGUS, B.C.D.	Women's Auxiliary at 3.
5.	Th.	FERIA.	Mothers' Meeting at 8.
6.	F.	S. NICHOLAS, B.C.	Corporate Communion for Women's Auxiliary. Holy Hour at 8.
7.	Sa.	S. AMBROSE, B.C.D.	
8.	Su.	II ADVENT. (Conception, B.V.M.)	Vespers of the B.V.M. at 8.
9.	M.	IN THE OCTAVE, CONCEPTION, B.V.M.	
10.	Tu.	IN THE OCTAVE.	
11.	W.	IN THE OCTAVE.	
12.	Th.	IN THE OCTAVE.	Cycle of prayer for Catholic Congress. Mothers' Meeting at 8.
13.	F.	S. LUCY, V.M. (Com. Oct.)	Sermon and Benediction at 8.
14.	Sa.	IN THE OCTAVE.	
15.	Su.	III ADVENT. (Com. Oct.)	
16.	M.	FERIA.	
17.	Tu.	FERIA.	
18.	W.	EMBER DAY.	
19.	Th.	FERIA.	Mothers' Meeting at 8.
20.	F.	EMBER DAY.	Stations of The Cross and Benediction at 8.
21.	Sa.	S. THOMAS, AP. (Ember Day)	
22.	Su.	IIII ADVENT.	
23.	M.	FERIA.	
24.	Tu.	VIGIL.	Carols, Benediction and Blessing of the Creche at 9.
25.	W.	NATIVITY OF OUR LORD JESUS CHRIST.	Low Mass at 6, 7, 8, 9.30; Solemn Mass at 11.
26.	Th.	S. STEPHEN, PROTO M.	Solemn Mass at 11. Mothers' Meeting Party at 8.
27.	F.	S. JOHN, AP. EV.	Solemn Mass at 11. Sermon and Benediction at 8.
28.	Sa.	HOLY INNOCENTS, M.M.	Solemn Mass at 11. Children's Party, 3 to 5.
29.	Su.	IN THE CHRISTMAS OCTAVE.	
30.	M.	IN THE OCTAVE.	
31.	Tu.	S. SILVESTER, P.C.	Meditation and Benediction at 8.

Jan. 1. THE CIRCUMCISION. SOLEMN MASS AT 11.

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My Dear Friends:—

This month begins with Advent Sunday. It means the beginning of a new year. I hope it will mean a definite conversion for all of you. A turning from all that is past. A facing of the new year in the Church with confidence and trust. The Sacrament of Penance will free you from your sins and give you God's gift of grace for the amendment of your ways. When God forgives your sin, He puts it away, and so you too must put it away, remembering it only in so far as the remembrance of it will prevent your falling into the same sin again. Then take His gift of absolving grace and use it for the new life in the new year. You show your real sorrow for sin not only by your Confession, but also by the eagerness and earnestness with which you take this gift of God and use it for the building up of your life in Him.

Advent is a season for stock taking. That will mean the elimination of much that is dead or a hindrance in your life. It will mean the taking on of new helps, or the return to old ones that have been neglected. The Church is a treasure house out of which come helps old and new. You must realize that without God's help you can do nothing. Begin the new year with a deeper sense of dependence on God. With a resolution for more frequent attendance at Mass. For more carefully prepared Communions. For more time given to prayer, Bible reading and meditation. Spend your Advent forming such habits. Bind yourself as a slave to your Lord, for only in His service will you find perfect freedom.

The regular prayer and Mass life of the Parish will afford you every opportunity for the deepening and developing of your Christian life. The Friday evening devotions are well attended, but many more in the Congregation should be regular Friday-nighters. It is at these services that instructions are given in the Faith, in the Prayer Life, in Liturgical Development, and in all the other points in which you should be informed. These instructions cannot be given Sunday mornings, for they are not fitting at the Solemn Mass. There is another kind of message to give then. Of course the most important thing of all is the Mass. Can you not come at least once between Sundays? If you already come once, can you not come twice? Think on these things.

If you keep such an Advent as I have suggested, you will find the real meaning in the Christmas Feast and experience the joy that the Angels heralded, that our Lady, S. Joseph, the Shepherds and the Magi felt and kept ever after as an abiding Presence within them. When you have come to the Nativity with such a preparation, you will never let go the things that

have helped you to understand, for their continuance will reveal new joys and new truths in the Light of the Incarnation.

All of our visiting preachers during the Patronal Festival have told us of our being known as a praying Church, as a congregation devoted to our Lord's Sacramental Presence. Many people are looking to us for our prayers and our devotion to help them in their trials and difficulties, and we must not fail them. Those who come to see our worship must not be disappointed. But above all we must not fail God, not disappoint our Heavenly Father, for He, more than any, is depending on us.

May the Holy Feast of Christmas find you, cleansed from all sin, storming Bethlehem, the House of Bread, to worthily adore your Lord and Saviour, and receive Him in Holy Communion.

Affectionately your Friend and Pastor,

Franklin Joiner—

The Catholic Congresses

The Reverend Clark C. Kennedy, of New Haven, Connecticut, has just been appointed permanent Secretary of the Catholic Congress Movement to succeed Father Caine, who recently resigned, and who has now gone to Boston to be senior Curate to Fr. Hamlin.

This appointment of Fr. Kennedy to give his entire time to this important work will mean a renewed interest in the Movement. There are some 5000 members of the Congress. These members must be kept informed of all that the Committee is doing. Many of these members are in isolated parts of the country, or alone in Protestant parishes. It is hoped that there may be a circulating library to keep people informed, and to afford them an opportunity to read the newer books. There may be established a bureau for distributing Catholic literature, as well as handing on old magazines and Church papers. Fr. Kennedy will be attending meetings of Catholic Clubs, Conferences, and any other meetings to which he may be invited.

The Committee will endeavor, through Father Kennedy, to keep in close personal touch with every member, and render each member the sort of service that he needs. There will be not only an executive and organizing character to his work, but it will have a very definite pastoral phase, and he solicits the suggestions of the friends of the Movement, and begs their prayers for God's blessing on his labours.

Parish Notes

THE CORPORATE COMMUNION FOR MEN on Advent Sunday is to be nation-wide. It is being arranged by The Brotherhood of S. Andrew. Cards have been sent to all the men of the congregation.

THE TRIDUUM FOR MISSIONS, beginning on S. Andrew's Day, concludes on the Feast of S. Francis Xavier. It is hoped that many will keep it by assisting at Mass every day, and receiving Holy Communion as well.

THE RECTOR is giving a Quiet Day for the Associates of S. Margaret's Community and their friends on Tuesday, December 3rd, beginning with the Mass at 8. Any women wishing to keep this day will be welcomed by the Sister, if they telephone before Tuesday to the Sister-in-charge.

THE WOMEN'S AUXILIARY meets as usual on the first Wednesday of the month. There is always a Missionary speaker. A plate is placed at the door for voluntary offerings. No money is solicited at the meetings. All women of the congregation are really members of the Auxiliary. Do come to the meetings. They are instructive. They are inspiring. They are sociable.

THE CYCLE OF PRAYER for the Catholic Congress and the Conversion of the Church to the Catholic Faith will be kept at S. Clement's on the Tuesday in the Octave of the Conception of the Blessed Virgin Mary, December 12. There will be leaflets in the Church to guide you in your prayers, and the Cycle will be the intention at the Masses that day.

THE USUAL DEVOTIONAL SERVICE on Christmas Eve will begin at 9 o'clock with Carols. This will be followed by Benediction of the Blessed Sacrament, the Procession to the Creche, and its blessing.

YOUR CONTRIBUTIONS FOR THE CHRISTMAS CHARITIES are to be sent to Sister Katherine of the Sisters of the Holy Nativity, at the Mission House, 110 North Woodstock Street. All the Christmas cheer in the home that many of our people have is what the Church provides. The Sisters fill the baskets, and we know they go to worthy and deserving folk. Please be generous with the poor of your own parish.

OFFERINGS FOR THE GREENS in the Church for over the Christmas Season may be handed to the Rector. If there should be more given to him than is needed, the surplus will be added to the Flower Fund. It will be a great help to the Priests and to the Sisters if these offerings are sent early in the month.

THERE IS AN ADDITIONAL LOW MASS at 6 on Christmas Day. There will be Carols at the 8 o'clock Mass. Carols will be sung in Procession before the Solemn Mass at 11.

SOLEMN MASS AT 11 on the Feast of S. Stephen, S. John and The Holy Innocents, the three days following Christmas.

MOTHERS' MEETING CHRISTMAS PARTY will be held on Thursday evening at 8. The Children's Party will be on Saturday afternoon from 3 to 5. There will be a Christmas Tree at each party, with presents, refreshments, and entertainment.

THE OLD YEAR will be ushered out with a Meditation and a Quiet Hour before the Blessed Sacrament at 8 o'clock on the last night of the year.

ON WEDNESDAY, the 1st of January, The Feast of the Circumcision, there will be a Solemn Mass at 11.

OFFERINGS FOR THE WORK OF THE CATHOLIC CONGRESS COMMITTEE may be handed to the Priests or to Mrs. Pendleton. More annual subscriptions of $1.00 are wanted in S. Clement's. There will be a Meeting of the Congress in the autumn of 1930.

CHRISTMAS CARDS are for sale in the Cope Room, every Sunday both before and after the Solemn Mass, and at the Sisters' House in Woodstock Street. There are also post-cards of the Church, taken during the moving, and there are still a few of the coins that were pressed under the rollers.

HOLLAND'S RESTAURANT on 19th Street, between Cherry and Arch Streets, is now open on Sunday afternoons for dinner from half-past four until eight o'clock. It is suggested that S. Clement's people who dine out on Sunday night might come here for their dinner in the evening and then come on to S. Clement's for Vespers and the Sermon at 8. Holland's is also a very convenient place to go for your breakfast after any of the early Masses during the week. You will find good food and very courteous service.

THE COLLECTION ON CHRISTMAS DAY will be for the Clergy Pension Fund Premiums.

FR. CAINE leaves S. Timothy's Church, in Roxborough, on December 1st, to go to The Church of the Advent, in Boston, and Fr. Gavitt leaves his work at S. Luke's Chapel, in Germantown, to go to S. Mary Magdalene's, in Toronto. We shall miss these two Priests very much. They have been frequent guests at our Board, and have often helped us in the services of the Church. Please remember them in your prayers.

FATHER CAMPBELL and Father Ewing, both former members of the Staff, have visited us during the past month. Fr. Campbell's second novel, "Ole Miss," is now in the book stalls.

COPIES OF THE NEW PRAYER BOOK have been ordered and should be in the pews very shortly. Very handsome copies have been given for the Clergy Stalls. A copy for the Officiant at Vespers, and one for S. John's Chapel would be acceptable. They would cost about $10 apiece.

The Restoration of the Church

A few days before S. Clement's Day the last of the contracting workmen finished their work about the Church, the sound of the hammer ceased, and we were able to appreciate how beautifully we had been moved and settled. The cellars are a real joy to behold. The walls are freshly white-washed, the halls newly painted, and everything is fresh and clean.

The Crypt Chapel will be in order in a short while. There will be new chairs for this Chapel, and new hangings for the Altar.

The painters are beginning work in S. John's Chapel, and we are looking forward with real longing to the completion of this shrine, and to the occasions for use which it will afford. The walls are to be repainted and decorated in colour, a new Altar and Baldichino to be erected, and a Confessional Box installed. This will make the Chapel a complete little Church in itself. It is hoped that it will be all ready for use by the Feast of S. John, December 27th.

The matter of money damages with the City is under consideration now, and a satisfactory adjustment is expected.

There have been numerous improvements in the Rectory, which was open for the members of the congregation to inspect on the evening of the Parish Tea and Reception.

The Patronal Festival

The keeping of the Patronal Festival was a particularly happy time this year. There was no effort made for publicity or extraordinary accessories in the special services. There was no Gounod music. There were no orchestral pieces. There was no conspicuous advertising in the daily press. But there were a goodly number of Communions. There were large Congregations at all the Services. There was a very generous offering. There was a spirit of loyalty and devotion to the Parish and to the Faith for which she stands. It was a real home festival. It was a family party.

Triduum for Missions

BEGINS NOVEMBER 30TH. ENDS DECEMBER 3RD.

Antiphon: Enlarge the place of thy tent: and let them stretch forth the curtains of Thy habitations.

Versicle: Spare not, lengthen thy cords.

Response: And strengthen thy stakes.

Prayer: O God, the Father of all the families of the earth; Bless, we pray Thee, our efforts to bring the message of Thy Love to our brethren, and to build them up in Thee; through Jesus Christ our Lord.

To be said Daily with the
Pater Noster and Ave Maria.